

CONNEXIONS

URBAN CORE / MILIEU URBAIN



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CONNEXIONS is an independent project which supports networks of grassroots 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 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.

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

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

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

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

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

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Dear Friends,

Chers Amis,

The material in The Urban Core section of this issue points to the realities of the marginalization of people in urban core areas and the variety of responses to such. Women, native people, former psychiatric patients, the unemployed, the elderly, the addicted person have gathered in urban core areas where shelter is the cheapest and where they have access to services.

The material suggests that much of the housing and many of the services are at best inadequate if not exploitative of the people in the core. Thus, a number of alternative responses are presented in the material. The provision of housing options is a pervasive concern and a number of types of housing are being developed. Challenging the profit-taking of traditional casual labour agencies has also been tried in various cities (as the study on Vancouver's new co-op work centre demonstrates).

There are also a number of articles that call for or point to efforts to change the way the service system operates so that it responds more directly to the goals and needs of the users of services. This is often done in the context of both local and Canada-wide networks of support.

We would also draw your attention to the Community, Women and Native People's sections as they point to materials and groups with broader concerns than the urban core; there is however a direct relationship between the concerns in these four issue-sections. For example, The Canadian Urban Training Project programs and the United Church Metropolitan Core Task Force often deal with urban core concerns.

We hope this Connexions edition stimulates your interest, provides you with helpful information and reinforces your interest to network information through this publication.

In Solidarity,
The CONNEXIONS Collective.

April, 1981

La Matière de notre rubrique "Le Secteur Urbain" montre les réalités de la marginalisation de la population du bas de la ville. Des femmes, des autochtones, des ex-malades mentaux, des chômeurs, des personnes âgées, des toxicomanes, tous affluent vers le bas de la ville où ils peuvent trouver un logement à bon marché et des services sociaux.

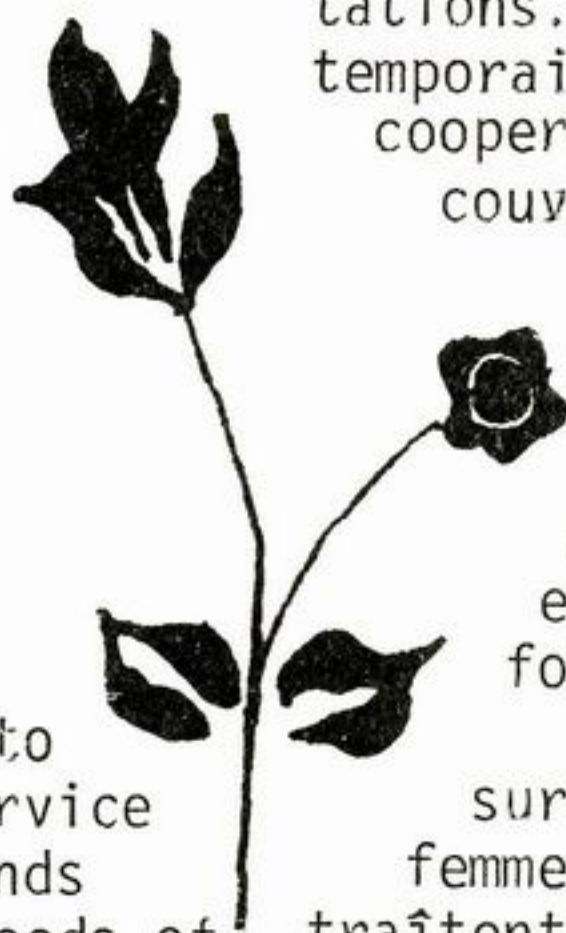
Les précis montrent que la plupart des logements et un grand nombre de services sont insuffisants et ce qui est pire, ils exploitent la population. De là la présentation d'un certain nombre de services alternatifs dans ce numéro. Un choix de bons logements n'est guère assuré et certains groupes s'occupent du développement de différents genres d'habitations. Les profits des agences de placement temporaire sont aussi mis en question (par les coopératives de placement comme celle à Vancouver).

Il y a plusieurs articles qui demandent ou montrent des efforts à changer le système de services sociaux et à l'adapter aux besoins de ceux qu'il sert. Il y a des réseaux régionaux et nationaux de support pour cette tâche formidable.

Nous voulons aussi tirer l'attention sur nos autres rubriques. Ceux sur les femmes, la communauté, et les autochtones traitent de ces mêmes problèmes mais d'un point de vue plus large. Par exemple, le "Canadian Urban Training Project" et le "United Church Metropolitan Core Task Force" s'occupent parfois des problèmes discutés ci-dessus.

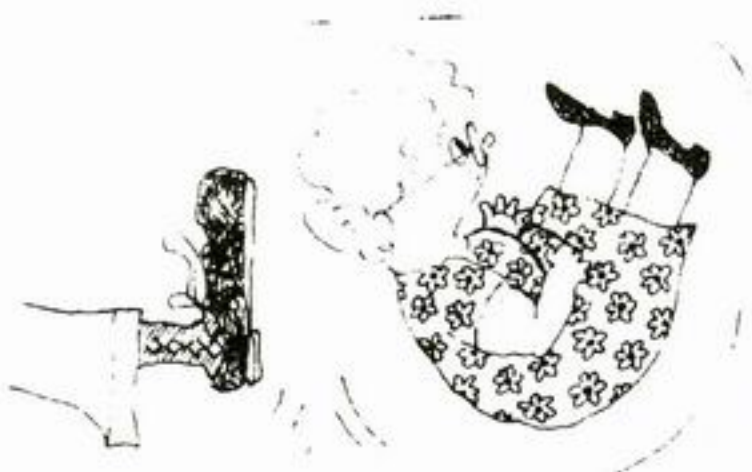
Nous espérons que ce numéro vous intéresse beaucoup, vous donne des renseignements utiles et renforce votre engagement à créer un réseau d'information à l'aide de cette publication.

En solidarité,
La Collective de Connexions



URBAN CORE / MILIEU URBAIN

CX 2230 Downtown Eastside Women's Centre: Brief to the NDP Task Force on Older Women in British Columbia. Katherine Roback, Downtown Eastside Women's Centre, 412 E. Hastings St., Vancouver, B.C. V6A 1P7. 3 pages, Nov. 28, 1980. Write for details.



This brief describing the Downtown Eastside Women's Centre points to the fact that women who live in the Downtown Eastside of Vancouver face a harsh life in this predominantly male environment. They face both poverty and isolation in hotels or rooming houses as well as harrassment by men. Landlords often call women trouble-makers, because when they are present in hotels there is trouble caused usually by the men.

The Downtown Eastside Women's Centre was started as a "home-like" drop-in in 1975 to provide a place for support and sanctuary for the women of this area. Since then, it has developed into an informal "multi-service" centre with membership of over 250 women. It has three staff, one for each of the major ethnic groups that use the centre - Chinese, Native Indian and Caucasian. This staff has become involved in a wide variety of activities to support the women who visit, often through intensive one-to-one sessions that develop informally or with regard to a crisis.

The struggle for survival for these women is complicated by harrassment, abuse, poor physical and mental health and bleak living conditions. These often require individual advocacy work or referral to other supportive agencies. However, in order for these to be successful, there must be sufficient trust between the women and the staff.

It is the Native and white women over 40 years old who are most frequently hit by extreme housing difficulties. To get beyond the "band-aid" approach for those women that are particularly "hard to house", the staff of the centre have been working with others in the Downtown Eastside through the Urban Society for Women's Residences to establish a women's residence that will have 30 suites. This is seen as a small but useful start to add to the other aspects of the work of the centre.

CX 2231 Nellie's, 275A Broadview Ave., Toronto, Ontario M4P 1W1, 1 page. 1981
Write for details.

Nellie's is a short-term shelter for women in crisis. It was opened in June, 1974 at its new location in a turn-of-the century house formerly owned by the YWCA. Nellie's is named after Nellie-McClung, Canada's famous suffragette, teacher, lecturer, legislator, writer and ardent advocate of women's rights. Nellie's has 29 beds and offers a maximum stay of two weeks, with extensions under special circumstances. There is no waiting list. Nellie's turns no one away who is in need and is open 24 hours a day.

While there are nearly 1,000 beds for homeless men in Toronto, there are only about 150 beds for women. Women of all ages, coming from many difficult and sometimes desperate situations, knock on the door day and night. There they can find food, lodging counselling and time to sort out their problems.

In the fall of 1977, the YMCA closed its Broadview Branch and sold the property. Nellie's raised over \$250,000 for the purchase, renovations and equipment of the property. Now, although Nellie's receives funds from Metro Social Services and the United Community Fund, it still operates on a shoestring budget. Thus, Nellie's recruits friends who are willing to donate resources, both human and financial.



nellie's

CX
2232 Study on Housing Needs of Single Women in the Downtown Eastside.
Jo-Anne Lee with Corinne Angell, Society for Women's Residences,
180 Main, Vancouver, B.C. c/o Marg Segal. 29 pages, Jan. 1980.
Write for details.

After a 1978 meeting of the Vancouver Urban Core Community Workers, a group of women workers decided to form a non-profit society - the "Society for Women's Residences". Since that time, the group has been pursuing the development of housing options for single women in the Downtown Eastside of Vancouver. This study identifies the need to which the Society is now responding with the construction of a new residence.

It begins by pointing to a variety of other studies, such as the 1979 study by the Downtown Eastside Residents Association, which illustrated the grim housing conditions for most people in the area. The largest part of the population is men (75%) and 90% of the people in the area are dependent on government assistance for their income. In this context, women face an extremely harsh and difficult life. The average age of death for women in the Downtown Eastside is 54 years old as opposed to age 72 for the rest of city. (There is little difference in the average age of death between men of the area and those in the rest of Vancouver).

Through the recounting of the 19 personal interviews in the study, the authors document the poor repair of rooms and the harassment of women by men in the rooms and hotels. One woman reported that she would only take baths in the common facilities after everyone was asleep for fear of harassment. Through the interviews and a questionnaire of sixty-five other women, the authors discovered that most of the women were hoping for self-contained units that would also have 24 hour live-in support in the building. They recommended that this type of housing take priority over smaller, more communal residences, as the Society responds to housing needs.

CX
2233 Urban Indians, The Strangers in Canadian Cities. Larry Krotz, Hurtig
Publishers Ltd., 10560 105 Street, Edmonton Alberta T5H 2W7. 157 pages.
1980. \$9.95

Native People are migrating from the reserves to urban areas in increasingly large numbers. Many of them, those with little money and few skills, find that they must "endure a treacherous day-to-day existence" in a hostile environment. Others, who have education and skills are able to "succeed with life's economic necessities". Both kinds of stories are included in this book which explores the experiences of

native people and those responding to them as they migrate to and settle in urban areas in Canada.

The author focuses his attention on three cities: Regina, Edmonton and Winnipeg. In each the Native population is increasing rapidly. About 20% of Regina's 160,000 people are Native Indians. Some estimates suggest that there will be 100,000 urban Indians in Winnipeg by 1985. In both Regina and Winnipeg, there has been significant community tension in relation to the increase in numbers of migrants. In the late 1970's, there were clashes between groups of Native People and police in Regina.

The author gives the migration to these cities "a face" by telling the stories of people like Aldina Piche. She is a Cree woman who left the Cold Lake Reserve after Esso and the Department of Defence bought most of the land that had been used by her family for trapping. Aldina is now the director of a Native job placement program. The author also interviewed David and Rose who are surviving on Edmonton's Boyle Street and Bev who is developing some bookkeeping skills with the help of a job with the Regina Native Women's Association.

Included with numerous personal stories are also some descriptions of the severe problems faced by many urban Indians in housing, schooling, employment, relationships with the police and social services. Much of this description is developed by interviewing key actors in change efforts or services such as Alice Hansen from Edmonton's Boyle Street Coop; Ed Kempling, United Church Native Concerns in Regina and Alan Howison, Winnipeg Foundation. The author concludes by stressing that he sees this migration as inevitable, leading to a new urban "ethnic group". He sees a major difference between the experience of Native People and that of other ethnic groups, however. The long history of racism and domination are likely to continue to generate tension between Natives and non-Natives in Canadian cities.

CX The Need for Community Based Programs for Former Psychiatric Patients.
2234 Leonard J. Norman, Community Services Council, Fort William Building,
 21 Factory Lane, P.O. Box 5116, St. John's, Newfoundland A1C 5V3.
 96 pages. Nov.1979. \$4. Write for details.

St. John's, like other cities across Canada, has been facing an increase in the number of former psychiatric patients who are largely left to their own resources for survival in the city. Much of the "deinstitutionalization" that has taken place has resulted in a great financial savings for psychiatric institutions, but it has not resulted in support for new, community based resources in St. John's. The author documents this reality and proposed changes that would redress this situation.

In reviewing the service system present at the time of the report, the author concludes that community resources are almost non-existent for the former psychiatric patient. This is especially the case for those who have little access to family or other supports. At the time of the study, Gower Street United Church Wednesday Social Group was the only community based program directed to the needs of former psychiatric patients. This social group consists of ten to fifteen people who meet regularly for socialization and recreation.

Using the information from his interviews with former psychiatric patients and concerned workers, the author then proposes a variety of community based resources including housing alternatives, recreation programs, employment opportunities and coordination of services. For example, at the time of the report there was no transitional housing in St. John's. However, the United Church was planning (and has since implemented) the re-opening of Emmanuel House as a residence for younger, recently released patients who have no other options. In addition, however, the author sees a need for other alternatives such as co-op housing or shared apartments.

CX Report on Services to Homeless Men: Working Paper. Bruce Hicks,
2235 Social Planning and Development Division, City of Halifax, Halifax,
 Nova Scotia. 126 pages. August 14, 1980. Write for details.

It is estimated that there are between 50 and 300 "homeless" men in the city of Halifax. The North End Neighbourhood Project sees the homeless person as one for whom "the condition of having no financial or personal resources has reached the chronic state". This report gives a comprehensive overview of the situation of homelessness, the responses of agencies in Halifax and makes recommendations for future action.

The author gathered much of the information in the report from interviews with people in related agencies. Thus, there is a detailed review of 18 services that relate to homeless men. The author also gives a brief history of various change efforts with regard to such services in the past few years. One of those was the unsuccessful attempt to develop a small supportive residence for older homeless men (ROOTS) which did not get funding. Coming partly out of the ROOT's effort was the development in 1978, of the Homeless Men's Support Network. This group of workers has been reflecting on the situation of homeless men and developing ways to coordinate their efforts.



After this review of change efforts and services, the author then develops an analysis of the needs of homeless men and a substantial list of recommendations with regard to those needs. The thrust of those recommendations is that homeless persons are "whole" persons who cannot be fragmented into problem areas and whose self-respect and personal power must be encouraged. They are seen as having a right to "shelter, safety, food, clothing, health and respect". Thus, social services should be based on their perception of their needs and aspirations and should be evaluated on the extent to which they do this. The author recommends that service delivery must also be developed and coordinated in relation to the above. A list of the various recommendations for everything from housing options to service evaluation is available on request.

CX The Return to Life/Le Retour à la Vie. Project "Face to/à Face" -
2236 Health & Welfare Canada/Santé et Bien-être Canada, c/o Le Réseau
 d'Aide aux Personnes Seules et Itinérant de Montréal Inc.,
 427 Rue de la Commune, Montreal, Quebec H2Y 1J4. 1977. Write for
 details/Ecrire.

The Montreal City Mission (United Church of Canada) sponsored this audio-visual documentary with 126 slides. It focuses on the lives of people who are struggling for survival in the inner core of the city of Montreal. It is specifically concerned with single itinerant persons, former mental patients and alcoholics and the various services that are attempting to respond to these people. It is seen to be ideal for use in small groups with discussion. The soundtrack comes with or without synchronized signals. Thus, if the equipment for automatic operation is not available a text with manual synchronization could be used. It is available in both French and English.

Un projet parrainé par La Mission Montréal de l'Eglise Unie du Canada pendant l'été 1977.

C'est un document (de 126 diapositives) réalisé sur la situation à Montréal des itinérants (alcooliques, malades mentaux, etc.) et des différents services.

C'est un document idéal pour présentation à des petits groupes.

Une cassette synchronisée accompagne le montage. Toutefois si vous ne disposez pas d'un tel équipement, le texte avec la synchronisation manuelle est aussi disponible. C'est disponible aussi en français et en anglais.

CX 2237 La Réouverture du Centre Meurling, une Urgence Sociale, c/o Le Réseau d'Aide, 427 est de la Commune, Montréal, P.Q. H2V 1J4. 20 pages, octobre 1980.

Le but de ce document est de faire connaître au législateur: l'urgence de la réouverture du Centre Meurling (centre d'hébergement pour hommes seuls itinérants, fermé à ceux-ci depuis 1978) aux sans-logis dès le mois d'août 1981: l'urgence de mettre sur pied un service de dégrisement non-médical; et enfin, l'urgence de remettre sur pied à Montréal, un centre d'hébergement d'urgence qui serait à la disposition des organismes publics et qui posséderait les ressources matérielles et humaines nécessaires leur permettant d'accueillir des personnes gravement intoxiquées ou en perte d'autonomie.

On tente d'élaborer la définition de la clientèle qu'on veut au Centre Meurling, l'encadrement et la composition du personnel de même que les différentes activités et programmes qu'on souhaiterait y voir implantés en collaboration avec les autres organismes du Réseau d'Aide.

CX 2238A Les clochards et le système pénal. Tina Hattem, c/o Le Réseau d'Aide, Inc., 427 est de la Commune, Montréal, Québec H2Y 1J4. 25 pages. août 1980.

Cette étude fait partie d'une plus grande recherche menée par le Réseau d'Aide de Montréal. Ce document trace les contacts des clochards avec le système pénal. Il est basé sur une compilation des comparutions devant la Cour Municipale de Montréal en 1979. On y trouve de l'information à l'égard des contrevenants sur l'âge, lieu de résidence, possession d'emploi, ainsi que sur le délit qui a occasionné l'arrestation, le poste du policier qui l'a affectuée, et le jugement du tribunal. Les données ont été acquises par des entretiens effectués auprès de clochards, de policiers, et d'intervenants sociaux. Il se trouve aussi une description des services présentement offerts aux clochards.

Selon les auteurs "l'administration de la justice intervient d'une façon tout à fait excessive et injuste contre les clochards." Par exemple, ils citent que, conformément à la loi, dans le cas d'un défaut de paiement d'amende l'emprisonnement est le résultat. Ils soulignent qu'une telle pratique frappe plus durement et inégalement les pauvres, les plus démunis et les marginaux (les clochards). De plus, les auteurs constatent que les clochards sont souvent condamnés pour des infractions reliées à leur style de vie et à leur alcoolisme.



CX "Alcoolisme, Dependance et Estime de Soi Chez Les Clochards".
2238B Guy Gervais, c/o Delorés Coulombe, Le Réseau d'Aide, 427 est de
la Commune, Montréal, Quebec. 168 pages. Dec. 1978. Ecrire.

L'objectif de ce mémoire est de présenter une vision globale du phénomène "clochard" tout en faisant ressortir ses principales caractéristiques.

Certaines composantes de leur comportement se dégagent après une analyse de la littérature sur le phénomène "clochard" selon les aspects criminologiques, sociologiques et psychologiques. L'étiologie du vagabondage reste équivoque même après un siècle d'études sur ce sujet. Au chapitre II, l'auteur établit une corrélation entre alcoolisme et phénomène clochard et l'absence de corrélation entre les deux phénomènes. Une étude pilote de cas est présentée au Chapitre III suivit de trois entrevues et protocoles avec trois sujets différents.

Les nombreuses constantes retrouvées chez les trois sujets sont en accord avec les principales caractéristiques sociologiques et psychologiques communes à la majorité des clochards telles que présentées dans la revue de la littérature.

CX Société du Patrimoine de Montréal. 3514 Park Avenue, Montreal, Quebec
2239 H2X 2H7 or Montreal City Mission (United Church), 3700 Dominique Street,
Montreal, Quebec H2X 2X7. Write for details.

In May 1979, a contract was signed in Montreal which saw C.M.H.C. (Canada Mortgage and Housing Corporation) buy some 700 commercial and residential units in the downtown area to be turned over to the nearly 2,000 residents on a collective, non-profit basis. This act was the direct outcome of a long and often bitter fight between citizens and developers going back to the 1960's.

The contract was signed with S.P.U.M. (Société du Patrimoine de Montréal) in which C.M.H.C. recognized S.P.U.M. as the organization which would hold the properties on an interim basis as they are turned over to residents in the form of co-ops and non-profit housing corporations. Among the goals and objectives of the project are that no resident will have to move because of economic reasons, that properties will be owned and administered on a non-profit basis, and that ultimate control will be in the hands of the residents. Another important goal is to provide for the renovation of all houses, using various government subsidy programs.

One particular model being used to address the housing needs of the elderly in the area is that of an o.s.b.l. (non-profit housing corporation). At present, several community groups, churches and agencies are co-sponsoring such a project at 3555 and 3565 Jeanne Mance Street, an older three storey apartment building that will be renovated into fifty-four 1½ and 2½ room apartments. A full range of amenities designed for the elderly will be incorporated into the renovations. This initiative is seen as a significant step in providing an alternative to the present trend of the "white painters" (middle class returning to the central city) pushing the elderly out of their homes and neighbourhoods.

CX
2240

Trefann Short Term Community, 13 Trefann Street, Toronto
M5A 3A9. 2 pages. Write for details.



Trefann Short Term Community grew out of the needs of some skid-row men leaving St. Michael's Detoxification Centre. They expressed a desire to change their lifestyle but their efforts were often frustrated by long waiting lists of social service agencies, line-ups for welfare and profit-oriented temporary help offices. To support the men in their option for change, Trefann opened February 2, 1981, in co-operation with the Anchor Person Project (a project that hires skid-row men who have achieved some stability and who support and act as an advocate for men living on the row) and the Co-ordinating Committee of the Single Displaced Persons Project (a group of front-line staff from a number of different agencies who are attempting to co-ordinate their efforts in the interest of the single displaced men they work with.).

The motivation and empowerment begun at the Detox level continues through the part-time participation of the staff who want to listen and learn from the men living at Trefann. At present, these men who stay and work on their short-term goals and co-operative living, seem to be from the cross-section of skid-row men who have been through

the 'circuit' of alcohol recovery homes and who are frequently intimidated by the 'filling-out' of forms.

Some of the goals of the community include 1) a pooling of financial, physical and spiritual resources to maintain the house; 2) translating social agency jargon; 3) aiding them to take ownership for some of their legal, medical and financial rights; 4) linking up with the people that run social service agencies; 5) peer support and challenge within the short-term community and after they leave.

The staff want to engage in on-going action and reflection for the empowerment of the men and of themselves as they learn how to change staff attitudes and enable interaction among the skid-row population. Presently, the men and some of the staff are getting together for a strategy to approach City Hall officials about the proposed rent increase for low-cost housing.

CX
2241 The Fred Victor Mission Experience. c/o Paul Webb-Fred Victor Mission,
139 Jarvis Street, Toronto. 8 pages. 1979. Write for details.

This paper begins by outlining how in the last ten years Fred Victor Mission's concept of service to poor people in the inner core has evolved toward the development of a social change process with the men on skid row.

In the late sixties, a group of staff from downtown Toronto churches and agencies including Fred Victor Mission attempted to address themselves to the "revolving door" on skid row - men on skid row spend most of their time and energy attempting to get basic services (food, clothing) from the many agencies and thus are unable to make fundamental life changes. This group of agencies responded by working toward a better coordination of services among themselves and formed the Single Displaced Persons Project (S.D.P.).

S.D.P. began with a detailed analysis of the men on skid row and the data gathered leads to the shattering of a number of myths about single displaced people (e.g. that most are alcoholic or lazy). Co-ordination of services meant that services would have to be geared specifically to the goals and needs of the men. Accordingly, the "diagnostic process" was created - this process served a number of purposes: a) to hold individual agencies accountable for the services offered; b) to function as a support system among agencies and their staff; c) to provide data to identify gaps and weaknesses in services and d) to understand the goals of the men better.

The diagnostic process involves four basic steps: intake, short-term goal-setting (community), long-term supportive communities and integration into the larger society. The diagnostic process is managed by a Co-ordinating Committee made up of program staff of the participating agencies in S.D.P.

The Single Displaced Persons Project has initiated action-research studies in the areas of housing, employment and the adequacy of psychiatric services for single displaced persons. Some action followed these studies. A study of 106 men who had been through the diagnostic process indicated that about 40% of their goals had been achieved or were still being actively worked on.

Fred Victor Mission has worked with other organizations to re-orient their resources to this effort.

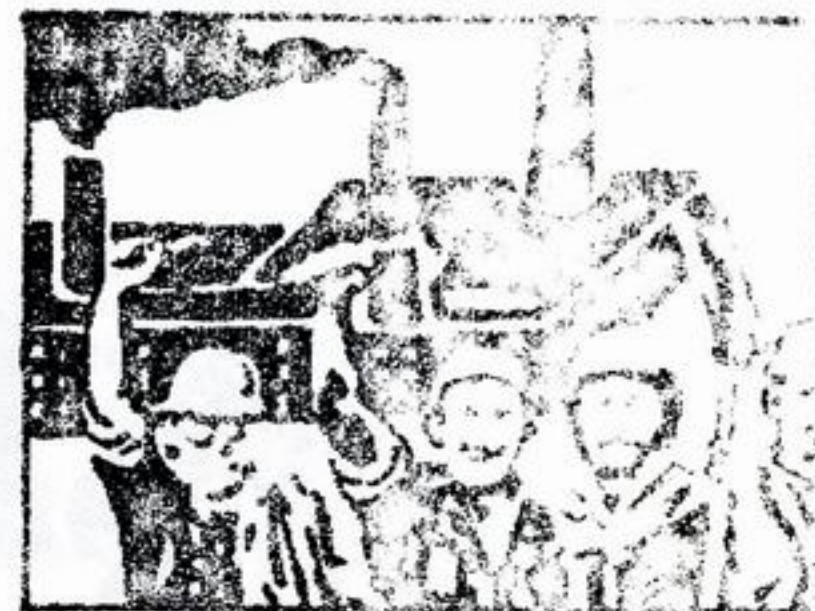
CX
2242 Final Project Report: Greater Vancouver General Worker's Co-op.
William Kerr and Associates, c/o Vancouver Temporary Employment
Cooperative, 60 Alexander St., Vancouver, B.C. V6A 1E9. 73 pages.
February 1980. \$7.30 plus postage.

Finding employment in Vancouver's Downtown Eastside is extremely difficult, but there are casual jobs available in the city and workers willing to work. The Vancouver Temporary Employment Cooperative is an attempt to match the two and give a maximum financial return to the worker. It was initiated by the Door is Open drop-in which secured a LEAP grant to do this study of the economic feasibility of a temporary employment co-operative.

The consultant who prepared the study, William Kerr and Association, employed men from the area to survey the potential workers on their needs and to conduct a "worker-oriented" evaluation of the few existing temporary placement services in Vancouver. The consultant-trained staff made 800 contacts and completed 400 questionnaire-guided interviews. Upon completion of the interview, a response card was left which allowed those interviewed to register with the co-op. The Door is Open received 100 completed registrations.

A market survey of considerable scale was also conducted by the consultants. Local competition was examined and found to be minimal given the many advantages of the co-op model to both workers and businesses. Potential employers were also conducted. In addition, the Community Employment Service in Edmonton, 4-U in Toronto and I.C.E. in Winnipeg were visited to glean information from these similar ventures that would be useful to the Vancouver co-op. Market comparisons of these three operations are also included in the Report.

The report also includes operational recommendations concerning such matters as personnel policies, accounting policies and worker supplies and services. A detailed financial analysis is also included with proposed capital expenses, detailed budgets and sales bonus proposals.



CX 2243 The Adequacy of Basic Income Assistance Benefits (Gain) in December 1980. United Way, Social Planning and Research, 1625 8th Ave., Vancouver, B.C. V6J 1T9. 10 pages. February 5, 1981. Write for details.

In Vancouver, people who live on Guaranteed Available Income for Need (GAIN) are facing a shortfall in income of between \$50 and \$200 every month, according to the most recent study by the United Way. Staff at Vancouver First United Church helped to establish this fact by interviewing those who came to them for Christmas gifts. Their contribution to the shelter part of the study helped to demonstrate the burden that shelter costs are presenting to the poor, particularly for single people and single parent families. For example, the average shelter costs for a bachelor unit at the time of the study were between \$225 and \$263 a month while GAIN allows for only \$130 a month for shelter for single people. Although rooms and cheap hotels are less expensive, 50% of those interviewed were having to pay more than \$140 per month for shelter.

The study also compares the costs and average expenditures of eight groups of GAIN recipients for all of the basic necessities: housing, food, clothing, personal care items and transportation costs. The total costs lead to the above mentioned shortfalls. There is no attempt in this short study to do anything but point to the financial problems faced by those receiving GAIN. There is no analysis given or solutions proposed.

CX 2244 Access to Housing, A Regional Perspective. Social Planning and Research, United Way of the Lower Mainland, 1625 West 8th Avenue, Vancouver, B.C. V6J 1T9. 40 pages. March, 1980. Write for details.



**IT'S MORE THAN A MATTER OF
SAVING A BUCK, ISN'T IT?**

This report is the result of two concerns. On the one hand, it is a response to the perceived lack of information of the needs not being met by the current housing market in the lower mainland region of B.C. Under current government programs, local voluntary organizations have a great deal of responsibility for developing, at the local level, special needs housing projects. The second main concern of the report is to examine the problems facing these voluntary organizations these voluntary organizations and the availability of resources at their disposal.

This study is said to be the first phase of an ongoing planning process. This first phase has as its aim the assessment of the living environment needs of those people having "special housing needs". The main research method was a series of interviews with consumers and people who work with or them. The ultimate aim is to provide information to local (voluntary), municipal and regional authorities in order to facilitate their efforts in meeting special needs housing concerns.

In addition to gathering information, it is hoped that the report will promote action. The report calls for co-operative action amongst the three levels of organization in order to: make more effective use of existing housing programs and resources to actually develop housing projects at the local level; monitor government programs directed at special housing needs and press for changes to improve such programs; develop a strong regional advocacy body to speak out on special needs housing concerns."

CX Vancouver Urban Core Community Workers' Association. c/o Roy MacIntyre,
2245 150 Robson, Vancouver, B.C. Write for details.

The goals of the Vancouver Urban Core Community Workers' Association (VUCCWA) are to provide a setting for information sharing, collective action and mutual support for people from the various agencies in the Downtown Eastside of Vancouver. Throughout 1980, the association struggled with a number of issues in the area. A Prescription Drug Abuse Committee was dissolved in early 1980 because it had been successful in lobbying for a computer program that would alert pharmacists to those with six or more prescriptions per month. The group has also been challenging the Alcohol and Drug Commission about the nature of a compulsory detoxification centre, however with much less success. Housing has been a primary concern for many of the participants. The association explored the new by-laws on the standards of maintenance of hotels and was pleased to see the construction of a women's housing unit begin. As in past years, the group sponsored a Hard Times Festival as a good time for the community and a fundraising venture. The association expects to continue pursuing the concerns of housing, and special needs of the Downtown Eastside. It also hopes to gain more clarity about what kinds of collective actions are possible for this association of people from over forty agencies.

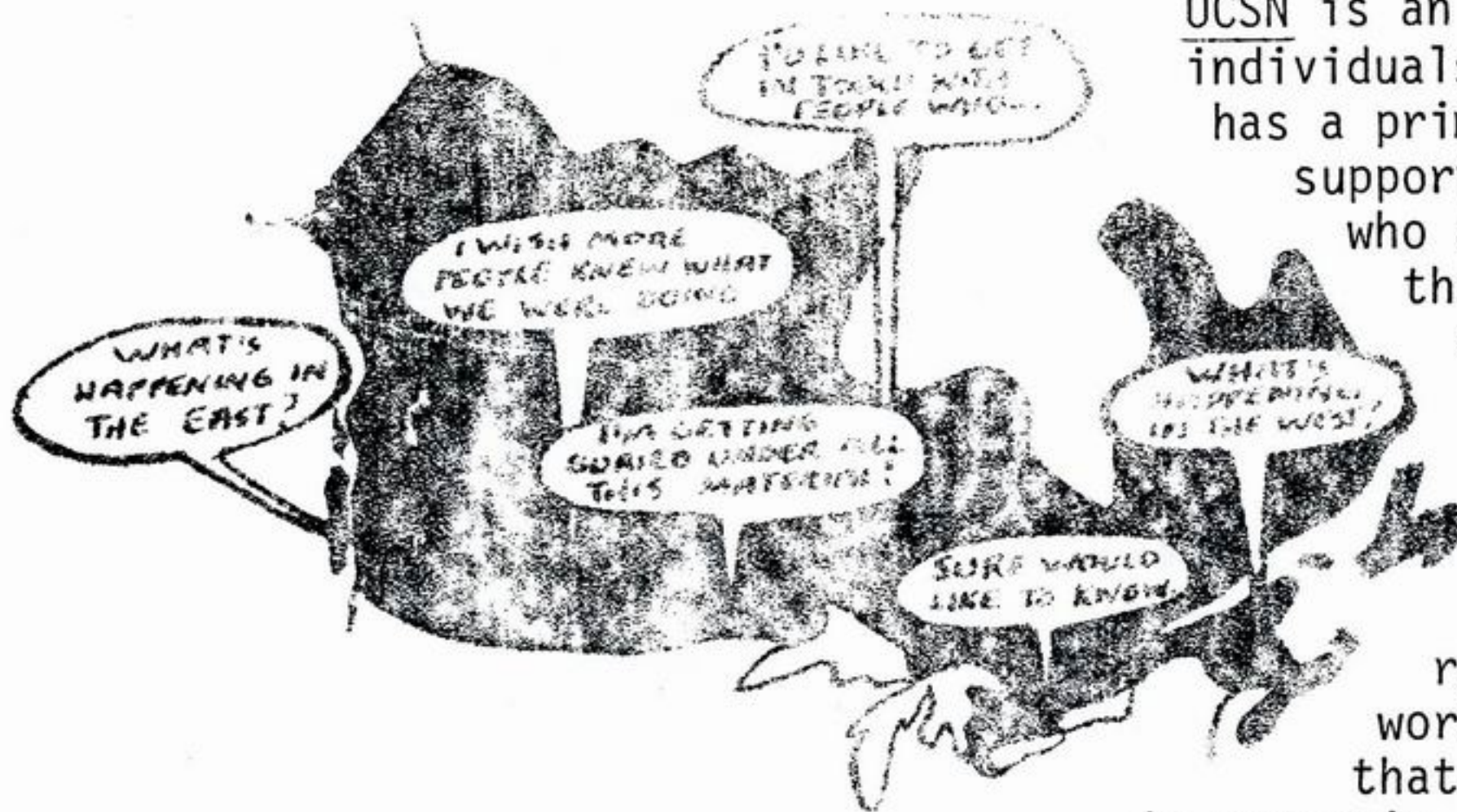
CX Historique et réalisations du Réseau d'Aide de 1974-1980. 427 est,
2246 de la Commune, Montréal, P. Québec, H2V 1J4. 21 pages. décembre 1980.
 Ecrire.

Ce document, publié par le Réseau d'Aide aux personnes seules et itinérantes de Montréal Inc., donne les objectifs généraux de la Corporation, les catégories de ses membres et les réalisations depuis sa fondation. Ces réalisations se sont concrétisées par des projets et des activités tels que: l'incorporation, un centre de désintoxication, une maison d'hébergement pour femmes, un centre de jour pour femmes, des journées thématiques organisées à partir de problématiques communes aux membres du Réseau d'Aide, sessions de formation pour ses membres, la participation au "Steering Committee" de l'Urban Core Support Network de Toronto, des projets de recherche, la permanence et enfin la réouverture d'un centre d'hébergement pour hommes seuls itinérants de Montréal.

Cet écrit documentaire se termine par une série de questions auxquelles le Réseau d'Aide tente de répondre ainsi que l'importance de celui-ci de garder un lien avec l'U.C.S.N. de Toronto.

CX Urban Core Support Network - An Overview. 147 Queen Street East,
2247 Toronto, Ontario M5A 1S1. 364-8228. 4 pages. April 17, 1979.

There are people who, for all intents and purposes, are disenfranchised from much of Canadian Society - "people displaced from economic life, from family supports and often from the means of living a tolerable life". These people have often gathered in the run-down core areas of cities sometimes called "skid row". Since 1974, there has developed an association of people working to respond to this reality called the Urban Core Support Network (UCSN).



UCSN is an "ecumenically based association of individuals, institutions and coalitions. It has a primary goal of enabling supportive relationships between people who are working cooperatively to eliminate the exploitative and unjust aspects of skid row. Participation in the network is based on involvement in working for change at the local level. It also requires a commitment to critically examine personal and organizational goals with others and to reflect on the values behind one's work. An assumption of the network is that the problems of skid row are based in economic and social structures but also have

real individual consequences.

To date, the focus of UCSN has been on supporting people in local efforts by making it easier for them to connect with people in other cities working on similar concerns. The network is linked across Canada in 13 cities and has sponsored 5 Canada-wide workshops, each in a different city. The tools used by UCSN to inform and support people in local efforts include regional consultations, personal visits and staff contact and various mechanisms for information sharing including Connexions.

7 OTHER RESOURCES AND GROUPS

1. Anchormen Project, c/o St. Michael's Detox, 314 Adelaide St. E., Toronto, Ontario.
The staff of this project are residents of "Skid Row" who function as a linkage between the men and the service agencies.
2. "Problems of Affordable Housing in Urban Canada", Issue 25, Research and Resources in Social Issues, Division of Mission in Canada, United Church of Canada, 85 St. Clair Avenue E., Toronto, Ontario.
Expected publication date - June, 1981.
3. Downtown Eastside Residents' Association, c/o First United Church, 312 E. Hastings, Vancouver, B.C.
Residentially based political action group.
4. Halifax Neighbourhood Centre, 2493 Brunswick Street, Halifax, Nova Scotia B3K
Day programs and night shelter.
5. "Unity", Benedict Labre House, 308 Yonge Street, Montreal, P.Q. H3C 2G2.
The April edition of this newspaper will focus on Urban Core issues.
6. Access Housing Services Association, 1546 Barrington Street, Halifax Nova Scotia B3J 1Z3.
A community based and sponsored non-profit housing organization for cooperatives and special care facilities. Developed from the Interfaith Housing Corporation.

7. Brunswick Street United Church 1980 Annual Report, 5374 Russell Street, Halifax, Nova Scotia B3K 1W9.
Points to a number of services in north end Halifax.
8. Urban Core Support Network - Edmonton, c/o Fr. Gilles Gautier, 9916-110 St., Edmonton T5K 1J3.
9. Central United Church, Rev. Kaz Iwaasa, 131-7th Avenue S.W., Calgary, Alberta.
10. Presbytery Outreach, c/o Anne Elliot, St. Thomas-Wesley United Church, 808-20th Street W., Saskatoon, Saskatchewan.
11. Downtown Chaplaincy, Dr. Bob Gay, 2330 Victoria Avenue, Regina, Saskatchewan.
12. Main Street Project (Jack's Hotel, Lydia Detox), John Rodgers, 281 James Avenue, Winnipeg, Manitoba.
13. Wesley Urban Ministries, Rev. Art. Verral, 61 Rebecca Street, Hamilton, Ontario.
14. Homeless Men's Network, c/o Bruce Hicks, Social Planning and Development, Halifax, Nova Scotia.
15. Emmanuel House, Phyllis Seymour, 83 Cochrane Street, St. John's, Newfoundland A1C 3L7.
16. Single Displaced Persons Project, 147 Queen Street E., Toronto, Ontario.
17. Coordinating Committee, c/o Bill Bosworth or Steve Hopkins, 147 Queen Street E., Toronto, Ontario.
18. Marian Centre, 1835 Halifax Street, Regina, Saskatchewan S4P 1T4.

COMMUNITY / COMMUNAUTE

CX
2248

A Dream That is Not for the Drowsy: A Working Theology for Presence and Future-Building in the Metro Core Across our Country. United Church of Canada, Task Group on the Church in the Metropolitan Core, United Church of Canada, Division of Mission in Canada, 85 St. Clair Avenue E., Toronto, Ontario M4T 1M8. 40 pages. 1980. Write for details.

This booklet develops some elements of a "working theology" that reflects on the nature of both the social and economic realities as well as local efforts at survival and mission in the metropolitan core context. These elements were gathered through a process of meetings and data gathering that brought together clergy and laity from various "cathedral" churches, small dying congregations, mission units and outreach

efforts to share their concerns and stories. These stories were gathered and discussed at a Canada-wide gathering of key people and passed on to a task group to develop "A Dream".

This document is not seen as a final statement but as a step in the discussion, a working paper. It points to some of the struggles of the local churches in metropolitan areas. Most Canadians live in urban areas, but most churches are rural and suburban. Some metro core churches are losing members and selling their buildings. However, the use of the money is of concern. Should it go for new urban ministries or suburban new church development? Many core area churches are taking different approaches to old buildings and escalating energy costs. Some are redeveloping their land into senior citizen or office tower complexes while others are opening their buildings to multiple uses such as theatre groups or community organization offices. Other church related units are choosing to develop specific ministries with the poor and marginalized who have gathered in some parts of the urban core. The report does point to some mission goals - a variety of caring, witnessing communities of faith, the use of the gift of space imaginatively and efficiently, to discern the true sources of evil and redemption in the city and to respond. However, many blocks to achieving these goals are also seen. Thus, the reflection is to continue. This document was approved at the 1980 Halifax General Council of the United Church. The next step is the preparation of a workbook for further discussion and action in local churches.

CX
2249

Canadian Urban Training Toronto Co-operative (CUT), 51 Bond Street,
Toronto, Ontario. Write for details.



The CUT Toronto Co-operative was proposed by Canadian Urban Training Project national staff who hoped that a Toronto based group of people who had taken training with CUT would be interested in training others. This is part of a process of developing training resources that are based across the country rather than just in a Toronto "national" office. It is also partly the result of increasing demands for training and consulting on social issues both in the Toronto area and elsewhere in Canada. Subsequently, a collective of CUT grads has taken over responsibility for training in the Toronto area, and other CUT-related locals are now offering training and consulting from Vancouver and Montreal. The basic action-training program is for church and community people who seek to be involved in social action for a more just and humane society. It involves a ten-day live-in course, plus a five day recall at a later date. The course design uses an involvement/reflection method to a) develop ability to analyse critical social issues; b) acquire a deeper understanding of how power structures, systems and institutions

affect communities; c) develop skills in identifying oppressive and liberating forces in contemporary society; d) enable the individual to develop action goals, plans of action and skill implementation e) to increase competence in value and theological reflection. Other key contacts offering training are as follows: Action Training Collective, c/o Brian Tiexiera, 1955 W. Fourth Avenue, Vancouver, B.C. V6J 1M7. and Institute de Research/Action, c/o John Lee, 188 St. Hubert Street, St. Jean, Quebec J3B 1P2. Names of contacts in other cities can be obtained by writing to the above address.

CX Social Housing Association of Cape Breton, P.O. Box Box 5, 188 George
2250 Street, Sydney, Nova Scotia B1P 6G9. 902-539-4602

This non-profit association was formed in 1970 to provide decent housing to large, low-income families. Since then, 165 units of housing have been purchased in all local municipalities in the industrial area of Cape Breton (as well as in the outlying municipal areas). The emphasis has been on rehabilitation of existing buildings versus new construction.

The Social Housing Association of Cape Breton retains the deed to the newly purchased home, with C.M.H.C. holding the first mortgage. The family, when able to pay off the balance of mortgage and other outstanding costs, are deeded the property directly. A tenant-purchase agreement with the family at the time of occupancy guarantees that they shall acquire equity in the properties and shall purchase them for the balance of the mortgage. Families assume the properties initially as owners and as such are required to maintain and care for the properties occupied. The families assume the responsibility to pay the principle and interest on the mortgage along with taxes, insurance and utility costs.

The cost of subsidy required under this program is far less than that experienced through government subsidized programs. The association provides services to families over and above the provision of the basic house (e.g. debt counselling). The costs of these services are not recognized by C.M.H.C. and as a result no subsidy is available to this program. While demand for such housing is high, delays in bureaucratic processes and the lack of government subsidization has placed the continuation of this program in jeopardy.

CX Les Coopératives d'habitation. Confédération des Syndicats Nationaux
2251 (CSN), 1001, rue St.-Denis Montréal. 24 pages. déc. 80.

"Ce dossier d'inscrit dans une série de documents qui se proposent de soulever des débats sur les "points chauds" concernant le logement et l'environnement." Ces documents publiés par la Confédération des Syndicats Nationaux (CSN) collaborent à l'élaboration de plates-formes de revendications et à développer des actions communes en solidarité avec les groupes populaires actifs sur ces fronts.

La solution de la coopérative d'habitation a toujours soulevé des débats majeurs chez les groupes préoccupés par la question du logement. Pour certains, c'est la seule solution actuellement aux problèmes de logement des travailleurs. Pour d'autres, c'est un choix parmi plusieurs dont la co-propriété alors que pour d'autres, cette solution est considérée comme une "fausse piste drainant beaucoup d'énergies sans espoir de grands résultats".

Il est essentiel de clarifier au départ ce qu'est la coopérative d'habitation. Dans une coopérative, la propriété appartient à un collectif, que les membres habitent



ou non la propriété. Les logements sont donc loués par la coopérative et les membres ne peuvent y faire de profits. On confond souvent cette formule avec celle de la co-propriété, formule qui consiste à acheter un logement dans une propriété partagée par plusieurs acheteurs.

Les coop. sont largement subventionnées et pour louer leurs logements à des taux abordables, elles doivent utiliser au maximum ces subventions, ce qui crée évidemment une dépendance. A qui s'adresse cette formule? Qui en bénéficie? Présente-t'elle vraiment une solution à la crise actuelle? Plusieurs exemples sont présentés dans le dossier et visent à donner les éléments qui permettront aux travailleurs de choisir "leur" solution au problème du logement.

CX Human Development Council, 3rd floor, City Market Bldg., St. John,
2252 New Brunswick. 1 page.

The St. John Human Development Council is an effort at social planning and coordination that is non-governmental and broadly based in the community. A primary stated goal is to maximize community involvement in planning with regard to the allocation of resources and service delivery. Specific goals have been suggested through a community based process. The goals are wide ranging with respect to the physical, economic and political environment with respect to the various systems - Health, Justice, Religious, etc. - that affect people's lives; and with respect to sub-groups within the community. Goals have been suggested such as diversifying the city's industrial base to compete with the Irving monopoly, offering either jail or rehabilitation to alcohol offenders, better lighting for city streets or strengthening the "family". The structures of cooperation have been developing over the past few years. The city-wide Human Development Council, representing the political, business, church and social service leadership is in place. There are also four local community based councils, each with a community service centre. The hope is to organize neighbourhood resource boards which would include representation from each city block. These "grass roots" boards are to ensure community participation at a more substantial level. Community organizers have recently been hired to develop the neighbourhood organizations. However, to date, it has been the established community leadership who have directed the effort.

CX Task Force on Mental Health in Saskatchewan, c/o Dr. Ian McDonald,
2253 Dept. of Psychiatry, University Hospital, Saskatoon, Saskatchewan
 S7N 0W8.

"The Task Force on Mental Health in Saskatchewan has issued an open invitation for input from interested groups and individuals.

The Task Force, chaired by Dr. Ian McDonald, is looking both at existing mental health services and how mental illnesses can be prevented. It was established in May, 1980 by the Mental Health Association in Saskatchewan and is independent of government.

The Task Force is looking for comments and ideas from both professionals and the general public. Letters will be sent to several groups asking for specific information, but Dr. McDonald hopes many others will have something to say.

'In particular, we would like to hear from groups who have often been less well represented in policy-making such as women, people of Indian ancestry, consumers, senior citizens, young people and those with limited incomes,' he said.

Besides Dr. McDonald, the Task Force includes a rural teacher, a provincial judge, a senior citizen, a farm woman, a Metis woman and several health professionals." (Excerpt from Briar Patch)

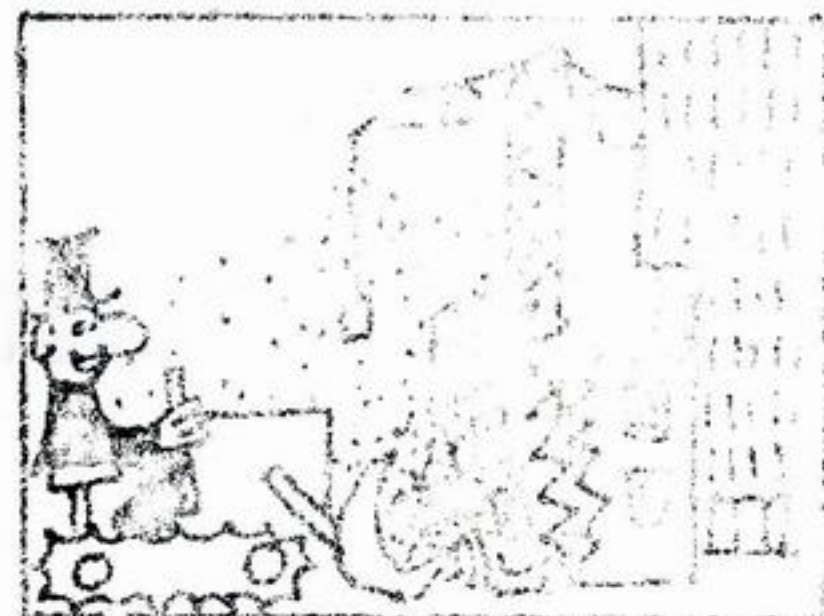
One of the terms of reference of the task force is to determine what needs to be done to the social environment so that the mental well-being of children, as well as other specific groups, is achieved. As well as the social environment, the task force is looking at areas related to health care such as prenatal care, maternity leaves, day care, child protection laws and school counselling services.

The Task Force is asking for written submissions from any persons who wish to do so relating how they were or were not helped by existing programs.



CX Ronds, Ronds, Macarons, Lutttes Urbaines Vol. 1, No. 4.
2254 Lutttes Urbaines. c.p. 263, Drummondville. 52 pages. Juin, 1980.
\$2.

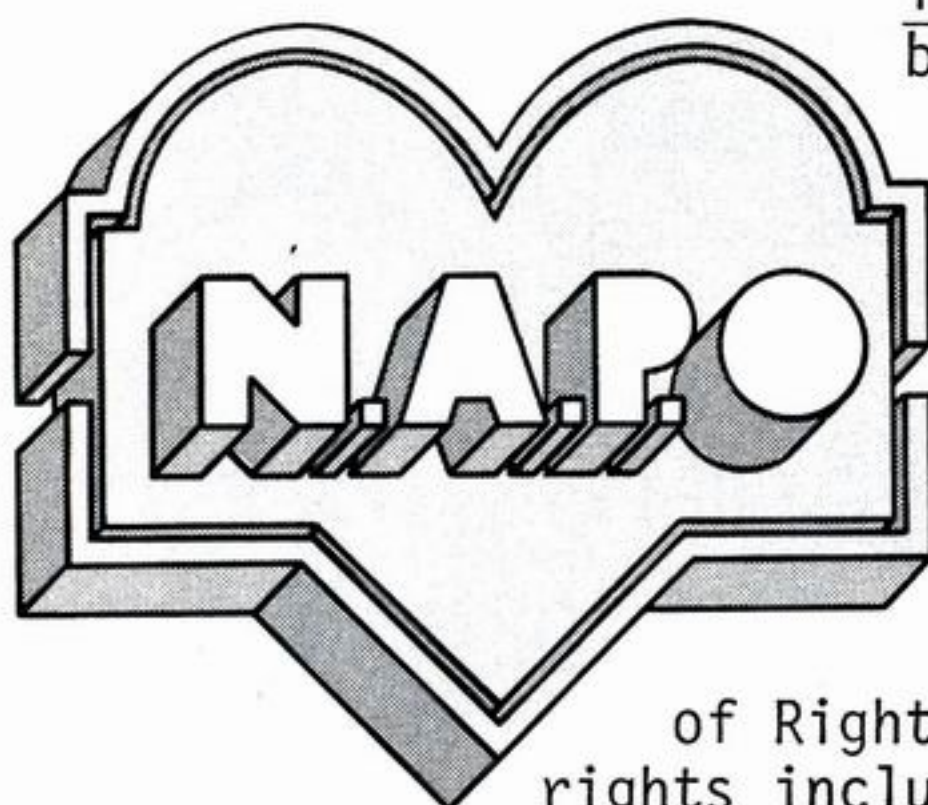
Lutttes Urbaines est une publication du Groupe d'Etudes et d'Actions Urbaines qui veut faire connaître les luttes, principalement urbaines, qui sont menées à travers le Québec ainsi que les luttes "significatives" menées à l'étranger. Le numéro étudié traite de plusieurs sujets: bilan d'une lutte de locataires à Laval, une nouvelle organisation pour les assistés-sociaux, les Habitations à Loyers Modérés, la rénovation, l'organisation des vacances et les camps familiaux, les coopératives d'habitation, etc.



Un article a retenu notre attention, d'une part à cause de l'originalité du sujet mais aussi parce qu'il nous semble difficile de l'aborder deux fois sans se répéter. "Ronds, ronds, macarons". On en voit partout. Certains les collectionnent. On les porte pour faire connaître nos luttes et nos organisations ou notre appui à des luttes ou organisations (ou idées). L'article nous explique comment les concevoir, comment les fabriquer soi-même ou à qui s'adresser pour les faire faire.

Le macaron illustre l'imagination et la créativité de celui qui le produit. Ainsi, on peut dépasser la forme traditionnelle (ronde) et l'adapter à la nature de nos luttes. Les travailleurs de la United Aircraft avaient publicisé leur lutte et financé en partie leur grève en vendant des croix et fleurs de lys faits avec des clous pliés. Les travailleurs de Cadbury avaient choisi la forme rectangulaire qui illustrait mieux la barre de chocolat à boycotter etc. Le macaron est un moyen de manifester sa solidarité, de se reconnaître entre partisans d'une même cause. Porter un macaron, c'est s'identifier concrètement. C'est une source de financement tout en étant un moyen de communication efficace.

CX
2255 Brief on the Proposed Resolution for a Joint Address to Her Majesty the Queen respecting the Constitution of Canada. National Anti-Poverty Organization (NAPO), 3101-B Hawthorne Rd., Ottawa K1G 3V8. 15 pages. Presented November 25, 1980.



The National Anti-Poverty Organization (NAPO) presented a brief to the Joint Committee on the Constitution of Canada on Thursday, December 18, 1980. This brief was presented jointly with the Public Interest Advocacy Centre (PIACP).

The basic concern of NAPO as presented in this brief is the rights of the poor and their real ability to participate in a democratic society. They argue that the poor are prevented from participating fully in Canadian society, with all its rights and privileges, because of the interpretation of present laws as they pertain to recipients of social assistance. They are basically in favour of a Bill of Rights, but with the following amendments: 1) that economic rights include the right to an adequate income for food, shelter and clothing; 2) removal of clauses which prevent recipients of social assistance from moving in order to seek employment anywhere in Canada; 3) insurance that the Supreme Court would interpret the Charter of Rights and that their interpretation would take precedent over any other government legislation; 4) that all forms of discrimination be abolished. The poor lack the resources which other Canadians enjoy and are thus prevented from peaceful assembly and participation in government. This, NAPO argues, is discrimination.

CX
2256A Christians for Socialism - Toronto. c/o Prof. Cyril Powles, Trinity College, Hoskin Avenue (University of Toronto), Toronto, Ontario.

Christians for Socialism is a world-wide movement of Christians from every tradition who believe that God wills them to work for a socialist society. The Toronto Group meets usually on the third Monday evening of each month at the Church of the Holy Trinity, Trinity Square, Toronto, for study, prayer and theological reflection. Most, but not all members, are already involved in some kind of social action which has convinced them that capitalist economic relations are responsible for the conflict of poverty and alienation characteristic of the world today. They define their main task as twofold: 1) to discover how socialist principles can best be applied to the Canadian situation and to work with others engaged in this task; 2) to convince fellow Christians of the necessity of the change to socialism as part of the Gospel of Jesus Christ for today.

The meetings are open and new members are welcome.

CX
2256B St. Paul's Centre at Trinity, 427 Bloor Street West, Toronto M5S 1X7. 416-922-4954 or 416-8435.

The St. Paul's Centre at Trinity (formerly St. Paul's Centre) is a co-operative community centre made up of a variety of non-profit organizations involved in community, cultural, educational and political activities in partnership with the St. Paul's and Trinity congregations.

Recognizing the complexities of modern urban life and the everchanging nature of the city, the Centre is committed to providing programs and activities which meet these changing community needs and has served as a community activity and referral centre for the City of Toronto as a whole. In addition, the Centre recognizes its importance and role in civic, national and international events.

The following is a list of the groups which make up the St. Paul's Centre at Trinity: Development Education Centre (DEC), Development Education in Action (DEA), Greenpeace Foundation, Black Resources and Information Centre (BRIC), The Smile Theatre Company, Christian Movement for Peace (CMP), Ontario Public Interest Research Group (OPIRG), Grindstone Co-operative, Connexions, The Toronto Committee for the Liberation of Southern Africa (TCLSAC), World Student Christian Federation (WSCF), Feminist Party of Canada (FPC) and Support Services for Assulted Women (SSAW).

Facilities for a wide variety of part-time and adhoc programs and activities are also provided.

W O M E N / F E M M E S

CX Women in Trades Association, Inc. 730 Alexander, Winnipeg R3E 1H9.
2257 204-783-8501. Write for details.

Although the Women in Trades Association (WIT) was incorporated in late 1978, the idea of a support group such as WIT was sparked by a group of women who first took pre-trades training offered in 1976. Women trained in "non-traditional" fields soon discovered that there were still numerous barriers and deterrants to overcome if they wanted to find work and stay employed. These women gathered together to support themselves and offer help and guidance to other women who were interested in entering the trades.



WIT is a volunteer support group of women and other interested individuals who work together to facilitate the entry of women into training or employment in the trades. It is also an educational group that speaks to interested bodies about women in the trade and growing opportunities for women in these fields.

WIT speaks to governments, unions, businesses, schools, colleges and other educational centres about women in trades and equal opportunities for women. They are financially dependent upon the interim funds available through the Secretary of State Grants Commission and other government project funds like Young Canada Works. It is a non-profit organization and thus it survives through the work of its members and the project funds of granting bodies. Regular Membership is open to women in trades or in training. Associate Membership is open to anyone interested in supporting the work of WIT.

CX Healthsharing, Inc. Bonnie Johnson, Research Officer, c/o Briarpatch,
2258 2138 McIntyre St., Regina, Saskatchewan S4P 2R7.

In the spring of 1980, a group of women got together to discuss their concerns about the lack of services for women in Regina, especially in the area of reproductive health. The purpose of the group is to work for improvements in the quality of health care. When they talk about health they are talking about health as a state of complete physical, mental and social well-being, not just the absence of disease (the standards set down by the World Health Organization of the United Nations).

Some of the many concerns about women's health are: adolescent pregnancy, access to and use of pre-natal education, percentage of unnecessary surgery performed on women, increase in incidents of pelvic inflammatory disease, police attitudes and statistics about rape cases, need for Native Health Care Workers in cities and the high percentage of women with drinking problems who are not being treated. (Excerpted from Briarpatch.)

CX
2259 Women Workers in the Home, c/o Gillian Marie, Status of Women, Vancouver, 1090 West 7th Avenue, Vancouver, B.C. V6H 1B3. Write for details.

The Vancouver Status of Women has put together a special "speaking package". The topics of this package include: Women's Legal Rights, Wages for Housework (film & discussion), Lesbian Motherhood and How to Start Your Own Babysitting Co-op. to name a few. Women Workers in the Home is a group of women concerned about the status of women in the home and the lack of resources and support available to women. The women who put this package together have been meeting to share their experiences and skills. This package can be used by existing women's groups, in family places, community centres and church groups. These topics could be used over several weeks as a mini-series or as a one-day event.

CX
2260 Canadian Catholics for Women's Ordination c/o Bernadette McMahon, 576 Trethewey Drive, #15, Toronto, Ontario M6M 4C2. 1 page. January, 1981.



Two small groups of women in Ottawa and in Toronto have begun to work together to see if they can discover other individuals and groups who want to work towards the ordination of women in the Roman Catholic Church. They believe that women are baptised in Christ equally with men and equally share the gifts of the Spirit, including the full participation in the celebration of sacramental ministry. Until this belief is lived and shared more widely in ecclesiastical structures, women will continue to experience themselves as less worthy than men to be Christians. They feel that now is the time to face what they see as a radical injustice, the position of women in the Church.

A letter stating their aims is being sent to whomever is interested, proposing that a small meeting be held from July 3

to 5, 1981 in Toronto to discuss the best way to launch such an organization. They envisage a further and much larger meeting in 1982. They hope to gather together women who know in themselves the call to the ordained ministry and all those ready to support them in the process of discernment, preparation and community acceptance. In this way, they hope that it will become clearly visible that there are women who are ready and eligible for ordination.

NATIVE PEOPLE \ LES AUTOCHTONES

CX 2261 "The Fourth Russell Tribunal Condemns Canada", New Breed, the Voice of Saskatchewan Metis and non-Status Indians, Suite 301, 2505 11th Avenue, Regina. Saskatchewan S4P 0K6. 306-525-9501.

The Russell Tribunal, operated by the Russell Foundation, originates from Bertrand Russell's endeavours for the attainment of peace, human rights and social justice. It was created to examine in public the wrongs committed by Governments and Business against aboriginal peoples. As an international forum for grievances, the Tribunal seeks to reach the consciousness of humanity. It is not a court of law.

The Tribunal held November 24-29, 1980 in Rotterdam, Holland was the fourth since 1967. The jury heard fourteen cases - six from North America and eight from Latin America. Of the six from North America - two were from Canada and four from the United States. Of the eight from Latin America, there were six from South America and two from Central America. These cases represented declarations made on behalf of indigenous people of the Americas. Throughout the hearings, there was a common thread of gross and inhuman repression and massacres. Many delegates and witnesses were detained and therefore unable to be present personally to give testimony. In spite of these problems, facts about situations kept secret by means of censorship and control of the mass media were heard.

The Canadian articles presented to the Jury were "Louis Riel: Justice Must Be Done", "Indian Rights and the Constitution" (reprinted in New Breed, December, 1980). "Squatters on their own Land".

The International Indian Treaty Council will host a second Geneva Conference in September, 1981. This Conference will deal strictly with land issues.



CX 2262 Newsletter - Project North, Vol. 5, #10, 80 Sackville Street, Toronto, Ontario M5A 3E5. (416) 366-6493 or 366-6494. 8 pages. January, 1981. Write for details.

Project North is an action/research program co-sponsored by seven national churches in Canada. Since 1975, when it was organized, the Project has supported northern native people in their struggle for justice. The objectives of the Project are twofold: to support the activities of aboriginal people engaged in struggles for justice and self-determination and to challenge and mobilize church constituencies in southern Canada to become involved. These objectives are accomplished through research and documentation, communication and publication, education and action.

The Newsletter is one means of doing all of these things. The January, 1981 newsletter contains a number of articles which focus on aboriginal rights and the patriation of the constitution. The struggles of the Innuits of the Keewatin District



of the Northwest Territories, the Nishga challenge to the Constitutional Committee and the cooperation of the National Indian Brotherhood (NIB), the Native Council of Canada (NCC) and the Inuit Committee of National Concerns (ICNC) are described.

The Inuits of the Keewatin District and the Inuit Tapirisat have been working through the courts to maintain their aboriginal rights for their land, challenging the claims of corporations and multi-nationals. The Inuits are also seeking to have property rights included in a definition of aboriginal rights. The legal ruling to date is that aboriginal rights are not property rights.

The Nishga maintain that they hold aboriginal title to the land of northwestern B.C. They are asking the Constitutional Committee to include a statutory provision in the Charter of Rights that pronounces aboriginal rights to maintain titles to the land they inhabit. The NIB, NCC, ICNC are working together to develop specific recommendations and wording that would protect aboriginal rights called "Aboriginal Rights and Freedoms", as an amendment to the proposed Charter of Rights.

CX
2263 Gabriel Dumont Institute of Native Studies and Applied Research,
Brent Building, 2505-11th Avenue, Regina, Saskatchewan S4P 0K6.
(306) 522-5691. 1980. Write for details.



The Gabriel Dumont Institute of Native Studies and Applied Research (Dumont Institute) grew out of a recommendation of the Cultural Conference of the Association of Metis and Non-Status Indians held in 1976. The recommendation was for a Metis Cultural College. October 27, 1980 was the official opening of the College, named the Dumont Institute, in Regina.

The mandate of the Dumont Institute includes:
a) historical and cultural research and program evaluation
b) curriculum and resource development.

The aim of the Institute is to help native people find themselves so that they can live with a sense of self-respect and pride among their Non-Native brothers and sisters.

The Dumont Institute seeks to accomplish this through a native-controlled educational institution, and by re-establishing Native historical-cultural roots. These goals are attained through developing and offering courses to strengthen Native cultural awareness, developing unique Native education programs and establishing a Library Resource Centre. The Institute is organizing a Native Studies Program, and has established the Saskatchewan Urban Native Teacher Education Program to further accomplish their goals.

CX
2264 Some Native Issues, a joint newsletter with the Development Awareness Committee (D.A.C.), Box 336, LaRonge, Saskatchewan. (306) 425-3220 and One Sky Cross-Cultural Centre, 134 Avenue F South, Saskatoon, Saskatchewan. 15 pages. January, 1981.

The Development Awareness Committee (D.A.C.) of La Ronge, Saskatchewan is concerned with education -in particular, education for Northern Native People. The committee is made up of people who are involved with Native People at the community level. D.A.C. is concerned that Native People are uninformed about issues which affect them

and their communities. Because they are uninformed, they can only react to development projects in the North. Their reaction is often too little too late because they have no information on which to base their actions.

D.A.C. believes that the people who are being affected by development in the North must have an influence on the decisions being made. A certain amount of development is here to stay, but in future projects, the concerns of Native people about royalties, job training, the creation of permanent jobs, compensation for the loss of their traditional livelihood and damage to land and water sources must be addressed.

This newsletter was written to increase the awareness of Northern people of the issues which affect them. Often people in the South know more about development projects for the North than Northern residents. A second newsletter was published in February and may be obtained from Box 336, La Ronge, Saskatchewan.

CX Native Rights Coalition/Regina. c/o Briarpatch, Huston House,
2265 2138 McIntyre Street, Regina, Saskatchewan S4P 2R7.

This new organization dedicated to fighting racism, has been founded in Regina. The Native Rights Coalition, a group of both native and non-native individuals, was established, its founders said in a news release, "not as an alternative to existing native organizations, but will work with these organizations on specific issues".

A committee from the Coalition has been established to mobilize support against the Ku Klux Klan which has recently been attempting to organize in Regina. Another committee is looking at ways to have native rights entrenched in the Canadian constitution.

The aims and objectives of the Native Rights Coalition are: a) to build an organization of individuals, regardless of nationality, sex or status who are interested in fighting racism and oppression; b) to publicly oppose racist policies and statements; c) to support actions against police harassment; d) to popularize native issues, demands and problems through educational conferences, leaflets, slide-shows, school visits, etc.; e) to support and work with other organizations who share these objectives and f) to support the democratic rights of native people to native-oriented education, the use of their own language, culture, job opportunities and job security, adequate housing, aboriginal rights and quality health care. (Excerpted from Briarpatch.)

CX Sunrise Canvas Tent & Awning Limited, 15 Betts Avenue, Yorkton, Saskatchewan.
2266 Saskatchewan.

Sunrise Canvas was created several years ago when some Native women in the Yorkton area of Saskatchewan became concerned about the lack of employment opportunities in their area. They applied for and received financial assistance from Canada Manpower and other government agencies to get started.

The three women produce fine quality work on items such as boat covers, snow machine covers, golf bags, pool cue bags, tents, gun cases, bases and garment bags. They also do repair and custom work. They own their own building and equipment in downtown Yorkton. The front of the building is rented out to the Parkland Area of the Association of Metis and non-Status Indians of Saskatchewan (AMNSIS). They provide programs for Economic Development, Alcohol Counselling, Native Outreach and Native Housing. The rent collected along with the profits of Sunrise Canvas Ltd. keeps the company in business.

CX Akwesasne Notes Emergency Phone Tree, Mohawk Nation via Roosevelttown,
2267 New York, U.S.A. 13683.

The Emergency Phone Tree, which is activated in cases of extreme danger to various Native Peoples, has as its goal to make known to particular governmental agencies the collective concerns of the individuals participating in the phone tree. It is organized as follows: Caller: a person responsible for making one round of calls (no more than five) to top governmental officials in a particular pressing situation; Activator: a person responsible for activating five callers under his or her supervision. The five callers and their activator would be from within the same area code; Head Activator: a person responsible for activating ten activators and delivering in a concise way all the pertinent background information and names/phone numbers of officials to be contacted; Dynamo: a person willing and able, under an emergency situation to drop other work and make repetitive rounds of calls.

Thus far, the Phone Tree has been activated six times; twice on behalf of Central and South American Native struggle situations, and four times for North American situations. Each of these situations involved an immediate threat to a land-based Native People fighting for the right of their communities to survive.

Individuals or groups which would like to participate in the phone tree should contact Akwesasne Notes directly. People from countries other than the U.S. are particularly encouraged to join this effort.

MILITARISM / MILITARISME

CX Voice of Women/La Voix des Femmes. 175 Carlton Street,
2268 Toronto, Ontario M5A 2K3. Write for details.



Voice of Women (VOW) is a national organization with branches in most provinces, founded in 1960 when women across Canada united to stop what appeared to be imminent nuclear war. Dismayed by the collapse of the Summit Conference, they felt that women around the world must unite to demand an end to war.

In the 1960's, VOW organized two international women's peace conferences, drawing women from thirty countries. During the Vietnam war, it sponsored in Canada a meeting of women from Vietnam and from the U.S. Other activities included holding seminars for students, lobbying and presenting briefs to External Affairs and other governmental committees, a campaign against war toys, collecting baby teeth for testing of strontium-90 content, attending international conferences, and supporting women everywhere in their struggles for peace and justice.

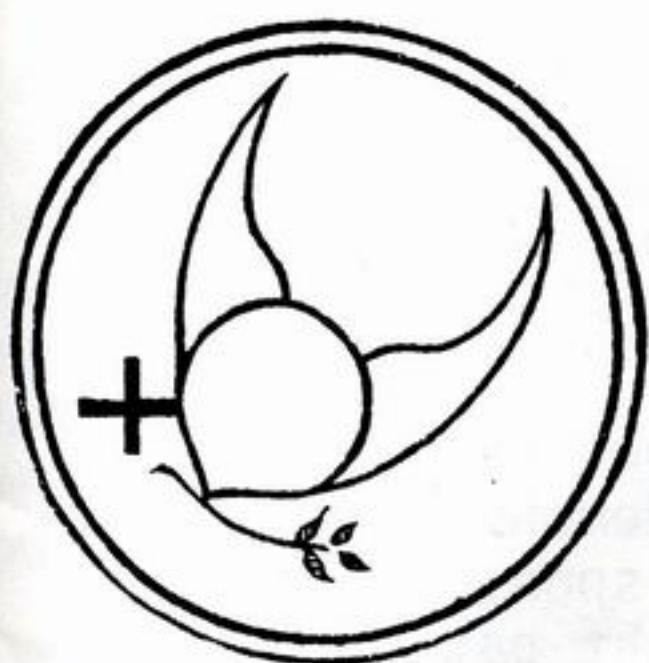
Today VOW works for nuclear disarmament, conservation, pollution control, and human rights, but its main focus is against war and the threat of war as the accepted method of exercising power. Members lobby for an independent foreign policy for Canada, for aid to underdeveloped countries, and against ever-increasing military expenditures.

Voice of Women is represented at the United Nations as a non-governmental organization. It is a member of the Canadian Commission for UNESCO, and the Consultative Group on Disarmament and Arms Control Affairs in Ottawa. It is a member of the Sponsoring Board of Project Ploughshares, and it supports the Canadian Coalition for Nuclear Responsibility.

A national newsletter is published three times a year.

CX
2269

Women's Petition for Peace, c/o Voice of Women Halifax, P.O.
Box 3231, Halifax South, Nova Scotia B3J 3H5.



The Women's Petition for Peace originated in Denmark in February, 1980 and is being distributed by Voice of Women Halifax. It was presented to the United Nations Conference on Women in July, 1980 with signatures of 500,000 Nordic women.

Since then it has been taken up by many countries. The new goal is to present 500 million signatures to the second U.N. Special Session on Disarmament in 1982. The text reads as follows: "We Canadian Women join our voices with the millions from all over the world in this great chorus for peace: Women stand up for peace!"

We are driven to despair by increasing threats of war.
Is there to be any future for our children?

Together we will turn our despair and our anger into strength.

We, the undersigned women of Canada, join with women all over

the world to say: We will no longer silently accept the mad struggle of the superpowers for military superiority. Negotiations for a lasting peace must be resumed at once and lead to action. We Demand: Disarmament for a lasting world peace; an end to the production of fissionable materials for nuclear weapons; that the billions spent on war be spent to improve life on earth. We say no to war!"

Copies of the Petition are available. in French and English.

X
270

Statement by Ann Gertler and Marion Kerans, Voice of Women, Canada, to the Standing Committee on External Affairs and National Defense, House of Commons, November 13, 1980. c/o Ann Gertler, 482 Strathcona Avenue, Montreal, Quebec H3Y 2X1. 8 pages. Write for details.

The Voice of Women is recognized as a significant national voluntary organization in Canada today. It has observer status at the United Nations and has a member on the Consultative Committee to the Department of External Affairs, Office of the Advisor on Disarmament and Arms Control. A representative group of Voice of Women from across Canada recently had a four-hour meeting with officials of the Department of External Affairs.

In their brief to the committee, the women argue that NORAD (The North American Air Defense Agreement) should not continue. They point out that the development of satellite surveillance and nuclear weapons of all types has made the original NORAD installations marginal.

Voice of Women believes that the alternative to NORAD is for the Canadian government to seek our national security through international action. For example, Canada could support the proposal of France (which commits no forces to NATO) that the U.N. operate an internationally-owned satellite to monitor military threats. As another alternative to NORAD, Voice of Women would like our government to establish Canada as a nuclear weapons-free zone, on the pattern of the Treaty of Tlatelolco. In the protocols of this treaty, Latin America is guaranteed protection from nuclear attack by the superpowers.

The brief concludes by asserting that disarmament is the key to Canadian security, and that continuation of NORAD would represent a great danger.

CX
2271 Toronto Mobilization for Survival, Box 26, Station P, Toronto,
Ontario. 8 pages.

In 1977 a small group of people calling themselves "Walk for Life" travelled by foot from Toronto to Ottawa. The walk was used to demonstrate their concerns about nuclear power and nuclear weapons. From this core group grew the organization Toronto Mobilization for Survival, a group with a commitment to consciousness-raising through education on nuclear issues.

The group organizes and participates in numerous events related to nuclear issues, including workshops and demonstrations. In the spring of 1980, on the anniversary of Three Mile Island, they sponsored a balloon release from the site of Pickering Nuclear Station. The flight path of the balloons demonstrated the extent of nuclear radiation spread and postcards attached to the balloons were returned from as far away as Guelph, 75 miles from Pickering.

Through their literature and by their education, the group hopes the public will become better informed about nuclear issues. They urge people to express their viewpoint informing groups and in writing to their M.P.'s. They will support efforts to organize by providing speakers and other kinds of resources.

Toronto Mobilization for Survival believes the nuclear issue to be symptomatic of other greater problems within our society. It endeavours to make connections with groups working on other issues and is committed to working collectively and to sharing skills and resources.

CX
2272 Science for Peace, c/o Eric Fawcett, Physics Department,
McClellan Bldg., University of Toronto, Toronto M5S 1A7.

Science for Peace is a new organization which grew out of the adhoc Committee for "Directing Science Towards Peace". This Committee was formed by University of Toronto scientists to organize a public forum on disarmament at the January, 1981 annual meeting of the American Association for the Advancement of Science (AAAS) held in Toronto. This Committee also introduced a resolution to the AAAS meeting recommending that all nations with nuclear weapons recognize the danger that weapons of mass destruction impose on all peoples and that they work conscientiously toward reciprocal initiatives to reduce reliance on weapons of mass destruction. This resolution is expected to be given wide publicity by AAAS.

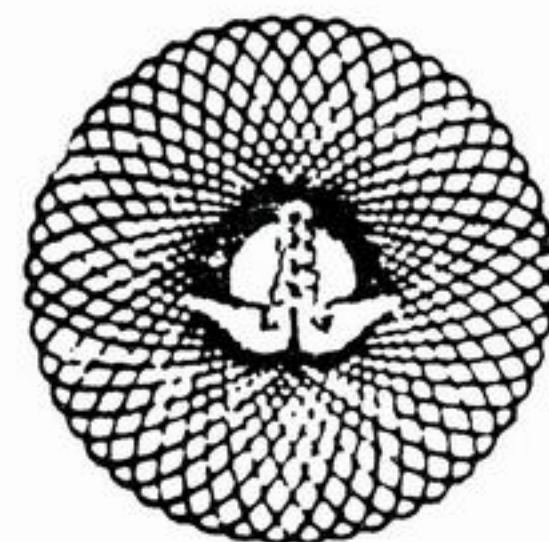
Science for Peace will be a Canada-wide, action-oriented, educational and consultative organization. Two current projects of the founding chapter at the University of Toronto are to encourage the founding of a Chair of Peace Studies at U. of T. and to help secure Canadian participation in the development of an international peace-keeping satellite system.

CX 2273 Health Professionals for Nuclear Responsibility, 5750 Cote Des Neiges Road, Montreal, Quebec H3S 1Y9.

Health Professionals for Nuclear Responsibility is a group that feels a responsibility to educate the public about the prevention of disease and the promotion of health. They believe that one serious health hazard is environmental pollution from radioactive substances. They argue that the proliferation of nuclear power plants and nuclear weaponry presents an unparalleled threat to human survival.

The purpose of Health Professionals for Nuclear Responsibility is to educate physicians and health care providers about the medical dangers of nuclear radiation, so that they might in turn educate their patients and the public at large. Their goal is the realization of the following recommendations: 1) a moratorium on building nuclear power plants and the phasing out of existing ones; 2) termination of our policy of exporting nuclear technology to other countries; 3) promotion of epidemiological studies of populations exposed to nuclear radiation; 4) promotion of nuclear weapons disarmament and 5) the development of conservation policies and renewal energy sources.

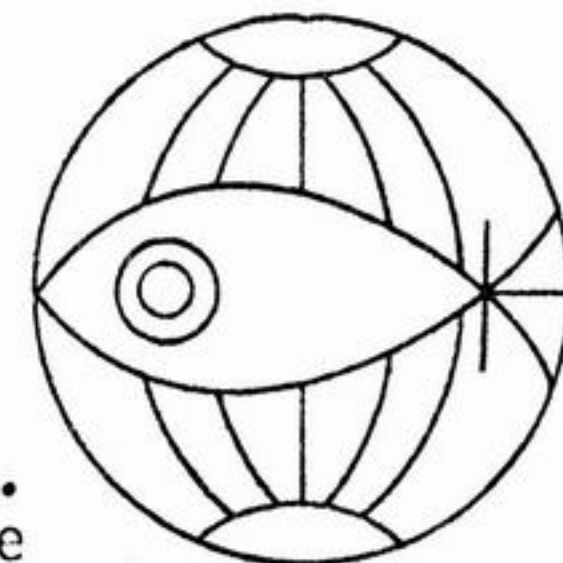
Current projects of the group include : 1) a film series on nuclear and peace issues at the McGill Medical School; 2) the organization of an environmental health committee for the Department of the Environment of Quebec; 3) the promotion of Radiation Dose booklets for consumers of medical procedures (x-rays, etc.); 4) involvement in local hospital control committees for radio-active materials used in procedures.



CANADA - INTERNATIONAL

CX 2274 The Fish-Eye Lens. The Ecumenical Forum, 11 Madison Avenue, Toronto, Ontario M5R 2S2. 31 pages. January, 1981. Write for details.

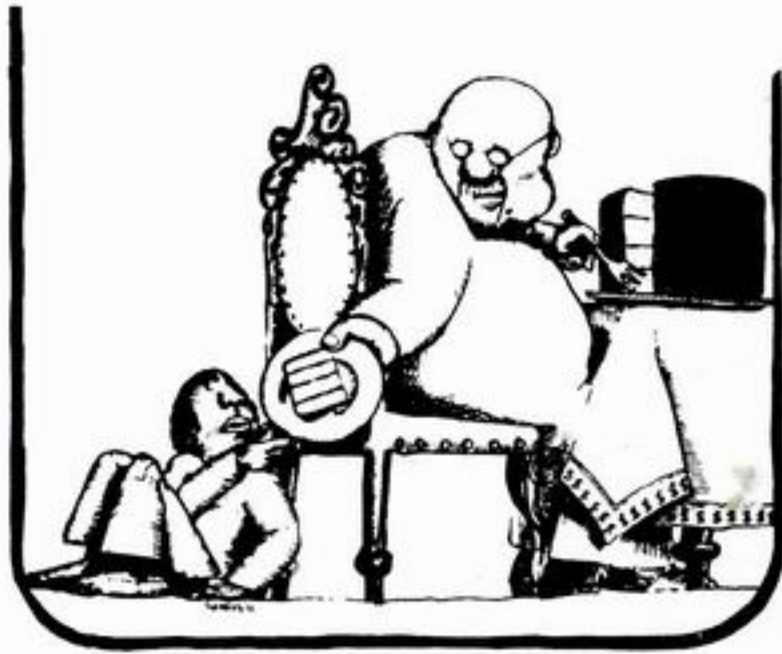
The January 1981 issue of Fish-Eye Lens includes an Information/Action Update on the deepening crisis in El Salvador. Written by the Inter-Church Committee on Human Rights in Latin America (ICCHRLA), the report describes various events occurring since November 19, 1980. The attack on the refugee centre in San Salvador by the national army, the killing of opposition leaders and abduction of two priests are three such events. The report urges action such as letters opposing military aid sent to the Canadian and American governments (addresses included in the report), as well as contributions to church agencies which support the needs of the refugees in El Salvador.



Two other articles centre on the Third World. One article describes the economic problems of some African countries created by transnationals, such as Nestlé, which foster the growth of agribusiness. An interview with Zimbabwean president, Canaan Banana, outlines the role of the church as an agent of change in African society.

Women in a still male society are the subject of two other articles in Fish Eye Lens. "Women at the Top" shows that even successful women are successful in male terms, not female terms. The author calls for female success, not male success. In Canada, immigrant women are discriminated against by the government and employers. Most immigrant women are employed on a work-visa as domestics. They are kept ignorant and obedient through the threat of deportation should they ever complain or quit their jobs.

CX 2275 The Global Village Voice, Vol. 5, #2. Canadian Catholic Organization for Development and Peace, Suite 305, 67 Bond Street, Toronto, Ontario M5B 1X5. 12 pages. Nov./Dec. 1980. Write for details.



The Nov./Dec. 1980 issue of the bi-monthly Global Village Voice contains a Special Report on Central America, as well as articles on other parts of the world.

Committed to development through international co-operation, the Canadian Catholic Organization for Development and Peace (CCODP) which publishes The Voice, is committed to working with the poor to give them some economic and political control in their own countries.

The Special Report on Central America reports on the existing political and economic realities of Guatemala, El Salvador and Nicaragua. These three countries have a history of **military dictatorships**. The report shows how these dictatorships often created an economy which benefits a rich minority and oppresses a poor majority. The history of Nicaragua holds hope, as the people "get a grip on the future" through the rise of popular organizations.

An article on West Africa concerns the work of the Sierra Leone Volunteers Association (SALCAS). The objective of SALVAS is to stamp out illiteracy in a country which is 70% illiterate. SALVAS combines **study** and work, so that agriculture and crop storage are taught. The program, including education on health care, is community based. Using the teaching method of Paulo Freire, the learning process is aimed towards implementing what is being learned. CCODP has contributed to SALVAS.

CX 2276 Film Resources: Lutheran Church of America - Canada, 600 Jarvis Street, Toronto, Ontario M4Y 2J6. Write for details.

The following resources are available from the Lutheran Church of America - Canada.

"Children of Sun, Children of Rain is a 15-minute cassette and coloured film-strip about boys and girls in Latin America in a society different than ours; audiences will be helped to understand causes of want in such countries and how we can help; excellent for children and young audiences."

"Turnabout, Latin America is a 25-minute cassette and coloured filmstrip tracing the history and describing the economic development of Latin American countries; involvement of churches, past and present, is portrayed; an invitation to the world to Turnabout and see Latin America from the view of those who suffer and thirst after liberty and justice in their own lands."

CX 2277 Bilderberg Club & Trilateral Commission. What are They? What Have They Done? Where are They Headed? E.G. Adams for United Electrical Radio & Machine Workers of America (UE), 10 Codeco Court, Don Mills, Ontario M3A 1A2. 94 pages. September 22, 1980. Write for details.



E.G. Adams' Report to the United Electrical, Radio & Machine Workers of America (UE), Bilderberg Club and Trilateral Commission, is an analysis of these two organizations and their relationship to the present world economy. Specifically, Adams demonstrates the involvements of the Bilderberg Club and the Trilateral Commission (TLC) in fostering the growth of transnational companies (TNCs).

Adams indicates that TNCs are creations of corporate capitalism in which "growth in power and profits is the way of life". The Bilderberg Club and TLC are two groups which have formed to perpetuate corporate capitalism and TNCs says Adams.

The Bilderberg Club is "something of an internationalized military-industrial complex" focusing on world politics, and made up of politicians, rich individuals and some military leaders. The Club began in 1952 and Adams traces both its history and membership.

The TLC broke away from the Club in 1973 and has tended to be more 'economy' minded than the Club. Adams again traces its history, aims and membership. He notes that of late the two groups are again coming together.

Adams says that the importance of these two groups is their "packaging and imposition of policies to maintain the 'freedom' of the biggest transnational corporations to continue to exploit whomever and wherever they wish".

CX 2278 Committee of Solidarity with the Bolivian People (Newsletter), P.O. Box 38, Succursale Bourassa, Montreal, P.Q. H2X 3E7. 26 pages. December, 1980. \$1.

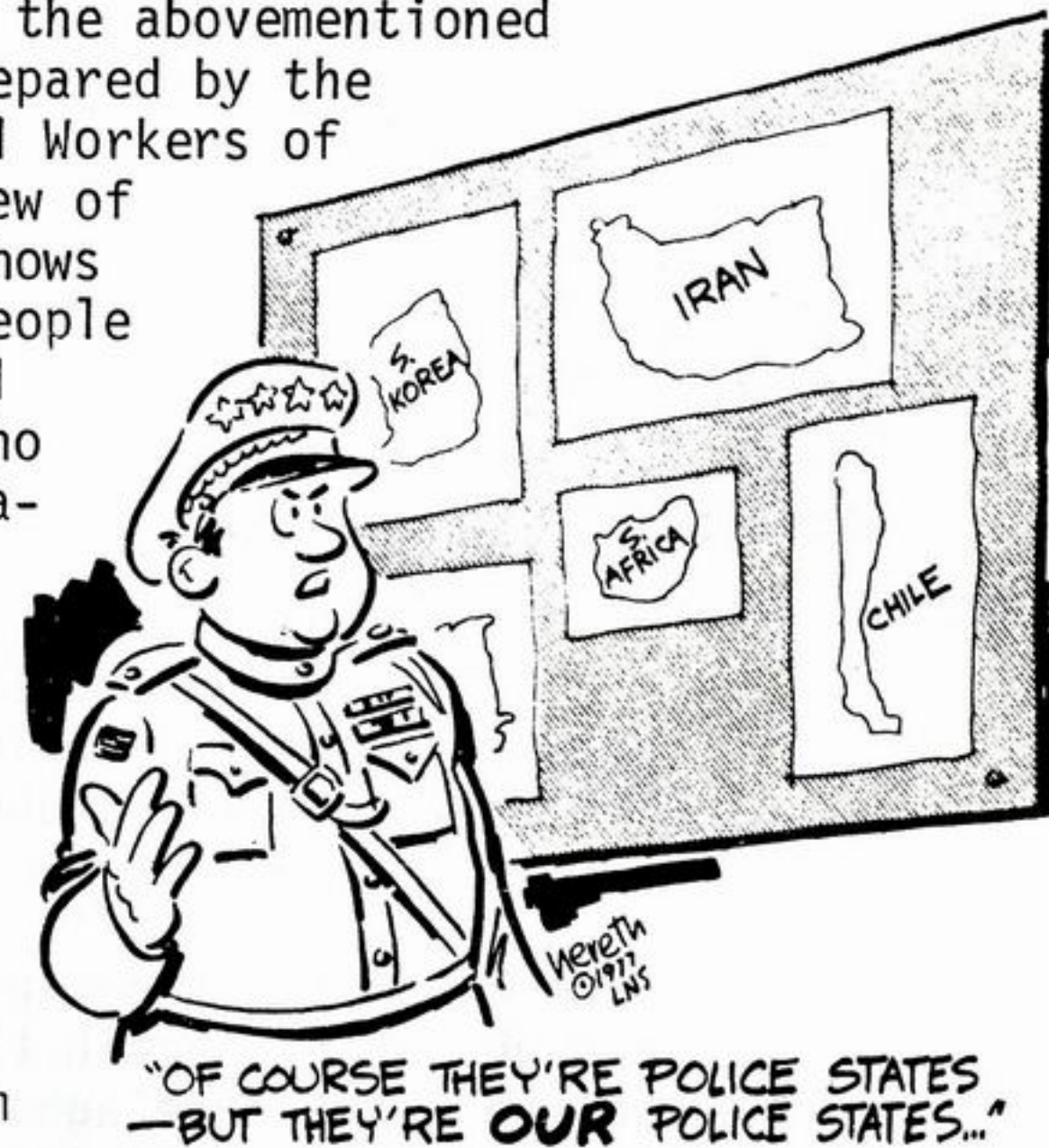
This newsletter is published in English, French and Spanish. An examination of the Bolivian situation in this issue reveals two central facts: the existence of widespread repression of the Bolivian people and the need for a world response to it (e.g. international solidarity). Bolivian workers (concentrated in the mining sector) have been struggling for their rights in an organized manner since the beginning of the century. Military governments, however, in the last fifteen years have been extremely repressive allowing foreign capital to take more and more control of natural resources and state industries. All of this has currently precipitated a serious economic crisis in the country. This is examined in a series of articles in the newsletter.

Other articles and newsclippings denounce the high level of brutality and repression in the country. John Harker, Director of International Affairs for the Canadian Labour Congress, attacks the Bolivian government for its mistreatment of a delegation of international free trade unionists who visited Bolivia in 1980. Harker also denounces the repression that the union movement suffers at the hands of the government.

This issue reveals that a number of military authorities in Bolivia are directly involved in the traffic of cocaine. Income from the cocaine trade accounts for more income than all other exports combined.

CX
2279 Resources Available from the Group for the Defense of Civil Rights in Argentina, No Candu for Argentina Committee and Emergency Committee for Argentine Political Prisoners and Refugees, 175 Carlton Street, Toronto, Ontario. Write for details.

The following are some of the resources available from the abovementioned Argentine support groups: 1) a slide-tape show was prepared by the No Candu Committee with the support of the United Steel Workers of America (National Office). It presents a general review of this century's labour history of Argentina. It also shows four years of Canadian solidarity with the Argentine people and includes vivid testimony of a disappeared political detainee who was saved by international pressure and who is now living in Canada. 2) a 33 RPM record is available for general sale. It includes two songs by Nancy White, "Desaparecidos" and "Hot Cargo", both in English. The first song tells the sad story of those political detainees kidnapped by paramilitary squads, under government direction and whose whereabouts are still not known. The second song is about the July 3, 1979 boycott action by the St. John, New Brunswick longshoremen, who refused to load a cargo of heavy water destined to the Candu reactor being built in Argentina. On that occasion, they demanded the freedom of a number of Argentine trade union people, 7 of whom were freed immediately as a direct result of this wonderful show of solidarity. 3) a 55-page document examines development in Argentina in terms of militarization and the economy and also Canada's role in this.



AGRICULTURE

CX
2280 Energy Development on Farmland: statement on target areas for well sites. Christian Farmers Federation of Western Canada. 10020-108 Street, Edmonton, Alberta T5J 1K6. March, 1981. 8 pages. Write for details.

This statement on well site locations was presented to Alberta's Energy Resources Conservation Board (ERCB) supporting the position to have the target area requirements for future oil and natural gas wells moved to the north-east corner of quarter sections or sections for the entire province.

The Christian Farmers Federation of Western Canada (CFFWC) expressed its concern to the ERCB because the development of oil and gas wells, traditionally sited in the center of quarter sections, has resulted in serious disturbances to farmland. The 22,230 oil and gas wells drilled since 1977 alone have disturbed an estimated 100,000 acres of land, many of these being agricultural soils.

Present exceptions to the practice of centre spacing of target areas exist for south-eastern Alberta and the Grande Prairie area but only for oil wells. CFFW's statement points out that target areas for gas wells must also be shifted to the north-east quadrant because, over the past few years, about three times more gas wells than oil wells were drilled in Alberta.

The Federation maintained that the ERCB needs to give the same importance to conservation of farmland as conservation of non-renewable energy resources. The statement recommends a minor re-structuring of the Board to receive more input from agrologists and those who understand the needs of the farming industry. Two principles which would guide the Board in establishing target areas for well sites on farmland are minimizing the amount of surface land required for a well site and access road, and minimizing interference with surface farming activities. Specific details are outlined in the statement and attached appendices.

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