

CONNEXIONS

A Digest of Resources and Groups
FOR SOCIAL CHANGE



NATIVE ISSUES

Also Inside

Health

Militarism

Labour

Organizing

Periodical Summaries

Winter 1983/84

Vol. 8, Nos. 3-4

\$2.50

CONNEXIONS

- is a quarterly publication through which people working for peace, justice, and liberation learn about and communicate with each other
- reports on grassroots work in Canada on social issues such as health, unemployment, militarism, children's rights, environment, sexism, economic alternatives, education....
- is a forum for sharing information - analyses - experiences - visions - strategies for change
- is a resource for activists - community workers - researchers - teachers - journalists - students - citizens
- seeks to foster solidarity and co-operation among those who work for social justice
- identifies and catalogues resources across the country

CONTINUE TO CONNECT
THROUGH

CONNEXIONS

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Cover: The cover of this issue of Connexions is a collage that includes an adaptation of a work by artist Daphne Odjig, and work by a Connexions collective member.

Native Issues

Most of us are well aware of the critical and chronic problems facing Canada's Native people. Land claims settlements are far from being resolved. Multinational resource corporations continue to explore and stake claims in the North, despite warnings of vast and irreparable ecological and social damage. Natives continue to be governed by the Indian Act — a piece of legislation "dedicated to the subservience of (Native) rights under arbitrary authority." (CX 2828). The consequences of the institutional racism and class structure of Canadian society continue to adversely affect Native people. This is reflected in rates of unemployment, numbers of suicides, incarceration and infant mortality that far exceed the national average. Yet most Canadian non-Natives are largely unaware of the diversity and intensity of the efforts of Native people to address these issues. Key questions remain unanswered: "Are Indians Canadians or citizens of the Indian Nation? Are Indians and traditional territories to be governed under Indian Law or Canadian Law, or both? Is Canada part of the foreign policy of Indian Nations, or are the Indian Natives part of Canada's domestic policy? (CX 2829).

We hope that the 41 abstracts in the NATIVE ISSUES section of this edition of CONNEXIONS will leave our readers better informed about the current concerns, struggles and hopes of Native people. Much is happening across the country. Concrete proposals for self-government and self-determination have been developed as Native people seek a new relationship with the rest of Canada. Governments are being pressured to resolve land claims. Native centres are placing increased emphasis on preserving Native culture, heritage and language through radio stations, videos, oral history projects, artisans networks and

social activities. Native people have gained more control over information and education. Economic development projects, based on Native traditions and priorities have been developed. The prison system is being challenged to allow Native religious ceremonies, with elders to receive funding in the same manner as chaplains of other faiths.

Such efforts challenge those of us who are non-Native to support these efforts in all ways possible:

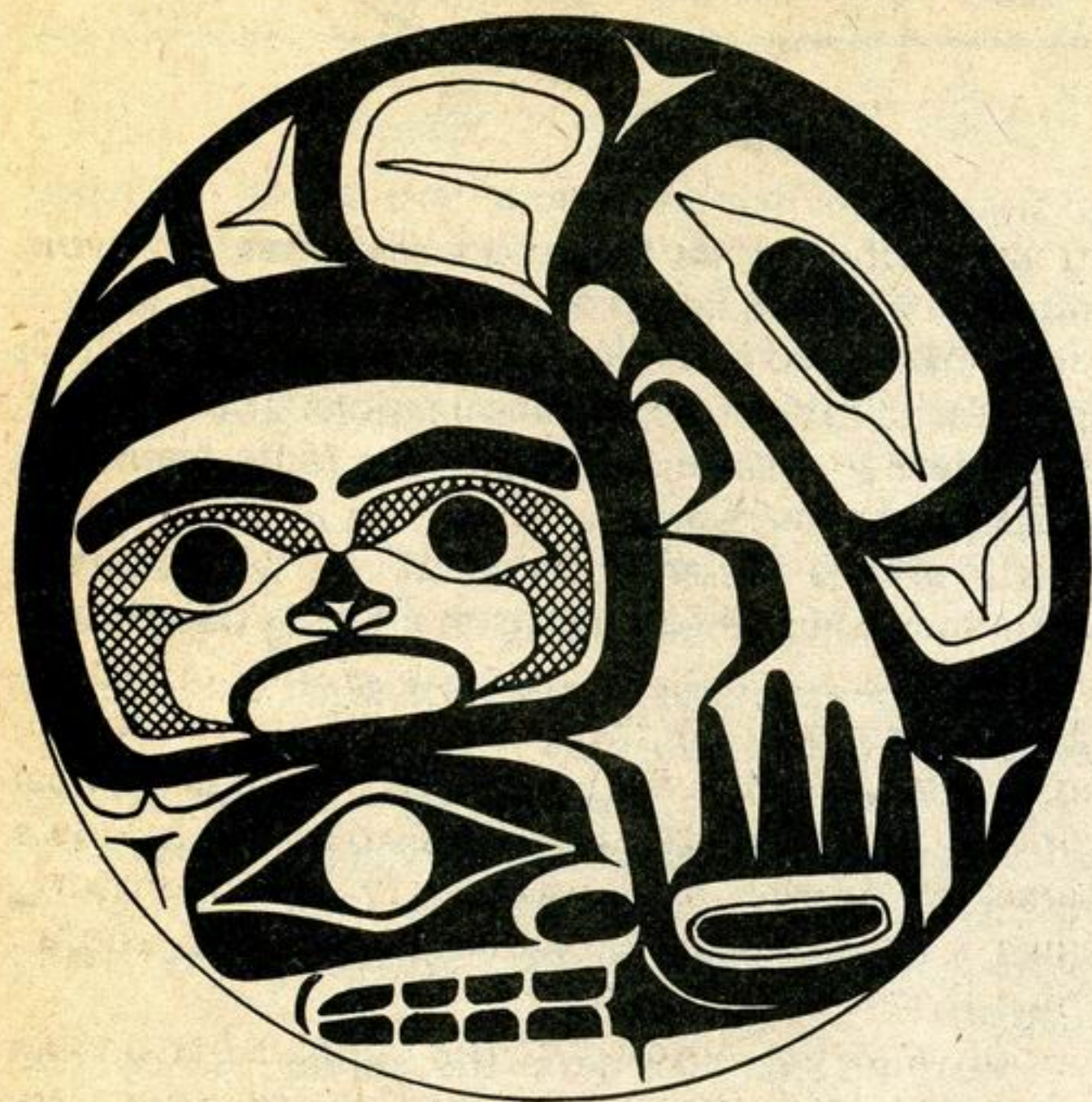
- by lobbying governments for swift and just settlements of territorial issues;
- by working in solidarity with Natives through groups such as the Kahnawake Development Research Project (CX 2845) to forstall the imposition of the "Project Archipelego" hydro development by Hydro Quebec;
- working side by side in the Solidarity Coalition in British Columbia, recognizing that Native people will be especially hard-hit by the loss of the Human Rights Commission, cuts in Social Services and the other legislation passed since the July budget;
- naming places and peoples as they call themselves; and
- not denying the validity of traditional Native spirituality.

Those of us challenging economic structures oriented to profit (with little or no regard for people) also need to recognize that we have a personal stake in the success or failure of Native efforts to foster community economic development. The promotion of self-reliance and ecological harmony will benefit us all. We have much to learn from such efforts. We cannot work in isolation; jobs created by natural resource development have a serious negative affect on us all.

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CX 2827
NATIONAL INDIAN BROTHERHOOD,
ASSEMBLY OF FIRST NATIONS
 222 Queen Street, Ste. 500
 Capital Square Building, Ottawa, Ont. K1P 5V9
 (613) 236-0673

Just as the people of the First Nations across Canada were becoming familiar with the NATIONAL INDIAN BROTHERHOOD (NIB) and its role and purpose in serving the Indian people, an important transition was made by the Chiefs in developing an organization which was more representative and accountable to the Indian people. This transition gave birth to the ASSEMBLY OF FIRST NATIONS (AFN).

The AFN recognizes the rights of First Nations to govern themselves. The ASSEMBLY is a way in which each of the First Nations can unite with the others for mutual support and co-operation, and to develop national policies for and by Indian people. From an "organization of organizations," the NIB has become an "organization of chiefs." The NIB became the Secretariat, or administrative body to the ASSEMBLY. Indian chiefs are now able to help formulate and administer the policies of the AFN.

The AFN has made a concerted effort to inform its people of the restructuring of the NIB and how they can be involved.

The restructuring and creation of the AFN must have the strength and support of all Indian people if it is to work in a united way to protect and build a future for their children.

A number of brochures, larger publications and a newsletter are available from the Ottawa address. The *AFN Bulletin*, published monthly, was developed to provide factual, up-to-date information on issues of concern to the Indian Governments in this country. A brochure, entitled *Our Land — Our Government — Our Heritage — Our Future*, explains the structure and function of the newly formed AFN. This includes a statement of purpose, outlines the structure of the ASSEMBLY and explains how Indian people can get involved. *National Indian Brotherhood* presents in diagram form the member organizations of the Brotherhood (now the AFN).

A one hundred page booklet called, *The Key, Indian Control of Indian Information*, 1982, contains the listing of unpublished materials by Indian organizations in Canada available from the Indian Resource Information Centre, Ottawa. The purpose of this list is to provide directors, co-ordinators and administrators an opportunity to see at a glance what has been done in their field (eg; health, community development, education, the criminal justice system, etc.) by their colleagues in other Indian organizations.

All items listed are available at \$.25 per page for photocopying.

CX 2828
BRIEF TO THE SPECIAL COMMITTEE OF
THE HOUSE OF COMMONS ON INDIAN
SELF-GOVERNMENT
 Association of Iroquois and Allied Indians
 920 Commissioners Rd., London, Ont. N5Z 3J1
 March 1983
 24 pages

The Association of Iroquois and Allied Indians is a non-profit corporation representing eight Ontario Indian Bands. Part of the history of these bands is a "regrettable pattern of land dealings with Government . . . history has shown us that white governments have regarded our lands, our culture and our special relationship with the Crown as a temporary expedient. The 1969 White Paper merely proved to other Canadians, who do not know our history, the truth of what we have always known: The Indian Act is dedicated to the subservience of our rights under arbitrary authority and to the enfranchisement of as many of our people as possible. The failure of the Act to accomplish that goal has not resulted in any change in its basic framework; our people and our Councils are treated like transients."

In its BRIEF TO THE SPECIAL COMMITTEE OF THE HOUSE OF COMMONS ON INDIAN SELF-

GOVERNMENT, the Association sets out its views and concerns about Indian self-government, and asks that Committee members recognize that "we will be faithful to our culture and to our history, that we are capable of managing our affairs and our future."

The Association recommends that "any new form of Indian government be based on a clear model that deals with management, regulation, supervision accountability, individual rights, voting, dissent, procedures, etc. Our Bands will consider adopting certain features of corporations, but we will not incorporate." The Indian government would be the Board of directors; Band members would be shareholders having a common interest in the assets of the Band. Included must be "an accounting to Indian Bands by government as well as by Indian Bands to government" — this includes political, legal and fiscal accountability.

The Association takes the position that Constitutional recognition of "the aboriginal peoples of Canada" puts the determination of Indian status "beyond the reach of Parliament." Any person who is Constitutionally an Indian will then have Indian status, whether or not that individual is a Band member.

With regard to Lands and Resources, the Association points out that "most, if not all, problems relating to reserve and surrendered lands stem from the fact that the bare legal title to these lands lies with the Crown, either federal or provincial, while the possession, use and benefit lie with Indian Bands." The BRIEF recommends that "either a special 'Reserve Title' be granted to Indian governments or that they be statutorily empowered to deal with the title of the Crown," and that Indian governments be empowered to codify the land management practices they have followed or wish to follow and that the discretionary powers of the Minister be abolished."

The BRIEF contains further recommendations on fiscal stability, estates, and the future role of the Department of Indian and Northern Affairs.

CX 2829

ABORIGINAL SUPPORT

Aboriginal Support Committee (ASC)

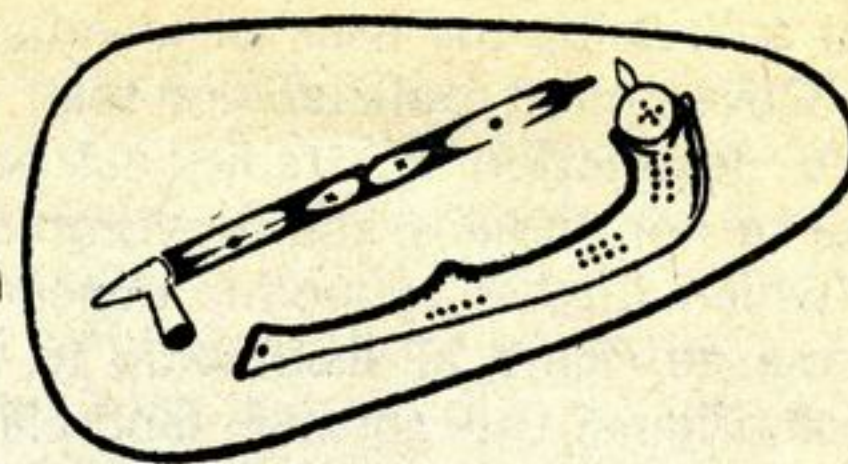
2nd Floor, 12 Water St., Vancouver, B.C., V6B 1A5

Single copies \$1

(604) 253-7238 or (604) 876-2787

ABORIGINAL SUPPORT is a newsletter first printed in the summer of 1983 by the Aboriginal Support Committee. Born out of an Aboriginal Title and Rights Conference held in February 1983, the Committee is "an organization of volunteers committed to exposing and supporting issues of Indian people and Indian organizations, particularly in B.C." Action-oriented, it has two primary objectives — to promote on-going education and to mobilize pressure for change. "ASC supports the right of Indian people to self-determination in all its forms and aspects." It

Volume 8, Number 3

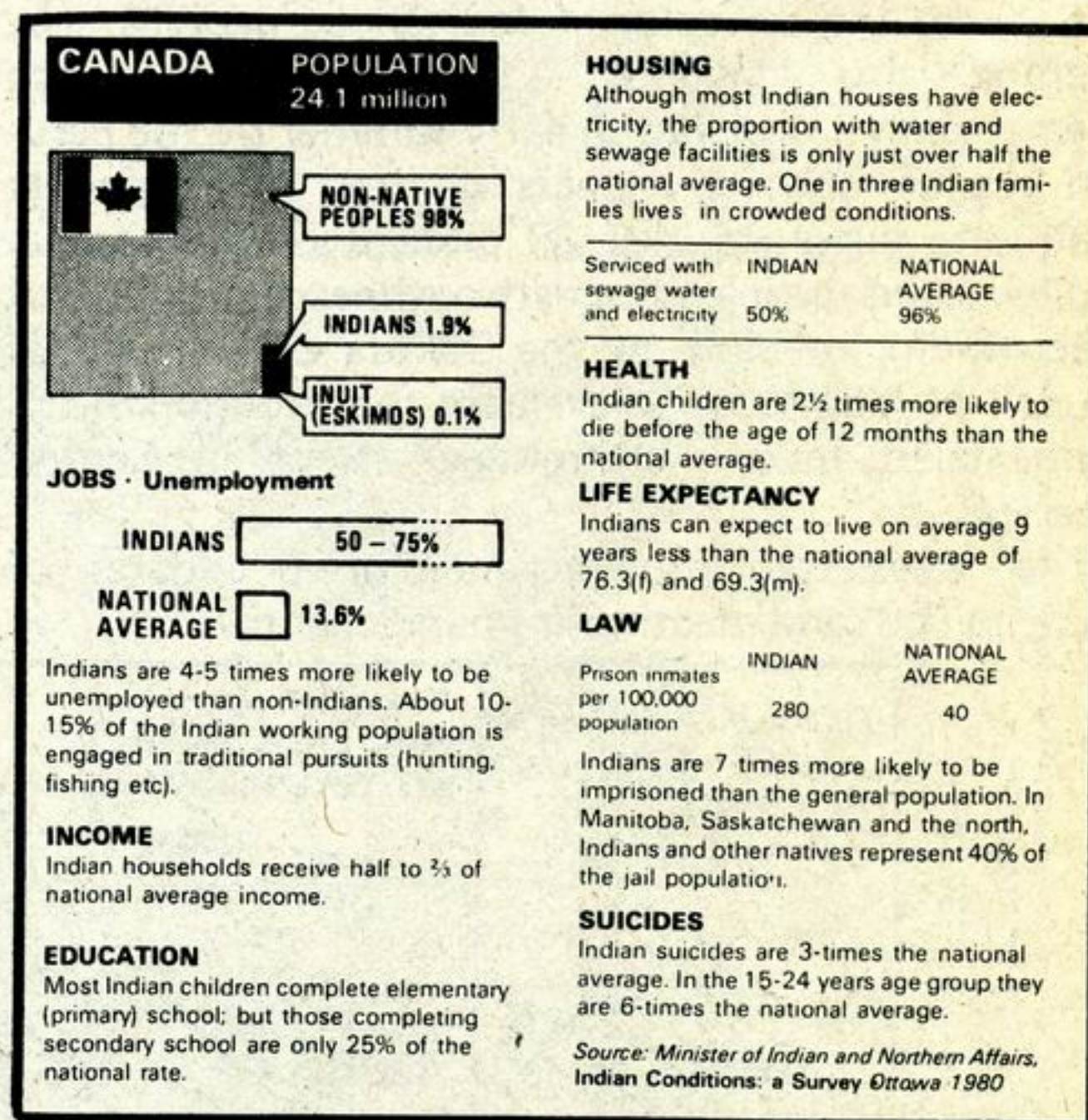


"strives to be self-sufficient in resources, to avoid draining the Indian community's resources."

In the first two issues of ABORIGINAL SUPPORT, various articles explore the implications of the constitutional accord reached between the federal and provincial governments and Indian leaders in March 1983, and the earlier passage of the Canada Act. A commentary by George Manuel on the 1983 Assembly of First Nations emphasizes the need to spell out in detail what is meant by the goal of self-determination, and to present a united front for negotiations. Manuel proposes that self-determination as defined include a degree of power and sovereignty over territory, Indian laws, political and other institutions, and an Indian Revenue Authority.

Another writer notes: "At the Constitutional table and at the land claims table, various questions are being decided about the future of the Indian Nations: Whose territory is British Columbia? Are Indians Canadians, or citizens of the Indian Nation? Are Indians and traditional territories to be governed under Indian law or Canadian law, or both? Is Canada a part of the foreign policy of the Indian Nations or are the Indian Nations part of Canada's domestic policy?"

Assimilation is foreseen by one writer as a possible outcome in the aftermath of the accord, which wiped out any measure of protection under the former BNA



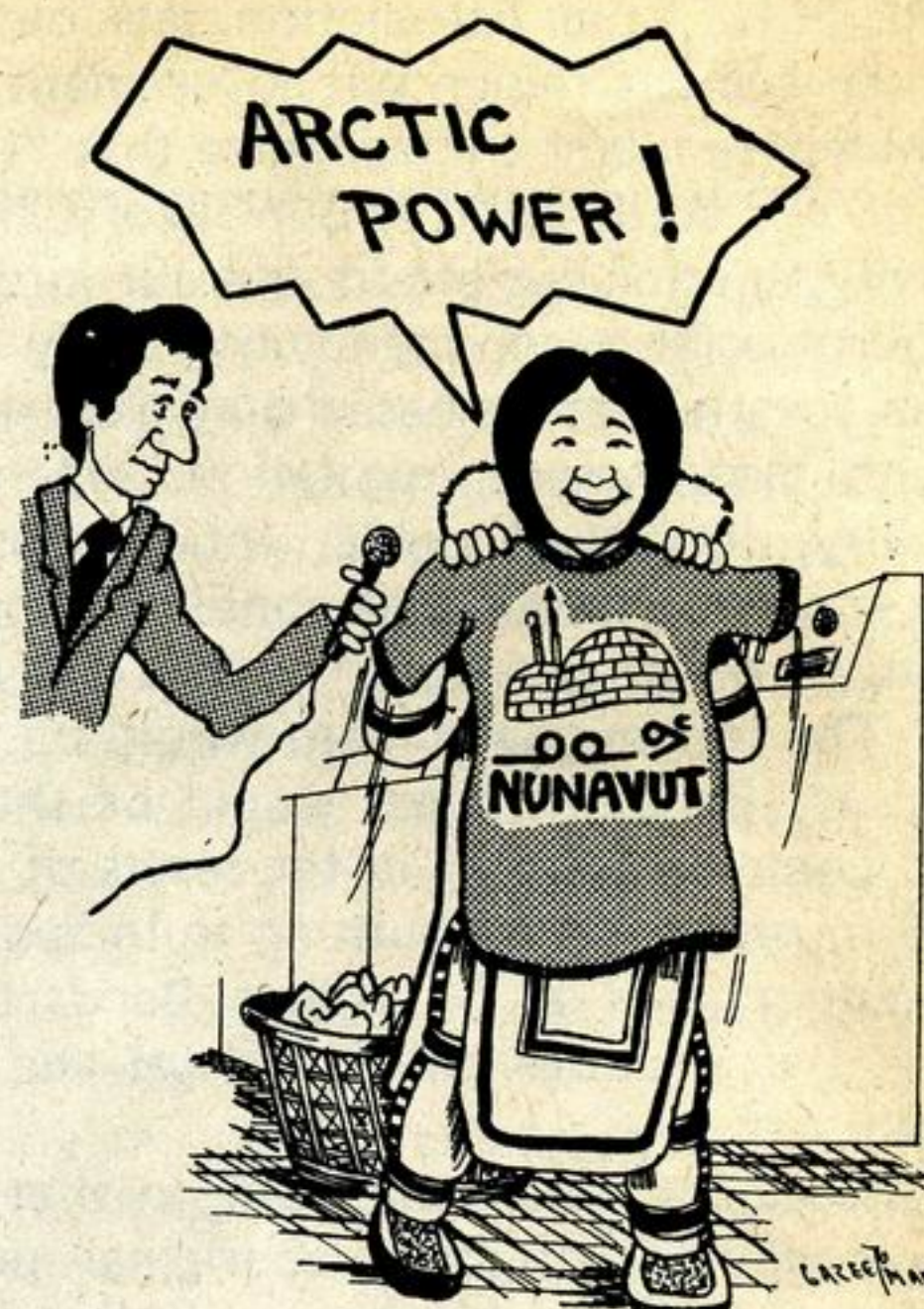
Act without addressing the issue of unequal bargaining power. Government policies are seen as cumulative — the destruction of traditional economies, lease of land to non-Indians, the provision of welfare and grants which further economic dependence, refusal to recognize rights, all leading up to the extinguishing of aboriginal title through land claim settlement. The current tactic of providing grants contingent on the formation of corporations by bands to develop local economies is seen by another writer as destructive of traditional values and as fostering a profit-oriented exploitative relationship to the land.

The August issue of ABORIGINAL SUPPORT focuses on the implications of the July budget of the B.C. government for Indian peoples specifically. With the loss of the Human Rights Commission under Bill 127, the cuts in social services (Bill 3), the elimination of rent control and the rentalman's office (Bill 5), and the threats to universal medicare and increased user-fees for hospital services (Bill 24), Natives in urban areas will be especially hard-hit.

Court battles are another aspect of Indian struggles for sovereignty. An article in the July issue traces the history and implications of an eight-year legal battle by the Musqueam Band in B.C. to have the Federal Crown declared in breach of trust over land management that resulted in the surrender in 1958 of 162 acres of band land to the Shaughnessy Heights Golf Club. A 1982 ruling reversing the original decision in favour of the Band has broad political implications, and a final ruling will affect a number of other such cases being pressed by other bands. Another article in the August issue gives details of a case, involving the Kamloops Band, which has become a major constitutional battle against the power of the provincial government to assert jurisdiction on reserves.

While the newsletter's primary focus is on events in Canada, the struggles of indigenous peoples elsewhere are also highlighted — for example, the "state of emergency" declared in early summer by the Peruvian regime and its impacts on the Indian people there who make up over 30 percent of the population. Another article (August) outlines the results of a fact-finding mission, by the Dakota Ojibway Tribal Council of Manitoba, to evaluate the situation of the Guatemalan Indians in refugee camps in Central America.

The newsletter also provides brief updates of events in B.C. and meeting announcements.



CX 2830

COMMITTEE FOR ORIGINAL PEOPLES
ENTITLEMENT (COPE)

Box 2000, Inuvik, N.W.T.

(403) 979-3510

Telex: 034-44596

COPE represents the 2,500 Inuvialuit (Inuit) of the Western Arctic. It was founded in 1970 in response to intensive mineral and petroleum exploration in the Mackenzie Delta/Beaufort area. Native leaders realized that the potential impact of development in the region would require organization if traditional lands and ways of life were to be protected.

COPE was an active participant in the Mackenzie Valley Pipeline Inquiry and National Energy Board Hearings. It has been COPE's position from the beginning that priority must be given to land rights claims and the achievement of a Final Agreement with the Government of Canada. COPE has not been opposed to development in principle. However, it did strongly oppose the construction of the pipeline and some other potentially hazardous forms of development until a final settlement of Western Arctic land claims is signed and working. COPE has worked hard to promote equality among all people in the North regardless of race.

The four basic goals of the Inuvialuit land rights settlement are:



- to preserve Inuvialuit culture, identity, and values within a changing northern society;
- to enable Inuvialuit to be equal and meaningful participants in the northern society;
- to provide specific rights, benefits and compensation to the Inuvialuit in exchange for any Inuvialuit land rights that now exist; and
- to protect and preserve the Arctic wildlife, environment, and biological productivity.

In 1978, COPE and the Government of Canada signed an Agreement in Principle. After signing, negotiations between the Crown and COPE were sporadic, until the appointment of a new chief federal negotiator in October 1982.

Meanwhile, COPE actively safeguards and promotes the interests of the Inuvialuit through the establishment of such regional organizations as the Inuvialuit Game Council, empowered to manage wildlife resources in the Western Arctic; and the Inuvialuit Development Corporation, a business corporation with wide-ranging activities in the region.

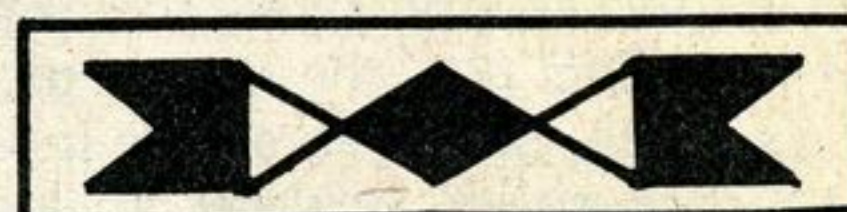
COPE Communications published *AKANA*, bi-weekly newsletter, and *Inuvialuit*, a quarterly magazine. It also manages a high frequency radio system, a P.A. system, a video pilot project and an oral history project, and is providing support to a new Inuvialuit Communications Society which is working to expand communications in the Western Arctic. It also has a training program for four Inuvialuit.

COPE helps community craftspeople sell their products, assists communities and individuals to expedite the flow of goods, and fights for better social and living conditions in all the communities. COPE has also hired a consultant to carry out research aimed at designing a new health policy for the Western Arctic.

COPE formed an Inuvialuktan language Commission in 1981, and directed its members to initiate a long-term language project to preserve and maintain and three Inuvialuktan dialects as a spoken and written language in the Western Arctic. Working with a

linguist, the language project has developed dictionaries and grammars in each dialect for publication in 1983/84. This summer, language camps from the six Inuit communities of the Western Arctic will provide Inuvialuit children with an opportunity to learn traditional summer camp skills. A training course in language teaching is also being offered to two people from each of the six communities. At the end of the training, these language teachers will become employees of the GNWT Department of Education, and will teach in the schools of their home communities in 1984.

COPE works in co-operation with the Inuit Circumpolar Conference, which represents the world's 100,000 Inuit. This is made up of representatives from Canada, Alaska and Greenland. It also meets with the Inuit Tapirisat of Canada, a political organization which represents all Canada's Inuit.



CX 2831

NEWS NOTES

September 1983

Social Justice Committee of Montreal

351 Willibroro Ave., Verdun, Que., H4G STZ

(514) 761-7951

The myths and dogmas that have historically determined white attitudes and behaviours in North America and Latin America as racist are outlined briefly in an article by Earl Coss (Nia Wen) of the Mohawk Nation of Kahnawake. These beliefs can be traced back to Aristotle. The Church is also severely implicated; the teachings of medieval theologians have been passed down through the centuries, shaping the response of the Church to Native peoples in North America in the 19th and 20th centuries.

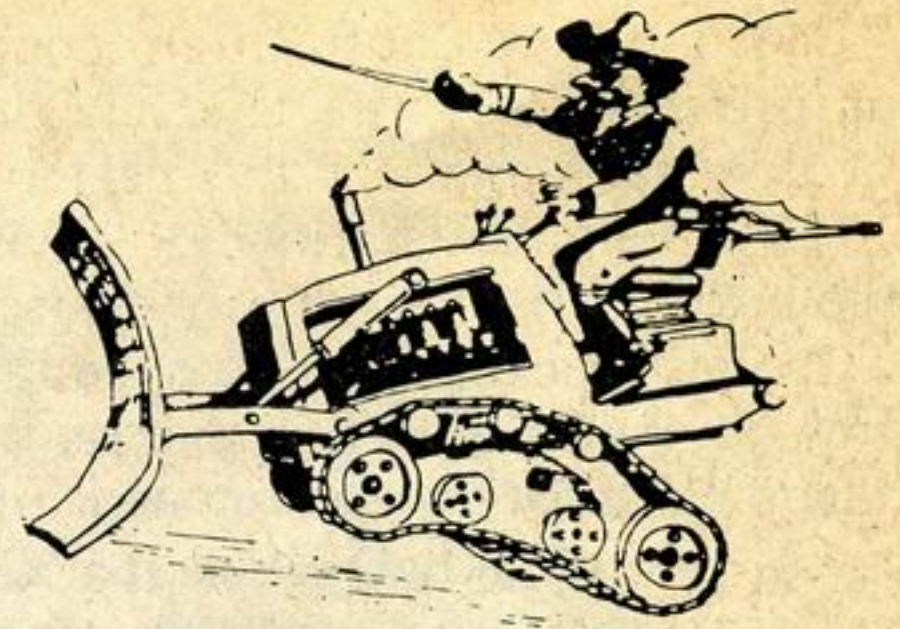
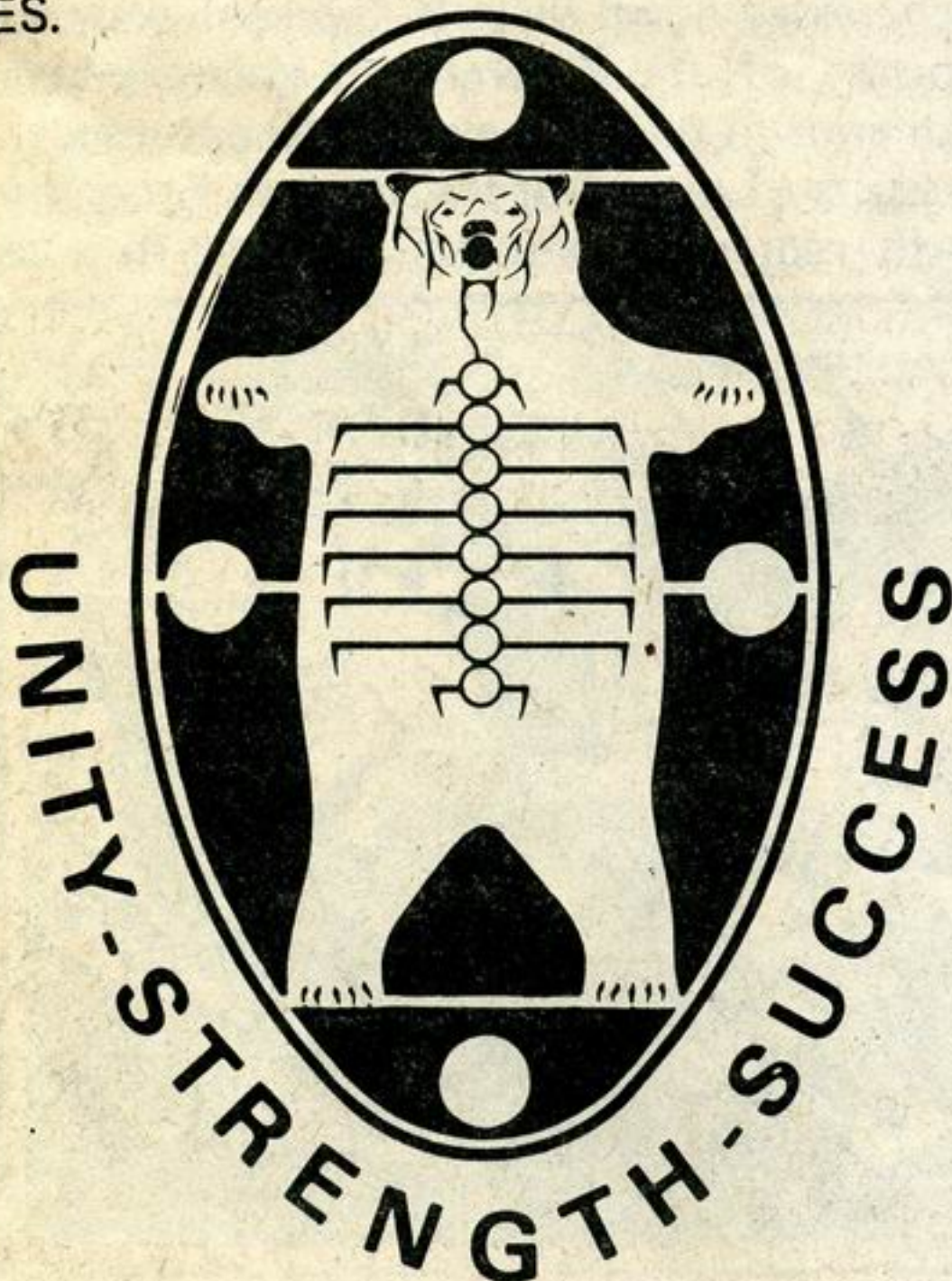
The results of a tour of the Western Arctic by Project North representatives are outlined in a second



article. Canada's largest energy megaproject, the Beaufort Sea development, has already had major impacts on Native peoples there; yet there has been little awareness of and reaction to this in the South. The federal government has refused to ratify the 1978 Agreement-in-Principle it reached with the Committee for Original Peoples' Entitlement (COPE), leaving the Inuvialuit with no control over economic and resource development in their territory. Yet as developments proceed, the chances of achieving a favourable outcome grow more distant. COPE has called upon the churches to support them in their struggle. Church support is opposed by some non-Native residents of the North, who argue that it is disruptive, and that the church's role is not to interfere with the Beaufort developments but only to deal with the results of these. Development thus far has brought community and cultural dislocation, economic dependence, and environmental problems.

As the author points out, the matter of resource development is often posed as a take-it-or-leave-it (all or nothing) proposition. However, Inuvialuit and Dene have expressed the view that there is a need for building a wage-based economy to compliment traditional economic pursuits. In the current situation, the nature of that wage economy is being imposed on them, in a way that furthers the interests of oil companies and other outside interests of the expense of Native peoples.

Moves within the Anglican Church over the past decade to address Native concerns, the operations of the Native Friendship Centre of Montreal, and the opposition of the Six Nation Iroquois Confederacy to Hydro-Quebec's proposed *Project Archipelago* (construction of a dam in the Lachine Rapids area) are outlined in other articles within this issue of NEWS NOTES.



CX 2832

DENE NATION

Rene Fumoleau

Distributed by DEC Films

427 Bloor St. W., Toronto, Ont., M5S 1X7

29 min., 16mm, colour

DENE NATION looks at the struggles of the Dene for self-determination, both in the present day and in the past. It examines the first treaty negotiations in 1900 and then at the recent corporate expansion of natural resource exploration and extraction, followed by the threat of the pipeline. The anger at the imposition of the territorial government and the hope raised by the Berger Inquiry have only led to frustration in dealing with intransigent federal governments.

Dene spokesperson George Erasmus states that "We are seeking a new relationship with the rest of Canada. We insist that we will be able to negotiate all of our rights in one sitting: political rights, traditional rights, the whole rights of our nation. What we are seeking is recognition of our right to set up a system of government. We want to define a boundary within our traditional homeland. All citizens living in this area will have full rights, whether they are Dene or non-Dene."

CX 2833

CANADIAN ASSOCIATION IN SUPPORT OF THE NATIVE PEOPLES

16 Spadina Rd., Toronto, Ont. M5R 2S7

(416) 964-0169

The CANADIAN ASSOCIATION IN SUPPORT OF THE NATIVE PEOPLE (CASNP), is a national non-profit organization working to promote awareness and understanding between Native and non-Native Canadians. Founded in 1960 as the Indian-Eskimo Association, CASNP is the only organization in Canada composed of Native and non-Native members that is incorporated for the sole objective of providing support to national Native concerns and goals.

The ASSOCIATION'S primary aim is the education of non-Native Canadians towards a better understanding of the history and culture of Canada's original people. CASNP, through its local chapters, has arranged conferences, workshops and panel discussions dealing with various aspects of Native Canadian life. CASNP publications have been widely used by Native groups, professionals and students.

Canada's new Constitution, coupled with increasing pressures to settle land claims, have multiplied the uncertainties about the meaning of Native rights. CASNP plans to continue to revise and update its publications dealing with these questions.

Besides education and co-operation efforts, CASNP aims to mobilize the resources and skills of non-Native Canadians to assist Native persons, when requested, in obtaining efficient access to the services and benefits to which they are entitled. They provide international support, wherever feasible, for the indigenous peoples of the world. Nationally, the local chapters are encouraged to act for justice on issues identified by Native people, such as self-determination, education, the penal system and child welfare. Among their current publications are: *Native Rights in Canada*, third edition; *Twenty Questions about Native People*, Richard Capener; *Indian Giver*, Warren Lowes, the 'myriad' contributions from Native peoples to our present society.

A complete *Resources/Reading List* is available at \$4 per copy (plus \$1.10 shipping and handling charges) from the above address.

CASNP is building a network of members throughout Canada and linking the network with a newsletter, *The Phoenix*, a guide to action.



CX 2834

QUAKER COMMITTEE FOR NATIVE CONCERNS NEWSLETTER (CNC)

60 Lowther Ave., Toronto, Ont., M5R 1C7

The Quaker Committee for Native concerns publishes this newsletter in an effort to communicate to "Southerners" the goals and struggles of Canadian Native people.

CX 2835

NATIVES IN A CLASS SOCIETY

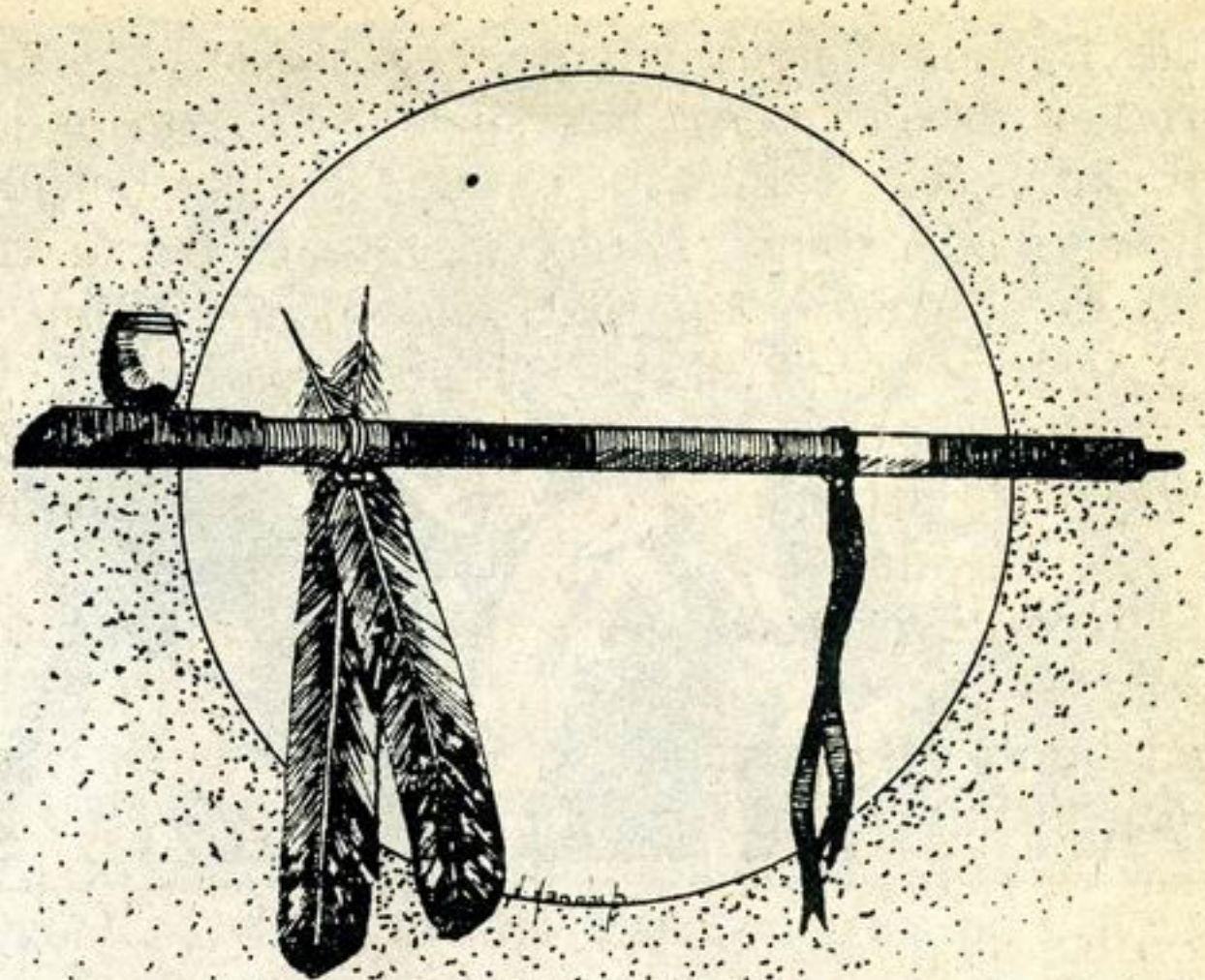
Jeremy Hull

Available through: One Sky, 134 Ave. F South, Saskatoon, Sask. S7M 1S8

(306) 652-1571

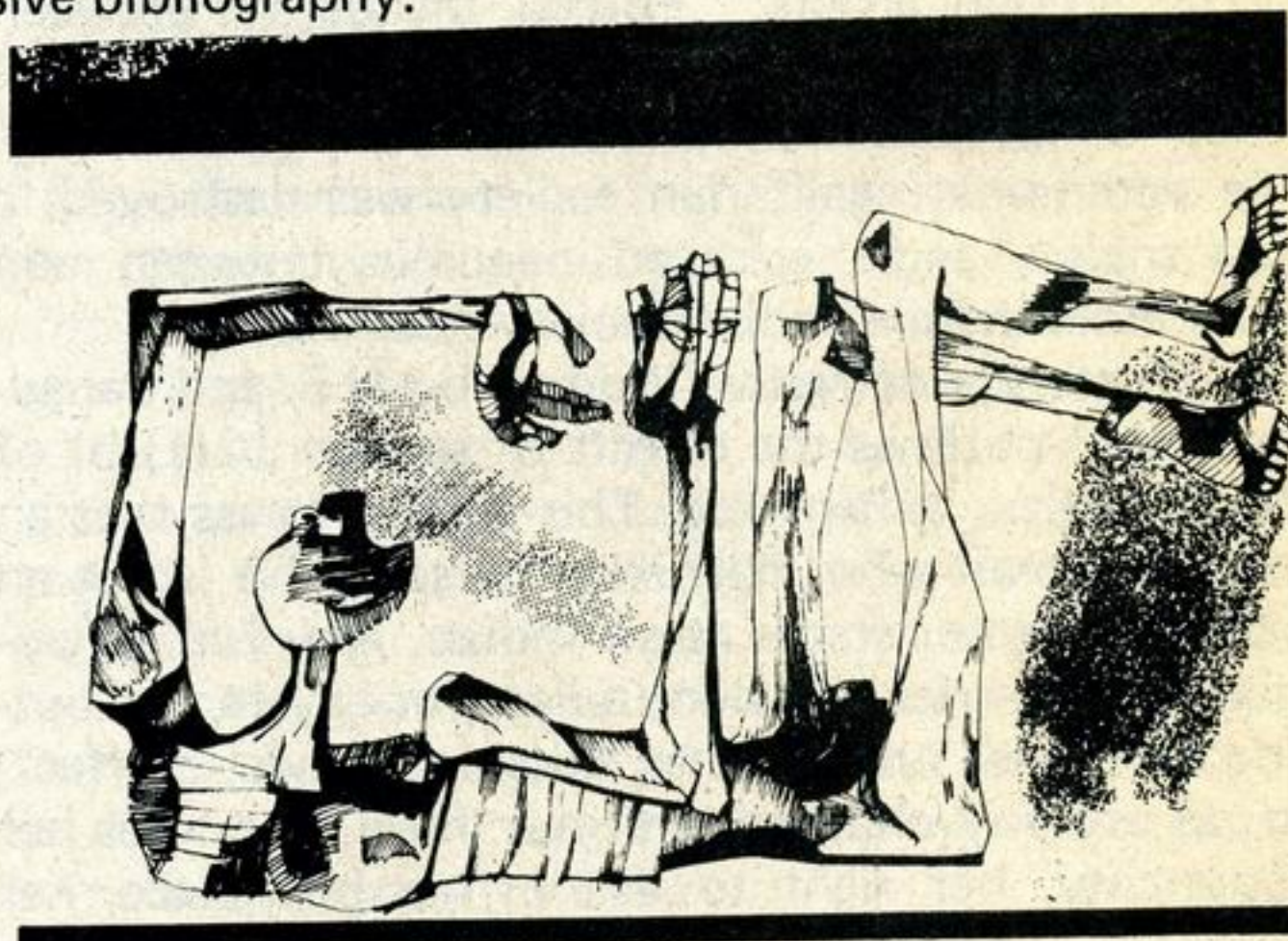
76 pages.

NATIVES IN A CLASS SOCIETY explains the socio-economic situation of Native people in terms of structural racism. The author defines structural racism as



"the lack of opportunity systematically experienced by a racially defined group within our society. This is not to say that there is no opportunity for an Indian child growing up today, but rather that the child's chances for a secure life are greatly reduced because of his or her race." From a discussion of "Indian History: Background to Poverty", the author moves to a consideration of education, employment, and crime among Natives in Regina. He explains today's high unemployment, over-incarceration, and "failure" in schools among Natives in terms of the power relationship between Natives and Whites. An important factor in understanding this domination is "a recognition of class strata in our society. These classes are generally dependent on the type of employment of the parents, and carry with them characteristic patterns of socialization which are passed from parent to child. This is seen as one of the mechanisms by which inequality is passed on to succeeding generations."

NATIVES IN A CLASS SOCIETY includes much statistical information on income and educational levels of Natives in Regina. While focused on urban Treaty Indians in Regina, its insights are applicable to non-status and poor non-Natives anywhere. The author states that the conditions which plague Native people and others are no accident, but are an integral part of modern society. The book contains an extensive bibliography.





from Akwasene Notes, late spring, 1978

CX 2836
NATIVE WOMEN: THE DOUBLY DENIED
 One Sky — The Saskatchewan Cross-Cultural Centre
 134 Avenue F South, Saskatoon, Sask., S7M 1S8
 (306) 652-1571
 Summer 1983, 23 pages
 \$1.00 plus \$.50 postage

This edition of One Sky Report is a collection of ten articles from several Canadian journals, including *New Breed Journal*; the *Bulletin of the Canadian Association in Support of Native Peoples*; *Akwaseene Notes*, the Mohawk Nation publication; *Canadian Dimension*; and *Briarpatch*.

The first article, "Women in Egalitarian Society," explores the role and position of Indian women prior to colonialization. Within this egalitarian society, women "held power and decision making over their labour," and had the same decision making power over their sexual lives." Women were not bound or dependent upon men either individually or collectively; "they had mutual decision making powers with men within the collective society." The subjugation of women only started to occur when the collective economy in which women exercised their autonomy was undermined. This occurred when the labour became specialized to produce commodities for exchange, rather than for internal use.

The second article, "Forced Inequality Between Women and Men," examines the effects of the arrival of the Europeans and the fur trade on Indian women. The communal egalitarian society was destroyed; a class society and the forced inequality between men and women within Indian society resulted.

"Oppression of Native Women by U.S. and Canadian Laws" outlines the effects of section 12(1)(b) of the Canadian Indian Act. This statute states that an Indian woman who married a person who is not an Indian loses her status as an Indian. Any Native woman who marries any non-Indians, or any Indian outside her Band, or an Indian outside Canada, is affected, as are any children she may have. She loses her nationality, her right to live in her birthplace, her

family ties, her right to family property and inheritance, and various voting, health, and educational rights. An Indian man is not affected by such law — any woman he marries automatically obtains the full rights of a registered Indian.

The remaining articles in **NATIVE WOMEN: THE DOUBLY DENIED** discuss Native women in Canadian jails, the over-representation of Native children in the clientele of child welfare agencies, birth control, and Native women in the urban setting.

CX 2837
CONCERNED ABORIGINAL WOMEN OCCUPY
DEPARTMENT OF INDIAN AFFAIRS
 Amelia Productions, Vancouver.
 DEC Films, 427 Bloor St. W. Toronto, Ont.
 Available for sale or rental. \$65 — \$95 rental.

This film depicts the occupation of the Department of Indian Affairs building in Vancouver by a group of Native women in 1981. The court system in Canada is not theirs to use, they said, so they refused to use it and chose to occupy the offices until they were heard.

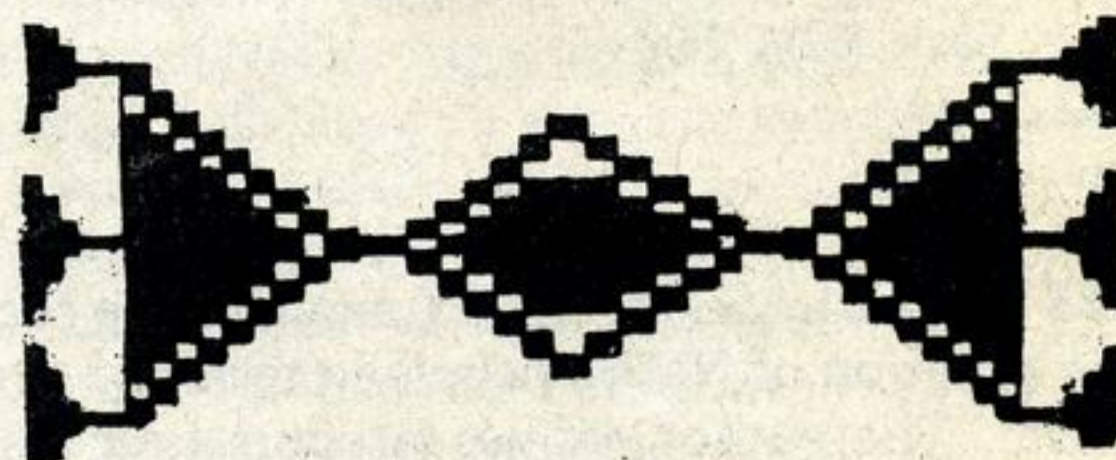
The women who produced this video-tape stayed with the Native women, documenting the occupation, and tell their story from their perspective.

On Day 7, Senator Perrault is sent to negotiate with the women, who request that he remain silent throughout their testimonies. It is these testimonies which vividly explain the reasons that led them to the occupation, and which in the film provide a strong critique of the Department of Indian Affairs and the Canadian government's policies toward Native people.

The testimonies tell of vastly overcrowded housing; frequent fires because of faulty wiring; of Native children being indoctrinated with alien values in their schools; of dependency-creating welfare being available while jobs are not.

The sit-in ends with the police forcibly removing the women, but the film makes it clear that the spirit and resolve of the women remains unbroken.

CX 2838
NATIVE WOMEN'S COMMITTEE
 c/o National Action Committee on the
 Status of Women
 40 St. Clair Ave. E., Ste. 306, Toronto, Ont. M4T 1M9



CX 2839

ONTARIO NATIVE COUNCIL ON JUSTICE

Ste. 801, 100 Adelaide St. W., Toronto, Ont. M5H 1S3
(416) 367-1640

THE ONTARIO NATIVE COUNCIL ON JUSTICE has been in existence since 1975. Its objectives include:

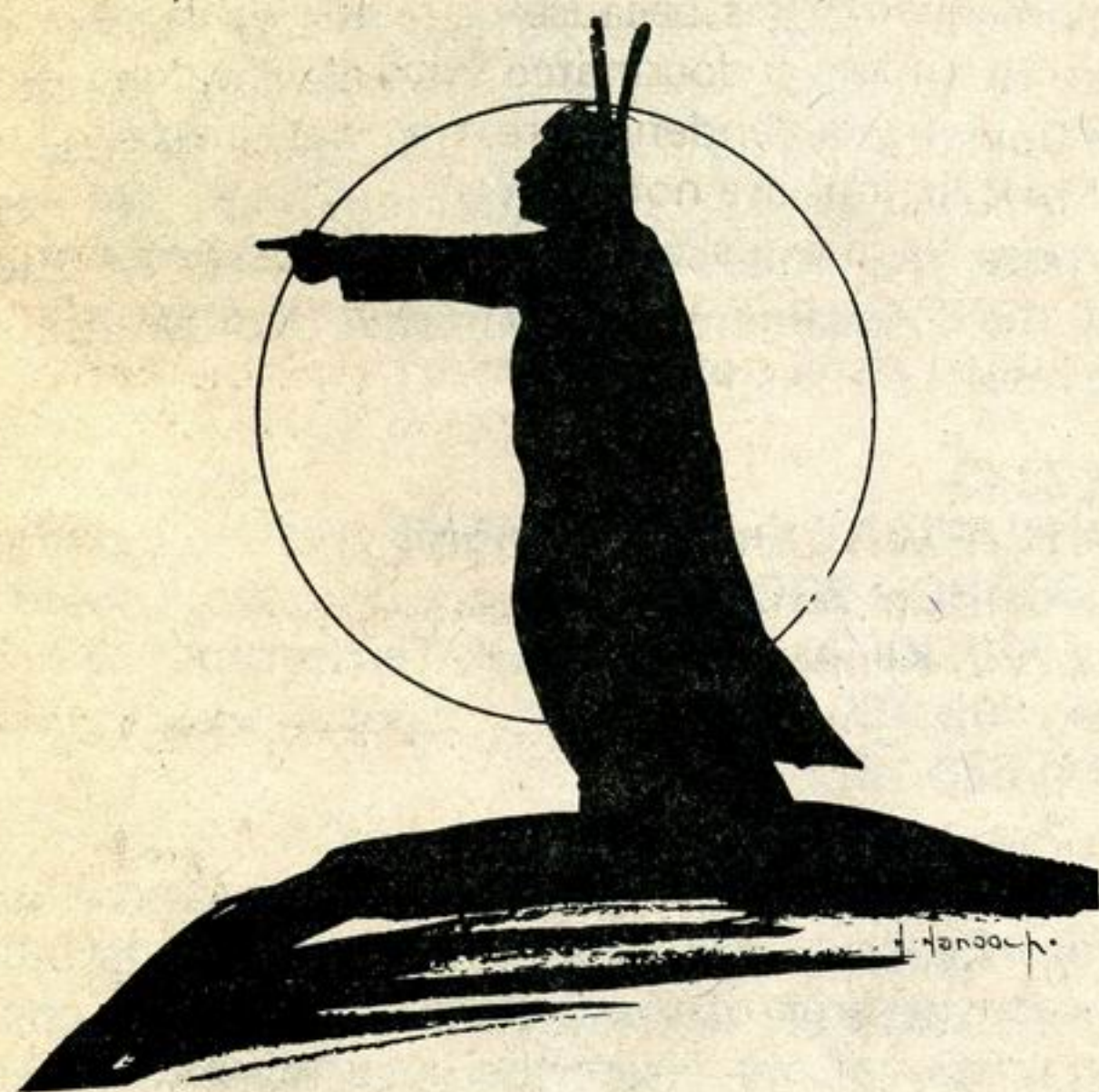
- to act in the development of a justice policy pertaining to Native people and in so doing, to identify problems and propose solutions;

- to encourage and facilitate the initiation, development and funding of justice-related programs which are designed and operated by and for Native people;

- to conduct and publish research on justice-related areas of concern to Native people; and

- to make recommendations and presentations to individual ministries in the justice policy field.

The COUNCIL works co-operatively with a number of Native organizations and government ministries and therefore cannot claim exclusive credit for any accomplishments. However, it can take pride in several achievements to which it has contributed, including: development of a legal clinic in Thunder Bay; development of Native inmate liaison projects in Cochrane, Thunder Bay, Toronto and Kenora; production of policy statements on several issues of concern; and the production and distribution of several publications. The COUNCIL's publications cover such topics as the Native inmate, the Native young offender, courts, and Native legal clinics. A list of publications is available upon request.



CX 2840

**TRADITIONAL ABORIGINAL SPIRITUALITY
WITHIN THE PRISON SYSTEM**

Phyllis Fischer, Quaker Committee on Jails and Justice
60 Lowther Ave., Toronto, Ont., M5R 1C7
(416) 922-6128

Fall 1983

3 pages

This article raises the issue of freedom of religion being denied to prison inmates who are not of Christian origin, especially Natives. This denial led to a series of fasts by Native prisoners recently at Kent Penitentiary in British Columbia; they were protesting the denial to them of the essential rites of the Native spiritual ways. As a result of the action, severe and brutal punishment was handed out to one of the men, who was moved first to Millhaven and then to the special handling unit at Laval for "behavioural modification."

The article points out that the World Council of Churches has recognized the native spiritual ways as one of the great religious traditions of the world, and has urged listening to its teachings. The article explains the significance of the essential ceremonies, such as the pipe ceremony, the burning of sweetgrass, sage, and tobacco, prayer, fasting, and drum beating. It suggests that these ceremonies could be accommodated by the prisons without endangering security, and it urges that the Native elders who help perform these ceremonies receive funding assistance in the same way that chaplains of other faiths do.

Not all prisons deny all ceremonies, but what is needed, according to the article, "is the general understanding that prisoners have the right to practice their religion in any prison or jail, and that this right includes the native spiritual ways."

CX 2841

THE RIGHT TO HOUSING — A HUMAN RIGHT

Saskatchewan Human Rights Commission,
Rm. 802, Canterbury Towers, 224 — 4th Ave.,
Saskatoon, Saskatchewan S7K 5M5
(306) 664-5952

In February of 1982, the Saskatchewan Human Rights Commission granted legal approval to the Saskatchewan Housing Corporation to design special programmes to increase adequate housing for Natives. According to statistics provided by the Saskatchewan Housing Corporation (SHC), only 11 per cent of Native people who need affordable housing presently have it. In response, the SHC has developed a five year plan which contains special measures to improve and expand housing opportunities for Native people. The plan projects that by 1985, 21.7 per cent of all housing units administered by SHC will be occupied by persons of Indian ancestry.

The proposal to provide housing specifically to meet the needs of persons of Indian ancestry was submitted to the Saskatchewan Human Rights Commission for legal approval. Without legal approval, programmes which display a preference for a certain group of people run the risk of violating the provisions of *The Saskatchewan Human Rights Code*. However, the Human Rights Code provides for certain groups of people who have experienced disadvantages and inequities because of their race, sex, marital status, physical disability, etc.

In order to ensure that long term positive changes result from SHC's special programme, approval was subject to a number of conditions agreed to by SHC. Of particular interest is a condition which stipulates that all housing units designated as Section 40 housing under the National Housing Act, be turned over and administered by native non-profit organizations. In compliance with this condition plans are currently underway to transfer housing units to native organizations in a number of centres. SHC is also being required to develop a plan of action which will assess housing needs for persons with physical disabilities.

Although the legal approval given by the Saskatchewan Human Rights Commission applies to a very small programme, it is significant because it is the first step toward ensuring that equal opportunities exist with respect to public housing in Saskatchewan.

CX 2842

OUR CHILDREN OUR FUTURE

Produced by Anthony Snowsill & Christine Welsh

Direction Films, 92 Scarborough Rd.

Toronto, Ont., M4E 3M5

56 min.

OUR CHILDREN OUR FUTURE is a film which documents the effects of provincial child adoption practices on some of Canada's Native Indian children. It is a timely production since Native organizations in almost every province in Canada are attempting to address this issue.

Filmed on location in Edmonton, Regina, Vancouver and the Blackfoot Indian Reserve in Alberta, it is largely a verbatim account of the experiences of Native people who have lived in foster homes; interviews with foster parents and a Native courtworker are included. This film states that despite the sometimes poor social and economic conditions on Indian Reserves in Canada, the solution of placing Native children in non-Native homes for adoption and foster care is often devastating to the individuals and communities involved. The thesis of the film — "Indian children belong in Indian homes" — is supported by considerable evidence as the producers highlight the cultural as well as the social and economic needs of Canada's Native people.

CX 2843

RESOURCE MANAGEMENT AND ITS IMPACT ON INDIGENOUS PEOPLES — CONFERENCE '84

c/o Mr. W. Zarchikoff, Contract Services

Fraser Valley College

34194 Marshall Rd., Abbotsford, B.C. V2S 5E4

(604) 853-7441 ext. 294

Fraser Valley College, with the support of other agencies and organizations, is planning an international conference on RESOURCE MANAGEMENT AND ITS IMPACT ON INDIGENOUS PEOPLES, to be held in Vancouver from August 19-23, 1984. The conference theme acknowledges the importance of the relationships among legislative initiatives, corporate involvement and Native organizations at the federal, provincial and local levels.

CX 2844

SOCIETE MAKIVIK CORPORATION

4898 o de Madissonneuve, Montreal, Que. H3Z 1M8

(514) 483-2780

The SOCIETE MAKIVIK was organized and constituted in November, 1982 by the Indigenous Peoples of Quebec Conference. Its primary aim is to negotiate with the Province of Quebec for recognition of the fundamental rights of aboriginal nations to remain distinct nations and not be assimilated.

MAKIVIK petitioned the Quebec government in November, 1982 to support the constitutional position of the aboriginal nations of Quebec at the First Ministers' Conference on Aboriginal Constitutional Matters. Premier Levesque's reply in February, 1983 stated quite clearly that while Quebec was willing to recognize the rights of aboriginal nations . . . "these rights are to be exercised by them as part of the Quebec community and hence could not imply rights of sovereignty that could affect the territorial integrity of Quebec." Quebec, subsequently, did not sign the Constitutional Accord on Aboriginal Rights.

MAKIVIK has documentation which outlines its purpose, the petitions sent to the Province of Quebec and the subsequent First Ministers' Conference, and the results of its strategies.

CX 2845

KAHNAWAKE DEVELOPMENT RESEARCH PROJECT

Box 720, Kahnawake Mohawk Territory

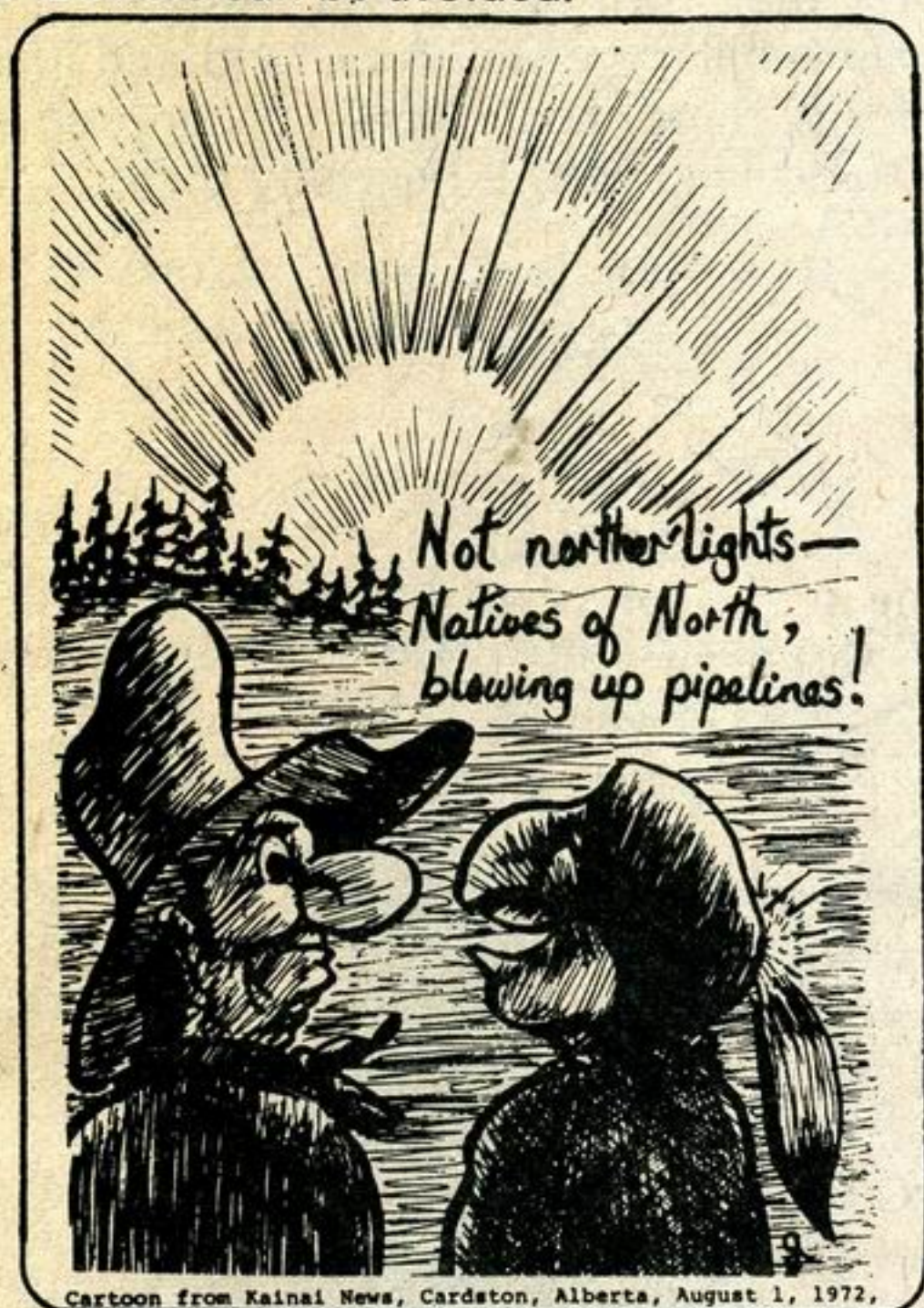
Que., J0L 1B0

(514) 638-1622

The Mohawk Nation has expressed its opposition to Hydro-Quebec's plan, *Project Archipelego*, to build a dam in the area of the Lachine Rapids. The opposition arises not only from the intrusion into Mohawk territory, but also from the disruption to the environment.

As a spokesperson notes, Mohawk cultural and spiritual belief is that "creation should be shared with all the creatures of the creator. With this, there is also another belief of our people that this part of the world has been put in our trust to be protected from destruction or anything that will cause permanent damages to any of the forms of life that cohabitate this part of the planet." Accordingly, "our concern extends to the disruption and destruction of our relatives in the water life. They have already been severely injured by the construction of the St. Lawrence Seaway and the numerous other projects that have been illegally placed within our territories."

Although Kanienkehada (the Mohawk people) constitute only 5,000 people, they hope their opposition will have the effect of a "ripple caused by a drop in a pond." They call for others to join them in the struggle, through letter-writing, and forming support groups or joining ones already begun, so that a later confrontation between the Mohawk people and Hydro-Quebec can be avoided.



Cartoon from Kainai News, Cardston, Alberta, August 1, 1972.

CX 2846

GRASSY NARROWS

Hiro Miyamatsu

Distributed by DEC Films,

427 Bloor St. W., Toronto, Ont. M5S 1X7

(416) 964-6901

30 min., 16mm, colour

GRASSY NARROWS is about a people caught between two cultures. The 500 Native people in the community of Grassy Narrows, 60 miles north of Kenora, Ontario, haven't chosen to stop fishing, any more than they've chosen to stop hunting. What has happened is that another lifestyle has been imposed on them.

In the first place, the Natives of Grassy Narrows were forced to move from their spacious ancestral grounds to the present confines of the reserve. Subsequently, their fish became poisoned by the effects of mercury pollution in the lakes. Moose and deer decreased in numbers as more and more southerners or cottagers moved into the area, and gradually the Native livelihood as hunters came to an end. The change from self-sufficiency to dependency has left its psychological scars. GRASSY NARROWS show how alcohol and unemployment have led to violence.

GRASSY NARROWS records the efforts of the youth in the community to change the current conditions. They are beginning to organize for a restructuring of their education system, for an extension of their reserve land so they can preserve hunting, and for capital to create meaningful economic development.

CX 2847

BACKGROUND PAPER ON THE MICMAC OCCUPATION AND HUNGER STRIKE

Indian & Inuit Support Group of Nfld. & Labrador
P.O. Box 582, Stn. C., St. John's, Nfld. A1C 5K8.

On April 21, 1983, 31 members of the Conne River Micmac Indian Band occupied the offices of the Newfoundland Department of Rural, Agricultural and Northern Development in downtown St. John's in an effort to obtain \$821,000 owed to them for more than a year under a federal-provincial Native peoples agreement. The sit-in was ended abruptly two hours later by the Royal Newfoundland Constabulary's riot squad. Released on bail, 11 Micmacs immediately began a hunger strike in order to force the issue. With the help of federal Indian Affairs officials, the Micmacs' tactics proved successful, and the hunger strike ended April 30th with a signed agreement to release the funds.

As part of a public support campaign for the Micmacs, the Indian and Inuit Support Group issued this background paper which outlines the history of the dispute and the main issues, especially the provincial government's attempt to prejudice the Micmacs' land claim by attaching certain conditions to the use of the funds.



CX 2848
THE INDIAN & INUIT SUPPORTER
 The Indian & Inuit Support Group
 of Newfoundland & Labrador
 P.O. Box 582, Stn. C, St. John's, Nfld. A1C 5K8
 April 1983
 40 pages

THE INDIAN & INUIT SUPPORTER is the newsletter of the Indian & Inuit Support Group of Newfoundland and Labrador. The April 1983 issue contains articles on the Micmac Land Claim, the proposed aluminum smelter for Labrador, Montagnais land tenure, language and education among the Labrador Innu, Innu hunting rights, and a chronicle of Native news. These articles reflect the principal concerns of the Support Group — the cultural and economic survival of the three Native groups in the province: the Inuit and the Naskapi-Montagnais Innu of Labrador, and the Micmac Indians of Newfoundland.

CX 2849
NISHNAWBE-ASKI NATION
 Grand Council Treaty No. 9
 71 Third Ave., Timmins, Ont. P4N 1C2
 (705) 267-7911

The NISHNAWBE-ASKI of 40 Indian communities in Northern Ontario are officially represented by Grand Council Treaty No. 9, an Association of the Chiefs of Treaty No. 9. The Grand Council was formed in 1973 to advance the spiritual, social, cultural, economic and political aspirations of the NISHNAWBE-ASKI. The Council's activities include political representation as well as socio-economic development work in the communities.

The Council has established four basic principles of economic growth:

- Initiatives to solve the social and economic ills of our communities must come from the communities themselves.

- Economic growth must not destroy the environment. Protecting the land is our sacred mandate; neither profit, nor jobs will cause us to deny our custodianship role.

- The economic base of the NISHNAWBE-ASKI must be renewable resources of the land. Traditional economic pursuits of fishing, hunting and trapping must remain the foundations of economic life.

- Socio-economic development must be advanced through an equitable share of wealth derived from non-renewable resources.

In order to pursue their traditional lifestyle, the Grand Council has written a number of petitions and submissions to government. These include:

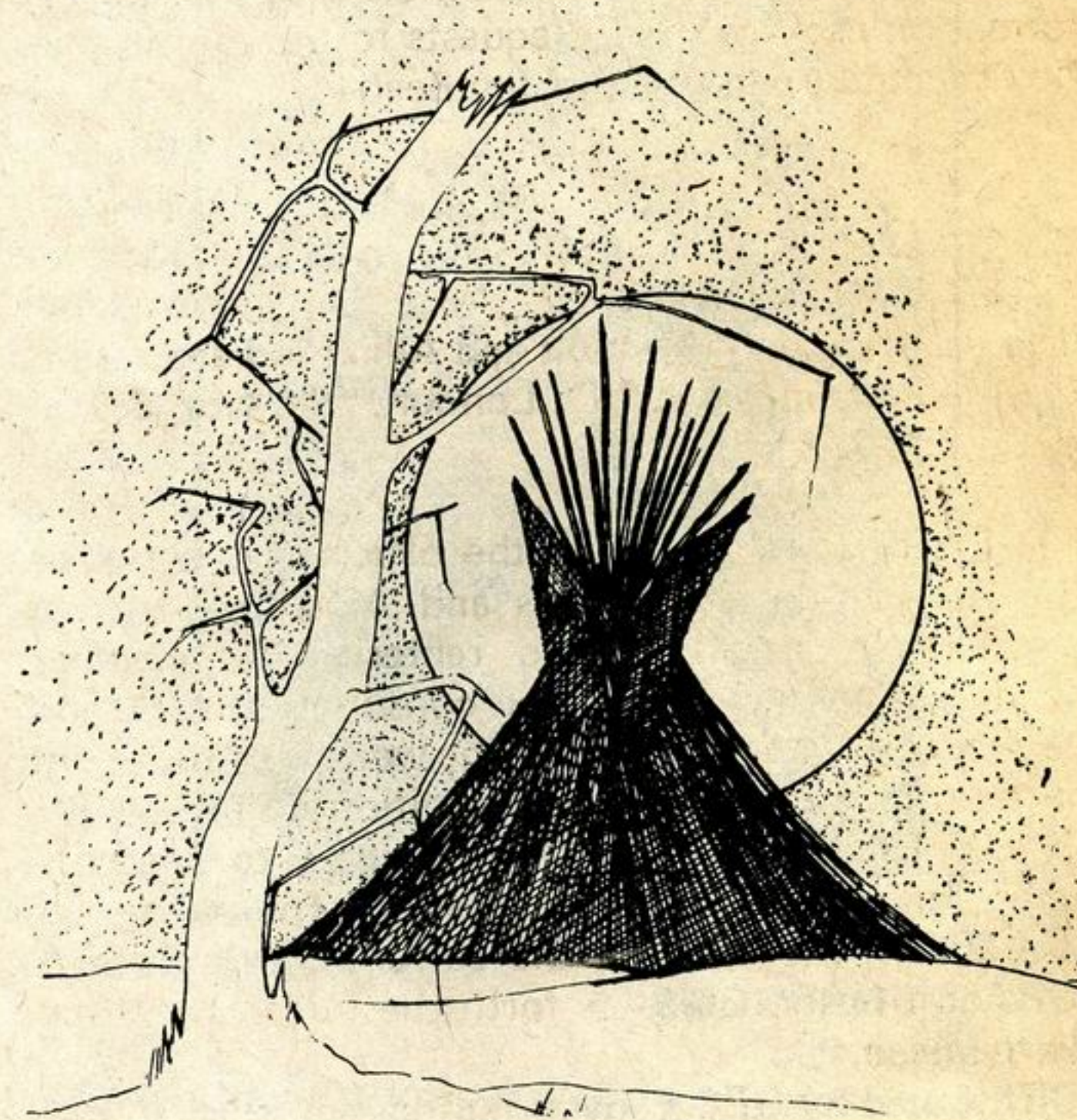
- *A Declaration of Nishnawbe-Aski*, (The People and the Land), by the Ojibway-Cree Nation of Treaty No. 9 to the People of Canada. Delivered by the Chiefs of Grand Council Treaty No. 9, to Ontario Premier William Davis and his Cabinet, July, 1977.

- *A Submission to the 3rd General Assembly of the World Council of Indigenous People*, Canberra, Australia, April, 1981.

- *The Land: Our Culture, Our Heritage, Our Tradition, and Our Future*, a Position Paper presented to: the Government of Ontario, Represented by: The Honourable Alan Pope, Minister of Natural Resources, Moose Factory Island, Ontario, August, 1982.

- *Aboriginal Rights: a Treatise on the Rights of the Aboriginal Peoples of the Continent of North America*, written by Fred Plain, March 1982.

At present, there is little cause for optimism on the part of the Ojibway and Cree people of Northern Ontario: investments in economic development in the area are poor; communities continue to have little control over their own future; and, resource development is encroaching on traditional land and lifestyle. In spite of this, these people remain committed to the challenge to demand what is rightfully theirs.



CX 2850
COUNCIL FOR YUKON INDIANS
 22 Nisutlin Dr., Whitehorse, Y.T., Y1A 3S5
 (403) 667-7634

The COUNCIL FOR YUKON INDIANS (CYI) was created in 1973 to negotiate a land claims settlement for Yukon Indian people. It is a policy, research and lobbying organization. CYI represents status and non-status Indians. Land claim beneficiaries are those who

were at least one-quarter Indian blood as of January 1941 (before the Alaska Highway), and their descendants. All 12 Yukon Indian bands are represented. Each band has an elected Band Council composed of a Chief and at least three councillors. Each band sends its Chief, three councillors and an elder to the CYI General Assembly which meets at least once a year. The Chiefs of the 12 bands meet monthly as the CYI Board of Directors. The five executives of the Council are elected territorially every two years. They are the Chairman, Vice Chairman-Economic Development, Vice Chairman-Finance and Administration, Vice Chairman-Land Claims, and Vice Chairman-Social Programs.

Resources: "Together Today for Our Children Tomorrow," the original statement of the Yukon Indian claim, needs to be updated. *Kwandur*, a newsletter of CYI events and policies, published once a month, free. Contact Jean Van Bibber at the above address. An explanation of land claims to date is presently being produced. Booklets, cassette tapes and video are part of the land claim information program intended to give people in the 12 communities a chance to learn and study the land claim agreement-in-principle. Council for Yukon Indians, a concise information package, free. Requests for more information should be addressed to Jim Beebe.

CX 2851

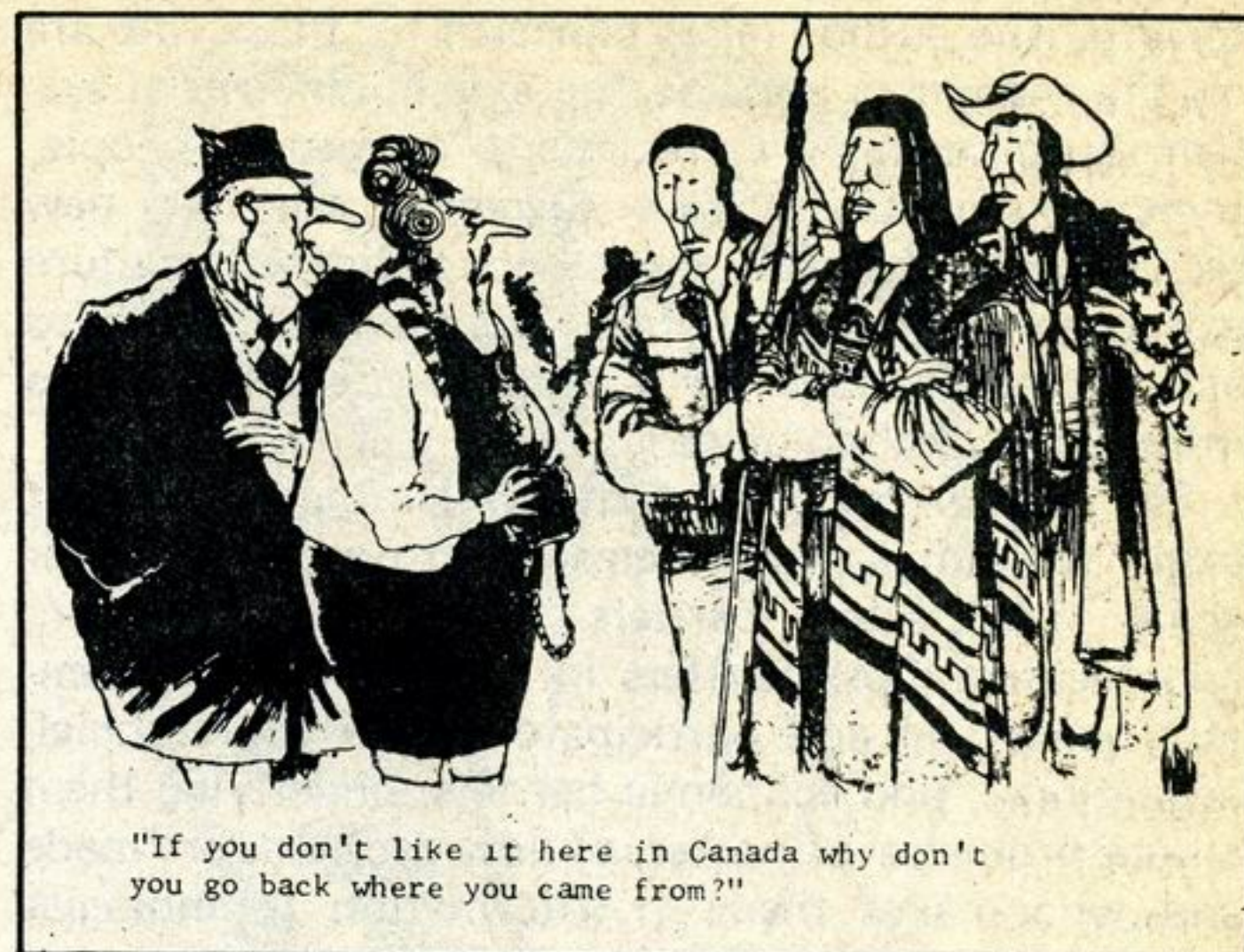
STRENGTH IN UNITY

The Association of Iroquois and Allied Indians
920 Commissioners Rd. E., London, Ont. N5Z 3J1
(519) 681-3551

STRENGTH IN UNITY is the official newsletter of the Association of Iroquois and Allied Indians, an organization established to represent its member bands in any negotiation or consultation with any level of government affecting the welfare of the member bands as a whole. This special edition of STRENGTH IN UNITY (October 1982) is devoted to one concern: Indians and the Constitution. The newsletter gives the history behind the current concern about the Constitution and puts forth the Indian's position on the issue.

The authors begin by pointing out that special legislature and constitutional provisions for Indian people have been a continuing part of Canadian life for over 250 years. For example, the Royal Proclamation of 1763 confirmed the rights of the Indian nations to the lands they occupied and used. Other treaties confirmed the rights of the Indian nations to the lands; they did not "grant" or "give" rights; rather they recognized rights which had existed from time immemorial. Aboriginal rights have been held in law to be tribal and communal in nature; they cannot be bought, sold or transferred except to the Crown

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and then only with Indian consent. The specific aboriginal rights held by a tribe, land or nation depends on the nature of the use and occupancy of the land. Aboriginal rights include the right to hunt, trap or fish, as well as the right to use the natural resources of the land.

The authors argue that to Indian peoples, patriation jeopardizes Indian rights. The Imperial Crown is no longer visible in the responsibility to protect Indian lands and Indian people. There is no Indian consent clause on future constitutional amendments which might affect Indian rights. Provision is made in the resolution for the general identification and definition of aboriginal and treaty rights by the First Minister, which only includes Indians as invitees of the governments, this is the first time the provinces have been involved in that process. Since the entrenched Indian rights in the Constitution are vaguely worded, elaboration of their meaning will likely be left to the courts. Special Indian status of collective rights might not survive the effects of the Charter of Human Rights.

Indian people have always maintained that aboriginal and treaty rights must be entrenched, protected and enhanced in any new constitution. To ensure that this happens, Indian people must secure full, ongoing, and equal participation in the constitutional discussions at all levels.

CX 2852

TECHNOZEALOTS, INDIANS AND INFORMATION TECHNOLOGY

Bob McArthur, OASIS Policy Research Group,
64 Kippendavie Ave., Toronto, Ont. M4L 3R5
(416) 691-8010

7 pages, April 1983

This article argues that "technozealots" (advocates of technology) fundamentally misrepresent the

social and political implications of the information society. The author raises concerns for those who are on the margin or outside the existing industrial system. Specifically, with regards to indigenous people, some commentators have suggested that the new technologies magically mesh with indigenous culture and promise great benefits. This view is challenged and a plea is made for a demand-side approach to information technologies.

The author suggests that Native people "must begin with organizing themselves to articulate their goals, identifying barriers to their realization, approaching those barriers in a way that is systematic, analytical and participatory. There are social, educational, and economic barriers; underlying them all are problems of power, of how decisions are made and who makes them. If information technologies are to make a contribution, it will be in that context."

CX 2853

NATIVE PEOPLE: ONE SKY INFORMATION KIT
One Sky Cross-Cultural Centre, 134 Avenue F South,
Saskatoon, Sask. S7M 1S8
(306) 652-1571
224 pages, Revised 1983, \$10 plus \$2.30 postage

This educational kit offers an historical introduction to the situation of Native people in Canada. It was developed and tested for effectiveness by activists and educators in the province of Saskatchewan, and was recently revised and updated. The reprints and original articles in the kit cover such topics as: colonialism, treaty process and betrayal, Metis and non-status Indians, Northern development, urbanization and racism, and Native peoples and the workforce.

Links are made with the experience of indigenous peoples in other countries.



CX 2854

SOMEWHERE BETWEEN

Available for rent from: One Sky, 134 Avenue F
South, Saskatoon, Sak. S7M 1S8
(306) 652-1571

This recent fifty minute, 16 mm film traces the history of Canadian legislation affecting Native women. Through the personal experiences of five Indian women, **SOMEWHERE BETWEEN** "reveals the alienation experienced by Indian women when they are forced to live apart from their communities due to a change in their legal status."

One Sky has available several other films, slide-tape shows and written materials on Native concerns.



CX 2855

GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES AND APPLIED RESEARCH
2505 - 11th Ave., Regina, Sask.

This Native controlled educational institution is designed to assist all Metis and non-status people through programs of educational and cultural development. The INSTITUTE administers the Saskatchewan Urban Native Teacher Education Program (SUNTEP), and maintains an extensive library.

CX 2856

MANITOBA INDIAN CULTURAL EDUCATION CENTRE
119 Sutherland Ave., Winnipeg, Man., R2W 3C9
(204) 942-0228 or 942-0229

The MANITOBA INDIAN CULTURAL EDUCATION CENTRE (MICEC), founded in 1975, "works to promote an awareness and understanding of the Indian Culture to both Indian and non-Indian peoples." The CENTRE attempts to provide services to the approximately 48,000 status Indians in Manitoba, which comprise the Cree, Chipewyan, Sioux, and Ojibway nations. These are the nations which comprise the First Nations Confederacy, the Keewatinwi Organization, and the Brotherhood of Indian Nations. MICEC works in cooperation with seven other cultural centres in Manitoba.

MICEC's aims are:

- To stimulate, re-identify, maintain, expand and promote the cultural interests, lives, and identity of Manitoba Indians;
- To advance the interests of Indian peoples who are registered members of the reserves within Manitoba, and to co-operate and assist other organizations concerned with the interests of Indian people, their languages, culture, history, and heritage; and

— To establish and promote research services, to develop curriculum material for use in Manitoba schools, and to produce audio and visual materials relevant to cultural education development.

Materials from the special reference library on the North American Indian are loaned on group request.



CX 2857

NEW BREED JOURNAL

Saskatchewan Native Communications

(Wehtamatowin) Corp., Suite 210 - 2505 - 11th Ave.,

Regina, Sask. S4P 0K6

(306) 525-9501

\$8/year (members), \$10/year (non-members)

NEW BREED JOURNAL, published twelve times per year, is "the voice of Saskatchewan's Metis and non-status Indians." The JOURNAL provides updates on Constitutional issues, profiles of individual Metis activists, articles on the history of the Metis people and descriptions of cultural activities and events.

CX 2858

NATIVE PEOPLES' NEWS

218 Liverpool Rd., London N1 1LE, U.K.

\$9.75 per year

NATIVE PEOPLES' NEWS is a 20-page quarterly newspaper giving world-wide coverage of latest developments in land rights and Native peoples' other struggles.

CX 2859

OJIBWE CULTURAL FOUNDATION

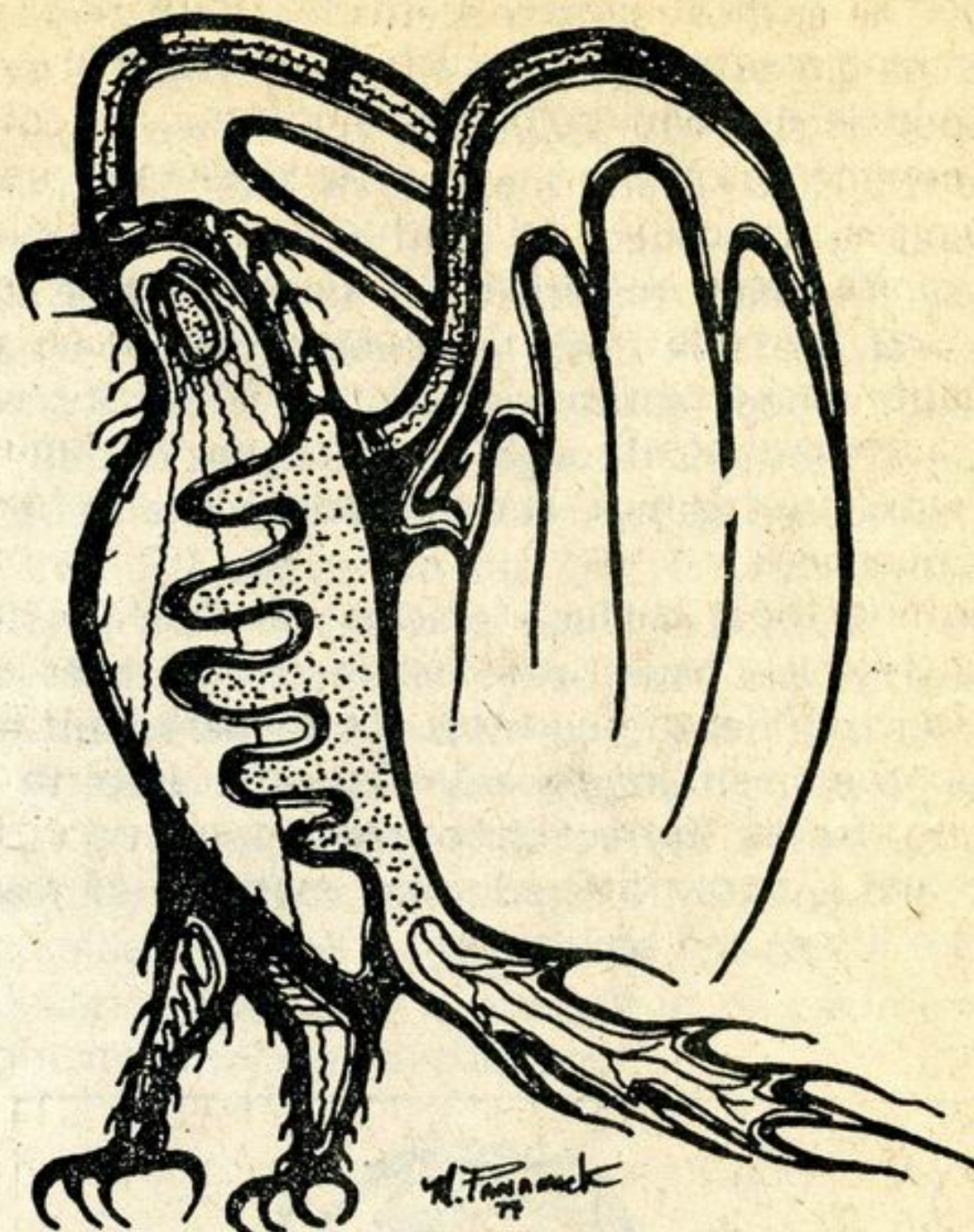
West Bay Indian Reserve, Excelsior P.O.,

West Bay, Ont. P0P 1G0

(705) 377-4902

The OJIBWE CULTURAL FOUNDATION is a culture, education and resource centre located on the West Bay Reserve of Manitoulin Island. "The main objective of the centre is the maintaining and revitalization of the culture and traditions of the Anishnabec, people of Ojibwe and Potawatomic descent." Audio-visual presentations, the work of local artists and craftspersons, and a display of traditional art forms of the Anishnabec can be found at the centre.

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CX 2860

AVATAQ CULTURAL INSTITUTE

Inukjuak, Que., J0M 1M0

AVATAQ CULTURAL INSTITUTE emerged during the process of Inuit self-determination. It is intended as a vehicle by which the Inuit geographically within Quebec can preserve traditional values and objects of historical importance, and at the same time promote and sponsor activities of a cultural nature throughout the region. It began operations in late 1980 as a cultural, non-profit organization.

The thrust of the INSTITUTE's policies are the preservation and development of Inuit language and culture, and the reclaiming of Inuit history. Projects are developed in close consultation with Inuit elders at annual elders conferences.

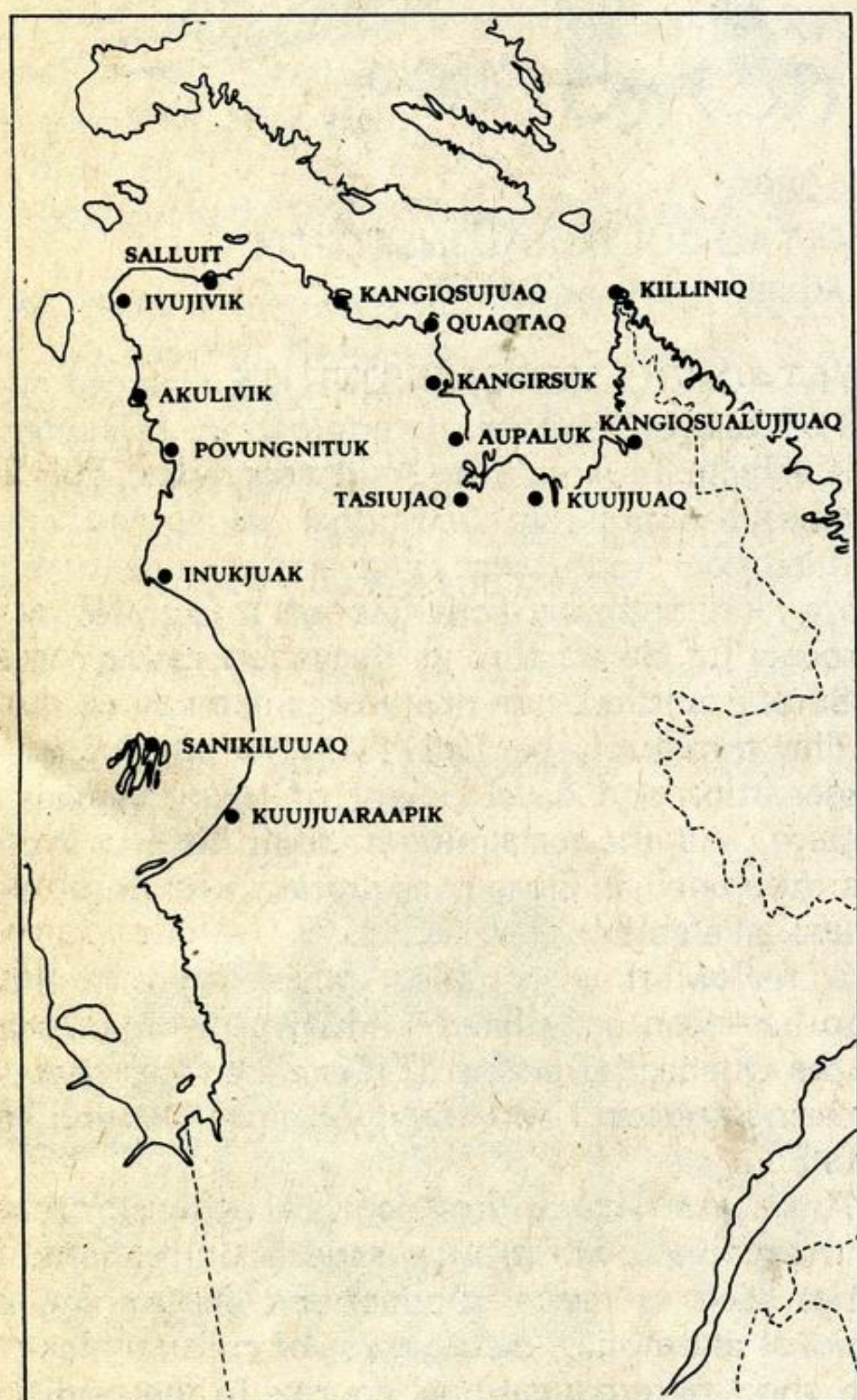
A review of geographical place names in the region has been completed, and with the co-operation of the Quebec government, it is hoped that these will be recognized and adopted in official maps and documents.

A museum and cultural centre is being constructed at Inukjuak. It will provide services and cultural activities such as media productions, performing arts, regional assemblies, distribution of cultural materials, and short-term educational courses in the traditional and contemporary Inuit experience. Materials and artifacts are being solicited from the region, and attempts will be made to repatriate cultural artifacts and documents from southern museums, universities, and collectors. Exchange programs will also be undertaken.

The INSTITUTE will encourage outside research agencies to consult closely with the Inuit prior to undertaking any programs which are likely to involve Inuit cultural and environmental concerns.

The INSTITUTE and the Makivik Corporation are co-operating to produce an Inuit History of Northern Quebec. Teaching materials on Inuit heritage and traditional life skills will be developed in co-operation with school authorities. Cultural identity will also be promoted through support for traditional Inuit music and games, and exchange visits to other Inuit homelands.

Other projects include tracing family histories, many of which have been lost in recent times; researching and identifying those cases where Inuit surnames have been improperly recorded at birth in order to legally correct such registration upon request; and a study of traditional methods of treatment for illness and accidents.



CX 2861

FIRST NATIONS ARTISANS ASSOCIATION

Ste. 1701, 2 Carlton St., Toronto, Ont., M5B 1J3

(416) 596-0675

The FIRST NATIONS ARTISANS ASSOCIATION (FNAA) was formed in May 1982 to bring together artists and artisans of Indian ancestry in the province of Ontario, to develop and promote Native arts and crafts. This includes the performing, literary, and visual arts, and all crafts. FNAA also acts as a liaison between wholesalers, distributors, retailers, and dealers. All of the 15 current distributors are either Indian owned/managed businesses or associations on or near reserves. The ASSOCIATION also seeks to foster links between artists/artisans themselves, between them and government agencies, as well as various types of Native organizations.

The FNAA receives both its mandate and core funding from the Department of Indian and Northern Affairs (DINA). A similar organization exists in every other province and territory. Altogether these associations receive \$3.36 million from DINA. Together they form the membership and board of directors of the National Indian Arts and Crafts Corporation, whose main role is co-ordination with national programs of interest to members.

The FNAA also acts as a "learning house" of information related to arts and crafts, a depository of information of all kinds (audio, visual, printed, technical, professional, commercial). It co-ordinates research, seminars, workshops, surveys, and lecture tours on a provincial scale. It will have a public relations unit, publish a newsletter, initiate projects Ontario-wide in various aspects of production and distribution, and support local arts and crafts groups in "any practical way." It will also register trade and certification marks. The FNAA has received the support of the Chiefs of Ontario and the Union of Ontario Indians.

One FNAA pilot project has been to implement a decentralized approach to the distribution of hides, "to bring the hides closer to the artisans and in particular to the members of the isolated communities in North and Northwestern Ontario." Various Indian owned/managed businesses or organizations have agreed to distribute the leather on FNAA's behalf.

CX 2862

SASKATCHEWAN NATIVE ARTISTS NETWORK

c/o Brenda Dubois, 2606 Lindsay St.,
Regina, Sask. S4N 3E1
(306) 527-5477

NETWORK members are in the process of compiling a resource file on Native artists, craftspeople and entertainers in the province. This centralized service will help link those seeking employment in these areas with those requiring the services of Native artists. Interested artists are invited to register with the NETWORK and to assist in its efforts.

CX 2863

**THE NATIONAL ASSOCIATION OF
FRIENDSHIP CENTRES**

200 Cooper St., Ste. 4
Ottawa, Ont., K2P 0G1
(613) 563-4844

Editor's Note:

Native Friendship Centres operate in communities across Canada. These Centres generally have had as their primary aim the integration of Native persons into urban society. Programs include counselling and educational services, and social activities. Currently, greater emphasis is being placed on the preservation of Native culture and values. The following are examples of Friendship Centres.

CX 2864

ST. JOHN'S NATIVE FRIENDSHIP CENTRE

P.O. Box 2414, Station C, St. John's, Nfld. A1C 6E7

In July 1982, the National Association of Friendship Centres provided a \$10,000 grant to the Indian & Inuit Support Group of Newfoundland & Labrador to conduct a feasibility study for the establishment of a friendship centre in St. John's. The study clearly demonstrated the need for such a centre, and an independent Friendship Centre Association was formed to start one. Temporary quarters have been provided by Memorial University of Newfoundland, and with the help of an active group of volunteers, a number of services are now available to Native peoples in the provincial capital, including accommodation, referral, transportation, interpretation, visits to hospital patients and residents of correctional centres, and the organization of social events. The Association has received a Secretary of State grant to publish information materials on health care, social services and education for Native people in English, Inuktitut, and Montagnais-Naskapi. Future plans include acquiring a building and hiring permanent staff.

CX 2865

MASENAYEGUN

The Indian and Metis Friendship Centre
465 Alexander Ave., Winnipeg, Man., R3A 0N7
(204) 943-1501

MASENAYEGUN is a Native community newspaper published by the Indian and Metis Friendship Centre. The July/August issue included articles about a Native woman running for City Hall, important Indian land claim settlements, and local community events. An update on the Native Council of Canada (NCC), notices about approved job creation projects, ads for local emergency services, and stories and poems submitted by readers were also featured.

A new national Native magazine called *Sweetgrass* was announced. *Sweetgrass* will be published bi-monthly by Sweetgrass Arts Publishing Inc., an independent Native organization; it will be geared to education and to the promotion of traditional and contemporary Native cultures.



CX 2866

**NISTAWOYOU ASSOCIATION
FRIENDSHIP CENTRE**

10133 Franklin Ave., Fort McMurray, Alta., T9H 2K8
(403) 743-8555

The activities of the CENTRE are many and varied. Pre-school children through teenagers have programs organized, and a drop-in centre is open to all during the day and into the evening. Classes in the Cree language, leather craft and bead work are actively attended. There have also been classes offered in Native culture, dancing, Eskimo stripping, drama, physical fitness and karate. The CENTRE also does outreach in Fort McMurray at local schools and youth organizations like the Boy Scouts. Many community social events are held at the CENTRE such as the Old Timer's Support, the Winter Carnival and the Trapper's Ball.

There has been a great deal of interaction with local agencies such as Community Corrections, Native Outreach, Native Employment, Native Counselling, Social Services, Alberta Housing, Career Counselling and the Department of Indian Affairs. All these activities are being co-ordinated by a staff of six. The participation of non-Native people in the CENTRE's activities is desired and needed; in fact the constitution allows for up to 50 percent participation of non-Native people in membership and administration of the CENTRE.

CX 2867

SKOOKUM JIM FRIENDSHIP CENTRE
3159 3rd Ave., Whithore, Y.T., Y1A 1X1

The SKOOKUM JIM FRIENDSHIP CENTRE has evolved from its beginning in 1961 as Skookum Jim Friendship Hall, a centre run by the Indian Advance-ment Society, to full membership in the National Association of Friendship Centres. The centre's goals are to promote cross-cultural understanding and communication and to support Indians moving from out-lying communities into Whitehorse. It also serves as an umbrella organization, housing a number of pro-grams.

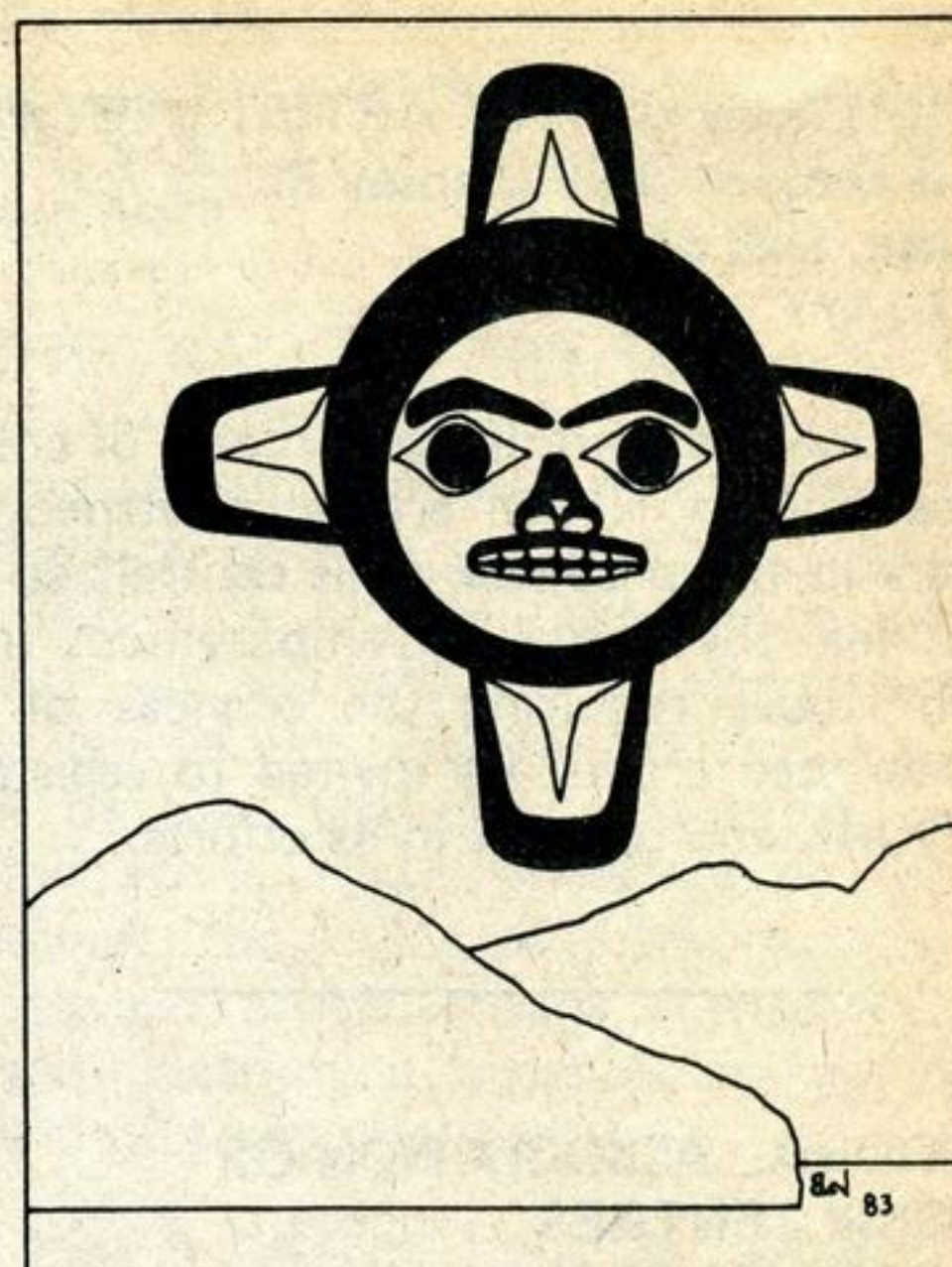
Some of these are: (1) a training program as part of Skookie's building program. A new facility is being built which is part new construction, part retrofitting. Representatives from each of the 12 bands are being trained as community energy specialists with accreditation from the Dept. of Education. There is also a carpentry upgrading program through Man-power. Two video tapes are being produced, one technical and one promotional. These will be avail-able to the bands along with written materials. (2) Hawshagoonsa-coo. The mandate of this program is to hire personnel who can't be placed in a normal work situation and to help them develop appropriate skills. (3) SEARCH (Skookie's Education-Addiction-Recreation-Counselling Haven). This program is run by one of the two NNADAP workers in Whithore. (Northern Native Alcohol and Drug Addiction Pro-gram.) Its goals are to develop cultural and recrea-tional programs as alternatives to drinking, and to give support to NNADAP workers in the communi-ties. A Native theatre planning committee has been formed. The SEARCH staff person has written a series of articles on "Relapse Syndrome" for Yukon Indian News, and is planning a workshop on this topic.





CONNEXIONS
Toward a New Economy
Summer 1983
Volume 8, Number 2
\$2.50

AVAILABLE NOW
**"Toward a
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A theme issue of
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Toronto, Ont. M5S 1X7



The following resources and groups relating to Native concerns were abstracted in previous issues of CON-NEXIONS. For those who may wish to refer to them, we list below the name of the group and the cor-res-ponding CX number:

- CX 2208 TORONTO NATIVE TIMES
- CX 2233 URBAN INDIANS, THE STRANGERS
IN CANADIAN CITIES
- CX 2261 THE RUSSELL TRIBUNAL
- CX 2262 NEWSLETTER — PROJECT NORTH
- CX 2265 NATIVE RIGHTS COALITION
— REGINA
- CX 2266 SUNRISE TENT AND AWNING LTD.
- CX 2267 AKWASASNE NOTES EMERGENCY
PHONE TREE
- CX 2400 NATIVE CHILDREN AND THEIR
SCHOOLS: SOURCES OF CULTURAL
CONFLICT
- CX 2401 PUBLICATIONS RELATED TO NATIVE
CHILDREN'S CONCERNS
- CX 2588 SASKATCHEWAN NATIVE DAY CARE
COMMITTEE
- CX 2682 THE NEWFOUNDLAND
GOVERNMENT'S REJECTION OF THE
MICMAC LAND CLAIM

Also, in March 1979, CONNEXIONS did an entire theme issue on Native Rights. That issue is now out of print, but is still available in libraries and resource centres.

ECONOMY

CX 2868

DOWNSIDE ADJUSTMENTS

Mary Jane Gomes and Emil Kolompar DEC Films

427 Bloor St. W., Toronto, Ont., M5S 1X7

(416) 964-6901

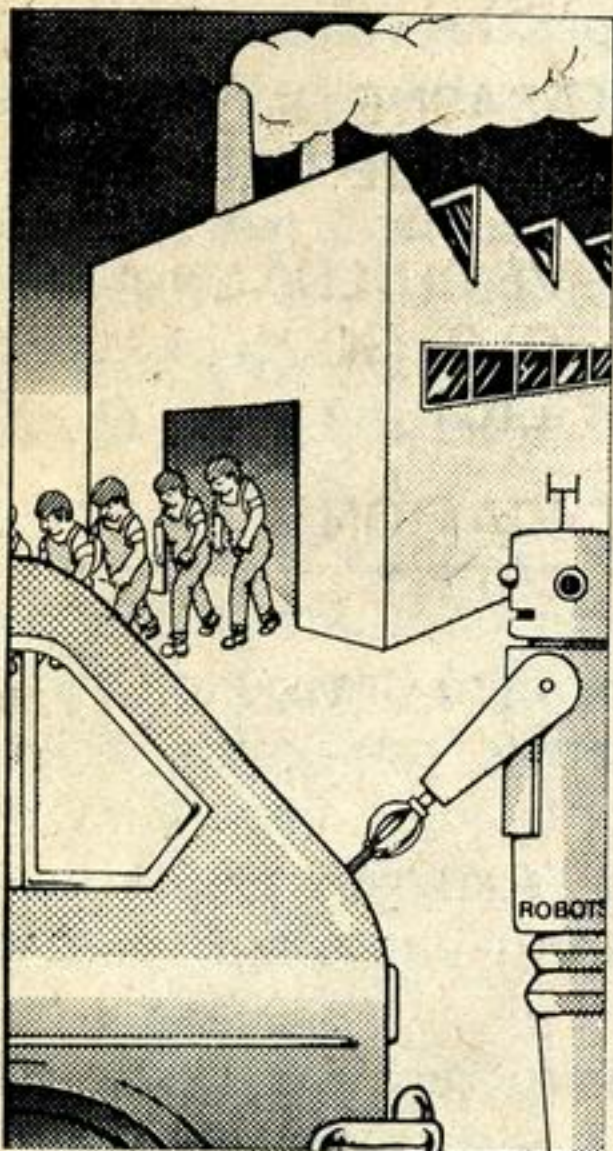
58 min. colour

Rental \$75-\$110

The introduction of micro-chip technology into the workplace is restructuring the world economic system. The computerization of the workplace affects every productive sector of the economy, and affects especially those who can no longer fit in.

DOWNSIDE ADJUSTMENTS is a new film that investigates the social costs of high technology in one city, Windsor, Ontario, the automotive capital of Canada. The city's unemployment rate of 20 percent ranks among the highest in the country. Paralleling this bleak statistic is the loss of thousands of homes to mortgage-holders. Family breakups and personal bankruptcies are at an unprecedented level.

DOWNSIDE ADJUSTMENTS traces these problems through the story of one family, and in so doing draws together the local, national, and international implications of technological change. It shows that what is happening in Windsor may well happen across the country, and it shows that the communities and working people affected by these changes will have to be informed and prepared to confront the issues of technological change.



CX 2869

SOMETHING'S FISHY: PUBLIC POLICY AND PRIVATE CORPORATIONS IN THE NEWFOUNDLAND FISHERY

382 Duckworth St., St. John's, Nfld., A1C 6C2

(709) 753-2202

SOMETHING'S FISHY examines the structural problems which underlie the crisis-ridden Newfoundland fishery, an industry now in the midst of another government-sponsored restructuring. Noting that most of the explanations offered for the fishery's current problems focus only on "accidental" factors such as the recession, or intangibles like "laziness," the pamphlet looks at how the fishery is actually set up, and how it came to be that way.

A central factor was the emergence of large, vertically-integrated companies as frozen fish largely replaced salted in the post-war period. While the salted-fish industry which was dominant for several hundred years was based on severe exploitation of fishery workers by merchants, it also allowed fishing families and communities to retain a certain degree of control over their actual working conditions. By contrast, the trend in the post-war period has been toward ever-greater company control, with many formerly independent people becoming employees, and many others becoming more closely tied in to a relationship with the particular company dominant in their area.

These trends have been assisted by both provincial and federal governments, partly because of an ideology that private enterprise is the only or the best way, and partly because a belief that "modernization" and "rationalization" are the way to economic development. As a result, many outport communities were forced to close down, with the inhabitants being moved to larger towns where they could be used as a pool of labour for the fish plants. The number of people employed in fishing has fallen dramatically; small-scale and inshore fishermen have faced licensing problems and reduced quotas, while overfishing by both foreign and company fleets have severely damaged the long-range viability of the fishery.

In contrast to the government's solution of ever-greater centralization and massive subsidies to the large companies, SOMETHING'S FISHY argues that nationalization of the fishery on the basis of local rather than government control is a more sensible approach. At the same time, the pamphlet recognizes

that such a solution, even if achieved against the weight of government and corporate opposition, would only be a partial one, a step, as long as an international economic system geared to trade dominated by large corporations and governments defines the context of economic activity.

CX 2870

WORKER BUYOUTS: THE ROLE OF TRADE UNIONS AND COMMUNITY ORGANIZATIONS

Dr. E. T. Jackson

**Ste. 303, 251 Bank St., Ottawa, Ont., K2P 1X3
(613) 230-5221**

In June, 1983 a conference entitled "Social and Economic Directions for Canada" was sponsored by the Labour Council of Metropolitan Toronto, the Social Planning Council of Metropolitan Toronto and the Ecumenical Forum. **WORKER BUYOUTS: THE ROLE OF TRADE UNIONS AND COMMUNITY ORGANIZATIONS** was a paper presented during the conference.

The paper addresses an element of "Ethical Reflections on the Economic Crisis" (Canadian Conference of Catholic Bishops, 1983) wherein the benefits to be derived from workers buying out the enterprise in which they work is proposed. The paper cites precedents in North America and Europe where buyouts have been successfully undertaken and outlines the trade unions' role in organizing community support, in undertaking feasibility studies for specific buyouts and in the training and education process of workers so that they can assume control of the enterprise. The role of churches and other social agencies in engaging support for worker buyouts and in providing business expertise to worker groups it also outlined.

The paper sees buyouts "as only one element among many in a broad programme of alternative economic policies." Other elements include an industrial strategy with full employment as its ultimate goal, nationalization of Canadian banks and certain natural resource holdings (energy), and other measures supportive of economic democracy for Canadian workers.

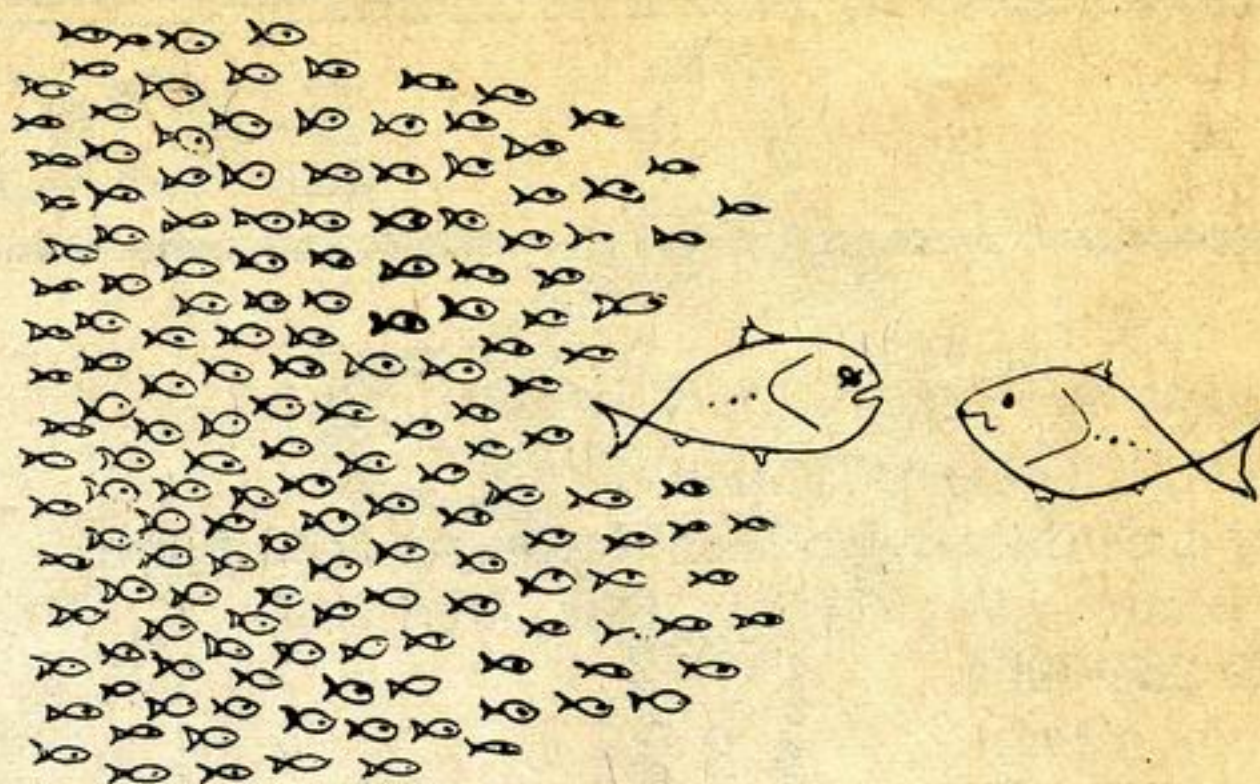
A bibliography on the subject is also included.

CX 2871

MODISTAS

**688 Richmond St. W., Toronto, Ont. M6J 1C5
(416) 365-1825**

MODISTAS (Portugese for "dressmakers") is a government assisted, shared capital corporation whose



members, the workers, own equal shares of the company. Decisions are made collectively, and the workers have decided to create a setting where human needs are paramount. MODISTAS is determined to combine decent working conditions with pragmatic business practices.

Located in the heart of Toronto's garment industry, MODISTAS is very different from the area's "sweatshops." There is no clock to punch, no foreman watching. Instead of piecework, each dressmaker can choose which style of dress to work on, make suggestions about the design, select the fabric, and work on the dress from beginning to end, without supervision. As well as being more creative and satisfying, this approach enables these workers to maintain their dressmaking skills which otherwise tend to be lost in the tedium of piecework. Wages are comparable to those of other garment workers.

MODISTAS grew out of a small Saturday project sponsored by the Working Women Community Centre. Portugese-speaking dressmakers who had quit their factory jobs because of such problems as eye strain and backache met to produce custom-made dresses. Increased demand led to the establishment of a fulltime operation. The workers initially spent several hours per week learning English and business administration in order to be able to take part in running the business.

The board of directors is comprised to an equal number of women workers and business advisors. MODISTAS expects to break even by 1986; with the profits the collective "can decide to increase salaries, pay bonuses, or put it back into the business." MODISTAS is a "statement about the possibility of operating a factory in a non-exploitative way."

(Information taken from the *Toronto Clarion*, April 9, 1983.)

CX 2872

WATERSHED

Bag 5000, Fairview, Alta. T0H 1L0

\$2.50 each, \$12 per year

WATERSHED is a new magazine which aims to focus on "the conditions and potentials of the Prairies, and of western Canada in general."

According to the editorial in the first issue (November 1983), "we think that the Canadian Prairies have a unique history, a unique climate, and a unique potential. But we think of this potential in terms other than megaprojects and exploitation. Along with many Westerners, we'd prefer to view it in terms of human potential and in terms of co-operation." The editorial goes on to describe WATERSHED as being a "two-way magazine" which wants readers to play a large part in determining the content.

The magazine will regularly feature articles on farming and gardening; food; housing appropriate to Prairie conditions; energy; social issues affecting the Prairies; entertainment; and "famous people you never heard of."

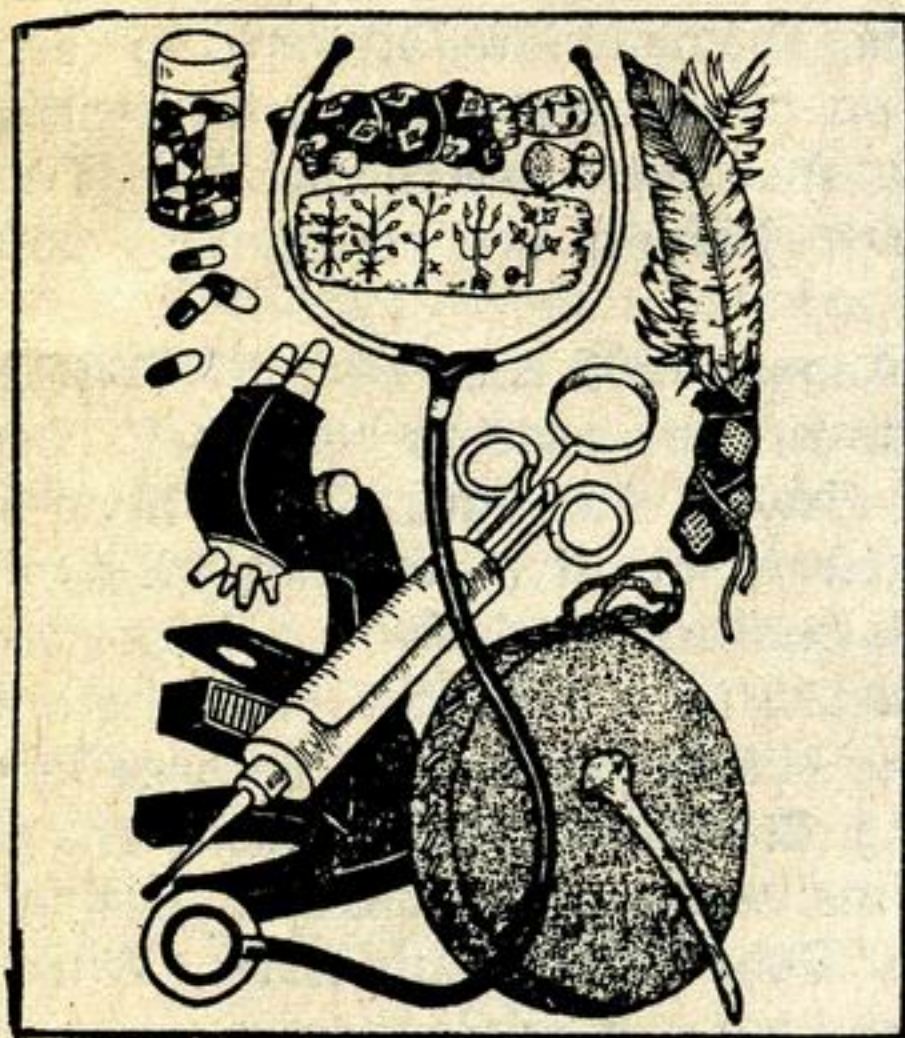
Health

CX 2873

THE CANADIAN HEALTH COALITION

2841 Riverside Dr., Ottawa, Ont. K1V 8X7

THE CANADIAN HEALTH COALITION is a group of organizations which represent the users of health services. It has been organized to lobby for improvement of health system and to save Medicare.



Civil Liberties

CX 2874

YOU ARE A THREAT TO THE SECURITY OF CANADA

Law Union of Ontario

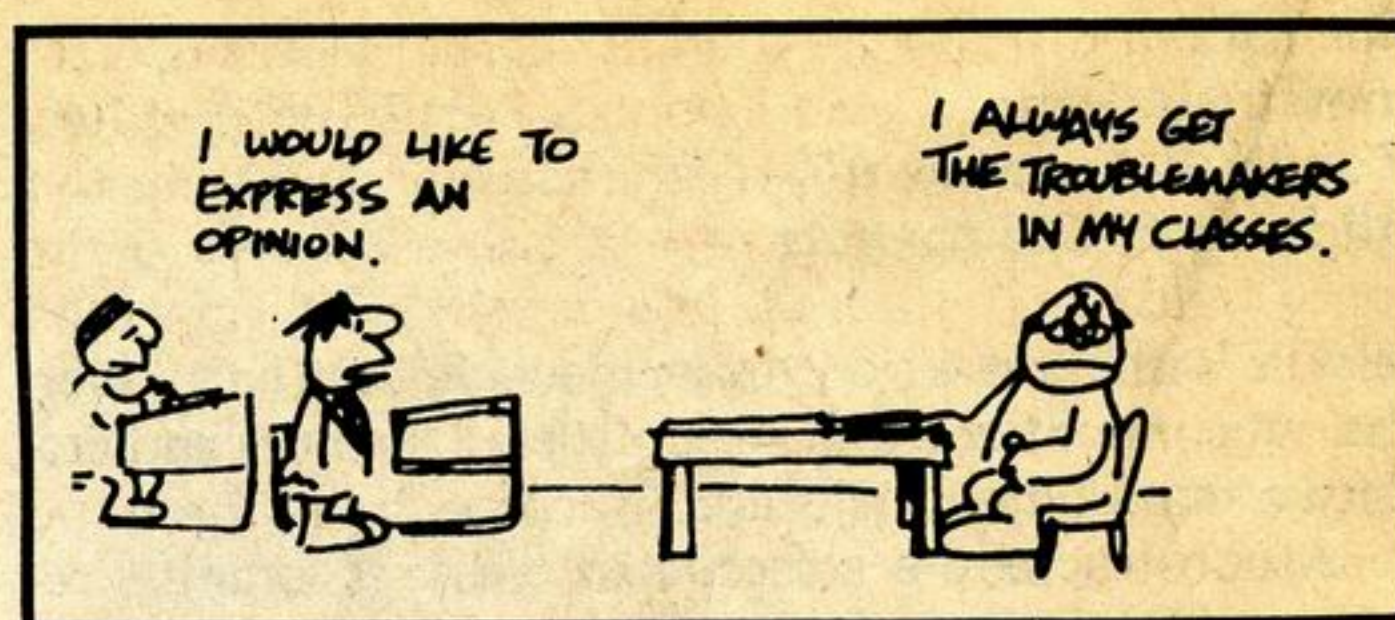
165 Spadina Ave., Toronto, Ont., M5T 2C4

YOU ARE A THREAT TO THE SECURITY OF CANADA analyzes briefly how Bill C-157, the federal legislation to create a new security agency, threatens the security and liberties of a wide range of Canadians. The vague wording of many clauses in the legislation gives tremendous discretionary power to the proposed security agency and its staff. According to the legislation, "threats to the security of Canada" can include "foreign influenced activities within or relating to Canada detrimental to the interests of Canada or any state allied or associated with Canada." This could, if the service so decided, justify the targeting of the peace movement (suspected to be under Soviet influence), or Latin American solidarity groups, or church groups active in Third World politics. Also defined as a security threat are activities "intended ultimately to lead to the destruction or overthrow of the constitutionally established system of government." This provision could be aimed at the Parti Quebecois or other separatist groups, as well as monarchists, anarchists, and senate abolitionists.

In these, and a number of other similar provisions, the security service would be able to decide on its own discretion who to proceed against, and by what means. The RCMP security service, with a much narrower mandate, used surveillance, wire-taps, break-ins, mail opening and other more spectacular tactics against unions, separatists, community groups, Members of Parliament, the New Democratic Party, the Parti Quebecois, Native groups, and news agencies, as well as against more radical but non-violent political groups. YOU ARE A THREAT argues that the new legislation would almost certainly lead to more widespread and systematic action against all kinds of social and political groups who would seem "subversive" to the security officers whose training and inclination lead them to view everything unorthodox or oppositional as a threat to society.

The Bill would authorize the security service to use the surveillance methods listed in the preceding paragraph, as well as to examine confidential medical records, census data, tax returns, business records and work records. It specifically allows agents to break the law and to do whatever is "reasonably necessary" to carry out their duties. The Director of the Security

Service is given the ultimate power to decide what groups and activities to investigate: neither government nor Parliament would have the authority or the information to question or overrule his decisions. Individuals, the press and Members of Parliament are also largely prevented from protesting any specific abuses that occur: the legislation would make it illegal to do anything that might tend to reveal the identity of a member of the service.



Prisons

CX 2875

INTERNATIONAL CONFERENCE ON PRISON ABOLITION

Sponsored by A Quaker Committee on Jails and Justice,

60 Lowther Ave., Toronto, Ont. M5R 1C7
(416) 922-6128

The Quaker Committee on Jails and Justice (QCJJ) recently sponsored an INTERNATIONAL CONFERENCE ON PRISON ABOLITION. It took a serious look at prison abolition and how a society without prisons would function. It brought together activists in the prison field and allowed them to share their ideas and experiences. The CONFERENCE marked an important moment in the development of the prison abolition movement. Activists from across Canada, the U.S., and Europe examined such issues as, "Analyzing the System", "How to Get To Abolition From Here", and "True Alternatives to Prisons".

Our present judicial system is based on the adversary model. Every conflict is set up in such a way that there will be a winner and a loser. The aim of the system is to determine guilt. The guilty person is then "appropriately" punished. The result of the system has been largely negative. Instead of resolving disputes, it has fostered frustration, bitterness and anger.

A different way has been proposed to resolve crime, based on the negotiation model. The system is not new. It was used by North American native people prior to the arrival of the Europeans. It is still used in some African communities as the main way of resolving crime.

The negotiation model acknowledges that the crime is a conflict among parties. It is a personal thing and must be resolved at that level. It ought not to be taken away from those parties most directly affected.

For the negotiations model to work, it is not necessary to assess blame and guilt. Where guilt can be established and agreed upon, this knowledge may be

useful in the negotiations. For the victim or the community to insist on an admission of guilt can be a means of manipulating the outcome and of bargaining in bad faith. Negotiations do not require a guilty verdict. They only require the willingness of both parties to make compromises. The advantage is that both parties can maintain their self-respect and dignity.

CX 2876

TIGHTWIRE

Box 515, Kingston, Ont. K7L 4W7

\$6 per year

TIGHTWIRE is published every second month by the inmates of the Prison for Women. The contents are compiled from a variety of sources: their own writings, those of inmates from other institutions, newspaper and magazine articles, and submissions from outside contributors. Much of the content consists of poetry and short stories. Recent articles have dealt with the Quaker conference on prison abolition; a Canadian woman in a Peruvian prison; the trial of the Vancouver Five; wife battering; herbal medicine; and woman guards. The newsletter attempts to keep readers current on prison-related news by reproducing clippings from the commercial media. TIGHTWIRE is illustrated with drawings and cartoons by contributors.

The July/August 1983 issue of TIGHTWIRE ends with the following message to readers: "There are two ways of viewing situations — with hope or despair. No matter which of these emotions dominates your thoughts and dreams, it is more important that it be expressed. This is for most of us the only 'release' that we will be legally able to experience for the time being. Crime is viewed by many as a protest against abnormal social conditions and nothing more. Eugene Victor Debs (1855-1926) states, 'While there is a lower class I am in it, while there is a criminal ele-

ment I am of it; while there is a soul in prison, I am not free.' Henry David Thoreau (1817-1862) writes, 'Under a government which imprisons any unjustly, the true place for a just man is also a prison . . . the only house in a slave State in which a free man can abide with honour.' Prisons have housed and even borne some of the most widely read authors and artists of our time. So, unlock those barriers the mind has constructed, massage that writer's cramp, realize those freedoms of thought, belief and opinion and express thyself."

CX 2877

ODYSSEY

c/o Social Development, Millhaven Penitentiary
P.O. Box 280, Bath, Ont., K0H 1G0

ODYSSEY is a newsletter produced by inmates of Millhaven Penitentiary. The purpose of the newsletter is "to bring to the attention of the public of what we, the members of the Odyssey Group and other contributing authors, believe to be gross injustices perpetrated by the Canadian Correctional Services, Canada's Justice System and other services related to the correctional field." The ODYSSEY group is "a group of long term prisoners who feel that prisons and the justice system in Canada can and must be changed through non-violent means."

Recent articles deal with such topics as arbitrary transfer of prisoners; demeaning body searches of prisoners and family members coming to visit them; and compulsory trust funds for prisoners' money to which they are denied access even to pay lawyers' fees to launch an appeal. One writer describes the difficulty of sending mail out because of the cost of stamps and stationary. He suggests he be given either the free mailing privileges or the recent pay hikes of Members of Parliament, a reasonable solution in his mind because "The way I figure it, members of parliament and myself have a lot in common. We're both wards of the State and neither of us ever accomplish anything."

One lengthy article is from a Native prisoner, Standing Deer, who views himself as a prisoner of war. He writes that "In jail, your peoplehood is expressed in many ways, the most important of which is the obligation to demand of your keepers that you — as well as your brothers and sisters — be treated as human beings. Each time you acquiesce to inhumane treatment — either to yourself or to a brother or sister — you have traded part of your peoplehood for policemanhood. If you co-operate enough times by refusing to demand the respect and human dignity due you as a human being, you will wake up some morning and find that you have become part policeman."



Organizing

CX 2878

"ON THE LINE" COLLECTIVE

18 The Lindens, 100 Bain Ave.

Toronto, Ont., M4K 1E8

(416) 465-8673

The "ONE THE LINE" COLLECTIVE is a non-profit group "committed to making new music for social change accessible, affordable and presented in an exciting, artistic format." Members are available for collective song-writing sessions, seminars on the use of music in literacy and E.S.L. classes, and performances at "rallies, demos, women's centres, wherever there is struggle, and at anything that is LEFT!"

"ON THE LINE" came in to existence during the 1983 production of a songbook and cassette tape of music written and performed by Arlene Mantle. Several of the 19 songs were written collectively with those directly affected by the issues depicted in the songs — women steelworkers, public housing residents, domestics, immigrant women, adult educators, and trade unionists. One such song is "Smash the Right," written collectively with nine community workers. The group discussed and included in the song their concerns about Reaganomics, the Right to Life movement, El Salvador, the Klan's move into a Toronto neighbourhood, and the attack on gay rights in the infamous 1981 Toronto bath house raids. The chorus of the song is:

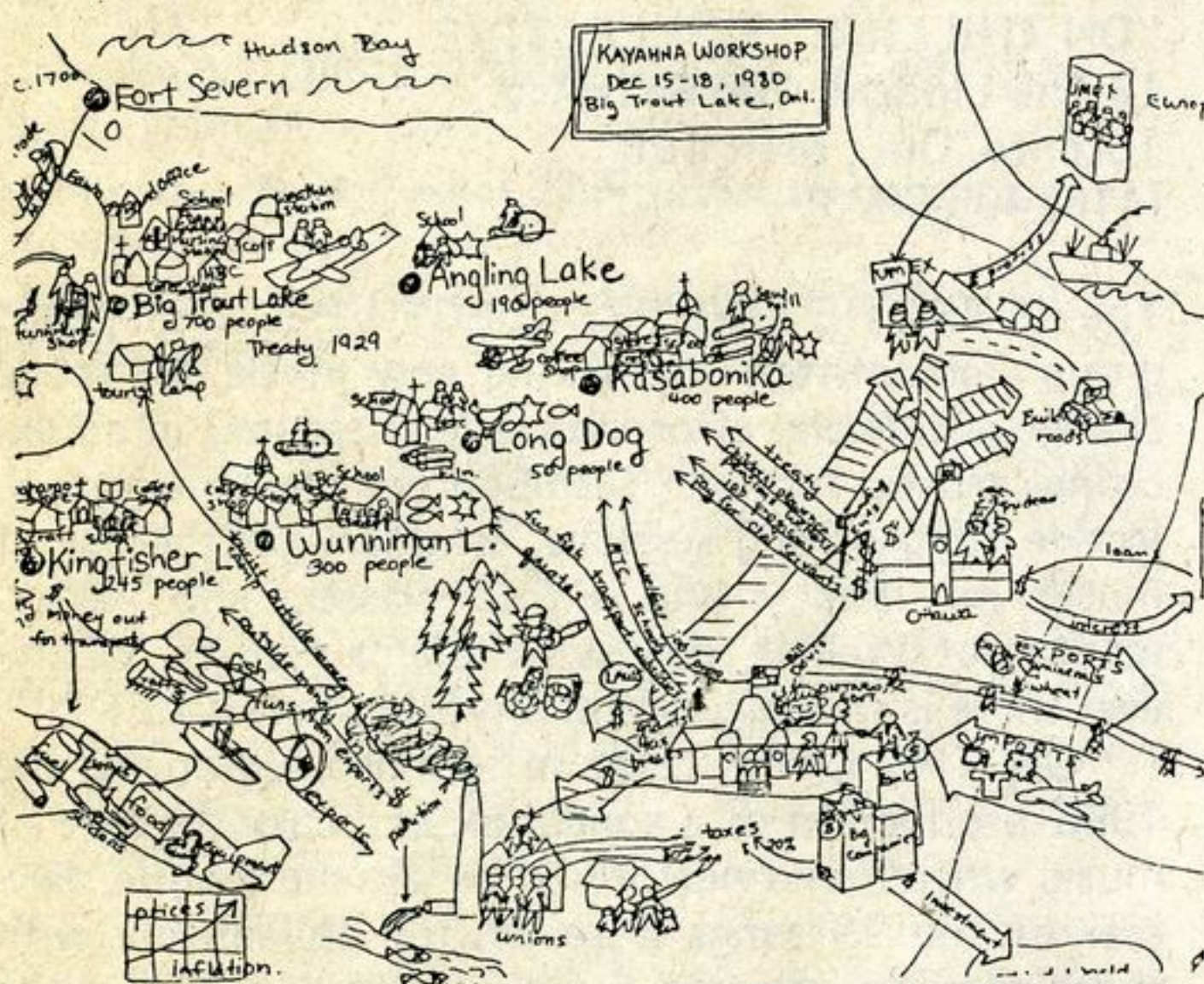
"All around the Right is risin',
People we need organzin',
Smash the Right is our song,
'Cause we know that the Right is wrong."

The songs are written to be shared; Arlene urges other activists to "sing them, copy them, use them as you will. Remember, there have been no great social movements without music."

The songbook is available from "ON THE LINE" at \$3 per copy. The cassette tape and songbook together are \$10 plus \$1 postage. Bulk rates are available.

CX 2879
DON'T AGONIZE, ORGANIZE
 Tim Feher
 Canadian Federation of Students
 126 York, Ottawa, Ont.
 (613) 232-7394
 (416) 925-3825
 165 pages, \$10

This is a manual for "grass-roots organizing." One section of the manual gives a full outline of important factors to consider in developing strategy and tactics for successful organizing — setting goals, identifying constituencies, deciding on tactics, developing work plans, etc.



CX 2880
AH-HAH!
A NEW APPROACH TO POPULAR EDUCATION
 GATT-fly
 11 Madison Ave., Toronto, Ont., M5R 2S2
 (416) 921-4615
 112 pages, \$5.95

The AH-HAH seminar is designed to organize groups of common interest, especially workers, to come to a common understanding. The title is derived from the common phrase exclaimed when a point is finally understood — "Ah-Hah!" The book examines how people learn and questions the way they are taught.

In an AH-HAH seminar, a group is seated in a classroom setting and a person, called the animator, stands at the front. The animator records and draws on a mural-sized piece of paper images that make up the thoughts and opinions of the participants. Those participants are led through the pictures in front of them to make their own connections, assessments and conclusions.


The purpose of this type of seminar is to openly discuss economic policies, political directions, social problems, financial and structural matters, and labour issues. Links are made between local, national and international conditions. GATT-FLY details experience it has had using this method with steelworkers in Toronto, sugar workers in Trinidad, and Nicaraguan peasant groups. The book explains the need for labourers to ask questions about the community around them. Teachers and leaders of social awareness groups can learn about this method of teaching.

This 5x8" paperback is published by Between the Lines Press.

CX 2881
GETTING THERE: PRODUCING PHOTOSTORIES WITH IMMIGRANT WOMEN
 Deborah Barndt, Ferne Cristall, dian marino
 Between the Lines
 427 Bloor St. W., Toronto, Ont., M5S 1X7
 (416) 964-6560

GETTING THERE is a story of immigrant women surviving in and adapting to a new culture. It is about social obstacles: the barrier of language, the lack of decent work, and the dominant, distorted images of women seen everywhere. The methodology — producing photostories with immigrant women — used in the production of the stories starts from the issues of everyday life and encourages people to talk to each other about their experiences. The basic principle is that people learn and take action best when they explore common issues together.

Along with the photostories are short background essays on immigrant women and work and on the contradictions between advertising images and the lives of women. The book also contains a step-by-step introduction to "How the Photostories Were Made" and an activities and discussion guide.



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 427 Bloor St. W.
 Toronto, Ont. M5S 1X7

CX 2882

**COLLECTIF MASCULIN CENTRE LE
SEXISME/MASCULINE**

COLLECTIVE AGAINST SEXISM

C.P. 171, Succ. M, Montréal, Qué., H2W 2H9
(514) 844-4728

CMCS is a bilingual, non-profit, collectively-run pro-feminist group organizing men into active anti-sexist work along current feminist endeavours. The group strives to expose and counter male oppression of women and masculine attempts to reinforce patriarchy by appropriating women's rights and power over children.

A position paper issued by the COLLECTIVE in November 1981 states that:

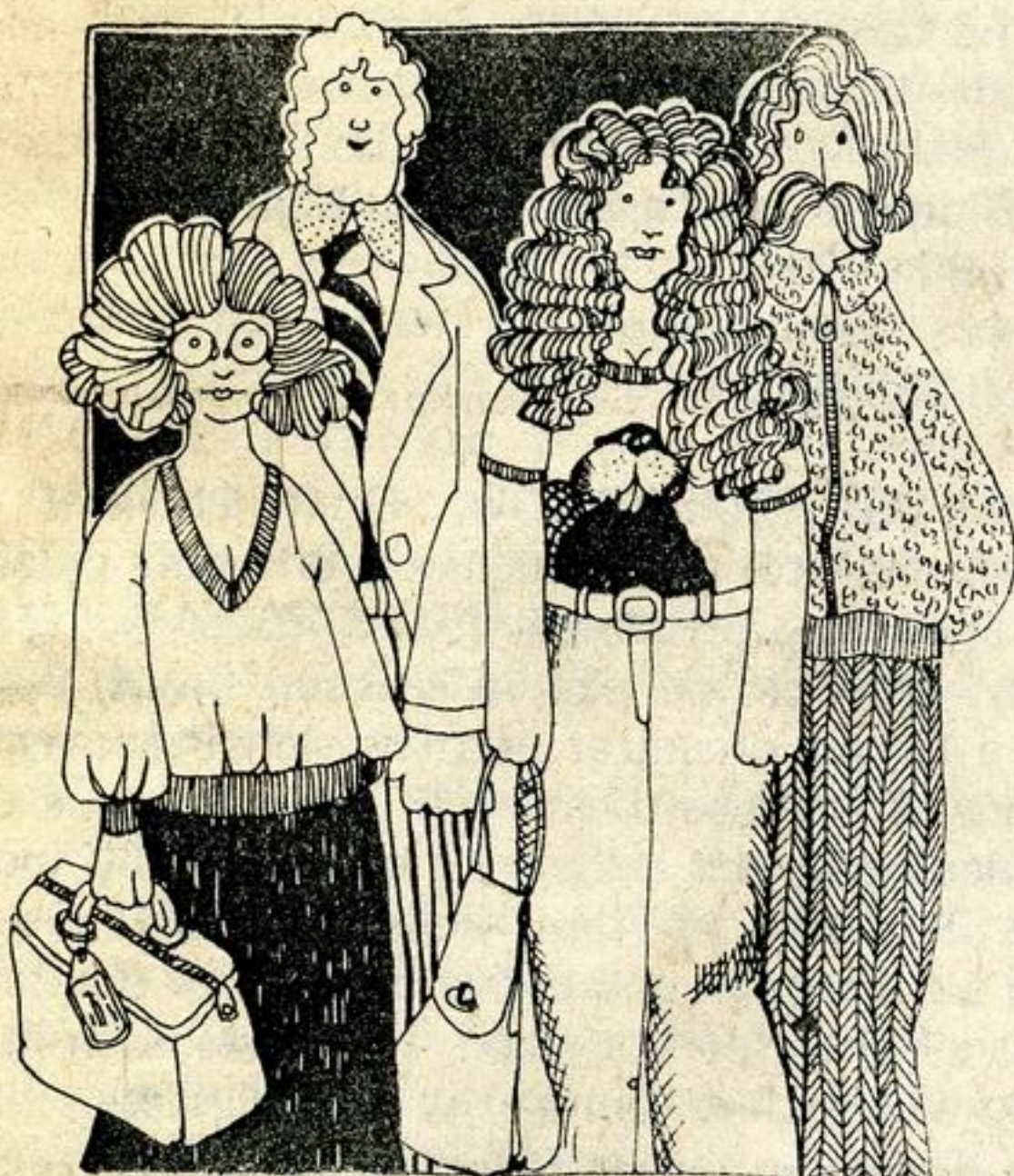
— men's silence and inaction with regard to sexism constitute an implicit acceptance and perpetuation of gender inequality;

— sexism is unjustifiable, unjustified and must cease;

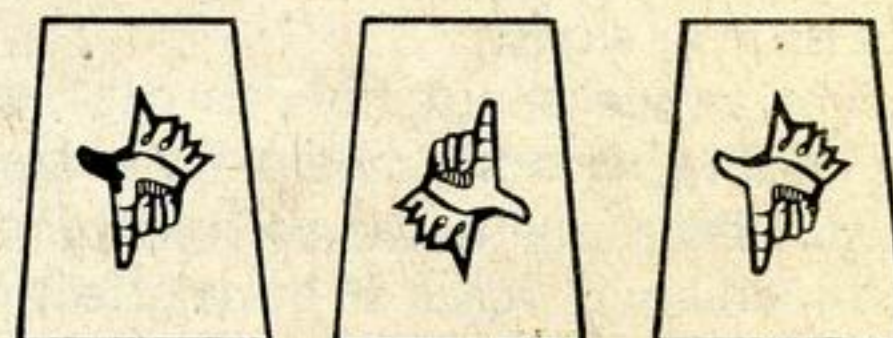
— men can and must support the women's liberation struggle, despite the responsibility of sexism and the material benefits they still draw from it;

— malehood is not a myth, it is the situation of an oppressor, more or less conscious of his attitudes, and we expect nothing from any 'male liberation movement' passing off as a 'role' the daily exercise of powers; and

— men and women have everything to gain from the defeat of sexism and of the powers associated with patriarchy."



The COLLECTIVE offers child care to women's groups and feminist events. It does research, translates and circulates to lawyers, feminists and progressive journalists data and feminist analyses of male violence against women (rape, porn, incest, battering, sexual harassment, non-contraception, denial of reproductive rights and the Father's Rights lobby). Members discuss feminist films with the male segment of mixed audiences. They have produced and distribute a 35-min. video documentary on pornography as hate propaganda, and fight sexist ads, advertisers and "pornocrats" at every level. The purpose is to contribute to all forms of struggle against male oppression of women which members see as traceable to self-interest (Delphy, McKinnon, Dworkin) rather than to sex roles (the conditioning line). The COLLECTIVE also highlights feminist plays and publications in wide audience community media and pressures "alternative" political movements to prioritize a feminist analysis and caucus. CMCS distributes an extensive amount of literature in French and English and is open to networking. New members are welcome.



CX 2883

THE PEOPLE'S CLASSIFIEDS

Alternate Links

23 Westmore Dr., Ste. 307A, Rexdale, Ont., M9V 3Y6
(416) 745-7405

Sept. 1983, 105 pages, \$4

THE PEOPLE'S CLASSIFIEDS is an "alternate directory" of progressive and alternate groups, businesses, services, professions, and individuals, in Metropolitan Toronto. The publishers intend to produce new editions annually.

The goal of THE PEOPLE'S CLASSIFIEDS is to "link the people, the products, the services, the caring, the quality, the skill and the talent in our community." The directory is organized alphabetically by category, with each business, group, or individual providing a short self-description. Many services are listed under several different headings. Categories range from Accounting to Cabinet Making, Environmental Law to Computer Services, Health Food Stores to Non-Violent Communication, Women's Centres to Emergency Pet Care.

CX 2884

**UNDERSTANDING THE NEWS BUSINESS:
A MEDIA KIT FOR COMMUNITY GROUPS**

Community Forum Media Project
Top Floor, 49 Wellington St. E.
Toronto, Ont., M5E 1C9
(416) 351-0466
July 1983, 70 pages, \$5

UNDERSTANDING THE MEDIA is a practical kit designed to give community groups a basic, step-by-step understanding of how to deal with the media and how to use them to their own best advantage. The kit is Toronto-oriented in the sense that the media list provided as part of the kit is a Toronto list, but the rest of the information would be equally useful to groups almost anywhere in the country.

The report notes that there are disadvantages as well as advantages to dealing with the media, and stresses that it is important for community groups or their media representatives to understand the news industry, and to understand that it is first and foremost a business. It is necessary to slant your message in a way that appeals to the peculiarities of the media for example, their preference for conflict and controversy, and their need to have a message boiled down to one simple issue or slogan.

The kit gives advice about how to get organized preparatory to dealing with the media, for example, by defining the audience one wants to reach and determining which media will reach it most effectively, or by rehearsing information and responses to likely questions. Several press releases and publicity kits are reproduced and analyzed to show how and why they are organized. An appendix gives a basic bibliography on the media.



CX 2885

WOMEN'S ACCESS RESOURCE MANUAL (WARM)

Women's Access Association
c/o Douglas College Women's Centre
Box 2503, New Westminster, B.C. V3J 5B2

The objective of the RESOURCE MANUAL was to compile a provincially-based resource book for women working with women in a variety of settings (i.e. teachers, counsellors and community helpers).

Members of the Women's Access Association were canvassed for current and accessible work. The range of topics covers career counselling, employment trends, non-traditional employment, systems survival, entry/re-entry, day care, feminist counselling and publications, skills training, violence, funding sources and information on specific group issues and populations.

The RESOURCE MANUAL sections include annotated listings of books, articles, manuals, films and tapes, speakers and organizations, readings lists and workshop outlines.

The project was funded by the Secretary of State Women's Programme and was assisted by Douglas College.

Aging

CX 2886

TALES OF TOMORROW: OUR ELDERS

Visionary Company
DEC Films
427 Bloor St. W., Toronto, Ont., M5S 1X7
(416) 964-6901
22 min., 16mm colour
Rental \$30-\$55

TALES OF TOMORROW: OUR ELDERS interweaves the stories of two very different older people, showing the complexity of issues facing elders today. One of the people is Sarah Binns, 80 years old, a labour organizer and wheelchair activist, who speaks of the joys of living in her own home and of the need of older people to be financially independent. The other is Alex Kielish, 74 years old, a retired businessman and active member of the Baycrest Jewish Home for the Aged, who lives with his wife Helen who suffers from Alzheimer's Disease.

In discussing the problems of aging from the point of view of the old, the film highlights the right of individuals to choose how they will live their lives.

CX 2887

ENVIRONMENTAL SOURCEBOOK

Ontario Environmental Non-Governmental Organizations Network

Available from Environment Canada, Ontario Region,
55 St. Clair Ave. E., 7th Floor, Toronto, Ont.

M4T 1M2

30 pages. September 1982. Free.

The ENVIRONMENTAL SOURCEBOOK, produced by the Ontario Network of Non-Governmental Organizations, lists resources (in Ontario) "which allow you to educate yourself and others on environmental issues." The SOURCEBOOK is intended especially as a resource reference for teachers, and to this end gives information on materials that can be used in the classroom, as well as contacts for speakers. The book is divided into four sections: acid rain, conservation, energy, and toxic substances. Within each of these issues there are three subdivisions: printed materials, audio-visual materials, and speakers. The book includes an alphabetical list of all the environmental groups mentioned, with their addresses, contact persons, and phone numbers.

Bulk Orders

Can you help us get this issue more widely read?

CONNEXIONS' effectiveness as a medium of networking and information exchange depends on how well it is distributed and read. One way in which CONNEXIONS can be very useful is as an educational resource for conferences, seminars, and classes, or as a mail-out to members of networks and organizations. In order to encourage this kind of use as much as possible, CONNEXIONS can arrange for groups to acquire bulk orders of the publication at a very low per-unit cost. Orders made in advance are of course preferable, but a new printing arrangement now makes it possible for us to provide bulk orders after the publication of an issue as well.

At this time, bulk orders are possible for the following theme issues: Native Peoples; Toward a New Economy; Women and Men; Canada-Latin America; Children; Unorganized Workers.

If you would like to explore the possibility of arranging a bulk order for your group, please contact CONNEXIONS at 427 Bloor St. W., Toronto, Ont. M5S 1X7 or phone (416) 960-3903.

CX 2888

COMMUTER CYCLING PROGRAM

c/o Energy Probe

100 College St., Toronto, Ont. M5G 1L5

(416) 978-7014

Energy Probe's COMMUTER CYCLING PROGRAM is designed to encourage the use of the bicycle as an inexpensive, energy-efficient, healthy and environmentally-sound means of transportation. The PROGRAM includes an *Urban Cycling Handbook* containing practical information for the urban cyclist; a booklet for employers encouraging them to provide cycling facilities such as change areas and secure parking; Commuter Cycling Seminars; bicycle check-over clinics; and maps of bicycle routes.

Energy Probe also operates a bicycle hot line (416-978-4842) and offers courses on "bicycle survival" and maintenance.

CX 2889

INTER-CHURCH URANIUM COMMITTEE

P.O. Box 7724, Saskatoon, Sask., S7K 4R4

The INTER-CHURCH URANIUM COMMITTEE (ICUC) has produced a series of pamphlets entitled *Atoms for War/Atoms for Peace: The Saskatchewan Connection*.

ICUC is a group of Christians from Anglican, Lutheran, Mennonite, Roman Catholic and United Church congregations. ICUC supports the call for a moratorium on uranium mining in Saskatchewan so that further research can be done on questions yet unanswered, such as the connection between uranium mining and nuclear weapons proliferation, the management of wastes and the effects of low level radiation.

Some of the pamphlets published so far are:

- "Nuclear Proliferation: A Christian Response", Feb., 1981.
- "The Saskatchewan Connection", Oct. 1981.
- "The Nuclear Age: It's Time to Say No!", Dec. 1981.
- "The Nuclear Debate: Questions and Answers", May, 1982.
- "The Economics of Uranium in Saskatchewan", June, 1982.
- "Canada the Innocent Profiteer?", June, 1982.
- "The Smoke Screen of Nuclear Safe-Guards", Aug., 1982.

Militarism

CX 2890

CANADIAN DISARMAMENT INFORMATION SERVICE

10 Trinity Square (Holy Trinity Church), Toronto,
Ont. M5G 1B1
(416) 585-2255

The CANADIAN DISARMAMENT INFORMATION SERVICE (CANDIS) was formed in January 1983 to address the need for a centralized body to co-ordinate information about disarmament. CANDIS sees as its function the publicizing of current news events and activities of the disarmament movement. It acts as a liason between peace groups and compiles and publishes a monthly calendar of their events. CANDIS is also setting up a documentation centre which will provide a news clipping file, a variety of periodicals on the disarmament movement, and a resource library. Books and brochures on peace and peace-related issues are also available.

CANDIS stresses that it is concentrating strictly on the nuclear disarmament issue, not nuclear power or ecology. It is not affiliated with any particular peace group; its mandate is to provide accurate information without favouring one group over another. It co-ordinates information about peace movement activities and events; it does not seek to co-ordinate the movement itself. The group's organizers say that, to date, much of the call for its services has come from young people, especially high school students, wondering what kind of peace organization they can join or set up. CANDIS lets them know which groups exist in their area, and advises them on which ones might best meet their interests.

CANDIS maintains a phone line from 9:00 a.m. to 5:00 p.m. weekdays; an answering machine provides information at other times.

CX 2891

PRAIRITOPIAN PEDDLER

Prairitopian Enterprises
Box 116, Cochin, Sask., S0M 0L0
(306) 386-2532
Fall Winter 1983. 8 pages, free

Prairitopian Enterprises is a non-profit business set up to provide funding for the disarmament movement. It previously published *The Prairie Cook's Book* and *The Prairie Kids' Cook Book*. Recently PRAIRITOPIAN PEDDLER, a mail-order catalogue, has been started to market its cookbooks, cards, pot-pouris and "gift" foods, as well as other prairie crafts, Bridgehead tea and coffee, and co-operative games.

Future plans include the expansion of the catalogue, the establishment of a food producing and catering business, and an education/seminar centre — a summer "peace school" for people interested in working for non-violent social change.

The catalogue can be obtained from Prairitopian Enterprises.

CX 2892

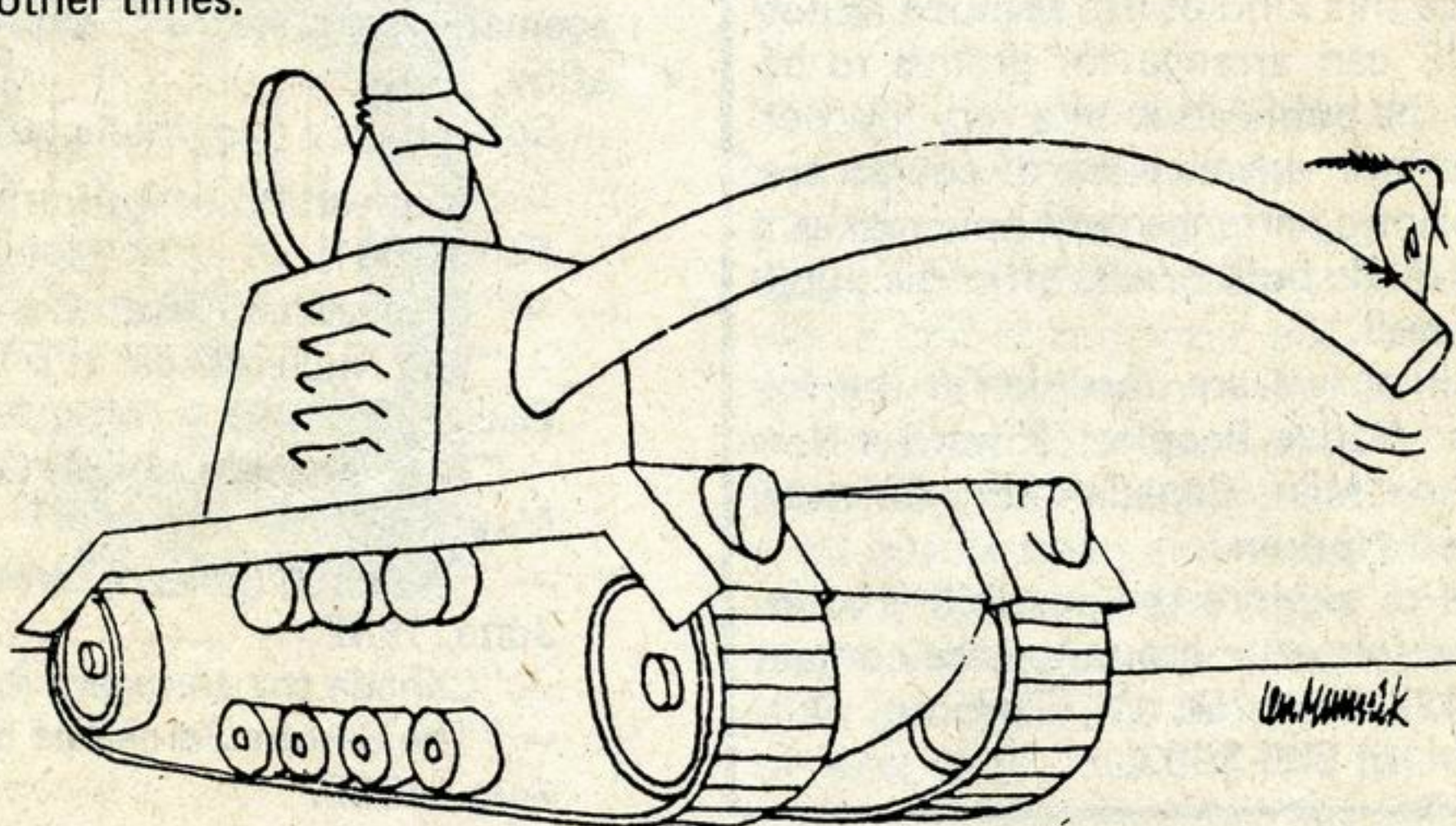
WHAT IS THE CRUISE MISSILE AND ... WHY DOES THE U.S. WANT TO TEST IT IN CANADA?

Concept Sur le Vif

4479 rue Delorimer, Montreal, Que., H2H 2B3

Slide-tape, 25 min.

Rental \$25



Development Education



CX 2893
DEVELOPMENT EDUCATION: HOW TO DO IT
CUSO Development Education
151 Slater St., Ottawa, Ont. K1P 5H5
(613) 563-1242
40 pages. January 1983.

This kit brings together the collective experience and wisdom of many development education workers in order to assist newcomers to the field. Development education is defined as ...“an ongoing process of reflection and action. Its purpose is to expose and work against the structures which impede human development in a way which empowers people in many sectors to take action in their own community.”

The kit contains a brief history of development education in CUSO, a range of programme ideas, a step by step guide to planning and implementing an education programme, a catalogue of resources, and several detailed examples of what others have done in development education.

In the history section of the kit, the authors point out that CUSO has revised and expanded its objectives over the years. CUSO has learned that “the causes of underdevelopment do not lie solely in the Third World, but rather in the relationships which exist between the industrialized and *underdeveloped* nations — unequal relationships often established during colonial times and perpetuated through modern political and economic structures, to the advantage of industrialized countries and the systematic disadvantage of developing nations.”

The authors describe examples of what others have done in development education, including: Southern Africa support work, transnational corporation and corporate responsibility, food, work in schools, work with labour, tours of Third World countries, and government lobbying.

CX 2894
VICTORIA INTERNATIONAL DEVELOPMENT EDUCATION ASSOCIATION
303-620 View St., Victoria, B.C. V8W 1J6

The VICTORIA INTERNATIONAL DEVELOPMENT EDUCATION ASSOCIATION (VIDEA) has developed teaching kits for school use on a number of different countries. The kits include factual material, activity sheets, flashcards and an optional slide-tape presentation. The countries on which kits have been produced are Egypt (grade 6 and 8 level); Nigeria (junior high level); Jamaica (grade 6 level); India (junior high level); and Fiji and the South Pacific (grade 6-7 level). The printed portion of each kit is \$10 and the slide-tape about \$40.

CX 2895
INTER-CHURCH COALITION ON AFRICA
129 St. Clair Ave. W., Toronto, Ont., M4V 1N5
(416) 927-1124

The INTER-CHURCH COALITION ON AFRICA (ICCAF) is a project of the Canadian Churches to work in solidarity with the Churches of Africa. Its primary purpose is to improve the capacity of Canadian churches and other concerned groups who are working to educate Canadians about Africa, and to strengthen participation and solidarity action.

COALITION objectives include assisting Churches in common advocacy action on Canadian government policies in matters related to Africa, monitoring developments in Africa, interpreting Africa to Canadians, providing a forum for sharing of information, analysis, strategies and priorities growing out of the Churches' work in Africa, and making known the requests for solidarity from the African Churches.

The COALITION functions through two working groups, and its main work takes place at this level. The groups have both Church representatives and other interested persons. The current countries of focus are Namibia and Tanzania. For Namibia the major issue worked on is militarization as it affects development, human rights, and displacement of persons. For Tanzania the role of women and youth in development, and the concept of aid and dependence versus self-sufficiency are primary concerns.

Lesbians / Gays

CX 2896

LESBIAN ISSUE/ETRE LESBIENNE

Resources for Feminist Research

Room 81110, OISE

252 Bloor St. W., Toronto, Ont., M5S 1V6

(416) 923-6641

1983, 111 pages, \$5

This newest publication of Resources for Feminist Research includes articles on Lesbians and Teaching, Lesbian Culture, Personal Politics and, Lesbian Theory. In addition, there are book reviews, and a resource section which includes a cross-country index of lesbian organizations.



Labour

CX 2897

COMBATting RACISM IN THE WORKPLACE:
A COURSE FOR WORKERS

COMBATting RACISM IN THE WORKPLACE:
READINGS KIT

Cross Cultural Communication Centre

1991 Dufferin St., Toronto, Ont., M6E 3P9

(416) 653-2223

With the ultimate aim of combatting racism within the labour movement, the Cross Cultural Communication Centre, under the auspices of the Humber College for Labour Studies, ran a ten-week, 30 hour pilot course entitled 'Work, Racism and Labour.' Assisted by the Ontario Federation of Labour and other labour educators, the course is outlined in the book entitled COMBATting RACISM IN THE WORKPLACE: A COURSE FOR WORKERS and in the accompanying READINGS KIT. The two publications provide a thorough guide for experienced labour educators.

The course provides:

- information and arguments to resist prejudiced beliefs;
- a clear understanding of why all workers should collectively combat racism in their places of work and in their communities;
- approaches for dealing with racial conflict and harassment in the workplace;
- methods of identifying and acting against racism in the union;

— an analysis of employer connections to racism in the workplace and the links between racism and class oppression;

— an understanding of the sources of racist explanations of their society;

— strategies for further educating themselves and their workers; and

— strategies for mobilizing collective energies to fight racism in all its forms in the workplace and in the community.

The accompanying READINGS KIT of classroom materials provides more detailed information about some concepts explored in the book. Issues covered include immigration history and policy, racism in employment, human rights legislation and community action.

CX 2898

HOUSEWORK: AN ANNOTATED BIBLIOGRAPHY
International Education Centre

Saint Mary's University, Halifax, N.S. B3H 3C3

1983, 18 pages, free

The International Education Centre, in conjunction with their recent Housework Conference, prepared this bibliography, which covers a wide range of historic and contemporary issues. Each entry includes a brief summary, publisher and date of publication.

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Periodical Summaries

With this issue, CONNEXIONS is inaugurating a section of short periodical summaries. Our purpose is to let our readers know about particularly interesting or significant articles being published in Canada's social change-oriented periodicals. Since most of these publications are small, and not well distributed, and since few people have the time or money to read them all on a regular basis, we see these summaries as a way on enabling readers to identify articles which might be of particular interest to them. Note: readers who desire a comprehensive listing of articles, or who are looking for material on a specific topic, may wish to consult the *Alternative Press Index*, a quarterly publication which indexes 14 Canadian social change publications as well as many American ones. The Index is available in some libraries, or from P.O. Box 7229, Baltimore, Maryland, U.S.A. 21218.

Body Politic
Box 7289, Station A
Toronto, Ont. M5W 1X9
A magazine for gay liberation

Number 97: October 1983

Rick Bebout, "From 'pornography' and 'erotica' back to sex." Identifies three theories underlying current debates about sexuality: "that sexuality is inherently a matter of aggression and domination (i.e., it's 'naturally' bad); that it is inherently sensuous, loving and mutual ('naturally' good); and that it's not inherently anything at all, that sexuality is entirely what society has made it." Suggests that "power is something potentially good. Something we all have in varying degrees, something we all exercise, consciously or not, something we trade between each other constantly in complicated and often difficult ways . . . We can't seek our own empowerment, individually and collectively, if we insist on seeing power as something inherently bad."

Number 98: November 1983

John Allec, "Drugs: Changing your mind." Explores the contradictory nature of attitudes to drugs, and their benefits and dangers: "A high can be like a dream, where your emotional and intellectual — and sexual — barriers are lowered, letting you explore what's behind them." "Perhaps we are just creatures prone to dependence and can only juggle one set of dependencies for another." "Some trips, in fact, have been jolting enough to become turning points for me."

Volume 8, Number 3

Briarpatch
2138 McIntyre St.
Regina, Sask., S4P 2R7
\$17 per year
"Saskatchewan's independent monthly newsmagazine."

Volume 12, Number 6: July/August 1983

Lorne Brown, "Organizing efforts in the 1930s provide many lessons for today." The fight-back campaigns in the Depression had the following significant aspects: they were extra-parliamentary in focus; imaginative tactics such as sit-downs were developed; there was a big union drive to organize unskilled workers; the mass movement forced some irreversible changes in the system.

Volume 12, Number 7: September 1983

Jim MacFarlan, "1984 arrives in British Columbia." Reviews Social Credit legislation which removes collective bargaining right; abolishes rent control; increases taxes; cuts spending on education, welfare, senior citizens, and environmental protection; fires workers; eliminates land use planning. Argues that this is an effort to undermine the basic pillars of the liberal welfare state which will be copied elsewhere in Canada if successful.

Bulldozer
P.O. Box 5052, Station A
Toronto, Ont., M5W 1W4

Issue Number 6: Summer 1983

Bulldozer is published primarily for, and about, prison inmates. This issue contains an editorial about the recent police raid on Bulldozer, during which all the materials for this issue, and the mailing list were seized. The editorial links this action to increased police repressive activity and legislation in Canada. Another article deals with the upcoming trial of the "Vancouver Five." Other articles deal with the treatment of Natives in prison.



Canadian Dimension
Suite 801-44 Princess St.
Winnipeg, Man., R3B 1K2
\$14 per year

Volume 17, Number 3: July 1983

Errol Black, *"Trade Unions: cul-de-Sac or way forward?"* Trade unions are a confirmation of capitalist society as well as a challenge. Many workers are dissatisfied with them but they still have the potential to be changed and "bring to birth a new world."

Volume 17, Number 4: September 1983

Varda Burstyn, *"The uneasy alliance: Women and the Left."* A whole number of directly sexual issues have taken on a subversive potential because of their political dimensions. These are of two kinds: those having to do with reproductive activities, capacities, and rights, and those having to do with erotic pleasure and issues of its control. The Right has successfully used these issues; the Left must learn to handle them better.

Canadian Labour
2841 Riverside Drive
Ottawa, Ont., K1V 8X7
Subscription free on request
Monthly publication of the Canadian Labour Congress

Volume 28, Number 7: July/August 1983

Normand Caron and Claude Dubois, *"The QFL Solidarity Fund: A union tool for protecting jobs."* The Quebec labour movement has established a private investment fund, called the Solidarity Fund, which is designed to grant assistance to Quebec businesses in order to preserve, create, or protect jobs; contribute to the training of Quebec workers; and promote worker participation and influence in the economic development of Quebec. The fund will be built primarily by voluntary contributions from union members who will become shareholders and hold voting shares in the fund. The fund will be controlled by the general council of the Quebec Federation of Labour. The articles analyses the economic crisis in Quebec and its structural causes, and argues that the fund is a way of both responding to the crisis and increasing worker influence on the economy.

Communiqu'elles
3585 St-Urbain
Montreal, Que., H2X 2N6
Subscriptions: free in Quebec; \$12 elsewhere

Volume 9, Number 6: November 1983

"Dossier: Refugee Women." Discusses cuts in financial aid for refugees, particular problems faced by women refugees, individual cases of refugees whose lives were endangered in their home countries because they were women (victims of "honour crimes").

This Magazine
70 the Esplanade, 3rd floor
Toronto, Ont., M5E 1R2
\$11.50 per year

Volume 17, Number 4: October 1983

Todd Harris and Ted Richmond, *"New Laws, Old Problems: Strikebreaking in Ontario."* Analyses strikebreaking as an industry, a big business supported by other sectors of big business. Details some of the practices and major corporate clients of strikebreaking firms.

Women and Environments
Faculty of Environmental Studies
York University
Downsview, Ont. M3J 2R2

Volume 6, Number 3: August 1983

Network Directory issue: Contains an index of interests, individuals; and an index of Women and Environments, Volumes 1 to 5.

Back Issues

Some back issues of CONNEXIONS are still available:

TOWARD A NEW ECONOMY	\$2.50
WOMEN AND MEN	\$2.50
CANADA-LATIN AMERICA	\$2.00
UPDATE (Various Topics)	\$2.00
CHILDREN	\$2.50
UNORGANIZED WORKERS	\$2.50

Reduced rates are available for larger orders. To order, or for more information, contact:

CONNEXIONS
427 Bloor St. W.
Toronto, Ontario M5S 1X7
(416) 960-3903

Announcements & Appeals

Nestle Boycott

The campaign to stop the dangerous marketing of infant formula in the Third World is continuing. The co-ordinating group of the campaign, INFACT, has announced that the boycott of Nestle's products has grown to include some products in new areas. INFACT has issued a new tabloid updating information on the boycott, and is also appealing for help, financial and otherwise, in carrying on the campaign. INFACT may be reached at 10 Trinity Square, Toronto, Ont. M5G 1B1.

Plowshare Press/Rikka

Plowshare Press, publisher of the magazine *Rikka*, has moved to a new address: R.R. 1, Little Current, Manitoulin Island, Ont., P0P 1K0. Phone (705) 368-2773.

Herbicide Fund

In the fall of 1983, a small group of Cape Breton families lost their court battle to halt the spraying of the chemical herbicide 2,4-D and 2,4,5-T by Nova Scotia Forest Industries Ltd. As a result of the court ruling, they may now lose all of their financial assets, including their homes, when the foreign-owned pulp company presses for damages. To support this group's efforts, send a cheque or money order to the Fund, c/o Connie Schell, R.R. 1 South Haven, Victoria County, N.S. B0E 3G0

Toronto Women's Bookstore

In July 1983, The Toronto Women's Bookstore was destroyed by a deliberately set fire. The Morgentaler abortion clinic located above the store is believed to have been the target of the arsonist. In spite of insurance coverage, the Bookstore needs to raise \$35,000 to reopen. All donations will be appreciated by the women's community of Toronto; the address is 296 Brunswick Ave., 2nd floor, Toronto, Ont., M5S 2M7. After February 1984: 73 Harbord St., Toronto, Ont. (416) 922-8744.

Co-operative Games Burned

A fire has destroyed \$100,000 worth of co-operative games at Jim Deacove's "Family Pastimes" in Perth, Ontario. Supporters of this attempt to provide an alternative to commercially available competitive games can help get Family Pastimes back on its feet again by purchasing gift certificates — redeemable in the New Year. Write Jim Deacove, Family Pastimes, R.R. 4, Perth, Ont. K7H 3C6.

Peace Trust Prepares Court Challenge

The Peace Tax Committee, which in 1982 set up a "Peace Trust" into which they paid the 10.5 per cent of their taxes which are normally channelled to military use, is preparing to take a test case before the Supreme Court of British Columbia. They are hoping to establish their right to have their taxes go to uses of public benefit rather than military ends. More than 200 people have paid into the Fund, which now contains more than \$20,000. They expect, however, that the court case may cost them \$250,000 to cover expenses for research, preparation, witness expenses, trial costs, etc., and they are appealing for donations to help them cover these costs. Send them to The Peace Tax Fund Committee, 620 View St., Suite 202, Victoria, B.C. V8W 1J6.

Vancouver Women's Health Collective

The Vancouver Women's Health Collective has been working for 12 years to improve women's health care. Effective September 8, 1983, funding from the B.C. Ministry of Health has been completely cut off. To stay open, the Collective has launched a fundraising appeal to secure the \$2000 per month it requires to stay open. (Tax deductible receipts will be issued.)

The Health Collective emphasizes preventative and educational services, as well as "increasing the strength and power of women in relation to the health care system." It maintains a comprehensive resource centre, provides contraceptive information and counselling, arranges speakers for educational groups and workshops, and researches women's health issues. Donations can be sent to the Collective at 1501 W. Broadway, Vancouver, B.C. V6J 1W6.

Nova Scotia Midwives

Money is needed to fund the defence of two lay midwives and a nurse midwife who have been charged with criminal negligence leading to bodily harm in connection with a baby who, after a normal labour and delivery never took its first breath. The nurse-midwife has lost her job in obstetrics at the local hospital. The case has implications for midwives across the country. Each time they attend a birth without a doctor (as is usually the case) midwives jeopardize themselves for the sake of supporting the freedom of people to choose where, and with whom, to give birth. Send contributions to: NAPSAC — Midwives Defence Fund, 19 Fairmount Rd., Halifax, N.S. B3N 1H5.

Support for Leonard Peltier

The Leonard Peltier Support Group is asking for continued support to help this Native activist achieve a new, fair trial. The option being pursued now is a U.S. Congressional hearing. To make this possible a massive show of support needs to be mobilized. Please send a letter encouraging such a hearing to Don Edwards, House Judiciary Committee, Room A 407, House Office Building Annex, Washington D.C., 2505 U.S.A. Please send a copy to the Leonard Peltier Support Group at P.O. Box 936, Station P, Tor-

onto, Ont. M5S 2Z2. Write them also for more information about the case.

Women and Agriculture

The Canadian Council for International Cooperation is holding a workshop on "Women and Agriculture" at the University of Guelph in Ontario on June 15-17, 1984. For further information, contact Valerie Melnikoff, CCIC Secretariat, 450 Rideau St., Ottawa, Ont. K1N 5Z4.

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Ways and Means

In this section of CONNEXIONS, we hope that our readers will give us, and each other, the benefit of their ideas and experiences on matters ranging from collective process to fundraising, breaking down sex roles in groups to resolving conflicts, decision-making to ways of giving each other support. The following article, of Quaker origin, was published in the newsletter of Bread and Roses Credit Union.

WHAT IS CONSENSUS?

Consensus evolved from the meeting process of the Religious Society of Friends (Quakers). It is a non-violent way for people to relate to each other as and in a group. Successful use of a consensus process depends on people understanding the idea and wanting to use it.

Consensus, like majority rule, is the name of a broad category of processes; it is not the name of one particular process. The ideals of consensus are not a set of rules, and they encompass more than just decision-making. When we refer to consensus we generally are referring to a set of rules for decision-making that are consistent with the idea and ideals of consensus.

Consensus allows us to recognize our areas of agreement and act together without coercing one another. Under consensus the group takes no action that is not consented to by all group members. The fundamental right of consensus is for all persons to be able to express themselves in their own words and of their own will; the fundamental responsibility of consensus is to assure others their right to speak and be heard.

1. The problem/situation needing consideration is discussed and a clear idea of what decision needs to be made is formulated. (Part of this discussion should be to bring out the present position or course of action of the group relating to the issue.)

2. If someone is not present and has not communicated any interest in the matter, it may be assumed that they have no strong feelings on the matter.

3. After adequate discussion, instead of voting, it is asked if there is any opposition to the suggestion as stated.

4. If there is no strong objection to the decision at this point, the suggestion can be formally stated and adopted.

5. Any person can state their opposition to the suggestion and this will block the group's adoption of that suggestion. (There are ways to express an objection without blocking the group from adopting the suggestion.)

6. If there is an objection blocking the group, the objection must be worked out before that suggestion can be adopted.

7. If the objection can be met (satisfied), a sense of the meeting can be taken again. If there are no other objections at this point, the suggestion can be adopted.

8. If all objections are not met the group continues in accordance with its last consensus relating to this matter, until a suggestion is found that is not blocked. Where a group has not previously made a decision to do something, the consensus is to take no action as a group.

Ways to Object Without Blocking Consensus:

1. Non-support (I don't see the need for this, but I'll go along.)

2. Reservations (I think this is a mistake, but I can live with it.)

3. Standing aside (I personally can't do this but I won't block others from doing it.)

4. Withdrawing from the group.

Some Guidelines for Using the Consensus Process:

1. Responsibility. The power to object and block consensus should be used responsibly and sparingly. Block consensus only for serious, principled objections; when possible object in ways that do not block consensus. Help others to satisfy your objections.

2. Respect. Conversely there is a responsibility to accept objections and move on, rather than arguing the merits of an objection. Respect others; trust them to make responsible objections. Either accept an objection or try to find ways to satisfy it.

3. Cooperation. Look for areas of agreement and common ground; avoid competitive right/wrong, win/lose thinking. When a statement occurs, look for ingenious resolutions, next-most-acceptable alternatives. Avoid arguing for your own way to prevail; present your ideas as clearly as you can, then listen to others and try to advance the group synthesis.

Continued on Page 38

4. Creative conflict. Avoid conflict-reducing techniques like majority vote, averages and the like; try instead to resolve the conflict. Don't change your mind or withdraw an objection simply to avoid conflict or promote "harmony." Don't try to trade off objections or to reward people for standing aside. Seemingly irreconcilable differences can be resolved if people speak their feelings honestly and genuinely try to understand all positions (including their own) better.

Many groups, no matter how cooperative they try

to be, are often hot-beds of competition because of their decision-making process. In moving towards a more cooperative society we must examine all aspects of our lives, including the way we make decisions. The tyranny of the majority over the minority is in no way superior to the tyranny of a dictator over all; it remains tyranny. All of us must be aware of situations and events which have proven that the minority or even one voice was the voice of reason and truth, and often silenced, by the tyranny of the "democratic majority."



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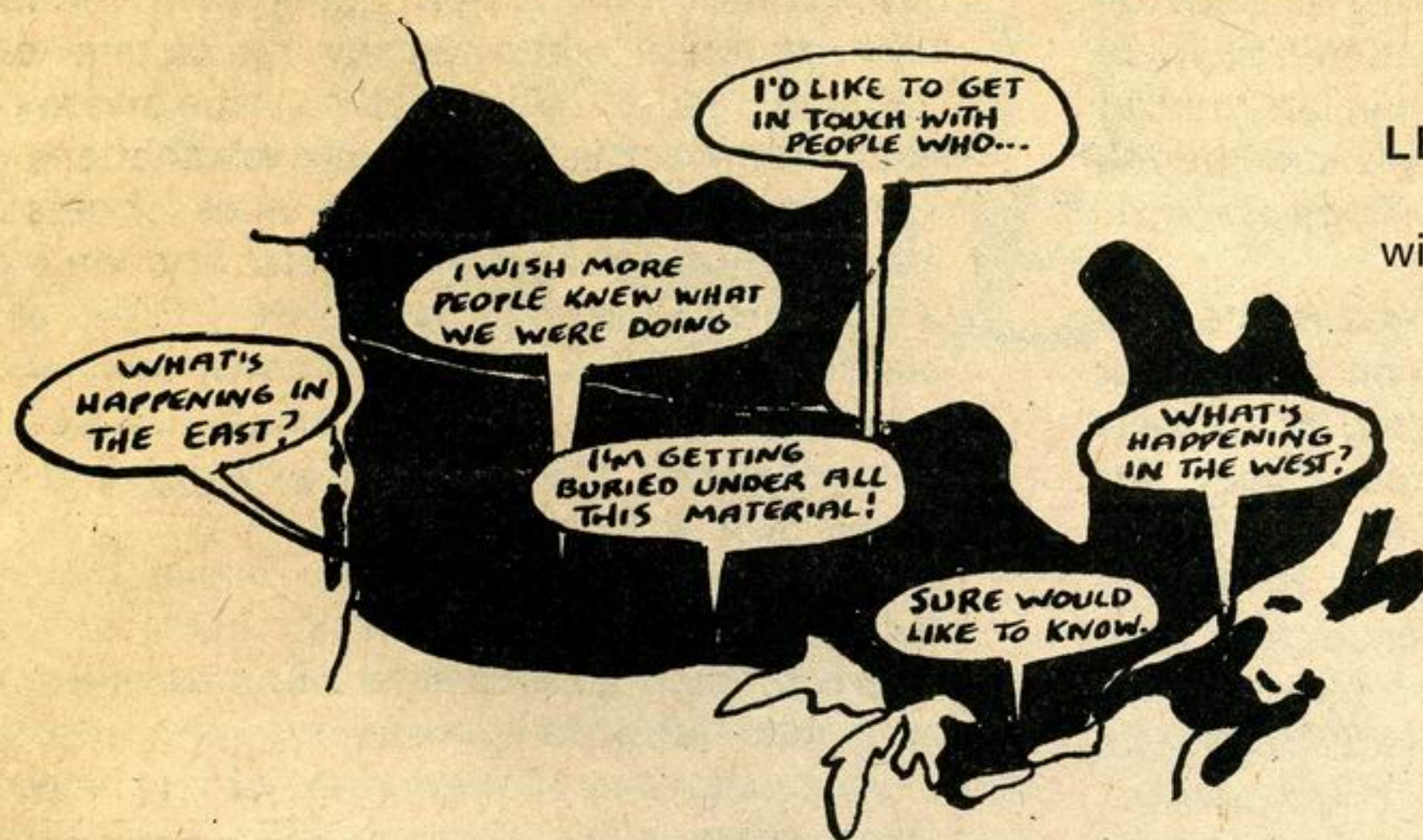
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Dear Readers...

You last heard from us in September, when we wrote to you to let you know that CONNEXIONS' financial situation was forcing us to temporarily (we hoped) suspend publication and lay off our only staff person while we attempted to re-organize, re-finance, and re-think, CONNEXIONS.

As you can see, from the fact that you are holding this issue in your hands, we are back on track. That we are is in no small part thanks to you, our readers and supporters, who responded to our appeal for funds most generously, enabling us to pay off our debts and put our finances into the black to the end of the year. You also responded with encouragement, moral support, and ideas, and that too played an essential part in our deciding that CONNEXIONS was a project that needed to continue.

Our financial worries are not over, because our budget for 1984 shows that we face the same familiar shortfall of roughly \$4000 to \$5000 that we have had to grapple with in 1983. However, we now have some time in which to plan and implement ways of eliminating that deficit.

The discussions we had this fall, which included a very valuable consultation with supporters outside the CONNEXIONS collective, have led us to plan some changes in the publication to make it more useful and relevant to a wider readership, and to make it a more effective education resource. One change we are making is to put more emphasis on keeping our

readers current on new publications, groups, and other resources as they appear, rather than waiting, as we have tended to do in the past, until we have an issue on the particular theme to which they relate. We also intend to start including books from Canadian social-change-oriented publishers. And we are adding a Periodicals section to CONNEXIONS, as well as starting to include announcements, appeals, and advertisements. The aim is to make CONNEXIONS as comprehensive a digest of information and resources as our own resources will allow.

It is also our intention to pursue increased distribution for CONNEXIONS, both of individual copies through subscriptions, libraries, and stores, and on a bulk basis through networks and institutions.

We would very much appreciate any help our readers can give us in making contacts, providing us with information and materials that should be included in CONNEXIONS, suggesting ideas, distributing us through their own contacts and networks, etc. CONNEXIONS' effectiveness is very much dependent on the participation and active support of its users.

And please let us know what you think, if possible by dropping us a note or by filling out the questionnaire at the back of this issue.

Finally, we would like to thank all those individuals, religious orders, and churches whose financial support enabled us to finish 1983 in the black and re-hire our staff person.

HELP WANTED

CONNEXIONS IS LOOKING FOR COLLECTIVE MEMBERS AND REGIONAL CONTACT PERSONS

We need COLLECTIVE MEMBERS to ...

- participate in consensus-based decision-making at bi-weekly meetings;
- share work in soliciting materials, writing summaries, editing and production of CONNEXIONS, and office tasks.

IF YOU ...

- support CONNEXIONS' goals of "networking and information-sharing among people working for peace, justice, and liberation";
- are committed to consensus-based decision-making
- live in the Toronto area;
- can offer about four hours a week;
- want more information about the CONNEXIONS collective ...

WRITE US AT: 427 Bloor St. W.
Toronto, Ont.
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We need REGIONAL CONTACT PERSONS to ...

- keep the CONNEXIONS collective informed of the needs, hopes, troubles, projects, and publications of social change groups in their area;
- help solicit and summarize materials from local groups ...

IF YOU ...

- support CONNEXIONS' goals of "networking and information-sharing among people working for peace, justice, and liberation";
- are in touch with social change projects in your community, city, province, or region;
- can offer about eight hours a month;
- want more information about regional contact persons ...

OR PHONE US AT: (416) 960-3903

Volume 8, Number 3

CONNEXIONS

A DIGEST OF RESOURCES AND GROUPS FOR SOCIAL CHANGE

ENERGY ISSUE



The next issue of CONNEXIONS will seek to document the activities and visions of those who are working on energy issues, especially as those issues impact on the environment. We would like to hear from you on such topics as:

- your analysis and insights into the forces in Canadian society which, in meeting our present energy needs endanger the environment and risk the future of our planet;
- links between energy programmes and their social, economic and environmental impact;
- efforts to preserve our natural resources (air, water, land) in the face of short-sighted energy policies;
- information on specific energy/environment issues (acid rain, nuclear waste, etc.)
- current developments in the field of renewable energy;
- progress towards a "conserver society."

We need descriptions of your group, your projects, publications, research, reflections and/or strategies. Please send these materials as soon as possible.

OUR DEADLINE IS: February 15, 1984.



CONNEXIONS is a publication which produces summaries of group activities and publications from across Canada. Its goal is to facilitate networking and information-sharing among Canadians working for social change.



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