

CONNEXIONS

NATIVE RIGHTS

LES DROITS DES AUTOCHTONES



VOLUME IV, NUMBER/NUMERO 2

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Dear Friends,

On March 15, 1979 leaders of several northern native communities will meet with the Federal Government to present their position on aboriginal rights, political self-determination, constitutional development, revision of the Indian Act, the Alaska Highway Natural Gas Pipeline and other major resource development projects being planned (Cx 868). The presentation will occur during a tour of southern Canada to make their issues known. Anticipation of this tour led us to this issue focus and a collection of groups and their activities in search of native rights (Cx 866-883).

Many of our abstracts focus around land claims from British Columbia (Cx 877,878) and the century-old Nishga claim to Labrador (Cx 879) where federal money allotted for native people is considered by the provincial government to be available to anyone born in Labrador. The Alberta government responded to a caveat filed by the Isolated Communities Advisory Board by changing its legislation to invalidate the caveat (Cx 869). But land claims are simply one aspect of the struggle for rights. Concepts of sovereignty and nationhood point toward a new future. Submissions to the Special Joint Committee on the Constitution of Canada reject status as a colonized people as a basis for native standing in Canada (Cx 867). What is sought is a nation within a nation; a process of self-determination and self-rule within the nation of Canada. Native people have a unique status within our country. They are not ethnic immigrants, often had no choice but to be included in the Canadian framework, and have no homeland to which they can return (Cx 867). Their negotiations for nationhood are not in an international forum but rather with the

Chers Amis,

Une réunion des chefs de plusieurs communautés autochtones du nord avec le gouvernement fédéral aura lieu le 15 mars 1979. Ils y discuteront la position autochtone au sujet des droits des autochtones, de l'autonomie politique, du développement constitutionnel, de la révision de la loi sur les Indiens, de l'Alaska Highway Pipeline et d'autres projets principaux de développement des ressources (Cx 868). Cette présentation de leur opinion aura lieu à l'occasion d'une tournée des chefs indiens au Canada du Sud, une tournée qui a pour but d'attirer l'attention aux questions autochtones. Voilà la raison pour le thème de ce numéro. Vous trouverez aussi des nouvelles sur des groupes luttant pour les droits des autochtones (Cx 866-883).

Un grand nombre de précis traitent des droits territoriaux au Colombie-Britannique (Cx 877,878) et du droit territorial, de plus d'un siècle, des Nishga sur le Labrador (Cx 879) où le budget fédéral assigné aux autochtones peut servir toute personne née au Labrador selon le gouvernement provincial. Le gouvernement de l'Alberta a répondu à un avis d'opposition de la part du Conseil Consultatif des Communautés Isolées en changeant ses lois enfin d'invalidiser l'avis d'opposition (Cx 869). Mais les droits territoriaux ne sont qu'un aspect de la lutte pour les droits. La discussion d'idées comme la souveraineté et le statut de nation indiquent un futur nouveau. Les représentations des groupes autochtones au comité spécial sur la constitution canadienne rejette le rang de peuple colonisé comme base de l'état civil des autochtones au Canada (Cx 867). Ils veulent obtenir une nation dans une nation; une méthode de libre disposition d'eux-mêmes et d'autonomie politique. L'état civil des autochtones est unique au Canada. Ils ne sont pas des immigrants; la plupart d'entre eux n'ont pas eu la liberté de choisir le gouvernement, et ils n'ont pas de pays natal où ils peuvent retourner (Cx 867). Leurs négociations pour le statut de nation n'ont pas lieu dans le cadre d'une organisation internationale mais avec le gouvernement canadien. Ils luttent pour la conservation de leurs cultures et de leurs langues

Canadian government. They seek preservation of their cultures and languages as a self-governed people.

Also included in this section are abstracts that highlight efforts to get feedback on the Indian Act through a "translation" of it into commonplace English (Cx 872) and women's struggles around the repression of the Act both historically and currently through the Lavell court case (Cx 873). Project North, in their declaration supporting the Native Northern Rights Campaign in March, link the efforts of native people to all Canadians. "Injustices to one group within society dehumanize all persons in society".

We see common threads of struggle in non-native groups represented in our other abstracts: children (Cx 884), women working (Cx 894), and battling welfare (Cx 888), gays (Cx 889) and tenants (Cx 890).

The concerns are many; so too are the efforts being made to identify rights and find ways to actualize them. We hope this issue of CONNEXIONS is useful to you in contacting others working for our common goals of justice.

THE CONNEXIONS COLLECTIVE

MARCH 1979

comme un peuple autonome.

Y-inclus dans cette section sont aussi les précis qui traitent des essais d'obtenir des réponses à la loi sur les Indiens par une "traduction" de son langage administratif vers un langage courant (Cx 872). Il y a aussi des précis qui traitent de la lutte des femmes contre la répression résultant de cette loi dans le passé et le présent comme illustré par le cas de Lavell (Cx 873). Le Projet Nord, dans leur déclaration de support pour la Campagne Pour les Droits des Autochtones du Nord en mars, rattache cette lutte à la lutte de tous les Canadiens. Ils disent que les injustices subies par une partie de la société déshumanisent tous les membres de cette société.

Nous voyons un thème commun de lutte dans les précis des autres groupes: ceux traitant des enfants (Cx 884), des femmes au travail (Cx 894) ou combattant l'assistance sociale (Cx 888), des homosexuels (Cx 889), et des locataires (Cx 890).

Il y a toute une série de soucis et toute une série d'essais à identifier des droits et à trouver des méthodes pour les réaliser. Nous espérons que ce numéro de CONNEXIONS vous aide dans vos rapports avec d'autres qui travaillent pour le but commun de justice.

LE COLLECTIF DE CONNEXIONS

MARS 1979

NATIVE PEOPLE \ LES AUTOCHTONES

CX
866

Letter to the Joint Clerks of the Special Joint Committee on the Constitution of Canada. Bill Wilson, President, United Native Nations, 201 - 1451 W. Broadway, Vancouver, B.C. V6H 1H6. 9 pages, Oct. 2, 1978. Write for details.

The Letter to the Joint Clerks of the Special Joint Committee on the Constitution of Canada is an official response of the United Native Nations to Bill C-60, the Act to amend the Canadian Constitution. The letter is based on the recognition of the following reality:



"This country's true founders are the people who provided a fertile environment in which the French-Canadian culture and the English-Canadian culture found a place to grow. So, in fact, there are not two founding nations in Canada, rather there are fifty founding nations of indigenous Native Indian peoples who were here for thousands of years before the white man arrived."

The Letter welcomes the inclusion of a "Bill of Rights", but remembers how Native Indian people of British Columbia were incarcerated for practising their culture, e.g. forbidden to assemble in numbers greater than five except for religious purposes, forbidden to own property, deprived of ceremonial masks and regalia. It also calls for continuance and expansion of special status for Native people as the true founding nations: just as French-Canadian speakers are guaranteed the right to exist as an identifiable ethnic group within Canadian society, so too should indigenous people.

The Letter further suggests a role for Native representation and input in the legislative process in the House of Commons (similar to the Maori in New Zealand) and the House of Federation. And it continues:

"The same logic that argues that there should be a minimum number of Supreme Court Justices from Quebec can also be applied to the proposal for a Native Indian Supreme Court Justice."

The Letter is signed by Bill Wilson, President of the United Native Nations.

CX
867

Inuit Tapirisat of Canada. 176 Gloucester St., 3rd Floor, Ottawa, Ont. K2P 0A8. Telephone (613) 238-8181. Write for details.



a) Submission of Eric Tagoona, Director of the Inuit Land Claims Commission, to the Special Joint Committee on the Constitution of Canada, August 1978. According to this report, whose substance was repeated in a number of addresses to Canadian Clubs in Western Canada, the Inuit negotiations for a land claims settlement are not, in their eyes, merely a negotiation for a cash payment and reduced land ownership in exchange for the extinguishing of aboriginal rights.

Rather the Inuit wish to negotiate with the government of Canada their right to self-determination within a revised Canadian Constitution. In this respect they point out that they are different from ethnic immigrants in that they did not choose

to enter into the Canadian framework, nor can they leave it, even temporarily, in order to return to their homeland. Their entry into Canada was assumed by fiat of the British and Canadian governments and without any attempt to obtain their consent.

Mr. Tagoona points out that a major incursion of southern political influence into the Inuit lands has occurred since the mid-sixties when the Territorial Government was set up in Yellowknife. The Inuit do wish to be a part of a new Canadian Constitution, but they wish also to preserve their existence as a people. Therefore they want to negotiate political structures which allow the preservation of Inuit language and culture. Mr. Tagoona explains that the Inuit (numbering 22,000) reject their status as a colonized people as any basis for their standing in Canada.

b) Inuit Land Use and Occupancy Project (complete set: Canada: \$37. Cheque to be made to the Receiver General of Canada). This is a three-volume study, completed in 1976, presenting the Inuit claim to aboriginal land occupancy. The first volume is based on interviews with over 1,600 adult Inuit living in 33 arctic settlements. It documents Inuit activity in the area from the time of early fur trading until today. The second volume offers supportive statements by an international team of specialists answering questions about the Canadian arctic, its history and the culture of its people. The final volume consists of 230 full-colour map plates portraying land use for every part of the Northwest and Yukon Territories used by the Inuit today.

CX Northern Native Rights Campaign. Project North, 154 Glenrose Ave., Toronto, 868 (A) Ont. M4T 1K8. 1979.



In March of 1979 Project North is sponsoring a tour of northern native leaders through communities in southern Canada in order to bring them the position of northern native organizations regarding their rights. Organizations participating in this tour include the Council for Yukon Indians, the Dene Nation of the Mackenzie Valley, the Inuit Land Claims Commission of the N.W.T., the Nishga Tribal Council of Northern B.C., the Naskapi-Montagnais Innu Association of the Labrador Inuit Association. They will be meeting with Federal Government representatives in Ottawa on March 15 to outline their position on aboriginal rights, political self-determination, constitutional development, revision of the Indian Act, the Alaska Highway Natural Gas Pipeline and other major resource developments being planned.

In conjunction with this campaign there are press releases, a press kit, posters, booklets, a magazine and a leader's kit.

These organizations represent 25,000 original peoples who are permanent residents of their traditional lands. None of them have ever surrendered their land or extinguished their aboriginal rights. They insist the federal government is not taking negotiations with them seriously and is allowing large-scale development to proceed before or during negotiations.

CX A Call to Justice Today for Our Children Tomorrow: A Declaration.
868 (B) Sponsored by Project North, 154 Glenrose Ave., Toronto, Ont. M4T 1K8.
Feb. 1979. Free

**A Call To Justice Today
For Our Children Tomorrow**

A DECLARATION

IN VIEW OF the repeated calls of the Native People of Canada for recognition of their aboriginal rights and;

IN VIEW OF the fact that these aboriginal rights constitute fundamental moral and ethical issues concerning the future of this country and;

IN VIEW OF the fact that our churches have taken a strong public position in support of the struggles of Northern native people for recognition of these rights and;

IN VIEW OF the fact that injustices to one group within society dehumanizes all persons in society,

The Time Has Come

For us as Christians in Canada to join together in a call for justice today for our children tomorrow:

BY AFFIRMING the necessity of a *new covenant* between native people and other Canadians;

BY DECLARING our responsibility for stewardship of creation;

BY COMMITTING ourselves to personal and public witness;

BY ACTING in solidarity with native people in our common struggle for justice.

This call is being circulated in churches across Canada. You are invited to read and share this declaration and to sign, clip and return the signature portion.

You can indicate, by signing the attached form, your willingness to join in a partnership with native peoples and other Canadians in personal and collective action for the struggle for justice and responsible stewardship.

NAME:

ADDRESS:

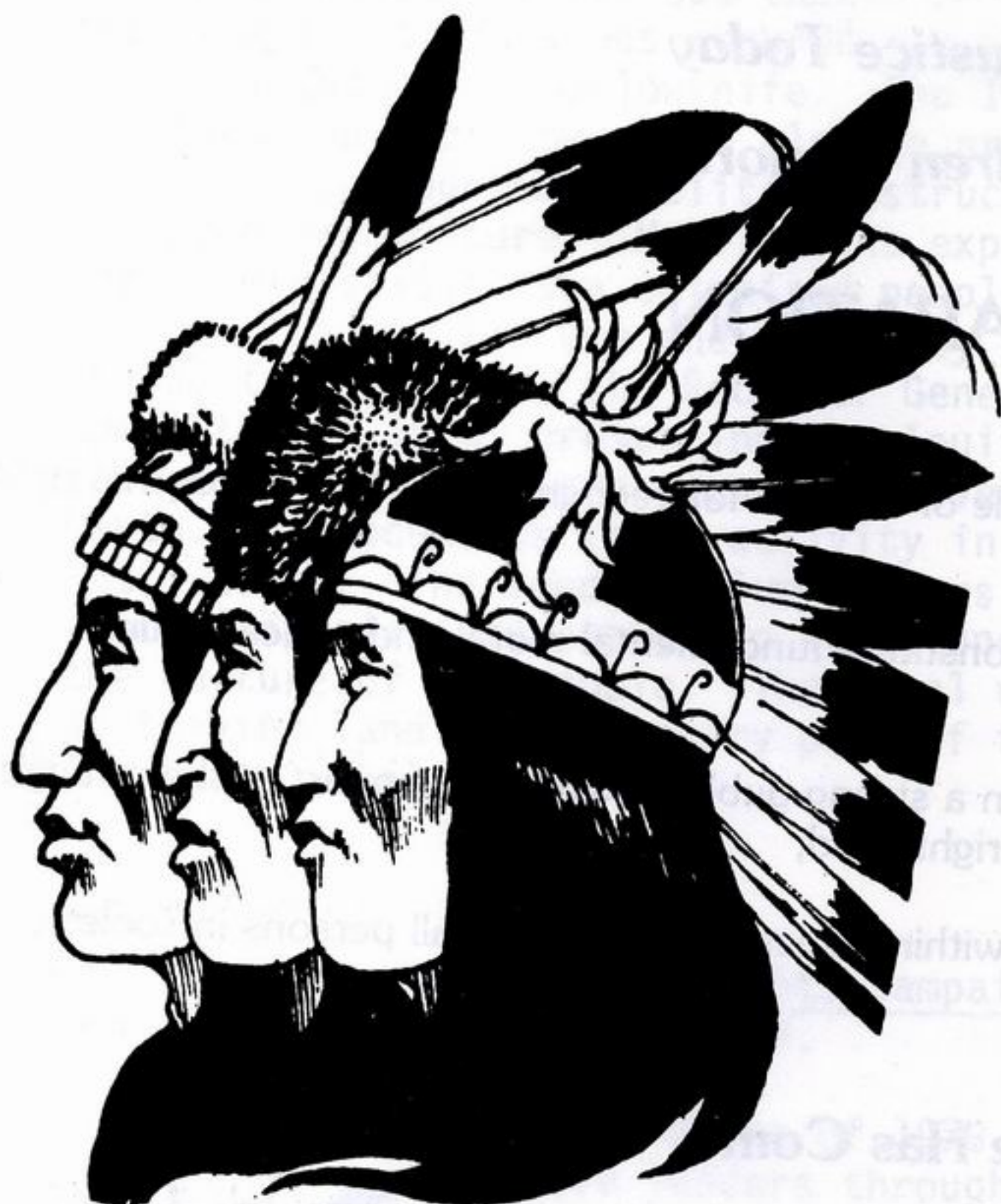
TELEPHONE:

SIGNATURE:

RETURN TO:

CX
869

Comment: The Rise and the Fall of the Isolated Communities Advisory Board. Virginia Templeton (pseud.), Contact: Bob Hawksworth, 1904 - 10th Ave., N.W., Calgary, Alta. 5 pages. Write for details.



Seven Northern Alberta communities formed an organization in the early 1970's to take action to protect their rights to their land, which had not been included in any treaties, and their traditional life-style. Thus the Isolated Communities Advisory Board (I.C.A.B.) was formed. Its funding came from the government who saw its role as administering their services. It did this and well. However, they, and the 2,000 people they represented had the additional concern of solving the land tenure problem. At that time six of the communities were holding a 25 year lease from the Alberta government which holds title to the land. On October 27, 1975, seven headmen presented a caveat on their traditional hunting grounds. A caveat serves as a warning, in this case, that an interest by way of aboriginal rights was being claimed. The Alberta government, rather than filing the caveat, referred it to the Supreme Court of Alberta to consider whether a caveat could be filed on land for

which no title had been issued. The Supreme Court of Canada, ruling on the similar Dene caveat, noted that under the Alberta law, such a caveat could be registered. Bill 29 was immediately introduced in the legislature to amend the Alberta Land Titles Act retroactively thereby invalidating the I.C.A.B. claim. The I.C.A.B. was warned by the Native Secretariat not to participate in anti-Bill 29 activities at the expense of their funding. Participate they did and now find themselves to be without funding. June, 1978 saw the closing of offices and although funding from other sources is being attempted, the future looks grim in Northern Alberta.

CX
870

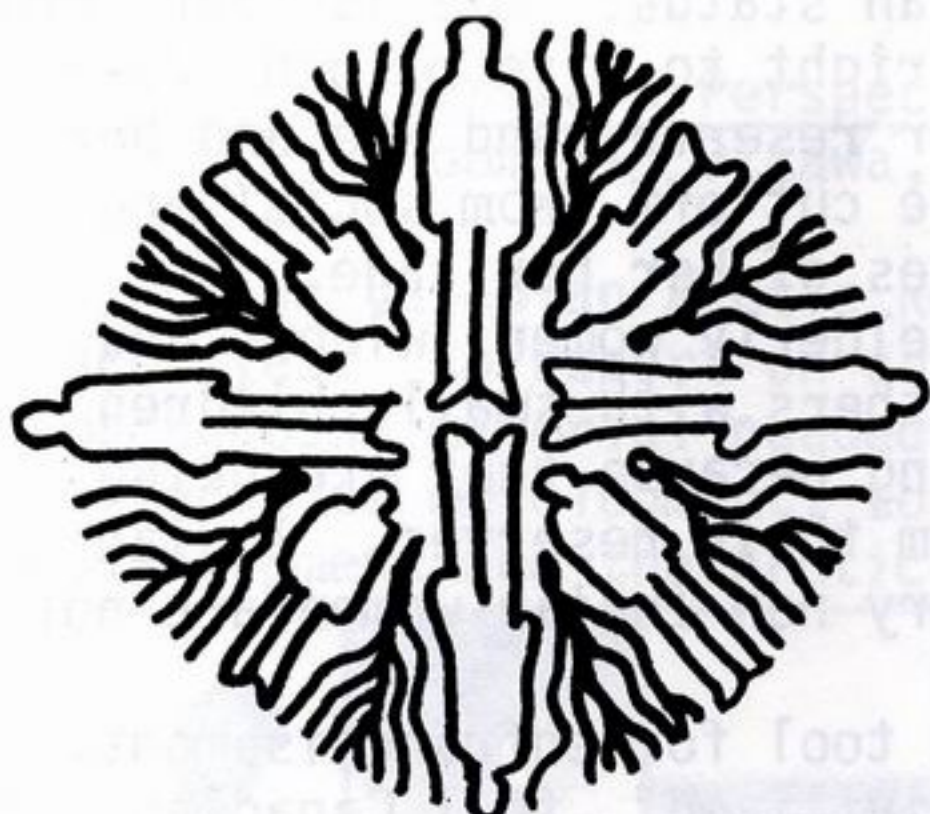
First All Tribal Councils/Groups & Indian Organizations Meeting.
United Native Nations, No. 203 - 1451 W. Broadway, Vancouver, B.C.
V6H 1H6. 1978. \$5.

A collection of documents relevant to the First All Tribal Councils/Groups & Indian Organizations Meeting in British Columbia (October 27-29, 1978) has been compiled in one booklet. The Meeting was a preliminary to setting up an Aboriginal Council of British Columbia which will focus on raising the political and economic consciousness of the various tribal groups in the Province so that each group may be better able to represent itself to relevant government and other bodies.

Notable in the collection are three position papers on Indian aboriginal rights and land claims in British Columbia: (1) Federal, basically requesting a unified rather than piece-meal presentation of claims; (2) Provincial, that responds to the Nishga claim and includes the Province's rejection both of the concept of aboriginal

rights today as perhaps existing prior but not subsequent to Confederation in 1871, and also one-shot land settlements; (3) Indian, insisting on the validity of their aboriginal title.

CX
871 Monchanin Journal: Political Self-Determination of Native Peoples.
Centre Monchanin, 4917 St-Urbain, Montréal, Québec. H2T 2W1. 1978.
Subscription: \$5. (Canada); \$6. (Others); Single cope of special issue:
\$2.50.



The Monshanin Cross-Cultural Centre seeks an understanding of life in the perspective of all cultures coming together: African, Hindu, Buddhist, Muslim, Jewish, Christian. In the past few years a certain priority has been given to the Native Indian perspective. The Journal, published quarterly, has often included reflections by and about Canadian native people. More recently the Centre has initiated a project, "Seeking Recognition" which they believe goes to the roots of the problem and which they would like to see extended throughout North America. Its purpose is to bring westernized peoples to listen to the traditional Native Indian way of life: its spiritual, social, political and economic vision as it is lived today. The purpose

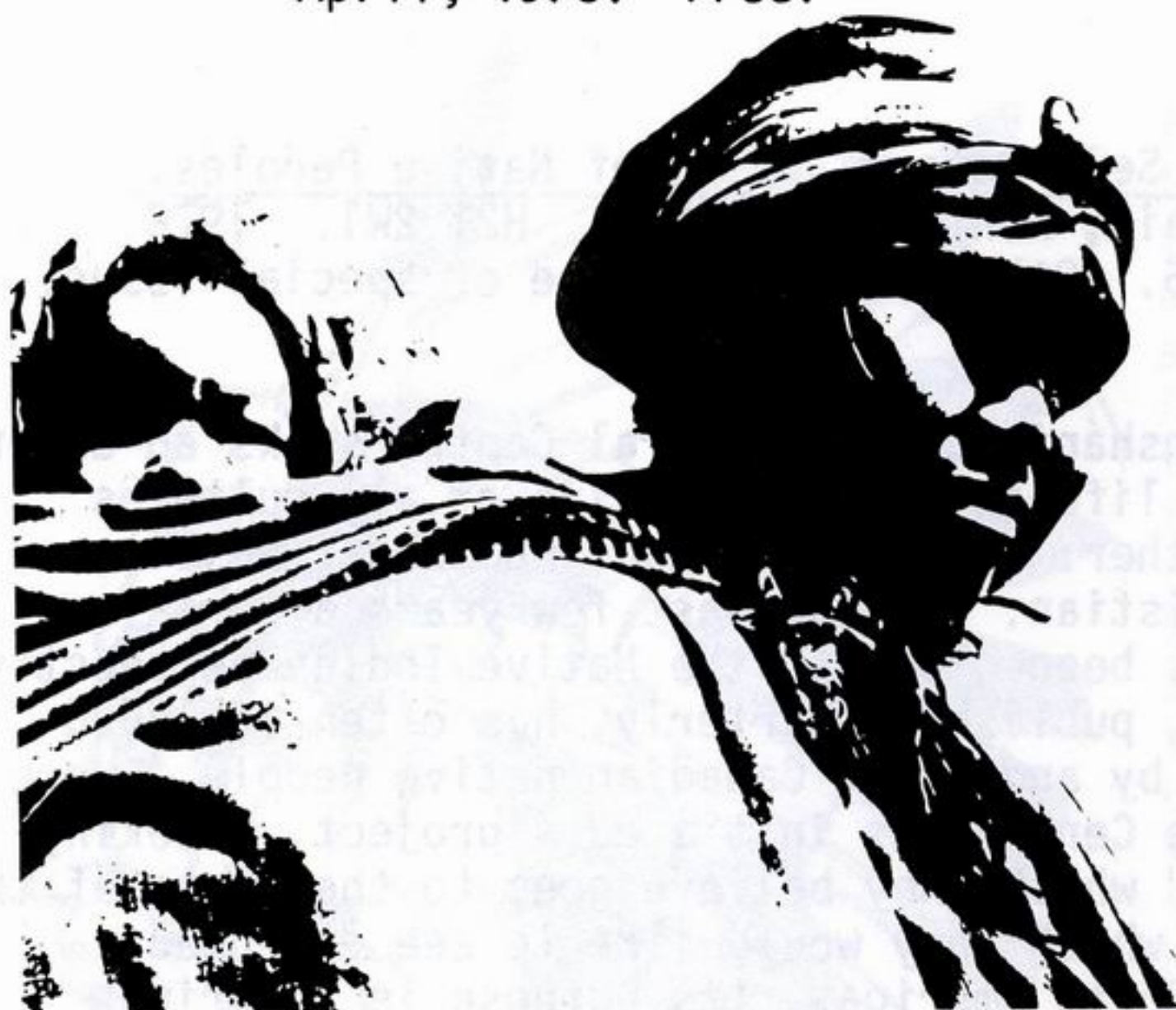
of listening is also to learn from the presentation in our personal, social, political and economic life. The first volume of a special edition of the Journal has been published on the Political Self-Determination of Native Peoples. It is available in French and English and contains declarations and testimonies by Dene, Inuit and Yukon Indians. Two further issues of the Journal are in preparation on the same theme. They will focus respectively on 1) the Naskapi-Montagnais, Métis, Cri-Ojibway and, 2) on the Iroquois and International Interventions.

CX
872 The Indian Act and What it Means. Union of British Columbia Indian Chiefs,
440 W. Hastings St., Vancouver, B.C., V6B 1L1. 87 pages, 1975. \$3.50.

The Union of British Columbia Indian Chiefs is the political organization representing some 52,000 status Indians in the Province. The Indian Act and What it Means is a booklet prepared by the Union for the use of Band members. It is part of a national effort among Indian peoples to get grassroots feedback on what changes they want made in the Indian Act. The foreward states: "To change laws, we need to understand what they are. This is the main reason for this booklet." Sections of the Indian Act are reprinted in the first column of each page. In the second column the parallel section is a paraphrase in more everyday terms. This booklet was originally prepared and circulated to Bands in 1973; because of the demand, it is now in its fourth printing. It includes a detailed alphabetical index of topics.

The UBCIC News is a monthly magazine and the official voice of the Union. It is dedicated to building a strong foundation for Indian Government by providing an awareness of the political and social issues affecting the Indians of British Columbia. Along with the magazine, subscribers also receive special reports and information posters, e.g. the Fish Bulletin on Indian fishing rights in British Columbia.

CX
873 Indian Women and the Law in Canada; Citizens Minus, Kathleen Jamieson for Indian Rights for Indian Women, The Advisory Council on the Status of Women, Box 1541, Stn. B., Ottawa, Ont. K1P 5R5. 108 pages, April, 1978. Free.



This report examines section 12 (1) (b) of the Indian Act. For the past 109 years application of this section has discriminated against Indian women on the grounds of race, sex and marital status. Presently, an Indian woman who marries a non-Indian is stripped of her Indian status. She is therefore denied the right to live or own property on her reserve, and she and her children are cut off from social and cultural ties of her heritage. In particular elderly women, widows and deserted mothers with small children are suffering because they are being evicted from their reserves. Indian men who marry non-Indian women are not penalized.

This section of the Act was initially applied as a tool for enfranchisement, in order that by law Indians would eventually become "civilized", full Canadian citizens. In 1973 Jeanette Lavell contested her loss of status before the Supreme Court of Canada. Indian leaders opposed the Lavell claim in order that they might use the Act as a political level when negotiating with the government. They were not prepared to see any part of the Act changed until the whole Act could be revised. The government's acceptance of this confirmed that "Indians" meant only males. Lavell lost her case, but succeeded in surfacing both the moral and legal implications in the application of this discriminatory law. The group has in the meantime acted on interim measures. They have requested that the government a) stop evictions of Indian women and children from reserves; b) suspend implementation of Section 12 (1) (b) until the whole Act is revised; c) allow Indian women an official voice in joint NIB-government negotiations. All three of these requests have been denied. At present they have no legal recourse and Indian women remain Citizens Minus.

CX
874 Development and Canada's Last Frontiers. Lloyd Tataryn, c/o National Indian Brotherhood, 102 Bank St., Ottawa, Ont. K1P 5N4. 30 pages, 1978. Write for details.

This publication is in the form of a brief review of the exploitation by whites of the lands occupied by the Indians and Inuit. The author recalls Diefenbaker's message of his 1958 federal election campaign. According to Diefenbaker a "new Canada" was to emerge with the development of the northern frontiers, making for hundreds of thousands of jobs for Canadians. This, claims the author, set the stage for the abuse of native peoples' rights in the 70's. It is not that native people resist change in the name of development but they definitely oppose control from outside. Native people are calling for local political control of resource exploitation; further, they are demanding access to profits and input into resource

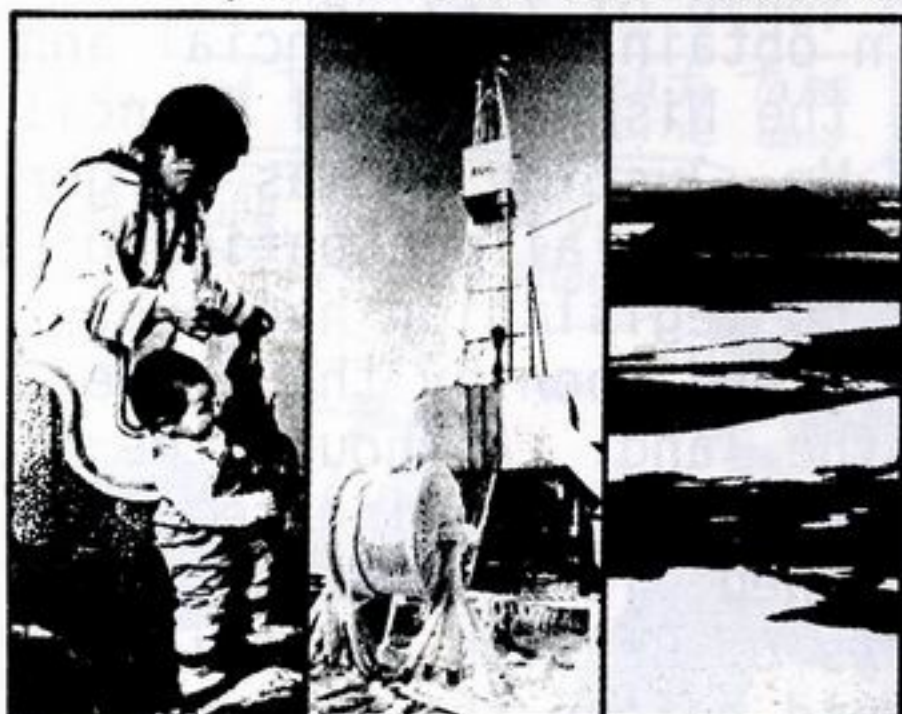
investment.

To illustrate the inequity regarding the land deals, the author describes the James Bay model in which native lands are divided into three categories. Category I lands are those in which communities are governed like other municipalities in Canada. Category II lands allow native people special hunting and fishing rights, but not total mineral rights. In the remaining Category III lands, native peoples "can hunt, trap and fish along with everyone else, but political authority rests solely in the hands of federal or provincial governments.

Mr. Tataryn is not optimistic about the future of Canada's hinterland, as he says, "Plus ça change, plus les choses sont les mêmes."

CX
875 Northern Perspectives. Canadian Arctic Resources Committee, 46 Elgin St., Room 11, Ottawa, Ont. K1P 5K6. 26 pages, July/Aug, 1973. Free.

The Canadian Arctic Resources Committee (CARC) has met three of its seven objectives: to report on any research related to Northern development; to compile background material needed to educate the public concerning the environmental effects of development; to publish pertinent information relating to Northern development and the Arctic.



The major concerns of Northern Perspectives and CARC are land and native land claims. The Indians of the Mackenzie Valley realize that the treaties they signed were the way the English could cheat them of their lands. Secondly, as the land is a source of oil, conflict is arising between the people and those who want the oil. The Indians want to protect their land rights and hope to do so through negotiation with the government.

The Inuvialuit have also confronted the problem of land rights in a joint position paper by the Committee for Original People's Entitlement (COPE) and the Canadian government. The Inuvialuit have four goals: 1) to preserve their culture and values; 2) to enable equal and meaningful participation in the economy and society; 3) to provide for specific rights and benefits 4) to protect and preserve Arctic wildlife.

Basic to these goals is the Native concern for their land, which they say they will select according to at least two criteria: 1) lands that are important for their biological productivity, i.e. life supporting and 2) lands that offer economic opportunity, i.e. tourism, but not lands that have proven oil reserves. The natives of the Canadian north are thus hoping to protect their own lands, and their own values and culture.

CX
876 The James Bay and Northern Quebec Agreement--An Overview. Shirley Joseph, United Native Nations, 203 - 1451 W. Broadway, Vancouver, B.C. V5H 1H6.
Note: Pages and price not yet set until publication.

The James Bay and Northern Quebec Agreement-- An Overview is a booklet produced by the United Native Nations, an organization dedicated to developing a community-based voice for status and non-status Indians in British Columbia. While recognizing that the Quebec Cree and Inuit had little choice but to surrender their rights, the Introduction states:

"In summary, the agreement referred to as Canada's first modern treaty" is little more than a sophisticated, updated version of treaties signed in the past... Considering inflation and the change in values, the James Bay Settlement is comparable to the plows and beads that Indian people received in early treaty settlements."

The booklet is basically a chronology of the events leading to the James Bay Settlement, from January, 1969 to October, 1973, when the Agreement became law. It includes in tabloid form a comparison of the Quebec, Alaska, and COPE (Committee for Original People's Entitlement) Settlements. It also contains photographs from the Department of Indian Affairs on various aspects of development in the James Bay and Northern Quebec region, e.g. roads through muskeg, the hydro project.

CX
877 Citizens Plus. Published by Nishga Tribal Council, New Aiyansh, B.C.
Hugh and Carmel McCullum, Project North. 20 pages. Write for details.



This booklet outlines the century-long struggle by the Nishga people to retain their own 5,750 square miles of the Naas River Valley and its watershed in northwestern British Columbia. Though unsuccessful in 1869, in 1913, and again in 1923 in obtaining provincial and federal recognition of their land claims, the Nishga Tribal Council was able in 1969 to enlist the support of Mr. Justice Thomas Berger. Defining aboriginal title as coming "from immemorial occupation of a territory and not from stature," Mr. Berger argued that no legislation had ever taken the tribe's rights away. Nor had any price been agreed upon by the tribe and the government in terms of compensation for taking the land. Although the federal government finally committed itself in 1973 to begin negotiating settlement of aboriginal rights where treaties had not been signed, it was not until 1976 that both the federal and the provincial governments of British Columbia agreed to sit down and negotiate. A 21-point proposal laid before the government negotiators on April 27, 1976 enlarges the position taken in the Nishga Declaration and is the basis of negotiations. The Nishga position is clear. Rights are to be formalized, not extinguished. Their land is not for sale.

In addition, the writers explain the significance of the phrase "Citizens Plus" used in the booklet's title and contained in the Nishga Declaration. It comes from the concept that "in addition to the normal rights and duties of citizenship, Indians possess certain rights as charter members of the Canadian community. They should be regarded as Citizens Plus."

CX
878 The Lands We Lost. Reuben Ware, Union of British Columbia Indian Chiefs,
440 W. Hastings St., Vancouver, B.C. V-6 1L1. 278 pages, 1974. \$15.

The Lands We Lost is a history of the cut-off lands and land losses from Indian reserves in British Columbia. "Cut-off" lands are defined as any lands taken from a reserve, or lands lost after the establishment of the reserve system (as distinct from aboriginal land claims), e.g. by encroachment of whites, government surveys, Federal Orders-in-Council under the Indian Act, and especially the historic McKenna-McBride Royal Commission on Indian Affairs in British Columbia (this last amounting to a loss of over 36,000 acres including the abolition of entire reserves),

The text examines methods of cut-offs, cites major examples of each, and suggests

future research directions relevant to contemporary land claims. The study begins in pre-colonial British Columbia (1850-71) and documents Federal-Provincial conflicts over Indian lands through the era of the Indian Reserve Commission (1871-1912), the McKenna-McBride Commission (1912-16), and beyond (since 1924). The period since 1924 includes references to surveys; Provincial Orders-in-Council; surrenders/sales under the Indian Act; pipelines, hydro lines, and other rights of way; War Measures Act; and forced removal.

The book has four parts: I. Introduction - Land Lost From Indian Reserves; II. Historical Survey of Reserve Land Policy; III. Appendices (12, the bulk of which relate to the McKenna-McBride Commission); IV. Band Index.

CX 879 Labrador: Land Claims Run Aground. Adrian Tanner, Atlantic Issues, Vol. 3, No. 1, Oxfam-Canada, P.O. Box 18000, St. John's, Nfld. 1 page, Fall, 1978. Free.

The Indians of Labrador have been pressing land claims as have Native people in other parts of Canada. In this article, the author examines "the role of federal and provincial governments in the affairs of the Labrador Indians as well as the political implications of their land claims".

In contrast to other parts of Canada, the federal government did not assume direct financial responsibility for the Indians of Labrador when Newfoundland joined Confederation. Instead, Ottawa has been giving lump sum payments to the Newfoundland provincial government for "Native people". However, "Native" is interpreted by the Newfoundland government to mean anyone who was born in Labrador. Thus, the author states, the province can use the money for "whatever it wants" and has used it for both low income White settlers as well as Indians. The author feels it is, therefore, unable to respond to the special needs of Indians, particularly as they relate to land claims.

The land claims fall under federal jurisdiction since the Labrador Indians have a long, outstanding title over the land. However, these claims are being dealt with politically rather than as a legal question which keeps the decision power in the hands of federal politicians. In this context, he feels, the agreement to negotiate is "worthless" unless there is hope the negotiations can lead to the "changes native people see as necessary". Since this is not happening, and since the two groups are funded together, the author sees a growing coalition of Indians and White settlers around the land claims issue in Labrador. To him, this suggests a movement for Labrador separation.

CX 880 A Plea for Justice. Carswell Lake Dene Support Committee, 134 Avenue F. South, Saskatoon, Sask. 2 pages. Write for details.

A Plea for Justice was written by a group of people in Saskatchewan who have formed the Carswell Lake Dene Support Committee. Their major concern is protection of their land rights. Two major issues threaten their land rights - both in the name of economic development and prosperity. First, the nuclear power corporation AMOK totally ignores the existence of the Dene. Secondly, Canadian and American

development of the north is in complete disregard of the Dene and their land.

The Carswell Committee makes a plea for people to petition the government and corporations asking for a moratorium on northern development until land claims are settled; and further development must occur in consultation with the Native people. Included are the names and addresses of the appropriate government people to write.

CX The Native Inmate in Ontario--A Preliminary Survey. M.J. Irvine,
881 Ontario Native Council on Justice, Ministry of Correctional Services in
 Ontario Planning and Support Services Division, Queen's Park, Toronto,
 Ont. 24 pages, Sept. 1978. Write for details.



The above study was conducted jointly by the Ontario Native Council on Justice, together with the Planning and Research Branch of the Ministry of Correctional Services in Ontario. The survey is based on interviews conducted in the spring of 1978 with 213 Native inmates of provincial jails and institutions. Its purpose was to identify and describe the native offenders, to determine their problems and needs as inmates, to assess the extent of non-payment of fines, the use of alternative sentences, and the extent to which various community-based native organizations are providing contact with the incarcerated natives. The study was considered to be a possible initial step in the provision of improved services to native offenders. In total, the information was expected to provide insight into a number of dimensions: demographic description, past and present criminal involvement, awareness of the judicial process, alcohol abuse and treatment, cultural isolation, preference for future programmes and finally a look at additional problems.

Three appendices list: offences leading to the incarceration of natives in 1977; the number of Native inmates from respective Indian reserves; and the number of Native inmates from respective court locations. In the Foreward to the study, the reader is cautioned to bear in mind that the purpose of the preliminary survey was breadth not depth, and problem identification rather than solution.

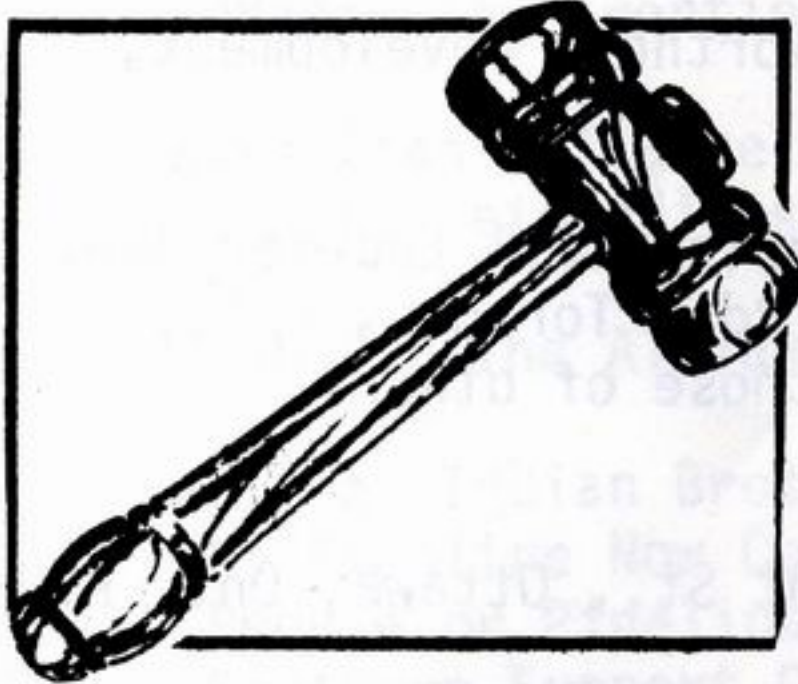
A Fact Sheet, dated November 16, 1978 records the re-structuring in 1976 of the Ontario Native Council on Justice to ensure Native control. One of its objectives is to provide consultation on a formal basis between organizations representing Native people throughout Ontario and the Ministries and Agents who form and control the Justice System. Furthermore, a Progress Report to Ministry Liaison Persons, published November 22, 1978, records achievements to date in the area of funding staff, Thunder Bay District Native Legal Counselling Services and Community Work Order Pilot Projects and Research. Current activities to provide leadership in improving justice services for all Native people in Ontario--status, non-status and Métis--are also described.

CX Native Courtworkers and Counselling Association of British Columbia.
882 319 - 193 E. Hastings St., Vancouver, B.C. V6A 1N7. Write for details.

The Native Courtworkers and Counselling Association of British Columbia was formed in 1973 in response to the fact that whereas Indians represented 5 per cent of the general population, they represented a disproportionate percentage of the people admitted to Correctional Centres, 14.2 per cent in 1974. This inmate percentage dropped to 13 per cent by 1976.

At a policy meeting in June, 1978, the Association adopted the following statement of objectives:

To give native people in the Province of British Columbia more knowledge of their rights and responsibilities in the justice system, and to increase understanding and acceptance of the circumstances and culture of native people, in order to reduce the amount of conflict between native people and the justice system.



The Association is primarily involved in the provision of courtworker services to native people. However, it is also active in the following areas: (1) Prison Liaison Work, providing services within Correctional Centres; (2) Research, especially of the problems native people have relating to white society and its justice system; (3) Training, a priority of the Association in its desire for effective service delivery, with a major focus on developing detailed manuals for staff in such areas as civil liberties, hunting and fishing rights, family law, diversion; (4) Children's Rights,

including apprehension and family education; (5) Community Legal Education, using pamphlets and audio-visual (slide) presentations; (6) Native Involvement in the Justice System, employing community diversion projects and developing Native Justice Councils; (7) Sensitization Workshops, for R.C.M.P. and Federal Penitentiary Services; (8) Alcohol Treatment. The Association also has a small publication list.

CX
883 Native Pastoral Ministry and Native Consultant Ministry. Fr. John Jeffries, 3316 W. 14th Ave., Vancouver, B.C. V6R 2V8, and Mr. James White, 150 Robson, Vancouver, B.C. V6B 2A7. Write for details.

Two ecumenical Native ministries are functioning in Vancouver. These ministries arose from simultaneous responses within the Anglican Church to their Hendry Report and within the United Church to reviewing their involvement with Native issues. The Native people had also begun to call for a more effective urban Church.

(1) Native Pastoral Ministry--initiated by the Anglican and United Churches--is facilitated by Fr. John Jeffries, an Ontario Cree. Besides its unique ecumenical base, this ministry is being geared to rekindle community life and confidence among Native people spread throughout Vancouver. This is being done in a variety of ways, e.g. at house services, meals, weddings, funerals, births. Fr. Jeffries' focus is on building community from a spiritual base. Goals are: to begin to indigenize Christian theology; develop pastoral care; develop a worshipping community; develop a bridge between the Native urban ministry and other ministries.

(2) Native Consultant Ministry--initiated by the Anglican, United and Roman Catholic Churches--is facilitated by Mr. James White, a Kwakiutl Indian. This ministry is performed through direct contact with specific Native organizations e.g. the Native Indian Brotherhood, the United Native Nations and the Union of British Columbia Indian Chiefs around such issues as fishing, land and aboriginal claims, Indian Act revision, as well as involvement with Church policy and education bodies, e.g. Native Affairs Sub-Committee of the Program Committee of the Anglican Church of Canada. Goals are: liaison with various Native organizations; to be a resource person to the Churches where Native issues are concerned; to develop a bridge between Native urban ministry and other ministries.

SOME PAST CONTRIBUTORS ON NATIVE RIGHTS (1976-1978)

1. Alberta Committee: Indian Rights for Indian Women, 10831 130 St., Edmonton, Alberta. "The Arbitrary Enfranchisement of Indian Women" (259).
2. Anglican Church of Canada, 600 Jarvis St., Toronto, Ont. M4Y 2J6.
 - "Resource Kit on Northern Development" (15)
 - "A Transforming Influence: Native Peoples and Northern Development, Social Justice and the Church". (722).
3. Canadian Association in Support of the Native Peoples, 251 Laurier Ave., W. Suite 904, Ottawa, Ont. K1P 5J6 (Also 16 Spadina Rd., Toronto, Ont.)
 - produce their own publications and distribute those of others.
 - sponsored "Ontario North Today" Group. (445).
4. Canadian Conference of Catholic Bishops, 90 Parent St., Ottawa, Ont. K1N 7B1.
 - "Northern Development: At What Cost?" (78).
 - "A Primer on Social Justice" (788).
5. Canadian Friends Service Committee, 60 Lowther Ave., Toronto, Ont. M5R 2C7.
 - "Mercury Poisoning" (16)
 - "Native Sons" (709).
 - "The Frog and the Pond" (720).
6. Council for Yukon Indians, 22 Nisutlin Dr., Whitehorse, Yukon.
 - "Cooperative Planning Towards a Settlement of Yukon Indian Claims" (502).
 - "A Statement of Goals Respecting Yukon Indian Land Claims" (503).
 - "Eligibility Document" (504).
 - "Settlement Model" (505).
 - "Yukon Indian News" (506).
 - Short History and Philosophy (569).
 - Land Claims Principle (569).
 - Submission to Alaska Hwy. Pipeline Commission (569).
7. DENE, Box 2338, Yellowknife, N.W.T.
 - Dene: Land and Unity, A Statement of Rights (310).
 - Southern Support Group Newsletter (355).
 - Native Press (newsletter) (356).
8. Development Education Centre, 121 Avenue Rd., Toronto, Ont. M5R 2G3.
 - Underdevelopment in Canada, Vol. II (44).
 - Through Arawak Eyes (recording) (83).
 - "Hands Across Polluted Waters (16mm film) (215).
 - "James Bay: Development for Whom" (slide/tape) (240).
 - "The MacKenzie Valley: Native Land Claims and Corporate Growth" (241).
9. Grand Council Treaty No. 9, 261 Third Ave., Timmins, Ont.
 - The People and the Land are One (213).
 - A Declaration of Nishnawbe-Aski (The People and the Land) (441).
10. International Indian Treaty Council, 777 United Nations Plaza, New York, N.Y., 10017.
 - The Formation of the World Council of Indigenous Peoples (442).
 - Official Report on the International NGO Conference on Discrimination Against Indigenous Populations (717).

11. Inuit Land Claims Commission, Box 159, Frobisher Bay, N.W.T.
- Inuit Nunungat: The Peoples' Land (570).
12. Inuit Tapirisat of Canada, 176 Gouchester St., 3rd Fl., Ottawa, Ont. K2P 2G3.
- Land Use and Occupancy (311).
13. Latin American Working Group, Box 2207, Stn. P., Toronto, Ont.
- "Vanishing Frontiers: Native Peoples in Canada and Latin America" (606).
14. Laurentian Alliance of Métis and Non-Status Indians/L'Alliance Laurentienne des Métis et Indiens Sans-Statut, 1410 Stanley St., Suite 618, Montréal, P.Q. H3A 1R3.
- publish The Alliance/L'Alliance (newsletter) (557, 558).
15. National Indian Brotherhood, 102 Bank St., Ottawa, Ont. K1P 5N4.
- No Pipeline Now Coalition (343).
- People or Pipelines (344).
- Southern Support Group Newsletter (355).
- Resources: On the Dene and the MacKenzie Valley Pipeline (389).
- Agreement in Principle Between the Dene and Her Majesty the Queen (440).
- Presentation by Noel V. Starblanket (718).
16. Ontario Public Interest Research Group, Physics 226, Univ. of Waterloo, Waterloo, Ont.
- "Quicksilver and Slow Death" (242).
- "Reed International: Profile of a Transnational Corporation" (377).
17. Oxfam-Canada, 175 Carlton St., Toronto, Ont. M5R 2K3.
- "Is the James Bay Model Good enough for the N.W.T.?" (214).
18. Prairie Christian Training Centre, Fort Qu'Appelle, Sask.
- "The Grim Reaping: Patterns of Racism in the Prairie Region" (808).
19. Project North, 154 Glenrose Ave., Toronto, Ont. M4T 1K8. (312).
- "A Call for a Moratorium" (152)
- "No Last Frontier" (443).
- "Who is Polar Gas?" (672).
20. Rene Fumoleau, Box 488, Yellowknife, N.W.T. X0E 1H0.
- "I was Born Here" (16mm Film) (133,353).
- "Great Spirit and Dene Nation" (555).

ADDITIONAL NATIVE ORGANIZATIONS CONTACTED

Yukon Indian Women's Assoc.
107 Alsek Rd., Whitehorse, Yukon
Y1A 3K7

British Columbia Native Women's Society
315 Yellowhead Hwy., Box 27
Kamloops, B.C. V2H 1H1

Métis Association of British Columbia
Box 447, Pouce Coupe, B.C. V0C 2C0

Métis Association of Alberta
12705 - 127 Ave., Edmonton, Alta.

Native Outreach, 11125 - 107 Avenue
Edmonton, Alta.

Nechi Institute
Winterburn, Alta.

The Métis Assoc. of Alberta
12750 - 127 St.
Edmonton, Alta. T5L 1A5

Manitoba Indian Rights for Indian Women
418 -B Hillery Cresc.
Winnipeg, Man. R3B 2B3

Dakota-Ojibway Tribal Council
4-110 Tenth St., Brandon, Man.
R3B 1B8

Métis Women's Assoc. of Manitoba
501 - 504 Main St.
Winnipeg, Man. R3B 1B8

Indian and Métis Friendship Centre
465 Alexander Ave.
Winnipeg, Man. R3A 0N7

Ont. Indian Rights for Indian Women
100 Bain Ave., No. 2, Maples
Toronto, Ont. M4K 1E8

Nelson Small Legs Jr. Foundation
9-A Charles St. W.
Toronto, Ont.

Ojibway Cultural Foundation
West Bay, Manitoulin Is., Ont.

Ontario Native Women's Assoc.
278 Bay St.
Thunder Bay, Ont. P7B 1R8

The Native Perspective
200 Cooper St., Suite 2
Ottawa, Ont. K2P 0G1

British Columbia Indian Rights for
Indian Women, 1733 Highland Dr. N.
Kelowna, B.C. V1Y 4K9

The Indian Voice, 201-423 W. Broadway,
Vancouver, B.C. V5Y 1R4

Alberta Voice of Native Women's Society
9902 MacDonald Ave., Fort McMurray
Alberta T9H 1B6

Indian Assoc. of Alberta
5807-105 Ave
Edmonton, Alta.

Native Communication Assoc. of Alberta
11427 Jasper Ave, Edmonton, Alta.

Kainai News/Indian News Media
Box 58, Standoff, Alta. T0L 1A5

Saskatchewan Native Women's Assoc.
2325 York Ave.
Saskatoon, Sask. S7J 1J3

Native Women's Association
74 Lafayette Bay, Winnipeg, Man. R3T 3J8

Winnipeg Indian Council
119 Sutherland Ave.
Winnipeg, Man. R2W 3C9

Manitoba Métis Federation
301 - 374 Donald St.
Winnipeg, Man. R3B 2J2

Union Nationale de Métisse, c/o Ms. I. Pilon
113 Sterling Ave., St. Vital, Man. R3H 0J2

Indian, Métis and Eskimo Students Assoc.
412 University Centre, U. of Man.
Winnipeg, Man. R3T 2N2

Ontario Native Womens' Assoc.,
436 Dundas St. E., Toronto, Ont.

Union of Ontario Indians
27 Queen St. E.
Toronto, Ont. M3C 3S9

Ontario Council of Indian Chiefs
52 College St.
Toronto, Ont. M5C 1K2

International Secretariat
World Council of Indigenous Peoples
102 Bank St., Ottawa, Ont. K1P 5N4

Ontario Métis and Non-Status Indian
Association
5385 Yonge St., Ste. 30
Willowdale, Ont.

Quebec Indian Rights for Indian Women
Box 614, Caughnawaga, P.Q.

Naskagi-Monagnais Association
Northwest River, Labrador, Nfld.

Native Council of Nova Scotia
Box 1320, Truro, N.S.

New Brunswick Indian Rights for Indian
Women
127 Oak Ave., Fredericton, N. B.

Quebec Native Women's Association
N.6, 806, Fort St. Louis
Boucherville, P.Q. J4B 1T4

P.E.I. Association of Métis and Non-Status
Indians, Box 2170
Charlottetown, P.E.I.

Nova Scotia Native Women's Association
14 Topshee Dr., Sydney, N.S. B1S 2K9

New Brunswick Native Women's Assoc.
R.R. 9, Fredericton, N. B.

Awkasasne Notes, Mohawk Nation
via Roosevelttown, N.Y. 13683, U.S.A.

HUMAN RIGHTS \ LES DROITS HUMAINS

CX 884 International Year of the Child Newsletter. United Church of Canada -
Division of Mission in Canada, 85 St. Clair Ave. E., Toronto, Ont. M4T 1M8.
8 pages, Sept./Dec. 1978. Free

This newsletter is intended to network information, concerns, and actions related to International Year of the Child (IYC). It will be published throughout 1979 approximately every two months.

The September issue includes a copy of the United Nations Declaration of the Rights of the Child, background on IYC, why the Church should be involved, and resources relevant to issues concerning children. This issue highlights a report taken from the IYC Report, a publication of the United Nations. The report, entitled "Children Are The Major Victims of War", states: "More than one-fifth of the 83 developing countries which imported arms in 1975 were among those with an average income of under \$200. It was these same poorest nations which also had the highest rates of illiteracy and infant mortality."

"The International Union for Child Welfare, at its statutory meeting in October, 1977 passed a resolution stating that 'in the IYC 1979, efforts must be made to persuade all countries to agree to take such steps as necessary to allocate increased funds, particularly those funds now being spent on armaments, to the welfare and

development of children of their own country or to areas of the world where children have the greatest need."

CX
885 Some Reflections on the Evolution of Canada's Political Economy and its Implications for Families and Communities/Reflexions sur l'Evolution de l'Economie Politique du Canada: Consequences pour les Familles et les Collectivités. The Vanier Institute of the Family/L'Institute Vanier de la Famille, 125 rue Slater St., Ottawa, Ont. K1P 5H3. (613) 232-7115. 2 pages, 1979. \$1.50. Available in French.

This position statement by the Vanier Institute is originally published in the January 1979 issue of their newsletter Transition. It advocates a "Familial Society": they believe that "household and community sectors are part of the whole economy - and they are the foundation upon which the formal economic superstructure rests". The Institute rejects the notion that the family alone can spearhead social change as simplistic but also rejects the notion that large-scale social change can occur without taking into account the role of the people, their families and their communities. They echo a widespread dissatisfaction with the over-developed, unresponsive institutions (Government, Business, Labour, Media) as major contributors to a variety of social ills. They believe the dissatisfaction represents a questioning of the assumption that increased production contributes to the betterment of Canadians as a people. The statement insists that our political economy is undergoing a fundamental shift and people are beginning to wonder if their real interests are being voiced and articulated in the official centres of power. For the Institute this is an example of a "participatory impulse" leading to increased "voluntarism" and "citizen action". They point out that, official statements to the contrary, the present debate over constitutional proposals has not focussed on "the preeminence of citizens over institutions".

CX
886 National Anti-Poverty Organization, 300, 196 Bronson Ave., Ottawa, Ont. K1R 6H3 (613) 238-6311. 75 pages, Aug. 1977 and July 1978. Write for details.

1) Man vs. The System? Vol. 2, Out of Work? and Revisions and Amendments: August, 1977. The National Anti-Poverty Organization (NAP0) have produced these two documents in order that people needing to cope with the Unemployment Insurance Commission and Manpower will become better informed and better able to fight for their rights.

The document "Man vs. The System?" gives thorough attention to Unemployment Insurance benefits, special cases, eligibility and defines special terms. It also speaks to problem areas, the appeal system, penalties, etc., and gives a summary of important points to remember. The second section overviews Manpower programs, Manpower centres and training programs. The document concludes by encouraging advocacy in the community and suggested reading for those interested in further information. The "Revisions and Amendments" document updates the original document to August 1977.

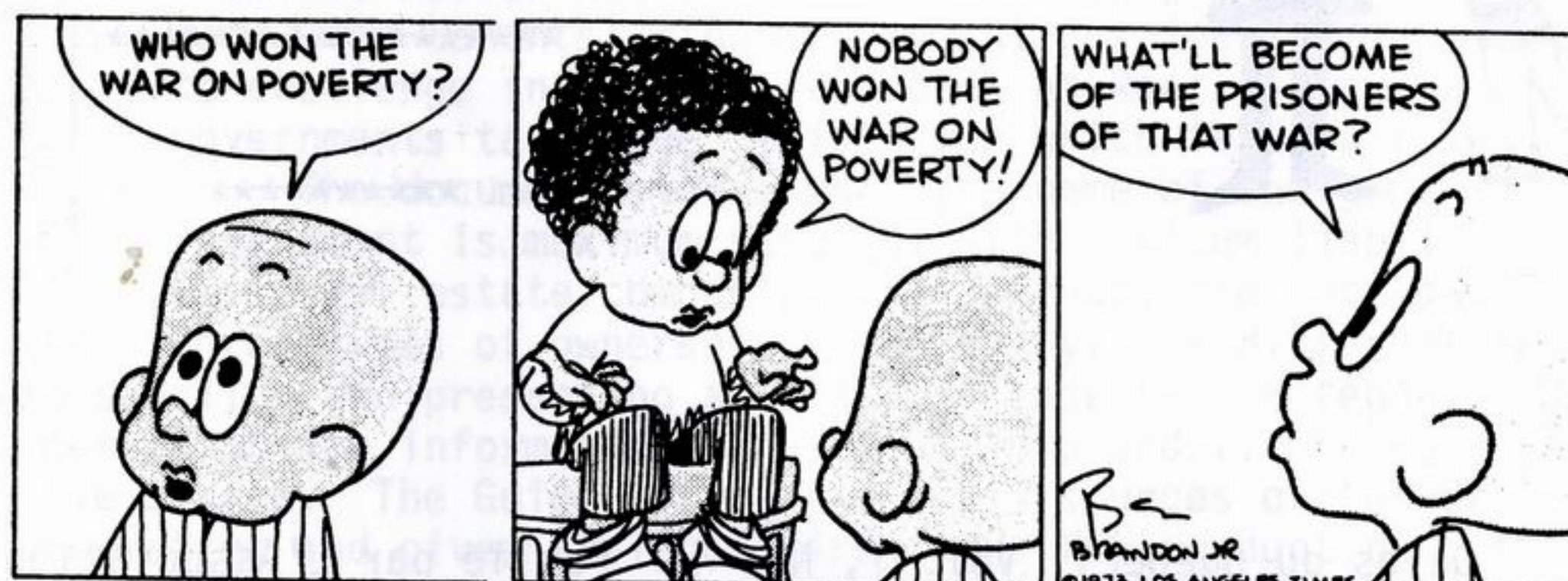
2) The Future for Canada's Poor: Participation or Total Dependence?: July 14, 1978. This paper documents the struggle and history of the formation of NAP0, which came into existence as a result of a conference sponsored by the National Council of Welfare in 1970. The people attending that conference represented

Canada's organized poor and they unanimously passed a resolution to form a national organization to become a voice for Canada's poor.

It has been an uphill struggle since then. Lack of funding and resources made it next to impossible to form a national organization to act on behalf of the poor as well as educate and mobilize the poor. This document addresses poverty, the real needs of the poor and the governments response or lack of it, to this concern. NAPO believe their history and experience provide excellent examples of Canada's failure to accept the organizations of the poor and the existence of poverty itself.

In spite of lack of funds etc., NAPO has survived and is now fighting for government programs which "emphasize prevention and cure rather than symptomatic treatment exclusively." "NAPO believes top priority should be given to the development of programs which will allow people to develop themselves, build on their strengths, minimize their weaknesses and ultimately, take charge of their own lives."

3) Poverty In the '80's - A Brief for Presentation to the Cabinet: March, 1978. In this brief, NAPO address what they perceive to be major areas of concern in today's economic climate from the perspective of the poor. They examine income distribution, job creating and investment and include a framework for future action which they believe will improve both the outlook of the poor and the country.



CX
887 Women's Research Centre, 201 - 517 E. Broadway, Vancouver, B.C. V5T 1X4.

The intention of the Women's Research Centre is to work closely with women who do not normally have access to research facilities or who lack the skills to do such work themselves. Working along with other women, the staff (1) collects information and prepares materials, reports, etc., that are relevant to women's needs, e.g. wife battering, sexual harrassment on the job, immigrant women, women and economic development; (2) works with women to develop their own skills in collecting and assessing information, preparing and presenting work and knowing how to make use of work done by others; (3) aims to make the information and knowledge generated generally available to women in the community.

The Centre has been funded since January, 1977, through the Women's Programme, Secretary of State. It has a publication list of 18 titles, all at very inexpensive prices.

CX 888 Taking What's Ours - everywoman's guide to welfare and student aid.
Housewives' Initiative and Women's Action Group, 112 Spruce St., Toronto,
Ont. 921-9091. 32 pages, 1978. Write for details.

This booklet is intended to be a guide for sorting out the most common problems encountered by women when trying to obtain welfare, mother's allowance or when returning to school.



"It was written to help women get through the welfare maze, and to spread the word about how some of us have been organizing. All of us who worked on it, wrote it for the mothers on government assistance fighting for more money and against the worst intrusions of the welfare bureaucracy. We also wrote it for the mothers fighting the tangle of rules and regulations that stop us getting off welfare. And it's for those returning to school to upgrade skills, who have to juggle grants, loans, course loads and unhappy kids at home."

The booklet is available from a variety of sources. Call the number above for more information.

CX 889 Gaies du Québec. Vol. 1, No. 4. Publié par L'Association pour les droits des gai(e)s du Québec, C.P. 36, Succursale C, Montréal, P.Q. 12 pages, décembre-janvier 1979. Ecrivez pour l'information.

L'article principal de ce numéro est le "manifeste et programme de l'A.D.G.Q.", qui a été adopté le 30 septembre 1978. Il s'adresse aux "homosexuels, ceux qui cherchent à s'arracher de leur oppression et ceux qui hésitent encore à lutter pour la reconnaissance de l'homosexualité comme faisant partie du corps social; à tous ceux qui combattent la discrimination et la répression sexuelles; à tous ceux que la question homosexuelle n'a pas directement touchées, mais qui cherchent à s'informer honnêtement et comprendre." Il cherche surtout à situer l'oppression de l'homosexualité dans notre société, sans approfondir les causes ou l'historique. Egalement, ce texte a été écrit par des hommes qui ne tentent pas de s'adresser aux lesbiennes, dont l'oppression est différente en nature et en vécu.

Le but final de ce mouvement est "la disparition de la discrimination légale de l'homosexualité et l'assimilation complète des personnes ayant des pratiques homosexuelles, à l'intérieur des autres groupes sociaux". Cependant, à court terme, ils reconnaissent qu'ils ont besoin de parler des problèmes du "ghetto gai", qui existe maintenant.

Ce texte souligne aussi l'importance pour le mouvement gai d'être solidaire avec d'autres mouvements de libération (tels-ceux des femmes, des travailleurs, des québécois, des étudiants, et de la jeunesse).

Quelques exemples des revendications de l'A.D.G.Q. sont: l'inclusion des

termes "orientation sexuelle" dans la Déclaration canadienne des droits et dans d'autres lois fédérales et provinciales qui portent sur les conditions d'embauche, de mutation, et de licenciement à l'intérieur de ces sociétés et organismes; que l'homosexualité ne soit pas considérée comme critère dans l'adoption d'enfants, ni dans le cas de divorce; qu'une réforme des lois fédérales et provinciales tienne compte de l'existence du couple homosexuel, lui garantissant, d'une part, la reconnaissance juridique et, d'autre part, l'égalité dans les bénéfices économiques d'état civil matrimonial; que les descentes policières dans les endroits de loisir gais arrêtent; et que les services médicaux et sociaux spécifiquement aptes à répondre aux problèmes et aux besoins des gais soient instaurés.

CX Tenant Research Guide. Lesley Stevens, Downtown Action, 165 Spadina
890 Ave., Toronto, Ont. 862-1548. 27 pages, Dec. 1978. Write for details.

The author intends the above publication to be an aid in laying open to view the operations of the owners of rental housing which accommodate 50 per cent of Toronto's citizens. She points out that tenants' rights have recently been laid



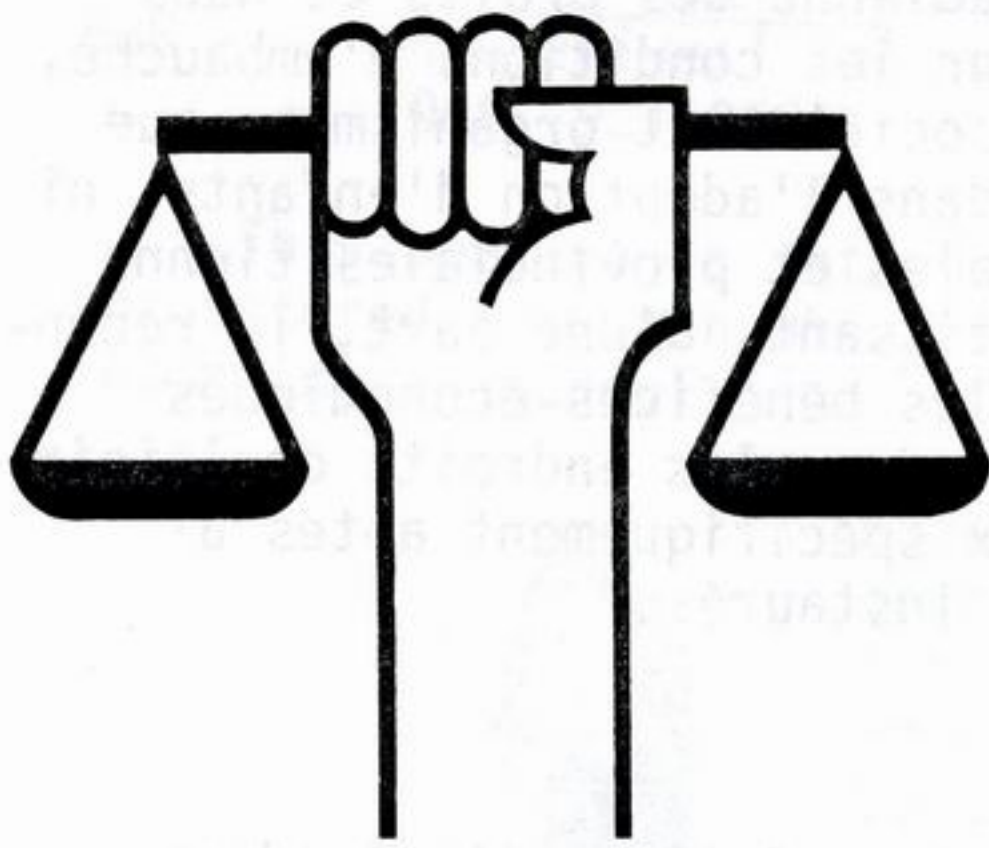
out in the Landlord and Tenant Act of 1974 and the Residential Premises Review Act of 1975. She notes, furthermore, that, to date, the tenants' rights movement has focussed on organizing to challenge individual landlords at Rent Review, and to lobby governments to change legislation which is unfair to tenants.

The document states that the name of the game in real estate investment is maximum security with minimum liability. Whereas most real estate companies are private, the most powerful are public companies. Three types of ownership, each carrying a different legal and financial responsibility and presenting a different face to the tenant, are described. In order to obtain information about ownership and financing, the prime tool is the title search. The Guide offers five main sources of corporate and real estate information and gives explicit directions for conducting a title search. A Glossary of Real Estate Terms helps to clarify the process outlined in the Tenant Guide.

LABOUR\TRAVAIL

CX Fair Deal For Public Employees. Canadian Labour Congress, 2841 Riverside
891 Dr., Ottawa, Ont. K1V 8X7. 15 pages, Fall, 1978. Write for details.

The Canadian Labour Congress has published this booklet in conjunction with nine major unions including the Transit Workers, Railway Workers, Postal Workers and Letter Carriers, C.U.P.E. and the Public Service Alliance. It presents the dangers inherent for the labour movement in the federal government proposal to introduce the average comparability of total compensation (ACTC) formula into its negotiation with all public employees. Such a formula would limit wage gains by



public employees to the average wages of workers in the private sector. Many in the labour movement, according to the booklet, fear that the ultimate purpose of the policy would be to extend the limits imposed on public sector employees to workers in the private market. Ultimately the formula would apply to all workers and would severely restrict workers in their struggle to keep abreast of inflation as prices rise. The CLC points out that, in fact, compensation of public employees falls short of that of the private sector in similar job categories.

The CLC fears that public employees may be used as scapegoats for problems in the economy and to reduce government spending, even though statistics show that since 1972 real wages have actually fallen. Unions are seeing this move by the government as a direct political threat, one that cannot be met simply at the bargaining table. They ask that collective bargaining for wages be freed to return to the bargaining table and taken out of the political forum.

CX 892 Canadian Union News Vol. 7, #1. Confederation of Canadian Unions. 1331½A St. Clair Ave. W., Toronto, Ont. (416) 651-5627. 8 pages, November, 1978. Write for details.

This issue of the quarterly news tabloid examines the Postal Strike, a strike by 7,000 members of the York University Staff Association and the seventh conference of the B.C. Council of the Confederation of Canadian Unions. It also reports on a move by U.S. Steelworkers to support a U.S. quota on copper imports. Such a proposal would threaten Canadian jobs. The United Steel Workers of America is the largest American Union in Canada and the article notes an area where there seems to be a rising conflict of interest between forces within the Canadian section of the union. It points out that a similar conflict had arisen earlier with regard to zinc imports although, after hearings, the Tariffs Commission rejected the quota.

The Confederation of Canadian Unions is committed to building a Canadian labour movement independent of U.S. union interference.

CX 893 Alberta Federation of Labour (AFL). c/o Winston Gereluk, 306-142 St., Edmonton, Alta. 1978. Write for details.

1. A Perspective on Labour's Role in Inflation with a Focus on the Food Industry: August 1978. The A.F.L. attempts to assess the role of labour in the rise of inflation. The brief asks seven questions, and through a look at statistics shows that labour is not totally at fault for high inflation.

To one of the questions "Aren't strikes and lock-outs crippling our economy?" the A.F.L. replies that there has been no major strike in the food industry since 1973 and yet prices continue to rise. To another question "In which sector has inflation been the greatest - in labour intensive or in capital-intensive industries?" the answer returns in the capital intensive ones.

The reply to "How much have labour costs contributed to increases in food prices?" is that in the food industry labour costs are substantially less than

the cost of packaging."

2. Annual Cabinet Submission: November 1978. This is an "annual presentation to the Executive Council of the Government of Alberta". The major concern is the government's general policy and how this has affected labour relations in Alberta. The A.F.L. conclude that the government has not been concerned with promoting peaceful labour relations as evidenced in their permitting Canada Packers' lock-out of employees to last as long as Canada Packers wanted it to; and they propose that the government should make legislative steps to prevent strike-breaking at the instigation of the employers.

3. Balanced Growth Or? - Economic Indicators - Notes for the Conference on the Alberta Challenge: October 1978. These notes by Winston Gereluk are a plea for a "balanced growth" economy, which is growth in which all aspects of social life develop together in planned, harmonious or orderly manners.

Such growth is not now occurring in Alberta for a number of reasons. A few of those reasons given are over-dependence on raw energy resources; massive unemployment; inequitable distribution of wealth; the fact that wages, prices and profits are not keeping pace with each other; and extreme fluctuations in supply and demand.

Noting that the main imbalances are economic, a number of proposals are made for moving towards a balanced-growth economy. First, an investment program launched to provide a path towards more economic diversity; second, economic trade-offs which should be made with eastern Canada; and finally, "any economic planning should be a grassroots, participatory process".

CX Union Woman. Organized Working Women (Toronto Area), 15 Gervais Dr.,
894 Suite 301, Don Mills, Ont. M3C 1YB. 4 pages, Jan. 1979. \$10. membership.



Organized Working Women (OWW) provides resources and information for women in the labour movement. The organization is active in educational conferences, government lobbying and supporting different struggles of working women. They also have films and speakers for educational purposes.

Union Woman published by the OWW looks at various issues affecting women in the labour force. One article examines the inadequacies of labour legislation with regards to maternity leave. It states that women should accumulate seniority during the time taken off to bear children. They are in fact now been penalized by losing seniority. The Employment Standards Act is vague around the whole maternity leave issue--- "the employer must reinstate (a woman) to the same job at the same wages with seniority and benefits accrued as at the date of leaving. If her original job is not available she will be assured of reinstatement to a comparable job". Much is left for the employer to interpret, especially the word "available".

Some unions have gained better protection and seniority rights for women who take maternity leave. All unions are encouraged to fight for changes in their contracts in order that women will not lose their seniority while bearing children, as well as press for changes in the present inadequate legislation.

Other articles look at issues particularly concerning women in the workplace, such as daycare, exploitive wages, health hazards, etc.

CX STRIKE Support News. Citizens' Strike Support Committee, c/o Simon Rosenblum
895 415 Elm St. West, No. 8, Sudbury, Ontario, P3C 1W3. 4 pages, Jan. 1979. Free.

The Citizens' Strike Support Committee is a group of friends of the labour movement working to organize support in Sudbury for members of Local 6500 United Steel Workers of America who are on strike. The strike against Inco by 11,700 members of Local 6500 is in its sixth month.

This issue of Strike Support News examines one of the apparent stumbling blocks in negotiations -- grievance procedures. The company has proposed to change the grievance procedure. Presently the procedure involves three stages, the third being held in the company's offices. Inco wants to hold all three stages at the plant involved; according to this process the local union officer would not be allowed to come. Dave Patterson, president of Local 6500 feels the company's proposals will only make things worse. Grievances are an essential part of union activities, "they are the only avenue we have to seek and obtain justice for our members on the job. It's one of the main reasons workers need and want unions." Local 6500 is willing to move on other issues in the strike, they just want the grievance issue taken off the table.

Other articles include a programme of activities planned by Wives Supporting the Strike, announcements and ideas for economizing while not receiving a normal income.

RESOURCES\RESSOURCES

CX Energy Planning in a Conserver Society: Parts I & II, Brief to the Royal
896 Commission on Electric Power Planning. Energy Probe, 43 Queen's Park Cres.,
Toronto, Ontario. 1979. Write for details.

This brief presents for the first time a consistent alternative energy scenario for Ontario to the year 2025. The authors examine the present energy uses and supply of energy, and calculate the feasibility of arriving at a renewable energy base in fifty years. They examine each sector of society for the potential impact of conservation and the substitution of renewable energy technologies for fossil fuels. They calculate that at reasonable rates of penetration of conservation and alternative technologies, Ontario could derive 70 per cent of its energy requirements from renewable sources by 2025.

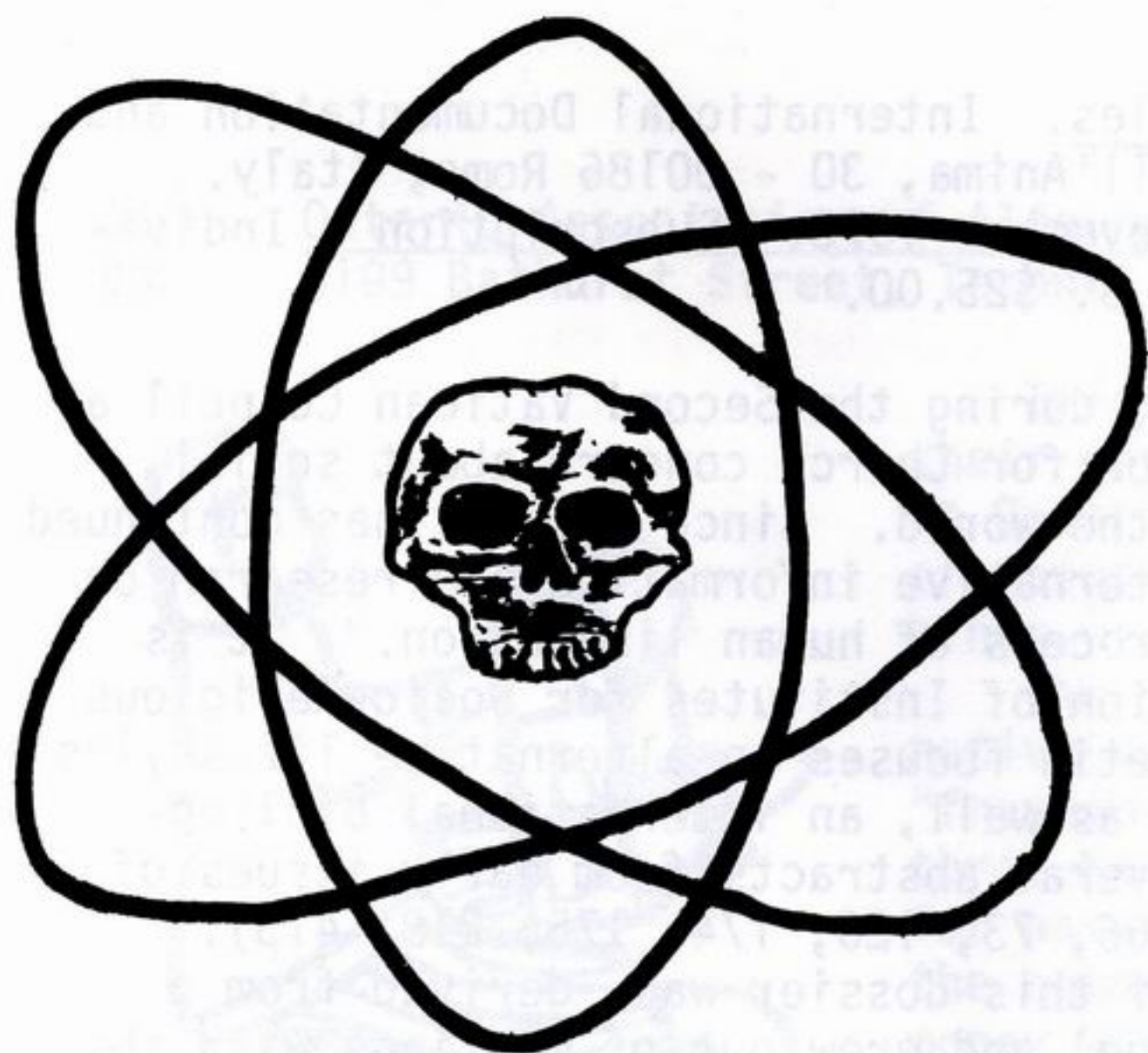
Part II of the brief outlines implementation strategies which would be needed to arrive at this goal. The strategies are carefully set in the context of Ontario legislation and practices, and the potential impact of specific programmes estimated. The programmes rely on market incentives, regulations, and supply policy.

The method of choosing a goal in the future and planning with a view to meeting that goal, flies in the face of traditional forecasting methods, and provides a framework for assessing the true potential of a concerted effort at reducing energy growth

and implementing renewable energy.



CX Nuclear Newsletter, Vol. 2, No. 15. Saskatoon Environmental Society,
897 P.O. Box 1372, Saskatoon, Saskatchewan S7K 3N9. Telephone (306) 665-6655.
3 Pages, November 15, 1978. Write for details.



Nuclear Newsletter addresses itself to people concerned about nuclear development in Saskatchewan. This issue draws attention to the renewed concern of Saskatchewan Churches over the uranium mining near Cluff Lake and the moral aspects of energy issues. It quotes from the Inter-Church Energy Committee (ICEC) newsletter which points up the province's link with the world issues of nuclear power, and decries the secrecy of the nuclear industry about exploration and end-uses of uranium.

The same issue cites unexpected problems regarding pressure tubes which will put each of seven Ontario Hydro nuclear reactors out of service for about a year, and which will cost consumers at least \$500 million in 1978 dollars. The causes of these problems as put forth by the experts are listed as the complexity of nuclear technology, the inherent safety problems and scientists' lack of knowledge and experience about how nuclear technology will work in practice.

CX Anti-Nuke Songs. Available from Jan Stoody, Regina Group for a Non-Nuclear
898 Society, 2138 McIntyre St., Regina Sask. 1978. Write for details.

A collection of anti-uranium and anti-nuclear songs.

CX Save Tomorrow - stop and think. S.T.O.P. - Save Tomorrow - Oppose Pollution,
899 Box 1633, Edmonton, Alberta, T5J 2N9. Write for details.

This brochure offers a brief historical sketch of the anti-pollution organization, Save Tomorrow - Oppose Pollution (S.T.O.P.), its concerns, and past, present and future activities. "S.T.O.P. is committed to social and economic change designed to reach a balanced interaction with planet earth."

The group's approach includes studying the ecology, economic factors, resource limits, political reality, social and individual values and acting on their concerns through research, public information projects and action projects.

The members of S.T.O.P. produce a newsletter which is available with a yearly membership fee determined according to interest and financial resources. The September issue announced S.T.O.P.'s support of The People's Food Commission and includes an in-depth description of the Commission. The newsletter also highlights various activities of other groups across the country and presents S.T.O.P.'s viewpoint of the Energy Resources Conservation Board activities in Alberta.



LIFESTYLE \ STYLE DE VIE

CX 900 International IDOC Bulletin: Lifestyles. International Documentation and Communication Centre, via S. Maria dell'Anima, 30 - 00186 Rome, Italy. Telephone 65 - 68 - 332. 43 Pages, November 1978. Subscription - Individuals: U.S. \$15.00, Institutions: U.S. \$25.00.

IDOC was established, originally in Rome, during the Second Vatican Council as a documentation service supporting recognition for Church concern about social, economic and political movements throughout the world. Since then it has continued as an independent agency "specializing in alternative information and research on contemporary christian experience within a process of human liberation." It is affiliated with FERES (International Federation of Institutes for Socio-Religious Research). This issue of their monthly Bulletin focuses on alternative lifestyles in the U.S.A., Italy and Brazil. It offers, as well, an international bibliography of materials containing reprints of several abstracts from early issues of C.I.S.S. dealing with lifestyle (3, 21, 41, 66, 73, 126, 174, 175, 219, 413).

The logic which guided the preparation of this dossier was derived from a theme (Personal Liberation and Systemic Change) and grew out of meetings with the Commission on the Churches' Participation in Development of the World Council of Churches. Several starting points for selection of content were taken into account: the experience of those who, having lived a concrete alternative, discovered the political dimension of any social change effort; the experience of those who, having lived a political commitment, have come to discover that commitment to change does not automatically imply a personal enrichment or correction of attitudes; the daily experience of the poor and oppressed for whom an alternative lifestyle can only come from the search for alternatives in the organization of society. The three main articles of the bulletin reflect these three paths.

CX 901 Edmonton Community - First Draft. Scarboro House, 10639 95th St., Edmonton, Alberta. 5 Pages, Fall, 1978. Write for details.

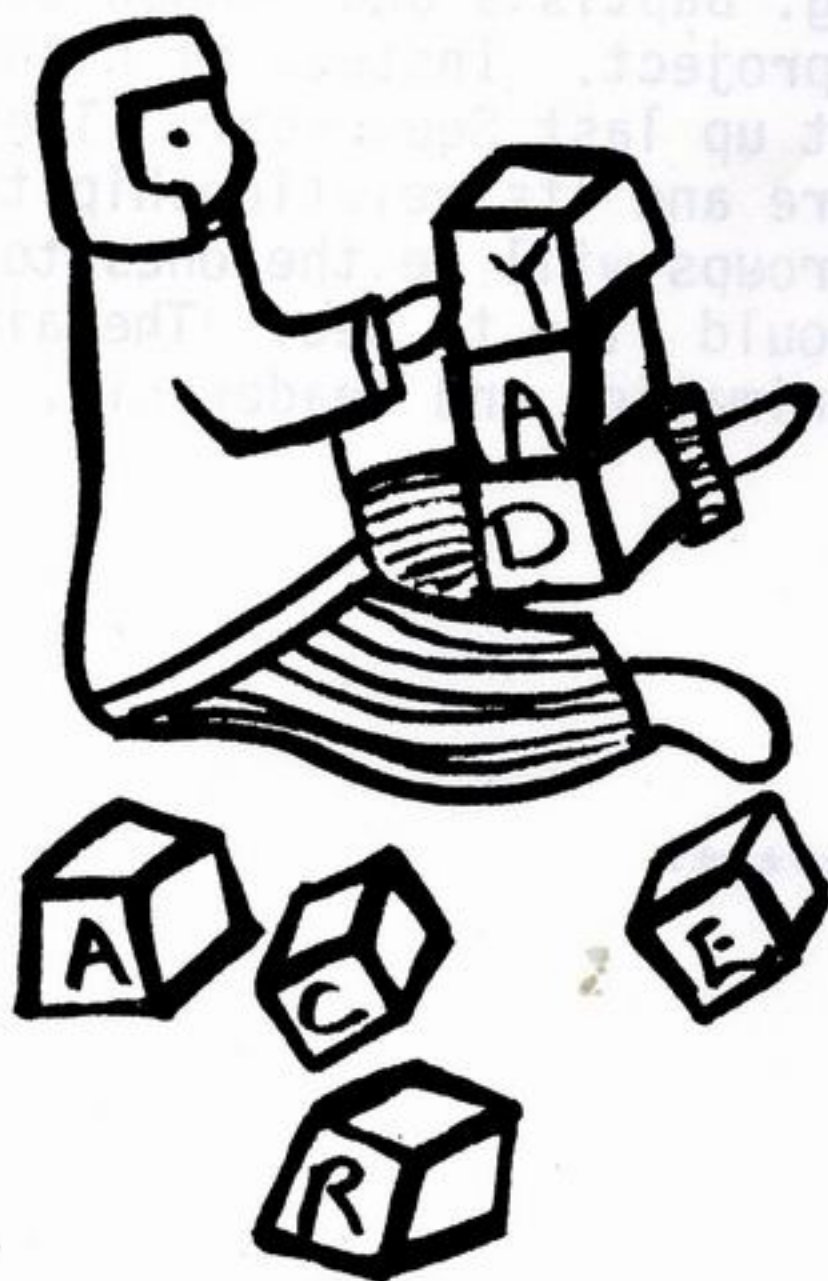


This is a brief statement of the "position" of a community of 9-13 people, including two married couples and a priest, which emerged out of the animation of a Scarboro priest about two or three years ago. It speaks of the reasons members chose to live in community and of the characteristics of this Christian community. Appended to the statement are two other brief statements of their suggestions for their relationship with the Scarboro Foreign Mission Society and for lay missionary programmes.

The motivation for the community's existence combines a recognition of the lifestyle as personally fulfilling for members with a grasp of its freeing, challenging role in confronting society's own alienation.

EDUCATION \ PEDAGOGIE

CX 902 Ontario Association of Alternative and Independent Schools (OAAIS).
3199 Bathurst Street, Toronto, Ontario M6A 2B2. Write for details.



Three people met in the summer of 1974 to discuss their concern over alternative and independent schools in Ontario. They formed a group and drafted principles of association "that would be recognized by the many kinds of independent schools spread across Ontario".

The group known as Ontario Association of Alternative and Independent Schools (OAAIS) works for greater "freedom-of-association in Ontario education". Their three basic articles reflect concern for opportunities for parents to choose how their children will be educated; the opportunity for parents to designate how their tax money will be spent in the area of education; and the just support of all education systems by the tax dollar.

They provide a forum for education policy-makers to discuss the role and importance of independent schools; they act as a clearing house of information and services for schools.

OAAIS now has five regions in Ontario: North, East, West, Central and the Niagara Peninsula. They have been able to aid in the formation of school associations such as the Association of Catholic High School Boards,

the Ontario Alliance of Christian Schools and the Ontario Association of Governing Bodies of Independence Schools.

CX 903 Connections Vol. 1, No. 1. The Learner Centre, P.O. Box 4279, Stn. S, Edmonton, Alberta, T6E 4T3. 8 Pages, November 1978. \$5.00 per year.

This is the first issue of a newsletter intended for members of the Learner Centre in Edmonton. In one of two articles dealing with Southern Africa, the author reflects on distortions in Canadian media coverage of African liberation struggles.

Peter Puxley also offers reflections on Canada's situation as a colony and on colonial attitudes and behaviour of Canadians. To address the colonial reality of Canada, Puxley suggests, is to uncover our own conditioning and self-awareness. Unfortunately the formal schooling process has buried that awareness very deeply. Yet, he points out, colonial relationships are evident in our capitalist economy and the guarantee of benefits does not fundamentally alter the colonizing process. The author outlines eight characteristics of colonial relationships, for example he states that they are non-negotiated, dialectical, and deny responsibility for labour. Puxley concludes that it is important to relate politics to personal experience and to become more aware of the alienation produced by colonial relationships.

Connections redefines "development education" as a development process taking place by both staff and members of the Learner Centre and the public as they face the world around them.

CX Interchurch International For World Development Education. 10523 77 Ave.,
904 Edmonton, Alberta. Write for details.

This committee is connected with the Ten Days network. It has changed its name to reflect the inclusion of more denominations (e.g. Baptists and Mennonites). There is also an innovative approach to the "Ten Days" project. Instead of high profile city-wide workshops, small study groups were set up last September. There are presently about five of them. They examine scripture and its relationship to their own concerns and to Ten Days themes. The study groups will be the ones to determine what kind of resource people or events they would like to see. The aim of the shift in approach is to give priority to local animation and leadership.

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