

HABITAT SPECIALS ~ RECYCLING CONTEST

MAKARA

VOLUME ONE / NUMBER FOUR

JUNE / JULY 1976

ONE DOLLAR TWENTY FIVE

INSIDE:
AN 8-PAGE
ACCESS CATALOGUE
FOR CITY DWELLERS



FARCE ~ FICTION ~ HERESY ~ PREDICTIONS

RECYCLING RECYCLING CONTEST



In most parts of the world, recycling is taken for granted. Tin cans become stoves, cups, lanterns; clothes, once they are finished as hand-me-downs, become quilts, patches for sails, dish cloths. In China, one hospital worker received high praise for his hobby of collecting used cotton swabs, then washing and pressing them into batting for hospital quilts!

Recycling did get a little foothold in North American consciousness a few years back, but it seems to be temporarily on the wane. MAKARA wants to help recycle recycling with this contest. We can save money by giving our imaginations a stretch!

THE RULES:

- 1) There are two categories. Category One is Tin Cans. Category Two is Your Choice. You may put in as many entries as you like for one or both categories.
- 2) An entry consists of one idea on re-using an item. If you are entering the Tin Can Category, enter one suggestion for re-using tin cans. If you are entering the Your Choice Category, enter one suggestion for using any item you would like to recycle: plastic bags, bottle caps, old telephones, exhausted panti-hose, whatever.
- 3) Each entry should give instructions for your suggested re-use (with a little sketch, if you like.)
- 4) Send off your entries by AUGUST 15, 1976, to Recycle Recycling, 1011 Commercial Drive, Vancouver, B.C., V5L 3X1. (Contest not open to MAKARA staff or their families.)

PRIZES INCLUDE:

- 1) A customized made-to-order pair of hand knit socks by famous West Coast sock knitter Fritz Muntean.
- 2) A choice of two of the following Canadian books:
 - a) Evelyn Roth's *Recycling Book*.
 - b) *Emily Carr* by Doris Shadbolt.
 - c) *A Very Ordinary Life* by Rolf Knight.
 - d) *Taxi!* by Helen Potrebenko.
- 3) A kite with a MAKARA Design on it.
- 4) A MAKARA T-shirt, your choice of colours.
- 5) A certificate of merit suitable for framing will be awarded to all prize winners!

BEST ENTRIES PUBLISHED!

ENTER TODAY!



MAKARA

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YES, THERE IS A SOLUTION and NO, IT'S NOT ON THE AGENDA

An Analysis of HABITAT by Jeannine Mitchell

What is Habitat?

- the world's longest bar
- 10 days that shook the world
- a halibut of a good fish story
(looks like a red herring)

Habitat, the United Nations Human Settlement Conference, is a spin-off from the 1972 UN Human Environment Conference. "Human Environment" turned out to be too much for one conference to cope with, so hundreds of officials and clerks were sent scurrying to the world's edges organizing a series of more specialized environmental conferences: Population, Food, Oceans, Human Settlements, and (next year) Water.

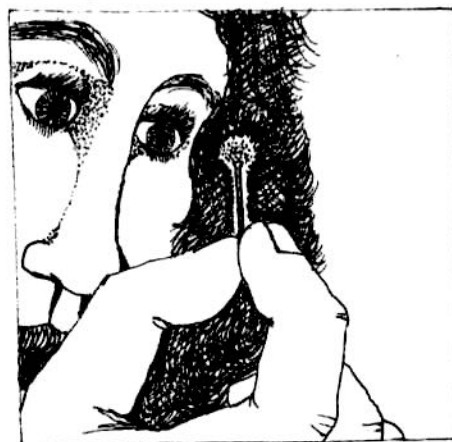
Actually Habitat is two conferences: the UN conference will be the main event — where the governments will work out policies without interference

under direction of the international NGO body.

NGO groups are generally professional, business or religious groups, and are officially chosen as "experts" by individual governments of the UN. They play an advisory role in UN affairs, and, in some cases, such as with Habitat, they hold an alternate conference of their own during an official UN event.

"Human Settlements" is a pretty complex topic itself. It involves anything to do with humans, everything that makes a community from land policies to education. However, at the UN Habitat Conference, the likely focuses will be water, shelter and land use. (Shelter and Energy are likely to be major focuses at the Habitat Forum, the alternate, "public" conference at Jericho Beach).

ordinators or departments handling Habitat activity, travel and other expenses of delegates to the many associated conferences and film workshops preceeding Habitat, and the cost of audio-visuals for Habitat (estimated recently at \$10 million).



On the UN level, a host of employees have been organizing and attending a long list of pre-Habitat UN events — regional conferences, NGO conferences, symposiums for professionals, preparatory conferences, committee meetings, regional film workshops, etc. In addition, numerous special studies have been commissioned for Habitat.

And on a general level, pause to consider the energy of thousands of volunteers the world over — writing briefs, creating projects, attending meetings, building structures, and so on. Not to mention the energy involved in media for Habitat — 1200 reporters, travel



from the public and where the media will hang out. It has been organized by Canada under direction from the UN.

The Forum, on the other hand, will be where the action is for the general public, with workshops, films, discussions, a food fair, and so on. Here the ordinary folks can simultaneously watch video tapes of the UN conference and drown their sorrows at the world's longest bar. Forum has been organized by ACSOH (the Association in Canada Serving Organizations for Human Settlements). This is the Canadian wing of the UN's international non-governmental (NGO) organizations. Supposedly, their efforts have been

HIDDEN COSTS OF HABITAT

The conference has been years in the planning, and the usual price tag shown to the public is the Canadian government's budget of \$14 million. In fact, the real cost is easily twice that.

Estimating the hidden financial and energy costs of a UN conference like Habitat is like counting the number of angels dancing on the head of a pin. Nationally, hidden costs include LIP grants, unbudgeted expenses and work done toward Habitat by regular civil servants and politicians (research, processing, meetings, reports, etc.).

Internationally, untallied costs include governments' funding for co-



expenses, wires, phone calls, films, tapes, cameras, action. The *Vancouver Sun's* clipping file of Habitat stories is half-a-foot thick. Multiply that by the world's major media. Maybe you could build a high-rise with all the articles written about Habitat.

WHY UN CONFERENCES FAIL

How real is Habitat? People are sceptical of conferences, with good reason. They call them free rides for politicians, they say they're run by the same gang who got us in trouble to start with, they see them as a waste of time and tax money.

The recent UN "issues" conferences, Environment, Population, Food, were basically failures, due to an intensity of ideological wrangling that blocked progress on planning around the actual topic at hand. Any aspects of the real issues which bore political weight were politely ignored. The conferences have been held in politically-neutral and geographically-pleasant cities which offered delegates and media little concept of the problems that inspired the conferences. For instance, human settlement problems would be more visible if they were being discussed in Calcutta rather than in Vancouver.

economic manipulation by "donor" nations) has financial strings attached. In some countries, accumulated interest charges now eat up more than half of any new "assistance" received.



Despite their increasingly militant attempts to straighten up this situation, Third World nations have been coming away hungry from the international financial conferences held by UNCTAD (UN Conference on Trade and Development), IMF (International Monetary Fund) and World Bank. So they use the more publicized "issues" conferences as a forum for their situation. Without

The United Nations Assembly is undergoing real stress at its foundations. When it was formed, it was formed to suit developed nations. But the Third World nations, most of which gained their independence after World War II, now have a majority voting power in the General Assembly.

This fact, plus their increasing desperation, and plus the terrific success of the oil-producing nations at raising oil prices a few years back, combine to make the poor countries increasingly militant in their demands for changes in UN structure, an improved aid system, control over their resources and other elements of what they call a New World Economic Order.

Certainly it's true that economic equality between nations might not mean economic equality *within* nations. Yet both are essential if we are ever to reach solutions to the problems raised at the UN issue conferences.



HABITAT IS HOW IT WAS ORGANIZED...

One way of estimating the potential of a conference like Habitat is by examining the way it has been organized. Has the conference been organized so as to really touch the lives of those it is supposed to benefit? Who will participate and make decisions? Politicians? Experts? Who is the expert on slum life — the sociologist or the slum dweller?

Despite trumpeted cries of "public participation" and "grassroots involvement" from organizers, the Habitat conference seems to be organized closely along the lines of the (ineffectual) 1972 Stockholm Conference on the Environment. A potential for political protest was diffused by the provision of an alternate conference some distance away from the main conference. (In this regard Vancouver has surpassed Stockholm, throwing in crafts and arts festivals as well.) Further checks on the possibility of protest or violence are provided by heavy security. (Stockholm

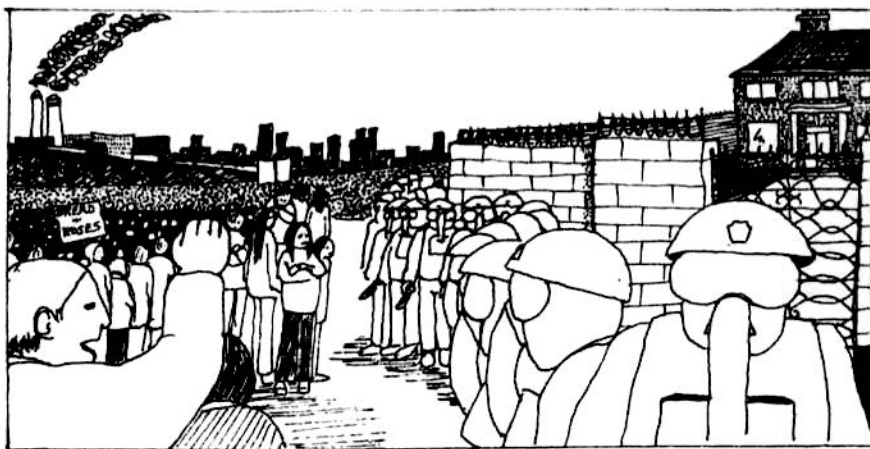


Third World nations have refused to "play along" at these expensive and highly-publicized "issues" conferences because they have not been getting any real commitment from the rich nations on easing their economic burdens that result in the need for such conferences.

Developing countries get back only about 10% of the final price that consumers pay for their produce on the international market, because they are often too weak or poor to exercise real control over the profitable end — the processing shipping, and market of their primary exports. The middlemen — usually the rich nations — enjoy the rest of the profit. In addition, foreign aid (often a sugarcoating for political and

money, they obviously can do nothing about the problems which issues conferences are supposed to solve.





would be hard to beat on this score, but Vancouver will double its patrolling, co-operate in a national "anti-terrorist" file system, form a bomb squad, assign bodyguards to VIP's, and have on hand a new selection of special weapons — including sniper rifles, tear gas guns and 12-gauge shotguns. Great energy is spent keeping the masses from the palace gates and so the palace remains, but so do the slums.

Finally, consider the hundreds of spin-off conferences and projects — professional seminars, press conferences, technical conferences, study programmes, art and photo contests, information projects, architectural competitions, special topic congresses, etc., etc.

The sleepless nights, the hotel meals, the planes, the trains, the drama of it all. The energy surrounding a UN issues conference like Habitat could inspire an epic novel. Or something like *The Carpetbaggers*, or *The Valley of the Dolls*. It's all so fascinating.

A half-hour of rough math, based on such considerations, suggests that the actual costs of Habitat are over \$60 million.

HOW IT WAS ORGANIZED

The following is a sketch of Habitat's organizational history:

B.C.

The B.C. government under the Socreds has shown less interest in Habitat than did the previous NDP government. However, it will be involved with clean-up of the Forum site, transportation, and (minimally) the Habitat Arts Festival.

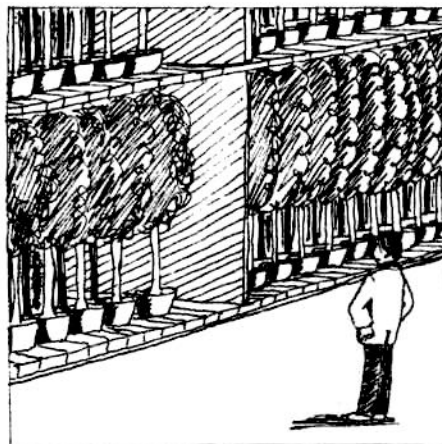
A few months before Habitat was to open, B.C. appointed a coordinator. Nothing has been heard from him at time of writing, except that his government doesn't know what to do with 2½ million trees bought by the NDP for a Habitat beautification project. The trees are costing \$130,000 a month to store.

(Ottawa was supposed to help with costs, but has changed its mind. Surprise!)

VANCOUVER

Vancouver, responsible for the Crafts Festival, Arts Festival, billboards, and housing, has had its own co-ordination problems around Habitat. The Parks Board's typically government approach to recycling (too much trouble, tear it down) put it in direct contradiction to the Forum's stated aims of doing more with less. A controversial report on the feasibility of keeping existing Jericho buildings led to charges of "buckpassing" and "deliberate misinformation" when recycling-minded individuals protested the demolition of half the covered space on the site which by-passed people's plans for theatre facilities, meeting areas, a farmer's market, etc.

Later, City Council shocked Forum organizers by suddenly announcing their rejection of a host role. It was a little late in the game, but resulted from a UN decision that the Palestinian Liberation Organization be given observer (non-voting) status at Habitat. Council members said they feared PLO-Zionist violence. But the message some countries (Arab and anti-Zionist) apparently got from this was that they were not wel-



come in Vancouver, a poor start to a world conference.

Ottawa then stepped in and said that whatever City Council thought, the conference was going to be in Vancouver as planned. Period. To sweeten the pill, they promised to pay most of the city's security tab for Habitat.

City Council then reversed its position, after letting fly a few shots such as "the Federal government is bungling the conference".

(Speaking of lack of liaison, the City is apparently expecting Ottawa to donate between \$4 and \$5 million in urban projects as a reward for hosting Habitat, but according to a federal spokesperson, "Nothing has been promised".)



The City seems to have neglected conference housing for the expected 15,000-minimum delegates and visitors to Habitat and Habitat Forum until the last minute. Initially, it was pretty much left in the hands of ACSOH and a small Canadian Youth Hostels LIP grant. ACSOH plagued by problems about the Forum, seems to have done little actual digging for housing sources, and the LIP grant in question was plagued both by inadequate funding and what they felt was a crippling lack of co-operation from more influential government and official NGO connections. However, the City Social Planning Department actually hooked two non-bureaucrats (one of whom is from the LIP grant mentioned) to do the real work on housing, thus avoiding a last-minute resort such as the tent city earlier feared by the Police Department.

ACSOH AND HABITAT FORUM

ACSOH is, as mentioned, responsible for local organization of the Non-Governmental Conference (Habitat Forum). A child of the Canadian government, ACSOH is politically to the right of the UN.

The federal government chose the groups which comprise ACSOH — supposedly “230 community action groups...deeply involved in urban problems.” In fact, like the overlapping Canadian National Committee, which held public-participation seminars for Habitat, the groups are professional, business or church groups rather than citizens’ action groups, and are relatively “establishment” in terms of connection and outlook.

As for the ACSOH board of directors, who have direct say over Forum policies, over half are representatives of the business community.

ACSOH, supposedly formed to ensure community participation in Forum, has actually been alienating community action groups. The qualification process for selecting participating groups is still unclear at the time of writing (April). When MAKARA asked an ACSOH employee what criteria she used in weighing participation requests, she simply refused to discuss it.

MAKARA has learned that a number of grassroots, urban-oriented organizations have received no response to their participation requests or are simply too alienated to bother applying. One group, ironically, had been tentatively recorded as participating in a secret NGO report, yet MAKARA discovered that the group itself had no knowledge of this and thought its many letters to ACSOH had gone unnoticed.

At the time of writing, the ACSOH board was reportedly blocking two popular community projects. One was a plan to build a replica of a Chinese street with its neighbourhood services. The other was Hope Village, basically an appropriate technology project of Vancouver’s spiritual community.

If Forum is truly useful, it will be the result of internal and external finagling, certainly not the foresight of the ACSOH board itself. The supposed boss of Forum is J.G. Van Pulten, head of the International NGO Association. However, speculation is that Van Pulten and the other out-of-town NGO’ers are not actually aware of the inner dramas of Forum.

ACSOH’s handling of Habitat Forum is an example of why the recent addition of NGO’s to the UN conference scene is basically meaningless. They simply add yet another layer of stifling bureaucracy.

The federal government has been untypically parsimonious with ACSOH, which is doing the job of organizing the Forum. Barney Danson, federal Minister

of Urban Affairs, said the federal government would have had to spend \$20 to \$30 million if they themselves had organized the Forum. Yet they gave ACSOH only \$1 million to spend on creating Forum. The money was doled out in dribbles, causing serious budgetary and planning problems on the site.

The workers hired by ACSOH to create the Forum have been plagued by federal and municipal mismanagement and a lack of communication between Ottawa and Vancouver. (The Vancouver Parks Board rates a dishonourable mention on this.) Some people feel Ottawa could care less if the ambitious Forum site works out, as the University of British Columbia could handle an alternate conference if all fails.

In April, the Forum’s generally idealistic and exploited workers asked to put in free overtime, as site preparations are behind schedule.

Two additional observations can be made of the organization of Forum. First, the power-centralizing effect of working beside government bureaucracy has led to a great deal of resentment on the part of workers, and people have been fired or have quit at the rate of over one a week. Secondly, so much energy has poured into the physical structure, that many plans and exhibit ideas of community groups have been brushed off due to “lack of time”.

What of the Forum itself? The amount of talent and dedication lavished on it by the, umm, counter-culture may turn out to overbalance ACSOH’s influence. (Forum workers are employed by ACSOH.) The most hopeful note along these lines is the recent word that insiders at the Forum site will try to pep up the Forum by inviting input from more radical organizations.

Dollar for dollar, the public will be getting more from the Forum (cost \$1 million) than from the UN conference (cost \$14 to \$60 million).

OTTAWA

As host to the UN Habitat conference, the Canadian federal government was responsible for organizing a site for the conference and setting up all the technological hardware necessary for this type of conference (heavy on audio-visuals).

They have chosen the following places for the conference: Hotel Vancouver, Hyatt Regency, Harbourside Holiday Inn, and the Queen Elizabeth Theatre. (These buildings will be supplemented by a \$350,000 papier-mache pavilion in front of the Courthouse, and

several office buildings.)

To organize the conference, the Federals have first arranged an almost-inextricable web of bureaucracy, just loaded with Director-Generals, General Directors, Deputy Director-Generals, Senior Advisors and so on. (To sort out who was who on this affair, I phoned the executive assistant to one of the assistant director-generals. Her assistant answered the phone....)

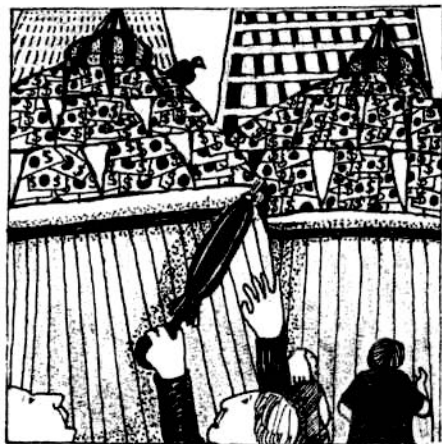
Even within this structure, the Habitat job was tossed back and forth between the bureaucrats of Urban Affairs and the bureaucrats of External Affairs, until James MacNeil was hired to whip things into shape. He was named the Canadian Commissioner-General, with the rank of Ambassador Extraordinaire and Plenipotentiary.

What Ottawa created, of course, was the perfect bureaucracy. Nobody was personally responsible for their sloppy planning — a few examples of which follow.

1. According to a federal source, the men responsible for setting up a lighting system were reportedly on salaries and expense accounts for two years in Vancouver. However, within a few months of the conference, they didn’t even have the blueprints drawn up.

2. Again, according to an inside source, union crews at the Queen Elizabeth Theatre were bypassed in favour of other workers. This predictably sparked a time-wasting, money-wasting hassle that ended with the government paying wages to both crews.

3. According to a *Vancouver Sun* report, facilities for handling the anticipated 1200 media representatives were delayed until media experts “had” to be called in, at the rate of from \$100 to \$350 a day for 6 months. (Rates to vary according to the changing situation.) The “expert”, Paul Akehurst of Ottawa, explained that there had been a federal

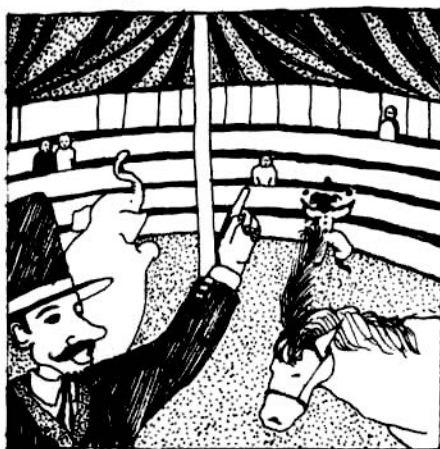


planning "vacuum" around the media centre.

As for the inter-government relations, here is a quote from Alderwoman Darlene Marzari: "The City of Vancouver is tired and fed up with the lack of liaison and planning by the federal government."

As mentioned earlier, one of the features of this conference is supposed to be its "public participation". The Canadian Participation Programme dealing with this was to cost almost \$5 million. Two main features of this are supposed to have been the Canadian National Committee (CNC) activities and publicity. Let's see what's been done with these.

The CNC (described by the Federals as "16 prominent Canadians") toured the country holding 16 public meetings and 14 symposia.



The public meetings were poorly advertised and poorly attended. In its report, the Committee itself admitted that "many citizens felt the CNC to be a travelling circus, making a one-night stand". Their report also admitted that the type of public meetings they held mainly attract the more influential, monied non-governmental organizations. Certainly, they made little effort to reach others. The total number of briefs and presentations from all of Canada was 212 – and a number of these were from different branches of a single organization (such as the Community Planning Association of Canada).

As for the symposia, billed as "interaction between specialists and concerned citizens", the biggest turnout was 200 people in Ottawa, where diplomats and government officials swelled the ranks of the audience.

As for publicity about the UN Habitat conference, it has been described by one government organizer as a "well-guarded secret". He said "we've had to contact hundreds of municipali-



Habitat? Isn't that a hockey team?
– Vancouver Island resident

ties, community groups and other organizations to gather data. Many of them had never heard of Habitat or knew what it was about".

Well, sure the UN conference has been poorly publicized compared to the Forum conference with its logo and batiks and volunteer requests. But then, there hasn't been much to publicize. Just a lot of bureaucrats imported from Ottawa, playing at organizing a conference which so far has studiously avoided actual contact with the rabble.

If the Federal Machine really wanted Canadian ideas to be heard, they'd give the bulk of their "Canadian Participation" funds to grassroots citizens' groups to prepare their *own* exhibits and newsheets, and they'd make sure that delegates, media and the public had easy access to them.

Despite the eloquence of the federal propaganda on Habitat issues, and the government's deep concern regarding same, the officials obviously don't believe their own speeches. Why should we?

Example: In a speech to a UN committee, Barney Danson stresses the importance of UN credibility for national goals. He then passes quickly



over the fact that the Canadian government has "not yet been able to meet its 1975 foreign aid goal – 7% of our Gross National Product.

Example: "Vancouver has become a symbol of hope for many people.... People are beginning to measure the future in terms of 'before Habitat' and 'after Habitat'....The importance of Habitat is that Canada and other countries see Habitat as a beginning and not an end."

James MacNeil,
Canadian Ambassador Extraordinaire
and Plenipotentiary

That the Habitat conference was supposed to be "different" because it was "solution-oriented" was another feature claimed by the Federals (and the UN). So when the federal government announced it would put \$100 million into an Urban Development Programme (UDP) that would transform new settlements ideas into reality across Canada, they got a lively response from Canadians.

Then the Trudeau government chopped the Urban Development Programme (cutting at the same time the Opportunities for Youth programme and the Company of Young Canadians, two projects which, despite Ottawa, have occasionally met real human needs). Only the 14 UDP projects already approved were funded, at a total cost of about \$850,000. Of these projects, four sound like government p.r. jobs— for example, a report on "How well the new international airport in Montreal was planned."

As for the future of the ideas spawned by the Urban Development Programme? Those not accepted before the programme was chopped are filed away in Ottawa. Requests from the public to see what they have been repeatedly denied.

"A measure of the federal government's commitment to Habitat is the Urban Development Programme," said the Hon. Barney Danson (before the programme got axed). You said it, Barney...

THIS IS DEPRESSING. CAN'T ANYTHING GOOD HAPPEN FROM HABITAT?

A key to the purpose of the UN conference is found in one of the stated objectives:

"To demonstrate that the most pressing problems of human settlements can be solved with *existing technology and systems*". (emphasis mine)

Governments everywhere in the

world are now under increasing pressure to change swiftly to meet crises like those concerned with human settlements. Yet increasingly stiffened with bureaucracy and bound by outmoded economic systems, they have no hope of coping with the future needs of their populations.

The UN is the last hold-out of the nation state. Inch by inch, it has moved towards its altruistic goals and mile by mile, they have sped on, increasingly out of reach. A psychic in the U.S. predicts that the UN will disband. The idea isn't so incredible. Maybe local conferences connected, if necessary, with electronics would accomplish more than these extravaganzas.

Of course, it's understandable that governments and the UN itself would concentrate on saving their skins. People protect their own interests, and structures are self-perpetuating. It can be an unconscious process.

So we have the ridiculous situation of experts and politicians gathering in luxury hotels to hash out minimum world standards for this and that.

When people take control of their political and economic systems, they will not only be able to define their own standards, but will, for the first time, be able to meet them.

The Bucky Fuller gang have serious statistics to back up their claim that there *is* enough to go around, and will be for some time.

So let the buyer beware but go to Habitat. Talk with thinkers like Ivan Illich and E.F. Schumacher at Forum. Find out about recycling, appropriate technology from the real experts — the Third World nations. Study the exhibits at Forum. Watch video and see how a UN conference works. Ignore the daily news media if you can and trust your own perceptions.

Also, the annual UNCTAD meeting occurs this year just before the Habitat conference. If the developing nations come up with a new strategy toward political and economic solutions, Habitat might have some definite results after all.

The day will come (and soon) when the poorer nations of the world repossess their resources from the financial control of rich nations like Canada. The capital-intensive high technology of rich nations is simply too wasteful of human and earth resources to be used worldwide. The American dream of 2 cars in every garage and a steak a day simply cannot be extended to include every person on this planet.

The world's poor are not going to keep waiting to catch up, as it is becom-



ing increasingly clear to them that they never will. They are seeing that an adequate living standard is within reach only if the rich nations are forced to share the world's wealth.

When that day of reckoning comes, we of the wealthy (and extremely dependent) nations are first going to suffer heavy shock. Goodbye to personal vehicles, a high meat diet and the dozens of daily conveniences we consider our right. It will be a more intense economic shake-up than the Depression, and it will be lasting.

These pressures will force us to a new kind of human settlement — based on low use of resources, and thus, less waste and a milder impact on our life-support systems. Our air will of necessity be cleaner, our oceans may actually survive, and we may personally become more in touch with life and less neurotic.

With the discoveries being made now on living better with less, there is no reason to fear such an upheaval. We don't have to live in caves or collect grubs and berries all day. Maybe we'd have to live in smaller houses, take busses, travel in blimps, grow fish in the backyard, and plow our sewage back into the earth, is all. Sounds like the best thing that could happen to us.



*Rainstorm!
A family now comes together:
ah, shelter!*

ASTROLOGY GUIDE: HOT ACTION AT HABITAT

June 1: The conference has a cautious, suspicious start, with possibility of outbursts. New Moon in Cancer, squaring Pluto.

June 2: Storm clouds over conference, until the morning of June 3, when Moon

June 3: trine Neptune and Venus trine Pluto bring temporary respite to arguments. Unexpected displays of good will and creativity is high.

June 4: Moon (in Virgo) focussing on organization and details, but squaring Mercury suggests a mix of communication breakdown and deliberate deception.

June 5: Moon square Venus, Neptune and Sun present a miserable forecast of confusion, conflicts and energy depletion. Creativity disappears. (June 5 is a Saturday, so while fights may break out at the world's longest bar, actual negotiations won't be affected.)

June 6: Sunday brings an upturn, as the Moon enters Libra, trining Mercury. Communication lines reopen and creativity reappears.

June 7: The second week of conference gets off to promising start as Mars trines Neptune, boosting energy levels, and Moon trines Venus and Sun, suggesting an upsurge in vitality and benevolence.

June 8: The cosmic roller coaster takes another sharp dip on the 8th, as Moon enters Scorpio, squaring Saturn and conjuncting Uranus. Unexpected burdens will dump on the proceedings.

June 9: Moon squaring Mars and opposing Saturn could bring hot action on the session floors. Chips on shoulders will fly. (This is the day the Declaration of Principles and plan for global cooperation will be presented to all delegates.)

June 10: Promises to be less stormy, but Moon opposition Mercury suggests a day of petty bickering due to confusion and misunderstanding. However, Moon trine Saturn may favour organizational and financial discussion. If delegates strain their ears to really hear what's being said, things may go okay. (This is the day Committees I & II present their reports for approval on more detailed matters.)

June 11: The last day is cosmically slated to blast off to a great conclusion, after all this stop-and-starting. Moon is in Sagittarius (noted for idealism) and is full. To boot, it will trine Mars. This combination will offer a surprisingly positive ending to Habitat. Energy will be extremely high, and positive action favoured.

CITIES some facts and a few guesses

Throughout most of human history, over 90% of the world's people have lived in villages, or, at the most, in small towns.

Even after 100 years of Industrial Revolution changes (the end of the 19th century), 85% of the world's population still lived in small settlements.

Yet now, not even a century later, almost HALF the world's people live in cities. And by the year 2000, the balance is expected to turn entirely: most people will live in cities. Not only has there been a shift in the percentage of the world's population living in cities — the actually population has jumped fantastically. (From 3 billion to 4 billion in the last 15 years) So this shift has been doubly dramatic. This gives some sense of the rate new cities are appearing...

By 1900 there were 11 cities with a population above 1 million. Today there are 191. In 10 years, UN projections indicate that the world will have 273 million-cities. The majority of these new cities are appearing up in the 'developing' nations, where funds and skills are relatively scarce.

There is more. Cities themselves have entered a new dimension of growth because of industrialization and world trade. Yesterday's "city" would now be considered a town.

Likewise, the million-city has now exploded into the ten-million-city. New York (in debt), London (eating up England with suburbs), Tokyo (initiator of the 10-cent sidewalk oxygen stand).

Urban problems seem to increase

exponentially with size, yet UN projections indicate there will be at least 17 ten- and twenty-million cities inside of 10 years.

Why has the city been so popular? First of all, corporations and financial institutions largely shape the quality and design of human settlements because they control the economy and the government.

For corporations and financial institutions, the city offers a population available as a cheap labour pool, a situation intensified by the desperate competitiveness and dependence on cash of city dwellers. The city population is also a mass market for products. And the physical city provides opportunities to amass huge fortunes from development and speculation.

Secondly, people choose to move to cities. Cities are financial and social centres. People come with hopes of jobs, education, a future for their children, and for the glitter of entertainment and cultural life.

Obviously, people will have to take power and control the business interests if they are to control their lives and the quality of their cities.

Right now, cities are under intense social and financial pressures as a result of this explosive growth in sheer size and population. Everything to do with human needs becomes a greater problem in a large city: waste collection and disposal, transportation, distribution of goods, meaningful human contact, and on, and on.

Cities by their nature, require huge outlays of energy to survive. An example of this is the fuel and human energy required to ship food into the city, as compared to the self-sufficient farm village. Also, they place huge burdens on the eco-system, with their intense concentration of heat and wastes.

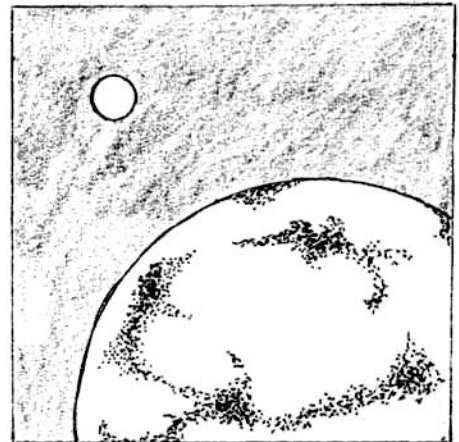
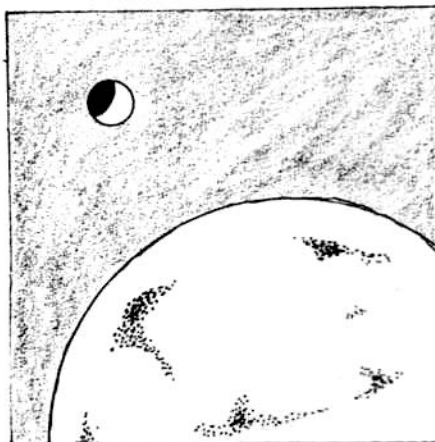
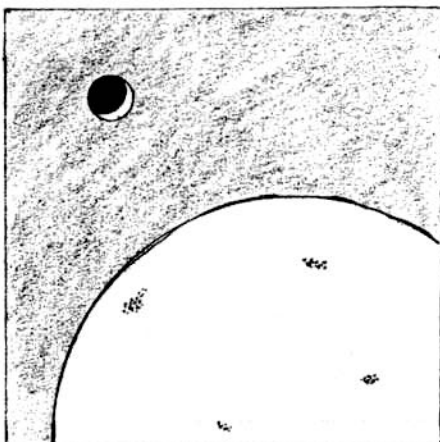
This wasteful, destructive aspect of cities is now getting careful consideration in some of the developing nations. They just can't afford to pay for high-rises and complex transportation systems. And the social costs of instant shack-cities are enormous.

Kenya is an example of a country which is now using controls and incentives to reverse the flow into cities — one method used is locating new factories out of town.

Habitat is supposed to help deal with these situations. If people increase in numbers as expected, we must construct more human settlements (whether villages or megapolises) than exist today — and we must do it all in the next 25 years, with all the accompanying consequences.

History has rarely been uneventful. World crises have come and gone. Volcanoes, earthquakes, invasions, collapsing empires, massacres, plagues, world wars...

The human suffering from these world crises has been incredible, yet we have always been survivors. We have always built again.



EVELYN REED REVIEWED

by Elizabeth Rupert

I have always been fascinated by the limitless possibilities open to human beings that are implied by the great diversity of cultures our world has seen. When I came to study anthropology formally, however, this vision of possibility was clouded by the culture-bound, paternalistic attitudes which so often impede our understanding of other cultures. In particular, the whole history, experience, and specialized activity of the female half of populations is often either down-graded or considered irrelevant to the understanding of human culture, or, as it is commonly called, "man and all his works". Like a lover that one adores but simply cannot get through to, anthropology fascinates and frustrates me at the same time.

When I got the chance, then, to interview the author of *Women's Evolution*, the most logically consistent and clear analysis of social evolution I have so far been privileged to read, I couldn't believe my luck. How had Evelyn Reed managed to learn so much about a discipline without incorporating the limits of its world view into her own thinking?

Sitting 22 storeys above the beach where Indians used to build houses 22-storeys long, she talked to Josie and me about it:

... thought-control — yes... I think that of all the disciplines that have this element of thought-control, anthropology is the worst — well, maybe psychology. But let's remember that the founding anthropologists, the ones I follow in their methodology because they were evolutionists — they discovered the matriarchy and a whole series of things — they were not Ph.D.'s, but they founded the science.... I've had so many young anthropologists, the ones who haven't written books, say, "Well, I went through four years, or whatever, and I just couldn't make sense out of it, I just didn't understand. It was interesting descriptive material, but I didn't know what it was all about. What is its ultimate meaning?"

Well, I asked a question, and nobody knew the answer. That's the way all science comes about. That's the way

Darwin got started; he asked some questions and tried to find the answers, and he did find a number of answers. So I tell this to people because I think the young women especially, when they ask questions, should not be led into glib answers by somebody who has pre-manufactured them, but pursue their own studies. And you know, women have got a lot of questions. They just have to become aware of the fact that they should first ask them and then, if they don't find adequate answers, go and pursue it. And don't wait for the universities to help out. You can get a lot from the universities, of course, but it's all strictly delimited. You go this far and no further. So proceed on your own. Be pioneers.

Evelyn began her own pioneering in the Royal Anthropological Institute in London, where she happened to be at the time, and ended up twenty years later with a 500-page book that is being translated into several languages.

... I found evidence, a lot of it, that others had seen everywhere — sometimes you see something everywhere but you don't close in on it, so to speak. I had closed in on it. Well, ordinarily, if you answer a question, you say, "Well, that's it."

*But in the course of my studies, I began to see a whole lot of other things, that it was absolutely true that there had been a matriclan system of social organization, it was absolutely true that it was collectivist — and what had happened to anthropology, what had happened to this science that could tell us so much about our prehistory and especially about women, the history of women and their great achievements? So I proceeded to answer every question that came up in my mind that hadn't yet been answered, and some were very difficult. I knew then I was going to write a book, but I didn't think it was going to be published. I thought, "Well, I'll suffer the same fate as Robert Briffault (author of *The Mothers*) — shunted aside and de facto suppressed. They won't put your book in the universities or the libraries and it won't sell and you won't get any reviews."*

But I thought, "That's OK. I this has happened to other people and some day someone will come along and find my manuscript and figure, 'That's interesting, we'll publish it' " — you know, a more enlightened time. Well, I finished my first draft about the time the Women's Liberation Movement broke.

The women's movement not only helped to create a climate for the book's reception considerably "more enlightened" than that of the '50's when Evelyn

began her work, but it also influenced the writing itself. She no longer had to work in isolation.

... the last two drafts were influenced by everything I was learning in moving around among the women, 'cause they were asking questions, so I could emphasize that point, build up other points, and so on, make adjustments to things I might have overlooked. And, of course, there's a lot left out, though it's already a very big book, but I figure the scholars that come along after me will pick it up. There's enough material there to start a dozen new books.

There is, indeed. When you set out to trace the evolution of social organization from the beginnings of humanization to the advent of "The Father-Family, Private Property and the State" (to paraphrase Engels), a million and a half years later, you amass a fair amount of material.

Trying to give you an idea of what all this material covers involves simplifying to the point of distortion. Just keep in mind that all the problems raised by such simplifications are dealt with fully in the book itself.

Evelyn Reed begins her study with the reasonable, but anthropologically quite heretical, premise that the survival needs of mothers and infants exert much more evolutionary pressure than the needs of males, very few of whom need survive to keep reproduction swinging along at top capacity. An animal species can afford male competitiveness and aggression as these traits serve to kill off weaker males or keep them from gaining access to females, thus strengthening the species.

Humanization, however, required a de-emphasis of brute strength in favour of the development of creative, intellectual, and social capabilities. This meant replacing rigid instinct with adaptable learning, which in turn meant a long lead time between birth and maturity. Creatures that remain helpless a long time can only survive if the adults co-operate in their nurturing, training, and protection.

The traits of nurturing, protecting, and sharing food that occur, among mammals, almost exclusively in females, had to be developed in the whole population. Though Reed is writing about social rather than biological processes and doesn't go into it, I assume that the kind of selective breeding necessary for this development was based on the gradual replacement of instinct by female decision-making. Instead of instinctively accepting the winner in a fight for her charms, a female could now ignore both brawny

combatants and go off with some skinny youth better adapted to loving than to fighting.

However it came about, the animal band of females and young, with a few combative males hanging around its edges, was replaced by a co-operative group of females and males all nurturing the young and each other. This did not mean, of course, that nurturance *replaced* aggression. Human beings seem to grow by adding new on top of old — we don't replace the old until it has completely lost its function. Aggression was still fairly useful for hunting animals and protecting the group. It just had to be controlled. Reed theorizes that those twin pillars of ancient society, totem and taboo, were constraints imposed by the women upon male competitiveness and sexual aggression. Under their aegis, men were sworn to protect and support all members of their totem, or clan, and all its women were sexually taboo to them. These two "sacred" rules removed all competition for food and mates from within the group that had to live, work, and raise children together.

The so-called matriarchies, as Reed points out, were also fratriarchies — brotherhoods of men. Society was organized into matriclans consisting of perhaps hundreds of people, all of whom, in a particular generation, considered themselves to be brothers and sisters. Like nation states today, each was completely autonomous except for any alliances it could manage to make with "stranger" clans. Their kinship terms were mother, son, daughter, mother's brother, mother's sister, mother's mother, and so on, all centring

on motherhood. There were no terms recognizing fatherhood.

In this scheme of things there were, in effect, no fathers. Mothers' lovers were strangers, not part of the family. Reed traces the very long evolution from this kind of matriclan through the matri-family (in which there were husbands but still no fathers — children belonged exclusively to the mother and her kinfolk) and the extended family (which recognized bilateral kinship) to the father-family (in which name, rank and material goods came down through the father's line). This evolution paralleled productive and technical advances in which, until the final stage, women were the prime movers. Out of the problems imposed by their work, they invented and produced almost everything except advances in weaponry. The men, then as now, did the hunting and fighting — not that there was much to fight about in these non-hierarchical, communal societies. The few still surviving (Eskimo, Ituri Pygmy, African and Australian Bushman, etc.) produce the most gentle, peace-loving people in the world.

During our interview with her, Evelyn said that she is often asked how it happened — if women were respected and powerful for so many millenia — that they were beaten by the men? She explained that that is not what happened. The conflict was not so much between men and women as between the brotherhood and the fatherhood.

An example is the conquering of Egypt (one of the very few societies in which matriarchal structures survived the transition to hierarchical, state

organization) by patriarchal Rome. Contrary to patriarchal interpretation, which assumes that Queens and Kings are married to each other, it is hardly likely that Cleopatra was sleeping with her brother co-ruler. She had her children with the strangers, Anthony and Caesar, who each made the mistake of assuming that that would make him the king in her brother's place without further ado. In fact, they had to fight to take over the rulership of Egypt, but it was armies of *men* who opposed them and fought for the matriarchy. The wars were not between men and women, but between differing ways of organizing society and *very* different modes of social control.

This conflict between brotherhood and fatherhood took place as much in the bosoms of individual men as between groups with differing social structures. Once a visiting lover became a live-in husband, his loyalties were divided between love and duty to his sisters' children and love for his wife's children. The children's loyalties in turn were divided between their father, who lived with them but was not their 'kin', and their mother's brother, who might live in a different village but shared the sacred blood-bond of the matriclan. For the first time, a feud between inter-mating clans meant a choice between killing your brothers or your fathers; guilt came into the world along with devils and demons and bad spirits and other nightmares, including the concept of blood sacrifice required to propitiate them. Then, as now, women were beaten through guilt, not through open confrontation with men. After all, wasn't



lust for a woman what caused a man to desert his own kin and cleave unto her and her children? Sex got a bad name, along with women, in the father-family.

Although she doesn't say any such thing, people attending Evelyn's lectures frequently reach the conclusion that it is *marriage* that is the root of all evil. Some get very upset by the idea. "What about love?" they ask. "What about child-care?" She points out that the nuclear father-family is first and foremost an economic unit of the larger society, in which the father is burdened with the support of the family and the mother is burdened with the care and work of raising the children. Old people, adolescents, maiden aunts and bachelor uncles — to say nothing of the major resources of the country itself — have little part to play in the care and support of children, who therefore become a burden on the two people solely responsible for them. Conjugal love and loving child-care are alike hard to maintain in such a set-up, as the statistics on divorce, child abuse, and delinquency testify all too clearly.

Compare attitudes to children in our nuclear family structure to the matrifocal attitude revealed in Camara Laye's autobiography, *The Dark Child*. In the world of Laye's childhood, fathers had come into the picture but they still lefty home to live in their wives' clan rather than vice versa and children still belonged to their mother's family. Hence, in the following excerpt, his paternal grandmother calls the child "little husband" rather than "little son", the term she would use for her daughter's boy. This indicates that he

belongs to the clan from which she and her clan-sisters obtain their husbands, and not to her own clan.

In this scene, the author is describing what used to go on when, as a small child, he would be taken to visit his father's people. His grandmother would come out to greet him and walk back with him and his uncle to their village:

I entered between my grandmother and my uncle, holding each by the hand. When we reached the first huts, my grandmother would shout: "Good people! My little husband has arrived!"

The women would come out of their huts and run toward us, crying joyfully: "But he's a regular little man. That's actually a little husband you have there."

They kept picking me up to embrace me. They examined my face closely, and not only my face but my city clothes which, they said, were quite splendid. They said that my grandmother was very lucky to have a little husband like me. They rushed up from all sides as if the chief of the canton in person were making his entrance into Tindican. And my grandmother smiled with pleasure.

I was greeted in this way at each hut and I returned the greeting of the women with an exuberance equalling theirs. Then, as it was my turn, I gave news about my parents. It used to take us two hours to cover the ground to my grandmother's house from the one or two huts we had passed on the outskirts of the village. And when these excellent women did leave us, they went to oversee the cooking of enormous dishes of

rice and fowl which they must bring us in time for the evening's feast.

This kind of treatment of course turns out very happy, respectful children, sure of their worth and the value of their contribution to community life. The work scenes in the book are as delightful as the scenes of play.

Like *The Dark Child*, Reed's book is a joyous inspiration to read and a celebration of our essential humanity in addition to being a major contribution to the field of anthropology. If there is a message behind the impressive scholarship of her book, it is that we have done it before and we can do it again. The transition from beast to human cannot have been much easier than the task before us now. She reminds us that we are not, like other animals, limited by instinct. "Make no mistake," she says, laughing and stroking the cat with loving fingers, "I am very fond of animals. But we are not like them. We are first and foremost social beings with decision-making power. We are not limited by our nature. Human nature is the most plastic thing in the world."

Of course. Of course it is. But we need such reminders when so many books around now tell us we are "naturally" greedy, competitive, violent, and mindlessly compelled by "territoriality".

We have also been gentle, loving, sharing people with respect for the earth and each other. A lot of people still are.

A note to myth and fiction fans: If you don't care for anthropology, read the chapter on the Greek plays viewed as myths of transition from matriarchy to patriarchy — you'll love it. ●



SULPHUR HOUSING A BRIMSTONE REVIVAL

by Gary Marcuse

Using a tin of sulphur and a couple of tons of sand, fifteen Vancouver architects are building a house at the Habitat Forum. The building has no 2x4's and no clay bricks, no sheet rock, no steel beams and no aluminum siding. The sulphur house is one of a family of houses designed to be built with very simple materials and a great deal of labour. The skills required are minimal. A group of teenagers in Quebec built most of a similar house with little supervision.

The prototype sulphur house comes from the Minimum Cost Housing Group in Montreal. These socially-conscious architects hope that sulphur technology will release developing nations from an increasing dependence on the centralized production of scarce building materials. In the poorer countries of Asia, South America and Africa, wood, brick, concrete and steel supplies are expensive and hard to obtain. Both sulphur and labour are readily available in most of these countries and there, the architects say, is where the sulphur system comes in.

Throw a shovel of sulphur and two shovels of sand into a cheap cement mixer. Heat it with a propane flame to 114° C (240° F) and the mixture will melt. Pour it into a wooden form and in ten minutes the sulphur block, now a smooth, marble-like solid, is removed. An hour later the block is part of a wall. This is the essence of the sulphur technology. (If the wooden forms are lined with newspaper or magazine pictures the sulphur blocks, like silly putty, will soak up the ink and come out illustrated.)

Sulphur is cheap and easily extracted from mines in nearly every country. Tons of the material are produced in the refining of gasoline and natural gas. Modern industries have found little use for their mountains of the yellow element but in ancient times it may have been a common practice to cast sulphur

bricks, also known as brimstone. Out of the inferno of fire and brimstone comes a housing system for the poor. The architects are practising alchemists.

"It's the process that counts", says Vancouver architect Roger Kemble. "We'll be building the house during the conference to show how easy it is".

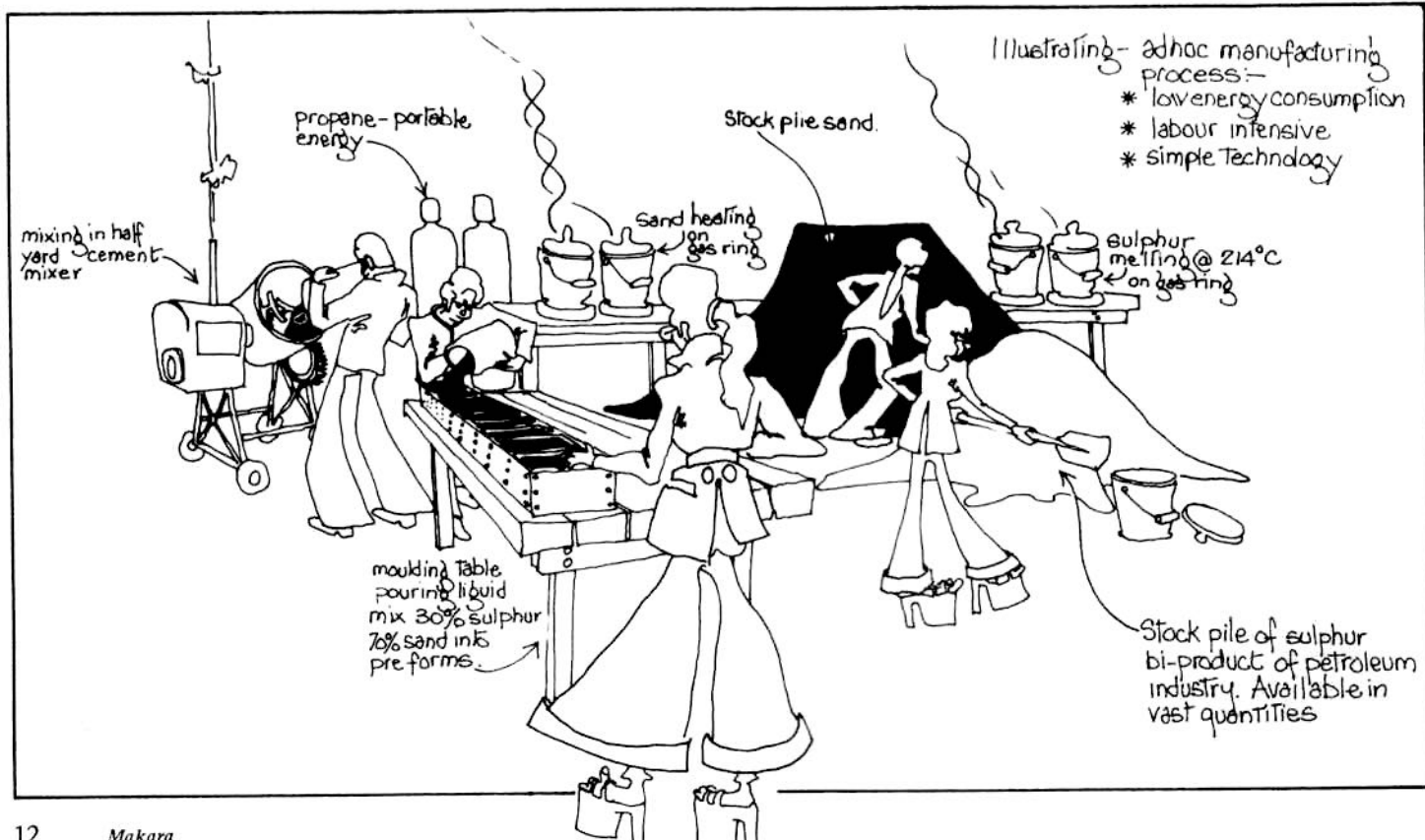
"But we're not trying to build an autonomous house complete with all kind of gimmicks that could sustain one family indefinitely in a remote forest. What counts is that we can build a house collectively and we can build it cheaply".

Current world prices for sulphur are only a few dollars a ton. The Vancouver group will get theirs free from the huge Cansulx stockpile at the northern end of the Lions' Gate Bridge. To increase participation in the project they will be including some of the more esoteric wind generators, solar heaters and chemical toilets that are being developed for more industrialized countries.

Any house that can be hand-made cheaply instead of relying on conventional builders will increase the number of choices and the quality of shelter available to an individual. But in North American housing, construction will generally remain in the hands of capital-intensive housing contractors. Here sulphur houses will be sampled by those who have some leisure, a lot of labour and a bit of land. It is appropriate that the Vancouver group has been asked to build a demonstration home on a Gulf Island wholly owned by Vancouver architect, Peter Kafka.

Sulphur wizardry can't contribute much to housing in urbanized Canada. In Vancouver a modest \$55,000 condominium is made of \$35,000 worth of land and \$20,000 worth of labour and materials. Inexpensive building blocks are not the bottleneck here.

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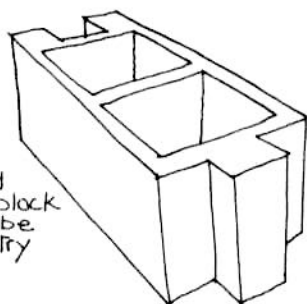
Waterproof sulphur coatings and roofing materials may replace some oil-based products in conventional building systems. This wouldn't free the average person from dependence on centralized contracted housing production but it would help countries that can't afford the high price of oil.

Sulphur blocks can be substituted for the tin, wood and wattle that make up the instant suburbs of rapidly-urbanizing countries. There the sulphur system could contribute to improving the durability and quality of hand-made housing.

The availability and the control of land is a large part of the housing problem. Socialists argue that the housing squeeze will be eased by the redistribution of resources and the squelching of land speculation. The architects, intent on their own discipline, offer a new, if simple, technology as the impetus to change. They hope that readily available housing will help solve what others say are political problems. The exhibits and discussions of the Habitat conference will centre around these two issues of technology and politics.

Many of the housing experts will suggest technological wonderlands as the solution to fundamentally political problems. These technological optimists, who depend on experts and magical processes are often the source of the problem itself.

The sulphur house stands quietly in the middle of these arguments. Some parts of the sulphur system will escape to be used by poor people making their own homes. Roger Kemble hopes that sulphur will not be commercially monopolized and exploited when it becomes obviously useful and valuable. A lot of people are counting on it.



sulphur block
could be moulded
like a concrete block
— but we would be
remiss not to try
other forms.

Editors' note:

Sulphur is a flammable substance. Architect Roger Kemble suggests the following precautions be taken when building with sulphur:

1) Do not heat the sulphur and sand mixture beyond 114° C. Sulphur will catch fire at approximately 400° C.

2) Make sure that the sulphur is well-mixed with the sand. The sand acts as a fire retardant — a well-mixed block will be no more flammable than other building materials.

3) Extra protection is obtained by casting the blocks in sand.

4) The sulphur housing concept shows great promise, but before building your own home, check the latest research. Here is a resource list to start you off:

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Contacts:

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Montreal: Witold Rybczynski, Minimum Cost Housing Group, School of Architecture, McGill University, Montreal.

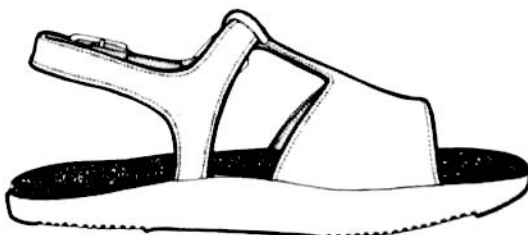
U.S.: Martin Pawley, Dept. of Architecture, Rennsaler Polytechnical Institute, Troy, N.Y.

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THE POINT OF NO RETURN

by Gary Marcuse

Whatever happened to recycling? Is it hiding in a California warehouse along with all those hula hoops? The newspapers are piling up in the garage, all neatly bundled. A stray cat has taken refuge in the piles and boxes of bottles under the stairs. I can't catch him; it's too dangerous.

The nearest recycling centre is over a gallon of gas away. I wonder about the economics of this arrangement. No pick-ups,

open weekdays, ten-to-five. The sign says that this is a depot, not a centre. I go for a visit, loading my camera but forgetting the newspapers until it is too late. I'm getting attached to them anyway. I was hoping to talk to the depot manager, to find out what a professional recycler thinks but the depot is empty except for the waiting bins marked clean glass, aluminum, steel, plastic, paper, nothing organic please, tires in the dump down the road. A microbus is leaving as I drive in. Two guys with long hair look over and smile. I wonder where they came from.

I know that the health food restaurant recycles most trash. Some of my friends stockpile crushed cans in the basement with the intention of pooling their cache with someone, eventually. Eventually they do. But there is a certain spirit absent. The new place for recycling is a depot, not a centre. It is a place to place objects, not a social place that centres and symbolizes an understanding. Recycling emerged as a simple statement that there is no more waste. It says that "rubbish" and "garbage" are fictions invented to allow a compulsively consuming society to reject and bury its waste. Recycling, like composting, is the essence of the spirit of return. Embracing rubbish, like embracing manure, increases the fertile contact with a cyclical universe. Things that go round are found to be beautiful.

Recycling has been transformed. There remains the practical difficulties of getting the goods back into the cycle. The prices paid for paper and steel have actually dropped in the last few years. Most of Vancouver's used paper is going onto boats going to Japan. Their forests are gone or preserved; they value inky paper more than we do. The high cost of shipping B.C. print to New York has allowed some small New Jersey recycling plants into the market. That's competition.

Recycling is fighting the battles of a marginal industry. The depots must be large and cheap to run, the freight rates must be reasonable, and the purchase price must just cover all. In many ways, the progress of recycling is dependent on the same forces that brought us the no-deposit bottle in the first place.

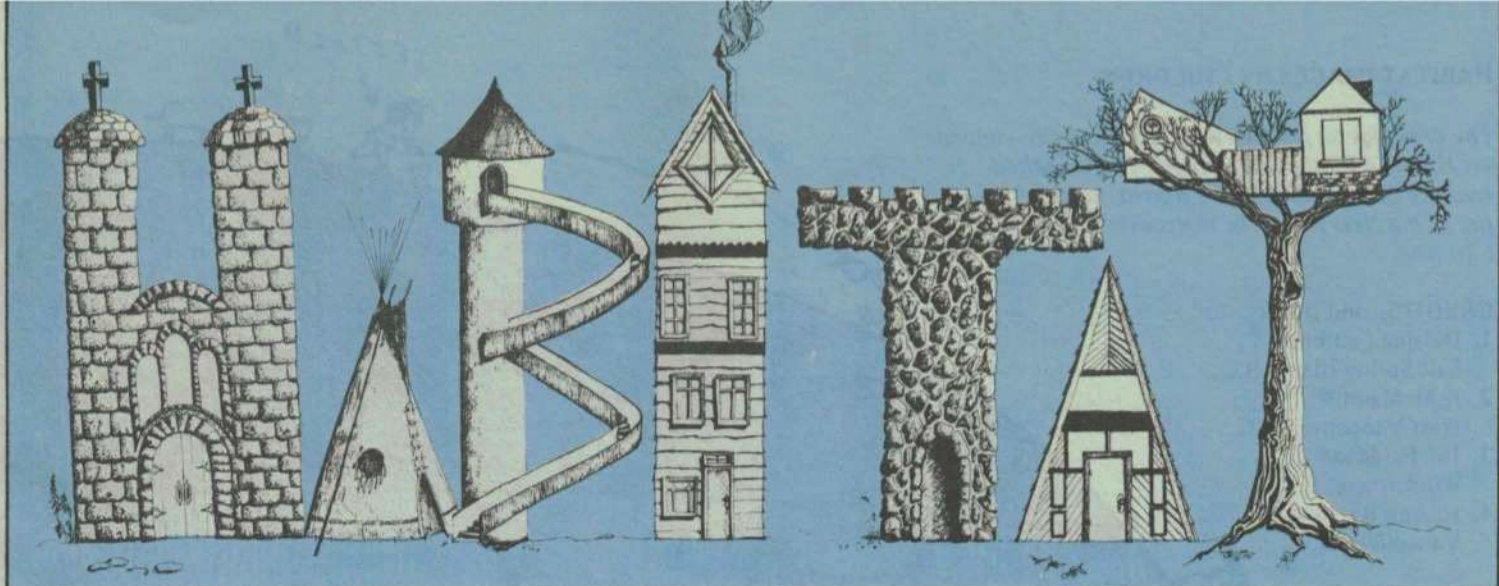
Small mountains of cans and papers move in my front door and out the back. For a time the city collected my tied bundles of papers and then they found that there was no percentage in it. But these cans and wrappers and twist-ons and easy-offs surround my favourite foods. Plastic bags and cardboard boxes brightly coloured. Strips of tin and iron and plastic film. Perfect paper bags. Even egg shells are beginning to look like artful packaging. Every time I make a meal I am confronted with the bountiful harvest of the inedible.

In the end someone must tell me why none of the jar lids in the bag under the sink fit any of the jars in the cupboard. Where is the source of this river of material things? Who is it that produces all these one-way delights and leaves me to clean up the mess? Many of the people who sorted bottles and stacked papers in 1973 are now in consumer-action coalitions, political movements and a variety of collectives both urban and rural. My friends still sort and deliver their garbage to the depots but it is a statement of conscience, not of practicality. It is a statement of attending to the home while the reforms are being worked on.

I am looking forward to the moment when the jar lids fit and an egg is again an egg.



Credit for building and photographing the tin can house goes to Martin Pawley. The windows are 1968 Dodge Dart doors — overall cost was 9 cents a square foot.



The drawings on page 15 were entries in the Vancouver HABITAT Billboard contest. The inhabited creature below was salvaged from a recent fire at the New School in Vancouver's East End.

1. Delaine Faulkner
Salt Spring Island, B.C.
2. K.M. Mann
West Vancouver, B.C.
3. Jay Ferguson
Windermere, B.C.
4. Jo Ann Burroughs
Vancouver, B.C.



THE RAIN FOREST

By Frances Duncan

Finally, we have decided. We will go down into the Rain Forest, where trees grow big, fattened with entwining vines and fuzzy, dripping moss, where valleys grow huge hills behind them, consisting of archetypal rocks, where animals grow basic and primeval. Perhaps there we will grow — either big or basic, it doesn't seem to matter.

John wants to film essences. Mary — Mathilda that is — wants to bake bread. She used to be Mary, but now she will be Mathilda. It's a name that goes better with baking bread, and barm. She practised with the frozen dough, but then she read Catherine Parr Traill about making your own barm. After she read that, she was going to change her name to Catherine, but John told her about Catherine the Great, who was a pre-revolutionary decadent. Mary — Mathilda that is — does not want to be too decadent.

We were going to go to Squamish, or some place around there, but Mary Mathilda says everyone goes to Squamish, and we should go North. John says we have to be near the ocean so he can film dead things. I am quite happy here, but they insist I come too. They insist I say where we will go, so I say, We'll go to the Olympic Peninsula, and go down into the Rain Forest, and we can make barm and be close to the ocean and film dead things and so resurrect them.

And us, Mary Mathilda says. Resurrect us, with all good things that come from the earth, rising with holiness like the barm she will make, create.

M.M. gets carried away with enthusiasm.

John agrees with her. He will film us and the barm being resurrected. He has not decided whether he will film dead things before or after the rising.

But we are all happy, and all agreed. The Rain Forest is the perfect place to find life and death and resurrections and bread, and, of course, truth. They haven't mentioned it, but I know, in their own identifiably individual ways, singly and together, truth is the crux.

I camped once with Julie of the beautiful breasts and generous mobile mouth in the Peninsula. It is definitely a Rain Forest. Julie's beautiful breasts sweated, and collected rivulets of moisture in their valley. John and M.M. agree we should find a valley.

John actually doesn't agree at first. He wants a mountain top. But we tell him where there's a valley, there's a mountain nearby — didn't I prove that with Julie? M.M. says barm doesn't do so good on mountains. It needs to fester.

Well, says John.

What? says M.M.

Well, John says again. He is certainly patient, which is a good thing to be while you are waiting around to film dead things. He is trying to elevate M.M. to the level of artist — at least, so she can talk like an artist.

Then, of course, M.M. has to get petulant. Grammar doesn't matter, she says. Barm and bread, and rainy greeny hanging things like spanish moss — they matter. That's what's well, she tries.

I leave then, because they always have these discussions, with John being patient, and M.M. being carried away, until they forget what they were talking about, but have discussed what he will film, and she will bake, and how the rain will drip onto the beach and what sort of dead things there will be and whether death comes creeping slow or chugging fast, until finally they run out of words, but not enthusiasm, or patience, and end up doing sexual things, which are neither dead nor alive.

I decide if we are going to the Rain Forest I had better invite someone else, because if we fight, M.M. says her barm won't take. Not rise, take. Bread rises, barm takes. She's told me. And we'll be much more likely to fight if we are three. Even the Musketeers had to add D'Artagnan.

Since Julie has already been to the Rain Forest, I think of her. Also, is it not symbolic to ask her, whose mountains and valleys first inspired me — and, of a consequence, John and M.M.?

Julie says, oh sure. Just let me get my parakeet.

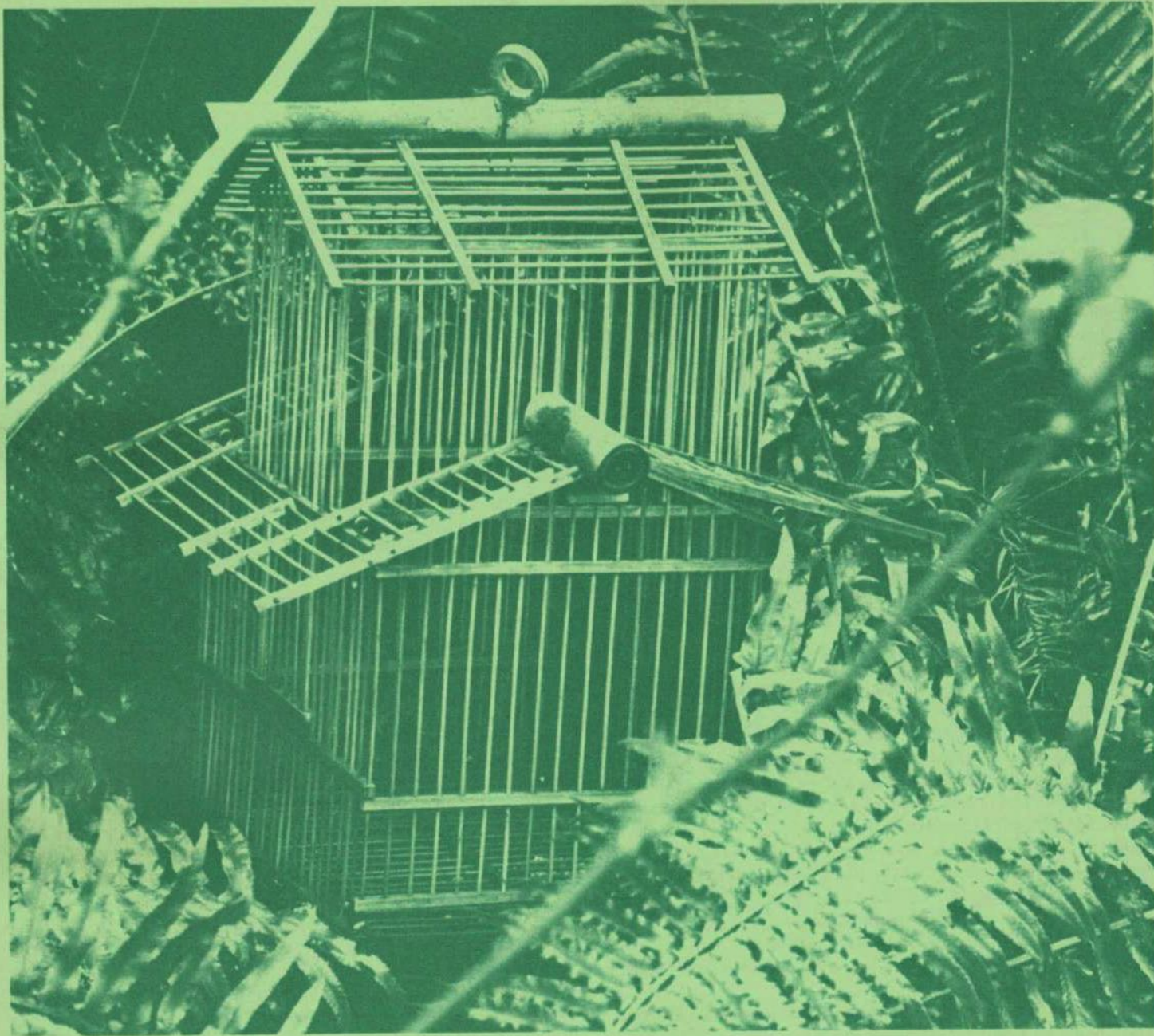
She's that sort of person, just the sort we need. She doesn't tell her boss she's going, in case it doesn't work out. Very sensible of her, I think.

I drive her to her apartment to get the parakeet. His name is Henry and he lives in a cage. We had a fight once, in which he bit my finger and I swore at him and we have hated each other since. I wish she wouldn't bring him, but she does. She puts on a long skirt made out of my old blue jeans. She made me wear them everywhere until they were comfortable, and when I tore the knee she put on a calico patch, which I thought was nice of her at the time. I didn't realize she had designs on my jeans. I tried to explain that jeans weren't quite the accepted garb for rising young chartered accountants to wear to Rotary luncheons, but she said they wouldn't get right fast enough if I didn't.

She covers her beautiful mountains and valley in a Hawaiian halter top, then goes back for a poncho in case it gets cold.

She hopes John will put her in a film.

So we get M.M. and John. They have finished their discussion. M.M. has been collecting bread pans. Now she has fifteen. She hopes that will be enough, but John tells her if it isn't, I can



make some out of fallen tree trunks. Then we will definitely have the essence of resurrection — something rising out of dead wood. He has his camera and lots of film.

It is raining when we get to the Rain Forest. Everyone thinks this is appropriate. John wants to settle close to the beach so he won't have far to walk, but M.M. says her barm won't take.

How do you know? asks John. Catherine P. Traill never said a thing about barm and oceans.

That's just it, M.M. says.

So we find a place a mile in from the beach in a valley with lots of drippy trees around. There is a mountain behind. How we decide on this place is through Henry. He starts singing when we enter this clearing, and also, the rain stops. Julie and I say

this is a good omen. John and M.M. say it is bad. But Henry agrees with us.

It doesn't take too long to build a house although the wood is wet and it shrinks after a while. M.M. says that will give good ventilation.

So we won't be done in by barmy fumes, John says. He doesn't like building things. He has a blister.

The second morning Henry is dead. He has succumbed to the draft in the night. John is delighted. He takes the carcass outside where, fortunately, the light is just right, and lays him in a bread pan and films him. Then he gets Julie to mourn over the body so she picks him up and holds him in the palm of her hand, looking like she remembers the essence of Henry. His tiny

legs point straight up. His beak is open. Julie cries, her mobile mouth working generously. She starts to keen, but John says not to bother, he doesn't have any audio equipment.

M.M. meanwhile, is wringing her hands. She doesn't like anything in her pan but bread. She says it will be contaminated. Julie says that Henry wouldn't contaminate anything. They grab at each other and start punching. John gets a shot of Henry where Julie has tossed him, sort of impaled on a huckleberry bush, then he turns his camera to shoot them. He is ecstatic. Look, he says, I'm getting a great shot of the terrible effects of grief. This might even be the truth. Then he puts vaseline on the lens so it will look even more truthful.

It starts to rain again and we all go inside. M.M. forgets her bread pan, and Julie forgets Henry. And John, three days later, puts the decomposing Henry in the rusted pan and films them again, with the rain pelting all around.

Mary Mathilda has forgotten to bring her Catherine Parr Traill book, so she has to experiment with her barm to find out why it doesn't take. Finally she puts it on the back of the stove.

Fortunately, we have found an old stove nearby. That's why the Rain Forest is great; you can find neat things lying around. Rusty bedsprings (bedsprungs?), old stoves, a copy of Plato's Republic, Mickey Spillane. I wondered what had become of him, John says.

Julie even finds an old 78 hanging by a rope from a cedar tree. Some moss has grown around it. She insists it is a Caruso, but the label has rotted, so who can tell? We humour her and call it a Caruso, though maybe it is Ezio Pinza pretending to be Caruso, or maybe it is some other male Italian opera singer who changed his name to Caruso, back in the days of 78's. Or maybe it is even a female Italian opera singer who changed her name to Caruso, just so she could cut a 78. You can't ever tell about Italian opera singers.

Anyway, John gets his camera and films it. Fortunately, there is a rainbow. John has always wanted to film an old 78 hanging by a rope from a wet cedar tree with a rainbow in the background, and call it **RECORD OF A CIVILIZATION**. He is so happy when he has filmed it that he eats two loaves of M.M.'s bread, quite a feat in itself, for by now we are all getting rather tired of bread, although M.M. is improving, I must admit. But now John thinks he should call his film, **END OF THE RAINBOW: A RECORD OF CIVILIZATION**. He goes out for a walk to think about it and M.M. bakes some more bread, in case he is still happy when he comes back.

Julie and I explore the mountains and valley.

Julie remembers that she is sad about Henry's death. When she cries I promise to find her another bird, but, I warn her, not necessarily a parakeet. One can't always find parakeets in the Rain Forest, not like 78's and stoves, but I will find some bird. Julie is so pleased I have forgiven Henry his playfulness — what she calls it when he bit my finger. I say, animosity is what I call it, and I nearly say I won't find a bird for you, but she doesn't say any more.

If I am going to find a new bird to replace Henry, it will probably be a bigger bird, this being the Rain Forest, so we will need a bigger cage. I don't like seeing birds in cages. Especially gilded cages. If you must have a cage, let it be an honest one. No point in cluttering it up with gilt, or silver chains and metal leaves on the outside to fool yourself it isn't a cage. The bird

will know it is. Well, some birds. I always had my doubts about Henry. I think he was a bit retarded — you could say, bird-brained — well, you say it. I think that's an insult to birds — some birds, anyway.

When we get back from our explorations, I start unwinding the rusty bedsprings I had found. It takes me a long time, but finally I get them unwound and wound up again into a shape like a birdcage. It was supposed to be round, like Henry's old one, but have you ever tried to make a birdcage out of rusty bedsprings? Neither have I. It turns out more rhomboid than round, and even I must honestly admit it is not a very distinctive rhomboid. It looks more like a lot of unwound bedsprings full of barm than a birdcage. But nothing can get out, that's for sure. And that's the point of it. John gets in to see if he can get out, and he can't, so we decide it will do, rhomboid or not.

M.M. lets John out, and then he gets his camera and puts an American quarter in the cage and films it. The cage is so big and the light so bad we can hardly see the quarter. So we decide the bird we catch must be bigger than an American eagle.

We don't find just the right sort of bird immediately. Julie wants something pretty, sort of an overgrown Henry, not that I thought Henry was pretty, but then aesthetic taste is an individual matter, so I don't challenge her judgment. John patiently explains that we don't find any parakeets, regular or giant size in a Rain Forest, and would a seagull do? Julie says no, ever since Jonathan Livingston, seagulls have had too much publicity, and anyway, you can't put salt on their tails, they are too salty already, as anyone who has ever eaten a seagull knows.

M.M. is getting rather good at bread-making. Since she has limited ingredients and can't experiment with the taste, she experiments with the shape. We have eaten Valentines, sham-rocks, Easter bunnies, cubes, sticks and circles, and recently, unidentifiable abstractions. Now, with that huge bedspring birdcage in the middle of our house, she just has to sculpt a bird. She has to bake it of course, and the first one she makes is too big for the oven. Also, there is quite an art to sculpting bread, especially if it's made with barm, not a yeast out of a packet, because, when you get just what you want, it inevitably rises and changes its shape. So it is always an ongoing project.

Anyway, she finally gets one made that is just as big as the oven can handle, and when it has cooled, stands it up in the cage. John has filmed the whole process with time-lapse technique. He says he will call it **CREATION**, or **RECREATION**, he isn't sure. He makes Julie get in the cage and kiss the bird. She is rather given to long, passionate kisses, and it gets a bit soggy. We let the bird dry out, and then we eat it that night, and believe me, it is nice to have fowl for a change.

When we don't seem able to find an inhabitant for our cage, I cut another door on the opposite side so we can go through instead of around. We put our table inside the cage, and some chairs, and it gives quite a homey aspect to the place, cozy when it's raining, if you know what I mean.

Julie is really happy. She has always identified with her birds, and now is able to get into the cage anytime she wants, and actually be a bird. She tends to keep the rest of us out, but that doesn't matter. We don't have that desire.

Meanwhile, John is having rather a bad time. He isn't sure he has really found truth yet, and there seems to be a dearth of dead things on the beach for him to film. He says the things

can't just be dead, they have to be properly dead, but he can't explain what properly dead looks like, so a trip with him is always picking up things and saying, is this properly dead, and his always saying no. Sometimes he will say, oh all right, and set up his camera. He got a nice study of a crab's leg this way. He calls it CRAB'S LEG. It was covered in sand and flies and then a gull came to investigate, and John waited patiently for the tide to lap in and move the crab leg so he could give it the resurrected touch, and we all thought it was great.

But, he says, it isn't truth.

I bet you want one of us to die so you can film it in slow motion, capturing the decomposition, then run it backwards to represent resurrection.

That's exactly it! John says.

NO! we say.

We are very definite. John develops the sulks and threatens to go away. We say we don't care, so he stays, and eventually recovers and continues to look for truth.

That would have been too contrived, anyway, he says.

M.M. makes some more bread. I bet there is no truth, she says. There is only bread and barm and C.P.T.

John says, There is truth. There is. It is out there somewhere. I shall go and find it.

He is gone for days and days and days.

M.M. says, I wish he'd taken more bread with him.

When he comes back he has a bushy beard and a wild look in his eyes. It's here, he shouts. It's right, right here!

We look around, but we don't see it, of course.

It is probably the sort of thing only people with bushy beards and wild eyes see, Julie says.

Those who live too long on bread, I say.

John grabs five loaves of bread, fresh-baked that morning. He threads them one below the other on a string I hadn't needed, and suspends them from the top of the birdcage. Then he moves the whole thing outside, sets up his camera and fiddles with his light meter. He gets a nice shot of them, we think, but he just tears his hair out.

Come on, he says.

He carries the camera, I carry the cage, M.M. carries the bread, Julie carries on.

We set up again on the beach, and I must admit it looks artistic. The caged bread is framed by giant evergreens, and the

front wires are nearly in the sea. But the loaves aren't dead. John kills them with his knife, then we wait for them to decompose. Fortunately we are in the Rain Forest, and everything is musty and wet and mildewy. It only takes forty-eight hours for the bread to turn green, for little flies to find it. The bottom loaf decomposes the fastest; it falls off the wire and a crab comes to it. John is positively euphoric about that, although he wishes he'd filmed its fall. Some birds fly along the beach and a couple of small ones, swallows or sparrows or something, and one wild canary, get into the cage.

Well, I say when they look at me, It wasn't meant for small birds.

On the third morning, John declares the bread completely, irrevocably and properly dead. The sun comes up — not out of the ocean as he would have wished, but at least it comes up, which, in a Rain Forest, is something in itself, and he starts filming. He films from every angle then he tells Julie to get into the cage, and catch a small bird and pick up the loaf that is on the ground. She catches the bird, but won't touch the loaf. It is too full of crawly things, and I don't blame her. But M.M. is sad about the use of her bread — or is she happy it's being enjoyed? Or is she angry? Or hungry? Anyway, she gets into the cage and picks up her poor fallen loaf and holds it and it crumbles in her hand and she starts to cry.

John films until he runs out of film, screaming, this is it, this is truth, all the time.

I think it is pretty effective: four suspended loaves of bread, green-glistening in the filtered sunlight, M.M. slumped in a heap beneath them, like heavy heavy hangs over your head, crumbling the bread and crying, and Julie's breasts heaving and bobbing as she chases birds around the sides of the cage. I have to admit, it is as good an example of truth as I have ever seen.

When John runs out of film it starts to rain.

Enough, he shouts. Desist.

What can you expect in a Rain Forest? I ask.

We climb into the car, but it doesn't start — its battery is waterlogged — so M.M. steers and the rest of us push, and we manage to coast it down a hill until its engine catches, then we all climb in and go back to the city, stopping at the first restaurant to order steaks.

At home, the only water is in the shower.



In a cozy corner of the mind, most city people have a vision of a little cottage, a little garden, and the good old country life — getting away from it all. Translated, that means getting away from cities and city life. The reality is that 75% of us in Canada live in cities. For most of us, there is no getting away from the city; we have no sane choice but to take part in urban life and mould it to suit ourselves.

Remember that old joke about drinking beer while sitting on the toilet, because the drinker is only a medium through whom the beer passes? Do you as a worker/consumer in the city feel that way about money, goods, energy?

Put yourself back into the urban skyline. Grow plants, remodel living spaces, get back in touch with your body, learn skills, and revive some country virtues like thrift and neighbourliness. Join the others in your community who are fighting to turn cities into human settlements.

We tried to list good current books with relevance to local conditions (Vancouver, B.C.) but many of the books will be of use to people in other urban centres. Our space was limited, so the catalogue is just a taste of what is available. We hope that these books will give you ideas, pleasure, plans, and new visions.

GRASSROOTS CITY

A PUBLICATIONS RESOURCE CATALOGUE FOR CITY PEOPLE
BY SAEKO USUKAWA WITH JEANNINE MITCHELL

FOOD

ABOUT FOOD: A great deal of what passes for food is full of preservatives, insecticides and herbicides and has had much of the nutrition processed right out of it. Read labels carefully and learn about nutrition.

— **Let's Eat Right to Keep Fit**, Davis (\$1.95, New American). A good book on nutrition.

— **Diet for a Small Planet**, Lappe (\$1.95, Ballantine). How to combine foods to get complete protein & save the environment. Very useful collection of information. Includes recipes. See sequel, **Recipes for a Small Planet**, for more.

— **Vitamins in your Life and the Micronutrients**, Di Cyan (\$3.50, Simon & Schuster). A readable & very useful manual about vitamins — what they do, don't do, & the foods in which they are found.

GROWING YOUR OWN FOOD is cheaper and better for your insides — and a pleasure, too. Don't let the lack of a back or front yard stop you. Here are some books on growing sprouts (you don't even need a kitchen) right through to a minifarm with livestock.

— **Beansprout Book**, Courter (\$2.95, Simon & Schuster). Sprouts are delicious & healthy & anyone can grow them in a jar. This book covers sprouting all kinds of sprouts, plus recipes.

— **Container Farming**, Leeg (\$1.25, Major). Great little book on how to grow veggies & fruit in containers for city people with very limited space. And a bit on growing sprouts.

— **Hydroponics: The Bengal System**, Douglas (\$2.95, Oxford). **Beginner's Guide to Hydroponics**, Douglas (\$3.95, Drake). **Hydroponic Gardening**, (\$3.95, Woodbridge). Growing food indoors with no soil. Simple to do, economical to install, easy to maintain. Quicker growth & higher yields. Look over the 3 titles listed to see which style suits you best.

— **Good Food Naturally**, Harrison (\$4.50, J.J. Douglas). A step-by-step how-to-grow organic vegetables. Also explains how soil, plants & animals interact & gives a brief history of & reasons for organic gardening. The author has farmed organically for over 25 years in B.C.

— **Basic Book of Organic Gardening**, Rodale (\$1.95, Ballantine). A must for all food gardeners, especially the chapter on alternatives to insecticides. Move toward a better way of eating & living.

— **The Handmade Greenhouse**, Nicholls (\$5.95, Running). Designs, plans & tips for window greenhouses to the greenhouse.

— **The Pacific Gardener**, Willis (\$4.50, Gray's). A comprehensive gardening book for conditions in the Pacific Northwest, with planting tables & a gardening calendar. But skip the chapter on spraying please — don't contribute to pollution or poison yourself.

— **City People's Book of Raising Food**, Olkowski (\$5.95, Rodale). A good book on organic mini-farming. How to garden, raise bees, chickens & rabbits. Check

your city by-laws. Vancouverites can raise rabbits & bees.

MAKING FOOD & PUTTING IT BY is economical, and a cupboardful of homemade preserves is soul-satisfying. Not as hard as you might think. It also recycles those glass jars you've been saving, and makes friendly presents.

— **Making It** (\$1.95, Consumer Guide). A great deal for \$1.95. Clear, simple instructions for making sausages, bread, cheese, yoghurt, ice cream, pickles, liqueurs, wine, beer, pop, & smoked & dried foods.

— **Putting Food By**, Hertzberg, Vaughn, Green (\$5.95, Greene). Super-complete instructions on drying, freezing, canning, smoking & root-cellar storage. Even a tiny garden may grow more than you can use right away, or you might get a good buy.

— **Canning with Honey**, free from Kidd Bros. Honey Co., 5312 Grimmer, Burnaby, B.C.

— **Freezing Foods** (30 cents). **Home Canning of Fruits & Vegetables** (15 cents). **Jams, Jellies & Pickles** (15 cents). All from Information Canada.

— **Winemaking & Brewing**, Beech & Pollard (\$1.75, Amateur Winemaker). A good beginning guide to homemade wines & beers. Beer is pretty simple & cheap.

— **Making Your Own Wine, Beer & Soft Drinks**, Hobson (\$2.95, Garden Way).

— **Beard on Bread**, James Beard, \$9.95. *Whole Earth Epilog* says it's the best bread book & good for beginners too.

COOKBOOKS abound, especially if you have the money to buy the food. Here are some for lower budgets and those who grow their own.

— **Good Recipes for Hard Times**, Nelson (\$3.95, Houghton Mifflin). 300 recipes. 4 sample food budgets (with shopping lists & menus), 2 of which are emergency budgets for stark poverty. Sound advice on nutrition, too. How to eat for 70 cents per person a day. A good book to have.



— **New York Times Natural Foods Cookbook** (\$1.95, Avon).

— **Food Conspiracy Cookbook**, Wickstrom (\$4.95, 101 Productions). Why & how to form food co-ops, buying clubs, etc. Books, organizing, food-finding are all covered. Plus recipes.

FORAGING is a good way to supplement your food and to get outdoors. Many wild plants and mushrooms can be found within the city limits (at least, here, in Vancouver).

— **Some Useful Wild Plants**, Jason (\$3.95, Talon). A guide to common & useful wild plants, plus some trees, berries & seaweeds of the Pacific Northwest. Special section on poisonous plants. Tells which parts are edible or useful & how to prepare them, but no recipes. Many drawings.

— **Foraging for Edible Wild Mushrooms**, Haard. **Poisonous and Hallucinogenic Mushrooms**, Haard (each \$3.95, Cloudburst). These are reliable field guides to mushrooms of the Pacific Northwest. *Edible* teaches mushroom identification & shows how to collect 36 edible species. *Poisonous* tells how to identify dangerous & trippy species. Valuable section on identifying the 5 toxins & treating poisoning. Both well illustrated with drawings & colour photos.

— **Wild Berries**, Underhill (\$5.95, Hancock). A field guide with 100 colour

photos of different edible berries in B.C. Tells where & when to gather, how to preserve & make wines from them.

— **How to Catch Bottomfish, Straight** (\$1.95). **How to Catch Crabs, White** (\$1.95). **How to Catch Salmon, White** (\$1.50). **How to Catch Shellfish, White** (\$1.95). **How to Catch Steelhead, Merriam** (\$1.95). **How to Catch Trout, Straight** (\$1.95). **How to Cook Your Catch, Challenger** (\$1.95). All from Saltaire Publishing, a B.C. outfit. *Cook Your Catch* is a very complete sequel to the others in the series. Includes some pretty unsought-after creatures in the exotic recipes section — good to have in hard times.

SHELTER

FIX IT UP to fit you & your life.

— **The Loft Book**, Wilson (\$7.95, Running). Increase your living/playing/sleeping space. Plans & tips for building various kinds of permanent & movable lofts, plus how to wire them electrically.

— **Nomadic Furniture 1 & 2**, Hennessy & Papanek (\$4.95 each, Random). How to build & where to buy lightweight furniture that folds, inflates, knocks down, stacks, or is disposable and can be recycled. Very clearly illustrated. Especially great are the living cubes, wood & fabric rooms to put in your real rooms.

— **Creating Modern Furniture**, Mellach (\$6.95, Crown). Well-illustrated how-to info on making fantastic furniture. Would you believe... lip-shaped sofas? giant cabbages? sea anemones? and catcher's mitts to sit in?

FIX IT because something's always breaking down.

— **Better Homes & Gardens Handyman's Book**, (\$1.50, Bantam). At last, a cheap version of the great \$10. manual: tools & how to use them; repairing, improving & building inside, outside, & around the house; carpentry, bricklaying, plumbing, electricity, painting. Everything. Lots of illustrations.

— **All About Repairing Small Household Appliances**, Squeglia (\$5.50, Hawthorn). **All About Repairing Major Household Appliances**, Squeglia (\$5.95, Hawthorn). Good fix-it manuals.

— **Fixing Cars** (\$5.00, S.F. Auto). Very good manual for people starting to learn to fix their own cars. Spiral bound for easy use.

— **Coaster & 3-Speed Bicycle Repair** (\$4.95), Derailleur, 5-, 10- & 15-Speed **Bicycle Repair** (\$3.95, Xzyx). Clear sequential instructions. Diagrams very

clear, good exploded views with parts numbered so you can follow instructions easily.

— **Formulas, Methods, Tips & Data for Home & Workshop**, Swezey (\$7.95, Popular Science). 2-inch thick book with a money-saving collection of simple formulas for making many substances in common use & how-to tips. Make your own toothpaste & glue. Copy photos without a camera. Plate metal.

— **How To Clean Everything**, Moore (\$4.95, Simon & Schuster). How to use most readily available cleaning agents. How to clean all kinds of stains from all sorts of materials & finishes.

BUILD IT: your country home

— **The Canadian Cottagers' Guide**, Ross (\$3.95, McGraw-Hill). Info on pre-fabs, building your own & improving one. Also covers waste & water systems, building docks & boat care.

— **The Canadian Log House: Yearbook 3, Spring 1976**, Mackie & Mackie (\$3.50, Canadian Log House). Latest news, info, floor plans, training programs, reference reading.

— **Minimum Cost Housing Group**, School of Architecture, McGill University, Montreal, Quebec. Write for a list of their publications. Innovative & ecological.

HEALTH

The tensions of living in the city often affect both your mind and body health. You get out of touch with your mind and body and they stop being in touch with you.

BODY HEALTH: Take care of it so that it will take care of you.

— **The Well Body Book**, Samuels & Bennett (\$6.95, Random). The new home medical handbook. Hot to do a complete physical exam, diagnose common diseases, get the most from your doctor. Get to know your own body & recognize its messages. Practice preventive medicine.



— **Our Bodies, Ourselves** — Revised, Boston Women's Health Collective (\$4.50, Simon & Schuster). *The* book about women's health. Chapters include

menstruation, sexuality, birth control, birth, menopause. An authoritative, readable & frank classic.

— **The Tooth Trip**, McGuire (\$4.95, Random). A book of preventive dentistry — home care, self-examination, & a manual for survival in the dental office. Lively & humorous, too.

— **Body Time**, Luce (\$1.50, Bantam). Very readable book about newest scientific research on physiological rhythms of the body. Valuable reference for helping to recognize your natural body rhythms. Your body has dozens of "clocks", each keeping its own time.

— **Birth Control Handbook, VD Handbook**. Definitive handbooks everyone should have. Illustrated. Send 25 cents for each to Montreal Health Press, P.O. Box 1000, Station G, Montreal, Quebec.

— **The Experience of Childbirth**, Kitzinger (\$2.50, Penguin). A good general reader.

— **The New Childbirth**, Wright (\$1.50, Pocket Books). More specific than Kitzinger. This book you'd take to the hospital — truly informative & easy-going. Does not indulge in Earth-Mother propaganda.

— **The Massage Book**, Downing (\$4.95, Random). Massage relaxes & heals the mind & body & it's a good thing to do for your friends, too.

— **Potter's New Cyclopaedia of Medicinal Herbs & Preparation**, Wren (\$4.25, Harper-Row). A field guide of where, when & what to pick, medicinal use, ways to prepare for use.

— **Shiatsu: Japanese Finger-Pressure Therapy**, Namikoshi (\$3.95, Japan Publications). Shiatsu is a type of Japanese massage based on applying pressure to acupuncture points. You can do it yourself to relieve tension or tiredness. Also helps relieve various complaints, though not as many as claimed.

MIND SURVIVAL: We had to pretty much avoid spiritual concerns here. Not enough space, and religions are difficult to appraise as to the 10 best. However, in deference to local coverage, it's worth noting that Salt Spring Island has its own spiritual leader — Sydney Banks.

Break some fear habits: a) don't answer the phone next five times; b) try to spend a whole day without making one excuse or apology; c) talk with the person you've been afraid to talk with; d) the next time someone says something which is outrageous to you (something bigoted, insulting or fallacious), speak out. Remember "everything

which you experience and which is not rejected is automatically accepted"; e) if at a boring lecture or speech, make it less boring by asking lots of questions. Make sure some are "off the subject"; f) try to imagine what kind of challenging life you would lead if you lost some security such as your job, parents, health or religion. After getting over the shock, how would you survive? (Ideas from **The Universal Traveller**, Koberg & Bagnall)

— **Dream Power**, Faraday (\$1.95, Pan). Dream-collecting? This is comprehensive, readable, with an interpretive approach beyond the Freudian. Hints on collecting dreams included.

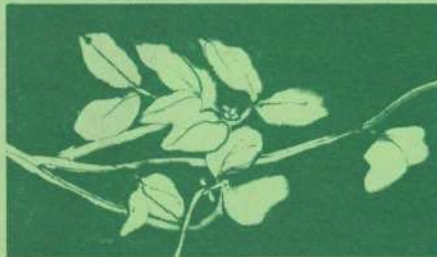
— **Psychosources**, Shapiro (\$5.00, Bantam). An access guide to psychology. Strong on sex roles, therapy and political psychology.

— **A Catalog of the Ways People Grow**, Peterson (\$1.65, Ballantine). If you feel you need *something* but don't know what, check this out.

— **BodyMind**, Miller (\$1.50, Pinnacle). An introduction to various body-mind disciplines, such as yoga & martial arts, with numerous exercises.

— **Rough Times**, Agel (\$1.65, Ballantine). This second collection from the Radical Therapist newspaper is worth reading for its self-help section. Every city-dweller should know how to handle freaked out persons, OD's, and suicide attempts. sigh

— **In a Nutshell**, Mental Patients Association (free from 2146 Yew St., Vancouver). More-or-less monthly publication: news, opinion, poetry. The most recent issue featured material on shock therapy.



— **Mental Patients & The Law**, Page (\$2.95, Self Counsel).

— **Anti-Psychiatry Bibliography**, Frank (\$2.00, Press Gang). Annotated list of books & articles on radical therapy & anti-psychiatry.

— **Madness Network News Reader**, collectively edited (\$5.95, Glide). Poems, essays, and letters by former inmates, doctors and others on the politics of being crazy.

— **When I Say No, I Feel Guilty**, Smith (\$1.95, Bantam). Probably the best of the current crop of aggression books.

— **Shifting Gears**, O'Neill (\$1.95, Avon). Discusses the process of changing, then outlines practical steps for changing to cope with personal crises.

CONSUMER

People are consumers — food, energy, goods. But we can consume wisely, economically. We can and must recycle our waste — if we want our world to keep on living so we can keep on living.

— **The 1976 Consumer's Guide Handbook**, (\$3.00). Product test reports & ratings. Before you buy any goods, check it out in this book for best value & performance.

— **Canadian Consumer Magazine** (90 cents). Product tests & news of the fight for more consumer rights in Canada. Room 801, 251 Laurier Ave. West, Ottawa.

— **Consumer's Handbook: 99 Commercial Rip-offs and How To Spot Them**, Gordon (\$3.95, McClelland & Stewart). Handy Canadian reference guide to telling good guys from bad guys in most services & purchases. Also where to write to with consumer complaints across Canada. Be aware & beware.



— **Canadian Consumer Law**, Parker (\$2.95, Self Counsel). How to get a wise buy & remedies available.

— **User's Guide to the Protection of the Environment**, Swatek (\$1.25). How to make a difference by buying good instead of harmful products. Detailed info on products, processes, their effects.

— **How to Live on Nothing**, Shortney (\$1.50, Pocket Books). A book everyone should have, even though it's a bit dated. Her advice covers every aspect of living from repairs to gifts to furnishings & food. An encyclopedia on how to live sanely, happily & cheaply.

— **Ecology at Home**, Killen (\$2.35). A primer on what you can do, because conservation begins at home. Save energy, recycle, don't use polluting products & live a healthier life & save money, too.

— **Living Poor with Style**, Callenbach (\$1.95, Bantam). 600 pages of good advice — tips on living cheaper but better.

— **100 Ways to Save Energy and Money in the Home** (free from Box 3500,



1 - British Columbia

Greenpeace Experimental Farm, Denman Island VOR 1T0 (604) 338-8918 c/o Tom Lang or Jim Bohlen. Energy-efficient food production, shelter research (esp. domes), some windmill, biogas and solar research but currently most concerned with muscle-power research (esp. bicycle-generated). Work-study programme.

Guy Imega, General Delivery, Lasqueti Island. Windmill research, design.

Prof. Mohammed Iqbal, Dept. Mechanical Engineering, U.B.C. (604) 228-3398. Solar energy research underway.

B.C. Solar Energy Society, 1271 Howe Street, Vancouver V6Z 1R3 (604) 689-1841. Recently formed. Aims are to assemble books and instruments for use of members, do joint studies, and exchange information. Newsletter and educational series also proposed. Monthly meetings. Involved in research areas outside of solar energy as well, e.g. wind, tide, and biomass.

Some specific designers and researchers who may be contacted through the B.C. Solar Energy Society are:

Peter Kafka, Bowen Island, wind research; Chris Maltok, Duncan, solar-heated houses; Eric Hoffman, Surrey, manufacturing solar collector panels; Greg Allen, Vancouver, autonomous house design (solar heat, builtin greenhouses, composting toilets, etc.)

2 - Bellingham, WA

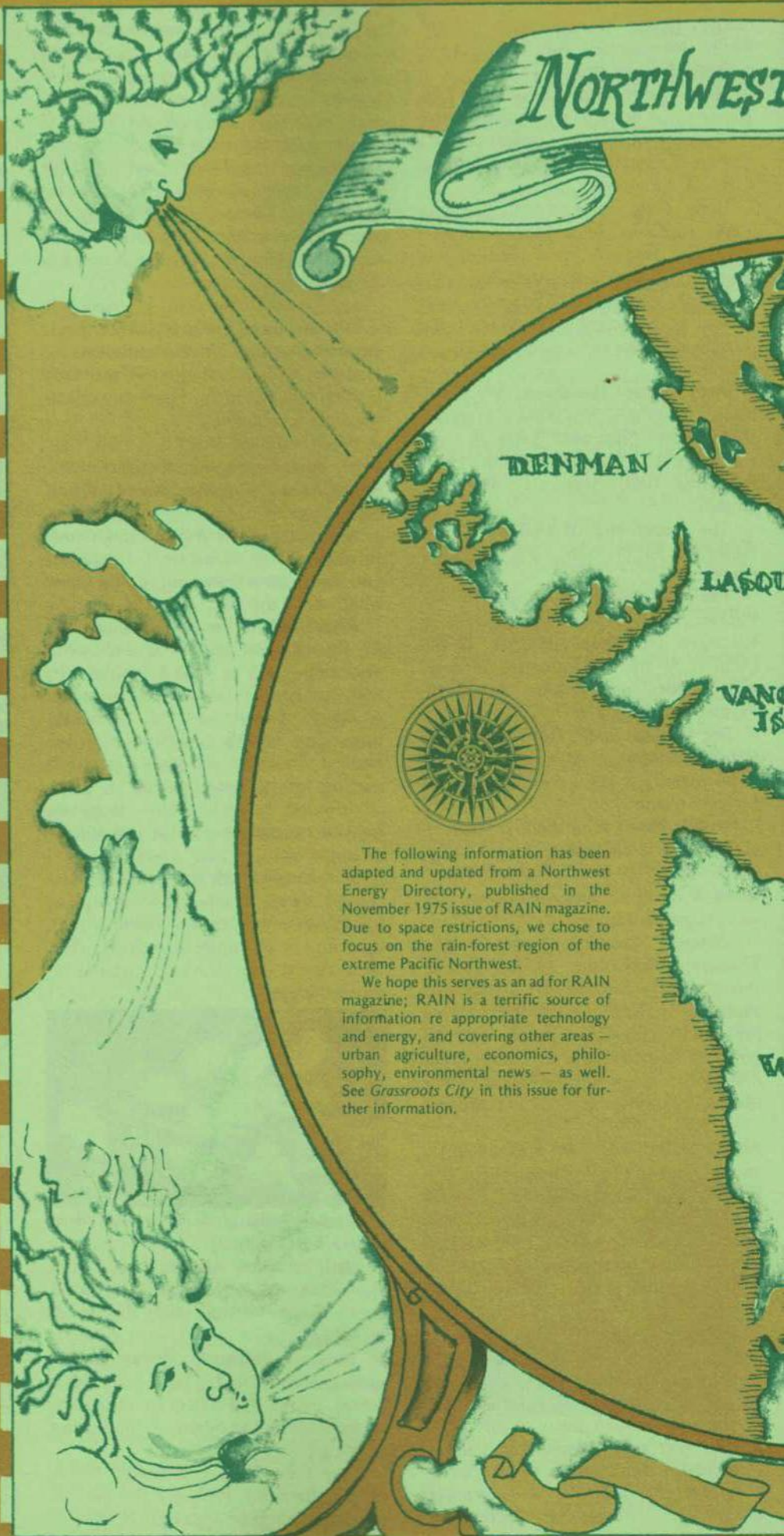
Huxley Environmental Reference Bureau Huxley College, Western Wash. State College, 98225 (206) 676-3974 (Carola Burroughs). Energy-environment info centre, library, speakers bureau, workshops, conferences, *Huxley Humus* monthly newsletter.

Outback Program, Fairhaven College, Western Wash. St. College, 98225 (206) 676-4860, -3600, -3680 (Tom Thornton, Arnie Klaus, Lou Young). Energy, food, and shelter self-sufficiency education, conferences.

Whatcom Energy Council, 203 W. Holly, 98225 (206) 734-7426 (David Cook, Keron Ericson, Will Davis). Solar energy information, workshops.

3 - Snohomish, WA

Ecotope Group, Box 618, 98290 (206) 794-8503 (Evan Brown, Ken Smith). Non-profit education, research: methane, solar, wind, energy conservation, wood heating. Info on Monroe State Prison Farm biogas project.



The following information has been adapted and updated from a Northwest Energy Directory, published in the November 1975 issue of RAIN magazine. Due to space restrictions, we chose to focus on the rain-forest region of the extreme Pacific Northwest.

We hope this serves as an ad for RAIN magazine; RAIN is a terrific source of information re appropriate technology and energy, and covering other areas - urban agriculture, economics, philosophy, environmental news - as well. See *Grassroots City* in this issue for further information.

ENERGY MAP



4 — Seattle, WA

Energy Action of Washington, Box 4244, 98104 (206) 392-3538 (Dana Davis). Energy lobbying, newsletter.

Environmental Works, 402 15th Ave. East, 98112 (206) 329-8300 (Stevan Johnson, Bob Fish). Energy-environment education, solar energy, information centre.

Model Environmental Farm Project, Intermed. School District 110, 100 Crockett St., 98109 (206) 284-3660 (Tony Angell). High net energy farm, teacher training workshops.

Project Weathervane, Seattle City Light Community Affairs Office, 1015 Third Ave., 98104 (206) 447-3112. Solar, wind, heat pump home tours.

Washington Environmental Council, 107 S. Main St., 98104 (206) 623-1483 (Martin Baker). Energy legislation lobbying, monthly newsletter, energy publications.

Washington State Energy Information & Conservation Centre, Institute for Environmental Studies, 112 Sieg Hall, FR-40, U. of Washington, 98195 (206) 543-7749 (Ed Sheets). Research and dissemination of Pacific Northwest Energy info.

5 — Olympia, WA

Applied Environmental Studies, Evergreen State College, 98505 (206) 866-6380 (Oscar Soule). Energy research in solid waste disposal, aquaculture, regional plan.

Evergreen Environmental Research Ctr., Evergreen St. College, CAB Bldg., Rm. 305, 98502 (206) 866-6089 (Don Blanchard). Energy-environmental education.

Environmental Systems Project, Evergreen St. College, 98505 (Bob Filmer). Integrated energy & building education programme; conservation, solar, wind.

Wash. State Energy Information & Conservation Centre, 4220 E. Martin

Wash. State Energy Information & Conservation Centre, 4220 E. Martin Way, 98504 (206) 753-5420 (Larry Diamond, Carol Costello, Bill Kingrey). Research & dissemination of PNW energy information, monthly newsletter, directory of county energy affairs assistants with solar collector construction experience.

Tilth, Box 2382, 98507 (206) 866-1520 (Mark Musick, O.J. Loughheed, Becky & Woody Deryckx). Energy efficient agriculture research, experimentation & publication, land reform, organic gardening.



Station C, Ottawa K1Y 4G1).

— **Craft Sources**, Colin & Lippman (\$5.95, Evans). A catalogue of books on crafts. The descriptions are very good & critical on the best, the cheapest, easiest-to-follow books. Also where to find whatever you need.

— **Evelyn Roth Recycling Book**, Roth (\$6.95). How to recycle stretch fabrics, wool, leather, fur so that you can knit, crochet & hook them. Also how to do leather patchwork & make fur wearables. How to make crochet hooks & knitting needles from nature. Helps to know how to knit & crochet, but this beautifully-illustrated book (b/w & colour photos) may inspire you to recycle & learn.

WORK

We found some offbeat books.

— **Starting a Business in B.C.**, (free from B.C. Development Corp.). Packet includes bureaucracy info (rules, regulations, etc.), plus general entrepreneurial and financing advice. Useful.

— **Employee/Employer Rights**, Dorsey (\$2.95, Self Counsel). Explains contracts & how unions work.

— **The Handbook for Craftspeople in B.C.**, (price unknown, published by B.C. Dept of Economic Development). Basic

info on marketing crafts, forming co-ops, info on display space & consignment, supplies, plus list of craftspeople by craft & city.

— **Work is Dangerous to your Health**, Stellman & Dawn (\$2.25, Vintage). Tells you how & why some jobs are hazardous to your health & what to do to change such working conditions.

— **Unemployment Insurance in Canada**, Purich (\$2.50, Self Counsel). How to deal with the UIC — claims, appeals, overpayments, penalties, prosecutions.

CHILDREN

Here is a starter list of books to put some fun and skills into home and park and the surrounding city for those who've had it with crayons and museums. Bookstores and libraries have shelves and shelves of books about craft skills, unusual projects and getting into nature.

— **The Whole Kids Catalog**, Cardozo (\$5.95, Bantam). A big sourcebook for children. Lists of annotated books on how to do & make things, plus a lot of free or cheap pamphlets, etc. to send away for. Heavily illustrated, with a sprinkling of things to do, colour & more.

— **Organic Living Book**, Kohn (\$1.50,

Viking). Great intro for children (adults too) on whys & hows of living organically. Plus lots to do — gardening, sprouting, sprouts, making yoghurt, baking bread, cooking, recycling. A whole lot in a neat little book.

— **The Natural Cook's First Book**, Getzoff (\$4.50, Dodd Mead). Kids Are Natural Cooks, Ault (\$3.95, Houghton Mifflin). Two illustrated natural foods cookbooks for children. Start-'em-off good food trip.

— **Recipes for Art & Craft Materials**, Sattler (\$4.95, Lothrop Lee & Shepard). Make your own pastes, inks, modeling compounds, paints, papier-mache, etc. at home. Save money, have fun.

— **Solar Science Projects**, Halacy (75 cents, Scholastic). 7 solar energy projects for children (or adults) to make, including a radio & a cooker. All run by free sun power. Cheap to make & a fascinating look at the future.

— **OWL** (75 cents). A good-looking Canadian outdoors and wildlife magazine for children put out by the Young Naturalist Foundation, 59 Front St. E., Toronto.

— **Little Red Schoolbook**, Hansen (\$1.25, Pocket Books). Very frank book about teenage life & schools, banned in some places.



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Three B.C. Books for Habitat



Evelyn Roth
The Evelyn Roth Recycling Book
\$6.95 paper only

From the Fibres Co-ordinator at Habitat, a craft handbook. How to knit with leather! with fur!! with feathers!!! How to re-knit with stretch fabrics. How to do leather patchwork. With 21 colour and 77 b/w photographs.



Dan & Nancy Jason
Some Useful Wild Plants
Illustrations by Robert Inwood
\$3.95 paper only

Now in its 5th printing, this book is fast becoming B.C.'s most popular guide to wild plants.

"An excellent small book... handy to have in the pocket during a walk in the park, in fields or in woods." *The Vancouver Sun*



J. Lewis Robinson &
Walter G. Hardwick
British Columbia: One Hundred Years of Geographical Change
\$2.95 paper only

A historical geography which describes and analyzes the changing geographical patterns of B.C. over the past century.

"This comprehensive historical geography is a pioneer work in its field. It is concise yet it packs a surprisingly large amount of information on and interpretation of its subject." *B.C. Studies*

Talonbooks 201 1019 East Cordova, Vancouver, B.C. V6A 1M8

— Kids! Kids! Kids! and Vancouver, Wood & Davis (\$3.95, Fforbez). 1000 trips, tours, hikes, gardens, parks, rides & groups to join in Vancouver and the Fraser Valley.

— T.A. for Tots, Freed (\$5.95). T.A. for Kids (\$4.00). Both published by Price Stern Sloan. Transactional Analysis with lots of pictures. Children can understand & benefit. Better if adults go through the book with them.

— Build Your Own Playground, Beckwith (\$7.95, Houghton Mifflin). How to plan & build adventure playgrounds with volunteer labour & amateur skills. Plans, drawings & photos.

— Design for Childcare, \$1.00, from Urban Design Centre, 1111 Commercial Drive, Vancouver. Designs for childcare space & furnishings — innovative, thoughtful & economical.

HUMAN SYSTEMS

It's here in the city that we're most aware of the human systems affecting us, whether economic, political or cultural. Become aware of those systems and you become aware of how quickly they are disintegrating to take new forms.

Cities have always had the terrific advantage of providing access to new ideas and to people to explore them with. Libraries. Classes. Co-ops. Alternative programmes. Use them, support them — or start them.

The city we live in today is needlessly destructive. Our co-operative struggle to change it is our historical responsibility. It's also the key to our personal survival in the city.

CITIZEN, COMMUNITY, CO-OPS:

— A Public Citizen's Action Manual, Ross (\$1.95, Grossman). How to become an active citizen (consumer, taxpayer, worker) & organize action groups. U.S. book, but the ideas are good.

— Citizen Participation: Canada, Draper (\$4.95, New Press). Writings on philosophy & practise of citizens' participation & activism with case studies of Canadian communities.

— Neighbourhood Power: The New Localism, Morris & Hess (Beacon Press, Boston). Developing neighbourhood awareness and self-sufficiency.

— Earth Tool Kit, Love, ed. (\$1.25). A field manual for citizen activists or what's to do to save the environment in the city & the country.

— Community Participation, Ley (\$2.95). 8 papers discussing community participation in cities, 4 of which focus



on Vancouver, others in Toronto & Montreal.

SYSTEMS:

— Design for the Real World, Papanek (\$2.95, Bantam). Design has a large impact on our lives & for most of the people on this planet — those who are poor, handicapped, very young or very old — that impact is more like a blow. Papanek is the designer who came up with a 9-cent radio receiver for 3rd world nations. His ideas are fascinating: the 500-title bibliography in *Design for the Real World* gives a sense of his extensive influences: it reads like a Who's Who of 20th c. radical thinkers, from Fritz Perls to Mao Tse Tung.

— Sex and Broadcasting - A Handbook on Starting a Radio Station for the Community, Milam (\$3.00). Information & ideas on how to get a community radio station going on a shoestring.

— Society for Pollution and Environmental Control, 207 W. 4th, Vancouver. B.C. pollution-fighting organization. *Spectalogue* is their free catalogue listing their fact sheets & reports. *Perspective* (25 cents each) is their bi-monthly environmental newsletter.

— Vancouver People's Law School, Suite 610, 207 W. Hastings St., Vancouver. Write for their free list of 50-

cent pamphlets on various aspects of the law. Some titles are: Land transactions, Labour law, Matrimony & Divorce.

— B.C. Civil Liberties Association, 207 W. Hastings, Vancouver. Their free catalogue lists many cheap pamphlets about people's rights.

— International Self-Counsel Press has a whole list of you-&-the-law books. Most bookstores sell them.

— City Villages (\$3.95, New Press). About housing & food co-ops & credit unions, mostly in the U.S., though a Canadian book. The philosophy behind co-ops, and how to set up a co-op.

— Housing You Can Afford: The Co-operative Approach to Housing Needs, Laidlaw (\$4.95, Green Tree). Explains what co-op housing is. Step-by-step plans on how to take advantage of Canadian federal government funds that are available.

— Journal of the New Harbinger, Co-op Periodicals, Box 1301, Ann Arbor, MI 48106 (About \$6./year, bi-monthly). Reports & research on food co-ops, credit unions & other resource-pooling alternatives. Each issue focusses on one area, so send for their back-issues list.

— The Politics of Food, Mitchell (\$4.95). Analyzes food industry (beef, bread, milk & other dairy products) — the

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a new
beautiful

children's book shop

at 915 Robson Street
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prices & profits from farm to table & the impact of federal & provincial policies on each commodity. Offers an alternative to present system which would end profiteering.

— **People's Almanac**, Wallechinsk & Wallace (\$7.95, Doubleday). Huge, eclectic paperback. Info on all kinds of subjects: vampires, urban survival, who *really* rules, famous gays, etc. (Corporations, by the way, are listed with countries, e.g. "I.T. & T., population 438,000".)

— **Should Trees Have Standing: Toward Legal Rights for Natural Objects**, Stone (\$1.50, Avon). Legal reasoning for individuals to act as guardians for living things. Based on American law, but a breakthrough for conservationists everywhere.

— **Small is Beautiful**, Schumacher (\$3.75, Harper & Row). A text of briarpatch economics. Schumacher is a rare combination — both a chief economist and a visionary. This book covers technology, economics, environment, and new patterns of ownership.

— **The Seven Laws of Money**, Phillips (\$3.95, Word Wheel, 540 Santa Cruz Ave., Menlo Park, CA 94025). Called "a seed of the new briarpatch economics emerging from the cracks of our society". How-to on personal finance, non-capitalistic small business management,

etc.

— **Machina Ex Deo**, White (\$5.95, MIT Press). Interpretative history of major Western cultural developments. Essays include "On Intellectual Gloom" and "The Necessity of Witches".

— **RAIN Magazine** (\$10./year, 2270 N.W. Irving, Portland, OR 97210, bi-monthly). Of general fascination and certainly indispensable to appropriate technology fans. Lots of access, reviews, plus features and essays. Interests range from urban agriculture to solar heating to alternate employment. A real find. (Add \$2.25 postage in Canada).

— **CIA Diary**, Agee (\$2.95, Penguin). Just as gripping as a good novel, this should be required reading in high school social studies. Describes the structure and operation methods of the CIA — and just how it's 'making the world safe for democracy'. By a former agent.

— **Synergy: A Directory of Energy Alternatives** (\$10./year, from Jeff Twine, Box 47901, Grand Central Station, NY 10017, twice a year). Described as "a real gold mine". Directory of publications, products, and organizations dealing with alternative energy production.

— **Sharing Smaller Pies**, Bender & Demoll, (\$1., 760 Vista Ave. S.E., Salem, OR 97302). The switch to "appro-

priate technology' — alternate technology with a more confident name. Among other things, lists training programmes.

— **Post-Scarcity Anarchism**, Bookchin (\$3.95, Ramparts). Essays. Ecology and revolutionary thought, towards a liberatory technology, etc. Bookchin the political theorist is Lewis Herber the environmentalist.

— **Ecotopia**, Callenbach (\$2.75, Banyan Tree). A utopian fantasy of spiritual, rather than economic, society. Setting: 2000 A.D., 20 years after Pacific Coast states secede from the U.S.A.

— **Co-Evolution Quarterly** (\$6./year or \$2.50 single in stores, Box 428, Sausalito, CA 94965). This combination sourcebook-magazine evolved from the *Whole Earth Catalog*. Political content on the world outside N.A. gets more play than in the *WEC*. A magazine which throws together Michael McLure, Ericka Huggins, and Paolo Soleri is a bargain at \$6./year.

— **Deschooling Society, Tools for Conviviality**, Illich (\$5.95 each, Harper & Row). *Deschooling* basically focusses on education, and *Tools* on environment and technology. Illich is one of the few radical thinkers of the 3rd world we have easy access to.

— **Turtle Island**, Snyder (\$1.95, New

Directions). Poetry. And essays, including a revision of his famous "Four Changes" and "Energy as Eternal Delight".

— **Fanshen, Hinton** (\$2.95, Random). For frustrated citizens everywhere. An account of the many processes of revolution in a Chinese village. A classic; an epic, anyway.

POSTSCRIPT: Due to lack of space, we left out stars like Castaneda, de Chardin, Fromm, Fuller, Lilly, Lao Tzu, Koestler, Marx, Roszak and Reich, not to mention Anonymous. Check them out, if you haven't yet.

URBAN READING

(Not to be confused with urbane). Listed here are a few good books on the subjects of urban design, city development politics, history and future projections. All are available in one or another Vancouver library.

— **Vancouver Ltd.**, Gutstein (\$5.95). Describes the power structure which runs Vancouver & analyzes in detail the key banks & corporations & the power they have & what they have done. Also a history of development of politics in Vancouver, plus how citizens have & can fight city hall.

— **Forever Deceiving You: The Politics of Vancouver Development**, by Vancouver Urban Research Group, 1972. (Send \$1. to 4632 W. 11th Ave., Vancouver for copy). Lots of how-to in this. Who's Who, how to fight city hall, or write briefs and use media, what to read, development to watch for.

— **Urban Structures**, Planning Dept., Burnaby, B.C. (price unknown). Problems, goals, new concepts and factors that shape urban design. Unusually clear, well-illustrated.

— **Urban Reader** (free from Social Planning Dept of Vancouver). Bi-monthly review of urban news and opinion. E.g., Vol. 3, No. 8 has material on Habitat, the Industrial Revolution, and plans Vancouver hasn't used.

— **The Future of Canadian Cities**, Richardson (\$3.95, New Press). Readable book on recent history & projected future of Canadian cities — land costs, housing, redevelopment, transportation, recreational land, pollution. The human future depends on planning cities & the impetus has to come from the bottom up (us). So far it has been from the top down — and down & down.

— **The City Book: Problems, Planning and Politics of Canada's Cities**, Lorimer & Ross, eds. (\$4.95, Lorimer). 23 case studies of urban Canada by planners,

architects, social scientists & journalists.

— **City Magazine** (\$7./year, 8 issues, 35 Britain St., Toronto). News & features on Canada's urban development. Mostly eastern Canada.

— **Life and Death of Great American Cities**, Jacobs (\$1.95, Vintage). Written about 10 years ago, but her analyses of urban design impact on people still holds.

— **The City in History**, Mumford (\$11.50). Mumford is generalist and expert, simultaneously. Easy reading, because it's interesting. Check his other titles, too.

GETTING OUT AND AROUND

Getting out of the city is one of the accepted ways of surviving urban life. If you hike or bike or ski, you'll make yourself healthy as well as happy. And if you look at birds and rocks and trees and flowers and learn about them, you'll be wiser too. It's significant that there are an overwhelming number of books about getting out of the city — more than on surviving *in* the city.

IN THE CITY: Get to know your city & love what there is of it to love. All the major cities have guidebooks. These are about Victoria and Vancouver.

— **Naturalist's Guide to the Victoria Region**, Edwards (\$1.50, Victoria Natural History Society). Where to go to see birds, plants, sea life, geology.

— **Victoria Calling**, Czolowski & Richards (\$4.95, TAD). Photos of tourist attractions, etc. with historical & descriptive notes.

— **Exploring Vancouver**, Kalman (\$6.95, UBC Press). 6 walking & 4 driving tours of the city. Over 350 photos in this historical & architectural guide.

— **All About Stanley Park**, Vardeman & Carr (\$2.95, Seaside). Guide to trails, flora, fauna, zoo, aquarium, facilities. Maps.

BACKROADS & PARKS:

— **Parks of British Columbia**, Tetreau (\$4.95, Mitchell). Comprehensive run-down of 24 provincial & national parks with full info on location, access, facilities, etc. Maps of the larger parks.

— **Exploring Garibaldi Park, Exploring Manning Park, Exploring Golden Ears Park** (\$4.95 each, J.J. Douglas). Details of camping, hiking, picnicking, fishing, etc. facilities of these B.C. parks.

— **Cariboo Mileposts**, Wright (\$4.95, Mitchell). Guide to points of interest, historic sights, flora & fauna of Cariboo Highway. Colour photos.

— **Logging Road Travel 1** (3.95) and

2 (\$2.95) Merriman (Saltire Publishers). Mile-by-mile guides to logging roads on Vancouver Island. Maps.

— **Okanagan Back Roads 1 and 2**, Stewart (\$3.95 each, Saltire). Mile-by-mile guide to roads in Okanagan. Maps & directions plus hiking, hunting, fishing, rock & gem collecting info.

BIKING & HIKING & BOATING:

— **Exploring by Bicycle 1** Willson (\$3.95, J.J. Douglas). Directions, maps, camping info for 18 trips to Gulf & San Juan Islands, 4 in Vancouver area, 2 in northwest Washington. Many are over-night trips.

— **Backpacking One Step at a Time**, Manning (\$3.50, Vintage). Good basic info on equipment & how-to for beginners, especially families. Stay warm & dry in the wild.

— **Backpacking with Babies & Small Children**, Silverman (\$4.50). It's not easy, but if you're a fanatic hiker, then this is the book. Covers about every aspect from diapers to food & a lot you won't have thought of besides. Based on real experiences.

— **Hiking Near Vancouver**, MacDonald (\$4.95, Mitchell). 20 scenic Alpine trails in Lower Mainland with details & maps of trails.

— **103 Hikes in Southwestern B.C.**, Macaree (\$5.95, B.C. Mountaineering Club). So you get out of Vancouver — take one of these hikes. Details & maps.

— **Mountain Trail Guide for S.W. Mainland of B.C.**, (\$1.95, Fed. of Mountain Clubs of B.C.). Access info etc. to 43 mountain trails within 100 miles of Vancouver.

— **The West Coast Trail and Nitinat Lakes**, Sierra Club of B.C. (\$3.95, J.J. Douglas). Hiker's guide to the spectacular 50-mile trail along the west coast of Vancouver Island.

— **Hiking Trails: Victoria & Southern Vancouver Island**, Waddell (\$1.00). **Hiking Trails: Southeastern Vancouver**, Waddell (\$1.25). Both from Outdoor Club of Victoria.

— **Hiking the High Points**, Neave (\$3.95, Kamloops Outdoors Club). Guide to hiking trails in Kamloops area, 20 maps.

— **Canadian Rockies Trail Guide**, Patton & Robinson (\$3.95, Summerthought). Trails in 6 national Rockies parks & 2 B.C. provincial parks.

— **Coastal Cruising**, Dawson (\$8.95, Mitchell). From north of Vancouver Island to Alaska. Maps & info on radio, navigation aids, etc.

— **Canoe Canada**, Nickels (\$9.95). 600 canoe routes with info on access, map sources, climate. 70 photos, 14 maps. Instructions on basic canoeing, canoe care, survival techniques.

— **British Columbia Canoe Routes**, Canoe Sport (\$4.50, Nunaga). 92 trips with info on mileage, portage points, campsites, rapids, grades, equipment. Trips graded according to international river classification system re difficulties, type of craft & paddler proficiency.

FIELD GUIDES: Why not forage for food as you explore? See foraging in FOOD section.

— **Wildflower Guides to the Pacific Northwest**, Clark & Trelawney (\$2.95 each, Gray's). A series of guides, separate volumes on forest & woodland, field & slope, marsh & waterway, sea coast, arid flatlands, mountains. Descriptions & colour photos.

— **Seashore Life of Puget Sound, Georgia Strait & San Juan Archipelago**, Kozloff (\$6.95, J.J. Douglas). Comprehensive illustrated guide (drawings & b/w photos) to common invertebrate marine animals & plants, plus a chapter on instant zoology & botany.

— **Marine Mammals of B.C.** (\$1.50, Information Canada).

— **Nature West Coast**, Smith, Anderson & Beamish, eds. (\$7.95, Discovery). A field guide (drawings) to plants, birds, insects, mammals & intertidal life of Lighthouse Park near Vancouver, with sections on geology & ecology. However, the info also applies to coastal southern B.C. & is a useful general guide.

— **Where to go Birdwatching in Canada**, Stirling & Woodford (\$3.95, Hancock). Where to go to find birds to watch, plus regional bird checklists, count records, addresses of birdwatching & natural history clubs across Canada.

— **A Field Guide to Western Birds**, Peterson (\$5.95, Houghton Mifflin). The standard guide for identification of all birds west of the Prairies. Many illustrations & concise info on identifying features, habits, calls, nests, range, etc. Sponsored by National Audubon Society.

— **Shorebirds and Predators**, Rodgers (\$10.00, J.J. Douglas). A lavishly-illustrated (b/w and colour photographs and drawings) guide with detailed identification lore: bird calls & habits, seasonal, mature & immature plumage, sex differentiation.

WINTER SPORTS:

— **The Canadian Ski Scene**, McLennan (\$3.50, McClelland & Stewart). Covers 11 B.C. skiing areas with info on hill grades & facilities.

— **The Snowshoe Book**, Osgood & Hurley (\$7.95, Greene). All about snowshoes.

— **Complete Snow Camper's Guide**, Bridge (\$4.95, Scribner). Why not?

— **Wilderness Skiing**, Tejada-Flores & Steck (\$6.95). What it was before it was named cross-country.

P.S.

— **B.C. Recreational Atlas**, Dept. of Recreation & Conservation (\$5.95, Nunaga). A compact reference book for hikers, hunters, anglers & travellers. 96 pages of colour maps, over 9000 place names indexed.

— **Ferry Guide**, Hancock (95 cents, Hancock). What ferries? When? What are we sailing past now? Illustrated guide to ferries & routes to Vancouver Island.

— **Hot Springs** (60 cents, Bowman's Creek Co-Op). A pamphlet guide to hot springs in B.C., Alberta & Yukon. Maps & directions, descriptions, info on facilities.

— **Explorers Ltd. Source Book**, Perrin (\$5.95, Harper & Row). Detailed evaluation of outdoor activity equipment suppliers, schools, publications, organizations — including snowshoeing, caving & soaring, etc. as well as the usual hiking & sailing, etc.

— **The Great Escape**, ed. Yee (\$7.00, Bantam). A collection of articles on all forms of escape & change, from stowing away on a ship to cave exploring. Fun reading, and unusual information.

GENERAL ACCESS


— **The Vancouver Book**, Davis, ed. (about \$10.00). The ultimate book about Vancouver — history, geography, flora, fauna, names, culture, monuments. You name it, it's probably in here.

— **British Columbia in Books: An Annotated Bibliography**, Cuddy & Scott (\$6.95, J.J. Douglas). A selected but comprehensive & fascinating list of 1000 non-fiction books about B.C., with informative annotations. Also lists B.C. periodicals & newspapers. Indexed by author, title & subject. Good resource for finding out more about where what when & how to in B.C.

— **B.C. Alternative** (\$2.00). Resource handbook listing alternate schools, health clinics, food & housing co-ops, etc. A bit dated but still useful.

— **Canadian Whole Earth Almanac**, (price varies per issue from \$1.50 to \$3.00). Canadian version of *Whole Earth Catalogue*, but each issue has a theme — shelter, food, healing...

— **Last Whole Earth Catalog** (\$5.00, Random). **Whole Earth Epilog** (\$5.00, Penguin). Together these two are the most complete resource listing ever.



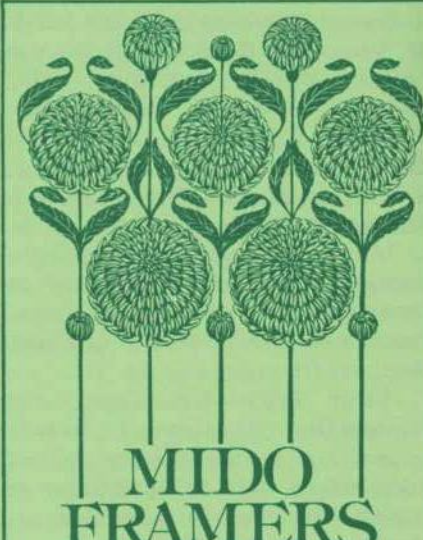
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poemical expressions of heresy and sacrilege

ODE TO OVERPOPULATION

Babies
we need more babies
more and more and more
babies.

Yes, but —
all those mouths to feed.
All those mouths to feed?
No —
all those hands to work.

There are too many capitalists
and too few babies.
There is too much money spent on telling farmers
not to grow wheat
and not enough on babies.
There is too much time spent worrying about how to
stop the poor
from breeding,
and not enough time spent making babies.

We should have more babies.
Lots of babies:
brown babies
black babies
yellow babies
red babies
fat babies
thin babies
short babies
long babies
bald babies
hairy babies
cute babies
icky babies
toothless babies
babies with blue eyes
babies with brown eyes
happy babies
cranky, colicky babies
sweet babies
sad babies
silly babies —

What the world needs is
fewer capitalists
and more babies.

LOVE SONG TO MY CAR

Behold this wondrous machine:
when I turn the key, the motor starts;
when I step on the gas, the machine moves forward;
when I brake, it stops;
when I turn the wheel, the whole machine turns,
when it rains, I stay dry;
when it's cold outside, I'm warm.

I do not shiver in bus queues,
or get accosted by perverts at bus stops.
I do not leave for work an hour and a half
before I'm due to begin,
or hold 45 parcels in one arm
while clutching a stanchion with the other.

I do not always love my car.
I only love my car when I consider the alternatives.

BUT

Oddly enough,
I can't think of anything funny to say about air pollution.
It's only funny imagining that in the future,
they'll talk about how the sky darkened and
the sun disappeared
and we blamed smoking,
while the factories poured poison into the air.
They'll talk about how we hacked and spat
and blamed it on smoking
while the factories poured poison into the air.
They'll marvel that we drowned
from fluid in our lungs
gaspd and gurgled and were unable to scream
in the wild terror of emphysema,
and blamed it on cars,
while the factories poured poison into the air.
They'll talk about how clean air filled with smog
from capitalist industry.
We hacked and spat and died,
and swore at smokers.

I don't find the city amusing either.
Those people in the future will remark that
we took a beautiful site
and turned it into a ruin
for the benefit of the land speculators.
That the city council, at the behest of capitalism,
turned downtown into
windy corridors of desolation.
They block off streets to cars,
but don't make a bus system.
We have a problem of dope pushers —
they spent a million dollars
building them a mall.
They preserve the parks in the wilderness
but not in Vancouver.
The people ask for space
and are given barricades.



URBANART

AN INTERVIEW WITH GENEVIEVE
LEMARCHAND BY RENE TUNNEY

What is Urbanart?

Well, basically, Urbanart is a concept symposium — a festival for Vancouver — a unique opportunity for the artists to show what they could or would do in an urban environment. From August 30th to September 13th, there will be a major exhibit at the Vancouver Planetarium, and in Vanier Park, and at the same time there will be demonstrations, discussions, as well as TV and radio programmes.

How did you become involved?

Well, that's a funny story. Last year I visited the artists at the Stone Sculpture Symposium site, and I got to talk to all of them, especially the one that came from Paris, Michael Prentice, who was very funny, very outspoken; we talked in a very enthusiastic fashion, like in the old days at the architectural school in Paris. He said to me: "You have the most marvellous site, and the city is so ugly — there is no art — there is nothing. Who are the architects? It is inconceivable that something got built this way". I said, "The architects — I'll bring them to you". So the next day I started phoning all the architects in the phone book and I asked them to come to a picnic, and I told them, "Bring your own lunch and you can talk to the artists and see what they are doing, and it would be a nice change. Come next Thursday, and if it rains it will be off and that will be the end of it". I invited a couple of TV stations, a couple of radio stations, and Metro Media was there. So on the Thursday, it was indeed raining downtown, but it was not raining south of False Creek or south of the Granville Bridge. So about sixty architects showed up, all from that side of town but nobody from downtown. And we managed to put them together with the artists and stimulate a dialogue, a discussion on architecture and art. It was quite interesting. A couple of months later, after the Symposium was over, Jiro Sugawara, the Japanese sculptor from Milan, said that maybe a good idea was to develop a concept symposium — basically to consist of having artists proposing concepts for some urban places — not the finished product, just concepts — just what they think should be going on in those places. We exposed the idea to a

team of various people — I was invited because of my picnic thing and we decided to have another meeting. The second meeting I happened to be there, and the third meeting I was still there, and because I had been doing quite a bit of urban design for the city (Vancouver) and other places, and I had a few ideas, they ended up nominating me the chairman. The first week of February we sent out 1200 invitations, three weeks later we had more than 100 replies from artists — some even from Germany, from Italy, from the States and from across Canada. But I should say that about 80% of the applicants are from B.C. So it was a good indication that there was some need and enthusiasm about the idea. And from then we formed a larger committee. It is interesting to note that most of the people on the committee are women — a very high energy group — it's very nice.

Why do you think Urbanart is so important?

Well, from my point of view there hasn't been any education of the people about architecture, about their cities, about urban spaces — there's a lot of education to be done. Artists don't have a chance to become involved in the urban process and people don't go to artists — so usually it is very rare that they have an opportunity to have a say in urban environment. So Urbanart is a great opportunity for everybody to be educated — it is an opportunity for the public to meet with the artists, to talk with them, to see what ideas they have, to discuss those ideas.

Who else will be involved in the discussion aspect of Urbanart?

Well, apart from the artists, the Board of Trade, various architects, engineers, etc. will be invited; the GVRD (Greater Vancouver Regional District) has already shown support for Urbanart. The Board of Trade with GVRD are developing a programme called 'Regional Town Centre', in order to decentralize Vancouver and create a stronger centre of activity outside downtown Vancouver — employment, shopping, etc. but especially cultural activities. They are looking to Metro Town Centre in Burnaby, downtown New Westminster, the Whalley area in Surrey,

Richmond and Coquitlam/Port Coquitlam. They are interested in finding ways of making sure that art and culture are part of these town centres, and they want the artists to indicate where they see their involvement in the development of these town centres.

This would ultimately mean commissions for artists?

Yes — commissions for artists and consulting jobs.

Do you hope to eventually see committees set up for urban development which would consist of the architect and the artist together with representatives of the community, before urban areas are planned or redesigned?

Yes, that would be very nice. Right now public participation is dead. In the past, meetings have been formal, structured. It's a form of public participation which is very dull. It's too big. You know, when you have a public meeting in a little neighbourhood and then the result of that meeting goes to the whole regional area, it loses its meaning. It has to come back to the neighbourhood sometime. So there has to be a form of public participation which is more efficient. I had the idea that maybe we should start doing something a bit more entertaining — something that really talks to people in words that they can understand. Then we have a chance. It's OUR city — we have a right to view the mountains — we have a right to sit on a bench if we want to.

Do you feel that architects and urban planners just go ahead and plan and design and build with very little thought to the people who are going to be living or working in that area?

Most of the time that is true — there are a few architects who give a bit more attention to behaviour, but that's still very limited. Few architects have the budget to hire a programmer.

What do you mean by a programmer?

Well, a programmer is a relatively new breed who does the basic research which goes into a building — its function and how that function can be organized, how people move amongst the spaces, whatever.

To what extent do you think the building codes, regulations and so forth contribute to making our cities so hostile?

The National Building Code, the fire regulations, the engineering regula-

tions, the health regulations are demanding a lot of energy from the architects. You know, there is an old hotel in Gastown (a section of downtown Vancouver) which has a beautiful open staircase and this man wanted to restore it, but the fire regulations wouldn't let him.

There is another place in Gastown where the owner wanted to restore the building to its original state, with huge uncovered timber beams, but again the fire regulations said no. How can we preserve a character building if the regulations won't allow it? They (the old buildings) have existed for fifty/a hundred years — why shouldn't we be allowed to restore buildings? What the regulations are forcing is sterility without character. We can question these regulations.

What do you think of any overall plan for a given area?

If you plan too strictly you don't allow for flexibility; you don't allow for the opportunity to plug in. It could be as bad as no planning at all — I'm talking about physical planning — a strategy plan.

Do you hope that Urbanart will act as a catalyst for other municipalities across Canada?

Well, yes. It's a demonstration — an experiment. I see it, personally, as the start of a process of further involvement of the artist — a process by which people become more aware of what's being done in their environment, in spite of them not being consulted.

Do you eventually see people demanding attractive cities — with a little more colour — because cities generally tend to be very dull and insensitive?

Yes, it's a stress, it's painful, it's hectic. In Vancouver there's no relief to the rain or the buildings — there are no spaces where you can withdraw. In Toronto you do have little courtyards where you can withdraw from the city traffic. Another advantage of Urbanart is the fact that developers are also a part of the public and hopefully they will get interesting ideas and give commissions to artists, which would really be a very nice thing to happen. I can also see Urbanart as a start of a process of more awareness of design in art — we could

think of an annual award — the best designed street block, the best decorated window or the best designed plaza.

Or children's park?

Children's park — playground — whatever. There is so much to be done.

Can you give an example of where something, like Urbanart, has worked? You know, artist/architect/planner all working together?

Yes, well, in Spain there is The Taller de Arquitectura, and on this team they have musicians, a poet (the leading poet in Spain) — one of the musicians is also an architect and one is a composer of electronic music... A couple from the team talks to the client and then there is a brainstorming session and because of their other interests there is a constant input of human sensitivity in relationship to the environment.

And in France there is a man, a sculptor/painter who acts as a design consultant for architects — he works in precast concrete — he sculpts the forms combining art and technique, and the results are fantastic textured walls.

Are there restrictive categories for the participating artists?

Well, we haven't been restricting it. We haven't been limiting the categories. The response we have so far has been from sculptors, architectural designers, photographers, poets, sound environmentalists, light environmentalists, musicians, graphic artists, kite-makers — it's quite interesting.

Theatre?

Yes — street theatre — children — children should be involved — children should have some very nice things to say.

And not just about their playgrounds either?

No. Have you noticed that there are few children in the city, except in Chinatown? There are so few children; they have no place to go.

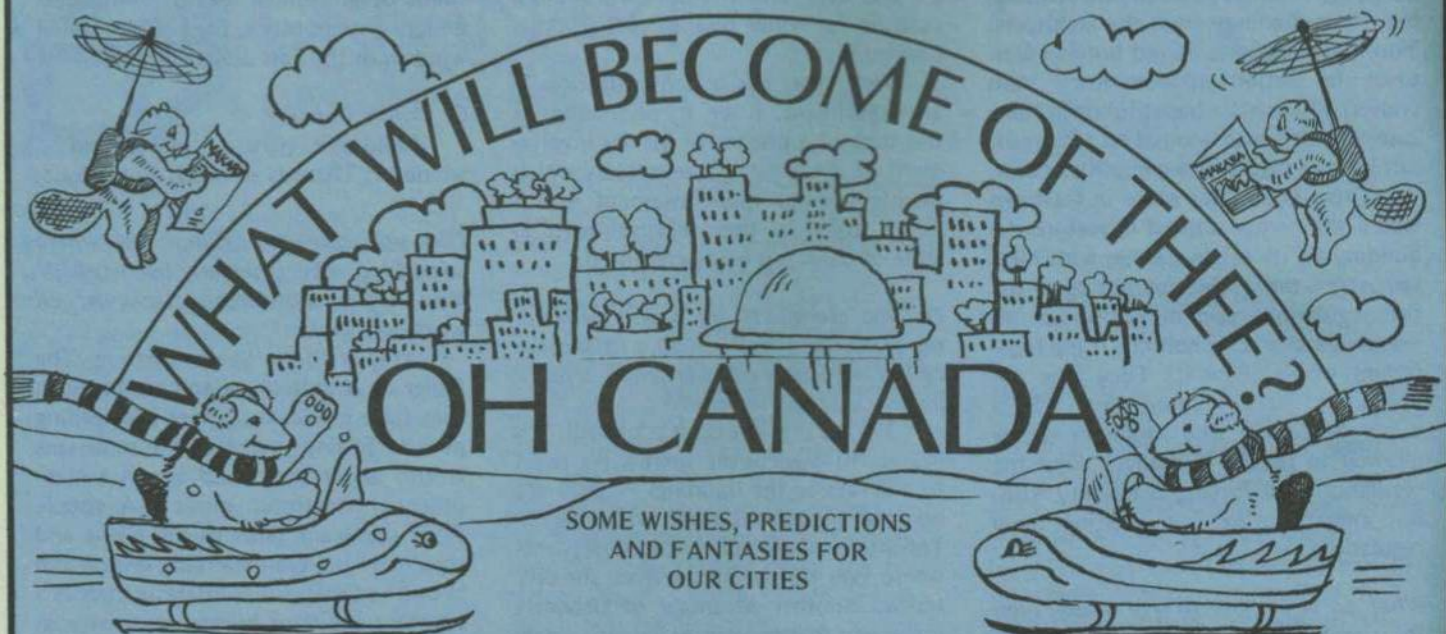
Are you inviting children to participate too?

Sure.

Then it's not only open to professional artists — It's open to anyone who feels that they have something to say about their environment or how they want to live?

Right — in essence, everyone is an artist.

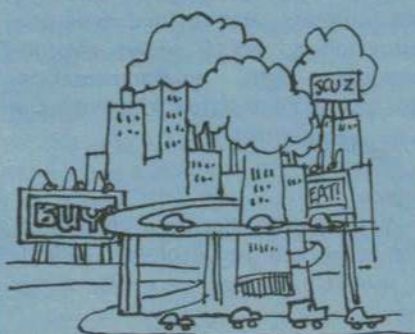




SOME WISHES, PREDICTIONS
AND FANTASIES FOR
OUR CITIES

"Predicting the future of a Canadian city is not an exercise in science fiction. Perhaps 50% of urban Canada in the year 2000 already exists. Factories, office buildings, expressways, and especially property lines and land uses, usually survive for fifty to a hundred years."

James and Robert Simmons,
Urban Canada,
1969.



"In Canada, a country of very rapid urban growth and change, there is a tolerance for almost any aesthetic nightmare, a feeling that 'it's only temporary' or 'it could be worse'."

James and Robert Simmons,
Urban Canada,
1969.

All buildings with flat roofs should have gardens—in nice weather employees could eat lunch up there.

an employee

"The number of marriages in Canada is projected to rise from 256,000 in 1966 to 288,000 a year between the years 1996 and 2001. On the other hand, divorces are projected to rise from 59,000 in 1966 to 200,000 between 1996 and 2001. In other words, between 1996 and 2001, there will be an average of 288,000 marriages and 200,000 divorces a year, a failure rate of nearly 70%.

Figures taken from
Systems Research Group,
Canada: Family, Household and Housing
Projections to the Year 2000,
1970.



School children would spend one day each week doing horticultural work for city property. They could harvest and clean up in the fall, start seedlings in city greenhouses in the winter and plant in the spring. The immediate results would be a facelift of city streets and the children themselves would grow to adults with a thorough knowledge, as well as appreciation, of growing things.

P. Case

"The freedom with which a person can walk about is a useful guide to the civilized quality of the urban area." (Buchanan Report, 1963). Contrary to English towns, which were once designed to be experienced by people on foot, North American cities were almost from their conception, vehicle-oriented. A person on foot in a typical 'good' residential district, is so conspicuously out of place, that people will call the police."

Planning Dept. of
District of Burnaby, B.C.,
Urban Structure

Everything will move underground. Eventually overground buildings will be levelled and replaced with parks.

Weather will be controlled—ski resorts will place orders for snow, days will be set aside in the city for rain for people's gardens and parks.

B. MacDonald



I'd like to see a good rapid transit system in Vancouver. Then we could ban all cars for personal use in the city and replace parking lots with parks and bicycle stands. Everybody would lose weight and feel better.

K. Muntean

"As a result of 'the pill' and, perhaps, of punitive taxes to discourage excessive child-bearing, there will be more pets around than children. For these, there will be a proper quota of self-flushing trees and lamp posts."

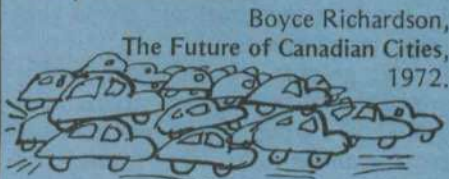
Leonard Bertin, ed.,
Target 2067: Canada's Second Century,
1968.



Replace airports with blimp ports. They've developed non-flammable gases so blimps would be much safer and cheaper than airplanes, not to mention quieter—no one needs to go that fast anyway. When they weren't in use they could be folded up and put away.

J. Mitchell

"... by the year 2000... Montreal will grow from a population of 2,780,000 to 5,170,000; Toronto from 2,530,000 to 5,250,000; Vancouver from a million to 1,800,000... The three largest cities by that time will contain 40% of Canada's population, and will need four million new housing units... The total number of cars will rise from seven million to nearly sixteen million."



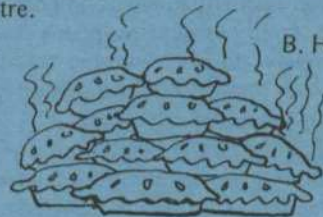
Boyce Richardson,
The Future of Canadian Cities,
1972.

"Some sixty years ago Sir Wilfrid Laurier declared that the twentieth century belongs to Canada. By the middle of the century it had become clear that Canada belongs to the United States."

Kari Levitt,
Silent Surrender: The Multinational
Corporation in Canada



People in the cities should offset the drain on surrounding agricultural land by replacing civic plantings with trees and shrubs bearing fruit... imagine a boulevard lined with apple trees—at harvest time the whole neighbourhood would come out to pick the fruit and there would be a mass canning and bake-in at the local community centre.



B. Holdack

The single-parent's dream—communal kitchens, 24-hour neighbourhood day-care, public toilets everywhere.

"We spend one cent, in Canada, on understanding our cities for every ten dollars we spend on constructing them."

Boyce Richardson,
The Future of Canadian Cities,
1972.

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HAPPIER IF
I'D REMEMBERED
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TO MAKARA...



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CLUSTER HOUSING: A RADICAL APPROACH TO LOW COST HOUSING

by Penny Gurstein and Fritz Muntean

At present the single-family dwelling, designed to accommodate one nuclear family, is the basic unit of planning for residential environments even though family structures in this society increasingly do not resemble traditional nuclear ones, nor is the single-family dwelling economically attainable for a large segment of the population.

The nuclear family is considered by most designers to be an isolated, self-contained social unit which requires a distinctly separate living unit. This imposes a certain pattern of living on the unit. The whole family must eat together in the diningroom, play together in the livingroom, and sleep separately in bedrooms usually too small for anything but sleep. By systematically de-emphasizing community resources, we have committed ourselves to an increasingly expensive duplication from unit to unit of personal appliances and seldom-used living spaces. This system, "traditional" for only the last thirty years, relies heavily upon massive consumption of manufactured goods, fuel, and land, to produce an illusion of self-sufficiency, and substitutes isolation for privacy. A person in this environment doesn't truly have a space of his/her own, for it is assumed that a wife shares her privacy with her husband, and vice versa.

To propose an alternative, several assumptions must be questioned, the most basic being our concept of the family lifestyle. Dual-career families, one-parent families, and family collectives, for example, have evolved from needs that were not met in the nuclear family. The space requirements of these groups, as well as those of low-income families, have come into conflict with traditional housing design.

Single parents on a low income endure cramped living quarters, lack of privacy, and little opportunity to meet other adults. A child-care centre and more communal areas in their apartment buildings, just for a start, could provide needed community services and social contacts outside their own family. A co-op family group finds they need individual private spaces that are large enough for working and entertaining as well as sleeping, and the only private spaces in their house are the bedrooms. After months of trying to carry on these

activities in the common shared space, and trying to cook for more than two or three people in a kitchen designed for only one cook at a time, they are ready to throw in the towel and try to find separate apartments.

We propose a housing scheme that would provide more community facilities shared by a group of residents as well as better-planned areas for family and personal privacy. This proposal would necessitate more intimate personal contact outside the family, and make available more personal privacy within the family unit. We wish to create greater dependence on community resources with a reduction in wasteful duplication of living space and appliances. We call this scheme "cluster housing".

In a cluster house, every couple or single person would own or rent a "privacy pod". This would be a three- or four-room unit containing a bedroom, a sitting room, and one or two other very small rooms that could be used as an art studio, a meditation room, or a child's bedroom. These small rooms would function as a "room of one's own" intended for solitary personal privacy. The bedroom of course would be used for sleeping, lovemaking, dressing, and other activities associated with the kind of privacy a person shares with other family members. The sitting room is the exclusive domain of the couple or person occupying the privacy pod, but to which others may be invited for private social interaction of the sort that would not be suitable to either the common areas of the building or to the bedroom. Depending on the resources of the group, these privacy pods could also contain a small sink, hotplate, and cooler, enabling a couple to "camp out" in their pod for short periods of time when family privacy becomes important.

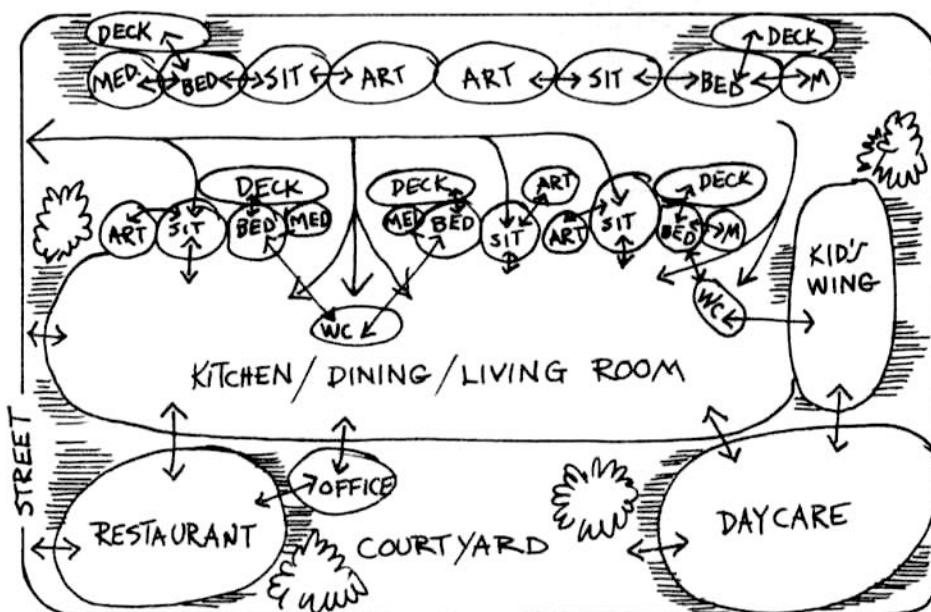
Ideally, all the privacy pods in the building would not be identical. Designed in a variety of ways, with different emphasis placed on their various aspects, pods could accommodate a greater variety of tenants' needs, and people could shift as their family condition changed.

For every 4 to 6 privacy pods, there would be a common area. A cluster house designed for twenty families

would have four or five of these. This is the living/dining/kitchen area of the cluster house. It houses all those activities requiring large amounts of floor-space and/or large appliances, which can be shared with other families. These activities would include cooking, eating, and other kitchen-table activities, as well as entertaining, relaxing with neighbours, and the kind of craft activities associated with interaction of this nature. Toilet facilities are located adjacent to this area. These can be arranged in such a way (see diagramme) as to be accessible from the privacy pods as well as the main area. A children's bedroom wing could be included for children who no longer need nursery facilities. Adjacent to this main area might be a small "quiet livingroom" or den. Neighbourly activities of a quiet or private nature could take place in these rooms, which could be shared by more than one living/dining/kitchen area.

If each of these l/d/k areas were arranged in a different way; if one had an extra large kitchen; another a living-room big enough for meetings; if one could be small and well-upholstered; and another large and filled with movable tables and benches, a greater variety of services could be provided. Although each l/d/k area is primarily intended for the use of the people occupying the privacy pods directly adjacent to it, we'd like to emphasize that these units are for the use of all the tenants so that a greater variety of services can be provided with a minimum of duplication.

Finally we have the utility area. This space is controlled by the tenants, but is in some degree open to the public, either as customers or employees of tenant-run businesses, or as service personnel. This area is the "face" the cluster house presents to the street. It includes the heating plant, the laundromat, the bath house, the walk-in freezer, and the shop facilities for the whole cluster. It would also include any services that the cluster wished to provide for its own members that could be economically scaled to serve non-residents as well. The freezer could be arranged to include locker facilities, the bath house could have hours when it was open to the public, and a day care facility, a restaurant, or an auto repair garage could



be made to pay for themselves. Store fronts and shop spaces might be for rent to residents or non-residents.

The basic principle here is to minimize the cost of providing services to the tenants. The cost of providing individual heating plants and home freezers for twenty families is far greater than the cost of one heating plant and one walk-in freezer. For the cost of four or five standard household kitchen ranges, a high-quality restaurant range could be purchased with enough money left over to completely equip a kitchen designed to serve a dozen people. The residents of the cluster would trade the convenience of having their own stove and fridge for a far greater variety of services available at far less individual cost.

At a time when unemployment is epidemic and many individuals are trying to be more self-sufficient rather than relying upon full-time jobs which provide them with the money to purchase labour-saving appliances, perhaps a living scheme could be developed that was labour-intensive. If members of the cluster house were hired on a permanent, part-time basis to maintain the heating equipment and baths, organize the schedules and supplies, supervise the day care, even cook and wash dishes, these activities could be performed without either the expensive automatic equipment or the low-status stigma with which they are associated in the conventional dwelling. This is a residential scheme designed to create jobs while freeing from these obligations individuals who wish to pursue a career.

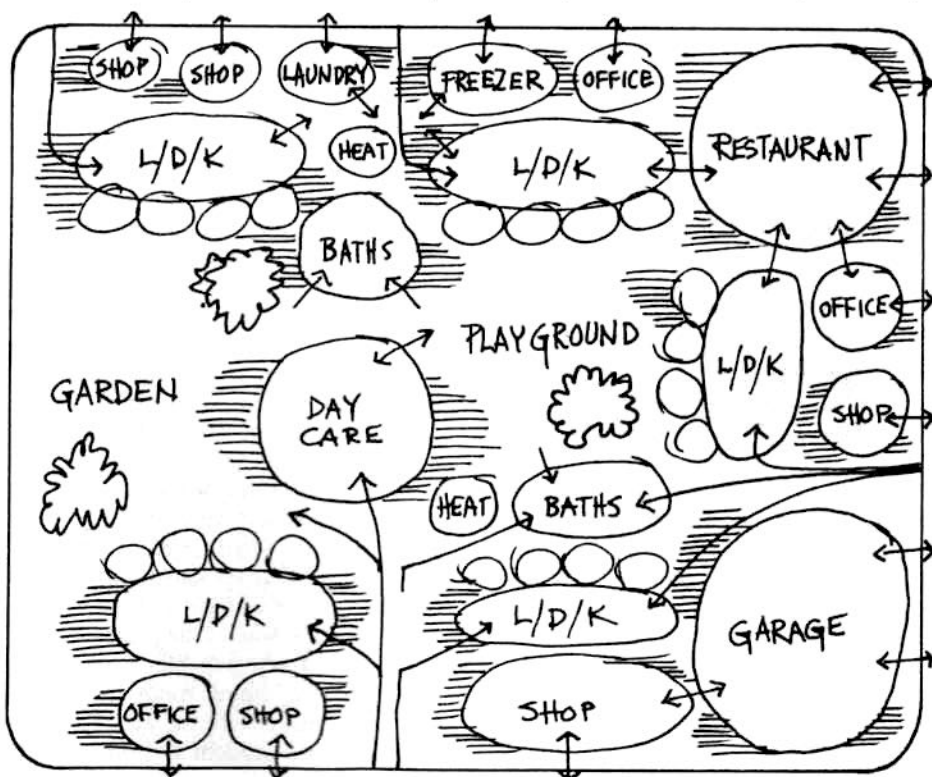
Another merit of this system is the efficient use of land as well as enclosed space. If the number of families ordina-

rily housed on a city block lived in a cluster house, much of the land on the block would become available for playgrounds, a garden, and other outdoor activities both private and collective. On the level of square feet alone, the advantages are enormous. If each of twenty families had access to a 500-sq.ft. privacy pod (the equivalent of three 12x12-ft. rooms), a 700-sq.ft. l/d/k area (that's 20x35 ft.), and 1400 sq.ft. of utility space (250 sq.ft. for heating plant, 100 sq.ft. for freezer, 280 sq.ft. of bath house, 200 sq.ft. of laundry, and a 580-sq.ft. day care), the whole cluster would require 14,200 sq.ft. of building. Twenty families would have access to 2600 sq.ft. of usable area each,

counting only one l/d/k area, but the cost in square feet per family would average only 710 sq. ft. Square footage is a reliable gauge of the expense of construction. The cost per family would be approximately the same as that of a modest two-bedroom apartment, and half that of an average suburban house. For that investment, the family would have access to nearly four times as much area, in addition to a more efficient system of appliance-use and amenities.



Let us now look at a day in the life of a little girl who lives in a cluster house in an older residential neighbourhood of a large Canadian city. It's Saturday, so when she wakes up she gets dressed and leaves the little cavelike bed she's made for herself in the children's ward. Saturday morning is the time that Mrs. Simms, the retired lady who works in day care, comes over to the children's wing and organizes a clean-up party. But that's not on until later in the morning, and now our little friend, whose name is Melody, is going to make her Saturday Morning Surprise for her mommy and her mommy's friend,



Chris. She likes to make coffee on the hotplate in her mommy's sitting room, but this is the only morning of the week when she gets up earlier than the big people in her family. Her mommy works in a publishing office across town, and gets up for the Working-persons' Breakfast at seven in the morning. Chris is working in the cluster's Garage trying to get an auto mechanic's school together, and is supplementing their income by cooking early breakfast four days a week.

Melody's mommy, Gabrielle, keeps her good cups and wine glasses (and her wine) in her sitting room along with all her other "personal" stuff like books and records. Melody gets water from the little basin that doubles as a face-washing sink and a work sink for the art studio in the next room. Then she makes coffee on the hotplate.

When their family was just the two of them, they had a smaller unit in the "students" area of the cluster house. It had three rooms: mommy slept in the bedroom, Melody slept in the retreat room, and mommy's drawing board was set up in the sitting room. When Chris came to live with them, it got too crowded so they traded for another place for a while with an older couple whose kids had moved away. But then Melody started hanging out with the older children who slept in the children's wing, and moved over there. That was about a year ago, when she was 8. Since then Chris and Gabrielle had moved again, this time to the pod they live in now, which has a bedroom, a sitting room, a drawing board room, and a super retreat room with a view into the new Japanese meditation garden. Melody has a little drawing table of her own next to her mommy's. She sometimes still comes over and sleeps on the couch in mommy's sitting room, but not much lately, because that's something little kids do, and she is nearly ten.



"Surprise," she says, "Coffee's ready. Do you want it in there, or will you come out?"

"What a nice surprise," says her mommy. "Bring it on in. How are you today, Melody?" says Chris. "What time is it?"

"Seven after nine, and I'm just fine. Can Twilla and Shane come over and play today?"

"Remember the clean-up party this morning, honey. Do they know about that?"

"Sure. Twilla came to one last month, don't you remember? Anyhow, Shane said he didn't believe cleaning up your room would be much of a party, so I asked them to come over, so he could see, but I forgot to ask you.

"It's OK with me, Melody. This is sure good coffee."

"Want another cup?"

"Sure. Are your friends going to want to stay for lunch?"

"Oh, yes, yes, can they?"

"I think it's only fifty cents each, of course they can, but be sure to tell Mrs. MacElveny so she can put it on our bill. And while you're talking to her, remind her that Chris and I are going to be fasting for a couple of days next week."

"What days?"

"Uh, let's say Tuesday through Friday, then to put us back on board next Saturday, OK? And tell her we'll want to go back on the Vegetarian, so make that change too. Got all that, or do you want us to tell her?"

"I'll tell her, I can remember that, but I don't want to eat any yukky vegetarian food."

"You don't have to, honey, but make sure you tell them so they can keep it all straight."

"But that means you'll be eating over in the Vegetarian diningroom, and I won't get to eat with you."

"Well, that's true, Melody, but your mommy and I want to try this out for a while and see how it works out, and you can eat here with Charles and make sure he gets enough to eat."

(Charles is a friend of theirs who lives over in the student section, and used to take most of his meals in the restaurant. When the cluster first got together, the students ate with everybody else, in the two diningrooms, but it turned out that students had such different hours from everybody else that sometimes they didn't get to eat very regularly, and there was a lot of complaining about getting billed for meals they missed. Then the restaurant opened up and people could eat whenever they wanted to on a pay-as-you-go basis. That worked fine for most people, but Charles wasn't very well organized and sometimes forgot to eat anything at all. Anyhow, Charles sometimes worked for Chris in the Garage, and last winter, when Charles was getting over mono, Chris started bringing him "home" to the Carnivore dining room (as it was called) to make sure he ate regularly. Since then the student section had had

its dining room and kitchen completed and there were regular meals (albeit on a very wierd schedule) over there. But Charles kept having his meals with them, and they kept up the trip that otherwise he'd starve.)

Melody's friends came over and they went to the clean-up party, and then they had an hour before lunch. Shane got hungry so they went back to mommy's sitting room and made themselves some bread and jam.

"Why can't we have some of that stuff out there?" asked Twilla, pointing through the open door into the kitchen where the lunch crew was cooking.

"Because that's for meals only, silly. You have to keep snack stuff in your own room."

"This isn't your room is it? Your room is way over there where we were cleaning up."

"That's just where I sleep and play sometimes. This is my mommy's room here, and so it's mine too. But then this whole place is mine in a way. I can play in any of the recreation rooms except the one for grownups that's over in the students' section. And I can eat in any dining room as long as I tell Mrs. MacElveny first."

"Wow! That's just like having ten houses all your own!"

"Hey this jam is good."

"It's from the raspberries out there. Stand over here, can you see the bushes? Listen. We'd better clear out of here, my mommy's in there practicing yoga and she likes it pretty quiet — that why she doesn't go to the gym. Let's go over to Jane and Joyce's and look at old clothes."

When the buildings on the block were demolished to build the cluster house, four old houses were judged to be too nice to be torn down. So they were left in place and the cluster built around them. Now they contained an architect's offices, a sign painter's, a dress shop and part of the restaurant. In addition, there were eight suites in them originally designed for retired people. But as it turned out, some of the retired people who came to live in the cluster preferred to live in the more modern parts of the complex and wanted to be nearer to where the children lived. So now most of the units in the old houses had the youngest adults in the cluster living in them. Two of these young folks were Jane and Joyce who ran the dress shop and whose suites were decorated in early Sally Anne super funk. When the children got there, Jane and Joyce were busy in the shop. "Hi kids, what's shaking?"

"Hi Joyce, give us some skin."
"Ain't got none to spare, working it all off."

"Can we try on some old clothes? Please?"

"Listen, I'm going to lunch now, aren't you eating today?"

"Is it lunchtime already?"

"It's high noon, honey-pie. Why don't you come eat with me, and then come back and play clothes-horse after two when Jane gets over lunch, a'right?"

So they go eat. Melody introduces her friends to all the people at the table. There's Mommy and Chris, and Joyce, and Charles, the law student, and Mr. Forsythe who works at a drugstore over on Fourth and his wife, Alvina. Alvina is Jane's mother.

"Can I bring my friends along to practice the harmonica with you this afternoon, Mr. Carr-Harris?"

"I'm certain that would be fine, Melody, but don't come until after three, for if I don't have my siesta, Dr. John will become very angry with me."

After lunch, Ivan makes some announcements. "There's going to be an opening on the furnace-and-sauna crew as of the first of next month. Judy Tremain is going to Europe for a couple of months and wants somebody to fill in for her either until she gets back or for good if she doesn't come back. And the other carnivore kitchen needs a dishwasher for one of the supper shifts. And we have to have a meeting before Monday. What time would be best for everybody here? Tonight before dinner, or right after dinner, or tomorrow at ten in the morning?"

"Chris and I can't make any of those times," says Gabrielle.

"What about the rest of you?"

"Right after dinner would be best for us."

"All right, we'll make it tonight at seven in the big livingroom. Everybody doesn't have to make it to this one. We're just going to talk about some things that have come up this week, not voting."

"Can you go, Melody?"

"Sure."

"OK, try to remember everything and tell us when we get back from the Press."

"Do you have to go?"

"Yes, we have to get the next issue folded tonight and tomorrow and Chris can only help tonight. We ought to be back by ten. If you're still up come and tell us what happened."

After lunch the kids go out on Gabrielle's private porch and take a sun-bath until the second lunch shift is over.

Then they go back to the old houses with Jane and try on clothes in the store room of the dress shop and help Joyce pick out clothes that are worth fixing up to sell.



Joyce gives them two abalone buttons each when they leave. Twilla and Shane decide to go home, so Melody goes over to the big living room and watches TV until her friend Tom gets back from the Planetarium, then they go over to Mr. Carr-Harris' suite where they sit out in the sun by the swings and practice harmonica with Mr. Carr-Harris until dinnertime.

When Gabrielle and Chris get back from the Press, Melody is still up, drawing with her Chinese brush and practicing calligraphy.

"Hi mommy."

"Hi honey, what did you do this evening?"

"I watched the hockey game after the meeting. Mommy, can I try out for the midget hockey team next year?"

"Hockey?! Are you sure you want to? Why not? Gawd, what next. How was the meeting?"

"Real exciting. They had two things to talk about. First, Mrs. MacElveny said that they had found out that the teenagers were actually eating more than the adults and that they would have to charge more to families that had teenagers and Mrs. Potter and Maxine and Tony Georgio all said they couldn't afford to pay any more and it got real exciting and everybody was talking real loud and then Mrs. Georgio asked just how much more and Mrs. MacElveny said they thought 4% more should cover it and everybody calmed down and Mrs. Potter said that wasn't too much but that she still couldn't afford it, and then Mr. Carr-Harris got up and talked for a long time about how children were a benefit to everyone and asked how much the food bill would have to be increased for the families with teenagers if everybody's bill was increased by 1%.

"And then, Monroe, who works in the restaurant, worked it out on his pocket calculator and said that if everyone who didn't have teenagers took a ½% increase that the families who did have teenagers would only have to have their bills increased 2¼% and they said they'd have to vote on that at the next general meeting, and everybody thought it was a good idea and Mrs. Potter cried and Maxine kissed Mr. Carr-Harris and everybody hugged everybody else for a while."

"How much more is ½% to us?"

"I don't know, Chris. Not very much. I'll figure it out in the morning. What else happened?"

"Mr. Ames, the architect, got up and said that the development company that gave them so much trouble when they were building this cluster house is now after us to let *them* build another cluster house where the playground and garden are now."

"Oh no, those vampires! One of the problems of cluster housing is that it allows more people to live comfortably in less space than ever before and although that's an advantage to us because it freed up the rest of the block for outdoor areas, it's bad because it means that developers can squeeze more people into less space and increase the density of the area by just leaving out the gardens and playgrounds. The original condominiums were invented to make more space for people to enjoy. They would put all the people in one small part of a development instead of spreading them all over so they'd have to build less roads and could leave more area unharmed. In the original condominiums they had the same density per acre as in a regular suburb, but there were acres and acres of land left over in its natural state for common use. And then before they knew it, developers came and built condominiums all over the place and there was not common land at all, and now condominiums are just another way of packing people closer and closer together and making more money for the developers."

"Well, they can't build another cluster on our block. It would be awful here without the outdoor area."

"The developers can put pressure through taxes and stuff like that on us, but we can resist them because of some sort of rule about the density of the neighbourhood. We had to keep the density the same as it was before to get money for CMHC, and we should be able to get the courts to uphold the regulations if we have to, but sometimes CMHC has really different rules for developers than it has for people like us. We might be in for a real fight."

"Wow, nothing like a little success to bring the buzzards in."

"Anything else, Melody?"

"No, I think I'll go back to my own bed as soon as I finish this page."

"OK, gimme a kiss and have a good night's sleep."

"Good night mommy, good night, Chris."

"Good night."





The Great Canadian Foreign Aid Farce

By Claire Culhane

All sources for all quotes are available on request.

Is Canada's billion dollar 'aid' programme really assisting the Third World or is it all just a stratagem to aid Canadian industrialists?

If Canadians were to look at our foreign aid programme, they would discover an expensive paradox. On the one hand, the gap between the rich and poor nations is increasing while, on the other, Canada's aid budget is spiralling. With more money being poured into foreign financial assistance, why is the gap between rich and poor widening instead of narrowing?

The answer is that 'aid' is not aid but a business proposition meant to increase the profits of the stronger partner and, as such, calculated to perpetuate the rich-poor relationship.

The government is fully aware that our aid programme increases rather than decreases the gap. But then, says Canadian International Development Agency president, Paul Gérin-Lajoie, "the developing countries do not necessarily want the same standard of living as industrialized countries". Or, as might be heard from the same source about our slum dwellers, "they wouldn't know what to do with a bathtub if they had one".

The government solicits support from the Canadian people for this lopsided and dangerous programme by wrapping it in a humanitarian cloak. Recently, members of parliament Douglas Roche (PC), Irénée Pelletier (Lib.), and Andrew Brewin (NDP) undertook an 'independent' tour of the country calling for "more adequate sharing... co-operation... sacrifices..." which must weary the growing number of Canadians who already live below the poverty line and are merely trying to survive.

Closer to reality, Mr. Pelletier warned the audience that: "If the developed nations do not share with the developing nations, chaos will result... at present 15% of the world's population controls

close to 80% of the world's wealth.... Under these conditions we're just not going to have a peaceful world. The Third World is just not going to accept it". Apparently, Mr. Pelletier had read the opening remarks of President Houari Boumedienne of Algeria to the 6th Special Session of the United Nations General Assembly: "... the non-aligned nations want a juster system of international economic relations between rich and poor based on equity instead of exploitation. We are ready to fight for it".

Significantly, despite the power of this statement, Canada's Minister of External Affairs, Allan MacEachen, speaking at the 7th Special Session of the U.N., declared that "Canada... recognizes the need for changes in international economic relations to reduce disparities that we consider intolerable between the rich and poor nations". It should be noted that the Third World is calling for "the broadest co-operation to eliminate the gap between the developed and the developing countries..." not simply to reduce it.

CANADA'S AID AND DEVELOPMENT PROGRAMME

The second half of the 20th century has witnessed a greater polarization of the world into 'developed' and 'developing' nations. Colonialism moved into neo-colonialism with the advent in the post-World War II period of the Marshall Plan with its concept of 'foreign aid'. Since that time we have been led to believe that foreign aid meant philanthropy in the form of freely disposable funds and donations of food and medication to cope with emergencies created by earthquakes, famine, epidemics and ravages of war.

However, like colonialism before it, foreign aid widens the gap between rich and poor nations while espousing to close it. Robert McNamara, president

of the World Bank, said, "If present trends continue, by the end of the century, per capita income in developed countries, at 1972 prices, will be around \$8000 a year, while those masses of the poor (who will by that time total over 2½ billion) will on average receive less than the \$200 per capita and some 800 million of those will receive less than \$100". A recent article in the Journal of the World Peace Council points out that this incredible impoverishment is not "...a consequence of biology, geography, fate or natural conditions... it is the result of political and economic colonialism".

In former days our foreign aid policy would have been recognized as colonialism — the mother country extracting raw materials, using slave labour and fostering markets for its own manufactured products as it goes about 'civilizing the natives'. Since this scenario is no longer acceptable, less crude ways have had to be devised to maintain the same controls, as well as to successfully compete with other donor nations with similar goals.

Canada's foreign 'aid' policy, with very little to differentiate it from any other capitalist nation, can be seen at work in Guatemala. When we received the desperate appeal during the February earthquake for 500,000 tents (and lumber) to shelter the victims, Canada, one of the richest lumber-producing countries in the world, sent powdered milk instead. As sociologist Grace Anderson points out, "... about three-quarters of Latin American adults are unable to digest milk (due to lack of a particular enzyme)... this bit of misplaced kindness could be the finishing touch for the starving people...".

Similarly in Africa: the Southern African Research Centre reports, "Like the U.S., Canada has announced aid for the White Angolan colonists who have returned to Portugal... equal to the

amount for the whole country of Guinea-Bissau when its independence from Portugal was recognized in September 1974... the more things in the outside world change, the more Canadian foreign policy remains the same".

Government documents, if not its propaganda, explain Canada's position with extraordinary clarity: "One of the most important conclusions of the (1970 Canadian Government) review is that the foreign policy is an extension abroad of domestic policy... we do have world-wide interests and a growing capacity and need to promote those interests".

As 'aid' budgets kept expanding it became increasingly difficult to explain why that nasty gap was not narrowing at the same time. A new formulation had to be found to keep the system functioning. It was then proposed that donor nations help recipient nations to help themselves. Development plans were launched so that the developed nations could offer their expertise and services to help the poor developing nations increase their rate of economic growth — inaccurately equated with meeting the more immediate needs of the majority of the population. However, whenever a conflict of interests arose, such as might happen in the matter of export markets, there could be little doubt that decisions would favour the donor nations.

CANADIAN INTERNATIONAL DEVELOPMENT AGENCY (CIDA)

In 1968 the Department of External Aid, a branch of the Department of External Affairs, changed its name to CIDA, explaining at the time that "the new name more accurately reflects the nature of our work. Development is our business; we act as the instrument of the Government of Canada, assisting in the development of less-developed nations... while our assistance is designed primarily to help them, it brings important benefits to us — expanded markets, valuable experience for our people, and hopefully, in the long run, a better, more secure world for our children".

While displaying concern about the "security" and "stability" of developing nations, government officials also confirm that development assistance will

tend to be concentrated in countries whose governments pursue external and internal policies that are broadly consistent with Canadian values and attitudes. In far more strident tones we hear, as the *Vancouver Sun* puts it, "Kissinger warn(ing) countries of the developing Third World today that they must co-operate with the U.S. in the United Nations and other international forums if they want preferential trade treatment". CIDA's priorities follow the same direction, as it dispenses \$1602.75 million through its 'aid' budgets, but only \$28.22 million for its Emergency Relief programmes.

In the meantime, much of the world is going in a decidedly different direction. It would appear that Canadian diplomats have not yet grasped the full import of the resolution adopted by the General Assembly of the 6th Special Session of the U.N. in 1974. With great attention to detail, it specifically called for the establishment of a New International Economic Order, *not* a "Just Economic Order", which carries with it overtones of Prime Minister Trudeau's farcical "Just Society". The resolution in question is "based (in part) on equity, sovereign equality, interdependence, common interest and co-operation among all states, irrespective of their economic and social systems, which shall correct inequalities and redress existing injustices... and ensure steadily accelerating economic and social systems and peace and justice for present and future generations".

The thrust of this statement is transparently clear and must not be allowed to be misinterpreted. This revelation of ideas calls for a fundamental change in a society which has for too long tolerated the present inequalities. It is *not* a call for a *transfer* of wealth and resources from rich to poor. It is, in fact, a call for "the right of each country to its own economic and social system".

While supporting the broad concepts of "global civilization" and "justice for all", when it came time to set up an indexing programme which would establish a just and equitable relationship between the prices paid for raw materials extracted from developing countries and the prices they pay for manufactured goods from the developed countries, Mitchell Sharp, then-

Minister of External Affairs, hastened to endorse the American rejection of this so-called "tyranny of the majority". He lost no time in downplaying the stunning impact of the Third World's declaration by pointing out that "... there are mechanisms of international co-operation already established and in good working order. Let us use them".

... What is now needed is more research and publicity about why the rich are rich. The poor know why they are poor...

Obviously, if these mechanisms had been in good working order the gap between rich and poor nations would not have been widening over the past twenty-five years. Obviously, that is why these new concepts have been advanced.

While it may be an interesting exercise to read about "The Patterns of Poverty in the Third World", what is now needed is more research and publicity about why the rich are rich. The poor know why they are poor.

CIDA'S 'AID' STRUCTURE

Canadian 'aid' is a very carefully manipulated plan which is administered through divisions — bi-lateral, multi-lateral and Non-Governmental Organization.

BI-LATERAL AID, which is direct government-to-government aid, is divided into tied and un-tied aid.

Tied aid: Sixty-six and two-thirds per cent of aid received must be spent by the recipient in the purchase of goods and services from the donor.

Paul Gérin-Lajoie once stated that "... of the \$370 million allocated for the 1973-74 bi-lateral programme, we know that 80-90% of this money is currently being spent in Canada on Canadian goods, commodities and services". This was confirmed by *Statistics Canada* which showed a balance of trade between

Canada and the main recipients of bi-lateral aid substantially favouring Canada — from \$283 million in 1970 to \$722 million in 1974.

Despite any benefits which may trickle down to the underdeveloped world, the main purpose of the transaction remains essentially the reinforcement of the donor's position. Gérin-Lajoie goes on to say, "Many Canadian firms have increased their private investment in developing countries... CIDA's Pre-Investment Incentive Programme provides an opportunity for industry to examine the many excellent opportunities in developing countries... for Canadian involvement and growth". A study commissioned by the World Bank also showed that goods purchased with tied aid were, on average, 20% more expensive.

Un-tied aid: Thirty-three and one-third per cent of bi-lateral aid is un-tied aid which is offered in the form of loans, grants, and subsidies, eventually creating problems of repayment which soon outweigh the advantages. Lester Pearson once recommended that "debt relief should be recognized as a legitimate form of aid. If future crises are to be forestalled, sound financial policies must be pursued and the terms of aid must be lenient". Nobody seemed to be listening for we now read that "...the developing countries are paying more than \$11 billion a year to service a debt of \$110 billion, more than the official development assistance of all industrialized countries combined".

... If Big Business is to be subsidized, let it not be called 'aid' to developing nations...

'Aid' therefore becomes merely a transfer of funds from one section of the donor's economy to the other, swelling the profits of the industrialists while offering little security to the ordinary citizen, as testified to by the present precarious state of the Canadian economy. CIDA arranges 'aid' to countries which then purchase Canadian goods through the Department of Industry, Trade and Commerce — all carried on with a flourish of moralistic posturing.

This pretense was publicly rapped by the Moderator of the United Church of Canada, Dr. Arthur Moore, who com-

plained that "Canadian aid to overseas countries is being used to bolster the Canadian economy rather than to help those countries... I would like to see our aid freed a bit and more truly understood as an aid to developing in that other country rather than a prop for our own economic system".

MULTI-LATERAL AID:

As the name implies, this aid is organized through member groups of the United Nations such as the Food and Agriculture Organization, World Food Plan, United Nations Children's Fund, United Nations Education, Scientific and Cultural Organization and the World Health Organization, etc. Since it was the rich nations which initiated these bodies, they continue to direct the dispersal of their 'gifts'.

In the case of the World Bank with its many regional branches, the U.S. continues to hold the largest number of votes and therefore the controlling interest. Canada consistently votes in concert with the U.S. in spite of the fact that the government claims to be independent.

On October 17, 1974, during a closed-door meeting of the World Bank in Paris, a routine consultative gathering considered an aid request from the Republic of Vietnam (Nguyen Van Thieu administration).

Fred Branfman tells the story this way:

The U.S. was considering a \$50 million loan to South Vietnam 'as an initial annual lending programme' (to co-ordinate bi-lateral aid)... numerous European personalities signed a petition denouncing the Bank... the Australians stated categorically that they did not wish to aid Saigon, so did the Norwegians. The French said the time was not ripe... the Swiss representative said he could not return to his country as a participant in a plan to fund the Thieu government... the British and Italians showed little interest in an Indochina 'sub-group', the Germans, Finns, Dutch, Danes, and New Zealanders were non-committal... the only nations that openly backed the U.S. plans were Japan and Canada. Japan had substantial investments in South Vietnam. The decision of Canada was a surprise.

Because only a few months earlier, on May 2, 1974, Gérin-Lajoie had told the House of Commons that "Canada did not support initiatives from the R.V.N., the U.S.A. and the World Bank last May for a consultative group under the aegis of the World Bank and which would have been limited to South Vietnam".

(This was obviously a typical delaying tactic and Canada's "turnabout" should not have come as any surprise.)

Due to an unexpected leak of information, the attempt by the World Bank to initiate an aid programme for Thieu's administration in South Vietnam was thwarted — but not for lack of support from Canada!

Canada was also complicit in the U.S.-engineered coup in Chile. Canada's Export Development Corporation committed \$22,722,000 to Chile between 1961-65. Similarly, Chile was the largest recipient of Canadian funds channelled through the International American Development Bank in the years 1964-68, receiving \$8.6 million. But with a touch of the macabre, early in 1973 Canada cancelled a \$4 million loan to the Allende government.

The latest issue of VENCEREMOS, a publication of the Vancouver Chilean Association, describes in greater detail how one month after the coup in Chile deposed Allende:

... one of the first on the scene was Canada... Noranda Mines Ltd., Canada's 8th largest corporation and a major world copper producer... returned to Chile Canadian Mines with a \$600,000 infusion of new capital... one of the first and largest new investments in post-coup Chile... (which proved to be) a most welcome form of support for the junta's economic repression and political reign of terror... (also present in Chile are now... Canadian Pacific Airlines, Bata Shoes Co., Falconbridge Nickel Mines Ltd., Canadian Javelin, Vancouver-based Cominco Ltd., Stokes Exploration Management Co. Ltd.). In addition, the Canadian forest industry giants are being courted by the junta for participation in a \$100 million programme... several Canadian banks have been involved in short-term loans to the junta... (all of which should) clarify for Canadians the fact that these (Canadian companies) are the enemies of both the Chilean and Canadian people.

The NGO DIVISION was created in 1967 to help fund private agencies which cannot operate effectively without government financing. One of the main objectives of this division is to encourage ordinary Canadians to become involved in international development in practical and tangible ways and thus create a more informed public awareness of and greater support for Canada's aid effort.

This division includes such programmes as Oxfam, "Miles for Millions", and aid to church groups that work in

foreign countries. These programmes promote an image of 'people-to-people aid'. However, according to the Latin American working group, "a recent survey indicated that 60% of the contributions made by CIDA to the NGO programmes remains in Canada despite the fact that there is no statutory Canadian content requirement for this programme".

Meanwhile, a spectacular budget increase for NGO took place between 1968 and 1974 as \$4 million expanded to \$20,765,000.

CANADIAN UNIVERSITY SERVICE OVERSEAS (CUSO)

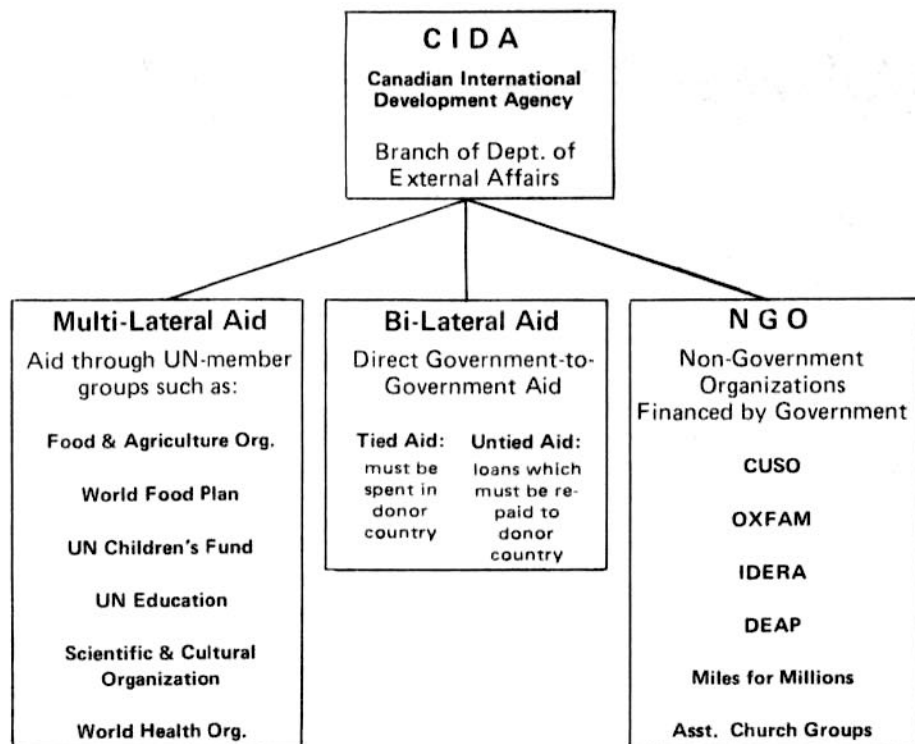
CUSO is the most heavily subsidized NGO goodwill ambassador. Its budget has more than tripled in the last five years, from \$2,374,360 (1968-69) to \$7,300,000 (1973-74).

Like churches and religious centres, while some CUSO members may be critical of certain aspects of CIDA's 'aid' programmes, they all go along and accept NGO status and funding. The final political result is a direct bolstering of public opinion behind the NGO programme, and indirect support for all of CIDA's programmes.

This is in contrast to the CUSO DEVELOPMENT CHARTER which was presented in January 1974. In it commitments were made "... to increase CUSO's awareness of the root causes of inequal development in all countries of the world... to utilize this increased awareness in programmes designed to eliminate these inequities... to recognize that their country may be culpable in the continuing exploitation of one country by another..."

Despite this level of perception, there has been little or no evidence of any CUSO members publicly disassociating themselves from Ottawa's foreign policy. One need only point to the formidable links between the Canadian government and the Pentagon in such countries as South Vietnam, Chile, Greece, and Portugal to appreciate the gravity of our complicity.

For those volunteers who continue to rationalize their way through CUSO and other CIDA programmes, such as IDERA (International Development, Education, Research Agency) and DEAP (Development, Education, Amateur Programme), on the basis that they are able to disseminate valuable information to help mobilize support for foreign liberation movements, they must by the same token accept some responsibility for the programming of Canada's foreign policy which could not



operate as smoothly without their participation. Wittingly or unwittingly, they help to keep the machinery well-oiled which underwrites the torture of hundreds of thousands of prisoners in some of the countries where our 'aid' programmes operate in close collaboration with the host government. To help a farmer dig a well while ignoring the fact that the son or daughter is being tortured nearby simply cannot be accepted in this era of well reported AMNESTY INTERNATIONAL findings.

No one has pierced the sham of this 'volunteer-syndrome' with more devastating shafts than has Ivan Illich, the world-renown priest-educator. At a 1968 Conference on Inter-American Student Projects in Mexico, he challenged his audience with these words:

You close your eyes because you want to go ahead and could not do so if you looked at some facts... to hell with your good intentions.

The survival of the U.S. depends on the acceptance by all so-called 'free' men that the U.S. middle class has 'made it'... finally you come to help the underdog accept his destiny within this process (new industrial complexes).

How odd that nobody ever thought about spending money to educate the poor Mexicans in order to protect them from the culture shock of meeting you... you can't even meet the majority which you pretend to serve, even if you could speak their language which most of you

cannot. You can only dialogue with those like yourself... Latin American imitations of the North American class...

There exists the argument that some returned volunteers have gained insight into the damage they have done to others and thus become maturer people... the best way of understanding is that your help in the ghetto is neither needed or wanted... the damage which volunteers do willy-nilly is too high a price for the belated insight that they shouldn't have been volunteers in the first place.

If you insist on working with the poor, if this is your vocation, then at least work among the poor who can tell you to go to hell. It is incredibly unfair for you to impose yourselves on a village where you are so linguistically deaf and dumb that you don't even understand what you are doing or what people think of you...

I suggest that you voluntarily renounce exercising the power which being an American gives you... to entreat you to freely, consciously and humbly give up the legal right you have to impose your benevolence... to challenge you to recognize your inability, your powerlessness and your incapacity to do the 'good' which you intended to do.

How many Canadians who applaud Ivan Illich for his bold analysis would heed his advice and apply it at home?

continued on p. 46

Where The Money Went

A FIRST-PERSON ACCOUNT OF MISMANAGED CANADIAN DOLLARS IN VIETNAM
BY CLAIRE CULHANE

I accepted a one-year appointment as Administrative Assistant at the Canadian-funded Tuberculosis Hospital in Quang Ngai, South Vietnam, in October 1967 upon the clear understanding that it "would be part of a 100% humanitarian, Canadian, independent medical team". I did not wish to be any part of the American presence in that destroyed country. Six months later, back in Canada, I used every avenue, orthodox and unorthodox, to expose the myth of 'humanitarian aid' as being nothing short of an incredibly cynical collusion with the U.S. military forces in that country. The real reason for our presence in South Vietnam could not have been rendered more plainly than in the words of Gérin-Lajoie, president of CIDA: "It would be childish to deny the political or commercial motives of what we call aid".

The first person I met from the Department of External Aid in Saigon, a newcomer himself, was more concerned about the required three-month interval before he could be accepted into Saigon's cocktail circuit than he was that the Canadian T.B. Hospital was nowhere near completion to serve the Vietnamese people. It was not until three months and many communications later to Paul Martin (then-Minister of External Affairs) that the necessary equipment began to arrive from Canada. Having in mind that aid funds were very precious (as I mistakenly thought) it was with considerable consternation that I found myself signing for \$2000 worth of equipment delivered via commercial airlines at a cost of \$2300 when it could have been delivered *without cost* by the regular RCAF monthly trips between Ottawa and Saigon. Personal packages and deliveries of favourite brands of liquor and cigarettes pre-empted hospital equipment.

I soon found out that such irregularities were commonplace. Canadian medical supplies would disappear as rapidly as they arrived. When I tried to put a tracer on some medical supplies that had vanished, Dr. Michel Jutras, the Canadian Medical Director, told me not to bother — "Don't make a political football out of it". In a country where, according to William J. Lederer, "the black market is a multi-billion dollar operation", there was no such thing as supplies getting lost. Canadian taxpayers should know that a three-year supply of antibiotics forwarded for the care of the T.B.-ridden population of Quang Ngai (conservatively estimated at 1 in 7) disappeared in less than three months immediately following the departure of the Canadian team, with only Jutras remaining behind.

While the Canadian T.B. Hospital stood vacant waiting for Ottawa's delayed responses, I volunteered at the nearby provincial hospital. Conditions were unbelievable — two and three patients to each bed, floors covered with makeshift litters containing bodies in various stages of decomposition awaiting treatment. These were mostly women and children brought in from neighbouring hamlets where 'Search and Destroy Missions', 'H & I' (Harassment and Interdiction) and endless bombing formed a regular pattern of despair. The My Lai massacre (six miles from that hospital) was hardly an aberration to those of us who bore witness to the daily toll of bayoneted, violated, raped and napalm-seared bodies.

Trying to establish a 'pure' Canadian identity, separate and apart from the American-created holocaust, became increasingly

futile. I was aware of the extent of Canadian in-put into the U.S. arsenal via the 1959 Canada-U.S. Defence Sharing Agreement; I remembered Walter Stewart's account of the dynamite delivered from Valleyfield, Quebec to Crane, Indiana munitions plant; I listened to the Canadian I.C.C. (International Control Commission) team members in Saigon envying the Americans their reputation in Vietnam. After we finally opened the hospital in December, I was astounded to hear the Canadian Ambassador insist that it really did not matter whether we treated a single patient, explaining that "all that mattered was that the hospital (meaning Canada) was there".

Despite my commitment to our Vietnamese patients and hospital personnel, it soon became evident that by my very presence in South Vietnam I was condoning the U.S. intervention. There were no channels through which I could disassociate myself from it.

Finally, during the Tet Offensive (which was launched January 31, 1968), the Canadian hospital was overrun by the A.R.V.N. (Army of the Republic of Vietnam) troops with the usual battery of American advisors in the background. While the bombs were falling the patients all had to be evacuated to their homes, which in all likelihood no longer existed. After our own eviction a week later, the hospital was used as a military base. This mockery of Canadian 'aid' was indefensible in my view, and my withdrawal from the project was requested and granted. As we all know, the war went on for another seven years before ending in the total liberation of the country on April 30, 1975.

However, on-going efforts to place my testimony as a returned Advisor before the Standing Committee on External Affairs are not meeting with the same success. A sixteen-page report documenting the contrast between the formulation of 'aid' plans on the drawing board in Ottawa and their actual implementation in South Vietnam remains to be officially aired.

In October 1973, I was invited by the Union of Vietnam Women in Hanoi for a two-week visit. This was followed by a return trip to South Vietnam which confirmed my earlier charges — that the Canadian government's 'aid' programme was a very useful component of the U.S. involvement. The T.B. Hospital in Quang Ngai had been emptied of its equipment, an eighty-bed ward converted into unoccupied office cubicles, and an anti-T.B. programme reduced to a token public health centre in the hands of the local corrupt government officials. Visiting the Canadian House (then occupied by the Quaker team), I was not surprised to see the room-sized bunker which Jutras had built for himself when the team had departed — fully-equipped with Claymore mines, machine guns, grenades and a two-way radio connection to the CIA house across the road — all in violation of the terms laid down by the Department of External Affairs for civilian teams such as ours.

Canadian-funded project, protected (sic) by A.R.V.N. troops and flying the Saigon flag, revealed a lavishly-furnished building, including a ping-pong room, but little evidence of any medical programme or personnel. Compare this account with the official rendition:

Canada's programme of humanitarian and emergency relief assistance to South Vietnam (included) in An Giang Province a

health centre and two satellite centres (which) were built and turned over to Vietnam as part of the \$1.4 million Canadian contribution...

Following my 1973 trip to Vietnam, a second report presented to the Department of External Affairs met with the same non-response. Subsequent cross-country lecture trips, submissions before International Conferences in Oslo, Stockholm, and Paris, a tour of major cities in the U.S. resulting in my testimony being included in two U.S. Congressional Reports, one book and numerous articles published, all testify to the fact that the true nature of Canada's 'aid' programme in South Vietnam can hardly be a secret anymore. All that is required is that it be incorporated in the official transcript of the Canadian government (Hansard) as a basis for a public investigation into its role in Vietnam so that it will not so easily be duplicated elsewhere.

However, despite the intransigence of the Canadian government in this regard, there have been a few encouraging breakthroughs. One of them was when Maxwell Henderson, the former Auditor General of Canada, publicly rebuffed Mr. Allan MacEachen. Utilizing my report about the discrepancies in the financial audit, he reminded the Minister "... of CIDA's failure to obtain proper authority for expenditure of the \$429,000 for a 32-bed addition to the T.B. ward of a provincial hospital in Quang Ngai... CIDA could not produce any vouchers".

In contrast to Canada's lavish expenditure of taxpayers' funds while the U.S. was in Vietnam, now that they have withdrawn, Canadian 'aid' promised to liberated Vietnam is being withheld.

Perhaps the DRVN (Democratic Republic of Vietnam) terms have not proven as palatable to CIDA since they invite aid and trade relations with all nations on the following conditions: 1) their sovereignty must be fully respected; 2) the negotiations must be mutually beneficial; 3) the items under negotiation must meet the requirements of the DRVN. In other words, as it was humourously explained to me during my visit to the Ministry of Trade in Hanoi in October 1973, "If we need 10,000 vehicles, but the other party wishes to dispose of 100,000 vehicles, we will accept only 10,000".

CIDA's influence is apparently extending into provincial affairs as we find that in February 1973, the Ministry of Health of the British Columbia NDP government established a \$2.25

million Fund to Aid Children in Vietnam. After a year's delay, it finally forwarded \$313,000 divided between the three sections of Vietnam — North, Provisional Revolutionary Government, and Republic of Vietnam. Since that time not another cent has been released despite constant pressure and exhortations from many groups, urging that the time to send aid is while the maimed and wounded children are still alive. These requests fall on deaf ears. Today the new Social Credit government is also unsuccessfully being pressured to proceed.

Meanwhile, Canada's \$16.75 million contribution is being administered by such international agencies as the Red Cross, UNICEF and the UN High Commissioner for Refugees.

Correspondence from the Information Division of CIDA states that:

It is hoped that Canada's pledged funds will be fully disbursed by the end of March, except for a contingency fund being kept in reserve to deal with any unforeseen request. Since the international organizations... administer the contributions of several countries, it is not always possible to pinpoint exactly where the Canadian contributions in cash or in kind are directed.

This kind of obfuscation is typical. How much money is being retained in contingency funds? Whose funds are they, CIDA's or the international agencies? If CIDA's, it will likely be lost in the spending sprees which government departments go through at the end of every fiscal year, when they have unspent money remaining, in order to avoid having their budgets cut or further increases refused.

Not only has our financial aid to Vietnam dwindled, but diplomatically we have been of no help to them either. At a Diplomatic Conference on International Humanitarian Law in 1974, by a vote of 38 to 37, the Provisional Revolutionary Government of South Vietnam was denied participation. Of the six countries which participated in the two International Control Commissions in Vietnam, Canada was the only country to vote against the PRG and thus swing the balance to keep them out.

History, in due course, established the legitimacy of the PRG in South Vietnam as it has done and will continue to do in the case of other nations struggling for and finally obtaining their right to self-determination. Canada's reputation as a peace-keeper was not particularly enhanced on that day.



FREEDOM OF INFORMATION ACT

Since neither the media nor parliamentary representatives have yet succeeded in their sporadic attempts to raze Ottawa's walls of secrecy, a joint Senate-House Committee has been set up to process a Freedom of Information Act (Bill C-225) — "an Act respecting the right of the public to information concerning the public business". In this connection, as long ago as 1965, Donald C. Rowatt at Carleton University wrote:

... we are told only what the government wants us to know and a 'paper curtain' of secrecy is drawn across the rest. Is there a gentleman's agreement within the circle that certain embarrassing subjects should not be revealed or discussed publicly?...

Whereas in most countries all documents are secret unless a specific authority is given for their release, in Sweden they are all public unless legal provision has been made for them to be withheld...

My recommendation for Canadians, then, is that we should prepare to abandon the principle of secrecy... legislation is also needed to limit the unfettered right of the government to withhold documents from the courts... the outright adoption of the principle of free access to government documents should be our ultimate objective.

According to Gerald Baldwin, MP, who has been actively campaigning on this matter for many years, "the Canadian people are being short-changed, as the right to know is the basis of all other rights in a democratic system... information of public interest in case it tarnishes government's public image (should not be) withheld... the onus is on the government to establish why it will not release information, as in U.S.A. and Sweden". He concluded by calling on the people to "scream loud and long at the government which is a Goliath full of top civil servants — mandarin of the mandarins".

As it now stands not only can bureaucrats like Mitchell Sharp keep information from the public and the courts, but they can also indefinitely delay information from coming before the House of Commons.

On my return from Vietnam, my advisory report was submitted to the government. David Macdonald, MP, placed the request on Order Paper for the production of this report and all

relevant correspondence — the usual procedure to bring important matters before the House (see Vietnam Tour, p. 44).

Mr. Macdonald was immediately pressured by Mitchell Sharp (in his capacity as Minister of External Affairs) who claimed that the report was libellous.

Macdonald replied to this charge that "Canada has claimed to be neutral in the war but all its aid has gone to one side and Canadians in Vietnam have maintained close relations with the U.S. military, in reality this is an aid programme for the American military...".

The passage of the Freedom of Information Act would ensure that such matters could be raised in the House instead of falling prey to political pressures.

Concern expressed in the form of public letters to Senator Eugene Forsey (The Senate, Ottawa, Ont.) demanding the speedy enactment of the Freedom of Information Act would be a useful exercise in bringing our 'aid' programme out into the open where it belongs.

FOOD AID

Food Aid (which Canada offers through its bi-lateral and multi-lateral programmes) has been another means of transferring funds for military purposes. Headlines such as "Canada Pledges \$100 Million to Hungry" might suggest that at last real 'aid' is being delivered. Not so. Very little of the food sent is actually delivered to hungry people. What in fact often happens is that the food shipment is resold by the recipient government to increase its foreign credits in order to trade on the world market, especially for military material. CIDA is fully aware of this standard practice.

One reason for this subterfuge is that it is easier for our government to gain parliamentary and public support for food programmes for starving people than for military aid to warring nations.

That the word 'aid' should become an accepted euphemism for trafficking in deadly arms is an irony which the world could well do without.

A study by the Stockholm International Peace Research Institute revealed that in 1974, the world spent \$210 billion on arms or 20 times the total aid to developing countries. Canada made \$100 million more in 1968 by selling arms to the U.S. than it spent in grants and loans to developing countries.

"Canada", according to Thomas Land, writing in the *Montreal Star*,

"while acting out the role of peace-keeper, in effect, operates as an arm of the U.S. Defense Department... because virtually all the weapons exported from Canada are U.S. products manufactured under license".

How then does one reconcile Canada's 'aid and development' commitments with such an indiscriminate sale of arms and Candu nuclear reactors to countries known for their repressive regimes? The reality of the situation is best spelled out in the words of Keith Spicer: "In practice as well as in theory, Canadian External Aid is under the intimate direction of professional foreign policy makers". In other words, it is anything but a humanitarian response to the needs of the poor.

That Canada uses Food Aid to reinforce those nations whose political and economic outlook coincide with our own can be seen when Agriculture Minister Eugene Whelan listed the priorities of Food Aid as:

- 1) to provide food aid to developing countries to help build their economies.
- 2) to raise nutritional levels.
- 3) to provide food to meet emergencies.

We see how first and foremost, food 'aid' is intended to help stabilize the economy of recipient governments before any concern is shown towards nutrition and emergencies.

Douglas Roche, MP, raised the matter of Food Aid at a meeting of the Standing Committee on External Affairs and National Defence, when he said:

Canadian food aid as inextricably intertwined with the problem of counterpart funds and foreign earnings, underlines my point that aid per se is becoming increasingly ineffective because our donation goes primarily to a country and not necessarily to the starving people within that country. It is difficult to support CIDA's endeavours without knowing what is happening and thus this Committee ought to be examining the political implications of aid...

I ask the President how he expects me to support his estimates when I find CIDA characterized by misrepresentation and obfuscation... this then brings me finally to my call for the papers of CIDA... what is becoming clear all the time is that aid is not enough. The food that the Canadian people send to the developing countries by the admission of the President himself, does not reach some or many of the people for whom the Canadian people intended it.

Mr. Roche was evidently referring to an earlier incident. When confronted with a demand to present the findings

of PRICE WATERHOUSE, an accounting firm which had been employed to investigate certain administrative irregularities, CIDA's president, Paul Gérin-Lajoie, had little choice but to agree. Less than a week later he was to advise the Committee that on the advice of his superior, Mitchell Sharp, the report would not be submitted. Mr. Brewin, MP, then read from Section 8 of the Standing Order No. 65: "Standing committees shall be severally empowered to examine and enquire into all such matters as may be referred to them by the House..." Gérin-Lajoie's blatant refusal was described by the Opposition as "contempt of the House".

Fortunately for Mr. Gérin-Lajoie, Parliament was dissolved the same day — May 8, 1974 — and to my knowledge the question has never been revived. The public remains as ill-informed as ever.

How many people realize, Ivan Illich asks, that "... for every dollar spent in Latin America on doctors and hospitals, it costs 100 lives. Had each dollar been spent on providing safe drinking water, 100 lives could have been saved". Illich strongly urged the "creation of greater public controversy in Canada not over the total amount of foreign assistance nor about the countries to which it is sent, but about its real benefits to recipients".

Canadians who are involved in government 'aid and development programmes' have easy access to all this information. They must know that "trade is not aid" is the slogan, since developing countries earn 10% more convertible currency by trading with the developed industrialized countries than they receive from those countries in 'aid'.

They must know that the U.N. Industrial Development Organization which met in Lima in May 1975, where of more than 100 developing nations 83 approved a declaration aiming to increase the Third World share of world industry to 25% by the end of this century, 7 abstained, INCLUDING CANADA, while the U.S. alone voted against it.

The myopia of those Canadians who carry on in their self-imposed ignorance may be partially explained by the influence which is brought to bear on them by prominent members of the community. Maurice Strong, the new president of PETRO-CAN, now holding the key position in Canada's future (as oil companies are the most powerful element in modern capitalism) is quoted in large headlines as saying: "WE CAN'T CLOSE THE RICH-POOR GAP". This must have come as a boon to those who

favour the present state of affairs.

When Strong pontificates that "this objective is unrealistic and potentially damaging", he does not specify against whom this damage is directed, whether to his own multi-millionaire class or to the world's population. He refuses to accept that approximately 75% of the world's population is no longer operating on his out-dated values and that they are "ready to fight for it", as President Boumediene reminded us.

CAN THERE BE ANY PEACE AT HOME?

Considering the enormity of the sufferings taking place on a universal scale, how does one satisfy the questioner who argues that any trickle of 'aid' through whatever complicit channels, should not be discouraged since it would surely benefit some people somewhere — and therefore should instead be intensified.

The same logic is advanced to defend the right of individual volunteers to their two-year stint in some remote African village where their compassion and expertise is genuinely offered and, in certain individual cases, welcomed.

A credible reply must first establish that what is officially designated as an 'aid' programme to provide both short-term relief to alleviate starvation, and long-term assistance to help various nations become self-sufficient, is *in reality* a minimal, sometimes illusory food 'aid' programme. Long-term assistance is offered only when it stabilizes governments which conform to the Canadian economic and political norms, which certainly cannot be held up as an example of a country where the gap between rich and poor has been eliminated! We have abundant evidence that far from being concerned about assisting the needy in foreign countries, CIDA is far more interested in stimulating the development of overseas markets and orientating national economies towards a free enterprise system in which Canadian firms can prosper.

The answer therefore is that minimal assistance *cannot* be justified if it can be proven to perpetuate the causes for the starvation rather than eliminating them. And since all the evidence points to the fact that the very processes of 'aid-giving' guarantee that the need for aid will be prolonged, and not eliminated, then there is little justification for supporting alms-giving, and there is every justification to change the system which has created the need for 'aid'.

The Third World countries have

exposed this 'aid' as neither disinterested nor helpful in improving the lot of the masses. Instead it has served to strengthen neo-colonialism, stabilize comprador ruling classes and open Third World markets to unfettered expansion and exploitation by U.S. monopoly capital.

The growing number of countries which are winning their independence through well-organized struggle, and not through compromise with the big powers, are exposing all the existing ambiguities and contradictions surrounding the 'aid' fraud.

The Canadian government's 'aid and development' agency must submit to a full public enquiry so that genuine aid ethics can be established. If we are to be of any real assistance to others, we must first engage in the creation of a climate of survival. In the final analysis this becomes the only guarantee for our own survival.

In summation, then, 'aid and development' projects which are so frantically being offered by the rich nations to the poorer ones, now stand exposed as a systematic effort to perpetuate their own privileged economic situation. However, the tide cannot be stemmed! The coalition of approximately 104 nations bases its call for the establishment of a New International Economic Order (NIEO) on *equitable* terms of trade, at which time all concepts of 'aid' will be seen to be unnecessary. As sovereign states, they demand the right to form producers' associations and to nationalize foreign corporations according to their own laws.

Nearer to home, with one devastating sweep, the Dene Manifesto (prepared by the Native population of the Northwest Territories) disposes of the existing concepts of 'aid' as they now call for "true development (which will) give us more control and greater independence". (Reflections on the 7th Special Session of the UN General Assembly — Gatt-Fly, 600 Jarvis St., Toronto, Ont., Nov. 75, p. 19.)

As Canadians, we dare not ignore the challenge to support this battle for self-determination — the first stage in the struggle for control of our own lives.

From Australia, a very discerning woman, Joan Coxedge, puts it all into focus for us:

What we see disintegrating before our eyes is not the fabric of society, but the collapse of a facade which has been maintained to conceal the bankruptcy of a system which has outlived its usefulness.

ACCESS

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GENEVIEVE LEMARCHAND is a Vancouver architect and urban planner and also co-ordinator of URBANART. Her professional experience includes urban renewal projects and housing development in California and a development plan of 870 acres in the B.C. Okanagan.

GARY MARCUSE's Vancouver universe includes Co-op Radio, city hall, community newspapers and a number of private obsessions. Art and politics are his fate.

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NOTES ON OTHER STUFF:

URBANART, 130-1152 Mainland St., Vancouver.

Further reading re **THE GREAT FOREIGN AID FARCE** could include:

External Affairs, Statements and Speeches, No. 75/43, "Canada Adopts a Multidimensional Approach to International Development". A Statement to the Parliamentary Subcommittee on International Development in Ottawa, Nov. 25/75 by Under-Secretary of State for External Affairs, Mr. H.B. Robinson.

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"Canada, Too, Does Her Bloody Bit in Vietnam", *MacLean's Magazine*, March 1970, Vol. 83, No. 3, by Walter Stewart.

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FLASH!

A Solar Technology Conference will be held in Winnipeg, Manitoba from August 15-20. Contact: William Reid, c/o SESC-ISES Joint Solar Conference, Solar Energy Society of Canada, Box 1353, Winnipeg R3C 2Z1, (204) 888-3280.

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