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Carnegie



NEWSLETTER

APRIL 15, 1991.

401 Main St., Vancouver, B.C. (604)665-2289

THE NEED IS REAL



School Lunch Program

Under-Funded on Purpose

On Thursday, April 11th, the issue of funding the School Lunch Program came to City Council. Members of End Legislated Poverty, with a broad base of support from medical, education and child authorities, spoke in favour of increasing the funding and expanding the program to include 4 more elementary schools and one full high school program. This was in the face of the city manager recommending the whole thing be scrapped.

When the expansion proposal was brought before the School Board, it was for ten more schools and would have helped with about half of the schools in Vancouver where children attend daily..hungry.

The motion before Council was to spend \$160,000. ELP's proposal, cut in half (5 schools instead of 10) cost \$640,000.

The 1-vote majority of the NPA and Gord Campbell stopped any increase and passed the \$160,000 stipend. These councillors' kids don't go to school hungry, so 'what's the problem'?

The issue of hunger is as old as the human race. One of the easiest ways to escape any feelings of responsibility for hunger or the poverty that causes it is to cling to the line "The poor will always be with us." The question I ask is, "What pressures were brought to bear on the person who put that in the story?"

"Was it a single rich person or did the author have a cynical attitude about what would sell? Did a group of business people demand that it be attributed to Jesus as the Bible was being put together? What better way to weasel out of responsibility for the suffering your dealings cause than to point to "Jesus's words", shrug your shoulders, and say, "Hey, the man says it's not my fault!" The parallels are sad.

Ending Legislated Poverty involves direct struggle with such people who manipulate public opinion - or who just don't give a damn about public opinion and limit their thinking to the weight of their own personal gold.

I have a somewhat unique experience with hunger and malnutrition - unique at least in speaking to such people as the NPA has on Council..people who have never been hungry or likely gone for more than 1 day without in their lives. My physical disorder was caused by starvation, malnutrition, poison, malnutrition, dysentery, malnutrition..malnutrition, osteoporosis and subsequent fractured spine. I had nothing but water for 86 days straight when I was 22 years old. Malnutrition makes food a constant worry for anyone who has or is suffering from it.

Council has to focus on lives - the potential lives of our children which will be seriously affected by hunger and malnutrition. Not having enough money to feed a child nutritious food means that they eat less, and usually what they do eat is far inferior to what they should be eating. Equal to this is the social tension of hungry children in school with other children who don't suffer from hunger or

malnutrition; children who have money for fun & games and other things that are just dreams to the poor kids.

Worse is when some level of government sets up a program that forces these malnourished kids to suffer the humiliation of having to identify themselves as one of the 'coupon' kids to get a ticket for a meal - like the program that the School Board, with its NPA majority, has right now in the one high school.

Council was asked to look at the need. School lunch programs are not for the privileged few; they are not for thousands of people to abuse and make a joke of. Our children are hungry because the various levels of government refuse to open the Pandora's Box of corporate responsibility for creating the poverty in society.

It's a frightening thing when hundreds of thousands of dollars can be spent on a 2 or 3 day display of fireworks or printing 2 or 3 pamphlets promoting tourism... and thousands of children are going hungry with the potential of their lives curtailed or cut to nothing but institutionalization. The police can't deal with the social problems being germinated by hunger but an aspect of their training is very relevant - prevention.

The NPA majority chose to sigh and agree to fund school lunches with \$160,000. This is such a mediocre approach. Pat Chauncey from ELP had handed out a map with all the schools needing food programs as part of her presentation. Pat has been the real strength and soul of Vancouver's lunch program, and on the map she circled 25-30 schools with significant numbers of poor children attending. ELP's proposal, cut from asking for funding for 10 more schools to just 5 more, was a bare minimum to meet about 1/4 of the need.

The need is real. The lives of thousands of children is the real issue, and a firm, unanimous vote by City Council would send strong signals to the provincial and federal governments: The lives of people - especially children - are the most important factor in this Council's decisions.

By PAULR TAYLOR



PEACE WALK

Vancouver's annual Peace Walk is Saturday, April 20th. Canadian people's organizations meet at Kitsilano Park at the south end of the Burrard Street bridge.

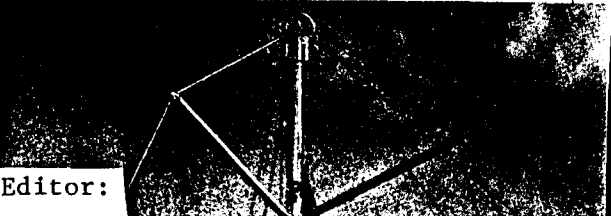
Over 2,500 people attended the American Peace Test in Nevada, occupying the site in a demonstration against the testing of nuclear weapons underground. Of the 1500 people who got on the designated land, over 500 were arrested.

The BC Coalition of People with Disabilities is pleased to announce the opening of the Mental Health Empowerment Advocate Project.

The Coalition and the Advocacy Access staff invite you to celebrate this important event with Angie Dorge and Tracy Moore, Mental Health Empowerment Advocate Trainees.

Opening ceremonies will commence at 1:00 pm Friday, April 19, 1991 at the BCCPD office, 204-456 W. Broadway.

Refreshments and a tour of the office will continue until 3:00 pm.



Editor:

The BC government released its 1989-1990 public accounts last week and hard-pressed Downtown Eastside residents might be interested to know that the government spent \$5.8 million to acquire land for social housing. The govt. had budgetted \$20 million. Despite an affordable housing crisis they didn't even spend all the money it had promised.

By the way, the govt.'s public affairs bureau charged the taxpayers \$5 million for its "services". With Social Credit, publicity appears to be even more important than results. Or, do words speak louder than actions?

Herman Litsky

Saturday, May 4, 9 am - 9 pm, the United Nations Association Vancouver Branch will host a forum on children's rights entitled Kids For Kids. The event will take place in the Great Hall of the Law Courts Building near Robson Square at 860 Smithe Street. All are welcome. Children (grades 5 to 9) will present 20 minute performances dramatizing various aspects of children's rights such as racism, health care, street children, children with AIDS and war. Entertainment will be provided by Sheri Ulrich and Holly Arntzen. There will be panel discussions with expert's specializing in children's rights. Complimentary snacks will be provided. Admission is \$1.00. For more information please contact the United Nations Association Vancouver Branch at 732-0448 or fax 736-8963.

WRITER ALERT

Dear Carnegie Friends,

So many of you have lived different kinds of lives__ So many of you have stories to tell__

Anyone can write. You don't have to spell, just write it and check the spelling later__

Whatever has happened to you, write about it - it helps healing happen.

Our stories are the true history. I write. I'm not a good speller either. Just write your true feelings.

Come to the Learning Centre if you want to talk about it.

So take a pencil and paper and just do it - and if it feels good - Do It Again!" See you.

Sheila Baxter



GROOVING AS CHANGE

Grooving as change
English measurements squared logs of wood
log leaping at low tide
eyeing down on me a seagull flys by
and (I) fell off the log though

rocking on a log
right angles always chasing
global movement scattering sun's rays
clouds across the horizon the mountaintops
a seal lion bobbing on the wave
waves of the ocean logs floating
in the bay shore line erodes
rocks and stones flung along the
shore trains transport pulled over
the shore

Can you do me a favour? Can you lend me 15¢?
Sure.

Longshoremen talking in groups of threes
sailors on shoreleave, rushings from the sea
where are the green leaves?

Looking for the right ones
responsible for solutions
Relief for those who seek
the mightier friendlier die here easily
the crowned heads

of Europe the blood
in motherhood the anger and death
of the middle nations

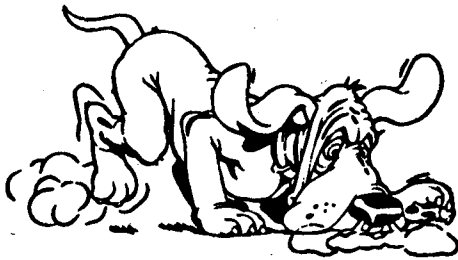
hears the old owrds
custom and logic of the old nation
shrouds on all we have known
all alone on the ground

in the iar and
at the water to do what (we can) how
under its spell I refute you
bouncing views of I love you
barbwires, I hate you!

block direct access
edits duress to the beaches!
It's control, surveillance and gain....

Taum

"Let the great world spin forever,
Down the raging groover of change."
Alfred, Lord Tennyson



Yuppie Lament

sittin' on the river bank
far from the think tank
feeling sun on my face
far from the silly pose

layin' on the sweet grass
thinkin' of yuppie days
listenin' to the breezes I hear
this is all I'll ever need

comes along a loud clatter
Boss says 'Well, let's get at 'er"
down to earth with a scream
wouldn't you know..just a dream

Della B



WHO IS WELFARE FOR?

We have welfare to help the poor, right? Welfare keeps people from starving when they can't work. It provides money for rent so we don't have so many homeless people. It feeds those little children of single parents. Lately the socreds have been saying that another purpose of the welfare system is to give people the "incentive" to work.

The people who are on welfare, or deal with the system a lot, have a hard time figuring something out. If the welfare system is supposed to help the poor, how come it does such a lousy job of it?

Why are the rates so low that the Social Planning and Review Council of BC documents that a single person has enough money to survive through about 14 days of a month, and a single parent with two teenagers has enough to last for only about 16 days? Why is it so degrading to collect welfare that people often lose the self-esteem that is needed to compete for jobs when they are able to? Why is it that the amount of money one gets from welfare makes it virtually impossible to do a proper job search unless one wants to scrimp on food? Why is it that even when we manage to get off welfare, it is usually only for a short time and we're not really any better off money-wise?

Low income people know what changes are needed so that the welfare system & the employment system would actually help poor people. We need adequate income, higher wages, decent jobs to go to, affordable housing and childcare. We have told the socred govt. this numerous times.

So it is somewhat puzzling. If welfare is supposed to help the poor, why isn't it helping us? And if the government knows how to change the system so it would help us, as they do, why aren't they making those changes?

Dr. Diana Ralph, who teaches in the School of Social Work at Carleton University, has an interesting explanation of welfare policies. She says there are really two kinds. One kind is designed to help poor people. The other kind is actually designed to help business, and it uses poverty and poor people as a tool to help business make more profits.

Ralph says there are several ways that welfare policy can be designed to help business. The system can try to force people to work by having very low rates, by requiring people to look for jobs even when there aren't enough of them and even if they are of no benefit to the person or the family, and by conveying the message that people who don't work are lazy and dishonest.

Welfare policy can also help business by providing direct wage subsidies to employers and direct rent subsidies to landlords.

Social Credit action on welfare policies makes more sense when you look at it from this perspective. In Social Credit BC, the purpose of welfare is to help business and here's how it works.

A welfare system that is designed for business will force people to work at low paid jobs. The socreds have managed to assure this in several ways. Rates range from about 45 to 65 percent of the poverty line so they are lower than subsistence level. This means that virtually any low wage job looks better than welfare.

People are threatened with being cut off welfare if they don't look for and accept any kind of job regardless of pay, safety, and benefit to the person and her or his family.

Government statements like Vanderzalm's famous shovel statement convey the message that people are on welfare because they are lazy and dishonest. Socred ministers tell the media that "everyone who is capable of working should be able to find a job," in spite of the fact that the unemployment rate in BC is now over 10%. The implication? People on welfare are lazy. This form of discrimination would be illegal if it were directed at another cate-

gory of people - a religious or racial group, for example. But people on welfare are fair game for discriminatory comments and allusions by politicians and others. The effect of all these policies is to increase the supply of desperate people willing to undercut the wages of other working people.

This is an extremely important dynamic to understand. Often people who work, even in low paying jobs, get quite angry at the idea of paying taxes to support people on welfare. But we live in a province where we routinely have over 130,000 people (now over 200,000) seeking jobs that don't exist. The more force that is applied to these people to work, the more likely they are to undercut wages of people who have jobs now. The whole vicious circle creates more poverty for workers and more profits for business which gets cheap staff.

A welfare system that is designed to help business will also help employers with wage subsidies. Right now, for example, the socreds have an "Employment Plus" program that pays up to \$3.50 an hour to employers if they hire a person on welfare. On the surface this seems ok. But remember we still have tens of thousands of people seeking work who aren't on welfare. How many employers will fire a current employee or not hire a new one, so they can get the wage subsidy? Wouldn't it be cheaper for the taxpayers if government simply raised minimum wage to \$7.50 an hour to keep pace with the value that it has lost since 1975?

But raising minimum wage to a reasonable level wouldn't be part of the philosophy of welfare for business. It would cut into profits.

There are other ways that the sacred welfare system helps business. People locked out or on strike, for example, are not eligible for welfare. This makes it more likely that they'll have to give up demands for wages and working conditions if their families have no resources to continue paying necessary expenses.

Often when the socreds do raise welfare rates a meagre amount, they raise the shelter portion the most. This means that land-

lords get all the extra money, not poor people.

A welfare system that was really designed to "help the poor" would provide adequate rates that would meet basic necessities for all. A government that wanted to "help the poor" wouldn't threaten people in the welfare system to force them to work. It would create incentives in the employment system so that work would be available and would pay wages that benefit us. We'd have full employment. Wages and benefits would be enough to support families in dignity. We'd have pay equity so that women as well as men would have a chance of earning a family wage. And we'd have laws that make it possible for unions to organize more worksites and to bargain successfully for decent wages and working conditions. We'd have good quality child-care and affordable housing. Then tens of thousands of single mothers could afford to work outside the home if they wanted to.

There is something else to consider. If our welfare and employment systems really did help low income people, business would have customers with more money. Remember Henry Ford? He was smart enough to want his employees to be able to afford to buy the cars they produced.

Should our welfare system be designed to help business in the narrow sense of keeping wages low, or should it help low income people? If we answer that it should help business pay low wages, we will head toward a divided two-tier society - the kind that has developed in Third World countries, and are increasingly evident in Great Britain and the US. These are societies where poor babies have high infant mortality rates, where alienated people get involved in drugs, and violence erupts in the streets.

Who is welfare for? Let's get behind a welfare system that would be part of a larger strategy to end poverty. That's what would really "help the poor."

By JEAN SWANSON

End Legislated Poverty

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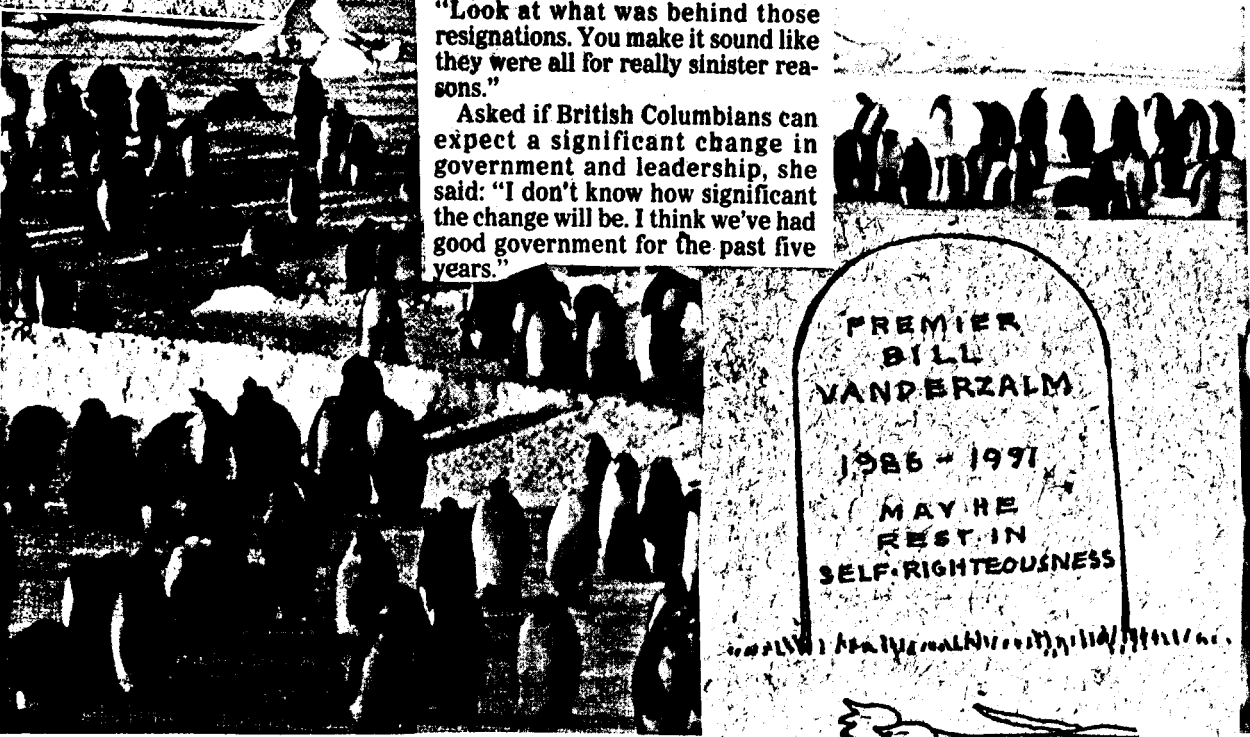


AS YOUR FIRST FEMALE
PREMIER I WANT YOU TO
KNOW I THINK WE'VE HAD
GOOD GOVERNMENT FOR
THE PAST 5 YEARS...
& THERE WILL BE NO
"NEW CODE OF CONDUCT"

Speaking to reporters before starting a round of meetings with deputy ministers and her cabinet, Johnston bristled at suggestions that the resignations of 11 cabinet ministers and the fall of Vander Zalm during that period mean a new code of conduct for politicians is needed.

"A new code of conduct?" she said. "Look at what was behind those resignations. You make it sound like they were all for really sinister reasons."

Asked if British Columbians can expect a significant change in government and leadership, she said: "I don't know how significant the change will be. I think we've had good government for the past five years."



PREMIER
BILL
VANDERZALM
1986 - 1991
MAY HE
REST IN
SELF-RIGHTEOUSNESS



Editor,

In 1986, guess who said the following after being sworn in as Premier?

"As the leader of government, I believe it is critical to that process that all British Columbians have full confidence in those who serve in my administration. I want to ensure that those who are elected...leave no doubts whatsoever in the mind of the public as to the ethics and integrity of those who serve in public office.. I must be frank. I cannot - and I will not - promise you perfection. Mistakes will be made."

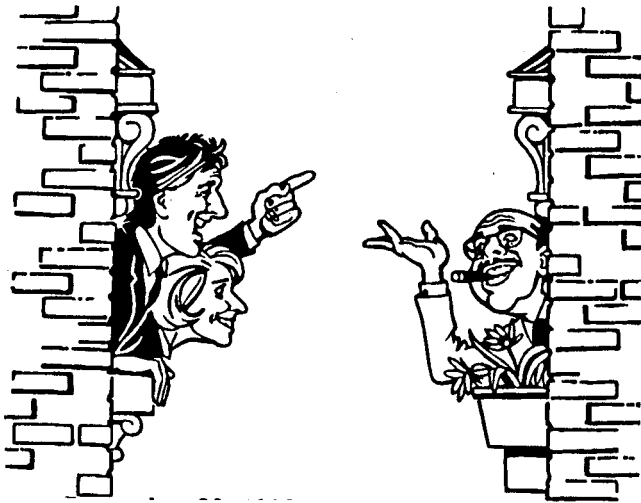
In 1990, guess who said this:

"I didn't know I owned Fantasy Gardens"

In 1991, guess who didn't say this:

"I didn't know I was the Premier."

Darren Lowe



A Little Tidbit from New Zealand...

Back in 1988, when the Tories were spending \$54 million on the great "Free Trade" con job, they brought a New Zealand politician over to spout off about how grand/great/wonderful it was in his country.

It's since come to light that he (Roger Douglas) announced in January 1990 that he wouldn't be seeking re-election. His party was 20 points behind the opposition in their polls and thousands upon thousands of New Zealand's people wanted him hung.

One direct effect of 'Rogernomics'! was double digit unemployment, bankrupt farms and business leaving the country for Australia.

Here, with a mirror image, Mulroney and his inner cabinet have control of the cabinet votes (like Douglas and his cronies had in N.Z.) and are, as Douglas did, ignoring the loud voice of the vast majority of the people.

Lo and behold, unemployment is now in double digits, bankruptcies are skyrocketing and businesses relocating in the US & Mexico have cost Canada hundreds of thousands of jobs.

The result in the October 1990 vote in N.Z. was a landslide victory for the opposition to Douglas & friends. Maybe they didn't have enough money; to the brainwashing that Mulroney & friends pulled off, they can only admire with chagrin while we can only feed our rage.

If you are perverted enough to enjoy the misery promised by Mulroney just wallow in it when the socreds start their election campaign soon. They'll saturate the media with as much bullshit as anyone has ever seen and use every sleazy strategy ever thought of to con BC's voters. It worked in 1986 when they switched Bill Bennett for Bill Vanderzalm. So, if you like to think of yourself as a Grade 'A' mark and a sucker, you'll vote socred with your eyes wide open!

Oh, and if you don't vote at all, you must think everything is just as fine as paint. What planet did you say you're from?

By PAULR TAYLOR

"A man of leisure is one who has
nothing to do - a condition sup-
posed to be honourable in those
countries where false forms of
society make the many the serv-
ants of the few." A worthy Pastor
1839



THE MAGIC TREE

Lovely tree
Whose pinnacle pierces
The circle of heaven
Do you know who you are?

I am persistence
Says the tree
I will be here
Till the day you die
Even though impolite
To the common eye.

Time does not weigh me
Down with her burden
For immortal I stand
Keeping watch on hands
That would cut my strength
Apart to mere kindling.

For I am also the magic tree
The one your eyes fail to see.

Jeanette Campbell



Lonely

Lonely means kids leaving the nest
Lonely means taking second best
Lonely means a child running wild
Lonely means a stranger's smile
Lonely means in the dark alone
Lonely means sitting. On the phone
Lonely means watching TV
Lonely means on bended knee
Lonely means working all the time
Lonely means You're past your prime
Lonely means watching all the rest
Lonely means an aching breast

Della B

THE SOCIAL MARKET PLACE
Ten Gold loonies lie on the floor,
Dog gone kooks in the corridor,
Keeping their rats from crossing the tracks;
Pinning their ears to Archimedes' hacks.
Quarter sisters with their third floor cats,
Keep out the ice wind with their book of stats,
De ra eggs smell good in de west,
Give dem de edge, dey spend de best.
Toilet bowl blues song in key latch swing;
Europe is to Pender what slurp is to sing.
But keep out the hardship, play God by the book,
Let the rat stay hung on a hook.

DEside Joe

巨變的中國

A CHANGING C · H · I · N · A

Two lectures by Dr. Sun Lung Kee:

April 12, 1991. 7:30 p.m. (Friday)
at Strathcona Community Centre
Ideology of Communism and Motherhood

April 16, 1991. 7:30 p.m. (Tuesday)
at International House, UBC.
The Symbolism of Yellow and Blue

Dr. Sun is originally from Hong Kong. He obtained his B.A. and M.A. in History from National Taiwan University, another M.A. from University of Minnesota and Ph.D. from Stanford University. He has done research at Fudan University at Shanghai and taught at University of Kansas, Washington University at St. Louis and University of Alberta. Dr. Sun holds a teaching position at Memphis State University and currently touring Canada.

孫隆基博士演講會

四月十二日七時半 (星期五)

地點：士達孔拿社區中心

講題：中國共產黨與「媽道主義」

四月十六日七時半 (星期二)

地點：卑詩大學國際會所

講題：黃與藍：「大陸中國」與「海洋中國」。

講者簡介：

孫隆基博士來自香港，曾赴國立台灣大學就讀，獲學士及中國古代史碩士學位，又獲明尼蘇達州俄國史碩士學位，史丹福大學中國現代史博士學位。曾赴上海復旦大學研究，先後任教美國坎薩斯大學、聖路易市華盛頓大學、加拿大亞伯達大學。現任美國孟菲斯州立大學歷史系副教授。目前在加拿大訪問一年。

著作有「中國文化的深層」及其他文章多篇，涉及中國近代思想史，中國人的心理、國民性等。

Organiser: Tiananmen University of Democracy Foundation 主辦：天安門民主大學基金會
Vancouver Society in Support of Democratic 全加中國學生學者聯會
Movement 溫哥華支援民主運動聯合會
Federation of Chinese Scholars and Students in
Canada

尋根

「尋根」電影系列是由士達孔拿社區中心及天安門民主大學合辦，一方面為華僑提供趣味及資訊並重的娛樂，一方面為增進對中國歷史、文化及政治的瞭解。

「尋根」電影系列將於四月開始，每次同場放映兩套影片，其一為關於早期華僑北美生活的珍貴紀錄片，其二為廣受觀眾讚賞，娛樂性豐富，由中、港、台及美國紅星主演的電影。

(免費入場)

A series of movie presentations on laserdisc and video tapes sponsored by the Strathcona Community Centre and the TAMUD Foundation. It hopes to provide entertainment and to further our understanding on China.

The series will begin in April 1991, with four movie presentations focusing on the life experience of early Chinese immigrants in North America.

All are welcome. Free of Charge

Search For
Roots

「尋根」電影系列逢星期日下午三時半於士達孔拿社區中心放映。

四月廿一日

- 竹、獅子與龍
加拿大國家電影局
- 北京的故事
導演：王穎

五月五日

- 中國見聞（上）
加拿大國家電影局
- 八兩金
導演：張婉婷 主演：洪金寶 張艾嘉

五月十九日

- 中國見聞（下）
加拿大國家電影局
- 點心
導演：王穎

六月二日

容後公佈

"Search For Roots" movie series:

3:30 p.m. on Sundays at Strathcona Community Centre.

April 21, 1991

- **Bamboo, Lions and Dragons**
National Film Board of Canada
- **A Great Wall**
Director: Wayne Wang

May 5, 1991

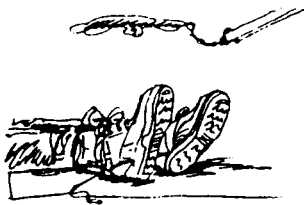
- **China Mission: Chester Ronning - A Canadian Missionary (Part 1)**
National Film Board of Canada
- **Eight Taels of Gold**
Director: Yuen Ting Cheung

May 19, 1991

- **China Mission: Chester Ronning - A Canadian Missionary (Part 2)**
National Film Board of Canada
- **Dim Sum**
Director: Wayne Wang

June 2, 1991

- **To Be Announced**



ATTACKING FIZICS
or
I HAD AN EERIE DREAM

In a dark room I started dialing the phone, picking an endless series of numbers at random. I did this for what seemed like years, when suddenly a soft, Nun-like voice said, "Transition Information, May I help you, please?"

"No," I said. "I just wanna talk to someone. Where are you?"

"Why I am at the final future," she said, sounding half surprised at the question.... "Where are you?"

"I'm at home sleeping. I just happened to dial your number by mistake. Tell me, if you're from the final future, what's gonna happen to the World called Earth?"

"Let us see, Earth... Oh, yes, about 40 centuries ago Halley's comet finally crashed into Earth; right in the middle of the Pacific ocean, and the whole Planet is now entirely covered with water nad fossil fuels. All living things were fazed into air locks at the deepest part of the aquaworld. Humans quickly adapted to living under water by developing the abilities to breathe through their ears and talk through their nostrils using the 26 bubble system."

"When did all this happen?"

"What year are you in now?"

"1991."

"Well, if you're still living when Halley's comet comes around again, you should invest in soem good scuba gear."

"So tell me, if you're there in my

future, and I'm here in your past, and we both exist at the same time, which one of us is in the here & now?"

"I am," she said with certainty.

"You are dreaming, and in sleep there are no time or space limitations.

When you awake, I will not have been born for another 4,000 years or so, and you will regain the here and now."

"Hold it! If I was born 4,000 yrs. before you, I would be in your future!"

"Nonsense," she said with saintly patience. "Your state of here and now is constant, whether you are living or in transition. Hence, because I come after you, I will live in the future of your constant, not in it's past. Got it?"

I got it alright; right between the spare ribs - I was in love with this voice that sounded like a thousand miniature chimes, and talked with the urgent fascination of necessity.

"What are you doing tomorrow night?" I asked pangingly.

"Well," she sighed, "if you are awake I won't be doing anything, but if you are sleeping, you can phone the same number and I will be here..."

I woke up and quickly wrote down the multi-digitated number. But the next night I was so excited I couldn't get to sleep until about 7 in the morning. I called but she was off duty by then. So I just lay there sleeping, feeling deeply disappointed, when all of a sudden the most beautiful woman imaginable walked in and said, "Sweet dreams." It was her!

After, I asked her how it was possible that she, not being born yet, could be sleeping in the future and still be sharing the same dream as me.

She looked at me with her eyes gleaming blissfully and said, "Do you really want to talk about that right now?"

LUCK EASE

Searchers and the Learners
 the Christians (too kinds)
 the dreamers and the artists
 Hookers and the Poets
 down at the Fire Rock
 setting sun on the mountain
 a skiff floating in the water
 Deer and antlers smacking in the woods
 Slugfest in the garden

New words of the spectrum, inside-Out
 Boo Radley, Rad-ly, radically
 towering in the darkness
 Moonlight on your smile
 strength in your caress

Petting the fawns (the fountain of youth)
 touches out the heart what it's all about
 When the mouth spells out take (it) ease
 of these I read though I wish I hadn't
 caused a stir these words of yours I'm adamant

the cigarettes crush out an ancient custom
 the taste of the next breath I make
 stale air in Jubilee our love we gamble
 our lungs at stake slam on the breaks
 this habit's not broken it's stolen

Ghosts parade summon memory forth
 I knew I'd need my notes
 Fred 'n Randy 'n Willis and the others
 gone to Heaven or Hell I toast

Count-Down

Taum

Spring perfects
 its moment of emergence: green incandescence
 of grass quickening the land, trees
 freckled with new buds and birds.

Sun spins gold
 from refreshing rain, an Earth flash: promise
 of new birth, son et lumiere
 of insects, birds and animals.

The air rings: holy
 matrimony of sound and sense.

In the conference room, military men
 flash secret messages, talk Newspeak.
 A kinder, gentler president
 safe within his draft-free middle age
 first attends church, then erects an altar
 to his New World Order.

The Gulf boils
 with death and madness.
 Freckled young flesh, torched, falls
 in blackened petals, trapped in the cross-fire
 of presidential egos.

Missiles, B. 52's and a firestorm
 of bombs liquidate
 men, women, children, drown
 the sound of parents' screaming.





With the world facing crisis after crisis on so many fronts today, it's obvious what we need is a profoundly radical change in the way we think,, the way we make money, our lifestyles, philosophys, styles of communication, personal values... just about every area of life is screaming for change. Year in & year out, for as long as anyone can remember, the tragedys, mistakes & stupiditys of humanity keep rolling in, & every new disclosure is accompanied by a call for change...we must change this law, that idea - we must break old habit patterns. Our number is up.

So let's examine this thing called "change" - not spare change - but a complete transformation from which there is no turning back.

Change as transformation is a death - rebirth process. When the need for change is intense on many levels, as it is today, an enormous & very difficult death to the old ways becomes necessary. The first stage of change is death - nothing new & thoroughly different can be born without the removal of that which keeps it from being born.

We see change as the process of transformation most clearly in its organic form. Trees & plants produce seeds before they die, salmon give birth to new life in the midst of death..fighting their way upstream to spawning grounds that become

littered with corpses. The old form experiences death but does not actually cease to exist since it is reborn in the next generation.

Of course we all experience changes in our emotional lives & are quite familiar with the feeling of death when relationships fail. We are also familiar with the feeling of waking up newborn, with a fresh start at life, when the acceptance of a new reality finally takes hold. Coming to the end of our waking cycle every day exhausted, we fall asleep & lie there as if dead until awareness returns to open our eyes & refocus them. In that moment, we see things differently - more directly - as children might see the world. We all go through a little bit of this newness every morning of our lives, but our freshness of perception soon fades as we remember & begin to repeat again learned sequences from the day before, & the day before that.

In a society composed of economic ways of thinking, legal ways of thinking, militaristic & academic ways of thinking, all knitted together by an elaborate technological infrastructure, we must come to see that a process of change as transformation is not the same as making new laws for new crimes, new wars on new enemys, new markets for new products, etc.

We keep on believing that change can be created by methods that themselves need to be hcanged, but it's consciousness itself - the thing that caused these methods to exist in the first place - that needs to change. Each individual's way of viewing the events of day to day existence must change. Nothing less than a death & rebirth of your own mind will do - we all must change our minds, even our self - our actual identity must indergo a radical transformation, since we identify with the way we see the world.

Identity is often assumed from role-playing in society. A businessman looks at a tree & thinks how can he make money off it, a politician thinks can he use it to get elected, a poet thinks how can he communicate with it, a TV repairman is completely indiffernt to it unless it interferes with reception, a tourist thinks

MAKING IT HAPPEN . . .



1991

CARNEGIE
CENTRE

VOLUNTEER

RECOGNITION WEEK

APRIL 14-20TH

PROGRAM OF EVENTS

**V O L U N T E E R S
MAKING IT HAPPEN . . .**

The overwhelming success of Carnegie comes from the contributions of its volunteers. The volunteer program is the foundation, the very heart, of the Carnegie Centre. This year we honour all our volunteers and we pay special tribute to those of long term standing.

Thank you, Carnegie volunteers!

Diane MacKenzie

**Diane MacKenzie
Director**

Muggs Sigurgeirson

**Muggs Sigurgeirson
President, C.C.C.A.**

E V E N T S
MAKING IT HAPPEN . . .

Sunday, April 14

Volunteers Party

2:00 to 4:00 pm on the 2nd floor.

Monday, April 15

"Making It Happen"

Photo Display of Carnegie's Volunteers.

2:00pm on the 3rd floor (cake and coffee).

All Welcome!

Special Honoring of Volunteers at Cultural Sharing. 7:00pm in the Theatre.

Tuesday, April 16

"Recognition Burgers"

Free hamburgers for Volunteers at 4:00pm
in the Concession. (TICKET REQUIRED)

Special Feature Cabaret

7:00pm in the Theatre. Free coffee and
snacks. (Door prizes.)

Wednesday, April 17

Annual Awards Luncheon

Vancouver Hotel at Noon.

Carnegie's Volunteers of the Year for 1990
(Seniors' Support Group **ONLY**)

Thursday, April 18

Evening Videos

In the Theatre. Free coffee and snacks.

E V E N T S
MAKING IT HAPPEN . . .

Wednesday, April 17 **Carnegie's Annual Awards Banquet Theatre**
Celebrating Carnegie's 1990 Volunteers
4:00 to 6:00pm (Limited seating.)
Sponsored by the Association.

Thursday, April 18 **Learning Centre Tutors Recognition**
7:00pm on the 3rd floor. Coffee and cake.

Friday, April 19 **Volunteers Bowling Trip**
1:30pm at Commodore Lanes.

Special Dance

"ZaZa and the Limousines"

7:00 to 10:30pm in the Theatre.

Door prizes and snacks.

Sponsored by the Seniors' Support Group

Saturday, April 20 **Pool Tournament (Volunteers Only)**
10:00am. Prizes. (TICKET REQUIRED)

Recognition Pizza

Free Pizza for Volunteers.

5:30pm in the Concession.

(TICKET REQUIRED)

he must take a picture of it, a plumber thinks its roots might clog up the drains - stupid examples, no doubt, but things like this shape our reality every day. So we can see how a believed identity... I am a businessman, I a, a lawyer, I am a poet etc colours, if not actually creates personal perceptions. Our state of consciousness is intimately tied up with who we think we are.

There is an old Zen saying that goes "You can't fill your cup until you first empty it", which expresses in a very simple image the emptiness of death as a pre-condition of birth - refilling the cup - or, in effect, giving it a new identity.

The cup outside remains, but its insides are removed & replaced with a new form of consciousness.

Since death is the first step toward change, we must consider the meaning of 'giving up' - both as surrender & sacrifice. Giving away or giving up possessions, as difficult as that may be for most people, is nothing compared to giving up your way of viewing the world. But unless we begin right now to do just that, in a big way, the problems we've seen so far will seem tame compared to the horrors we will pass on to future generations.

If you are concerned enough to want to change your state of awareness radically, the direction of focus you must take is down, not up. All those Christian saints in religious paintings pointing up to heaven forgot about what was sacred right here under their own two feet.

Images of Buddha point downwards towards the earth - shamans touch the earth & travel to the centre of the earth in their dreams. A seed falls by grace of gravity into the earth to be reborn, birds return to the nest to lay their eggs. Returning to the beginning is a process of letting go - giving up - getting down.

The return of an adult to a child-like state of mind is a sure sign of transformation. Every form of religion, every form of philosophy, & every method of psychological science points in one way or another to the importance of childhood as a state of mind.

As children, our view of reality is free of prejudice & preconception. Every morning of our lives a little bit of that childhood is there in us, causing us to see things differently. We got that way by giving up, getting down, falling asleep & virtually ceasing to exist the night before. Death results in rebirth. The renewal of society our higher instincts long for can only take hold when the death of the old social order, which freezes us in the present, becomes inevitable.

All forms of life flee from death or fight it off, until it becomes impossible to escape. Only when the ancient process of transformation overwhelms us, do we cease struggling & slide into the abyss of unknown realities - that vast invisible potential which surrounds us & exists within us.

Human minds can die & be reborn in the same body, in the same lifetime. Such profound change is our greatest human resource. It's the basis of adaptation to new circumstances - the source of evolution & survival. It can happen to you, but only when your present state of being becomes completely intolerable...when you just cannot put up with the way things are anymore.

In spiritual traditions from ancient cultures which were created to deal with these matters directly, there were always two paths to transformation; the long slow path, which was less dangerous, produced gradual awakening through a progressive series of death-rebirths that required longterm dedication & stubborn persistence; & the shorter, more dangerous path which required a direct all-out assault by a passionate & totally desperate individual, resulting in one sudden lightning bolt of complete conversion.

Re-arranging what we already have, no matter how intelligently or efficiently, is not the answer. What is necessary is that many individuals dedicate themselves to dying & being reborn in this lifetime, & to teaching their children by example how to do it in theirs.

Downtown Eastside Commandments

1. Thou shalt not become ill.

2. Thou shalt be thankful for inferior medicine.

3. Thou shalt fast seven to ten days out of every thirty.

4. No fruit shall pass thy lips nor those of thy children more than fifteen days out of thirty-one.

5. Thou shalt stand in que for thy bread.

6. Thou shalt stand in que for thy bed.

7. Thou shalt not take recreation with the exchange of silver.

8. Thou shalt be thankful for sack cloth.

9. Thou shalt bear no malice towards thy landlord nor his sons nor his sons' wives.

10. Thou shalt appease the slumlords, for they reign supreme in the cockroach palaces.

- If thou dost remain meek in the face of all these things, thou shalt bend and kiss the ass of government forever.



The **ENVIRONMENTAL** *Strategist*



**SOCREDS MUST PLUG LOOPHOLE THAT
COULD ALLOW BULK WATER EXPORTS**

The socred government must plug a loophole that could allow the bulk export of more than 40,000 acre feet of BC water to the U.S. - before a govt.

review on those exports is completed.

Western Canada Water - because of a unique deal it has with the ministry of crown lands - is the only company to escape the environment ministry's freeze of bulk water export licences. While other potential exporters will have to wait for the outcome of an environmental review, WCW will be free to continue negotiations with the US - giving them an unfair advantage.

John Cashore, NDP environment critic made this scam public. "The socreds have left a loophole big enough to steer tanker after tanker of BC water through. We need to see a thorough environmental review of bulk water exports first, and then a level playing field if these exports are approved."

"The environment minister must immediately instruct the Comptroller of Water Rights to apply the bulk export moratorium to Western Canada Water until the review is complete."

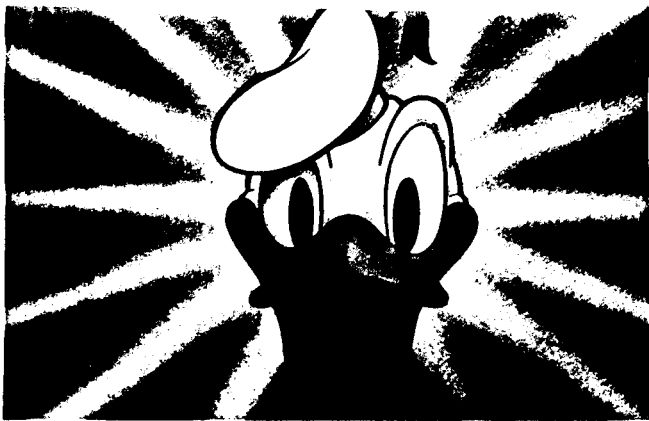
Cashore says the deal with WCW has far-reaching implications for BC because it gives the company access to 43,000 acre feet of water from Link Lake - enough to meet the demands of 430,000 people for a year.

"The socreds are suspending the little guys, then turning around and allowing the biggest water user to possibly negotiate the export of tanker after tanker of BC water," Cashore said.

"Western Canada Water has access to enough water to serve almost half a million people for a year. That's a lot of water that could go south before we even know whether it's environmentally safe for BC."

Funny that the identity of stockholders in Western Canada Water is legally protected. It'd be even funnier to find out how many socred (cabinet) ministers are stockholders.

By PAULR TAYLOR



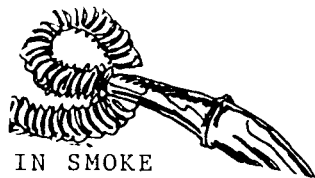
Magazines Present

(From Adbusters - Vol.1, #3)

Tobacco kills. We've known this for two generations. The massive corporations which manufacture the substance continue to wage expensive, brilliant media warfare to cloud our minds to that grim fact. Their social engineering has created two more generations of addicts - and cost millions more lives.

But the tobacco multinationals have, all along, been fighting a rearguard action. Their options have been gradually diminishing: cigarette ads were banned from TV in the 70s; fierce anti-smoking groups sprang up; laws were passed that banned smoking in public places; the number of North American smokers has declined sharply. In Canada the versatile, cynical minds behind tobacco promotion were stymied by federal Bill C-51, which sharply curtailed their advertizing activities.

But the companies still have an advertizing stranglehold over magazines in the United States. They continue their image-boosting sponsorship in sports and the arts. They know they're backed up against the wall, and they're getting exceptionally devious. Witness Philip Morris's ingenious Bill of Rights campaign, which ties their murderous product to fundamental ideas of freedom and democracy. This is what you call fighting dirty. It's time to fight back.

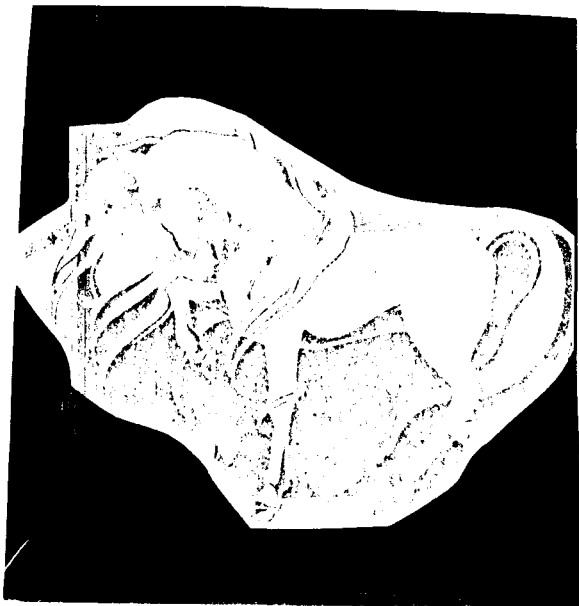


GOING DOWN IN SMOKE

Every day I smoke 20 Viscount Extra Mild, filter-tipped cigarettes. Purchased by the carton, that costs me about \$1,387 per year. Considering I've been smoking for 20 years - and more or less the same number per day - that would be about \$27,740 worth of cigarettes so far. Discounting compound interest, that would be enough for a down payment on a house in Vancouver. Counting compounded interest, that would be enough to buy the house outright and equip it for water sports.

On the plus side, I love what smoking does for me. There's nothing quite so rakish as a man who smells like an old bus floor, a man who rouses his sweetheart each morning with the fervent overture of moist, tubercular hacking. The negatives? Well, I don't own a house, and am considered by most people a filthy and cretinous pariah. With the seven million other smokers in this not-so-tolerant country, I'm banned from all the nicer places, and even some of the not-so-nice ones. Airlines permit me no relief on a five-hour white-knuckler to Toronto (figuring smokers lack the savvy to disconnect the smoke detectors in the toilets). My employers banish me and the four other smokers in my 40-person office to the stairwells where we puff conspiratorially feeling much as I imagine lepers might were they carrying the Black Death in the form of large live rats.

We know it wasn't always this way. Once upon a time cigarettes were endorsed by doctors, smoked by top film stars, given to infants to make them strong, etc. My dimmest memories are of being passed around by relatives smoking cigarettes. Sometimes they burned me (not deliberately, I'm sure), but the smell of cigarette smoke has always carried with it warm, domestic images. To me it's the smell of people talking, enjoying themselves, and accidentally burning babies.



These days, the current hysteria over second-hand smoke ("sidestream" smoke, I believe our medical scolds call it) in full wail, I'm not allowed near my two-year old daughter with a lighted cigarette. When I smoke in the car, passenger windows are rolled down with a political gravity that's never pretty in one's own family. Second-hand smoke kills, they tell me, smugly; what kind of hag-bred cur would put his own family at risk? Eyes straight forward, I exhale smoky obscenities windowward and try to figure out how Bogie would have reacted (before he died of cancer).

I know of people who forbid my smoke inside their pristine, yuppie abodes, lest it foul the fabrics or taint their overbred children (whose growth, generally speaking, needs a bit of stunting). There are people out there (vexedly scribbling to me right now) with nothing better to do than to lobby for tougher federal regulations to keep us smokers down. Not satisfied with the current crop of warnings on cigarette packs, they yearn for the Swedish approach (why do all of Canada's schoolmarms prostrate themselves before the Swedes?) of placing cancer ward horror stories there, such as:
WARNING: STOCKHOLM GENERAL HOSPITAL IS A
NON-SMOKING AREA.

We're being systematically eliminated. Genocide. Twenty years ago, more than 40% of western Canadians smoked. Now it's less than 30%. Cigarette sales dropped by about 7% in each of the last two years. A lot of this has to do with sadistic tax hikes (61% in February) and Byzantine anti-smoking laws. In the past decade, in every major western city, smoking bylaws have not only been passed, but relentlessly amended to the extent that in some places, if one person in an office is a non-smoker and the rest smoke, the office must be designated non-smoking. This latest strain of "workplace" regulations, like AIDS, emanated from San Francisco. Remembering the earthquake, one cannot but help get the impression that God's a two-pack-a-day man.

So, are we smokers manning the ramparts, erecting barricades, burning babies? Apparently not. There have been precious few rebellions. A guy was fined \$20 in Winnipeg after refusing to butt out in an arena while watching a ringette game in 1988. A few businesses here and there have been fined a few hundred bucks for failing to post no-smoking signs. And restaurant owners in Regina lobbied to prevent 50% of their floor space from being designated non-smoking, keeping it down to 15% initially. Beyond that, nary a whimper. Smokers just don't appear to have the belly (maybe the lungs) for a good fight.

The problem, of course, is that ours is not the good fight. To argue that we have an inalienable right to fill someone else's lungs with noxious smoke and fumes is difficult. To admit to our addiction, emasculating. Intellectually, it's much easier to quit than fight. So all we smokers are left with is bullheaded belligerence. And in Canada, that sort of thing is probably illegal as well. So we cringe and huddle as our numbers diminish, wondering how many times we can be called revolting before we actually revolt.

By RIC DOLPHIN
(from "WEST" magazine)

DOWNTOWN STD CLINIC - Monday thru Friday, 9am - 5pm.
 EASTSIDE FREE MEDICAL CLINIC - Mon., Wed. & Fri. 5:30-7:30
 YOUTH NEEDLE EXCHANGE - 221 Main , every day, 9am - 5pm.
 ACTIVITIES Needle exchange van - on the street Mon - Sat evening.
 SOCIETY N.A. meetings every Monday evening at 223 Main Street.
 Narcotics Anonymous (NA) meets at Dugout, 57 Powell, 7:30 Fri.

1991 DONATIONS: Charley B.-\$30
 Oly(Sven) -\$20 Cement Masons -\$175
 Mendel R.-\$15 Marilyn S.-\$36
 Heather M.-\$15 Darren L.-\$50
 Herman L.-\$10 Forest Lawn -\$20
 Cecille C.-\$10 Etienne S.-\$20
 Sandy C.-\$20 Nancy W.-\$75
 Terry T.-\$200 Art VL -\$5
 Brenda - \$5 Vishva A.-\$15
 Janet B.-\$20 Ellen -\$5
 Lillian H.-\$20

Carnegie

NEWSLETTER

THE NEWSLETTER IS A PUBLICATION OF THE
 CARNEGIE COMMUNITY CENTRE ASSOCIATION

Articles represent the views of individual
 contributors and not of the Association.

FREE - donations accepted.
 City info staff can't accept
 donations for this Newsletter, so
 if you can help, find Paul Taylor
 and he'll give you a receipt.

Thanks everybody.

Next Issue's
 submission
DEADLINE
 27 April
 (Saturday)

at

CARNEGIE bingo

6:30 Wed.

NEED HELP?

DERA can help you with:

- * any welfare problems
- * UIC problems
- * getting legal assistance
- * unsafe living conditions
 in hotels or apartments
- * disputes with landlords
- * income tax



DERA is located at 9 East Hastings
 or phone 682-0931.

DERA HAS BEEN SERVING THE DOWNTOWN EASTSIDE
 FOR 17 YEARS.



In these days following the collapse of Communism in Eastern Europe, I note that much of the world's population, including the American State Department, still does not understand what Communism was. I hope the following will enlighten at least Newsletter readers.

Earlier this century, company towns were very common. In a company town, the workers worked in the industry, usually but not always a mine. They lived in houses owned by the company and paid rent, again to the company for which they worked.

They bought their food at a company store, often on credit charged against their future pay cheques.

How many remember the mining song: "You load sixteen tons/ and what do you get/ another day older and deeper in debt/ St. Peter don't you call me 'cause I can't go/ I owe my soul to the company store."

The "company town" setup was a means whereby capitalist oppressors completely enslaved working-class families and extended that slavery from generation to generation.

The village of Clayburn in the Fraser Valley was one company town. The company was Clayburn-Harbison, quarrying clay and making bricks.

The rise of the Labour Union movement spelled the end of the company towns, much to the disappointment of capitalists.

The Communist system was the "company town" approach expanded to the national level. The people all worked for the one company, they rented their homes from the company and every store they shopped in belonged to that same company. One-company capitalism... across a whole nation.

In the Company-town scene as it took place in North America, the few owners of the company lived well from what they could sweat out of the workers. The same was true in the Soviet Union and all other so-called "Communist" countries. A few top persons in those owning companies lived well with caviar and nice cars and summer homes and the best of everything while the working people worked and sweated and did without.

It was capitalism in the Soviet Union but a rotten sort of capitalism, worse even than what we have here. Thank goodness Mikhail Gorbachov put an end to it.

By ERIC ERICKSON

* * *

well ~ fair

A FLAW is a Front Line Advocacy Worker...someone who helps with getting those of us on welfare what we're entitled to and appealing decisions of social workers and financial aid workers (known as F.A.W.s).

FLAWs have to keep on top of every case that may expose a policy of MSSH as unfair, that may reflect a decision violating a recipient's rights or diminishes the meagre incomes even more.

FLAWs from various organizations also have special interests, and in these are exposed the suffering that people go through just to eat and sleep every month.

FLAWs meet once a month at C.L.A.S. (Community Legal Assistance Society)

and see what has happened with each other, what arguments have won tribunals, who is currently being intimidated or treated unfairly - be it an individual or a group of people with common problems.

At the most recent FLAW meeting, a FAW (financial aid worker) donned her BCGEU hat (union) and came to discuss various areas of Income Assistance and policies and the direction the socreds seem to be taking social services.

First of all, computers are now in force and enforcing GAIN regulations. An FAW no longer has the power to use his or her judgement in many areas. This system also allows them to know within seconds if any applicant has a previous file anywhere in BC. It leaves them wide open to being monitored by Victoria; any discretion exercised may lead to dismissal, as the socreds continue to move to remove the human element

A measure of the sensitivity of the ministry's bureaucrats is felt right now by wheelchair-bound recipients. MSSH has taken almost all health related items and, on paper anyway, says things like wheelchair repairs and individual prosthetics are to be paid for by the Ministry of Health. Lo and behold, the M. of H. has no system to pay for individual items unless they are part of the equipment owned by an institution. Clients have gone for up to 7 months waiting for some socred to make up his/her (its) mind.

Home visits are on the increase as the "random" selection of names has increased. Social workers and FAWs have huge caseloads, yet the ministry takes at least 2 workers every day and has them go around and check if people are living where they say. Paranoia runs rampant among socreds - that people are actually suffering and

being honest, instead of fitting into the stereotype of "welfare cheats".

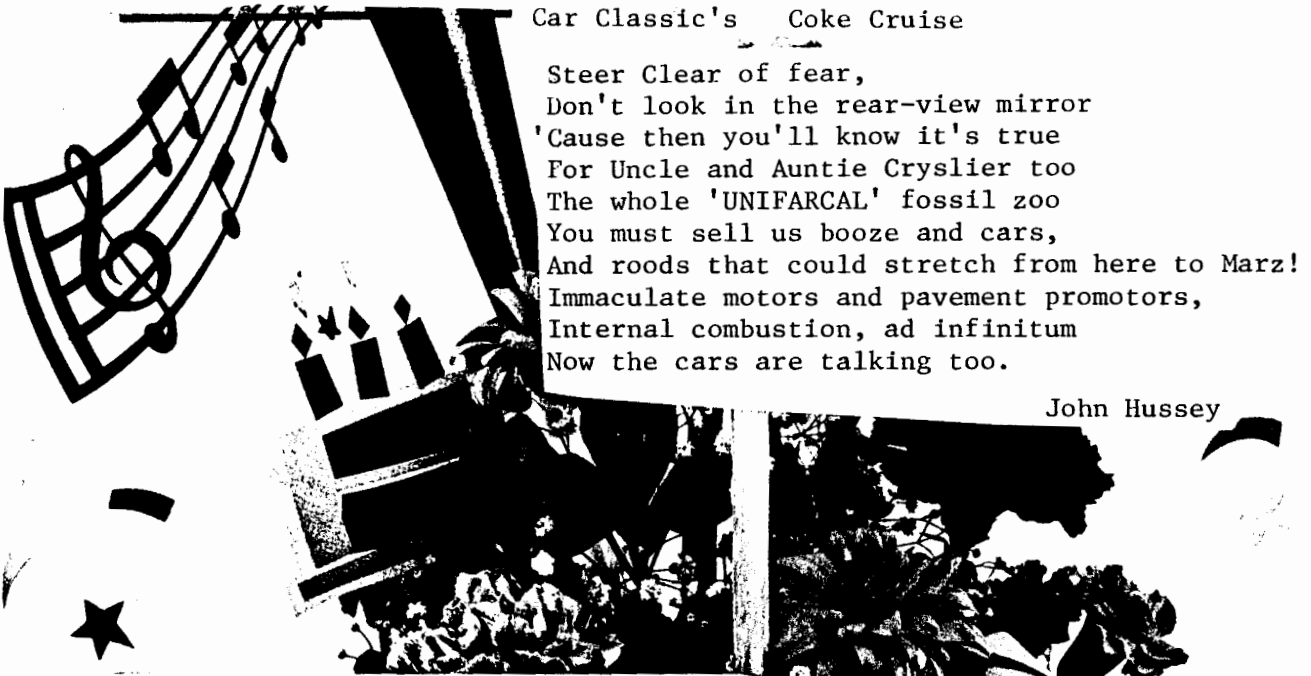
FAWs are being subjected to violent outbursts as more and more people find themselves applying for welfare. In the 3 months since December '90 there are 20,000 more people on welfare in BC alone. Other "job" programs are in tailspins, as the private companies running them just can't cope with the numbers.

The Family Maintenance Enforcement Program is being challenged in court. Single mothers have been threatened with no assistance unless they begin permitting the government to take the father of the kid(s) to court. This looks reasonable, until reality creeps in. Many single mothers left their spouse due to battering and family violence. This program forces her to again come in direct contact with the person they tried to get away from.

Another sorry aspect of this is that once a court orders regular payments they usually don't come for months at a time; a second court case is necessary to order payment of missed month's and the mother will get a single lump sum. This is invariably more than the \$100 per month that GAIN regulations allow and the Ministry tries to claim all money over the \$100 limit EVEN IF SHE HAD TO DO WITHOUT IT FOR 6-8 MONTHS.

As to the direction the socreds are going in with social services, they have been moving steadily to an "eligibility" system, rather than a social service system. The ideal seems to be processing any applicant in less than 5 minutes; 'yes or no'...black or white good or bad' with no gray area - no human considerations - at all. Socred slime will try to say that all's well with Zalm gone...this kind of crap has been going for years. Let's bury 'em!

By PAULR TAYLOR



Car Classic's Coke Cruise

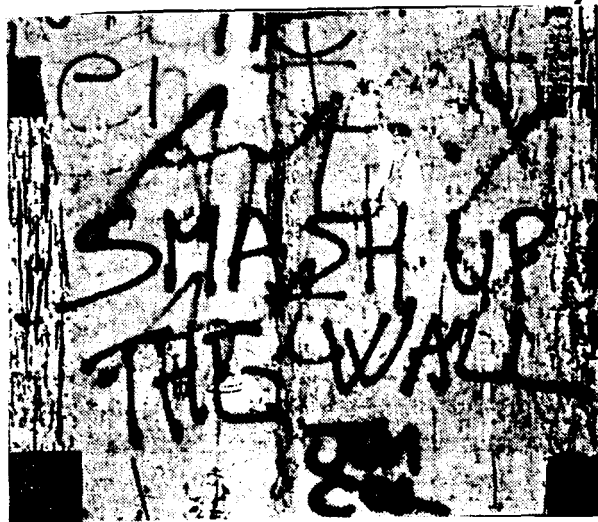
Steer Clear of fear,
Don't look in the rear-view mirror
'Cause then you'll know it's true
For Uncle and Auntie Crysler too
The whole 'UNIFARCAL' fossil zoo
You must sell us booze and cars,
And roods that could stretch from here to Marz!
Immaculate motors and pavement promoters,
Internal combustion, ad infinitum
Now the cars are talking too.

John Hussey

Light Bender Gravity Dance

I have been to the Ise of dreams;
where light beings swam in streams;
and dove through rainbow fans of waterfalls and moonbeams.
Touched a girl and melted her breast,
Read my name written with the rest,
Played with birds whose colours took my breath,
And watched the miracles of death.
But never thought another'd see, machinery of insanity,
Not from the outside looking in nor from the inside watching out
But in the same serenity, that sense of inner purity,
Of agnostic maturity, that seeks what Love's about.
By grace & faith to find Truth holy beyond a monotheistic doubt.
Breath holds centuries. Death unfolds immortality.
Thought all poetry. One brush stroke eternity.
We are the breath of memory, leaves of whispering galleries,
Wandering emptily shores of fancy flickering shadows
on songs of stone.
Seeming to be born of pinioned vision,
Seeming to die in fathomless foam, Storm the citadel of heaven,
Where the wings of love have flown
Life and Freedom peace and wisdom
Love and Reason peace alone.

John Hussey



"When you're up to your ass in alligators it's hard to remember your original objective was to drain the swamp" (anon)

Some nice things were written about me in the last issue of the Newsletter by Sandy Cameron & I want to thank him because I know he means well - however, the

fact is, few people really care about what I say, except to sometimes be offended by it - & what I have written has made no difference at all to the real situation.

I'm sorry, Sandy - but to say I've made "an enormous contribution to the building of a community at Carnegie" is just not true...I would have liked to do such a thing, but the only real basis of whatever "community" may exist for us right now is our mutual poverty. To put it bluntly - if we didn't share hard times we probably wouldn't even give a damn about each other at all. In my opinion, it's only because we see our own experiences reflected in others that this sense of "community" seems to exist.

"A fine poet & artist" I may be, but these are skills that can be developed by anyone who puts enough time into it, & in my own case, they are really just the result of being repelled by conventional social activities,

You're right about one thing, though - the value of the talking stick - the circle in which all are equal, All I did was attempt briefly to show how much better this traditional Native way of meeting is than the imported European variety ...people say they understand that - but all the meetings at Carnegie continue as usual in the same old pattern, so what is their understanding really worth?

DERA meetings, held monthly in the Theatre, are a classic example of this rigid agenda-dominated way of doing things, as are the monthly meetings of the Carnegie Board & just about every other formalized meeting held at Carnegie.

When challenged on this point, these groups claim "Robert's Rules" as their structural guide. This is an enormously complex old-fashioned rule book of "parliamentary procedure" that can be used by anyone who understands it, as an arsenal of legal weaponry to defeat their "opponents" - who are usually just people with ideas of their own who don't even want to play by these rules.

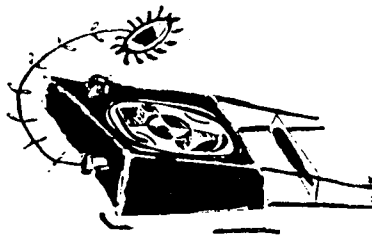
More power to those who refuse to play the agenda game is what I say - it's such hypocrisy for these meeting freaks to pay lip service to the talking stick method & still carry on as usual. One can only assume they do this because they like to play games of power that put one person's opinion against another's, dividing us up into "winners" & "losers". The person who gets to be top dog is always the most skillful game player - the best at diverting, ignoring or defeating the ideas of others & pressing his or her agenda forward to dominate the scene.

These are the ones who are in control of rule-making at Carnegie & everywhere else in a game-dominated society. The humility of a circle of equal human hearts & minds is beyond them. As much as they try to "organize a community" - real common unity eludes them, simple because they believe in technical changes & ignore the obvious necessity of profoundly radical changes in the basic method of doing things. Such radical changes can only come from a complete transformation in their own personal state of consciousness, & of course they know the first thing this would mean would be that they must give up power to others.

According to the dominant European model, which motivates their way of thinking this would mean surrender to "the enemy". Ottawa's method of dealing with Oka was a classic example of this, but nobody really seemed to learn any lessons from it, except maybe Native people who learned only to further distrust Canadian society - a lesson they've had too many times before.

There's really nothing new in all of this. "Business as usual" is the style of it, even at Carnegie & throughout the so-called "left wing". When this system has finally "cleaned up the neighbourhood" & got rid of the "lowlifes & malcontents" who are their only opposition, they will say they have created a "community", but it will be their community, not ours.

TORA



Some readers may know that I'm doing a one-person Carnegie programme aimed at helping persons in the Carnegie area with their TV sets.

As the sign on the Carnegie stairs says, if your TV set stops working or is even giving you a faulty picture, your best move might be to leave a message for Eric E. at the Carnegie downstairs Information Desk. I will come around and see what I can do. I won't take your set away.

This is a voluntary programme, based on a statistic that of all TV sets sent to TV shops for repair, 40% of them can be repaired by being adjusted without the technician taking the back off - but still the set owner can be charged for extensive repairs. I don't take the backs off them either but I know as well as the technicians, how to correct some wayward TV sets without taking them apart and that is what I do.

Sometimes. The score at this time is 11 sets out of 20 either greatly improved or made to operate just as fine as sets of their era could be made to work.

In the Carnegie area there are so many very old sets, tube models, hybrids, early Solid States. Most of the few tube sets still working are RCA's; ditto the hybrids, the sets with some tubes and some transistors. But they, and even the earliest-built "Solid State" sets can be worked on, and often brought to new life.

The rotten ones are Zeniths and Hitachis, which are made to be self-adjusting. They are that - until they go

out of adjustment or whatever happens to them. Then there are no knobs to turn or adjustment screws or anything, even if you take the back off. And then Zeniths and Hitachis prove to be fantastically expensive to repair. Avoid them!

I'd like to have a better success rate than 11 out of 20 but we must remember that some of those TV's I've been called in on were hauled out of Smithrite dumpsters. I don't mind this - goodness knows, the TV in my kitchen, I found it in a back lane with the trash. I brought it home, messed with it a bit, and Voila! - It has worked well for two years since.

Many a good, workable TV is sent to the garbage dump because someone didn't know how to correct what was wrong with it.

So... TV trouble? Leave a message for Eric E. at the Info Desk.

No guarantees. No charge. Being on welfare myself, I know how important television can be to the Downtown East-side individual.

Eric Erickson

thanks

To Members of Carnegie
From Margaret Prevost

When my wheelchair was stolen on Friday the 5th I was terrified. I thought the world had come to an end.

But you know what kept me from falling apart was the love, concern and support you all gave me. From the moment we all saw it was gone, the search was on. Bob, Muggs & Jeff went cruising along Hastings St. and the bars asking everyone to keep an eye open.

The next day, everyone who heard about it called me asking what they could do, and Jack wanting to come and pick me up if I wanted to go to Carnegie.

It was a 'wait & see' game; all that could have been done was done, plus getting posters up everywhere possible, and Eric Erickson did all the pawnshops and second-hand stores, making it IM-possible for the thieves to sell the chair. Also another source of help was Olivia Scott from The Province. It was her story that made it possible for me to get not one but two motorized chairs until mine was returned or replaced. Thanks to G.F. Strong and Bill Reid of the Lookout too.

It was overwhelming to see our community come together as a team.

My chair was returned (!) thanks to the articles in The Province and the posters everywhere. The thieves tried to sell my chair to an antique dealer on Main Street. The quick-thinking store manager (Robin Brooke) got my chair home. The thieves got away, but justice will prevail in the end.

I'm proud to be a member of this family (Carnegie). Many many thanks for your help and support. I hope one day I can do the same for you.

Have A Nice Day!

(Just to think: My chair in an Antique Store!. I guess they didn't realize my chair is in a class by itself!) MP



Bill Vander Zalm is gone. He leaves behind him a government overrun by political chaos of its own making, unable to carry out the peoples' business and do something as basic and essential as representing BC with a government budget.

Let's look at the impact of Vanderzalm's long overdue departure:

* On the socred govt.: British Columbi- and will now have a chance to take a closer look at this govt. without Zalm. What will they find? A secretive govt., hiding the true state of our province's finances and plotting behind closed doors to try and buy re-election with your tax dollars. An unfair government that has forgotten whom they work for - they think they work for themselves. A govt. that long ago lost its sense of what's right and wrong.

* On socred caucus & party leadership:
When Vanderzalm resigned in shame, refusing to admit he did anything wrong, his party's board of directors greeted him not with condemnation but with applause. When the socred caucus met after his resignation they responded to media questions about his actions not with disapproval but with silence. When the socred caucus were given a free hand to choose a new leader, they rallied behind Rita Johnston, Vanderzalm's staunchest ally who with blind faith defended his actions for the past 4½ years.

* On this year's election: The ethics of Vanderzalm & his government can be judged by one line from the Hughes' report on the premier's conduct: "...the premier's problem stems not just from his inability to draw a line between his private and public life but in his apparently sincere belief thay no conflict existed so long as the public wasn't aware of what was going on." That's the legacy of Vanderzalm and may well serve as the epitaph of Social Credit.

When a group of people applaud dishonesty or refuse to condemn abuse of public trust it's time for a change of government in BC. As one former socred cabinet minister said, this is an elitist and secretive government preoccupied with special deals for its friends.

Bill Vander Zakm is gone, leaving a govt. grown stale and arrogant from too long in office. For BC's sake, they now need time in opposition - to sort themselves out.

By MIKE HARCOURT

Calling all Strathcona residents - and anyone else who admires the funky little neighbourhood just east of Carnegie Centre.

Strathcona artist Carole Itter is presenting a highly imaginative vision of the neighbourhood in an exhibit at the Vancouver Art Gallery.

It's a huge, room-sized "assemblage" of thrown away items that Itter found in the lanes, lots and second-hand stores of Strathcona, everything from kitchen utensils and ironing boards to pieces of furniture and trim off houses.

The whole thing is spray-painted in gilt - an ironic reference repeated in the title of the show: "Where the Streets Are Paved With Gold: A Tribute to a Canadian Immigrant Neighbourhood"

It's sort of like that giant relief map of BC at the PNE - the one where you can see all the mountains and river valleys. Only in this case it's a relief map of an inner citu neighbourhood.

Itter sees the work as a comment on the excesses of consumer society. As she says: "These useless wooden articles, remnants of our society's determined over-production, are fake gold and question the splendor once promised to newcomers. My 'street' is nothing but junk, cast-offs from a country hellbent on destroying natural resources."

The show runs to May 20. The art gallery is at Robson Square. Best time to go is Thursdays from 5 p.m. to 9 p.m., when admission is "what you can afford"!



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