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# Carnegie



## NEWSLETTER

JANUARY 15, 1992.

401 Main St., Vancouver (V6A 2T7) 665-2289

### Wish List

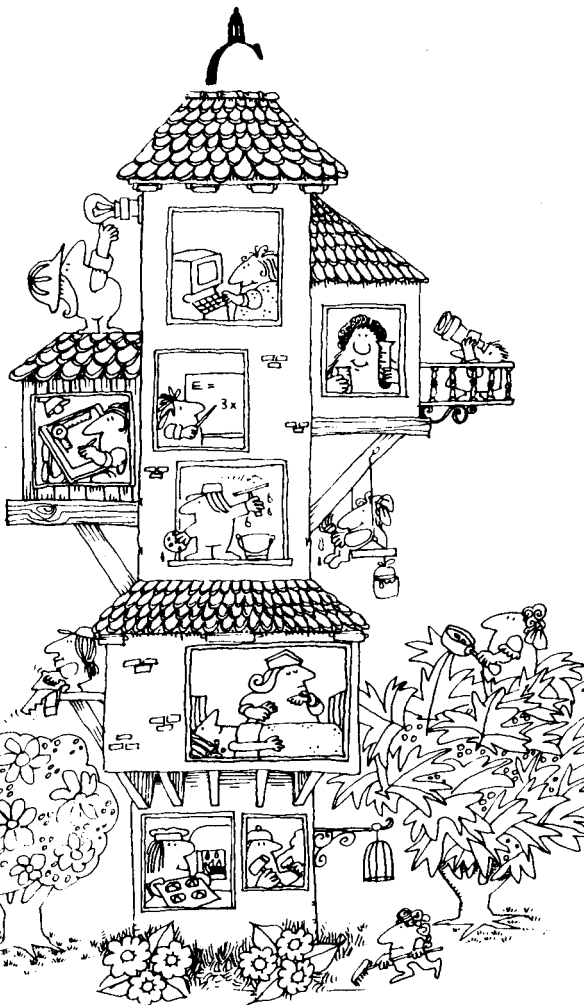
#### Front-Line Advocate Workers' Wish List

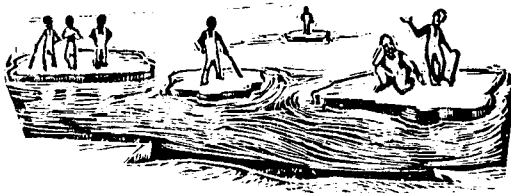
The Ministry of Social Services (MSS) has announced increases in levels of income assistance, beginning with cheques for February 1992. Money still gets separated into 2 parts - support & shelter - & experience shows that landlords immediately hike rents equal to or greater than any increase in the shelter portion.

"Support"..food, clothes, over-the-counter drugs, educational materials, transportation, recreation and so on - LIFE - is supposed to be covered by whatever money is left after paying the rent. Most rooms & apartments cost more than this maximum for shelter; in the Downtown Eastside and throughout the province even places occupied almost exclusively by welfare recipients routinely cost \$20-\$40 more than the maximum for shelter. The new rates listed below show totals; what part of increases are shelter or support isn't known yet:

Category	Old	New
Single, employable	\$ 500	\$525
Single, handicapped	694	739
Couple, employable	837	872
Single parent, 2 children	1033	1131
2 parents, 2 kids, unemp'ble	1144	1242
2 parents, 5 kids, emp'ble	1407	1587

FEAWS & members of End Legislated Poverty met with Joan Smallwood, new NDP Minister of Social Services. "Wish List" may sound like a dream, but the following issues have the wealth of experience from living on incomes 40-55% below poverty lines:





#### Longterm goals -

- 1) Welfare rates increased to above the poverty line.
- 2) Minimum wage increased to above the poverty line;
- 3) Review of MSS in relation to federal transfer payments (CAP funding) & work - with the federal government.

#### Short term goals -

- 1) Revamp the definition of handicapped to be more inclusive;
- 2) Earnings exemptions: get rid of restrictions of enhanced earnings like time limits, handicapped vs others;
- 3) Get rid of "employable" & "unemployable" categories & increase all welfare to at least current unemployable rate;
- 4) Stop forced employment of single parents on welfare & "employables";\*
- 5) Moratorium on judicial reviews of welfare tribunal decisions;
- 6) Abolish the distinction between shelter and support payments;
- 7) Make quality therapy for sexual abuse survivors available & funded;
- 8) Review the Family & Child Services Act;\*\*
- 9) Stop involuntary registration of women on welfare with the Family Maintenance Enforcement Program;
- 10) Stop lump sum deductions of back family & criminal injuries payments from welfare cheques;
- 11) Funding for community groups to make submissions to Review Panel (\*\*);
- 12) Income Assistance for youth - they can stay in school & not quit to go work;
- 13) Bus passes for all people on welfare & the working poor below poverty lines;
- 14) Abolish all user fees for medical services, prescriptions & alternatives;
- 15) Return of the rentalsman;
- 16) List of local advocates in every MSS office.

\* The socreds, in 1989, declared single

parents having their youngest child older than 6 months "employable", reduced their assistance cheques \$50 a month as an "incentive" & forced them to actively seek any work in any conditions at any wage. Benefit to the family was a moot point.. the absence of affordable childcare was irrelevant..the effect on children as young as 6 months being without the food \$50 would buy, the misery of a parent trying to feed, clothe, house, educate or get medical aid for her/himself & family on a wage of \$5 an hour (maybe \$650/mo after deductions) was ignored. ELP fought for nine months to have the \$50 restored but the forced employment regulation continued.

Ms. Smallwood abolished this regulation for single parents.

\*\* Smallwood has instituted the formation & mandate of a Review Panel for the Family & Child Services Act. Both Patricia Chauncey, who did much of the incredible work with Linda Marcotte to establish lunch programs in several Vancouver schools & Freda McClelland, formerly with DERA and now working with the BC Coalition of People with Disabilities, are on this Panel.

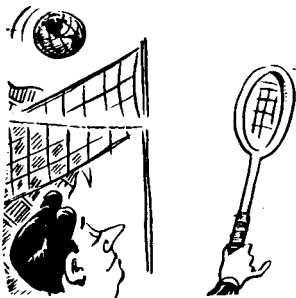
#### And the Big Picture

The increases in assistance levels are disappointing, given the realities of poverty. At the same time, almost doubling rates to reach the poverty line would have brought cries of rage from business & middle income earners.

The double yoke on governments across Canada right now, due to the "free" trade agreement/GST/privatisation/deregulation is, on the one hand, dramatic increases in job losses, plant closures, etc. dramatically increasing the burden on social programs such as medicare, UI & welfare. On the other hand are small businesses & employed people angry at increases in their taxes. Above both sides & essentially manipulating both are the transnational corporations, wanting to entrench the "rights" of Big Business in Canada's Constitution, force Canada into being nothing more than a 3rd world country, threatening to pull out or just leaving for places like Mexico to maximize profit: screw Canada or the USA.

It is this last - the threat of taking income-producing jobs & industry - that gets transnationals what they want: tax concessions, "free" trade & no gov't interference in any plan or scam to make money and damn the consequences.

It all interconnects.



The Tories (Progressive Conservatives) conned people about the "benefit" the Free Trade Agreement would bring; the GST was advertised as "revenue neutral"; privatisation & deregulation & global competition are all of this "no alternative" bullshit they saturate the public with. Liberals & the Reform party tow the same line but the Tories are the most obscene about it. They keep blaming gov't spending for the current recession (almost depression in Ontario due to capital strike/flight & cross-border shopping), while social programs have been relatively flat for years. It's the years of reductions in income taxes for transnationals, corporations & the super rich that has created deficits & debts.



The next step, if a North American Free Trade Agreement (NAFTA - Canada/US/Mexico) becomes law, will be the infamous Structural Adjustment Programs imposed almost uniformly on 3rd World countries by the International Monetary Fund & the World Bank. Under these, governments cannot enact laws or regulations that would benefit citizens if they curtail the maximisation of profit & payments on the now eternal debt.

There are sound alternatives that would make fairness the order of the day - fair trade, fair taxes, fair social programs, fair to the environment & animals, fair in justice & in hope.

A new socio-economic order must be evolved that will reduce the disparity of wealth & increase production & purchasing power. This will increase the circulation of money throughout the whole economy & the whole population; the economy will again become healthy & dynamic.

- \* Guaranteed purchasing power - employment for all;
- \* Key industries & central banks organised as public utilities..no profit/no loss;
- \* Ceilings on wealth (income & inheritance)
- \* Worker ownership: co-operatives as a major sector of economy..co-op banks;
- \* Decentralisation of economic development into regional, self-sufficient units.

*for everybody*

These are some of the guiding principles of PROUT, an acronym for Progressive Utilisation Theory propounded by P.R.Sarkar. It is now a world-wide movement; women & men of all races & all peoples who are seeking an alternative to capitalism & communism. The goal of PROUT is to create a harmonious society that ensures the welfare of all creatures..humans, animals & plants.

Renewable energy systems can convert the present use of environmentally dangerous, imported & expensive sources of energy - oil - to locally derived, sustainable ones like hydel units, biogas plants, windmills & solar hot water heaters, pumps & lights.

By creating employment opportunities for local people & substituting local products for imports, cooperative enterprises can help solve problems of unemployment and capital drain.

When people have meaningful employment, work can become as it should be - an expression of the inborn creativity which we all possess.

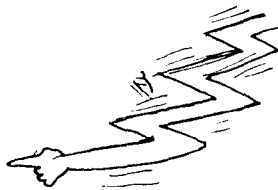


## Spiritual Renewal

Unlike the materialist philosophies of capitalism & communism, PROUT doesn't assume that material consumption brings human happiness. The excesses & psychic grief of people of so-called "developed" nations & their increasing yearning for inner peace has exposed their spiritual poverty in the midst of plenty..

Countless cooperative experiments have failed because of the members' inability to transcend their petty selfish desires for the common good. In the coming years our greatest asset will be inner strength.

At the end of the millenium both capitalism & communism will self-destruct. Both have brought society to what Sarkar called an "omni-static state" in which, due to extreme exploitation, social progress has ceased. The basic human, spiritual values of life have been abandoned; cynicism and nihilism have become rampant.



Now we need leaders with vision & determination to bring about a post-communist, post-capitalist economy based on the principles of -

- \* Decentralised, sustainable development;
- \* Local self-reliance;
- \* Cooperative enterprise;
- \* Environmental sensitivity.

We need a firm sense of purpose: building a viable alternative to today's urbanized, overcentralised & alienated society.

To paraphrase Star Wars, as transnationals get more blunt & crude in trying to gain complete control they won't see the dead-end of their tactics.

The coming turbulent years will be a time of testing for us all. Every choice we make affects future choices.

Didi Anandamitra wrote part of the section dealing with PROUT. Common sense is the birthright of us all.

By PAULR TAYLOR



She went through life with a silver spoon  
So she couldn't or wouldn't understand  
Anyone else's pain or troubles -  
For her everything was so easy -  
All she had to do was hint at what she  
wanted and it was provided happily  
never failing---

How could she understand  
the needs of others, needs never filled  
when her needs were so easily met -  
Never mind the pain of third world countries  
- especially women -

She would just say "that's ridiculous!"  
"why don't they just put their foot down  
stand up for their rights.."  
what's their problem?!"

How could she (she with the silver spoon)  
understand a woman having to carry water  
for miles, or working in a farmer's field  
for hours, or feeding her children scraps  
of bone in water -

If not for luck or God, it could be her,  
or me or you-----

I can't help thinking 'bout the news  
Russians starving, Croatians fighting  
So little we can do, even understand  
and so few people even giving a damn...  
or so it seems...

The question is, are richer countries' efforts even honest..I mean, where does the responsibility begin ---

but sometimes life just ain't fair..it ain't  
our responsibility..and yet it is, it is  
you know about the least of these..

So it goes on and on - the late night  
horror story everyday everywhere

I sometimes think God's angels must be  
very sad..must be bleeding

I don't know if angels bleed but if they do  
they are --- whose fault is it.

Some people find it difficult  
to survive in this insane world

Think of homeless Kurds, lost refugees,  
political prisoners in jail for nothing.

It's no great mystery to me

Some folks find it hard to survive  
If not for luck or place of birth -  
it could be you or I.

Dave McConnell



The nightly abreaction of wanting you is like the access time of a computed desire,

The acculturation of our dual peer-ships is dissolving our aesthetic distance, making my perception of you constantly nurtured.

But nothing of it will come to actuality until a stimulus exceeds the threshold value of our discreet senses.

The name you have been defined under is idealistic, and so elusive on these endless nights.

I want to be with you now!

I grow extinct waiting for your entire presence on the face of this earth.

Garry Gust

---

Renovation

More recently,  
they were working together  
to open-supply routes through  
guerilla-held territory,  
getting help to the people:

This is  
what Superpowers  
are for.

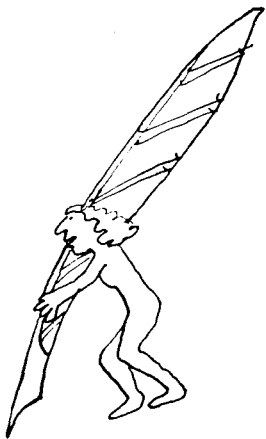
ABirthistle



there is no forest in this poem. it is nothing like  
the spiral of increasing curves inside a nautilus shell  
as beautiful as any other thing on earth,  
that the nautilus made  
only for the humdrum of earning its living  
and never meant it to be seen.

here the poem is  
a bare landscape, flat and dry, and i ask you,  
in a voice both yours and mine:  
how are you being alive as you read this?  
when you answer, with a voice  
both yours and mine; how are you being  
alive as you write? we have come  
to the farthest edge of the poem. beyond this  
a wind is already rising through the branches, and the shell  
is already turning and turning in our hands.

andy alexander



# McArthurs' Songs About Real Life, For Real People

By Aaron Nelson  
Vancouver

A open, friendly man, Maurice McArthur seemed almost embarrassed to say how much he likes being here in Vancouver. "Wow." He said quietly, about the feedback he's got so far about his music. "And I can't express that enough." McArthur, Assiniboine, comes to town with his new album, *Justice Now*.

Maurice finds that he's met many more people here to get feedback from about the lyrics from his songs, which he describes as, "Just songs of fact," he said.

"I would like them to be accurate in detail, and truthful. They are different things." McArthur said, and carefully explained the difference between the two, saying that the facts do not always add up to the whole truth. The melody

and emotions of singing the song add a lot to the carefully researched details of events such as Oka, or the release of Donald Marshall.

McArthur's songs are not all historical incidents, but many seem based in reaction to the world around him... both beautiful and painful. It's music, McArthur says with a gentle smile, which will appeal to people.



Maurice McArthur in Vancouver for upcoming album. brings recent release *Justice Now*.

The first negative sign from the Harcourt government was when he left Emery Barnes out of cabinet. Emery Barnes was the logical choice for the Dept. of Human misery. He personally lived on the meagre welfare rate as an experiment to prove how inadequate it is. I guess Premier pussyfoot didn't want to offend any of his right-wing money boys by moving welfare rates up. Maybe if he does it slow enough he won't offend any of his conservative voters.

In opposition, he knew what was wrong; now he has to have studies, committees & the usual bafflegal before making any positive decisions. Of course negative decisions, such as raising bills like hydro, will be speedily passed.

Brian Wagget

Honesty

One hears so many criminal stories during the Christmas season, I thought I'd write a happy one.

On Dec. 2 Wayne lost his wallet in Vancouver's poorest neighbourhood. We never expected to see it again and reported the loss to the police.

The following morning I was on my way to the BC Transit Lost & Found when something told me to stop at Carnegie. Imagine my surprise when Phyllis at the information desk said the wallet had been turned in.

Even more surprising was the fact that the buspass and ID were still inside. Apparently the wallet managed to walk two blocks away from Carnegie and end up in an alley behind Minto's Pub. One of Carnegie's security persons picked the wallet up, looked at the ID and recognized the name. Many thanks to Dan McDonald for his honesty and caring.

Irene & Wayne Schmidt



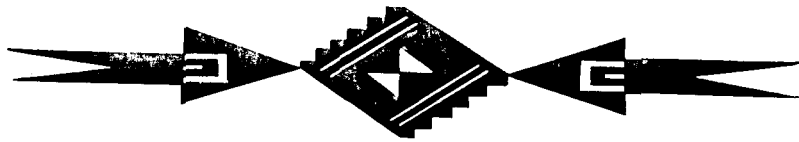
The federal gov't recently announced a joint funding (\$2 mil.) agreement with the Quebec gov't to do a study on literacy. Sounds good until you read between the lines.

Part of the announcement read, "The Canada-Quebec agreement provides funding for such activities as information & co-ordination, public awareness & participation, and research & development of educational materials by school commissions and non-profit community educational organisations.

However, direct literacy services provided by school commissions & non-profit community educational organisations will not be funded under it."

What is really being said is "those people, paid or volunteering, down in the muck & guck created by governments or the school commissions/boards, please keep doing the good job you are doing. Your hard work makes us look like we care and stops us having to deal with a real problem

By ART VAN-LANE



### THE NEEDLE

The years for me have come and gone,  
I live with grief that never passes;  
What love I knew has burned away,  
All I'm left is cold, white ashes.

I was to wander a ruined world,  
A broken world beyond repair;  
A twilight world where shattered dreams,  
Littered the landscape of despair.

Where streets were paved with loneliness,  
The misery of desperate years;  
Laced through with raw brutality,  
And washed down with endless tears.

By threads of chance we came to meet,  
Two lives, the Fates were crossing;  
Emotions that would bind us both,  
On angry seas were tossing.

The warm blending of two cultures,  
Lay on her countenance to see;  
For her father was a Frenchman,  
And her mother, she was Cree.

Her eyes were velvet, deep and dark,  
Her voice was a whispered sigh;  
Upon her back cascaded hair,  
That was black as a midnight sky.

Deep was the love I felt for her,  
A pure passion that kept burning;  
A fiery love I felt for her,  
But her love was not returning.

Tormented love I was to know,  
A hurting love it was to be;  
In her hunger for the Needle,  
Raging hard throughout her body,  
Would run storms of silent pain;  
Tearing through each living moment,  
The Needle's craving would remain.

The Fates would hold the both of us,  
In a strange and tragic mixing;  
Always, always I was with her,  
Whenever she was fixing.

From her arms bled scarlet fountains,  
I watched the droplets smear the floor;  
And probing in her thighs and breasts,  
The Needle was to give her more.

Pictures in blood the Needle traced,  
In long, heavy lines it wrote;  
When all her veins had been destroyed,  
She was fixing in her throat.

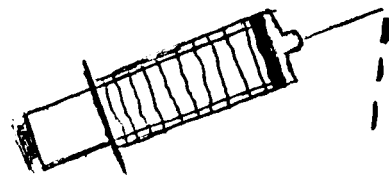
The Needle filled the endless days,  
As her companion and her friend;  
A marriage made with misery,  
That seemed to never ever end.

Around her arms and down her legs,  
The Needle's tracks would tightly wind;  
Not one place upon her body,  
That the Needle could not find.

And there were craters everywhere,  
That the many fixes had turned;  
Festering sores of infection,  
Everywhere on her body burned.

Her face grew gaunt, her features thin,  
Her dark eyes grew wide and staring;  
Her body wasting into bones,  
She had lost her will for caring.

In the nightmare she was living,  
There was no time to sleep or eat;  
In trying to ease the craving,  
She began to work, out on the street.





Out there beneath the light she stood,  
A lonely vigil day and night;  
To make enough for one more fix,  
To feed the Needle's appetite.

She left one night, it was December,  
I pleaded with her not to go;  
On the street, the wind was freezing,  
And filled with driving rain and snow.

I waited and I paced the room,  
As I had done in times before;  
Icy rain streaked on the windows,  
The wind blew hard against the door.

To end the worry and the waiting,  
I ventured out into the night;  
There I found her still form huddled,  
On the corner, beneath the light.

She would not live to see the morning,  
This came to me as no surprise;  
The touch of Death was on her face,  
Its dull-gray haze hung in her eyes.

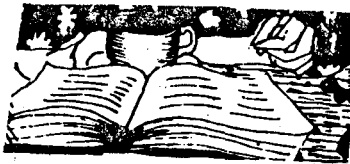
I knelt and wrapped her in my coat,  
But her breath was slowly stopping;  
I gently held her in my arms,  
Down my cheeks, the tears were dropping.

I laid her head upon my lap,  
That's when her eyes opened wide;  
And whispering that she loved me,  
It was there in my arms, she died.

The minutes wandered into hours,  
Through drifting time, there is no blame;  
Empty years just keep on passing,  
Always the street will stay the same.

The years for me have come and gone,  
I live with grief that never passes;  
What love I knew has burned away,  
All I'm left is cold, white ashes.

Michale James McLellan



Belated Christmas Poem

9.

He came into the Lamplighter Pub  
Seizing a paper off my table  
He lit it on fire.  
Moved on toward the Christmas tree  
muttering of bikers & homosexuals  
Tony a very large man  
Took hold of him  
But he clamped his hands  
On the open window's sills  
The burning dropped harmlessly outside  
For all his 200 lbs Tony  
could not move him  
So I help unfreeze his grasp  
from the sill  
Tony carried him gently to the street  
  
In the middle of Alexander St.  
He lit his jean jacket on fire  
Drawing a better crowd  
than most street performers  
Staring in wonder  
at this strange apparition of a man  
A lonely deranged soul  
crying out  
please love me  
A madman's merry christmas to you.

T. Lewis



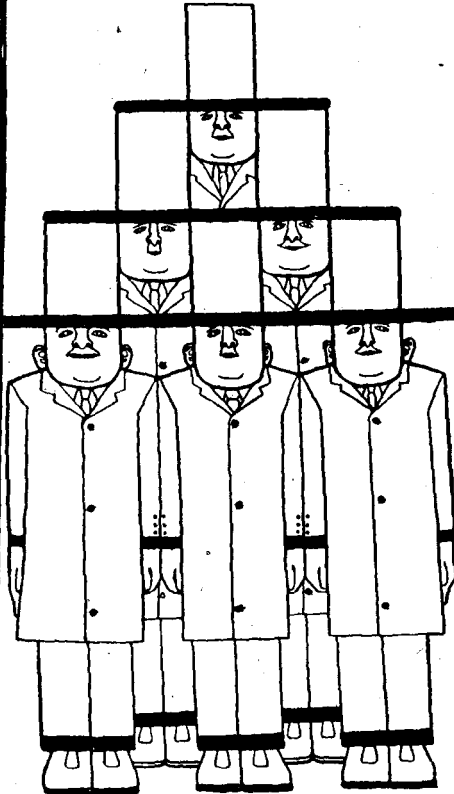
The little everyday things, I take  
for granted. A Friendly smile, a cheery  
hello, children laughing, an elderly  
couple walking hand-in-hand...an Eagle  
soaring high on warm summer currents.

Things that may not pass this way  
again.

The spring of my youth slips by, to  
be replaced by many grateful thankyous.

Again, gather in the everyday things  
we take for granted, for it may not  
pass this way again.

A Grateful Indian



CONTEMPORARY  
CIVILIZATION...

1992 will be the year of the great orgy. Hosting this love-in for the super rich will be the city of Rio de Janiero, Brazil. The five main colonizing countries of the Americas: Britain, France, Portugal, Spain & the United States, plus their friends like Canada will get together to celebrate the discovery of America.

The main party-goers will come from families whose fortunes were built on the commerce created by the colonization of The Americas. It will be a lavish party. Hundreds of millions are being spent in Spain in relation to the 500th anniversary of Columbus' voyage, & billions more in Brazil. Yet, Brazil is experiencing inescapable poverty. The president has been forced to say that Brazilian poverty is there for all to see.

For millions of people living in the Americas, this so-called "discovery" has quite a different meaning. The millions of Native people who have always lived here, see the discovery as an invasion which destroyed the original economy by imposing a new & alien one. This new economy has meant 500 years of impoverishment.

Millions of people of African descent understand it was their slave labour which was responsible for building much of this new economy. Their reward too has been a life of oppression & poverty. For millions of poor people brought over from the colonizing countries & forced to live in this "New World", their lives have also been dominated by the constant struggle against poverty.

Meanwhile, the "super rich," the people who have controlled the economies of the 5 big colonizing powers, have reaped such a reward from the discovery that they have been able to expand their corporate economic empires around the world. This expansion has been based on the labour & resources extracted from the Americas.

The 500 year period since Columbus arrived has created a reason for celebration only if you are rich; the hope that the party goes on for another half millenium. For the vast majority there is no celebration, just resistance to poverty, oppression and economic & military dictatorship.

(From Anti-Poverty News)

# 500 Years of Oppression

**Bonnie Perley**

“One does not sell the land  
the people walk on”

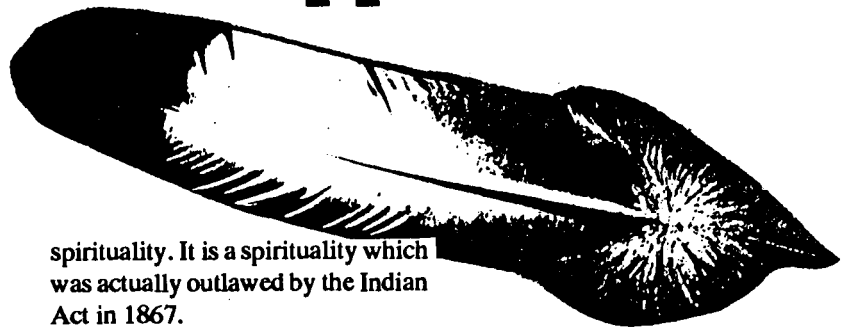
Crazy Horse

This quote depicts the spiritual beliefs the Native people held towards the land. Crazy Horse, a Sioux Indian, died in 1887 fighting against the loss of his people's land. The Sioux are still fighting the United States government for the return of the Black Hills in South Dakota. The Sioux want this land, not because of financial gain but because they believe it to be the sacred ground of all Indian people. The Sioux refer to the Black Hills as the heart of everything that is, “the Holy of Holies.” In the thousands of years the Natives lived on this land they never lived in the Black Hills. This land was used only for worship. Then came the White Man!

The Europeans, who learned to survive in this land from the tribal people who had lived here for at least 80,000 years, rewarded this aid with unimaginable greed. The exploitation which resulted devastated a people's culture and spirit. It is not something natives want to celebrate in October, 1992 as Spain hosts the 500th anniversary of Columbus' voyage to the “New World”.

**The exploitation which  
resulted devastated a  
people's culture and spirit.**

In fact, the aboriginals are looking at this anniversary as the beginning of 500 years of healing as they seek to revive their traditional



spirituality. It is a spirituality which was actually outlawed by the Indian Act in 1867.

It was deemed “pagan” and “demonic” by the Christian missionaries who were determined to rid natives of their spirituality and force them to become Christians “for their own good.” The missionaries believed it was their Godly duty to convert the Indian people of this country to Christianity. Yet how do we justify 500 years of spiritual oppression? Oppression which did not end with breaking their spirits. The Indian Act also broke up their families.

The act enforced the attendance of native children at Christian-run residential schools. These children were separated from their families, and were not allowed to speak their language or practice their spirituality. They were also raped. Recent evidence shows the children were sexually and physically abused at these residential schools across Canada. These residential schools were still in existence as late as 1952. Many natives suffered at the hands of those whose mandate it was to enforce Christianity and change the identity of native people.

Is it any wonder natives rank highest among those with alcohol and drug abuse problems, suicide, premature death, infant mortality, unemployment and poverty. Suicide

among youths between the ages of 10-19 years is estimated at seven times higher than the total Canadian rate from 1980-84. The results of a study carried out by the Alberta Alcohol and Drug Dependency Commission in 1985 also shows while natives comprise only 3.35 per cent of the national population, they represent 10 per cent of the Canadian prison population. It is estimated 99 per cent of the offenses committed are alcohol-related.

We can clearly see what destroying a culture, a language and a spirituality, that was intertwined with all things, has done to the Aboriginal people. The stereo-type images which evolved from their enforced state of existence on reservations, has been used as a weapon against them by the power structure of this society. The sad part of the whole thing is the stereo-types i.e., “drunken Indians”, “lazy Indians”, and the whole notion “they are given everything”; translates into a self-fulfilling prophecy. Their impoverished social and economic position perpetuates these stereo-types. This enables the larger social order to categorize natives generally, and the natives themselves are caught in the ideological trap produced by the oppression of their culture and identity.



It was not until 1980, with the Charter of Rights and Freedoms that natives were finally allowed to practice their traditional spirituality in a country which prides itself on freedom of religion!

One may ask why Europeans were so intolerant and aggressive toward the native way of life which flourished here before the west was conquered. The whole way of life of these tribes was in conflict with the ideology of the free market economy. In a market-society based on a laissez-faire economy and self-interest, everything must bend and mold to the wheels of the market. Perhaps the earth-based natives were an obstacle to those wheels. The kind of economy which evolved with the Industrial Revolution required a free market society with private property as the basis of free enterprise.

Since natives had no conception of these rules, they were deceived by the newcomers to their land. Profit became the name of the game and today we see profit is still the most powerful game in the country.

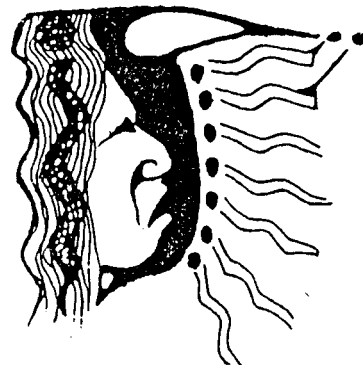
Natives did not understand the game of Capitalism and had no rulebook. What the natives believed, and how they lived, conflicted with the expansion of the market economy. The Indian Act made things simple. They would be placed on sections of Crown land and made dependent on the state, which would then control their lives. This was the government's way of dealing with the "Indian problem."

Today the exploitation continues with the destruction of different races of people around the world and the world itself. If this is progress, one must wonder who is progressing.

Aboriginal people have survived a great deal. They are now returning to their traditional spirituality and culture. This resurgence is having an extremely positive influ-

ence on native people. Yet prejudice and ignorance are still rampant destructive tools. They become psychological traps which hinder social change. Both are based on a system of oppression, whose aim is to divide the masses of people and render them powerless. Awareness of what really happened gives people back their power.

The truth is we have the power. We can overcome the myths and socially created beliefs by looking for the truth. It is not too late for us to learn how to share our knowledge with each other and to learn how to live at peace with each other and our earth.



**The APN Collective wishes to thank the New Brunswick Native Indian Women's Council and the Saskatchewan Native Women's Association for their assistance with graphics**



CARNEIGE LEARNING CENTRE - January to June 1992

Tutors available for small group and one-to-one match-ups in all subject areas!

MORNING DROP-IN: Learn to read, write or do math. Join us in a warm friendly environment to meet other learners, share your knowledge and experience and learn new skills. (9am-noon; Mondays to Fridays)

AFTERNOON DROP-IN: Students who are interested in preparing for the GED exam or taking high school credit courses either through Carnegie or with the Correspondence School can receive tutor support & instruction during this new drop-in program. (2-4, Tues. - Fri.)

Monday	Tuesday	Wednesday	Thursday	Friday
ESL Literacy 9:30-11:30	Composition 10:00-12:00	ESL Literacy 9:30-11:00	Composition 10:00-12:00	Math & Science 9:00-2:00
Grammar in Context 11:30-1:30	Social 11 12:00-2:30	Grammar in Context 11:30-1:30	Social 11 12:00-1:30	
	Western Civilization 12 3:00-5:30	Math/Science 1:30-2:30	Western Civilization 12 3:00-5:30	
English 11 2:30-5:00	Secondary Upgrading 2:30-6:30	English 11 2:30-5:00	Secondary Upgrading 2:30-6:30	Intor.to Letters 2:00-4:00
	Creative Writing 6:30-8:30			

Upcoming 1992 Computer Classes - Class Hours

Intermediate DOS: For people who want to go beyond the regular "Introduction to DOS" class regularly offered every Saturday. Includes creating batch files, managing sub-directories, etc. (Basic knowledge of DOS is required)

Classroom #1, Saturdays 6-7:30, starts Jan.11 for 4 weeks. Steve Akins.

Drawing or Painting with Computers: A beginners class in computer art. No experience necessary; hands-on work.

Classroom #1, Saturdays 6-7:30, starts Feb.15 for 2 weeks. Steve Akins.

dBase Programming Level 1: For people interested in learning to create database applications. Knowledge of DOS & prog. experience.

Classroom #1, Saturdays 6-7:30, starts Feb.29 for 6 weeks. Steve Akins.

SATURDAY 2:00-3:30 Introduction to DOS and the IBM PC (Classroom #1)

4:00-5:30 Introduction to WordPerfect (Classroom #1)

4:00-5:30 Intermediate WordPerfect (Classroom #2)

6:00-7:30 Special Interest Class (Classroom #1)

SUNDAYS 2:00-6:00 Introduction to Programming (Classroom #1)

Practice Sessions Monday 1:30-5:30. Friday 1:30-5:30 (Computer Room)

Letter to Moe Sihota, MLA:

RE: Current support by you for maintaining & even increasing roadblocks & safety inspections to reduce insurance costs.

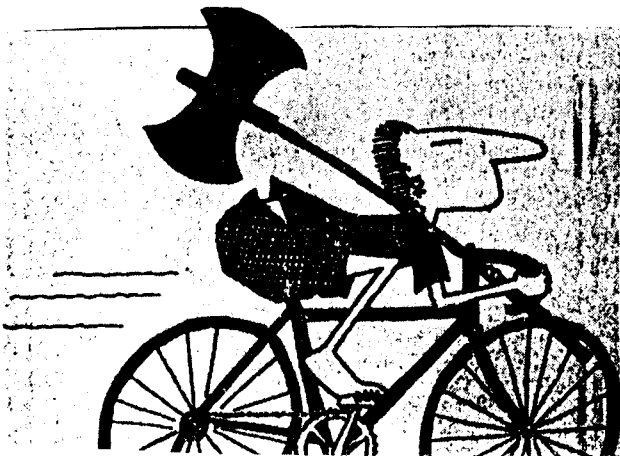
Please ask your staff to supply you with the reports & information compiled by the Association for Vehicle Movement Safety.

From the beginning of the program citing drivers for minor defects in their vehicle this association has tried to get cost-effective information from the minister responsible. It was patently obvious that the "defects" (63 or 64 of them) whose presence in a vehicle could mean immediate restrictions were in no way sufficient to warrant the "repair or replace" options.

The Association has gotten statistics from other parts of Canada & the US that show mechanical defects cause less than 5% of accidents. Also, the age of vehicles is a very minor factor when compared to other causes of accidents.

Socreds et al take great pains to have their public image as polished as possible - popularity contests to replace issues.. taking care of themselves & their friends & crumbs to the issue. Someone like Pattison wanted to boost profits, got this bogus program into massive use, he & cohorts make millions from unnecessary "repairs or replacements" & the gov't hides figures that show age of vehicles & mechanical defects in no way justify the expense of searching them out.

Respectfully,  
PaulR Taylor.



Editor,

We are a non-profit society run by volunteers and one of our aims is to help immigrant women find work.

Over one hundred women who came from all over the world have signed up in our Job Skills Directory. They have a lot to contribute to Canada if they are given a chance.

Match Skill with Job  
Free referral  
731-9801

Job-Skills Directory Co-ordinator  
Vancouver Society on Immigrant Women

Thank you. Carolina Wong, Co-ord.



We used to make our valentines  
For the girls whose books we toted  
Our puppy love was genuine  
Our hearts to them devoted.

The messages we got across  
Was stirring to the heart  
With a core of inspiration  
Only mortals can impart.

How delicate the feeling  
In verses so sincere  
Gave those simple cards a glamour  
That lasted all the year.

Those pleasant dreams of long ago  
Revive endearing times  
When loving thoughts were passed along  
On a hand made Valentine.

The Pavilion Bard  
(Submitted by Wart)

## Forgive Us Our Debts?

We voted them in because they promised to save us from Social Credit. Then Harcourt went on a business trip to Japan. When he came back he said government funds were too low. Social Credit had spent too much money. This morning I read in the paper, "The BC Government expects it will have to write off tens of millions of dollars in bad debts from loans the previous administration made to shaky businesses." It says government accountants advised writing the debts off "just like any bank or lending institution would." It also says, "The New Democrat government has no plans to cancel any programs under which businesses can obtain government loans or grants."

Well, now, then, there .... Welfare recipients who receive the lowest rate of assistance will get a 25 dollar a month raise - those who receive a higher rate will get a larger increase & those living on less will get less (there's a Biblical quote in there somewhere, but why bother?).

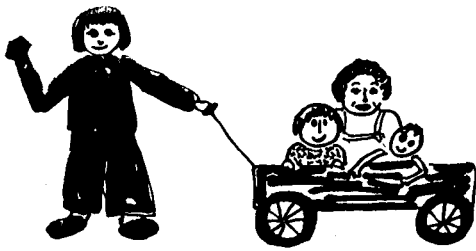
So here we are, saved from the socreds & the government's turning their "tens of millions of dollars" into gifts...they're writing it off...that means giving it away to businessmen who legally are required to pay it back.

They say the socreds spent all the money?..sure they did..but if you or I had borrowed that money, the NDP would have us in court & garnishee our wages for the rest of our lives.... So how come business is sacred?



TORA





Editor,

Did you know that Toronto now has more food banks than McDonald's? That in 1990 Canada's food banks distributed 50 million pounds of food? That over 1 million children lived in poverty in 1990 according to StatsCanada? Numbers such as these beg the question What more could we do here in Vancouver to help our neighbours who may be hurting?

A California organization, Food for All, has devised a program which is now used in over 1,000 grocery stores across the States. When the cashier is ringing up a person's groceries, the shopper can also purchase from the cashier a "contribution card" for 50¢, \$1 or \$5. This card is then also rung up by the cashier and the grocery store donates that amount to the local food bank.

I often notice the food bank boxes empty or near empty in local grocery stores. Perhaps a program such as this, especially if implemented by a chain such as Safeway or Super Valu, would help hungry people in our own neighbourhoods.

Darren Lowe

The other day I came across a person in a wheel chair that had a flat tire on one side and a very loose wheel on the other. This person seemed accustomed to getting around under conditions like this.

I asked myself, 'Are we as people getting to the point in our life that going past a person like this, without asking if they need help, is the norm of today?'

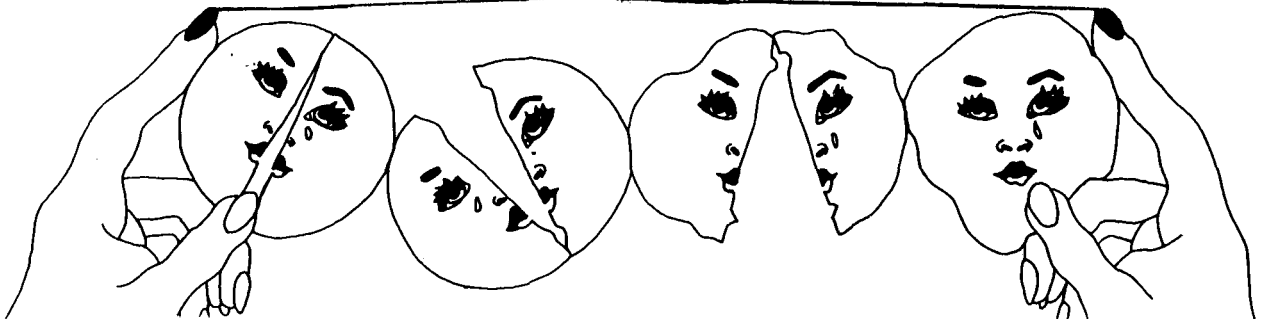
Over the years I have at times sat in a wheel chair and tried to visualise what it must be like to have to get from point "A" to point "B" in one of them in all kinds of weather. Being able to get up, put the chair back where it was and walking away stopped me from getting that true feeling.

I do remember a time driving along the freeway and getting a flat tire at the same time. The one spare tire was not going to do me much good. Trying to flag another driver down for a ride to a phone or a service station got me nothing but stares. A walk to the next exit and finding a phone but no phone book and an operator who couldn't help did not make for a loving feeling towards the others who had passed me by.

Everyone has times in their lives when they must take hold of their situation and get it solved. There are other times when a helping hand from someone is welcomed.

WHAT GOES AROUND COMES AROUND. Maybe those who can pass by have not had it come around hard enough yet.

The Shadow





In a past issue I said that every person is telepathic but that such capabilities lay closer to the conscious level in heavy drinkers than in others.

Those who have done considerable drinking are likely, with practice, to be able to prove their own telepathic abilities by means of the techniques I outlined in that first article. I emphasize that many practice sessions may be required.



Moderate or non-drinkers may have to content themselves with the thought that their telepathy operates perhaps only at the dream level, that any dream they might have is being shared by others, perhaps numbering in the thousands.

Undoubtedly, many non-drinkers also have the telepathic level close to that of the conscious mind. What about all of those who are treated as mentally ill because they claim they constantly hear voices?

Sometimes a confessed murderer will say voices (which he might call "demons" or "the devil") urged him to his act. Many persons in daily living may have feelings of murderous anger against others but, as civilised beings, discipline themselves to suppress those rages. It may be that those kill-hungry mentalities are the source of the voices that urge a less disciplined mind to commit murder.

Telepathic minds organise themselves into networks. For example, part of the mind of an avid skier will very soon become linked to similar parts of the minds of other avid skiers and all are likely to have skiing dreams together.

Any person who is not obsessively single-minded in one area of concern is likely to be a part of more than one, perhaps many telepathic networks. Any of these networks, dependent on other factors, might supply

the dreams on any given night.

The whole complex area of sexual preferences, drives, interests, repressions, subliminations, etc. break the human racial mind into a host of varied networks. For example, the robustly heterosexual will not be a part of a telepathic network of committed homosexuals, and vice versa.

Similarly, a prosperous person concerned with work and possessions is not likely to be linked to the mental network of persons on welfare except, perhaps, through parts of the mind concerned only with sex.

While the techniques earlier mentioned seem unworkable during intoxication, a few drinks can often bring telepathy to the conscious level in daily life. I walked into a bank where I had had a nasty argument with the chief accountant. Just inside the door, I thought to myself, "Here comes a troublemaker." I looked around the bank and the accountant was staring coldly at me. That was her thought I had picked up; it was what she was thinking about me.

I should point out that if the conscious mind goes down to a telepathic level, the words are spoken to us. However, when the telepathy comes up to the conscious level, (in my case at least), it is as if one was saying things to oneself.

Undoubtedly many persons often have telepathic messages pop into their conscious minds in such a way, wondering then, "Now why did I think that?"...just as I might have wondered that day in the bank, had I not recognised the thought as received telepathy.

A widespread understanding of such things would be of untold value to the human race. What a pity that universities are so obstinately resistant to new knowledge..so dedicated to maintaining the status quo. However, I quite believe that those educators will not always be able to block progress. After all, they too have subconscious minds that would undoubtedly also like increased recognition and awareness.

By ERIC ERICKSON

Hi!

### THE OLD WISE WOMAN & THE OLD WISE MAN

The old wise woman looked and saw  
A great big emptiness  
It needs a little something there  
To brighten up the place

She called her perfect mate to see  
What spell she had in mind  
He nodded sagely and agreed  
"You're right, my dear," he said

With gleeful smirk on her sweet face  
She jumped behind the veil  
She finally found a place just right  
And cast a magic spell

The only way that this will work  
Is if I become the place  
She cast her spells, her dreams as well  
And soon she was all set

She had woven herself right into the place  
She was all and everything in it  
From the tiniest, teeniest love organ  
To the greatest of them all

The little ones were untold zillions  
Yet each one slightly different  
The next size larger, untold trillions  
Each one was different too

She wove and wove and wove and wove  
Until it was complete  
The biggest of these she wove in place  
The size of all infinity

The old wise man was sitting in his lounge  
Enjoying brandy and a fine cigar  
Just wonder what she's weaving now  
He mused quite thoughtfully

The brandy done, the cigar burned out  
He stretched and yawned and scratched  
I guess it's time I checked on her  
She's been gone a goodly while

He jumped behind the infinite veil  
Where places all exist  
Each one with its certain rules  
All different from the rest

He looked around, in every room  
Until he saw his mate  
The vision of his virgin bride  
Just took his breath away

He looked her over, from great to small  
And matched her spell for spell  
Each one of her perfect love engines  
Now had its perfect mate

His power was of time, you see  
The time each mating occurs  
From the very little tiny ones  
To the greatest of them all

They came together  
In a rush  
Of delicious ecstasy  
And blew each other's minds

The orgasm of that infinity  
That came together so  
Was made by space and loved by time  
For all eternity

Dreamweaver



You name it:

If you believe television, chronic fatigue syndrome is a world-wide epidemic, & people who don't have the energy to take part in an "active" life (as defined by the authorities) have been showing up in doctors' offices for years demanding to know what is wrong with them... They don't have any other symptoms except they're tired all the time.

Suzuki ran a special on it last night. Basically, the situation has led to a world-wide search by science & medicine to find a cure for this fatigue syndrome. Of course researchers want to experiment with the drugs they've developed on people who are "chronically fatigued." In the process they won't find a cure, but will develop a whole bag of tricks (drugs) to deal with it. (mood modifiers)

Doctors claim this condition has always existed among a certain percentage of the population, but it just wasn't identified as a disease before.

Today, there are CFS support groups around the world for people who are always too tired to work, play sports or go shopping at the mall. Most of them say they found it a great relief to finally know what's wrong with them.

Is there really something wrong with them? They say so, doctors say so, & certainly those who profit off the legal prescription drugs they will be using, as soon as "research" provides them, say so.

TORA



# bingo

## CARNECICHE

6:30 Wed.

### The Expansion & Contraction Theory on Religion

At the end of the beginning  
All motion ceased  
Nothing moved or changed.  
Complete catatonia!  
Jehovah could not even burn a bush,  
or deliver stone tablets,  
nor could the pharmacist  
Absolute Zero  
None felt the cold  
All energy gone  
Science exact in its interpretation  
of a universe expanding to emptiness.

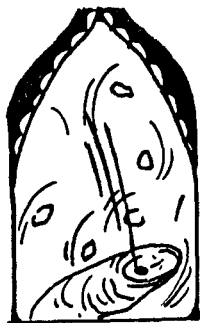
Now we flip the coin  
The planets & stars conjoin  
Energy flows to the centre  
as travellers anxious for home.

We draw nearer, nearer  
Precious cord  
Poor claustrophobic deity  
Squashed with the Plebians  
even more compressed than  
Woodwards on \$1.49 Day.

Poor God an overzealous realtor  
Can't stop til the market collapses  
The Crash of '29 a mere fluctuation.  
p.s.

I think myself I'll follow Einstein's  
thinking and travel fast enough to get  
to the universe before He constructs it;  
that way I won't have to go to hell  
..spend eternity singing all alone.

T. Lewis



Capitalists think effectively for themselves when they tie disposal of cash assets with the idea of how things, for them, should "go"; working people must tie action with their idea of how things should "go" for them..idea/action as inseparable.

If capitalists withdraw money, working people will withdraw labour: one votes with claims to property, the other with unity of head & foot..with the whole person, for the whole person.

How can this be done when there is unemployment?

#### QUERY:

Which comes first: the hen or the egg?

Answer: Both.

Life is not a thing, it is a process of constant interacting, interpenetrating phenomena.

The egg/hen question is that of unity-in-diversity. It is the inseparability of the dialectical interacting change of form, or interaction of changing form, each aspect in itself a process of change & growth and/or decay, or both simultaneously.

This interaction, this inseparable unity of contradictory being is seen everywhere in the phenomenon we call life, the world, the universe.

Grasping this, one can weave a texture of expanding productivity & rising reproductive capacity or, conversely, sell life out to destruction & disintegration, decline & ultimate extinction.

The choice is ours.

If we are wise, we shall concern ourselves with promoting both good eggs & good hens, in a flourishing environment.

---

#### OBSERVATION:

Working people are obliged to evolve a mobility of their own labour in their own interest equivalent to the mobility of capital, of money in the hands of capitalists.

As money is withdrawn from labour, labour must withdraw itself from capital: ie wage cuts = walkouts. Capital votes with money; workers vote with their feet..when-ever either means "business".

The necessity - without which survival is impossible - for working people is to think-with-effective-action as a single function.

It is to the farming and mechanic interests we must look in these days of extraordinary delusion among mercantile men, for sound views as to the causes of the evils which distract the country, and as to the proper means of bringing affairs back to their former prosperity. If the farmers and mechanics ... were subject to the same periodical madness which afflicts the merchants, we should indeed think there was-but too much reason to despair. ... But while we may look to them for such a host of sound minds in sound bodies ... we shall not lose our confidence in the stability of the democratic republic.

So published *The Vindicator*, Montreal's largest English-language newspaper, in May 1837. A panic — an economic panic — was settling down over North American business. Originating in the USA, its effects were asserting themselves in Canadian business. Banks were refusing specie payments. *The Vindicator* jeers at the panic-mongering: "The bugbear that is attempted to be raised about all the specie leaving the country, if the banks part from it, is absurd and ridiculous. If we owe the money, why, let it go; we have the wherewithal to purchase more.



1837:



Some governments (e.g. Parti Quebecois) have passed anti-scab legislation. This cautions capital not to rashly provoke labour to strike. Where such legislation does not yet exist, Community organisations that favour a wider distribution of purchasing power & greater economic peace in our communities can mobilise pro-labour opinion with a vigour comparable to that afforded by the media in favour of capital, although the form & process is different.

Community organisations, after all, are simply people-off-the-job getting together on common interests in their neighbourhood.

They can mobilise among themselves, whether working or jobless, to support strike action against wage cuts or plant closures, uniting the total working community for total community benefit.

Wage cuts & plant closures are detrimental to the economy as a whole; they reduce purchasing power..cut back the home effective purchasing power - and that's no good for anyone except the idle rich who live not by producing but by manipulating others - those who do the work - to keep them in the conditions of life to which they like to feel they are entitled & accustomed.

Destruction of the home market is a reprehensible action with worldwide repercussions; since the world market is simply the sum of all domestic markets for goods not supplied 'on site'.

Ad hoc committees of community neighbourhoods demonstrating support for labour's direct actions against wage cuts & plant closures and/or fundamental civil rights against harassment, etc. can work to control movements of capital and promote respect for democratic rights, uphold mass purchasing power, job security & the dignity of labour.

Extension of this urban unity of labour & community organisation to the family farm & working farm community can be an effective lever on gov't policy in fiscal & trade affairs.

This development of a "flying wing" of labour & farmer unity deserves serious consideration at this time & on a broad scale, if the right-wing attack on people's standards of living is to be stemmed as, for example, is exemplified in the Mulroney anti-labour drive.

The democratic movement of 1837 in Canada was painstakingly just in its evaluation of its opponents; indeed, it was too gentlemanly for its own good, as events proved. *The Vindicator* article in this instance goes on:

1. The traders, as a body, are a useful class, but not the most patriotick. The spirit of traffick is always adverse to the spirit of liberty. We care not whom the remark pleases nor whom it offends; but it is the truth, which all history corroborates, that the mercantile community, in the aggregate, is ever impelled by sordid motives of action. The immediate interests of trade, not the permanent interests of their country, supply their strongest impulse. They peruse their ledger with more devotion than the Constitution; they regard pecuniary independence more than political; and they would be content to wear ignominious chains, so that the links were forged of gold ... an equal currency is to them a phrase of better import than equal rights, a uniform system of exchange a grander object than a uniform system of freedom.<sup>3</sup>

A good example of combining labour & community interest in struggle, & the power that unity exercises, is the Canadian Seamen's strike of 1949, I believe.

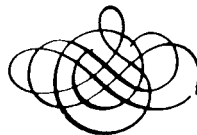
This titanic struggle is perhaps the finest example in Canada to date of advanced, astute, self-preserving labour action. In that epic struggle the integration of labour's interest in one occupation (seamanship) with that of every community affected reached a high level..so high that gov'ts of capitalist hue around the world felt obliged to jump into the fray to save capital in the shipping industry from suffering defeat.

That struggle was not only for seamen's rights, but proved to be a losing fight for Canada's merchant marine.

As in the Winnipeg General Strike of 1919 (another highwater mark in north american labour experience), the long hand of reaction from south of the border played no small part in defeating the democratic elan of Canadian labour.

How well have we in Canada studied, appreciated & learned from the strengths of our own labour history?

C. VANCE



DOWNTOWN STD CLINIC - Monday through Friday, 9am - 5pm.  
 EASTSIDE FREE MEDICAL CLINIC - Mon, Wed, Friday, 5:30-7:30pm  
 YOUTH NEEDLE EXCHANGE - 221 Main; every day 9am - 5pm.  
 ACTIVITIES Needle Exchange van - on the street Mon-Sat evenings.  
 SOCIETY N.A. meets every Monday night at 223 Main Street.  
 Narcotics Anonymous (NA) meets at Dugout, 59 Powell, 7:30 Fri

1991 DONATIONS: Charley B.-\$30 Hazel M.-\$25  
 Oly(Sven) -\$20 Bill T.-\$20 Wendy \$20  
 Mendel R.-\$15 Marilyn S.-\$36 Sage -\$25  
 Heather M.-\$15 Darren L.-\$50 Ellen -\$5  
 Herman L.-\$10 Etienne S.-\$20 ABEd -\$15  
 Keith C.-\$30 Nancy W.-\$75 Bruce D.-\$5  
 Sandy C.-\$35 Albert H.-\$10 CEEDS -\$50  
 Terry T.-\$200 Vishva A.-\$15 Neil M.-\$3  
 Brenda -\$15 Marg S.-\$20 Bruce J.-\$20  
 Janet B.-\$20 Cement Masons-\$175  
 Lillian H.-\$20 Mary Ann -\$50  
 Colleen E.-\$25 Forest Lawn -\$20  
 Dave -\$10 Sue H.-\$90  
 Nancy J.-\$10 Donald M.-\$10  
 William B.-\$20 Annette R.-\$30  
 Diane M.-\$30 Rhinos -\$5.03  
 Laughing Bear-\$200 Art VL -\$5  
 Salvation Army Chilliwack -\$30  
 Legal Services Society -\$700  
 First United Church-\$500  
 Four Sisters Co-op -\$500  
 Yanum Spath -\$200  
 DERA -\$500

# 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

Submission  
 DEADLINE  
 next issue  
 28 January  
 Tuesday

## NEED HELP ?

The Downtown Eastside Residents' Association  
 can help you with:

- \* any welfare problems
- \* information on legal rights
- \* disputes with landlords
- \* unsafe living conditions
- \* income tax
- \* UIC problems
- \* finding housing
- \* opening a bank account



Come into the DERA Office at 9 East Hastings St.  
 or phone us at 682-0931

DERA HAS BEEN SERVING THE  
 DOWNTOWN EASTSIDE FOR 18 YEARS.

We are concerned when any of our children are apprehended. What "is good for the child" should instead mean what is good for the family is good for the child. Too often apprehension is the worst thing that can happen.

Such a decision is usually made in the Social Services offices in a very secret manner with information too often based on

1. prejudice
2. slander
3. half truths

Who suffers the most are poverty mothers with few or no resources, Native parents & families of mixed heritage.

There is little if any attempt to sit down with the mother or her supporters. The value system the mother can afford is never considered. In one case the worker hounded the mother for months pressuring here to relinquish her children.

Many of our women, while pregnant, face the threat of having their child apprehended at birth. Anyone who has any knowledge or understanding should realize that apprehending at birth is dangerous. It is an interference in the bonding between mother & child nurtured prior to birth; that interference can cause irreparable damage. Dr. Segal of UBC has done wonders re: alcohol and drug syndrome babies..however the absence of the parent after apprehension is serious. Just as serious is the practice of seizing babies at 3 hours of age.

So apprehension is carried out.

Our poverty parents must depend on the legal aid representation when appearing before the court. Some of these lawyers are good. Some are awful. Some are tied to year contracts with the municipality.

Some work, in our opinion, "hand-in-glove" with the people apprehending.

In one case, the father didn't want the child, didn't want the mother to have the child, had a sister who couldn't have children, had money & the mother lost her baby.

Our most outrageous case - simply criminal - was where legal aid was refused.

In another case the worker drove the mother to swear & threaten violence by her attitude. It's a case of "what lola wants lola gets" with Social Services. When it

was stated in response to a judge's question "Do you believe it was a conspiracy?" - "Yes." - his nastiness to that spoke volumes. Never dwell on the misery - look at what is happening:

1. In BC the mother has to be told why the child is apprehended.
2. Even though a child is adopted out, a parent may have contact with the child.

What to do if you are faced with such a crisis or are the advocate -

1. Get in touch with us. A network of Advocates is required with a clear understanding of the nature of advocacy.
  2. Get a lawyer such as David Mossop: call 685-3425.
  3. Scrutinize closely the document presented to court in the application for apprehension.
  4. If there is a psychological assessment presented, see that the lawyer arranges to have one done. Legal Aid will pay.
  5. Be there when the court convenes.
- Finally remember that, if you are the advocate you are all she has. Never forget, it is her & not this archaic system that you represent.

The frustration of the poor can never be measured. The most oppressed group in Canada is the poor.

By Barbara Davies  
& Margaret Mitchell.



# " Unite AROUND Police Campaign"

"  
**WORDS  
WORTH  
REPEATING**  
"

In the daily papers in December a lot of attention was given, albeit for a few days, to the use of local elementary school grounds by people involved in two very old trades - drugs & prostitution.

Pictures & stories abound of dope, used needles & condoms. Parents and teachers and residents are fighting to retain the community.

Following is a shortened version of a letter written to Police Chief Marshall by the newly-elected co-chairpersons of the Strathcona School Consultative Committee.

Policing in the Strathcona School area including the Downtown Eastside:

"We're aware of a number of issues impacting on policing - immigration, administration of justice, provision of adequate social services - which must be addressed by governments. We also recognise that local residents must play a role in supporting community policing services."

The letter goes on to detail suggestions & ideas, some based on successes in other cities & some specifically for our community.

1. "We endorse the request for both Strathcona & Seymour Schools to have a designated, school-based police officer. Inner-city elementary schools must receive the added policing; we need to develop crime prevention programs for children & residents to deal with a) drugs b) gangs."

There are secondary school policing programs in effect; gang members are using underage children to steal..and some to work on the street as hookers.

## 2. Community based Policing Strategies

- \* permanently assigning additional police officers
  - Strathcona & D.E. are unique areas with specific needs as inner-city communities;
  - intense, short-term police pressure doesn't work in the long term.
- \* new, innovative strategies needed
  - the bicycle squad is good;
  - return of 'beat cops' in some areas;
  - an interdepartmental task force should be designated specifically for Strathcona/Downtown Eastside as the current area for downtown cops is too big.
- \* a multicultural hotline
  - provides emergency services in 4 or 5 major languages of residents.
- \* police force reflecting community
  - police should be ethnically similar to residents;
  - bilingual English/Cantonese/Vietnamese/Spanish speaking.
- \* re-examine police rotation policy
  - case of local youth officer.
- \* police forums that respond to needs
  - informal, fully bilingual (E/C)
- \* administration of justice
  - senior judge..senior officer both point finger at gov't;
  - system now puts drug dealers back on streets within the week, etc.

The letter concludes with words of support for the increased police activity in Strathcona & the D.E., but restates the need for long-range thinking & programs.

"Parents are deeply concerned about the safety & security of their children & the quality of life in our neighbourhood."

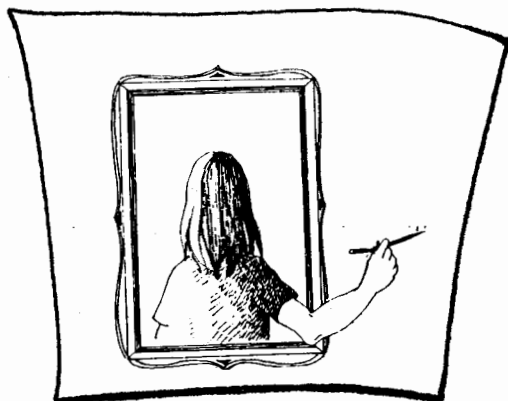
By RON HANSEN  
& POMPONIA SCHMIDT WEINMAR



THERE  
ARE  
NO  
PROBLEMS,



JUST SOLUTIONS. (JOHN LENNON '80)



# AYUDA

EN EL

# DOWNTOWN EASTSIDE

BIENES GRATUITOS O A BAJO COSTO	1.
CASA Y ALOJAMIENTO	3.
SERVICIOS DE SALUD	4.
INFORMACION, APOYO Y CONSEJERIA	6.
SERVICIOS LEGALES	7.
LISTA DE RECURSOS DE DEFENSA	8.
RECREACION SOCIAL	9.
OTROS SERVICIOS	10.
PROYECTO LATINO AMERICANO, DEYAS	11.

*Esta es una copia del "Carnegie Newsletter" traducida al español con permiso del editor, Carnegie Community Centre.*

The newest edition of this community resource guide is now available in a few places around the area. A couple of phone numbers have been corrected and 2 entries were taken out. Someone called in November (I think) and said, "that place has been closed for almost a year!" So it goes.

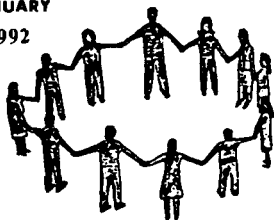
The main reason for #6 is that #5 had run out. Print run included 1200 in French, 1200 in Spanish and 4600 in English, which should last until April.

Many thanks to Four Sisters Co-op for donating \$500, and Legal Services Society put a cheque in the mail for an additional \$200. Print cost was about \$750, so we almost broke even.

If you want one or know of someone who could use one in any of the three languages, come to Carnegie if they aren't in a place you use.

# HELP in the DOWNTOWN EASTSIDE

JANUARY  
1992



FREE OR LOW COST GOODS	1.
SHELTER & HOUSING	3.
HEALTH SERVICES	4.
COUNSELLING, SUPPORT, INFO	6.
LEGAL SERVICES	8.
ADVOCACY RESOURCE LIST	8.
SOCIAL, DROP-IN, RECREATION	10.
YOUTH SERVICES	11, 12.
OTHER SERVICES	13.
MENTAL HEALTH CONSUMERS	15.

THE NEWSLETTER  
15-2289  
donations accepted.



"May the numbers be with you."

This Newsletter has a yearly budget of \$6,000, or \$500 a month. This is the amount the Carnegie Association is currently putting towards this priceless rag.

In 1991 all the Newsletters, Help in the Downtown Eastside booklets, paper & supplies & postage and so on cost - \$8,323. BUT donations and \$50 a month from DERA for their ad came to \$4,321.

Special thanks to Laughing Bear!

Lo & Behold - net cost was \$4,002.

Not bad...

# LE P'TIT BOTTIN

GUIDE DES SERVICES

DU

DOWNTOWN

EASTSIDE

NOURRITURE GRATUITE OU PAS CHERE.....	1
VÊTEMENTS ET MEUBLES.....	2
HÉBERGEMENT ET LOGEMENT.....	3
SERVICIOS DE SANTÉ.....	4
COUNSELLING, SUPPORT, INFO.....	6
SERVICIOS LÉGAUX.....	7
SOCIAL, LOISIRS, DROP-IN.....	9
SERVICIOS POUR JEUNES.....	11
SERVICIOS EN FRANCAIS.....	12
INFO ET AUTRES SERVICES.....	13

Ceci est "Help in the Downtown Eastside" (#6) traduit en français avec la permission de l'éditeur, le centre communautaire Carnegie. Le centre Carnegie a aussi fait l'impression. Merci!

Paul Taylor, Editor



### Competitiveness - A Second Look

"Don't hog the ball; we share here," an eight year old child said firmly. I was watching some Vancouver Public school students demonstrate in a play they had written themselves that co-operation was an important value for a healthy community. These children were so convincing that I began to reconsider the present cult of competitiveness.

In the business world competitiveness refers to the cost of doing business. The bottom line is profit, and corporate economists will call a project uncompetitive if it does not make a profit. Business competitiveness encourages the war of all against all as the BC Telephone advertisements inform us. Only the smart will survive; the rest, presumably, will die.

Business competitiveness, unlike competition in sport which is based on excellence, refers to the undercutting and eventual elimination of the opposition. At the centre of unregulated competition lies the spectre of monopoly, and we can see this process working as a result of deregulation. For example, since the deregulation of the airlines in the United States in 1978, a dozen airline companies have gone out of business, and more than 50,000 of their employees have lost their jobs. Air fares have gone up, and cities once served by multiple carriers are now served by one or none (1).

Corporate business is powered by the dynamic of accumulation, and this dynamic has crushed much of what we have traditionally known as small business. So concentrated has wealth become in Canada that in 1983 the top 500 corporations had

sales of \$359 billion - 92% of GNP (2). Also, 9 families in Canada control 46% of the value of all the shares of the 300 most important companies listed on the

Toronto Stock Exchange (3). According to Peter Newman in his two volume work, The Canadian Establishment, Canada is controlled by a junta of 1000 corporate barons who do not suffer the sharing of power gladly (4).

Business competitiveness is a value based on profit and loss, and it is measured in monetary terms. It does not provide any ethical foundation on which to make the profound decisions that set the moral framework of our life together. When the Business Council on National Issues (BCNI), a powerful business lobby, says in its pamphlet, National Economic Priorities, dated January 25/91, "put economics before politics," it means that the maximization of profit should be placed before the ethical decisions we have to make as responsible citizens in community. This statement of the BCNI has oligarchical undertones because it places the power to make fundamental decisions about our economy and our lives in corporate boardrooms rather than with the citizens of a democratic country.

Competitiveness is the opposite of co-operation on which community and unity depend. It promotes a society in which avarice is rewarded. As the economist, E.F. Schumacher, in his book Small is Beautiful, "Nature abhors a vacuum, and when the available spiritual space is not filled by something higher, then it will be filled with something lower - by the small, mean, calculating attitude to life of economics as profit-making." (5)

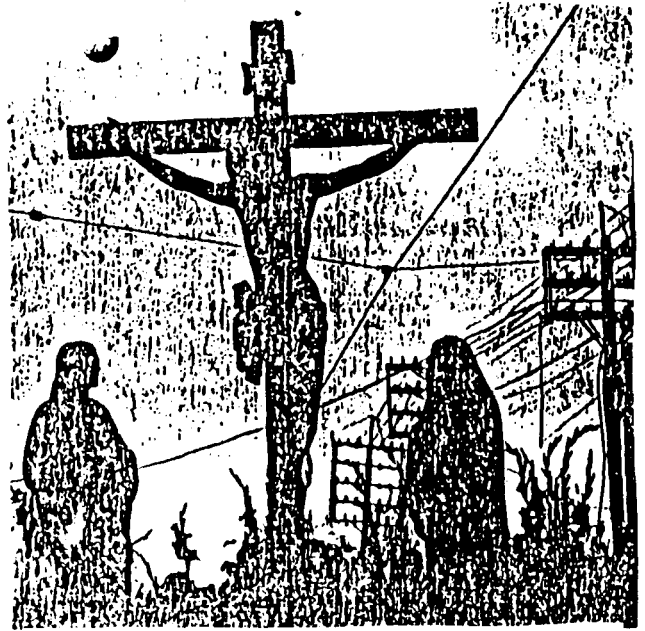
Rather than a society based on business competitiveness, many Canadians long for community that lifts being-in-the-world beyond the competitive, predatory stage of human development. We would not be treated as means for another's end. We want to be in control of our lives, to belong to our land, to live with our traditions. We are not for sale. We long for a public language with which to express a shared notion of public justice, and we would work towards democracy, based on equality and respect, and an understanding of freedom that can deliver us from isolation, and carry us into fellowship.

We cannot divorce economics from the basic values we choose to live by as human beings in the world. There is a place for competitiveness, but only if it is regulated by authentic, compassionate citizens in the community of nations.

By SANDY CAMERON

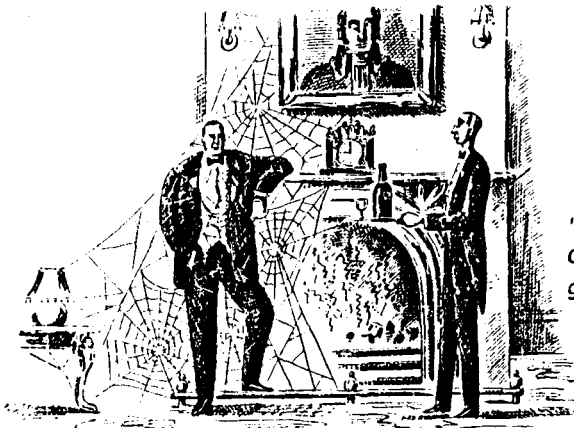
References:

- 1) "Prices Keep Rising As Deregulation Backfires", by D.L. Bartlett & J.B. Steele, Detroit Free Press, Nov. 6/91.
- 2) The CUPE Facts, vol. 8, #1, Jan/Feb 1986 p. 14.
- 3) Wrong End of the Rainbow, by Eric Kierens & Walter Stewart, p. 7.
- 4) The Canadian Establishment, by Peter Newman, vol. 1, p. 387.
- 5) Small is Beautiful, EF Schumacher, p. 109



The long toll of the brave  
is not lost in darkness:  
over the fruitful earth  
and across the seas  
has passed the light of noble deeds  
unquenchable forever.

in an inscription found on  
the Lion's Gate at Mycaenae



"That's our problem,  
Charlie, the more we  
get, the more we want."

