

FREE - donations accepted.

Carnegie

NEWSLETTER

401 Main St, Vancouver
604-665-2289

carnnews@vcn.bc.ca
<http://carnegie.vcn.bc.ca/index>

FEBRUARY 1, 2004



WHO DO YOU LOVE?

The Downtown Eastside Poets are back...and they'll be reading the first Saturday of each month in the Carnegie Theatre. On Saturday Feb. 7th at 7 p.m., come and get in the mood for Valentine's Day.

Featuring:

Tim Banman

Caroline Credico

Delayne

Mary Duffy

Maxine Gadd

Teresa Gray

Leith Harris

Robyn Livingstone

Carl McBinner

David McCallum

Keith Morrisseau

Rudolf Penner

Gena Thompson

Diane Wood

and a few "*Maybe's*". There's time for everyone to read at Open Mike. Who did you love, or idolize, or want to be when you were a kid? Janis Joplin? Marilyn Monroe? Elvis? Hendrix? Jim Morrison? Or some other self-destructive rock star? Someone in your family? Someone in the *Royal Family*? A millionaire? This is your chance to come dressed as that person. And read a mushy love poem. Or any kind of love poem. Or just listen and pick up a few good lines so maybe you can "get lucky" next Saturday! Free coffee, free admission, as always...but this time there will be prizes for the best costumes!



Listening to the land

I wake early this morning and sit outside to watch and listen as the sun climbs. The chorus of birds begins slowly. I am listening to the voice of this land, this particular spot. Learning to hear this voice is a long process. To recognize the pattern is a task for more than one lifetime. If I were indigenous to this place, if I came from people that had been rooted here for hundreds of generations, my culture would have oriented me to this song from birth. Its rhythms would determine what I ate, what work I did, what songs I sang, what ceremonies I performed. Its accumulated wisdom would alert me to any dangerous changes in the pattern, any missing voices.

We've lost that deep connection to place; we've even lost any real understanding of what that kind of bond might mean. We're drawn to an earth-based spirituality out of a longing for some true, intimate connection with the earth. Yet too often we end up indoors manipulating our own internal imagery, knowing the phase of the moon by what our astrological calendar tells us, singing to the earth but not getting dirt under our nails.

In my own life, I spend about half my time in these hills and the rest of the time on the road, traveling. Although sometimes schizophrenic, my journey is rooted deep and ranges far. I am always exploring the question, How do we re-establish a deep connection with place? Can we, as mobile, postmodern, overly literate, internet-addicted people, become indigenous? Can we do it in the city? I believe we are called to try, for some very pressing reasons.

All over the world today, truly indigenous cultures are fighting to protect their lands. When the U'Wa of Colombia tell us that the oil is the blood of Mother Earth, and that allowing Occidental petroleum to drill on their lands would mean cultural extinction for them, we need to hear their voices through ears opened by our own earth bond.



And our own sanity may depend on that bond. Jeannette Armstrong is a writer, educator, and activist from an unbroken indigenous culture, the Okanogan people of the Northwest. She describes sitting on a hill with her father and grandmother, watching the rush of cars and traffic in the town down below. "The people down there are dangerous, they are all insane," her grandmother said. Armstrong explains that she is equating insanity with lack of connection to place.

"We are our land/place. Not to know and to celebrate this is to be without language and without land. It is to be displaced. The Okanoga teach that anything displaced from all that requires to survive in health will eventually perish. As Okanogans, our most essential responsibility is to learn to bond our whole individual selves and our communal selves to the land."

What if, as human beings, we need interaction with the complex communications of a living ecosystem? Our postmodern Western culture doesn't recognize this need to bond with the land. In fact, we delight in the ways we can transcend place, from jet travel to the internet. But we sense that something is missing. To fill that gap, many of us turn to an earth-based spirituality. We practice rituals, meditations, and a whole spectrum of techniques geared toward deep consciousness change, for which I prefer that old term – *magic*. These methods link us spiritually and psychically with the multidimensional realms in which we live.

Philosopher David Abram, who studied shamans in Indonesia and Nepal, suggests that magic may have an ecological purpose in maintaining the balance of the human and natural communities. "The traditional magician acts as an intermediary between the human collective and the larger ecological field, ensuring that there is an appropriate flow of nourishment, not just from the landscape to the human inhabitants, but from the human community back to the local earth."

What if, for our psychic and emotional health, we need interaction with plants, animals, and birds, with the complexity of a natural environment, especially when we begin tapping deeper layers of consciousness? We need that real connection with real earth in order to bring forth the energy that transformation and healing require.

Our inner images are not enough to live on, any more than we can survive by just visualizing food. The land, the plants, the animals, feed us on a multiplicity of subtle levels. Their rhythms link us to a common life pulse that moves through the cycles of day and night, new moon to full moon, summer to winter. Variations on these patterns drum through every ecosystem in unique ways. When we turn away from that rhythm, when our inner pulse is defined by an artificial light, the pacing of TV commercials, the blinking of cursors on computer screens, we can't catch the beat.

Pomo elder Mabel MacKay taught that "when people don't use the plants, they get scarce. You must use them so they will come up again. All plants are like that. If they're not gathered from, or talked to and cared about, they'll die."

So make it part of your earth-based spiritual practice to go outside and find a spot, whether it's in the midst of the wilderness, the edge of your garden, or your front stoop on a city street. Just sit there and observe what is going on around you, even for a few moments a day. Learn the names of your native trees; learn to recognize the herbs, the birds, the wildflowers. When we pay attention, to the trees, to the plants, to the birds, to the incredible diverse web of life around us, we give something back. Life likes to be admired. Our joy in the colour of the rose is part of its beauty. Our appreciation of the bird chorus is part of the song.

By Starhawk





The Anti-Two Year Time Limit Coalition has launched a province wide petition calling for a halt to the BC Liberal Government's two-year time limit on welfare legislation.

The Coalition is made up of Lower Mainland poverty, church, labour, social justice, advocacy groups and other organizations and individuals working together to stop further implementation of the BC Government's unprecedented, regressive social legislation and attack on people living in poverty. BC remains the only province in Canada to have implemented time limits for people on welfare.

The effects of these changes are already being felt throughout the province. The number of homeless has doubled in major centres as a result of the welfare cuts. The April 1 cuts and the implementation of time limits on welfare will continue to be actions attacking the most vulnerable in our province.

Single people who have been on welfare for two years will no longer be allowed to receive welfare for the following three years, regardless of having a job. Single parents will lose \$100 off their cheques each month. This will leave single parent families, with one child, with just \$ 225.58 to live on during the month. Two parent families will lose \$200 off of their cheques for the next three years.

The petition calls for the end of welfare time limits. The People of British Columbia are encouraged to join in the demand that this legislation be stopped. It is a cruel and unprecedented attack on people in poverty in this province.

The Petition Campaign is one of the many planned actions to protest this ill-conceived legislation.

For copies of the Petition, participation suggestions, background information on welfare time limits and Petition Delivery information. (The Deadline is March 1st, 2004) contact:

The Anti-Two Year Time Limits Coalition
End Legislated Poverty,
Suite 211, 456 West Broadway,
Vancouver, BC V5Y 1R3
Telephone: 604.879.1209
Fax: 604.879.1229
elp@telus.net

NOT KNOWING

The unknowing there is so
Much out there that I do not
But I keep looking for what
I want to do but it feels like it
There is not like there is hope in ___
I know there is a lot out there
Who can relate to this - it is scary
But know that there are a lot of you
Out there we can keep trying to go on
Living life and if you think about
Yesterday and thinking about
Tomorrow you might well
Shit on today
So help you creator, god,
Goddess that you
Get through the day

Sandra .J

Living With Fear

I fear of living and dieing
And the unknowing
Sometimes. I don't know if
I'm going anywhere and
I fear of stopping there are so
Many fears in me.
I do fear of sharing with others
But I know that I have to share it with
Someone else because if I don't I will
Fear all the time and without fear
I would not be where I'm at today
And I would not feel how
I feel today.

Sandra Jim

A tale of two welfare cheats

On April 1, 2002 the B.C. Liberal government implemented legislation that only allows people to be on welfare for two out of every five years. This means that starting this April 1, 2004...single parents will lose \$100 off their cheque each month for the following three years... This means that single parents with one child will only have \$225.58 to live on for the entire month...

Lisa Wulwik, End Legislated Poverty (ELP)

Bearing in mind Lisa's words, I'd like to tell you a tale of two welfare recipients. One is a friend of mine who, having escaped an abusive marriage, has been on welfare for almost a year. My friend, unfortunately, will have to remain anonymous as she fits a well-known Ministry of Human Resources stereotype: she is a "welfare cheat."

"Laurie," I'll call her, has sources of income that she doesn't report to her welfare worker. When she can find a friend or neighbour to watch her two young children, Laurie rushes out to whatever job she can find: baby-sitting, cleaning other people's houses, anything at all, so long as it's under the table. She sometimes makes close to \$100 per month this way. Her last major purchase included a bottle of hand lotion and 10 used children's books for her kids.

If I was made of sterner stuff-if, for example, I was tough enough to park my Mercedes in the lot of a high-end, Vancouver shopping mall while, only blocks away, my fellow citizens were sleeping in doorways-then I suppose I'd turn Laurie in. Or if I was one of the claque surrounding Murray Coell, the Minister of Human Resources, I might take an ideological stand, telling Laurie I was turning her in for her own good, that she was suffering from atrophy of the work ethic and thus was in danger of becoming a member of the "undeserving" poor.

The other welfare recipient is Doug Walls, the erstwhile head of the Liberal's Community Living Authority and a personal friend of Gordon Hogg, the erstwhile Minister of Children and Family Development. (Mr Hogg just quit that post, while his deputy minister, Mr. Haynes, was fired.) But, guess what? Somebody, somebody...who could it be?...wrote off a \$400,000 government debt owed by Walls. (*Vancouver Sun*: Jan. 24, 2004)

5

Poor Mr. Walls. His Prince George car dealership down the toilet, his interactive software program a bust, the CIBC on his case for \$1.5 million, and his relationship with Prime Minister Paul Martin-even after donating \$100,000 to Martin's leadership campaign- is now, I suspect, a world less "cosy." (*Sun*: November 29, 2003)

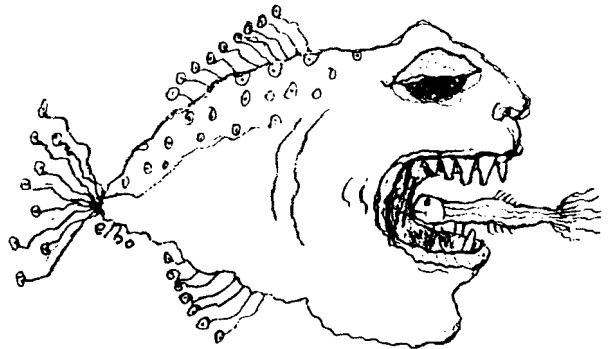
Is Wall's acceptance of a \$400,000 handout a mere pittance in the provincial government's scheme of things? Or could it be called white-collar welfare cheating, taken to the max?

Nevertheless, we the well-meaning-(as well as the mean-minded) still have to deal with the inevitable question, which will be asked even as Walls, Hogg and Haynes disappear from the scene: Where is the money supposed to come from to support mothers and young children?

Even though I'm awed by the provincial deficit, I have little patience for this question.

Surely a government that can underwrite a Mr. Walls should be able to figure out some way to support the poor at some level of dignity and comfort.

By RUTH NICOL

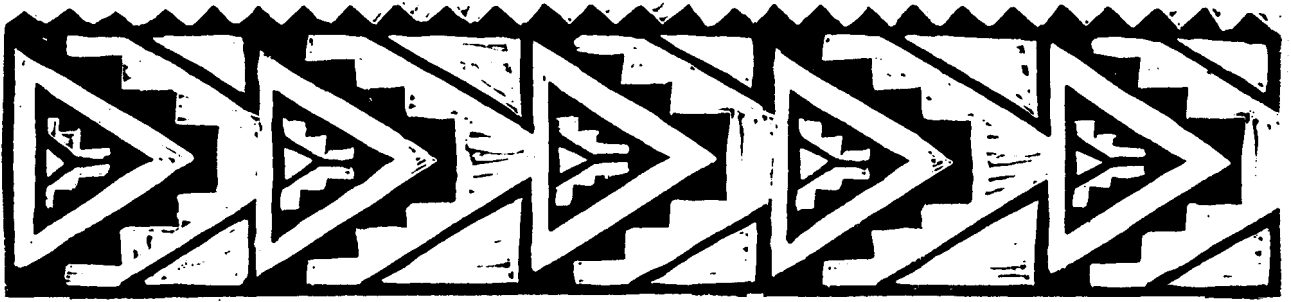


The Neighbourhood Safety Office is MOVING!

We are moving from 47 W.Cordova on February 1 and, *as of FEBRUARY 2nd, 2004* you can find us at our new address:

**501 East Hastings Street
Vancouver, BC V6A 1P9
phone 604-687-1772**

**Hard Targeting Meetings to be held at 45 West
Cordova (meeting room next to current space)**



Being Indian

Being Indian you are told to
Be proud of who you are
And be grateful
To be Indian now is like
Don't care or don't smile
or say hi, hello, how are you
Just keep walking with your
Head down or your head so
High in the air no time to face
Anyone so much shame anger
Dislike but at the same time we
All must know that we all we all
Have feelings.
So take a look around you
And smile now that is
Being Indian

c.jim

Are You or Someone You Know an Aboriginal Survivor of Medical Experimentation or Sterilization?

It's Time Your Story Was Heard!

A major Television network in Vancouver is now filming a documentary on the medical torture and genocide of native people across Canada. It needs to speak to any native person who was involuntarily sterilized, subjected to experimental drug testing or electric shocks, or any other assaults, in Indian Residential Schools or hospitals.

Your story will help others who went through the same torture, and will help bring the guilty parties to justice. Your story will be held in strict confidence until you consent to its release.

Please contact the investigative reporters through this toll-free number: **1-888-265-1007**

genocideinCanada@yahoo.ca

Virginia Baptiste, 1950-2004

Murdered by the Roman Catholic Church:

Another fighter, gone. Another witness, gone. Another dead Indian, denied the chance to see justice in her lifetime.

I felt all of these anquishes in my heart when I heard that Virginia had died today. Most of all, I mourned that another fighter for the truth was gone from my side, when we had planned and hoped for so much together.

The Catholic Church murdered Virginia by deliberately destroying her metabolism and health when she was a young child in their internment camp called the Cranbrook Indian Residential School. It also murdered her brother Bugs by driving him to suicide after having tortured him as a boy with an electric cattle prod to his penis, and locked him naked in a closet for days on end, simply because he hadn't learned the Ten Commandments.

Most Indians don't survive these crimes for long. Their minds and bodies are programmed to self-destruction by the Genocide machine that comes in the guise of Christianity. And Virginia knew she didn't have much time to speak out about the obscenities that were done to her and her brother and countless others. But the miracle was that she did speak out, for as long as she drew breath. And with no influence, no money, and no support, she began to move the immovable mountain of Official Denial in the church that had crushed her Osoyoos people for so long.

Perhaps that's why Virginia died so suddenly today. She had become a royal pain in the butt to the Catholic church and the local police around Oliver, British Columbia, whom she publicly confronted and condemned for their assaults on native people in their prison Was it really a "heart attack" that carried her off, so unexpectedly, in the Penticton hospital?

After Virginia began to hold public protests, the cops hrew her son in their prison and beat the crap out of im, but that still didn't stop her. She continued to enounce the crimes against Indians of the past and the present, even as her body collapsed under iabetes, and as she went blind and was confined to a wheelchair. Just near the end, she began to name where he mass graves of her murdered people are located. aybe that's what caused her death.

I honour Virginia for her devotion and fearlessness. A sick, aging woman, she nevertheless did better than any of the younger and healthier tribal leaders in her territory. For as they talked and postured and did nothing for residential school survivors, Virginia staged rallies and protests outside Catholic churches and government offices, and decried the indifference of her neighbours. She burned with an anger and a passion that put them all to shame, for she carried the truth that murder had been done and was going unpunished. She remembered the slaughtered children and brought them alive again - as we all must continue to do.

Virginia often used to look at me with an amused expectation, as if wondering whether she was finally beholding a white guy who was willing to risk something for an Indian. I like to think that I had won my spurs already by my own losses for speaking out, but it was never enough for Virginia, who didn't worry about words or reputations as much as results.

"We've got to make them admit what they did" she proclaimed every few minutes to me, over the phone or in her living room. "It ain't enough to call them names. We gotta invade their churches on a Sunday morning and say 'Look at us! You didn't kill us all off! We're still alive and we remember what you did to us! You're going to answer for it, for all of it!'" Maybe Virginia knew that her time was short, which is why nothing was ever enough for her. She was

7 completely impatient for justice: not for herself, but for her son, cold and bleeding in the Oliver jail, and for all the survivors of the Cranbrook "school" who are left to suffer with their pain and die alone and forgotten. And she could never understand how I could be so patient when people were dying all around us.

Virginia is gone from us now, but she's not at rest. She never will be, for the suffering ones don't rest either. Virginia will always stand astride the doorway of a church or a jailcell, crying out against the crimes committed within, and the indifference committed without. And in her cries I hear a sad mourning for all that she could have done but never did, for the kids who will die tomorrow because she's not around anymore to fight for them and shake things up.

I have a duty to Virginia that doesn't come out of guilt or regret. Nor does that duty even come from the shocking realization that I could go Virginia's way any day now, and so I'd better do what I can in the moments left to me. Most basically, I don't want to spit on Virginia's grave, which is what I'd be doing if I didn't carry on her work and passion.

What about each of you? The people who know the truth, but huddle in safety or fear or complacent nothingness? Does Virginia's suffering and sacrifice mean anything to you? Enough to make you change and become restless for what's right?

Another fighter, gone. Another witness, gone. Another dead Indian, denied the chance to see justice in her lifetime. The clock ticks on, and the ones who know the truth keep dying off, until one day the criminals will be home-free and safe, with no-one to thank for their safety but you and I.

Must it always be like this? Virginia, and I, are asking you.

Kevin Annett / Caoimhin Annaid
www.hiddenfromhistory.org



BC's social contract is being dismantled in revolutionary ways

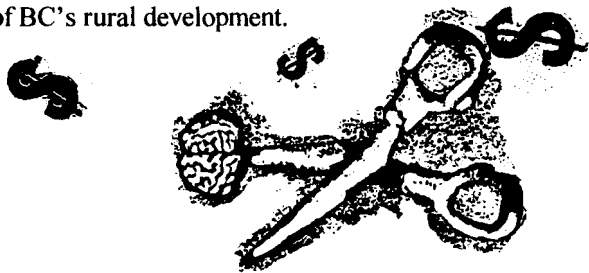
By Marc Lee

With some recent privatization reversals, a number of business leaders and free market fundamentalists are concerned that the BC Liberals are backing away from the Campbell revolution. The government, in their opinion, needs to get back with the program — more tax cuts, deeper and faster spending cuts, privatize Crown corporations, and get rid of environmental and labour regulations.

If the government appears to be doing an about-face, or is at least slowing down, it is only because its own ideological leanings have run square into public opinion, and there is an election coming in 2005. But backing off a handful of egregious proposals does not make up for two-and-a-half years of shredding BC's social contract. The government's policies have widened the divide between the rich and the poor, and the Lower Mainland and the "Heartland."

A regional backlash explains some recent reversals. The Liberals may want to privatize the Coquihalla Highway and liquor stores, but these are highly unpopular. The government has backed off these two privatization proposals that were seen as callous at a time when rural BC is hurting — from both the short-term softwood lumber dispute and a long-term decline in the resource sector.

The government has already made this situation worse. Despite the Heartlands rhetoric, areas outside the Lower Mainland and Victoria have borne a greater share of the spending cuts, while receiving a smaller tax cut on average. The privatization of BC Rail will add to the pain in the Interior. Equally significant, the government's proposed changes to forests legislation would de-link timber cutting rights from local processing and job obligations — a move that would terminate the social contract at the heart of BC's rural development.



The Campbell revolution also scuttled the social contract in terms of who pays and how much for public services. The BC tax cuts are a case study for how to bring in unpopular upper-income tax cuts by stealth. First, promise low- and middle-income tax cuts, and insist they will pay for themselves. Then slip in upper-income tax cuts with the package, and when revenues fall, raise regressive taxes — on sales, MSP, gas and tobacco — that fall disproportionately on low- and middle-income households.

In spite of these increases, even by 2005/06, tax revenues are not expected to recover their 2001/02 levels. This means spending must be cut to re-balance the budget. Since 70% of the budget goes to health care and education — which have the most broad-based support — spending cuts have been concentrated everywhere else. By 2004/05, these Ministries will be cut on average by one-third of their 2001/02 levels.

This is bad news for BC's poorest. Eligibility for welfare has been restricted, making it harder to get assistance when in need, while already-lean benefits have been reduced. Moreover, a two-year time limit means thousands of people will be pushed off welfare and onto the street starting April 1. These are revolutionary changes that amount to a direct transfer of income from the poorest to the richest in the province.

The government's policy of putting profits first has also been bad news for the environment: environmental assessments are out the window in favour of industry-driven approaches, environmental regulation and oversight have been hobbled, and the relentless pursuit of fish farms and offshore oil pose serious ecological risks without even offering hope of meaningful job creation.

So far, these cuts have been masked in the budget as a whole due to increased federal transfers that have gone to the provincial health care system. Commentators on the right may point to a spending increase of \$485 million in 2002/03, but spending cuts really hit home this year and next. By 2004/05, the total provincial budget will shrink by \$1 billion compared to 2002/03 levels.

Even health care and education, while uncut in strict Budget terms, are being suffocated, with no further budget increases planned — unless more federal money shows up. The reality of rising costs of providing these services is already leading to an erosion

of health care and education, in terms of longer waiting lists, school closures, and larger class sizes.

Many significant policy changes do not necessarily show up in the budget's bottom line, either. Lower minimum wages and higher tuition for students hurt low-income groups. Rollbacks of labour and employment standards undermine the rights of workers. Municipalities are being prevented from stopping fish farm development in their vicinity. These radical policy changes have real impacts that can be glossed over if one only looks at budget dollars.

No doubt many in corporate BC are disappointed that there have not been even larger tax cuts and reductions in spending. Some have even concocted bogus arguments that deeper tax and spending cuts will magically lead to higher rates of economic growth — a proposition that flies in the face of the best scholarly evidence.

The government has already shrunk the public sector beyond reasonable levels. The lesson of the recent Ontario election is that people are disillusioned with tax cuts and want to rebuild public services. The BC government needs to do more than put the revolution on pause until after the next election — it needs to fundamentally change course.



Breadline

standing in line for bread at the mission
guy sez 'I'm not racist but when it comes to Chinese'
I notice he's Native.. makes me doubletake 'n think
'jeez Louise' you should know better, after all
but then ignorance is as colour blind as
enlightenment oughta be but
the *world of oughta be* don't exist
I stand with my new-found friend proudly
she says "I'm 91," — for her I wanna

9
bash that stupid bigot right in his blind little face
but no, assholes are endless, you'd run outta bullets
she was so sweet, just like my own grandma
Chinese, taking another hit at 91.. it never ends
even at the bottom of the barrel these idiots
need someone to hold it over or against
Grandma didn't even notice the slight
too used to being hungry, too used to the gwalo shit
maybe it's all a bad dream and I'll wake up
to a world where everyone of us is strong enough
not to have to put someone else down in order to feel
better about ourselves; it's the *better than you* disease
it's a degenerating affliction where the infected
slowly rot, stewing in their own self-righteousness
it ain't all the reasons you think you know
the pot calls the kettle black.. it festers and goes on
me too - I have my own fits, my own prejudices
I'm afraid no one's immune, it's universal
<better-than-thou> <holier-than-you>
what we hate in others we wouldn't know
if it weren't already part of ourselves.

Everyone plays the race card, the first thing at hand
someone pisses us off we pick the handiest weapon
colour, weight, IQ, whatever's not the same..
any difference will do in our quest to injure
we react like wounded animals
any deviation from the 'norm' threatens us
chickenshit, we hide behind stereotypical cutouts
people like Lenny Bruce break out and die for it
in the breadline we're all the same colour, brother
we're bound and united by the need to survive so
we put up with each other, obviously, but not you.
Grandma and I, we know —she's old but never doubt
before your sorry ass was born she was boiling water
in stone fireplaces in China, young and supple, never
dreaming she'd end up hungry in a land of plenty,
fighting for leftovers with rude foreign children, old
crinkled freckled hands, she demurs the proffered
cigarette, the still strong gleam in cataract eyes,
she sees me as an anomaly in this line, my overcoat
I wonder if she's warm; someday this young loogan
will've suffered enough to become a man, will know
we've no time for bullshit anymore, we're all the
same when you're in a breadline and waiting is all
you have doesn't matter who you think you are jack
your very presence states the fact.



CHALLENGE FOR BRAGGING RIGHTS!

Carnegie Ball Breakers challenged the Homenchuks in a Nine Ball and Snooker Tournament and it happened on Sunday, January 18, 2004.

The Carnegie Ball Breakers consisted of Al Welby, Bill Piggoff, Dave Jack, Mark Denbak, Rej Milot, Rick Pelletier and spare, Tom Coffey. The Homenchuks include 6 brothers, John, Fred, Al, Len, Elmer Howard and niece, Mary Ellen (Elmer's daughter).

Members of the poolroom approached Al Homenchuk, President of the poolroom, to organize the challenge. The Homenchuks are well known in the pool community with Len having won a previous BC Amateur Championship. Mary Ellen has also had her share of victories in various tournaments and her dad, Elmer, is a well-known player around the pool halls.

Choosing the players to participate in the tournament proved to be a difficult task as there are many excellent Nine Ball and Snooker players who are mem-

bers at the Carnegie Pool Room.

The big day arrived and at 11:00 am Sunday the tournament began. Mike McCardell from Global News was there to film a spot, which was presented on the 6:00 pm news. C1tyTV also had a crew come down, and they too did a feature on the challenge.

It was a very tight race in both games with both teams making some excellent shots. Carnegie Ball Breakers had many members there to support them, which provided great encouragement for the players.

The tournament ended with a defeat, in both games, for the Homenchuks; the Carnegie Ball Breakers proved superior with a 5-4 score in Nine Ball and a 5-3 score in Snooker. The tournament trophy was presented to the elated Carnegie Ball Breakers by Kai Erichsen, Volunteer Co-ordinator at Carnegie.

The tournament was a very successful event and the Homenchuks are already talking about a challenge next year. CONGRATULATIONS! to the Carnegie Ball Breakers.



Pins and Needles

Do you find that a great deal of your daily time is spent on satisfying a myriad of cravings? Stress to eating, to smoking, to shooting dope, whatever... we spend our days being tossed to and fro by desires, cravings, our so-called 'needs.'

If you're anything like me these needs take up most of our waking hours. Imagine, if you will, a technique that will calm the waters, putting at bay those endlessly hungry need-monsters. It's available for free, five days a week – it is acupuncture. In a world where almost everything is stressful, there is a way through that's as simple as pins and needles.

The Downtown Clinic at 569 Powell offers a drop-in, free, Mon/Wed/Thur/Friday starting at 9:30 am with delicious herbal tea to calm the nerves.

If that's too early for you, you can catch the 2:00 window of opportunity at the Harbour Light, where afternoon sessions are free Monday to Friday.

Free acupuncture is available at 4pm on Wednesday and Friday at the Health Contact Centre (166 East Hastings) and at 5pm at the 3 Bridges Clinic, Hornby & Drake.

All these sites offer free help with stress and addiction problems, as well as pain. Pain is often a direct result of stress; the two go hand in hand. Aside from a momentary prick there is no pain with acupuncture. Many people are instantly relaxed. Cravings, however demanding, can be quieted for up to 24 hours. There are no pills, just up to 45 minutes in a relaxed atmosphere with soothing music.

There are 3 doctors specially trained in addiction problems who circulate amongst these 4 sites. On initial contact the doctor assesses your health needs and length of treatment. Quitting smoking may take longer than relieving chronic back pain. Therapists can guide you through a regimen tailored to your specific needs. No blanket answers here, thanks.

You can quit or cut down any drug, be it nicotine or heroin. It can cure chronic pain and enable you to be free of those devil-cravings at last. If it was any easier it'd be illegal.

Luckily for us acupuncture is going mainstream in North America, as we 'discover' what's been known in Asia for centuries. This ancient art has been handed down from generation to generation for as long as anyone can remember. Its staying power is owed to the simple fact that acupuncture works!

If you're tired of Western medicine with its pills and after-the-fact approach, try acupuncture. Tell Melissa, Craig or Peter that ol' Cowboy Bob sent ya

By BOB ANDERS

Hello everyone,

We are beginning a new project and would like to invite you all to participate.....

This January, the City of Vancouver, in partnership with Western Economic Diversification Canada through the Vancouver Agreement, is beginning the *Woodward's Window Display Project*, a project inspired by the historic Woodward's Christmas and window displays that attracted local attention and brought visitors to the neighbourhood. The project will celebrate the symbolism and history of the Woodward's building, and showcase the talents of the community and its aspirations for the future.

The Woodward's Window Display Project will show three month-long displays beginning in February and running through April that are focused on the themes of **hope, sustainability, and diversity**. Project participants will be involved in conceptualizing, constructing or installing the window displays around the different monthly themes.

To find out how you can get involved in the project, please contact Christine Tapp at 604-871-6600 or by email at christine_tapp@city.vancouver.bc.ca

Back in N.H.L., Toasting a Beer League By RON DICKER

Four months after Cliff Ronning helped guide the Minnesota Wild to last season's Western Conference finals, he had a regular Sunday game with a 57-year-old security guard, several accountants and a local radio announcer.

Twelve dollars each bought them two hours of ice time at a public ice rink in the Vancouver area. When it was over, a few would have to spring for the beer. It was the best deal that Ronning, a veteran of 17 seasons, could find.

"I missed just playing the game, just the basics of making a nice pass," he said Wednesday. "I couldn't explain it. It's something I've done for so long and at such an intense level."

Ronning, who had collected 297 goals and 548 assists in his N.H.L. career, rejected an \$800,000 one-year offer from the Wild to play one more season. He was second on the team in scoring with 17 goals and 31 assists. He believed that \$1.85 million was appropriate. So he walked away, bent on being a regular father to his four children, and a stay-at-home husband for his wife, Ivana, in Burnaby, British Columbia.

Training camp breezed by, as did other offers. Ronning, 38, became antsy to lace on skates.

A longtime friend of his father's, John Ferguson, played golf with the younger Ronning every summer. He told Ronning that he had an open invitation to join his rag-tag lot, none of whose players had played above junior hockey. Given the rink rat that Ronning had been all his life, Ferguson, a security guard at a library [Carnegie!], was not surprised when Ronning said yes. But Ferguson had one condition: that Ronning be on his side.

"I said to the rest of the guys, 'If you think I'm going to bring him out there and put him on your team, you're crazy,'" Ferguson said.

Despite the clunky hockey, the Sunday night four-on-four became a competitive outlet for Ronning. He said he played defense most of the time and tried to set up goals. There's some guys who haven't scored in three years and you tell him to stand by the side of the net and they'd be the happiest guy for the rest of the month," he said.

In Nashville, where Ronning led the Predators in scoring four straight seasons, he once showed up in disguise at an over-40 league, Ivana Ronning said. He even fell on the ice so he would not look like a ringer. "People kept saying, 'I think that's Ronning's brother,'" she said. He played in another league with adults who had not played more than two years.

Ronning still carries a hockey stick in his trunk and joins children in street games, leaving by the time they run home to tell their parents. And he has played in leagues other than Ferguson's that were more competitive. But with every Sunday get-together, it became clear that Ronning was playing for reasons other than just love of the game. "He had some unfinished business," Ivana Ronning said. After starting again in the NHL and soon passing the 300-goal mark, Ronning dedicated his comeback to his former teammates. Not the ones who played for pay.

"These beer-league guys," he said, "that was their dream."

[This article was in the New York Times, where John-boy gets quoted. He was soooo humble about it..]



Internet In Action – CLASSES!

These classes are for computer users who have a basic understanding of how to:

-turn a computer on; -what a Program is; -how to use a mouse; -single clicking vs. double clicking; -how to open and close windows, etc.

and want to apply this understanding to using the

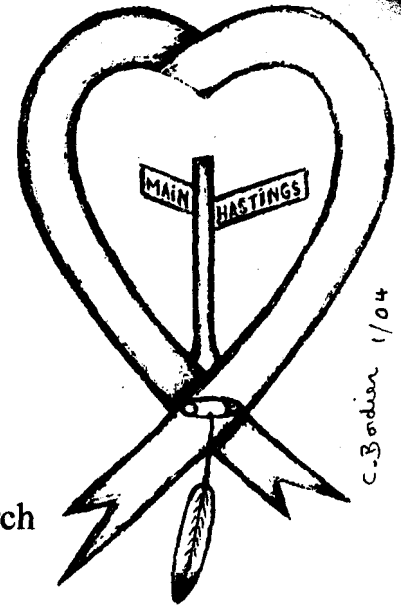
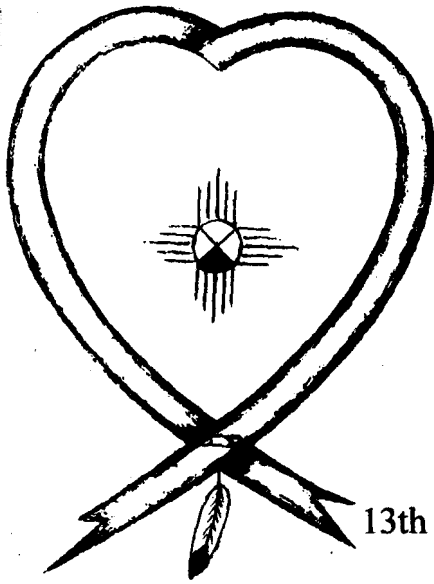
Internet

Class 1 (Feb. 7) What is the Internet and how do I?

Class 2 (Feb.14) How do I search for things?

Class 3 (Feb.21) E-mail: How to get and use it.

All classes are from 10am – 12pm, they're free and you need a 2004 Carnegie Membership card (\$1)



C. Jordan 1/04

"Their Spirits Live Within Us"
13th Annual Women's Memorial March
Saturday, February 14th, 2004

"They were taken away from us, still with that pain inside." (Flo, WAVAW/RCC)

34 women who disappeared from the DTES are still unaccounted for. 31 more are confirmed murdered. Across Canada, 500 First Nations women are unaccounted for, disappeared from their families and support systems. Are they to remain invisible to the rest of society until we can show that they have met with an unimaginable fate? We must stop treating poor, disadvantaged, and minority women "like they are not there".

With the police working this past year on a high-profile investigation into the fates of 65 of our sisters, and the media attention that has been directed at the Downtown Eastside and its reputation as a harsh place for women and men, we need to remind Vancouver, BC and Canada that the violence has not gone away, that our sisters, daughters, mothers, aunts and friends are still vulnerable to assault and murder. The major offenders are not from our community. Focusing police action here is not saving the lives of women.

In April, the BC government's reforms of welfare will come into force, drastically reducing the incomes of some, cutting off completely the support of others. We in the DTES are all bracing for the impact of these "reforms" and the real dangers that deepening poverty places on women in particular. For women living the reality of poverty, cultural dislocation and addiction in the Downtown Eastside, sex work is not a lifestyle choice but an economic necessity of survival. The system continues to silence these women. Faster response will save lives. Police and politicians must be held accountable.

VIOLENCE AGAINST WOMEN IS NOT ACCEPTABLE. The hunting of vulnerable women, be they Aboriginal, poor, addicted, prostituted, is a crime against humanity. Mothers will always continue to fight for their children – let's all add our voices today in memory of the women who have been taken from us.

- **12 Noon, Carnegie Centre Theatre:** Gathering to remember the women who have been murdered in the Downtown Eastside.
- **1 PM, corner of Main and Hastings:** March to honour women unaccounted for and murdered
Speeches to follow at the Vancouver Police Station.
- **No community organization banners allowed.**

This event is organized by women because women, especially Aboriginal women, face physical, mental, emotional and spiritual violence every day.

"Their Spirits Live Within Us"

Georgina Papin, Heather Bottomley Inga Hall, Heather Chinnock, Helen Hallmark, Cindy Feliks, Jacquilene Mcdonell, Jennifer Furminger, Mona Wilson, Patricia Johnson, Sherry Irving, Serena Abotsway, Sarah Devries, Tanya Holyk, Angela Joesbury, Brenda Wolfe, Dianne Rock, Angela Jardine, Marnie Frey, Tiffany Drew, Diana Melnick, Yvonne Boen, Andrea Borhaven, Wendy Crawford, Dawn Crey, Cara Ellis, Kerri Koski, Teresa Williams, 3 Unidentified Women known only as Jane Doe

Still unaccounted for:

Angela Arseneault, Anne Wolsey, Catherine Gonzalez, Catherine Knight, Cindy Beck, Debra Jones, Dorothy Spence, Elaine Allenback, Ingrid Soet, Frances Young, Jacqueline Murdock, Janet Henry, Julie Young, Kathleen Waitley, Laura Mah, Leigh Miner, Linda Grant, Marcella Creison, Maria LaLiberte, Michelle Gurney, Olivia Williams, Rebecca Guno, Richard Little, Ruby Hardy, Sheila Egan, Sherry Rail, Sheryl Donahue, Stephanie Lane, Teresa Triff, Yvonne Abigosis

These women were not nameless, they were not faceless, they were not just a number on a list, they were human beings deserving empathy, love, support, caring and most of all understanding.

These women were mothers, daughters, sisters, aunts, cousins, grandmothers, girlfriends and friends. It is important that public pressure remain on public officials to find out WHO was responsible for investigating the disappearances of these women and WHY the lack of action so many years prior to the discovery of the Pickton farm?



Herstory

A herstory of the Women's Memorial March: it began in 1991 with the abhorrent and tragic death of a woman from the downtown eastside. Women in the community wanted to demonstrate some sort of action to bring public attention to the violence women in the community were subjected to on a daily basis. They took to the streets to draw attention to the plight of women dying from violence. And so the march began, led by an Elder, singing, drumming and performing cleansing ceremonies for the Spirits of the Women. Stopping at places where women drew their last breath, the seedy hotels, alleys, doorways, pubs and streets, to leave a red rose of remembrance, prayers, and a smudge of sage, tobacco and medicines for the spirits.

Valentine's Day was chosen because it is a day that is universally recognized as a celebration of LOVE. The focus of the march is also to educate the public to the violence, not just physical violence but the violence of stigmas imposed on women in the DTES, around prostitution, homelessness, poverty, and addiction.

Please join us for a day of roses and remembrance for the women who have tragically died through acts of violence and prayers for the women who are still unaccounted for in the downtown eastside.



Agenda

11:30 AM: Gathering at Carnegie Theatre begins with refreshments and drumming

12:00 PM: Welcoming prayer, words from families & friends

1:00 PM: Form a circle at Main & Hastings, march begins with offering of prayers, tobacco and roses

2:00 PM: Rally at Vancouver Police Station with speakers

2:30 PM: Candlelight vigil at Oppenheimer Park

3:00 PM - Feast at the Japanese Language Hall

"Their Spirits Live Within Us"

Dear Friends,

On behalf of the 13th Annual Women's Memorial March Committee, we are writing to ask for your support. The March is sponsored by organizations and individuals in the Downtown Eastside and is held to commemorate the women in our community who die each year due to violence and to remember the women who are still unaccounted for. This year we will honouring the memories of the 31 Women who have died at the hands of alleged serial murderer Robert Pickton.

In order to carry out the Women's Memorial March, we need to raise between \$1,500 and \$2,000. Monies donated will be used to pay for space rental, a sound system, food, flowers, posters, candles, tobacco and other expenses. We are appealing to you for your financial support. Here are some ways you can contribute to making the Women's Memorial March a success:

- 1) Make a decision as an organization, agency, union or individual to donate monies to the Women's Memorial March.
- 2) "Pass the basket" among your friends and colleagues, and donate what is collected. All donations from \$10 to \$100 will help us in this event.
- 3) Make a donation-in-kind of items such as printing services, tobacco, blankets, food, flowers, ribbon, beaded items or medicine bags. Please contact us for a list of appropriate in-kind donations.
- 4) Organizations who serve women in this community are asked to contact their local city council members to raise the issue of unsolved homicides and missing women in this community.

We thank you in advance for your support and look forward to you joining us. It will be held on Saturday February 14th starting at 12:00 at the Carnegie Community Centre Theatre, 401 Main Street, Vancouver, BC. We ask that organizations and agencies leave their banners at home as the Women's Memorial March carries five banners to honour the women from this community.

For further information or to make a donation please contact Marlene at (604) 665-3005. Please make cheques payable to Carnegie Community Centre Assn. Women's Memorial March.





Sam Roddan

She stood on the corner at midnight
Cool shivers shook her small frame
Just one more trick she thought
As she looked down the street for a John
Would this be the weirdo who'd beat her till dead?
She knew she was taking a chance.
The car Stopped....she got in... He was.

The john left the porno shop at midnight
Turned on by the blood and gore
He was looking for a women to kill
He picked up a women at midnight
The porno movie became real. a~

He said get in I'll take you to a party
I'll even pay for your time
I've a farm down in Coquitlam
You could even stay the night..
She had no choice - her death was planned
The guys had a party that night
She was murdered, and disposed of
Without remorse or shame.

Now her spirit hangs out on the corner
Waiting for the time to come
when those who took part in her murder
Pay for what they have done.

Sheila Baxter

Poem written by Shelly Hallmark for her sister, Helen

You will never be forgotten
Or erased from my mind
You didn't have the best life
But to me you were one of a kind

Your picture reminds me everyday
With memories of the good times we had
The love you felt for our family
Even though your life was so very sad

The happy way about you
The kindness that you would share
To all that were around you
Even when you were in despair

Your eyes showed the sadness
Of the many years of pain
You stayed away from your family
So they wouldn't feel the strain

Your lifestyle was not sought after
And most looked down on you
But you made do with what you had
Where most would not continue

All of a sudden you went missing
We desperately looked around
We knew something was terribly wrong
We wouldn't stop until you were found

The most important thing to us
Was that you were alive
When you stopped calling us
Something just didn't jive

Hopefully people realize their acts of judgement
Were so carelessly misplaced
And now they will see the daily horror
With which you were faced

Although we couldn't protect you
You were always in our heart
And that is all we are left with
For now we are apart

The saddest thing to have to fathom
Is the brutality of your demise
How someone could just take your life
And watch as your soul dies

Instead of saying goodbye
I will have to say so long
Till we meet again my beautiful sister
This will be your song

THE FEWER PEOPLE THE BETTER.

The well-to-do need their taxes cut so they can afford to hire more people to take the jobs they offer at low wages. The cycle is never ending. The jobs pay so little people can't afford to live in the cheapest apartments, eat properly, or dress warmly. And some have to walk long distances to work or cheat transit by travelling free.

People eat the cheapest most filling foods, which make them look fat, but they are hungry. I saw a poor man in work clothes and boots at the Main Street SkyTrain Station digging into a garbage can. He found a McDonalds bag, and frantically tore it open and ate what he found with his dirty hands gobbling it up hungrily, then I saw him go onto the next SkyTrain station and look into another garbage can for more food. Yuck! I hope his family is not starving too. I'm assuming he had children because he was wearing a backpack ~with a tiny toy bear on it, and appeared to be very worried.

The government fires people, to cut costs. Lets them starve, live on the street, die. Their policy seems to be the less people we have to worry about the better. Rule with an iron fist. Stomp on citizens. Remember Stalin, the killer of thousands of Russians? What he did there, killing the people, is going on here, in a different way, but with the same end result.

The well-to-do don't care that people get ill and die from not having the money to take care of themselves properly. The hospitals are too busy to care for their patients. Staffs at various hospitals are being fired and hospitals closing down because the Liberals in Ottawa won't send the funding to keep our medical costs at the level needed. In British Columbia money goes to advertising to do a spin-doctoring things about our Hospitals. That advertising money could save lives if it was put to better use than false statements.

By Dora Sanders

"There are few Elders who are Homeless in Vancouver, because they all die prematurely."

CCPA/Simon Fraser University Study: To Monitor the Impact of BC's Welfare Time Limits
The British Columbia office of the Canadian Centre for Policy Alternatives (a non-profit social justice

research institute) and Simon Fraser University are launching a two-year study to monitor the impact of BC's new welfare time limits.

In April 2002, the BC government adopted a new policy of welfare time limits. These time limits apply to people considered "employable" who are without children, and to those with children three years of age or older. Under the rule, eligibility for social assistance is limited to 24 months during any five-year period. Once social assistance recipients reach the 24-month limit, the rule is that they will be cut-off assistance, or if they have dependent children, their support allowance is reduced by \$100 per month.

Our study hopes to record and better understand what happens to people as they approach their time limits, and what happens to those whose benefits are cut-off or reduced. We are concerned about the impact the time limits may have, and feel the issue needs to be carefully studied. BC is the first province in Canada to introduce welfare time limits. We feel this research will provide important and missing information of value to those in BC and in other provinces regarding the impact of time limits. We also believe that the project will be useful to organizations that seek to address low-income people's needs.

This research project is being lead by Jane Pulkingham, a Professor of Sociology at Simon Fraser University, and Seth Klein, BC Director of the Canadian Centre for Policy Alternatives.

PARTICIPANTS NEEDED

For WELFARE TIME LIMITS STUDY

We are searching for 60 people currently on social assistance who might be affected by the welfare time limits. The study involves conducting confidential interviews twice a year over a period of approximately two years (early 2004 to early 2006). Each interview will take about an hour. Bus fare and child care expenses will be reimbursed for those who participate in the study.

If you would like to be involved, please contact an advocate at this office, or call the CCPA at 604-801-5121, ex. 300. A meeting with one of the study's research assistants will be arranged to explain more about the project, and to determine if you meet the criteria for the study.

THE HOMELESSNESS MARATHON

IS HOUSING A HUMAN RIGHT?

Tune-in for Canada's 2nd Homelessness Marathon, broadcasting a 14-hour nation-wide reflection, featuring live radio all night long to be aired on community radio stations across the country.

February 12th to 13th, 2004

Ending homelessness isn't a matter of charity but a matter of changing the way our society is structured.

Marathon founder Jeremy Weir Alderson,
WEOS Radio in Geneva, N.Y.

This year's Homelessness Marathon will broadcast live on CKUT 90.3fm from the streets of Montréal on Thursday, Feb. 12, starting at sunset and running all night long until sunrise on Friday, Feb. 13. With the goal of being a consciousness-raising event, this Marathon will provide an opportunity for homeless people and their supporters to take to the airwaves, and allow a nationwide discussion on homelessness issues and possible solutions.

Reaching out to every Canadian, the audio for this is available for free to all non-commercial broadcasters via the Internet. Last year, nearly twenty stations carried the Homelessness Marathon. The participation of community radio stations from across Canada is vital for the Marathon to achieve its goals. This year, nearly thirty stations have stepped up to carry the marathon.

2004 CONFIRMATIONS in BC

CJLY 93.5 - Kootenay Coop Radio (Nelson)

CJSF 90.1 - Simon Fraser Campus Radio Society

CiTR 101.9 - Vancouver

CFUR 88.7 - University of Northern British Columbia (Prince George)

CJMP 90.1 - Powell River



Friday February 13, 7pm

The Voices of Strathcona

**Strathcona School Auditorium, 592 East Pender
Pay as you can (\$10 suggested)**

From the passionate music and dance of Mozaico Flamenco, the hit of last year's Drum's of Strathcona, to Strathcona's own hearty Strathcona Sings Community Choir, from the exuberant Slavic soul of Zeellia and their great harmonies to gospel and the spine tingling talent of Corinthian Clarke and the spirit lifting power of singer and drummer Aaron Moody Nelson of the Squamish Nation, Voices of Strathcona will have you flying and singing as you leave the hall. And that's just some of the great acts at this year's concert. Homegrown talent, professional talent, emerging talent - all raise their voices in songs that reflect our cultures and history.

- Mozaico Flamenco
- Zeellia
- Gruppo Folcloristico Trevigiano-
- Veneto di Vancouver
- Strathcona Sings Community Choir
- Earle Peach & Solidarity Notes
- Strathcona School Choir
- Corinthian Clarke
- Beverly Dobrinsky
- Barvinok Ukrainian Folk Choir
- Abbla Banji
- Aaron Moody Nelson
- Neil Weisensel & Peace in the City Band

Excerpts from Skillful Means: Gentle Ways to Successful Work by Tarthang Tulka

Each living being in the universe expresses its true nature in the process of living. Working is a natural human response to being alive, our way of participating in the universe. Work allows us to make full use of our potential, to open to the infinite range of experience which lies within even the most mundane activity. Through work we can learn to use our energy wisely so that all our actions are fruitful and rich.

Most people do not expect to like their work, much less to do it well, for work is commonly considered as nothing more than a means to an end. There are those who, in reaction to this situation may choose to avoid work altogether. When we take this view, we may believe we are pursuing a higher virtue. But rather than finding a healthy alternative that can increase our enjoyment of life, we actually limit our potential even more. For living without working causes us to draw back from life itself. By denying our energy expression in work, we unknowingly cheat ourselves of the opportunity to realize our nature, and we deny others the unique contribution we could make to society.

Life exacts a price for less than full participation. We lose touch with the human values and qualities that spring naturally from a full engagement with work and life: integrity, honesty, loyalty, responsibility, and cooperation. Without the guidance these qualities give to our lives, we begin to drift, prey to an uneasy sense of dissatisfaction. Once we have lost the knowledge of how to ground

ourselves in meaningful work, we do not know where to turn to find the value in life.

It is important for us to see that our survival in a broad sense depends on our willingness to work with the full power of our minds and hearts, to participate fully in life. Only in this way will we realize the human values and qualities which bring balance and harmony to our lives, to our society, and to the world. We cannot continue to ignore the effects of selfish motivation, of practices such as competition and manipulation. We need a new philosophy of work based on greater human understanding, respect for ourselves and others, and an awareness of the qualities and skills which create peace in the world: communication, cooperation, responsibility.

This means being willing to face work openly, to look honestly at our strengths and weaknesses, and to make the changes that will improve our lives. If we genuinely devote our energy to improving our attitude towards work, developing what is truly valuable within us, we can make all of life a joyful experience.

When we develop our abilities and share them with others, we can deeply appreciate their value. This deep appreciation makes life truly worth living, and brings love and joy into all our actions and experience. By learning to use skillful means in all that we do, we can transform daily existence into a source of enjoyment and accomplishment that surpasses even our most beautiful dreams.

The Job Shop supports residents of the DTES in their return to work. Participants develop and broaden the skills they will need to get and keep a job. Federally funded by HRDC, The Job Shop starts new participants every week. Program information sessions are held Tuesdays, at 1 p.m. Call 604-253-9355, Ext.238.

Need A Chance To Prove You're Ready, Willing & Able To Work?

Get the



you deserve!

Find out what your next step needs to be.

Call to attend the Job Shop Info session. 604-253-9355

Program funded by HRDC



Human Resources
Development Canada

Développement des
ressources humaines Canada



Just outside my wisdom are words that would answer everything.

Misbegotten Mary Jane

...she idles away her hours, all the while sadly and serenely day-dreaming of rosier days... lying alone 'neath a brown, spent weeping willow, ignoring the lesson of its unprecedented season of cool rasping winds... Mary Jane deep in her thoughts ponders glittering memories of gilded but yesterday's nights - vanished wishes, ever gone, never to return ...

...and yet MaryJane, fallen lady, closes her eyes and carefully, deeply, continues to ponder on and on and on

Robyn

history of the present/untitling memory: the recent video work of Jayce Salloum

A Presentation by Jayce Salloum

3:30 pm, February 4

Rm 310, Scarfe Edu. Bldg, 2125 Main Mall, UBC

With an Introduction by Laura U. Marks

In the post 9/11 climate in late 2001, the Canadian Museum of Civilization took the controversial decision to postpone the exhibit, *'The Lands Within Me: Expressions by Arab-Canadian Artists'*. The piece at the centre of that controversy was Jayce Salloum's *'untitled'* video installation. Salloum, a Vancouver based media artist, will be appearing at UBC to discuss this project, which will be exhibited at the Western Front, Vancouver in April, 2004. The presentation will include excerpts from three of the *'untitled'* videotapes.



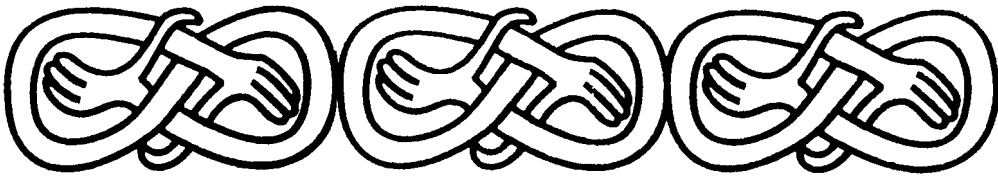
In *'untitled part 1: everything and nothing'*, Salloum talks with Soha Bechara, the ex-Lebanese National Resistance fighter who was detained for 10 years in the notorious El-Khiam torture and interrogation centre in South Lebanon. In *'untitled part 2: beauty and the east'*, Salloum turns obliquely to the former Yugoslavia. In a kaleidoscope of interviews, refugees, migrants, asylum seekers and residents address the issues currently at stake in this region of displacement and redefinition. In *'untitled part 3b: (as if) beauty never ends..'*, Salloum uses a montage of orchids blooming and footage from the 1982 massacre at Lebanon's Sabra and Shatilla refugee camp to provide an elegiac response to the Palestinian dispossession.

Through-out the project Salloum addresses what counts as *'history'* and the role memory plays in representation, knowing and relating to others at a distance, transnational movement and belonging through the legacies of capitalism and colonialism, all the while probing the relationship between art, politics, and theory.

Jayce Salloum has been working in installation, photography, mixed media, video, and curating since 1975. His work takes place in a variety of contexts critically engaging itself in the representation and actualization of social manifestations and political realities. A media arts philosopher and cultural activist, Salloum lectures and exhibits throughout the world. Born in B.C., this will be the first time he has been invited to present his work at UBC.

We are also extremely pleased to welcome Laura U. Marks, Dena Wosk University Professor of Art and Cultural Studies in the School for Contemporary Arts at SFU, who will introduce Jayce Salloum and his work. Professor Marks is a leading scholar in the field of intercultural cinema, and author of *The Skin of the Film: Intercultural Cinema, Embodiment and the Senses* (Duke, 2000) and *Touch: Sensuous Theory and Multisensory Media* (Minnesota, 2002).

This presentation is jointly sponsored by The Department of Geography, The Centre for the Study of Historical Consciousness, The Program in Canadian Studies and the International Canadian Studies Centre.



Neighbourhood News

*The Anti-Two Year Time Limit Coalition is doing its damndest to make everybody and their dog aware of how slimy current cronies running the government are. Onside are the Vancouver District Labour Council and people from scores of organizations. The epicenter of the shocks will be the good old Downtown Eastside, just because the highest concentration of poor, single people is here, but it's just more visible here. Poor and disadvantaged people are everywhere, but the talismanic myopia of the mentioned slimy cronies is embodied in the idea that "social justice" is a fool's wish and a waste of their (sic) money. Funny that the cuts to the Ministry of Human Resources - \$561 billion over 3 years - is what they are going to spend on the highway to Whistler and the 2010 Olympics. Oh yeah, the public faces of Campbell and his cohorts should also be mentioned, but don't kid yourself into thinking he's actually calling the shots. He's bought and paid for.

*Agnes Pedersen celebrated her 1st birthday on the 27th of January. Check out the Portland Café.

*Christian fundamentalists are again thinking they are the only thing worth anything. This time it's the site near Hastings & Abbott, where something calling itself Inner City Revival is renting the space. They have been asked to move across the street, with below market rent and assistance with all expenses involved to make the current space available for NAOMI, the new federally supported heroin-maintenance program for chronic addicts. The christian blanks refuse to move, thinking/raving that ONLY THEIR WAY will ever save any addict and anything else is a function of hell and the forces of darkness and and and..... people get sicker while those who are *really* sick spout this garbage. I find it difficult to be civil and polite where fundamentalist, dogmatic fanatics are concerned.

***[Dogma: Bad theory presented as truth.]

PRT

Black History Month

I'm reminded that February is Black History Month when I listen to African and Reggae music shows on the radio. It brings to mind all the African musicians I've seen and danced to, as well as American political leaders Martin Luther King Jr., Rosa Parks and Malcolm X. It only takes a moment to realize how profoundly Black American history and music shaped my life. I grew up listening to Aretha Franklin, Diana Ross, Tina Turner, Jimi Hendrix, James Brown. The pop music of the 60's was shaped by its fore-runners, the blues of Bessie Smith, Nina Simone, Billie Holiday, Leadbelly, Muddy Waters, John Lee Hooker, B.B. King, Elmore James, Willie Dixon and so many more.

And then there's the whole world of Jazz, Louis Armstrong and Miles and their cohorts, that I'm just beginning to discover.

We don't hear that often of famous Black Canadians - Emery Barnes is one. I picked through Canadian Heritage's Multiculturalism website to discover Black Canadians Mary Ann Shadd, Portia White, Sam Langford, Josiah Henderson, and Mathieu Da Costa.. Canada was the destination of Blacks escaping slavery via the Underground Railroad. "Despite a presence in Canada that dates back farther than Samuel de Champlain's first voyage down the St. Lawrence River, peoples of African descent are conspicuously absent from our history books.

The same pattern of omission of the achievements and contributions of African peoples exists in the United States. For this reason, African-American historian Carter G. Wilson proposed an observance to honour their accomplishments...Negro History Week in 1926. During the early 1970's, the week became known as Black History Week and it was expanded into Black History month in 1976. In December of 1995, the Parliament of Canada officially recognized February as Black History Month, following a motion introduced by the first African Canadian woman elected to Parliament, Jean Augustine."

Diane Wood



Mathieu Da Costa

The earliest mention of Mathieu Da Costa, in historical records, dates from February 1607 when he was in Holland. Mathieu Da Costa was a navigator and interpreter of African descent who likely travelled extensively throughout the "Atlantic world" in the late 1500s and early 1600s. Mathieu Da Costa's interpreting skills were instrumental in bridging the cultural and linguistic gap between the early French explorers and the Mi'kmaq people. Mathieu Da Costa's work in Canada is commemorated at the Port Royal Habitation National Historic Site of Canada in Annapolis Royal, Nova Scotia.

Josiah Henson was born a slave on June 15th, 1789 in Charles County, Maryland. He was sold three times before he reached the age of eighteen. By 1830, Henson had saved up \$350 to purchase his freedom. After giving his master the money he was told that the price had increased to \$1,000.



Josiah Henson
(1789 - 1889)

Cheated of his money, Henson decided to escape with his wife and four children. After reaching Canada, Henson formed a community where he taught other ex-slaves how to be successful farmers. Harriet Beecher Stowe read his autobiography, *The Life of Josiah Henson* (1849) which inspired her best-selling novel, *Uncle Tom's Cabin*.



Mary Ann Shadd
(1823-1893)
Chatham, Ontario
NAC/C-29977

Mary Ann Shadd arrived in Canada at the time of the Underground Railroad to teach the children of arriving refugees and distribute anti-slavery materials. She was a woman of many talents. Mary Ann Shadd earned her law degree at the end of the American Civil War and worked as a lawyer, teacher, lecturer, suffragette and publisher.

She was the first woman in Canada to become a publisher, publishing the *Provincial Freeman*.

Portia White embarked on her stellar singing career at her father's Baptist Church in Halifax. Before she began singing professionally, she supported her musical career by teaching in rural Black schools in Halifax County, and eventually made her professional debut in Toronto. Soon afterwards, she performed in New York City to rave reviews.



Portia White
(1911-1968)
Truro, Nova Scotia
Advertising material
produced by
Columbia Concerts
Inc.
Collection: MG 100
volume 245 #15a

Portia White went on to international success, performing over 100 concerts- including a command performance before Queen Elizabeth II.



Sam Langford
(1886-1956)

Sam Langford, born in Weymouth Falls, Nova Scotia, is considered one of the finest heavyweight boxers ever to live.

He was never given a chance to fight for the world title as he was considered too good. This led to his being called the unofficial World Champion. In 1906 he fought American Jack Johnson who shortly thereafter became the first Black to hold the title of World Heavyweight Champion.

Emery Barnes – Social Justice Champion

Emery Barnes was one of the first Black NDP MLAs elected to the BC legislature. (The other was Rosemary Brown.) Mr. Barnes was first elected in 1972, in the riding of Vancouver Centre.

Emery dedicated his life to social justice and helping the disadvantaged.

His life was full, varied, and interesting. He was an outstanding athlete, excelling in high jump, track and field, and football. He played for the Green Bay Packers, and then for the BC Lions.

He was born in 1929, just at the beginning of the Great Depression, in New Orleans. He later moved to Oregon, where, on a football scholarship, he obtained a degree in Science. He moved to Canada in 1957 because he objected to the racism he experienced in Oregon. He obtained a degree in Social Work from UBC.

Emery was elected deputy Speaker of the House of the BC Legislature in 1991. In 1993, he became Speaker of the House. He remained in this position until 1996, when he retired. He died of cancer on July 1, 1998.

I can describe the action Emery is best known for, thanks to social justice activist Sandy Cameron, whose excellent articles you have doubtless read in *The Carnegie Newsletter*. Sandy pointed out to me an article he wrote for End Legislated Poverty's monthly newspaper, *The Long Haul*, in July 1995.

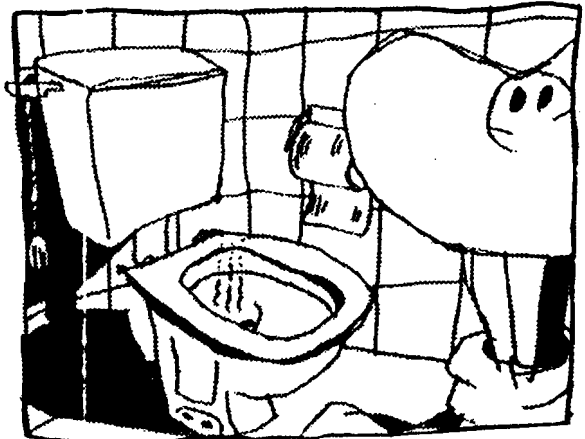
End Legislated Poverty issued a challenge to any MLA to live as a person on welfare would, for one month. Emery Barnes was the only MLA to take up the challenge, from January 6, 1986 to February 6, 1986. He found it near impossible to do. Despite that, he actually lived for three more weeks than he had to, on welfare rates. Quoting Sandy, "Perhaps no other MLA could have accepted this challenge with the authenticity with which Emery accepted it, for he knew the debilitating effects of poverty from his own childhood."

Later in 1986, Emery was suspended from the BC legislature for calling Premier Bennett a liar; Bennett had denied that Downtown Eastside residents were being evicted from their hotels to make way for Expo '86 tourists; this was subsequently shown to be true.

Recently, a park dedicated to the memory of Emery Barnes was constructed on the corner of Davie and Richards.

Can you picture any of the BC Liberals living today as a person on welfare does? Would Gordon Campbell, Murray Coell, or Lorne Mayencourt try to survive like a person receiving income assistance does, just to see how far today's miniscule and inadequate welfare rates would suffice? I doubt it, given that the Liberals have brought in legislation that, starting April 1, cuts thousands off welfare because they have received assistance for 2 years and the law now says a person can collect welfare only two years out of five. This only illustrates the stunning lack of compassion that the BC Liberals have. We really need a person like Emery Barnes today. He is sorely missed.

By ROLF AUER





DJ MIX - MOVE TO THE GROOVE

Friday, February 6th, 2004
7pm - 10pm Carnegie Theatre
Come out and have some fun with
Cody and his unique blend of tunes and
to dance away the night.
Refreshments served to the thirsty

KARAOKE WITH DARREL

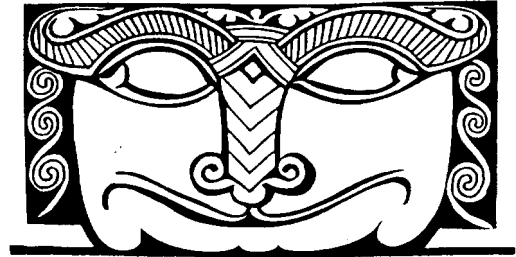
Friday, February 13th, 2004
7pm - 10pm Carnegie Theatre
Wanna exercise those pipes? Have your
voice be heard?
Come and join us with Darrell to show us
the way....
Refreshments served to the brave willing souls



CARNEGIE 'VOLUNTEERS OF THE MONTH' FOR January 2004

Les Macdonald Les ('less is more' I love to call him) is indispensable in our busy kitchen volunteering primarily as a dishwasher (where he often does double shifts, and even triple if he can get away with it). Les, our madcap dishwasher is a notorious teaser and will be found almost daily in the Kitchen with an apron and funny hat on. Les has taken on this position proving himself to be dedicated, hard working and an accountable individual. He helps wherever and whenever the need arises.

Richard Pelletier: Although Rick has been a vital part of our community for a long time, he joined our Volunter Team in June 2003 and quickly infiltrated many areas of our Volunteer Program. One minute you will see him as 2nd Floor or Lane Level Receptionist and the next, as a Pool Room volunteer. Volunteers are the driving force behind the delivery of every program and service provided by Carnegie, and the diligence of folk like Rick help keep the wheels turning.



Freedom at Dawn

On January 11, 2004, an angel of mercy set Robert Archambault's soul free from a body ravaged by the cruel impact of cancer. Death removed him from us but it shall never take him from us.

Robert was a class act with colossal sensitivity. When we ran our first twenty-six mile marathon, Robert finished in 5 hours and 30 minutes. He could have finished in a much faster time but he heaped a lady named Shirley Turtle to also finish the race; she had hit the 'wall' with a thump. Shirley was the last of 1,500 people to complete the marathon.

On another occasion, as we trained for the grueling Vancouver Marathon, we spotted a pup on the North Shore, darting in and out of traffic. A car smacked the terrified pup, then just drove off. Robert bolted into the traffic, cradled the canine and placed it on

"If we don't succeed, we run the risk of failure."
- Bill Clinton, former US President

the grassy strip before the sidewalk. It died. I felt bad. I would have continued to run but Robert, however, showed so much humanity

Robert used to smoke 2 packs of cigarettes per day. He then quit for twelve years. I phoned him at the hospice and he told me he wanted cigarettes. I knew the end was nigh.

Good friend, go softly into the Mystic: The marthons that they run there are simply marvelous!

Mike Guy *a.k.a. Slacker*



News From The Library February 2004

Curious incident of the dog in the nighttime by Mark Haddon

This book appeared on many favourite book of the year lists at year end. It is a first novel by Haddon who for many years taught autistic children. The subject of the novel is a boy named Christopher who although gifted with a superbly logical brain, is autistic. Everyday interactions and admonishments have little meaning for him. Routine, order and predictability shelter him from the messy, wider world. It is a wonderful story which can teach us much about autism and love and the gifts those labelled as special needs can share with everybody.

How the Scots Invented the Modern World by Arthur Herman

Mention of Scotland and the Scots usually conjures up images of kilts, bagpipes, Scotch whisky, and golf. But as historian and author Arthur Herman demonstrates, in the eighteenth and nineteenth centuries Scotland earned the respect of the rest of the world for its crucial contributions to science, philosophy, literature, education, medicine, commerce, and politics—contributions that have formed and nurtured the modern West ever. A perfect read for those who wonder why we celebrate Bobby Burns Day.

Curb the Carb by Amanda Cross

At a time when those of us who know we must do something about our weight here is sensible book on a healthy weight loss low carbohydrate program. There are so many diet books assaulting us and magic formulas promoted in the media that diet books which can be downright dangerous are sometimes advocated in the media.

Juggernaut by Susan Delacourt

This book was a donation to our collection. Author Delacourt has covered the federal Liberals in the media for over two decades. She gives an inside account of how Martin got where he is and what we can expect from our new Prime Minister as he takes us into the future.

1421 The Year China Discovered the world by Gavin Menzies

Menzies makes the fascinating argument that the Chinese discovered the Americas a full 70 years before Columbus. Not only did the Chinese discover America first, but they also, according to the author, established a number of subsequently lost colonies in the Caribbean. Complete with photographs and maps this hefty book (600+pages) seems to be very popular in Vancouver right now.

The Kalahari Typing School for men by Alexander McCall Smith.

This is the latest offering from the author of The No.1 Ladies Detective agency which makes a fun and relaxing read in these serious times...

Remember...

Carnegie Book Club meets in the Learning Centre on Thursdays at Noon. We are reading Lord of the Rings. All are welcome to join in the journey as we discover Middle earth.

**DOWNTOWN
EASTSIDE
YOUTH
ACTIVITIES
SOCIETY**

49 W.Cordova
604-251-3310

NEEDLE EXCHANGE – 221 Main; 8:30am – 8pm every day
NEEDLE EXCHANGE VAN – 3 Routes:

604-685-6561

City – 5:45pm – 11:45pm
Overnight – 12:30am – 8:30am
Downtown Eastside – 5:30pm – 1:30am



THE NEWSLETTER IS A PUBLICATION OF THE
CARNEGIE COMMUNITY CENTRE ASSOCIATION.

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

Editor: Paul Taylor. Cover art & layout by Diane Wood

Submission deadline for the next issue:

Thursday, February 12



**Contact
Jenny
Wal Ching
Kwan, MLA**

Working for You

1070-1641 Commercial Dr., V5L 3Y3
Phone: 775-0790 Fax: 775-0881

CFRO 102.7 FM co-op radio

listener powered radio

For a free listeners guide, phone (604)684 8494



ONLY THE BANK IS LEAVING

The Four Corners Bank at Main and Hastings is shutting down services. There are still three other organizations in the building who will be continuing to provide services in 2004. Pathways Information Centre provides information and connections to all available services in the area. Fast Track to Employment and Aboriginal Connection to Employment will still be there working in their area. They all look forward to helping you as usual.

2004 DONATIONS Libby D.-\$40
Barry for Dave McC.-\$50 Rolf A.-\$45
Margaret D.-\$25 Wm B-\$20
Mary C-\$30 Bruce J.-\$30 U'mista - \$20
Heather S.-\$25 RayCam-\$30 Gram -\$100
Paddy -\$30 Glen B.-\$50 John S.-\$80
Penny G.-\$21 Jenny K.-\$20 Dara C.-\$20
Sandy C.\$20 Audrey -\$20 Wes K.-\$50
Joanne H.-\$20 Christopher R.-\$25
The Edge Community Liaison Ctt -\$200
Peter T.-\$20 Anonymous

Get your taxes done for Free!

See Peter at DERA, 12 E.Hastings
Mon, Tues & Thursday: 10am-4pm
Friday 10am-3pm
Closed Wed and daily for lunch 12-1pm.



The Downtown Eastside Residents Association
can help you with:

- Phone & Safe Mailboxes
- Welfare problems;
- Landlord disputes;
- Housing problems
- Unsafe living conditions



Come to the Dera Office at 12 East Hastings Street
or phone us at 682-0931

TransLink betrays bus riders with 2004 budget Bus riders organizing for Late Night Bus Service

After more than two years, transit dependent people in Greater Vancouver, particularly low-wage late night workers, are still suffering under the curfew imposed by TransLink in October 2001.

The curfew prevents bus riders from accessing jobs and income, and puts transit dependent people, particularly women and youth, at risk when they travel through the region at night.

For over a year the Bus Riders Union (BRU), a grassroots community organization with over 250 members, has waged a vocal campaign for restoration of "Night Owl" bus service. In September, the BRU won a significant victory for bus riders when the TransLink board considered a motion to restore Night Owl services at the service levels provided before the cuts. The motion was tabled in a narrow vote, based on the suggestion that TransLink would take the matter "into consideration." However, in December, TransLink directors voted for a 2004 budget which throws millions of dollars at new Skytrain developments, increases TransLink's 'security' budget by \$1.4 million, but fails to come up with the approximately \$1.5 million needed to lift the curfew on bus riders.

"It seems as though the vote to postpone the decision on Night Owls was just a cynical ploy by TransLink," says BRU organizer Aiyanas Ormond. "This is a reoccurring pattern with TransLink: the money they do have they put into their pet mega-projects like the RAV line, the money they don't have, they promise to buses - promises they consistently break. While they're bragging about a trolley bus purchase that should have been made at least 5 years ago we know that the buses are breaking down all over the region, the buses are overcrowded and passing people, and bus riders are still under a curfew. We also know that TransLink has the money to make the kinds of improvements in the system that would really benefit transit-dependent people. We know that they have it because they're pouring it into this vanity/Olympics project, the RAV line."

"The problem hasn't gone away," says BRU 'on-the-bus' organizer Diane LeClaire. "The hardship of

this curfew hasn't gone away because low-income bus riders don't have another choice. People sleep in their lunchrooms, put strain on their families and relationships by constantly getting rides, or put their health and safety at risk by walking long distances at night. And as long as TransLink puts bus riders in this position we'll continue to fight back."

Upcoming BRU Events:

End the Curfew Now!

Demonstration for 24 hour transit - stop the curfew on working people!

Wednesday February 18, 6:00 PM

@ Commercial and Broadway

BRU Community Meeting

Wednesday March 10, 6:30 PM

@ Little Mountain Neighbourhood House (3981 Main St. at 24th)

Come and learn about the Bus Riders Union - featuring cultural presentations, collective analysis, and action planning. Hear updates on TransLink, learn about injustice in the transit system, and join the movement to take power in our region.

Bus Riders Union

407-119 West Pender Street, Vancouver
(604) 215-2775

<http://bru.resist.ca/>

bru@resist.ca



IT'S SADIE HAWKINS DAY AND



YOU'RE MINE FEBRUARY 20TH, 2004

While researching this famous day, I've found conflicting information on what date it really is; so I've taken it upon myself to declare **Friday, February 20, 2004** as **Carnegie's Sadie Hawkins Day**. The rest of the world can think it is February 29th (leap year), but hey, we can dare to be different. No one's stopped us yet.

The basis of Sadie Hawkins Day is that women initiate the inviting out of the man of their dreams to a dance attended by other single men and liberated dates (although in the original cartoon, Sadie got herself a husband). One day every four years, nature turns itself inside out and men finally get a break; Sadie Hawkins Day. What a concept: women pursue men. Just turning things around once in a while can be so therapeutic I hear. And it makes perfect sense: women know ~ we ~ (at least that's our story), have lots of experience being asked out, which makes them better at it (*oops, no offense intended*).

So ladies, this is the day it is okay for a gal to ask her fella to marry her! If he refuses he has to buy you a dress. Okay, maybe that is carrying it a bit too far (except the dress part), so I am throwing a dance to give all us gals an opportunity for women to initiate the inviting out of the man of their dreams. 'The Sneaky Peats', a world renown band, has just returned from a whirl wind tour just for the occasion. Of course if one of these band members just happens to be a starry eyed gals dream date, he will have to meet the challenge of playing his musical instrument as he dances! P.S. This includes Carnegie Staff too.

SADIE HAWKINS DAY DANCE
featuring **THE SNEAKY PEATS**
Friday, February 20th, 2004
7pm - 10pm in the Carnegie Theatre

EVERYONE WELCOME!



Name this odd couple & win a prize!
(She'll ask U 2 dance @ Sadie Hawkins party!)