



fall '99
unherd!
opirg-kingston's political 'zine.

unherd

So, you haven't heard much of *unherd* lately? well, after an unannounced hiatus, we are back!

It was difficult pulling together enough material for this issue, but here it is. Now that the gears are turning for *unherd* again, we need some oil from you to keep it running smoothly. SUBMISSIONS, SUBMISSIONS, SUBMISSIONS! Anytime you've got something to say, drop it off at the Earth Centre (lower level of the JDUC).

Not to sound like a broken record, but this campus needs to break its cycle of apathy. Why did only four people submit for this issue? Why are the folks at Surface yelling so loudly to get a reaction? This is your life and "you are responsible for the predictable consequences of your actions" (*apathy included)! Complacency allows for basic survival; action allows for growth, change, happiness and life. question: do you want to survive, or do you want to live?!

Unherd, November, 1999.

november 1999; volume 3, number 1

unherd and opirg depends on the financial support of queen's students. please don't opt out!

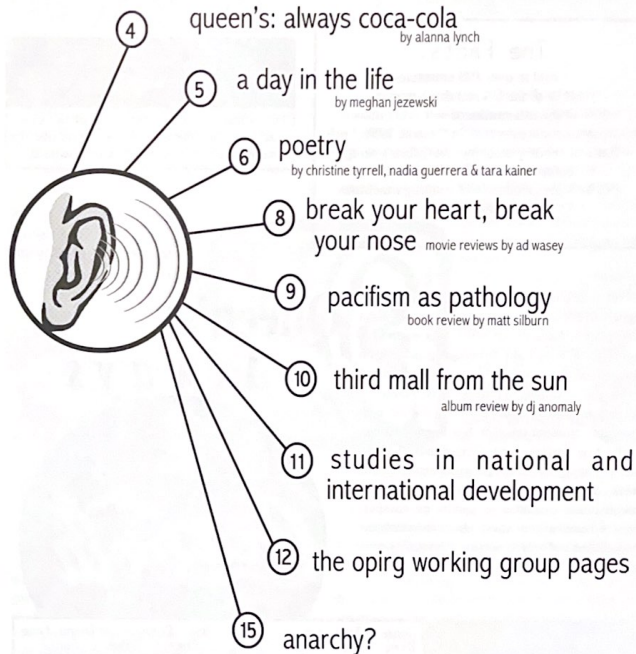
opinions expressed are solely those of the authors.

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email: opirgkin@web.net - web: <http://www.web.net/~opirgkin/> - phone: 613-549-0066

unherd is: yvonne hui, meghan jezewski, alanna lynch, tory mcnelly, paul reynolds, alana thaler, christine tyrrell, adnaan wasey. meetings are wednesday evening at 5pm (in the earth centre).

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So what is the impact of corporatization on public education? To those of you for whom the Coke Deal means nothing more than farther to walk to get a Pepsi, keep in mind what occurred at the University of Regina. Students returning from the summer were greeted by the following banner:

"Coca-Cola Welcomes you to the University of Regina; Partners in Education."

The Facts:

- * sold in over **190 countries**
- * **41%** of the US soft drink market
- * **50%** of the **international** soft drink market
- * Annual operating revenue in Canada: **\$956.7 mil.**
- * Ratio of vending machines on Queen's campus before and after The Deal: **1:2**
- * Coke's preferred ratio of vending machines to students: **1:200**

For Information and Inquiries regarding Coca-Cola vending machines 533-6520 x74078

This sticker, which is on many of the Coke machines on campus is, in fact, a number to access an electronic mailbox to nowhere.

Other exclusive deals:
**UBC McMaster
university of Regina**

University of Alberta

The Scoop: In September, Queen's signed an exclusivity deal with The Coca-Cola Company. As a result Coke has exclusive rights to sell its cold beverage products on campus and Queen's will receive commissions from the vending machines. Revenue of several million is expected over the 10 year contract. Student reaction has been minimal, with a few articles in the Journal and very low turn out at organized events to discuss the issue with administration. Is low student involvement evidence of apathy on campus, or is it because few knew about the deal, the negotiations of which occurred primarily over the summer?

**Queen's:
Always**



The Coca-Cola empire:

(products owned or distributed by Coca-Cola Enterprises)

Coca-cola classic . Coke . Diet Coke . Caffeine free
Diet Coke . Coke Light . Cherry Coke . Fanta .
Five Alive . Fresca . Mellow Yellow . Minute Maid
. Sprite . Diet Sprite . Surge . TAB . Nestea .
Powerade . Barq's Root Beer . Fruitopia . Dr. Pepper

a day in the life...

by Meghan Jezewski

A few weeks ago, I was given a pamphlet detailing tips on how to communicate with deaf and hearing-impaired women. The pamphlet offered tips such as facing the woman as you talk to her, to avoid - at all costs - yelling what you want to say to her. The pamphlet gave me pause, since I am severely hearing impaired in both ears (wearing a hearing aid in one ear) and have been since I was nine months old.

When I was younger, I used to feel torn between the two political/cultural camps that have divided those with hearing loss: the deaf culture and those who are 'mainstreamed'. I have avoided, all my life, getting involved in the debate, since for me my hearing impairment is an intensely personal 'thing'. It's like an arm or a shoe; it is not me, nor is it my identity, but it is there and it always will be (for better and for worse).

Thus I have always taken the stance, "Well, I don't know many other hearing impaired folk, aside from the common denominator of other people's aging grandparents- and my own grandfather - so I can't really presume to define what label we should take, or if there is a single label that can effectively shelter all of us."

I still believe that I cannot speak for anyone else, and that no one else can speak for me. Although, as in life generally, there are similarities among various situations. It has been interesting attempting to explain to the curious among my peers and elders what exactly I hear and don't hear, what exactly I understand and don't understand, where exactly I fit in and don't fit in. Since I began elementary school, I took it for granted that I was unique, being the first

'mainstreamed' hearing impaired child in my school. I simply accepted it. Yet, as I have gotten older, I have realized that each person has his or her own 'extra arm or shoe' that they carry through life and take for granted that it will always separate them from 'the rest'. In elementary and high school, I carried a lot of angst about hearing impairment (since it can make group social situations difficult; watching movies with captioning is tiring, etc.), and felt quite the odd one out.

However, in the past two years, I've found myself almost forgetting that I'm hearing impaired, or that I'm a member (if you can call simply having a hearing impairment a membership) of the deaf/hearing community at large. I quite like it this way. I like simply being a member of society, the Kingston community, the OPIRG community, the Almonte community, and so on.

Sometimes I do grow weary of having to explain to new acquaintances, "If I don't answer right away, please don't assume I'm stupid or being rude, I simply didn't hear it... Please face me when you are speaking... Yes, I can hear music and I love it..."; yet that is such a small element of life, that it feels foolish to complain.

The point of this ramble: whatever the 'extra arm or shoe' is for a particular person, it is only that, an extra feature. It is not their personality, their psychological makeup, or their identity, so treat it accordingly.

Thanks.



ana nimosity

by
christine tyrrell

You are frustrated
because You don't understand it.
i understand,
because
i don't understand it either.

but my heart is
pounding under my skin.
Your intolerance scares me into silence.
i want to tell You
You don't speak for all of us.

but if i become upset when i try to respond
then i'm the irrational one.

You say the word with such hatred.

This writer must be a lesbian.

she is/
re-writing
his/story, and
she is re-writing
the
way
it
is
told.

the sentences
are unsentences

and You hate it.

because it doesn't fit
into the mold
You were told
to take for truth.

the best way,
the only way.

like a "foreign" language we hear
but don't listen to
it's their fault for coming here without perfectly
speaking our language
and yet, no matter where You go in the world...

You always order Your food in English.

I watch you.
Get upset.
You squirm and fight
to prove your point.
And you think
I'm looking down
upon
you;

think I feel superior
but, I don't.

I see your point
and I understand.
What you don't see
is that I've already been
in your position.

I got upset.
Squirmed and fought
to prove my point.
Then I realized
the only thing that makes us
different
is interpretation.

I interpreted the same
principles in a different way than
you.

And we fought each others'
Convictions, both
rooted in our own subjectivity.

We never recognized our own
subjectivity.

And you asked me why we bother
trying
to understand each other.

You said it only makes us more
Confused.
I listened to Vivaldi.

vivaldi on a rainy day

by
Nadia Guerrera

Scenes from Contemporary Life: At the Welfare Office *by Tara Kainer*

At the welfare office I ask the receptionist
how long I can expect to wait. She smiles
and says, Ten minutes, but I catch the eye
of the woman leaning against the counter,
the woman with the iridescent scars
running up and down her arms. Yeah,
right, when Hell freezes over, she scoffs,
loud enough for everybody to hear.

I sit beside the woman with the toddler
and the screaming baby. She's hungry,
she apologizes, we've been waiting for
an hour. This is bullshit! a young man
spits out as he strides over to the counter.
All eyes shift to the desk, the baby's cries
faltering for a moment, I want to see my
my worker. I've been waiting all fuckin' day!
I told you, the receptionist says evenly, not
bothering to get up from her chair, there's
no one to see, you got your cheque...
for chrissakes, I used it to pay the rent,
to buy food, but they've kicked me out,
my housemates kicked me out, I told you!
I can't issue a new cheque, the receptionist
says wearily, there's nothing I can do. Ah,
shit, he pleads, don't you understand? Then
you need a new place, I need vitamins...Then
you'll have to make them take you back.
They're not going to take me back! the young man
shouts, the beautiful young man
of alabaster skin and golden curls even an
angel would envy. I've got AIDS, they
don't want me near them! and he slumps
against the counter, muttering that he's
not leaving, not if he has to stay
all fuckin' night, fuckin' forever, he's staying
until he gets his cheque.

The woman across the way -- she looks like
Miss Chatelaine with her coiffed hair and beige
pumps -- is chattering to her neighbour about

school and the weather, how Bell has cut off
her phone again, how the kids don't sleep
at night, complain about everything
she does even when she goes out of her way
bends over backwards and overextends her
budget. My lawyer says whe I choose
to get off welfare, she tells her neighbour,
I can sue my husband for more support.
Choose? I said to him. Choose?

There's the Lady of the Scars, still draped across
the counter. She wears the wounds of the spirit
on the outside, writing on the body -- her own
brand. Anger gouged into fleshy surfaces, a visceral
hieroglyphics of anguish and despair. No beauty
in this, no compromise, and no apology, either.
I'm slouched in my chair, listening to the voices
in this room, wrestling with the knowledge that
our lives are an open book to be examined,
judged, mocked, denied...I sit,
swallowing the collective pain in great gasping
gulps and clamp down hard on my rage. Holding
all of this anger in I've blown up
like a balloon or a puffin fish
caught wind of danger,
I'm swollen with rage,
bloated with indignation,
distended with passion,
inflated with enmity.
You fuckers, I think,
who protect privilege
and sacrifice us for your own
gain, you fuckers,
I'm a walking metaphor, force-fed
made to swallow
your lies
whole.

Break Your Heart, Break Your Nose.

Two surprisingly uncontroversial movies

By Ad Wasay

All About My Mother
d. Pedro Almodóvar

Spanish director (Pedro) Almodóvar is his own brand. He can be depended-upon to make social commentaries through over-the-top movies (*Women on the Verge of a Nervous Breakdown*, and *Tie Me Up! Tie Me Down!*).

His latest, *All About My Mother*, won him the Best Director prize at the 1999 Cannes Film Festival. He explores the roles women can play, and those taking on the roles of women (whether they are actresses or transvestites), and dedicates the movie to women.



Fight Club
d. David Fincher

Enroll today! Not in brand names or self-help groups, but in your own lives. That's the message in David (Se7en, *The Game*) Fincher's latest movie, *Fight Club* (based on Chuck Palahniuk's 1996 novel). What's the point in living, if your life has no meaning? *Fight Club* answers that question for numbed consumer Jack (Edward Norton) by giving him an authentic brand to invest in: Tyler Durden (Brad Pitt) and the underground *Fight Club* he helps Jack incorporate.



Jack is an actor. He finds solace in pretending to need help, then giving it to himself in self-help groups. Jack meets Tyler, who blows up his material possessions, and takes Jack into his world, where he thrives.

Just when Jack thinks he's safe, that he can be carefree in his new life, Tyler takes the organization too far. The dragons of the *Fight Club* militia start taking part in "real world" activism. Jack's problems with the corporate world are echoed in his own *Fight Club* franchises.

Fight Club is a heterosexual male fantasy with women repressed by violence. Greatness comes from fighting. Tyler's reasoning: man exists today because he was able to hunt.

But Fincher, known for his sophistication and dark style, mocks the audience through visual blandness, knowing that few people will take the novel's advice and make the necessary efforts to change their lives. Tomorrow, I'm not going to feel more alive than ever. My cereal will not be the best it ever tasted.

Tyler Durden claims, "It's only after we've lost everything that we're free to do anything." This is true for Jack, but it's one of a string of irrelevant slogans ("recycle your pets", "self destruction is the answer").

At the end of the movie, Jack pulls the trigger on the consumerist society. At that point, we remember we're watching a movie, and we satisfied with a fictitious character pulling the trigger for us. This movie is not about consumerism or modern American society, but about people kicking each other in the ass, blowing things up, and selling tickets.

Ward Churchill's

PACIFISM AS PATHOLOGY:

REFLECTIONS ON THE ROLE OF ARMED STRUGGLE IN NORTH AMERICA

a review by Matt Silburn

Renowned scholar and American Indian Movement (AIM) activist Ward Churchill has added another important book to his collection. In *Pacifism as Pathology* Churchill argues that the grip the (pseudo-) praxis of non-violence holds over the left is one that needs to be seriously evaluated by anyone committed to radical social change and revolution.

He argues compellingly that the effectiveness of pacifism historically has been exaggerated and mythified, that it is the privilege of white skinned Northerners, and it as an ideology is counter-revolutionary.

"Pacifism possesses a sublime arrogance in its implicit assumptions that its adherents can somehow dictate the terms of struggle in any contest with the state."

Churchill examines those historical moments, figures and eras to which social transformation is attributed to non-violent political action and suggests the story is more complex. He argues that the withdrawal of troops from Vietnam had much less to do with the domestic social response in the US than the armed resistance of the Vietnamese population.

With substantial research and evidence Churchill presents a case of Martin Luther King Jr. and his followers being stonewalled by the establishment and accomplishing few tangible political gains until rural black leaders began to encourage armed self-defence, the black urban ghettos of Detroit, Watts, Harlem erupted, and the Student Non-Violent Coordinating Committee (SNCC) became the Student National Coordinating Committee with Stokely Carmichael and H. Rap Brown.

Take for instance the two-year swath of oil and gas rig bombings in Alberta to bring attention to the devastating environmental effects they have on people and cattle. Farmers, landowners and environmentalists in Alberta have been concerned and asking for studies about the effects of carcinogens being spilled and flared for many years. But it was only when a campaign of sabotage and Weibo Ludwig's public support of the bombings did the government of the Alberta Energy Co. take notice. Phyllis Bocock, a dairy farmer with a gas flare on her farm and who has been recently

diagnosed with low-grade lymphoma, is quoted as saying, "We don't condone violence but I applaud what Ludwig is trying to get at. He has done in six months what we have tried to do legally for ten years."

Churchill cites the question "What sort of politics might I engage in which will both allow me to posture as a progressive and avoid incurring harm to myself" as being a more accurate portrayal of American activism than the truly pacifist formation: "How can we forge a revolutionary politics within which we can avoid inflicting violence on others?" To ideologically support armed Third World struggles, like the Zapatistas in Chiapas, Mexico, from the North but to then argue against any form of resistance not included in the pacifist's realm of acceptability here in the North is morally bankrupt.

It is essential to re-visit the notion of non-violence and pacifism in the current context of its dogmatic control of social visionaries. Churchill is not saying the first thing we need to do is arm ourselves. "What is at issue is not therefore the replacement of hegemonic pacifism with some 'cult of terror'. Instead, it is the realization that in order to be effective and ultimately successful, any revolutionary movement within advanced capitalist nations must develop the broadest possible range of thinking/action by which to confront the state... there is no place for the profession of 'principled pacifism' to preclude - much less condemn - the utilization of violence as a legitimate and necessary method of achieving liberation."

"Pacifism as Pathology: Reflections on the Role of Armed Struggle in North America" by Ward Churchill is published by Arbeiter Ring Publishing in Winnipeg.

The People's Community Union (PCU) is an organization uniting people who have been ignored by the organizing efforts of mainstream unions: the poor, the unemployed, the homeless, stay at home parents and workers in "difficult to organize" sectors. The next meeting is Sunday, December 5th, 5-7pm, at 99 York Street. Phone 531-3428 for more information.



SNOG: THIRD MALL FROM THE SUN

Snog info available at <http://www.cyberden.com/imce/>
Metropolis Records info available at <http://www.metropolis-records.com/>
(Distributed in Canada by Outside Music)
Album review by DJ Anomaly (<http://jump.to/djanomaly/>)

If you've been paying attention to bulletin boards and telephone poles in Kingston recently, or are a regular reader of **Adbusters** (www.adbusters.org), there's a good chance you've already seen the laughable (a good friend once told me that "it's not true unless it makes you laugh, you don't understand unless it makes you cry") portrait by Chris Woods of two McDonald's employees pledging allegiance to the Golden Arches. Well, that's very same painting and three others by the same artist grace the liner notes of the latest album from Australia's **Snog**, *"Third Mall from the Sun."*

Snog, also known as DJ & producer David Thrusell, came to my attention in 1994 with his album *"Lies, Inc."* Over the years, he (along with his two other musical projects, **Soma** and **Black Lung**) has proved to be one of the most original and informative artists of all time. His new effort does not disappoint.

The music begins with *"Late Twentieth Century Boy,"* an anthem for the desperate and the hopeless, lost beyond return in the bottomless pit of consumption, a state we should all be uncomfortably aware of. Then he asks *"Are You Normal Enough?"* and if you're brave enough to give that some serious thought, you're taken on a ride through the story of modern life.

"Real estate man" is about how deeply we're controlled by financial and governmental systems. *"The last diamond"* suggests that we're digging our planet out from under our own feet, and *"Old Atlantis"* challenges us to demolish all the structures of authority and coercion. During the remaining ten tracks of the album you're led through some of the most insightful, revolutionary and humorous lyrics backed by music that challenges your ears with some of the tightest electronic execution in the genre. If ever there was an album that the-powers-that-be didn't want you to hear, this might very well be it.

If you've already figured out that there's something more than mainstream culture has to offer (you picked up this copy of **Unherd**, didn't you?), then maybe buying, stealing, or downloading this album is a good idea. (It would be unthinkable for me to promote mindless consumption.) If, however, your biggest concern right now is how to coordinate your new outfit from the *Gap* and still work in dinner at *McDonald's* before you hit the *Hub* for some *Molson Canadian* while listening to the *Tragically Hip*, then perhaps all hope is lost.

"You like some food, but none of that spicy stuff. You like to rock, but nothing too weird... You like to talk, but nothing too controversial. Brother, you're living in the land of the bland..."

Because...
... FOOD is a RIGHT not a privilege!
... there is enough food for everyone to eat!
... capitalism makes food a source of profit not a source of nutrition!
... Food grows on Trees!
... we need COMMUNITY not CONTROL!
... we need HOMES not JAILS!
... we need FOOD NOT BOMBIS!



The Kingston chapter of **FOOD NOT BOMBIS** has served two free, vegetarian lunches on the streets of the limestone city and is working on more. We are looking for people interested in helping to organise, cook, serve and clean up at our next meal: or any old pots, pans, bowls, plates, cutlery, etc. that need a good home. We meet through the People's Community Union and can be contacted by calling 531-3428.

WHAT IS **SNID** ABOUT?

The Program of Studies in National and International Development (SNID) was established in 1983 at Queen's University in Kingston, Ontario, Canada. Its original mandate was to establish a program of research, seminars and scholarly exchange that would bring together Queen's faculty, graduate and undergraduate students interested in issues in national and international development, and to help facilitate the creation of linkages between them and the wider national and international network of those in the field of development. National development was conceptualized as referring to development within nation states, whereas international referred to issues of transnational/multinational development. The program aims to transcend disciplinary and theoretical boundaries pertaining to the study of development. The "development focus" was kept broad deliberately to facilitate collegial interchange. To quote the first Annual Report, "development" was left to be defined, to a significant extent, by the shared concerns of people within the program."

Over the past sixteen years SNID has continued to fulfil its original mandate with energy and commitment. Today, SNID maintains an eclectic and inclusive approach to the study of development, an aspect of the organization that makes it attractive and accessible to a wide range of people. As evidence of its eclecticism, SNID attracts faculty and students from, among other fields, economics, politics, history, geography, women's studies, law, education, engineering, medicine and sociology. Additionally, SNID attracts academics and practitioners working on questions of development from around the world. Facilitating and maintaining this broad network of scholarly exchange is the primary objective of the organization.

SNID's weekly seminar series has become the 'staple' activity of the organization. The seminar series provides a unique forum in which to host a diverse group of speakers from Queen's and from all parts of the world. The lively participation of the audience is a regular and expected feature of the seminars. SNID is also a regular sponsor of conferences, film festivals, workshops and other development-related activities, and has published books and academic papers from conferences.

Finally, SNID maintains a close relationship with development-related groups at Queen's. Organizational

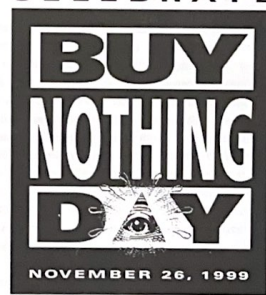
linkages with the Queen's development community have led to collaborative efforts on a number of projects outside of SNID's regular activities. The day-to-day governance of SNID is vested in a faculty chairperson. In 1998, a Steering Committee - representative of the Queen's development community in general - was established to oversee and assist the chair in the administration of SNID and its programs. A student coordinator is appointed by the chair to assist with the management of the seminar series and other SNID activities and is an active member of the Steering Committee. For more information about SNID or its activities or how to get involved, please contact Agnes Apusigah (coordinator) at (613) 533-6250 or 8aa1@qlink.queensu.ca or visit our website at <http://www.queensu.ca/snid>

UPCOMING SNID EVENTS:

Tuesday, Nov 23 Speaker: Dr Himani Bannerji (Dept of Sociology, U of T) Topic: Nationalism and Subaltern History: An epistemological inquiry Time: 1:00 p.m. Place: John Orr Room, JDUC.

OPiRG-Kingston is a networking partner of Studies in National and International Development.

CELEBRATE



A 24 hour moratorium on consumer spending

the opirg working group pages



OPIRG-Kingston offers a variety of working groups that represent various issues relevant to the Queen's, Kingston and global communities. Come out and get involved. We're located in the Earth Centre (lower level JDUC) and would love to see your face.

Wearfair is a relatively new OPIRG working group, started last year by a graduating student. Consisting of students and community members, Wearfair is an anti-sweatshop group that aims to promote awareness around issues of globalization and its impact on people both inside and outside of Canada. The idea is to investigate the labour behind the label and make people responsible for the clothing they buy. People in the garment industry deserve to earn a living wage and work under descent conditions. The issue of sweatshop labour is multi-faceted: it concerns issues including feminism, the environment, children, and morality.

**wear
fair**
decent wages
human rights
machine wash
tumble dry

This year some of the projects/events we have planned include: Approaching the Campus Bookstore and Queen's administration to research the clothing they purchase with an aim of them to adopt a Code of Conduct; having a networking meeting with a speaker on issues of globalization and sweatshops; displaying a clothesline as a tool to raising awareness about sweatshops; holding an anti-fashion show to educate people on the 'labour behind the label'; and we recently held a weekend concert / coffeehouse to raise money for OPIRG and QPID. Everyone is welcome to get involved.

Wearfair Meets on Tuesdays at 7 pm in the Earth Centre

east timor alert network



In 1975, Indonesia invaded East Timor. Under President Suharto's military dominated regime, lootings, torture and mass killings of civilians took place in order to thwart efforts at independence. On August 30, 1999 the results of a referendum in East Timor were over 75% in favour of independence. The Indonesian anti-independence militia responded to these results with horrific violence: they looted, burned and killed in protest of what they considered an unfair vote. At the end of October of this year, the last of the Indonesian military left East Timor, officially ending 24 years of oppression. It is estimated that at least 200,000 East Timorese have died since the invasion in 1975. Hundreds of thousands have been displaced with about 200,000 living in West Timor refugee camps. Pro-integration militias prevent access for humanitarian efforts at these camps. The United Nations has taken control of East Timor and is to oversee the process of the transition to independence. The East Timor

Alert Network at Queen's University aims to promote awareness of the problems in East Timor and to engage in activism. With the help of Amnesty International, we have already started letter writing to protest specific human rights violations. We are also looking into participating in a military embargo campaign that seeks to ban all military sales to Indonesia. Although the military has left East Timor, the proposed statement drafted by ETAN CANADA also demands that Indonesia fully cooperate with the United Nations Commission Inquiry into war crimes before lifting the ban. Another potential project is fundraising for East Timor non-governmental organizations. While East Timor is finally free of military rule, the destruction left behind has left it desperate for resources to rebuild.

ETAN Meets on Wednesdays at 6 pm in the Earth Centre

the opirg working group pages



According to the Canada Tibet Committee, Canada is not doing very much regarding its government's bilateral human rights dialogue with China. Canada's dialogue with China continues in spite of the fact that in 1998, 327 monks and nuns were arrested and 7156 more were expelled from religious institutions as the result of "patriotic re-education programs", as well as several other blatant violations of most, if not all, of the freedoms listed in the Universal Declaration of Human Rights (UDHR). Therefore, despite our governments alleged support of the UDHR and the

**What is
Canada
Doing
For
Tibet?**

entrenchment of the Charter of Rights and Freedoms that has been entrenched in the Canadian Constitution, the freedom of religion has not been protected by any alleged efforts undertaken by the Canadian government. The Canadian government has not recognized the Tibetan Government in Exile, which is headed by His Holiness the Dalai Lama

Free Tibet! meets Mondays at 6pm in the Earth Centre

in Dharmasala, India. Tibet is only recognized as "the minority region of Tibet", or as "China including Tibet". Canada, unlike several other western governments, has yet to publicly advocate negotiations as a means of resolving the conflict between China and Tibet. CIDA (Canadian International Development Agency) sent a delegation to China to assess the possibility of investing Canadian dollars and labour into Chinese designed development projects in Tibet. The Canada Tibet Committee recommends that the Canadian government suspend Canada's bilateral human rights dialogue with China until: - a parliamentary review is held; - clear benchmarks for progress are established; - all relevant documents are made available to the public. It is also recommended that Canada sponsors a China resolution at the 55th session of the UNCHR, returns to our principled position on the political status of Tibet, and encourages negotiations between the Government of the People's Republic of China and the representatives of the Dalai Lama. For more information on what the Canadian government is doing or on what you can do for a free Tibet, check out the Canadian government's webpage, www.tibet.ca, and come to the Earth Centre and use our resource library.

This information has been taken rights dialogue with China. It's a FAILURE!, put out by the Canada Tibet Committee (www.tibet.ca).

spot the vegetarian hidden
in this box.

nothing? then try the
Vegetarian Issues group
earth centre, mondays at 7pm.



the opirg working group pages

Fair trade is a term that many people have probably heard recently. But what exactly does it mean? To understand, it is first better to explain how trade is unfair. Coffee provides a good illustration. Many countries are heavily dependent on the exportation of coffee, the majority of which are quite poor. Farmers work hard in poor conditions growing and harvesting coffee. Although the farmers are putting in a huge amount of labour, they only receive 10% of the retail price, as a result of being at the beginning of a long chain of intermediaries, ending at the supermarket. The process is as follows: Farmers sell their coffee to "coyotes" (the first of the "middle men") at minimal costs. These coyotes control coffee exports and often are exploitative, imposing their conditions on the small producers. Because coffee prices are subject to the market, which enormously varies prices, farmers often have to sell their coffee below the cost of production. This leaves the large multinationals with a lot of money in their pockets while the farmers are barely at subsistence levels. In contrast, fairly traded coffee cuts out all the middle men, leaving the farmers with more profit. Farmers have created marketing co-ops and many small farmers, in fact, own the land they are working on. And there are benefits to fair trade coffee

beyond the monetary aspect. Most fairly traded coffee is organically grown shade coffee. This means no pesticides and, because the coffee is grown using the traditional shade techniques, forests are not cleared to grow the plants. Not only does this preserve forest, but it also provides the



FAIR TRADE makes fair trade coffee available on the campus for purchase at various

times (for example, when setting up a display or around holiday season). As well, we are attempting to have more businesses switch over to fair trade coffee both on the Queen's campus and in Kingston, primarily downtown. Although the focus of the group has only been on coffee so far, this year we hope to expand our focus to other commodities. In Kingston, you can find fair trade coffee at Tara's Natural Foods, The Sleepless Goat, and the Town Crier.

Fair Trade Meets on Tuesdays at 5pm in the Earth Centre

What do big businesses have to do with your education?
challenging corporate rule.



mondays at
7pm in the
earth centre.

glitzy.
glam.
fun.



april 2000.

wanna be a part of the action?
help organize

ReelOut
Kingston's LGBT Film Festival
earth centre, tuesdays @ 7



Inalienable Tenets of Anarchism

THAT MANKIND IS BORN FREE

Our rights are inalienable. Each person born on the world is heir to all the preceding generations. The whole world is ours by right of birth alone. Duties imposed as obligations or ideals, such as patriotism, duty to the State, worship of God, submission to higher classes or authorities, respect for inherited privileges, are lies.

IF MANKIND IS BORN FREE, SLAVERY IS MURDER

Nobody is fit to rule anybody else. It is not alleged that Mankind is perfect, or that merely through his/her natural goodness (or lack of same) he/she should (or should not) be permitted to rule. Rule as such causes abuse. There are no superpeople nor privileged classes who are above 'imperfect Mankind' and are capable or entitled to rule the rest of us. Submission to slavery means surrender of life.

AS SLAVERY IS MURDER, SO PROPERTY IS THEFT

The fact that Mankind cannot enter into his/her natural inheritance means that part of it has been taken from him or her, either by means of force (old, legalised conquest or robbery) or fraud (persuasion that the State or its servants or an inherited property-owning class is entitled to privilege). All present systems of ownership mean that some are deprived of the fruits of their labour: it is true that, in a competitive society, only the possession of independent means enables one to be free of the economy (that is what Proudhon meant when, addressing himself to the self-employed artisan, he said "property is liberty," which seems at first sight a contradiction with his dictum that it was theft). But the principle of ownership, in that which concerns the community, is at the bottom of inequity.

IF PROPERTY IS THEFT, GOVERNMENT IS TYRANNY

If we accept the principle of a socialised society, and abolish hereditary privilege and dominant classes, the State becomes unnecessary. If the State is retained, unnecessary Government becomes tyranny since the governing body has no other way to maintain its hold. "Liberty without socialism is exploitation: socialism without liberty is tyranny" (Bakunin).

IF GOVERNMENT IS TYRANNY, ANARCHY IS LIBERTY

Those who use the word "Anarchy" to mean disorder or misuse are not incorrect. If they regard Government as necessary, if they think we could not live without Whitehall directing our affairs, if they think politicians are essential to our well-being and that we could not behave socially without police, they are right in assuming that Anarchy means the opposite to what Government guarantees. But those who have the reverse opinion, and consider Government to be tyranny, are right too in considering Anarchy, no Government, to be liberty. If Government is the maintenance of privilege and exploitation and inefficiency of distribution, then Anarchy is order.



This major thesis "Anarchist Arguments For & Against" Albert Melzer, 1996. AK Press

an opirg-kingston working group ... <http://www.web.net/~opirg/kin/>

In Vietnam, workers in NIKE factories earn an average of \$1.20 a day.



After graduation, if you earned an average of \$1.20 a day, how long would it take to repay your student loan?

do the math January 21,22, 2000