

GOOD WORK NEWS

The Working Centre, 58 Queen St. S. Kitchener, ON N2G 1V6

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Inside This Issue:

- 25th Annual Golf Tournament
- 27th Annual Mayors' Dinner
- Reflections on Local Democracy
- Evening with John McDermott
- Income Tax Clinics
- Front Desk at 58 Queen South
- Deepening Community Book Review
- Energy of Slaves Book Review
- Flower CSA at The Green Door
- Community Access Bikeshare



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Options in an Unfriendly Labour Market

By Joe Mancini

The upcoming closing of the JM Schneiders plant on Courtland Avenue is a reminder of the continuing trend of workforce upheaval in the face of technological change and globalization. Schneiders has been vital to the Kitchener economy for over 100 years, yet it now joins other Kitchener based companies like Uniroyal, Electrohome, Goodrich, Deilcraft, Kaufman, Hoffmans, Grebs, Burns, Domtar, Kitchener Frame, and Ledco that have been shuttered.

Workers are being warned that even harsher challenges are around the corner. Anthony D Williams, the author with Don Tapscott of

Wikinomics, presented his ideas on the changing labour market to the network of employment centres in Ontario. Williams also leads the *Centre for Digital Entrepreneurship and Economic Performance* at the CIGI building in Waterloo.

Williams laid out some ground work, neutralizing the idea that the North's technological edge is fixed. For example China graduates one million engineers a year, while India is catching up with 1.5 million students in engineering colleges. Canada and the US together graduate about 110,000 engineers per year. Where previously Northern countries manufactured their goods

continued on page 4

The Air We Breathe Reflections on the Humanizing of Technologies

People always ask the fishes, 'What does the water feel like to you?' and the fishes are always happy to oblige. Like feathers are to other feathers, they say. Like powder touching ash. We smile and nod. When the fishes tell us these things, we begin to understand. We begin to think we know what the water feels like to the fishes.... They are curious things, fish are, and thus they ask, 'Why? Why do you want to know what the water feels like to the fishes?' And we are never quite sure. The fishes press further. 'Do you breathe air?' they ask. The answer is yes. Well then, they say, 'What does the air feel like to you?' And we do not know.

Dave Eggers, Hidden in Plain Sight: Problems in Questioning Technologies

By Paul Schwartzentruber

There are many feelings we have about the technologies that surround us, those with which -- and through which -- we now interact daily and multifariously with the world and others: frustration, consolation, anxiety, excitement, exhaustion, relief, release, puzzlement, fear and hope. The feelings cut across the whole range of human experience and they are part of a long and still cascading history moving at great speed in many directions toward unknown futures. All of these feelings may help us intuit and partially describe the presence of this technology in our lives, but they do not give us a perspective on it, an ability to see it clearly and to raise questions about it.

It is true that at several points in the recent past, quantum leaps in technologies have seemed to bring something about them into a momentary focus, if mostly for the attentive historian; a story could be told and momentous changes in the world traced in outline up to our

own time. For example, we could say that the invention of the book (11th century) and later the printing press (15th century) revolutionized the store of language and knowledge in a way unimagined since the invention of the alphabet (See Ilich, Abrams). It also allowed the formulation of the modern concept of the (individual) self (Gillespie). In addition, we could recognize, shortly thereafter (in the 16th century) that the humble mechanism of the watch heralded an age of mechanics and that it, along with the new optics of the microscope and telescope (17th century) created a radically new view of the universe and the human place in it (Gillespie on Descartes).

Why these patterns of violent and rapacious behaviour?

Then again, we could say with some certainty that industrialism and mass production in the new nation states reshaped earthly and human landscapes definitively. These technologies, re-fueled by newer petroleum-based ones, then spawned a global colonialism that fed off the subjection of the colonized (at home and abroad) and created patterns of violent, rapacious behaviour toward others and the earth itself. This continues and continues to escalate through our own era of globalization. Finally, we ourselves are just past the cusp of another such quantum leap mediated by digital technologies. Within the last twenty years, these technologies have accomplished a most thorough integration of human consciousness itself into a new virtual space which is traced and charted by algorithms of interest and desire. Already it is clear that the most intimately human forms of self-expression (art, work, sexuality, health, education and memory etc.,) have themselves become thoroughly digitized and therefore placed within

continued on page 5

Twenty-Ninth Year

Issue 117

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Good Work News

Good Work News was first produced in September 1984. It is published four times a year by The Working Centre and St. John's Kitchen as a forum of opinions and ideas on work and unemployment. Four issues of Good Work News constitutes our annual report. There is a circulation of 12,000 copies. Subscription: a donation towards our work.

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Living-Right Movement

By Isaiah Boronka

Our Local Democracy project, for me, has been a lens on understanding the relationship between political movements, democratic politics and what I call the living-right movement. It is well known that the early 'democratic' republics reserved political rights exclusively to white men with considerable property. During these early years slavery was entrenched, women were denied their rights and the poor were treated unfairly. Democracies talked about 'equality' while masking, what seems obvious now, undemocratic relationships.

Yet, as we know, this was only the beginning of the story. In less than two centuries Abolitionists challenged slavery, the Suffragettes fought for women's right to vote, the Peace movement sought disarmament, Trade Unionism won the right to collectively bargain for fair treatment of Workers, the Civil Rights movement challenged racism and dismantled Jim Crow laws, feminism sought women's equality and more broadly, the Gay Rights movement and the Environmental movement have all contributed to the gradual democratization of our societies and our politics.

It hasn't stopped there, as efforts continue to dismantle the structures of inequality that exist in all societies. All of these movements were, to some degree, expressions of ordinary citizens taking responsibility for the world they lived in and mobilizing for real change. The question I ask myself is how can I receive well these traditions of justice and equality, these gifts, that my democratic ancestors have passed on and how can I let their light burn brightly still?

First, I would like to acknowledge a provocative essay, *In Distrust of Movements* that farmer and writer, Wendell Berry published in *Citizenship Papers*, outlining from his agrarian perspective, why he distrusts movements. The gist of his argument is that the massive environmental degradation that industrial civilization has unleashed requires a new response that cannot be solved by quick solutions or policy changes. Berry points directly at efforts each individual can undertake "to preserve local nature, or local health or to sell local products to local consumers." The solution is beyond government policy, it is also about how we shape our own lives.

Berry understands that the issues we face are deeper than a political crisis, he names it as a cultural crisis. If humans are to recognize our dependency and responsibility for nature we need a culture that teaches and sustains this knowledge. The best culture that will teach us about our rootedness in nature is a culture rooted in local place, a local community.

...A movement towards a flourishing of virtue where land stewardship, neighbourliness, inclusion and community are all sustained over the long haul.

Berry's perspective is that movements by their nature are single focused, they simplify political issues so that they can be easily understood. However the passage of a bill rarely infuses the voter with the love of place, the love of neighbor, respect for the environment and the skills and virtues necessary to sustain community life. If humanity is to survive, we need cultural progress in all of these areas. This means a cultural shift, which movements have not been able to engender.

In the Local Democracy class we spend about two weeks of the course talking about the importance of the virtues. I like to think of them as ethical skills. Just as one might put time into learning how to play a piano, or build a table or ride a bike there are certain ethical practices that philosophers, from Aristotle to Aquinas to moral philosophers today, say we need to perfect if we are to live a good life. We need more opportunities to teach the virtues, especially given the environmental crisis, recognizing how ethical skills teach us to walk on the earth more gently.

When I think of the work necessary to build democracy, I come to commit myself to a new movement that seeks to change culture. I am thinking of a movement that honours advances in human rights by encouraging a living-right movement. A movement towards a flourishing of virtue where land stewardship, neighbourliness, inclusion and community are all sustained over the long haul.

A movement where the ethical skills of building community, offering our work as gift, serving others, living simply so others may have more and rejecting status so that all maybe equal are practiced, flourish and are celebrated. Without these ethical skills, these virtues, we can live neither with the land nor with each other.

For the last two hundred years, people have identified the evils of poverty and exploitation and longed to make a radical difference. Forty years ago, Dorothy Day asked these same questions and gave her own answer, "The greatest challenge of the day is: how to bring about a revolution of the heart, a revolution which has to start with each one of us."

This past winter, Isaiah Boronka co-facilitated with Sean O'Seasnam the Diploma in Local Democracy class. This is the sixth group to complete the Diploma. We are now taking enrollment for the January 2015 class. Thank you to Sean and Isaiah for leading this project.

Please Join Us at the

25th Annual Golf Tournament



In support of
The Working
Centre & St.
John's Kitchen



Wednesday, August 13th, 2014

at Rockway Golf Course
(625 Rockway Dr., Kitchener)

\$120 per Golfer
(\$40 tax receipt)

To register: \$15 for Golf Bonus Pack
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The 27th Annual



By Dave Thomas

For the 950 people attending the 27th Annual Mayors' Dinner on April 5, it was a night of singing, dancing and comedy as the community honoured this year's Guest of Honour, Alex Mustakas, Artistic Director & CEO of Drayton Entertainment.

It was one of our most successful dinners yet - and probably the most fun!

Recognized for his efforts in fundraising and supporting a wide range of charities, Alex was also honoured for his accomplishments as a booster and builder in the arts and cultural sector. Always a natural performer, he has been at the helm of Drayton Entertainment for almost a quarter century. So the audience was expecting to be entertained. No one was disappointed.

Drayton alumni performed musical numbers such as Danny Boy, Whiter Shade of Pale, Twist and Shout, and He Ain't Heavy, He's My Brother. The evening also included a Celtic music and dance presentation, a magic act and members of the Waterloo Regional Police Services singing. Alex's wife Jackie Mustakas had the room laughing in a sketch as a fictional Grade 3 teacher, Mrs. Irene Lipschitz. Their children, Hadley and Lukas, poked fun at their dad's attention to his hair.

Several well-known media personalities brought greetings via video, including Laverne & Shirley star Cindy Williams, The Wealthy Barber author David Chilton and CTV news anchor Lisa LaFlamme. Perennial MC Neil Aitchison, a Drayton alumnus himself, also got into the action as Sancho Panza to Alex's Don Quixote for a performance of

Man of La Mancha.

As Steven Karcher, Executive Director at Drayton, noted in the last issue of Good Work News, "Alex embodies the spirit of entrepreneurship, creativity, and genuine passion that makes Kitchener-Waterloo such a desirable place to live, work, and of course, play. He has played a leading role in the development of Waterloo Region for several decades. And, he's not done yet. We'll just have to wait and see what he does as an encore."

Amidst all the laughter and cheers, the event raised more than \$68,000 to support the projects of The Working Centre and St. John's Kitchen. That wouldn't have been possible without Alex's generous contributions and everyone associated with Drayton Entertainment. We are grateful for the support of our major sponsor Bell. Our 11 Patrons, • Erb & Good Family Funeral Home • Giffen LLP • Jack and Marcia Redmond • Lyle S. Hallman Foundation • Mattamy Homes • MHBC Planning • St. Jerome's University • St. John's the Evangelist • Bob and Judy Shantz • The Steve Menich Family.

The Dinner was also supported by 22 Community Group Sponsors including • Bingemans • Capacity Waterloo Region • Habitat for Humanity • Jack and Marcia Redmond • Josslin Insurance • Kitchener Downtown BIA • Margaret and Bob Nally • Margaret Motz • Mennonite Foundation of Canada • Mennonite Savings and Credit Union • RBJ Schlegel • Sarah Marsh and Stephen MacDonald • St. Jacob's Country • St. Jerome's University College • Strassburger Windows & Doors • The Hallman Family • Toyota Manufacturing •



Evening with John McDermott

A Fundraising Event at the Hacienda Sarria

By Rahda Smith

In 2013, the Hacienda Sarria hosted a musical evening with Scottish-Canadian tenor John McDermott, in support of The Working Centre and McDermott House Canada. The event was so successful that we were asked to participate in the March 2014 event.

As snow turned to sleet in the hibernating urban garden outside, two hundred people from different walks of life, including local business owners, lovers of the arts, Working Centre and Hacienda Sarria Market Garden workers and volunteers, gathered together in the Hacienda Sarria.

Dancers from The Doyle Academy of Irish Dance kicked off the evening, before local musicians

Suzanne Doyle and Alysha Brilla filled the hall of the converted sugar beet mill with heartfelt, funny, and lively music. John McDermott sang a set of classic tunes, including a duet with local singer AJ Bridel.

Rogers Daytime hosts Susan Cook-Scheerer and Mark Paine were the evening's emcees, and Rob Bridel of the Waterloo Regional Police hosted a live auction.

The concept for this event came out of the vision of John McDermott. John performs across Canada in support of McDermott House, which promotes quality of life for veterans, military, first responders and community patients facing the final stage of a terminal illness. As a commitment to the

Walter Fedy • Waterloo Inn and Conference Centre • Waterloo Region Gilbert and Sullivan Society • Wilfrid Laurier University • Winleader.

Thank you to all the Contributors, and individuals and businesses who contributed 80 auction items, and the hundreds of people who attended the dinner and helped make the evening a success.

communities that host him, he partners with a local charity each time he plays a fundraising concert. In Kitchener, a collaboration with The Working Centre grew through John's friendship with Police Chief Matt Torigian and local businessman Ron Doyle, who hosts The Working Centre's market garden at the Hacienda Sarria. Altogether, the 2014 event raised over \$25,000 to support The Working Centre and McDermott House.

Hadley and Lukas Mustakas pay tribute to their father; Neil Aitchison Master of Ceremony; Alex Mustakas Guest of Honour; Waterloo Mayor Brenda Halloran; Kitchener Mayor Carl Zehr; Ballowh Bunch from Teeswater Ontario. Photos by Julian Heyens.

Thank you to those who made exceptional contributions to The 27th Mayors' Dinner!

Mayor Carl Zehr, Mayor Brenda Halloran, Neil Aitchison, Murray Haase, Hulene Montgomery, Jim Erb, Jim Hallman, Margaret Motz, Arleen Macpherson, Sarah Smith, Sarah Bach, Joyce Stankiewicz, Margaret Nally, Bob Nally, Lawrence Bingeman, Mark Bingeman, Susan Gross, Steven Karcher, Amanda Kind, Ellen Berwick, all the individuals and businesses who contributed to the auction, and many others.

Demystifying Taxes

By Jen Smerdon

For many of us there is stress associated with preparing our Income Tax returns. Worries that we will forget to file our return on time, concerns that we will be audited, and the fear that we'll have to pay. For some there is a comfort with preparing our own Income Tax returns. The software is readily available for purchase at office supply stores, the drugstore, even the supermarket! But what does someone do when they don't have the resources to purchase this home use software, what happens when you aren't comfortable with the English language, and what if you don't own a computer?

The Working Centre, along with many other organizations in Waterloo Region, has been offering Free Income Tax Clinics to low income earners for the past several years. This service is available for people who might have trouble completing their income tax return on their own or who might turn to a fee-for-service provider to have their return completed.

At The Working Centre with support from Canada Revenue Agen-

cies 'Community Volunteer Income Tax Program' we are able to provide Free Income Tax Clinics throughout March and April. This year 26 volunteers collectively volunteered over 800 hours, preparing over 2,000 income tax returns.

The volunteers worked in shifts of four; the room that they worked in was abuzz with conversation. Volunteers supported one another when faced with more in-depth tax questions and answered questions as they arose. The feedback from people was that they felt comfortable working alongside a volunteer to get their income tax return processed.

We have also seen an increase in awareness and understanding of the importance of filing an income tax return each year - to receive the Ontario Trillium Benefit and GST/HST credits.



An Opportunity for Community Education

Local Democracy is an expression of building community, ensuring people are not left behind, practicing the skills of equality, challenging hierarchy and affirming equality

For more information please call Kara at 519-743-1151 x.119

A 13 Week course starting in January 2015

Thanks to All of the Volunteers Who Made the 2014 Income Tax Clinic Possible!

Altogether 800 volunteer hours were contributed by 26 volunteers working every weekday and Wednesday evenings between March and April. During this time, 2081 people were assisted to complete their income tax forms.

The Front Desk at 58 Queen South

An Opportunity for Spiritual Practice

By Patrice Thorn

This past winter (January to April!), I had the opportunity to work regularly on the Front Desk at 58 Queen Street South. The Job Resource Centre at The Working Centre is a bustling place. We serve many people coming in to use a computer, job search, send faxes, update resumes and photocopy documents. (And then throw in greeting over 2,000 people who accessed our Income Tax Clinic in March and April!)

We also answer the phone when anyone in the community calls the main Working Centre number. The variety and diversity of the phone calls alone keeps us thinking creatively as people from the community call with all kinds of different issues and concerns. We never know who will walk through the door next or who will call next. It's the kind of job that keeps us on our toes. Often we can help those who call or drop in. Sometimes we can refer people to other community services that could serve them better. Often the main thing that we do is listen.

Our goal on Front Desk is to be hospitable and welcoming to all. And this is where the spiritual practice comes in. Demonstrating compassion, non-judgement, patience, kindness, listening to each person, building relationship – no matter how busy it is or how challenging the day has been. Lots of centering breaths in between the busyness.

When our heart is filled with prejudices, worries, jealousies, there is little room for a stranger. In a fearful environment it is not easy to keep our hearts open to the wide range of human experiences.

Lots of quick prayers sent heavenward asking for grace and creative solutions to problems. Believing in and expecting the best in every single moment. Lots of times feeling at the end of my four hour shift on Front Desk that I was able to listen and help a lot of people. And sometimes feeling like a beginner in the Hospitality 101 class!

I was thinking about hospitality as a spiritual practice in the midst of my busy winter on Front Desk when a book suddenly appeared and demanded to be read. (I am always amazed when this happens.) In the book, *Reaching Out The Three Movements of the Spiritual Life* by Henri J.M. Nouwen, he says:

"Someone who is filled with ideas, concepts, opinions and convictions cannot be a good host. There is no inner space to listen, no openness to discover the gift of the other. It is not difficult to see how those "who know it all" can kill a conversation and prevent an interchange of ideas. Poverty of mind as a spiritual attitude is a growing willingness to recognize the incomprehensibility of the mystery of life. The more mature we become

the more we will be able to give up our inclination to grasp, catch, and comprehend the fullness of life and the more we will be ready to let life enter into us." (p.105)

"A good host not only has to be poor in mind but also poor in heart. When our heart is filled with prejudices, worries, jealousies, there is little room for a stranger. In a fearful environment it is not easy to keep our hearts open to the wide range of human experiences. Real hospitality, however, is not exclusive but inclusive and creates space for a large variety of human experiences... Poverty of heart creates community since it is not in self-sufficiency but in a creative interdependency that the mystery of life unfolds itself to us." (p. 106, 107)

When I read these words and reflect on my Front Desk experiences, I feel very humble. It's a good thing it's called spiritual practice! Every time I work on the Front Desk, I have the opportunity to learn and grow in compassion, kindness, non-judgement, and patience. Being truly hospitable builds relationships and community, which is what The Working Centre is all about.



Job Search Options

continued from page 1

cheaply in countries like China, increasingly the dynamism is located in Southern countries where a growing middle class is producing goods for their own consumption. The population of the North is getting older and is even shrinking, losing its vitality along the way.

There are other concerns that Williams rhymed off. Canadian GDP growth would be almost zero without the contribution of oilsands activity, a controversial Canadian success story with a horrendous environmental track record which expends almost more energy than it creates (see book review on *Energy of Slaves*). Northern countries must also deal with their declining population, while most have a growing debt burden. Williams reminded the audience that the growth that did take place in the North went disproportionately to the top 1%.

In the years 1980-2000, despite the plant closings, job growth still registered at 4-5% per year. These jobs were concentrated in the lower end retail/service sector and in the higher end technically skilled software/engineering sectors. But in the past decade job growth has been below 1%. Where has the job growth gone, even with record low interest rates?

The robotics field is rapidly adapting to autonomous production. Foxcomm has announced it will be replacing one million jobs with one million robots. Williams cites a California solar panel manufacturer which is returning to North America, with a production plant that will employ one tenth the workers it previously needed, even in a growing business.

Supporting 3000 Job Searchers

Many of the 3000 job searchers who use our Job Search Resource Centre understand these trends. They understand that resource extraction is trumping Canadian manufacturing while technology diminishes job growth. The present labour market leaves workers struggling with long periods of unemployment.

We work to address the frustrations of the labour market by situating our employment services as the main base for supporting a broad range of people through their job search. This open ended work is complemented with funding from the 45+ project, Targeted Initiative for Older Workers, and Job Development placements. We are a place for workers to access Second Career, Ontario Self Employment Benefit, and Hiring Incentives. These are not exclusive entry points, but act as preparatory, explore-your-options, and pick-the-best-route approaches. Our youth work is growing with placements through the Youth Employment Fund, Youth Skills Link, summer internships and engage-

continued on page 7

The Air We Breathe

continued from page 1

a technologized consciousness. Time and space have been redefined and re-fashioned, or at least apparently so.

Yet all of these statements can only vaguely hint at the reality we have experienced. In large part this is because what is brought into brief focus in each of these historical instances, through the very novelty of the new technology, is just as quickly absorbed into normative human action and social practice. When it is integrated into that practice, it is humanized, as it were. In this way, it becomes harder and harder to imagine or recall a human 'before' to any of these technological leaps; after the leaps, we seem to ourselves to be 'simply' human again. The result of this ever-accelerating adaptability of human beings is that the time or space for a question to be raised about each new leap closes almost before it opens. The novelty itself quickly becomes 'water' and 'air', integrated seamlessly into everyday life, one more action hidden among many others and consciousness, accepting it as part of the human self, ceases to marvel or even reflect on it.

Humans are deeply charmed by the ingenuity of their technology

To be sure there have always been negative reactions at these new historical points of 'integration'--millennialism, religious wars, the anti-machine fervor of the Luddites and others promoting a recovery of 'craft' and of the 'natural', yet these moments and movements rarely yielded profound or consequential questioning about what had been accomplished by the integration of the new technology. Their desire to hold on



to the old ways, the human 'before', was quickly overwhelmed by the eagerness with which the new became the common environment of the human. Human beings seem to be deeply charmed and then seduced by the ingenuity of their own technologies. In this sense, resistance to technological transformation seems futile. We are so unquestioningly open to these transformations, so enticed by the possibilities of yet another transformation of our reality that we assimilate it readily and allow it to become almost immediately native to our (new) reality and self-consciousness. Once the novelty of the technology passes through the

Within this history of the co-evolution between the human and the technological, there have been a very few notable exceptions to the process of uncritical integration.

veil of this human intimacy, it ceases to be 'other' in any significant way. In this sense, the norm of human self-development seems to be established: 'what can be done, will be done--and has already been done'; any idea of self-limitation becomes moot.

Notable exceptions to uncritical acceptance

Within this history of the co-evolution between the human and the technological, there have been a very few notable exceptions to the process of uncritical integration. (We will leave aside the earlier notables--Socrates, Jesus, the Buddha--and focus on those in modern times). In the late nineteenth and early twentieth century, one group of thinkers created a space for such critical reflection at the height of industrialism and colonialism: Blake, Thoreau, Ruskin, Tolstoy and, above all, Gandhi. Still later, we could identify Martin Heidegger, Simone Weil and Ivan Illich as people who created another open space, another possibility of reflection on technologies and their impact on being human. Each one of these engaged thinkers began to raise fundamental questions about the relation between the technological and the human. Indeed, they began to try to evaluate that relationship. Yet this was possible only because each of them had first undertaken to stand willfully outside the social consensus and practice created by the technological and to abstain from participating in many of the forms of its current integration within human society. These experiments with self-limitation were brief but very fruitful. Primarily because by their abstention, they made visible a seam where the connection between the two realities -- the human and the technological -- could be seen and questioned. As a result, fundamental and troubling questions were raised and sometimes heard. These questions had an oddness about them and were very difficult to answer: 'what does water feel like to the fishes?; what does air feel like to the humans?'

We shape our tools

This position of the self-limiting outsider, the abstainer, (and thus the radical) is important in many senses, of course, but it is important in this context because it suggests a point of leverage. That is to say, it opens a possibility of thinking critically about technology by identifying its 'seam' with the human

We have been trying to identify the unique difficulty of reflecting on the technological in modern times: it is never simply something that

stands over against the human being, objectified and separate. Rather, it has always already been conceived by and integrated into the human being who would reflect upon it.

Thus it has always already shaped and become part of the consciousness that wishes to reflect upon it. In this sense, it is as invisible as water to the fish or air to people, that is to say it is 'hidden in plain sight'. "We shape our tools", said Marshall McLuhan, "and then our tools shape us." In this process, human beings show themselves to be continuously and profoundly adaptive to the new forms of being, doing and thinking that emerge through their connection with these tools/technologies. Indeed we might say, more properly, that we are self-adaptive: for we transform ourselves as we integrate these new forms and make them forms of our being-in-the-world. Yet it is the second part of this process that is quickly hidden by the new 'normal' of a transformed human practice.

Then our tools shape us

Another way of picturing this is to say that the technological as such creates an essential blind-spot in consciousness, and erases itself from view for that consciousness. This is one of the primary reasons for the longstanding illusion that technologies are merely instrumental, merely 'tools' outside of us. This illusion -- which is really the lie that consciousness repeats about itself to itself -- is persistent and continues to shape and distort thinking about technologies. It is a denial of the fact that the technological, in its visible outward forms, is also anchored firmly within consciousness, shaping its view of it and therefore obscuring its effects upon us. This denial is as fundamental perhaps as the denial of mortality is to everyday human consciousness (see Varki and Brower).

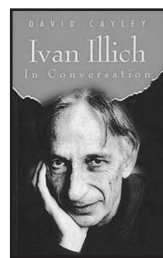
When we try to loosen the effects of this denial (and of technology as mere instruments), then the technological may begin to come into view not only or simply as a human creation or product -- a tool -- but rather as act of self-creation, or at least, a self-creating extension/expression of the human being. As such, and working in a true synergy with the human (so that both human and technological exceed their original forms and scope) the technological becomes essential to the human and essentially humanized (thus, an axiom of human consciousness). In this sense, too, it is always rooted within us long before we try to objectify and question it. Here again, then, the problem of questioning technology reappears, now not only as a cognitive problem but as a problem of the will. How can one question that on which one depends, that through

continued on page 7

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A longer version of this paper is available online at: <http://www.scribd.com/doc/201872604/The-Air-We-Breathe-Reflections-on-Humanizing-of-Technologies-Part-One>

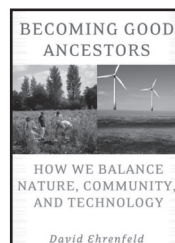


Ivan Illich In Conversation

David Cayley

Ivan Illich alights on such topics as education, history, language, politics, and the church. The conversations range over the whole of Illich's published work and public career as a priest, vice-rector of a university, founder of the Centre for Intercultural Documentation in Cuernavaca, Mexico, and author of such classics as *Tools for Conviviality*, *Medical Nemesis*, and *Deschooling Society*.

304 pages, \$16.98 softcover



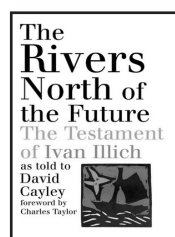
Becoming Good Ancestors

How We Balance Nature, Community, and Technology

David Ehrenfeld

The book focuses on our present-day retreat from reality, our alienation from nature, attitudes towards technology, the denial of non-economic values, and the decline of local communities. Through down-to-earth examples, ranging from a family canoe trip in the wilderness to the novels of Jane Austen, Ehrenfeld shows how we can move ourselves and our society towards a more stable, less frantic, and far more satisfying life, a life in which we are no longer compelled to damage ourselves and our environment, in which our children have a future, and in which fewer species are endangered and more rivers run clean.

320 pages \$21.95 softcover



Rivers North of the Future:

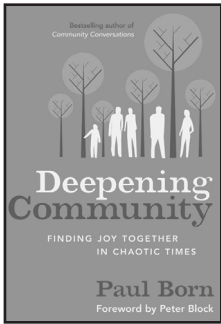
The Testament of Ivan Illich as told to David Cayley

This book captures Illich's moving and thoughtful insights concerning the fate of the Christian Gospel, which he sums up as "the corruption of the best is the worst." Jesus' call to love more abundantly became the basis for new forms of power in the hands of administrators. Illich explores the invention of technology, the road from hospitality to the hospital, the criminalization of sin, the church as the template of the modern state, and the death of nature. Illich's analysis of society as a congealed and corrupted Christianity is a call to believers to re-invent the Christian church.

304 pages, \$16.98 softcover

Deepening Community

Finding Joy Together in Chaotic times



By Paul Born

Community shapes our identity, quenches our thirst for belonging, and bolsters our physical and mental health. When community ties become unraveled, many feel afraid or alone in the crowd, grasping at shallow substitutes for true community.

Born describes the four pillars of deep community: sharing our stories, taking the time to enjoy one another, taking care of one another, and working together for a better world. It's up to us to create community. Born shows that the opportunity is right in front of us.

217 pages \$22.95 softcover

Reviewed by John Lord

Sometimes a book can shift your thinking. Such is the case with Paul Born's new book, *Deepening Community*. With the sub-title Finding Joy Together in Chaotic Times, this small book helps us to see the limitations of individualism and the potential of community. Paul Born is the President of Tamarack Institute in Waterloo Region and has extensive experience in community building and working with a broad range of people to engage communities in poverty reduction. The power of this book lies in its insights about deep community and in the way Paul weaves in his own story within the larger narrative of community.

So many things in our culture emphasize individual rights and freedoms. Western culture also speeds up our lives and makes us more and more dependent on technology and professional services. And yet, many of us are lonely or isolated, and are hungry for connection with others. Paul Born's book challenges us to understand and move beyond isolation and individualism, and to move toward deep community.

Paul Born claims that "community has the power to change everything." While at first this might seem like an exaggeration, this book highlights story after story of "deep community," where relationships are meaningful and people share stories, enjoy one another by spending time together, care for one another, and work together for a better world. The narratives that Paul shares with us illustrate that when we are "in community," we feel safe and accepted for who we are, as we work and play together in ways that enable us to experience genuine belonging.

As I read Paul's stories of community building, I kept thinking that the idea of "community as a first resort" can significantly change the way we address local issues and especially how we create inclusive communities. *Deepening Community* is filled with strategies that enhance citizen engagement and community participation: be intentional, provide invitation, trust each other, reach out to people who need support, recognize the health aspects of belonging, and enhance personal skills by engaging in and embracing a community approach.

In many ways, the idea of strong communities where everyone be-

In many ways, the idea of strong communities where everyone belongs is counter-intuitive to the way we have built our neighbourhoods and professional practice. Too often, we look to professionals when issues could be addressed by connecting with each other.

longs is counter-intuitive to the way we have built our neighbourhoods and professional practice. Too often, we look to professionals when issues could be addressed by connecting with each other. Too often, we assume that planners and professionals know best, even though their ideas may be quite contrary to building a sense of community and civic engagement.

The stories Paul shares are the heart of the book. The stories are not just about the power of informal support and the positive aspects of community. The stories reflect the struggle that many of us have faced in keeping relationships and community at the forefront of our lives. After each story, Paul weaves a tapestry of wisdom that explores the story's deeper meaning and value. Will's story teaches us that genuine community creates a cooperative environment where belonging and meaning are a shared responsibility. Jill's story teaches us that family is important but not essential to building community. And we learn from Rita's story that where you live can increase your possibilities for community and committing yourself to others makes life meaningful.

For Paul, place and proximity matter in building community. Many of the stories and insights revolve around neighbourhood and the people who we live near. Strong neighbourhoods have been shown to be beneficial to families and very effective in reducing crime. We know that strong neighbourhoods do not happen by chance. As Paul shows, it takes intention – one pot-luck gathering at a time, several phone calls inviting neighbours, and a strength based approach to neighbourliness. In strong neighbourhoods, people appreciate each other, care for one another, and build associations and groups that help to sustain a sense of community. As Paul shows, strong neighbourhoods have huge health benefits.

Deepening Community provides

Books for Sustainable Living



Books for Sustainable Living at Queen Street Commons Café offers a wide selection of books on such topics as the environment, education, poverty, social alternatives, the philosophy of work, simple living, and more!

You can place orders by fax (519-743-3840), phone (519-743-1151 x111), or by catalogue.theworkingcentre.org



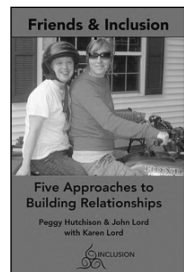
Pathways to Inclusion

Building a New Story with People and Communities

John Lord, Peggy Hutchinson

Pathways to Inclusion addresses the organizational strategies that have been used in the past and highlights areas for change. This book includes a discussion of discriminatory social policy and outlines characteristics of pathways to inclusion, detailing the need for social innovation to support vulnerable citizens from exclusion to social inclusion.

270 pages \$29.50 softcover



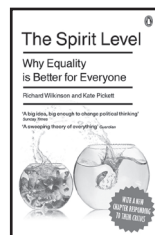
Friends and Inclusion

Five Approaches in Building Relationships

Peggy Hutchinson and John Lord with Karen Lord

Peggy, John & Karen describe their personal search and exploration of five approaches to building the good life that Karen enjoys. Their frank assessment is instructive and will assist individuals, families and organizations to be more responsive in the most important assignment of a lifetime - building a network of relationships.

106 pages \$20.00 softcover



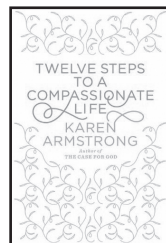
The Spirit Level

Why Equality is Better for Everyone

Richard G. Wilkinson and Kate Pickett

One common factor links the healthiest and happiest societies: the degree of equality among their members. Further, more unequal societies are bad for everyone within them—the rich and middle class as well as the poor. The remarkable data assembled in *The Spirit Level* exposes stark differences, not only among the nations of the first world but even within America's fifty states. Renowned researchers Richard Wilkinson and Kate Pickett lay bare the contradictions between material success and social failure in the developed world. They suggest a shift from self-interested consumerism to a friendlier, more sustainable society.

368 pages \$20.00 softcover

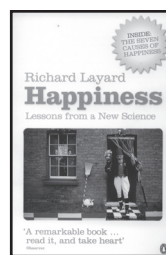


Twelve Steps to a Compassionate Life

Karen Armstrong

Karen Armstrong believes that while compassion is intrinsic in all human beings, each of us needs to work to cultivate and expand our capacity for compassion. Here, she sets out a program that can lead us toward a more compassionate life. The twelve steps Armstrong suggests begin with "Learn About Compassion" and close with "Love Your Enemies." She suggests concrete ways of enhancing our compassion and putting it into action in our everyday lives, and provides, as well, a reading list to encourage us to "hear one another's narratives."

240 pages \$25.00 softcover



Happiness Lessons from the New Science

Richard Layard

The paradox that as societies become richer, they become less happy is no longer speculation: It's the story told by countless pieces of scientific research. Layard demonstrates that on average people have grown no happier in the last fifty years, even as average incomes have more than doubled. What conditions generate happiness? Happiness, integrated with insights from psychology, sociology, applied economics, and other fields, is an illuminating road map, grounded in hard research, to a better, happier life for us all.

310 pages \$18.00 softcover

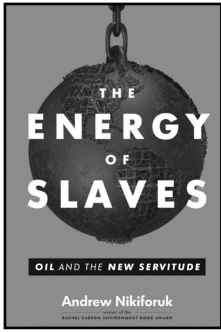
an important foundation for those of us interested in building strong and inclusive communities. The foundation includes the continuum of community experiences and the stories of community possibilities. Paul Born has contributed wisely with this book and challenges each of us to consider the power of community. In my view, this requires 'inside-out' work, where we reflect on what community means to us personally and how we can utilize community in our own lives. For some of us, this will be grounded in our neighbourhood, for others, this will mean being connected to a vibrant network of people that share

a common interest. For some of us, it will mean building initiatives that enable people who are lonely or isolated to be connected to their communities. Regardless, as the last line of *Deepening Community* says, this will mean the process of finding joy – much joy – together!!

John Lord is currently Chair of the New Story Group of Waterloo Region. As a community researcher and author, he has written several books on social inclusion, including *Pathways to Inclusion: Building a New Story with People and Communities*. John is the founder of the Centre for Community Based Research in Kitchener.

The Energy of Slaves

Oil and the New Servitude



By Andrew Nikiforuk

Nikiforuk analyses our master-and-slave relationship to energy. The abolition of slavery in the 1850s had an invisible ally: coal and oil. Fossil fuels replenished slavery's ranks with labour-saving tools while we still behave like slaveholders in the way we use energy.

Many North Americans and Europeans have lifestyles as extravagant as Caribbean plantation owners and we too feel entitled to surplus energy and we rationalize inequality. But endless growth is an illusion, and as energy slaves become expensive, Nikiforuk argues, that we need to urgently change our thinking with a new emancipation movement.

217 pages \$22.95 softcover

Reviewed by Joe Mancini

In the 1980's Archbishop Desmond Tutu led an international boycott against apartheid. This Spring, he identified excessive carbon producers as a target for a new international boycott. Why? "Twenty-five years ago people could be excused for not knowing much, or doing much, about climate change," Tutu recently suggested in *The Guardian*, "Today we have no excuse. No more can it be dismissed as science fiction; we are already feeling the effects."

On May 29, 2014, Tutu went directly to Fort McMurray, telling a conference on the oilsands and treaty rights that, "the fact that this filth is being created now, when the link between carbon emissions and global warming is so obvious, reflects negligence and greed." "Oilsands development not only devastates our shared climate, it is also stripping away the rights of First Nations and affected communities to protect their children, land and water from being poisoned."

In the *Guardian*, Tutu concluded, "it will affect the whole world, our shared world, the only world we have. We don't have much time."

In May, *The New York Times* twice reported that "a large swath of the West Antarctic ice sheet has begun falling apart and its continued melting now appears to be unstoppable."

"Scientists reported last week that the scenario may be inevitable with new research concluding that some giant glaciers had passed the point of no return, possibly setting off a chain reaction that could doom the rest of the ice sheet. For many, the research signaled that changes in the earth's

"Twenty-five years ago people could be excused for not knowing much, or doing much, about climate change," [Archbishop] Tutu recently suggested in The Guardian, "Today we have no excuse. No more can it be dismissed as science fiction; we are already feeling the effects."

climate have already reached a tipping point, even if global warming halted immediately."

Andrew Nikiforuk lives in the carbon heartland of Calgary, the epicentre for planning the oilsands landmass. He knows the carbon production machine and our dependence on it.

Nikiforuk draws substantially from Ivan Illich's classic book, *Energy and Equity*. He wants the reader to recognize how our conspicuous consumption of energy continues an obvious pattern in human history. Nikiforuk, like Illich, contends that humans always chose the energy of slaves for personal consumption over cooperative methods of working together to share the work.

"The more slaves the better," was the motto of the slave economy. It didn't matter how inhumane, how destructive of human dignity, how disruptive of human community, it was believed that slavery generated economic growth and personal satisfaction.

Nikiforuk links the history of slavery with our slavery to energy, right up to our present day carbon based economy. He wants us to understand how we are locked into a desperate excavation to unearth more energy slaves. Bishop Tutu names the problem directly.

The way out, Nikiforuk proposes is to embrace simple practical work.

He suggests listening to Romanian economist, Nicholas Georgescu-Roegen who believed that "food should be produced solely through organic agriculture that employed people and animals instead of machines. He called for strict regulation of wasteful energy practices and an abandonment of "extravagant gadgetry." He thought we should make goods of better quality that were durable and repairable.

Our leisure time should be devoted not to spending more energy but to making our surroundings more

beautiful our hearts more forgiving and our minds more thoughtful."

The *Unsettling of Agriculture*, a chapter title that pays homage to Wendell Berry, describes the present agricultural economy that is dependent on oil for machinery, fertilizer and transportation. Nikiforuk asks what happens when the oil is gone, or if carbon production is curtailed. Are we ready to liberate ourselves from this form of slavery? What extreme measures will be necessary to extract oil from the earth to increase food production dependent on oil inputs?

In contrast, Nikiforuk highlights what the local effort to grow food would look like. He highlights what Cuba did when the Russians stopped sending oil and the Americans refused to lift their embargo. The Cubans had no choice but to develop alternatives to petroleum based fertilizers and pesticides. The Cubans went cold turkey and soon created 170 compost centres where wiggly worms and lots of manual

labour help produce 9,300 tons of nutritious composted soil a year. The hopeful Cuban response was to generate their own home made fertilizers using local effort and best practice organic agriculture techniques.

Nikiforuk concludes that our high energy consumption continues a pattern of slavery that degrades human relationships. He thinks we can do better. There are alternatives and Nikiforuk succinctly summarizes them: "our debilitating servitude to the concentrated forces of fossil fuels has just one proper solution: a radical decentralization and relocalizing of energy spending with a systematic reduction of the number of inanimate slaves in our households and places of work." Bishop Tutu rages against the injustice of destroying the only world we have, Nikiforuk looks forward to a low energy, human scale society that places "all the needs of daily life within the realm of the walker."

The Humanizing of Technologies

continued from page 6

which one engages with the world? How can one question the air with which one breathes?

The path after choices made

This second (volitional) element of the problem will always be intertwined with the first (cognitive) problem, in the sense that only an act of will (an act of self-limitation) can hope to make the technological 'visible' again as a question for consciousness. Yet if technology is understood as a self-creation, as humanized and in essential synergy with the human, what kind of questioning about it might be valid and from what point of view or horizon in the human might it arise in the first place? If we view technologies as humanized expressions, as extensions of the human being in synergy with them, then the ques-

tions about technology could only be fundamental questions, questions about human destiny and its unfolding through and together with and through its technologies. We can no longer pretend to raise questions as if the human choices about technology are still to be made. The choices have already been made. We can only ask truthfully about the destiny of that choice and of the human beings who have made it and are borne along by it.

Paul Schwartzentruber has been a long time friend of The Working Centre. He is a sometime theologian and part-time poet who lives in Quebec off the Ottawa River. Paul works with peace-oriented grassroots organizations in India. Paul's daughter Oriana has recently started working on the front desk at the Job Search Resource Centre.

Job Searching at The Working Centre

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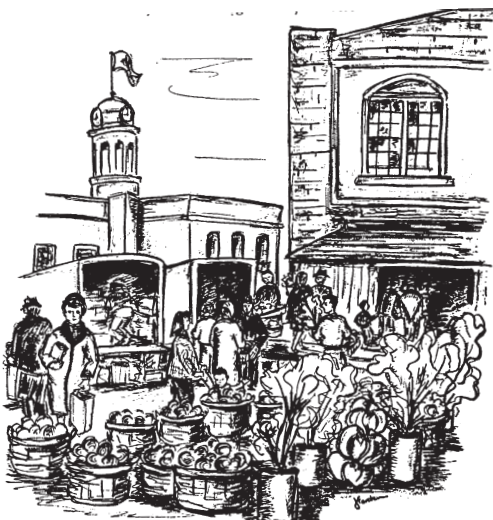
ment in Community Tools projects.

Increasingly, we understand self-employment as part of a Livelihoods Approach, where people earn income through self-employment as part of their household income that combines self-employment and part-time work, while accessing training options and different income sources like pension or social assistance. We have a number of options for supporting people including Waterloo Region ASSETS Project (WRAP) that offers a 10 week business planning course, BarterWorks as a trading place, and The Local Exchange online tool and desk to facilitate the buying and selling of local goods and services. The Strategic Community Entrepreneurship Project will offer additional self-employment resources for at-risk youth who are looking

at self-employment.

We are finding that hubs for older workers and those searching for self-employment can be an effective way of exploring skill building while developing livelihood through exploring multiple sources of income. Increasingly, we are linking our youth projects with this same model of exploration.

We hope that this model of combining and recombining resources, peer supports, research and decision-making can encourage creative encounters and solutions. Workers caught in the grind of an unfriendly labour market need access to community resources where they can navigate and choose useful options. As more workers are left behind by economic forces, more resources need to be directed towards creating supportive alternatives.



This graphic is reproduced with permission from Edna Staebler, *Sauerkraut and Enterprize*, 1966.

Volunteering at St. John's Kitchen

By Gretchen Jones

There are lots of volunteer opportunities at St. John's Kitchen between 8:00 am & 3:00 pm Monday through Friday. Providing a meal for 300 every day takes lots of people and effort. We are always glad for the help we can get from the community. Flexibility is a big priority. We don't



need a commitment of what day or time the volunteer wishes to come and help. It's important that volunteers come when they want to help instead of feeling that they are being counted on and must show up on a certain day and at a certain time. Once a week, once a month, an hour, 2 hours, a full day, any time given is a gift. However, we welcome anyone that will commit to a specific weekly time!

Our biggest need right now is dishwashing. Sometimes people do dishwashing for an entire shift (10:00 to 3:00). In total we always have two people operating what we call the 'dish pit'. One operates the dishwasher and the other scrubs pots & pans and puts clean dishes away. This can be shared by a team of four working two hours each i.e. 11:00-1:00 pm, 1:00 pm - 3:00 pm. This is a great job to commit to for a regular

shift if you can; sometimes church groups and clubs will take on a shift.

We always need help for the daily cleanup. This involves vacuuming the floors and rugs, wiping chairs & tables, mopping floors, shining mirrors and windows, sweeping the laneway & picking up wandering mugs and trash, recycling daily and washing walls and windowsills when needed; whatever is needed to make our space clean and inviting.

Meal prep takes place from 8:00 am to 11:15 am. Food is prepared for that day's meal. If we have enough volunteers we can also have the luxury of food prep for the next day. Volunteers also clean tables and breakfast serving areas, take out garbage, recycling etc.

The dirty dish station needs at least two people from 11:30 until 1:30. Volunteers put dishes in the appropriate dishwashing tray and roll them into the dish pit. You can also help out by busing tables over the lunch hour. Come out and join us. You will be part of a beautiful community that has been serving a free weekday community meal since 1985.

Thank You to Pfenning's Organic

We would like to thank Ekk Pfenning at Pfenning's Organic Vegetables for their weekly generous donation of vegetables through the fall and winter months. The potatoes, carrots, and other staples were a welcome and appreciated contribution to the meals prepared at St. John's Kitchen. We appreciate the many hands who planted, harvested, prepared and served the food to share.



The Working Centre Laurier Faculty of Arts
Community Engagement Option

Starting in September, 2014

Please see link for more information:

http://www.wlu.ca/page.php?grp_id=35&p=23991



Green Door Flower Share

The Hacienda Sarria Market Garden has been planting perennials and annual flowers and is now ready to offer the public a wide selection of locally grown flowers.

Small Bouquet, Bi-weekly
6 weeks at \$5/week = \$30

Small Bouquet, Weekly
12 weeks at \$5/week = \$60

Large Bouquet, Bi-weekly
6 weeks at \$10/week = \$60

Large Bouquet, Weekly
12 weeks at \$10/week = \$120

The Green Door - Flower CSA

519-804-2466

susanca@theworkingcentre.org

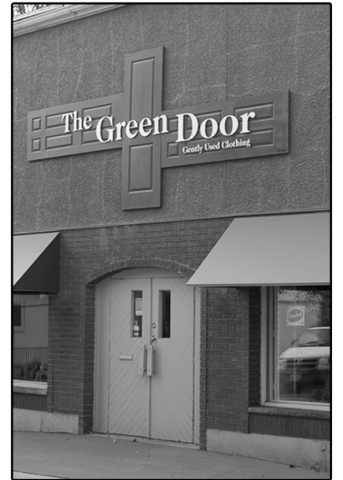
37 Market Lane, Kitchener

Monday to Friday 10:00 - 5:00

Thursday 10:00 - 7:00

Saturday 9:00 - 4:00

Treat someone else or enjoy them yourself. Order your share today or visit The Green Door to see our selection



CAB | COMMUNITY ACCESS BIKESHARE

By Jane Snyder

Launched on April 14, 2014, Community Access Bikeshare - www.theworkingcentre.org/cab - (CAB)'s third season is shifting into the next gear. We have 4 stations operating and we expect to add 3 more over the summer.

Our 4 stations are at GRT on Charles Street, Kitchener City Hall, Kitchener Market and SunLife. We hope to add a station at Queen and King, YNCU in Waterloo at King and William and two other locations by the end of the summer.

CAB is a community-based bikeshare for a mid-sized city, relying on close relationships with our station hosts, sponsors, advertisers and community partners to create affordable access with \$40 memberships that give members 7 months of riding! Annual CAB members don't need a credit card to participate and it is accountable as riders can view bike availability in real time on the website.

We held the 15 Days for Bikeshare crowd-raising campaign on May 1st to May 15th. The campaign raised awareness of CAB, attracted volunteer support, and invited new bikeshare members and started conversations with new station hosts, project funders and sponsors. Following the campaign CAB membership is growing every day along with Twitter followers, e-list subscribers and volunteers.

Conversations with new and existing partners blossomed during this spring campaign!

At BikeFest on June 1, the City of Kitchener's BikeKitchener program sponsored 50 free CAB memberships. CLIPPEDOutdoors and Queen St. Yoga are riding CAB bikes and making announcements at every BikeSocial (a weekly bike ride ending at different downtown Kitchener restaurants) and at every free Yoga in the Park session (at Victoria Park). CAB, in turn, is promoting BikeKitchener, CLIPPEDOutdoors and Queen St. Yoga's free community programming at all the events we are at this summer.

Interested in becoming a bikeshare member, volunteer, sponsor or advertiser?

Join us by emailing bikeshare@theworkingcentre.org or call 519-743-1151 x172

