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# Real Change

Puget Sound's Newspaper of the Poor and Homeless • Volume 8, No. 13

## The Rev.

Robert Jeffrey on World Trade,  
Local Poverty, and Police Accountability

Inside: Why Initiative 71? • SHARE Runs Dry •  
ACORN Loses Ground • Latino Workers Want Housing

PHOTO OF REVEREND ROBERT JEFFREY BY RON CAMPBELL.

Interview by Trevor Griffey

Last Saturday, June 9, the New Hope Missionary Baptist Church was ready to celebrate its minister's 15th year of service. But instead of a pageant, the Rev. Robert Jeffrey called a community meeting. The week before, Aaron Roberts, an unarmed black man, had been killed by two white Seattle police officers. Jeffrey wanted answers — from the police department and the elected officials. It was no time to party.

That night, Jeffrey called for a boycott of the Starbucks on the corner of 23rd Avenue and Jackson, to protest the chain stores that have recently moved into Seattle's Central District. It was an unexpected move, in light of the public's focus on the police; but Jeffrey's activism has long focused on the connection between economic disenfranchisement and police accountability.

Making these links is not without its risks. Jeffrey believes that the fire that burned down his church in 1994 was politically motivated, though arson was never proved. Four years later, on the eve of New Hope's reopening, an arsonist set another fire, costing more than \$150,000 worth of damage to the church. The church finally reopened two years ago.

*Real Change* spoke to Jeffrey on the heels of his founding of a new group, the People's Coalition for Economic Justice. PCEJ plans to hire rehabilitated gang members to organize the poor and communities of color to join with the city's progressive organizations to fight for greater corporate accountability.

**Real Change:** *What kind of tensions do you face in trying to build multiracial coalitions for justice?*

**Rev. Robert Jeffrey:** If you're asking me how I relate to progressives not being as involved in the struggle of the African American people as they should be, I feel that we're making progress. Increasingly, people are beginning to understand that I can look at the way my brother's being treated and see either how I will be treated or how I'm being treated without knowing it. I think that is the message that we started off with in the Black Dollar Days Task Force 13 years ago.

**RC:** *Tell me about the Black Dollar Days. Where did the idea come from?*

**Jeffrey:** Black Dollar Days really came from an old concept from the NAACP back east — I don't know if it was out here. One week during the year, they would tell the African Americans to cash their checks and get Susan B. Anthony dollars, take them to the bank, and pay their bills in the Susan B. Anthony dollars. I really didn't approve of that. I thought it was basically a waste of time. I thought that if they wanted to do some demonstration of black buying power, they should use that week to highlight black businesses. My idea was blown out of the water by the NAACP in Virginia, and it was in the back of my mind that that kind of thing should happen. So when I came out here, I began to structure the Black Dollar Days Task Force around that

principle that one week out of the year, African Americans would support their own businesses.

**RC:** *How was it received when it first started?*

**Jeffrey:** Initially, we had great rallies. There was a rally every year in the old church, and it would be full and there was a lot of fervor. There was never really a large group of people who were buying exclusively in the black community, acting in a united way to demonstrate black buying power, but the idea was not rejected.

We then began to take action against corporations. We had a series of actions around giving out a Bull Connor Award [named after the Birmingham police chief who turned fire hoses on marchers during the civil rights demonstrations of the '60s]. Because we saw then, as many see now, that the corporations are the real villains in this whole thing. They are the ones keep-

ing economic apartheid alive in this country and the rest of the world, and they are the ones making sure that money flows in one direction and certain people are never going to be included.

**RC:** *When did that transformation happen?*

**Jeffrey:** It happened in 1991. We gave the Bull Connor Award to Boeing in 1992 for selling planes to South Africa. I sat in a shanty for three days and went and spoke in their stockholder meeting. We got plenty of exposure about the policies of Boeing as they relate to the apartheid regime of South Africa.

**RC:** *What are some of the other corporations Black Dollar*

**"There's still a reluctance to join fully the struggle of the people of color. I still think there's some sense that they're different, that their plight is different. People still haven't gotten it — that your struggle is our struggle. That's unfortunate, because I don't think we have the kind of time that people think we have."**

**— Reverend Robert Jeffrey**

*Days targeted?*

**Jeffrey:** We targeted Nordstrom. At that time they believed and reported them-

*Continued on Page 10*



## Shutting Down Shelters

*Ed. note: SHARE, the city's largest shelter provider, may cease operations in mid-June if it doesn't get an increase of \$70,000 to its yearly allocation from the city. A shutdown would put more than 300 people on the street. Remaining shelters do not have the capacity to compensate. This June 5 letter to City Councilmember Peter Steinbrueck, head of the council's Human Services Committee, outlines SHARE's case.*

Dear Councilmember Steinbrueck:

Without unanticipated financial support, SHARE will be forced to close all its shelters on June 14, 2001. This will force over 340 of us to sleep outside — together downtown — instead of safely in our church-based shelters located throughout Seattle. (We would never do this if there is enough money to con-

tinue. If someone — anyone — steps in to pay the final "Final Notice" that pushes us over the edge, we'll keep open as long as possible.)

In April, Mayor Paul Schell wrote to Pastor Rich Lang [of Trinity United Methodist Church, which was hosting Tent City in its parking lot] and said, "If you are willing to shelter the homeless within your church, you will have the full support of our administration, including support for the use of available city matching funds for operating expenses."

All we are asking is that the city keep our mayor's promise and help with our operating expenses for church-based shelters.

In March, SHARE met with you. You stated that following an "assessment" by DHS staff, you would make a recommendation about our funding request. It seemed like a reasonable idea then. Three full months later, they still haven't finished their final report, and from their verbal statements to us we know their final report will be woefully inaccurate.

While they have finally admitted that SHARE is not spending city money on Tent City, that we have fulfilled all our contract obligations to the city, that we do need more money urgently, and that, in accountants' terms, there are no "material findings," they are still confused about numerous important issues.

Here are several examples of suggestions from the City Assessors of how we could solve our problems:

**Get coffee and food from food banks.** Most of our food comes from donations and

food banks. We hope you have a more realistic understanding of how impossible it is to get everything needed on a regular schedule at a food bank.

**Discontinue bus tickets.** For even the able-bodied among us, walking an average of 7 miles every night and morning to our neighborhood shelters adds an hour-long hike to our schedule daily, and makes holding a job and keeping appointments even more impossible.

**Not pay our creditors.** We are experts on juggling late bills. We've been doing it for a long time. At some point it becomes impossible. For us that point is mid-June. The suggestion to not pay our Fiscal Agent - who we didn't pay for 5 months in a row recently - was particularly odd.

**Close down a SHARE2 house** [SHARE2 is a housing-for-work program; 30 workers support the self-managed shelters —ed.]. How can we tell someone who has been doing good and vital work for us — and been improving their lives in housing after living in shelter — that they are expected to go back to staying in a shelter while continuing to do their absolutely essential work?

We have already cut all the corners that can be cut. We have shared every financial and program record requested. We have welcomed the city investigators into our shelters. Now we are hoping City Hall can respond in kind.

One emergency remedy would be for the city to give SHARE an accelerated payment on the amount already contracted for 2001 with the city. Seattle's Survival Services Division has done this for agencies before. Why have they not suggested this for SHARE?

Councilperson Steinbrueck: If you wait for the City Assessor's final report before helping SHARE, there will be no SHARE left to help.

Sincerely,  
(signed by about 100 members of SHARE)

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# Change

Puget Sound's Voice of the Poor and Homeless

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### Mission Statement:

*Real Change* organizes, educates, and builds alliances to create solutions to homelessness and poverty. We exist to provide a voice for poor people in our community.

### Goals

Provide a foundation for grassroots organizing.  
Publish the views of marginalized communities.  
Create direct economic opportunity. Build bridges with a broad range of allies in the struggle against poverty.

The *Real Change* Homeless Empowerment Project is a 501(c)3 non-profit organization. Programs include the *Real Change* newspaper, the MacWorkshop computer lab, StreetLife Art Gallery, the StreetWrites peer support group for homeless writers, the Homeless Speakers Bureau, and the First things First organizing project. All donations support these programs and are tax-deductible to the full extent of the law.

### Editorial Policy

Articles appearing in *Real Change* reflect the opinions and perspectives of the authors. We encourage the submission of journalism, opinion, fiction, poetry, and artwork, and hope to create a forum where the many perspectives on poverty and homelessness can find expression. *Real Change* reserves the right to edit any material for length and style. Articles considered libelous or which encourage violence, sexism, homophobia, or racism will not be considered for publication.

## Beyond Charity

Support justice and dignity for all

You don't have to read very far into this newspaper to find some of the best poetry, photography, and journalism that you will find anywhere. All of this is brought to you by a host of volunteers and a small dedicated staff, without foundation or government grants. The StreetLife Gallery, StreetWrites, a bustling computer lab, and the Homeless Speakers Bureau, all projects of the Real Change Homeless Empowerment Project (RCHEP), are supported equally through contributions and grants. Make Sid the cat happy and help ensure our future by donating time or energy. The *Real Change* newspaper is now a project of the Real Change Homeless Empowerment Project, our 501c3 non-profit umbrella, so all donations are tax deductible.

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# I-71: Safe Shelter in Seattle

A citizen's initiative to promote human dignity

By Timothy Harris

**W**hile more shelter is clearly not the only answer to homelessness, it certainly doesn't hurt. In fact, if you are one of the many homeless people who are turned away from shelter every night in Seattle, a safe bed is probably just the thing you need most.

Citizens for Shelter with Dignity has launched an initiative campaign to place I-71, Safe Shelter for Seattle, on the November Ballot. The ballot measure was organized by *Real Change* and is backed by a broad array of human service providers, including the Seattle-King County Coalition for the Homeless. If the initiative passes, the City of Seattle will be required to increase the amount of emergency shelter by 400 beds within a year-and-a-half, and to increase funding for homeless support services by at least 20 percent. The City will fund the measure by reprioritizing spending from the General Fund, but cannot interfere with existing or planned spending for health, housing, and human services.

A poll was commissioned by *Real Change* last month to gauge public support for this effort. The results were extremely encouraging. Evans/McDonough Research Group phoned 400 people who are likely to vote in the November election and found that 67 percent of those polled would be likely to support I-71. Supporters outnumbered those who would vote against the initiative by approximately three to one. Poll respondents very strongly agreed that more shelter is preferable to homeless people sleeping in parks, greenbelts, and other areas unsuited for human habitation. They also agreed that shelter is a basic human right that a city as wealthy as Seattle should be able to meet.

Eighty percent of respondents were aware of SHARE/WHEEL's Tent City, and, again, nearly a three-to-one majority believed that Tent City should be allowed to exist. Hardly anyone would argue that Tent City, or even more shelter, is the solution to homelessness, but in the face of our current shelter-bed shortage, people understand that something is better than nothing.

Yet, there are those who disagree. Mark Sidran is running for Mayor on the platform that Seattle should not provide more shelter until programs such as drug and alcohol treatment and mental health services are increased. These programs are mostly funded by the state and county, and neither are likely to expand. In fact, what exists is threatened. King County stands to lose as much as thirty percent of its mental health services funding over the coming year. Prospects for increased treatment funding are no better. Due to budget constraints, the county is cutting human services next year by more than \$5 million. [See "Out of the frying pan..." on page 4.] While Sidran's position makes a great soundbite, he ducks the issue of homelessness by shifting responsibility and doing nothing.

We believe that Seattle can and must do better. Here are three good reasons to support I-71:

## Initiative 71 saves lives and money.

On any given night, between 1,000 and 2,000 people are literally on the streets, camping in cars, doorways, greenbelts, and other areas that are both dangerous and illegal. This initiative requires the City to provide 400 additional homeless shelter beds and also increase funding for homeless support services such as mental health, housing search, and childcare by 20 percent. Providing additional shelter and services saves money by helping eliminate other costs for emergency healthcare, court costs, and jail time.

## Initiative 71 is not a new tax.

This ballot measure requires the city to pay for new beds and services from the existing general fund without interfering with existing and planned funding for health, housing, and human services. The projected cost of Initiative 71 is approximately \$5 million, less than 1 percent of the existing general fund.

## Shelter is the gateway to services and help.

Without shelter, it is nearly impossible for homeless people to access the services they need to become more stable and return to housing. While housing and services are essential to eliminating homelessness, shelter is the critical first step that allows homeless people to help themselves.

Before Initiative 71 can appear on the November ballot, Citizens for Shelter with Dignity needs to collect 18,000 validated signatures. The goal is to have 26,000 signers by July 12. That means we need more than 5,000 signatures a week. We believe it can be done, but only if people like you believe that raising the standard for human dignity is important enough to lend a hand. ■

## Please Support Initiative 71

For more information  
or to volunteer call  
(206) 755-4850, or see  
[www.shelterwithdignity.org](http://www.shelterwithdignity.org)

Write checks to CSD, and  
mail to Citizens for Shelter  
with Dignity,  
2608 2nd Ave., #322,  
Seattle, WA 98121

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**F**inal Edition— Newspaper blows across sidewalk in an early morning city. Page A-4 carries the following item: *This just in: Microsoft has purchased your genetic code. Announced today, made official.*

Newspaper wraps itself around telephone pole briefly. Dog peeing there tilts head and reads: *This just in: Iraqis to detonate molecular bombs; entire American food supply tainted.*

Newspaper catches upward draft, lands near bus stop, at feet of waiting nun. *This just in, Page A-8: Biotech firm admits use of prison inmates to grow replacement human organs. Will practice cause criminal activity in hosts?*

Birkenstock man picks up newspaper, carries it aboard. Too many people on bus, man has to stand. Newspaper leaps out open window by City Hall. *This just in: murder rate by cops tops murder rate by civilians first half of 2001.*

Construction worker on lunch break picks up newspaper, uses it as tablecloth for his meal. Throws it in the garbage when the whistle blows. *This just in: Time Warner/AOL merge approved with Archer Daniels Midland Boeing.*

Homeless garbage picker pulls newspaper out of can: *This Just In, Page One: This will be the last non-normalized paper. Unobjectified content now illegal, since City copyrighted its own geography. All references to places, dates, government officials, and contractors are out.*

Evening falls: paper makes a blanket until morning, blows away at dawn, down sidewalk in an early morning city. ■

— Bob Redmond

## Signed, sealed, delivered

Seattle Housing Authority's ownership transfer of the Morrison Hotel to the Downtown Emergency Service Center seems to be going smoothly. Last month Harry Thomas, SHA executive director, and Bill Hobson, executive director of DESC, signed a "Memorandum of Understanding" solidifying the commitment of both parties.

Hobson states he and SHA will work to ensure that current residents will not be displaced, and to maintain all services provided through DESC. DESC will not only own the building, but will assume management of the property as well. Asked about the current climate of the relationship between the two entities, Hobson says, "I couldn't ask for a greater degree of cooperation." He also says all parties involved are operating with a high-level "good faith" disposition. Under DESC's ownership, he says both the shelter and the permanent housing will keep on serving the same sorts of clients: "chronically homeless men and women, high percentages of whom are living with major mental disorders and substance abuse problems."

Initial plans require a \$15 to \$18 million structural rehabilitation, with funding provided by city, county, and state housing offices, along with the state Department of Social and Health Services and private sources. According to Hobson, the city Office of Housing will likely bear the bulk of the financial responsibility. SHA communications director Virginia Felton notes that \$1.5 million of the total price tag will be set aside to earn interest in order to reimburse the Seattle Senior Housing Project \$100,000 annually for their financial support related to a 1981 housing levy. A 15-month timeline is projected for amassing the necessary funds.

The transfer of ownership is the result of a nine-month task force study designed to make recommendations on the plight of the Morrison as it affects the residents, community, and businesses that occupy the area of Third Avenue and Yesler downtown. It was set up in response to a history of concerns surrounding public and tenant safety. ■

—Bruce Lofton

## Federal money bails out state health programs

Thanks to a windfall of funds from the federal government, it looks like state health care programs will dodge the bullet and avoid drastic cuts this year.

In early June, news that the state will obtain an additional \$300-\$400 million of federal funds from the federal Proshare program re-ignited the budget negotiations between legislators. The Senate quickly passed a new version of the state budget on Friday, June 8, restoring most of the health care cuts that were proposed by Governor Locke in January. The ball is now in the House's court, as legislators work toward a June 30 deadline.

Since January, when the state Legislative session began in Olympia, advocates have fought to avoid elimination of dental and vision services for low-income adults and people with disabilities, save the Basic Health plan, and prevent cuts to children's health programs.

Congress created Proshare last year to provide relief for hospitals and nursing homes that receive low government reimbursement rates. This year's Proshare windfall is not a long-term solution to the state's budget problems; Congress has decided to phase out the program by 2003. ■

—Jon Gould

## Going negative on Positive Prevention

The first forum of The Ad Hoc Committee to Oppose Positive Prevention and CRACK met for discussion on June 6 at Seattle Central Community College. Those assembled formed the first group organized to oppose Positive Prevention, a Seattle charity offering \$200 to a person with a drug addiction in exchange for sterilization. Like the national organization it's modeled on, Children Requiring A Caring Kommunity (CRACK), Positive Prevention allows women to choose between IUD, Norplant, Depo-Provera, or tubal ligation, while men may be paid for a vasectomy.

Positive Prevention's mission is to "save our welfare system and the world from the exorbitant cost to the taxpayer for each drug-addicted birth" by offering "preventive measures to reduce the numerous drug-affected pregnancies."

Those gathering at Seattle Central came armed with critical arguments about the group's tactics, its attitude toward drug addicts, and its likeness to the racist eugenics movement of the early twentieth century.

"Positive Prevention makes these women feel guilty for being in this position," says Theryn Kigvamasud' Vashti, a community organizer for Communities against Rape and Abuse (CARA) who organized the forum. "The message they are sending tells people they do not deserve to be helped, so therefore, they should not be able to have children."

Eugenics is the study and practice of improving of the human race by controlled, selective breeding. In the 1930s, it spurred sterilization laws that stopped an estimated 60,000 Native Americans, African Americans, poor, and



mentally and physically handicapped people from having children in order to weed out "undesirables."

Although Positive Prevention asserts that it does not matter what race the addict is, its advertising is clearly directed at poor people. When pamphleteering, Positive Prevention advises their volunteers to "post fliers in areas where poor people live and congregate." Their posters can be seen near the Pike Place Market, on Second and Third Avenues downtown, in Pioneer Square, Belltown, Capitol Hill/Broadway, and on Metro buses with routes to Rainer Valley and the Central District. Since starting over a year ago, 33 local women have participated.

If you would like to help oppose programs such as Positive Prevention, contact the Ad Hoc Committee at [www.cara-seattle.org](http://www.cara-seattle.org) or (206) 322-4856. ■

—Romie Ponce

## Out of the frying pan...

Just as children, senior, homeless, and low-income advocates were beginning to deal with cuts to human services in King County's 2001 budget, the latest blow was announced last week: another \$5 million in cuts next year.

"It was just painful all the way around," says Catholic Community Services in King County (CCSKC) director Josephine Tamayo Murray, describing the meeting in which county services found out where and how deep their cuts could be. "As [county Executive] Ron Sims told us, they're all quality services. It's hard to prioritize one over the other."

The county has prioritized paying for services in unincorporated areas before incorporated ones. As the county has pushed existing cities to annex outlying areas, it now expects these cities, and the new property tax base they've inherited, to start paying for services the county can no longer afford.

Such a transition is not easy: Sims acknowledges that only 17 of King County's 39 cities already pay for some form of human services for their residents. And while Eastside cities are expected to annex prime real estate and the healthy property taxes that goes with it, cities in south King County — where most of those in need of human services already live — are not expected to add a wealth of taxes as their boundaries and populations grow.

The county's child care program absorbed the largest single proposed budget cut, \$1.2 million. Such a cut could have drastic effects on the program's subsidies to help working families pay for childcare and training for childcare providers. Even smaller cuts — like \$55,000 to SHARE's winter shelter and \$9,000 to CCSKC's tenant's rights legal services — could have negative impacts on groups that already operate on a tight budget.

Yet with taxes limited by various initiatives, replacing the lost budget money will be hard, said Tamayo Murray. "It's like rolling a rock up a hill. I just don't think there's enough private [or city] money to cover all the cuts." ■

—Molly Rhodes

## Homeless man killed, another hospitalized

Two separate assaults have ended the life of one homeless man and left another in critical condition.

After weeks of investigation, the May 24 killing of 42-year-old homeless day laborer, James Hayes, remains unsolved. That Thursday afternoon, Hayes was found unconscious at the foot of a fallen ladder next to a house on 29th Street in Mercer Island. He was rushed to Harborview Medical Center in critical condition, having sustained multiple blunt trauma wounds to the head. He died Tuesday, May 29.

A Mercer Island official concluded that Hayes' injuries were not consistent with a fall. The King County Medical Examiner's Office stated that Hayes' injuries were like those found in a criminal homicide. It is unclear what motivated the attack. The lone suspect at this time is known to be, like Hayes, a day laborer.

Hayes was contracted through the Millionair Club charity, which connects people seeking jobs with those in need of services. He was particularly skilled in electrical, drywall, and painting. During the months of April and May, he was hired by a Mercer Island couple. The couple requested additional workers on the project, whom Hayes was authorized to hire.

The investigation is currently focused on Hayes and Seattle. "We're searching for leads in the homeless community," says Peter Erickson, detective for the city of Mercer Island. "We're asking for assistance putting [Hayes'] name to a place."

In a separate incident, another homeless man is on life support in a Tacoma hospital after suffering a daylight assault in Wright Park on May 31. Victim Mark Swallow gave a statement to police and described his attackers as four white youths, each about 15 years old. ■

—Jude Karel-Adamski

*Do you have any stories we should look into? Call Adam at 441-8143, and just maybe we will.*

# Cementing a deal

Despite neighborhood opposition, Belltown migrant workers may soon get housing

By Andrew Block

Underneath the roar of the Alaska Way viaduct's morning commute, Eduardo Cabrera sticks out an indefatigable thumb in the near-futile attempt to get a job. Cabrera is a day laborer, as are the 10 other Mexican nationals chatting on the corner of Western and Bell Street. By 7:30 am, still standing next to his buddies, he knows he will not find work this day.

"I only get work one or two times a week," explains Cabrera, cracking open a warm Budweiser. "I come here because the money is good, but when the bosses don't come we can only drink beer and hang around."

This scene is not uncommon on the streets of Belltown, where day labor population is high although the demand is not. The day labor work force has been a fixture in the neighborhood for years, but Belltown, like an angsty teenager, is confronting an internal tumult over its aspirations, personality, and body image. Since the technology boom of the mid-'90s, the Belltown neighborhood has transformed from a gritty haven for the low income into an urban oasis for the professional class. Although some of the cheap hotels live on as subsidized housing, the towering condominiums have changed the skyline forever.

The latest identity crisis is concentrated on a small triangle of grass, about half a city block, on Western Avenue between the streets of Bell and Battery. Since 1999, CASA Latina has occupied this grassy area, owned by Seattle City Light, under a lease that runs out at the end of this year. CASA Latina wishes to build a permanent low-income housing project on the site. Much to the chagrin of their neighbors, the city is co-operating.

Currently operating out of a trailer, CASA plans to establish a four- to five-story housing and educational facility designed specifically to serve the Spanish-speaking day labor force, in conjunction with nonprofit developer Plymouth Housing Group (PHG). Neighborhood groups such as the Belltown Business Association (BBA) and Belltown Community Council (BCC) have opposed the project, citing concerns over the loss of rare green space and the view from First Avenue. With a blossoming commercial real estate and retail area, the BBA is also worried that the presence of the day laborers will drive away shoppers and homebuyers. The neighbors say they never expected CASA Latina to stay in Belltown, much less erect permanent housing.

## The business world

The BBA has cried foul, saying that CASA Latina broke trust after getting their help with establishing the trailer operation. "The understanding was that CASA Latina would work toward a long-term location outside the neighborhood, at a site better equipped

for their needs," says Craig Kolbitz, owner of a local pub. Their change of plans "was news to everybody. We felt we had negotiated in good faith for a very long time. CASA Latina didn't put much effort into working within the agreement."

Of the approximate 300 workers that come to the street looking for work, only about half get jobs through CASA Latina, and only 30 to 50 are contracted for work daily. Of the 150 independent workers, an even smaller number find jobs. Hence, over 200 workers are left idle in Belltown each day. The neighbors contend that even with the construction of a 50-unit housing project and educational facilities, workers would still roam the streets.

"If you're a tourist coming up from the waterfront and you see 30 or 40 guys standing around drinking, it's an uncomfortable feeling," says Zander Batchelder, director of the BCC. "It's even worse if you were a woman; there'd be a lot of hooting and hollering."

## Workers world

Organizers of CASA Latina counter that they only went to PHG when the business community left them high and dry. "The BBA figured that our agreement meant that we would have to move after a certain time," says Hilary Stern, director of CASA Latina. "But we signed an agreement to find a permanent location, and we were forced to seek outside assistance. The most honest reason why they don't want us to build is that they don't want poor people in Belltown."

In response to the BBA and BCC's concern over public views, Stern says, "These are the same people who have built enormous high-rises, high-end condos in the same area." By contrast, PHG has designed a building that doesn't max out the permissible building heights.



DAY LABORERS (RIGHT) WHO RELY ON CASA LATINA'S PICKUP POINT IN BELLTOWN FOR WORK (ABOVE) HOPE THE SITE WILL CONTINUE TO SERVE THEM WITH PERMANENT, LOW-INCOME HOUSING.

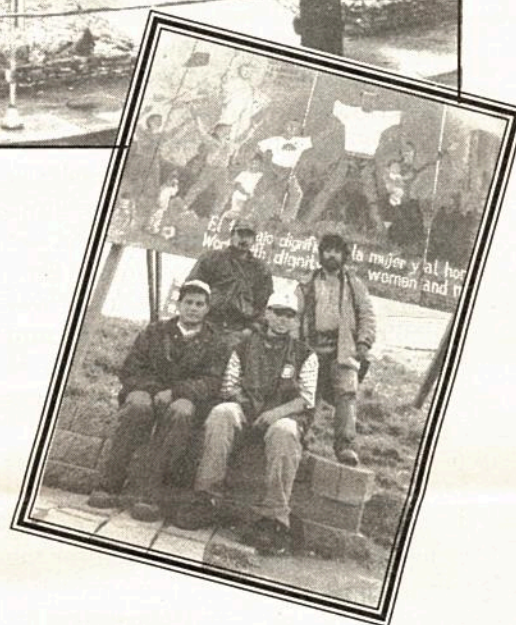
PHOTOS BY BEN EVANS.

When CASA Latina went to PHG, they found the financial support necessary to convince the city to approve the sale of the land. There are, however, some legal hurdles that still need to be addressed. Seattle City Councilmember Richard Conlin will take the sale proposal before his colleagues soon. He calls the chances of success "very high."

## What now

Kolbitz's tone intimates surrender on the part of the business community. "I guess the building is inevitable now," he says. "What the neighborhood is going to look for is if the independent day laborers will leave the street corners to come into the day center." Hard feelings are likely to persist, however, and judging by Kolbitz's statement, the BBA will be quick to point out and challenge any flaws in CASA Latina's program.

Hilary Stern agrees that finalizing the real estate deal will not necessarily result in emotional closure. "I think there will be some people who won't be happy no matter what we do," Stern says. "But I hope that our program is an asset to the community. I hope that a person will want to live in an urban environment where there are people who are different." With a low-income building next to half-million-dollar condos, recognizing diversity will not be a problem. ■



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# Nuts to You

## ACORN's labor struggle ends in mutual defeat

By Adam Holdorf

Julia Fitzsimmons worked hard, and she loved her job. She routinely worked six days a week, nine hours a day. Even on a \$23,000-a-year salary, she was earning about \$8.50 an hour. Long hours and low pay are on-the-job realities for community organizers — but the late and partial paychecks, and the health insurance promised and postponed, were unpleasant surprises. Fitzsimmons got her four co-workers to sign union cards, presented them to her employer, and when he didn't respond, they walked out.

So began a 10-week strike at the local branch of ACORN (the Association of Community Organizations for Reform Now), the national poor people's social justice organization. Since opening a branch in south King County in 1999, the group had campaigned against the lack of sidewalks in the south end, held demonstrations in front of a street gate inconveniencing low-income apartment dwellers, and showed up to tell the Seattle City Council to strengthen tenants' rights. It was good and necessary work.

The strike set it all back. ACORN lost over 100 members and allies in the social justice community — the local chapter still hasn't resurfaced for the same work. The strikers gave up, asked for their jobs back, and then waited for weeks while management kept up a lockout, importing scab workers from other ACORN offices. After two days back on the job, the three returning workers quit in protest. It looks like labor and management played a zero-sum game.

And after all that, ACORN workers may still get a union.

During informal negotiations in April, ACORN management made a peace offering to the strikers which gave their union, the Industrial Workers of the World (IWW), 90 days to sign up a majority of the company's 200 workers nationwide.

The workers say ACORN was simply extending them a red herring: ignoring their concerns about pay, hours, health insurance, and on-the-job safety while making them an offer they couldn't accept. The IWW, a tiny union with scant workplace representation, "is really loosely organized and not

strong enough on a national level," says Fitzsimmons.

The workers rejected the offer, received back pay for hours missed during the lockout, and returned to work May 7. When "we saw they had no intention of giving us what we'd gone on strike for," says Fitzsimmons, they quit in disgust on May 9.

Kent Smith, manager at the Seattle ACORN, asserts that larger, more organized unions would have jumped at the peace offer. Smith says non-management employees are planning to ask a large national — perhaps the United Auto Workers — to conduct an organizing drive like that delivered to the IWW.

The workers' tactics left lasting bruises on ACORN's local effort. In the first week of the strike, Fitzsimmons and her coworkers contacted about 140 local ACORN members and asked them to cancel their memberships in solidarity. All but a handful did. It cost ACORN about 15 percent of their local membership base — and each member pays \$5 a month in dues.

The conflict also hurt ACORN's standing with colleagues in the labor and justice movement. Alice Woldt, director of the Church Council of Greater Seattle, told ACORN management their stance was "hypocritical," writing, "The many community groups here will continue to support the striking workers, and you will do irreparable damage to the causes you seek to represent."

Now, labor and management tell different stories about the aftermath. Smith says the American Postal Workers' Union, which rents office space to ACORN, has "expressed happiness that it's over and out of their hair." Others in the labor movement were also supportive. "People in labor were telling us, 'As soon as this is settled, give us a call, because you guys are doing work nobody else is doing,'" he says.

Fitzsimmons says the local IWW is drafting a resolution calling on all labor unions and social justice organizations to shun ACORN.

Conflicts like this force manage-

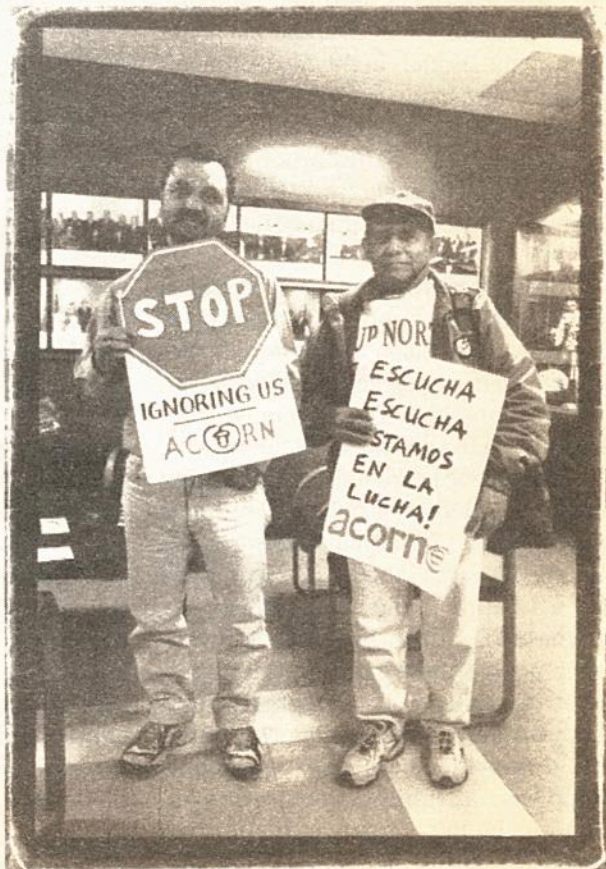
ment to draw lines that were once blurry, says Smith. "You have to respect the dichotomy between management and staff. It's an odd and awkward situation, [since] the pay's the same, the benefits are the same. These are my friends; we're eating, sleeping, and working together just about 24-seven."

Strikers, on the other hand, were quick to draw the line. "We charge that there is no difference between Kaiser Aluminum, Oregon Steel, *The Seattle Times*, and ACORN National in how they deal with their own workers," declared one Wobbly news update during week four of the walkout.

Fitzsimmons hasn't left south King County, or its particular poverty-related problems. She's now working part-time for Highline Citizens for Schools, helping with an initiative campaign for a school bond in the unincorporated neighborhood.

Paul Bigman, co-chair of Washington State Jobs with Justice, which counts the IWW among its members,

says ACORN is "hardly the only progressive organization that has behaved this way when workers have threatened them. It's like my dad told me on the first day of my first job: no matter how much of a friend he appears, the boss is always the boss." ■



ACORN MEMBERS AT A SEATTLE CITY COUNCIL MEETING IN JANUARY. PHOTO BY MIKE HAMRICK.

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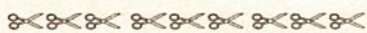
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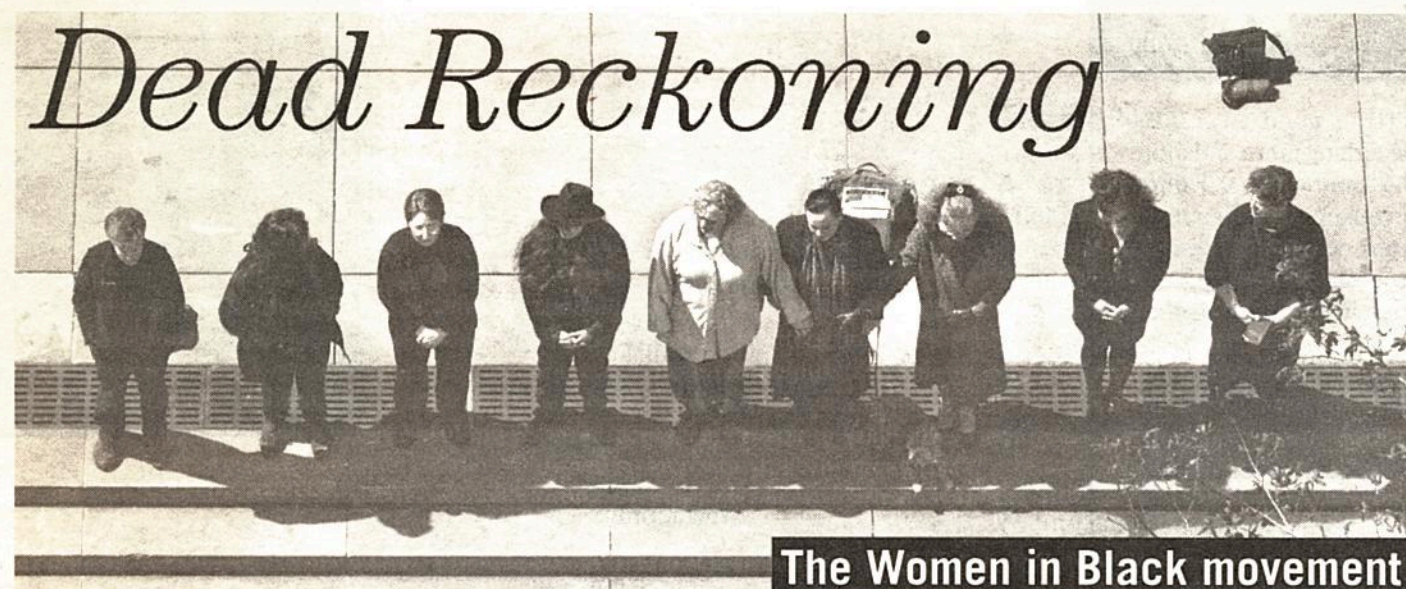


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## The Women in Black movement

BETTY UDESEN/ SEATTLE TIMES

By Elise DeGooyer and Michele Marchand

**W**ith only their broken hearts and resilient spirits to guide them, groups of women have been standing in silent vigil in places of war since 1988, under the auspices of what is now an international movement called Women in Black.

Women instinctively want to stand together in vigil for survival and justice; women's vigils have been held for decades with different names. The Mothers of the Plaza de Mayo in Argentina, for example, silently carried photographs of their disappeared sons through the market square and publicly demanded information about the disappearances.

Vigiling can be a spiritual tool, transcending religious dogma and crossing boundaries of religious and political beliefs, culture, language. It can build solidarity through gathering in grief and resistance. The compelling visual image of women in attitudes of grief, standing silently, has moved many people to act for justice.

And that is the power of this movement: its persistence, simplicity, and focus on death and mourning as strong forces that bring us together as humans. "There has been a very deep sense of togetherness, an island of hope" at the vigils, says Ruth El-Raz, one of the founding members of Jerusalem Women in Black.

Thousands of miles away, a formerly homeless woman echoes, "It made me feel like God, or a higher power, was working through me. It made me feel honored, humbled. I seem to be a happier, more balanced person because of Women in Black." This woman has participated in WHEEL's vigils for homeless people who have died outside or been murdered in King County.

### The roots

**W**omen in Black started in Jerusalem in 1988, where both Palestinian and Jewish women have gathered in silence at major intersections for one hour every Friday to call for peace and justice in the region. Primarily a Jewish initiative, their vigil focuses on ending the Israeli occupation of Palestinian areas. Considered traitorous to some Israelis, its broader impact is the bringing together of women across the political divide simply to say no to the violence that is tearing their region apart.

The Jerusalem Women in Black vigils have withstood epithets, verbal abuse, and violence, and still as many as 150 women gather each week. Gila Svirsky, another founder of Jerusalem Women in Black, says, "It was a simple form of protest that women could do easily. We could bring our children, there was no chanting or marching, and the medium was the message." Vigils spread to 32 crossroads, and at their peak (1988-1993) involved more than 5,000 people.

Solidarity vigils sprang up in New York, London, Amsterdam, Sydney, and other major cities. Then, Women in Black groups began to address other issues.

In Italy, vigils protested the violence of the Mafia and organized crime. In Germany, Women in Black protested the Gulf War, neo-Nazism, and nuclear arms. In south India, the vigils focused on Hindu fundamentalism's mistreatment of women. In San Francisco, intermittent Women in Black vigils have highlighted indifference to homelessness. In Belgrade, weekly gatherings since 1991 have called for the end of rapes and war crimes perpetrated by the Serbian regime. The Belgrade vigils survived government threats.

Internationally, the Women in Black Movement operates in a quiet, sustained way for social change. It has been called a means for mobilization and a formula for action. Each vigil at each location is autonomous, setting its own policy and guidelines, though at all the vigils women dress in black, symbolizing the tragedy of victims of violence.

"Our silence is visible," states the New York Women in Black group.

### Visible silence

**W**omen in Black gatherings are not new to Seattle. In the early 1990s, a regular Women in Black vigil was held at the Federal Building to call for an end to the Israeli occupation. Local participants at the 1995 Beijing Women's Conference were moved by the sight of thousands sitting in the streets in silence during a Women in Black action called by the Asian Women Human Rights Council; when they returned, the Everywomans Delegation initiated some Women in Black actions. In 1996, a coalition of women's groups staged a Women in Black event at several neigh-

borhoods on Halloween to call for an end to violence against women.

Currently, the Coalition on Women, Religion and Spirituality hosts a weekly vigil every Thursday, 4:30-5:30 p.m. at Westlake Plaza. Launched on International Women's Day this March, the weekly vigil is intended to create a regular presence that can respond to emerging needs, releasing women's spiritual power as a way of building women's political power.

Practically, the weekly presence keeps women and justice issues in the public eye, creating a venue for public education as well as other organizing and networking among groups. The Coalition's effort was inspired, in part, by Seattle Women in Black vigils held by homeless women themselves.

In January 2000, WHEEL (the Women's Housing, Equality and Enhancement League, a grassroots organizing effort of homeless and formerly homeless women) decided it would stand in the tradition of Women in Black every time a homeless person was murdered or died outside in Seattle/King County. The Church of Mary Magdalene agreed to partner with WHEEL for this effort.

So far, the groups have mobilized seven times for 10 deaths in the homeless community. Every time the groups learn of a death, they gather the following Wednesday, at noon, for an hour's silence at the Public Safety Building Plaza. Male supporters, mainly from SHARE/WHEEL's Tent City, leaflet passersby. Most of the participants are homeless.

Marilyn has joined in several of these Women in Black vigils: "All of your energy, and that of the other women, is focused on the same thing. It's very humbling. I know we all wish we could do more, but this is what we can do."

WHEEL started Women in Black with the idea of focusing on violence towards homeless people, but also as a means of fighting apathy and indifference. WHEEL member Sephora M'Tana says, "It's like we are part of a subliminal caste system. Untouchables."

But the homeless people the groups have stood for—strangled, stabbed, run over by a train, overdosed, victims of random beatings—could have been any one of us. "No one needs to die homeless or unknown. I don't want those

**dead reckoning: the method of finding the place of a ship without the aid of celestial navigation, from a record of the course sailed and the distance made on each course (Webster's)**

women to be standing up for me one day," says Kevin Terry of Tent City.

And the vigils have had a powerful impact, already. WHEEL member Anitra Freeman says, "Many of the people passing by glance at our fliers. Then they slow down, reading. Their faces change. Some stop walking to finish reading. They look up at us. At our fifth vigil, a man dropped to his knees in front of us and prayed for a long time."

### Day of dead reckoning

**I**n *The Quotidian Mysteries: Laundry, Liturgy and "Women's Work,"* Kathleen Norris writes that the worth of women's work is its dailiness, repetition, and simplicity. These things, she says, have a huge but often overlooked spiritual impact for the way they come together in the fabric of faith.

With Women in Black, groups of women have used a faith-filled but simple, silent, repetitive medium to carry a message. And they have formed an international movement, navigating brokenheartedly from death to death.

Last month the Coalition of Women for a Just Peace called for international groups to mobilize as Women in Black on June 8, to commemorate the 34th year of the Israeli occupation. Within two weeks, with the help of email, 142 groups responded and planned actions.

These groups have shown us our grief is not to be feared or hidden. Both the witnessing and the bearing of grief—for our love of one another—can help move us to action.

We are not injured. We are not numb. And we are not alone. ■

*On International Women's Day 2001, Women in Black International was honored with the Millennium Peace Prize for Women, awarded by the United Nations Development Fund for Women (UNIFEM). Members of the Belgrade group accepted the award on behalf of the worldwide Women in Black Movement. The Women in Black Movement, represented by the Israeli and Serbian groups, was recently nominated for a Nobel Peace Prize.*

*For more information about the Coalition on Women, Religion and Spirituality's weekly vigil, call (206) 208-9715. For more information about the WHEEL/Church of Mary Magdalene vigils for homeless people who've died, call (206) 956-0334.*



## Adventures in Poetry with ©Dr. Wes Browning

As we are all getting used to multiculturalism it is becoming more and more common wisdom that what we once called common sense were just senses common within our separate cultures, and, now that we are all stuck together here, we don't have any common sense anymore. Not common enough, that is.

A few people have surrendered to despair, concluding that the lack of common sense implies the impossibility of sense altogether. These, however, are people who were not paying very close attention from the very beginning, even when we were monocultural.

There has always been something besides common sense, that was a kind of sense anyway. It was sometimes called uncommon sense, other times called Reason, and it was hard to live by. Because so long as you live by common sense, you've got company. That's what common means. It means it may not be right, but we're all in it together.

But your Reason, your uncommon sense, defies culture and consequently turns its back on shared ideas. Reason sets you adrift on a raft of one. I'm not saying that's a good thing.

Take Johnson's Baby Shampoo, for instance. I don't know how they did it, but Johnson & Johnson figured out how to make a soap you can wash your eyeballs with without screaming in agony. Not only that, you can wash your hair with it. Plus, you can wash your body with it. I've tried it and it works great. Plus, you can use it for laundry detergent. It works amazingly well on woolens, but it cleans cottons and synthetics fine, too. Plus, it can be diluted with water and used to wash your car, inside and out. And did I mention you can wash your eyeballs with it?

"So where are you going with this, Dr. Wes?" You might well ask. But listen to the soft but persistent voice of Reason inside your heads, instead. It's saying, "Why do I waste so much time shopping for half a dozen different kinds of soap, when I could just drive to Costco and snag a truckload of Johnson's Baby Shampoo and have all the soap I ever needed again for the rest of my life, without ever having to check the container to see which kind I grabbed?"

Why? Because your friends would laugh at you, that's why. Or maybe you don't own a truck.

How should I know? But I know of someone who had the courage to live by Reason, who really did use only one kind of soap.

That would be Albert Einstein, living (well, formerly living) example that living by Reason won't kill you. Or anyway, you can do it and last into your 60s. OK, it wasn't shampoo, but it's the principle of the thing I'm getting at. Einstein preferred living according to Reason to keeping company, when faced with the choice. You could call him a loner for it, but you can't say he was absolutely wrong.

Speaking of being adrift on a raft, what I really wanted to talk about was warm air vent squatters.

A warm air vent squatter is a person who spends his nights sleeping or resting on a warm air vent. If you don't know what a warm air vent is, go to the sidewalk on the 3rd Ave. side of the Bon Marché, close to the middle of the block. That's a little one. There are bigger, more interesting warm air vents associated to bigger institutions, and the best ones aren't downtown, and they aren't sheltered by an awning.

The beauty of the warm air vent is you've got all your heating and cooling needs there (the cooling is provided by wind and rain), without the hazards often associated with heat sources.

What I'm trying to get at here is that your typical warm air vent squatter is a person to be admired. This is a person with the courage of an Einstein, the courage to live a life of Reason even if people laugh at them. Don't get me wrong. I have never been a warm air vent squatter, and I have laughed at them, but I admire them.

So if you see a man lying on a metal grate being rained on one side and toasted on the other, go ahead and laugh. But think about it again when you pay your heating bill for that month, and try to bring yourself to give a little nod to Reason. ■

## calendar

Six months, from the  
year!

They  
fall. . .  
slowly from a place in the

sky  
kept  
warm, only

by  
friends. . . friends, chosen

all  
from  
days  
spent while living

alone.  
Resting,

alone! behind these windows  
seen from  
the

streets  
at  
night. At

night! while, walking  
slowly

—STAN BURRISS

## Street

Food from  
and just n  
No bed to  
when sha

As dawn l  
"I'll mooc  
Their eyes  
perceiving

I walk the  
for that w  
it seems s  
until a sid

Then once  
the twiligh  
where mic  
my soul c

"If there's  
I pray tha  
hell's grav  
No matter

## Christ Gave Me Rest

One year later.

I can't believe that I have been off of the streets over a year now.

It seems that I have a new career of decorating my apartment, cleaning it and buying supplies to maintain it.

And I sleep and sleep and sleep. And I have a lot of pain.

Since the added television I take in the news and some Christian broadcasting. I can hardly wait to get in the mail: their TV guide.

I don't like that I also have welfare now; due to a compilation of health failings. Hospitals said I was seriously ill years ago. Now I'm touching up my "last resting place" is what I keep hearing.

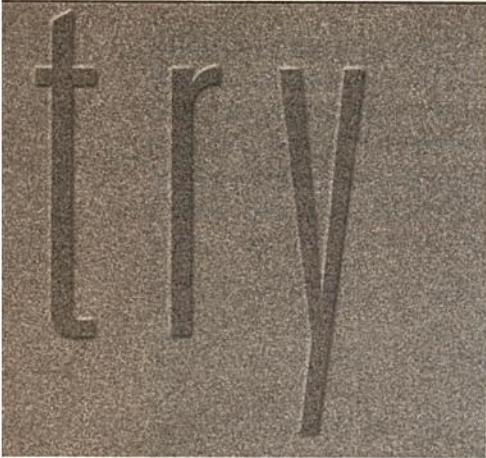
Actually, I hope to and am counting on a miraculous healing and tremendously long life. I refuse to believe that it could end soon.

I'm trying out for my place to look like my grandma's china closet. Her's was so full of interesting items, I could stare at it for hours.

I wish I could say life was easy.

And I can rest in that Jesus feels that I am meaningful; that He cares for us all.

—CAROL LENO



ople

ish that none would dare to eat,  
oat and hat to keep me warm.  
l my own except the street—  
s stalk with night’s foreboding harm.

ks forth street people now must stir;  
cup of coffee if I can.”  
w me as just a seamy blur—  
m something less than man.

eets alone each day and strive  
h others never give a thought;  
tile just to stay alive—  
lk grave my blood has bought.

ain from monolithic towers,  
lummets shrouds which fill the street:  
ht practices its evil powers;  
out as hope begins retreat.

od in heav’n or hell who hears—  
e decides and quickly sends:  
‘ grace relieving all my fears.  
ich, at least this vain life ends.”  
—RON BARON

Anarchist

Anarchy is love viewed through a prism  
That splinters its light through the noble cause.  
It is the splendid, terrible love of sacrifice  
Made without hesitation or pause.  
Anarchists know truths bitter and deep  
About the lies the world brings out to play.  
They are called by a voice of freedom  
That refuses to die and go away.  
When the bullets fly and life is cheap, anarchists,  
Put their blood behind every word they say.  
To love freedom enough to die for it,  
Is how anarchy spells its very name.  
Proud warriors fighting for principles  
Instead of the Corporate murderous game.  
Those who lay down and die for honor  
Are those who make the world strong.

—SHERRY ASBURY

Conversations

Walking down the street  
Alone  
Talking out loud  
Having imaginary  
Conversations  
With real people

Is  
This only  
The first step  
To having real  
Conversations  
With imaginary people?  
—RENEENE ROBERTSON

An Alcoholic’s View

I, an individual, would like to express this opinion, f— alcohol, crack,  
coke, and any other drug that brings on a dependency.  
I am an alcoholic. I can’t eat until I’ve got something to drink; and I  
don’t need anything to eat once I’ve started drinking  
I am in a drug-related addiction  
I am one of millions  
I have no friends and fewer acquaintances  
I need more alcohol than food (16 oz Booze)  
I need alcohol more than a woman  
I am an addict

—ROBERT ROBISON



calendar

Six months, from the  
year!  
They  
fall. . .  
slowly from a place in the  
sky  
kept  
warm, only  
by  
friends. . . friends, chosen  
all  
from  
days  
spent while living  
alone.  
Resting,  
alone! behind these windows  
seen from  
the  
streets  
at  
night. At  
night! while, walking  
slowly  
—STAN BURRISS

StreetPeople

Food from trash that none would dare to eat,  
and just my coat and hat to keep me warm.  
No bed to call my own except the street—  
when shadows stalk with night’s foreboding harm.  
  
As dawn breaks forth street people now must stir;  
“I’ll mooch a cup of coffee if I can.”  
Their eyes view me as just a seamy blur—  
perceiving I am something less than man.  
  
I walk the streets alone each day and strive  
for that which others never give a thought;  
it seems so futile just to stay alive—  
until a sidewalk grave my blood has bought.  
  
Then once again from monolithic towers,  
the twilight plummets shrouds which fill the street:  
where midnight practices its evil powers;  
my soul cries out as hope begins retreat.  
  
“If there’s a God in heav’n or hell who hears—  
I pray that one decides and quickly sends:  
hell’s grave or grace relieving all my fears.  
No matter which, at least this vain life ends.”

—RON BARON

Christ Gave Me Rest

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I can’t believe that I have been off of the streets over a year now.  
  
It seems that I have a new career of decorating my apartment, cleaning it and  
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And I sleep and sleep and sleep. And I have a lot of pain.  
  
Since the added television I take in the news and some Christian broadcasting.  
I can hardly wait to get in the mail: their TV guide.  
  
I don’t like that I also have welfare now; due to a compilation of health failings.  
Hospitals said I was seriously ill years ago. Now I’m touching up my “last  
resting place” is what I keep hearing.  
  
Actually, I hope to and am counting on a miraculous healing and tremendously  
long life. I refuse to believe that it could end soon.  
  
I’m trying out for my place to look like my grandma’s china closet. Her’s was  
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I wish I could say life was easy.  
  
And I can rest in that Jesus feels that I am meaningful; that He cares for us all.  
—CAROL LENO

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coke, and any other drug that brings on  
I am an alcoholic. I can’t eat until I’ve got  
don’t need anything to eat once I’ve started  
I am in a drug-related addiction  
I am one of millions  
I have no friends and fewer acquaintances  
I need more alcohol than food (16 oz Booz  
I need alcohol more than a woman  
I am an addict

## JEFFREY Continued from Page 1

selves as the head example for diversity. And we thought that was wrong. Real diversity means economic reinvestment, not just simply seeing different colored faces in your store. We believed that the African-American community was spending millions of dollars in the Nordstrom store and weren't getting any return on that. I'm not against corporate profit. What I am against is naive communities that believe that corporations don't owe something back. That's not the way I think even the originators of capitalism intended it.

We gave Nordstrom the Bull Connor Award two years in a row, 1993 and 1994. We gave it to them the first year because of a lack of investment. And the second because of a totally intolerant, negligent attitude toward the concerns that the community was raising. It was like "we don't owe anybody anything except to have good merchandise." That's the same spirit we see in the transnational corporate movement. But now, it's not just African Americans who are facing that intolerant attitude. It's everybody.

**RC:** So you've given the Bull Connor Awards every year since their founding?

**Jeffrey:** We stopped the Bull Connor Awards after the fire in 1994. We gave them to Boeing, Slade Gorton, Nordstrom, and then Nordstrom again.

**RC:** What was the Safeway action?

**Jeffrey:** We actually didn't give Safeway a Bull Connor Award, but we had an action against them. We shut down the store on Rainier Avenue and Genesee. At that time, Safeway had a policy that we thought was inhumane. They were shooting shoplifters regardless of what they had shoplifted.

**RC:** With bullets?

**Jeffrey:** Yeah. Two people were shot to death at Rainier and Genesee, and one guy was choked to death in Federal Way. They were shooting people for shoplifting and in most instances it was cigarettes. Shooting people for trying to feed their own addictions. And Safeway was unapologetic about it. They thought they had a right to shoot and maim shoplifters regardless of what they were lifting, whether it was food or whatever.

That also plays into the David Walker situation, because David Walker was in a Safeway store. That's probably why he pulled a gun out, so that the guard would understand that he's not going to be shot over what he stole. He had put the gun up by the time the police came because I think the gun was primarily for his protection. Given the history of Safeway, anybody who goes into Safeway and takes out whatever you take out, you have to be conscious of the fact that you could be killed.

**RC:** That's something I hadn't been aware of. Is that a history you think many people still remember?

**Jeffrey:** Absolutely. The African-American community will never forget it. These people were brutally killed for shoplifting items [worth] less than \$20.

**RC:** What did you think about the David Walker case?

**Jeffrey:** I think the David Walker case is a tragic situation, but I think it was fueled by corporations. The issues I think are in terms of the police. We understand police mentality when we understand corporate pressure to keep crime down and to keep indigent people out of certain areas. The police then see it as their responsibility to prove to the corporations that they are doing their jobs. I think that for many of the police



PHOTO BY GEORGE HICKEY.

in Seattle it's even more direct, because they work directly for these corporations when they get off.

**RC:** You think David Walker's death comes from corporate pressure even more than from racism?

**Jeffrey:** I think that is racism. Because the people that corporations feel are expendable are the people of color. These are the people with less money, whom they won't tolerate any kind of inconvenience from.

**RC:** What impact did the fire have on your work?

**Jeffrey:** Martin Luther King talks about the whole concept of creative tension: For progress to happen, for society to move forward, you have to create a situation where there is tension and where that tension then brings about awareness and where awareness brings about progress. The Bull Connor Award was a duplication of the creative tension that happened in Birmingham. The effect of the award, what I believe was the direct consequence of the award — the burning down of [my] church — was a little more drastic than I had anticipated.

**RC:** So you see the burning of the church as a consequence of the anti-corporate work you were doing?

**Jeffrey:** I think it is a direct consequence. I don't see how a [fire] could smolder when people were in it as late as twelve o'clock that night. And then, when it burned, it burned in 20 minutes, with the heat so hot that it melted the pews down to the floor, melted the piano and the organ completely. I don't see how that could have happened unless there were accelerants that were used. Now they say that there weren't, and it's probably my word against theirs. But the bottom line is that these things don't happen in a vacuum. To further substantiate it, there was a second fire when we almost got the church up, which was arson.

**RC:** Did they catch that person?

**"The David Walker case is a tragic situation, but I think it was fueled by corporations. We understand police mentality when we understand corporate pressure to keep crime down and to keep indigent people out of certain areas."**

— Rev. Robert Jeffrey

**Jeffrey:** No. The second fire was set because we were on our way to getting in at a time when we had some momentum. If we had gotten in then, the momentum really would have catapulted us. But when the second fire was set, we had extensive smoke damage. The damages exceeded \$150,000 because they set a chemical fire in the church that smoldered black smoke, which went up through the new structure through all of the vents, and it got into everything so that we had to redo almost a third of the church. It cost us members. At that point, the flood gates opened. People began to think that at that point, we're not going to get back.

**RC:** Any guess about how many members you lost?

**Jeffrey:** We had active members of about 1200 before the fire. When we marched back into the church five years later we had an active membership of about 125.

**RC:** What did the fire do to projects you were working on?

**Jeffrey:** We had already begun to downsize the Black Dollar Days Task Force and build Campaign 5000, the African-American endowment fund.

When we organized a march to launch Campaign 5000, we had the Jewish community, the black community, and the gay community coalesce to do this. We opened our headquarters that Thursday. That Tuesday, the Church blew up.

**RC:** There were rumors that one of the reasons the church was burned down wasn't because of Black Dollar Days' actions against corporations, but because you were building coalitions with Jews and gays and lesbians. Is that a rumor you heard?

**Jeffrey:** Yes. People say that it's about other things. I don't think it's about blacks and Jews. I mean, who cares about that? Or blacks and gays. I don't think that's what it's about. It's about economic leveraging. It's about controlling the flow of money and keeping people dumbed down about what they're doing to us. All this other [speculation] was to create a situation where people could blame anybody.

**RC:** Tell me about Ralph Nader and your support for him and the Greens.

**Jeffrey:** The Black Dollar Days Task Force was started as a consumer advocacy agency. I believed that African-American consumers were not being touched by the consumer movement, and that they really didn't have an understanding of consumer power. Mobilizing consumers to understand their power is the ultimate direction of human society, is the ultimate evolutionary direction. It is through consumer power that you control corporations and create a real democracy. So he's

the man. He has the answer, and he's had it for some time.

**RC:** But why not Al Gore? A lot of people in this last election touted the virtues of Ralph Nader and said, "Oh, it would be nice, in a perfect world, to have him for president, but that's not the world we live in, and our choice is between Bush and Gore, and who wants to put Bush in power?"

**Jeffrey:** It's not about the man, Al Gore. It's about the machine that the man is riding. The man could be ever so good, but the machinery is bad and they don't want to fix the machinery. I think that many people are naive about the corrupted political state of American political parties as they currently exist. But anybody who is naive about the corrupt political state needs to look at what happened in Florida. They need to look at how the political parties capitulated to the Supreme Court decision and how everyone went along with that. People say Al Gore could have helped us — Al Gore's a prisoner of that political machinery. He's also a prisoner of corporations, the very corporations we're fighting. And the Democratic party has sold out to the very corporate structure that threatens the sur-

vival of the country.

We see this in the issues they dealt with. They didn't talk about the prison infrastructure. They didn't talk about drugs. They didn't talk about the millions of people, children who are being locked up. They didn't talk about the murders in the high schools. They didn't talk about most of the issues, death penalty, that affect average citizens. They created an environment around them where asking those questions would make us look insane.

**RC:** *You've gotten personally involved with the Greens, rather than, say, the 37th District Democrats. Why not try to reform the Democrats from the inside?*

**Jeffrey:** I think that the Democratic party, the way it's run, is almost like Daley ran the party in Chicago. They have these precinct heads, and if you're not one of them, you pretty much can't get a hearing. I think that's a shame. It's really terrible. The black church has sort of become ward captains, where they control the populace within their own congregation, they come to the church, and we're supposed to deliver the votes. I think that that's politically evil, it's a bad way to run a political party. By doing that, they're totally making a mockery of the democratic system.

Preachers shouldn't speak for people. People should speak for people. I'm a minister, and I have a right to my opinion. But don't make me a ward captain. Don't make me responsible for delivering certain churches and certain groups. That's wrong. I always tell people that if I was a leader, if black preachers were the leaders of the community, why are 57 percent of the people in prison in Seattle black men? We're bad leaders.

**RC:** *Is it true that there had been some debate among labor leaders about whether to let you speak at the Free Trade Area of the Americas protests in Blaine on April 21? That there had been labor leaders concerned about your Green Party affiliations?*

**Jeffrey:** I understand there was. First of all, I am a strong advocate of labor and I've always been a strong advocate of labor. I think labor has a problem with some of the stands I've taken with regard to Roberto Maestas [Maestas is director of El Centro de la Raza, listed on the King County Labor Council's "Do not patronize" list for union busting; Jeffrey has supported Maestas in the dispute] and some other things. The labor movement has to really really look at whether it has done all it could to be a good steward to people of color. You walk around to these construction sites, and you see hardly any people of color in the trade unions working in this multi-billion dollar boom. I just don't think labor has the moral position to condemn people of color who are looking out for their own people.

**RC:** *You were able to speak.*

**Jeffrey:** I did speak, and in all fairness, I talked with the head of the labor council and he had great remarks and was great to me. If there is any question about

my loyalty to labor, there shouldn't be.

**RC:** *How is Black Dollar Days going to work along with your new project, the People's Coalition for Economic Justice (PCEJ)?*

**Jeffrey:** I think the Black Dollar Days has a narrow scope; it deals with certain narrow issues related to the African American community. Black Dollar Days could be one of the member organizations in a coalition that would move toward dealing with the kind of economic problems that we face. That's what the PCEJ is all about.

**RC:** *What structure will the union take?*

**Jeffrey:** The union is organized so that all of us can come together to take action against corporate terrorism. There will be no one person running it. All of the organizations would act in unison. One of the real problems that we face in the 21st century is how will labor be able to keep its power when corporations are transnational, when they can move plants to Mexico or Indonesia. We're looking at the possibility of labor strikes being outdated. So what we've got to do is create the other piece. The other piece is the union of the consumers, the union of the people who have other grievances against these corporations — people who talk about corporations as reinvestors in the community. Put that piece on the table, so that if labor strikes, consumers strike as well, and that's the way to bring real bargaining power back to the labor movement.

You would have a people of color executive board approved by the steering committee. People of color would review policies to make sure that they are fair. This would include Native Americans, Asians, African-Americans, and whites would be in the people of color group.

**RC:** *Whites as well?*

**Jeffrey:** Yeah, they'll have representation on it. We have also proposed that all of the street organizers will be reformed or rehabilitated members from gangs, whom we will recruit, rehabilitate, and train to organize for the union. And we already have a core group of about 12 or 15 people who want to do this, so we just need to do it. Our sense is that these people already know how to organize.

**RC:** *And the kinds of issues you imagine addressing would be?*

**Jeffrey:** Issues of corporate responsibility to schools, real corporate responsibility to make sure that we have decent schools without any kind of PR bonanza. Corporate responsibility to jobs, to labor, to the environment, and to make sure that the community is a safe place and making sure the police are not out of control. Also, we will talk about government responsibility as it relates to indigenous people and how they're treated, African Americans and how they have been treated. All of those things are issues that will be on the table for a union.

**RC:** *Some of the issues are ones for which*

*people traditionally lobby the government: living wage bills, universal health care. But the People's Coalition for Economic Justice is going to target corporations instead. Why is that?*

**Jeffrey:** All corporations do when you lobby politicians is buy new ones. If a politician yields too much to you, they take him out. So they're the ultimate enemy. Why go to the poor fellow caught in the squeeze between you and them? What he does is work out compromises that makes us think we won, and makes them think they won, and nobody wins. You have to go out to the people who are creating the havoc, the whole distortion of democracy, who are attacking the democratic system with money. Only when we get them under control can we have politicians whom we can begin to lobby about certain things. I'm not against corporations, but they're using their power to create cushions for themselves that are totally beyond anything that is humanly necessary. What they're doing is immoral. They're looking to politicians to go along with it, and if you don't go along with it, you won't be elected.

**RC:** *Can you point to any politicians who are exemplary advocates for the public interest, or is that beside the point?*

**Jeffrey:** I think it is, though I wouldn't want to say that politicians aren't doing their best under the circumstances.

**RC:** *What kind of changes do you see in some of the progressive forces in this city post-WTO and post-election?*

**Jeffrey:** I think there's still a reluctance on the part of the progressive community to join fully the struggle of the people of color. I still think there's some sense that they're different, that their plight is different. People still haven't gotten it — that your struggle is our struggle, and that our struggle is the struggle of the Zapatistas and the people in Mexico, the struggle of the poor in Africa, the struggle of the people in India. All of our struggles are the same.

That's unfortunate, because I don't think we have the kind of time that people think we have. I think that any objective analysis will show anybody who even wants to think about it that when corporations get ready to do what they're gonna do, it doesn't matter what color you are. You will be dumped on. And even though middle-class white progressives still have a higher standard of living than anybody else in the world, eventually they're going to experience some things that they never dreamed they would experience. I don't know what it's going to take. I really don't. I think that all of us are going to have to learn to live with much less, but the bottom line is that we shouldn't do it while the corporations live with more. We should all live with less together, and that's the ultimate end. But if people still hold onto this notion that they're going to protect a way of life that they have become used to, then I think they're mistaken. What they've got to do now is make sure the corporations don't turn our cities into total deserts. ■

## The Reverend Robert Jeffrey, Sr.

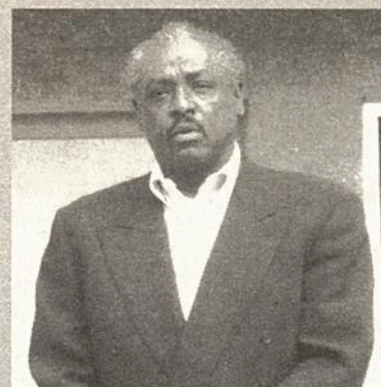


PHOTO BY RON CAMPBELL.

Age: 54

Born: New Orleans, Louisiana

Raised: Tulsa, Oklahoma

Graduated: Union Theological Seminary, Richmond, Virginia, 1974.

Now: Serves 480 members of the New Hope Missionary Baptist Church, 124 - 21st Avenue, (206)323-4212.

Other work: Director of Graduate Study to Richmond Seminary, 1975-1986.

Executive director of the Black Dollar Days Task Force, which began in 1988 to spur reinvestment in the black community. Co-founded the African-American/Jewish Coalition for Justice, fostering links between the two communities. This teamwork spawned a bi-racial investment effort called the African-American Community Endowment Fund; interest invested in the fund is donated to build community-based businesses. An August 11 walk will help raise money for the project.

What's going on: Groups and activities hosted under New Hope's roof include

- The People's Coalition for Justice, a Quaker-supported anti-police brutality group

- The Green Party of Seattle

- The Optometric Center of Seattle, an eyeglass center for low-income people, evicted from its Central Area office last month ("News You Can Use," May 3-16)

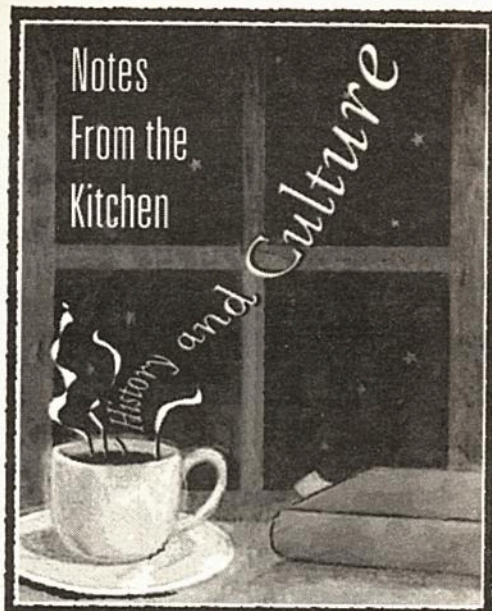
- Fifteen to 20 homeless people sleep in the church basement nightly

- MusicWorks Northwest, which provides scholarships for music lessons to African-American youth

- Street Connections, an association of former gang members who are currently working on a Christian rap album — "hard rap, gangsta beats behind religious commentary," says Jeffrey, who wrote the lyrics. ■

# Something Old, Something New

By Liz Smith



Today's column features some easy salads that go together quickly and taste delicious. I also have a recipe for scones. When making them, I wasn't sure how they'd turn out. I have never made scones before. They were great! Light, fluffy, and tender, and full of a homely kind of beauty. To make them, you'll need a pastry blender, which makes short work of cutting the butter into the flour. A pastry blender has a round handle and five or six parallel wires that are in a C-shape. They can be bought at most grocery stores for three to five dollars.

## Potato Salad (serves 4-6)

- |                    |   |
|--------------------|---|
| 1 carrot           | 2 tsp. salt   |
| 1 medium red onion | 1 tsp. lemon pepper                                     |
| 1/2 cup sour cream | 1/2 tsp. mustard  |
| 1/2 cup mayonnaise | 1/2 pound bacon   |
| 2 TB cider vinegar | 2-1/2 pounds waxy new potatoes—red, white or Yukon gold |
| 2 tsp. sugar       |   |

1. Rinse, peel, and trim carrot and red onion. Cut onion in half from stem to root end. Lay flat and slice thinly. Blanch onions in boiling water one minute, then drain. This makes the flavor milder and sweeter. Grate carrot into a big bowl, then add onion.
2. Stir in sour cream, mayonnaise, vinegar, sugar, salt, pepper, and mustard. Put in refrigerator to chill.
3. Cook bacon at 400 degrees on a foil-lined cookie sheet until fairly crisp, 15-20 minutes. Drain on paper towels. Chop, or snip with scissors, into small pieces. Add to salad dressing.
4. Wash and peel potatoes. Cut into bite size pieces. Simmer in water until tender, 30-40 minutes. Drain well and turn into salad bowl. Mix to coat potatoes with dressing. Chill 4-5 hours. Serve on chilled plates.

## Chef's Salad (serves 2)

- |  |  |
|--|--|
| 2 different types of lettuces, rinsed and patted dry | 2 half chicken breasts, grilled        |
| 6-8 cherry tomatoes, quartered                       | 4 ounces Swiss cheese, cubed or sliced |
| 1 cucumber, peeled and sliced                        | 1/2 cup cashew nuts                    |
| 2 hard-boiled eggs, sliced                           | 1 cup croutons                         |
|  | salad dressing                         |

There is no right or wrong way to make a chef's salad. A mix of lettuces is suggested for contrast in texture and color. To keep extra lettuce fresh, proceed as follows:

Soak in very cold water for fifteen minutes. Spin or pat dry. Lay out lettuce on one paper towel and put in a heavy freezer bag. Press out the air. Will keep for at least a week.

**To cook eggs:** Cover eggs with cold water. Bring to a boil, reduce heat. Simmer 15 minutes. Run cold water into pan. Gently tap the egg on all sides to loosen the shell. Peel at once. Chill in refrigerator. There is an egg slicer sold in stores that will give about 10 thin, neat slices of egg. Otherwise dip a sharp knife in water, then slice egg.

**To cook chicken:** Start coals. The chicken will be done in no time if it is pounded flat. (Place in a plastic bag and coax the chicken sideways with a series of taps. A small jar [plastic] full of peanut butter or a wooden mallet works well.) Sprinkle with salt and pepper and grill.

**To make salad:** Toss lettuce with salad dressing. Place on chilled plates. Arrange ingredients at random, in circles, or in half-moon pattern. Top with cashews and croutons to serve.

## Strawberry Cream Scones (makes 16 scones)

- 1 cup cut-up strawberries
- 3 cups all-purpose flour
- 1/2 tsp. salt
- 2 eggs
- 2/3 cup sugar
- 3 tsp. Baking powder
- 6 T. cold butter, cut into pieces
- 1/2 cup cream

1. Pre-heat oven to 375 degrees.
2. Mix strawberries with the sugar and set aside.
3. Stir together flour, baking powder and salt. Scatter the butter pieces over the flour. Cut into butter until it is the size of lentil peas and evenly distributed.
4. Blend together the sugared berries, eggs, and cream.
5. Pour berry mixture into flour mixture. Stir with a fork until blended.
6. Gather up the dough into a ball. Knead the dough a few times to finish mixing.
7. Divide dough into four parts. Pat each into a one-half-inch-high circle and place on a foil-lined baking sheet. Using a spatula dipped in a little bowl of flour, divide each circle into four quarters. Brush with a little cream and sprinkle with sugar.
8. Bake 18-20 minutes, until golden brown. Turn the pan around halfway through baking. Cool on a wire rack or kitchen towel. These will keep for one day. To freeze, wrap in foil and place in a plastic bag. Preheat at 350 degrees for 10-12 minutes. ■



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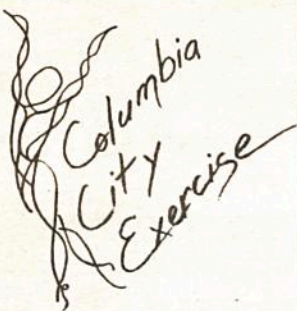
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**Thursday, May 31, The Gap, 11 a.m.** A 14-year-old girl was apprehended at The Gap on a shoplifting incident, which was handled by store security. The officer then discovered that the girl was a reported runaway. She was transported to the west precinct and then transferred to DSHS. Her mother was then notified of her arrest and deposition.

**Thursday, May 31, Denny Way, 4:15 a.m.** A homeless white male age 34 reported that at approximately 1 a.m. he awoke from sleeping in the 100 block of Westlake Ave. An unknown person hit him from behind, and he hit his head on a planter box, causing abrasions to his chin. He moved out of the area and went to Denny Way. At 4:15 a.m., the suspect approached him again and said, "Remember me from the park? Can I have your blanket? I want it." The victim handed over his blanket, and the suspect was last seen heading east on Denny Way.


**Friday, June 1, Second and Yesler, 12 a.m.** Complainant called to report six black males loitering in front of his 7-Eleven store. Upon arrival, police saw that one of the suspects, a 54-year-old homeless black male, was sitting on the windowsill belonging to the store. A subsequent records check revealed that he had been admonished on two previous occasions by officers for trespass. He was arrested and booked into King County Jail without incident.

**Friday, June 1, 15th Avenue and Dravus St., 2:24 a.m.** A homeless white male age 43 was aggressively panhandling from the complainants, a husband and wife. The female gave the subject a five-dollar bill, and her husband became enraged. The two men then got into a verbal argument, the husband accusing the panhandler of harassing him and his wife. The complainants then attempted to push the subject out of the way so they could enter the store; the subject claims at this point he was punched in the side of the head by the husband. All parties involved were very intoxicated. The husband later called 911 when he was walking home, and complained that the panhandler had said that he was "going to get him." All parties promised there would be no more problems and agreed to go their separate ways. No arrests were made. ■

*Streetwatch is compiled from Seattle Police Department incident reports by Emma Quinn. Do you have your own story to tell? Call Real Change, (206)441-8143, and we'll get the scoop.*




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# Story of Self

## Talk Stories

Jamaica Kincaid

Farrar, Straus and Giroux, 2001

Hardcover, 247 pages

By Molly Rhodes

**A**cross the surface of this collection of Jamaica Kincaid's work, first published in *The New Yorker's* "Talk of the Town," everything appears to be sweetness and light. Kincaid drifts over luncheon after luncheon, social meeting after social meeting, as at ease with her own place among New York's powerful and elite as she is with the breezy details she crafts about them.

Yet Kincaid's lightness of touch should not be confused with a lightness of thought. In the introduction, Kincaid describes a "Talk" piece about a mouse running over her in the middle of the night. "I wrote of my fear and I wrote of my poverty," she tells us. "That story was never printed. I do not regret it, I do not miss it."

Kincaid's work feels inspired by that indirect advice of her editor: don't put your fears and fights on the surface, but lace them into the shape of the stories you tell. "Talk of the Town" was not just a way to reflect on the parties and people of New York, but a way for her to begin her own creative journey. It was "a kind of apprenticeship that I was supposed to do... for just so long and then go on to my actual writing."

In this collection of her earliest published works, we read her exploring and experimenting in a host of writing styles, playing with the characters of New York she had at her ready disposal, reflecting on the paths people have chosen, and learning to link their stories to her own.

"As I grew older, I got my own ideas about why I wanted to go to America,"

she writes in one of her first "Talk" pieces about her move from her native Antigua. "It had to do with pink refrigerators; shoes that fall apart if you get caught in the rain (because that way you could get a new and different pair); the flip in Sandra Dee's blond hair as she played a pregnant teenager in the movie *A Summer Place*; Doris Troy, the way she looked and the way she sang 'Just One Look'; and, of course, Negroes, because any place that Negroes are is cool."

Through her humor and her penchant for quirky details, Kincaid invites us into her head, into the world of a young, feisty woman trying to make her way in 1970s New York. From Kincaid's strong sense of what she is searching for in her own life, she exposes the needs of others beyond the predicted humdrum of their daily lives. They are not startling, earth-cracking needs, but quieter ones that add to the richness of life, like long corridors and Coke machines in offices.

"A nice, clear, long corridor is an important thing to have in an office because office workers are then able to trip up or do a fireman's carry on an unsuspecting colleague. A Coke machine is important because an office worker can buy a nice, refreshing drink at it, stand around it and flirt, or sit on top of it stark naked while having a small nervous breakdown or while reading the poetry of Adrienne Barbeau."

Her forays into the world of such reports, or parties and banquets, is not an escape from reality but a chance to imbue reality with more pleasure, with a sense of irreverent joy. Her stories do not ignore the mouse running across her bed, her fear and her poverty; instead these forces remain brimming under the surface, driving her quest to unfold the world around her. ■

## CLASSICS CORNER



by Perfess'r Harris

**R**ecently, we at Classics Corner realized we would never be a truly good person. We lack the ambition. We are more Whitmanesque than Pauline, more Epicurean than Stoic. We prefer the rounded to the angular, the lax to the taut. Socrates would have disapproved.

While Plato's Socrates comes off as a sarcastic know-it-all with a passion for humiliating others in public, in Xenophon he is more of a puritanical moralist, obsessed with self-control and bodily appetite. How this man came to be revered by the Western World we will never understand. Hard work, plain food, and abstinence from sex, says Socrates, is the key to a happy and productive life. Right.

Xenophon, as the only other surviving biographer of Socrates, is often unfavorably compared to Plato. The pedantic Xenophon belabors the obvious. His writing is ponderous and earthbound. He is, unlike Plato, most certainly not a genius. This fact has led many to give Plato's Socrates more

credibility, as if one could not be an annoying smarty-pants and a dull moralist simultaneously.

Given our near pathological dislike of Socrates, we see no reason whatsoever why he could not have been both.

Socrates, we think, would probably today

be one of those humorless vegans who ride their bicycles everywhere and think meat is murder and that brown rice, miso, and dried fruit offer salvation, both personal and political.

Last night, while nibbling on fried crawdad tails, sipping Southern Comfort, and watching a bunch of dorky white people try to dance, we pondered the differences between hedonism and self-control. In Xenophon's *Memoirs of Socrates*, the philosopher tells the story of Heracles being stopped on the road by Vice and Virtue. Vice is a voluptuous but slightly trashy sort who promises that Heracles will "not miss the taste of any pleasure." She promises great food, instant sexual gratification, and comfortable sleep. Her friends, she says, call her Happiness.

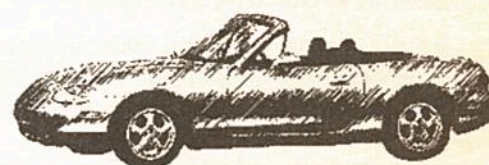
Virtue, on the other hand, says her path leads to "noble deeds." The road to success, she says, is through self-denial, hard work, and sweat. She probably wore a size 4, worked out at the gym, counted calories, and only watched public television.

St. Paul had this problem. Paul might have been the greatest organizer that ever lived, but at parties he would sit alone and scowl, wanting to get laid and then hating himself for thinking it. In Romans 7 he says, "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate." Sin, says Paul, dwells in his "members." He doesn't specify which particular one.

How much better to be Walt Whitman, who says, "give me libidinous joys only, give me the drench of my passions, give me life coarse and rank." While Xenophon's Socrates and St. Paul defer, and even despise, gratification, Whitman is a human being. He embraces the outcast, the lawless, the rude, the illiterate, and the condemned: "O you shunn'd persons, I at least do not shun you... I will be your poet, I will be more to you than any of the rest." ■

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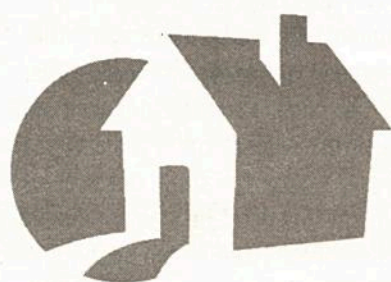


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# June Notables

Friday, 6/15

**Benefit Fiesta for the Mexican Solidarity Network** with screening of two short movies, "The Sacred Land" and "Education in Resistance," food, dancing, and fun! \$10 donation, 7 p.m., at 4703 Greenwood Ave. N., info Jane O'Sullivan 206-264-1459, or Siohvan Sheridan-Ayala 206-722-8236.

Train to become a **volunteer advocate** for an abused/ neglected child in court. 9 a.m. - 5 p.m., also on June 22. More info at 296-1116 or [gal.grou@metrokc.gov](mailto:gal.grou@metrokc.gov).

Thursday, 6/21

**Meeting of Parents, Families, and Friends of Lesbians and Gay (PFLAG)**, promotes the health and well-being of gay, lesbian, bisexual, and transgendered persons, their families, and friends through support and advocacy, this and subsequent 3rd Thursdays, 7 p.m., at First United Methodist Church 1934, 108th Ave. NE, Bellevue, info 425-468-9345.

**Special Radical Women Meeting in honor of Lesbian, Gay, Bisexual, Transgender Pride Month**, dinner, with vegetarian option, available at 6:30 p.m. for a \$6.50 dona-

tion, everyone welcome, 7:30 p.m., at New Freeway Hall, 5018 Rainier Ave. S., info, rides, or childcare, 206-722-6057 or 206-722-2453.

Monday, 6/25

**Monthly Meeting of the Washington HEMP Education Network**, a community of Hemp Activists providing verifiable information about hemp (marijuana) to counteract the misinformation, and to work to change the laws affecting hemp use, this and subsequent last Mondays, 6 - 8:30 p.m., at Queen Anne Library, 400 W. Garfield, info J.M. Black-Ferguson 206-282-4776.

Thursday, 6/28

**Monthly Letter-Writing Party to End Sanctions Against Iraq**, become a part of a community practicing the lost art of letter writing as we write to congress, the White House, newspapers, celebrities, and to whomever may aid in the struggle! Paper, pens, addresses, stamps, sample letters, talking points will all be available. We will also consider ordering pizza every night, pay as you are able, but you need only bring your smiling face, this and subsequent last Thurs-

days, 6:30 - 9:30 p.m., at the Peace Café, 5828 Roosevelt NE, just South of Ravenna Blvd. (off I-5 North exit #170 and I-5 South exit #171. Buses #66, #67, #71, #72, and #73), info [jeffgu@hotmail.com](mailto:jeffgu@hotmail.com) or 425-936-0441.

**Exercise Your Rights: A Community Forum on How to File Effective Police Complaints**, sponsored by the Seattle Human Rights Commission and the Seattle Office for Civil Rights, 7 p.m. - 8:30 p.m., at Gethsemane Lutheran Church, 911 Stewart St., free parking in the lot behind the church, info 206-684-4540 or 206-682-3620.

Ongoing Mondays

**A Freedom Socialist Party public study group on Capital, Volume I, by Karl Marx**, free, everyone welcome, 7 - 9 p.m., 5018 Rainier Ave. S., 206-722-3812.

Ongoing Wednesdays

"**Spirit of the Times**," a live half-hour program featuring interviews with local activists, 2 p.m., on TV Channel 29, info/producer J.M. Black-Ferguson 206-282-4776.

**In the Belly of This Story: A First Nation's Group** for American Indians, Alaskan Natives, Native Canadians, Native Hawaiians, Metis, Mixed Bloods, and Two-Spirit/Queer Native Folks who want to use story, writing & theater as tools for healing, sovereignty, and resistance. 7 p.m., call for location, in Seattle, info Qwo-Li 206-329-1606 or [Qwo\\_Li@hotmail.com](mailto:Qwo_Li@hotmail.com)

**Dances of Universal Peace**, 7:30 p.m., at Keystone Church, on Keystone N., just north of 50th in Wallingford, info <http://www.teleport.com/~indup/>

Ongoing Saturdays

**Seattle Food Not Bombs** re-distributes free produce to the members of the Yesler Terrace Community Center, 10:45 a.m., sort vegetables, noon - 1:00 p.m., Free Market, at the Yesler Terrace Community Center, 835 E Yesler Way, info 206-985-2247 or [fjb@scn.org](mailto:fjb@scn.org) or <http://www.scn.org/activism/foodnotbombs>

Ongoing Sundays

**Impact Forums** cover a wide variety of justice issues, 9:30 a.m., at University Unitarian Church, 6556 35th Ave. NE,

in the Social Hall, info Jerry Chroman 206-522-9384.

**Seattle Food Not Bombs** collects food and serves free vegetarian meals to the homeless each and every Sunday, noon - 4:00 p.m., cook, call for location, 5:30 p.m. share dinner at Occidental Park, see info above.

**Volunteers needed for Yes for Seattle Water for Salmon Signature Gathering Campaign**, signature gathering and information on the Water for Salmon Initiative (63) provided, help salmon and water conservation efforts in Seattle! Water for Salmon, Not for Sprawl! This initiative also creates a "water hog rate" that creates a fund to be used to retrofit low-income housing with water conservation devices, info 206-956-8050 or <http://www.yesforseattle.org>

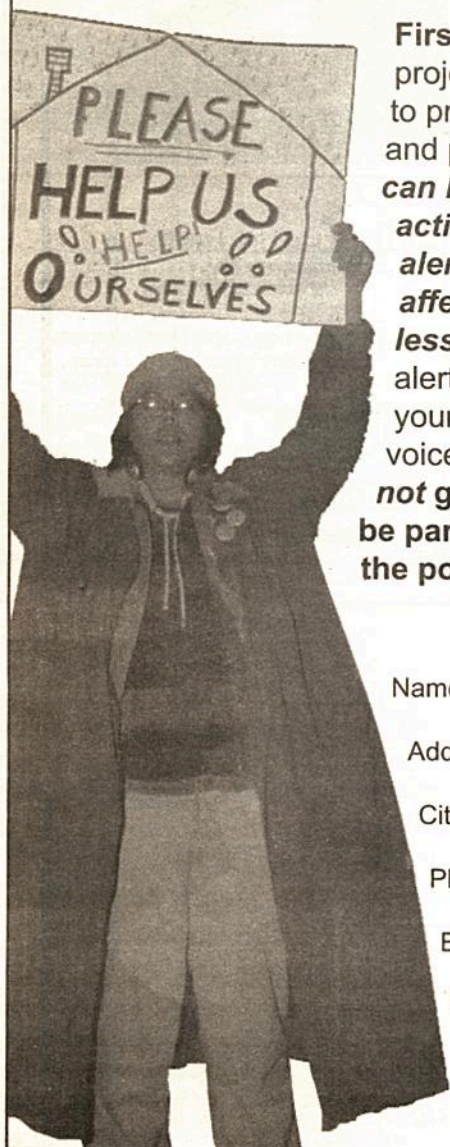
**Free HIV Testing** for people ages 14-24, using the Orasure method (no blood), Mondays 6 - 7 p.m., Tuesdays 5 - 8 p.m., Thursdays 7 - 8:30 p.m., Saturdays 6 - 8 p.m., and Sundays (by appointment only) 3 - 5:30 p.m. at Lambert House, for Sunday testing leave a message at 206-322-2515 ext. 30 with time, anonymous, info Becca Hutcheson 206-322-2515 ext. 13.

**Sign a Petition On-Line Calling for a Moratorium on the Death Penalty** championed in the U.S. by Sister Helen Prejean, the author of *Dead Man Walking* at <http://www.moratorium2000.org/action/petition.lasso>

Aradia Women's Health Center, the Northwest's Pioneer Feminist Women's Health Center, has openings available for **Community Outreach volunteers!** Come speak (and learn) about feminist health care while staffing our information table at exciting events. Call Amie Newman, Community Outreach Coordinator, 323-9467 or [aradiadev@juno.com](mailto:aradiadev@juno.com).

**FareStart** assists people who are homeless through training in life skills, food service, and job placement, and runs their own restaurant, lunch daily and dinner on Thursdays only, with guest chefs from area restaurants. A three- or four-course dinner is only \$14.50 plus tax and tip, with all of the proceeds going to FareStart, 1902-2nd Ave. between Stewart and Virginia, please log on to <http://www.farestart.org> and make a donation.

## Do Something!



**First things First** is the organizing project of *Real Change* that works to preserve low-income housing and put a roof over every bed. **You can help by pledging to take action when First things First alerts you to critical decisions affecting the poor and homeless.** When you join our action alert list we will contact you by your preferred method when your voice needs to be heard. **You will not get a lot of junk mail. You will be part of creating real change for the poor and homeless.**

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City/State/Zip \_\_\_\_\_

Phone \_\_\_\_\_

Email \_\_\_\_\_

**Mail to:** Real Change  
2129 2nd Ave.  
Seattle, WA 98121.  
Call (206) 441-3247 for more info.

## SPEND A YEAR WITH REAL CHANGE

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**Real Change** is looking for someone with a commitment to community service and the ability to work with a diverse group of people to become our **Mac Workshop Coordinator**. Come join a multi-faceted organizing project that builds a **creative community among the poor and the homeless** while engaging the broader public in **advocating for economic justice**.

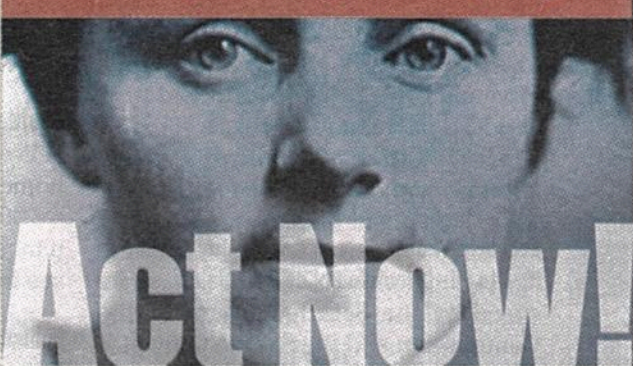
#### The Macintosh computer lab offers:

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## citizens participation project



### Wring more money for housing from South Lake Union deal

**Issue:** The city will get a multimillion-dollar windfall from a real estate deal with billionaire Paul Allen. A major portion of that money should go to housing for low- and moderate-income people.

**Background:** The City of Seattle is preparing to sell eight parcels of property in the South Lake Union neighborhood to City Investors, a real estate company owned by billionaire Paul Allen's Vulcan Northwest. The city acquired the parcels years ago in preparation for a highway project that never happened. Now, Allen is spending \$20.8 million to buy them up. Let's spend his money wisely.

Mayor Paul Schell and some members of the Seattle City Council want to earmark 80 percent of the profits for transportation, projects, especially cleaning up traffic snarls near the Mercer Street on-ramp to I-5. The needs of low-income renters should get parity with potholes: split the money 50/50 between housing needs and transportation.

Why? The traffic mess is a regional problem requiring a regional response. Over \$10 million is more than enough money to leverage state and federal transportation funds. And a greater commitment to housing would ensure that it serves the people who need it most: low-income renters. The sale money should pay for rentals below 60 percent of area median income.

Councilmembers Peter Steinbrueck, Judy Nicastro, and Nick Licata are drafting a counter-proposal to put 40 percent of the profits toward affordable housing. They need your support.

Furthermore, the city should allow housing funds to go to citywide housing needs, not just in South Lake Union. That neighborhood is home to some of the city's more costly real estate, and it has already met its development goals for new housing. The money should subsidize new units in less expensive areas; that way, we'll stretch public dollars to meet more of the need.

**Action:** Contact your city councilmembers via the phone numbers and email addresses below. Tell them to up the ante on affordable housing in the South Lake Union deal, make it affordable to those below 60 percent of area median income, and let the money go to housing development city-wide. You can also speak out at a public hearing Tuesday, June 19, at 5:30 p.m. in Council Chambers, 600 Fourth Avenue, 11th Floor, downtown.

Richard Conlin:	<a href="mailto:richard.conlin@ci.seattle.wa.us">richard.conlin@ci.seattle.wa.us</a>	(206) 684-8805
Peter Steinbrueck:	<a href="mailto:peter.steinbrueck@ci.seattle.wa.us">peter.steinbrueck@ci.seattle.wa.us</a>	(206) 684-8804
Heidi Wills:	<a href="mailto:heidi.wills@ci.seattle.wa.us">heidi.wills@ci.seattle.wa.us</a>	(206) 684-8808
Richard McIver:	<a href="mailto:richard.mciver@ci.seattle.wa.us">richard.mciver@ci.seattle.wa.us</a>	(206) 684-8800
Jim Compton:	<a href="mailto:jim.compton@ci.seattle.wa.us">jim.compton@ci.seattle.wa.us</a>	(206) 684-8802
Margaret Pageler:	<a href="mailto:margaret.pageler@ci.seattle.wa.us">margaret.pageler@ci.seattle.wa.us</a>	(206) 684-8807
Nick Licata:	<a href="mailto:nick.licata@ci.seattle.wa.us">nick.licata@ci.seattle.wa.us</a>	(206) 684-8803
Jan Drago:	<a href="mailto:jan.drago@ci.seattle.wa.us">jan.drago@ci.seattle.wa.us</a>	(206) 684-8801
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