

Change

Puget Sound's Newspaper of the Poor and Homeless • Volume 9, No. 11

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**Inside: Put the housing levy to work •
Bush's voodoo volunteerism • Tacoma
sued over shelter • Football's indentured labor**

A DETAIL FROM A PAINTING BY STREETLIFE ARTIST ALAN MOSS.
SEE DETAILS ABOUT AN AUCTION OF HIS WORK ON PAGE 2.

Hearts and Minds:

A conversation with the Bush Administration's point man on homeless policy, Philip Mangano

Interview by Linda Larson

Philip Mangano is the first major hope for a federal resolution to the crisis of homelessness since George W. Bush took office. He is the new director of the Interagency Council on the Homeless, established in the late 1980s but defunct for most of the Clinton Administration.

Mangano is coordinating the work of the 15 different federal agencies — among them Veterans Affairs, the Department of Housing and Urban Development, Health and Human Services, and the Department of Labor — who serve people liable to become homeless at some point in their lives. He's directing the responsibility for meeting homeless peoples' needs back to the agencies which serve housed people — “mainstreaming” their services, in administrators' lingo. It's a new approach: for the last two decades, dealing with homelessness has been mostly HUD's job.

Also prominent on Mangano's to-do list is carrying out a Bush Administration pledge: end so-called “chronic” homelessness in the next 10 years.

As the former director of a Boston-based homeless advocacy group, the Massachusetts Housing and Shelter Alliance, Mangano worked with state prisons and psychiatric hospitals to give newly released people some place to go. Meanwhile, he worked to build more affordable housing. Mangano calls this “prevention at the front door, production at the back door” — keeping people from falling through the cracks, while expanding the opportunities for a solution.

Still, despite \$100 million in annual funds to care for the Commonwealth's 25,000 homeless people and 10,000 families, their situation continues. Mangano's strategy has its fans, but it hasn't ended homelessness in Massachusetts.

As the transplanted Bostonian settles into his new job, questions await. Will “prevention and production” become the new paradigm for dealing with homelessness? Will our elected officials support the idea with dollars, not words? And if it's enacted, will it work?

Boston streetpaper *Spare Change* recently sat down with their home-grown man, and asked him about what energizes him in his new job.

Spare Change: *I see you taking the strides we have made under your leadership in the Commonwealth to Washington. It indicates to me that the Bush Administration is taking the issue of homelessness very seriously.*

Philip Mangano: Well, I think that's kind of you, because I think Massachusetts has led the way on the issue. Around the country, I think some of the paradigms that we developed here have actually become national policy. Our very simple one is prevention at the front door and production at the back door — preventing people from becoming homeless through appropriate discharge planning and other mechanisms, and creating a production strategy so

that people could move into housing. So our advocacy in partnership with Governor Paul Cellucci created a policy in Massachusetts that really became a model for the rest of the country, and we now hope it will be a model for federal policy.

“If slavery can be undone in seven years, if Apartheid can be undone in seven years... I have a firm belief that here in America, with all of our resources, with all of our good will, that we can undo the social evil of homelessness.”

— Philip Mangano,
director of federal
Interagency Council on
the Homeless

SC: *Making the connection between the Abolitionist movement and its history in Massachusetts serves to ignite hope that history is on our side. Tell us more about that connection.*

Mangano: What we have come to know is that you can't end homelessness programmatically. We have tried for 25 years, and you can't

Continued on Page 8



Noel House: hurting community

Dear editors:

We appreciate *Real Change* taking a strong position on the proposed Noel House policy change [April 18 issue], and then providing an unprecedented amount of space for responses to its coverage [letters, May 2].

We are WHEEL, a grassroots organizing effort of homeless and formerly homeless women. Since the Noel House policy changes were announced — without any community input — we have been working with the women who live at Noel House to help their voices be heard, and to help them save their home.

Contrary to Selena Shelley's letter, the Noel House plan telling women to

follow this new program to find housing within a year of give up their beds and sleep on a mat somewhere is not truly offering a free CHOICE.

Sean Hatt offers the opinion that the hospitality model Noel House was founded on allows women to stay stuck. Hatt says Noel House can hardly be called a home. Women who live at Noel House DO call it their home, and they have a right to make that CHOICE and judgment for themselves. Why isn't it a valid choice for women with little or no income to live in a place where they have community and safety?

There is not enough affordable and appropriate housing for thousands of people in Seattle who are now sleeping in doorways, under bridges, in alleys, unsafe and alone. The Frye Apartments, another program run by the Archdiocesan Housing Authority, recently closed its waiting list for two years because they had hundreds on it.

Because of a history of terrible traumas and abuse, many women have legitimate fears about the system, about case management, and about the housing that now exists. Forcing women into a term-limited program of mandatory case management instead of addressing women's real fears will leave vulnerable women behind, will destroy their hard-won self-respect and dignity, and will feed the very fears the new Noel House plan was designed to overcome.

The promise that "exceptions will be made," in the letter from AHA Administrator Flo Beaumon, only aggravates fear. How can you expect anything but fear and resentment when you make people dependent on someone else's judgment about whether they keep their home or not? This new policy, while saying it is designed to make women more independent, is actually putting all the power over their lives into the hands of Noel House staff. It makes the women of Noel House passengers at the will of somebody else's engineering and conducting.

And that brings us to John Shaw's letter, which really opens up the heart of the matter. His likening homelessness to a short train trip is insulting and ridiculous. It completely discounts the painful reality that homelessness is traumatizing, and has lasting effects beyond the duration of even a short journey through it. It is an experience steeped in fear and, often, abuse. It has been, for many of us, a nightmare. With the profound lack of appropriate and affordable housing in Seattle, it is an experience that less and less can be of short duration — most housing programs have waiting lists that are years long.

What has helped us survive this nightmare is the very thing Mr. Shaw calls into question: community. Without a loving, supportive, respectful community of women in the same plight, some of us would not still be alive on this earth.

Without a strong community of women fighting the system together, programs like the original Noel House would not even exist.

We homeless women are not merely passengers on the train ride of homelessness, the train called Noel House. We are women with gifts, and strengths, and powerful voices. We are perfectly capable of making the right choices for ourselves on our own terms, in our own time, with the support of our own loving community.

Sincerely,
C. J.

Michelle Jackson
G.L. Harvey
Anitra L. Freeman

Noel House: "puritanical" support

Dear editor:

I'm a member of WHEEL, that's Women's Housing Equality and Enhancement League, but I am speaking for myself. I support the change at Noel House and its staff.

After I retired, I worked as a senior companion for six years. Some of those I worked with had problems like going

Art as part of life:

The cover is a painting by StreetLife Gallery artist Alan Moss, who passed away earlier this year. On June 8, 2002, at 4 p.m., StreetLife Gallery will hold an art auction of all of Moss' remaining works. All proceeds from the auction will go to buying a headstone for Moss so he can rest in peace.

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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.

Correction:

An editorial error caused John McLaren's letter to the editor (April 18, 2002) to misstate his estimate of the total local funds that Seattle Housing Authority has leveraged for its HOPE VI redevelopments. McLaren estimates that SHA is using nearly half a billion dollars from the Housing Trust Fund, tax credits, the Seattle Housing Levy, and the federal HOME fund — on top of the \$140 million in federal HOPE VI money already received.

out, getting lost, and not finding their way home.

I have been told by one of my colleagues if I went in support of Noel I

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Put First Things First

Amend the Housing Levy to target those most in need

By Timothy Harris and Rachael Myers

Seattle's Housing Levy is a success story that needs to continue. More than 1,800 units of affordable housing have been built since the last Levy passed in 1995 and more is on the way. This resource has provided a critical hedge against homelessness as the cost of housing has risen beyond the reach of poor and working families. The renewed levy needs to put first things first by prioritizing the needs of the poor and homeless.

Mayor Greg Nickels has offered a levy that does not meet this test. By expanding homeownership assistance at the expense of rental housing production, the Mayor misses the point. The levy exists to make Seattle a city where we can all afford to live. In a city where homelessness continues to increase, this means moving people out of shelter and into housing. While homeownership is an important value, the desperation of a homeless family cannot be compared to the property-owning aspirations of a family earning up to \$54,000 annually.

Mayor Nickels has characterized his support of homeownership as a "racial justice issue." The stats on homeownership show that 51 percent of whites own their home, as opposed to 36 percent of minorities. While this is a problem of inequality, it is not a poverty issue. The statistics on race and homelessness are much more appalling. According to a one-night count conducted last October, people of color represent only 19 percent of King County residents, but are 60 percent of the homeless population. The disparity is most glaring for African Americans, who make up 5 percent of the county's population, but 42 percent of the county's homeless. This is the problem that the Levy was meant to address.

Seattle City Councilmembers have developed many counterproposals to amend the Mayor's levy. Among them, Peter Steinbrueck's offers the best alternative. This option increases the rental production portion of the levy to 70 percent and reserves the majority of that for the needs of the very low-income. It also supports the services that help people achieve long-term independence,

including counseling, case management, employment services, and children's services. Finally, Steinbrueck's proposal asks taxpayers for an amount that is affordable.

Under the Mayor's plan, property owners will be asked to nearly double their commitment to the Levy. This may be too aggressive. Steinbrueck's proposal reduces the overall dollar amount and spreads it over seven years. For the average homeowner that amounts to \$52 a year, just a slight increase from the \$34 a year the same homeowner pays for the current levy. That's just \$1.50

per month more than the average homeowner has paid since 1995 — and in fact represents a lower tax rate for every thousand dollars of a home's value. By asking voters to renew the levy in seven years instead of six, the next renewal won't compete with the Parks levy in 2008. This is smart, since it's impossible to predict the economic climate that far down the line.

Finally, the Council made a promise. Last year, First things First gathered enough signatures to put Initiative 71 — Shelter with Dignity — on the ballot. We agreed to withdraw our initiative to avoid competition with the Levy on the condition that the Levy maintain its commitment to serving the very poor. The Mayor's proposal falls short of this basic standard.

In an emergency, medics don't concentrate their attention on those with minor scratches. They serve those who are most critically injured. For the more than 6,000 homeless men, women, and children in Seattle, homelessness is an emergency. When resources are limited and the economy is forcing all of us to rethink our own spending priorities, we need to focus taxpayers' money on those who are most in need. The Council should hear Steinbrueck's arguments, and send a package to voters this fall that meets the main outlines of his proposal.

You can help by calling or writing the rest of the council and urging them to do just that. Then in the fall, when we have a strong package to vote on, it will be up to all of us to do the right thing and pass the levy. ■

Ask the City Council to support the Steinbrueck proposal to amend the Housing Levy

Call 684-8888, or email council@ci.seattle.wa.us

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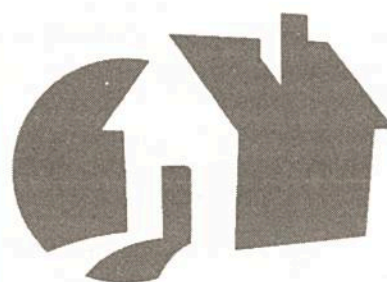
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North American digest May 10, 2002

News from around the U.S. and Canada,
provided by the Street News Service
(www.streetnewsservice.org).

It came to light the end of April that Florida officials in the state Department of Children and Families (DCF) have no idea where a five-year-old girl under their care has been for the last 15 months, according to reports in the *Miami Herald*. Rilya Wilson's grandmother, GERALYN GRAHAM, who had been caring for the child, told police she had last seen Rilya in January 2001, when someone posing as a state worker came and took the child away for tests.

State officials and child advocates express grave fear not only at what could have happened to the girl — who at one point was thought dead in a morgue in Kansas City — but also about the condition of the Florida DCF that let her go missing for so long in the first place. The caseworker assigned to Rilya was dismissed in March for forging documents saying she had visited another child under state care, when in fact she had spent at least part of that time in a substitute teaching job the state wasn't even aware she had. The state legislature has since moved to make such forgeries by social service providers a criminal offense, yet as Governor Jeb Bush mused, the state has yet to determine whether this was an isolated case of mismanagement or sign of a wider, systemic problem. For ongoing coverage of the search for Rilya and the investigation of DCF, visit the *Miami Herald* website, www.miami.com/mld/miamiherald.

A Houston shelter founded by the homeless 14 years ago closed down May 5, unable to pay its mortgage or make upgrades to its building. The shelter's director sold the building for \$400,000, and has \$90,000 to start over at another location. Most of the 100 homeless people who had been staying there have found space elsewhere, the *Houston Chronicle* reported May 2.

By a 12-3 vote May 8, the Los Angeles City Council committed \$150 million to build affordable housing for the city's 11,000 homeless in L.A.'s historic downtown area. The plan promises jobs, housing, and social services, funded by increased property taxes. Despite the passage, some council members are concerned that the funds could be diverted to build a football stadium that a business coalition has proposed for the area. The city's power of eminent domain could help stadium builders acquire land. Councilman Eric Garcetti told *The Los Angeles Times* that while the stadium boosters might "theoretically" benefit, "There is certainly no subsidy for any football team, any football stadium or any billionaire involved in this."

A homeless man was held in the Washington, D.C. prison system for five months after a judge ordered him released on his own recognizance. Corrections officers had failed to properly update an electronic database, causing Franklin Tyree, 44, to miss his release date. He was booked in November in response to a bench warrant on misdemeanor counts of drinking in public and unlawful entry. Tyree's extended detention is another in a string of mistaken releases by the D.C. corrections department, reports the *Washington Post*.

Parahandlers in Key West, Florida will be warned away from tourist boulevards, now that a new city law has taken effect. Violators could be ticketed, fined up to \$500, or jailed. "I would hope that this sends a message that we are in fact trying to protect our visitors and residents from being accosted," the mayor told Reuters News Service. Florida destinations St. Augustine and Fort Lauderdale have recently established similar ordinances.

A new memorial in Charlottesville, Virginia marks the forced sterilization of thousands of that state's people under eugenics laws that were revoked in 1979. At the memorial's unveiling in early May, Governor Mark Warner made an apology to the 7,000 people sterilized by his state. Victims present for the ceremony included Raymond Hudlow, a runaway sterilized when he was 16 who later served in World War II. Virginia is the first of 30 states which passed eugenics laws against disabled or vagrant people to formally apologize, reports the *London Independent*. This year marks the 75th anniversary of the U.S. Supreme Court's ruling upholding these laws. ■

— Molly Rhodes, Kennedy Leavens, Adam Holdorf

Street Outreach Services drop-in center closes

Street Outreach Services will have to reach out a little further to find folks now that the Second Avenue drop-in center has closed. The storefront center, which had operated at its downtown location since January 1991, was forced to close after the building owner told them they had to move.



SOS director Kris Nyrop said the service program will continue to function from a new office in the Denny Regrade area that they were able to rent earlier this month. The new SOS office was expected to open by May 15. Because they will no longer be able to offer drop-in services, Nyrop declined to give out the new address for publication.

"We will continue to do outreach throughout the downtown area. We'll still run groups — NA and AA," he said, referring to meetings of Narcotics Anonymous and Alcoholics Anonymous. Street Outreach Services also provides referrals to substance abuse programs and information on health matters of special concern to IV drug users such as Hepatitis C and HIV prevention.

"We will not have anything resembling a drop-in center like we had, so people will have to find someplace else to go to get off the street and get out of the weather," he added.

With the help of the Low Income Housing Institute and others, SOS has spent the last several months looking for a downtown location where they could provide drop-in services. They met with community resistance wherever they looked. He said SOS would like to be able to reopen a drop-in center, "but there is a lot of opposition to that." He had harsh words for community members who he said offered support for the idea of a drop-in program but resisted having one nearby.

"There is a lot of double-speak going on here," he said. "A lot of people are speaking out of both sides of their mouths. On one hand they say a day center is an absolute necessity. At the same time, they don't want it in their neighborhoods."

Nyrop said SOS will continue to look for a place to house a day center, though he allowed that they do not currently have the funding to operate one separated from the office. ■

— Manny Frishberg

Tacoma businesses say "not in my backyard"

The Hillside Development Council filed a lawsuit against the City of Tacoma on April 19 due to the city's generous allotment of money to the recently displaced Nativity House. This day-center and soup kitchen for the homeless vacated its former location in November to make way for the construction of the city's new convention center. Because they were forced to move, the city of Tacoma has contributed \$383,000 towards their relocation, to be combined with a federal grant of \$350,000.

This large sum of money, along with concerns over Nativity House security, prompted business owners around 2304 S. Jefferson Ave., Nativity House's future location, to sue the city of Tacoma. The City Attorney's office would not comment on the suit, but they did provide the Letter of Petition served to the City of Tacoma. This petition accuses the city of an illegal disbursement of monies to Nativity House, claiming that the amount granted them far exceeds what would be comparable to former rent payments. It also states that Nativity House partook in illegal lobbying for relocation assistance, and that, "The Nativity House's method of operation creates unreasonable security problems for its surrounding neighbors."

Claire Sadlier, spokeswoman for the Hillside Development Council and owner of Johnstone Supply, says that the combined \$733,000 in local and federal grants to go to Nativity House is a "miscalculation of money." She is also concerned with problems such as drug dealing, and prostitution that were associated with the old Nativity House location. She fears for the safety of the three elementary schools in the new location's vicinity, as well as for the success of local businesses.

However, Nativity House representative Scott Mackay believes that the money his group is receiving is justified, and that security has been properly addressed. They plan to hire an off-duty police officer to monitor the 400 guests expected daily, and the local police department has stated that this should be adequate. Yet, local business owners want security cameras, guest registration, and card ID. Mackay sees these suggestions as unnecessary and possibly problematic. Signing in could pose a problem for the many guests of Nativity House who have mental illness, causing a barrier for them that would run contrary to the day center's mission. He believes that it is better for the 10 staff on duty to build trusting relationships with their guests.

"The lawsuit is unfortunate because we need to fit into the community and work with our neighbors," Mackay states. Despite this concern, he is not worried about the lawsuit itself, believing that it is not going to go anywhere. Yet, whether or not it does, the challenge of building a relationship with businesses in the new neighborhood where they know they aren't welcome will be difficult. ■

— Jeanne Ryan

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

Indentured Servitude

Some workers at the new stadium will earn money for their favorite cause, and fatten the food service's bottom line

By Adam Holdorf

Above the giant, empty floor at the Stadium Exhibition Center, in a comparatively small conference room, a dozen people are sitting pupil-like at tables, listening to Aramark employees paint a picture of free money at the football stadium this fall.

Aramark Corp., the food service contractor for the new stadium, was holding an open house for nonprofits interested in volunteering at the concessions stands during the Seahawks' 2002 home games. Each group present that night (among them, a softball league and a local PTA) is considering whether to sign on to 10 six-and-a-half hour weekend shifts from August to December.

Here's what you get, Aramark employees explained: 8 percent of the gross sales at the concession stands your organization staffs. A 1-percent bonus, if your volunteers attend the six classes on serving alcohol and using the till. Another 1 percent for perfect attendance at each of the pre-season, seasonal, and playoff games. The new stadium's 46 stands will be serving, Aramark estimates, 68,000 people. That's a whole lot of hot dogs, beer, popcorn, pretzels. Each concession stand will be taking in an average, Aramark expects, of \$10,000 to \$12,000 per game. A 20-person team of volunteers from your local charity might make \$800 to \$1,000 a game.

"We are trying to build a partnership with you to make us profitable, and make you profitable, and make the stadium great," one representative told the would-be volunteers.

Who's really profiting here?

A quick calculation shows that the average hourly "pay" for a volunteer would be at least \$6.15 an hour. That's 75 cents less than the state's minimum wage. Stretched over 10 home games, the company's saving \$975 per volunteer-run stand. Now, factor in the company's additional savings: workers are trained on their own time; there's no Worker's Compensation to pay; and when a group is derelict in its duties, the company charges \$100 a person.

Then there are the extra costs to the nonprofit. Each of its volunteers must go through a food-handling course. In order to sign on, each group needs liability insurance; Aramark is not liable for any mishaps. Each group needs people trained or willing to be trained in food service; people who have 10 summer days to devote to their cause; and, most importantly, people whose idea of volunteer service includes selling hot dogs at a billionaire's new sports stadium. Finding such workers, making sure they're qualified, and getting them to the games takes time and energy — resources that might be better spent devising an independent way of making money.

To Boomtown Café director Bob Kubinieć, all that effort is more than impractical — it's immoral.

"Our nonprofit will not be used in competition against low-wage workers," says Kubinieć. Boomtown is a restaurant serving meals at cost to very low-income people, and "our goal is not to create more poverty. A lot of these [ballpark] vendors are customers of ours. It

wouldn't serve us to take their means of making a living out of their hands."

Aramark couldn't be reached to say how many nonprofit groups have signed on yet. Regardless, the food services contractor needs about 1,400 workers per game. It will tap a real, paycheck-drawing labor pool — and mostly likely a union pool.

The Hotel Employees and Restaurant Employees Union (HERE) Local 8 has mounted what looks like a successful campaign to pressure Aramark into negotiations for a union contract. Leaders in the religious community and government officials, including Seattle Mayor Greg Nickels and King County Executive Ron Sims, have told the company that a publicly funded stadium needs to provide living-wage labor.

The union's leadership tolerates Aramark's sales pitches to charity. Local 8 president Rick Sawyer says Aramark's recruitment efforts take place at nearly every stadium in the country. He says it's part utilitarian, part public relations: the concessionaire fills part of its incredible demand with dependable volunteers; and it plays well

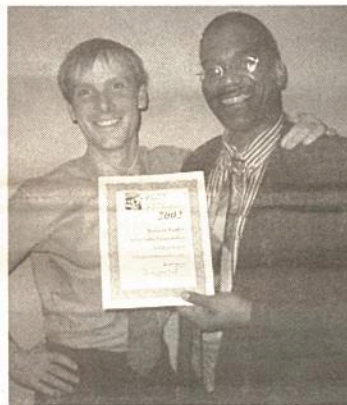
to let local charities earn some money.

Nonetheless, it's a point of contention between management and the union. HERE is in the midst of renewing its contract for Safeco Field's food and beverage workers, where Volume Services of America also recruits volunteers to run the stands. Sawyer says that one worker-friendly option is to sign on the volunteers only when no union workers remain to fill those jobs. Unions have also asked employers to make a corporate contribution to a worker training program every time it contracts with a nonprofit.

Sawyer understands Aramark's position, and he's not unsympathetic. If Paul Allen's First and Goal, the owner of the stadium, has already negotiated a contract that leaves no room for better wages, the company's in a jam. "It can be a tough profit margin — mainly because crap travels downhill," he says. In that case, he says that using nonprofits is a reasonable response.

HERE and Aramark are very close to agreeing on a collective bargaining procedure. The football season begins August 10. ■

Real Change wins award



ADAM HOLDORF, LEFT, AND BRUCE LOFTON GARNERED AN HONORABLE MENTION FROM THE SOCIETY OF PROFESSIONAL JOURNALISTS FOR THEIR REAL CHANGE ARTICLE "SEEKING SOLUTIONS" (OCTOBER 18, 2001). DAN AMDUR, NOT PICTURED, ALSO WON AN AWARD FROM SPJ FOR HIS REAL CHANGE ARTICLE, "A STEP BACK FOR KING COUNTY'S CHILDREN" (NOVEMBER 15, 2001). HOLDORF AND LOFTON WON IN THE CATEGORY OF GOVERNMENT/ POLITICAL REPORTING AT A NON-DAILY NEWSPAPER, WHILE AMDUR WON FOR GENERAL DAILY NEWS REPORTING AT A NON-DAILY. ENTRIES WERE JUDGED BY PROFESSIONAL JOURNALISTS IN OREGON. THESE AWARDS MARK THE FIRST OF THEIR KIND FOR REAL CHANGE. PHOTO BY MOLLY RHODES.

Remembering the Past

The need to understand the Japanese-American experience during World War Two

By Susan Platt

Laurette Mitsuoka was 22 years old when Executive Order 9066 authorized "relocation" for 120,000 Asian Americans (two-thirds of them were American citizens) on February 19, 1942. She said that at the time her family owned two apartment houses and a hotel that they had remodeled. After they came out of the internment camp in Minidoka, where they lived for two years, they had lost everything. They were given \$25, no food stamps, no housing allowance. She didn't come back to Seattle. Those who did lived in overcrowded hostels and trailer camps. All Japanese Americans (and to an extent all Asian Americans) were subject to severe racism. They had difficulty

finding jobs. It was hardest for the elderly who had built their life in America and lost everything, their communities, their self-respect, their economic well-being. By the time the government apologized and gave \$20,000 to each survivor, all of her family had died.

It didn't do them any good.

This is only one of the many personal stories that form a part of the greatest violation of civil liberties in the history of the United States since the acceptance of slavery. Through May 29, the M. Rosetta Hunter Art Gallery is showing "Haunting Questions: Understanding the Japanese-American Experience," an exhibition organized by the Japanese American National Museum



THE JAPANESE INTERNMENT CAMP MINIDOKA CIRCA 1944. PHOTO COURTESY OF THE ARCHIVES OF NOBUKO HAYASHIDA.

and the National Center for the Preservation of Democracy.

The show itself consists of 11 text panels, memorabilia from life at the camps, a woven reed suitcase, a chest of drawers made from orange crate

wood, and a few images drawn at the camp. One of the themes of the exhibition is that race prejudice, hysteria, and

Continued on Page 14



What is Home?

What is Home?
Home is a toilet
You can use
Whenever you
Need to

What is Home?

Home is owning more
Than you can carry
Day after day after...

What is Home?

Home is a safe place
To take off your clothes

What is Home?

Home is having an address
And a phone number
To put on Job Applications

What is Home?

Home is a warm place
To lie down when you're sick
Where you're allowed to stay
Until you're well

What is Home?

—RENEENE ROBERTSON

Tent City Sounds (Night)

The nightingale's song is a siren,
A parking lot light the moon.
Tent zippers are crickets,
Sliding into my warm cocoon.
To the left a baby crying,
Snoring on my right.
Now I wish for sleep,
To the sounds of a
Tent City night.

—JENNIFER RODRIQUEZ

Gifts

On Christmas eve there was a lady
and told me her tribe
was Navajo. She gave me
greenish blue flowers
and a butterfly
pin.

Venetian strands of moon's halo
serrating an expanse of white
I lay my wire-rimmed glasses
on the wrinkled tablet
clicking my pen,
searching for words.

Being Christmas the tinny radio
they played Mahler's Beethoven.

She desired imported fruit
from the market and in the morning
I gave her a pomegranate
it was a round, red, pulpy
fruit
a many-seeded poem.

—EARLE THOMPSON

Adventures in Poetry with ©Dr. Wes Browning



This probably won't be one of my cheerful columns, because the last few days I have been preoccupied with varieties of violence. It just seems like everywhere I look someone is engaging in some sort of violence. Sometimes it's physical and obvious like the wars in the middle and not so middle easts. Or you've got stupid mailbox bombing violence. Other times it's psychological and social violence right around here.

The funniest example of the latter appeared in Saturday's *Times* in the, erk, Dilly Dally Alley.

Come to think of it, right there, calling the comics pages the Dilly Dally Alley — there's some psychosocial violence in that, isn't there? When did that start? What were they thinking?

It's like those silly names some restaurants give to menu items so you can't order anything without sounding stupid. "We'd like one Dilly Willy Burger and two Dally Pally Patty Melty Welties. Oh, and Alley-Size those please." Inducing retching is a form of violence that doesn't get all the attention it deserves.

OK, but that wasn't what annoyed me Saturday. What annoyed me Saturday was the "guest" strip, Lola.

As best as I can tell, Lola is meant to be an endearingly crotchety woman of advanced years, who goes around saying endearingly crotchety things that are meant to be amusing. I don't know, I don't usually read it, but Saturday's strip caught my attention because of the appearance of a homeless stereotype, a bench-sitting, bearded, knit-cap-wearing, shopping-cart-nearby guy, "Carl."

Lovable Lola establishes her inherent goodness at once by asking Carl if he is ready to go to church. Carl says, "Can't — I've got a hangover," thereby rounding out the constellation of the stereotype and providing that hook that every good strip needs, making us want to read more.

In the next panel, Lola sets up the gag by saying, "You're becoming like family, Carl..." The figures are inked over to encourage the reader to hurry on to the zinger. And there it is in the last panel:

Lola turns her back to Carl, and says, "I know, because sometimes I feel like smacking you."

Ha, ha! She meant THAT kind of family. She meant the kind of family where she is the one in power and she gets to hit the other members of the family and get away with it. Isn't that hilarious?

No, it isn't. It also isn't hilarious to suggest that an appropriate way to draw an alcoholic homeless man into mainstream community is to threaten him with violence if he doesn't go to your church with you.

An even subtler kind of violence has been becoming popular in, of all people, Seattle's social service workers and those connected with them. Some of the people who are in favor of proposed changes to the Noel House mission are resorting to a rhetoric that includes specifically attacking the idea of a homeless community.

Ordinarily, attacking an idea is not what I would call an act of violence.

But the idea under attack in this case is the idea that the people who are most affected by the proposed

By destroying the idea that the people who are most affected by the proposed changes form a people at all, supporters of the Noel House changes would forever deny the homeless women who live at Noel House, or any other homeless, any right ever to speak on their own behalf.

changes form a people at all. By destroying this idea, supporters of the Noel House changes would forever deny the homeless women who live at Noel House, or any other homeless, any right ever to speak on their own behalf.

If there is no community then there is no voice. If there is no voice, then you might as well have clipped tongues. Stealing people's voice is always an act of violence. ■



There is nothing left of my DC days,
Except memories of a relative that died of AIDS,
There isn't much to say about my old high school friends,
Most of their lives have come to an end,
On the other hand, they are on death row,
If not in jail, then in the ghetto,
Waiting for their sentences to come to an end,
The woman beating alcoholic dad,
The addicted mother who was always depressed or sad
But me...somehow I survived the molestation at four,
Yes I survived it all, and I'll survive even more.
The gang rape at eight and again at fourteen,
I survived my own man, an abusive drug fiend,
An abortion at sixteen, and then ten more,
Yes I'm still here, because I survived that ghetto war.
I survived the fact that my gifts were never nurtured,
Yes even though I could dance, write, and sing,
I was often told that I'd never be anything.
I survived! I survived! I'm still here. I'm still alive.
With each stroke of the pen I strive.
To do my best,
To pass my Life Test,
Yes I strive,
And if I should write these words,
Yet go unheard,
Unfelt, unknown,
Still I'll strive, simply because I am not alone,
My father loves me, when no one else does,
Therefore, I continue to strive because,
I long and live to show this world, Jesus, holy, unfailing love.
For this I will strive
Till the day that I die.
If you don't hear me though I've cried out to you,
This one thing I'll do,
Forgetting those things which are behind me, and reaching to those things which are before me,
I will press towards the mark for the prize of the High Calling, which is not in man,
But in Christ Jesus,
No matter what,
I'll Strive!

— LECHAUN MCCRAY

TERROR/ISM

I have long known terror.

Hijackings and bombings
haven't touched my life.
Domestic terror, though,
so ordinary—
I know it very well.

Domination
and coercion.
Rapes and beatings.
Fists and words.

I long knew terror well—
so very well.

I've eaten it for breakfast
and dreamed of it at night.
I've hidden from it, run from it—
and somehow I've survived it.

I've long known terror very, very well.

At 2, and 6, and 9, and 10—
I knew terror well.

Like millions of others,
women and children,
I have long known terror.

— RIA STRONG

What's in a Word?

By Adam Holdorf

This year, the federal department of Housing and Urban Development has notified agencies applying for its homeless-assistance money that ending the situation of the "chronically homeless" — drug-addicted or mentally ill individuals who have been on the streets continually for more than one year — is a top priority, and will be funded accordingly. HUD's mandate has got some people scratching their heads.

Evidence of the amount of "chronic" homelessness in Seattle is mixed.

In a county survey last October, about half the homeless people staying at local shelters reported having some sort of disability. Most respondents also reported being homeless less than one year. But single adults and youth are more likely than families to flip back and forth from shelter to some kind of housing, the survey found. That's evidence of a long-term problem with the cost of housing — regardless of disability.

The Washington, D.C.-based National Coalition for the Homeless (NCH) has called on people across the country to tell HUD to reverse itself ("Citizen Participation Project," *Real Change*, March 7, 2002). NCH believes there's more to homelessness than HUD's definition. Focusing on mentally ill or substance-abusing people who've been outside a long time means that "you are shining the light on one aspect of homelessness and distorting its cause," says Barbara Duffield, NCH's education specialist. By prioritizing scarce funding for a specific group of people, "You pit a 3-year-old child against an 80-year-old schizophrenic, and nobody's going to win."

The National Alliance to End Homelessness, another D.C. research and policy advocate, has tracked the expense of caring for homeless people in emergency rooms, jails, and shelters across the country. It concludes that if you solve the housing problem for long-term homeless people, more services will be available for

others. But ending homelessness will take more money — and HUD's grants for homeless assistance have held stable, at \$1.1 billion, for the last several years. Though the Alliance has commended the new initiative, it urges HUD to commit more money to continue federally-funded housing programs.

Phoebe Nelson, head of the Yakima County Coalition for the Homeless, says that HUD's new mandates aren't directed at rural problems. Families in her area tend to move in and out of homelessness relatively quickly, and they make up a greater portion of the rural homeless population than in cities. Nelson says the perennial homelessness of individuals amounts to cold-weather couch-surfing with family and friends, then camping during the warmer months. Rural areas in Washington and Oregon saw their federal funding opportunities shrink a few years back, when HUD set aside money for permanent housing for disabled people — people who tended to reside in cities. Nelson hopes that trend doesn't repeat itself with this new mandate.

On the other hand, she says, perhaps even the federal government is coming to a new consciousness about the persistence of a social crisis: "I'm certainly glad to see people around the nation consider that a lot of this homelessness might have been prevented years ago." Especially heartening is a new awareness of public institutions' role: this year, HUD is asking local agencies to coordinate with prisons and hospitals to prevent newly released wards from being left to their own devices. "Releasing people to the street is not good public policy," she says. "It's good to see communities focusing on how to stop this from happening."

"Chronic," however, is an unfortunate choice of terms.

"I don't like to use that word," she says. "I don't think homelessness is a disease." ■

By prioritizing scarce funding for a specific group of people, "You pit a 3-year-old child against an 80-year-old schizophrenic, and nobody's going to win."

— Barbara Duffield, National Coalition for the Homeless' education specialist

MANGANO Continued from Page 1

do it. You can't end homelessness locally. We have had several mayors here in the City of Boston, for example, who have been very committed to the issue, yet there are more homeless people now than there have been before. You can't end it even on the state level. We have made great advancements in the Commonwealth of Massachusetts, yet there are more homeless people than ever before.

That's just what our forebears, the abolitionists of 200 years ago, came to realize: You can't do it programmatically. They had the Underground Railroad, they had colonization efforts, they had a variety of different ways of freeing slaves one by one. They realized that that would never get them to their goal of abolition. They came to realize that it had to be a national policy.

Probably the transcendent thing that we bring to Washington is the same thing that another small band of Bostonians brought to Washington 170 years ago: no tolerance for a social tragedy. That is what they brought to Washington: the notion of slavery as an absolute evil. They kept at it, would accept no compromise, until that became the policy of the country.

I think what we bring by virtue of the work here in Massachusetts is also that spirit of abolitionism: that this social tragedy, this social evil must end.

I was fortunate to have been reared

here in Massachusetts. I'm fortunate that my offices for the last 12 years have been in the heart of abolitionist territory. I'm fortunate that I have heard speeches by Cornel West, where he said very specifically to be sure that you place yourself within a larger legacy. When I looked for a larger legacy, it was to the abolitionists.

I think when people understand homelessness not as some specific event that is happening now, but as a larger movement that is happening in the world in our society, a movement toward justice, a movement toward equality, a movement toward spiritual realization — I think when people grasp that, they are encouraged. I think they are re-moralized around the issue not only of homelessness but the issues of freeing people from economic barriers and social barriers and liberating them.

And I think that way of looking at homelessness does get to a true intention in the American spirit actually. I think the American spirit is given to doing the good and doing away with the evil.

SC: What is your perception of the bill Senator John F. Kerry is sponsoring, Senate bill 1248, to establish a national Housing Trust Fund?

Mangano: I think there are a lot of policies that need to be developed to bring us to the goal of prevention at the front door and productivity at the back door. Probably none is as important as the bill that Senator Kerry has forwarded in the Senate, and

which also has its supporters in the House. Particularly important in that bill is that Senator Kerry and his staff did their homework. They know the research and data from the Department of Housing and Urban Development clearly indicates that the only acute and substantive housing crisis in the U.S. exists for people who are at or below 30 percent of median income.

What we know is that in the Greater Boston area a household of one person costs about \$14,700 per year, and for a family of four it's about \$22,000 a year. The Trust Fund is for those people at or below that in terms of income. That's where the housing shortage in this country is.

What Senator Kerry did in his bill is ensure that of all the dollars that will be released through a housing trust fund, 75 percent of those funds will be specifically targeted to people who are at 30 percent of median income and below. He is taking the public resource and targeting it to people most in need. That's completely in the spirit of America.

It's something that we have been anesthetized to a little bit in the last 20 years. We have lost our way; we have been suffering from a severe case of what I once heard called affluenza. We had this bad case of affluenza.

SC: It's also called greed.

Mangano: Yes. I think we forgot that

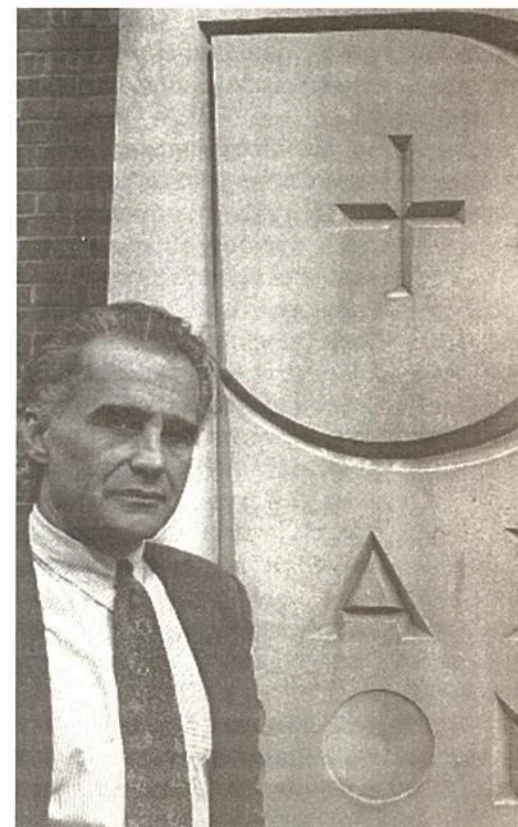


PHOTO OF PHILIP MANGANO COURTESY OF SPARE CHANGE NEWSPAPER IN BOSTON

people who are most in need had the first call on public resources. And I do think that one of the redeeming aspects of

LETTERS Continued from Page 2

was puritanical and an insult to the homeless people. That statement she made, it means nothing to me, not as much as the owl and the lamb. If I was puritanical, I'd be the best damn Puritan the homeless people ever had on their side, because I am for all homeless people.

The women that stay at Noel House have, for the most part, been there for 10 years on down. They range in age from the 30s, 40s, 50s and older. When they first moved into Noel, they needed it, but now they are using it as a convenience. Most of them get monthly checks, food, and clothes. Noel will help them to get housing, but some do not want to take advantage of it. This is the real issue.

We have working homeless women sleeping at churches at night, getting up in the morning, and trying to find a shower to go to work that day. They would love a one-year residence at Noel House to help them get on their feet.

I am speaking for myself. I can't be bossed, bullied, or muzzled. Keep up the good work, Noel. I'm one of your most ardent supporters.

Estella Wallace
Seattle

Remembering a friend

Dear *Real Change*:

I am writing to inform you of the

death of our brother, Marion Anderson.

Several years ago, Marion was undergoing some difficult times, wrestling with unemployment, homelessness, and severe depression. It was during that time that a friend gave Marion a puppy — an Alaskan Malamute — which Marion named Zack.

Zack became the joy of Marion's life. He wrote of the times they spent together during that difficult period. Your newspaper published his story, "A Dog's Life: Homeless But Not Dogless in the North Country." [Note: The article is available on the *Real Change* web site: http://www.realchangenews.org/pastarticles/features/articles/fea_jannot_dogless.html]

Marion loved to write, but I believe this article was the only one that was ever published.

You may be interested in knowing that life improved for Marion. He found work in Alaska, and he and Zack spent the last three years working with native Eskimo organizations in northern Alaska.

Marion died of hypothermia when his snowmobile became stuck in the snow several miles from Fort Yukon, Alaska. His final act was to find a pen and paper and write a loving note to his family and friends.

We are sending a donation to your organization in memory of Marion. I am also asking others to make memorial donations in his name.

Thank you so much for being there for him.

Eddie Anderson
and the Anderson Family

Darkness rising?

Note: Mail came in from all over the country about Rev. Rich Lang's "Fire and Brimstone: an open letter to President Bush" (April 18, 2002). Here are two responses.

Dear Reverend Lang:

Your letter to President Bush was most timely and most appropriate. There are days and nights that I tremble because of this administration and the many injustices that they are heaping upon the very least of us, in order that the elite may continue to grow wealthy and fat. There is a sense of arrogance, greed, corruption, and lack of compassion for one's fellow man that is currently sweeping through America and the world. It seems as if "The Darkness" has arrived and it has filled the very souls of our political — and yes, a great many of our religious — leaders.

I pray that President Bush and the members of his administration will find the "True Light of the World" and walk upright out of the caves of evil and destruction that they have been so foolishly led into. They need to take a closer look at the life of Christ and his philosophy regarding loving and taking care of one another.

As long as there are men like you who have not forgotten or forsaken the teachings of Christ, then there is HOPE FOR TOMORROW.

Your Sister in Christ,
Gwen Bell

A bible-thumping rebuttal

Dear Rev. Lang:

I must ask you, Rich, "Do you know what the values and vision of Jesus are?"

The Bible and Christ clearly teach separation of church and state. The state is not ordained with the Great Commission, and the church is not ordained to bear the sword.

You are asking Bush not to bear the sword and forgive evildoers. What you are asking is for Bush to disobey the Bible, which clearly teaches: "For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; for it [government] is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil." (Romans 13:3-4). The Holy Spirit clearly teaches that government is a minister! It is a minister which bears the sword to bring God's wrath on those who practice evil. You are mixing Christ's commands to individuals with His commands to government.

Now, you speak loudly in your error and have many uninformed people cheering you on. May the Lord be pleased to rebuke you in your work, and allow you to begin to learn His Word.

Tom Morris
Atlanta, GA

tragedy of 9/11 is that we have gotten more in touch with our spiritual soul as citizens in this country. Our religious leaders told

redemptive aspects of both the economy turning back and the recession that we are in, and in the events of 9/11, is that we have

begun to turn, we have begun to be converted to more of a sense of caring for our fellow citizens. I think that concern for our neighbor can be converted and help address many issues in our society. That conversion of spiritual sensibility can now be applied to the issue of homelessness. I think Senator Kerry's bill is completely in keeping with that.

SC: How do you perceive the President's commitment to the poor, more specifically to poor people experiencing homelessness?

Mangano: I heard a speech that he made in Indianapolis back in July during the campaign. He talked about leaving no one behind in America. And I think that spirit of leaving no one behind — I understand that belief as being an important part of his administration. There is a place to focus policy on homeless people... espe-

cially to make a commitment not to leave any American without housing.

I also know that this President has

talked a great deal about advancing an agenda for America that's bipartisan in its approach. The only approach that will end homelessness is a non-regional, bipartisan, non-ideological, non-sectarian approach that will muster all of the resources, all of the best ideas of both parties, of every region of the country, and of every city in the country. We muster all of those ideas and put them together so that the work of agencies such as HUD, Health and Human Services, Education, Labor, and the Veteran's Administration will be meaningful and attain the goal. The coordinating of those efforts will be my work on the Interagency Council.

For the last 10 years we have worked under three Republican administrations consecutively in Massachusetts: Governor Frank Weld, Governor Paul Cellucci, and Governor Jane Swift. And we have accomplished many things during those administrations. There is no question about it; we have put a real emphasis in policy to move people beyond homelessness. The work we've done for the last 10 years was built on a solid foundation, laid by [Democratic] Governor Michael Dukakis. The Dukakis years brought all of the homeless people in for services. Democrats and Republicans are needed to accomplish what we've accomplished in Massachusetts. The issue transcends partisanship.

SC: Could you leave us a message of hope for the ongoing struggle to abolish homelessness here in Boston?

Mangano: If I were sitting with you here 15 years ago, and I said that the totalitarian regimes in Eastern Europe would collapse, that democracy would flourish, and that the Berlin Wall would fall — if I said that to you 15 years ago, you'd have pink-papered me and reopened one of the back wards of the state hospitals and sent me there.

Or, if I sat here 15 years ago and said, Apartheid is going to be undone in South Africa, there will be no civil war, there will be no bloodshed, the prisoner will become President and his prison will become a museum, you would have made me out to be foolish and naïve.

If those two seemingly intractable social evils can be undone within a seven-year period, I believe we can abolish homelessness in the U.S. as well within a reasonable timeframe.

Slavery in the late 1850s had also reached a nadir on policy, yet by 1865, slavery was undone in the United States. A societal evil with a 200-year history in this country and 6,000 years in humanly recorded history was vanquished in this country in large part by a small band of abolitionists. If slavery can be undone in seven years, if Apartheid can be undone in seven years, and if totalitarianism in the Soviet Union can be undone in seven years, I have a firm belief that here in America, with all of our resources, with all of our good will, that we can undo the social evil of homelessness in the same way. ■

"Probably the transcendent thing that we bring to Washington is the same thing that another small band of Bostonians brought to Washington 170 years ago: no tolerance for a social tragedy. That is what they brought to Washington: the notion of slavery as an absolute evil. They kept at it, would accept no compromise, until that became the policy of the country."

— Philip Mangano

us a long time ago that there should be a preferential option for the poor. But we lost our way, and I think again one of the

In Memoriam: Deborah Edie

December 1, 1952—April 16, 2002

By Michele Marchand

“What, honey?” Deborah Edie would ask when she hadn’t heard what you’d said. Everyone was “honey” to her, which is one of many reasons her death, just four months after she finally moved into permanent housing at the Wintonia, shook the community to its core.

After years of wrestling with her addictions and the streets, Deborah had laid some of those demons to rest; had found a resting place. She was nesting. “I’ve moved up from the Dollar Store to Walmart,” she said, as she began buying accoutrements for her new-found place. Days later, she died in a taxicab on the way up to Harborview Medical Center. The cause of her death is unknown. Two memorials were held — at the Wintonia and at Church of Mary Magdalene — to honor and say goodbye to Deborah.

“We got clean together,” said Linda, at the Wintonia service. “She was so proud of herself. We were all proud.” Perhaps the greatest poignancy was that Deborah’s death occurred just as she made that proud journey out of the prison of her addiction.

“She was the cutest person on the planet,” said Mary Lou, a Wintonia staffperson, who’d quickly grown to love

Deborah and the different, declarative T-shirts she’d wear every day. A short, slight woman with a raspy voice, Deborah had a core of pure sweetness, but she could effect a tough exterior when she needed to. When she heard Mary Lou was being hassled by someone, Deborah told the hassler, “Don’t you be messing with my friend, or I’ll kick your ass!” “If she had your back, she had your back,” explained one of Deborah’s friends.

Deborah lived for her two grandkids, and couldn’t wait to get down to Centralia to see them. Her daughter, Robin, broke down in tears several times during the Wintonia memorial, and thanked the 35-40 people who’d gathered to remember her mom. “As mother and daughter,” she said, “we had a knack for laughter. She always had a smile on her face” no matter what. Robin began to cry, again, and stopped. A man in the crowd stood and said, very strong, “You need to know she always said how much she loved you and was proud of you!”

“Don’t worry, we’re a Christian group!”

“None of us had a chance to say goodbye,” began Reverend Pat

Simpson at the Church of Mary Magdalene memorial. For an hour, women lit candles and prayed and shared their memories of their friend whom they’d loved. The smoke of an outdoor barbecue, where burgers and hotdogs were being cooked for a memorial feast, wafted in and blessed the room.

“She was my campadre,” said Colette Fleming. Arnette Adams said, “When I came to services here, Debbie was a light. She hugged me and I felt loved. I thank God for giving me a chance to know her, because she was a sister to me.” A formerly homeless woman named Marilyn said, “Just knowing her was a gift. She was such a generous person, she was always giving, giving.”

Marilyn continued: “She was a shining jewel, even in her struggles. I met her in 1992. In the past few years I let her into my heart, where she will always be.” As she made her way into being clean and sober, “it was like she dropped some things behind her and started to grow.”

Marty Hartman and Vicki Gruger of the Lakeview Free Methodist Shelter got up and told the story of one of Lakeview’s now-infamous Christmas

field trips to Candy Cane Lane. As the Lakeview Shelter van slowed and then stopped in the surreal, snowless terrain of Christmas lights, Santa statues, candy canes, and toy trains, passersby in the Lane stared into the open van door at the 10 homeless women oohing and aahing at the wonder. “Don’t worry,” Deborah shouted, “We’re a Christian group!”

(I believe this is the same Lakeview Shelter field trip where we stopped at Dick’s hamburger stand before Candy Cane Lane for burgers and shakes. While we waited for our order to be filled, sitting in the van with the radio blaring, the Rolling Stones’ “Satisfaction” came on. One by one, homeless women in the van joined in the refrain, “But I try, and I try, and I try... I can’t GET no....” I fell out of the van laughing.)

After Deborah’s unexpected death, Mary Lou of the Wintonia heard her voice late one night before she fell asleep: “Don’t worry about me, honey, I’m in a better place and my legs don’t hurt now.”

“She was so magnetic; she just touched all of our lives and we’re all going to miss her,” said a friend at the Wintonia service. Deborah will be missed beyond all measure. Her kind of immediate offering of love — what, honey? — is hard to come by. Of the unconditional love we learned from her, another friend said, “It’s like something in your hand, like a robin’s egg, that you just want to keep and hold in a special place.”

RC Profile

Vince Willis

It wasn’t that long ago that Vince Willis was a fireman in Virginia. After two terms of military service, Vince worked on military bases doing a variety of jobs. While working on a military base as a fireman, Vince injured his hip and lost a losing battle with his supervisor to receive federal retirement. Vince found himself unemployed and unemployable in the areas he was skilled in, which soon left him homeless.

Vince took a job driving a taxi, lived out of Motel 6, and began writing poetry, which he thought would be great in greeting cards. After a number of unsuccessful attempts to find companies to publish his poems in greeting cards, Vince decided to do it himself. Using word processing software, his original verse, and border designs, Vince produced Christian, and later, romantic greeting cards. Though selling his cards from his taxi at first seemed like the perfect opportunity, it led to his dismissal. Vince started living at church shelters.

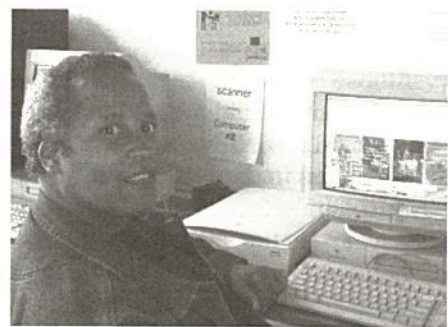


PHOTO OF VINCE, BY LILY NORTH.

In 1999, Vince traveled to New England, Florida, and Texas selling greeting cards and meeting new people. Along the way, Vince took pictures of couples, hoping to incorporate the pictures in his greeting cards.

In February of 2001, Vince’s travels brought him to Seattle and eventually *Real Change’s* MacWorkshop.

Vince is now a regular feature at *Real Change’s* MacWorkshop, where he uses scanners, PhotoShop, and PageMaker to incorporate photos with poetry for his greeting cards, *Affairs of the Heart Greetings*. Since coming to *Real Change*, Vince has been able to improve the quality and appearance of his cards, which are his main source of income. He is able to produce his cards directly from disk, instead of making photocopies of originals. In *Real Change*, Vince has designed brochures that he’s used to build new contacts. All the while, Vince maintains around 30 active business accounts in Virginia.

Vince’s hope, dreams, and aspirations are his strongest allies. “Just because I am homeless does not give me the right to give up on myself. I just

have to find plan B to accomplish all that I desire to do.” For Vince, *Real Change’s* MacWorkshop is helping him “keep his dreams alive.”

Affairs of the Heart Greetings

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You can contact Vince at (206)664-1000x4856 or at romantic_poet_4u@yahoo.com, and view his cards at http://photos.yahoo.com/affairs_of_the_heart_greetings.

More Than Meets the Eye

Real Change is much more than just a newspaper. We are a respected voice of the poor that reaches more than 30,000 people each month. We are a powerful grassroots organizing project that wins real gains for the homeless. We offer cultural and educational opportunity through our art gallery, writers workshops, and computer lab. Your support makes our work possible. Please give generously. All donations are tax deductible to the full extent of the law.

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A Thousand Points of Hype

By Paul Rogat Loeb

I've spent much of my life working to get Americans more engaged, yet I'm dismayed by George W. Bush's embrace of volunteerism, like his co-chairing of the recent National Youth Service Day. Community service should draw support across political lines. I'm delighted that AmeriCorps has been so spectacularly successful that it now draws bi-partisan support. Men like Republican Senator Rick Santorum no longer dismiss it as taxpayers paying "a bunch of hippie kids to sit around the campfire, holding hands and singing 'Kumbaya.'"

But it's the height of duplicity for an administration that's the most hostile toward the poor and powerless in 20 years to imply that everything will be fine if we all just voluntarily pick up the slack. For those of us who've long advocated getting both youth and adults more involved in community service, it's tempting to praise Bush's calls for 4,000 hours of service for giving a seal of approval to our efforts. But his benevolent words demand nothing of his administration, and change no budget priorities. Worse yet, they take the commitment and compassion of America's community volunteers, and misuse it to give political cover for choices that attack the very communities that the volunteers serve. Each time we use his endorsement, we're implicitly giving him ours, because quoting is a badge of respect.

"We want to be a nation," Bush's speechwriters proclaim, "that serves goals larger than self." Meanwhile his administration has repeatedly contradicted these caring sentiments by cutting funding for child abuse prevention, after-school programs, community policing, low-income childcare and health care, training for dislocated workers, a Boys and Girl's Club public housing program, and a program that teaches low-income children to read. Meanwhile, he funded a tax break that gave \$75 billion a year to the top five percent of Americans. Bush encourages us to clean up our local parks and rivers, then slashes the EPA budget, abandons a campaign pledge to regulate carbon dioxide, pulls out of the Kyoto global warming treaty, and pushes an energy policy written by companies like Enron. It's hardly a record of compassion. The alternative to this hypocrisy is an ethic of accountability. We don't want to resemble a Stanford student, who explained how he'd learned more from his community volunteering than from all his courses in school. "I hope that one day," he said, "my grandchildren will get to have the same experience working in the same homeless shelter that I did." Friends gently reminded him that they were working for a future when no one in a country this wealthy would need to sleep in a shelter.



GRAPHIC BY
ELEANOR O'NEILL.

Millions of Americans participate in voluntary activities. We serve in soup kitchens and shelters, conduct literacy programs, coach Little League, read to otherwise isolated hospital patients or the elderly, work with Big Brothers, Big Sisters, Boy Scouts, and Girl Scouts, and run volunteer fire departments. All of this is good, yet most of us find it easier to help our fellow citizens one-on-one than to exercise our democratic voice, or challenge destructive policies sold with benign words. We're far more likely to volunteer to meet a specific human need than to help elect wiser leaders; pressure major economic, political, and cultural institutions to act more responsibly; or otherwise try to influence the larger public choices that dictate our common destiny.

Volunteer efforts can help us regain our sense of connection, offer lifelines of support to beleaguered communities, and change people's lives. Like Gandhi's "constructive program," they can create new alternatives to address urgent problems, such as the pioneering work by Habitat for Humanity in building affordable houses. Yet during Habitat's 25 year history the situation of those who

need affordable housing has gotten worse — because so many common programs have been cut.

The former director of Boston's powerful youth involvement program, City Year, compared the situation of community service volunteers to people trying to pull an endless series of drowning children out of a river. Of course we must address the immediate crisis, and try to rescue the children. But we also need to find out why they're falling into the river—if only because no matter how hard we try, we lack the resources, strength, and stamina to save them all. So we must go upstream to fix the broken bridge, stop the people who are pushing them in, or do whatever else will prevent them from ending up in the water to begin with.

I see too many compassionate individuals trying to stem rivers of need, while upstream, national political and economic leaders open the floodgates to widen them. We distribute two dozen loaves of bread to the hungry in one neighborhood. Then Congress makes a decision that robs every poor community in the country of 500 loaves. We build five houses with Habitat, while escalating rents and government cutbacks throw a hundred families into the street. We laboriously restore a single

creek while a timber company clearcuts an entire watershed. As the Reverend William Sloane Coffin once said, "Charity must not be allowed to go to bail for justice." The behavior of society's major political and economic institutions is too consequential to ignore. As contributions to non-profits decline in the wake of economic recession, we see the fallacy of exempting those who have the most from the responsibility of contributing to the whole. We're in trouble if what once were shared responsibilities are now made private—and voluntary.

So let's honor the volunteers, but not use their hard work and commitment to excuse destructive national choices. Let's get involved, but then ask what common choices are creating the wounds we work to heal. Let's listen to those who come to the food banks and homeless shelters, battered women's centers and Boys and Girls Clubs. Let's learn about their lives, then ask the hard questions about who gains and who loses in America, and why we allow so much needless suffering and pain. Instead of hiding behind sentimental phrases about how we all care—what I'd call 1,000 points of hype—let's join with those whose voices have been silenced. That would be the real service to America—and to our common humanity. ■

From the Christian Science Monitor, April 25, 2002. Paul Loeb is the author of Soul of a Citizen: Living with Conviction in a Cynical Time (St Martin's Press, \$15.95 www.soulofacitizen.org) and three other books on citizen involvement.

Jeopardy, Live and On-Air

By Anon.

Scene: A radio station.

Cast of characters: Steve, a disc jockey; Charlie, a junkie; callers.

Steve: (talking quickly) Okaaay, that was "Gravy Love" by the Lemonheads, which moved up to number 90 this week on the charts. You're listening to station KPU, where the music *always* stinks, and I'm Steve O. Reno.

The clock on the wall says its 10 p.m., time for our weekly "Sensitivity Segment," where once a week we actually try to help somebody, and this week our special guest is a real-live heroin addict! That's right. This poor sap called us from a pay phone downtown and asked if he could get some help from our listeners. Now, in keeping with our sensitive-type trip here, we're going to call him Charlie W., which isn't his real name, even though his first name does start with a "C" and his last name does start with Williams — oops! Oh, well, at least I didn't say his first name. So anyway, here's our guest.

How ya doin' tonight, Carl?

Charlie: Fine, thanks.

Steve: So, what the hell do you want from us, Charlie?

Charlie: Well, I want to get clean, but I need help. I'm hoping someone can get me into a detox place, or tell me how to do it by myself. I'm desperate. I can't do this anymore.

Steve: All right, we'll see what we can... whoa! Look at those phones light up! Caller number one, you're on the air.

Caller Number One: Uh, yeah, this is Officer Jacobs from the Seattle Police Department, and I'd just like to ask Mr. Williams where he was at approximately 8 p.m. last Saturday night?

Steve: Aay, looks like you're busted now, buddy boy.

Charlie: No, I'm not. I was in a shelter. Yeah, I was staying at the Free-Fall Shelter on East 86th Street. You can call and ask them if you want to.

Caller Number One: We'll check that out and you'll be hearing from us, Mr. Williams. (Hangs up)

Steve: Okay, let's get caller number two on the line and see if we can get this boy some assistance. Caller, are you there?

Caller Number Two: I'm here, Steve. I'd just like to ask that piece of crap sitting there if he took pleasure in getting my son hooked on drugs.

Charlie: Excuse me?

Caller Number Two: My Eric was a good boy. He never would have touched that junk if it hadn't been for trash like you getting him into it. How do you live with yourself?

Charlie: Look, lady, in the first place I don't know anyone named Eric; and secondly, I've never known anyone who was forced to use drugs, especially on a regular basis.

Caller Number Two: I hate you. (Hangs up)

Steve: Okaaay! We've got time for one more caller...

Charlie: But... I thought we were going to... I mean, I thought they...

Steve: Caller number three, are you there?

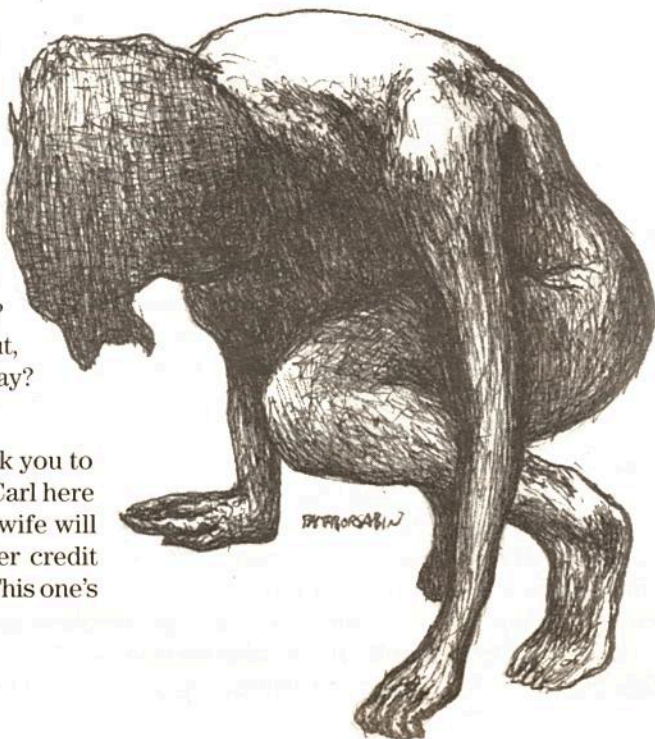
Caller Number Three: Uh, yeah. Hey, Charlie? Listen, man, my connection got busted last night, and I really need to get hooked up. Uh, do you think you could cop for me, dude?

Charlie: I don't believe this.

Caller Number Three: I got the money, man — I mean, since you're quittin' anyway, right? Like, you're there getting' help, so help me out, man. Give me your man's phone number. Okay? Is that cool?

Steve: I'm afraid we're all out of time. Thank you to all of you out there who called in. I'm sure Carl here thanks you. Listen in next week, when my wife will be here to appeal for money to pay off her credit cards. For now, stay tuned for more music. This one's called, "I'm Indifferent Over You."

(Music. Fade.) ■



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Wed., April 24, 11:15 a.m., PIMA Medical Institute, Eastlake Ave. E. Officers responded to investigate a report of a prowler/burglary. They contacted the complainant, an employee of PIMA, and she stated that she had just entered the elevator on the first floor when she heard someone trying to open one of the outside doors located right by the elevator. She exited the elevator on the 2nd floor, and went to the window. There she observed an Indian male wearing a dark beanie cap, standing by the door. She called 911 — police conducted a perimeter check, but found all doors and windows secure and intact. This building has had frequent incidents with the transient population in the area — in particular, transients who dig through the ashtrays and collect discarded cigarette butts. PIMA has gone so far as to hire security for the smoking area while students are present for classes.

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Thurs., April 25, 3:48 p.m., 1600 Block E. Olive. An officer dispatched to investigate a report of a white male "huffing" nail polish. He arrived at the location and observed the subject, a 25-year-old transient white male, holding a white plastic bag by his face. Officer observed red nail polish on subject's face. As the officer exited his patrol vehicle, the subject attempted to walk away. He was stopped, and the officer observed that his hands were covered with nail polish. He also had a plastic bag covered with dried nail polish sticking out of his pocket. The officer contacted the complainants, who stated they had watched the man emptying nail polish into a bag, and inhaling the contents. The suspect stated he got the polish from Rite-Aid. He was arrested and transported to the precinct. Rite-Aid stated that the suspect often shoplifts nail polish, and he was charged with shoplifting and unlawful inhalation.

Thurs., April 25, 4:08 p.m., 20th Ave and E. Jansen. Police in a patrol car observed a 40-year-old transient white male walking in an alley. As they neared subject, the officers noticed that he was wearing only one shoe. The male looked up and saw the officers, and ducked into an alcove. He appeared to be concealing something in his coat. The officer turned his car around, and the male walked quickly away, cutting through buildings. He appeared agitated, making gestures and reaching into his pockets. Due to his furtive behavior, police contacted him and attempted to pat him down for weapons. The man turned and fled, ignoring all commands to stop. Officers caught up with him, and he resisted being handcuffed. He was taken into custody and charged with obstructing an officer. He was booked into King County Jail. ■

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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.

Mid May Notables

Thursday 5/16

Nguyen Cao Ky, former Prime Minister of South Viet Nam, reads from his book, *Buddha's Child: My Fight To Save Viet Nam*. 7:30 - 9 p.m., at Elliott Bay Book Company, 1st Ave. S. and S. Washington St, free; info 206-624-6600.

Friday 5/17

UW Harry Bridges Center for Labor Studies sponsors a conference on **New Studies in American Slavery**. Scholars working in the field today gather to discuss new ways that slavery is being studied. 9 a.m. - 3:45 p.m., at Parrington Commons, University of Washington; info 206-543-7946.

Anthony Brown, an Asian American bandleader, will discuss how his **multi-racial background has influenced his music**. Live and recorded music will be part of the presentation. 6 p.m., at Richard Hugo House, 1634 11th Ave., Capitol Hill, donations encouraged; info 206-322-7030.

The Seattle Chapter of the A. Philip Randolph Institute presents "**10,000 Men Named George**," the story of A. Philip Randolph's efforts to organize the sleeping car porters. 6 - 8 p.m., at Seattle Labor Temple, Hall 8, 2800 1st Ave, \$5, no one turned away; info Verlene Wilder 206-441-7102.

The Elliott Bay Book Company and Hate Free Zone co-present an evening with Rahul Mahajan, author of *The New Crusade: America's War on Terrorism*. 7 p.m., at Zeitgeist Art & Cafe, 171 Jackson; info 206-624-6600 or <http://www.elliottbaybook.com>.

Saturday 5/18

Come join the Tenants' Union for an evening of dinner and dancing at the **Feast For Fairness 2002**, featuring Jacque Rahimi, Mexican ranchera singer, and a silent auction. All proceeds benefit the Tenants' Union in the struggle for affordable, decent housing for all. 6:30 - 10 p.m., at Washington Hall, near Seattle University, 153 14th Ave., tickets \$25; info and to order tickets by credit card call Arlen 206-722-6848.

Concert to benefit two Native American programs, featuring **Seattle singer/songwriter Lara Lavi in a rare area performance**. The family-friendly benefit also includes Native American drumming, storytelling, and door prizes. Tickets \$20, 7 - 9:30 p.m., at the Center for Spiritual Living, 5801 Sandpoint Way NE; info 425-558-5637.

Celebration of **Peace Through Music**, performed in St. James Cathedral by Seattle Pro Musica, an 80 member choir. The featured work is *Dona Nobis Pacem* by Ralph Vaughan Williams. 8 p.m., in St. James Cathedral, 804 9th Ave; info 206-781-2766.

Interfaith vigil for **Peace in the Middle East**, pray for the end of the violence, 8 a.m. - 8 p.m. in Thomsen Chapel, this and subsequent 18th of each month at St. Mark's Episcopal Cathedral, 1245 - 10th Ave. E.; info 206-270-9170 or 425-641-9247.

Sunday 5/19

Meeting of **Seattle Chapter Fellowship of Reconciliation** with program on Compassionate Listening Project in Israel and Palestine. 5 p.m. potluck, 6:30 p.m. pro-

gram, at Woodland Park Presbyterian Church, 225 N. 70th near Greenwood; info 206-789-5565.

Monday 5/20

New Volunteer training session for The Young Adult Shelter at University Temple United Methodist Church. Volunteers spend all or part of the night at the shelter, between the hours of 8 p.m. - 9 a.m., assisting guests in accessing the services offered. 6 - 8 p.m., at University Temple United Methodist Church, 1415 NE 43rd St.; info Sinan Demirel 206-979-5621 or yashelter@hotmail.com.

Tuesday 5/21

Civil Society in Everyday Life with guest Nancy Amidei, University of Washington School of Social Work faculty member. Ms. Amidei, a writer, teacher, and advocate, has been involved in social policy from both inside and outside government. 8 - 9:30 a.m., come early and bring breakfast, at Room 1891, Bellarmine Residence Hall, Seattle University, free; info Pat Barber 206-329-5640 or pbarber@tess.org.

Wednesday 5/22

Gather for information exchange at "**The Nonprofit Schmoozefest: Seattle's Nonprofit Networking Night**," for people who have an interest in nonprofit organizations. 5 - 8 p.m., at Town Hall, 8th and Seneca, no charge but \$5 donation suggested; info Pat Barber 206-329-5640 or pbarber@tess.org.

Thursday 5/23

Daughter of Holocaust Rescuer Dr. Feng Shan Ho, Manli Ho will talk about her father's work to save Jews during World War II. 5:30 - 7 p.m., at Wing Luke Asian Museum, 407 7th Ave. S., free with Museum Admission \$4; info 206-623-5124.

Saturday 5/25

Festival for the Birds, sponsored by The Planet with music, shade-grown coffee and a variety of activities. 9 a.m. - 4 p.m., at Woodland Park Zoo, free with zoo admission; info http://www.zoo.org/special_events/events.htm#birds.

Basic Self-Defense Workshop will cover safety planning, awareness, basic strikes, and getting out of common grabs. Offered by Home Alive, a Seattle based anti-violence project that offers affordable self defense classes. 1 - 4 p.m., at Home Alive, 1400 18th Ave. (near Union Ave.),

sliding scale fee, register by May 18th at 206-903-9747; info 206-720-0606 or <http://www.homealive.org>.

Dialog About the Middle East with an appearance by Representative Jim McDermott and conversation with clergy, academics, and activists working on the issue. 12:30 - 4:30 p.m., at Town Hall, 1119 8th Ave. Donations suggested \$5-\$30, register at <http://www.mideastdialog.org>. Information 206-464-9129.

Grand Opening of **Wells Fargo Mortgage Office**, located at El Centro, with mariachi music, Mexican food, and pinatas for the kids. Personnel from the Mexican Consulate will there to issue IDs to Mexican citizens. 2 - 6 p.m., at El Centro de la Raza, 2524 16th Ave. S.; info 206-329-9442.

Sunday 5/26

Northwest Labor and Employment Office (LELO) monthly radio program, "**Speaking for Ourselves, To Each Other**," with host Bev Sims, this and subsequent 4th Sundays, 8:30 a.m., on KEXP radio, 90.3 FM.

Wednesday 5/29

"**Labor and Human Rights Activism in Colombia Today**," by speaker Magda Ortega, Colombian labor activist, sponsored by Center for Labor Studies. 10:30 - 11:50 a.m., at Walker Ames Room, Kane Hall, University of Washington; info 206-685-3435.

Community Meeting with **Congressman Jim McDermott**, who represents most of Seattle. 7 - 8:30 p.m., at CAMP, Central Area Motivation Program, 722 18th Ave.; info 206-553-7170 or <http://www.house.gov/mcdermott>.

Episcopal Peace Fellowship meeting, a community of Christians working for peace, justice, reconciliation, and non-violence. This and subsequent 5th Wednesdays, 7 p.m., at St. Mark's Cathedral, 1245 10th Ave. E.; info Thomas Walker 425-641-9247.

Sunday 6/2

Come swing to the Gypsy jazz music of **Pearl Django**, presented by Southeast Effective Development, Inc., a non-profit community development corporation. Noon - 5 p.m., at Seward Park Amphitheater, free; info 206-760-4286.

Ongoing

The **Young Adult Shelter** has an immediate need for caring volunteers, especially those willing to sleep overnight in the shelter. For more information, contact Sinan Demirel 206-979-5621.

Red Eagle Soaring Native American Theatre Group presents *Cedars*, a theater work that brings to life the powerful poetry of contemporary Native American writers. Friday and Saturday 8 p.m., Sunday 2 p.m. May 17 - 26, at Richard Hugo House, 1634 11th Ave., suggested donations \$7-\$20, reservations recommended, 206-323-7350 or 206-323-1868. ■

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5 – 7 p.m., Tuesday and Wednesday

10 a.m. – 2 p.m., Saturday

INTERMENT Continued from Page 5

lack of political leadership were the basis for the incarcerations.

The exhibition comments directly on the similarities between the formation of concentration camps of the 1940s and the detention of Arabs and Arab-Americans since September 11. Surveys posted in the exhibition (without elaboration on the number of people surveyed or when) show that 49 percent of Americans would mandate special identification cards for Arab Americans, 33 percent favor detaining Arab Americans until their loyalty is proven, and 58 percent favor special security checks for Arab Americans.

Some of the themes of the panels in "Haunting Questions" are "Race Prejudice," "Instructions," "Forced Removal" (they were given 48 hours to leave for an unknown destination and for an unspecified amount of time), "Americans Confined," and "The Spirit of Community." As one detainee stated, in a panel quote taken from written account, "We could take only what we could carry so we carried Strength, Dignity, and Soul."

Within the camps, the detainees set up churches, schools, hospitals, newspapers, orphanages. They created social events and made life possible through incredible ingenuity and perseverance. In the exhibition is a violin brought into the camps by one young girl, in lieu of a second suitcase. The panel "Diverse Responses to Incarceration" includes "A Question of Loyalty," which refers to the unbelievable hypocrisy of the government in expecting the incarcerated young men to serve in the United States Army; a group of 315 young man who refused, called the "no no's" were imprisoned and stigmatized by their own community as well as everyone else. Within the Japanese American community there were also many who did everything the government asked, and urged everyone else to likewise in order to prove their loyalty.

"Coming Home: December 17, 1944" refers to the date that the residents of the camp were allowed to return home. It took until 1946 for all 10 camps, located throughout the West and South,

to be disbanded. Japanese Americans on the East Coast were not detained, but teenagers who were sent to live with host families in the East or to attend college were often forced to become models of patriotism, to give speeches supporting the United States, and to generally behave in a perfect manner in order to avoid suspicion coming down on their heads. "Coming Home" was not actually returning to a prior home for most Japanese Americans, but a painful reentry into society at the most impoverished level, much like the difficulties of all returning prisoners.

When I asked Norio Mitsuoka (Laurette's husband) why so much property was taken away while the Japanese Americans were in the camps, he said there were many different reasons. Many farmers only leased their land and were allowed to stay just three years, then forced to move on. First-generation Japanese Americans (Issei) were not allowed to own property. Second-generation (Nisei) were allowed to own their land, but, in many cases, they entrusted the property to neighbors and friends. But, even when there were legal contracts, this trust was often betrayed.

"Haunting Questions" launched with a day of programming that included state Representative Kip Tokuda and U.S. Senator Daniel Inouye. Tokuda's father lost two drugstores that he was forced to sell for pennies on the dollar; when he returned after the war, he was not even allowed to enter them. Inouye is from Hawaii where there were, at that time, 10,000 Japanese Americans. They were not interned because of their huge numbers. He served in the military during World War II along with 1,200 men from the camps. It became the most highly decorated unit in the US Army for its size and length of service.

The final panel, "The Legacy of the Camp" states "Let us hold elected officials accountable to the Constitution and the Bill of Rights." This responsibility is getting more urgent with each passing day of the current war on terrorism as the United States is once again stripping a group of people of their civil liberties. ■

**33 percent of
Americans favor
detaining Arab
Americans until
their loyalty is
proven and 58
percent favor
special security
checks for Arab
Americans.**

**CLASSICS
CORNER**



by Perfess'r Harris

Lately, we at Classics Corner have been concerned for the fate of our immortal soul. Our latest crisis of conscience arrived with the production of Jean Anouilh's *Antigone*. Disturbingly, we found ourselves in sympathy with Creon, Hitler haircut notwithstanding. As we have drifted unwittingly into management, our world of ethical clarity has dissolved into a misty sea of moral relativism.

Antigone, of course, is Sophocles' meditation on moral absolutism and fate. Eteocles and Polyneices, the sons of Oedipus, kill each other dead in a fight for the throne. The King of Thebes decrees that Polyneices, who led a foreign army against the city, be left to rot outside the gate. Antigone, to great tragic effect, tosses some dirt on her brother's body and nearly everyone winds up dead as a result. This, apparently, makes her a big hero. We don't get it.

Anouilh's version, written and performed in 1942 occupied France, centers on collaboration and resistance. Creon and Antigone are diametrically opposed existential heroes, both alone in the universe, living lives of choice and consequence. Creon, as the angst-ridden politician, gets his hands dirty in an imperfect world. Antigone, on the other hand, is simple-minded resistance personified.

Antigone: self-indulgent twit or beacon of moral clarity? You decide.

She reminds us of ourselves 20 years ago, when the world divided neatly into radicals and sell-outs. "Creon will do what he

has to do," she says, "and we will do what we have to do.... That is the way it is."

When performed in Vichy France, Germans read Anouilh's play as supporting the occupation and French loyalists read support for their own cause in *Antigone*. This, we must admit, makes us uneasy. We'd like to believe we'd have sided against Hitler. But try as we might, we find Anouilh's cynical Creon more compelling than his righteous Antigone.

"Since you've decided to stake your life on this," he tells Antigone, "you should know the real story." Both Eteocles and Polyneices, he explains, were drunken playboys, caring only for their own power. Both tried to have their father assassinated. The people, however, need a martyr, and Creon knows enough to give them one. The king chooses the least mangled of the bodies for a state funeral and leaves the other to rot. It's the calculated choice of a man who fully understands his options.

But Creon's life of politics and compromise is more than young Antigone can stomach. The world may be ugly, but she can make it seem beautiful through a pointless act of refusal. Admirable as this is, we have to ask, "Is that the best you can do?" We'd be happier if the Antigones of the world rejected futility along with compromise.

So, help us out here. Antigone: self-indulgent twit or beacon of moral clarity? You decide. Send your thoughts to the_perfessr@classicscorner.org. The fate of our soul hangs in the balance. ■

**Learn about homelessness through the
Real Change Speaker's Bureau and Bedless Bards**

Are you involved with a church, school, or community group that would benefit from learning about homelessness from those who understand it best — homeless and formerly homeless individuals?

Our **Speaker's Bureau** is available for small or large group presentations about the homeless experience. Sponsoring organizations pay speakers a \$35 honorarium.



Weaving together stories from the homeless community, our homeless writer's performance group — **Bedless Bards**—can bring their street poet medley to your organization.

To schedule a speaker or a performance, call 441-3247 ext. 201 and speak to Rachael, or e-mail organizer@realchangenews.org.

citizens participation project



Build Political Will to End Homelessness

Issue: The Interfaith Task Force on Homelessness is inviting you to attend an afternoon conference on Sunday, June 2: "Creating the Political Will to End Homelessness II: TAKING ACTION!"

Background: In April of last year, 350 people gathered at St. Mark's Cathedral in Seattle for a daylong conference, "Creating the Political Will to End Homelessness." The conference was an outgrowth of the Community Dialogue on Homelessness that had been convened in June of 2000 by the Cathedral's Dean, the Very Rev. Robert Taylor. Dean Taylor organized the dialogue following the Cathedral's hosting of Tent City that spring. He invited a broad cross-section of community leaders and representatives to gather under the Cathedral's auspices to consider the question, "What can we do together that could effectively begin to end the scandal of homelessness in our community?"

One of the key concerns raised during the dialogue was that while both the knowledge and the resources exist to end homelessness in our society, the political will does not. The April conference was organized specifically to address that concern. At the conference's opening session, the eleven denominational and ecumenical religious leaders who convened the conference said, "We stand together to offer the vision of what Martin Luther King Jr. called 'the Beloved Community,' one in which the needs of the most vulnerable among us have the first claim upon our compassion, our priorities, and our resources."

During the afternoon session, conference participants gathered into 19 working groups to propose a range of strategies needed to create the political will to end homelessness. That work was distilled into a six-page Action Plan that was widely distributed to the media, elected officials, area religious leaders, and the participants themselves.

The first of the four proposed actions, the organization of an Interfaith Task Force on Homelessness to coordinate the work of the religious community, has now occurred. The task force is organizing this follow-up conference to develop plans to implement the other actions, with special focus on increasing public understanding and shaping policies.

Action: Attend "Creating the Political Will to End Homelessness: TAKING ACTION!" on June 2, and be part of the effort to put the Action Plan into **ACTION!**

Sunday, June 2, 2002, 1:30-5 p.m., First United Methodist Church, Drury Hall
811 5th Ave., downtown Seattle (between Marion and Columbia)

Agenda

- 1:30 p.m. Registration and Refreshments
- 2 p.m. Gathering plenary
 - Action Plan progress report
 - The "Jeopardy" of homelessness
 - Keynote address: The Rev. Rich Lang, Trinity United Methodist Church (two-time host of Tent City)
- 3 p.m. Working groups: *Taking Action!*
- 4:30 p.m. Closing plenary: Presentation of plans to take action
- 5 p.m. Adjournment

Conference co-sponsors include First things First, the outreach and organizing arm of Real Change, and the Church Council of Greater Seattle, which has a long history of advocacy and service to the homeless. Registration is \$10. To register by phone, call 206-323-0300, ext. 304. ■

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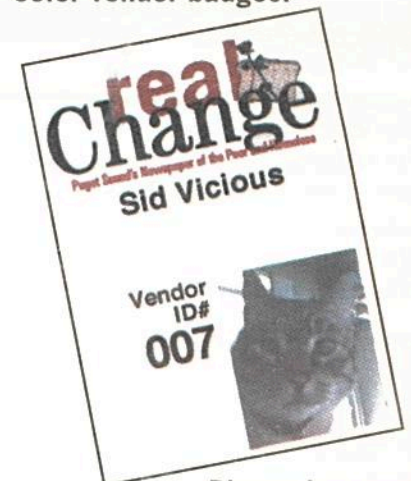
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What's in a Word?

Development has notified that ending the situationally ill individuals who year — is a top priority, me

others. But ending homelessness will take more money — and HUD's grants for homeless assistance have held stable, at \$1.1 billion, for the last several years. Though the Alliance has commended the new initiative, it urges HUD to commit more money to continue federally-funded housing programs.

By prioritizing scarce funding for a specific group of people, "You pit a 3-year-old child against an 80-year-old schizophrenic, and nobody's going to win."

— **Barbara Duffield, National Coalition for the Homeless' education specialist**

"I don't like to use that word," she says. "I don't think homelessness is a disease." ■

Phoebe Nelson, head of the Yakima County Coalition for the Homeless, says that HUD's new mandates aren't directed at rural problems. Families in her area tend to move in and out of homelessness relatively quickly, and they make up a greater portion of the rural homeless population than in cities. Nelson says the perennial homelessness of individuals amounts to cold-weather couch-surfing with family and friends, then camping during the warmer months. Rural areas in Washington and Oregon saw their federal funding opportunities shrink a few years back, when HUD set aside money for permanent housing for disabled people — people who tended to reside in cities. Nelson hopes that trend doesn't repeat itself with this new mandate.

On the other hand, she says, perhaps even the federal government is coming to a new consciousness about the persistence of a social crisis: "I'm certainly glad to see people around the nation consider that a lot of this homelessness might have been prevented years ago." Especially heartening is a new awareness of public institutions' role: this year, HUD is asking local agencies to coordinate with prisons and hospitals to prevent newly released wards from being left to their own devices. "Releasing people to the street is not good public policy," she says. "It's good to see communities focusing on how to stop this from happening."

"Chronic," however, is an unfortunate choice of terms. "I don't like to use that word," she says. "I don't think homelessness is a disease." ■

olve the housing will be available for

etts. I'm fortunate that last 12 years have been ionist territory. I'm forward speeches by Cor said very specifically to lace yourself within a I looked for a larger abolitionists. people understand s some specific event w, but as a larger moving in the world in our nt toward justice, a equality, a movement ization — I think when hey are encouraged. I oralized around the is- lessness but the issues om economic barriers nd liberating them. it way of looking at get to a true intention it actually. I think the ven to doing the good t the evil.

which also has its supporters in the House. Particularly important in that bill is that Senator Kerry and his staff did their homework. They know the research and data from the Department of Housing and Urban Development clearly indicates that the only acute and substantive housing crisis in the U.S. exists for people who are at or below 30 percent of median income.

What we know is that in the Greater Boston area a household of one person costs about \$14,700 per year, and for a family of four it's about \$22,000 a year. The Trust Fund is for those people at or below that in terms of income. That's where the housing shortage in this country is.

What Senator Kerry did in his bill is ensure that of all the dollars that will be released through a housing trust fund, 75 percent of those funds will be specifically targeted to people who are at 30 percent of median income and below. He is taking the public resource and targeting it to people most in need. That's completely in the spirit of America.

It's something that we have been anesthetized to a little bit in the last 20 years. We have lost our way; we have been suffering from a severe case of what I once heard called affluenza. We had this bad case of affluenza.

SC: It's also called greed.

Mangano: Yes. I think we forgot that the

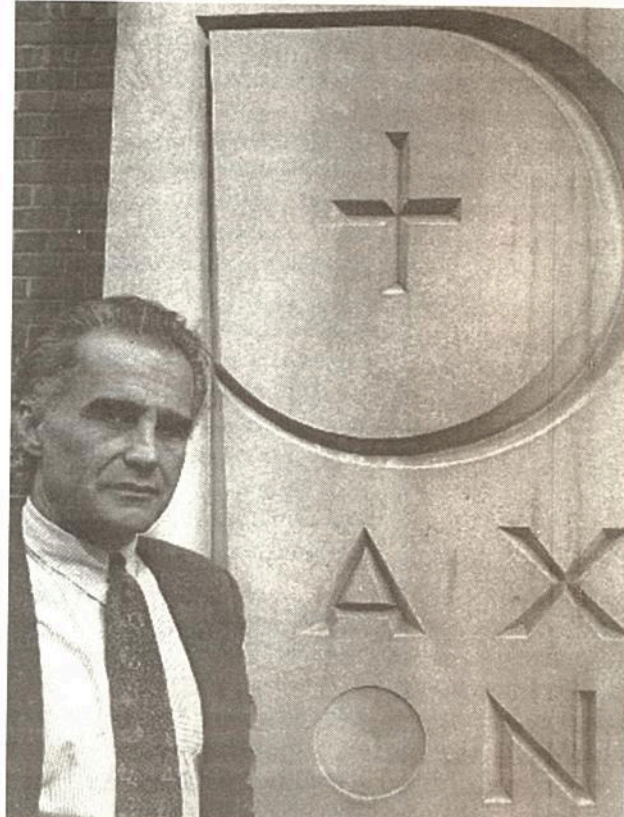


PHOTO OF PHILIP MANGANO, COURTESY OF SPARE CHANGE NEWSPAPER IN BOSTON.

people who are most in need had the first call on public resources. And I do think that one of the redeeming aspects of the

LETTERS Continued from Page 2

was puritanical and an insult to the homeless people. That statement she made, it means nothing to me, not as much as the owl and the lamb. If I was puritanical, I'd be the best damn Puritan the homeless people ever had on their side, because I am for all homeless people.

The women that stay at Noel House have, for the most part, been there for 10 years on down. They range in age from the 30s, 40s, 50s and older. When they first moved into Noel, they needed it, but now they are using it as a convenience. Most of them get monthly checks, food, and clothes. Noel will help them to get housing, but some do not want to take advantage of it. This is the real issue.

We have working homeless women sleeping at churches at night, getting up in the morning, and trying to find a shower to go to work that day. They would love a one-year residence at Noel House to help them get on their feet.

I am speaking for myself. I can't be bossed, bullied, or muzzled. Keep up the good work, Noel. I'm one of your most ardent supporters.

**Estella Wallace
Seattle**

Remembering a friend

Dear Real Change:
I am writing to inform you of the

"Probably the transcendent thing that we bring to Washington is the same thing that another small band of Bostonians brought to Washington 170 years ago: no tolerance for a social tragedy. That is what they brought to Washington: the notion of slavery as an absolute evil. They kept at it, would accept no compromise, until that became the policy of the country."

— Philip Mangano

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SC: How a President the poor, r. poor peo. homelessn

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