

April 17, 2003

\$1

Apr. 17-30, 2003  
Please buy from  
badged vendors only

# Real Change

Puget Sound's Newspaper of the Poor and Homeless • Volume 10, No. 9

RECEIVED  
APR 22 2003  
SEATTLE PUBLIC LIBRARY

## Help us make Lemonade (see page 7)

Books Issue: Louise Erdrich • Martin Duberman • Ernesto Cardenal • Civil Liberties in a Time of War

COVER DESIGN BY TIMOTHY HARRIS.

# Unflinching

## Author Rebecca Brown takes a long, hard look at the American family

Interview by Bob Redmond

Rebecca Brown is celebrated as a prose writer, journalist, teacher, and active participant in the Northwest's literary arts community. Her books, published in the U.S. and abroad, include *The Dogs: A Modern Bestiary*, *Annie Oakley's Girl*, and *The Terrible Girls* (all in print from City Lights Books). Her 1994 novel *The Gifts of the Body* (HarperCollins) was awarded the Boston Book Review Award, the Washington State Governor's Award, a Pacific Northwest Booksellers Award, and the Lambda Literary Foundation's annual award.

Her book *Excerpts from a Family Medical Dictionary*, first published in a hand-set limited edition by Grey Spider Press, will be reissued by University of Wisconsin Press this fall. Her play, *The Toaster*, will be produced by Seattle's New City Theatre this fall. The first artist-in-residence at Richard Hugo House, Brown has curated numerous literary programs there, as she has done at Jack Straw Productions, Red and Black Books, and elsewhere.

Her new book *The End of Youth* (also published by City Lights) is a collection of 13 linked stories, essays, and

rants, about carrying on after youth's hope is gone. Its publication is an occasion to celebrate one of Seattle's most gifted and respected writers, and a welcome opportunity for *Real Change* to discuss with her the power and promise of writing.

**Real Change:** *Thanks, Rebecca, for being here; I'm so moved and glad about your new book. Now, you can choose not answer this if you like, but: How old are you?*

**Rebecca Brown:** I'm 47. That's a totally appropriate question, since the book is called *The End of Youth*. For me I guess my youth ended when both my parents died really close to one another when I was 40. In retrospect, it was like all of a sudden there was no possibility of being a child anymore. There was no generation between me and death. So it was like my youth was over; now it's just me. That's kind of what the title represents. Also, it's like I did crazy stuff when I was in my twenties and thirties that I couldn't get away with doing now, beyond middle age, and that is also a part of the "youth" I was refer-

ring to in the title.

**RC:** *How did this book come together?*

**Brown:** Like most of my books, I didn't sit down with a plan or an intention. The pieces of it evolved over three or four years, the bulk of them. But there are other pieces that were written before I was 40, before my parents died. So the idea for putting them into a book only occurred after I had about three-quarters of the material and thought, "Oh, this goes together somehow."

**RC:** *You have written a lot about death and dying, especially in your book *The Gifts of the Body*, and in your book, *Excerpts From a Family Medical Dictionary*.*

**Brown:** I suppose that, in retrospect, it shows up a lot. *Excerpts* is very much about death, and there are other deaths in some earlier books, but again to see that thing develop for me, it's all retrospective. I mean, I wrote *The Gifts of the Body* because I have done AIDS work for so many years. Doing this work — the most profound experience

of my life, working with people that were dying — and then going through my parents' deaths, which gave me more of a sense of the finality of death, not in the abstract but as a fact, was emotionally important to me.

**RC:** *Your writing is so concrete and specific and yet, you could almost say cold-hearted. You're describing these painful things but without any obvious florid emotion. It is so visceral and affecting to the reader. Is that an intentional effect?*

**Brown:** Yeah, it's quite intentional, particularly in *The Gifts of the Body* and *Excerpts from a Family Medical Dictionary*. Those two books are almost monosyllabic; I mean their language is really simple and really straightforward. High school kids read my books and they get every word. And I don't want to sound like the work is simplistic, but it really is about simplicity and sparseness. And an insistent gaze.

Particularly dealing with death, there is nothing else to say about it. There is no way I can doll it up and make it look interesting. It's not pretty; it's just the bare fact of this thing, just encountering the bare fact. It's what I think that prose style is about. It's almost like the speaker is in a little bit of a state of shock. And they're just describing what happened, rather than being able to verbally, emotionally process things. They're just describing an

*Continued on Page 10*





## No higher power?

Dear *Real Change*,

Reading Cynthia Ozimek's article about the King County Jail ("The Women of Cell Block B," March 20 - April 2), I was taken aback by the fact, in my opinion, that you totally diss 12 step programs.

I am involved in a 12-step program and you could not be more wrong then you state in your article. I go to Narcotics Anonymous and we do not try to shove any type of reli-

gion down anybody's throat. In fact, we say "Higher Power" could be anything from a doorknob, to a person's sponsor, to the entire group as a whole.

So, do not dismiss 12-step recovery groups until you experience all sides.

Sincerely,  
Dawn Lucas

Dear *Real Change*,

The revelations as portrayed by Cynthia Lee Ozimek regarding the very insensitive handling of female prisoners in the King County Jail were truly horrendous. However, it did take away some of my sympathy for her life situation when she rejected 12-step groups (NA and AA) for, to my mind, invalid reasons.

First, they do not insist in any way that participants trust "a male Christian God." They do put their trust in a "higher power," which can be a strong spiritual presence of any description. (However, they do often meet with the Lord's Prayer, which can be offensive to gender-sensitive individuals.)

If any type of reliance on any type of higher power is offensive to an individual, there are agnostic and atheist 12-step groups.

The treatment that you ask the Courts provide instead of jail time, which I agree with, implies cooperation in treatment which in most cases requires 12-step meetings. As you mentioned, their outcome is "often positive." Give it an honest try; I know of many cases where it works.

Anonymous  
Seattle

## He loves Pres. Bush

Dear *Real Change*,

Great sight [sic]... I mean, STUPID WEBSIGHT! Liberalism is dead in America! I love Pres. Bush!!! Conservatives are here to stay, like it or not! Liberal rights are being repealed. No more late-term murder. The Clinton Era will be forgotten! *Novus Ordo Seclorum*: majority rules. LIBERALISM WILL BE DESTROYED!!!

Ya'll are just jealous,  
James McKown  
Douglasville, GA

### Staff, Board & Advisers

#### Executive Director

Timothy Harris

#### Empowerment Organization

Rachael Myers

#### Managing Editor

Adam Holdorf

#### Production Manager

Molly Rhodes

#### Volunteer Coordinator and Officer Manager

Shawn Steen

#### Vendor Services Coordinator

Lily North

#### MacWorkshop Coordinator

Richard Salway

#### Interns

Drew Rheed, Bess Dwyer, Simon-Ward Geraghty,

Brooke Kempner, Robin Mohr, R.V. Murphy

#### Board of Directors

Jon Gould (Pres.), Wes Browning (VP), Cho Jze Yang (Treas.), Bruce Wirth (Sec.), Scott Nodland, JoJo Tran, Carole Frisell, Robert Siegel, Rebecca Kavoussi, Faith Wilder Grothaus

#### Editorial Committee

Wes Browning, Stan Burriss, Anitra Freeman, John Huff, Michele Marchand, Kevin Vanderhoef, Paul Von Kempf, Jr.

#### Contributing Writers

Peter Bloch Garcia, David Bloom, Lorien Elbert, Sandra Enger, Trevor Griffey, Andrea Iglar, Jessica Kastner, Bruce Lofton, Joe Martin, Cynthia Ozimek, Neil Parekh, Susan Platt, Romie Ponce, Betsy Power, Janice Price, Emma Quinn, R.W. Reid, Liz Smith

#### Photographers, Graphic Artists

Ken Dean, Jake Dillon, Tom M. Douglass, Signe Drake, Stefano Gaudiano, George Hickey, Casey Kelbaugh, Brooke Kempner, Eleanor O'Neill, Jackie Renn, Ross T. Smart, Tim Swope, Mark Sullo

#### Volunteers This Issue

Kevin Beals, Neal Burton, Marnie Cockrill, Andrew Cook, John Curry, Mark Davis, James "Mitch" Anderson, Ashley Burns, Mark Davis, Megan Doyle,

Brit Fredrickson, Emily Fuller, Dale Hardway, Lara-Anne Jordan, Louise Lavallee, James Lentz, Corwin Light-Williams, Cassie Little, Michael Long, Jeff Markwardt, Mike McComber, Candice McGowan, Michael Moscheck, Reed O'Neal, Cecilia Ortiz, Suzanne Peck, Aurora Queen, Noelle Rimestad, Joshua Simpson, Wes Singletary, Scott Walter, Tyrone Ward, Glenda Wilson, Cho Yang, Will Middlebrooks

#### Advisory Board

Nancy Amidei, *U District—University Partnership for Youth*  
Bob Barnes, *King County Rainbow Coalition*

David Bloom, *Community Activist*

Juan Bocanegra, *Downtown Human Services Council*

Jean Colman, *Welfare Rights Organizing Coalition*

Walt Crowley, *HistoryLink.org*

Ishbel Dickens, John Fox, *Seattle Displacement Coal.*

Curt Firestone, *Community Activist*

Matthew Fox, *Community Activist*

Neil Fox, *National Lawyer's Guild*

Larry Gossett, *County Councilmember, Dist. 10*

Bill Hallerman, *Archdiocesan Housing Authority*

Bill Hobson, *Downtown Emergency Service Center*

Erin Katz, *June Bug Media, Filmmaker*

Sen. Jeanne Kohl-Welles, *36th Legislative District*

Mike Lowry, *The Fairness Project*

Paola Maranan, *The Children's Alliance*

Joe Martin, *Seattle Displacement Coalition*

Camille Monzon, *Seattle Indian Center*

Lonnie Nelson, *Coalition of Labor Union Women*

Trisha Ready, *The Zine Project*

Siobhan Ring, *Tenants Union*

Mary Robinson-Smith, *Denny Regrade Planning Org.*

Aiko Schaefer, *Statewide Poverty Action Network*

Silja J.A. Talvi, *Freelance Journalist*

Jim Theofelis, *The Mockingbird Society*

Tamara Turner, *Radical Women*

Velma Veloria, *State Representative, 11th District*

Harriet Walden, *Mothers for Police Accountability*

mygrouchspeaks.net

Poetry, stories, and recipes.

An internet library.

Writers and Readers  
Needed.



## PorchLight

COMMUNITY SERVICES OF  
THE SEATTLE HOUSING AUTHORITY

907 N.W. BALLARD WAY, SUITE 200

MONDAY TO FRIDAY: 9:30 A.M. - 4:30 P.M.

SATURDAY: 9 A.M. - NOON

206-239-1500

WWW.SEA-PHA.ORG (CLICK ON "PORCHLIGHT")

At PorchLight, you can  
learn about and apply for:

- Low Income Public Housing
- Housing Choice Vouchers (Section 8)
- Market House at 1531 First Ave.
- Bay View Tower at 2614 Fourth Ave.

TAKE METRO BUS #15 OR #28 FROM DOWNTOWN SEATTLE

Applications for housing assistance are available from the PorchLight Housing Center, other SHA offices and service providers. We will also mail an application to you by request, or you may download an application from our Web site. Submit your application at any SHA office or by mail.

# Change

Puget Sound's Voice of the  
Poor and Homeless

*Real Change* is published every other Thursday and is sold by the poor and homeless of Seattle. Annual subscriptions are available for \$35. All material is copyrighted to the authors.

Submissions should be mailed to "Real Change," 2129 2nd Ave., Seattle, WA 98121. Tel. (206) 441-3247; fax. (206) 374-2455.

On the Web at  
<http://www.realchangenews.org>  
Email [rchange@speakeasy.org](mailto:rchange@speakeasy.org)  
ISSN 1085-729X

*Real Change* vendors receive 70¢ of the \$1.00 paid for this paper.

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.



# Gross Misconduct

## Racism lives on at Tacoma-area apartment building

By Adam Holdorf

**B**igotry is alive and well at the Northgate Village Apartments, a 104-unit building in Lakewood, just north of Tacoma. It takes various and sundry forms. With the warning that "We don't want to rent to Black people here," employees have been instructed to tell people of color looking for a home that there are no vacancies, or that the rent is too high for them.

Resident manager Marge Cole has called tenants' children "little niggers" and "little bastards." She prohibits them from playing anywhere but in the "playground" — a sandbox strewn with broken glass and her dog's feces. A sign hangs nearby that says, "Play at Own Risk."

When non-White children don't follow her rules, Cole sends warnings to their parents. White families escape punishment. Non-White tenants see their rents rise more regularly. And they suffer harassment from Cole, who threatened Lisa Hubley with this admonishment: "I went to prison for killing a nigger, and I ain't afraid to do it again."

Hubley is a Black single mother of two. After that threat, she left Northgate Village Apartments several months ago and moved in to her mother's house. But she continues to seek justice in the company of fellow Black and Latino individuals and families who have endured "a pattern and practice of race and family status discrimination," in the words of their lawsuit, filed last fall in Federal District Court in Tacoma.

The incidents at Northgate Village Apartments may seem exceptional: small and relatively insignificant in a nation pocked with reminders of its sorry history.

**Have you ever inquired about living at the Northgate Village Apartments in Lakewood? Were you turned away? If so, please call Devin Theriot-Orr at MacDonald, Hoague, and Bayless: (206)622-1604.**

White people in the Pacific Northwest tend to see that history elsewhere: in the rural South or the urban North. They fondly tout the region's "tolerance"—a myth belied by the anti-Chinese riots of the late 19th century, or the expulsion of Japanese-Americans during World War II, or the real-estate redlining that so successfully impoverished and isolated communities of color.

Like these incidents, the things that have happened at the Northgate Village Apartments are one more piece of an ugly legacy. As ever, they are a product of both individual and institutional hatred. Cole, the epithet-spouting resident manager, has been the subject of three tenant complaints before the Washington state Human Rights Commission. While the state's powers were meager in these cases, the allegations were forwarded to her supervisors, Grace and Larry Li, who live on Mercer Island. Despite the complaints, the Lis didn't fire her.

Law school student Devin Theriot-Orr, who's volunteered to help the plaintiffs through Seattle law firm MacDonald, Hoague, and Bayless, calls Cole's continued employment "the biggest mystery of this case." "What's the purpose of them [the owners] keeping her around?" he asks. "The fact is, they've known about this for years and years, and done nothing about it."

As the case gains attention — KING-5 and the *Tacoma News Tribune* have both done reports — more people come out of the woodwork to testify. Former employees who had been told to discriminate have signed declarations to that effect. Prosecuting attorneys hope to find would-be tenants who were turned away for no good reason — evidence, they believe, of racism or discrimination against tenants with children.

If Hubley and her fellow plaintiffs win in court, they won't get big-money damages. Unlike employment discrimination, where lost wages add up, housing discrimination may not result in a financial loss — simply shame and pain, like other forms of violence. When faced with a hateful landlord and a legal case for which they have no money, most people may be likely to cut their losses and run. There are fewer legal cases against housing bias. Victims are probably unaware of their legal options; they are isolated and may have little chance of collaborating with fellow tenants. Few attorneys offer their services (there's no "housing discriminaton" lawyers advertising in the Yellow Pages).

Nevertheless, the problem persists. "This stuff is still happening in an urban area in the Northwest in the 21st century," says Theriot-Orr. "We hope to send a serious message to other landlords that these behaviors aren't acceptable, and this conduct won't continue."

## Inside:

### Opinion

Gross Misconduct: Bigotry at Tacoma apartment building by Adam Holdorf ..... 3

### Regular Features

News You Can Use: Bandid budgets, workers of the world by Adam Holdorf, Andrea Iglar, Scott Winn ..... 4

North American Newsbriefs: Find 'em, fix 'em, lock 'em up compiled by Molly Rhodes ..... 5

Adventures in Poetry: '60s flashback with © Dr. Wes Browning ..... 6

Street Watch by Emma Quinn ..... 13

Classics Corner: The fantasy tales of Good and Evil by Perfess'r Harris ..... 14

Calendar compiled by Sandra Enger ..... 15

### Features

Unflinching: Rebecca Brown on the American family by Bob Redmond ..... 1

Beyond Pain: Paul Kivel on men's love of violence by Romie Ponce ..... 5

Making Lemonade: Become a *Real Change* donor..... 7

Spring Books: The miracle of birth, the future of super computers, putting the "leftie" back in politics by Anitra Freeman, Timothy Harris ..... 8

Secrets and Myths: How the War on Terror vanquished freedom by Trevor Griffey ..... 12

God: A Drunken Lout by Michele Marchand ..... 14

### Poetry

Insights and surprises from Marion Sue Fischer, r. ungrich ..... 6

### Activism

Citizens Participation Project ..... 16



## Two-for-One Lunch Coupon

Taste our Recipe for Success by enjoying lunch in the FareStart Restaurant.

FARESTART

Job Training and Placement in the Food Services Industry

**Our students can't succeed without you.**

Present this ad and receive two meals for the price of one. (free meal of equal or lesser value)

1902 Second Ave Seattle, WA 98101 between Stewart & Virginia St's  
www.ourmenu.org www.farestart.org  
ph: (206) 443-1233



## Ron Sims' sea change

One year ago, the cash-strapped King County government announced plans to slash funding for social services in half in 2003, then eliminate it entirely in 2004. Food banks, medical clinics, shelters, and nursing programs would have been abandoned. This year, it's a different story.

At a public event last month, County Executive Ron Sims publicly disavowed last year's zero-sum strategy, telling his audience that "I've been down that road, and I will never go there again."

To match his words, Sims is trying to fix one of the persistent problems that endanger the area's human services: a lack of tax revenue separate from the county's \$495 million General Fund. The General Fund continues to erode annually; next year, it will drop by \$21 million, says a county budget analyst. Social services and public health make up \$32 million of that funding — and it's continually squeezed by the big kahuna of the county's budget, the \$352 million criminal justice division.

Sims' plan features new rental income from the Cedar Hills Landfill, where suburban King County dumps its waste. County budget writers have determined that their publicly owned garbage company, the Solid Waste Division, should have been paying rent for Cedar Hills ever since it opened in 1992. Starting in 2004, the Solid Waste Division will pay the county \$7 million dollars a year for use of the landfill. That money, says Sims, would go expressly toward the county's human service needs.

It's only a portion of the county's \$32 million yearly expenses for the county Public Health department and the Department of Community and Human Services, but nevertheless "it's a good start," says Laura Wells of Child Care Resources, a countywide referral agency for working parents. As a leader in the King County Alliance for Human Services, Wells helped persuade county officials to soften the budget's impact on the poor. Instead of Sims' 50 percent cut, last year the King County Council made a comparatively light 15 percent cut in human service funding. If the above plan goes through, Sims' office has said that next year, the county's social needs might escape the budget ax entirely.

Other county funding schemes have become less likely. This spring, King County officials lobbied state legislators for permission to impose a utility tax on households in unincorporated areas. The bill appeared dead as of April 11, but the idea may yet resurface as the legislative session nears its end. If it passed, Wells estimates that the county could raise up to \$30 million a year in new taxes.

Even those who would bear the burden of the \$7 million Solid Waste fund have stayed quiet, so far. "The suburban cities have not complained" about the conceptual plan, says Ryan Bain, a legislative aide to County Councilmember Cynthia Sullivan. He notes that suburban city officials would rather watch the county provide services for its citizens than raise local taxes for their own. Since they understand the need for such programs, "I think we've got a nexus that will be OK."

Garbage hauling fees in suburban areas might rise anyway, say county officials, to help update the county's aging disposal system. When Cedar Hills fills up, in approximately 10 years, the Solid Waste Division plans to have built a depot where the county's trash will be loaded onto trains and shipped to rural landfills. ■

— Adam Holdorf

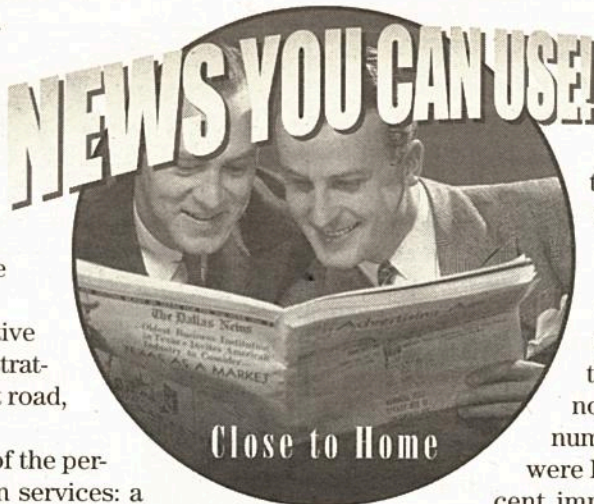
## Workers talking to workers

"We should not talk about them, we should let them talk!" remarked Martin Rodriguez from Mexico City, who was one of the organizers of the International Worker to Worker Survey in Mexico. "This is the importance of the survey."

On, May 3, the Northwest Labor Employment Law Office (LELO), a local racial and economic justice organization, will release the results of its worker to worker survey detailing what working-class people in six different countries feel that the impact of globalization has on their lives. Almost 3,000 workers from Mozambique, Malawi, the Dominican Republic, Mexico, Brazil, and the United States filled out the 60-question survey concerning workplace health and safety, labor organizing, wages, and living conditions.

The survey was created by workers and implemented by workers. Although the initial purpose was to find important information from workers who filled out the survey, doing the survey provided incredible opportunities for working people to dialogue about their realities, and make plans for how to best organize for justice.

"What we did not realize when we began the survey was how useful the information would be to *Sin Fronteras* and our organizing," said Carlos Marentes, director of *Sin Fronteras* [Without Borders] Organizing Project in



El Paso, Texas, who helped gather more than 100 responses from Latino agricultural workers. "We are using the information provided by workers themselves to help shape our local organizing and better understand the conditions that Latino farmworkers and their families on the Texas/Mexico border face."

The survey results show how the realities and pressures facing workers around the globe are incredibly similar from country to country. Almost 70 percent of the workers in all six countries reported that they cannot live comfortably on their wages; in Mozambique, that number reached 97 percent. In the U.S., 80 percent surveyed were Latino, with almost half being farmworkers and 60 percent immigrants, representing some of this country's most marginalized workers. Sixty three percent reported they could not live comfortably on their wages.

Looking at specifics makes this finding clearer. For example, in Malawi three quarters of the people reported that their individual monthly salary was under \$20. Looking at just two monthly expenses — \$12 per month for food and rent, on average, with almost half paying up to \$20 a month — demonstrates why so many workers cannot live comfortably on their wage.

"Having workers organize in their own community and complete the survey has really helped build solidarity and connections among workers around the globe," says Ricardo Ortega, an organizer with LELO. "The results give us a clearer understanding of workers' employment and living conditions, and demands that we work to create economic justice for those most vulnerable and negatively impacted by the policies of economic globalization."

LELO will hold a public presentation and discussion of the survey on Saturday, May 3. The event takes place from Noon to 3 p.m. at Saint Mary's Church, 611 - 20th Ave South. For more information, call Ricardo Ortega at 206-860-1400 ext. 3. ■

— Scott Winn

## Tuberculosis: expensive health threat

The number of tuberculosis cases in King County is at a 30-year high, and health workers are hustling to find and treat TB cases, particularly in homeless populations.

Since January, a special TB outbreak team has identified at least 40 people in the county with active TB. Of this group, 17 are homeless. To treat active infections (i.e., cases where the disease is still contagious) and curb others, the health department is visiting shelters, clinics, and other close quarters to test hundreds of at-risk people for the potentially fatal disease.

"The TB outbreak among the homeless represents a big challenge for us," says Dr. Masa Narita, the TB Control Officer for Public Health - Seattle & King County. "It takes a comprehensive effort from our program in terms of resources and time to keep the disease contained."

Even if there are no more active TB cases this year — which is unlikely, given that last year's instances totaled 158, with 29 homeless cases — the county will spend up to \$600,000 of unbudgeted money to identify and cure infections. Proper treatment of a single case of a homeless person with active TB costs about \$3,000, says Alonzo Plough, the director of Public Health. This amount includes temporary housing, medicine, and other costs.

Furthermore, broad testing for dormant, non-contagious TB requires tracking down hundreds of the county's nearly 8,000 homeless people. This challenge is exacerbated by a 33 percent decrease in the county's annual public health spending since 1997, to a mere \$14.35 per person, according to Matias Valenzuela, Public Health's public education coordinator.

Despite a rise in TB cases over the past two years, the disease is not necessarily readily contracted. A person with active TB must cough or sneeze TB bacteria into the air. In turn, another person must inhale the particles. But even after being infected, someone usually will not develop active TB unless her or his immune system is unable to keep the bacteria dormant.

An estimated 5 to 10 percent of Americans have this latent, symptom-free form of TB, but many homeless people who are infected are too physically weak to render TB bacteria inactive. Most of the homeless people with active TB in King County are middle-aged men; several of them have HIV.

According to Plough, the reasons for infection among homeless people are chronic illness, drug use, and poor living conditions. For example, a 50-year-old man with HIV who sleeps in a crowded homeless shelter next to a person with active TB is at a high risk of contracting active TB.

In addition to cases of active TB among homeless people, several cases have been reported among students in West Seattle schools. Most of the total cases are among people not born in the United States. ■

— Andrea Iglar

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



# Beyond Pain

## Paul Kivel explores men's love of violence

Interview by Romie Ponce

Nationally recognized violence-prevention educators Paul Kivel and Victor Lewis will be in Seattle on May 2 and 3 to teach local men how to take a stand against violence, wherever they find it.

Kivel is a trainer, activist, writer, and co-founder of the Oakland Men's Project. He has personally developed and conducted hundreds of interactive workshops, training thousands of teens and adults on such topics as male/female relationships, alternatives to violence, racism, family violence and sexual assault, parenting, and diversity.

*Real Change* spoke to Kivel about his upcoming visit to Seattle in which he will lead a series of community events on healing, accountability, and action.

**Real Change:** *How did you get started in this work?*

**Paul Kivel:** I started the Oakland Men's Project in 1979 to address male violence. In the late '70s, a group of us men were getting together to talk about our lives and relationships, what worked and didn't work. We began to realize that a lot of what didn't work had to do with the way we were raised to be men. We were also listening to how women, particularly in the rape prevention and sexual assault movements, were responding to male violence. We started to put together small workshops and visited men's groups and high schools. We worked with teens and adults to look at the ways that both interpersonal and institutional violence are interwoven in our lives, and how we can make peace in our communities. Out of that work came a series of books and materials for both young people and adults.

**RC:** *How do you define and explain male violence?*

**Kivel:** Mostly what we describe as "violence" is actually the "branches of violence": fighting, acts of sexual assault, domestic violence, hate crimes, acts of discrimination. We really try to help people examine the particular roots of particular acts in racism, sexism, and exploitation — and look at what strategies they can use to change the organizations that perpetuate violence.

**RC:** *What are the three kinds of violence?*

**Kivel:** Interpersonal violence is what we take out on one another. Institutional violence is the patterns in our organizations — the way they systematically discriminate and exploit, based on race or class or gender. At the international level, there's the violence of wars that we engage in as a country, the economic policies of exploitation, and the unequal distribution of resources around the world.

**RC:** *What impact do you feel your work has had on people?*

**Kivel:** People have changed the way they see things, stepping forward to challenge racism and sexism and violence. We have also developed curricula to be used with young men who are violent, and also with young women. They are used widely in residential programs,

after-school programs, and detention centers. We have changed the culture of these institutions, making them a little more youth-friendly, a little more diverse, a little more supportive of the people within them. In addition, we have also helped the individuals who are caught up in patterns of violence and dysfunction to understand what is going on in their lives, to see the institutional roots, so that they can start working together with other people to change their individual behavior.

Some of the things that I have been involved in as an activist, like a group called Angry White Guys for Affirmative Action, have been role models for other people. In this case men, White men, can see that there is a role for us to play in social justice.

**Men's Work:**  
**How to Stop the Violence in our Homes and Communities**  
 A free event with Paul Kivel and Victor Lewis  
 Friday, May 2, 7-9:30 p.m.  
 University Temple United Methodist Church, 1415 NE 43rd St.  
 Includes spoken-word poetry by local artists Qwo-Li Driskill and Basil Shadid

**Workshop on "Men Unlearning Sexism"**  
 Saturday, May 3, 9 a.m.-1 p.m.  
 East Cherry YWCA, 2820 E. Cherry St.  
 Sliding scale donation \$7-\$50 (no one turned away for lack of funds)  
 Pre-registration required: call (206)464-9129, or go to [www.toolsforchange.org/men](http://www.toolsforchange.org/men)

**RC:** *How do you face the challenge of promoting diversity when both public and private sectors are ready to eliminate Affirmative Action?*

**Kivel:** Three of us from the angry White men group went to D.C. last week for the rally and march outside the U.S. Supreme Court. We organized White men from the D.C. area to join us, so we could be there to support the tens of thousands of students of color who were out in the streets.

**RC:** *Tell me in your words why diversity is important.*



**NORTH AMERICAN NEWSBRIEFS**  
 WWW.STREETNEWSERVICE.ORG

They might not be legally admitting guilt, but a recent settlement between New York City and a homeless advocacy group highlights a pervasive problem between the city's homeless population and its police officers. The group Picture the Homeless Inc. sued the city in November, accusing the police department of a deliberate policy of singling out homeless people for arrest, according to the *New York Times* ([www.nytimes.com](http://www.nytimes.com)). As part of the settlement, the department has given directives to its officers who deal most with the homeless, underscoring that they must enforce laws "evenhandedly... regardless of whether the person is homeless or not." The suit was filed after a dramatic rise in the number of arrests of homeless people last fall. The city countered that these arrests were not part of a policy of singling out the homeless population but simply a result of more contact between homeless people and the police.

While New York claims no particular policy against homeless people exists, officials in Atlanta are looking to directly institute one. Last month, the police department announced the creation of a new "Quality of Life Task Force," which will focus on "small crimes," such as camping, aggressive panhandling, littering, and public urination, according to the *Atlanta-Journal Constitution* ([www.accessatlanta.com/ajc](http://www.accessatlanta.com/ajc)). This approach to law enforcement is supposed to cut down on the "petty crime" behavior that creates the environment for more serious crimes like robbery, rape, and murder, and is not directed specifically at homeless people. Yet homeless people with nowhere else to go will find themselves easy targets if they try to sleep on the streets.

Just how many homeless people are already choosing the streets in New York City is still hotly debated, even after the city's first ever attempt to officially count them, according to the *New York Times* ([www.nytimes.com](http://www.nytimes.com)). Last month, volunteers under the guide of the city's Department of Homeless Services scoured the streets and directly recorded 594 people; taking into account the places not visited, the city projected an actual total of 1,780 people living on the streets, in addition to the more than 37,000 people already recorded in the city's overflowing shelter system. Homeless advocates argue that the count was poorly executed. An informal survey by the Coalition for the Homeless the day after the count found that 90 percent of the people the Coalition talked to had not been counted the night before. Advocates added that the city's volunteers only walked one-fifth of Manhattan, fewer than half the subway stations, and did not enter abandoned buildings, subway cars, or tunnels.

Denver Health Medical Center has started turning away patients who can't pay and do not have proof that they live within the city limits, forcing thousands of homeless people to go without needed medical attention. Anyone who arrives at the emergency room without an immediately life-threatening condition is screened at the door and sent to a clinic if no proof of residency can be produced. (Residency at a homeless shelter no longer counts.) Denver Health has always had an official policy of only extending charity care to those who live within the city, yet it had never been strictly enforced until this year, when the number of uninsured or underinsured people requesting medical attention increased dramatically, according to the *Denver Post* ([www.denverpost.com](http://www.denverpost.com)). Homeless advocates contend that Denver Health — which is the only hospital in the area that has a tradition of serving people who cannot pay — is paid by the city to help homeless people. Yet the city's donation to the hospital last year to help homeless people — \$26 million — was only one-eighth of the \$210 million Denver Health ended up spending on patients who couldn't pay.

Although it can't do much to help Eduardo Delacruz, the Street News Service applauds this New York City police officer's refusal to arrest a homeless man who was sleeping in a parking garage last November. Delacruz disobeyed the order to arrest the man because he saw the man had nowhere else to go, according to *Fox 47 News* ([www.fox47kxll.com](http://www.fox47kxll.com)). For his troubles, Delacruz has been suspended without pay since the incident, and could possibly lose his job for "failing to comply with a lawful order." The New York Civil Liberties Union has in turn filed a suit against the police department, claiming such arrests of homeless people are unconstitutional. ■

Continued on Page 13

— Compiled by Molly Rhodes



# poetry

## long from home

so far  
 away in time  
 so far  
 away in distance  
 from the heart  
 someone is  
 away  
 someone  
 away  
 long from home  
 that cannot return  
 with an ever-present absence  
 in missing a forgotten ache  
 of could-have-beens  
 of might-have-happeneds  
 that cannot return  
 someone  
 away so far  
 away in time  
 away  
 in distance from the heart  
 long from home that cannot  
 cannot return....

— R. UNGRICH

## YEARNINGS-OF-MY-HEART

I LONG to feel  
 smell  
 healthy, moist earth  
 under my bare feet  
 I long to BREATHE  
 healthy, clean, sweet air  
 I LONG to kneel beside a healthy, sweet burbling brook  
 LISTEN for-a-while, then cup my hands  
 And take a nice, long, healthy drink  
 I long to see, embrace a HEALTHY, natural, stately tree  
 I LONG to smell  
 feel  
 SEE  
 CLEAN, healthy WHITE SNOW

(I daren't "hope"  
 for the company of  
 HEALTHY PEOPLE!!!)

— MARION SUE FISCHER

### Adventures in Poetry with ©Dr. Wes Browning



Periodically I encounter young people. And one of the things young people like to ask me is, "Why did you hippies screw up America back in the '60s?" "Ha, ha," I respond, "I wasn't a hippy, you ignorant child," but later I feel bad because I sense that I could have provided some insight to someone who was sincerely seeking answers. Then still later, I watch *The Simpsons* and fall asleep.

Put another way, the question that arises is, what were all those long-hairs rebelling against back then? Well, now it can be known. Consider the following quote from Donald Rumsfeld.

"The [Syrian] government's making a lot of bad mistakes, a lot of bad judgment calls, in my view, and they're associating with the wrong people."

That, my friends, is a '60s dad. "That kid [alternately: my son, or that minority person, or that rock singer, or that protestor] is making a lot of bad mistakes, blah, blah, in my view, AND they're associating with the wrong people." Pure '60s dad.

Now multiply that by how ever many millions of '60s dads there were and count in the fact that most '60s moms were backing up this kind of clenched-teeth belligerence from the sidelines, and you can see what all the fuss was about. The long-hairs were rebelling against a zillion petty Donald Rumsfelds in various pants and skirts. (Women always wore skirts in those days. Or else.)

The one non-'60s -dad like thing about Donald Rumsfeld is that he writes poetry. However, when Donald Rumsfeld writes poetry, it is very recognizably the sort of poetry a '60s dad would write if he broke the stereotype and wrote poetry. So the stereotype doesn't really break.

In view of some recent events in the Middle East, some of Rumsfeld's poetry from the past starts to look like warnings of things to come. For example, the 2001 "Situation" ends with the lines, "There will be some things

that people will see. / There will be some things that people won't see. / And life goes on."

Take the celebration in Baghdad, when the statue near the Palestine Hotel was brought down by the tank. People saw the cheering Iraqis. But they did not see the limits of the crowd. Wide-angle photos that showed that the crowd consisted of fewer than 200 people were available on the Internet but not discussed in the major U.S. media — things unseen. Also unseen was evidence that the Iraqi participants in the celebration were primarily Iraqi freedom fighters brought into Baghdad by our military.

Credit has to go to our Army and Marines for doing such a fine job of propaganda. This is what we pay them the big bucks to do. It is of course desirable to convince your enemy that you have won the support of the people as soon as possible, so that they will give up the fight. It is unfortunate that in the process you also end up lying to everyone else in the world, including the people you are supposedly saving from future terrorism. But hey, life goes on, right?

Well, for some of us anyway. Not for Rachel Corrie and Tom Handoll. You probably know Rachel Corrie was murdered by Israeli army bulldozer a while back, when she could have simply been handcuffed and arrested. You may not know that Tom Handoll, a British activist, was murdered a few days ago by means of a shot to the head, fired at him while he was trying to herd Palestinian children away from Israeli soldiers. When he could have simply been handcuffed and arrested. (They could have charged him with "giving a damn for Palestinian children," apparently a capital offense in Israel now. At least he would have had a trial.) Shades of the '60s. I remember it now so well.

To Israel: Please find another way.

To the reader: Please support House Concurrent Resolution 111, a.k.a., the Rachel Corrie Resolution, which calls for an investigation into her death.

By the way, I know this column hasn't been very humorous. But as Anitra puts it, "They're giving you hell to work with." ■



# Making Lemonade

Let me tell you a story. Imagine a typical day at *Real Change*. Our tiny staff is running around producing a newspaper, managing hundreds of vendors, running a computer lab, and working for a better, more just world. The Executive Director pops in to say hello. The staff hasn't seen much of him lately because his new twin daughters were born just a week ago. But money is tight, and the donor newsletter has to go out.

He hands it off to the Office Manager, who really isn't working that day, but has dropped in on her way to her other job, because being Office Manager at *Real Change* is not a big money career path.

He says, "Can you get this to Swifty's today? We need eighteen-hundred copies." She says yes, and in her typical can-do manner handles it immediately.

She hears eighteen-thousand. The printer rushes the job. Before the mistake is discovered, the news-

letters are ready.

When Swifty's, our reliable and supportive Belltown printer, hears what happened, they agree to bill us only for cost. Still, we have 16,200 extra newsletters and a large print bill. Life has given us a big lemon. What to do?

We make lemonade. We think about all those readers who may never have seen a donor newsletter. Most people who support *Real Change* do so by simply buying the paper. We decide to insert the extra newsletters in the newspaper. We get a bunch of volunteers to help. We pray that our readers respond by becoming donors as well.

*Real Change* offers immediate opportunity to poor and homeless people while we work for long-term structural change. We build bridges of understanding between the economically disadvantaged and their more affluent allies. We work to change the policies that make people poor in the first place

by organizing for economic justice.

Our work is important and necessary, and deserves your full support. We invite you to review our newsletter (if it's missing, you may download a copy, along with our annual report, from [www.realchangenews.org](http://www.realchangenews.org)) to see more of what's behind *Real Change*. Please use the coupon on this page to donate now to our very worthy cause. You can save us even more money by using your own envelope

and addressing it to *Real Change*, 2129 2nd Ave., Seattle, WA 98121. *Real Change* is a 501c3 non-profit organization and all donations are tax-deductible to the full extent of the law.

Help us make this lemon into lots of lemonade. We're one cause that will never go sour. ■

— Timothy Harris, Executive Director, *Real Change*



REAL CHANGE STAFF MEMBERS TIMOTHY HARRIS AND SHAWN STEEN CAN'T MAKE LEMONADE WITHOUT YOU.

## Yes! *Real Change* Matters.

Here's what I can do to support work, dignity, and hope.

\$35  \$50  \$100  \$250  Other (\$\_\_\_\_\_)

I would like to pledge a monthly amount of \$

Please deduct pledge amount monthly from my card.

Please send me a pledge payment coupon book.

NAME(S) \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY / STATE / ZIP \_\_\_\_\_

PHONE \_\_\_\_\_

EMAIL ADDRESS \_\_\_\_\_

Please contact me about volunteering my time and energy.

Payment Options:  Check Enclosed  Please charge my card:

Visa  Mastercard Acct. No. \_\_\_\_\_ Exp. Date \_\_\_\_\_

News Subscription: I would like to pay \$35 for a subscription to be mailed to me.  Yes  No

Mail to: *Real Change*, 2129 2nd Ave, Seattle, WA 98121

4/17/03

## Swiftly Printing

DIGITAL IMAGING

- Heidelberg 4-Color Digital Printing
- Linotype-Hell High Resolution Drum & Flatbed Scans
- Large Format Linotronic Output with Delta Rip workstation
- Dupont Waterless Pressmatch
- Scitex Iris Proofs
- DisplayMaker 72" Large Format Posters
- Lamination & Mounting
- Doc 40 Color Copies & Digital Output
- Doc 6100 Black & White Digital Publisher
- Design & Typesetting
- Padding - Foil Stamping - Embossing
- Collation - Scoring - Folding - Perforation
- Mass Mailing

**RUSH WORK IS OUR SPECIALTY!**

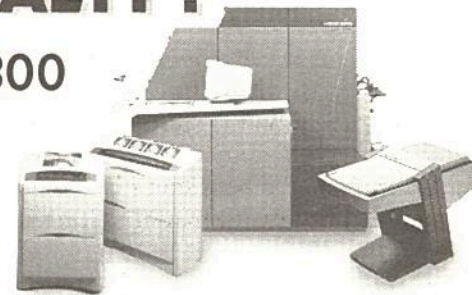
Phone: 206.441.0800

Fax: 206.448.5412

2001 3rd AVENUE

SEATTLE, WA. 98121

[swiftyprinters.com](http://swiftyprinters.com)





# Book Reviews

## Life Surges On

*Cosmic Canticle*  
Ernesto Cardenal  
Curbstone Press, 2002  
486 pp., \$21.95 paper

Review by Timothy Harris

There is nothing like a birth to restore one's sense of awe. Sperm meets egg and a tiny little embryo, about the size of the point of a pin, becomes a smiling, farting little lump of godflesh, with great big lungs and perfect little fingers and toes and impossibly bright eyes that seem to see infinity itself. And all I can do is shake my head in wonder. In reverent tones I ask the universe, "What the fuck?"

Fortunately, there are those who enjoy a broader range of intellectual expression than I. As I find myself grappling with the incomprehensible, I am happy to do so in the company of Ernesto Cardenal and his *Cosmic Canticle*, now available in paperback thanks to our intrepid

friends at Curbstone.

More than 30 years in the making, the *Cosmic Canticle* is the lifetime achievement of one of the more socially engaged thinkers of our time. A Nicaraguan who studied with Thomas Merton at the Trappist Gethsemane monastery in Kentucky, Cardenal was ordained a priest in 1965. As an early advocate of liberation theology, he was declared an outlaw by the Somoza regime by 1977. His *Gospels of Solentiname* movingly describe how a peasant people interpret the Gospels to understand the great love it takes to make a revolution.

After the triumph of the Sandinistas, he was appointed Nicaraguan Minister of Culture and held the post for nearly a decade. Cardenal has published

more than 35 books of poetry in Spanish, most of which have been widely translated. The *Cosmic Canticle* is in the epic tradition of the long poem, and is composed of 43 works that can either be read separately or as a whole. The Canticle is, simply put, a poem of faith and wonder that attempts to express the miracle of life itself.

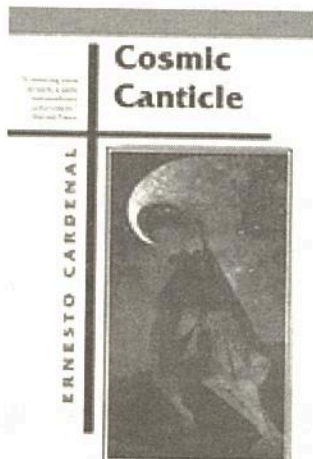
Quantum physics, it is often said, has come to the point where science increasingly resembles mysticism, and this is where Cardenal begins. "In the Beginning," he writes, "The entire universe concentrated/ in the space of the nucleus of an atom,/ and before that even less, much less than a proton,/ and even less still, an infinitely dense mathematical point,/ And that was Big Bang."

And on it goes, for 481 pages. Over the course of the Canticle, Cardenal describes an incomprehensible universe struggling to know itself. Drawing broadly upon the natural sciences, Gaia theory, innumerable creation myths and cosmologies, and the history of theological thought from Thales to Chardin, Cardenal seeks the divine in the laws of attraction and explores the inevitability of entropy and mortality.

Interspersed throughout are stories of the heroes and martyrs of his own life. Along with the stories of great love are those of inhumanity and shame. The history of Nicaragua is contained within the history of the universe, and is presented as one more aspect of life seeking to overcome death. As Erich Fromm wrote in his classic *Anatomy of Human Destructiveness*, necrophilia expands in the absence of biophilia. Our responsibility, says Cardenal, is to love.

At its core, the Canticle is a thinking person's declaration of faith. "It is as though I have embraced the night/ black and void/ and I am void of all/ and want nothing/ It is as though I had been penetrated by / the Nothing." And later: "If he loves you more than you yourself/ your you is superficial and he is your deep you."

God, says Cardenal, is hidden in plain sight. This is the sort of book that reminds us, even in the darkest of times, that life surges irresistibly on, and love, that force of attraction that binds us together, is all around. ■



## Dolphin's

*The Delphinus Chronicles*  
By R.G. Sloane  
Cherry Hill Publishing, 2002  
288 pp., \$22.50

Review by Anitra Freeman

One good thing I can say about this novel is that the author has found a highly original way to say that war is insane. At this particular time, especially, an entertaining story that tells us that war and violence are all due to an illness unique among humans is a balm to the soul, because illnesses can be cured, can't they? One "silver bullet" cure for all, and no more war.

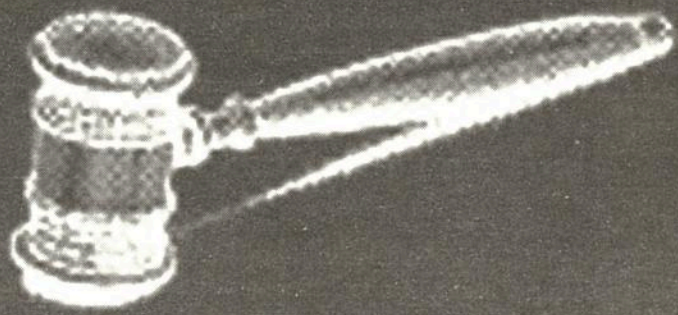
And it is an entertaining story, about very humanized scientists from a small college who get a crack at programming the most sophisticated computer ever developed, and the "world wide web" of sonically connected dolphins that the supercomputer links into after it has been uniquely programmed to learn languages, and the mother of all conspiracy theories that this new communication link reveals. A conspiracy that extends from before Atlantis fell and makes Robert Ludlum look like a timid schoolmarm.

A conspiracy from before makes Robert Ludlum look like a timid schoolmarm.



REAL CHANGE HOMELESS EMPOWERMENT PROJECT

## SILENT AUCTION



HAS BEEN  
POSTPONED

UNTIL FURTHER NOTICE



Looking for work?  
Volunteer for Real Change  
and help us save the world!

Real Change needs your help! Right now we need people for the following volunteer positions: front desk/reception, editorial support, MacWorkshop Computer Lab monitors, computer class instructors (Macintosh only), development assistants,

and graphic designers. We need volunteers available during our office hours (9-6 weekdays), who are reliable, patient, friendly, and able to work well independently.

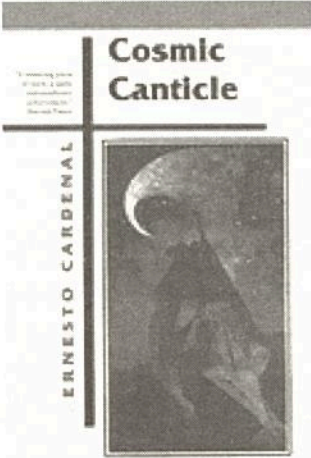
You can find a complete list of volunteer opportunities on our website: [www.realchangenews.org](http://www.realchangenews.org) or call Shawn at 441.3247 ext. 203



# Reviews

## Yes On

is at Curbstone. More than 30 years in the making, the *Cosmic Canticle* is the lifetime achievement of the more socially engaged thinker of our time. A Nicaraguan who studied with Thoreau at the Trappist seminary in New York, Cardenal was ordained a priest in 1965. An early advocate of liberation theology, he was declared an outlaw by the Somoza regime by 1977. His novels describe how a poet might interpret the world to understand the love it takes to make a solution. After the triumph of the Sandinistas, he was appointed Nicaraguan Minister of Culture and held the post for a decade. Cardenal has published



more than 35 books of poetry in Spanish, most of which have been widely translated. The *Cosmic Canticle* is in the epic tradition of the long poem, and is composed of 43 works that can either be read separately or as a whole. The Canticle is, simply put, a poem of faith and wonder that attempts to express the miracle of life itself.

Quantum physics, it is often said, has come to the point where science increasingly resembles mysticism, and this is where Cardenal begins. "In the Beginning," he writes, "The entire universe concentrated/ in the space of the nucleus of an atom/ and before that even less, much less than a proton/ and even less still, an infinitely dense mathematical point/ And that was Big Bang."

And on it goes, for 481 pages. Over the course of the Canticle, Cardenal describes an incomprehensible universe struggling to know itself. Drawing broadly upon the natural sciences, Gaia theory, innumerable creation myths and cosmologies, and the history of theological thought from Thales to Chardin, Cardenal seeks the divine in the laws of attraction and explores the inevitability of entropy and mortality.

Interspersed throughout are stories of the heroes and martyrs of his own life. Along with the stories of great love are those of inhumanity and shame. The history of Nicaragua is contained within the history of the universe, and is presented as one more aspect of life seeking to overcome death. As Erich Fromm wrote in his classic *Anatomy of Human Destructiveness*, necrophilia expands in the absence of biophilia. Our responsibility, says Cardenal, is to love.

At its core, the Canticle is a thinking person's declaration of faith. "It is as though I have embraced the night/ black and void/ and I am void of all/ and want nothing/ It is as though I had been penetrated by / the Nothing." And later: "If he loves you more than you yourself/ your you is superficial and he is your deep you."

God, says Cardenal, is hidden in plain sight. This is the sort of book that reminds us, even in the darkest of times, that life surges irresistibly on, and love, that force of attraction that binds us together, is all around. ■

# Dolphin's Delight

*The Delphinus Chronicles*  
By R.G. Sloane  
Cherry Hill Publishing, 2002  
288 pp., \$22.50

Review by Anitra Freeman

One good thing I can say about this novel is that the author has found a highly original way to say that war is insane. At this particular time, especially, an entertaining story that tells us that war and violence are all due to an illness unique among humans is a balm to the soul, because illnesses can be cured, can't they? One "silver bullet" cure for all, and no more war.

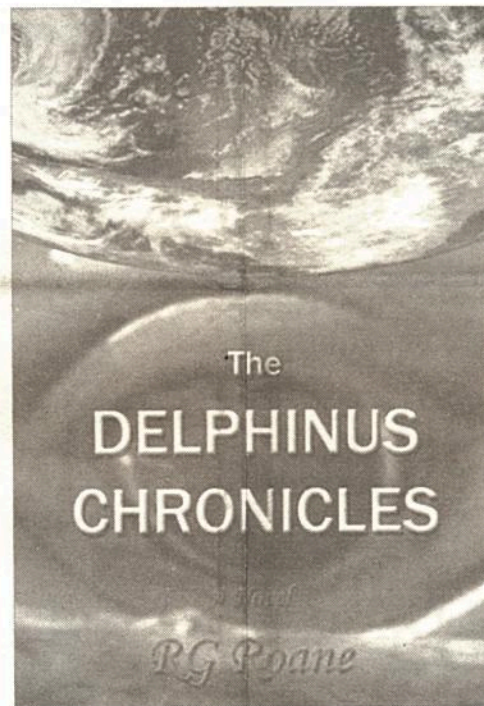
And it is an entertaining story, about very humanized scientists from a small college who get a crack at programming the most sophisticated computer ever developed, and the "world wide web" of sonically connected dolphins that the supercomputer links into after it has been uniquely programmed to learn languages, and the mother of all conspiracy theories that this new communication link reveals. A conspiracy that extends from before Atlantis fell and makes Robert Ludlum look like a timid schoolmarm.

If you find Robert Ludlum's novels occasionally strain your credulity, you may have some problems here. The suspension of disbelief necessary to enjoy *The Delphinus Chronicles* can cause physical damage unless you have been exercising regularly with, say, tracking the miraculous manifestations of Elvis. A lot of other people seem to have been able to enjoy the book, however, without having to hold their heads and howl at things like dolphins who decipher inscriptions on sunken ships or know all of human history — including much that happened on dry land. All this, and then: a super-computer is required to translate their knowledge into English. It may be only over-analytical science fiction book fans who have any problems with the logic in the book.

If your suspension of disbelief has rebar reinforcement, and you are able to shell out \$22.50, this is pleasant recreational reading. Escape for an evening or two into a world where all human violence can be explained and cured by dolphins.


Then come back, refreshed, to a world where we are going to have to work for our own solutions. ■

**A conspiracy that extends from before Atlantis fell and makes Robert Ludlum look like a timid schoolmarm.**



POWERMENT PROJECT  
DUCTION

EN  
ONED  
NOTICE



**Looking for work?**  
**Volunteer for Real Change**  
**and help us save the world!**

Real Change needs your help!  
Right now we need people for the following volunteer positions: front desk/reception, editorial support, MacWorkshop Computer Lab monitors, computer class instructors (Macintosh only), development assistants, and graphic designers. We need volunteers available during our office hours (9-6 weekdays), who are reliable, patient, friendly, and able to work well independently.

You can find a complete list of volunteer opportunities on our website: [www.realchangenews.org](http://www.realchangenews.org) or call Shawn at 441.3247 ext. 203

**Volunteers Needed For Narcolepsy Study**

Volunteers are needed for a study about a sleep disorder called narcolepsy. You must be 18 years old or older, a resident of King County, and have a diagnosis of narcolepsy. The study involves answering a standard set of questions at a time and place of your choosing. Questions are about a variety of exposures occurring in the first two decades of life. We will also ask permission to interview your parents about your early childhood exposures and to swab the inside of your cheek for genetic testing.

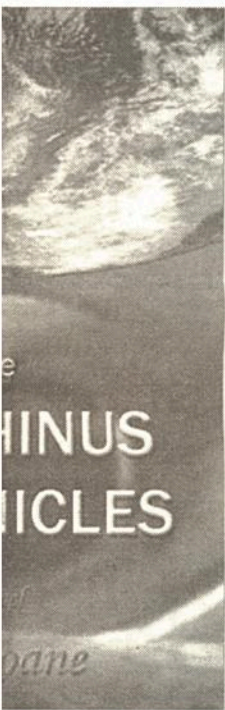
For more information, call the study office at (206)731-3654, email [sleep@u.washington.edu](mailto:sleep@u.washington.edu) or go to [www.narcolepsystudy.org](http://www.narcolepsystudy.org)



# elight

If you find Robert Ludlum's novels occasionally strain your credulity, you may have some problems here. The suspension of disbelief necessary to enjoy *The Delphinus Chronicles* can cause physical damage unless you have been exercising regularly with, say, tracking the miraculous manifestations of Elvis. A lot of other people seem to have been able to enjoy the book, however, without having to hold their heads and howl at things like dolphins who decipher inscriptions on sunken ships or know all of human history — including much that happened on dry land. All this, and then: a super-

that extends  
antis fell and  
Ludlum look  
choolmarm.



computer is required to translate their knowledge into English. It may be only over-analytical science fiction book fans who have any problems with the logic in the book.

If your suspension of disbelief has rebar reinforcement, and you are able to shell out \$22.50, this is pleasant recreational reading. Escape for an evening or two into a world where all human violence can be explained and cured by dolphins.

Then come back, refreshed, to a world where we are going to have to work for our own solutions. ■

# Reform and Revolution, Toe to Toe

*Left Out: the Politics of Exclusion; Essays 1964-2002*  
Martin Duberman  
South End Press, 2002  
504 pp., \$22 paperback

Review by Timothy Harris

**M**artin Duberman is a bit of an old new-left warhorse, and over the past 40 years this activist-historian's books and essays have spanned the civil rights movement, student activism, anti-war work, feminism, Queer studies, and more. *Left Out*, a collection of essays that were published between 1964 and 2002, dwells on his preoccupations: the difficulties of building coalitions, the relation between revolution and reform, and the role of identity in social change, to name a few.

The result is a sometimes fascinating, often polemical collection of writing that reflects a lifetime of political engagement. Some essays, like his discussions of progressive education or his dissection of sex therapists Masters and Johnson, are too dated to be of any real relevance. The foreign policy essays are out of his area and feel like they could have been written by anyone. But in most instances, his engaging style and personal involvement with the issues make for compelling and thought-provoking reading.

Some of these, like his profile of Daniel Webster Cory, take history to a very personal level. Cory is credited as "Father of the Homophile Movement," and in 1951 authored the groundbreaking book, *The Homosexual in America*. "You are what you are," Cory wrote. "Turn inward and accept yourself." Later in life, Cory turned criminologist and wrote under a pseudonym about homosexuality as deviance in need of cure. It's a strange and fascinating story, and Duberman makes it intimate. It is this insider's sense, from someone who was there, for example, when the Mattachine Society emerged as the militant new face of gay rights in the early '60s, that animates his best work.

In another piece, he describes the tensions involved in organizing the Gay Academics Union in 1973, and later the National Gay Task Force. One has to sympathize with any

White male, gay or not, who has tried to work in coalition with Andrea Dworkin. In my college days, I had a lesbian friend who argued, following Dworkin, that penetration was violence, and something called "limp dick sex" was the obligation of any right-thinking progressive male. Not surprisingly, this early coalition of radical feminists and assimilating Gay men did not hold, but the story is worth telling.

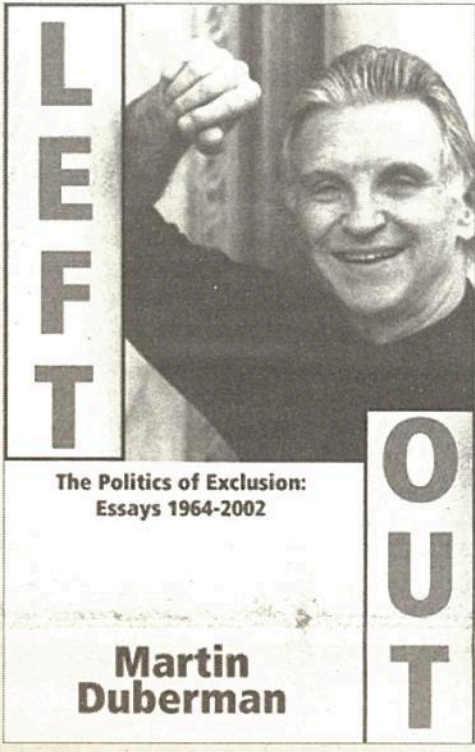
This essay, like others in this collection on topics like Black Power and student activism, dichotomizes working for fundamental change against the more tangible gains available in the "one step forward, one step back" world of reformist politics. While Duberman wants to see individual lives improved in the here and now, he also concludes that it is the differences among us, and the potential these hold for transformation, that carry the promise of a new order being born.

At one point, he seems to credit the cultural awakening of the '60s with "forging a new way of living" and opening the way for a full-blown gay rights movement. Now, he believes, it is the transgendered vanguard that most radically challenges binary notions of gender and fosters new ways of being. And this, one could say, opens doors for the rest of us.

This is a point that he makes again in the book's culminating essay, "The Divided Left," a polemical attack on Michael Tomasky's *Left for Dead: The Life, Death, and Possible Resurrection of Progressive Politics in America*. Here, Duberman argues against Tomasky and other "Angry Straight White Men on the Left" such

as journalist Todd Gitlin, Ralph Nader, and even Betty Friedan, for the necessity of an identity-based politics to inform the broader political debate. Identity politics, he says, are both "prison" and "haven," but above all, these communities of resistance broaden our sense of the relevant and possible.

While this book will speak most strongly to those who share Duberman's world of left-academic jousting, at most points it remains an entertaining and instructive read for anyone interested in progressive movement-building and the intractable problems therein. ■



## Volunteers Needed For Narcolepsy Study

Volunteers are needed for a study about a sleep disorder called narcolepsy. You must be 18 years old or older, a resident of King County, and have a diagnosis of narcolepsy.

The study involves answering a standard set of questions at a time and place of your choosing.

Questions are about a variety of exposures occurring in the first two decades of life. We will also ask permission to interview your parents about your early childhood exposures and to swab the inside of your cheek for genetic testing.

For more information, call the study office at (206)731-3654, email [sleep@u.washington.edu](mailto:sleep@u.washington.edu) or go to [www.narcolepsystudy.org](http://www.narcolepsystudy.org)

## STOP DISCRIMINATION



Housing  
Contracting  
Employment  
Public Accommodations

### Seattle Office for Civil Rights

(206) 684-4500

(TTY) (206) 684-4503

Free, fair, and impartial services



City of Seattle Greg Nickels, Mayor  
[www.seattle.gov/civilrights](http://www.seattle.gov/civilrights)

## Need help around the house?



- Rates from \$8 per hour
- Skilled workers available
- No service charges
- Helps the homeless

CALL (206) 728-JOBS

**The Millionair Club Charity**  
Over 81 years of changing lives through jobs  
[www.millionairclub.org](http://www.millionairclub.org)



## UNFLINCHING Continued from Page 1

event rather than how you should react to it. And I want the readers to experience the event and have their own reactions to it, rather than mine.

**RC:** Does that spare approach to writing translate to social policy? You're getting into the nitty-gritty of what happens and letting it speak its own truth, rather than deciding or judging.

**Brown:** Something jumped into my head just now, and that's that I am so much not a theory person. I am so much a direct action person. I was at a meeting the other day where some friends and I were trying to organize a group and I was like, "When do we meet? What are we going to do? How long's the meeting?" So then the idea of spare, direct prose relating to direct social action; to me it's about effective social action rather than the theory about it. I think the real effect is, you know, "Get this woman a job." The real effect is, "Get this family a place to sleep for six months consistently, then we'll see how the cycle develops." You know: feed them, get them a place to sleep, and then you can theorize about it.

I'm already imagining that documentary photographs might come back from Iraq of just millions of dead kids, and you don't even need to say a thing about it, just show those photographs and say, "This was done. Stop it." That whole blunt direct style does, I think, have a set of socio-political relationships. It's about not obfuscating. It's like saying, "I'm trying to make it clear, not trying to talk above you. I'm just trying to make it clear."

**RC:** It must take a tremendous amount of creative effort to strip away everything else that you wanted to say and get to some kind of essence in there.

**Brown:** To me, the labor is really intense. I revise about 40 times. My students produce hundreds of papers a semester and I'm like, "Well, this semester I wrote a 15-page story, you know, over a period of four months." I work really slowly and I improvise a lot, a lot, a lot.

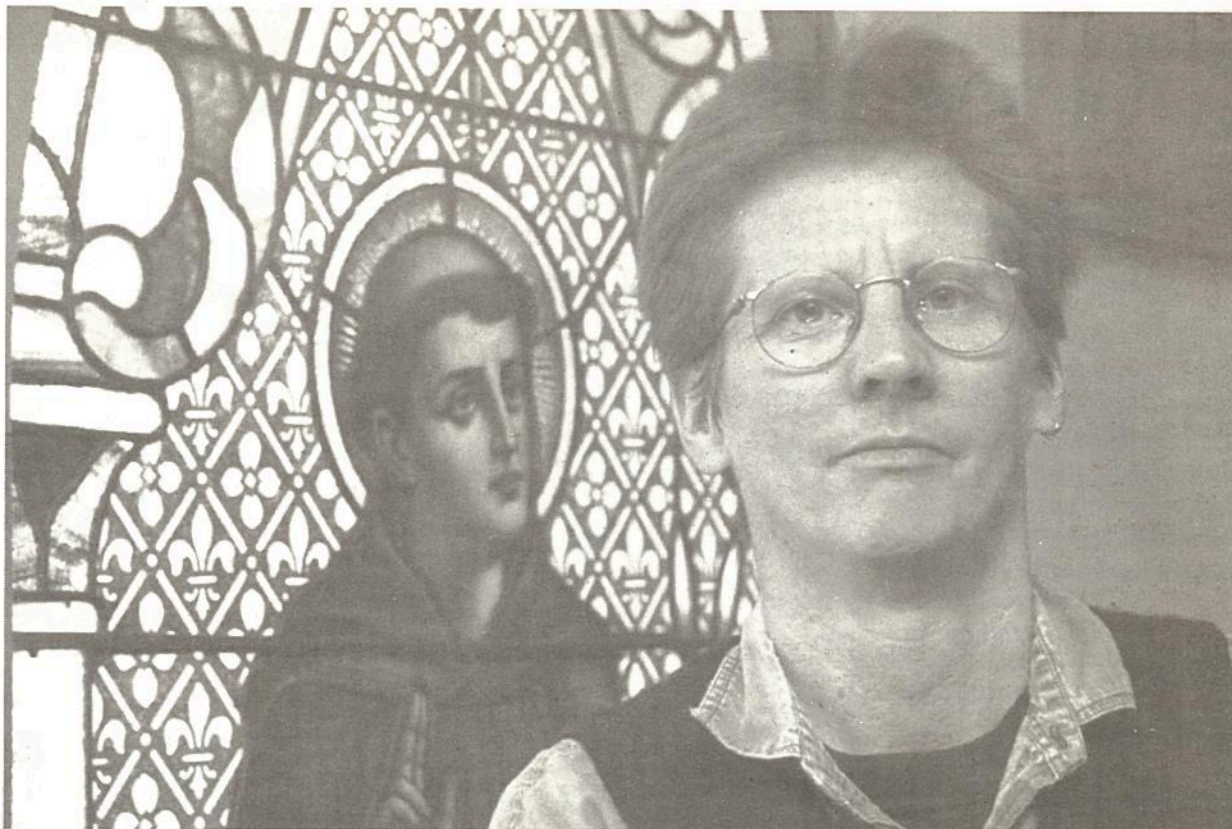
Rebecca Brown reads from  
*The End of Youth*.  
Wednesday, May 7, 7 p.m.  
Bailey-Coy Books, 414 Broadway East  
Call 323-8842 for more information

Tuesday, May 13, 7:30 p.m.  
Little Theater  
610 19th Ave. East, Capitol Hill  
Reading with Gordon Janow and Cynthia Hartwig

Saturday, May 31, 1-5 p.m.  
Grand Opening of the Henry Library,  
Corner of Harvard & Republican on  
Capitol Hill

Tuesday, June 3, 7:30 p.m.  
Elliot Bay Book Company,  
101 South Main St.  
Call 206-624-6640 for more info

PHOTO OF  
REBECCA  
BROWN. BY  
BROOKE  
KEMPNER.



What do I really want to say... what do I really need to say? Paring it down to the most essential thing.

**RC:** Is *The End of Youth* an idiosyncratically American story?

**Brown:** I do think it is really an American book. I also think it is a particularly female book. I think it's a particularly white book. It's particularly a book about someone born in the '50s. You know, it's all these things that seem like they don't add up but they really do.

It's definitely a story of a girl growing up, of her biggest family and social issues. They're not economic, they're not racial issues, which means it's going to be about a girl who's middle-class and white. She is also struggling with other things — certain assumptions that underlie my fiction — that are particular to a time and a place. So in that sense it's a cross-cultural experience. It's not just American; I think most people growing up will have questions and fears about falling in love with people, or they don't know if they're in love with somebody, or they don't understand sex. There are universal adolescent questions busting through.

**RC:** It seems like a lot of the power in the book also came from the military father, and the family's struggle for home, and the way that those issues are endemic problems for our culture. Between the smoking, and the alcohol, and the lack of communication, and the huge gulf between generations, it seems like an American story.

**Brown:** Yes, my father is in the military and that's his whole thing. Nowadays it's different than it was in past generations, but he felt tons of pressure to be a "good military hero"; his self and masculinity were tied up in being a "military hero." That's a horrible pressure to put on a generation of men, but those pressures still happen. You see people blinded, going out there "fighting for freedom." What do they mean by that? It's like, "I'm fighting to be a hero... I'm

fighting to save my family," so there's that same kind of naïve desire to define yourself by working for a national cause you can't really understand. That seems like a common theme in American history: the horrible consequences of men wanting to define themselves as that.

**RC:** Not just for them; as you said, there's the women's side of it too. The way the mother is portrayed in these stories and what happens to the daughter and —

**Brown:** Right. The woman's job is to hold everything together, and she sort of loses herself in that effort and the kid's just completely messed up; she doesn't know which end is coming around.

**RC:** So that culture is out there, one way or another. On the other hand, the acts of writing and reading happen inside, between a writer and a reader. But you have managed to stay really community-minded, with your work with the Hugo House, Jack Straw, writing for *The Stranger* and really not becoming an "Art Star." You're so well esteemed and you've gotten awards, but you haven't risen to the level of the art genre where —

**Brown:** —I stop existing—

**RC:** —and are off on some island somewhere. Do you consciously link your community work to your writing work?

**Brown:** In some ways they're really related, and in some ways they're so not. To me, the writing process is really, really private. To get any work done, I have to go away and be by myself. My actual writing is really, really private. But then on the other hand, it's the most public thing about me. There are things I wrote in this book *The End of Youth* that I would probably never tell you, yet I give you the chance to read about them. There's a way of writing that allows me

to say things that I have a hard time saying one-on-one. So I alternate between periods of being really involved in and excited by my community, and periods of being very alone and lonely. You know, to write my own work.

But it does seem to me that art is a tool that can make your world a lot better and richer. You're more aware, and therefore you can be a part of the community. There is a sense of responsibility if you know that someone's going to read the work. Not that you're writing for them, or to please them, but that you don't lie to them.

To me, one of the coolest things is actually making a book in a community. This last book I did, *Excerpts From a Family Medical Dictionary*, was made with Grey Spider Press — Jules Remedios Faye and her friend Christopher Stern, who make books from their barn. They had no money for it, but we really wanted to make this book. And I was like, "If people could help, we can make the book," so then we went out and did this fundraiser and there was this immediate outpouring of \$5, \$10, up to \$10,000 one day, and it's like the book was really made by a community.

**RC:** Like a barn raising.

**Brown:** Yeah. So keeping it in the community makes you really responsible for what you do. That kind of D.I.Y. spirit is really valuable to me.

**RC:** One of the most moving pieces in your book is about your old camp counselor. It's called "Nancy Booth, Wherever You Are." I'm curious to know if she ever got in touch with you.

**Brown:** No, and I wish she would. The first time that story was published it was in an anthology [Queer 13, edited by Clifford Chase], and in my bio I asked Nancy, "Would you please get in touch with me?" That really is her name, and I would just love it if she got in touch with me through City Lights or wherever. I don't know that she reads *Real Change*. ■



# The Fight for What Is Right

*Perversions of Justice: Indigenous Peoples and Anglo-American Law*

Ward Churchill  
City Lights, 2003  
460 pages, \$19.95

*Struggle for the Land:*

*Native North American Resistance to Genocide, Ecocide, and Colonization*

Ward Churchill  
City Lights, 2002  
420 pages, \$18.95

By Susan Platt

To understand the current misadventure in Iraq, look a little closer to home. Keetowah Cherokee Ward Churchill lays bare a devastating account of land robbery and genocide against the Native American peoples in North America, from the earliest days of the Republic. Racism, disdain, and greed for Native American lands drove 13 small British colonies to break away from England. In *Struggle for the Land*, the earlier of these two books, Churchill clarifies that "independence" from England was little more than King George's giving up his "option" to buy native lands which he had by virtue of the "right of discovery." Likewise, the Louisiana Purchase was acquiring from Napoleon the right to purchase land from Indians. As a rogue state, our earliest legal documents from the 1820s endeavored to legitimize the United States by treating Indians as sovereign nations with whom we would enter into treaties. "Legally speaking," quotes Churchill from one such document, "so long as a tribe exists and remains in possession of its lands, its title and possession are sovereign and exclusive."

But of course it was not to be. Chief Justice John Marshall, who had received 10,000 acres in grants west of the Appalachians in return for fighting in the Revolutionary War, declared, invoking an obscure Norman law, that the land was "vacant" and therefore Euro-American deeds were legitimate. By 1832, he was declaring that all natives were "subordinate" to the U.S., a simple statement of colonialism, before the genocide of Western tribes had even begun. Marshall went even further and declared that natives "committed aggression" when they attempted to regain control of their land.

This type of legal history is the foundation for Churchill's devastating critique of U.S. government policies toward indigenous peoples in the United States. *Struggle for the Land* is a series of precise, factual case studies of, for example, the Iroquois efforts to reclaim their land in upstate New York (the entire city of Syracuse is on native land), and the Lakota refusal to accept any amount of money for the Black Hills. One of the most important facts in the book, though, is that Hitler used the United States treatment of Indians as a model for his genocide. Consequently in 1946, as the United States

was preparing to sit in judgement on the Nazis at Nuremburg, the Indian Claims Commission Act was passed in order to provide a new veneer of legal rights to Indians, ostensibly giving them the right to sue for lost land if claims were based on "fraud, duress, unconscionable consideration, mutual or unilateral mistake," which, of course, they were.

In another section, Churchill describes the "radioactive colonization" of native land (i.e., the pursuit of mining rights for uranium (60 percent lies on native reservations), and oil and gas (20 percent on native reservations). Ninety percent of mining takes place on native land. In one concise chart, Churchill outlines 33 different corporations who have leases in areas in Montana, North Dakota, South Dakota, and Wyoming. There are more than 5,000 in the Black Hills alone. Locally, the Hanford plutonium plant leaks toxins from storage tanks into the fishing grounds of the Columbia River Yakima, leading to illness, sickened, malformed and dead fish, and a host of other problems.

The funds from leases are kept in "trust" by the government, and, of course, the tribes see little of them.

*Perversions* is a continuous series of essays, with more of a focus on the present and on international law. In the

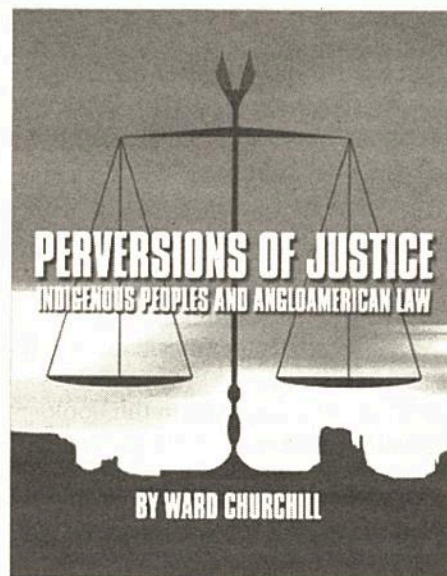
introduction it emphasizes recent radical movements like the American Indian Movement, the 1990 American Indian Arts and Crafts Act, which introduced the divisive blood quantum (you must prove that you are native blood to be legally Indian), and the dreadful events of Wounded Knee.

Churchill explains step by step the attempted genocide of indigenous cultures. Just a few of the techniques were preemptive and deceptive leases: the General Allotment Act, which replaced collective ownership with individual ownership; the forced change in indigenous government to the Tribal Council (modeled like a corporate board); the 1956 Relocation Act, intended to force indigenous peoples to move to slums in cities, etc. In 1953, the United States attempted to unilaterally dissolve 109 indigenous nations in its borders. By 1990, more than half of all Indians were no longer on their landbases. But rather than completely obliterate native entities, the U.S. government decided to keep them alive and restructure their government

into an entity which could be a signer to negotiations for mineral leases. "Native nations were cast as always being sovereign enough to legitimate Euroamerican mineral exploitation on their reservations," writes Churchill, "never sovereign enough to prevent it."

*Perversions* also contains chapters explaining that colonialism is now illegal under international law, a chapter on the occupation of Alcatraz and other activism during the 1970s, and a chapter on the government's aggressive neutralizing of the American Indian Movement, among others.

In spite of their numerous footnotes and specific legal details, Churchill's books are readable and even riveting. His straightforward writing makes what he has to say all the more powerful. Churchill demonstrates unequivocally that for the purpose of enriching the few, hypocrisy, lies, and lawbreaking have been the basis of United States' policies toward indigenous peoples from its founding years. So of course we are still doing it today. We are simply operating on a different continent. ■



## Street Talk

Interviews and photos by Signe Drake

Patrons at the Douglass-Truth Library in Seattle's Central District pondered this question: Should people have unrestricted access to the Internet at public libraries?



"I don't think we should encourage access to porn, but I don't think we should discriminate against its use — so long as people are not breaking any laws being in public places."

— Debbie Krell



"I was in the library a couple years ago and I saw a little boy there looking at a porno site. He knew what he was doing and I felt uncomfortable about it. I told the librarian and she said they were not supposed to censor. It felt wrong for that to happen in the public library, but we have freedom of information, so maybe that's the price we pay."

— Maria Galagan (with Carlos)

"I am fearful that, if we were to allow filtering of porn sites, because of the nature of what the government is doing right now to control the actions of people in the U.S., that might lead the way for filtering other things such as political information."

— Eva Patton (left)



"If I had kids I certainly wouldn't want them going to a Nazi site without me knowing about it. I agree with free access, but there is some really horrible stuff on the web. Being affronted with that sort of imagery when you're not searching for it is really offensive."

— Anna Bachmann (right)



"I don't believe in censorship. I believe adults have to take responsibility for helping kids have access to what they should and not what they shouldn't, appropriately."

— David Loud



"I think there needs to be some restrictions: 18 and over, 21 and over, and different regulatory levels, depending on the violence or the information that's being accessed."

— Hayward Evans



"For some people the library is their only access to the Internet, and they should be able to have full access. I am for protecting children from innocently running into things. On the other hand, there is a real problem when you start to restrict the public in general. The fact that public libraries receive federal funding doesn't affect my opinion. My federal dollars are being used to kill people right now."

— Elaine Waller-Rose



"Pornography is a money-making industry; it should not be available in libraries. Tax dollars should not be used to promote pornography in public libraries."

— Jake Nolte



# Book Reviews

## Secrets and Myths

Four books say we're unnecessarily sacrificing our democracy to win the War on Terror

*Secret Trials and Executions: Military Tribunals and the Threat to Democracy*

by Barbara Olshansky

Seven Stories Press

\$7 as a book, \$3.40 downloaded from the web

*Silencing Political Dissent: How Post September 11 Anti-Terrorism Measures Threaten Our Civil Liberties*

by Nancy Chang

Seven Stories Press

\$10 as a book, \$6.38 downloaded from the web

*Terrorism and the Constitution: Sacrificing Civil Liberties in the Name of National Security* (Second Edition)

David Cole and James X. Dempsey

The New Press, \$17

*It's a Free Country: Personal Freedom in America After September 11*

ed. by Danny Goldberg, Victor Goldberg, and Robert Greenwald

Akashic Books, \$20

Review by Trevor Griffey

You don't see too many conservative commentators writing books about American civil liberties these days. Apologias titled *Taking Away the Freedom We're Supposedly Fighting For*, *Guilt by Association*, and *Ashcroft's Answer* remain to be written. Of course, there's hardly a need. The post-September 11 transformation of our political culture and judicial system has generated so little public debate that supporters of the Bush administration don't even have to bother defending themselves.

Though mainstream media and Democratic candidates have been largely silent on the current state of American civil liberties, a host of books from lefty publishers have tried, with mixed success, to spark debate and keep those who want to know informed.

One of the least successful of those books is *It's a Free Country: Personal Freedom in America After September 11*.

The book is a 360-page reader of 50 different articles, offering a uniformly negative assessment of the state of American civil liberties through a diverse range of voices. Not all the writers in the book are famous, but the list of big names is impressive for its pop culture allure alone. Contributors include superstar academics Cornel West and Howard Zinn, filmmaker Michael Moore, musicians Steve Earle and Ani DiFranco, and *Simpsons* creator Matt Groening. A whole host of former and current elected officials make an appearance, including Paul Simon, Dennis Kucinich, Barney Frank, Maxine Waters, Tom Hayden, and the book's token Republican, Bob Barr. To top it off, six articles are from various bigwigs in the ACLU.

While the parade of stars was a wise marketing move, the book quickly bogs down. Multiple articles repeat themselves. Most are reprinted speeches and editorials that fall easily into a predictable, moralizing tone. If you want to learn exactly what the PATRIOT Act says — instead of read dozens of slightly different perspectives about how bad it is — then you should turn somewhere else.

Thankfully, the editors and publishers at Seven Stories Press have stepped up to the task and created the best books on the state of Post-September 11 civil liberties to date. *Secret Trials and Executions* and *Silencing Political Dissent* are convenient and inexpensive pamphlets that lay out in clear and concise prose exactly what the Bush administration has done, through legislation and fiat, to consolidate power and restrict civil liberties in the United States.

The portraits they paint are damning. But the authors, lawyers from the Center for Constitutional Rights, let the administration's actions

in large part speak for themselves. And this is their power.

*Secret Trials and Executions*, in just 57 pages, lays out in chilling detail the ways in which 20 million noncitizens, most of them legal residents of

the United States, were stripped of nearly all of their rights and immunities by an executive order signed by president Bush on November 13, 2001. Now, if suspected of having even the slightest connection to terrorism, based on secret evidence that could be hearsay, noncitizens can be subjected to unlimited and unappealable pretrial detentions. If they go to trial at all, those trials will be closed military tribunals, in which U.S. military officers serve as the judge, jury, prosecution, and even defense attorneys. There is no legal right to a translator for those who don't speak English. Attorney-client conversations are monitored. There is no prohibition on confessions gotten through coercion or torture. People found innocent may be retried for the same offense. And decisions made by military tribunals cannot be appealed to the U.S. court system.

That these tribunals have barely been debated publicly shows how willing Americans are to strip others of their freedom or even their lives when they are perceived as different. But *Silencing Political Dissent* offers a cautionary tale for Americans who think that the FBI will be able to know the difference between terrorists and law-abiding Americans.

The book explicitly calls American civil rights "our political freedoms." Freedom is not the freedom to conform. It means nothing if it excludes the right of dissent. Our democracy lives and dies by the quality and intensity of its public debates. But by defining terrorism in loose ways, and support for terrorism in even more general terms, the Bush administration has systematically expanded the nation's police powers to include domestic spying on its own citizens.

Immigrants are the most vulnerable to this new surveillance and harassment. But so are people who engage in "direct action" or non-violent civil disobedience. Association with foreign groups, from family members to Greenpeace, and political speech against the United States government, is now enough to get an FBI file opened up on you. *Silencing Political Dissent* busts the myth that the war on terror is about promoting democracy and freedom, but without paranoia or conspiracy-theory, and with basic information every American, and especially every activist, should know about.

But to get beyond criticism, to find out what you need to know to really build a movement that can stop domestic spying and restore immigrant rights,

the book that is most essential (and least well known) is *Terrorism and the Constitution*. Written before September 11, but recently updated in a second edition, the book lays bare the biggest myth of September 11: that it changed everything.

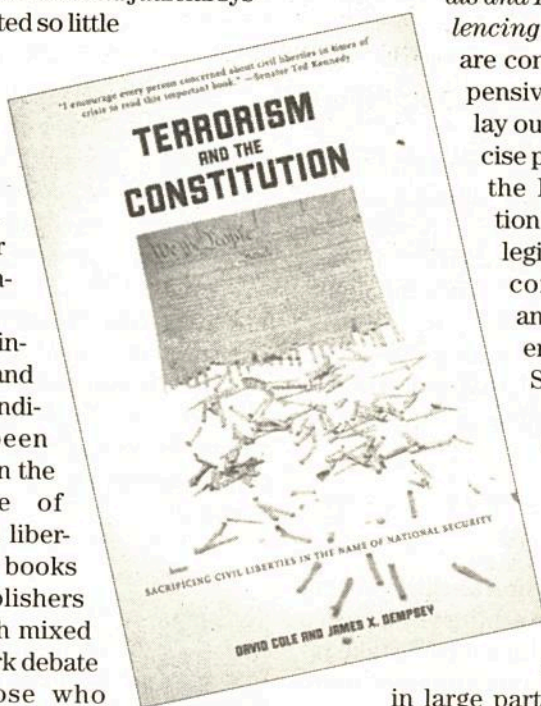
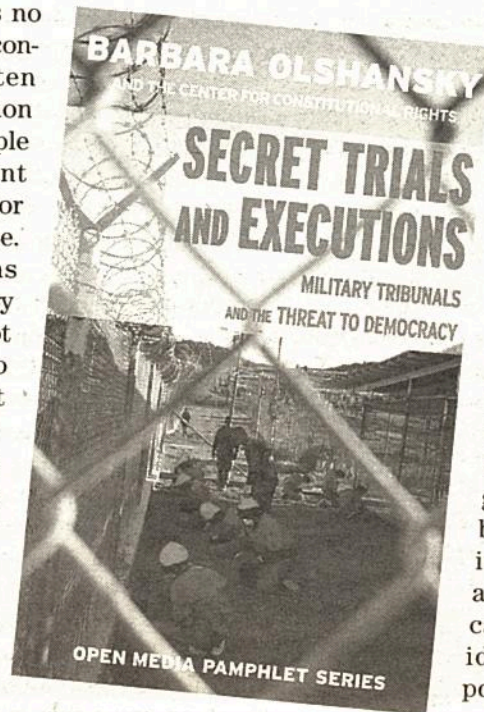
Covering the time between Watergate and the 1996 Antiterrorism Act, *Terrorism and the Constitution* shows the shameful history of the FBI's more recent domestic spying campaigns. Citizens against the United States' illegal wars in Central America in the 1980s, activists on behalf of Palestinian rights, members of Amnesty International and Earth First!, and

activists seeking federal money for AIDS research have all been the targets of FBI surveillance and interference in the last 20 years. Some immigrants involved in public protests were deported, even though they had committed no crime. In all of those cases, the government claimed to be investigating terrorism — not because any of these individuals planned acts of violence, but because of the political ideologies they espoused.

The book's brief overview of attempts to reform the FBI is even more depressing. The FBI has no charter: "There has never been any federal statute scheme that defines the scope and limits of FBI powers." It has long sought grounds to deport noncitizens for their politics, to label domestic political groups as terrorists, and to use secret evidence to justify punishment. The 1996 Antiterrorism Act, pushed by Clinton, was just the beginning. The PATRIOT Act, though dramatic in its effects, did not just materialize out of thin air.

And it hasn't stopped yet. The Justice Department is currently considering mandatory DNA databases of all Americans and the power to strip Americans of their citizenship in order to face deportation, military tribunals, or God knows what.

All of the four books cited above end with a call for a movement to restore our civil liberties: Something that would entail giving the FBI a charter, erasing Bush and Ashcroft's executive orders, and rolling back the most pernicious aspects of the PATRIOT Act and the 1996 Antiterrorism Act. For those who trade in conspiracy theories and mass paranoia, such recommendations will sound like pipe dreams. But who knows? Plenty of Americans still believe in our democracy and want to make it work. The best of these books might inspire their outrage, give them reason to take action, and perhaps help kick start a movement that we've needed since well before September 11. ■





**KIVEL Continued from Page 5**

**Kivel:** Diversity just exists in this country; we are a very diverse country. The question is, what do we do about the racism? There is extensive documentation about continued discriminatory practices in housing, jobs, education, and criminal justice. How do we respond as a society?

Affirmative Action is not the whole answer, but it is one program that we know works. It really has opened up opportunities — not only to people of color, but to White working-class men and to women. So, to abandon a tool that we know works is a backlash that only perpetuates White privilege. People are attacking a remedy, not attacking a problem. They are not coming up with a proposal to resolve racism in education — they are just trying to destroy anything we know works. It's obvious that it is not a good-faith effort to deal with discrimination, it is a good-faith effort to preserve White privilege.

**RC:** Tell me about Victor Lewis, who will work with you in Seattle. How does his work compliment yours?

**Kivel:** Well, I am White and Jewish and I bring a particular perspective to the work. Victor is African American, and has a strong Christian background; he brings that perspective. Like myself, he has been very active on issues of domestic violence and issues of sexual assault.

**RC:** Tell me about some of the exercises and workshops. What do you have planned?

**Kivel:** Victor and I are there to facilitate a process — for people to talk to each other

and have time to think reflectively and be exposed to new material. We will be doing many interactive activities; two of them are called the Benefits of Being White and the Benefits of Being Male. Some of it will involve group discussions, and we will use role-playing. What we want to do is enhance the community's ability to keep the discussion going. We want to leave people with an enhanced capacity for action.

**RC:** Can you tell me about the major challenges you have faced in continuing your work?

**Kivel:** It is always difficult trying to facilitate discussions around issues that people are scared of, or are not used to being honest and communicative about. Race, class, gender, and sexual orientation are all such issues. There has been a number of times when I have led a group and it feels stuck, and what I remind myself is that people are attentive and they really do know more than they think they know, and that if we stay on the road together we can achieve wonderful things. It is most critical that we stay in the process.

**RC:** What do you consider your major success?

**Kivel:** I feel that I have challenged and inspired people. I think that, in our society, a lot of people get isolated in their own communities — in their own neighborhoods, families and workplaces. Much of our work is about breaking down that isolation, helping people figure out ways to live and work together, and making changes in their lives. That is an important part of the work that we do. ■



**Wednesday, March 26, 9:51 p.m., 23rd**

**Avenue and Cherry St.** The officer observed a 47-year-old black male transient sitting in a bus shelter. This shelter is frequently used by drug users to smoke narcotics. The suspect was observed at the shelter several times, forcing the officer to issue several verbal warnings. At 10:10 p.m., the suspect was still sitting at the shelter, and the officer asked him if he was waiting for a bus. The suspect was eating a meal, and the officer repeated his question. The suspect got angry and began to yell, stating he did not need to be waiting for a bus to be at the shelter. He refused to leave. The officer warned him that he could be taken into custody for trespass. Ten minutes later the suspect finished eating and began to walk away. The officer contacted him again, concerning the fact he had lied about waiting for a bus. The suspect stated he did not have to wait for a bus if he did not want to, and was taken into custody for trespassing. He was taken to the East Precinct, interviewed, and released.

**Wednesday, March 26, 10:59 p.m., E.**

**Madison St.** Officers on routine patrol saw a 21-year-old homeless black male standing on the sidewalk at the corner of 21st and Madison. One officer had personal knowledge that the man had a warrant for his arrest. The warrant was confirmed via radio, and the man was arrested and booked into King County Jail.

**Thursday, March 27, 9:18 p.m., Fifth Ave. and Bell St.** Officers responded to a complaint about prostitution and narcotics activity. On arrival, they contacted the suspect, a 35-year-old homeless black male. His name was checked via radio, and it was found he had an outstanding warrant. He was arrested and booked into King County Jail.

**Friday, March 28, 1:45 p.m., 1900 block Third Ave.** Police contacted the suspect, a 33-year-old white transient female. They had observed her periodically over a number of hours, loitering in a high-drug area. She seemed to be high on drugs. On subsequent contact she was discovered to have a prostitution warrant. This was verified, and she was arrested and booked into King County Jail.

**Friday, March 28, 5:22 p.m., Eighth Avenue alleyway.** Officers were driving through the alleyway, where there is a lot of drug use. One officer saw a 36-year-old white female transient and a man seated side by side on a retaining wall. The officer told them they looked suspicious, and they said they were just looking for some privacy. As the officer got out of his car and approached them, he could see a white rock sitting on the wall. At this point, the male suspect took off running. A small paper with more rocks was found on the floor, and the woman was arrested. A search of her backpack revealed drug paraphernalia, and she was arrested and booked into King County Jail. ■

*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.*

**kbcscs**  
**91.3 fm**  
a world  
of music  
& ideas

## Democracy Now!

6:30 – 7:30 p.m. Weekdays

Hosted by the dynamic Amy Goodman, this award-winning national news program is committed to bringing the voices of the marginalized to the airwaves on issues ranging from the global to the local.

**Free Speech Radio News 6 p.m. Weekdays**

**Voices of Diversity 7:30 – 8 p.m. Mondays**

alternative news

Listener-Supported  
Non-commercial Radio from  
Bellevue Community College

Studio (425) 564-2424

Office (425) 564-2427

email: kbcscs@ctc.edu



[www.kbcscs.fm](http://www.kbcscs.fm)



# God: A Drunken Lout

*The Master Butchers Singing Club*

Louise Erdrich  
HarperCollins 2003  
388 pp., \$25.95

Review by Michele Marchand

Louise Erdrich's eighth novel, *The Master Butchers Singing Club*, is about people who survive war and are destroyed by it.

As *The Master Butchers Singing Club* opens, Fidelis Waldvogel returns home after serving as a German sniper during the Great War and marries the pregnant wife of his dead comrade. To survive during the ensuing German Depression, he travels to America with a suitcase of sausages he sells to pay his way. When he lands in the small town of Argus, N.D., he apprentices with the town butcher and eventually saves enough money to bring his family (wife Eva and four sons) overseas and set up his own, rival butcher shop.

In a parallel narrative, Delphine Watzka travels through the Midwest with a circus, unhappily in love with a secretly gay, secretly Indian contortionist. She returns to her hometown, Argus, and her usual role of caring for her alcoholic father; gets a job at Fidelis's butcher shop and becomes best friends with Eva, nursing her through the last stages of her terminal cancer. Eventually she and Fidelis face their intense attraction, and are married.

Fidelis founds a singing club, where even the rival butchers can raise their voices together. (This is analogous to soldiers during World War I participating in an impromptu Christmas ceasefire: German and British soldiers came out of the trenches to share gifts and songs before returning to their brutal battle.)

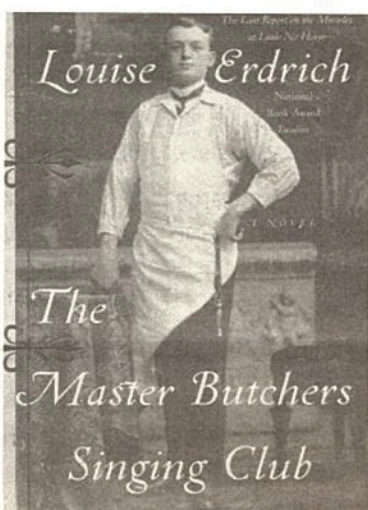
An itinerant Indian woman occasionally appears; she is a mystery, and a connector. Her name is Step-and-a-Half, for the number of steps she takes compared to everyone else. The story of her displacement, which we do not learn until very late in the book, is a window to this novel's theme; to explain it here would spoil its surprise and breathtaking metaphoric impact.

The narrative moves more or less chronologically from 1918 through World War II, when two of the Waldvogel sons fight on opposite sides, and beyond. Erdrich is masterful at this sweeping movement through time, among different narrative voices. There is a painfully beautiful poetry to her writing. And, as always, her characters struggle to grasp the role of God in an imperfect and sometimes cruel world. Late in the book, Delphine tries to understand the wars that have torn her family apart: "I've missed out on God, she thought. Still, I haven't fooled myself. I still think God's a drunken lout who hasn't given the world a second thought since making it. Formerly a genius, yes, I'll give God that, but a supremely careless artist..."

At a Town Hall reading a few years ago, a group of students — with a paper due the next day on Erdrich's *Love Medicine* — asked Erdrich, "Would you say this book has a unifying theme or question?" She repeated the question, laughed, and then simply said "Yes." This would have been even funnier if she had stopped there, but after a long pause, she explained that she tends to explore the theme of love, and love's destroying and edifying power.

*The Master Butchers Singing Club* certainly moves through that same territory, but it is also very different. "*The Master Butchers Singing Club* is a book about war," Erdrich bluntly stated in a recent interview. She went on: "I am one of the Code Pink people, speaking out against this [Iraq] war."

But like the best memorialists and antiwar writers, Erdrich is not didactic in her perspective. She simply, and quite stunningly, shows us the lasting and real ravages of mortal combat. And, paradoxically, how even when completely ravaged, people can continue to sing; how maybe their songs can save us. ■



CLASSICS CORNER



by Permess'r Harris

Lately, we at Classics Corner have been thinking about the moral order of the universe and how we wished it didn't depend so much on people like us. We wish that God would pick up the slack — that we lived in the sort of universe where everything was sure to eventually work out. We wish our President wasn't a dangerous demagogue. We wish we didn't cringe every time the word God passed his thin patrician lips.

We want the world to be more like an episode of *Law & Order*, where in the space of an hour, good and evil clash and resolve, and, most of the time, good prevails. That would be neat. If we lived in George Bush's world, right and wrong would be clearly opposed. Our enemies would be crushed and God would laugh like a drunken frat boy. This would be of great comfort in our rare moments of doubt. It's the way we humans are built. We prefer a clear moral narrative.

This is probably why *Heracles* is considered one of more flawed plays of Euripides. In this very odd story our hero has descended to Hades and no one expects him back. Creon, the king of Thebes, is dead, and Lycus,

**If we lived in George Bush's world, our enemies would be crushed and God would laugh like a drunken frat boy. This would be of great comfort in our rare moments of doubt.**

the usurper of the throne, is about to kill Heracles' father, wife, and children, just because he can. At the moment of maximum danger, Heracles returns from the underworld and kills Lycus instead, thus setting the universe right. This is the sort of thing Athenians loved. If the play ended there, Euripides would have taken first prize.

But then Hera, who is always taking her rage at Zeus out on other people, makes Heracles insane, and he kills his wife and children for no reason whatsoever. Before he can kill his father too, Athena knocks him out. When Heracles wakes, his world has been shattered and he wants only to die.

But his father and his old friend Theseus talk him down and offer their love and friendship as balm to a senseless world. As Heracles is being led off to reconstruct his life he delivers the moral of the story. "The man who would prefer great wealth or strength more than love, more than friends, is diseased of soul."

Our favorite speech comes when Heracles wishes additional lifetimes for those who are good, and death at the traditional six score and ten for the rest. This, he believes, would be enormously clarifying, for "now the Gods have put between the noble and the base no clear distinction down. And time and age go wheeling on, exalting only wealth."

This is a world of random and senseless violence, where the good are slain with the bad and the Gods cannot be counted on at all. Given all this uncertainty, all that can matter is our love for each other. This has never been an especially popular message. We would probably all prefer some fairy tale about God being on our side as we wage war against evil. How we wish things were that easy. ■

## Learn about homelessness through the Real Change Speaker's Bureau

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.



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

Advertise in  
*Real Change*.  
It's a great  
deal for a  
great cause.

Call  
441-3247

MAMA'S  
PIZZA

FREE DELIVERY  
322-6444

700 E Pine  
Capitol Hill, Seattle

We Deliver Downtown  
Fax # - 322-7884

Homemade hand tossed

We can cater to your downtown business order

\$2 OFF any pizza with this ad



# Easter Sunday Notables

## Thursday 4/17

The new Community Justice Centers offer an educational presentation on juvenile issues and the opportunity to make an appointment to see an attorney for **free legal advice**. The CJs are a project of the Access to Justice Institute at the Seattle University School of Law and others. 5 - 7 p.m., at the Salvation Army Senior Center, 9002 16th Ave. SW, White Center. Info 206-398-4099.

Vine Deloria, Jr., Professor of History, Law, Religious Studies, and Political Science (Emeritus) University of Colorado, reads from the book **Evolution, Creationism and Other Modern Myths**. Admission is free. 7 p.m., at University of Washington, Kane Hall, Room 130. Info and tickets 206-634-3400 ext. 256.

## Friday 4/18

Interfaith vigil for peace in the Middle East, pray for the end of the violence, this and subsequent 18th of each month, at St. Mark's Episcopal Cathedral. 8 a.m. - 8 p.m. in McCaw Chapel, 8 p.m. - 8 a.m. in Thomsen Chapel. Info 206-270-9170.

**Theater Not Fit For The White House**, a political cabaret with a scene from Tony Kushner's newest play, *Only We Who Guard the Mystery Shall Be Unhappy*. 8 p.m., at New City Warehouse, 2110 S. Airport Way, south of Chinatown, tickets \$5. Info 206-328-4683.

ets \$5. Info 206-328-4683.

The 28th annual **Cherry Blossom and Japanese Cultural Festival** celebrates 400 years of Japanese dance and visual arts. Free admission. 10 a.m. - 6 p.m., through Sunday, at Seattle Center House, Fisher Pavilion and Northwest Craft Center & Gallery.

## Saturday 4/19

**Earth Day "Restoration & Reflection"** along the Duwamish and Cedar Rivers. Earth Ministry invites adults and youth (over the age of 12) to join in helping our community to put care for creation into action. Info Earth Ministry 206-632-2426 or [emoffice@earthministry.org](mailto:emoffice@earthministry.org).

## Monday 4/21

**Seattle Women's Commission meeting**. SWC is a volunteer advisory board that advises the Mayor, City Council, and all City of Seattle departments on matters concerning women and women's rights. Meetings open to the public. 5:30 - 8 p.m., at Municipal Bldg, 600 4th Ave, Room 221. Info 206-684-4537.

**Information Session on service programs**, the Fremont Public Association sponsors three unique National Service programs. Come learn more about serving in AmeriCorps. 5:30 - 7 p.m., at Douglas-Truth Library, 2300 E. Yesler Way. Info Michael S. Tamayo 206-694-6862 or [michaelt@fremontpublic.org](mailto:michaelt@fremontpublic.org).

Peace Stage allows participation from

the audience. Admission is by donation, with proceeds supporting peace organizations doing programming at the Capitol Hill Arts Center. 8 - 10 p.m. this and subsequent Mondays, at the Capitol Hill Arts Center, 1621 12th Ave., between Olive and Pine. Info 206-786-5715 or [bob@capitolhillarts.com](mailto:bob@capitolhillarts.com).

## Tuesday 4/22

**"The Media and the War: Do We Have Fair, Balanced, and Accurate Coverage?"** a discussion with a distinguished panel of local media personalities. 7 - 9:30 p.m., at Town Hall, 1119 8th Ave. at Seneca St. Info John Shaffer 206-281-8686.

## Wednesday 4/23

Celebrate Cambodian, Laotian, and Thai New Year with **Safefutures Youth Center Dinner and Auction**. 5:30 - 8 p.m., at the Wing Luke Museum, 407 7th Ave. S. in the International District. Info 206-938-9606 or [sfyc2003@yahoo.com](mailto:sfyc2003@yahoo.com).

## Thursday 4/24

**Eighth Annual Concert, "Many Voices, One Song: A Musical Celebration of Diversity."** This is a multi-faith and multi-ethnic musical celebration. 7 p.m., at the Seattle First Baptist Church, 1111 Harvard Ave, on Capitol Hill, tickets \$15. Info Trudy James or Beth Balderson 206-324-1520 or <http://www.multifaith.org>.

## Friday 4/25

**Voices of the Village**, a multi-racial discussion group and exchange of ideas on dealing with racism and community building, sponsored by **Youth Empowering Self (YES)**, a project of POCAAN. High-

lights include lively discussion, food, community building, and learning opportunities. Call for details, Vanessa Grandberry at POCAAN 206-322-7061, ext. 225 or [Vanessa@pocaaan.org](mailto:Vanessa@pocaaan.org).

**Anarchy Film Series, Paint It Black**, a film by Jessica Lawless, explores anarchy, media, and race. 7 p.m., at Independent Media Center, 1415 3rd Ave. Info 206-309-8646 or [sarahjeandragon@yahoo.com](mailto:sarahjeandragon@yahoo.com).

A showing of the docudrama, **Deacons of Defense**, starring Forest Whitaker in a profile of courage of 1960s Blacks in Mississippi, who took up guns to protect themselves and the movement for integration. 7:30 p.m., at New Freeway Hall, 5018 Rainier Ave S. Info 206-722-2453 or [FSPseattle@mindspring.com](mailto:FSPseattle@mindspring.com).

## Saturday 4/26

**Information Session on service programs**, the Fremont Public Association sponsors three unique National Service programs. 1 - 3 p.m., at New Holly Library, 7058 32nd Ave. S. Info Michael S. Tamayo 206-694-6862 or [michaelt@fremontpublic.org](mailto:michaelt@fremontpublic.org).

## Sunday 4/27

**Mistaken Identity: Sikhs in America**, a documentary film, will be shown along with a Sikh cultural program with dance recital and refreshments. 2 - 4 p.m., at NW Asian American Theatre, 409 7th Ave. S. Info Jasmit Singh 206-234-5569 or [jasmit.singh@sikhcoalition.org](mailto:jasmit.singh@sikhcoalition.org).

**Seattle Chapter Fellowship of Reconciliation program**, with Jonathan Betz-Zall on War and the Environment. Potluck dinner 5 p.m., program 6:30 p.m., at Woodland Park Presbyterian Church, 225 N. 70th, Seattle. Info 206-789-5565. ■

**What happens to people arrested for peace?**

• SOA • Vieques • Plowshares  
• Anti-war and nuclear resisters

read **the Nuclear Resister** and find out!

Comprehensive civil disobedience reports, prisoner writings & support addresses

US\$15 / yr.  
Ask for free sample issue!  
e-mail [nukeresister@igc.org](mailto:nukeresister@igc.org) or  
POB 43383 • Tucson AZ 85733

**DONATE YOUR USED CAR, VAN, TRUCK, OR BOAT**

to **SEATTLE EMERGENCY HOUSING SERVICE**.  
**RECEIVE FREE TOWING AND A TAX BREAK**

Your donation will help non profit SEHS provide short term emergency shelter and longer term transitional housing to homeless families with children.


**CALL (206) 461-3660**

905 Spruce St., Suite 111, Seattle, WA 98104  
[sehs@emergencyhousing.org](mailto:sehs@emergencyhousing.org) [www.emergencyhousing.org](http://www.emergencyhousing.org)  
A member of United Way of King County

**UNIQUE imported eyewear**  
**GREAT vintage glasses!**

**MODERATE prices!**

**206-634-3375**  
4254 Fremont Ave. N.  
Seattle, WA 98103  
eye exams available



**COMPUTER CORNER**  
**Come in for Classes Now!**

**INTRODUCTION TO COMPUTERS:**  
Focused on basic computer skills, email and the internet.  
Tuesdays 10-11 a.m.

**RESUME BUILDING:**  
Get that job you want.  
Wednesdays 3-4 p.m.

**DESKTOP PUBLISHING:**  
Learn Photoshop and Pagemaker.  
Thursdays 10-11 a.m.

**MICROSOFT OFFICE:**  
Hone skills in Word, Excel, and Powerpoint.  
Tuesdays 1-2 p.m.

**WEB DESIGN:**  
An advanced class to build your own website using JAVA, HTML, and other web scripting languages.  
Saturdays 10-11 p.m.

All classes will be on Macintosh computers and will be held at 2129 Second Avenue, Seattle.  
No sign up; classes fill up on a first come, first serve basis.

**BUYING or SELLING a HOME in SEATTLE?**

**MICHAEL GROSS donates 50% of his commissions to the nonprofits his clients choose to support.**

Work with an experienced, personable real estate agent — and integrate your transaction with your social, cultural and political ideals. Over the last seventeen years, Michael has donated more than \$500,000 to a variety of organizations, including **REAL CHANGE!**

**He's also a great real estate agent!**

**Windermere**  
So call. 206-999-9969  
425-455-9800x233





citizens participation project



## Mission Critical: Save GA-U

**Issue:** Tell your state legislator that they must preserve GA-U, the life-saving source of help for thousands of poor people.

**Background:** General Assistance-Unemployable (GA-U) is an income source for 8,000 poor Washingtonians who are unable to work because of a physical or mental disability. GA-U recipients are working-class folk who've been injured through their jobs, but couldn't get Worker's Comp; they are homeless men and women who are just beginning to seek help after a long time on the streets; they are elderly disabled people whose status as legal immigrants prevents them from getting federal disability aid. Each recipient gets a miserly cash grant of \$339 per month, plus medical coverage. GA-U aids in sick peoples' recovery; after 12 months, they are expected to return to work.

More than half of the people receiving GA-U are mentally ill; the remainder have some sort of physical disability. To receive the \$339 monthly, a medical professional must provide the state with documentation of a diagnosed medical problem.

In December, Governor Gary Locke issued a recession-time state budget proposal that parses out hundreds of millions of dollars' worth of cuts to social programs like the Basic Health Plan, adult dental, hearing, and vision care, and residential treatment for the mentally ill. Among them is the elimination of GA-U, which Locke predicts will save the state \$40 million between this summer and the summer of 2005.

Without the GA-U program, more homeless people will be entirely destitute, without even a meager cash grant that meets their needs for part of the month. More citizens will need emergency food and shelter. Those with mental illness will find themselves much worse off, endangering themselves and others and demanding costly crisis-intervention treatment. The criminal justice system will also be impacted — escalating costs and burdening staff who already have demanding jobs. In short, desperately poor, disabled people will have nothing to fall back on. Human misery will skyrocket.

You can help prevent this. Since January, the state Legislature has been working to craft a \$22 billion budget for summer 2003-2005. Even the Senate version, issued by the Republican leadership, has managed to preserve essential health services that the Governor wanted to cut. It even saves GA-U, but imposes a time limit, hobbling recipients' ability to make the most of the program. The House of Representatives, controlled by the Democrats, was readying its own version of the budget as this issue went to press; it will probably preserve GA-U and reject the Senate's time limits. In the coming weeks, as the House and Senate reconcile their different plans, they need to hear your support for this critical program.

Representative Frank Chopp of Seattle's 43rd District says saving GA-U is a big priority. Despite his powerful position as House Speaker, Chopp can't possibly ensure that fellow legislators toe the line during budget negotiations. His colleagues need to understand that it's not just Chopp's priority — it's everybody's.

**Action:** Call the toll-free legislative hotline at 1(800)562-6000. Ask the receptionist to pass on a message to your legislators — if you don't know who they are, the receptionist can help.

Pass on this message: "The GA-U program is critical to our state's poor, vulnerable, disabled citizens. If it's eliminated, thousands will suffer; many will die. Time limits will only hamper recipients' ability to get better. You must make sure that GA-U is preserved in the final version of the Legislature's 2003-2005 budget." ■

### University of Washington Alcohol & Drug Abuse Institute

Unattached female social drinkers, 21-35 yrs., wanted for participation in studies on alcohol and male-female social interactions. Participants will be paid \$10 hr. Call (206) 685-3125 for more information and to determine eligibility.

The website at the end  
of Western Civilization  
classicscorner.org



### The CoHo Team

Of Windermere Agents

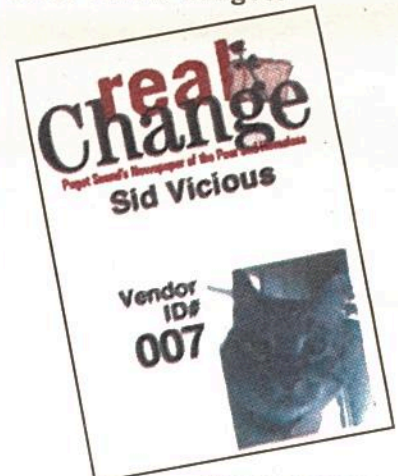
 Donating 33%

The CoHo Team ... Full service real estate agents donating 1/3 of their commissions to community and housing nonprofits.

[www.cohorealty.com](http://www.cohorealty.com)

Contact Will Kemper: 206-234-7009, wk@cohorealty.com  
Windermere Real Estate NW Inc.

Check out our spiffy, new,  
color vendor badges!



Please buy your  
paper only from someone  
wearing a badge like this

Real Change Homeless  
Empowerment Project  
2129 2nd Ave.  
Seattle, WA 98121

Seattle Public Library, Serials Unit  
Seattle Public Library, Serials Unit  
800 Pike St.  
Seattle, WA 98101

