

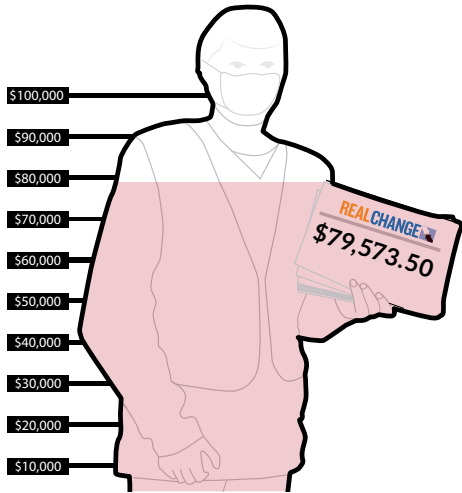
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REAL CHANGE

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SPRING FUND DRIVE

See page 10.

DEFUND

Local and widespread protest is leading to change: **pages 3, 4**



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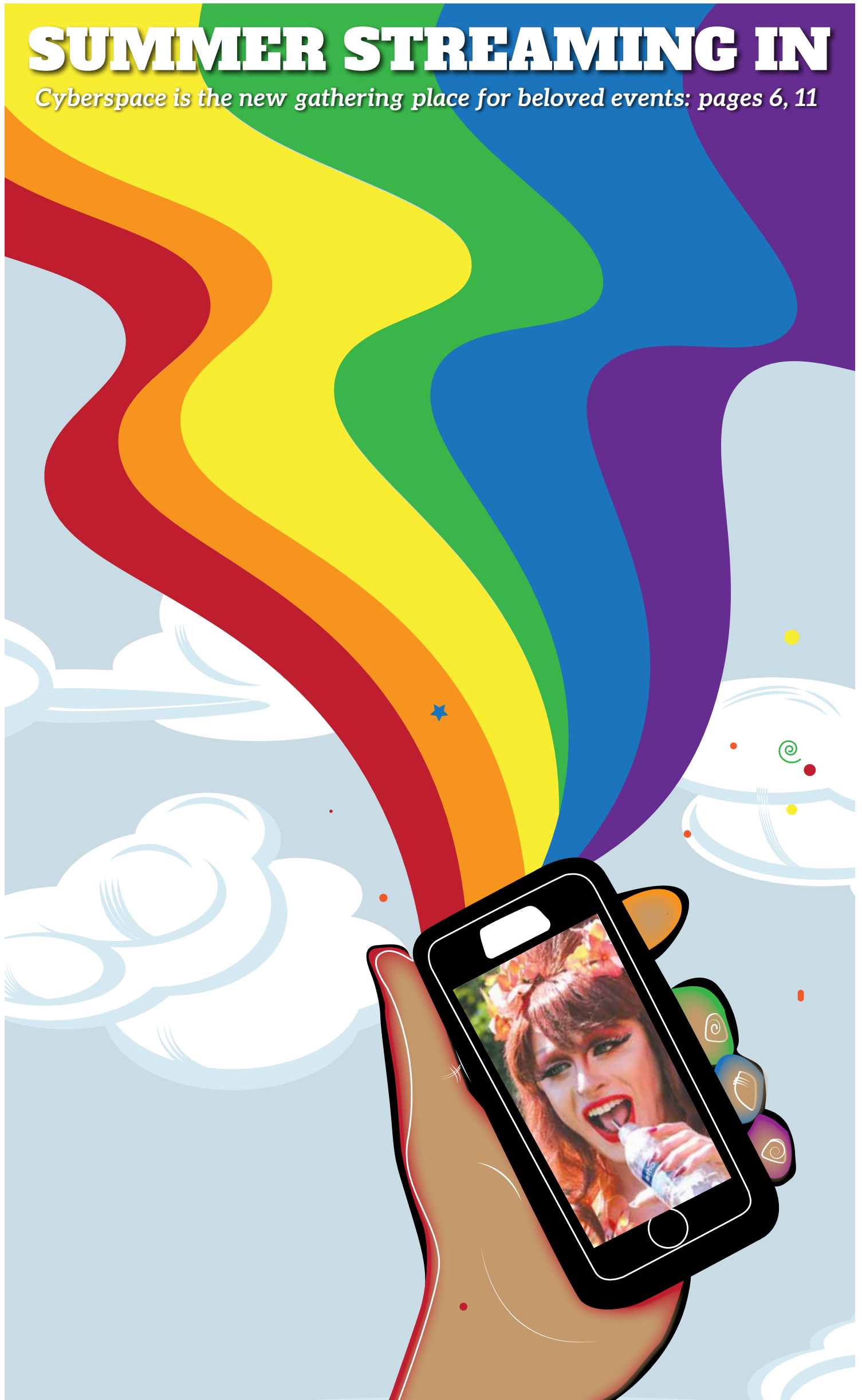
Confederate monuments may finally come down: **p.5**

Delivering Juneteenth

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SUMMER STREAMING IN

Cyberspace is the new gathering place for beloved events: pages 6, 11



Real Change exists to provide opportunity and a voice for low-income and homeless people while taking action for economic, social and racial justice.

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REAL CHANGE ON SOCIAL MEDIA



LETTERS TO THE EDITOR

Have something to say? Real Change appreciates letters to the editor. Email editor@realchangenews.org or visit realchangenews.org and click "Write the Editor."



ON THE COVER

Pride in Seattle is huge; NW Folkline is a longtime favorite; Fremont Solstice is legendary. While not the same, they are continuing. Illustration by Jon Williams. Story, page 6.

REAL CHANGE STAFF EDITORIAL

Defund the police 10 years after John T. Williams: The limits of reform are clear

On August 30, 2010, at 4:15 in the afternoon, Native American woodcarver John T. Williams was killed by police at the corner of Boren and Howell for the crime of whittling while walking.

This was before videos of police killings became sickeningly familiar. Before Eric Garner, Tamir Rice, Philando Castile and far too many others. Before the Ferguson uprising, and before #BlackLivesMatter.

The dashcam video of the shooting was brief, brutal, and almost impossible to comprehend.

Williams passes through the crosswalk in front of the car. He's hunched over something in his hands that would later turn out to be a piece of wood and a 4-inch carving knife. Officer Ian Birk exits the car, gun drawn, and shouts, "Hey, Hey ... Hey! Put the knife down. Put the knife down. Put the knife down!"

Within 5 seconds of the first "hey," Birk opens fire. Williams was dead almost immediately. While the Firearms Review Board ruled the shooting unjustified, Birk was never prosecuted.

That killing would result in Seattle's "consent decree," a settlement with the Justice Department that was meant to bring reform and restore public confidence in the SPD.

Today, when the SPD hides their badge numbers with "mourning bands" while attacking people peacefully protesting police brutality — with more than 15,000 excessive force complaints now filed in a matter of days — we seem further from that goal than ever.

Ten years after John T. Williams, the killing continues unabated. After the tragic shooting of Charleena Lyles in Seattle, the appalling murder of George Floyd in Minneapolis, and now Rayshard Brooks in Atlanta, there is little reason to believe policing can be reformed.

Police in the United States kill civilians at 70 times the rate of other industrialized nations. Let that sink in. These killings disproportionately target Blacks, Native Americans and other people of color.

Other forms of violence are less direct. BIPOC people are also disproportionately homeless, incarcerated and affected by COVID-19.

We need an end to the violence of white supremacist systems. We must prioritize community relationships and restorative justice over police power and arbitrary force. Budgets are expressions of values. We must change where the money is spent.

This city, this nation, has reached a breaking point, and a BIPOC-led movement is calling for the revolution of values that the Rev. Martin Luther King Jr. described in 1967.

"We must rapidly begin the shift from a 'thing oriented' society to a 'person oriented' society. When machines and computers, profit motives and property rights are considered more important than people, the giant triplets of racism, materialism, and militarism are incapable of being conquered."

- Rev. Martin Luther King Jr.

year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death."

Real Change's mission calls us to take action for economic, social and racial justice, and as a white-led organization that has our own work to do, we are following the BIPOC-led COVID-19 Mutual Aid Coalition's leadership to restructure city priorities and decriminalize protest.

We urge our readers to read the statement of principles at decriminalizeseattle.com and take action to protect Black lives. Please support the following demands:

Defund the Seattle Police Department by at least 50 percent

Seattle's Mayor and City Council must immediately defund Seattle Police Department (SPD). The city faces a \$300 million budget shortfall due to COVID-19. Seattle City Council should propose and vote for a 50 percent cut from the \$363 million already budgeted for SPD.

Reallocate those funds to community-led health and safety systems

Seattle's Mayor and City Council must protect and expand investments to make our communities safe, prioritizing community-led health and safety strategies. Full access to affordable housing, community-based anti-violence programs, trauma services and treatment, universal childcare, and free public transit are just a few of the non-police solutions to social problems.

Release protesters arrested during this uprising without charges

The Seattle City Attorney must not prosecute protesters, including those arrested for violating curfew and those living in encampments. Protesters took to the streets to call for the end of the murders of Black people by police, and SPD unnecessarily escalated tensions and violence.

Additionally, Real Change supports all efforts to demilitarize the SPD. This includes legislation introduced in City Council to ban police chokeholds and the use of chemical weapons and other crowd control methods that are used to discourage and punish dissent.

Finally, we understand that this is not a vision for change that Mayor Durkan supports. We support Councilmembers Sawant, Morales and Mosqueda in calling for the Mayor's resignation, and finding new leadership that can rebuild trust between city government and communities of color.

We believe that Black Lives

Matter, and that the work of economic and racial justice is inseparable. This means leading with anti-racism, working to end white supremacy, and overcoming our own blind spots to be better allies in the movement for change.

Words are not enough. We need action, and we need it now. ■



Wikimedia Commons

A group poses for a photograph at a Juneteenth celebration, which was called Emancipation Day at the time, in Austin, Texas, in 1900.

Juneteenth locally is changing with the times

By **ASHLEY ARCHIBALD**
Staff Reporter

June 19, 1865. Union soldiers under the command of Major Gen. Gordon Granger arrived in Galveston, Texas, and told the last enslaved people that they were free. It was more than two years after President Abraham Lincoln signed the Emancipation Proclamation — they didn't know that the Union had won the war.

Juneteenth is the commemoration of that day, and one that the Seattle community celebrated in an annual event put on by the Central Area Chamber of Commerce in Pratt Park — named for Edwin Pratt, a local civil rights activist who was murdered in 1969 at his home.

This would be the 37th year of that celebration, but mass gatherings are still prohibited in King County due to the deadly coronavirus, which disproportionately impacts Black people in the United States. So, like with so many events, organizers are getting together to put the celebration online.

Black Lives Matter Seattle-King County, the Urban League of Metropolitan Seattle and FW (Federal Way) Black Collective came together to put on a week of events running from June 15 through June 21, including a movie night, a panel discussion, self-care tips, a cooking panel and a Black Gay Pride event.

The organizations came together through joint census work, said Lyn Idahosa-Berry of FW Black Collective.

"The interesting thing about being in a nonprofit is we don't talk a lot," Idahosa-Berry said. "We don't have time. We're doing services."

Planning a Juneteenth celebration together was a way to break out of those roles and organize the community around events that encourage health, self-care and celebration. That is especially important at a time when events like the coronavirus and the national uprising against police brutality have converged, said Maya Manus, advocacy and civic engagement coordinator at the Urban League.

"I would say we're trying to provide nourishment for Black families," Manus said. "That is our main focus through this time."

It's also a moment to continue talking about the decennial census and make sure that Black communities receive the resources they need. Census data is used to distribute hundreds of billions of dollars across the country, money that pays for social services and affordable housing. It also dictates congressional districts, directly impacting how much political representation communities have in government.

"We want people to see how cool this event is and let them know, now that you're here, let's talk about something that's really important," Manus said.

Efforts to increase census participation among marginalized communities have ramped up, even as the coronavirus has made it more difficult to spread the word. A new "trusted messenger" program has directed millions of dollars to organizations that have built up goodwill and confidence within communities to encourage people to participate.

On top of that, the political moment sparked by the killing of George Floyd by a white police officer in Minnesota

has gotten people from other communities more engaged with issues that affect Black people and imagining new ways that the world can work, Idahosa-Berry said.

"We're going to see an activation of people wanting to understand how the world really works and understanding that there has been a lot of miscommunication regarding that," Idahosa-Berry said. "There were 18 countries that participated in a protest in the U.S. I don't remember a time when there was such representation."

The confluence of events makes for a powerful time in which the needs of Black people are at the forefront of many minds, conversations and agendas. Over the course of two weeks, elected officials in cities across the nation have said they will commit to re-envisioning policing, dismantle or defund departments and reallocate that money to equitable social services. Schools are removing police from their campuses and universities are axing admission requirements around standardized testing that is considered racist and classist.

It's a lot, at the same time the economy is tanking and people have to be focused on their material needs as well, something that the organizations will also be trying to support throughout the Juneteenth week with giveaways, self-care items and cash gifts, Idahosa-Berry said.

We're remembering what we have done because as non-profit organizations, we had to work to meet goals set by funders versus best practices for the community, she said. ■

REPORTER'S NOTEBOOK

CHOP means no cops

Seattle stole the national spotlight when protesters against police brutality took control of a four-block section of Capitol Hill, drawing criticism from the White House, and named it the "Capitol Hill Autonomous Zone."

As of June 12, the area around the Seattle Police Department's (SPD) East Precinct, referred to as CHOP, became a community hub for education, protest and art. A place that had been obscured by tear gas just days before hosted a screening of filmmaker Ava DuVernay's "13th," a documentary about racial inequality, and artists painted "Black Lives Matter" onto the pavement of East Pine Street in giant letters.

Protesters made a list of demands calling for the complete defunding of SPD, including police pensions and other arms of the criminal justice system; the cessation of armed violence by police officers; the end of Immigration and Customs Enforcement actions in the city; freeing youth from detention; rent control; de-gentrification and much more.

The full list can be found here: tinyurl.com/y9swj27v.

The news attracted the attention of President Donald Trump, who had a demand of his own.

"Take back your city NOW," Trump tweeted on June 11. "If you don't do it, I will. This is not a game."

Mayor Jenny Durkan responded, saying that it would be unconstitutional for the federal government to deploy military to the city.

"I want people to know there is no imminent threat of an invasion in Seattle," she said at a press conference.

While the mayor attempted to squash concerns about an invading federal army, SPD Chief Carmen Best was telling reporters that the department had no intention of ceding the East Precinct permanently.

In an interview with ABC's "Good Morning America," Best said that she was "very angry about the situation that we have," and that SPD had not abandoned the precinct.

"We did have to remove some personnel for a short period of time, and then it became unsafe," Best said, adding that she felt it was important to have a police presence in the area.

Best stopped short of declaring protesters "domestic terrorists," as Trump did, but did say that what was happening in CHOP was not an expression of people's First Amendment rights.

The protests that ignited around the country after the death of George Floyd at the hands of a white police officer in Minneapolis have had an impact. Several members of the Seattle City Council are exploring large cuts to the SPD budget and a complete accounting of how the existing budget is spent. Three said Durkan should consider resigning. Seattle Public Schools announced it would cut ties with SPD for one year, removing officers from its campuses. ■

— Ashley Archibald



Daily protests and an occupation of Capitol Hill have continued in Seattle in response to the May 25 killing of George Floyd (illustrated below center), a Black man, by a Minneapolis police officer. The outcry in Seattle and across the country has brought issues of inequity front and center, and changes are afoot for Seattle inhabitants and officials. On Friday, June 12, protesters silently marched in the rain (left, below center and below right) from South Seattle's Othello Park and ended in Jefferson Park with a rally and speeches (below left). See the continuation of these photos on page 12.

Photos by Mark White



Neighborcare nonprofit health clinic enduring major cuts

By **ASHLEY ARCHIBALD**
Staff Reporter

In May, the University of Washington Medicine announced that it would furlough 4,000 more workers due to a \$500 million shortfall in its budget stemming from coronavirus-related costs and reductions in revenue-generating services. Neighborcare, the nonprofit that provides health care to low-income people, shared a similar fate.

Just as low-income households need medical care the most, Neighborcare has been forced to reduce its staffing due to loss of funds. At the same time, it's deploying a nursing team that has predominately served permanent supportive housing buildings to do coronavirus testing in unhoused communities.

"We're pushing to make sure our patients know that we are available for care, because we don't want them to go without care," said Mary Schilder, spokesperson for Neighborcare.

However, it is hard or impossible to do much of the work they once did since Gov. Jay Inslee put orders in place that restricted some services in order to prevent the spread of the coronavirus.

Dental appointments have dropped by 90 percent, and medical visits are down by 30 percent, Schilder said.

In-person health visits are still possible, but they are more rare. The organization is making up some of the difference with telemedicine, allowing people to call in for

appointments like mental health care or medical care. When they see a patient in person, they limit the amount of time people are in the waiting room and do additional sanitization work to ensure safety.

Out of office visits, particularly for COVID-19, the disease caused by the coronavirus, are ramping up.

Joanna de Haan is Neighborcare's homeless and housing programs manager. She runs the Homeless Outreach Team (HOT) and the COVID assessment team (CAT), a mobile unit that tests people experiencing homelessness for the virus.

"We're trying to do it all right now," de Haan said.

Neighborcare is in partnership with other health care providers such as Swedish, Harborview and the Seattle Flu Study to ensure that people without stable housing are being tested for coronavirus to avoid community spread among people experiencing homelessness.

They've found symptomatic and pre-symptomatic people in congregate settings, like shelters, de Haan said. So far, there hasn't been a known outbreak among people experiencing homelessness that are living in unauthorized encampments.

That doesn't mean it hasn't happened, de Haan said.

"I think we've seen fewer cases in encampments than in congregate shelters," de Haan said. "That being said, people move between and use the same services, so it's very hard to track. I think there is

some of that cross pollination that happens."

Still, said Richard Waters, the site medical director for the homeless and housing program, there has yet to be a confirmed case in a homeless encampment.

"The push to get people into shelter no longer has the same kind of risk-benefit that it used to, the harms being much greater," Waters said.

As of early June, only one person on the outreach team had contracted coronavirus, and it happened through community transmission, before mobile testing began and before Inslee instituted the statewide lockdown.

Things could get worse.

As Washington counties have opened up, coronavirus cases have jumped. Inslee called out Benton, Yakima and Franklin counties. More populous counties, like King County, have not been cleared for a

Neighborcare by the numbers

- Operates 30 clinics
- Founded over 50 years ago
- Offers services in more than 55 languages and dialects
- Sees 75,000 patients on average annually

reopening because even relaxed standards for the coronavirus — 25 cases per 100,000 residents versus the previous standard of 10 — have not been met.

People need to continue to be cautious, Waters said. They should not go to work if they are sick, and congregate shelters, unlike single-occupancy hotels, are not necessarily safe.

The killing of George Floyd, a Black man, by Derek Chauvin, a now-former member of the Minneapolis Police Department, ignited protests that have now gone on for weeks with thousands of Seattleites thronging to public spaces. These congregate places could be a ripe place for coronavirus to spread, but Waters said that, so far, the health care system has it under control.

No member of the public health system in King County has encouraged people to stay home rather than protest, despite potential risks. So far, the predicted spike in coronavirus cases has not occurred. Most protesters wear masks, which a recent study showed to be far more protective against spreading coronavirus than previously thought.

It's still important to be careful, Waters said.

"We need to be making sure we don't lose sight of what we've clawed back in terms of stopping transmission," Waters said, at the beginning of June.

As cases in Washington escalate, weeks after, Neighborcare will still be there. ■



REUTERS/Julia Rendleman

Onlookers visit a graffitied monument of Confederate Gen. Robert E. Lee in Richmond, Virginia, June 5, 2020, after Virginia Gov. Ralph Northam ordered its removal amid widespread civil unrest following the Minneapolis police killing of George Floyd.

Racism in full relief: street signs, school mascots and more

Calls to remove symbols of slavery have amplified as part of the current protests against racism and oppression.

These rife symbols of hatred are being seen in a different light — for those they don't target — as defenders remain.

By **NELLIE PEYTON**
Reuters

Protests over racial inequality have spurred a new reckoning over Confederate monuments and symbols, with calls for U.S. schools, streets and counties to be renamed and statues felled.

The debate over Confederate monuments was thrust into the spotlight three years ago, when white nationalists and neo-Nazis gathered in Charlottesville, Virginia, to defend two statues of Confederate generals that the city had decided to take down.

Hundreds of United States cities have monuments to figures such as Robert E. Lee and Stonewall Jackson, who led the pro-slavery Confederate army in the 1861-1865 Civil War.

Advocates for removal say they represent institutionalized racism and white supremacy, while defenders say they are a part of Southern heritage and caution against erasing all history.

Even more common than the statues are buildings and boulevards named after the former Southern heroes, many of which exist in places where the population is now majority Black.

"Forcing children to go to a school named after someone who fought to dehumanize them... is wrong," said Lecia Brooks, a spokeswoman for the Southern Poverty Law Center (SPLC), a civil rights

"I've been watching the Black Lives Matter movement grow ... and I kept on being reminded of my school and the name and how embarrassing and racist it is."

— Sophie Lynn, 16-year-old who started the petition

organization in Montgomery, Alabama.

"Now that people are beginning to understand what is meant by systemic racism and white supremacy, they're beginning to make the connection," she said.

SPLC documented nearly 1,800 public symbols of the Confederacy in a 2019 report, including 103 schools, 80 counties and cities, and nine state holidays.

Some have already been taken down and the protests sparked by the death of George Floyd, an unarmed Black man at the hands of a white police officer, will likely speed the process, Brooks said.

Although some states have laws against removing monuments, changing street or school names is easier, she said.

In Virginia, a student-led petition to change the name and mascot of Lee-Davis High School, named after Robert E. Lee and Jefferson Davis, garnered over 15,000 signatures in less than a week. Its sports teams are called "the Confederates."

"I've been watching the Black Lives

Matter movement grow ... and I kept on being reminded of my school and the name and how embarrassing and racist it is," said Sophie Lynn, the 16-year-old who started the petition.

"This is not the first time this has been brought up, but I thought we might as well try it again," she said. The Hanover County school board voted against a name change when it was raised in 2018, and has not yet responded to the new petition.

Protests over racial inequality have gone global since Floyd's May 25 death in Minneapolis.

Outrage over monuments followed, with protesters pulling down a statue of a slave trader in the English city of Bristol and setting alight a statue of Belgian colonialist King Leopold II in Antwerp.

Shame for the name

In the United States, the calls extended beyond Confederate symbols. One online petition called for changing all the

names of streets and places named after slave owners in New York City, such as Madison Avenue and Washington Square.

"Names have a profound psychological impact on us, and their continued existence is a part of the infrastructure that upholds white supremacy," wrote journalist Joe Penney, who started the petition.

President Donald Trump has previously criticized the removal of Confederate statues by saying that it could lead to the removal of monuments of George Washington and Thomas Jefferson, the nation's founding fathers who also owned slaves.

"You really do have to ask yourself, where does it stop?" Trump said in 2017.

Historian James Grossman said Confederate names should be changed and statues of Confederate generals moved to museums, but that this should not extend to anyone who owned slaves.

"A statue of Jefferson is a monument to the principles of the Declaration of Independence, although Jefferson was a flawed hero. A monument to Stonewall Jackson or Robert E. Lee is a monument to the cause of the Confederacy," said Grossman, executive director of the American Historical Association.

"What matters is what are you commemorating," he said. "When you put up a statue, you're saying these are the values of our community." ■

Courtesy of Reuters / Thomson Reuters Foundation / INSP.ngo



Marchers readied for Seattle Pride June 30, 2019, before beginning the parade route.

Pride inside is on the HORIZON

By **KAMNA SHASTRI** | Staff Reporter

It became clear in early March that celebrating Pride outdoors, with fanfare and a thrumming energy pulsing through the air as hundreds of people gathered together was not going to be an option this summer in light of public health guidelines to prevent the spread of the novel coronavirus outbreak. Pride Seattle Executive Director Krystal Marx said it was clear events needed to pivot, because not having anything was not an option either. “Our community deserves a place to remember, to mourn, to celebrate,” she said. “So we wanted to provide that.”

Various Pride organizations partnered to co-create a weekend of conference-style content from June 26 through June 28. While watching and gathering over a screen removes the visceral energy of being together in a physical space, Marx said this format offers some opportunities for Seattle Pride. As a 501(c)(4) nonprofit, it falls under the category of a social welfare organization and can partake in lobbying and advocacy efforts.

“We exist not just to put on amazing events but also to be able to protest and engage in activism around issues related to our community,” Marx said.

This year, intentional activism has become even more important and urgent as Pride coincides with an increasing momentum in the Black Lives Matter protests. Marx points out that it is important to remember the origins of the LGBTQ movement are also rooted in resisting police brutality and in protest. The Stonewall Uprising took place June 28, 1969, in New York’s Greenwich Vil-

lage, as police raided neighborhood bars — which was then a common occurrence — in the wee hours of the morning. Local gay and lesbian bar owners and residents resisted and started protesting the police brutality. This night started something big and is remembered as a milestone in the struggle for gay rights.

Marsha P. Johnson, who founded the Gay Liberation Front following Stonewall, advocated for and pioneered the gay rights movement. She was

a Black trans woman, one of many who built and pushed the movement forward. Marx says it is important to remember that BIPOC people (Black, Indigenous and people of color) were integral to the gay rights movement.

“When we look back at what that means for our community — holding ourselves accountable too — are we still on that mission of fighting for all our rights?” she said. “We are trying to embrace what that means to really look back and how that lens can influence



Many families attended Seattle Pride June 30, 2019.



Seattle’s 2019 Pride parade was a full-out celebration that lasted several hours and spanned downtown’s Fourth Avenue.



In a typical year, the parade the Sunday of Pride weekend gathers thousands of people in downtown Seattle.

how we look forward.”

Organizers are well aware of the urgency that has emerged around the Black Lives Matter and Black Trans Lives Matter movements. A press release from Seattle Pride states:

“The organizers of Seattle Pride wish to acknowledge and stand in solidarity with other regional LGBTQ organizations to condemn the senseless murder of

George Floyd, standing together against racism in all forms. The LGBTQIA+ people know firsthand the feeling of marginalization, and the importance of compassion and standing together — especially in this time of need. As with other impactful movements, the LGBTQ movement also began with a protest. Much of Seattle Pride’s programming will be centered on matters of activism



Seattle Pride events are known to span all of June and be the best attended regionally.

and centering black and brown voices.” In an effort to amplify BIPOC voices, the first hour of programming on Saturday, June 27, will be a space to center these voices, including an acknowledgment that we are on land stolen from Native people. “Anything we can do to give the first and best and highest traffic part of our programming to communities of color in any way they want,” Marx said.

Each of the three days will be dedicated to Seattle’s Pride organizations: Friday is devoted to programming from Trans Pride; Saturday features Pride Fest; Sunday is Seattle Pride. Marx said the organizations have been dedicated to bringing attendees a full breadth of education, activism, memorials and celebration, aimed at including all age groups and identities.

“What’s really magical about this is we are three organizations that are clearly putting on events and activities year-round, but we haven’t really aligned or collaborated in the past,” Marx said. “We are seeing because of this virtual pivot that we have the ability to ride ongoing program year-round. We also have the ability to educate on really critical issues presented to our community.”

Because the events are online and Pride Together is committed to creating a safe, welcoming space for attendees, security safeguards are necessary. Marx said that in some ways, an online streaming event allows for more curation and security than a public event taking place in physical gathering spaces. Registration will be managed through an app, and no one can view content out-



Seattle Pride attendees, like this reveler last year, close the weekend with a parade culminating in a celebration at Seattle Center.

Photos by Nate Gowdy



The Pride parade comprises hundreds of groups, some on floats or open-air vehicles.

FURTHER IN

Northwest Folklife reflects after its online festival **p. 11**

side of the online portal. “We have a one-strike policy where when you sign up to register you are agreeing to treat people with respect,” Marx said. Volunteers in chat rooms will

be tasked with flagging security threats and can immediately boot violators off of the platform.

The lineup features an array of programming: On Friday, Gender Justice League, which produces Trans Pride, will host talent from across the nation and workshops that address many topics for all ages, youth activities and streaming short films in partnership with Three Dollar Bill Cinema. Also included are storytelling and spoken word by Gina Stella Dell’Assunta, who reflects on living in a queer, disabled body. Black/trans/queer poet, author and educator J Mase III; trans activist and motivational speaker Blossom Brown will also be featured; and there will be a showing of “The Most Dangerous Year,” a 2018 documentary that details the stories of parents who fight for the rights of their trans children.

For the second day of Seattle Virtual Pride, PrideFest will be doing a 12-hour live-cast including a family hour, an hour dedicated to queer youth and six hours of mainstage programming with artists,

community and non-profit features. Finally, a three-hour dance party will include performers such as Mary Lambert, BeautyBoiz and Ruth Soto as well as many other local artists, drag queens and kings and other performers.

The final day sees programming from Seattle Pride, which usually presents the Seattle Pride Parade and Pride in the Park. The offerings of the day will include a virtual fair of nonprofits and resources and a virtual vendor village as well. Programs include topics such as The Power of Youth Activism, the impact of COVID-19 on LGBTQ communities, multiple Drag Shows and story time for kids. Specific events look at the intersection of LGBTQ experiences and immigration, for example. Sunday will conclude with performances from musicians who would have otherwise performed beneath open skies during Pride in the Park.

While Pride weekend this year will be something it hasn’t been for its 50 years since Stonewall, a new approach could take hold in how communities can intersect and engage with LGBTQ issues and experiences. “We are more than just a party. We are more than just a parade,” Marx said. “There is nothing wrong with celebrating who we are but we are also more than that.” ■

For a full list of programming and registration, visit togetherforpride.org.

BOOK REVIEW: 'The River That Made Seattle: A Human and Natural History of the Duwamish'

By BJ Cummings | July 2020 | University of Washington Press | Hardcover | 240 pages | \$29.95



Map by Jon Williams



Asahel Curtis Photo Company

HISTORY RUNS THROUGH IT

BJ Cummings traces Seattle's beginnings to the headwaters of the Duwamish

Review by **MIKE WOLD**
Contributing Writer

Newcomers to Seattle might have a hard time naming the wide river that runs from the Cascades to Elliott Bay. They might not even know it's there, even having crossed it on the First Avenue South or West Seattle Bridges — when the latter was operational. Unlike Lake Washington or Puget Sound, the Duwamish River is not a place many people visit if they don't have to. Opportunities for kayaking, swimming or paddle boarding are limited. Fishing is chancy; signs warn that consumption of fish from the river should be limited because of bottom contamination.

Yet, as author BJ Cummings puts it, the Duwamish is “the river that built Seattle.” The river was an important part of indigenous culture long before white settlers arrived in the mid-19th century — it drained the west side of the Cascades from the Sunrise area at Mount Rainier north almost all the way to Snoqualmie Pass, and channeled water from Lake Washington as well, supporting numerous villages and major salmon runs.

Seattle's location was chosen in part because the river provided good access into the Puget Sound interior, a source of lumber for building San Francisco, fish for canning, land for agriculture and coal mines to provide power. Over the years, the river was straightened to increase the size of the harbor for ocean-going ships, and its remnant bends were filled to create land for industry. A never-completed canal to Lake Washington through Beacon Hill provided fill dirt for building more industrial space at Harbor Island, the largest human-made island in the world at the time. When the present Ship Canal was completed, it took Lake Washington and Lake Sammamish out of the river's northern drainage, and a flood-caused logjam on the White River took that watercourse out of the Duwamish's southern drainage; that change was made permanent to prevent more flooding, as King County sent armed guards to keep Pierce County farmers from dynamiting the logjam and moving the drainage back.

Cummings does a good job of describing the villages and life before the white settlers arrived, though sometimes her narrative gets lost in the details of Duwamish Indian lineages, and she barely touches on the evocative creation myth about the bedrock hills in the valley. But she makes the point that the Duwamish Indians — the group that welcomed white settlers to Seattle and provided much of the labor in the early history of the town — were officially excluded from living in the city, though some of



Above, looking south down the Duwamish in a 1913 image for the Seattle Port Commission.

Left, the Boeing factory along the Duwamish in 1928. The river was added as a Superfund site in 2001 because of extremely high levels of polychlorinated biphenyls (PCBs), which were banned in the U.S. in 1979.

University of Washington

them never left to live on reservations in the upper watershed or across Puget Sound, and continued to supplement wage labor with traditional fishing.

The Duwamish River went from being a source of food and agricultural fertility to functioning as a domesticated ship canal, its salmon runs declining from pollution as much as overfishing, shipbuilding, concrete and asphalt production and, of course, the first Boeing plant. Industry not only filled and paved over the once-fertile valley, but it dumped thousands of barrels of toxic chemicals, sometimes using an abandoned coal mine in the watershed, and sometimes pouring chemicals directly into the water. In 2001 the river became a Superfund site, as investigators found unbelievable levels of pollution. For example, the PCB level across from houses in South Park was almost 10,000 times the EPA limit for residential use.

This is the subject of the rest of the book. Cummings was the founder of the Duwamish River Cleanup Coalition. Getting Boeing and other corporations to step up and commit to bring levels down to the point where someday people living along the river might safely eat fish and live without fear of cancer. It was a decades-long struggle, involving the Duwamish tribe and immigrants and people of color living in the relatively inexpensive neighborhoods

along the river. It's only been in the past few years that a plan has been agreed to for doing the cleanup.

The book could include more discussion about communities like South Park and Delridge along the river banks; unlike the chapters about the Duwamish tribe, the chapters covering the 20th century are more about the damage done to the river than the stories of the people who lived and worked along it; other than the South Park neighborhood, post-settlement communities along the river are barely mentioned.

To some extent Cummings seems to be trying to make up for this near the end of the book by including a long description of the various community and cultural groups involved with improving the Duwamish and its surroundings in the present day — but because there isn't much about their history, it feels more like an attempt at being inclusive rather than a cohesive discussion. The book could also benefit from more maps, identifying the numerous places and stories that are discussed, as a way of bringing home to the Seattle reader the background of the places they see as they drive, bike or walk over or past them.

Still, “The River That Made Seattle” is a good introduction to the river and its history. If the river is a blank spot in your mental map of Seattle, this is the place to start. ■

THE MIDDLE GROUND | By Sam Day



Reclaiming even the name. I knew a Chaz — he was a snob.

I'm so old the first thing I thought when I heard about the area formerly known as the Capitol Hill Autonomous Zone was, Seattle finally has its own Haight-Ashbury.

What a wild development. Mayor Jenny Durkan tells the police to vacate the East Precinct, and off they go, just like that. Maybe they thought the protesters would riot without them and the community would beg for their heroic return. Instead, the protesters plant vegetable gardens, go on a painting spree, and peace out.

I'm planning to go up there over the weekend just to enjoy the contact high.

The biggest complaint I've heard is that it's a distraction from the message of the protests. But then, maybe not, as East Pine Street turns into Black Lives Matter Street.

The worst thing that could happen is instead of CHOP aka CHAZ inspiring other cities to create their own autonomous zones, everyone in the country who likes the idea will want to come to CHOP, just like back in '67 when San Francisco was flooded with hitchhikers.

Now I wonder how hard it is these days to hitchhike, what with all the social distancing. How would that work? Would you have to carry spare masks in case the driver doesn't have one? How many spare masks would you need to hitch from Boston to Seattle? Would anyone even stop to pick you up? Would it be possible at all? Well, there are still trains.

Of course President Trump doesn't like CHOP and promised to take Seattle back if our own government doesn't. Our “ugly Anarchists” must be “stooped,” he said in a tweet. (His typo, not mine.) Then he talked about how we shouldn't call

Adventures in Irony

Dr. Wes Browning

white supremacists racists because it's so stereotyping.

Police Chief Carmen Best has denied having any involvement in the decision to leave the East Precinct. We are now being told it was all the mayor's idea, and that the building could end up becoming a community center.

But seriously, the Seattle Police are not permanently going to stay off Capitol Hill. They may not return to that particular building, but you know they will be back. It's hard for me to be optimistic about that. I mean, think of the high hopes we had when the 30-day ban of tear gas was announced, only to have tear gas used the next day.

Speaking of optimism, so we have a space program again. SpaceX got two NASA astronauts to the International Space Station, as a tiny step in Elon Musk's grand scheme to eventually ferry a million people to Mars to save a remnant of humanity from some apocalypse or other on Earth.

I don't really understand why he wants to colonize Mars in particular. It takes at least five months to get to Mars. The moon is three days away.

Maybe it's my flashbacks talking again: “I'm not taking you kids to Disneyland, when there's a perfectly good playground just down the street.”

Elon Musk is talking about sending 100 people at a time, 10,000 times, over the course of a decade. That sounds crazy, but that's actually the easy part.

The hard part is sending the supplies needed so that all those people can survive indefinitely on Mars without experiencing their own mini-apocalypse.

The people will have to live underground to escape the radiation. So, there will have to be tunnel digging equipment. There will need to be materials to grow food somehow. Martian dirt isn't suitable, so the colonists will either need hydroponics, or shipments of soil and lots of grow-lights.

Air. They will need air under pressure. Pumps therefore.

There will need to be worms and insects. Birds to keep the worm and insect populations from getting out of hand. Bigger birds to eat littler birds.

You just can't send people to Mars. You have to send a whole ecology. You just have to face it. If the population is going to be self-sustaining, the population will have to grow — there will be children and teenagers eventually. There will need to be dogs and cats and petting zoos. Ponies to ride. Trees to climb on. Squirrels to distract the dogs. Mushrooms. Fruit trees. Fish ponds. Chickens. Clowns for the kids' birthday parties.

It will be much harder to build a self-sustaining community on Mars than Capitol Hill.

Let's choose not to do the hard thing, but the easy thing. ■

Sound off to Dr. Wes:
drwes@realchangenews.org

Intersectional Idealism



Jill Mullins

Celebrating Pride through building connections

June is the month of Pride. Many people are talking about Pride starting as a riot, but it is deeper than a slogan and beyond three days of protest. It was a response to systemic and institutional discrimination.

Queer bars were often the target of police raids and police extortion. State laws, particularly those connected with liquor licenses, created the conditions for this. There were also laws that policed clothing, as if clothing has a gender, but these laws required people to wear at least three pieces of clothing of their sex (and male and female were the only options).

Policing of Black and Brown bodies persists. Framed as anti-gang ordinances, communities have often prevented Black and Brown people from gathering in groups and policed what they wear from certain colors to baggy pants. Employers and schools routinely police Black hair, prohibiting dreads and braids.

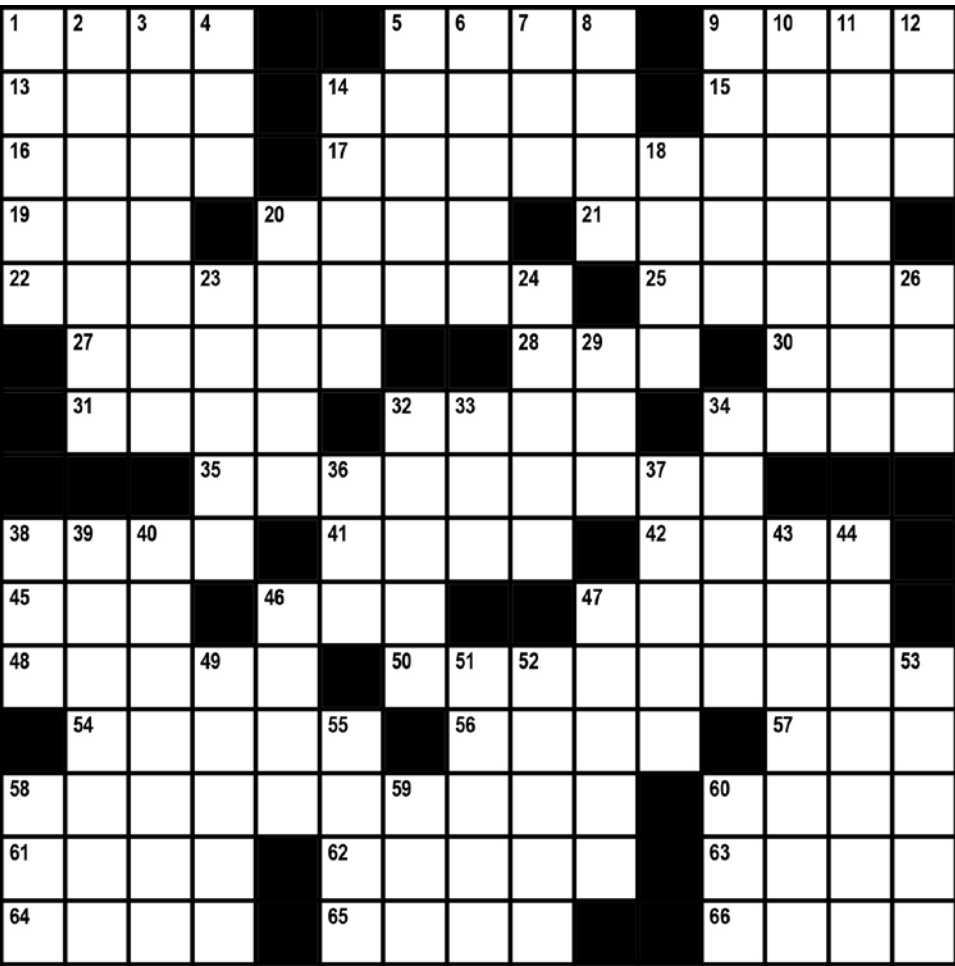
Ironically, the Religious Freedom Restoration Acts (RFRA) is being used against LGBTQ people. RFRA was a response to a U.S. Supreme Court decision that allowed a school to force a Native American boy to cut his hair despite his beliefs. RFRA overturned that decision. Now it is being twisted to allow people to use their religious beliefs to discriminate against LGBTQ people in public accommodations.

Businesses refusing to serve same-sex couples is similar to Jim Crow and de facto segregation. We can draw the connection between what happens to LGBTQ people and other oppressed people, but we have to be careful not to conflate it with racism. White LGBTQ people can blend in. Yes, sometimes our gender presentation may make it hard to blend in, but it is still different from skin color that cannot be hidden by deciding to avoid holding a partner's hand in a hostile community.

These comparisons are meant to draw connections and build empathy as we approach Pride in the middle of another civil rights movement. Unlike the LGBTQ movement, which has had incredible traction toward equality, including a recent Supreme Court decision prohibiting discrimination in the workplace (though we are not there yet), the movement towards racial equality has been slow and subject to several intentional setbacks. Our nation started with the original sin of enslaving our fellow human beings. Then we failed to follow through with a solid commitment to reconstruction after slavery. Then we used policing to re-create a system of slavery through incarceration, and created laws that lead us to incarcerate more people than any other nation. We allow lynching by cops and by people claiming to protect their neighborhoods.

This time demands we all fight against injustice. In the middle of a pandemic, when we cannot go to Pride Parades, Trans Marches and Dyke Marches, we can fight to transform all discriminatory laws. ■

Jill Mullins is an attorney and activist who has written for NW Lawyer, King County Bar News and LGBTQ outlets.



What's in a Name?

Puzzle by **Patrick "Mac" McIntyre**

ACROSS

- 1 Drink brand with a lizard logo
- 5 Prom pickup, maybe
- 9 The "A" in UAE
- 13 Start of some juice portmanteaus
- 14 Kama ____
- 15 Quick move? (Abbr.)
- 16 Priests' vestments
- 17 Uncomplimentary nickname of the 37th U.S. president (6,4)
- 19 Spanish king
- 20 They're paid up for members in good standing
- 21 "Holy Moly!"
- 22 Paul's character in "The Hustler" and "The Color of Money" (4,5)
- 25 Renowned photographer Adams
- 27 Crack investigators?
- 28 Game show VIPs (Abbr./Acron.)
- 30 John's "Pulp Fiction" co-star
- 31 Greek portico
- 32 Roller coaster feature, maybe
- 34 A, B, C, D, E or F, among others
- 35 An unextraordinary female (2 wds.) (5,4)
- 38 Fits to ____ (perfectly) (2 wds.) (1,3)
- 41 Hairy guy in the Himalayas
- 42 Malt kiln
- 45 Willy __, pioneering writer on rocketry
- 46 Start of many French titles
- 47 Laser printer powder
- 48 Military academy freshman
- 50 Revolving tray on a dining table (2 wds.) (4,5)
- 54 Do penance (for)
- 56 "Uh-uh!"
- 57 __ Maria liqueur
- 58 An unremarkable male (2 wds.) (7,3)
- 60 Hollywood crooner or highly regarded cherry variety
- 61 "All ____" ("Here come da judge" alternative)
- 62 Fragrance
- 63 Most fit rating for a military draft (3-1)
- 64 Ryan and Benjamin (Abbr.)
- 65 __ ex machina (contrived plot device in a play or novel) (Lat.)
- 66 Compound W's target

SOLUTION

Unrelated Linkage
June 10 Issue

Solutions to this week's puzzle will appear in the next issue.



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Streaming to stay sane

Events for optimal physical distancing

June 22

George Floyd neighborhood vigil: 5023 Rainier Ave. S, 6–7 p.m., free. tinyurl.com/ycbxoz4r
During times like these, it's important to gather with your community and show support for each other. South Seattle Access for Justice will strive to make this vigil work for all ages and a weekly occurrence, for community to stand up to racial inequity and racist violence. The gathering will take place in the parking lot next to the Full Tilt Ice Cream shop, so there is space for distance and parking.

June 23

Cinema DNA: 'Get Out' and the Black Perspective: SIFF, 6–8 p.m., \$5-\$15, Zoom info with purchase. tinyurl.com/y9lcaqt1
What does horror mean to someone if the true horror is our everyday society? "Get Out" asks viewers to confront the stark truths of systemic racism, microaggressions and liberal ignorance that Black Americans face. Creator Jordan Peele's inspiration and impact will be explored in discussion that include other scary movies. The class will be led by writer and director

Nicole Pouchet whose work has premiered at SIFF and who infuses genre film with social commentary.

June 24

German Cinema Now! 'My Wonderful West Berlin': 5–11 p.m., \$5-\$25 (all proceeds donated), register at tinyurl.com/y8tcl4mw
The monthly Goethe Pop Up Film Series supports art that amplifies a plurality of voices and experiences. This month's film "My Wonderful West Berlin" explores the history of Berlin as the queer capital of Europe, and the city's uniqueness as a haven for the

non-conforming, while highlighting how "difference" in German culture still plays part in hate and oppression. The screening is pay-what-you-can; all proceeds will be donated to BLM Seattle-King County, the Trans Women of Color Solidarity Network, Rainier Valley Community Clinic and others.

Creating a Child Friendly Garden: UW Botanic Gardens, 6:30–8 p.m., info given with registration, \$28. tinyurl.com/y9jwmp2z
A garden can source so much creativity for little ones. Whether you want to roam with their imagination, plant a garden that will grow with them or incorporate growing food as a family activity, this on-line class will educate and inspire to build a child-friendly space. You will get lists of plants to avoid, plants to look for and general resources. Heads up: Registering is a bit cumbersome: You will have to create an account with UW Botanic Gardens, but from there it is straightforward and shows their other cool offerings.

June 26-28

Together for Pride: Seattle PrideFest & Seattle Pride, all day, register at link, free. tinyurl.com/y8o9sj8w
Seattle Pride Parade, PrideFest at Seattle Center, Trans Pride and Seattle Pride in the Park have joined forces to bring elements of their events to Together for Pride, a three-day virtuosity. There will be fun events and activities, but activism will be firmly centered. Much of the Virtual Pride programming will raise up Black, Brown and Indigenous people's experiences. Let's remember that Pride began as a protest itself and carry that tradition of strength and courage into the final days of Pride month, in solidarity with the anti-racist movement.

Spike Lee: 'We can learn from history — if we wake up'

By **STEVEN MACKENZIE**

Two Black men killed by the state 250 years apart...
March, 5, 1770, Boston. Eight British soldiers fire into a group of protesters. Five fall. The first to die — the first American to die for the nation's independence — Crispus Attucks. In his mid-40s, of African and Native American descent, Attucks became a symbol of the American Revolution, the abolitionist movement, then was largely forgotten.

May, 25, 2020, Minneapolis. Arresting a man suspected of using a fake \$20 bill, an officer restrains 46-year-old George Floyd by kneeling on his neck for nearly nine minutes. Floyd repeats "I can't breathe" and pleads "don't kill me." In the wake of his death, nationwide protests break out. The exceptional thing about George Floyd's killing is it is not exceptional. He was the latest — maybe not even the latest by the time you read this — victim of a society built on inequality and exploitation. After the Boston Massacre, future president John Adams painted the protesters as "a motley rabble of saucy boys, negroes and molattoes" with Attucks encouraging conflict with his "mad behavior." Today, President Trump brands protesters as "THUGS" and threatens: "When the looting starts, the shooting starts."

Floyd's death came as tensions were rising after other race-related killings. In March, emergency medical technician Breonna Taylor, 26, was killed in a botched police raid hunting a perpetrator who was already in custody. In February, Ahmaud Arbery was killed in Ohio while jogging. Arrests were only made after footage of the shooting went viral; in the words of Spike Lee: "A black jogger running down the street in Georgia is chased by two redneck crackers that look like they came out of the movie Deliverance and shoot him down like the dog. This is 2020!"

"How Many Times Does History Have To Repeat Itself Before The Murder Of Black Bodies In Broad Daylight Ends" Lee posted in response to Floyd's death, with clips from his 1989 film "Do the Right Thing"; one of the characters, Raheem, is choked to death by a police officer's baton.

For four decades, Spike Lee's films have fearlessly addressed big issues. Early indies "She's Gotta Have It," "Jungle Fever" and "Crooklyn" showed a cinematic maverick unearthing Black America, "Malcolm X" resurrected a civil rights icon, "25th Hour" defined post-9/11 loss and anxiety, "Chi-Raq" took aim at gun culture (in rhyming couplets), "BlacKkKlansman" infiltrated hate, winning Lee a 2019 Oscar.

His latest, "Da 5 Bloods," released recently on Netflix, is about the Vietnam War but telling of our incendiary times. Four African American bloods — a term of camaraderie used by Black soldiers — return to Vietnam for the remains of their former commander (and to claim a treasure).

The film opens with an archival montage: man on the moon, Black power at the Olympics, Vietnamese fields sprayed with chemical weapons, demonstrators clubbed by police at the 1968 Democratic Convention, anti-war protesters shot at Kent State University, the Viet Cong execution captured in a picture whose power can't be put into words.

Footage of police brutality and cities under siege from the '60s could have been captured last night or replicated tonight. "History repeats itself," Lee said from

his office in Brooklyn. "We can learn from history — if we wake up."

Filming on location, Lee travelled to Vietnam for the first time. "We did not want to dehumanize the Vietnamese people," he said. "They were fighting for their country. Previously, they had kicked China's ass, kicked France's ass and eventually they kicked the United States of America's ass."

Filming conditions were tough — you can see sweat pouring off the actors. Lee is just happy production avoided the horrors his friend Francis Ford Coppola encountered making "Apocalypse Now." "I had the luxury of seeing what Francis did and I said, not for me! Martin Sheen had a nervous breakdown [as well as a heart attack], we didn't have to go that far."

"Da 5 Bloods" is similarly epic but far more urgent, centered around a blistering, MAGA-cap-wearing bully on the surface, a brittle and broken man inside. Lee, despite only referring to Trump as "Agent Orange," does not make the man a caricature; the pain that darkened his heart is empathetic.

"Life treats people differently," Lee says. "Post-traumatic stress affects people in different ways. The war turned this guy into an 'Agent Orange' supporter."



Photo by Jason Ball/Netflix

Spike Lee

History is condemned to repeat itself except added to that burden are the after-effects of a global pandemic. Lee calls his home city, where there have been over 17,000 deaths, "the epicenter."

"New York is coming back day by day," he said. "The deaths are going down. I want to give a special shout out to our governor, Governor Cuomo, who has shown great leadership here, which has been absent in the White House."

"There's good leadership and there's bad leadership," Lee said. "And 'Agent Orange' and his administration has been nothing but bad leadership."

In another world, Lee would have been president and the first Black head of the jury in Cannes Film Festival's 73 years, where "Da 5 Bloods" was due to premiere. The only public screenings were for Black Vietnam veterans in New York.

"They were laughing, crying, all those emotions, and afterwards everyone gave me a hug. Said: 'Spike, thank you for making this film'. And also: 'Spike, what took you so fucking long?'"

Born in 1957, the Vietnam War and civil rights battles at home coincided with Lee's formative years. "I was young enough not to be drafted. But I was old enough to think, what the hell is going on? Many people forget the Vietnam War was the first war that was televised into American homes. It had a great impact."

"You had the Vietnam War, the peace movement, the civil rights movement, the black power movement... Here's the

thing. You have Black soldiers who are fighting the Vietnamese yet back home, Martin Luther King, who's fighting for their rights, is assassinated."

A scene in the film shows the bloods' reaction to King's assassination, heard via the enemy on Radio Hanoi: "Black GI, your government sends 600,000 troops to crush the rebellion. Your soul sisters and brothers are engaged in over 100 cities. They kill them. Why you fight against us so far away from where you're needed?"

The broadcast — which Lee adapted from real recordings — states that Black soldiers have more in common with the Vietcong than their white commanders who send them to the other side of the world to fight and die for freedoms they do not have at home.

Lee echoes this: "Since day one, black people have been fighting for this country. 'We're still fighting for our own rights. We're still fighting for this country today.'"

"Da 5 Bloods" links the spark of American revolution to contemporary fury. The Boston Massacre galvanized the campaign for independence but, in the land of the free, vast portions of our people are trapped in cycles of poverty, their potential restricted by their racial profile. Thirteen percent of Americans are Black but they account for 34 percent of the prison population. Inequality was built in since the birth of this nation. Slavery's shackles have become handcuffed wrists; iron collars now kneel on necks.

It is worth noting that racism in the criminal justice system is not only an American problem. In the UK, Black people are nine times more likely to be stopped and searched for drugs. And Brits have their own list of names of those who died after police encounters.

"Way back in 1989 with 'Do The Right Thing' I was asked this question: 'Spike, do you have the answers to stop racism?' And I said no. People are still asking that question today," Lee said.

"Racism is not any more just wanting to be able to sit down at a counter and eat. There's redlining, social inequality, lack of education. For example, here we are in the middle of the pandemic, schools are closed. People of color have a greater chance of not having Wi-Fi in their home, have a greater chance of not having computers. So how are children being taught?"

Lee said we're still battling the legacy of the Vietnam War. "Even though it's 50 years ago, wars never go away, people are still mourning their fathers, mothers, sisters, brothers, relatives, friends that got killed in Vietnam over some bullshit."

Similarly, the impact of COVID-19 will last long after the pandemic passes for a generation who fell behind with their education or lost family members.

"You can say it lasts forever because people are always going to mourn their loved ones. That does not go away," Lee said.

But remembering connects us to history, reminds us of those who tried and died, 250 years ago or today, who believed a change could come, who we honour by believing change could yet come.

"When they find a vaccine, we can't go back to what was," Lee concluded. "It has to be a whole new agenda. These vast differences between the haves and have nots, these humongous gaps, have to be closed."

"That's my hope and dream." ■

Courtesy of INSP.ngo / The Big Issue UK
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Northwest Folklife reflects after its fully online festival

There is one beloved Pacific Northwest festival that has tried out the online streaming model already. Northwest Folklife kicks off typical Seattle summers — every summer since 1971 — with three days of dance, music and vendors from communities around the Pacific Northwest on Memorial Day Weekend. Kelli Faryar, the festival's executive artistic director, said to the planning committee in early March that they could not proceed with the festival as planned. The events of the pandemic were cascading and affecting not only the festival; participants were no longer able to afford costumes.

Faryar's team decided to postpone the in-person gathering to 2021, the festival's 50th year. "Best for us to take this year in fallow and come back with bigger blooms in 2021," Faryar said.

But instead of canceling the 2020 event outright, the team decided to hold the festival online, titling it "From Home to Home" with artists performing from their homes straight into the homes of viewers and attendees. As a result, Faryar said this year's festival provided an opportunity to reach a global audience. People tuned in from Korea, Iran and Pakistan, among other countries. "The opportunity to expand and showcase who we are in the PNW to a global audience that blew our minds," Faryar said.

As for the vendors who fill Seattle Center with colorful handicrafts, clothing and other small community businesses, being unable to sell in person is a loss. Yet, the festival held a virtual marketplace attended by over 200 vendors. Faryar says this will be something that continues throughout the year. "I imagine that is something we will keep up and have year-round, knowing that the recovery for small businesses and art is going to be taking time."

For events like the Folklife Festival, which values serving a wide array of communities and artists, the access that can come with online events and live streaming can actually help the organization.

But that same accessibility won't translate to all communities. John Romero who helps coordinate artists as part of the Circle of Indigenous Peoples Celebration (CIPC) said the online format isn't always conducive for Indigenous communities. Many elders do not know how to use Zoom and other internet technologies — even with the knowledge of unpredictable internet connection, inefficient hardware and buffering issues make it impossible to connect online.

Romero said COVID-19's impacts have been a huge loss for Indigenous celebrations around the country. Folklife weekend brings Indigenous people from around the country to Seattle, and this year, that left many people's calendars blank. Local pow wows have all been canceled and so have national gatherings like the annual Gathering of Nations taking place in Gallup, New Mexico. While there is an online revolution happening to bring Indigenous communities and cultures into the digital age, Romero says that nothing beats in-person connection and once it is safe to do so again, the CIPC will find ways to circle together, sharing dances, music and community in the flesh once again. ■

PROTEST Continued from Page 4

Photos by Mark White



2020 Vendor of the Year Nominations

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