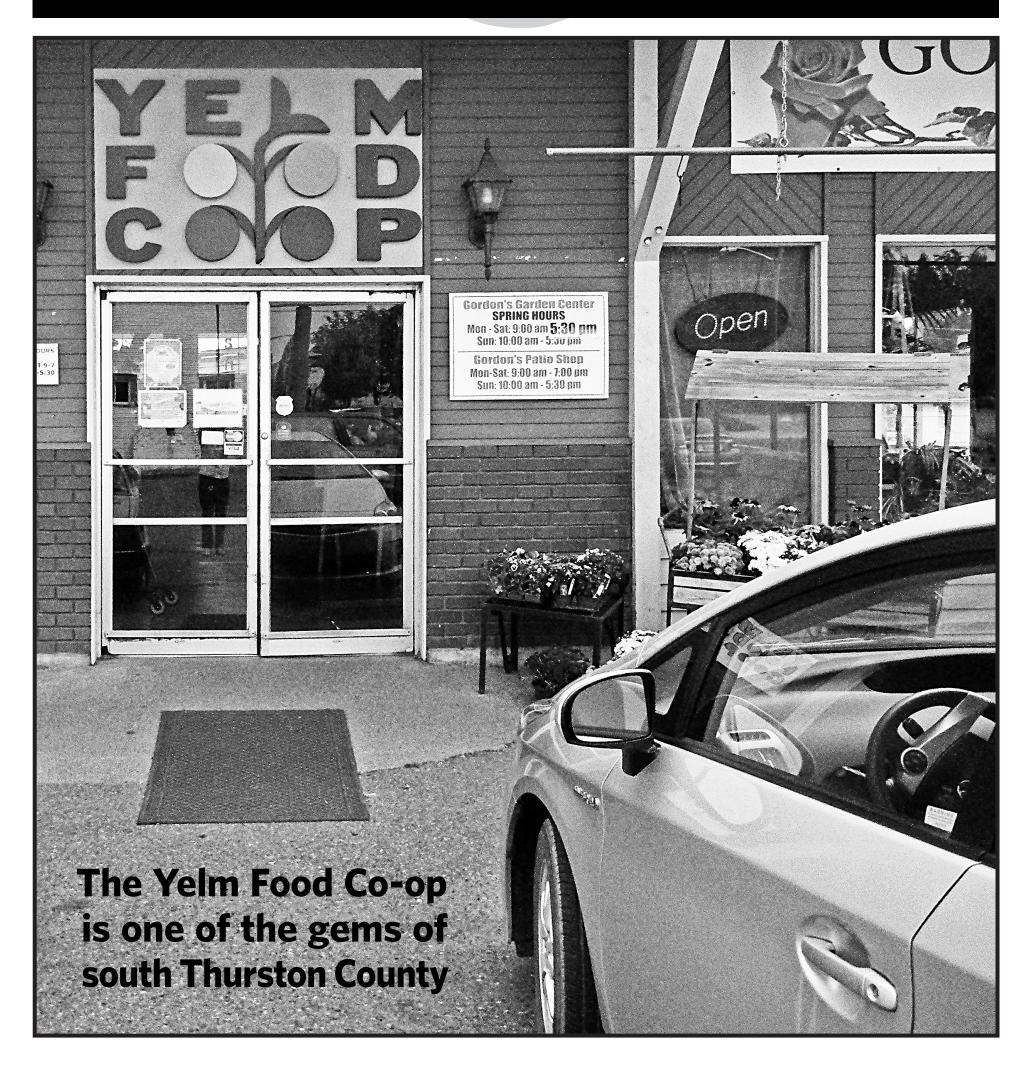
# WORKS IN PROGRESS



Dying with the drill in our veins: time for the struggle for life More questions than answers: the Olympia Westside police shooting Black Lives Matter: Bernie and why the BLM movement matters Changing WA state laws to prevent excessive police use of force Looking back to 1993: Dr. Manning Marable's "Along the Color Line" Do you know how your port commissioner candidate will vote?

#### **New elections in Greece** an opportunity to consider alternatives to endless austerity

August 20 - The announcement that **Greek Prime Minister Alexis Tsipras** will resign, and snap elections will be held on September 20, could give the Greek people a chance to reconsider whether the "euro at any cost" strategy is a rational decision. The economic impact of leaving the euro (a so-called "Grexit") would be less severe than the continuing depression that will result from a new bailout arrangement Tsipras' government has negotiated with the European authorities.

European Union officials have already said that, under the new agreement, the Greek economy will remain in depression for this year and next. This is not a bailout for the Greek peoplethis is the Greek people being thrown overboard.

Even this prognosis, which forecasts a return to growth in 2017, is likely to be over-optimistic. Almost every forecast from the IMF, for example, since 2010 has been wrong, and the outcome has been significantly worse.

Many people accept this continued punishment because they think the alternative would be worse. But it is unlikely that Greece would remain in depression for longer than what is forecast for the current program, if the

country were to issue its own currency. And it could avoid some of the worst 'reforms' that the European authorities are demanding.

Tsipras announced today that he will step down and call snap elections for September 20. The news comes following the Hellenic Parliament's passage of a bailout deal negotiated with the European authorities, but one-third of the members of parliament of Tsipras' Syriza party either voted against the deal or abstained. Tsipras was not expected to survive a censure vote.

Tsipras' acceptance of the bailout arrangement, which entails continued austerity measures, has been seen by some in the Syriza party, and others, as an unacceptable reversal of his previous vows to reject further spending cuts and other austerity.

Center for Economic and Policy Research

#### **Carbon market funding for** reducing deforestation: big debate, small potatoes

August 6 - Within the international policy community, there has been a long-running argument about whether carbon markets should be used to fund efforts to reduce deforestation. According to a new Journal of Sustainable Forestry article by Doug Boucher, this is an obsolete debate that will not reduce deforestation.

Instead, advocates of reducing

deforestation – which is responsible for about 10 percent of all climate emissions - should focus on how to change industry behaviors with the goal of moving industry towards a zero-deforestation business model.

"We can say with certainty that four commodities directly drive deforestation: beef, palm oil, soy and wood," said Boucher. "Pushing the companies in these industries to adopt zero-deforestation business models will reduce deforestation quicker than continuing to argue about carbon markets."

Opponents of employing carbon markets to fund deforestation reduction efforts are dubious of selling nature as a commodity and allege that such markets could threaten indigenous communities. On the other hand, proponents of carbon markets have long anticipated a rapid growth in funding that could, one day, funnel money to countries working to combat deforestation. However, the boom has yet to happen.

Boucher's paper presents data showing that carbon market funding to reduce deforestation is far lower, at \$220 million, than public funding (more than \$7 billion). Furthermore, he argues that the companies producing merchandise that drives deforestation make far more from their products that drive deforestation - \$100s of billions than the current and potential returns from carbon markets. To produce these

commodities, companies spend billions on projects that drive deforestation. By changing their business practices, the money they spend could instead protect tropical forests.

'Companies don't have a line item on their balance sheets that reads 'investments made for increasing deforestation," said Boucher.
"Deforestation has become just part of the normal cost of doing businessand this cannot change unless the companies start changing their business

The article further highlights that commodity producers, processors and exporters have the political and economic power to cause a rapid decline in deforestation rates. Consumer pressure can force businesses to sell deforestation-free products, which will ultimately push the commodity producers, processors and exporters to make the necessary changes on the ground.

'Companies are already responding to the pressure; recently we've seen Avon, McDonald's, and Yum! Brands start to demand deforestation-free goods from their commodity suppliers," said Boucher. "The bottom line is that driving industry behavior is more effective at reducing deforestation, and climate emissions, than continued ideological debates about carbon markets."

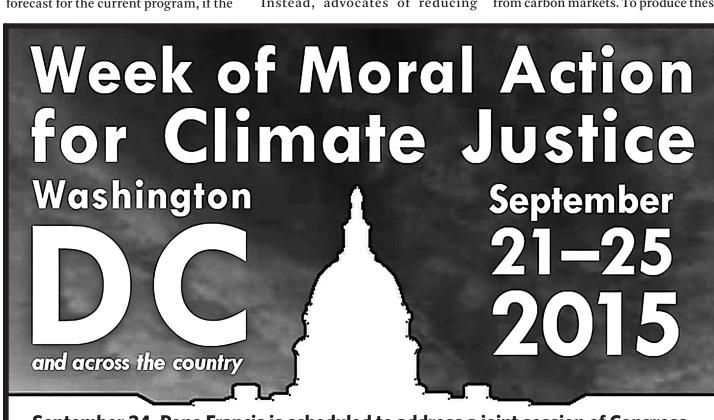
-Union of Concerned Scientists

#### Seven tactics aimed at chipping away at reproductive choice

August 31 - As the Supreme Court decides whether to review a Texas law that would force more than half of the state's abortion clinics to close and could have sweeping implications nationwide, a new report from People For the American Way provides a snapshot of the tactics anti-choice legislators and activists are using to erode reproductive health care access in Texas and across the country. The report notes that 51 new abortion restrictions were enacted in states in the first half of 2015 alone, from the extension of mandatory waiting periods to laws placing unnecessary burdens on abortion clinics with the goal of shutting them down.

The seven threats to choice:

- Targeted Regulation of Abortion Providers (TRAP) laws, like Texas's House Bill 2, which place unnecessary regulations on abortion providers with the aim of closing the clinics altogether.
- Crisis pregnancy centers, which have been found to provide women with false or misleading information, and are often not staffed by medical professionals.
- Mandatory waiting periods, which place an unnecessary burden on lowincome women and those who live in one of the 90 percent of U.S. counties without an abortion clinic.
- Genetic anomaly, race- or sex-selective abortion bans, cynical efforts to create new obstacles to women's choice, which risk placing additional burdens on women of color.
- Interference with medical providers, such as forcing doctors to read scripts written by politicians and requiring doctors to perform medically unnecessary procedures like earlyterm ultrasounds.
- 20-week abortion bans, like the bill passed in the U.S. House and being considered by the Senate, which are aimed not only at diminishing abortion access but challenging the ban on pre-viability abortion prohibitions established by Roe v. Wade.
- Defunding abortion providers, which result in cutting off access to cancer screenings, contraceptives, and basic health care, especially for low-income and rural women.
  - —People for the American Way



**September 24, Pope Francis is scheduled to address a joint session of Congress** 

# Events in the Olympia area

#### Vigil in Support of the Climate Special F.O.R. Vigil with an A Changing Climate: following Pope Francis' speech | emphasis on Climate Change | Pope Francis' Call to Action

Thursday, September 24, Noon to 1 **Rep. Denny Heck's office Lacey City Hall, Suite 3000** 

The vigil will be held shortly after Pope Francis addresses the United States Congress on Climate Change. This may provide more opportunity for a message from people of faith to be heard.

#### **Holy Wisdom Encyclical Four Wednesdays Study group**

**Beginning September 9, 7 pm** 

Please contact Tom/Betty at tombethill@ comcast.net or 357-6207 for infornation.

Friday, September 25, 4:30-6 pm **Percival Landing (near kissing statue) DowntownOlympia** 

September 18 and 25—Special climate emphasis vigils to come before and after Pope Francis' addresses to the U.S. Congress and the United Nation.

#### **Encyclical Book Study Series** St. Michael's Social Justice Committee and Just Faith Sept 2, 16, 30, Oct 7, 21, Nov 4, 18 (6 pm)

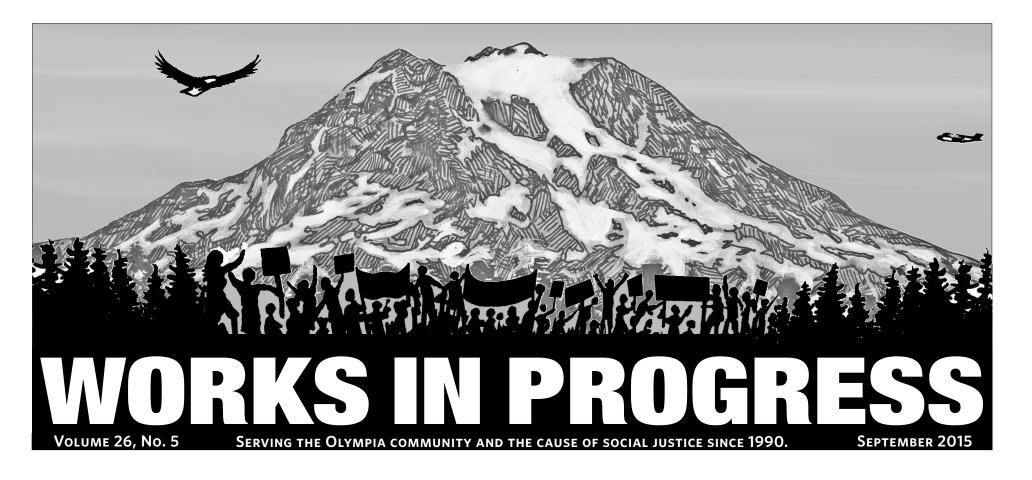
All are welcome.

**Olympia Senior Center** 

#### **Tuesday, September 29, 7 pm** St. John's Episcopal Church 1140 20th SE, Olympia

Interfaith Works is convening a community forum to view and discuss the pope's speech to Congress. We will be joined by leaders from Seattle-based Earth Ministry and Olympia's St. Michael Catholic Church, as well as several local organizations working on climate change issues, including Thurston Climate Action Team, Olympia F.O.R., and Black Hills Audubon Society. Please join us for an exciting and important evening together!

As great as Pope Francis encyclical and other religious statements are, they are not enough alone without citizens and people of faith in local congregations amplifying the call. Dalai Lama has called for more pressure to be put on international governments to stop the burning of fossil fuels and mass deforestation. Time is running out, the best and maybe last chance for a global agreement are meetings in Paris this December. **Bob Zeigler** 



# Dying with the drill in our veins

## It is time for the struggle for Life. It's time to fight the murderers of the living Earth...

Rachelle Burt

What is today's media-assigned paranoia? Ebola? Measles? Lion Cecil? Trump versus Sanders? These are comfortable bubbles of convenient palm sized problems and—don't we all prefer our worries wee-sized? However, the comfort derived from these media driven freak-out sessions lies in their irrelevancy to reality. Realities such as catastrophic climate change, the Holocene extinction and our cultural stories that allow so many humans to participate in ecological genocide. But now, finally, we are at the critical juncture where we can no longer maintain the oil fueled delusion of human independence from the Earth. The juncture where soil loss, fresh water depletion, the end of cheap oil, and climate change meet.

Countless times I've ranted to my husband: We have serious environmental problems, don't people know? I hear my friends ask the same question, you may have too. Meanwhile the answer stares us in the face: Yes, people know. And the people who don't know, don't want to know. They're choosing to die with the drill in their vein and don't care who they pull into extinction with them. But the rest of us know, we cluster in coffee shops and courtyards. Churches and living rooms, leaning forward, asking in tense tones, "Why aren't people worried?" But we're asking the wrong question, an irrelevant question—people are worried. Parents, like me, are heartsick, gazing at our sleeping babes, wondering what their future holds. We put our babies to bed then sob in our partner's arms, wondering if we should have brought them into this dying world. Young adults gaze into a bleak future and listen to their elders admit they're glad they won't live to see it. The messengers Worry and Fear sit at our kitchen tables, we tremble in their presence, but must stop asking: "Why aren't people worried?" and ask: "What are we doing in response to worry?" Do we heed the message or drug ourselves with irrelevancy?

Most people (myself included) get sucked into fighting irrelevant battles. Just days ago a friend shared the article "Eastern Cougar Extinct" on facebook and to my surprise many people simply denied the extinction. These are actual quotes: "I remember talking with a bus driver in New Hampshire in about 1982 who had seen one cross the road—long tail and all." And, "maybe the scientist don't leave their libraries enough. Part of their low statistics on a bunch of animal populations are because the people taking the data simply aren't going to the right places."

I spent fifteen minutes typing a scathing response out (among other things) time ago, and, I concluded, fuming in self-righteous indignation: even if there are a dozen cougars left, we still have a problem. I leaned back,

prepared to hit enter and realized I'd fallen in the trap. I was wasting my time and energy on a completely irrelevant question: Is the cougar actually extinct? It doesn't matter. Focusing on it is an irrelevant reaction to a real problem, a way to sedate our worry with the illusion of action instead of hashing out root problems and what effectively addresses them. Irrelevancy comes in many forms;

so should not protest the Shell oil rig), bait and switch, avoidance of reality (deny climate change, extinctions), attempt to "educate" people who don't want to be educated, etcetera—but they are all cousins, all function to protect the status quo. If we want a chance of effectively addressing our

to their illogic, pointing We don't have time for irrelevant bickering, that, 1982 was a damn long for armchair quibbling. We must engage to say): The environmental in relevant discussion, relevant questions, and relevant, effective strategy and action.

> environmental crisis we must abandon the evil of irrelevancy. We must roar the Battle Cry for Life and demand relevancy.

> Relevant: Extinction. Relevant: The cause of extinction. Relevant: Everyday two hundred species go extinct. Relevant: We're in the midst of the sixth mass extinction, recently named the Holocene Extinction—and it's caused by humans. "If it is allowed to continue,

the Purity Test (the kayaktivists use oil, life would take many millions of years to recover, and our species itself would likely disappear early on," said lead author Gerardo Ceballos" [my italics] We don't have time for irrelevant bickering, for armchair quibbling. We must engage in relevant discussion, relevant questions, and relevant, effective strategy and

> Relevant: what strategy will stop this mass extinction and climate change? Relevant (but not socially acceptable movement is not effective. Thus far, it is an exercise in shoving our fingers in the dike without a plan to actually stop the storm waters

of mass extinction and climate change. Stop gap measures that fail to confront our stories about reality that created destructive relationships between humans and between humans and the world. At best, it's too few people laying their lives in front of the pipelines and oil rigs. At worst it's the mass of selfidentified environmentalists saying,

**DYING,** continued on page 17.

# More questions than answers

## Olympia shooting: Andre Thompson's sister sees officer shoot her brother

In a cruel twist of fate, Andre Thompson's sister witnessed her brother getting shot by Officer Ryan Donald of the Olympia Police Department. Her account differs significantly from statements given by Officer Donald. Other witness statements raise further

questions in the shooting of Andre Thompson and Bryson Chaplin on May 21 of this year.

Works in Progress obtained copies of over 500 pages of documents that the Thurston County Prosecutor's Office made public on August 26th. They include the Investigator's Report prepared by the Thurston County Sheriff's Department, written and oral

statements given by Officer Donald, statements from other law enforcement and civilian witnesses, crime lab reports, screen saves from social media, as well as detailed photographs of key evidence and computer illustrations of the crime scene.

Officer Donald says he feared for his

An eighteen page statement was given by Officer Ryan Donald on May 26,th five days after the shooting, at the Law Office of Saxon Rodgers in Olympia. Rodgers has been retained by the Olympia Police Guild to represent Donald. The interview

"[Officer Seig] stated she observed two holes in the suspect's back and what she believed to be an exit wound on his chest... Seig told the suspect to stay still and that the medics were coming and the suspect said 'Yes, ma'am! Yes ma'am!'"

> was conducted by Detectives Claridge and Kolb of the Tumwater Police Department. It is accompanied by a ten page written statement dated May 26 and signed by Donald.

Officer Donald first encounters the

suspects on the 1200 block of Cooper Point Rd. He does not immediately identify himself but requests the men to "have a seat in in front of my patrol car," which had a spotlight aimed perpendicular with the road, instead of facing the suspects and did not have any other lights flashing. The engine was left running.

[Ellipsis are used for editing but also occur as a frequent part of the original text. All indented material is sic. Statements have been condensed

in parts for space but not alter meaning.]

Q: What was their response when you told then to sit down in front of your...patrol car?

A: One subject...immediately raised his skateboard over his head, kinda to the side. He was gripping it with both hands and he ran toward the front of my patrol car. I believed he was going to hit the car with the

skateboard...So I drew my firearm. I kept it down at my side. I did not present it...I was in my driver's side door...for a little bit of protection... And I said 'hey guys, Olympia Police

▶ **SHOOTING,** continued on page 15.

#### WORKS IN PROGRESS

ESTABLISHED IN 1990 BY THE THURSTON COUNTY RAINBOW COALITION

Works In Progress is a free, all volunteer-operated progressive community publication based in Olympia, Washington. Opinions expressed do not necessarily reflect those of Works In Progress and are solely those of the authors.

#### Submissions

Please send text as Word attachments. Artwork and photos can be sent electronically or we can scan them for you as camera-ready/black &

Works In Progress is committed to stories misrepresented or ignored by the mainstream media. We value local, well-researched news stories, accounts of personal experience and reflections by local authors. Opinion pieces, also valued, are often best supported by facts, examples, and sources, and we encourage writers to include these elements to submissions. We're also looking for graphics, poetry, cartoons, and articles that push the boundaries of conventional iournalism.

WIP reserves the right to publish in whole or part all submissions. For editing purposes, please enclose your phone number. Articles may be reprinted. Please cite sources.

If your issue isn't being covered in Works In Proaress, it's because you aren't writing about it! (Or haven't found someone else to cover it!)

Send submissions to olywip@gmail.com or mail to Works In Progress, PO Box 295, Olympia, WA 98507-0295

#### Governing Tool

The following statement is part of the Editorial Policy and is the governing tool for the Anti-Discrimination Clause:

WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material

#### **Mission Statement**

Our aim is to confront injustice and encourage a participatory democracy based on economic, social, and environmental justice. Works In Progress is dedicated to providing a voice for those most affected by the exclusionary and unfair practices that seek to silence the oppressed.

#### **Anti-Discrimination Clause**

We will collectively endeavor to be sensitive and respectful to all those oppressed in this society and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

#### **Back Issues**

WIP is archived on microfilm by the University of Washington Library. Some issues are held in the Timberland Library system. The last five years are online at www.olywip.org

#### **WORKERS IN PROGRESS**

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Website: Emily Lardner

Distribution: David Groves, Enrique Quintero, Marylea Coday, Mike Pelly, Sandia Slaby, Scott

Yoos, T. Magster, and room for more!

#### Submission Deadline Monday, September 21 olywip@gmail.com

### **Proofreading Meeting**

Saturday ♦ September 26 ♦ 1 pm

**Lacey Timberland Library** (in the study group section)

### Advertising Rates

quarter page	\$135
2 column square	\$83
3" by 2 columns	\$57
business card	\$30
1 column square	\$25

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#### On the front cover —

The Yelm Food Co-op

Photographer: WIP Staff

## **LETTER TO WORKS IN PROGRESS**



#### Turn the page on energy infrastructure

The wild fires in Washington States' Okanogan region are horrifying and painful to witness. Similar to the mega fires that have burned uncontrollably in Australia the past few years, these fires and many other calamities around the world are merely manifestations of global climate change.

Who here in the Northwest can ever remember dry conditions like these, on either side of the Cascades? Our oceans are strained and no longer capable of absorbing heat generated by increased levels of atmospheric carbon dioxide and methane. This is resulting in ever increasing drought conditions. The Pacific Northwest is fast becoming the new Central and Northern California.

The remedies we need to grasp and move on are, 1. Quit fossil fuels and 2. rethink feedlots and factory farming. The second two are going to take time to move on for cultural reasons. Growing CO2 neutral biofuels that don't require arable farm land is a solution available today. We could phase out fossil based fuels and phase in renewable algae based biofuels within 3-5 years. It is high time to eliminate this 130 plus year fossil paradigm. Replace fossils with sustainable fuels. All that is required is the will and funding of renewables appropriately. In 2007 Exxon-Mobil spent billions on fossils while making token 'Green" investing of a few scant million in renewables. Oil companies as we know of them today, either have to go out of business or genuinely invest billions with a B into renewables.

The technologies are here and developed. They just need proper funding and serious support. One example of many, I could offer is Algenol in Florida. Their algae technology

utilizes waste CO2 from power plants to produce a blend of biofuels consisting of ethanol, gasoline, diesel fuel and jet fuel. Their technology has already been proven to convert one ton of CO2 into 144 gallons of biofuel while simultaneously desalinating salt water the algae is grown in and converting it into fresh water. Algenol is capable of producing over 9,000 gallons of biofuels on one acre of non-arable land per year. Where would we be today if billions had been invested in technologies such as this one, ten years ago?

We need to turn the page on energy infrastructure starting here at home. Elon Musk a software engineer set out and built an electric car, the Tesla, that was by far better than anything sold by any established automobile company in the world. This was a wake up call to the car companies similar to what the Big 3 received from Japan in the 1970s. We will be seeing this same development happen to the energy industry shortly with is own soon to be billionaire

The global financial markets are roller coasting. The first Presidential election after the Supreme Courts' 'Citizens United' opened the floodgates to unlimited campaign contributions is coming, and take one look at the GOP presidential circus, it is easy to clearly see none of these candidates are qualified nor motivated about combating climate problems much less acknowledging they exists. My interest has been leaning towards Senator Bernie Sanders because he appears to be listening and is concerned about our

Until we do something concrete towards putting the brakes on our emissions of green house gasses, we are just playing Russian Roulette with the future of our planet and her inhabitants.

Mike Pelly, Olympia

# Responding to grief

## Senior Service for South Sound hosts bereavement support group series for women

**Olympia Senior Center** 

222 Columbia St. NW, Olympia

To registar for this free class—

360-586-6181

OLYMPIA, WA — Senior Services for South Sound Responding to Grief a sixweek bereavement support group series for women on Fridays starting October 2 and ending November 6 from 2:00 - 3:30 pm. This event is free, and is specifically for women who have recently (within the last 6-8 months) lost a spouse, partner, or parent to a long-term disease. South Sound has been committed to

Those interested need to register September 28th by calling 360.586.6181.

This program has been made possible due to a grant from the Zonta Club of Olympia. For

more information, contact Sara Rucker Thiessen at sara@southsoundseniors. org or 360.586.6181, ext. 115.

#### About this program

This FREE support group series is for women who have recently (within the last 6-8 months) lost a spouse, partner, or parent to a long-term disease including but not limited to cancer, heart disease, Parkinson's, or Alzheimer's. Each of the six sessions will focus on a different topic such as the phases of grief and coping skills for

This support group series will be cofacilitated by Debe Edden who has over

15 years of hospice and bereavement experience, and Sara Rucker Thiessen, Activities Coordinator for Senior Services for South Sound.

#### **About Senior Services for South** Sound

Since 1973, Senior Services for

improving the quality of life for Monday, Fridays, October 2-November 6 people as they age. A nonprofit serving both Mason and Thurston counties, Senior Services for South Sound's programs include Meals On Wheels to Mason and Thurston counties,

STARS Adult Day Program, eight Senior Community Dining sites, Trips & Tours specializing in day trips for older adults, the Senior Transportation Program, Supportive Services, and education opportunities for adults in Thurston county. Additionally, Senior Services for South Sound operates the Lacey Senior Center and the Olympia Senior Center and two retail locations, The Estate Store and Budd Bay Bargains, which benefit Senior Services for South Sound's mission.

More information about Senior Services for South Sound can be found at www.SouthSoundSeniors.org.

# **Shady Bitch**

I've been called a nigger in the summer Then beaner until late fall But winter til mid spring No one guesses wtf I am at all!

Cause I'm a shady bitch Shapeshifting witch I am rainbow colored inside and out People always try to figure me out

They ask if I'm Hawaiian Middle Eastern Mexican part Korean or a quarter Jew (Nice hair)

I say no I'm not but thanks a lot I really enjoy their food

Only In the shade though, cause I'm a bitch (Bitch) A shade privileged bitch I am rainbow colored inside and out Don't even try to figure me out

Cause I'm black I'm white I'm native I might just be a smidge or two of something else (Who knows) But one things for sure my heart is pure I'm just trying to be myself

But then I get called a nigger in the summer And beaner through late fall But I never get called a wetback Because I'm too light eloquent and tall

Oh Yes I said it! Winter through spring Don't you forget it I could pass for half anything!

I'm so shady Shapeshifting and rainbow colored I could be any-Half sister cousin or body's mother

But I keep my ass out of the sun To minimize my exposure to racism

Ain't that some shit?

I said ain't that some shit?

I am such a shady

Yeah I'm such a shady bitch

Lennée Reid is a truth seeker, nature lover, poet and spoken word artist. She has one child and lives in Olympia. She can also be found on YouTube.

# Correction



In the August 2015 issue, we incorrectly attributed the photo to Kim Chapman. Her actual name is Kim Chaplin. Our apologies. (And thanks for the photo; we love it!)

#### An interfaith perspective

# "Beloved Community" is a product of Queer Rock Camp's commitment to love and inclusion

#### Selena Kilmoyer

On Saturday evening, August 15, at downtown Olympia's Film Society, amid the din and jubilation of vibrant rock music, I experienced a profound sensing of spiritual magnificence.

World religions and spiritual traditions all profess love, diversity, *inclusion*—principles to be embraced and yet, too often, seem abstract and without substance.

Olympia Queer Rock Camp is the personification and amplification of "Beloved Community". Please absorb the profundity of Queer Rock Camp Collective statement of truth:

"Queer Rock Camp empowers youth and builds community through music.

We support the fluidity of gender and sexuality, and see music as a way to amplify resilience and selfexpression. Queer, trans, gendervariant & allied youth ages 12 - 21 learn new instruments, form bands and write original songs all in the course of one week. All this hard work culminates in a final performance..."

The "Beloved Community" is planned over the course of each year, this being its fifth in Olympia and first in Seattle. Approximately 50 volunteers carved out of their lives, a full week to participate in creating camp and guiding the 50 campers who came from across Washington and other states. Out-of

-town campers enjoyed the hospitality

of host "families". All campers were

transported to the "camp"—Lincoln School, where each day unfolded rich, organized experiences, complete with much good food and generous amounts of loving attention.

Again, the words of the Queer Rock Camp Collective:

"At Queer Rock Camp we are committed to creating a safer space for everyone, particularly those who are affected by oppression and marginalized systems such as homophobia, transmisogyny, transphobia, adultism, sexism, racism, classism, fat phobia, ableism and many

The organizers and participants all "seek to create a space that feels safer

I am awed with the incredible spiritual maturity embedded within the framework of this wonderfully, fun-loving, music-producing, and celebrating intentional community.

> for us to bring the marginalized parts of ourselves into the center where they can shine. And, the volunteers "...all have the responsibility before, during, and after camp to look deeply at the places in our lives where we hold unearned privilege, examine our internalized biases and 'isms', build and practice allyship skills, and be thoughtful about how our access to privilege and resources impacts how we take up space at camp."

I am awed with the incredible

spiritual maturity embedded within the framework of this wonderfully, fun-loving, music-producing, and celebrating intentional community. Within the context of Queer Rock Camp, concrete, intentional effort is implemented in providing opportunity to disperse separations and expand individual and group transformation as genuinely deeper loving beings. May Olympia's Queer Rock Camp continue to shine as a living, breathing example of how a "Beloved Community" can be grown, transcending ignorance and narrowness to become a non-linear, formless spiritual realm supporting the fluidity of gender and sexualityever adapting the language and its

> articulation, to encompass all. Wisdom lyrics by one of Queer Rock Camp bands:

We are human

What the &\*%^ is the problem with how we dress or act

I do as I feel is right because no matter what, I am me and

I deserve the best... Even though you don't agree

with how I am, I will always stay true to myself.

Rock on Princess Wombat and all the bands of Olympia Queer Rock Camp 2015 for leading our way into universal "Beloved Community".

Selena Kilmoyer is a board member of Interfaith Works

More information on Queer Rock Camp can be found on their website www.queerrockcamp.org.

# Open Mic improv and stand up comedy every Wednesday at Le Voyeur

#### Erin Lewis

If you walk past Le Voyeur on a Wednesday night, there are a few different ways you might be compelled to come in. You could be drawn to the diverse crowd of people laughing outside, the free price, or by people outside urging you to check out some free stand up

Vomity is an Open Mic stand up comedy at Le Voyeur every Wednesday night. It is a place to hear all types of comic styles from all types of people without having to worry about sensitive discussed in a disrespectful manner. While no space can be totally safe, people that behave this way are usually banned. Vomity Audience members feel safe and comfortable to open a dialogue (or groan, or boo ) should anything too offensive be said on stage.

It is said this environment is rare. Vomity is not a room of comics waiting for a big break. They make no money at Le Voyeur (though donations are accepted for traveling comics and bigger featured guests) The prize, is to see your friends and get better at comedy. The wonderful audience provides an outlet for the comedians.

have fun. When people dream of "making it big" they talk of moving to New York or Los Angeles. Sam Miller, the host and creator of Vomity wants to make Olympia big.

The audience has fun because the comics

He promotes local comics and brings bigger names into Olympia and there is certainly a community forming. The comics at Vomity are mostly friends on and off the stage which provides support for the comics and their rapport gives the room a friendly feel. People are able to do comedy and hang out with friends. They made it.

u Vomity

its current

is not exclusive to

comedy friends. The

more seasoned comics are usually

welcoming and supportive to new

comics going on stage for the first time.

They can usually be found hanging out

before or after shows getting some tips

or advice after the show and exchanging ideas. They are encouraged to come back and try again. As one comic said "I treat everyone that comes in like they are the next big star, the friendships I make in this community are most important to

Simply wanting everyone to have fun and do comedy seems to be a working

An average of thirty comics sign up weekly, more guests from other cities

Le Voyeur. It is growing so quickly, that it may need to expand to another night so everyone that wants can have a chance to go up. "I like what I'm seeing, people are excited, and it's growing. Comedy is hard but the people support each other and have a

With all the extra events that Vomity has created more people will get their chance to experience it. Look forward to other special comedy shows featuring Vomity comedians in different spots around Olympia. The next event is The Bubblegum Garbage Party on September 4th 10 pm. where live interviews

for a San Francisco based podcast will take place as well as improv and stand up comedy.

Erin Thomas is a contributer for Beat Route Calgary, lit fiction writer, comic maker and stand up comedy enthusiast.

## **Special Events**

**Hobby Lobby Grand Opening** Monday, September 7 Sleater-Kinney and Martin Way Olympia

#### **Playback Theatre courses this** September September 11-18 Women's Club of Olympia

The Heartsparkle Players, Olympia's Playback Theatre Company, are co-hosting a series of Playback Theatre courses sponsored by the Centre for Playback Theatre, the international training center for Play

Playback Theatre is a unique form of improvisational theatre that takes personal stories from audience members and performs them on the spot using sound, movement, music and spoken word.

Courses in Playback Theatre cover the basic training that examine the art and form of Playback, as well as the various contexts in which Playback is used internationally including mental health, education, social justice and rites of passage.

Perspective students are invited to go to www.playbackcentre.org for information and to register.

#### A Changing Climate: Pope Francis' Call to Action Tuesday, September 29, 7 pm St. John's Episcopal Church 1140 20th SE, Olympia

Join us to discuss climate change, its impact on the poor, and the urgent need for immediate bold action.

Interfaith Works is convening a community forum on to view and discuss a video of the pope's 9-24 speech to Congress. To help lead the discussion, we will be joined by leaders from Seattle-based Earth Ministry and Olympia's St. Michael Catholic Church, as well as several local organizations working on climate change issues, including Thurston Climate Action Team, Olympia Fellowship of Reconciliation, and Black Hills Audubon Society. Please join us for an exciting and important evening together!

In preparation for the event, people may wish to read Pope Francis' Encyclical on climate change, Laudato Si, On Care for Our Common Home http://w2.vatican.va/ content/dam/francesco/pdf/encyclicals/ documents/papa-francesco\_20150524\_ enciclica-laudato-si\_en.pdf). This is a truly amazing document on the threat climate changes poses to the sustainability of the Earth and to the health and well-being of, especially, the world's poor. The Encyclical is very much worth reading in its entirety.

Naki Stevens, Program Coordinator

Interfaith Works

360-357-7224

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formula. Vomity is growing every week. come in and the seats are always packed with people as is the back of

good time," says Miller.

See you there!

# **The Black Lives Matter** movement and Bernie

John Chacon

Black Lives Matters Activist Marissa Janae Johnson, cofounder of the Seattle Chapter Black Lives Matter, over took the stage from Senator Bernie Sanders I-VT, a Presidential hopeful at a rally in Seattle on Saturday August 8th. This direct action by Seattle Black Lives Matter was strategically timed as other Black Lives Matter protests across the country, in response to police brutality that has taken a toll on the American people. Best noted; Ferguson, Missouri.

The rally was to specifically address the growing needs of the Baby Boomer generation. The topics covered Medicare and Social Security to a largely white elderly contingent present to hear Senator Bernie Sanders speak about what he would do if he were president.

The Seattle chapter Black Lives Matter is responsible for bringing to the national Presidential debate the need for social

change. In a daring strong arm styled take over, the Seattle chapter of Black Lives Matterwith their coercive threat of a larger demonstration—over took nonviolently. They took the mic (and words) from Senator Bernie Sanders, giving America a larger introduction to the Black Lives Matter movement.

Black Lives Matter, at risk to their personal liberty, stormed the

stage demanding that the message be made a part of the national conversation. They welcomed Senator Bernie Sanders to Seattle and the Pacific North West. They informed Senator Bernie Sanders of the social inequality and Racism that historically has plagued Seattle.

Black Lives Matter vocalized important issues not only of the Black people of Seattle but also the Social Injustices that have been dealt to the Duwamish—a Native people indigenous to the Pacific Northwest. A people not recognized by the Federal Government. A people whose land is now named after a Great Duwamish Chief, Chief Si'ahl.

The fact that the City of Seattle built a new jail that is going to house the children of the Black community.

The fact that the City of Seattle had segregation laws prior to desegregation, inequitable laws that laid the ground work for institutional Racism.

The fact that Black issues are the issues relevant to the impoverished in this country, as poor people are under represented by the elected government. This understanding of history is not usually given media attention by the major news networks.

The reality of social inequality belongs to the disenfranchised Black and Poor American people, not to the conservative White oligarchy responsible to govern or the media moguls who own mass public persuasion. A reality of those living at or below the poverty line is often darkskinned, not Caucasian in appearance. A poverty usually overlooked by speeding presidential campaign buses that never stop in places with names and problems like Ferguson Missouri.

Marissa Janae Johnson's message attacks the mind of White America. Saturating White America with words of frustration and anger, her voice a cry for compassion and change—"Black Lives Matter". In frustration she cements the majority White crowd with a shotgun blast remark proclaiming the boo-ers and nay-sayers as racist, intentionally offending many. Marissa Janae Johnson's strength is her struggle. She was visibly overcome with emotion. She asks for. "four minutes thirty seconds of silences" to mark the one-year anniversary of Michael Brown's death. A representation

of the time in hours and minutes spent by Michael Brown dead on Canfield Street, Ferguson, Missouri after he was lynched dead by former Police Officer Darren Wilson.

Michael Brown was shot six times while his hands were up in a position gesturing surrender. With disregard for human life the Police and other Emergency Responders failed to preform first aid on Michael Brown, attempt to resuscitate Michael Brown, or take Michael Brown to the hospital within the golden period, where saving Michael Brown's life might have been possible. This moment in America History where Michael Brown was left to lie dead in the hot Missouri sun, burned into the memory of Ferguson

A Grand jury later failed to indict Darren Wilson on any criminal wrong doing. This bigotry incited riots November 2014 to January 2015.

The Federal government failed also to bring charges against Darren Wilson

Marissa Janae Johnson's message attacks the mind of White America. ...with words of frustration and anger, her voice a cry for compassion and change—"Black Lives Matter".

further dividing America.

The after effect of Marissa Janae Johnson and Black Lives Matter Seattle chapter commandeering of the stage is that Senator Bernie Sanders within six hours had his new Press Secretary Symone D. Sanders, "of no relation to the Senator" introduce him at the University Symone D. Sanders who suspiciously just happened to be on the West Coast and available six hours after the interruption.

band aid. Others may see this as a more strategic part of the bigger picture as Senator Bernie Sanders is running for President of all The United States of America, not just

some of it.

At the University Of Washington Symone D. Sanders addressed Social inequality and Black concerns adding names to the roll call of people killed by police brutality over the years.

Stating that "Senator Bernie Sanders was the candidate most likely to address order to gain their support.

Senator Bernie Sanders addressed the crowd at the University of Washington with promises of cheaper education yet said nothing about Black Lives himself.

The message of Black Lives Matter is completely against the cut of the main stream media's grain of the issues that need to be addressed by Presidential candidates thereby forcing main stream America to address the problems that

▶ **BLM AND BERNIE** continued on page 7.



face The United States of America a

Along the Color Line—from March 1993

# **Self-determination for American minorities**

Another article from WIP's early years in celebration of 25 years in service to the social justice community.

#### Dr. Manning Marable

Millions of people of color across the United States increasingly feel a sense of alienation from the "cultural mainstream" of America, and its political institutions. In a recent visit to Hawaii, I witnessed a forceful example of this political unrest.

For five days in January, thousands of native Hawaiians demonstrated before Honolulu's Iolani Palace, marking the one hundredth anniversary of the overthrow of the Hawaiian monarchy. In a vigil lasting one hundred hours, the stone palace was covered in black cloth. Wearing their traditional clothing, native Hawaiians blew mournful notes from a conch shell, the symbol of the Hawaiian monarchy.

Marking the occasion, Governor John Waihee III, the state's first governor of Hawaiian ancestry, ordered the removal of the American flag from state office buildings during the five-day ceremony.

The anniversary provided a sharp illustration of the growing influence of the native Hawaiian sovereignty movement. About twenty-five percent of the state's one million residents trace

their ethnicity to the native population of the island, prior to European colonization. Some ethnic Hawaiians favor the complete independence of their islands from the U.S., which parallels similar independence movements in Puerto Rico. But the vast majority of indigenous Hawaiians support a limited form of self-determination or sovereignty, state's average. Only one in twelve ethnic based largely on the model of Native American people inside the continental U.S. The largest pro-sovereignty organization, Ka lahui Hawaii, has

...battles over symbols really represent the question of whether people of color will be accepted as "equal partners" within the culture, economic system and political institutions of the white majority society.

14,000 members.

Beyond factors of history, the more immediate reasons for the popularity of sovereignty are the unequal economic and social conditions of indigenous Hawaiian people. The data from the Office of Hawaiian Affairs indicates that native Hawaiians are far more likely to be arrested and imprisoned, below the poverty level, and/or jobless, than are



Hawaiians who are ethnically European or Asian. Infant mortality among native Hawaiians is 28 percent higher than the Hawaiians possesses a university degree vs. one-fifth of all adult residents in the state overall.

The basic issue at stake in Hawaii is

related to the unequal status of ethnic and racial minorities throughout the United States. Another example of this is found in the recent debate in Georgia concerning Governor Zell Miller's proposal to abolish the Confederate symbol in the Georgia State flag.

The controversy really began forty years ago, during the white Southern backlash against the Supreme Court's school

desegregation order, and the eruption of the democratic protest movement for desegregation. Utilizing white history as a tool for contemporary resistance, white Southern officials revived the Confederate battle flag of the "Stars and Bars" as their symbol for white supremacy. In 1956, Georgia adopted the Stars and Bars as part of a new state flag,

▶ **COLOR LINE** continued on page 7.

#### ▶ BLM and Bernie, cont. from page 6.

country where Bigotry, Racism, and Social Inequality still exist. Not just tuning the TV into Black problems when disenfranchised people living in a system of repression feel it necessary to protest and riot.

The United States is a loosely allied country of fifty recognized states where the local municipalities act autonomous like independent city states. Cities able to quale those in dissent of unequitable policies and laws; municipalities that are able to deploy militarized police or, on a governor's authority, a state's Army National Guard against unarmed civilians.

A federal government that allows totalitarian municipalities to act in disregard to the first law of the land—The United States Constitution—to maintain dictatorial control over a free people.

A federal government that allows municipalities to use the Judicial system to collect revenue; in the name of "Fines" this Sheriff of Nottingham approach of taxation by the discriminatory practice or over criminalizing and harassment of a people with law enforcement.

Tyrannizing a segment of the populace until the populace is traumatized into action against the overbearing municipality.

In Ferguson, the same weekend as the Senator Bernie Sanders interruption, the police shot more young Black people and have arrested hundreds more for acts of civil disobedience against a racist Ferguson establishment. Police from Ferguson and surrounding cities converged in riot gear, met and clashed with protesters creating a national disturbance. While America watched on social media and the national news, they saw the people's civil liberties infringed upon and murder by police committed in the street. The governor of Missouri deployed, surrounding Ferguson in a state of emergency with the Missouri National Guard.

Private militias most notable the New Black Panthers and The Oath Keepers decided it was a good idea to protect the populations First Amendment rights to freedom of assembly and freedom of speech. With the open carry of military-style weapons the exercise of the Second Amendment right. This is a direct result of police brutalizing protesters for exercising their constitutional rights to the First Amendment under the Bill of

The Black Lives Matter's message is at open conflict with the current government. Daily, the Black Lives Matter movement fights to keep the violence and injustice against Black People in a socially biased America on people's minds. Substantial footing in the main stream psyche of America brings the issues of poverty and Racial Inequality further into the average Americans mind making it the number one issue this presidential election season.

Addressing Police Brutality is not high on the list of things to speak about for many of the Presidential hopefuls though people are in the street demanding it be addressed. If Senator Bernie Sanders was to take a leading roll it would set a great precedence as the current President of the United States is lacking in words and actions to address the long standing crises of institutional racism.

The City of Ferguson has voted against the Department of Justice's proposed

# Changing state Laws to prevent police use of excessive force

#### Michael Vavrus

Locally and nationally concerned citizens ask "What can we do?" in response to police impunity from the use of excessive force. Spurred by the momentum of the Black Lives Matter

social justice movement and the shooting of two young unarmed Black males last spring by a White police officer in Olympia, many in our community are struggling to find solutions to this long history of a system of White supremacy and violence against people of color.

Many excellent recommendations exist on how to hold police accountable for

their actions. Community oversight committees and police body cameras, for example, are among the more common recommendations. While important, such changes will not necessarily stop police from inflicting violence with impunity on unarmed people—especially when state laws exist that enable this violence to continue.

#### Use of force

In Washington the use of force is lawful "whenever necessarily used by a public officer in the performance of a legal duty." Let's look more closely at the language the state uses.

What does the state mean when an officer is "in the performance of a legal duty"? Was the pursuit and point-blank shooting of two Olympia men "armed" with skateboards part of this officer's "legal duty"? Was the use of lethal force justified because these two individuals attempted to steal a case of beer? The way in which state law is written, a police officer—along with a county prosecutor—can claim that an officer was simply performing his or her duty to follow up on a suspected property crime.

reforms showing its ability to disregard Federal intervention and authority. Why should Black America believe that any new President will bring change to the tyranny that is their America?

With Ferguson, Missouri being militarily occupied—freedom to address the government is suspended. More civil unrest are more than likely to happen unless all the people's grievances are addressed by the current President of the United States, President Obama. It seems a long ways away to have one of the twenty or so presidential hopefuls will be sworn-in January 2017 address such a pressing social concern bringing so many into the streets

The issues of racial justice, social justice and economic justice need to be addressed today, not eighteen months from now.

John Chacon likes to call himself "a bum in Olympia who writes from a bum's perspective."

#### Use of deadly force

Clearly, the Olympia police officer along with the too-many-to-count cases nationally of police who use deadly force on unarmed individuals understand that they are likely to be protected legally if questioned. In Washington, "the use of deadly force

An officer's defense of "a good faith belief that such act is justifiable" is nearly insurmountable to challenge. Here, an officer's "belief" can be sufficient legal justification.

> is justifiable... when necessarily used by a peace officer to overcome actual resistance to the execution of the legal process, mandate, or order of a court or officer, or in the discharge of a legal duty." Open to wide interpretations, police officers and prosecutors often use "resistance" by an individual as justification for using lethal force on an unarmed person.

> Use of deadly force is justifiable by state law "when a public officer is acting in obedience to the judgment of a competent court." As we've seen over and over—including the past few centuries—rarely does a case reach a "competent court," and when it does, police officers are usually exonerated.

This is not so different from other states. Consider a case in Ohio. A few months ago Cleveland police officers used 137 shots to kill two unarmed African Americans sitting in their own car. In court, they were acquitted for the fatal shootings. The prosecutor in that case who unsuccessfully tried the Cleveland cops compared the police defendants to an "organized crime syndicate" for their lack of cooperation in the case by engaging in the unwritten Blue-Wall-of-Silence.

Washington State law allows deadly use of force when a cop has "probable cause to believe that the suspect, if not apprehended, poses a threat of serious physical harm to the officer." What defines "threat of serious physical harm" in the eyes of a police officer who has volunteered for a career in which this threat is part of the job? What degree of harm justifies killing an unarmed civilian?

Ultimately, police "shall not be held criminally liable for using deadly force without malice and with a good faith belief that such act is justifiable". An officer's defense of "a good faith belief that such act is justifiable" is nearly insurmountable to challenge. Here, an officer's "belief" can be sufficient legal justification.

#### Coziness of police and prosecutors

Regardless as to whether or not the Olympia police officer is charged with any criminal misconduct, we can pressure our state legislators to change the vagueness of state law language for police use of force. As written, a police officer and a prosecutor can justify police inflicting harm on unarmed people. Police departments investigate themselves or one another and too often become the sole investigators

who send their findings to a prosecuting attorney.

To break the cozy relationship between police departments and local prosecutors will be politically challenging. For example, in the Pasco, Washington, killing of an unarmed Latino man in February, the county coroner is not finding support from the local prosecuting attorney to

open an inquest to determine if the killing was justifiable. The coroner now is having to seek a venue in another county that he hopes will cooperate with his investigation.

#### Change the laws

In Washington we can call for more clarity in state laws that, in effect, provide police and prosecutors the green light to use excessive force on unarmed people. New avenues need to be created that are democratic and transparent rather than opaque insider investigations led by the police. Here are three examples of what the legislature could do:

- Revise state laws to set a high bar on when police would be ever justified in the use of excessive force on unarmed persons;
- Create a permanent state-level special prosecutor's office for cases that involve police violence;
- Make a legal priority independent investigations into any cases where police injure or kill an unarmed person.

These recommendations to state law will not remove the bullet that has paralyzed one of the young Olympia men who was shot last spring nor others in our state who have suffered and died at the hands of police while unarmed. Changing state laws, however, would be an important step toward making police accountable to their communities.

Currently, police departments and prosecutors apply their interpretations of state law absent public involvement. Now is the time to prod our legislature to create use of force laws designed to both protect the public and to do the least harm to unarmed civilians.

Dr. Michael Vavrus lives in Olympia and is a professor at The Evergreen State College. He is the author of Transforming the Multicultural Education of Teachers: Theory, Research, and Practice. For more information about Michael, including his recent commentaries, go to http://www.michaelvavrus.com/

#### ▶ Color Line, cont. from page 6.

and flew the symbol proudly over its state captiol building, as a gesture of defiance against desegregation. In Alabama, Governor George C. Wallace in 1963 raised the Confederate battle flag over the Montgomery state capitol building as a statement of white resistance. Mississippi's state flag already included the confederate battle flag and the Stars and Bars also flies over South Carolina's capitol

For African-Americans and progressive whites, the Stars and Bars is similar to the hated swastika symbol of Nazi

Germany for Jewish people. As Alabama State Representative Alvin Homes explains: "When I walk up the capitol steps, instead of seeing the American flag, the flag that I served under when I was in the U.S. Army, I see a flag that represents treason, sedition, slavery and oppression toward my people." Georgia Governor Zell Miller has also characterized the flag as a "racially divisive" symbol. And last summer, Virginia Governor L. Douglass Wilder, sparked criticism when he ordered a unit of the Virginia Air National Guard to remove the Confederate battle flag from flight suits and aircraft.

These battles over symbols really represent more fundamentally the question of whether people of color—indigenous Hawaiians, African-Americans, Native-Americans, Puerto Ricans, Chicanos, and others—will be accepted as "equal partners" within the culture, economic system and political institutions of the white majority society. Because "integration" is not just a question of finding new space for nonwhites within the system—it should require the transformation of all symbols and structures to accommodate diversity and the beliefs of everyone. Multicultural,

pluralistic democracy means rewriting the textbooks, and redesigning the flags, so that all member of the culture can participate fully and freely. And if we cannot take part in the society as equal members, the voices for self-determination and separatism among minorities will continue to find receptive audiences.

Dr. Marable (1950-2011) was a professor at Columbia University and author of Malcolm X: A Life of Reinvention for which he received a Pulitzer Prize. WIP printed his column "Along the Color Line".

## A trio of articles

# The priviledge and racism of white people and why it's not okay

Rob Richards

#### I. Our inevitability problem

Ta-Nehisi Coates (TNC) was on Charlie Rose the other day—a really wonderful interview which I'll likely have to watch a few more times to glean everything I possibly can from it. It's a look inside the mind of a man who has been referred to by Toni Morrison as "... fill(ing) the intellectual void that plagued me after James Baldwin died."

At one point, TNC took umbrage with MLK's rhetoric about the arc of history being long but bending toward justice. To summarize his point: You can obviously look at the world the day MLK was murdered, then look at today and see clear and evident progress, but for Eric Garner-MLK himself and so many others—their arc abruptly stopped and there is no justice for them. No matter what "good" or progress or change comes from it, there is no justice for those individuals. Progress does not equal justice, and progress is not inevitable.

I do understand that sometimes you have to dream of the world you want until it is so. This is a huge part of the African-American tradition in the United States. In music and literature, since they were forced here by whites, black writers and musicians have used "storying", and the idea of "Elsewhere" as referenced by Kevin Young in his book The Grey Album, to imagine themselves into a different reality. The riverside, the mountaintop – these were common metaphors used to keep the dream of freedom alive. MLK and his movement continued this tradition. I'd say Malcolm X, and the Panthers, would be the juxtaposition. The Dream vs. The

TNC seems to be bucking that age old tradition for the more stark, literal interpretation of the world he sees-The Reality. He speaks of himself and his actual experiences as opposed to weaving his story into fiction or relying on metaphor. His newest book, Between The World and Me, is structured like a letter to his son. He's not hiding, he's being as real as it gets, no sugarcoating for White America.

Justice is made of the blood and sweat of people. Of activists either borne of the struggle or those who take up the struggle. I believe that what we need today is a Social Realism movement that breaks through all barriers and into all realmsart, politics, music, the coffee shop, happy hour, the boardroom, you name it. This movement would have ZERO sympathy for apologist behavior from anybody when in America feels entitled to control

it relates to sexist, racist, homophobic any offensive behavior. It would call out this behavior, no matter the settingnot abiding by that old propriety-based trope that there is a time and a place to talk about such things. Yes, there is. The time is always and the place is everywhere.

Progress has been made and laws have been changed and people are better off today than they were in 1957, but in the hearts of white people there is a void. A void that exists because they've never been really confronted. Never been told why they're racist, and why inaction equals complicity. Eric Garner, Sandra Bland, Trayvon Martin, Matthew Shepard, Bill Clayton, India Clark—too many names and too many more being added too fast for us to live in a dream that it gets better. It doesn't just get better. Either we make it better or it continues. It's our choice.

#### II. White supremacy killed Cecil the Lion

Cecil the Lion was a beautiful creature. He didn't deserve the suffering he endured over his last couple of days. You could call Walter Palmer a lot of things. He's an asshole for sure—and his apologies have a ring of "I'm sorry I got caught" that I just can't ignore. He hasn't said a thing about the practice of sport

hunting and how he's learned a lesson about how depraved the practice is. He's been doing this for years; Cecil isn't even the first lion he's killedhe's also killed a rhinoceros, jaguars, bears. The man gets off on killing things that can't defend themselves and he has the resources to support this habit without taking it out on people. He's the Dexter of the wild kingdom.

As the story developed and white America took it up as their cause *du jour*, many folks who are involved in Black Lives Matter or other anti-racist work, started asking the obvious question: "One lion dies and you freak out, how about all the Black folks getting killed *all the time?* It's a valid question and one that I hope people think about long and hard.

What I see at play is a privileged white doctor who feels entitled to the life of another being. Palmer isn't extraordinary and his actions aren't even shocking to me. Rich white guy kills a bunch of exotic animals—in Africa? We're supposed to

The killing of Cecil and the killing of Sandra Bland, Sam DuBose, et al, share the same root cause, and will have the same result. The dominant white culture

whatever they want to control, to the point of taking lives. White people don't even take the time to analyze what's going on in these incidents. One key indication is the near silence I hear around the killing of Sam DuBose. Why are white people so quiet about it? Maybe it's because there is footage, and the footage reinforces the fact that police operate under inherent bias and are predisposed to deadly force even though the situation was nowhere close to warranting it. The footage debunked the officer's statement, which his fellow officer corroborated. They both lied to cover up Sam Dubose's murder. It's all right there on Youtube. If they act outraged for Sam, then they might have to talk about the causes, and they might have to take a look at themselves. And at the end of the day, that's just not worth it to them if they can just continue on the present course with no consequences or

Ultimately though, if history is any guide, whites in America likely won't do jack squat about it. Cecil will be the last lion killed by an asshole just like Sam DuBose will be the last black person killed by a police officer. We have short attention spans and a real problem with looking inward and addressing our fears. I wish I knew how, as a white person, to break through to get my fellow white people to

Progress has been made and laws have been changed and people are better off to- "...juggling in the park." Then day than in 1957, but in the hearts of white people there is a void. A void that exists because they've never been really confronted. juggling?

> at least acknowledge their privilege and power and maybe even talk about it—talk about how that power manifests itself in our society in every nook and cranny. How each of us, every day, perpetuates it a hundred times over in a myriad of ways. It'd be a hell of a good start.

#### III. We're all racist and it's not okay

"Disabled people"

Most of my career as an advocate for people who are homeless, low-income, disabled, etc., I've been taught to do what I have done in this sentence when referring to people in conversation. Use "people first" language. It's the idea that you recognize a person's humanity first, and their condition second. Rhonda is not a "homeless person"—it's not like having red hair, it's not a naturally occurring part of the human condition—she is a person, who is without a home at the moment. So you would say "Rhonda is a person who is homeless" instead of "Rhonda is a homeless person."

Through my studies in the realm of urban planning, I've looked at spacial relationships in neighborhoods and developed a subconscious way of looking at the built environment where I consider accessibility, and a myriad of other factors, when I'm walking down a sidewalk. Generally, my approach is to discern whether a space is inviting and welcoming for anybody that might want to use it, and to figure out how to upgrade that space to make it more open to the community.

I recently came upon an article titled, 'I'm Not A "Person With a Disability": I'm a Disabled Person' and it immediately struck me because it challenged that People First philosophy I'd been indoctrinated in. The author, Lisa Egan, a disability rights activist, states, "I am disabled. More specifically, I am disabled

by a society that places social, attitudinal and architectural barriers in my way."

I find this fascinating not because it's a semantic challenge to the way I've been taught to refer to people, in fact the article didn't convince me at all to stop using people first language. The thing that got me thinking was the idea presented by Lisa that society has disabled her by not being considerate of people with mobility

In downtown Olympia we have some of the worst sidewalks I've seen in a downtown area. With the exception of sections around newer developments, you can't continuously travel down any block without coming upon cracks or buckles in the sidewalk, not to mention street trees, parking meters, store signs, displays etc. All creating an obstacle course for an individual in a wheelchair. Try to imagine how that must feel to have to navigate through that or travel out of your way to get to your destination. It must feel like you've been forgotten by the local government that hasn't made it a priority to ensure that you can travel conveniently and safely through your own city. Add to this the fact that our cities don't really budget for sidewalk improvements, but just kind of passively wait for developments or scheduled maintenance of other utilities to trigger upgrades. Thus we have decades old streets and sidewalks, all patched together over the years. It looks like nobody cares, and to a person with a mobility impairment, it probably feels that way, too.

#### On Labels

Anytime I hear a label placed on someone, it gives me pause. I always wonder, "why is it important to apply that

label?" What purpose does that label serve?

"I saw this black guy...."

If the end of that sentence is, I have to wonder, why is the fact that the man was black important or relevant to the fact that you saw someone

Lisa's article got me thinking more and more about the

labels we use and the impact they have on people. It got me thinking about the way labels have evolved over the years. We say "people of color" today, but that's just an evolved way of referring to black people that started with the N-word. "People of color" itself is a direct derivative of "colored people" a term that is today considered offensive. Am I being overly idealistic if I express that I long for the day when we can eliminate casual references to skin color when we refer to one another? I understand the need to collect data and that collecting demographic information from people can lead to better and more efficient services being provided and money being allocated to the areas of greatest need. So I get the need to create categories for that purpose. But why do we keep doing it in everyday conversation?

When I started thinking about it in terms of race, knowing that race is a construct invented and used to divide people and especially to differentiate them from people of power a.k.a. rich whites, and knowing the way people of color are treated in our society, I started thinking about the point Egan made about society disabling her. We switched from colored person to person of color, but isn't that the same as what Egan is saying about disability? Both of them switch the burden to the person and away from the system. Race is an arbitrary societal construct used to marginalize and oppress, created by people in positions of power. People aren't "of color"—they were colored—by a society and a culture that wanted to separate and divide people. Just as society disables Lisa Egan by not providing her and others with mobility issues the means to live the same qualityof-life as anybody else, we stifle black folks too. We've prevented them from achieving the life, liberty, and pursuit of happiness

▶ WHITE PEOPLE, continued on page 7.



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#### ▶ White people, cont. from page 6.

that we hold so dear by assigning them an inferior designation. From the beginning, we called them savages and treated them like animals and created a mystique that prevails to this day—yesterday's savage is today's thug. This is why white America can watch black people being killed by police, or live in third world conditions in our inner cities and still sleep like babies at night. If as a society, we really did believe that we're all equal, we would have ended this madness long ago.

#### We've got to stop it

In 1957, when we were all living in a white wonderland and everything was Leave It To Beaver-iffic, we used to physically prevent black people from using portions of the built environment. That became gauche—but only because enough people were beaten and/or killed on TV that blatant, overt manifestations of white supremacy couldn't be ignored anymore by politicians, clergy, and by the moderate whites who joined the struggle out of sympathy. Some rights were eventually secured, and we're better off for it, no doubt. But sympathy isn't equality. Sympathy is a hierarchical device. While we as a nation rallied around the civil rights movement, we never broke the separation, both spiritual and physical, that the construct of race instilled in our culture. Today, we like to think we've progressed as a society and have started to transcend race. I think we're deluded. How can we read the news everyday of police brutality, rampant drugs, poverty and violence in black neighborhoods, combined with little to no opportunity for upward mobility, aka The American Dream, and then turn around and talk about progress in a way that makes it seem like we've almost got this problem

We have a lot of work to do as a society. Step one: admit there is a problem. I'm not talking about segregation, income inequality, police brutality, the new Jim Crow, or any one specific issue. The problem we have and need to fess up to is that every single white person, whether we like it or not, perpetuates racism and white supremacy through prejudice and implicit bias that has been transmitted over generations. Some of us are confederate flag waving racists who are proud of it and wear it like a badge of honor. Most of us see those people and write them off as relics, and proffer an 'ignore them and they'll go away' approach of dealing with them. Well we can't ignore it anymore. Every single white person who claims to be at all liberated should be there to shout them down. Yet we don't show up. We don't show up any time racism rears its head, and especially in its more surreptitious manifestations. The racist joke, the hate crime, the hiring panel—we remain silent, because it's easy, because nobody expects otherwise.

I think people choose to ignore it out of fear. We're terrified of what we might find inside of ourselves if we look too hard at racism and our society. There is a darkness there that we continue to swallow because it's too painful to let it out. There is shame, guilt, and complicity, so we deny, deny, deny. We want to think of ourselves as above it, as better people than that, as somehow separate from the problem. We're not above it. We *are* the problem. We allow it to happen—the deaths, the imprisonment, the poverty, all of it. It's our responsibility as privileged white people to get over ourselves, admit our complicity, and start moving beyond it, together.

Rob Richards is a community organizer and cat lover who has called Olympia home for 15 years. He has been involved in founding various projects such as Camp Quixote, and the Downtown Ambassador Program. He has served on the Olympia Planning Commission, the board of the Olympia Food Co-op, and currently serves on the board of the Statewide Poverty Action Network.

# How is your port commissioner voting?

#### **Emily Lardner**

The Pacific Northwest has become a "choke point", as activist Katie Rickman says, for the growth of the fossil fuel industry in the U.S. On their website, Audubon Washington provides a comprehensive account of where things stand now in terms of oil transport (http://wa.audubon.org/oil-trains), an issue that *Works in Progress* writers have also been covering regularly.

## Sue Gunn's revelatory tenure as port commissioner

In 2013, Sue Gunn campaigned for port commissioner on a platform that emphasized environmental sustainability and won. In her campaign and her time in office, Gunn made the port's business relevant to everyone who believes we have to address climate change systemically, through changes in policy.

Meta Hogan, writing for *Olympia Power and Light* in November 2013, explained Gunn's successful campaign like this:

"Gunn was encouraged by a group of port critics, unhappy at what they saw as tax subsidies for corporations shipping raw logs and

hydraulic fracking materials, among other complaints. Unlike previous candidates who challenged the status quo at the port, Gunn hit on issues that seemed to resonate with the public. Port critics have been accused of wanting to shut down the marine terminal, and thus destroy jobs; Gunn reframed the debate as a choice of a few corporate jobs versus more jobs at local small businesses... Gunn said she would consider environmental and social concerns in port decisions, notably about shipping raw logs and fracking materials."

Gunn had open-heart surgery in December 2014. In February, Commissioner Bill McGregor set a 60-day clock for Gunn to return or resign, and in March, Gunn, citing both her health and the pressure from her co-commissioner, resigned.

In April, Olympia Power and Light ran a guest editorial by Paul Pickett: "the port lacks a vision and loses its heart." In it, Picket laments our collective loss:

"Gunn ran on a platform of disaffection and vision. She appealed to environmentalists who were tired of seeing raw logs and propants for fracking shipped through the Port. She appealed to fiscal conservatives who wanted to know what they got from the Port's property tax. And she appealed to supporters of the Olympia Farmer's Market, who were angry at Davis for threatening to undercut the Market.

"As a port commissioner, Gunn brought a new vision. She questioned the money the Port was investing in the fossil fuel industry. She questioned the viability of a deep-water Port in a land of contaminated mudflats. She called out the Port for end-running legal requirements, and was proven right. She was not popular with the supporters of status quo at the Port."

In her campaign and her tenure as a commissioner, Sue Gunn questioned the role of the port and showed Thurston County residents how much we can expect from this public institution. She made the invisible but nonetheless material consequences of the Port's policies visible.

#### Taking a stand against fracking

During Gunn's campaign, she took a principled stand against fracking. As a commissioner, she had to figure out how to put her principles into practice.

In an interview with blogger Steve



Photo: Robert F.W. Whitlock

Klein in March 2014, Gunn explained her strategy for limiting the Port's support for the fossil fuel industry. She pointed out that interstate commerce laws make it hard or even illegal for the Port to ban a particular kind of cargo. Given that, what the Port can do is work on increasing the volume of environmentally sustainable (carbon-neutral) cargo that goes through

which sounds like the "dual basin estuary option" (the most expensive option) proposed under CLAMP.

As wild fires rage throughout the Pacific Northwest, we need port commissioners who take the science of environmental restoration seriously.

#### Serious about the future? Vote!

In her open letter to the voters of Thurston County announcing her resignation, Sue Gunn pointed to her work uncovering faulty logic at work in port decisions—in economic terms and environmental terms. Gunn worked hard, in a principled way.

Voting is a lot easier than running for or serving as a port commissioner. We aren't very good at it—not even at the city or county level, where our votes really matter.

According to the Office of the Secretary of State website, in the 2014 midterm elections, only 39.5% of the voting age population in WA state actually voted. In the 2012 presidential elections, just 60.7% of the voting age population in WA voted. In the recent primary elections, for port, city council, and school board races, a mere 22% of registered voters in Thurston County voted—and that percentage would be even lower if it were based on the voting age population in the county.

We've got to do better. Fracking poisons groundwater and releases methane gas. Hotter summers mean warmer water and lower stream flow volume, endangering salmon and people. We need our public institutions to be front-runners in promoting policies that build on the best information we have about how to avert leaving the next generations with a total catastrophe. Most of us won't run for office, but most of us can and should vote. This next port election matters. Pay attention!

Emily Lardner lives in Olympia, where she teaches and writes.

# Northwest, we need port commissioners who take the science of environmental restoration seriously.

As wild fires rage throughout the Pacific

it. Gunn acknowledged that wasn't easy, given the particular type of terminal we have ("breakbulk"), but she commended port staff for vigorously exploring new cargo possibilities tied to clean energy.

We need to elect port commissioners who will forward the work on finding carbon-neutral cargoes, so that port profitability doesn't come at all of our expense. Fracking is only in the interests of the fossil fuel corporations—not in the public's interest.

## Clean water, Capitol Lake, and the Deschutes River

Port commissioners will be asked to weigh in on the future of Capitol Lake. In 2009, as part of the CLAMP (Capitol Lake Adaptive Management Plan) process, the port commissioners voted to keep Capitol Lake as a managed lake. Environmental evidence contradicts that position, arguing for a return to an estuary as other WIP writers have pointed out.

The candidates who applied to fill the remainder of Sue Gunn's term were asked to respond to a supplemental question: what is your opinion on the future of Capitol Lake? Both people running for position #3, Gunn's position, applied for the interim position, and both responded to the question.

In her response, Zita framed the issue as one of water quality. She pointed out the expense of maintaining the lake and the environmental benefits of returning the lake to an estuary. Acknowledging sharply divergent views about the future of the lake, she proposed that we address water quality first by reducing the pollution (i.e. fixing leaking septic systems) and improving habitat in the upper Deschutes and then turning our attention to the lake.

In his response, Jerry Farmer argued framed the issue as a question of silt. The question, he wrote, was who should pay for the dredging. His response is that the state should pay. Farmer also proposed a potential "compromise"—making the lake more shallow, by creating a berm, and then letting the river flow around it,



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# **Bringing Black Nationalism to Olympia to create Black Unity**

Ronald Nesbitt

It's been 160 years now, for the city of Olympia and the surrounding Thurston County region to rid itself from racist denial of Black Community—White enrichment continues to locally flourish with a self-sustaining "artspace community project" while Black Community is nowhere to be found.

#### Black Power encounters a Jamaica Mon

I am duty bound as the "New Black Power of Black Nationalism" to guide prominent political structures into creation of Black Nationhood among all states of our union, and to recruit Black soldiers to that endeavor as well. As a Revolutionary Black Nationalist, whose philosophy is to love all people within that pursuit, and correct a horrific wrong of White America's past against Black people, I serve with a spirit of "Black Prophetic Fire" of not leadership, but of Black Propheticism. Black Leadership is a potential fallacy upon glorious material offerings, potentially misguiding Black people. Black Propheticism rebukes such glorious material offerings of this world while putting realistic and equalized Black Power into all hands of Black people regardless of their background in life. This is a mission of divine intervention to heal this world by infusing it with an embrace of humanity's different make-ups, and respecting the differing boundaries of humanity as enrichment to all humankind.

Segregation (Separatism) is absolutely essential for preservation and the evolving of one's natural origins. DeSegregation (Multi-Culturalism) is comparably essential as it has always been unpreventable. Because I am a Black American, and the humanity of my Black people of this Nation remains horridly stripped away and replaced with the Civil Rights of Multi-Culturalism, the Black Prophetic spirit of my being has chosen a position among the frontlines of battle. Not a position of enacting violence, but one that involves actions of self-defense against violence already introduced as a threat of harm. The patheticism of White America's outright refusal to address "Reparative Justice" in terms of economically funding and fully restoring sovereignty of "Black Nationhood of the Americas," has pushed the envelope on Black America's self-defense posture. This posture has been wrongfully looked upon as Black cultural violence versus the reactionary acts in response to the not so obvious and much hidden practices of violent White social norms.

Since I first arrived in Olympia—no different than back at home in Champaign/ Urbana, Illinois—I had arrived for "groundbreaking social change" (meaning the inclusion of Black people). When you've up-rooted someone like me from a Black community that's known for its Black Power movement and place me within an all-White community, then surely vou understand the racial adversity that followed would be somewhat intense. Add to that intensity the anointment of power and authority of the civilian police services-Black America's most dreaded social enforcer of genocide. The maligning [by you or of you?] of an all-White police agency, all-White city governing body, and all-White community that stood unchallenged in the absence of a Black community (i.e., Black Power, Black Authority and Black Wealth), set the stage for me to be caught-up in a deathtrap (Black Lynching). Certainly, the worst situation for someone such as myself, who had repressed a Revolutionary Black Nationalist stance in pursuit of common-ground in uniform. [police officer?]

There is a wealth of historical facts supporting Black folks being run out of town as well as racially discriminatory practices across-the-board that discourages a Black population. This would ultimately and predictably end—with an unjustifiable termination—my professional career in the OPD after 18 years. It involved politically-charged racial controversy, which did not exclude Black mis-leadership that had long been clueless of the critical challenges faced by Black people locally. An obviously sold and bought out local Black leadership, who ignored the essential nature of populating Black people within their own community type settings as a cultural necessity of social stability.

#### **Encountering the Jamaica Mon**

"What's wrong with these Black folks around here?" is what I asked myself upon first arriving in 1992 (as well in 2015).

Unfortunately, it's all too clear that Black folks around here have no rational sense on where they've come from historically. Not only what they're up against as Black people, but a clear perspective on what this era really means for Black America's future.

Approaching Black folks locally with an unintimidating spirit of Black Nationalism has been one met with confusion, fear, and outright ignorance on the matters of cultivating Black Power. I have come across a prevailing sense among most that multi-culturalism is the preeminent political norm of social change, and Black Nationalism on the other hand is rather insultingly controversial to local unity in a diverse community. As a usual, I'm rather candid in my approach of Black people on where I stand as a local political activist.

JamaicaMon is a local citizen and we had both passingly come across one another on numerous occasions without personally getting into a deep discussion as I was hoping to accomplish at some point. When I approached JamaicaMon for an open conversation on the subject of Black community and where exactly he fitted into that, my background as a Revolutionary Black Nationalist was known at the beginning of our conversation. I sought to not only obtain an insightful understanding on JamaicaMon's personal views regarding me as a Black Nationalist, but also his personal views on local Black community.

Our conversational views between one another were certainly not agreeable on every aspect as we exchanged our comments. One area where we differed



was his statement that Black people are "identically the same" as all other humankind. In my disagreement, I pointed out that nature had intended for different humankinds—no different than the animals, plants, and insects of this Earth. I also had him consider the fact that environmental influence on human genes was also a factor in humankind evolving as being different from one another. I mentioned that granted, humankind was certainly similar in many ways of creation regardless of race, ethnicity, nationality, or some other divisionary make-up, but we as a human population of this world were intended to be separate, based on natural differences.

Now, that's not to say that I'm against humankind inter-mixing, based on their differences, but separation being

...it's all too clear that Black folks around here have no rational sense on where they've come from historically. Not only what they're up against as Black people, but a clear perspective on what this era really means for Black America's future.

essential for preserving one's natural origins as being critical for evolving in the future. In fact, I am a very supportive proponent of humankind inter-mixing to produce an even greater diverse offspring of humankind. Also, even though it has long ago been scientifically established that Black genes are the "most" dominantly expressive genes on Earth among intermixing of humankind, the producing of our varied Black humanity is one that we have deeply cherished with an obligation of overseeing within America's Black Nationhood.

When it came to a discussion on "power of authority," JamaicaMon represented all humankind as being "equally" possessed

with such natural ability. He went on to refer to Black people's powering authority as being corruptly aligned with hierarchal ancestral blood lineage. JamaicaMon made specific reference to a Black tribe of people known as the Olmec Tribe, and he expressed belief in their tribal leaders playing an integral role among other prominent world leaders of powering authority today. That belief carried over into JamaicaMon expressing spiritual distrust within man-made economies, yet preferring to rely more so on spirituality connecting him with nature's surroundings as resourceful inner-peace.

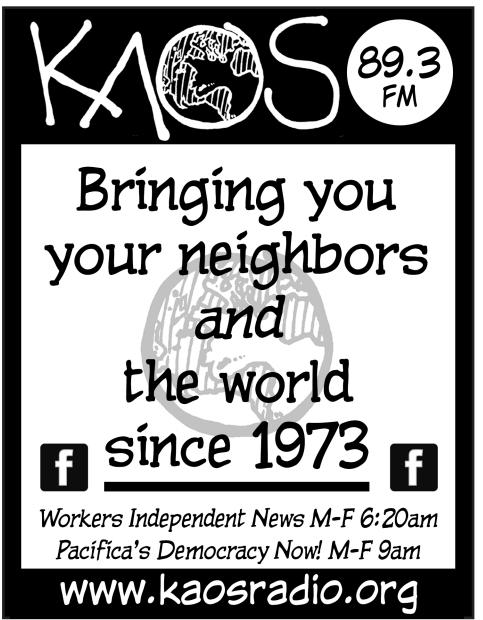
As the conversation between us continued to go back and forth from agreeing to disagreeing on different topical issues for representing the whole of his self-image, it all eventually culminated into JamaicaMon's personal view of our conversation "going nowhere." I, on the other hand, expressed enjoying the conversation regardless of differing points of view, willing to keep myself open for future conversations. In reality, our conversation was actually about how he personally saw, and felt about the issue of Black Nationalism (as well as my community activism on promoting it locally). The overall response to that

issue basically ended with a statement form him saying to leave him alone at plucking strings on a Guitar, immersing himself into an imaginative lyrical world." An imaginative lyrical world affording him to escape (Sedating) from a painful reality of racially oppressive surroundings in

Olympia as a dejected Black Manchild. Or, could it actually be that locally Olympia had given JamaicaMon paradise as opposed to more challenging struggles of survival, which he had experienced back in Jamaica?

Listen Black folks out there, I have never had a problem with forewarning Black parents to avoid exposing their young and developing Black minds to Olympia's downtown environs, nor other parts of Olympia for all that that matters. As I have politically represented before, the phenomenon of "Caucasian Overload" in its extreme is quite prevalent throughout Olympia, and very caustic toward Black people's health. A facetious paradise for

▶ BLACK NATIONALISM, continued on page 11.



#### ▶ Black Nationalism, cont. from page 10.

the gullible and complacent Black people who choose to carelessly find themselves caught-up in its communal net of genocide.

Consider the obvious psychological damaging imprints left upon the youthful developing minds of Black children, when those young Black minds come in direct exposure to White toxic environs overwhelmingly conveying White people as vastly superior in numbers of a social structure, vastly dominant in numbers of an authoritative social structure, vastly wealthier in numbers of a social structures, and vastly portrayed as far more intelligent in numbers of a social structure. The psychological damage can be exceedingly harmful to their personal outlook upon life. The lingering psychological damage done basically sets forth a progressive social stage upon which the youthful Black intellect envisions itself as inferior, and social success predicated upon the White race leading them by example.

Another side of the racist construct going on around here in Olympia, is accepted and outright perpetration on Black culture by White people. The degrading social conditions existing for Black people are downplayed with a deceiving sense of diverse inclusion through outward expressions played upon Black culture. Whether it be White folks around here enrolled at nearby Evergreen State College's lack lustering image on being a progressive liberal arts institution, or just simply White folks from the community subconsciously going about everyday life, to White folks sporting fashionable Dreadlocks, Braided Hair, Cornrows, or the Natural (Afro) look in combination with African garb, or African music becomes testament to Black culture's perpetration. By the way, none of them has a bit of natural genetic Black soul (Pretentious Wanna-Be Expressive of Black) about themselves, nor are they capable of intellectually giving a lived experienced on truly understanding, and knowing what it's really like being a Black person having to survive in their local White world. Such behavior is nothing short of a disparaging statement in the face of Black people having to survive here locally.

This is the White group that JamaicaMon himself has preferably chosen to socially intermingle, versus his own Black people locally. In reality, JamaicaMon is not alone when it comes to local Black people preferring to socialize outside of their own race, while clearly recognizing a dangerous lack of empowering inclusion. The practice is all too common locally involving Black people, whom I often find myself being rejected by and looked upon as an outsider instigating with Black militancy. The minute that those words of "Revolutionary Black Nationalist" roll off my lips, the nonverbal cues whether facial expressions, or some other form of body language begin to convey a sense of desiring immediate flight without time to lose. It's as if Black Nationalism within their mind-set is a threatening and violent concept setting them up for inevitable peril, while on the other hand an immensely threatening and violent White Supremacy and its obvious oppressive state are preferred as a calming norm to be embraced. I have basically labeled this type of Black demeanor as one being "subconsciously fear struck" with no challenging spirit desiring to acquire Black Power, acquire Black Authority, and acquire Black Wealth at availing themselves of such

a social predicament. In all honesty, it's fair in saying that just like JamaicaMon, the Black folks around here have taken to plucking strings on a Guitar, while drifting aimlessly into mental thoughts of an appealing world envisioned through lyrical imaginations. It's all about being overwhelmingly struck by fear...

## Preference for artist community over Black Community

Would you believe that money and politics around here just recently came together with a vision to create a self-sustaining art community, while locally Black history, which clearly represents Black Community, is being rejected? This visionary artful idea has heated-up into some serious supporting politics on the project around here. Backing it is a national alliance serving to push through a legislative agenda.

Here I am a Revolutionary Black Nationalist who's been voicing aloud on groundbreaking change of creating Black community locally or just simply trying to bring awareness to Black culture being non-existent that has very unstable consequences for Black people. Since being 'deceivingly lured" here in 1992, I've been sounding all sort of alarms on this troubled White environment that's stewing in racist controversy-a Ferguson, Missouri that will ultimately explode on a national level. A simmering representation of Black Community that's been historically denied and deprived for over a century; an idea image of the on-going horrific wrongs of this nation upon Black Americans. This so-called Art Community Project is looking to bring people of different art backgrounds and industries of art together within a contained setting. A selfsustaining containment that will provide price regulated housing, spiritual support, studio and gallery space for retailing their produced merchandise or talented services.

Now, wait one minute, White America, that is ideally what you've been denying and depriving Black Americans throughout our history and on a much larger scale in terms of Black American civilization. While we as Black Americans have been forcibly labored, and forcibly committed through the economic means of evolving White civilization, our own civilized existence continues to remain within ruins and not being supported to evolve. Black America's conditional state-of-existence within these United States of America remains without self-containment, self-sustainment, and spiritually guided commitment for overall stability of Black civilization.

## The Black empowering spiritual void of JamaicaMon

I had often wondered why JamaicaMon seemed a bit distant from me in public. With his knowledge of ideological views, I had sensed his rejection of me as a Revolutionary Black Nationalist. Then it finally struck me that JamaicaMon's spiritual motivation was primarily committed to creating an imaginative world of lyrical music. His head (Mental Thinking) was shrouded into lyrical fantasies outside the realms of reality on politically empowering Black people. The greater spiritual commitment of JamaicaMon to the local empowerment of Black people, as he saw it, was actually committed toward supporting creation of that local Art Community Project. Then

# No Place Like Home

Terran Zander

We are the 'True Patriotic' Americans So who do we hate?

First it was the British.

We didn't want to be ruled by their King.

So we came here

And left them there, in their place.

Next it was the indigenous people (aka Indians)
Who were here when we arrived.
We killed a lot of them and
Put the rest on reservations;

And that kept them in their places.

So then we brought a lot of Africans (aka Blacks)

To this new country.
We chained them, whipped them, bought & sold them,
Lynched some of them and,
Kept the rest of them in their places.

Women were next in line.
We didn't much care for it
When they asked for the right to vote.
So we beat them & and jailed them.
I guess we put them in their place.

Oh yeah, the Japanese. Not only did we attack & kill them With a couple atomic bombs in their country.

We also rounded up all those in our country

Who were on 'our side' and put them in relocation camps.

I guess that put them in their place!

Lately though it's been the homosexuals.

We beat the crap out of 'em, Then chain them to the back of our trucks and

Drag their bodies down dirt roads. That'll teach 'em where their place is.

And now onto those damn Hispanics Who are trying to take over our country

One lawn service business at a time. That big wall we're building all across Our southern border will hopefully Keep all of them in their place.

Oh, and last but not least, Muslims. Where do they belong?

Not here, that's for damn sure. Let's bomb them all back to the stone age,

That ought to put them in their place....and time.

So who's next? Come on..... We're running out of who to hate next

And we can't be proud Americans If we don't have anyone to step on, Kill, put down, lock up, whip, Chain to a wall or a tree, waterboard,

Put in solitary, or force to lose their language

And their culture & their religion.

I guess we'll just have to start hating Those who won't say "Merry Christmas".

After all, this country was founded on the

Christian ideals of compassion & equality for all.

Too bad there are so few 'True Patriotic' Americans left To stand up for what's right.

PS - We do actually like the Israelis Because they keep the Palestinians in their place, So we don't have to.

PPS – And now we're starting to not

like the poor And the homeless and the mentally

Because they're dirty and they smell terrible.

And besides, they don't have any money.

We might hate them a little less if they

Knew where their place was and would go there.

"From the mountains, to the prairies, To the oceans white with foam, God bless America, My home, sweet home. God bless America, My home, sweet home."

Terren Zander is a member of Cop Watch in Olympia.

again, as you can witness for yourself, JamaicaMon isn't the only Black person around here, who've committed their spiritual soul to constructing local White empowering projects. In fact, in their mind, any ideological representation of a local community project specifically serving to uplift Black America, is quickly lookeddown-on as a negative connotation to the meaning of diversity.

Quite frankly, I have had to scratch my head by the perplexed nature that Black people are lulled by the overwhelming racist surroundings. On the one hand, I go around extending encouragement for Black people to better interact and socialize with one another for purposes of Black civility, but, on the other hand, Black people locally simply don't want to get with that program. In fact, the Art Community Project has drawn a larger interest among Black people locally than my going around voicing the racist nature of things. The economic enrichment of White civilization to them doesn't seem to be of a serious social concern. Certainly, I wouldn't be wrong in that, "we've accrued a fairly large population of Black people in the United States who have chosen a life of mellow drama in the imaginative lyrical world of music." They're the ones proudly shouting, "my music is a voice to empowering freedom; sing along with me and let the lyrics perform their allempowering acts."

#### Come to me

Let me intellectually open your Black mind on the reality of this world and what you can expect in real empowering change. I'm after trying to attract Black people who will genuinely commit to evolving Black civilization of Nationhood among these United States of Americas. I extend that offer through a willing embracement with a number of other conceptualized views on Black Nationalism.

Because we have always been a Black people of a Nation within this nation known as the United States of America, and possessed with numerous ideological views on Black Nationalism, the critical need of uniting ourselves make it the more important at defeating a "common enemy." Of course, there are some Black people out there who completely detest my ideological representation of Black Nationalism; therefore, I can only challenge them by offering a factual base of understanding through peace and loving dialogue. I ask that you come and challenge me on being wrong for what I represent as a Revolutionary Black Nationalist.

Black America, I ask that you commit your spirit, body, and mind to expansive Black Nationhood of the Americas at this very moment.

Ronald Nesbitt lives in Olympia and is a former Olympia police officer.

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# **Endless wars serve nothing more than** the U.S. military-industrial complex

Glen Anderson

#### 70 years of endless wars

For more than 70 years the U.S. has attacked many, many countries and overthrown their governmentsincluding real democracies that U.S. businesses and politicians did not like. Likewise, the U.S. has armed and supported many, many dictators who served U.S. business and geo-political interests.

However, 1942 was the last time Congress actually declared war. After that, presidents have started wars, typically without approval by Congress, in violation of the US Constitution and in violation by the Vietnam-era War Powers Act.

#### "Do something" means violence and the militarization of our "Homeland"

When an international crisis occurs, Americans want our government to "do something." Because militarism has been the U.S.'s default policy, "do something" is nearly always assumed to mean "do something violent! Honest diplomacy is usually

Hawks like to say, "After 9-11 everything changed." Compliant mainstream media have repeated it often and conditioned us to accept endless wars, the loss of our Constitutional rights, and the militarization of Homeland Security and local police. Local police departments tend to hire military veterans who have been trained in how to occupy and dominate foreign populations. Now they occupy American cities and treat our people like enemy populations, rather than as people to be served. This has led to the current epidemic of police shooting unarmed Americans of color.

Military violence has become the default assumption for how to deal with any problem, foreign or domestic.

#### **Deceiving the American people and** normalizing violence

Martin Luther King criticized the U.S. for being on the wrong side of history in violently fighting poor people while militarily protecting corrupt elites in Vietnam and elsewhere. The rest of the world knows this, but the

American people are largely ignorant because our mainstream media and our politicians are subservient to the dominant economic and political elites, so they deceive the American people into thinking we are "the greatest democracy in the world."

Politicians, mainstream media, and the dominant nationalistic culture not only misinform us but also disinform us—replace truth with lies. This national self-deception promotes "American exceptionalism," the mistaken notion that the U.S. is so special that we are not bound by international law, and our government is entitled to attack any other nation on earth.

Local police departments tend to hire military veterans who have been U.S.'s weapons manufacturers. trained in how to occupy and dominate foreign populations.

If we were to ask the public whether they want peace, nearly everyone would say yes. But violence and war have become so "normalized" that many people think war is the way to achieve peace. War is terrorism with a bigger budget.

#### Militarism backfires as military "solutions" are really the problem

Many people think "the end justifies the means." In contrast, Gandhi, King, and the Fellowship of Reconciliation all affirm that the ends we reach depend significantly on the means we use to get there. Whatever we sow is what we will reap. Just as an acorn leads to an oak tree, militarism leads to war, but nonviolent actions lead to peace.

In many of our recent and current wars, we are fighting enemies who are using weapons we had provided to our allies. In the 1980s President Reagan armed Afghanistan's Mujahedeen to fight the Soviet Union's troops that were occupying Afghanistan. The Mujahedeen evolved into the Taliban and led to al Qaeda, so then the US started fighting the very forces that we had previously armed.

Recently Obama found ways (through the CIA, etc.) to arm so-called "moderate" Syrian rebels to fight Syria's unjust leader, Assad. Some of those people

evolved into ISIS, so in mid-September 2014 Congress rushed to pass a bill authorizing President Obama to train and arm so-called "moderate" Syrian rebels to fight ISIS. Now ISIS is using weapons that the US had provided to someone, and the US, which had wanted to overthrow Syria's President Assad, is now Assad's ally in fighting ISIS, and the US also is on the same side as Iran and Hezbollah—both of whom our government has demonized—in opposing ISIS.

Military violence nearly always backfires. The US continually creates new enemies for the US to attack, provoking the creation of new enemies, and so on, and so on, and so on.

Of course, this means more power for the Pentagon and CIA, and more profits for the The Pentagon and CIA have long understood the concept of "blowback" - the retaliation that occurs after the U.S. uses military or covert actions in another

country, but the Pentagon and CIA keep escalating these violent escapades. The CIA and military-industrial complex are playing the President and Congress and American people for fools - deliberately escalating the "war on terror" for selfserving purposes of power and profit.

The U.S. government—while paying lip service to seeking peace—actually wants endless wars with more enemies. It does not really want to "win" a war, but rather to continue provoking new enemies and conducting endless wars in order to continually shift hundreds of billions of taxpayers' dollars every year into the business corporations that supply the War Machine—and to continually shift political power from honest democracy into the Pentagon, CIA, NSA, Homeland Security, and other parts of militarized America.

The biggest threat to U.S. security is the recklessly violent military-industrial complex. They get rich and powerful while endangering and bankrupting the

ilitary "solutions" make problems worse! If we want peace, we must use only peaceful means. If we want a peaceful and just domestic society, we must use only peaceful and just methods at the local and national levels.

We need a nonviolent foreign policy grounded in profound respect for the oneness of the entire human family and in profound respect for human rights.

Glen Anderson became active in the peace movement during the 1960s and never stopped. He has worked on a wide range of peace issues for the past 45 years. In 1976 he founded the Olympia chapter of the Fellowship of Reconciliation (www. olympiafor.org).

#### Nature Vs. Nurtured

We blame nature for not nurtur-

So, with spikes, we're torturing Spikes that suck, poke, pick, spit,

You're holding one now as you fill up your tank

So mother will be found with a needle in her arm

And we'll blame her for abandon-

Us, the squeaky wheel

I, the rusty hinge

As we prepare another syringe

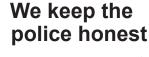
By broKEN

Kenneth is an Evergreen grad. The starving artist is what he has been branded; though he writes from the left, he is definitely right-handed.

#### The police keep us safe

We are a group of concerned citizens who have heard and seen news reports from across the United States. Since Olympia is part of the United States, and our police are part of the greater brotherhood of police departments and

officers, we have every reason to believe that the police in our community operate with the same attitudes. Especially so because there is no official civilian oversight of the Olympia Police Department.



We, as Cop Watch citizens, will do what we can to give feedback to the OPD, city council, news media outlets, and the community regarding the conduct, behavior and actions or interactions that are presented to us, both good and bad.

We will collect stories in oral, written or video formats and use these to compile an on-going document of interactions between the officers of the OPD and the public whom they are charged to serve and protect.

## Cop Watch citizens are available Thursday afternoons • 4 - 5 pm • Traditions Café

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# The Hobby Lobby decision and war tax resisters

Peter Goldberger

WIP note: The following is an edited selection from a talk by attorney Peter Goldberger, given at the NWTRCC gathering at the Earlham School of Religion, November 8, 2014.

The Free Exercise Clause is the part of the First Amendment that assures each adherent of a minority faith the right to practice his or her religion without state interference. Taken literally, the Free Exercise Clause would seem to establish a general right of conscientious objection to any and all laws for religious people. When a law requires everyone to engage in certain conduct, and that conduct violates some people's religion, or the law prohibits conduct that is required by some people's religion, doesn't the law violate the Free Exercise Clause as applied to those people? Well, logic would say yes, but for all of its history the Supreme Court has said no to that question.

The Supreme Court has never wavered from the position that the Free Exercise Clause "embraces two concepts: freedom to believe, and freedom to act; the first is absolute, the second, in the nature of things, cannot be." And guess what case they said that in? The 1878 Reynolds decision, Peter Goldberge ruling against a Mormon for engaging in polygamy. That's the foundation of American religious freedom law under

the Free Exercise Clause. The Mormon cases have not been undermined since the 1870s. In Gillette v. United States, 1971, a hundred years later, the Supreme Court said there is no constitutional right under the Free Exercise Clause to be a conscientious objector [C.O.], either under the draft or the military—none. The rights of conscientious objectors are those granted by statutory or administrative law, and nothing more. ...[T]here was no conscientious objector provision for people who changed their beliefs after joining the military until 1965, and hardly a C.O. provision under the draft before 1940—and not a very good one until 1948, which still had plenty of

In particular, the Supreme Court in the Gillette case said that the government could choose to limit C.O. status to those who oppose all wars, like the Quakers and Mennonites who had lobbied for the law to be passed—a law that was written to basically describe their own belief syste—and not Catholics or others who subscribe to a "just war" theology.

Then in 1982 the Supreme Court upheld the limitations on the way Congress had drafted the exemption that it grants to groups like the Amish, who object on religious grounds to participating in Social Security. It's a case called Lee. [T]alking about the Amish and Social Security, the Supreme Court repeated a line used by a concurring justice in an opinion 50 years earlier about compulsory ROTC in the University of California system, saying that the Free Exercise Clause "obviously" would not support a pacifist's claim to be exempt from paying taxes that support warmaking or military preparations.

The high water mark for the most generous interpretation of the First Amendment Free Exercise Clause was an opinion in 1972 by the Nixonappointed Chief Justice, Warren Burger, for a nearly unanimous court, in a case called Wisconsin v. Yoder, in which the court sustained the Free Exercise claim of Amish parents to withdraw their children from school after eighth

grade, even though they were below the age of compulsory schooling. And the court's decision combines discussion of the rights of families, the primary role of parents in child upbringing, so it's not even premised entirely on religious freedom grounds. A year later, applying that precedent, a federal judge in Philadelphia ruled that the American Friends Service Committee was protected by the Free Exercise Clause from having to withhold income taxes from its warobjecting employees. That decision was overturned by the Supreme Court in 1974 on procedural grounds, leaving the



precedent in limbo. For nearly 20 years after the Yoder decision in 1982, the Supreme Court continued to say that this is the test that they're applying, but they never actually ruled in favor of a religious objector in any other case. They found some reason, in every case they took, to rule against the individual and in favor of the state.

And then in 1990 the Supreme Court did a U-turn. They abandoned the pretext of the Yoder case entirely in a case called Smith v. Oregon, written by Justice Scalia. The Smith decision upheld a denial of unemployment compensation to Native

American drug and alcohol counselors who had applied for unemployment compensation benefits after losing their jobs in the state of Oregon. Why were they fired? Because they used pevote in their religious ceremonies. The court declared a new rule. The court said in 1990, in the Smith case, that the Free Exercise Clause does not require any religious

exemption from a generally applicable law, so long as that law is not designed discriminate against particular religions.

The religious community saw the Supreme Court decision in Smith as a major threat to freedom of conscience, and an amazing coalition of groupsconservative, progressive, and everything in between, from the religious establishment and the religious fringegot together and lobbied for the creation of something called the Religious Freedom Restoration Act (RFRA). In 1993 that law was approved, and it went into effect in 1994. This was a law passed by Congress that attempted to re-establish by legislative fiat the same standard that the Supreme Court had been using at the high water mark of its Free Exercise jurisprudence, that is, in Yoder. Congress said, This is the test that courts have to apply to individuals who object to being required to comply with any state or federal law to which they have a religious

The rule established by RFRA was basically that an individual objection to compliance with any law has to be accommodated if it is possible to do so. The way the RFRA rule is framed is in these terms: the religious objection has to be honored unless (a) the law serves a compelling governmental interest, and (b) the infringement on conscience is the least restrictive alternative for dealing with the problem of objection—the least restrictive of individual liberty that is feasible. That's a very strict test.

## Health Care, Corporations, and Taxes

So, comes now 2012, 2013, and Congress passes — just barely — a major reform of the American health insurance

system. The Affordable Care Act (ACA) has a provision making churches exempt from the birth-control coverage aspect of the law, if they object on religious grounds. Further, nonprofit, religiously affiliated organizations are provided an opportunity to say they are conscientious objectors, that they have a religious belief against some or all forms of birth control, and cannot in conscience provide these forms of birth control to their employees. And then, in that instance, there's a side-stepping mechanism, and the insurance company has to provide those employees—the women, mostly — of those religiously affiliated nonprofits with the coverage directly.

[Hobby Lobby and Conestoga Wood Specialties—for-profit corporations owned by religious families—brought cases to court arguing that they should get the same exemption that is given to religious nonprofits.] In one federal appeals circuit, they lose their case, because corporations don't have a right to free exercise of religion under RFRA, says the court. Corporations don't have religious consciences or beliefs. In the Tenth Circuit, in another part of the country, on the other hand, Hobby Lobby wins. So the issue goes to the Supreme Court, because there's a conflict between the two regional appeals courts. In June 2014, the Supreme Court decides in favor of the corporations.

A federal appeals circuit rules corporations don't have religious consciences or discriminating against certain beliefs. In the Tenth Circuit Hobby Lobby wins... June 2014, the Supreme Court de- and for requiring that the belief cides in favor of corporations.

> What does it mean for tax resisters? Some commentary that I read on the said "Oh this means we don't have to pay taxes if we have a religious motive for not paying." Well, let's start with the fact that that very same quote from that 1982 Amish case is in the Hobby Lobby decision, again:

Our holding in Lee turned primarily on the special problems associated with a national system of taxation. We noted in that case that the obligation to pay a Social Security tax is not fundamentally different from the obligation to pay income tax. Based on that premise we explained that it was untenable to allow individuals to seek exemptions from taxes based on religious objections to particular government expenditures. If, for example, a religious adherent believes war is a sin, and if a certain percentage of the federal budget could be identified by those individuals as being devoted to war-related activities, such individuals would have a similarly valid claim to be exempt. The tax system could not function if denominations were allowed to challenge the tax system because payments were made by the government

and spent in a manner that violates their religious beliefs.

Well, you may be thinking, Lee was a Free Exercise case. RFRA grants rights that are stronger than Free Exercise, remember? Justice Alito's decision continues:

Lee was a Free Exercise case; not a RFRA case. But if the issue in Lee were analyzed under RFRA, the fundamental point would be there is simply no less restrictive alternative to the categorical requirement to pay taxes. Because of the enormous variety of government expenditures funded by tax dollars, allowing tax-payers to withhold a portion of their tax obligations on religious grounds would lead to chaos.

This is the Hobby Lobby case quoting the Lee decision, the Amish Social Security decision, although it is completely not a case that is presented before them, and they usually go out of their way not to decide cases other than those which are, strictly speaking, being presented and requiring decision—this is the only issue that they go out of their way to speak about in the decision, other than the decision that is before them.

Well, does that mean that someone could not come to court and say, "We have this idea called the Religious Freedom Peace Tax Act, in which, for those who would be satisfied by it, their money would be channeled and segregated into non-military uses, and they would pay the full amount of tax." Doesn't that answer the objection that's being made there?

So it seems to me, to start out with something positive, that it is arguable that RFRA, as interpreted by the Supreme Court, makes the Peace Tax Fund Act unnecessary, that the Peace Tax Fund Act has been enacted, and it is called the Religious Freedom Restoration Act, unless the government can show that that system wouldn't work, because it's a system that generates all the same amount of tax money. Just a thought.

Second, the Supreme Court points out that RFRA gives a broad definition of "exercise of religion," broader than had ever been articulated by the Supreme Court in a First Amendment case. Specifically, it defines "exercise of religion" as "any action which is impelled by the person's religious belief, whether or not compelled by or central to that belief." This definition of religious entitlement to exemption is inconsistent

with the military conscientious objector laws, which in my opinion are invalidated by RFRA for being too narrow, for beliefs, like "just war" theory, which RFRA does not allow, of a military conscientious objector seeking discharge be central-not just religious, but at the center of that person's

religion. That's flatly inconsistent with RFRA as articulated in Hobby Lobby. to interfere with religion, and it doesn't internet, for example, right afterward, The decision points out, for example, that the business practices of a religiou person can be an exercise of that person's religion—obviously not the center of that person's religious life, but an expression, perhaps, of the person's religious life. That exact point, of course, is essential to the holding in Hobby Lobby.

I can't say that my Peace Tax Fund idea is definitely correct. I can't say the invalidation of the narrow military C.O. rules is definitely correct. But these are serious arguments. These are not fanciful arguments. They are directly predicated on the reasoning of the Hobby Lobby decision interpreting the RFRA statute which, by its terms applies to all federal agencies.

Peter Goldberger is an attorney in Ardmore, Pennsylvania, and the longtime  $legal\ consultant\ to\ NWTRCC.$ 

WIP note: This text was heavily edited for the August/September issue of the National War Tax Resistance Ccommittee. Please listen to or read the full talk, linked at nwtrcc.org

# 120-day public comment period needed

## MORE TIME: There nothing routine about these projects

The following letter is addressed to Governor Jay Inslee; Maia Bellon, Director of the Washington State Department of Ecology; Brian Shay, Hoquiam City Manager; and Ken Dahlstedt, Chair of the Skagit County Commission. The Solidarity Roundtable on Oil organized this sign-on letter in conjunction with the Washington State Council of Fire Fighters.

August 28, 2015

Dear Honorable Officials Inslee, Bellon, Shay, and Dahlstedt:

We, as organizational leaders and elected officials, are writing to urge a 120day public comment period for two Draft Environmental Impact Statements: one concerning the proposed Grays Harbor crude oil terminals and the other concerning the proposed Shell rail offloading facility in Anacortes, Washington.

You have understood the wisdom of our previous requests.

Due to our efforts, studies of significance have been completed. Due to our efforts, the scope of review for both projects was greatly expanded.

We ask you to listen to us once again and make the public comment period 120 days.

Our labor, environmental, community, health and fishery groups, along with our Native American allies, have a great deal of knowledge about these issues. You need our participation if your decisions are to be properly informed and legitimate. Please don't silence us by making our participation impossible. We need 120 days.

We are prepared to read the thousands of pages of documents, discuss them with our members and prepare informed testimony, but we need more time. We are people who have full-time jobs and family obligations. We do not have policy staffs like the Governor's office, the Department of Ecology or the multi-national corporations advocating for these projects.

There is nothing routine about these proposed projects. Your decisions about these projects will set a precedent for future projects that will shape the character of Washington State and signal your commitment to reduce global warming.

Please send your response to our request via the Washington State Council of Fire Fighters at 1069 Adams Street, SE, Olympia, Washington 98501 or wscff@wscff.org.

Sincerely,

Kelly L. Fox, President / **WA State Council of Fire Fighters** 

Ben Stuckart, President

**Spokane City Council** 

**Bill Ward PE, Commissioner** Port of Camas-Washougal

**Larry Thevik, Vice President** 

WA Dungeness Crab Fisherman's Association, Westport

**Dr. Bruce Amundson, President** WA Physicians for Social Responsibility Faith Action Network, Seattle

Cager Clabaugh, Representative

**ILWU Local 4, Vancouver** 

**Tom Glade, President Evergreen Islands, Inc., Anacortes** 

Kent Wright, President **Northwest Farmers Union** 

George Barner, Jr., Commissioner

Alan Richrod, Council Member City of Aberdeen

Arthur "RD" Grunbaum, President

Elise DeGooyer & Paul Benz

Friends of Grays Harbor

Von Steinke

Don & Alona Steinke Sierra Club of SW Washington

arolyn Lastellum

Carolyn Gastellum **Protect Skagit** 

**Ahmed Gava** 

Carl Voli 350 Seattle

**Rising Tide Seattle** 

Bill Moyer, Coordinator Backbone Campaign, Vashon

tammy Donike Tammy Domike, Field Coordinator

Citizens for a Clean Harbor, Hoquiam

Linda Orgel, Treasurer Friends of Grays Harbor

**Arnie Martin, President Grays Harbor Audubon** 

Diane L. Dick, Representative

Landowners & Citizens for a Safe Community, Longview

**Eric Labrant, President** Fruit Valley Neighborhood **Association, Vancouver** 

Laura Ackerman, Oil Policy Director The Lands Council, Spokane

**Brian Anderson** Climate Action, Bainbridge

Terry J. Wechsler JD, Co-Founder **Protect Whatcom, Bellingham** 

**Zoltan Grossman Olympia Confronting the Climate** 

## **Counterpunch Books** presents an alternative history of the 1970s from Ron Jacobs

SEPTEMBER 2015



### **Daydream Sunset: '60s Counterculture in the '70s** by Ron Jacobs

From the Fillmore East to Oakland Coliseum; from Berkeley's Telegraph Ave to the streets of Europe, this alternative history of this fraught time will make you feel like dancing in your seats and wondering what might have been. One part reminiscence and several parts cultural history, Jacobs has crafted a thrilling and intimate narrative that takes the reader on a trip through a crazy history some people don't remember and others want us to forget.

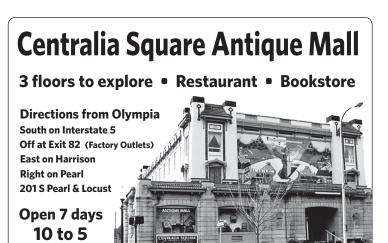
"The 'Sixties' is mostly myth and symbol now, a commodity sold in the marketplace as both cautionary tale and unattainable romance, but Ron Jacobs isn't buying it. In *Daydream* Sunset, part memoir, part lament, part impressionistic social history, he dives headfirst into the wreckage in order to paint an intimate portrait of a revolution that almost was..."

Bill Ayers, author of *Public* **Enemy and Fugitive Days** 

**Available from Counterpunch Books and** other sellers.







▶ **Shooting,** cont. from page 1.

officer. You guys need to stop right there'...he lowered the board...But they...[were] starting to walk a whole lot faster.

Officer Donald says he then rounded the back of the police car and approached both suspects near the rear of it. He reports putting himself in a "field interview stance," identifying himself

A: [Thompson] grabbed a hold of my uniform shirt by the right sleeve... and immediately pulled me down... both subjects were taller and I believe outweighed me as well...So he's...got my right arm, and he's holding onto it. And it's...pinned...there's nothing I can do with [it]...and I'm being pulled off balance. [Chaplin], who's standing just to the left of the subject grabbing me, he comes around...And I see he's got the skateboard up over his head. He's gripping it with both hands, probably about midway on...the wooden deck of the skateboard...again my right arm's pinned...I'm very limited on what I can grab...I drew my firearm... on my left hip. And I basically put it... up under my right elbow...pointed at the subject with the skateboard...And I fired unknown number of rounds... [until] my actions were enough to stop him from swinging the board and contacting me...[Thompson] let go...both subjects turned and began running northbound on Cooper Point.

#### Questions

- If subjects were large, outnumbered Donald, and were suspected of assault, why didn't he wait for backup? Was this situation dangerous enough to merit immediate engagement?
- Why did Bryson and Thompson act so aggressively when it would have been in their best interest to just run or skate away?
- Is it proper procedure to fire a weapon from under the arm in that manner? In addition to the Smith & Wesson .45 caliber firearm, Donald was equipped with a taser and pepper spray. Why didn't he use any of his other equipment when attempting to subdue the
- If Donald fired upward toward Chaplin's torso, why were bullet deflections found in the middle of Cooper Point Rd.? Was he in control on his weapon?
- Why does Donald not commit to a number for any of the three discharges of his weapon? Multiple witnesses agree that there were three sets of shots but disagreed on their distribution. A crime lab report dated July 7th says that three cartridge cases were found near the car and seven were found in the road at the northern perimeter of the scene.
- Why wasn't the men's DNA found on Donald's shirt? A Washington **State Patrol Crime Laboratory Report** signed by Sarah Webber, Forensic Scientist, states that "The DNA typing profile obtained from the right shoulder of the shirt is a mixture consistent with originating from two individuals. Ryan Donald is included as a possible contributor to the mixture. Bryson Chaplin and Andre Thompson are both excluded from the mixture." A second sample of the shirt taken from the right sleeve was "a complex mixture consistent with originating from at least five individuals to which no meaningful comparisons can be

Donald continues describing how the suspects headed north on Cooper Point, past a house on the left. He says they were stumbling and knocked over a curbside recycling bin. He assumes that Chaplin had been shot in the scuffle. Donald stays with his car and watches them go into the wooded area on the corner of 14th and Cooper Point. He radios dispatch and lets them know shots were fired and the

suspects are in the woods. He holsters his weapon and begins pursuit.

Why does Donald give pursuit? Knowing that officers are in the area and on the way, including a K9 officer? For his own safety, why didn't he take a defensive position behind his car? The suspects had limited range, especially if one was wounded. Few residents were in danger from the suspects.

Donald "I vaguely remember looking in his eyes..."

Donald runs to the southeast corner of the wooded area to the place where he lost sight of the men. He states his intentions were to "absolutely" wait for other units. He stresses this, using that exact word several times. Donald describes what happens next:

A: I see [Chaplin]... roughly about twelve feet, um, in front of me...in the bushes...He was crouched down. I remember seeing his skateboard, I believe, in his right hand...I radioed, let them know that...I've got one of them here. And I immediately drew my firearm and backed up into the roadway. He was...a lot closer to comfort than I'd like...As I am backing up, it appears that he is making his way toward me now. He's not low crawling, he's not standing up...he's moving forward toward me, still crouched down. I don't know if he's on his knees...I start giving him commands. Let me see your hands, lay on the ground...And he's not complying...at the same time...I see [Thompson] out of the corner of my eye...kinda between me and my patrol car...it looks like [Thompson] hid behind the fence line and I ran past him...[Thompson's] coming toward me in the roadway, running. At the same time, [Chaplin] stands up, starts coming toward me as fast as he can, skateboard up over his head...like he's going to assault me. I gave him several commands. Stop, get on the ground, I'm gonna shoot. Several times...he's refusing my commands, so I fire an unknown number of rounds, until he stops coming toward me. The skateboard drops, he stumbles back a few feet...and falls...[Thompson] runs over to his friend...he's checking on, I believe he touches him...I'm giving [Thompson] commands, get on the ground, get on the ground, let me see your hands. And he's, he's not

Why does [Officer] Donald give pursuit? Knowing that officers are in the area and on I was able to extend my the way, including a K9 officer? For his own safety, why didn't he take a defensive position behind his car?

> listening. He's talking to his buddy for a second. And he becomes...really angry, starts yelling and screaming, pointing his finger at me...

Q: Do you remember what he was

A: I don't. Honestly. It was something referencing me shooting his friend. But, I don't recall. There were a lot of curse words in there, there's a lot of anger, a lot of aggression... [Thompson's] coming back at me, walking really fast. He's not running. But, he's walking like he's got a purpose...I've got my firearm close to me. It's no longer out, arms extended. It's up into me. I've got both hands on it...And I start backing up...he was walking at me faster than I could walk backwards...I was yelling stop, get on the ground. Over and over and over. I'm gonna shoot, get on the ground. He was, he was really close to me. And I vaguely remember looking in his eyes. And he was watching my handgun. My handgun was down probably...over my heart, left side

of my chest. I had it down. And he was, he was target glancing, he was... watching my firearm...He takes one big step with his right foot, which I believe was the, the final step before he...could actually lift up his hands and reach me. Um, I let him get probably too close...I turned and I wasn't able to fully extend out my arms with the firearm. He was, he was close enough that I felt if I extended out my arms with my firearm in

the shooting position, he could've grabbed my gun. And then it would've been a fight over the gun. So arms partially and I fired. Unknown number of rounds. And...he was hit. And I don't...think he went down immediately. He, it may have taken a second or two. And, uh, then he, he fell to the

ground...

Much of the rest of Donald's statement has to do with the amount of anger that Donald alleged Chaplin and Thompson had exhibited toward him and how alone he felt. He emphasizes their aggression and his resulting fear. Donald makes clear that he felt his life was in "eminent [sic] danger":

"So throughout this contact, from where I was, I could see several miles to the south and I could see probably one or two miles to the north on Cooper Point...because of the time of day, it was dark, I would've seen vehicles coming and going. And during this contact several times, I knew...subconsciously people were coming to help me. But, I did not see any vehicles...So I, I literally felt like people were very, very far away from me. And I was out there on my own, by myself, with these two subjects...I didn't see Officer Evers, anybody else arrive on the scene. I just knew that I was there and there was no cars

▶ **SHOOTING**, continued on page 16.

# The police culture in Olympia

Terren Zander

What is the police culture in Olympia? How would you judge it? By your personal interaction with an officer during a traffic stop? If they grab your phone and put you in handcuffs for 'obstructing justice' when you take pictures of officers harassing a homeless person? Without any way to get a complete picture of how our police department interacts with the citizens (all of them) of Olympia, we are left to heresay, anecdotes and the few articles in the local media

(including this one). that scenario by gathering factual stories from those who first hand - good, bad, or otherwise. But be aware that we are also out to point out the failings of individual officers,

administrators or other city employees who do nothing to weed out, as Baby Bush liked to say, "a few bad apples." There are some--even within the departments--who know who they are but are unable to say anything for fear of losing their job, or their lives. You do recall the story of Frank Serpico in the NYPD? Al Pacino played his role in the 1973 movie Serpico.

Frank Serpico brought to the attention of his superiors the illegal activities of the officers who he worked with on a daily basis; an act that prompted Mayor John V. Lindsay to appoint the landmark Knapp Commission to investigate the NYPD. For this Serpico was set up by his fellow officers. They had him bust down a door at a supposed drug house where they had a guy on the inside who shot him in the face through the closed door with a .22 LR pistol. After that he guit the NYPD and moved to The Netherlands.

"A policeman's first obligation is to be responsible to the needs of the community he serves...The problem is that the atmosphere does not yet exist in which an honest police officer can act without fear of ridicule or reprisal from fellow officers. We create an atmosphere in which the honest officer fears the dishonest officer,

Cop Watch hopes to change ...the atmosphere does not yet exist in which an honest police officer can act have experienced policing without fear of ridicule or reprisal from fellow officers. —Frank Serpico

> and not the other way around." —Frank Serpico

> From Truth Like The Sun, by Jim Lynch, an Olympia author: A novel about the early days of the Seattle World's Fair:

"Well, in your opinion, sir," Roger (Morgan) prods awkwardly, "what do you think makes a city great?"

(John) Glenn offers him a clumsy wink, "I'd start with an honest police force."

Bringing bad behavior into the light of day is the only way to stop it. Think of it like mold. You leave it alone in a dark, damp place, don't pay attention to it, and months later you have to tear the whole

wall down, if not your house. Same with actions of those who are given a gun, taser, cuffs, baton, vest, and the authority to tell us where to stand, what we can video, when we are doing something they don't like. Recall Scott Yoos, a mute, who was arrested for throwing paper towels in a Dumpster. But in police jargon, 'Trespassing on a Dumpster', 'Obstructing justice', 'Resisting arrest', and finally 'Assault on an officer' (he may have kicked a leg while he was being manhandled in pain restraints into a cruiser by three officers).

Remember the **BIG** 3: Obstructing justice, Resisting arrest & Assault on an officer. Check out how many times those are used

and for what.

Cop Watch personnel have scheduled a Town Hall meeting for Wednesday, October 14, 7 pm at Traditions Café. We want the public to turn out to give their opinions of what the police are doing right, what they

need to start doing more of, what they are doing wrong and need to stop doing and what trainings might be necessary to make our officers better equipped to handle the mentally ill and how to deescalate situations for example.

What do you have to say? Come say it!

Terren Zander is a member of Cop Watch, which is dedicated to gathering information on policing in Olympia and giving that information, good or bad, back to the community. He especially wants to bring to light of day the behavior of the few officers who lie, abuse their authority and act as judge, jury, and executioner.

#### ▶ **Shooting**, cont. from page 13. coming or in the area..."

In his written report he also directly states: "Several times through the incident and after the first assault near my patrol car, I looked both north and south for incoming patrol units, but I did not observe any approaching or passing

#### Jasmine Thompson saw it differently

Incredibly, Andre Thompson's sister, Jasmine, watched her brother get shot without recognizing him. Jasmine was a passenger in a car driven by her boyfriend, Antonio Harry. They were returning home, heading northbound on Cooper Point from Capital Medical Center, where she had been treated for a concussion she had received at work that day.

From her statement, given the morning after the shooting to Detective Al Stanford of the Lacey Police Department, it appears that she arrived at the scene just as the second set of shots were fired, the ones aimed at Chaplin. Both her and Harry report seeing only the officer and a man in a white shirt [Thompson], presumably Chaplin was on the ground

This is Jasmine Thompson's account of what she saw as their car passed Donald and her brother:

"[I heard] three shots fired that...made me look...and I see one cop with his gun drawn and a flashlight and I see the boy further down which I didn't know it was my brother at the time but I see the boy further down just standing there and I was like, whoever that is...I hope...they don't continue to shoot them...maybe just tase him now...the cop is walking 'cause we got to drive by slow so the cop was walking the whole time we were driving by slow...and that's when I see the cop shoot my brother three time...I see my, the boy drop to the ground...[he] didn't have nothing in his hands...like why are they shooting at that guy..."

Jasmine Thompson says this was happening in the "middle of the street" and that Donald was 20 feet from Andre Thompson when she first heard shots fired. She is clear that Donald was walking torward the man, not backing away as he has claimed in his statement. Donald says he was afraid to extend his arms with his weapon due to the fast and aggressive approach by Thompson. Miss Thompson is sure that he has his weapon away from his body. She did not hear Donald give any verbal commands nor did she hear her brother say anything.

Thompson also states that it is Donald who was being aggressive toward the man and she wondered what the man had done to make the officer so upset. When questioned further, she says:

A: I was already watching the cop walk that way so by the time he got close enough he just shot 'em. Like he was... not...able to [shoot] him from far away once he got close enough...he shot 'em.

): Do you remember what your brother was doing when he was...

A: He was standing.

Q: When the officer was closer?

A: He was just standing there...and [he] dropped to the ground...

Thompson says her brother was standing with his hands in what she called the "bro" position - hands held outstretched mid-body as if to "explain himself." She says Donald was five feet from Andre when the shots were fired. She says their instinct was to pull over when they heard the first gunfire, but afraid of being caught in crossfire, they left the scene after Andre was hit.

These conflicting accounts raise even more questions:

Why does Donald not mention Harry and Thompson's vehicle in his statement? He also neglects to mention a police vehicle that had passed by momentarily before Harry and Thompson. That car turned onto 14th while making radio contact with Donald

to confirm the suspects were in the woods. He said he was watching for cars and had the ability to see for "miles" up and down Cooper Point Road. Also, he was standing on the pavement when both cars passed.

- What were Chaplin and Thompson thinking? Does it makes sense for the men to have split up? If Thompson was hiding, why did he come out? Why didn't he continue hiding, or try to escape? Especially since he knew the officer waswilling to shoot him? Why did Thompson run aggressively toward Donald after Chaplin had been shot? He had to have realized it was suicide. It is hard to discern credible motives for these decisions, especially given that, per Antonio Harry, Chaplin was no stranger to the court system. It was certainly not in his interest to get in such serious trouble, especially assaulting an officer.
- Was Chaplin exiting the woods because he was wounded and needed medical help? Donald thought he had shot him. Chaplin is currently paralyzed from the waist down. Was it even possible for him to stand at this point? Donald's description makes it seem like Chaplin was struggling to stand.

#### Witnesses report man yelling "Come at me."

Two nearby witnesses report hearing a man taunting the police in the midst of the gunfire. Mikki Brandell, 37, is a resident of Tabitha Court, a short dead end street off of Walnut that runs parallel to Cooper Point Rd. She states:

> A: I heard...a single...man's voice saying come at me bro, come at, what, bang, bang, come at me and then everything went kind of quiet

> Q: If you had to describe...the tone or the way they were talking how would you describe it?

> A: It was shouting...with the shouting was very intense...it was and intense situation...with the lone man saying... come at me he was you could tell he was kind of distraught...with the officer saying get down, get down, you could tell they meant business.

> Q: Now when you say distraught is that more scared distraught or angry distraught or what do you mean?

> A: I don't know if it was a scared distraught but I think it was um maybe with...with guns pointing at him I think that I don't...I don't know I mean it...but it...he was um taunting the police or whoever it was pointing at him he was taunting them saying come at me.

Brandell's account is seconded by James Ambrose, 43, who resides in t 1100 block of Cooper Point, and says, "one of them was saying something like come at me."

#### What about the gunshot wounds?

The only evidence markers for blood stains were found close to where the suspects fell – there are none between the patrol car and the wooded area. No medical reports that would verify wound information have been released.

OPD Officer O'Brien was the first to arrive at the scene. He states that Chaplin was "kind of unresponsive" but that Thompson was still "verbal."

As OPD Officer Frailey tends to a wound in Thompson's abdomen, O'Brien turns his attention to Chaplin. He lifts his sweatshirt to assess his condition, "I saw one [gunshot] right above his right nipple and I thought that might be causing a sunken chest wound. I saw two in the back and - two holes in the back. I was looking for exit – exit wounds or entry. I couldn't tell, you know which ones they were." He later removes Chaplin's

remarks that, "clearly this guy wasn't going anywhere."

A slightly different assessment was given by OPD Officer Smith who had examined Chaplin before letting O'Brien

"I pulled up his shirt, and saw two two distinct wounds on his back. About lower, mid-section and... they were circular shaped wounds. Then beyond his lower right side on his back, there was a - it wasn't circular. It was almost like a slash almost or like a graze of some sort...they had blood, a little bit of blood around them but they weren't like profusely bleeding...I could see flesh...so I rolled him back down and then checked his...stomach area and I could see a wound. It was on his right side. I believe it was just down below the nipple a little ways. And more to the edge of the side there."

OPD Officer Seig was responsible for photographing Chaplin's wounds. From the Incident Investigation Report prepared by the Tumwater Police Department on May 21st:

"[Officer Seig] stated she observed two holes in the suspect's back and what she

Officer Frailey concurs, describing Thomp-

son as "cooperative...he seemed a little bit

intoxicated...I could smell alcohol and [his]

speech was slurred a little bit...but he was

handcuffs so aid could be rendered. He "I did hear one man say um something about dying...oh my God I'm going to die or I don't want to die...I hear shouting and then I hear another set of four gunshots."

Paul Evers, OPD Police Training Officer, says in his post-incident statement that Thompson was "complaining, uh, about being shot..."

OPD Officer Sola who rendered first aid to Thompson encouraged him to relax and breathe. Sola was tasked with accompanying Thompson to the hospital, along with Officer Frailey. On the way, Thompson expressed concern for his brother and is described by Sola as "willing to talk to us and he wasn't resentful...I think at one point maybe he said that we had a job to do."

Frailey concurs, describing Thompson as "cooperative...he seemed a little bit intoxicated...I could smell alcohol and [his] speech was slurred a little bit...but he was friendly and real cooperative and engaging." Thompson talked about his work and hobbies during the ambulance

Why did Thompson go from an alleged skateboard-wielding assailant to a friendly and cooperative drunk? Wouldn't Thompson be even more angry because he and his brother had

been shot?

from stray bullet

### Residents put in danger

Officer Smith, who earlier gave aid to Bryson Chaplin before Officer O'Brien took over, decided to check on the residence just south of where the men were shot. It was this house's recycling bin that Donald alleges the suspects knocked over.

Smith immediately noticed a hole in the upstairs window.

He was met at the door by an anxious resident. Inside the home, he found a total of six adults and two children, including a five-month-old, congregated on the second floor landing. When he examined the window from the inside he found a "softball" sized hole and was able to ascertain that the shot clearly had an upward angle. The WSP Crime Laboratory Report said the bullet was likely fired from "the proximity of the northernmost perimeter of the scene."

Two of the female occupants had been in the room when they heard "yelling" and the first shots. Scared, they ran out of the room. A short time later they heard more shots and the window break.

#### Donald's attorney confused, too?

At the end of the interview with Officer Donald, his attorney, Sax Rodgers, interjects:

"The only thing I'd like to emphasize, just listening to all this...there's absolutely no justification, that I can see from looking at it, trying to look at it objectively, for these people to react this way whatsoever. The worse thing that could happen to them is... get a ticket for some misdemeanor, or maybe possibly taken downtown. But, I doubt it, that time of night. And everything they did was proactive aggressive to hurt, I mean, there's, there's not even any reason for them to do that."

The community is wondering the same thing. Further evidence and expert analysis will certainly help, as will hearing the story from the point of view of the shooting victims.

WIP cautions the community to not make assumptions about the case without full information. Despite the flaws in our criminal justice system, it is an encouraging sign that the Prosecutor's office has been transparent and made these critical and revealing documents available. We encourage citizens to read them and decide for themselves.

The documents on the shooting are available for the public to download from the Thurston County Government website's Prosecuting Attorney page.

friendly and real cooperative and engaging." believed to be an exit wound on his chest. She did not see a lot of blood coming out of the wounds...Seig told the suspect to stay still and that the medics were

#### Questions about suspects behavior

Yes ma'am!'"

coming and the suspect said 'Yes, ma'am!

It must be noted that the way Donald describes the men as if they were invincible and unstoppable except by use of force is strikingly similar to language used by Darren Wilson in descriptions of Michael Brown in an August 2015 New Yorker interview. The magazine quotes Melissa Harris-Perry, a MSNBC commentator, who says Wilson's language was dehumanizing and conformed to the "myth of the black brute incapable of pain himself bent on inflicting pain on others...Americans long have had difficulty in understanding, acknowledging, and having empathy for the pain of black men."

Donald's conviction that the men were extremely dangerous is contradicted by statements about the suspects' behavior given by other police witnesses.

Bryson Chaplin has had several runins with the law, including a current DUI that he was under Antonio Harry's close supervision for. According to Harry, who lives with both men, "They re definitely not innocent boys" and that Chaplin also had "a trespassing charge near Spokane."

Harry would says the boys were never violent around the house, even when they were drinking. Harry reports both Chaplin and Thompson enjoyed alcohol, sometimes to extremes. Harry reports that the men probably used marijuana but "nothing heavy."

It is possible that Chaplin and Thompson were intoxicated at the time of the shooting, although toxicology reports are not yet available. One responding officer reported alcohol on Chaplin's breath, and social media collected by the police have witnesses placing them drunk at Yauger Park earlier that night. It also appears that the men had successfully stolen beer from Safeway previously that night according to Safeway workers, Jason Gray and Tammy Brown.

#### Reactions to being shot

Witness Mikki Brandell, who heard Andre Thomas taunting Donald, also heard Bryson Chaplin begging for his life,

#### **Art Against Dispossession**

## Invitation to international artists to support the resistance to violent dispossession by Israel

Tuesday July 28th was a typical day in About the Project Silwan, East Jerusalem:

- Residents awoke to the sound of Israeli forces' bulldozers demolishing several apartments;
- a 14 yearold boy was beaten and arrested by the Israeli police;
- and an 85 yearold woman was assaulted by Israeli settlers, while Israeli soldiers turned a blind eye.

These actions are not isolated but part of a longterm strategy backed by elected officials to terrorize and displace the residents of Silwan in Occupied East Jerusalem. They are also in direct violation of the Fourth Geneva Convention.

Uri Bank, a leader of the prosettlement Moledet party said:

"...It's just like Legos you put the pieces out there and connect the dots. That is Zionism. That is the way the state of Israel was built. Our eventual goal is Jewish continuity in all of Jerusalem."

Amidst this violence, a team of international artists, led by US based Art Forces, has been invited by Silwan's Wadi Hilweh Information Center to create a multimedia public art project in Silwan.

The artists, collaborating with community members, will create a mural that will dynamically express Silwan's history and commitment to freedom, including the ways in which their struggles intersect with others globally.

"No matter how bad it gets, we will not leave." Ahmad Qara'een, a resident of Silwan.

Accompanying the mural will be a multimedia education program, consisting of 'Call the Wall' phone app, and interactive web programs that will include interviews, bringing the mural to life by making its social history, geography and context easily accessible to a wide audience. Project is supported in part by the Middle East Children's Alliance and Left Tilt Foundation.

#### **Project Goals**

Drawing interconnections between colonial struggles in the San Francisco Bay Area and Palestine, the mural and accompanying media's goal is to build relationships that inspire action and provide concrete opportunities for social change action internationally.



Wadi Hilweh Information Center and Madaa Center, Silwan, East Jerusalem:

Provides culture, activities for youth, advocacy, organizing for Silwan community.

From Art Forces in California:

- Susan Greene, San Francisco, Muralist and clinical psychologist
- Eric Norberg, San Francisco, Muralist and educator.
- Rochelle Gause, Berkeley, Community organizer, mother and potter
- Charlotte Saenz; Educator and artist.

For more info go to http://artforces.org

#### **DYING**, cont. from page 1.

"If we all drive a Prius, use cloth bags, and buy organic it will all be okay." Or, "people just need to be educated." The former is simply insane and the latter is based on that false assumption that those who don't know, want to know. Which we've already addressed. They-like my father dying with the whiskey bottle clasped in his hands—will die before removing the drill of industrial civilization from their

Relevant: The majority of environmental protests employ only one technique: announce their disagreement with the status quo through parades, petitions, and/ or peaceful protests with cardboard signs. SHellNo, protesting drilling in the Arctic, has drawn a huge number of passionate and knowledgeable activists. SHellNo states "While Shell's rigs are in Seattle we will shine a bright light on the injustice of Arctic drilling (as well as the rest of the climate crisis). We will make it politically and reputationally disastrous for Shell or any corporation which would use the beautiful Northwest as a staging ground for such projects. And most of all we will work to build the mass movement against extreme energy projects and for climate justice and a stable, sustainable planet for us all." This is an admirable statement, but useless without explicit goals and a detailed strategy to achieve said goals. We're facing extinction. We're facing catastrophic irreversible climate change. We must be effective, not just feel better about ourselves by "shining a light on the injustice of Arctic drilling." We need to *cut down* the injustices. We need to tell a new story of how humans relate to the world. We must deny the false story of "economic realities" as it obviously doesn't work for living beings. We need to draw a line in the sand and refuse to let corporations or government cross it. As MEND is doing in Nigeria. As the Wet'suwet'en People and their allies are doing at the Unis'tot'en Camp in British Columbia. The politicians and Shell *know* we don't like drilling in the Arctic—they don't care. Obama just cleared the legal path

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for the drilling to proceed. *They* don't need more education, we do. We must study the history of resistances, though current world powers pray we don't. There, teachers rise from the past to guide us, they are waiting for us to listen. Frederick Douglass (one among many) speaks: "The whole history of the progress of human [and non-human] liberty shows that all concessions... have been born of earnest struggle...If there is no struggle there is no progress. Those who profess to favor freedom and yet deprecate agitation are men who want crops without plowing up the ground; they want rain without thunder and lightning. They want the ocean without the awful roar of its many waters. This struggle may be a moral one, or it may be a physical one, and it may be both moral and physical, but it must be a struggle. Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them [extinction of our entire species?], and these will continue

till they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress."

It is time for the struggle for Life. It's time to fight the murderers of the living Earth and time to become *effective* fighters employing solid strategy with explicit goals. We are culturally habituated to hop on the irrelevancy train and our fighters need training to resist this easy mistake which effectively keeps activists occupied on ineffective tasks. Did all that energy we poured into Obama pay off? Is the systemic change we need even capable of coming from the top down? Or will it come by taking power back from the top and restoring it to localities?

Let's abandon ineffective action and start crafting strategy. How will we force the City of Seattle to impound the Shell oil rig for illegal docking?11 Imagine the impound speed if we parked illegally in Seattle, though if you're from Seattle, you may not need to imagine. If (when?) the city refuses to impound, when will

we stop heralding the oil rigs with flags and paddles and start saluting it with dynamite? When will we throw rocks into the gears of the machine by studying and implementing effective strategies of current and past resistances? We learned about Gandhi, but he didn't work alone: the Indian armed resistance had his back. Mandela didn't fight oppression by waving peace flags. The suffragist movement, the civil rights, the Indian resistance, Mandela, MEND, and the Unis'tot'en Camp are all effective movements for change and they possess a common denominator—all set explicit goals and carefully craft strategy, intentionally including non-violent and violent techniques, while constantly assessing the effectiveness of their strategy. We can, and must, learn to become effective from these groups. We *can* make power tremble and crumble. David beats Goliath over and over again, but only when David uses strategy and the strength of his weakness. When he refuses to play by Goliath's rules. It's how the United States freed itself from Britain; the revolutionaries made their own rules. And fought to win.

What is our goal? Halt the Holocene Extinction? Stop climate change? Prevent the Shell Oil Rig from getting to Alaska? What steps must be taken to achieve our goal? What is our strategy, what will actually work?

We've watched the eastern cougar, the black rhino, and thousands of others slip quietly into the dark tunnel of extinction. We are shouting: No more! We're roaring into the hurricane of irreversible, catastrophic climate change. We won't merely voice our disgust—for irrelevancy (and insanity) is standing in line at the doors of the gas chambers announcing "the Nazis are doing the wrong thing" and petitioning the guards to shut down the death camps it doesn't work. We demand. We fight. We strategize. We re-write the story of human relationship to the world. We use every tool at our disposal and the most important tool may be organized strategy: setting goals with step by step ways to achieve them. We implement the plan, constantly assessing the effectiveness and tweaking the strategy. We all have a death sentence, and it will only be repealed by effective resistance. Rise up against the evil empire. We have all of life to gain, and all of life to lose.

Rachelle Burt is a former naturalist, science teacher, and kayak guide in the San Juans. Currently she is a mother, farmer and writer.



