



WORKS IN PROGRESS

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SERVING THE OLYMPIA COMMUNITY AND THE CAUSE OF SOCIAL JUSTICE SINCE 1990.

JULY 2013

Sequester's rationale cut down, severe cuts remain

Jordan Beaudry

In 2011 President Obama signed the controversial Budget Control Act to address what was widely seen as out-of-control national debt. This legislation mandated that if lawmakers could not reach an agreement to reduce our nations debt by the beginning of 2013 deep, across the board spending cuts would come into effect. With a gridlocked congress and no resolution in sight, the President signed an executive order on March 1 of this year implementing these so-called 'sequester' cuts. The sequester calls for \$85.4 billion in spending cuts this fiscal year, with an additional \$87 to \$92 billion in budget cuts annually through 2021, slashing federal spending by \$1.2 trillion over the next decade. The cuts are split evenly between defense and non-defense programs, and will impact areas such as social services, infrastructure investments, Medicare, education programs, and job development initiatives.

The sequester was a response to the unease felt in Washington over our nations debt to GDP ratio. In 2012 US GDP was estimated at \$15.7 trillion, compared to a national debt of \$16.7 trillion as of June 15, 2013. This gives us a current debt to GDP ration of roughly 106%. According to Carmen Reinhart and Kenneth Rogoff's influential 2010 economic paper, *Growth in a Time Of Debt*, growth slows to a halt if a nations debt exceeds 90% of its GDP. Reinhart and Rogoff compiled two centuries of data and concluded that average annual growth shrinks from roughly 3% to 1.7% when this debt ceiling is reached. They provide even lower numbers, 3% to -0.1%, in the postwar period. According to economist Paul Krugman this study had a "more immediate influence on public debate than any previous paper in the history of economics". Indeed, the Reinhart-Rogoff study was quickly seized upon by conservative lawmakers advocating for budget reduction. Paul Ryan referred to their results as "conclusive empirical evidence" when arguing for deep cuts to social services and health care.

Despite its initial popularity the Reinhart-Rogoff study has recently been proven to be far from conclusive. An April 2013 essay by University of Massachusetts Amherst grad student Thomas Herndon, co-authored by his two professors, Michael Ash, and Robert Pollin, sought to reproduce the Reinhart-Rogoff findings with publically available data. When they were unable, Herndon contacted Reinhart and Rogoff asking for access to their original spreadsheets. Amazingly, they complied. When analyzing the data, Herndon came across a significant miscalculation. Reinhart and Rogoff did not include four years worth of growth data from New Zealand, during which

time it was above the 90% debt to GDP so-called breaking point. Fixing that error alone added 1.5% to the growth rate for countries with debt above 90% GDP, raising the average growth rate in the post-war period from -0.1% to 2.2%. This modification discredits the Reinhart-Rogoff theory. Although one may still argue high debt is not good for growth the line in the sand has been blown to the wind and the negative consequences are nowhere near the apocalyptic levels pundits and lawmakers feared.

Disproving the Reinhart-Rogoff theory has effectively stripped away the "empirical evidence" used to justify sequestration. However, the sequester remains, and the negative effects of this year's \$85.4 billion worth of budget cuts are overwhelming. In Sacramento, California, the Sacramento Housing and Redevelopment Agency provides rental assistance to low-income families.

This year, they are facing a \$13.9 million shortfall, which will equate to 1,700 families, or 4,800 individuals, losing housing vouchers this July. Over 60% of these families include at least one disabled family member. Nationally, public housing support will be cut by about \$1.94 billion by years end. Elsewhere, the Salt Lake City Community Action Council has been

Start Program, denying 700,000 low-income children health and social service support designed to help them succeed in school. In West Virginia all positions with VISTA, a nationally funded service program designed to fight poverty, have been cut for the 2013-2014-service year.

The International Monetary Fund (IMF) projects that the sequester will slow economic growth half a percentage point this year, while the Congressional Budget Office believes it will result in the loss of 750,000 jobs. Unemployment compensation is getting slashed alongside employment opportunities. On March 1 *The Boston Globe* revealed that sequestration would lead to a roughly 11% reduction in national funding for unemployment benefits: an average of \$132 less per month for recipients. In New Jersey a family that receives \$611 per week will instead have

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forced to close one of its food pantry's, which feeds over 1,000 people per month. The House of Representatives is contemplating a \$20 billion cut to the SNAP program, threatening the food benefits of 2 million. Education will take a hit due to \$406 million being cut from the Head

► SEQUESTER, continued on page 7

Unlikely alliances: Building bridges through Native sovereignty

Zolton Grossman

The natural resources we all depend upon must be protected for future generations... to bring us to a place where there is a quality of life, and where Indians and non-Indians are to understand one another and work together. —Billy Frank, Jr (Nisqually)

In the 2010s, new "unlikely alliances" of Native peoples and their rural white neighbors are standing strong against fossil fuel and mining projects. In the Great Plains, grassroots coalitions of Native peoples and white ranchers and farmers (including the aptly named "Cowboy and Indian Alliance") are blocking the Keystone XL oil pipeline and coal mining. In the Pacific Northwest, Native nations are using their treaties against plans for coal and oil terminals, partly because shipping and burning fossil fuels threatens their treaty fishery. In the Great Lakes, Bad River Ojibwe are leading the fight to stop metallic mining, drawing on past anti-mining alliances of Ojibwe and white fishers. In the Maritimes, Mi'kmaq and Maliseet are confronting shale gas fracking, joined by non-Native neighbors.

The Idle No More movement similarly connects First Nations' sovereignty to the protection of the Earth for all people—

Native and non-Native alike. Idle No More co-founder Sylvia McAdam states, "Indigenous sovereignty is all about protecting the land, the water, the animals, and all the environment we share." Gyasi Ross observes that Idle No More "is about protecting the Earth for all people from the carnivorous and capitalistic spirit that wants to exploit and extract every last bit of resources from the land.... It's not a Native thing or a white thing, it's an In-

their white neighbors? Conventional wisdom says that we should all "get along" for the greater good, and that different peoples should only talk about "universalist" similarities that unite them, not "particularist" differences that separate them.

In both my activism and academic studies, I've often wrestled with this question, and spoken with many Native and non-Native activists and scholars who also deal with it. Based on their stories and experiences, I've concluded that the conventional wisdom is largely bullshit. Emphasizing unity over diversity can actually be harmful to building deep, lasting alliances between Native and non-Native communities. History shows the opposite to be true: the stronger that Native peoples assert their nationhood, the stronger their alliances with non-Indian neighbors.

To stand in solidarity with Indigenous nations is not just to "support Native rights," but to strike at the very underpinnings of the Western social order, and begin to free Native and non-Native peoples.

digenous worldview thing. It's a 'protect the Earth' thing."

A debate around Idle No More discusses how the movement can reach the non-Native public. In any alliance, the same question always arises at the intersection of unity and autonomy. Should the so-called "minority" partners in the alliance set aside their own distinct issues in order to build bridges to the "majority" over common-ground concerns, such as protecting the Earth? Should Native leadership, for example, not as strongly assert treaty rights and tribal sovereignty to avoid alienating potential allies among

Unlikely Alliances

Since the 1970s, unlikely alliances have joined Native communities with their rural white neighbors (some of whom had been their worst enemies) to protect their common lands and waters. These unique convergences have confronted mines, dams, logging, power lines, nuclear waste, military projects, and other

► SOVEREIGNTY, continued on page 6

WORKS IN PROGRESSESTABLISHED IN 1990 BY THE
THURSTON COUNTY RAINBOW COALITION

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

Submissions

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 journalism.

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.

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

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.

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Submission Deadline**Friday, July 19****olywip@gmail.com****Proofreading Meeting**

Saturday ■ July 27 ■ 1 pm

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On the front cover —

"OLOC at Capital City Pride"

Photographer: Heather Schofnertwitter: [@olyheather](https://twitter.com/olyheather)360.943.8044
233 Division St NW**LETTERS TO
WORKS IN PROGRESS****Response to article supporting
genetically modified crops**

The article in the April WIP entitled "Biology Fortified, Inc: At the vanguard of the Green Movement and Beyond" by Marco Rosaire Rossi states the benefits of GMOs but not so clearly the risks. Benefits include, for example, less use of insecticides and a greater use of herbicides to grow cotton, resulting in an increase yield per unit of labor. It's worth noting that these benefits are almost always greater profit, not greater production. But it's in consideration of the full range of risks to humans and the environment where the author falls short.

Given the newness of genetic manipulation, direct effects on human health can't possibly be completely understood. And the ecological processes run contrary to nature. Genetically modified salmon, for example, can breed with wild salmon with unknown effects. The risks are incalculable. ["Hybridization between genetically modified Atlantic salmon and wild brown trout reveals novel ecological interactions" published by the Royal Society of Biological Sciences. <http://rspb.royalsocietypublishing.org/content/280/1763/20131047>]

What happens when we engineer evolution? What do we pick up and what do we leave behind? How does the organism interact with other organisms? How long does it live? We can't possibly engineer the millions of variables in natural evolution. When we manufacture an organism, we lose and gain genetic qualities that we don't know about or understand.

Oxford University's Future of Humanity Institute has released several articles pertaining to potential causes for human extinction. Considering the number of species that have become extinct, there is a strong probability that humans will do so long before the earth gives up her ability to support human life. We have faced many risks in the past such as the Spanish Flu for which there are natural, biological, built in protections but we are now facing risks of our own creation that are new and which we have no empirical way to gauge. These risks include the manipulation of genomes. ["Existential Risk Prevention as Global Priority" published in Oxford's journal, *Global Policy*. <http://www.existential-risk.org/concept.pdf>]

Harry Branch

Plea for regular donations

Twenty-four years ago, *Works In Progress* (WIP) began as a wonderful experiment to provide communication between Olympia's activists and the progressive community. At the time, the Internet was still in its adolescence, IBM had just come out with a 40 mb home computer, and the conservative media giant Gannett owned *The Olympian* (often called the Zip, the Zero, or the Five-minute Read).

Since then, countless numbers of people have written articles, taken photos, attended meetings, edited, laid out, proof read, and distributed almost 300 issues, amounting to an estimated 4,500 to 5,000 pages—all by volunteers, always free, and completely supported by community businesses, community organizations, and *Works In Progress* readers.

And now the second generation, those who were very young or not yet born when *Works In Progress* was established, are beginning to join and to make it their own. There is talk of online videos and digital newsstands and improved use of social media all designed to provide more information, better information. And they bring different attitudes and expectations of WIP's purpose. After all, it has become a different world—a harder world—and the need for *Works In Progress* has never been greater.

Yet this publication is now in financial difficulty because of an unanticipated rise in production costs.

There is good news however, thanks to thirteen individual donations and our regular advertisers, WIP is able to print this issue. While these one-time donations and long-time advertisers—both large and small—are invaluable to the survival of this publication, it will ultimately need a variety of sources of income such as additional advertising revenue, more subscribers, fundraising events, grant monies, and more.

This letter is a call for another type of contribution. It is a plea for others to join me in regularly donating a small amount each month. I have set up my bank's online bill payer to send monthly donations to *Works In Progress* in the amount of 10 dollars. If just four more community members were to do the same, collectively we could pay for one twelve-page issue each year. We could even claim every December or maybe every February issue as our own. Please join me.

Here is the information that will be required:

Works In Progress
PO Box 295
Olympia WA 98516
360-459-3625
Account#--the last four digits of
your phone number

Respectfully,
Sylvia Smith, WIP member

Attention needed in legal case

This letter is directed to the editors of *Works in Progress*, to the citizens of Olympia, and to our esteemed Governor, Jay Inslee.

It has come to my attention that one of our citizens, a middle-aged man named Scott Yoos, has been trapped for more than two years in the Thurston County legal system.

Who is he and of what crime he is being accused? This is how the story goes: Scott was rendered mute in 1984 when an unfortunate hitchhiking misadventure—a violent assault and robbery—left him with T.B.I. (traumatic brain injury). He communicates with sign language, and when he can, writes notes. He lives a simple, financially modest life in Olympia, using his bicycle for most transportation.

On the evening of June 1, 2011—after a volunteer shift at the Capitol Theater—Scott was stopped by an officer of the Olympia Police Department who caught him throwing a pocketful of paper towels into a city-owned dumpster. His attempts to communicate with the officer through both his sign language and writing

**A great big 'juicy kiss'
to all our supporters!**

The members of *Works In Progress* send their gratitude to all those who contributed this last month to the continuation of this publication. Both large and small, we were humbled by each donation. Community support is so vital to sustain and grow *Works In Progress*. Thank you.

We are also grateful to the folks at Media Island. *Works In Progress* is now under the umbrella of their 501(c)3 status and able to benefit from the privileges of a federal nonprofit. This is a whole new ball of wax for us and with it a few more skills that we will need to learn. (Is there anyone out there who can help us set up our books?)

Also, please mark your calendars for WIP's first fundraiser. We are pleased to announce that Media Island is holding their First Sunday Community Brunch for *Works In Progress* on Sunday, August 4, at 11 am at 816 Adams St SE, Olympia. We hope to see everyone there!

People can also send donations via mail (WIP, PO Box 295, Oly WA 98507) or visit our website at www.olywip.org to donate through WePay. Subscription to *Works in Progress*, delivered directly to your door each month, can also be purchased. (The subscription form is on page 5.)

And once again, thanks to all the wonderful folks who sent in donations last month. Our hats off to you!

—Works In Progress

were deemed to constitute "possible assaultive" behavior, so three other supporting officers were called to the scene, where they swiftly wrestled him to the ground in what he felt to be a rough and unnecessary manner.

He was originally cited for criminal trespass and obstructing justice, but one of the officers called to the scene filed a report 26 days after the incident alleging that Yoos had kicked him. Since this would constitute a felony, the case was dropped by Olympia Municipal Court and bumped up to Thurston County Superior Court.

After two-plus years, with the financial and moral help of a large support group, Scott has maintained his own legal defense. He has been through more than twenty hearings, and still his case hangs and continues to be postponed, while his attorney, Larry Hildes of Bellingham, Washington filed two Dismissal Motions. Meanwhile, our tax dollars continue to pay those on the prosecuting side of the case for each of these superfluous hearings.

I write this letter in an attempt to bring this situation to the attention of the good citizens of Olympia, and to our Governor, in the hope that movement can happen on this case and justice can be served. I know that in our heart-of-hearts, we all look for kindness and just action. After in excess of two years of having his life on hold, I believe that Scott deserves this also.

Thank you,
Desdra Dawning

[Ed. note: For more information on Scott Yoos' situation, go to www.scottysupport.blogspot.com.]

Centralia Square Antique Mall**3 floors to explore ■ Restaurant ■ Bookstore****Directions from Olympia**

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Media Island benefit brunch on July 7— Light on the corridor

Matt Fu

I have travelled our country over two dozen times, typically on tour with my music on mass transit and month-long greyhound passes. I love the Real America I have come to know so well, the people and the places, the towns and spirit that hum so vibrantly in pulsing colors. This is not the America we see in the movies or television shows created by the handful of corporate media monopolies lurching over their National Entertainment State, who seek with every measure to blast us with disassociate content that tries to divest us from one another and to “find happiness” solely through their false fables and plastic products.

My favorite webcam was from National Geographic of a watering hole in Africa. My father had subscribed me to that nature porn magazine since I was a kid, so I expected to watch in on a hyperactive locale characterized by the sexy turmoil of combative species fighting over resources. Instead, I found a world composed of much calm, tranquility, and cooperation both in and among species.

We are a fiercely collective critter on a fiercely collective planet. I harken back to those who claim Darwin was co-opted, to lessons learned from the BBC series “The Century of the Self” and to those who point out that the materialistic individualism we are submerged in now is not where we come from or what we are, it’s not the human-ness that pulses through our veins and our bones. It’s just a recent perversion in an endless stream of persuasive attempts by that corrupt minority who seek on the highest soapbox, with the sharpest blades and loudest grunts, to try and dictate to us in the commons how we should live and how we subvert our livelihoods to them. We need to listen less to vaulted voices and listen more to the “strangers” around us.

There is currently a robust dialogue occurring over a proposed increase of coal transport and exportation through



TESC graduate Thomas Herndon, who undermined a major study justifying austerity, spoke in Evergreen’s Popular Uprisings program June 4. Herndon discussed his political and intellectual autobiography and how Evergreen shaped his graduate study at Amherst and his research that revealed major errors in the Reinhart/Rogoff study. Photo: Robert Whitlock.

communities along our rail lines and shorelines here in the Northwest. I want to learn directly to what local peoples think about this. Starting in August, I will walk for several weeks along the proposed route, from towns in Montana down through the communities of eastern Washington’s expansive grasses, further down along the Columbia and then up through the beautiful Puget Sound basin. I will walk to listen to local folks talk about their lives and these trains and I will broadcast the entire experience 24/7 online. I seek your support and invite you to come with me on this journey.

“Light On The Corridor” Benefit Brunch. Sunday, July 7th, at 11 am at Media Island (816 Adams St SE). Tasty food and enticing conversation. Come to where the food is as good as the fun!

Matt Fu is a member of the Olympia community and a recent Evergreen grad in ethnography and media justice with a renewed sense of urgency to throw his skills into the awareness, education and outreach needed surrounding the great environmental issues of our times.

The Good Life Lab: Radical Experiments in Hands-On Living

Join author Wendy Jehanara Tremayne for a presentation of her new book, *The Good Life Lab: Radical Experiments in Hands-On Living*, at In the Procession of the Species Studio, 311 Capitol Way North, Olympia, on Tuesday, June 25 at 7:00 pm.

Described as “an invitation to experiment” by *MAKE* magazine’s Dale Dougherty and named one of the Best Summer Books of 2013 by *Publishers Weekly*, *The Good Life Lab* is a brave, modern manual for a post-consumer life. It tells the inspirational story of how one couple ditched their careers and high-pressure life in New York City to move to rural New Mexico, where they made, built, invented, foraged, and grew most of what they needed to live self-sufficiently, discovering a new sense of abundance in the process.

Part memoir, part DIY manual, bound together with inspirational art by a community of contemporary illustrators and Wendy’s honest and passionate narrative, *The Good Life Lab* celebrates the richness and abundance that comes from a self-made life and, in the words of Sandor Katz, “provides us with much creative inspiration for our own transformative journeys.”

This event is hosted by OlyMEGA, a non-profit, member-supported, community workspace where people with common interests in computers, technology, science and art, can meet, socialize and/or collaborate. They have an open community lab which incorporates elements of a machine shop, workshop and studio where makers, engineers, geeks and artists can come together to share resources and knowledge to learn and make cool things.

Special Events

**Skyline & 2CBEATZ Presents:
Funk tha 4th! of July Bash**
Thursday, July 4, noon
Steamboat Island Rd

Family friendly festival style gathering on 10 acres of beautiful Steamboat Island area. Stone Creek Wood Fired Pizza Oven serving their delicious Pizza, as well as corn on the cob, homemade cinnamon rolls, and italian ice soda’s, arts, music, and more!

On site camping available. Shuttle bus to and from downtown Olympia. For more info: <https://www.facebook.com/events/207169576099103/>

**Stop the Surveillance State!
Fight Back!**

Thursday, July 4, 5 pm
Percival Landing, Olympia

July 4th has been declared a national day of action against the NSA and the Surveillance State. In Olympia we will gather at Percival landing with music, banners, and signs. This is intended as a peaceful event, but we encourage everyone to BRING A MASK, as a sign of defiance against the Surveillance State and of solidarity with all the anonymous fighters and whistle blowers who take a stand and fight back!

**Shelton Farmers’ Market Bur-
lap and Lace Fundraiser**

Friday, July 12, 6 pm
Little Skookum Hall,
3480 SE Lynch Road, Shelton

Come and join us for live music, dinner, auctions and dancing. All proceeds will go toward the Shelton Farmers’ Market becoming a federally recognized 501(c)3 (non-profit) organization.

Live performers and auction items will be announced soon.
www.sheltonfarmersmarket.com

**Eastside Neighborhood Garage
Sales**

Saturday, July 20th 9-4

Multiple families, multiple locations. Between Eastside St. SE, 4th Ave SE, Boulevard Rd. & I-5. Look for signs.

Continuing saga of Scott Yoos

Tuesday, July 23rd, 9 am
Thurston County Superior Court-
house 2000 Lakeridge Drive SW,
Olympia

Again, we’d love to pack the courtroom with supporters! (Scott was wrongfully stopped, assaulted, & arrested by 4 officers of the Olympia Police Department some TWO-YEARS ago, on the night of June 1st, 2011.) ...Let’s put this bogus Case to rest!

Will be preceded by a boisterous support vigil outside, beginning at 8:15 am.

Folks are highly encouraged to drop by the blog site: <http://www.scottsupport.blogspot.com> or follow Scott on Facebook at: “Scott Yoos Ldf”, for more info on this wacky Case, and for current UPDATES.

**Addicts & Infidels: Book Read-
ing w/ Cheri Lovedog**

Wednesday, July 24, 7:30 - 9:30pm
Last Word Books
211 4th Avenue East, Olympia

Addicts and Infidels is a collection of poetry, prose and lyrics. Confessions and denials. Love. Hate. Sex. Truth. Lies. Abuse. Sacred. Profane. All written down in whatever notebook was handy.

They are a journal of a life well lived. Fearless and Uncensored.

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Retrospective on the creation of Camp Quixote

Rob Richards

In the fall of 2006, I had been a live-in volunteer at Bread & Roses in Olympia, Washington for about three years. That's three years of experiencing and witnessing the direct effects of homelessness in the lives of people whom I had come to care for and love. Daily, they were tormented by predators, police, and policies—all things compounding to make it nearly impossible to recover from the cycle of homelessness. One co-worker described it as "being stuck on the side of the freeway, trying to pull into traffic, but cars keep whipping by, leaving you stuck where you're at." Resources were scarce and

getting scarcer. Politics in Olympia had shifted toward a very pro-business/anti-homeless track. Getting rid of homeless people was the goal, as opposed to helping them to get off of the streets. This trend culminated in the summer of 2006 in the form of a Pedestrian Interference Ordinance that would strip people's right to gather in public spaces—namely, our sidewalks—during certain times of day.

As an advocate, I felt powerless—which was a reflection of the powerlessness I saw in the faces of the people I advocated for daily. They were sad, scared, angry, and they didn't know what to do—the status quo would have been to just take their lumps without putting up a fight. People were resigned to being relegated to second-class citizen status. My friend Tim (a particularly vocal member of our little community, who had been houseless off and on most of his life) was angry and wanted to do something about it. He and I had been regularly having a movie night with one of my interns, Matt Kellegrew. We would watch political documentaries and movies, and then have long discussions about them and how they applied to what was happening locally. It was during one of these movie nights that the conversation began about a political action in response to the ordinance. The three of us, that night, laid the groundwork for the birth of what would become known as Camp Quixote—a name which I'm proud and humbled to say I came up with, as a show of solidarity to a group in Paris, France who were involved in a similar tent city protest. They had called themselves The Children of Don Quixote. We also chose a name for our newly conceived conglomerate, the Poor People's Union (PPU), which would serve as the organizing body of the camp.

The first meeting of the PPU was held on a Saturday afternoon at the Bread & Roses Advocacy Center. It drew (probably because of the coffee and pizza we made available) about two dozen people. Matt, Tim, and I laid out our vision to create a tent city where folks could live in community, and work toward a permanent site that they owned, and could farm, free of the pressures of the social service system, able to recover at their own pace. We didn't know how people would respond going into that first meeting, and I don't think any of us were expecting the response we received. People bought in almost immediately. The idea that they could be in control of their destiny for once, and not sit idly by while more ordinances went into effect, while they just took it and did nothing—that instilled in people a sense of hope that the future held something more for them, and that they were a part of something; a community, a movement.

We then began having general meetings every

Saturday, where we would plan every aspect of the camp. Different people were stepping up to coordinate the committees that would take on various roles in the camp's management. We had committees handling aspects such as the Kitchen, Security, Camp Layout, and Communications. Each of these committees would meet independently and give progress reports at each general meeting. The camp was coming together, and the

The idea that they could be in control of their destiny for once instilled a sense of hope that the future held something more for them and that they were a part of something—a community, a movement.

PPU was getting stronger and larger by the week. Members of the advocacy and activist community caught wind of what was in the works and offered up support. Those of us who were not members of the street community were very careful to make sure that all decisions were made by consensus and any decision that affected only the street community was made by only members of the street community. We didn't want local activists to come in and take over, we wanted them to come in and take direction from the campers.

Eventually the Site Selection Committee determined that the best site we could choose would be a City of Olympia owned lot on Columbia Street in our Downtown. As a member of this committee I researched multiple locations, both public and private, before settling on the final lot. We had various reasons why we ended up where we did. First, our fight was with the City of Olympia, so locating on property they owned made sense. We would avoid having a dispute with a private citizen and all of the PR challenges that could have come out of that. Second,

the lot was located in the Downtown core, on one of the busiest streets in Thurston County, so it was highly visible. That provided multiple benefits, but mainly exposure. Thousands of people would drive by every day that otherwise might not have known the camp existed. Many got curious and pulled off to ask us questions. Many of those people came back with supplies or to volunteer. That proved critical, for morale, as well as logistically.

After the PPU consented to the location, we set February 1, 2007 as move-in day (also the day that the ordinance had been slated to take effect). That gave us only a couple of months to finish our preparations. Supplies needed to be stockpiled, and materials gathered. We spent those final two months busily staging materials and methodically crafting the action plan for move in day.

When February 1 rolled around, we set in motion our plan, first going in to set up the tents. Pallets and tarps were laid, tents erected and waterproofed. Simultaneously, I was coordinating the delivery of two port-a-potties, and the kitchen crew was setting up the kitchen tent, and prepping for dinner. By the end of that first day, we had over twenty tents set up, and we all were able to have a meal together.

Day two brought more people, and more tents had to be set up. The committee in charge of camp layout took on the newcomers and gave them jobs in the camp. Jobs included a rotating 24-hour security detail, kitchen crew, camp maintenance, and clean up.

On day three, we finished staging our materials for the community center that we had drawn up plans for, and the construction crew set to work. They built out the frames for the walls and roof, and just like an old fashioned barn raising, we all helped to pull them upright and hold them in place while others hammered

everything together. While this was happening, the kitchen crew had been prepping a huge chicken dinner, using 12 lbs of chicken that had been donated by Top Foods, and veggies donated by members of the community. That night was one of the most joyous nights I've ever experienced. We all ate together, danced, laughed, and enjoyed one another's company inside of this grand hall that we had built together, as a community and as a family. I've never felt more alive than I did that night. Seeing those faces that for years had been weighed down by the pressure of life on the streets, the constant fear, stress, humiliation—all of that lifted away and you could see their inner beauty shining through, what was inside them, what could be drawn out of a person if we just choose to bring people in, rather than push them away.

The response from the community at large to our presence, at least from our perspective, was for the most part positive. Ben Moore's, a restaurant located on the same block, brought us a huge batch of hot soup everyday—and a "We heart Camp Quixote" sign hangs in their window to this day. We were inundated with donations. Blankets, tarps, sleeping bags, warm clothes, food, and much more was coming in steadily. Parents would bring their children down to visit and have conversations with them about homelessness, and why the camp was there.

The City of Olympia, on the other hand, was not as supportive. They informed us that we were trespassing and were subject to arrest and confiscation of our belongings. From that point forward, there was a looming sense of inevitability that the camp could be swept away at any time. We quickly formed an intelligence-gathering committee that would monitor radios and scout out locations where the police would stage for such a sweep in order to have the earliest possible warning we could get, so that we could get people out who couldn't risk arrest, or might be at greater risk if the police used violence, pepper spray, tear gas, etc. The majority of the Olympia City Council voted to instruct staff to notice us that we were trespassing, and to vacate or they would send in OPD to disperse the campers.

► **CAMP QUIXOTE**, continued on page 7

Class, climate, and the case for free transit

Linda Averill

Winter and spring are bone-chilling in Seattle. So, imagine climbing from bed two hours early to catch three busses to work. Welcome to the reality of commuting in the wake of public transit cuts. In the dark of an early morning commute, a bus rider told me this horror story as I drove my electric trolley up Beacon Hill, where she works. "It could get worse," she lamented. Her commuter train is a candidate for elimination because it's "not profitable."

I shake my head in dismay, yet we both know her plight isn't unique. Public transit is in a world of hurt. In Puget Sound, service to the north runs one-third the

levels of 2008. And in blue-collar Tacoma riders are now without service to several surrounding suburbs. In King County, home of Microsoft billionaires and Amazon tax evaders, Metro yanks bus stops, eliminates routes, and cuts rest breaks for drivers to balance its budget.

Like public transit agencies across

Some counter that Americans won't abandon their cars. But in 2008, before cuts and fare hikes shredded public transit, people gladly parked their cars as gas prices soared. Most people, given a choice, would rather save paradise and not put up another parking lot!

the United States, Metro survives on regressive sales taxes, which plummet along with workers' paychecks. Fares are

80 percent higher than before the Great Recession. Wealthy employers give their workers free passes or service on Wifi-equipped private busses. But Walmart associates and other low-wagers pay \$2.50. The poorer you are, the more you pay.

Seattle pretends a liberal, green reputation. The Ride Free Area (RFA), covering the central business district, lent credence to that image. Until recently, homeless people rode free, alongside bankers, tourists,

and baristas. The RFA reduced traffic jams, and made boarding the bus a breeze. Then, in Sept. 2012, local officials axed the RFA. Supposedly this was to save money. I think it was more about privatization and the nationwide push to run public services like a business.

Pricey security mushroomed, along with slick ad campaigns to promote bus-riding. The transit bureaucracy is growing, as are lines of stressed-out commuters waiting to board the "pay-as-you-enter" bus. Traffic is jammed. Tempers, road rage and car exhaust fumes are worse now that the RFA is gone.

Sadly, this is turning many taxpayers against public transit. The formula is familiar to those who work at public schools or the Post Office. If a public system works, break it through funding cuts and mismanagement.

Here in Seattle, the privatization and cuts tsunami is just hitting.

From riders—er, customers—I hear it's far worse elsewhere. Whole stretches of the US have no public bus service at all. As bus coverage thins, so does the ridership of homeless, elderly and wheelchair-bound people. Where are they? Locked down at home or under a bridge? For the working poor, a change in jobs becomes a nightmare or a return to the old gas-guzzler, if that's an option.

In short, society is hurtling backward, both economically and environmentally, at a time when forward motion is desperately needed. Heat-trapping pollution rose 3 percent last year and scientists are abandoning hope of limiting the rise in the earth's

► **FREE TRANSIT** continued on page 5

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Can you tell me how to get to Poppy Seed Street?



Dana Walker

Since only rich kids can afford to go to college these days, as a public service I recently advised college-age youth of the educational opportunities that are available to them through the federal prison system, where they can learn the skills that they will need to survive the future in this Brave New World Order.

...but then—suddenly—I realized that we must think of the children!

Thus, in my dedication to public service and in the cause of educating the kids, I am proud to announce the first airing of a new feature that will be aimed at the little people!

Yes, Kids! (And kids!) I feel that children should be prepared for the actual world that they will actually be facing—and thus I feel that kids are never too young to learn about things like genocidal slaughter and corruption and drugs!

And I'm here to tell you, kids: You need to immediately forget nearly everything that they taught you in school and just listen to old Uncle Dana as he tells you how the world really works!

This is a segment I am calling...

(Start Sesame Street theme song, bright bouncy and happy...)

Poppy Seed Street!

I've been in a hazy Daze!
Been climbing up the walls all day!
And so now I'm on my way!
To where the drugs are cheap!
Can you tell me how to get,
How to get to Poppy Seed Street?

[Yeah, Dude, I can hook you up! Wha cha need?]
[Yay!]

Cause when I'm smoking crack all day!
then everything is A-OK!
I have got a psycho neighbor there!
And that's where we meet!
Can you tell me how to get,

How to get to Poppy Seed Street?

[You got my money, punk? I'm gonna mess you up!]
[Hey Dude, chill out! Don't you see...]

We're puking on their magic carpet ride!
And every jail cell will open wide!
For strung out people like you!
And strung-out people like...
Ooohh, what a wasted...
[Full chorus gleefully joins in...]

Hazy Daze!
Been climbing up the walls all day!
And so now I'm on my way!
To where the drugs are cheap!
Can you tell me how to get,
How to get to Poppy Seed Street...
How to get to Poppy Seed Street!

[hey man, I'm hurting bad here and I really need to get to Poppy Seed Street! Can you please help me out?]

[You got my money, bee-atch? We ain't playin no Sesame Street games here, you in da Poppy Seed Street hood now punk!]

[Several gunshots... then silence...]



► **Free transit**, cont. from page 4
temperature to 2 degrees Celsius—believed necessary to avoid climate catastrophe. Rising sea levels are drowning island countries like Tuvalu. Such facts call out for dramatic action, like massively expanding public transit and making it free. How to pay for it? For starters, nationalize the oil industry under workers control!

Some call this pie in the sky. But the dreamers are those who think society can continue on its present course. Imagine the pocketbook relief that free transit would give the working class. And the millions of tons of carbon dioxide it would eliminate.

Some counter that Americans won't abandon their cars. But in 2008, before cuts and fare hikes shredded public transit, people gladly parked their cars as gas prices soared. Most people, given a choice, would rather save paradise and not put up another parking lot!

This isn't to suggest that free, expanded transit can be won without a radical

mass movement. Such a project requires mobilizing millions of climate and class-conscious people to demand that politicians sacrifice the profits of energy goliaths, rather than the planet.

It would mean calling out labor officials who refuse to dump the Democrats. For example, the Amalgamated Transit Union endorsed President Obama after he signed legislation the union called a "death blow" to public transit! This has to stop.

As the globe heats up and people scramble to pay their bills, the call for free, expanded transit will gain ground, especially if radicals raise the banner. Let transit workers and riders lead the way. For the sake of the planet and all people, it's an idea whose time has come.

Linda Averill is a veteran city bus driver and an activist in Amalgamated Transit Union Local 587. She can be reached at Avlinda587@gmail.com.

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POPPYSEED ST.

Poppy Seed Street: Lesson One

Hi, kids! Welcome to *Poppy Seed Street!* Our first lesson is about *capitalism!* Can you say *capitalism?*

Now capitalism is the system under which we live, kids, and so it is *very* important that you learn the rules, so pay attention today, okay?

Capitalism's most notable characteristic is that it is a parasite that consumes its host. *Capitalism* is made of predators and prey; or you might want to call them *winner*s and *loser*s. The *winner*s get to own more than a thousand families could possibly spend in a thousand lifetimes and they get to live in decadent luxury while the *loser*s are lucky if they can feed their children and they often live in poisonous crime-ridden hell-holes; thus, as long as *capitalism* reigns you definitely want to be a *winner* rather than a *loser*—but the reality is that every predator needs lots and lots of prey and so I am

afraid that there are lots and lots of *loser*s and there are not very many *winner*s at all, so you need to take measures, kids!

Now, the best way to be a *winner* is to be born into a wealthy white family; but as our current president demonstrates, there have been many cases of people rising from the bottom to achieve the pinnacle of success! It simply requires a level of ambition that indicates serious psychological derangement and a willingness to sell your soul to the Devil!

See? It's easy, kids! Who needs a soul anyway? Souls are for *loser*s.

Now, kids, those who rise to the 'top' of the heap are those who are the most ruthless and cutthroat and so I am afraid that nice people don't fare so well here; thus you really need to forget all those things they taught you in kindergarten about playing fair and sharing and not slicing people's throats open because all of that being nice stuff is just for the *loser*s.

Now, the game is completely rigged so the only way to get to the top is to gather up lots and lots of people and then kill all of them and take all of their stuff. I know that this sounds like a lot of trouble and bother and maybe it's not very nice but under the rules of *capitalism* that's just what you gotta do if you want to compete

successfully with your rival predators and be a *winner*, so always remember capitalism's golden rule: *Always watch out for #1.*

Another requirement for climbing to the top of the heap and 'winning the game' (whatever *that* means) is that you must also become *very very rich!* In order to become *very very rich* you will need to steal *lots and lots of money*—but you must be very careful, kids, because if you don't steal *enough* money then you might go to jail!

Now, kids, the trick here is to steal enough money to buy yourself a government! Then you can steal to your heart's content with no fear of suffering anything as distasteful as being arrested! Plus, when you own a government then even if you lose all your money then you can get your pet government to make the *loser*s pay for that too!

See? When you own the game then the rules are heads you win and tails everyone else loses!

You can't beat it! Literally! Yet another way for someone to get *very very rich very very quickly* is to buy lots and lots of those pretty poppy flowers!

That, in fact, is why I called this segment *Poppy Seed Street!*

Yes, Kids! Thanks to the ingenious *War on Drugs*, illicit drugs have become the biggest and baddest business on the whole entire world! And this little innocent pretty easy-to-grow flower can be processed into some of the most popular illicit drugs there are—and then you can make a fortune!

That's all for this month kids, but don't be sad! You can pick up next month's issue in which we will learn how to corrupt Third World governments and how to assassinate labor leaders!

Yippeeee!
Won't you be my neighbor?

Dana Walker spent 28 years traveling in North America, 6 years in federal prison (ostensibly for marijuana; in actuality for refusing to sell his friends to the feds), and 3 1/2 years in Olympia hurling verbal barrages of sarcasm at the Machine. He's currently a Real Change vendor and a caretaker at Media Island. He is also the author of numerous novels and a radical bi-weekly political newsletter.

United States is a no-vacation nation

The United States is the only advanced economy that does not guarantee its workers any paid vacation time, according to the report, *No-Vacation Nation Revisited* by the Center for Economic and Policy Research (CEPR). Almost 1-in-4 Americans do not receive any paid vacation or paid holidays, trailing far behind most of the world's rich nations.

Workers in the European Union are legally guaranteed at least 20 paid vacation days per year, with 25 and even 30 or more days in some countries. Canada and Japan guarantee at least 10 days of paid vacation per year. US workers have no statutory right to paid vacations.

The gap between paid time off in the United States and the rest of the world is even larger when legal holidays are included. US law does not guarantee any paid holidays, but most rich countries provide between 5 and 13 per year, in addition to paid vacation days.

The sum of the average paid vacation and paid holidays provided to US work-

ers in the private sector—16 in total—would not meet even the minimum required by law in 19 other rich countries.

The lack of paid vacation and paid holidays in the United States is particularly acute for low-wage workers, part-time workers, and for employees of small businesses. Employees of small businesses in the United States are less likely to have any paid vacation (69%) than those in medium and large establishments (86%). Only 49% of low-wage workers (the bottom fourth of workers) have paid vacation, compared to 90% of high-wage workers. Part-time workers in the United States are far less likely to have paid vacations (35%) than are full-time workers (91%).

The authors of the report also found that several foreign countries offer additional time off for younger and older workers, shift workers, and those engaged in community service such as jury duty or for union duties, getting married, or moving. —CEPR

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► **Sovereignty**, cont. from page 1
threats. My main education has been as an activist in unlikely alliances in South Dakota and Wisconsin. As a geography grad student I later studied them in other states (such as Montana, Nevada, Oregon, and Washington) where they took different paths from treaty conflict to environmental cooperation, and had varying degrees of success.

* In South Dakota in the late 1970s, Lakota communities and white ranchers were often at odds over water rights and the tribal claim to the sacred Black Hills. Yet despite the intense Indian-white conflicts, the two groups came together against coal and uranium mining, which would endanger the groundwater.

The Native activists and conservative-looking ranchers formed the Black Hills Alliance (where I began my activism 35 years ago) to halt the mining plans, and later formed the Cowboy and Indian Alliance (or CIA), which has since worked to stop a bombing range, coal trains, and oil pipeline.

* In roughly the same era of the 1960s and '70s, a fishing rights conflict had torn apart Washington State. The federal courts recognized treaty rights in 1974, and by the 1980s the tribes began to use treaties as a legal tool to protect and restore fish habitat. The result was State-Tribal "co-management," recognizing that the tribes have a seat at the table on natural resource issues outside

the reservations. The Nisqually Tribe, for instance, is today recognized in its watershed as the lead entity in creating salmon habitat management plans for private farm owners, and state and federal agencies. The watershed is healing because the Tribe is beginning to decolonize its historic lands.

* Another treaty confrontation erupted in northern Wisconsin in the late 1980s, when crowds of white sportsmen gathered to protest Ojibwe treaty rights to spear fish. Even as the racist harassment and violence raged, tribes presented their sovereignty as a legal obstacle to mining plans, and formed alliances such as the Midwest Treaty Network. Instead of continuing to argue over the fish, some white fishing groups began to cooperate with tribes to protect the fish, and won victories against the world's largest mining companies. After witnessing the fishing war, seeing the 2003 defeat of the Cranford mine gave us some real hope.

In each of these cases, Native peoples and their rural white neighbors found common cause to defend their mutual place, and unexpectedly came together to protect their environment and economy from an outside threat, and a common enemy. They knew that if they continued to fight over resources, there may not be any left to fight over. Some rural whites began to see Native treaties and sovereignty as better protectors of common ground than their own governments. Racial prejudice is still alive and well in these regions, but the organized racist groups are weaker because they have lost many of their followers to these alliances.

Cooperation growing from conflict

It would make logical sense that the greatest cooperation would develop in the areas with the least prior conflict. Yet a recurring irony is that *cooperation more easily developed in areas where tribes had most strongly asserted their rights, and the white backlash had been the most intense.* Treaty claims in the short run caused conflict, but in the long run educated whites about tribal cultures and legal powers, and strengthened the commitment of both communities to value the resources. A common "sense of place" extended beyond the immediate threat, and redefined their idea of "home" to

include their neighbors. As Mole Lake Ojibwe elder Frances Van Zile said, "This is my home; when it's your home you try to take as good care of it as you can, including all the people in it."

These alliances challenge the idea that "particularism" (such as Native identity)



Photo: Zoltan Grossman

is always in contradiction to "universalism" (such as environmental protection). The assertion of Indigenous political strength does *not* weaken the idea of joining with non-Natives to defend the land, and can even strengthen it. The stories of these alliances may identify ways to weave together the assertion of differences between cultures with the goal of

Native peoples and rural white neighbors found common cause and unexpectedly came together to protect their environment and economy from an outside threat.

finding common-ground similarities between them. (I'm perhaps drawn to this hope because of my own Hungarian background, with a Jewish father whose family was decimated by genocide, and a Catholic mother whose family valued its cultural identity, and my attempts to navigate between the fear and celebration of ethnic pride.)

Alliances based on "universalist" similarities tend to fail without respecting "particularist" differences. The idea of "why can't we all just get along" (like "United We Stand") is often used to suppress marginalized voices, asking them to sideline their demands. This overemphasis on unity makes alliances more vulnerable, since authorities may try to divide them by meeting the demands of the (relatively advantaged) white members. A few alliances (such as against low-level military flights) floundered because the white "allies" declared victory and went home, and did not keep up the fight to also win the demands of their Native neighbors. "Unity" is not enough when it is a unity of unequal partners; Native leadership needs to always be involved in the decision-making process.

But successful alliances can go beyond temporary "alliances of convenience" to building lasting connections. In Washington state, local tribal/non-tribal cooperation to restore salmon habitat provides a template for collaboration in response to climate change. The Tulalip Tribes, for example, are cooperating with dairy farmers to keep cattle waste out of the Snohomish watershed's salmon streams by converting it into biogas energy. Farmers who had battled tribes now benefit from tribal sustainable practices. The anthology we recently edited at The Evergreen State College, *Asserting Native Resilience*, tells some of these stories of local and regional collaboration for resilience.

Idle No More and "Occupy"

With the rise of the Idle No More and Occupy movements, we have an unprecedented opportunity to grow this cooperation beyond local and regional levels, to national and global scales. Whether Occupy or Idle No More still draw huge crowds is beside the point, because they both have popularized powerful ideas

that were not widely discussed even three years ago. The Occupy movement (despite its unfortunately inappropriate name) questions the concentration of wealth under capitalism, the economic system that has also occupied and exploited Native nations. Although a few protest camps (like in Albuquerque), changed their name to "(un)Occupy" to make this point, other camps rarely extended the discussion beyond class inequalities.

Idle No More deals with the flip side of the coin: how to make an understanding of colonization relevant to the majority struggling to live day-to-day under capitalism. Leanne Simpson sees Idle No More as "an opportunity for the environmental movement, for social-justice groups, and for mainstream Canadians to stand with us.... We have a lot of ideas about how to live gently within our territory in a way where we have separate jurisdictions and separate nations but over a shared territory. I think there's a responsibility on the part of mainstream community and society to figure out a way of living more sustainably and extracting themselves from extractivist thinking."

While the Occupy movement has questioned the unequal distribution of wealth in Western capitalism, Idle No More confronts the colonization of land and extraction of the resources that are the basis of that wealth. While thinking about fairly distributing the stuff, think about where the stuff comes from in the first place—as the spoils of empire. Idle No More's seemingly "particularist" message actually advances the universalist goals of the global anti-capitalist movement. Our solutions should not aim for a more egalitarian society that continues to exploit the Earth, nor a more sustainable society

that continues to exploit human beings—the world needs both social equality and ecological resilience. And both movements have common historical roots, because the class system and large-scale natural resources extraction both originated in Europe at roughly the same time.

Colonizing Europe

To witness the decolonization of Native lands is to see a small reversal in the process of European colonization that began centuries ago, within Europe itself. In her classic study *The Death of Nature: Women, Ecology, and the Scientific Revolution*, Carolyn Merchant documents how Western European elites suppressed the remnants of European indigenous knowledge, as a key element of colonizing villagers' lands and resources in the 17th century. Merchant saw links between the mass executions of women healers (who used ancient herbal knowledge), the draining of wetlands, metallic mining, the restriction of villagers' hunting, fishing, and gathering rights on lands they had held in common, and the division of the Commons into private plots.

This "enclosure of the Commons" sparked peasant rebellions and Robin Hood-style rebel movements. The Irish resisted English settler colonization, which was a testing ground for methods of control later used in Native America, against clan structures, collective lands, knowledge systems, and spiritual beliefs. In the meantime, the European encounter with more egalitarian Indigenous societies convinced some scholars (such as Jean-Jacques Rousseau and Lewis Henry Morgan) that class hierarchy was not the natural order, and they in turn influenced many of the social philosophers and rebels of the 19th century.

The elites' promise of settling stolen Native land became a "safety valve" to defuse working-class unrest in Europe and the East Coast. But even at the height of the Indian Wars, a small minority of settlers sympathized with Native resistance, or opposed the forced removal of their Indigenous neighbors. Some Europeans and Africans attracted to freer Native societies even became kin to Native families. We never read these stories of Native/

► **SOVEREIGNTY**, continued on back page

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► **Camp Quixote** cont. from page 4

The local media, The Olympian, was equally unsupportive. They ran an editorial urging the City to break up the camp and arrest those who remained.

We knew that the stress and pressure of the threat of a police raid at any moment was weighing on folks heavily, so we started formulating a plan to move the camp. We began exploring many options, including moving to a different lot downtown, or finding a space hidden out in the woods somewhere. Finally, one member of our extended support network had the idea of asking a church, specifically his church, the Olympia Unitarian Univer-

sity. I remember feeling a sense of accomplishment and shared it with the campers and fellow activists. It was the end of the first chapter in what would be a story with many twists and turns.

A couple of weeks later the congregants at OUUC voted to allow the camp to stay. Work began to create structure and formalize the relationship. The City of Olympia got involved, and the Health Department, in order to regulate health and safety at the camp. The Panza Board was formed, and like the famous sidekick of Don Quixote, was there to support the camp in its journey, not to govern it, an ideal that has held firm throughout

Ben Moore's brought us a huge batch of hot soup everyday—and a "We ♥ Camp Quixote" sign hangs in their window to this day.

the years. Personally, I stayed involved with Panza and the camp for a couple of months after the move, and then decided to let it go. It had evolved, there was new energy, and I didn't want to risk holding it back by taking too much

ownership over it. The faith community had stepped up and seemed eager and excited to support the camp, setting up a hosting rotation among them, and working with the City to make a homeless encampment a part of their land use codes. My job, for the moment, seemed done.

Years, seemingly lifetimes later, I had gone to college, was working as Director of Communications at a software company, and my civic duties had progressed to the point where I had a seat on the Olympia Planning Commission, a body that makes land use and long range planning recommendations to the Olympia City Council. It was as a member of that body that the camp came back into my life.

The matter before us was whether or not to allow a permanent homeless encampment inside the City of Olympia. I obviously had no problem with it, but my fellow commissioners weren't all there. I was in a position where I needed to make sure I had enough votes to float a motion to allow Camp Quixote to have its site. I succeeded, and when the meeting came, my motion passed. It was an incredibly fulfilling moment and one I'm proud to

have been a part of. A vision that we all created, all those years ago, of having a permanent site, with little houses and a garden, was becoming a reality.

Rob Richards grew up in Portland, OR and has been a community advocate and activist in Olympia for over ten years. He

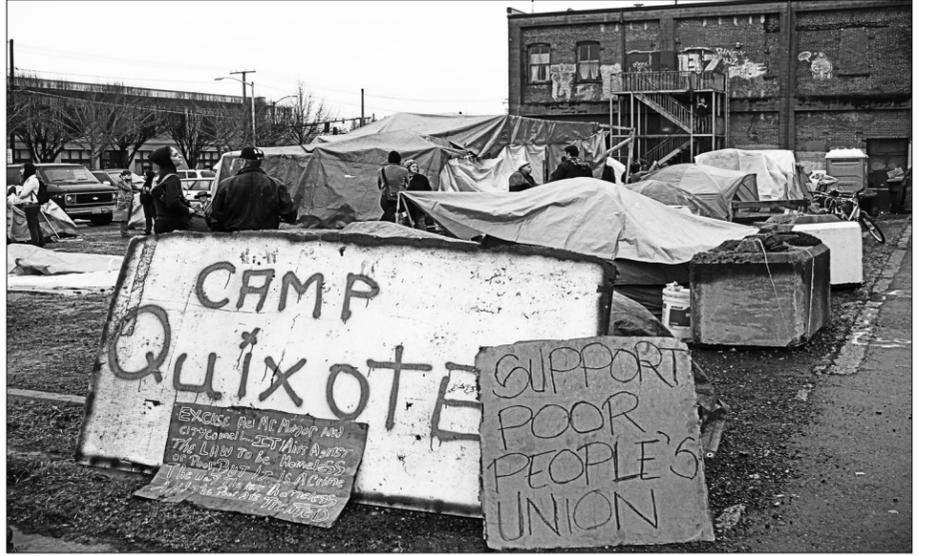
is currently Program Manager of the Olympia Downtown Ambassadors, a program of Capital Recovery Center. The Ambassadors provide customer service, street outreach, graffiti abatement, and general clean up in our Downtown. Rob can be reached at 360.292.0565.

► **Sequester** cont. from page 1

\$491 to cover their living expenses. Connecticut benefits have been cut from an average of \$330 per week to \$265. This may only be the beginning. In a written testimony at an April 16 congressional hearing Rich Hobbie, director of the National Association of State WorkForce Agencies, informed lawmakers that 11 states are considering getting rid of long-term unemployment compensation altogether to comply with sequestration cuts.

Even before the sequester, government spending, as a percentage of GDP, has been shrinking over the last two years at the fastest rate since the end of the Vietnam war. Historically, government has increased spending during recessions, making necessary investments to help the private sector get back on its feet. During our so-called "Great Recession" this has not been the case—from 2009 to 2012 federal spending has grown by 0.6%, the slowest rate since the Eisenhower Presidency. That's hardly the sort of rampant government spending that calls for massive cuts during a time of economic hardship. Public sector employment has shrunk over 2% since the recession began. On March 9, well before most of the sequestration job cuts above had come into effect, a Wall Street Journal article made the point that federal, state, and local governments had cut nearly 750,000 jobs since June 2009. Over the same period no other sector had come close to these levels of job losses.

Unfortunately this is only the beginning. Projections about the long-term effects of the sequester are murky, however President Obama made one thing quite clear, "The longer these cuts remain in place, the greater the damage to our economy. (It is) a slow grind that will intensify with each passing day." Obama's sentiment was echoed by the IMF's Managing Director Christine Lagarde, who warned that these "excessively rapid and



The original Camp Quixote site on on Columbia Street.

Photo: WIP file photo.

ill-designed" spending cuts are simply too much for the still fragile US economy to bare, and that they "not only reduce growth in the short term, but they also hurt the most vulnerable." Historical evidence points to turbulent tides on the horizon. According to the Congressional Budget Office the sequester will cause the deficit to shrink by 3.4% of the economy between 2011 and 2013. Only four times over the past hundred years has the budget shrank by more than two percent of GDP over this short a timespan: during the start of Franklin Roosevelt's second term, the period immediately following WWII, 1960-61, and 1969-70. Each time a recession followed.

Furthermore, many of the cuts being made are in areas crucial to our nation's long-term growth. For example, The National Institutes of Health, a public agency at the forefront of medical research, is losing \$1.6 billion this year alone. Dr. Elias Zerhouni, who directed the agency from 2002 to 2008, believes sequester cuts will set back medical science for an entire generation. The evidence that led lawmakers down the path to sequestration has been overturned. Unfortunately this does not appear to be leading them towards overturning the cuts themselves. Each side accuses the other of hijacking the process—President Obama and the Democrats would like to see a crackdown on tax loopholes while John Boehner and the House Republicans still believe slashing spending holds the key to solving the nations fiscal difficulties. In this polarized environment it is extremely unlikely lawmakers will reach a consensus. Yet the severity of our nations long-term economic difficulties will increase with each passing moment the sequester stays in effect. The only hope of overturning this legislation is constituents on both sides of the aisle applying severe pressure to their representatives. Even then finding a mutually agreeable solution is no walk in the park.

Jordan Beaudry has a pen in his pocket and a passion for social justice.

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—David Thomson, *New Republic*

I suggest you see Stories We Tell without reading too much about it. And put your hands over your ears if people start to discuss the movie. And then, after you see it, you'll be practically exploding with questions—and with awe.

—Steven Rea, *Philadelphia Inquirer*

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► **Sovereignty**, cont. from page 6
non-Native cooperation in history books, because they undercut the myth of colonization as an inevitable “Manifest Destiny.” But there were always better paths not followed.

Non-Native responsibilities

The continued existence of Native nationhood today, as Audra Simpson points out, undermines the claims of settler colonial states to the land. Unlikely alliances can help chip away at the legitimacy of colonial structures, even among the settlers themselves. To stand in solidarity with Indigenous nations is not just to “support Native rights,” but to strike at the very underpinnings of the Western social order, and begin to free Native and non-

Native peoples. As Harsha Wallia writes, “I have been encouraged to think of human interconnectedness and kinship in building alliances with Indigenous communities... striving toward decolonization and walking together toward transformation requires us to challenge a dehumanizing social organization that perpetuates our isolation from each other and normalizes a lack of responsibility to one another and the Earth.”

By asserting their treaty rights and sovereignty, Indigenous nations are benefiting not only themselves, but also their treaty partners. Since Europeans in North America are more separated in time and place from their indigenous origins, they need to respectfully ally with Native nations to help find their own path to what it means to be a human being living on the Earth—without appropriating Native cultures. It is not the role of non-Natives to dissect Native cultures, but to study Native/non-Native relations and white attitudes and policies. The responsibility of

non-Natives is to help remove the barriers and obstacles to Native sovereignty in their own governments and communities.

Non-Native neighbors can begin to look to Native nations for models to make their own communities more socially just, more ecologically resilient, and more hopeful. As Red Cliff Ojibwe organizer Walt Bresette once told Wisconsin non-Natives fighting a proposed mine, “You can all love this land as much as we do.”

Zoltan Grossman, professor of geography and Native studies at The Evergreen State College, is a longtime community organizer and co-founder of the Midwest Treaty Network in Wisconsin. His dissertation explored Unlikely Alliances: Treaty Conflicts and Environmental Cooperation Between Rural Native and White Communities (U of Wisconsin, 2002). He is co-editor of Asserting Native Resilience: Pacific Rim Indigenous Nations Face the Climate Crisis (Oregon St UP Press, 2012).

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