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### United Nations has Condemned the Criminalization of Homelessness in the United States

by Selam Aberra,  
National Law Center on  
Homelessness & Poverty

Geneva, Switzerland — The U.N. Human Rights Committee in Geneva has condemned the criminalization of homelessness in the United States as “cruel, inhuman and degrading treatment” that violates international human rights treaty obligations, and called upon the U.S. government to take corrective action.

The Committee’s statement is part of its Concluding Observations, following a two-day review of U.S. government compliance with the International Covenant on Civil and Political Rights, a treaty ratified in 1992.

The National Law Center on Homelessness & Poverty (NLCHP), which had submitted a report to the Committee as part of the review process, applauded the Committee’s findings.

“Criminally punishing people simply for having no legal place to be is cruel, inhuman and degrading treatment to which homeless people across the country are subjected every day,” said Maria Foscarnis, NLCHP executive director.

The NLCHP regularly issues reports on the criminalization of homelessness and litigates to challenge the practice. “We welcome the Committee’s Concluding Observations and call on our government to take swift action to solve homelessness with homes, not jails and prisons.” NLCHP noted that the Committee’s Observations follows last week’s reports of the death of Jerome Murdough, a homeless veteran, in an overheated prison cell, following his arrest for trespassing after seeking shelter in an enclosed stairwell of a New York City public housing building during a week of sub-freezing temperatures.

“Jerome Murdough never should have been in jail in the first place,” said Eric Tars, Director of Human Rights and Children’s Rights Programs at NLCHP. “Despite the recession, our country is still the wealthiest country in the world, and we have the resources to ensure that everyone has a safe place to live. Criminalization is a barbaric approach to homelessness that should be rejected.”

“I’m just simply baffled by the idea that people can be without shelter in a country, and then be treated as criminals for being without shelter,” said Sir Nigel Rodley, Chairperson of the U.N. Human Rights Committee, in his closing statement on the U.S. review. “The idea of criminalizing people who don’t have shelter is something that I think many of my colleagues might find as difficult as I do to even begin to comprehend.”

The Committee’s Concluding Observations welcomed the positive steps taken by federal and some



state and local authorities to address criminalization as a human rights violation, but noted concern that the practice is still routine.

It called on the U.S. government to “engage with state and local authorities to: (a) abolish criminalization of homelessness laws and policies at state and local levels; (b) ensure close cooperation between all relevant stakeholders including social, health, law enforcement and justice professionals at all levels to intensify efforts to find solutions for the homeless in accordance with human rights standards; and (c) offer incentives for decriminalization and implementation of such solutions, including by providing continued financial support to local authorities implementing alternatives to criminalization and withdrawing funding for local authorities criminalizing the homeless.”

*Reprinted with permission*

Illustration at Left: “GI Homecoming.” Art by Sandow Birk, oil on canvas. Recently, a homeless veteran died in jail after being arrested for seeking shelter from sub-freezing temperatures.

### The Word is Out: Big Trouble Ahead for 99% of US

#### Staff Report

It’s not exactly news anymore, that 1% of the population of this country, and especially the top tenth or top one-hundredth of the 1%, commands a greater and greater share of national income and wealth. The rich are getting richer, the poor are getting poorer. OK, we get it. In recent weeks, however, the curtain has started to rise on a gathering truth that is so extreme that it calls upon us to be aware of the dangers we face from the concentration of great power and great wealth.

In the Sacramento Bee, a recent opinion piece blares, “SQUEEZING THE MIDDLE CLASS” and in smaller print, “We seem like a nation that has lost our way when it comes to ensuring that all Americans can earn enough for a decent way of life.” (Bee 4/13/14).

The author continues, “The old world, taken for granted, is now mostly a memory. Today, workers struggle with stagnant wages, employees find fewer avenues for promotion and more people readily fall into poverty, while legislation raising the federal minimum

wage is stalled and corporate executives reap salaries of stupefying proportions.” Readily fall into poverty! The linkage of middle income Americans to poverty, even destitution, is an ominous sign of a changed economy.

At the same time, technology, which has been assumed by many to be an economic benefit to all, is, simply, eliminating jobs, from agricultural labor to the practice of medicine.

Because investment in technology now costs less than paying workers, “capital based technological change” is on the rise, “which encourages replacing decently paid workers with a machine, regardless of their skill... [pushing] the highly educated down the ladder of skills in search of jobs, pushing less educated workers further down.”

“This is just the beginning,” a technology expert comments in a recent New York Times article. “The real innovative things have yet to be activated.” (New York Times, “Leaps in

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# While Chinese Exploitation Appalling, Locke's Immigrants Fared Better

By Sally Ooms

The list of immigrant groups who have been discriminated against in the U.S. is long, and the conditions people from other countries have endured have been dismal. The Chinese who came to the United States in the late 1900s and early 20th Century endured their own series of setbacks and injustices.

The story of the Sacramento Delta town of Locke is a brighter spot in the Chinese immigrant story, although many of these workers suffered the effects of the same racial biases and ill treatment as their countrymen. Generally speaking, the town which these Chinese founded themselves against overwhelming odds, and which they came to pronounce Lock-ee ("happy living" in their dialect) is a more upbeat tale.

In the mid-1800s, Chinese men came to the "Gold Mountain," as they called America, during the California Gold Rush. At first they were accepted because they proved to be diligent workers and made themselves useful in every type of labor, from mining to farm work. The Transcontinental Railroad linking East with West would never have been accomplished in a timely fashion had it not been for Chinese men's dogged work in constructing the railway. They toiled for low wages and experienced terrible working conditions.

Congress passed the Chinese Exclusion Act of 1882 preventing any more Chinese from immigrating to America. It was the first time the United States had pinpointed a specific group of people to deny immigration.

But Chinese workers who came to the Delta were invaluable in reclaiming what was marsh and swamplands and in making it into the profitable farming area it is today. In the last part of the 19th Century, California was given free land from what is now Rio Vista in the south of the Delta to Freeport in the north. The state "sold" it to farmers for minimum down payments with the stipulation that if they reclaimed the land they would not need to repay the loans. Developed land, of course, meant greater tax revenues in the state coffers.

The crop most prevalent in California at the time was grain. Farmers wanted to grow and make money from more lucrative fruit and vegetable crops like pears, tomatoes and asparagus. A fertile reclaimed delta area would be ideal.

Developers had to build levees. For this they mostly hired Chinese workers who had, opportunely enough, come from the Pearl River Delta area in Guangdong Province where the land had the same features as the Sacramento Delta. These men had the skills to both the build levees and farm the reclaimed land.

Due to widespread anti-Chinese laws, they were not able to earn more than about \$1 a day. Although they were pushed to work for less, the Chinese seemed to have agreed upon \$1 as their minimum. It was double or triple what they might have earned in China, but it was constant hard labor and a solitary life. The Chinese men sent most of their wages back to their families whom they didn't even know if they would see again. The family

structure in China was of great importance and separation from their wives, children and other relatives was a great cause for dismay. Foregoing family life made them feel even more alienated from their culture.

In addition to contributing the sweat of their brows, the Chinese in the Delta invented what was called a tule shoe for the horses used in building the levees. This was an oversized horseshoe, not unlike a snowshoe for humans, which disperses the weight. They wired the tule shoes to the horses' hooves for packing down and leveling the dirt. They employed this method in reclaiming 250,000 acres of land.

The Chinese then stayed on as farm laborers or tenant farmers throughout the late 1800s and early 1900s, toiling in the orchards, fields and packinghouses. Chinatowns cropped up in various Delta towns. The town of Locke stands out in that it was established by the Chinese themselves, the only Chinese immigrant-built town in the United States that still stands.

Speculators and farmers bought the marshland for \$1-4 an acre, reclaimed it for \$6-12 an acre and resold it for \$20-100 an acre. Or they rented it to Chinese farmers for \$8 to \$10 an acre. Under the California Alien Land Law of 1913, "aliens ineligible for citizenship" prohibited Asians (who could not become citizens) from purchasing land and made land leases of fewer than three years illegal.

While this had the effect of driving most of the Chinese who had made up almost 90 percent of the agricultural workforce out of California's rural areas, the Sacramento Delta Chinese and the founders of Locke were an exception. In 1912, Bing Lee had leased land from Delta farm owner George Locke and built seven buildings in his pear orchard north of the town of Walnut Grove. Two years before, the railroad had built a spur, which led to the pear packing shed.

Lee built six stores and a gambling hall. The town on the Sacramento River, originally known as Lockeport, grew to include boarding houses for the workers, a church, church school, post office, theater, restaurant, saloons, grocery stores, hardware, herb store, fish market, dry goods store, dentist, cigar stand, shoe repair, pool room and bakery. By 1915, the town boasted about 400 year-round residents, which swelled to about 1,200 at harvest time.

In his book *One Day, One Dollar* Peter C.Y. Leung explains that "Locke people were the last wave of immigrants from China to California during the period of Oriental restriction and exclusion." Because they had become the vital backbone to the region's economy, they skirted some of the discrimination other Chinese in America endured.

But they had worked hard for that "privilege." As Leung recounts, they had built the hundreds of miles of levees that now still hold back 1,500 miles of inland waterways. The reclamation had required working in waist-deep water at a time when malaria was still endemic, cutting drainage ditches and building floodgates and levees. These men laid the foundation for the present



Wong Lee with winter melons from his garden in the back of Locke, CA, in the Sacramento River Delta. Wong was a long-time orchard worker and handyman for the Leary Ranch outside Walnut Grove, CA, in the Delta. He was born in China in 1900 and emigrated to America when he was 21 under his workman father's sponsorship. He lived in labor camps. He saved enough money to go back to China in 1935 and marry and again in 1947 to purchase land. He lost those investments in the Chinese revolution in 1949. It was not until 1968 that he was able to send for his wife and two children, after 33 years of marriage. Photo courtesy James Motlow from the book *Bitter Melon: Inside America's Last Rural Chinese Town*.

Delta agribusiness as well as seeing it through planting, maintenance, harvests and preservation of crops.

Most Locke permanent residents worked in the orchards. Leung says that in the winter months they wove baskets for the harvest, repaired ladders, milked cows and performed general orchard maintenance, keeping them busy 11-12 hours a day. Leung quotes one man's diary as recording 3,414 hours' work in one year. During the season, bilingual Chinese foremen oversaw crews to prune and cut blight from the trees and pick weeks. Later they harvested the fruit and worked in the packing sheds. In addition, during irrigation periods, the men stayed from dawn to dusk watching over the water flow. In the '20s, the manual labor was done by field hands and hauling by horses. It wasn't until the 1930s and 1940s that trucks finally were used in the fields.

Throughout the Delta's history there have been other immigrants workers, principally Japanese, Filipino and Mexican. Chinese workers were at a height during the Depression. Wages rose to \$1.50 a day after the Depression. Wages rose after the U.S. entered World War II but were still modest. Out of perhaps \$3,000 a year, Chinese men had to pay for board, clothing, furniture, taxes and to send money back to their families in China. Sometimes money saved was used to return for a visit to China or a dowry and wedding. Some Chinese in the Delta invested in tenant farming partnerships with other Chinese.

When China became an ally in World War II, the U.S. repealed the exclusion acts in the Magnuson Act of 1943. This seemed a mere gesture however, since it set up a quota of 105 immigrants from China a year. The Immigrant Act of 1965 finally made it possible for Chinese to immigrate to this country and reunite with their families.

Today there is a handful of Chinese American families farming in the Sacramento Delta, none of them living in Locke. Some Chinese American farmers did prevail, like Lincoln Chan, a Delta farmer who became known as the "pear king of California," and farmed thousands of acres of sugar beets, safflower, corn, wheat and tomatoes.

The Chinese immigrants who eventually established families in the area encouraged their children to obtain an education and leave the Delta for more promising work and lives. By 1980, the Chinese population of Locke had dwindled to about 90 Chinese Americans. Locke residents now include a few descendants, none of them engaged in farming.

However, reminders of the retired Chinese inhabitants of the 1960s-1990s remain in the form of gardens where they grew Chinese vegetables for their own use. Most of the original buildings in the two-block core of the town are standing. The Locke Foundation is preserving the history of these workers. Photos and information about them is available at the Locke Boarding House Museum, a California Department of Parks and Recreation property.

*The following sources were used for this article: Lawrence Tom, Brian Tom and the Chinese American Museum of Northern California; One Day, One Dollar: The Chinese Experience in the Sacramento River Delta, California by Peter C.Y. Leung; "The Chinese-American Experience: An Introduction" by William Wei; and Bitter Melon by Jeff Gillenkirch and James Motlow.*

*Sally Ooms is a journalist and the author of the book Finding Home: How Americans Prevail. She was a resident of Locke during the 1970s and did her undergraduate thesis on the town for the University of San Francisco.*



# California Dreaming: A Way to Rethink the Border

by Cathleen Williams

You might say she is a California girl – she has that lightness of spirit, that way of carrying herself in the world with ease, that way of smiling as if there is happiness to share. Isela Martinez is her name.

Homeward Street Journal met with Isela Martinez recently in Sacramento and learned that she is, indeed, a California girl, raised in a little jewel of a town, Healdsburg, in the Sonoma Valley, a town surrounded by million dollar vineyards where the expert hands of workers from Mexico tend and prune and irrigate the grapes. Of course, some 600,000 workers from Mexico nurture crops throughout the state, making possible California's 36 billion dollar agricultural production, year after year.

When she was 16, a vivacious, popular high school student, Isela mentioned to her mother that she wanted to get a license like the other kids. Her mother sat her down and told her, for the first time, that it wasn't going to happen. "You're not documented," she said. "You can't legally drive. We brought you here from Mexico when you were five years old, so you're not a citizen." This was something her parents had never spoken about – ever.

In shock, Isela abandoned her dreams of attending a University of California campus – she could not possibly afford the out of state tuition. She felt newly lost and alone.

It wasn't until 2006, when, on May 1, immigration activists nationwide called for "A Day Without Immigrants," a national boycott and work stoppage involving millions, that Isela began to see she was not alone. The May 1 rallies followed nationwide demonstrations on April 10<sup>th</sup> and 11<sup>th</sup>, 2006, involving between 1.3 and 1.7 million people in more than 100 cities protesting Representative James Sensenbrenner's proposed immigration legislation, which made it a felony for any foreigner to reside in the country illegally, or for anyone to assist the undocumented.

The Sensenbrenner bill followed a series of harsh new laws – including Proposition 187, passed in California in 1994, which banned all public services for immigrants before it was overturned by the courts – and federal laws passed in 1996, meant to mandate detention and deportation of non-citizens for minor immigration violations, and, in the process, make immigration enforcement a booming business by increasing its funding up to ten times.

As Isela explains, "On May 1, 2006, I travelled down the highway to Santa Rosa – it's only a half hour away – I left school

and marched in the streets. So many people, all dressed in white. And later, when I returned to high school, for the first time I did a class room presentation about the unjust laws and treatment of Mexican and other immigrants.

"I was shocked at the hatred, the hostility, not from all the students, but from a few of them. One class mate that I had known since elementary school just came out and said I didn't belong here. I tried to explain that my parents had looked for opportunity just like all other Americans, and he told me we were just here to take his job."

As Isela herself experienced in that moment, Mexican migration into California is commonly portrayed as if it were similar to the yellow warning signs, posted near the border, that show black silhouettes fleeing across the road – a man, a woman, a child caught by the hand and half-flying alongside. Or similar to a snapshot taken with a flash camera at the moment of crossing – the people faceless, dusty and exhausted, no more than fugitives, or, worse, invaders, as if there were no connections between the two countries – no historic bonds that weave together the families, the cultures, the governments, and, increasingly, the economies, as they have for centuries.

In his recent case study, *The Xaripu Community Across Borders*, Sacramento State Professor Manuel Barajas examines the migratory experience of a village in Michoacan, The history of displacement in the Mexican country side – which spurs migration to cities and north to the United States -- begins 500 years ago with the Spanish conquest. The peasant survivors became landless and impoverished as their lands were appropriated by "hacendados," hacienda owners, leading to the wars of independence against Spain, beginning in 1810, that were led by wealthy elites against Spanish colonial rule but fought by peasants hungry for land.

By the beginning of the twentieth century (1910-1917) migrations north were spurred by poverty and displacement but also by a series of U.S. political and economic interventions, including the building of railroads and roads across the border for transport of Mexican mineral wealth, resources, and labor recruits. Massive deportations followed in the 1930's; with wartime labor shortages, in 1942, the United States reversed course and arranged with Mexico an Emergency Farm Labor Program, or Bracero Program, that remained in effect until 1964. Hundreds of thousands of Mexican workers labored under contracts, over half of them in California.

As the ties between the two countries

tightened, facilitated by laws which permitted the migration of family members in the late 1960's, the paths between the two countries deepened to the point that many migrants developed a bi-national identity, attached to communities on both sides of the border. As Barajas explains, here in the United States, and California, unrelenting racism actually produced the "Mexicanization" of jobs, which meant that wages dropped in agriculture and other areas where Mexican migrants found work.

Then, "during the second half of the twentieth century a momentous shift happened in American economic life. U.S. transnational firms searching for cheap labor and maximum profit shifted much of their manufacturing [to the Third World]...As part of the shift, the U.S. government led a nationwide campaign for 'free trade.' It pressed developing nations to lower tariffs on imported goods and to create new export-oriented manufacturing zones largely to serve the needs of [American] firms." (See, Juan Gonzales, "Harvest of Empire," p. 249.)

In 1994, as Gonzales notes, a "permanent economic union" was crafted between the U.S. through the enactment of NAFTA (North American Free Trade Agreement). The impact on employment and opportunity in Mexico was devastating, especially in the countryside, where hundreds of thousands of peasants, again displaced, hit the road. The population of Mexican-born U.S. residents tripled, from 4.5 million in 1990 to 12.7 million in 2008. Since 1994, 8 million people from Mexico have migrated to the United States in search of work.

And so the "Dreamers," came together and began to call for change. As a result, the Obama administration created a program for young, American-raised migrants, numbering 1.4 million, (almost one half million in California, mostly

from Mexico), who potentially qualify for deferred deportation, even as the border fence is fortified and the American deportation machine "indiscriminately consumes criminals and non-criminals alike, be they unauthorized or long term legal permanent residents." Deportations under the Obama administration alone are approaching the two million mark; 80% of deportees have no criminal record. (American Immigration Council/ just facts/growth of us deportation machine).

Isela Martinez is a "Dreamer," enrolled in the program of "deferred action for childhood arrivals" (DACA), and under this renewable program may remain in this country and receive permission to work for a period of 2 years; eligible youth must have no criminal record, be in school, or be honorably discharged veterans, paying the fees and completing the lengthy application process.

Isela has now become active in the Sacramento Immigration Alliance, a local organization engaging in education and advocacy to stop the mass deportation and detention of migrants, the militarization of the border, and to bring about the full implementation of the Trust Act, which limits law enforcement in California from transferring undocumented residents with minor criminal violations to ICE (U.S. Immigration Customs and Enforcement) for detention and deportation.

As Isela explains, "The families torn apart, the children put in foster care because of the deportation of their parents, the border patrol killings and deaths, mass imprisonment, the fear that makes migrants vulnerable to workplace abuse – most people aren't aware of the human cost of our immigration policies. With public awareness, with political action in the legislatures and at the ballot box, this will change. That's what I'm fighting for."





# “That’s Moe”: A Portrait of Moe Mohanna

By Cathleen Williams

Seldom do you see such a fierce love for the people—and not just for the fortunate ones who have it made. Moe Mohanna embraces the multitude who have slipped out and down into the labyrinth of deep poverty, out and down into the streets of the city. His commitment to Sacramento, “the blessed city, the shining city,” as he says, is so profound that he is puzzled, even confounded, by those who do not see that “the guiding light” of urban development is the plain common humanity of all mankind. To him, it is just common sense.

“Most people see me as a successful, even tough, business man,” Moe explained recently to Homeward Street Journal, “yet I think of myself as a servant. We have to understand that success has its costs. What I took, I must give back.”

“Of course we need a 24 hour city, not a wasteland of concrete that empties after dark. We need a place where the people who work here can live here; we need bicycles, urban infill, smart growth – policies advocated by the Urban Land Institute.” As Moe spoke, his brown eyes glowed with conviction.

“But equally important, we need a city that welcomes and sustains those who’ve been left out, been shut out. We’ve got to have shelters, more services than we have, permanent affordable housing for all. We can create clusters near churches, synagogues, mosques. We must involve the faith community. Government can’t do it all. This is just enlightened self-interest. We share this place. Poverty—breeds violence. Poverty is violence. It threatens us all.”

Moe paused, looked around his office, where renderings of the K street mall, near the future basketball arena, showed restored buildings that he owns thronging with pedestrians and a proposed exterior second-floor walkway that will revitalize the area with shops and restaurants. Then he went on. “Developments are often driven by developers. Sometimes I think of the Kings’ arena as a new Taj Mahal. But you can’t build a community, a nation, on just hot dogs and beer. You need balance, equilibrium, fairness.”

Moe’s vision is rooted in the traditions of his country of birth, Iran. “I come from a very old culture, the Persian culture. We believe that the only way you can have a society that is sustainable is to take every one with you. We move forward and leave no one behind.” (Quoted in the Sacramento Press, 4/14/13)

Born into a family whose history spans seven centuries, Moe grew up to wealth and privilege in Teheran, a gracious city of fountains and broad avenues. “Of course I liked having my shoes shined every morning,” he said, “but when I was 18 my father sent me to Oxford. It wasn’t a good fit – high tea, the rituals of the rich, everything proper and phony. I flunked out, and that began my journey of self-discovery. I ended up in Boston’s bitter cold, sleeping in my car. I was taken in by

Volunteers Of America (known as the VOA), became a janitor at a house for alcoholics – I, who had never worked a day in my life.”

There, mopping the bathrooms, Moe had to confront his own background of ease and privilege as contrasted with the hardship faced by other residents, their vulnerability and despair. He came to see how poverty and addiction breaks you down: “I was brought up to believe that anything is possible. For these folks, I could see that they had lost that idea, that what they really needed was encouragement and support, to recognize their worth and that they can do it.”

And he took action. “The drunks who would stagger in after curfew – I wasn’t supposed to let them in. But no one had said anything about the back door. I kept it open.”

Moving to Sacramento in the 1970’s (as he explains, “go west, young man,”) he sustained this commitment, even as he became a major land developer and prominent real estate holder in downtown. According to Tim Brown, the former director of Sacramento’s major homeless service center, Loaves & Fishes, Moe “is a huge supporter, a real stalwart. He’s not just somebody that writes a check. He’s gotten to know our people, he’s seen families get reunited and get normal lives. He’s not just doing this from arm’s length.” (Comstock’s Business Magazine, 11/03).

Working with Loaves & Fishes, beginning in 1982, Moe helped found and support “Clean and Sober,” a self-help program for homeless people seeking recovery from drug and alcohol addiction; it also operates “12-step” recovery communities, housing thousands of indigent residents over the years. He provides space at no profit for “Clean and Sober” at the building he owns north of downtown on North C Street, along with several other social services. Recognizing the need, he has also made space there for Loaves & Fishes to keep necessary supplies for its lunch program, which provides meals to some 600 homeless and low income guests each day.

In 2001, he incubated, housed, and supported the organization “Genesis,” which has provided free mental health counseling to thousands of struggling Sacramentans.

At the same time, he helped start classes – anger management and parenting – at Maryhouse, Loaves & Fishes’ day shelter for women. According to Lisa Culp, the director of Women’s Empowerment, “Moe kept asking, ‘what’s the next step?’ – he saw there was no way someone could get into housing without a job, and no way to get a job without stability.”

By 2002, he was a founding board member of Women’s Empowerment, whose mission is to support the self-development, the self-worth, and the employability of homeless women. Not only did he provide and convert facilities for Women’s Empowerment, but every year he hosted and raised funds for a graduation gala at his ballroom.

“Without him, our services would have been crippled,” Lisa adds. “In our 54 sessions, he has never missed the opportunity to speak to and inspire our students – he connects with them, encourages them to overcome shame, urges them, ‘if I can do it, you can too. Never give up. Go the extra mile. Take pride in your work. You deserve a job. You have something to offer.’”

When “Safe Ground,” an organization working to decriminalize homelessness and to develop camp grounds or cabins for homeless people, was established in 2009, Moe was there, providing support and facilities. In Sacramento’s withering summer heat, he brought ice to people living outside by the river. That led to the “Safe Ground Pilgrimage,” which organized local churches and synagogues to shelter homeless people several times a month, and to “Winter Sanctuary,” a public-private program of lodging homeless people at churches during the winter season.

Many programs have been staged on Moe’s property; he continues to lobby for the approval of “HERS,” his planned women’s overnight shelter, despite opposition and resistance from special-interest groups. He has provided a home for “Safe Haven” ministry, a church for the poor, which opened a few years ago, and Good Cause, a program to train and assist men in their search for a sense of self worth and employment.

In 2012, Family Promise, a faith based organization of local churches, with Moe’s

help, created a Day Center for displaced families, “a safe and secure haven offering everything they need to feel at home,” sheltering them at night at different host congregations.

The list could go on. As Moe says, “This is just the beginning.” Working with allies, he envisions a “continuum of care campus” where comprehensive services will bring about an end to homelessness. Through his sponsorship of interfaith breakfasts he has invited to the table – stressing the importance of breaking bread together – the business and political leaders, the faith community, law enforcement, labor unions, homeless guests – sponsoring the most inclusive gatherings for the broadest dialogue.

As an advocate, Moe has been fearless. When the City sued Loaves & Fishes in 1995 for alleged permit violations, the Sacramento Bee attacked it for “serving all who come, no questions asked... supporting the life style of able bodied men and women who have chosen to live on the streets,” and criticized it for showing “endless patience with... the mentally ill, alcoholic, drug abusing, sometimes criminal, homeless population.”

“Moe was the single business owner who stood up to the City,” says Lisa Culp. “He defended us in the press and before the City Council. He became a target, he was criticized and discredited. There were risks. No one knew how it would turn out. But Moe went ahead. That’s Moe.”



**He shrinks at no task: Moe Mohanna helping to compact trash at Sacramento Homeless Organizing Committee’s 2013 camp-out (Safe Ground Stakedown) to publicize the plight of the homeless community.**

# Annual Housing California Conference 2014

by Tracie Rice

The 2014 Housing California Annual Conference happened from Tuesday April 15 thru Thursday April 17 2014. The conference was held at the Sacramento Convention Center. Members of S.H.O.C. (Sacramento Homeless Organizing committee) Paula Lamazzi and Tracie Rice-Bailey attended the Conference. We attended Wednesday and Thursday. We can share those days with you.

Bright and early Wednesday morning, the Convention Center was alive, buzzing with activity. Many Housing Professionals, Advocates, and Activists were gathering on the third floor, to register and start the day. Registration was a breeze, so very well co-ordinated, with plenty of volunteers. Very, very nice.

The entire third floor lobby was full of display tables. Developers of Affordable Homes, Lenders supporting Affordable

Homes, Housing builders and so many more were sharing with us what they are doing and what has been done by them. Though there seems like a decent amount of Affordable Homes, we are truly up short and in need of more, much more.

We enjoyed a continental breakfast and coffee in the beautiful third floor ballroom, before the first of many informative workshops got started.

This was the first of many opportunities to connect with others from all parts of our Golden State. To share ideas, best practices and hopefully what works, so that ideally, we can move forward together to make a difference in the availability of decent, permanent, 'Reasonably Priced Homes' for our marginalized working poor, poor and totally destitute friends and neighbors. Truly, at the end of the day - we all just want to go home.....

Lunch was another opportunity to learn as Sasha Abramsky, the Plenary speaker,

held the audience captive with his truths of struggle, homelessness and poverty, as well as some of the solutions that are being implemented to house California's poorest residents.

The workshops were amazingly interactive and informative. Very educational with more than adequate Question and Answer sessions at the end of each one. Workshops ranged from making occupied rehabs work for all involved to operating your non-profit to taking your neighborhood back from absentee landlords to you name it - if it had to do with housing the marginalized poor, a workshop was offered.

At the end of the day, Wednesday April 16, there was Networking Session which proved another opportunity to meet and greet others doing their best to 'House California'. A chance to share contact information and better know those who are fighting the same fight of helping to put California's poor into homes they can afford.

There was also a 'Young Professionals Networking Event' held at Cafeteria 15L. Neither of us attended this event, but we are sure it was very nice.

Thursday morning was another bustling day for those attending the conference. The days workshops were amazing as well.

I have been to a few Housing California Conventions in the past, but truly, this seemed to be much more interesting and informative than in the past for me. Possibly it was in the choices of workshops attended, or maybe it is the fact that people throughout our State are doing their utmost best to assist our poor brothers and sisters find acceptable permanent homes that they can afford to maintain. This is being done in the face of extreme budget cuts, less housing and more poor.

That said, we have a lot of work to do, hopefully collectively, as a California Team, it can and will be done.

## 99% of US

continued from page 1

Technology, the Loss of Good Jobs, and a Rise in Income Inequality," 4/18/14.)

And then there's the cost of survival itself. "In Many Cities, Rent Is Rising Out of Reach of Middle Class," a New York Times' headline announces; the article reports that, "for rent and utilities to be considered affordable, they are supposed to take up no more than 30% of a household's income. But that goal is increasingly unattainable for middle-income families as a tightening market pushes up rents ever faster, outrunning modest rises in pay."

In Los Angeles, for example, the proportion of income now needed for rent has reached 47%. "People say if there really was a great need," a housing advocate explains, "the market would provide it; the market would correct it. Well, the market has never corrected itself and it's getting worse."

It's called a crisis - yet "money for affordable housing has dried up at a time when it is needed most. Federal housing funds, in a form now known as HOME grants, have been cut in half over the last decade." And of course, "many people are shut out of buying because their income is too low, they don't qualify for a mortgage, or they are burdened by other debt." (New York Times, 4/15/14.) Federal HUD funds which support subsidized and public housing have also been cut to the bone, and further reduced by the ongoing "sequestration" of federal funding.

At the same time, food prices are sharply rising. Over the past 12 months, the cost of meats, fish and eggs has risen 4 percent, according to the Bureau of Labor Statistics. In February, food costs increased 0.4 percent, the largest rise in 2 1/2 years. Government analysts predict food prices will rise through 2015. Yet in February, food stamps were cut by \$8 billion, impacting over 300,000 people in California alone.

As for the top "one percenters," another New York Times' headline reads, "Executive Pay: Invasion of the Supersalaries." As the article reports, "corporate America's well-oiled compensation machine is running like a dream." The CEO of Coca Cola, for example, makes \$18 million annually. The top 100 CEOs took home \$1.5 billion in 2012; in 2013, their income was even greater. (New York Times, 4/13/14.)

"Recovery for Whom?" asks an editorial in the New York Times, focusing on the plight of the millennials, young people born in the 1980's and 1990's, who are "worse off than any generation since the 1940's "by nearly every economic measure - employment, income, student loan indebtedness, mobility, homeownership, and other hall marks of 'household formation,' like moving out on their own, getting married, and having children."

"What is shocking," the editors continue, "is that despite the known danger and despite the prolonged bad economy,

more government resources have not been used to prevent and reverse such a huge waste of human capital. Instead, public resources for job creation and even for unemployment benefits have been too little and too late, if available at all." (New York Times 4/13/14)

And now a new 700 page economic text has been published, called "Capital in the Twenty First Century" by Thomas Piketty. (Pronounced Pee-ket-ee.) Already a best seller, it predicts that "we are heading into a future dominated by inherited wealth as capital concentrates in fewer and fewer hands, giving the very rich ever greater power over politics, government, and society...For those who work for a living, the level of inequality in the is probably higher than in any other society, at any time in the past, anywhere in the world." (Bill Moyers and Company, [BillMoyers.com], 4/18/14)

According to economist Paul Krugman, speaking on Moyers' program, "...we're talking about inherited wealth playing an ever-growing role. So Piketty's telling us that we are on the road not just to a highly unequal society, but to a society of an oligarchy. A society of inherited wealth [is called] 'patrimonial capitalism'... what that means is that if you have a large fortune, or a family has a large fortune, they can ... live very, very well. They can live an extraordinary standard of living and still put a large fraction of the income from that fortune aside and the fortune will grow faster than the

economy."

Krugman continues, "...so the big dynastic fortunes tend to take an ever-growing share of total, national wealth. So once you-- when you have a situation where the returns on capital are pretty high and the growth rate of the economy is not that high, you have a situation in which not only can people live well off inherited wealth, but they can actually pass on to the next generation even more, an even a higher share.

If you have conversations with people who are not in this business, who are not economists, they have no idea what real wealth means in America. They think that having a million dollars makes you wealthy. They think that - or having a salary of several hundred thousand dollars makes you wealthy. And while it's certainly true, that's a vastly privileged condition compared with most people, the sheer size of those big fortunes is so far outside our normal experience that it does become invisible. You're never going to meet these people. You're never going to have any sense of what it is that they control. And most people I think have no idea just how far the commanding heights are from you and me."

Sometimes it's necessary to lift your head from your daily survival, look around, and see what's actually happening. Then get moving and contact organizers in your city, your state, and your nation. Let's not sit in our villages and starve.



# The Big Business of Fear in Fortress America

## An interview with Todd Miller by Joanne Zuhl.

Fear is big business, and managing that fear along America's 5000 border miles is a booming industry. Author Todd Miller has researched and written about immigration and border issues along America's Canadian and Mexican boundaries for more than 15 years. His latest book, "Border Patrol Nation", delves into the militarization of US borders, a so-called border security industrial complex with expansive powers and an equally expansive budget. And it's all done under the auspices of the war on terrorism with tremendous profits to be had by corporations.

**Todd Miller:** You come to Nogales, for example, and the most prominent thing you're going to see is this approximately 18-foot wall that bisects what looks like it should be one town. They call it Ambos Nogales in Spanish. It loosely means "both Nogales", which means that it's essentially one community that's been bisected into two by the wall. This didn't used to be the case; in fact it's very recent, relatively speaking. Twenty years ago this wall did not exist.

**Joanne Zuhl:** That's what you would see physically, but there's also a lot that you don't see.

**T.M.:** Yes, the Border Patrol has been concentrating agents and technology since the mid 1990s. But then there's a separate post-9/11 era.

It's the Homeland Security era; Border Patrol is now under the department of Homeland Security, and under another agency called Customs and Border Protection. The kind of resources and the kind of technologies they have, and the amount of agents they have, is unprecedented

Many people call it an occupation, the influx of agents and their surveillance powers. And not only surveillance powers at the actual border line but way into the interior, 15-25 miles, up to possibly 100 miles into the interior of the country. That's Border Patrol's jurisdiction, they can work within 100 miles of the international border. So where I live in Tucson, you see Border Patrol agents regularly. They can patrol. They can pull people over. They collaborate with local police. So within the 100 miles, you have layer upon layers of mini-borders, with surveillance technology and checkpoints. I just went through one today as I was driving. If there's anything that gives them reasonable suspicion within their three missions: national security, immigration enforcement and drug interdiction. If anything sets off a suspicion, they can pull you over and tear apart your car. In other words, your Fourth Amendment rights are kind of mangled.

**J.Z.:** You talk about their capacity being unprecedented. Do you have numbers to give people an idea of how many agents and how much money we're talking about here?

**T.M.:** One of the most telling numbers is if you look at the fiscal 2012 federal budget, and the money dedicated to border and immigration enforcement by the U.S. federal

government is \$18 billion. That is more than the money given to all other federal law enforcement agencies combined: There's an Associated Press report that the U.S. government, since 9/11, has spent \$90 billion on the U.S.-Mexico border.

You're talking a significant uptick in resources. For example, Border Patrol in the early 1990s, in the whole country, there were fewer than 4,000 agents. And now it has increased to 21,000. And they're part of Customs and Border Protection, which is actually 60,000, and they have an air and marine division. Sixty thousand - it's the largest federal law enforcement agency in the country, and it's double the size of Ecuador's army. It's gigantic.

**J.Z.:** Is there an accountability concern here with these 60,000 - and growing - agents out there?

**T.M.:** There's a significant accountability concern, especially in recent years there have been a number of shootings by Border Patrol agents who have shot both U.S. citizens and across the border into Mexico killing Mexican citizens. There's been a pretty fervent call for accountability, especially from independent Congressional oversight, instead of what seems to occur now which is the Department of Homeland Security doing its own investigations.

So there's also a call out now around allegations of abuses - from short-term detention and people not getting enough food, to people detained in a room where the air conditioning is hiked up. They call them freezers. So you're in a T-shirt and jeans for the desert, but all of a sudden you're in a room and it's freezing. You hear about that a lot. The organization No More Deaths did a report called the Culture of Cruelty about these detainments, and they have more than 10,000 testimonies that went into this report.

**J.Z.:** Given the dichotomy here - that border security in the age of terrorism may be a valid concern, but there's also the fact that so many of the people crossing the border from Mexico are poor Latinos looking to find work and a better living in the United States - what is your assessment of the real threat along our borders?

**T.M.:** On one hand, the priority mission has become one of terrorism and stopping terrorists and weapons of mass destruction from crossing the border. But when you look for any sort of documentation of any so-called terrorist being detained crossing the border, there is none. There's possibly a few cases they could bring up but they're shaky at best.

**J.Z.:** Well, to be fair, would you be the one to know if there were any?

**T.M.:** There's a possibility that there has been and it has not been revealed to the public. However, there's also the side of it that if they were actually catching people with ties to a terrorist organization crossing the border - as with other cases when they catch someone or kill someone abroad - they would make a big deal of it.

With all these new resources, the vast majority of people they're catching are undocumented people crossing the border looking for work - tens if not hundreds of thousands of these people every year. Border Patrol apprehensions in 2013 were around 400,000. And these are numbers that are lower than previous years.

In the North, officials are calling for more resources along the Northern border. The justification is that it is more likely that a terrorist will cross through the northern border than the southern border. But when I'm in Detroit, for example, not many people in the suburbs know the Border Patrol are there. But if you go into southwest Detroit, which is the Latino community, primarily Mexican, it seems like they're everywhere, and you see them actually patrolling the neighborhoods. You hear about cases of people getting arrested while they're waiting for a bus to go to work, or leaving church after a Spanish mass.

**J.Z.:** What is it if it's not terrorism? Is this as simple as a case of big business getting bigger? Our military industrial complex expanding?

**T.M.:** It's a variation on the military industrial complex. Some analysts have called it the border security industrial complex. All the market projections for the border security market describe it as between a growing and a booming industry. Part of my research is going to trade shows around the country to talk to some of the companies, and they're big ones such as Lockheed Martin, Raytheon, Boeing, who are all involved in tailoring some of their technologies used in wars abroad for border security purposes. They're repurposing technology for border security. One vendor even told me quite explicitly, "We are bringing the battlefield to the border."

**J.Z.:** You've suggested that the implications for this technology go well beyond the border. Do you see this trend going further into the civilian world, in terms of whom this surveillance is focused on?

**T.M.:** I think you hit the nail on the head there. You have to look at this in terms of the haves and have-nots. Any sort of surveillance technology, cameras and drones, is to look at people who might be a threat. And if the main threat is not the so-called terrorists as we've been told, they're really the have-nots who are coming to this country...

**J.Z.:** Do you see our social policies around immigration and naturalization being driven by this industry?

**T.M.:** There hasn't been a rigorous report about the lobbying money from these surveillance companies on border security in Washington, but there are all kinds of anecdotal evidence of different companies spending money for military purposes. They're in Washington for sure. They have a lobbying arm. The big ones have significant resources to put toward lobbying.

**J.Z.:** I would think also that the detention policies and incarceration practices are taking a cue from the industry.

**T.M.:** With the private prison industry, there has been thorough documentation of their lobbying. It's been the deportation apparatus that has gone from 2,000 deportations in the early 1980s to almost 400,000 a year these days. So it's significantly increased, and one thing that's behind this for sure is the private prison industry.

Corrections Corporations of America, CCA, which has several facilities here in Arizona, they get paid approximately \$150 per bed per day. They're making money off the fact that undocumented people will be detained in their facilities. And there's a Congressional mandate of 34,000 beds for immigration detention that have to be filled for immigration detention at any given time. It's a civil violation. They're not in detention for any criminal behavior. It's just so they make it to their deportation hearing. That this amount of people are in detention at any given time, it means a lot of money.

**J.Z.:** Some people would say, why shouldn't we use the best equipment we have to protect our borders?

**T.M.:** There are many ways to answer that one. I'm actually originally from Niagara Falls, New York. Now, when I go to my hometown, it's a town that's been significantly affected by the 2008 recession. A lot of the tourism is in Niagara Falls, Canada: Niagara Falls, New York, banked on industry, which all the factories are shuttered now. What used to be a town where people had a secure job, now basic services are getting cut, and one of the things that gets cut constantly is housing. I go to Niagara Falls and I see so many collapsing homes. There are whole neighborhoods that have been razed, where once were homes.

So if you're going to think about security, and what security really is, isn't security really somebody's home, that they know they can come to at night? Where they can have a family and not have to worry. If you want to think of the cornerstone of security, I think it's the home. We live in a country where so many foreclosures have happened, and still happen to this day, and yet in my hometown of Niagara Falls, now, for the first time in my life, I'm seeing the Border Patrol.

Border Patrol in shiny vehicles. I see the high-powered cameras. I see them on their bikes, on their ATVs. They have a new control center on Grand Island where they have a huge video wall, and all this super expensive technology, while when you drive through the streets of Niagara Falls you could basically fall into the potholes. Health care is getting cut. Education is getting cut. The summer programs for children are getting cut. Everything is getting cut. So when this case is made that we need this security for our borders. Is that really true or would the money be much better invested in other things that we're cutting that give people real security?

# A Descent Into the World of Police Brutality

## A Comment by Hope Roberts

Everything is interrelated and each American is connected in some way. Homelessness, perceptions, inequality, discrimination and police brutality are connected and complex; they are human issues that we cannot subtract ourselves from entirely. They are liable to pertain to us in some way.

When the average person searches for information explaining why homelessness exists in America they might encounter the fact that Ronald Reagan cut funding that assisted individuals battling mental illness. But the issue is far more intricate than that, and each person is more involved with the answer than they might think.

In a wealthy country like America there is the ability to provide everyone access to a healthy life that includes food and housing, but for some reason, this ability is not fully pursued. Each American must ask: does the nature of our country reflect our values?

What does it say about us, not just our politicians or economy, when services that provide affordable housing, food, healthcare, even safety, are direly strained and millions of people must go without basic necessities just to survive as a human? Is it the government or the stigmatization of others that explains inequality?

People can only do so much with limited resources, true, and when there is a lack of government support for combating issues like homelessness, in comparison to measures that support military combat itself, then yes, it is made only more difficult by the government's lack of support towards eliminating inequality.

The people of America change the country everyday when they decide to acknowledge, inform and address what they disagree with. Not every person in America is equal, we do not all have the same experiences or opportunities. This is a reality that may never change.

But all Americans can experience the basic necessities to survive...this current barbaric application of competition in American society is not the only possible option. Where are Americans supposed to go when homelessness is criminalized, shelters are strained, and human necessities are not distributed? Are these impossible living conditions society's way of telling individuals dealing with homelessness that they should not exist? Human beings are being subjected to nearly impossible living standards in this country, its prisons, and our own perceptions. We must question discrimination in America because it conflicts with one of our fundamental values: equality.

I challenge every American to challenge their perceptions, abilities, and country. If your psychological, physical, financial or social state seems unreal, it's because it is; it is part of a synthetic system that produces and predicts how you are to interact in this world. Who knew that humans would be targeted for programming long before computers?

The increasing power of the police is a sign of the imbalance and inequality in our society. The number of police officers killed by gunfire is down 50% and the last year total of police officers killed was 33, but the number of people killed by police officers? Around 300.

FBI statistics show that crime in America has fallen, likely due to an aging population or morphing communities, but the power of the police force remains colossal. According to a report by the Justice Policy Institute, state and local spending on police has gone from \$40 billion to \$100 billion since the 1980s.

Can the police force - any person - wield that immense power correctly, without discrimination or corruption?

The police force did not cross my mind as having the capacity to be unjust until I was eighteen years old. Though I knew people experiencing discrepancies with the police force, heard stories and had friends as well as family members had been discriminated against or targeted, I refused to believe it until I saw it with my own eyes.

I was crossing an empty street with a friend that had just finished speaking with the police. My friend had been involved with an ongoing investigation, led by the police, regarding a drug charge against another individual. Though my friend was not being charged, my friend was being questioned by the police for a mere association with the person dealing with the drug charge, and had been asked time and time again, whether or not they could confirm that the person dealt drugs.

Trying to be optimistic, I looped my arm with my friend's as we were walking, and began speaking about a light hearted topic. It was in this moment that I noticed, far off in the distance, a police car. The car was moving quite slowly and posed no imminent or suspicious threat to either of us - it was so far away! Far, far, far down the street, and barely even moving. When I first noticed it I thought it might be parked, and even if it had started to move, I knew the speeding limit was low for the residential area we were in.

I was stopped halfway through my conversation, screaming, as my friend and I were forced to dodge that once stationary, now speeding, police car. The driver headed for us, only slamming on the brakes and stopping right in front of us. I was so confused - my instincts were telling me to be scared even though my brain was saying, no way, he enforces the law, he's a "good guy."

I never reported the incident. While my friend was not surprised at all, I was certain I had misunderstood what happened. Surely, the driver did not see us, but it was an empty, wide open, street, how could he not?! And when the car drove away, the officers made eye contact with my friend and me, laughing, smirking. Though, realistically, there was no way that the driver could get away with hitting us (I could only hope), it still felt like the officers would have done it...psychologically, I felt absolutely powerless. I felt reduced to nothing. In one chance encounter, I could have been hit by a speeding vehicle. After that, the seed of doubt was planted inside my heart.

About two years after this I encountered another vehicle-related police incident. However, it did not involve me but a dear friend I've known for a long time. Although creative and charming, my friend does not have a background that would favor him against any sort of law enforcement; he had been defiant to authority his whole life.

My friend was catching me up on his life and told me that his leg was broken. When I asked how it happened I was absolutely shocked by

his answer, which he told me quite calmly, without offense or disgust, that he had been hit by a car, a police car! He explained the story to me and it sounded too ludicrous to believe. Knowing his penchant for story telling, my immediate reaction was that he was simply playing me, but after I heard the defeatism in his voice, the absolute insignificance of the event to him, how removed he felt from it, and how powerless he was about it, I believed him. I pleaded with him, tell someone, anyone! Why didn't you, I asked?

His response was short and simple.

"Who would believe me?" He let out a forced laugh, delivered in sadness, so clearly in alignment with accepting that, yes, the police are bigger, and, yes, I am a bad guy, so, yes, I should expect nothing less than that treatment.

Knowing that he had been walking around at night, after drinking, knowing how his background would be viewed, he accepted that he did not have a case. No evidence, no witness. Without a defense, "suspicious characters" are only free to be unfree.

A couple months after that conversation, I attended a show in Oakland, and was fortunate

enough to hear a talented rapper named Eddie Falcon speak about police brutality. My heart broke for the names he spoke in remembrance, and for the challenges he encountered when simply trying to perform in public to promote awareness. I wished him nothing short of a stadium filled with millions of people, listening, devoting their entire attention and full heart to the gift known as his music. People like him deserve so much more; he is a veteran as well, a champion of many battles, and an advocate the world is blessed to have.

I think, always...

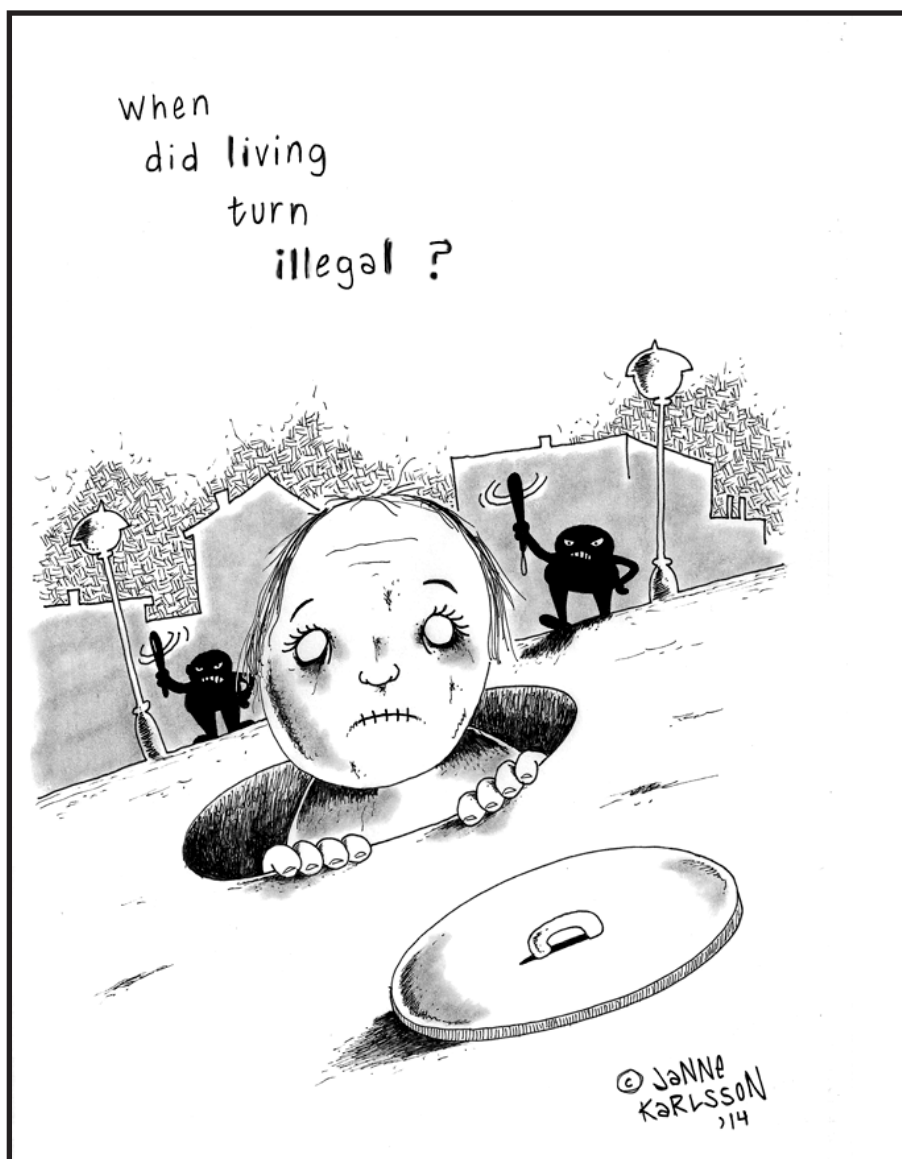
Who would believe me, I'm linked to a drug dealer?

Who would believe me, I am an ex addict?

Who would believe me, I am a rapper?

Who would believe me, I am a twenty year old college student, enough information about me secured on the internet to highlight how I could be untrustworthy?

I will never say "F\*\*\* the police" because I have friends that are policemen, and generalizations rarely do anyone any good, but I could understand why someone may utter that phrase from time to time.



Janne Karlsson is a hyper productive artist from Sweden. His dark and surreal work is often displayed in street papers and art/poetry publications in Europe and North America. His most recent book, a Collection of comic strips and illustration, *The Human Unkind*, is available through Epic Rites Press [www.epicrites.org](http://www.epicrites.org) Janne's personal website is on [www.svenskapache.se](http://www.svenskapache.se)



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**HOMELESS RESOURCES****Night Shelters**

Salvation Army: 12th and North B St. 30 days per year: Dormitory living, C&amp;S: Dinner, breakfast clothing for residents: Men/ Women: Sign-up SA patio weekdays at 1PM. 442-0331

St. Johnis Shelter: Women and Children. 4410 Power Inn Rd. Call between 10am &amp; 3pm for space availability. 453-1482

Union Gospel Mission: 400 Bannon St. Beds for Men Only, sign up 6:30pm at mission, Newcomers/Referrals have priority. 7:30pm Chapel Service with meal afterwards, 6am breakfast for residents. Showers / shaves 9-11am &amp; 1-2:45pm. open to all homeless men: 447-3268

Next Move (formerly SAEHC) 24 hr Family Shelter; Families, single adults with children who have no other resource: Women's Refuge; single women, no children: Call for screening/space availability 455-2160

**Day Shelters**

Friendship Park: 12th St. &amp; North C: Weekdays 7am - 2:30pm: open to anyone: Many services

**Meals**

Union Gospel Mission: 400 Bannon St.: 7 days, Evening meal, Men/Women: Church service 7:00pm required, dinner following 8:30-9:15pm. Sunday 11am service, lunch at noon. 447-3268

Loaves &amp; Fishes: 1321 No. C St.: Lunch every day 11:30am-1pm. Tickets available 7 am- 12:30 pm at Friendship Park weekdays: at 8 am on Saturday and 10am on Sundays .

Women's Civic Improvement Center: Seniors Only: 3555 3rd Ave. 11:30-12:30 lunch M-F 452-2866

Helping Hands: 3526 5th Ave. Sundays, 8-11 breakfast, sack lunch, clothing

Food-not-Bombs: serves free food in Cesar Chavez Plaza, 9th &amp; J St., every Sunday 1:30 pm. All Welcome.

Foundation of Faith Ministries 2721 Dawes St. Rancho Cordova. Every 4th Sat. 3-5 pm All Welcome.

Glory Bound Street Ministry 4527 Parker Ave. Sundays; breakfast 11:30 am after 10 am church service; dinner 6:30 pm after 5 pm church service: Fridays; dinner 7 pm after 6 pm church service. Must attend services. 452-7078

**Women & Children**

Maryhouse: 1321 No. C St. suite 32: Breakfast for Women and children 8am-9am. Day shelter 8am-3pm weekdays for women and families.

Wellspring 3414 4th St.: T&amp;Th full breakfast: M-W-F continental breakfast for women and children. 454-9688

see Wind in Youth Services for young adults

**Free Clothing**

Sacramento Food Bank: 3333 3rd Ave. (at Broadway) 10am-2pm Mon - Fri. 456-1980

Union Gospel Mission: 400 Bannon St. Men: M-Sat 9-11am or 1-2:45pm: Women and Children: Wed. only. Call for appointment to go in at 11am, 1 or 1:30pm, or attend Bible study at 9:15am and get clothing at 10am 447-3268

Glory Bound Street Ministry 4527 Parker Ave. Clothes Closet, Sundays 11:30 am all welcome. 452-7078

**Medical**

Mercy Clinic: For homeless adults, children: Nurse's office in Friendship park 7:30am &amp; 12:30pm. 446-3345

Sacramento Dental Clinic: 4600 Broadway (Primary Care Bldg) Walk-ins 8 am - 12:30 pm 874-8300

**Mental Health**

Guest House, 1400 N. A St.: Homeless Mental Health Clinic, M,W,Th,Fri., 8-11:30am Tues 8-11:30am only. Mental Health evaluation, medication if needed. Housing referrals for mentally ill, GA refs, SSI aps, refs to A &amp; D counseling: 443-6972

TLCS Intake Offices: 1400 N. A St. Bldg. A; Adults 18 yrs &amp; up; Referrals to transitional living programs, independent living, mental health support services; SSI/SSDI application assistance; Walk-ins 8-11am M-F 440-1500

Genesis: Professional Counseling for life problems. Referrals. 401 12th St. (DeLaney Center). 699-1536

**Youth Services**

Diogenes: youth 16-21 yrs old. Hot Line call 1-800-339-7177

Wind Youth Center: 701 Dixianne Ave. Serves youth ages 12-20. Breakfast and Lunch; Clothing; Laundry and Showers; Case Management. Drop-in Hours: M-F from 8:00am to 4:30pm and Sat 10am to 2pm. 443-8333

**Crisis Intervention**

WEAVE: Services for victims of domestic violence and sexual assault and their children. Referrals to court mandated battery intervention programs, Safe house, 24 hr. crisis line: 920-2952

**AIDS / HIV**

AIDS Housing Alliance provides residential care, transitional housing &amp; permanent housing services to homeless persons living with aids. 329-1093 weekdays.

CARES (Center for AIDS Research, Education and Service): 1500 21st ST. Serves people with HIV and AIDS. Medical care, mental health, case mgmt, health ed and regional prevention/ed classes. 443-3299

Breaking Barriers: Homeless Outreach Program provides direct services to people living with AIDS and HIV. Transportation to social services, medical appointments, job interviews, and housing assistance. 447-2437

Harm Reduction Services: 40001 12 Ave.; High risk outreach; HIV, Hep-C testing; case management for HIV; free medical clinic, needle exchange. 456-4849

Alternative Test Site: Free anonymous testing, Wed /Thurs. Call for appt. 874-7720.

**Legal Aid**

Disability Rights, CA: Free legal services for people with disabilities. Call for appt. toll free: TTY:(800)776-5746

Tommy Clinkenbeard Legal Clinic: 401 12th St. (DeLaney Center) Free legal assistance and advocacy for problems related to homelessness. 446-0368

Legal Services of Northern California, Inc: 515 12th St. (at E ST.) M-F 8:30am-12pm, 1pm-5pm. Problems with public benefits, landlord / tenant, divorce clinic. Call for appt. 551-2150

Welfare Rights: 1901 Alhambra Blvd. (2nd floor) M-F 9am-5pm: AFDC, Food Stamps, Welfare and Medical rep at hearings. 736-0616

Social Security Disability / SSI Lawyer Free Consultation (916) 658-1880

**About SHA**

The Sacramento Housing Alliance is a network of concerned citizens who promote decent affordable housing for low income households and homeless people through advocacy and participation in public discourse.

For more info, or if you would like to participate, please call:

**(916) 455-4900**<http://sachousingalliance.org>1800 21st Street Suite 100  
Sacramento, CA 95811***The SHA does not itself  
provide or manage housing.*****Veterans**

VA Outreach: 1-800-827-1000

Homeless VA Coordinator:(916) 364-6547

Mather VA Social Works: help getting DD-214, any vet. (916) 843-7064

**Miscellaneous**

Francis House Center: 1422 C St. 9:00-noon walk-in - direct services resource counseling, vouchers for IDs, Dvr Licenses, Birth Certs, Transp Assistance; noon-3:00 - appts for in-depth resource counseling; by appt: Senior/Disability/Verteranis advocacy, notary service. Job Development Center open 9am-3pm MTU-W-F and noon-3pm Th. Motel vouchers for qualified families. 443-2646

Sacramento Food Bank &amp; Family Services: 3333 3rd Ave. (south of Broadway) Mon, Tues, Thurs, Fri 10am-1:30pm, and Wed 4pm-7pm. 456-1980.

Social Services: 28th &amp; R ST. M-F 7:30am-5pm. Call for asst. 874-2072

Employment Development Department (EDD): 2901 50th St. (at Broadway) M-F 8am-5pm. Unemployment, job services. 227-0300

Medi-Cal: 1-800-773-6467, 1-888-747-1222. Or see DHA eligibility workers 1725 28th St. 916-874-2256

Social Security Office: 8581 Folsom Blvd (East of College Greens Lite-rail stop) M-F 9am-4:30pm 381-9410: Natl line 1-800-772-1213

**211 Sacramento**  
Dial 211  
for tele-info & referral service**Califorina Youth Crisis Line:**  
1-800-843-5200**Health Rights Hotline:**  
551-2100**Welcome to  
Homeward:**

Please help us make a difference!



Homeward Street Journal has been publishing since 1997 as a non-profit project of the Sacramento Homeless Organizing

Committee, which is a member of the Sacramento Housing Alliance. The paper's mission is to alleviate miscommunication between communities by educating the public about housing and poverty issues, and by giving homeless people a voice in the public forum. Homeward also informs homeless persons of shelter and occupational assistance, and acts as a creative self-help opportunity for those individuals who wish to participate.

The opinions expressed in Homeward are those of the authors, and not necessarily the Sacramento Housing Alliance or SHOC or Homeward.

**Submissions and Editorial Policy**

We welcome any participation or contributions: Articles, poems and other writing can be submitted at our office in Friendship Park, or mailed to the address below.

All writing submitted for publication will be edited as necessary, with due respect for the author's intent. The editors will attempt to consult with an author if changes are necessary, however, the paper will go to print with the story as edited if the author is unavailable.

All Letters to the Editor must be signed to be published. If the writer wishes to remain anonymous s/he should so state, but the letter must still be signed.

Poetry and graphics will not be edited, either the paper will publish the submission or not.

In submitting articles to the paper, authors give their permission to print their submissions in accordance with the above stipulations, as well as possible reprinting in NASNA member papers, with due byline. Any requests for stories outside the above three will be referred to the author.

Subscriptions are available with a \$20 contribution. Make checks out to SHOC (Sacramento Homeless Organizing Committee).

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