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London Riots Point to Much Wider Risks of Youth Unrest

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PHOTO: Police officers in riot gear block a road near a burning car on a street in Hackney, east London. REUTERS/Luke MacGregor

By Peter Apps, Reuters

Young, lacking opportunity, angry at the system and organizing phenomenally fast over social media, London's rioters show some of the same characteristics as the pro-democracy demonstrators of the "Arab Spring".

But while those in the Middle East have marched in the hope of positive change, Britain's violence has been almost nihilist, focused on looting and a quick burst of the sort of publicity and power inner-city youth feel they have long been denied.

Across the world, the financial crisis may leave a whole generation of young people with opportunities that fall well short of their aspirations, perhaps to the point where they might even abandon hope for the future at all.

In the developed world, the crisis means they almost invariably face fewer and less well paid entry-level jobs at every level, from graduate openings to factory work. Benefits and educational support are also being cut.

In the developing world, economic opportunities might still be rising but expectations may often have risen faster. Now,

the downturn leaves them ever more unfulfilled. In ageing economies, the young may also have to fund rising social bills.

Whether that sense of disenchantment fuels political protest, extremism or simply random crime and contempt for the law, the running battles, destruction and arson in London -- among the worst seen in Western Europe in decades -- suggest politics and protest could get uglier in the years to come.

"It's very sad to see. But kids have got no work, no future and the cuts have made it worse," Hackney electrician Adrian Anthony Burns, 39, told Reuters.

"These kids are from another generation to us and they just don't care. You watch, it's only just begun."

The sort of near-spontaneous riot that began in Tottenham on Saturday is far from new. Similar grievances helped kindle unrest in Paris's poor peripheral suburbs in 2005, "service delivery" riots in poor South African townships and other occasional urban protests from China to Latin America.

Continued on Page 2

Governor Brown Vetos Homeless Hate-Crimes Bill

by Paula

Governor Brown just vetoed Assembly Bill 312. SHOC had provided testimony as witnesses in favor of the bill that was written and introduced into California State Legislature by Assemblymember Bonnie Lowenthal. AB312 was to add the class "homelessness" to the Ralph Act, which would provide extra disincentive to perpetrators of hate crimes against homeless people. The bill had been successful in passing all the required committees, Assembly and Senate.

Last year there had been a similar bill to provide protection to homeless people against hate-crimes but that one was

vetoed by then Governor Schwarzenegger. Most people involved with this bill thought there would be a better chance of it not being vetoed by our new governor. He made a statement saying that "California already has very strong civil and criminal laws that provide sufficient protection."

AB 312 had passed the Assembly by 52-24 and passed the Senate by 24-14, an overwhelming majority at both houses. In reaction to this veto, Assemblymember Bonnie Lowenthal told us, "It's very disappointing, but I know from working on issues of homelessness for many years that these things are never easy."

It's Crazy to Criminalize Homelessness

by Western Regional Advocacy Project

WRAP has been documenting the increases of mentally ill people in local jails as a result of diminished funding for mental health treatment and housing, escalation of "nuisance crime" enforcement by police and private security, and the expansion of homeless and mental health courts.

The scale of this issue is enormous: it is reported that the LA county jail alone houses 3,000 mentally ill people a night. According to the Bureau of Justice Statistics, as many as 64% of people in jails nationwide have mental health problems. In the 1980s and early 1990s, people with severe mental illness made up 6-7% of the jail population. In the last 5 years, this percentage has climbed

to 16-30%. Nationwide, there are three times as many people with mental illness in prisons as there are in hospitals; 40% of people with severe mental illness have been imprisoned at some point in their lives; and 90% of those incarcerated with a mental illness have been incarcerated more than once and 30% have been incarcerated ten times or more.

We at WRAP see this ever-increasing incarceration of mentally ill people as part of a trend toward using the criminal justice system to address health and socioeconomic needs. On the ground, this means that mentally ill homeless people who lack adequate access to housing and treatment services are vulnerable to getting caught in the criminal justice system, especially arrest or citation under local "quality of life" or "nuisance crime"

London Riots

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But two dynamics in particular may be now acting as a powerful accelerant -- the rise of social media that allow rapid organisation putting authorities on the back foot as well as economic shifts that worsen pre-existing hardships.

In North Africa earlier this year, the last straws were rapidly rising food prices and then anger at authority encapsulated by the self-immolation of a Tunisian vegetable seller. As governments tried to crush the protest with force and Internet controls, they merely fanned the flames.

SOCIAL MEDIA INCITEMENT

In Britain, pre-existing social problems were compounded by initial austerity measures -- including shutting down "non-essential" public services such as youth clubs -- and then fury at a perceived attempted cover-up of a police shooting.

A blizzard of social media incitement -- primarily using Blackberry smart phones and their semi-encrypted messaging system -- and wall-to-wall media coverage then look to have sparked copycat rioting as surely as satellite TV and Twitter coverage of Egypt's protests sparked similar events elsewhere.

"It does look as though social media is changing the balance of power between the state and the individual, whether that is manifested as regime change in Cairo or looting in Tottenham," said John Bassett, a former senior official at the British signals intelligence agency GCHQ and now a senior fellow at London's Royal United Services Institute.

"We have a rising generation that's pretty universally at home with it and another generation of law enforcers and government officials who are much less confident in this world."

In the decades of boom, governments tended to respond to unrest by either ramping up spending on security forces or ploughing money into affected areas afterwards.

For many countries, such approaches are now much more challenging as they also struggle to placate markets demanding austerity. In Greece, Spain, Italy and elsewhere, young people in particular have been at the forefront of protest -- although without the scale of violence and destruction seen in London.

Some point to what might be even a generational rise in social anger.

SUMMER OF DISCONTENT

"What you have underlying all of

(these events) is the same feeling of malcontent particularly among the young, who are the ones with the energy to get out and riot -- it's not just Britain," said Louise Taggart, Europe analyst for London-based consultancy AKE. "If the authorities do not address the issues behind this, there's a very real risk will see more."

Those in power still have some options. London's police have already appealed to the parents of young rioters to rein in their offspring. Some experts say working through pre-existing family and community leadership structures may be the best hope, but that fundamentally much more is needed.

Social media itself might offer some short-term solutions. Londoners used Twitter to organize spontaneous "riot cleanups" on Tuesday, while another website put up pictures of alleged looters for the public to identify.

One clear lesson of the "Arab Spring", it seems, is that crushing unrest through use of force may simply not work. Even the killing of hundreds or more by Syria's security forces has not been enough to stem the pro-reform uprising there.

"The government must engage the youth through social media and community representatives," said Peter Buzzzi, a social psychologist and behavioral economist with experience in Britain's inner cities now working for psychology consultancy A Sense of Self.

"It must offer a message of hope and engagement... Many of today's problems are reflective of a lack of genuine socio-economic and cultural integration ... which has led to deprivation and de-facto ghettoism."

In the shorter term, police, businesses and politicians may have little choice but to brace for greater urban unrest.

Events such as London's Olympics next year or Britain's upcoming political party conferences -- all in urban centers -- will have to take into account the risk of sudden flash riots.

"There are economic and political causes to this, but you can't really call this political," said Carina O'Reilly, European security analyst at IHS Jane's.

"It's nihilistic and criminal. You've got young people -- often very young people -- who are angry and poor and have discovered they can do this and get away with it."

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Violence Killing the Poor

IPS

Taj Bibi's eyes well up as she recalls the day her ten-year-old son was shot dead, a victim of the violence sweeping through the port city of Karachi since early July. "My three sons, the 12-year-old twins and Adnan, 10, went out to play cricket in the street after lunch. Around 4 pm, the twins came running to tell me that Adnan had been shot. By the time I got there he'd breathed his last," said Bibi, a Pashtun.

Qasba Colony where she lives has turned into a war zone, with hundreds reported dead in the latest bout of ethnic violence between Pashtuns and Mohajirs, that has become a feature of Karachi.

"I know who killed my son," Bibi says without a pause. "It's the MQM; they want to get rid of the Pashtuns," she says. Her reference was to the Muttahida Qaumi Movement, which represents Mohajirs, or Urdu-speakers who arrived here from India after the 1947 partition of the Indian sub-continent.

Challenging the MQM's dominance of Karachi is the Awami National Party (ANP) that defends the interests of Pashtun settlers from the north-western Khyber Pakhtunkwa province.

Although Pashtuns have been settling in Karachi for decades, their migration has increased after homelands in the northwest turned into a frontline in the United States-led war against the Taliban and al-Qaeda in neighbouring Afghanistan.

Zahid Farooq, a social worker and resident of Qasba, holds both the MQM and the ANP responsible for the current round of violence. "This battle is in preparation for the next elections, almost a year from now."

Last month, the MQM parted ways with ruling Pakistan People's Party (PPP), dropping out of the coalitions that govern the centre and Sindh province, of which Karachi is capital.

The ANP, however, continues to be part of both provincial and central governments led by the PPP, showing up the fracture lines between the Mohajirs and the Pashtuns, especially in places like the volatile Qasba Colony.

"The Pashtuns are trying to organise themselves on the same lines as the MQM and make Qasba a Pashtun majority area. They are forcing the Urdu-speaking people to shift elsewhere. In other areas, the MQM is doing exactly the same," Farooq said.

Currently 50 percent of Qasba Colony's 100,000 residents are Urdu-speaking Mohajirs while Pashtuns make up about 40 percent.

According to Farooq, the upshot of the ethnic wars is that Karachi is gradually being bifurcated along ethnic lines with trigger-happy gunmen opening up whenever someone transgresses a perceived boundary.

Peace activist Naeem Sadiq sees the carnage simply as "armed militant gangs fighting turf wars for control, influence, resources and land," while the blame gets passed on to the ethnic divide. Sadiq holds "government officials and politicians" equally responsible since many of them are known to be working hand-in-glove with criminal gangs.

Sadiq's views gain credence in the light of the fact that the law enforcement agencies appear helpless in stemming the bloodbath, despite heavy deployment of police and paramilitary troops in the city.

With the wave of violence spilling over into August and the Muslim holy month of Ramadan, there are fears that the final toll may surpass the 900 figure of those who died in the 1995 ethnic violence.

According to the independent Human Rights Commission of Pakistan, of the 800 people killed since January, more than 300 died in July.

Karachi, with a population of nearly 18 million, is Pakistan's largest metropolis and the country's financial hub. The latest strife was among factors that caused the Karachi Stock Exchange to dip to a four-month low last week.

Civil society activists say it is the poor and the innocent who are taking the brunt of the violence rather than those who are likely to be investing in the stock exchange.

"Our years of work in education have come to a naught," says Abdul Waheed, who has for the last 18 years been running an educational non-governmental organization in the Qasba Colony, motivating parents to send their children to school. Four public schools and another 20 private, semi-private or those being run on charity, remain shut as teachers do not venture into the violence-prone areas of Karachi.

Parents are equally reluctant to put their children at risk. "Since last month 14 schoolchildren have been shot dead," says Waheed. "Already an estimated 30,000 children are out of school in this poor neighborhood which has a literacy rate of about seven percent."

"I don't see the rulers worried about it; what they are worried about is that they remain in government. In any case not one rich or influential person has been killed; and the poor don't count."

Waheed does not see an end to the violence anytime soon. "Not only do the poor get killed, caught as they are in the crosshairs, they remain stuck at home for days without food and unable to work, attend school or get medical help when violence erupts."

If there is an agenda that all political parties agree on it is the disarming of the city. "If you want to save Karachi, the face and index of Pakistan, then de-weaponize it," Azam Swati, minister for science and technology, told the national senate last week.

According to PPP senator Faisal Raza Abidi, there are 5,000 hit men in the city patronized by political parties. Civil society groups monitoring violence in the country believe there may be as many as 20 million firearms in Karachi, mostly illegal.

Interior Minister Rehman Malik has announced canceling all gun licenses by the end of the month. "From September anyone caught with a weapon with the old licenses will be dealt with seriously," he said.

But such promises have often been made in the past and then abandoned for lack of political will, says Sadiq. "We need a government that is not corrupt; that itself does not consist of criminals and that is willing to go after the weapons. Regretfully, this is not the case today."

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Kiva Micro-loans Help Bring Street Newspaper to Detroit

Groundcover News

In these times of economic austerity, the entrepreneurial spirit becomes even more important to stimulate local and national economies. In Detroit, Michigan, microloans company Kiva has been giving start up loans for small businesses, including street papers, to create jobs and income for many in poverty, with outstanding results.

Meeting local needs and building economies from the bottom up is what microcredit is all about. Kiva is a company which brings the global community into the process by profiling viable potential borrowers on its website and accepting loans for those businesses from anyone with at least \$25 to invest. Started five years ago in Uganda to get financing for small businesses like goat herding and a bike shop, the non-profit organization is bringing its technology to Detroit in a joint venture to spur entrepreneurial growth in cities in the United States.

The soon-to-be-launched Thrive Detroit Street Newspaper qualified as one of Kiva Detroit's first five approved borrowers. Thrive Detroit also received a start-up grant of \$1,000 from 1Matters, a Toledo non-profit that helped launch two other street papers, Toledo Streets and Ann Arbor's Groundcover.

Detroit is the first U.S. city to benefit from the Kiva model, driving economic opportunity and poverty alleviation through micro-entrepreneurship. Kiva Detroit partners the online social investing organization Kiva, with the micro-lender ACCION USA and community supporters from Michigan Corps, to provide micro-loans in Detroit. ACCION provides risk assessment analysis and financial literacy programs and underwrites the loans. The Knight Foundation donated \$250,000 in matching funds to speed up the cash infusion into the budding businesses.

According to Michigan Corps founder Anuja Jaitly, Detroit's selection as the launch city was largely because: "We already have a culture [here in Detroit] of helping one another." Michigan Corps is a social network of local and global people committed to positive change in Michigan. They help identify local businesses and start-ups that need capital. Michigan Corps operates statewide and yearly launches several projects focused on education and entrepreneurship. Jaitly

asserts Michigan Corps and Kiva will spread throughout Michigan as community organizations in other cities request collaboration.

The enthusiasm of Elizabeth Garlow, a recent graduate of Kalamazoo College, was another key component. As an AmeriCorps volunteer, she worked in ACCION's Boston office. (ACCION is a worldwide micro-lender that has made more than 20,000 loans in the U.S.) When Kiva called and asked about forming a partnership in which their online site would drum up investors for ACCION borrowers in a U.S. city, Elizabeth jumped at the chance to bring that opportunity to Detroit.

Meanwhile, the John S. and James L. Knight Foundation, which supports projects in cities where the Knight brothers owned newspapers, had also been talking with Kiva about advancing community engagement in the U.S. Trabian Shorters, an MSU graduate born and raised in Pontiac, represented the Knight Foundation. He commented on those embarking on new enterprises: "The risk of failure is not the real failure. It's leaving life's dreams unfulfilled."

Kiva co-founder and CEO, Matthew Flannery, explained that Kiva's mission goes beyond matching investor micro-philanthropists with micro-borrowers, as financial inclusion leads to digital inclusion. Borrower profiles on the web augment sales and marketing, as well as financing. "The newspaper[Thrive Detroit] can get new readers as well as lenders to drive their business," said

Flannery by way of example.

Other recipients of early Kiva Detroit loans include Nick Tobier, an artist who has worked with students at Detroit Community Schools in the Brightmoor neighborhood. They created a prototype of a bicycle trailer that the teenage students will hand-build in different sizes to haul cargo behind bikes. His team already has 10 orders. Tobier teaches at the University of Michigan School of Art and Design and at 826 Michigan, the tutoring and writing center on Liberty Street in Ann Arbor.

Rounding out this first working group of approved Kiva Detroit borrowers are Midtown resident Crystal Lecoy's plans to open Detroit's first vegan food truck; Emily Thornhill's Homeslice Clothing, specializing in American-made organics; and Jeanett Griffin's Life Style Management Concierge Services, offering business administration, personal assistance, and elder care.

Within three hours of having their businesses posted on Kiva.org, five enterprises were fully funded at a total of the \$11,450. Loans in U.S. cities average \$7,000 and the loan maximum is \$50,000. Unlike the five Kiva Detroit loans, some of these loans go to a linked group of borrowers. Borrowers repay their loans with interest ranging from 8.9% to 15.9%, based on how risky their venture is deemed.

Other emerging businesses were invited to showcase their enterprises at the Kiva Detroit press release launch event.

Tamika Tyson, owner of the baking company I Like Cake, has been working seriously on her business for about two years but did not qualify for a loan this time. She has this advice for those starting businesses: "Be patient. It may not appear it is going to pay off. Get a mentor. I found someone, watched what they did and I mimicked what they did in the financial realm." She will try again in six months to get a loan that will enable her to expand her inventory, do more advertising and, most importantly, buy her own edible image printer. Eventually she hopes to get financing to take the business out of her home and into a commercial kitchen, preferably one attached to a place where her family can live. She, her husband, and her sister run the business in their "spare time" while each holds down another full-time job and raises a family.

A coffee/tea shop had also unsuccessfully sought a Kiva loan. Though they needed financing, the owners were a little too well-off to qualify for a Kiva loan but did not have enough assets for a conventional loan. They participated in the ACCION-sponsored financial literacy seminars and received some guidance and suggestions from Michigan Corps. Eventually, they found family and friends willing to put up some of the money, and with that in hand, were able to secure a bank loan. Their boutique operation is housed in a hotel lobby and doing well.

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Groundcover News

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The Other Side of the City of Lights

By Danielle Batist

PARIS, FRANCE: There has been a tent city next to the Seine and benches and doorways in some areas of Paris are crowded with rough sleepers every night. While most politicians and tour operators try to hide the city's dark side, one football tournament draws attention to the problems and challenges perceptions.

When Nicolas Sarkozy promised in 2006 that by 2008 no one would be forced to sleep outside any more, social workers and lobby groups shook their heads in disbelief. A presidential candidate at the time, Sarkozy was playing on the emotions expressed by voters across France. But empty promises turned out not to be enough.

Lobby groups for the homeless started a campaign for housing as a basic right for everyone. Their efforts led to new legislation that placed access to housing on the same level as education and healthcare. Even though the right to a house is now legally enforceable in France, the bureaucratic system proves too complicated for

many and homelessness remains a problem.

Statistics on housing and homelessness in France differ hugely, depending on what definition is used. According to the European Federation of National Organisations Working with the Homeless (FEANTSA) the proportion of 'poor households' is 11 per cent - about the same as the EU average.

The National Institute of Statistics and Economic Studies (INSEE) states in its 2011 report on housing in France that 685,000 people are homeless, with another 85,000 living permanently on camp sites or in mobile homes. They estimate that almost 2.8 million people live in difficult living conditions, the majority in overcrowded flats.

Although the situation on the streets of Paris has improved slightly over the past years, support groups say that a lot more still needs to be done to change the situation for the city's most vulnerable. In a city traditionally associated with fashion, glamour and romance, social justice issues do not necessarily seem a natural fit. Yet it is important that people think about poverty and change their percep-

tions about homelessness, says Homeless World Cup President Mel Young.

With the annual international football tournament for homeless people taking place right next to the Eiffel Tower this week, both French and tourists alike have an opportunity to engage with people less well-off than them. "Around the world, people are more and more prepared to listen to poverty issues. But when you meet homeless people and you see for yourself what an amazing skills they have, it changes you", says Young.

The Homeless World Cup provides marginalised men and women from 64 countries with an opportunity to shine. After organising the tournament for nine consecutive years, Young says the players still manage to impress him: "They are brilliant, they show skills and determination and they should be proud. These players are a credit to the human race. I want people to watch and think: 'these are homeless people', and never to look at them in the same way again."

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The Hobo Cookbook

The Contributor

The golden age of the American hobo dawned during the last decade of the 19th century. As the Industrial Revolution began its techno-cultural transformation of work and life in the United States-and the world-a number of wandering workers abandoned the security of home, family and steady employment for a self-reliant, vagabond existence, living by the hobo code to "decide your own life."

Today, the image of a train-hopping hobo carrying a bindle stick-a cloth containing one's belongings, tied to a stick-is a part of the country's collective consciousness. Indeed, some itinerant workers still live the lifestyle today: the National Hobo Convention celebrated its 111-year anniversary in Britt, Iowa in August. The convention kicked off with a parade and serves as a diverse celebration of the traveling worker under the motto: "Some in rags, some in tags, some in velvet gowns."

Today, the word hobo may be seen in a derogatory light, but this understanding is incorrect. Although the origins of the word "hobo" are hard to trace, writers and etymologists have revealed possible meanings that also shed more light on the hobo's day-to-day life. In his book *Made in America*, Bill Bryson suggests that the term evolved from a railroad greeting, "Ho, beau!" or that it was an abbreviation that stood for homeward bound. Both of these interpretations imply the life of a wandering worker, not simply a beggar or an itinerant ne'er do well. In *The American Language*, H.L. Mencken points out that "[a] hobo or bo is simply a migratory laborer; he may take some longish holidays, but soon or late he returns to work." Again we see that while the hobos valued their freedom, it was a freedom that was won through self-reliance

and shared values within the greater hobo community.

Along with a code of ethics and a system of written symbols that allowed wandering hobos to leave messages for one another on their travels, American hobos developed a unique spoken vocabulary that took on a particular flourish when it came to addressing one of a hobo's persistent concerns: his next meal. A hobo seeking "bullets" for his "banjo" was looking to put beans in his cooking pan. A wandering worker new to a town might "call in" on a fellow hobo, hoping to cook up his "gump". In other words, he wanted to share a campfire in order to prepare a scrap of meat.

Hobo cookery tells a lot about the hobo life and the men who lived-and continue to live it. It is also an outdoor, camping, culinary tradition with a long history that still finds echoes among outdoor enthusiasts, contemporary hobos and homeless people in America today.

Many Americans start the day with a hot cup of coffee, and after a long night of camping out, the hobos of yesteryear and the homeless men and women on our streets today love the brew too. In these days of paying more than a few dollars for a daily dose of the gourmet good stuff, affording one's morning coffee can present more than a challenge for someone living on the street. In addition, trying to pull together your own brew without the benefit of a kitchen can be just as daunting. During the days of the hobo, our vagabond heroes took a page from their Western brothers, brewing up a camp side cup with a technique borrowed from cowhands camping out with their

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ANTI-POVERTY AND LABOR GROUPS TARGET WALL STREET

“Manufactured Debt Ceiling Crisis”

On Friday August 5th, 2011 in San Francisco's Union Square, impoverished and working class people from throughout the West Coast along with allies from Chicago and NYC converged on the San Francisco financial district to protest wall street's role in the financial crisis and the ensuing government divestment in social programs. Named the “Great American TARP Tour”, this event consisted of a cross section of the United States, includ-

ing involvement of impoverished communities, immigrants, union members, communities of color, homeless people, and more. The Great American TARP tour included music, popular education, marching, dancing, and a tour of the biggest culprits of dirty deeds and despair located in the financial district of San Francisco.

According to Paul Boden of Western Re-



**PHOTOS: L; TARP Tour Rally at Union Square
R; Paul Boden, Executive Director of Western Regional Advocacy Project. Tracie Rice-Bailey and Liz Green from SHOC and Safe Ground in the foreground.**

gional Advocacy Project, “While Washington was engaged in a manufactured crisis over the debt ceiling, some 40 million people are living in a real crisis, facing a choice between buying groceries or paying the rent.”

The biggest players on Wall Street have foreclosed the homes of millions of families, attacked labor and front-line workers, and funded the criminalization and incarceration of poor and homeless people at record rates. Wells Fargo and others are among

the biggest investors in private prisons in the United States.

Big Finance has held the people of the United States up for hundreds of billions of dollars and got a handout from the Troubled Asset Relief Program (TARP), otherwise known as the Big Banks Bail-out.

source: Western Regional Advocacy Project, San Francisco

It's Crazy to Criminalize Homelessness

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laws that include sitting/lying on sidewalks, panhandling, and loitering. Oftentimes, the seriousness of these infractions is escalated to “failure to appear” bench warrants, which require jail time.

Despite overwhelming evidence that mentally ill homeless persons are being jailed at alarming rates, there is little hard data on the role “quality of life” initiatives are playing in this trend. For the last several years, WRAP interviewed scholars, lawyers, judges, mental health policy analysts, law enforcement personnel, service providers, legislators, and national advocacy organizations. We found that it is common knowledge amongst experts in multiple fields that mentally ill homeless persons are being criminalized. Yet, no one could confirm how many individuals were being jailed due to “quality of life” initiatives besides “a lot.” Moreover, no one knew the amount of tax dollars being spent on “quality of life” initiatives and jail rather than treatment and housing. In other words, there is no systematic tracking, reporting, or understanding of the problem.

WRAP did street outreach with 336 self-identified mentally ill homeless people in eight cities (Portland, San Francisco, Oakland, Berkeley, Los Angeles, Denver, Houston and Worcester). We also currently have a small sampling of online surveys from 48 frontline service providers.

Here is just some of what the street outreach found:

80% reported being stopped, arrested, or

cited due to “quality of life” offenses.
52% reported being harassed by private (Business Improvement District) security.
48% reported having ignored tickets issued against them.
57% reported having Bench Warrants issued for their arrest.
22% reported having outstanding warrants at the time of the survey.
31% reported being incarcerated while 5% reported being referred to a program when brought before court.
30% reported losing their housing or being discharged from a program due to incarceration.

This closely mirrors the initial service provider experiences even though they were not all in the same cities:

Almost 20% of service providers report that their clients' interactions with police occur because they appear to be homeless.
More than 60% of service providers report that their clients' interactions with police occur because of drinking related offenses.
30% of service providers report that their clients interact with police because they are loitering, 16% report interaction because of jaywalking, and 16% for trespassing.
53% of service providers report that approximately 20% or more of their clients have bench warrants against them.
44% of service providers report that

50% or more of their clients have outstanding tickets.

74% of service providers report that at least 70% of their clients have been arrested.

By looking at and analyzing the experiences of both the clients and the service providers and relating these to the research that been done on issues of decreasing access and increasing criminalization, we will lay the foundation needed for all of us to come together and finally begin to dispel the myth that mental illness and homelessness are the result of people choosing a lifestyle and that service providers are incompetent. These claims have gone unchallenged far too long and the result, as we all see, is killing us.

“We’re always told to move on, but to where? There are no places for us to be.” Survey Respondent

While re-funding housing and treatment services might seem to be a logical response, local and state governments, with the support of the Federal Department of Justice, have instead been implementing Homeless and Mental Health courts. In the last 10 years, the number of Mental Health Courts in the U.S. has increased from 4 to 120.

In theory, the mental health court system is a collaborative effort between judges, prosecutors, defense attorneys, caseworkers, and mental health professionals aimed at figuring out an appropriate treatment plan for the offender. Some recent studies suggest that

mental health courts substantially reduce recidivism, and others have shown that participation in mental health courts increased defendants' access to long-term care. Which would seem to disprove the whole services resistant argument, which is so prevalent in the creation of these courts.

However, mental health courts also have significant drawbacks. In order to gain access to the mental health court, defendants must plead guilty to the crime they are accused of and agree to adhere to the court's recommendations or be remanded to the traditional court. These conditions are coercive and can also perpetuate the criminalization of people with mental illness. As one service provider noted, “in Mental Health court, people are often “remanded to custody” for non-compliance with court case management, which includes medications. To jail someone for not taking medication, especially if it is medication that causes extremely adverse side effects, is questionable from a legal standpoint, and from a treatment standpoint, it is barbaric. Everything described above then happens — people [lose] their income, health insurance, housing, and everything else.”

If you or your organization would like to participate in either of these surveys, contact staff at WRAP.

Western Regional Advocacy Project
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LIFE HAS FINALLY BEEN SYNTHESIZED USING CHEMISTRY ALONE

www.chongonation.com

by the homeless science writer,

Chongo

Among industrialized nations, there is only one, a somewhat orthodox religious country, Turkey, where a greater percentage of the population embraces a supernatural explanation for the origin of the different species of life, over the scientific one, Darwin's Theory of Evolution. This includes the majority of Americans. So, a minority of American embrace the scientific explanation for the origins of life and the variety of species that exist on Earth, while a majority embrace other explanations.

(The term "science" as it is used here includes what is termed the "Standard Model," for physics, and the Theory of Evolution for the life sciences, like, for example, biology. This constitutes the most rigorously tested model of nature ever conceived, by virtue of being the ONLY body of ideas that has not, on a single occasion, ever once, failed to predict reality accurately, or at least predict reality more closely than any other body of ideas. In these modern times, that is what real science is and what real science does: predict natural phenomena flawlessly, specifying likewise what can and cannot be determined, as well the accuracy with which it can. Absolutely no other body of ideas can make this claim.)

Among industrial nations, there is another arena where the United States fares poorly and where we are also near the bottom among industrial nations, in education. We are near the bottom among industrialized nations (which, which includes around a billion Chinese. America has enormous impact upon world affairs, far more than any other country. More precisely, it is American decisions that have impact. It is

sad we are not more educated, for the sake of the world.

Our position of second only to Turkey for embracing supernatural explanations over demonstrable scientific ones would likely please many who prefer that belief be a stronger -- indeed that it be the ultimate -- test of truth, over any other test or, for that matter, over the very necessity of any testing in the first place. There is a serious problem with this approach. It contradicts actual physical facts. And recently, this was demonstrated in one of the most significant scientific developments ever, namely, artificial life. Science has manufactured life artificially, using chemistry alone, which was formerly confined to the realm of the metaphysical (including any and all deities). Yes, humankind has done what was once considered the realm of a necessarily supernatural deity. Humankind has created a wholly new species and done so using nothing more than chemistry.

Clearly, creating life is in the hands of the potter, and the watch can now make itself. Science has demonstrated so. Technology has brought us to the point that now only one of two things can be true. Either a human can now, on demand, perform the same miracle that formerly only "God" was believed (by the majority of Americans) to be able to do, or, there is nothing at all miraculous about creating a wholly new species of life, because science can do it on demand.

Biologist J. Craig Ventnor, who was the individual who first mapped the entire human genome, has now matched this earlier feat, by creating an altogether new species of living organism, one with no predecessors other than the four inanimate chemi-

cals that constitute its DNA (deoxyribonucleic acid) molecules. This new species, the first ever 'constructed' by purely artificial means, was 'designed' by the same means also, artificial ones, a computer and computer program.

The output of a computer program specified the precise assembly of the million or so molecules constituting its genetic components, one protein molecule pair at a time, which is something that life itself does not ever do, that is, 'design' itself (us being it). In nature, "design" in the evolution of a new species is a consequence of environmental pressures coupled with the purely random chance of accidental happenstance.

Before the invention of artificial life, the only life that was "designed" was that which was developed as an outcome of selective breeding or mutation. Beyond this, life absolutely did NOT exist according to any predetermined plan for the future or for the sake of any particular purpose other than existence itself. Now, for the very first time in history, life (as humankind) has constructed life (the new artificial life form) completely from scratch, molecule by molecule, with a very specific purpose in mind (that of testing and hence demonstrating an idea) in the duration of less than two decades, instead of the millions of years that nature requires to design.

Although science can and has created technology that can and perhaps already has set us in a course that gives us the capacity to create our own doom, it also, unquestionably, provides mankind with the ONLY means there is to avoid or at least postpone said doom. Science is not our adversary. To the contrary, it may be our only hope for avoiding catastrophe

that looms ahead. For those who are against science, all that is left in its absence may be hope itself, which, in physical terms, means wanting that the future take a particular course without taking any physical action whatsoever to so shape the future, other than contemplating or expressing our wants, either overtly or internally, but again taking no pragmatic physical action at all other than wanting and expressing those wants through religious or metaphysical ritual. In the case of a meteor on a collision course with Earth, for example, this would mean praying for divine intervention, instead of launching a craft to alter its course so that it misses our planet.

To see a YouTube presentation on this subject, simply log into the following and play:

<http://www.youtube.com/watch?v=IyAOepIU6uo&NR=1&feature=fvwp>),

or log into www.chongonation.com, click on "Free Education" from the top of the home page and search for "Synthesizing Life," under the section on the Theory of Evolution.

(This text is from no science book that Chongo has ever written. However, to see the books that Chongo has written on nature [on physical science] - in collaboration with Jose - go to the web site www.chongonation.com, which is a web site dedicated to educating those who have least opportunity for learning the scientific foundations that describe nature more accurately than any other body of ideas ever conceived. Chongonation.com provides books that allow such opportunity, in lay terms, and most significantly, without any math whatsoever. Simply go to the www.chongonation.com home page and click on either 'Books on Nature' [Conceptual Physics] or 'Products & Prices' to see just how many books are available. To see the other science essays that Chongo has written, simply click on 'articles' or 'science articles'. To see links to science videos, click first on "Free Education" from the home page.)

The Hobo Cookbook continued from Page 4



PHOTO: Dorothy Dark

herds. The beauty of the recipe is that it dispenses with hard-to-find coffee filters, boiling the brew down to its most basic components: coffee, water, heat. After adding coarse-ground coffee and water to a pot, a pan or even a coffee can, the resourceful hobo would bring his brew to a boil and then take it off the heat to simply let it sit. Once the agitated grounds had settled to the bottom of the brew, one could pour the dark, delicious stuff off the top and enjoy a great wake-up before greeting the adventure of a new day.

Today the recipe is still popular with people who live on Nashville's streets. "It's called cowboy coffee," explains Jim Bo-a homeless man in Nashville who knows all about the challenges of improvising a meal on the streets or in an urban camping environment. According to Bo, simplicity is the key to a camp wake-up: "Build a fire and get a pot of water and some coffee."

But just because the hobos of the past were independent vagabonds doesn't mean that they didn't enjoy options. In fact, in the hobo mindset, a life of free-wandering and self-reliance created expectations of more freedom and options than domesticity and wage-slavery could offer. So, hobos who didn't have a taste for coffee often opted for a fragrant tea whipped up from plentiful pine needles.

Pine Needle Tea
Pine needle clusters
One quart of boiling water
Lemon juice
Maple syrup as desired
1. Chop needles using pocket knife
2. Add needles and lemon to boiling water
3. Cover and steep
4. Sweeten and sip

While no hobo could live on bread alone, a long day of riding the rails was certainly helped along by a simple mouthful of Bannock Bread. This elemental recipe was brought to the states by fur traders from Scotland in the early 1800s. A similarly itinerant subculture, traders needed a hearty bread that could travel well-offering both important calories as well as flexible preparations. Consisting of just flour, baking powder, oil, water and a pinch of salt, the simple dough could be scooped into a pan to make small cakes or-in a pinch-it could be squeezed around the end of a whittled stick and held over hot coals to bake. Once the bread had browned it could be pulled from the stick to make room for another round or simply eaten like a starchy lollipop right off the stick.

For Nashvillians like Bo, baking bread is a low priority when it comes to procuring a day's worth of nutrition. "If I'm camping or traveling, I eat a lot of cold chili out of the can-or beans," he said. "If it's wintertime, I'll make a fire and cook some hamburger and make some burritos." However, whipping up a hot meal is not without its risks. "When people see fire and smoke they come and investigate." Bo's camp-cooked burritos offer up a tasty, healthy, affordable meal that also suits a life on the move. "Tortillas are more packable than bread. They're already smashed flat."

Accessible, convenient ingredients were also important to the original hobos, and plentiful, wild herbs

like stinging nettles found their way into most well-traveled camping pots. While picking fresh stinging nettles can be a painful experience for the uninitiated, the prickly plants are the key ingredient for a classic hobo recipe: Nettle Soup. Nettles are easily found in a number of varieties all over the United States. Most of these varieties are perennial herbaceous plants and while it's wise to use caution when harvesting them, they are a safe, delicious ingredient in a number of recipes around the world. Being careful to wear gloves or other protection when picking the leaves, all one needed was a pan of water and a salt shaker to have a delicious-and highly nutritious-meal.

Nettle Soup
One pound of washed chopped/torn nettles
A quart of water
Salt to taste

Simply boil all the ingredients together until the nettles go soft and the stinging hairs are rendered harmless. The soft, green leaves are left floating in a delicate, earthy broth jammed with iron, serotonin and vitamins just begging to be made into a Mulligan Stew!

Mulligan Stew was a communal, potluck recipe that consisted of anything a hobo or a group of hobos might have been able to pull from their bindles. The concoction was really an improvised Irish Stew, the term "Mulligan" being commonly applied to any Irish-American in the early 1900s. Ideally, the recipe would include some type of meat and a few potatoes along with anything else that could find its way into the pot. The Appalachian Burgoo was a Southeastern variety of the dish that often incorporated a handy squirrel or an opossum when lady luck smiled upon a hobo.

Of all the challenges that a wandering worker or any homeless person must face, gathering up one's daily bread is one of the most difficult and the most crucial. In the heyday of the American hobo, it was a challenge met with ingenuity, originality and tasty, invigorating results. Utilizing improvised techniques and unlikely ingredients, America's original wandering workers kept their bellies full and their spirits high, and their contribution to the American cookbook still informs the fireside meals of everyone from contemporary campers to Nashville's homeless population today.

The secret ingredient in all of these recipes is the sense of accomplishment that is embedded in every simple bite that has been passed down from the original hobos. A tasty meal by a fire provided actual sustenance, but it also served as a testament to the hobo worldview that an independent man left to his own devices could turn his back on modern society and not only survive, but thrive in a life shot-through with dynamic, moving freedom.

Bon appetit!

Find out more about the hobos through this great read: The Hobo Handbook: A Guide to Living by Your Own Rules (Adams Media, 2011) by Joshua Mack
Find out more about the National Hobo Convention here: <http://www.brittiowa.com/hobo/events.htm>

www.streetnewsservice.org
The Contributor

Obituary

David "Tweak" Ashford
d. 7/20/2011 Aged 39
of heart failure from seizure

Laurence Daniel Smith
d. 8/13/2011 Aged 50 yrs
of heart attack
at Coaliga State Hospital

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HOMELESS RESOURCES**Night Shelters**

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

St. John's Shelter: Women and Children. 4410 Power Inn Rd. Call between 10am & 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 & 1-2:45pm. open to all homeless men: 447-3268

SAEHC, Sacramento Area Emergency Housing Center: 4516 Parker Ave. 24 hrs: 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. & 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 & 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 & 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.

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&Th full breakfast: M-W-F continental breakfast for women and children. 454-9688

also 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

Medical

Mercy Clinic: For homeless adults, children: Next to Fire Station on N. C St. 7:30am & 12:30pm. 446-3345

Sacramento Dental Clinic: 4600 Broadway (Primary Care Blding) 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 & D counseling: 443-6972

TLCS Intake Offices: 1400 N. "A" St. Blding.-A; Adults 18 yrs & 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. Next to Friendship Park gate. 699-1536

Youth Services

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

Wind Youth Center: 701 Dixie 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

Sacramento Mental Health Center (County): 2150 Stockton Blvd 24hr. Will evaluate anyone for voluntary or involuntary psychiatric care due to danger to self or others. In-patient care facility, drop-in. 732-3637

AIDS / HIV

AIDS Housing Alliance provides residential care, transitional housing & 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: 3640 40th St.; 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, Workfare and Medical rep at hearings. 736-0616

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

Miscellaneous

Francis House: 1422 C st. 9:30-11:30 am M-W & 1-3 pm M-F: walk-in or referral providing resource counseling, advocacy, vouchers for IDs, Dvr Licenses, Birth Certificates, plus motel vouchers for qualified families. 443-2646

Social Services: 28th & 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. 800-300-5616

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

About SHA

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

*The SHA does not
itself provide or
manage housing.*

You may call for info:
(916) 455-4900

Individual Membership dues:
Standard: \$50;
Low-income, Student: \$10

Organizations:
\$200 - \$1,000
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Send donations to:
Sacramento Housing Alliance
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**Call Loaves & Fishes
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Loaves & Fishes
Jobs for Homeless
PO Box 2161
Sac, CA 95812

Social Security Office: 8351 Folsom Blvd (East of College Greens Lite-rail stop) M-F 9am-4:30pm 381-9410: Natl line 1-800-772-1213

**info line is now:
211 Sacramento
Dial 211**

for tele-info & referral service

Califorina Youth Crisis Line:
1-800-843-5200

Health Rights Hotline:
551-2100

VA Outreach:
1-800-827-1000

Homeless VA Coordinator:
(916) 364-6547

**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 \$15 contribution. Make checks out to SHOC (Sacramento Homeless Organizing Committee).

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