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INDEPENDENTLY PUBLISHED BY THE COALITION ON HOMELESSNESS SINCE 1989

BALLOT INITIATIVE NEEDED TO END HOMELESSNESS
VIOLENT THREATS AT MISSION CAMP
BLACK TRANS SAFETY FROM TGIJP
THANK THE SLAVES FOR MAKING AMERICA GREAT
VEHICULARLY HOUSED FACE RIGHTS VIOLATIONS

BLACK HISTORY // BLACK FUTURE

SHELTER WAITLIST UPDATE:
As of February 14th there are 1,123 people on the shelter waitlist in San Francisco.

"THEY TRIED TO BURY US THEY DIDN'T KNOW WE WERE SEEDS."
San Francisco is at a precipice – deep into a housing crisis that exists within great wealth and economic fuel. Residents more than ever are motivated to see homelessness addressed as property values and rents skyrocket. Housing insecure renters see themselves in the faces of those on the streets and respond at times with compassion and other times fear-based hostility. Homeowners have spent small fortunes to acquire property. Yet homelessness is more visible than ever with the proliferation of tents throughout the city, and the palpable deterioration of those forced to stay on the streets.

Every candidate running for Mayor states that homelessness is a top priority for them – and no doubt, it is the number one issue for San Francisco voters, with housing in general a close second, according to numerous polls.

But what does that mean, really? A quick look at candidate websites shows that few are thinking big. Jane Kim would call for a moratorium on evictions, and declare a homeless state of emergency. Mark Leno’s website has few details, focusing mostly on his work in the past, such as fighting to exempt SRO tenants from Ellis Act and allowing school districts to build housing. Angela Alioto’s website was under construction. London Breed calls for a city that is affordable to all of us, wanting to continue Mayor Ed Lee’s call for 4,000 new housing units. However, she gives few details beyond the “Housing for All initiative”.

The Housing for All initiative will appear on the June ballot, it was placed with signatures from four Supervisors with only nominal last-minute input from community organizations working on these issues. (Usually a very bad sign of political motivations – serious legislators will engage in large consensus and information gathering processes with experts to develop proposals).

This measure will generate funds for some housing, bringing in about $54 million for homeless housing and shelters – housing for about 2,000 homeless people, but also subsidizing market rate housing. With a total of $76 million in revenue according to Controller’s Office, it will not come close to its “housing for all” promise. It was carefully crafted with corporate interests at its core, competing with a childcare measure which would have taxed the business community much higher, and killing childcare if the housing measure gets higher votes and visa versa. A housing win will translate into a tax break for downtown – but not enough of a tax to cause any real pain. Given the controversy surrounding this, it will be an uphill battle getting two-thirds of San Franciscans to support and if passed will fall short of what is needed.

Raising revenue to address homelessness has been a great challenge given California’s restrictive laws governing raising revenues that require 2/3rds approval of voters for any special tax that is dedicated to a particular use. In November 2016, the city attempted a split measure with a sales tax increase and then a separate measure that dictated where funds would go if the sales tax passed. The sales tax failed. There was not a lot of thought or effort put into building a large enough coalition to pass such a measure – and the Mayor’s office backed off after polls showed it was behind.

In addition, an anti-homeless tent ban was put on the same ballot, putting out a lot of anti-homeless rhetoric that hurt the outcome. Another measure addressing arts and family homelessness failed to get the 2/3rds necessary, losing by just 2 points. Neither of these measures got much attention from leaders at the top of our city. In Los Angeles, a very serious effort to raise the sales tax by 1.25%, passed, and in Santa Clara a $350 million bond was passed for homeless housing. In both these cases, a true partnership with elected officials, non-profits and labor was credited as the reason for passage. So far, San Francisco’s efforts have lacked such a true collaboration. The latest June “Housing for All” measure being a case in point, with little to no effort for buy-in, and a pitting of childcare against housing making it difficult for natural allies to come together. When the measure is fully cooked at election day, we may find the recipe was deeply flawed and lacking the sugar necessary to hit the 2/3rd sweet spot. Meanwhile, we keep seeing superficial measures that cost little, and do little, and rely on failed recycled measures in involving police or locked facilities to solve the problem.

However, keep faith, because we have a magical moment. The California Supreme Court ruled that special taxes put on the ballot by voter initiative are only required to have 50% plus 1 of the votes to pass. The Howard Jarvis Taxpayer Association is expected to go to the November ballot to overturn that decision, and likely there will be court challenges after the June election, but nonetheless we have a window of opportunity now to garner revenue. At the same time, President Trump is giving massive tax breaks to corporations that are broadly opposed by San Francisco voters. The tax break will bring federal corporate taxes down from 35% to 17%. Current San Francisco local businesses tax rates vary depending on the type of business but are only a portion of a percentage point. Lastly, a private foundation, Tipping Point is investing in ending chronic homelessness and as part of that investment is undertaking a creative and landscape changing public relations endeavor that will educate San Francisco voters on true solutions to homelessness.

Combine all of that with a highly motivated voter base and we have a rare and historical moment where conditions are in place to effect great change and end homelessness for thousands of San Franciscans.

The STREET SHEET is a publication of the Coalition on Homelessness. Some stories are collectively written, and some stories have individual authors. But whoever sets fingers to keyboard, all stories are formed by the collective work of dozens of volunteers, and our outreach to hundreds of homeless people.

The Coalition on Homelessness organizes poor and homeless people to create permanent solutions to poverty while protecting the civil and human rights of those forced to remain on the streets.

Our organizing is based on extensive peer outreach, and the information gathered directly drives the Coalition’s work. We do not bring our agenda to poor and homeless people; they bring their agenda to us.
Violent Threats Posted on Tents at Mission Camp

On Friday afternoon a handful of Mission District residents experiencing homelessness found shockingly violent threats taped to their tents. The typed notices referred to the campers as “JUNKIE MOTHER F**KERS” and warned that they would be the targets of vicious harassment from known Nazi organizations, such as those reported by the recent fires or other unforeseeable events, are addressed quickly with immediate placement in shelter and in housing within three months, before the damaging effects of homelessness truly take root. A San Francisco where severely impaired residents are given the care they need to move off the streets into housing and the care they need to keep that housing – be that treatment or health care. We recognize that housing is the primary solution to homelessness whenever feasible – be that publicized attacks in the past year, Unhoused people have faced a string of arson attacks on homeless camps, and just this weekend one was a man died in a fire while in his tiny home structure.

The Waiting List

The waiting list at the Senior Residence is long but it is the end of the year Christmas trees and menorahs and wreaths December, when my mother and Grandpa died, more than cold, cold to want someone to die in December so the waiting list will go down, to find an available room because someone is lonely, in December, hasn’t left their room, stopped eating no visitors when the season is supposed to be jolly, but it’s so cold to die in December, alone on the street, looking for a room, the last on a list, not the right insurance, or the right kind of person even without snow, it’s cold, the wind blows across urban tunnels the last days of the year.

area after sunset that night. The sign itself contained shockingly violent language, threatening “IF YOU ARE STILL HERE AFTER DAK TONIGHT, the hunters will become the hunted. We will pound you, burn you, beat you and I’** you up if you are within 100 yards of this park starting after sun down today. WE ARE COMING FOR YOU.”

One resident told Kelley Cutler, a Human Rights organizer with the Coalition on Homelessness, that he had seen a person posing the threats and confronted them, only to be attacked with pepper spray and have a gun pulled on him. Cutler said residue from the attack was still visible on the victim’s body when they spoke. The victim was able to note down the license number of the suspect. Police were notified of the threats and the assault on the homeless resident and are currently investigating this attack.

The notice was signed “THE NEIGHBORS” but workers in the nearby businesses and passersby were surprised when asked about the threats. “This is very unnecessary and it’s not the way to solve the problem,” said Lane, a skateboarder at the park said he wasn’t aware of any conflicts between the unhoused neighbors and those using the park during the daytime. “There has got to be a peaceful way.”

Unhoused people have faced a string of publicized attacks in the past year, some with links to far-right neo-Nazi groups and others seemingly the actions of individuals. At the end of January a know Nazi agitator showed up to an encampment sweep in Oakland carrying an American flag on a heavy pole and antagonized campers, including trying to forcibly enter the tent of a Black transgender woman. Campers at the “First They Came For the Homeless” camp in Berkeley have also faced harassment from known Nazi organizers. In May of 2017 the East Bay Express reported on a string of arson attacks on homeless camps, and just this weekend a man died in a fire while in his tiny home structure.

Homeless San Franciscans have to defend against hostilities from the Department of Public Works and SFPD while also avoiding threats like this one from vigilantes. While campers nearby were upset and surprised by the intensity of the threats, it did not seem like anyone was making moves to leave the area.

“I’m not going to move,” said David, a nearby camper who found the threatening notice posted on his tent that afternoon. “I’m a Marine Corps veteran. I’m not very good at retreating.”
Three Black transgender women were brutally murdered on the last weekend of February [2017]. Their names were Chyna Dupree, Ciara McElveen and Jaquarrius Holl. TGI Justice Project is deeply saddened to witness such a great community loss and, like many, we have been grieving this tremen-
dous loss.

To make matters worse, the Trump administration is taking away life-saving protections for transgender children and their families, creating an environment ripe for sham- ing, bullying, hate crimes, and sui-
cide. It is no coincidence that these events have occurred simultane-
ously—indeed, these events speak to the heart-wrenching realities of violence that transgender people face every day.

While we at TGJIP have long advo-
cated for transgender, gender non-
conforming, and intersex people to be affirmed exactly as we are, this year, like every year before it, be-
gan with the devastating reminder that we have a long way to go to get there.

Attacks on Black transgender people are occurring interperson-
ally and systemically through vio-
 lent transphobia in government, at church, and in our own homes. The refusal of many to have hon-
est conversations about why Black transgender women are killed with impunity only emboldens the people who kill us.

Transphobia is as deeply rooted in our society as it is dangerous. It exists in all of us, because in America that is how we are social-
ized – to adhere to a prescriptive set of traditional gender identities and conservative values that leave little room for freedom of choice or individuality. Eliminating trans-
phobia, and stopping the violence perpetrated against Black trans women in particular, requires each of us to be daring enough to reflect on how we have all contributed to it, and to be mindful of how we have, whether we are aware of it or not, given rise to an environment in which transgender people are in danger doing everyday activities like walking down the street, go-
ing to work, or having a cup of cof-
fee. It requires educators to begin teaching lessons on the history of transgender people, for legislators to take seriously their job to protect every single person they claim to represent, and for everyday people to intervene when witnessing vio-
ence against trans people.

Ultimately, ending violence against trans people requires those who are not transgender to listen to and respect the needs of trans-
gender people, and for each of us to unearth in ourselves a lifelong commitment to advocating on behalf of each other.

In Black communities, we’re raised

For many people, especially Black people, the month of February signi-
ﬁes the annual celebration of Black History Month/African-American Heritage Month. February is desig-
nated as a time to recognize African American achievements and con-
tributions to America. One notable con-
sequence is the hero worship of a handful of prominent ﬁgures. What’s more, this celebration of Black achievement particularly tends to be sanitized, and this selec-
tive representation is often at the expense of erasing a rich legacy of individuals, groups, and movements just as important in the legacy of Black struggle.

Every year since 1929, the month of February has been observed as Black History Month by scholars, students, churches and the corporate world. Many people feel that it is important that we honor those who faced with almost insurmountable challenges and barriers to “overcome.” Many believe that Black History should be celebrated year-round, not just one month of the year and the shortest month of the year at that, as it’s no different from American history. Af-
ter all, Black History is amerikkkan his-story, in which, without Black people there would no American history.

Negro History Week (1936), the pre-
cursor to Black History Month, was created in 1936 in the United States, when historian Carter G. Woodson and the Association for the Study of Negro Life and History announced the second week of February to be “Negro History Week.” Wood-
son was bothered by the fact that many textbooks and other histori-
 cal reviews minimized or ignored the contributions of black ﬁgures. When Carter G. Woodson proposed Negro History Week, he explained, “If a race has no history, it has no worthwhile tradition, it becomes a negligible factor in the thought of the world, and it stands in danger of being exterminated.” Woodson ear-
marked the second week in February to raise awareness of our stories. Woodson chose that week because it speciﬁcally covered the birthdays of Frederic Douglass (February 14) and Abraham Lincoln (February 12).

There is no shortage of ways to celebrate Black History Month. Teachers give lessons to students about important African American historical ﬁgures such as Harriet Tubman and the Tuskegee Airmen. Bookstores highlight the works of black poets and writers. Mean-
while, galleries display the work of black artists. Museums feature exhibitions with African-American themes, and theaters present plays with an African American subject matter. At the same time Black His-
tory Month is being celebrated with all its pageantry, it fails to acknowl-
edge the historic ongoing struggles for Black people’s self-determination and liberation. Is this because Black History Month has been successfully co-opted by corporate America and the petty black bourgeoisie? KK Kapit-
talsm co-opts the post-holiday sales slump that usually follows New Year’s Day. When retailers honor holi-
days in hopes of boosting revenue while adjusting their products and services to commemorate Black His-
tory Month. Target, Verizon, Google and Netflix, along with alcoholic beverage companies, display Great African Kings such as Budweiser’s advertisement. Ironically, many of these corporations have derived their great wealth from that “pecu-
liar institution” known as slavery. This involvement by these corpora-
tions has had the effect of rendering Black History Month a token gesture.

“We want education for our people that exposes the true nature of this decadent American society - Point 5 of the Black Panther Party for Self-
Defense Platform.”

Black history is amerikkkan history. A history of kidnapping, a history of genocidal practices, a history of suf-
fering, murder, brutality, marginal-
ization, containment, control and the exploitation and oppression of Black people in amerikkka. Black History Month has never been about black folks understanding their oppres-
sive conditions in this kkkountry. Black History Month has become the month of the “good negro,” totally erasing the history and contribu-
tions of Black freedom ﬁghters such as Marcus Garvey, Malcolm X, Robert Williams, Ella Baker, Queen Mother Moore and others who waged militant opposition against the U.S. empire. Black History Month has become a whitewashing of the historical relationship between people of African descent and white supremacist America.

“Often black history is not recorded, it’s forgotten about, this keeps us from knowing what direction to go in the future” – Huey P. Newton.

Black History is white domination of Black people and white people being entitled to rape, murder, exploitation and oppression of Black people as a divine right.

Black History is the denial of Black people’s right to self-determination.

Black History is the criminalization of being black.

Black History is Black Lives have never mattered.

Black History is whites being able to escape into their whiteness, while making impossible for blacks to escape into their blackness.

Black History Month is about the Commercialization and Commodi-
fication of OurStory REAL BLACK HISTORY MATTERS!!
awareness about the pervasiveness of gender-based violence and the impact that violence has on everyone involved. However, violence against and the murdering of Black transgender women at the hands of Black men who are not transgender goes unchecked by everyone. Our communities have begun to address violence against Black women who are not transgender, but this has not been extended to Black transgender women, and we should be asking ourselves why.

The fight for civil rights for Black people is alive and strong. Many of the tools we need to abolish anti-Black transphobia exist within that fight, and we are the ones to do it. We have always demanded to not be treated as transphobic. These are ways in which we can start to confront the transphobia in ourselves and, even more importantly, commit to eliminating it. We must uphold and take seriously the collective responsibility of every person to learn about, understand, and realize the full range of human rights that transgender people are due.

This is most important because Black transgender people, who live at the dangerous intersection of gender-based violence and anti-Blackness, are the fulcrum of the success of anti-discrimination protections—if Black trans women are not safe, none of us are safe. For transphobia to be abolished, every individual person has a role to play. At the center of all this is acknowledging the long-standing system that allows people with male privilege to exercise tremendous violence against those without that privilege—in other words, patriarchy.

Our communities are on constant defense from the daily harassment, violence and abuse they face and are eager to find ways to stay safe and to stay alive. People without this experience can’t imagine what it’s like to worry incessantly if the people you’re in relationship or community with want to do you harm. When you are facing real physical and mental violence from everyone around you—from strangers to doctors, legislators to social workers—life becomes about basic survival, and loving a fulfilling life becomes impossible. To add insult to injury, there are no protections at the state or federal level for Black transgender women acting in self-defense to protect ourselves. But while the system was not designed to protect us, we know beyond a shadow of a doubt that we deserve to live and to be affirmed.

The mandate for Black people and everyone now is to transform ourselves and our conditions by both confronting state violence and confronting every day, gender-based and transphobic violence against Black trans women. We ask that you join us in this commitment to keeping Black trans women and trans women of color safe, that you offer up everything you can in this moment as an ally, as a comrade, and as our family. Ask yourselves what little steps you can take to intervene on transphobia as a daily practice. We encourage you to start working on the local and regional level—find organizations in your area like BreakOUT!, El Para Translatinas, Solutions Not Punishment Coalition (SnapCo), or Audre Lorde Project that directly invest in and center the leadership of transgender and gender non-conforming people of color. Donate your time, energy and money into these local efforts and find ways to be in meaningful relationship with them. Creating a culture of safety is much larger than the task to “stop killing Black trans women,” what we are suggesting instead is the possibility that we can all prevent and intervene against this violence daily. If you have an extra room to offer up to someone in need, if you have a meal to spare, or if you can walk with someone and make sure they get home safely—these are all ways we can begin to create a culture of safety among one another. Remember that this work begins and ends with each of us individually. And, we are all uniquely a part of a stronger collective community, which, when strong at the foundation, can make great shifts systematically toward solidifying the world we truly want to see.

To Mister Slater,

You don’t deserve a dear
I don’t really want to talk to you
But there’s something you need to hear

You may be mad that I am singling you out
It’s not just your whiteness that bleeds through my veins
But I think you have done the most damage
After all I still carry your name

It’s really your fault
Your evil history tends to honor
Like we were your property
So were your wife and daughters

Except they got to be whole people
They got to be virtuous too
I’ll write another letter to them later
This here is about you

To Mister Slater,

Was it because of you Abuelo had light skin?
Did you whip his grandmother
So she would give in?

I was told his father had your eyes
But I can’t be sure
There are no pictures of him or her
While I see your spirit every time I leave my door

In the sound of my people begging
Sitting in the urine soaked streets
In the police lights flashing
And blood on the concrete

To Mister Slater,

Did you know what you took away with greedy hands?
Wasn’t it enough to steal their labor
Did you have to cut us all off from our Motherland?
Did you know it would doom us to a life
Caught up in confusion and profitable lies
To deceive us into obedience
That we would reap rewards when we die

To Mister Slater,

Is it your fault my hair both kinks and curls?
That it was the only beauty I could claim
That we would reap rewards when we die
To deceive us into obedience
Caught up in confusion and profitable lies
To Mister Slater,

Wasn’t it enough to steal their labor
To Miller Slater,

And blood on the concrete
In the police lights flashing
Sitting in the urine soaked streets
In the sound of my people begging
While I see your spirit every time I leave my door

To Mister Slater,

This here is about you
I’ll write another letter to them later
They got to be virtuous too
Would you still believe, as you must have
That it was the only beauty I could claim
Being dark brown in your world?

Do you even see me as one of yours?
Would you claim me in court?
Would you have let me run to freedom,
Or let your overseer shoot me for sport?

To Mister Slater,

I’ve been bringing positivity this year
I want to connect with my spirits
But then I feel you near

I’m not really sure why
The things you valued are not mine
My Blackness, my Queerness, my Power
You must hate, but suit me just fine

Mister Slater,
I know you are still in me, even as a part
You can’t choose the roots of your family tree
But next time I call on my ancestors
Stay the hell away from me

WITH LOVE FROM, JANETTA JOHNSON AND THE TGUP FAMILY

Be safe and stay strong!
On that fateful day, December 1, 1955, Rosa Parks’ refusal to move to the back of the bus was not a coincidence, but part of a deliberate, strategic campaign to challenge segregation on Montgomery’s bus system. Ms. Parks was not tired from a hard day’s work, she was tired from giving in. When Rosa Parks sat in the front of the bus and refused to move, it was a deliberate act of planned resistance. The gauntlet had been thrown. A movement begun. People would no longer ride in smoldering anger. They would walk with a fierce purpose — in a figurative sense, all the way to the Supreme Court of the United States.

Ms. Parks’ simple act of defiance sparked the historic Montgomery Bus Boycott, organized by the fledgling Greater Montgomery Improvement Association, and catapulted to public attention a little-known 26-year-old preacher named Martin Luther King, Jr. Though Ms. Parks’ contributions to the civil rights movement remain indisputable, there were other heroes in this struggle. A 15-year-old pregnant teenager named Claudette Colvin was actually the first person arrested for refusing to give up her seat to a white person — resisting segregation — on a Montgomery bus, nine months before Rosa Parks more publicized defiance.

Although Ms. Colvin’s character as an unwed mother was considered a supposed liability by many in the movement leadership — mostly male — at the time, young Claudette would later give powerful testimony in the landmark Supreme Court case that would overturn Alabama’s discriminatory practices in its public bus system -- some measure of vindication for Ms. Colvin.

The bus boycott, in a sense, cell phones, fax machines, email, Instagram and Facebook, “launched an incredible 813 days — nearly 13 months — and led to the landmark U.S. Supreme Court ruling that segregation on Alabama’s public buses was unconstitutional.

The bus boycott demonstrated the power of oppressed people to push back, to stand up against injustice, and by their courage and sheer force of will, to bend the moral arc of history toward justice.

Claudette Colvin would say many years later, “Being dragged off that bus was worth it just to see Barack Obama become president, because so many others gave their lives and didn’t get to see it, and I thank God for letting me see it.”

Rosa Parks remains a towering example of how a simple act of defiance can be indelibly etched into public consciousness, and inspire multiple generations of social justice warriors. And young Claudette Colvin renews us how there are often lesser-known but certainly not less, tiny but incandescent sparks, that can also galvanize a movement. Though history is full of lesser-known heroes and heroines in humanity’s struggle for justice, they are giants nonetheless. Then and now...


**GHOSTLINES PROMPT...**

"And, if I know anything at all, it’s that a wall is just a wall and nothing more at all. It can be broken down." - Assata Shakur

Think about one “wall” you face in your life. What is this wall made of (your silence, disconnection from your history, a language barrier between you and your family, a physical border or prison wall)?

Write a poem in which you dismantle this wall with an unexpected tool.

Ghostline: "When the wall finally comes down..."

Submit entries to qwatts@cohsf.org

**THANK YOU FOR SUPPORTING US!**
## Social Justice Calendar

### February

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<th>Date</th>
<th>Event</th>
<th>Details</th>
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<tbody>
<tr>
<td>16</td>
<td>Film Showing “The Murder of Fred Hampton”</td>
<td>Where: 2969 Mission St. @7-9PM. RSVP to be notified on FB for free ticket.</td>
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<tr>
<td>17</td>
<td>Surviving Smash &amp; Grab #BlackSolidarityWeek</td>
<td>Where: First Congregational Church of Oakland, 2501 Harrison St @6-9PM. In honor of #BlackSolidarityWeek, and in light of the recently released FBI report on so-called “Black Identity Extremists,” CRC will host a political education panel on the repression of Black dissenters.</td>
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<tr>
<td>18</td>
<td>Colonization and Resistance Panel and Discussion</td>
<td>Where: Oakstop, 1721 Broadway, Oakland, California 94612 @1:30-4PM. Three visionary community leaders will speak with us about the ongoing colonization of these places, and the politics and strategies of indigenous resistance.</td>
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<tr>
<td>18</td>
<td>Bay Area Day of Remembrance: No Barbed Wire! No Walls!</td>
<td>Where: National Japanese American Historical Society, 1684 Post St @2-5:30. All are welcome! Suggested donation: $8</td>
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### March

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<tr>
<td>2</td>
<td>Listen for a Change: Mental Health, Fat-Shaming &amp; Mass Incarceration</td>
<td>Where: The Eric Quezada Center for Culture and Politics, 518 Valencia St @7-9PM. RSVP to be notified on FB for free ticket release two weeks before the event. This event will sellout.</td>
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<tr>
<td></td>
<td>An African American and Latinx History of the United States</td>
<td>Where: The Green Arcade 1600 Market Street @7PM. This book is a concise, alternate history of the United States “about how people across the hemisphere move together against slavery, anti-colonial, pro-freedom, and pro-working-class movements against tremendous obstacles.” No admission charge.</td>
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<tr>
<td>1349 Mission St @3PM.</td>
<td>Rise-N-Pole: Fundraiser Brunch Party</td>
<td>Where: Center for Sex and Culture 1549 Mission St @9PM. Gather all your sexy friends and lovers for Rise-N-Pole, a fabulous brunch ‘n’ pole party to raise money for CSC.</td>
</tr>
<tr>
<td>2</td>
<td>Empowerment in Print: LGBTQ Activism, Pride &amp; Lust Exhibition</td>
<td>Where: The GBT Historical Society 4127 18th St @7-9PM. The magazines, newspapers, newsletters and zines on display reflect how queer people have used periodicals to create community, develop culture, express desire and inspire activism.</td>
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San Francisco has over 1,200 people cars, vans, or RVs on the streets of San Francisco. These are families, struggling students, young people who simply seek shelter from the harsh elements and the dangers of the streets. But since 1971, living in your vehicle—even one that is legally parked—has been illegal. Although the San Francisco Police Department only gave out seven citations for vehicle habitation last year, the police often use it as a tool for harassment. It’s hard enough to find a place to park in the City for a couple of hours, and the places where cars can park for longer periods of time have been rapidly disappearing as well. The City has been placing more signage that restrict cars from parking for certain hours—for example, between 10pm to 6am—which cause vehicularly housed people to constantly be on the move. For RV and oversize vehicle dwellers, there is even less space; there is specific oversize vehicle restrictions. Finally, throughout the entire city, there is a 72-hour parking rule, which means that no vehicle may be parked for more than three days. While intended to address abandoned vehicles, the rule forces those living in their cars to move again and again.

The SFMTA defines this as “Parking and Curb Management.” We define it as displacement.

The difficulty of finding a safe place to park is exacerbated by exorbitant fines and fees which homeless people simply are unable to pay. With San Francisco’s adult shelter waitlist consistently over 1,000 people long and while public housing waitlists span years, vehicles are often the first—and only—line of defense before people are forced to live directly on the streets. While vehicular dwelling is far from ideal, it is often the safest option for this vulnerable population. Yet people’s only form of shelter is rapidly disappearing as well. The City has been placing more signage that restrict cars from parking for certain periods of time have been rapidly disappearing as well. The City has been placing more signage that restrict cars from parking for certain periods of time. Other cities have consistently over 1,000 people long and while public housing waitlists span years, vehicles are often the first—and only—line of defense before people are forced to live directly on the streets. While vehicular dwelling is far from ideal, it is often the safest option for this vulnerable population. Yet people’s only form of shelter is rapidly disappearing as well. The City has been placing more signage that restrict cars from parking for certain periods of time. Other cities have consistently over 1,000 people long and while public housing waitlists span years, vehicles are often the first—

### Stop Displacing Vehicularly-Housed San Franciscans

San Francisco faces an ever-growing housing crisis, it is crucial that people living in their cars are able to stay in them for safety and shelter. They should not be unfairly evicted from their home simply because they are too poor to pay a fine. Interested in working on this issue with us? Email Sam Lew at slew@cohsf.org for more information. You can also email the SFMTA Board of Directors to let them know what you think: MTABoard@sfmta.com.
EMERGENCY STREET SHEET NEEDS YOUR HELP!

This past week five of our office computers went obsolete and we do not currently have the resources to replace them. We need donations of high quality Mac desktop computers (no more than 3 years old) in order to get our office up and running again. Please email development@cohsf.org or call (415)346-3740 before bringing donations to our office. You can also donate money online by visiting our website www.cohsf.org and clicking ‘Donate Now’.

THANK YOU FOR YOUR SUPPORT

WE WANT TO GET TO KNOW YOU! HELP US IMPROVE STREET SHEET BY FILLING OUT OUR READER SURVEY ONLINE. SCAN THIS CODE OR VISIT STREETHEET.ORG TO BEGIN!

NAME: Sonny Thompson and Valerre Erickson
DATE: 31 January 2018
PLACE: Compass Family Services
TIME WITHOUT A HOME: ....
AGE: Sonny: 33  Valerre: 30

“What’s the most difficult thing about being without a home: “I have to say honestly not having a shower, or a kitchen to cook in.” Valerre

Sonny and Valerre are expecting their first child, a daughter. Valerre is at 8 months. They are currently in the Compass Family Shelter.