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STREET SHEET IS READER SUPPORTED, ADVERTISING FREE, AND AIMS TO LIFT UP THE VOICES OF THOSE LIVING IN POVERTY IN SAN FRANCISCO.

STREET SHEET

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SEX WORKER ISSUE 2019

NEWSFLASH

HOMELESSNESS HEADLINES YOU MAY HAVE MISSED

TRUMP ADMINISTRATION PROPOSES NEW RULE THAT COULD ALLOW FEDERALLY FUNDED HOMELESS SHELTERS TO TURN TRANSGENDER GUESTS AWAY ON THE BASIS OF THEIR GENDER IDENTITY

As the Trump administration attack on transpeople ramps up, the Department of Housing and Urban Development is considering a new rule that would rollback protections for transgender people accessing single-sex shelter beds in federally funded shelters. The Trump Administration simultaneously has proposed eliminating protections for transgender medical patients, meaning doctors would be able to deny medical care to transgender people.

IN A SURPRISE MOVE, LAW ENFORCEMENT WITHDRAWS OPPOSITION TO CA USE OF FORCE BILL

The Governor and lawmakers announced support as law enforcement withdrew their opposition for legislation that would implement the strongest use-of-force standards in the nation for California’s police. The move reflects significantly weakened language in the standards for cops using force against the public, but the bill still represents a significant shift in accountability for police.

MAYOR BREED PROPOSES OFFERING HOUSING SUBSIDIES FOR TRANS AND GENDER NON-CONFORMING PEOPLE TO PREVENT HOMELESSNESS

Breed has proposed adding more than \$3 million to the city’s budget to bolster LGBTQ services and initiatives, with \$2 million of that going specifically toward housing subsidies for TGNC people.

NEW BRAIN, WHO DIS? A.K.A LET’S PLAY: LET’S COUNT THE NO’s! [DRAFT2]

The funny thing is that I’M the one
STUCK in this chair, but it seems that
pals+anyone who passes us by also feel
the need to feel stuck with us too.
(Fret NOt, you shall remain a Samari-
tan just for stopping by and checking
in--

in my humble opinion, the
good ones are the ones who check in
and can decidedly check out.)

NOWadays, when we solicit a modi-
CUM4me of time--and by NOW, pals
kNOW that soMEhow 5 minutes will
always turn into 3 hours with us--I see
th@ look:

The tightening
Clamming shut
Of pursed lips
Of once pursued lips
An aphasic paralysis
MAScKing
A chastised vulgar reluctance
A trembling vagal unease
Of
Feeling held
Host’age
To a
YES
(Bonus points if your performed enthu-
siasm is convincing!
NOt that they’d even NOtice
Over the roars of
Their hunger pangs)

The very same face
I imagine I’d make
When feeling trapped

In the tongue
Of their body
that belongs to
a fascist regime
A fictatorship
that does NOt possess
the language
to en’visage what
NO
Even means
Because
It’s MEAN
Because it’s NOt
Even--

Over the roars of
Their hunger
Pangs
Their hunger
Bangs
Their hunger
Gangs

The very same face
You imagine you’d make
When you canNOt say
NO
To SUIsuiSUIsuiSuicidal people
Who proposition you for
\$EX
NOt that they’d even NOtice
Over the roars of
Their hunger pangs

The very same face
My last regular made
--the remaining client who seemingly
wasn’t offended by clear communica-
tion of boundaries/correspondence
NOrms--

ASK US
ANYTHING

HAVE A QUESTION YOU WANT
US TO ANSWER ABOUT
HOMELESSNESS OR HOUSING
IN THE BAY AREA? ASK US AT
STREETSHEET@COHSF.ORG
OR (415) 346-3740 AND IT
COULD BE ANSWERED IN THE
NEXT ISSUE!

COALITION
ON HOMELESSNESS

The STREET SHEET is a project of the
Coalition on Homelessness. 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.

WORKGROUP MEETINGS

AT 468 TURK STREET

HOUSING JUSTICE WORK GROUP
Every Tuesday at noon
The Housing Justice Workgroup is working toward a San Francisco
in which every human being can have and maintain decent,
habitable, safe, and secure housing. This meeting is in English and
Spanish and open to everyone!

HUMAN RIGHTS WORK GROUP
Every Wednesday at 12:30 p.m.
The Human Rights Workgroup has been doing some serious heavy
lifting on these issues: conducting direct research, outreach to
people on the streets, running multiple campaigns, developing
policy, staging direct actions, capturing media attention, and so
much more. All those down for the cause are welcome to join!

EVERYONE IS INVITED TO OUR WORK GROUP MEETINGS.
Unfortunately our space is not wheelchair accessible, but
we will move our meeting location to accomodate people
who cannot make it up the stairs. For access needs contact
development@cohsf.org

To learn more about COH workgroup meetings,
contact us at : 415-346-3740, or go at : www.cohsf.org

When I reminded him that
The scene was over
This AFTER’care was
NOt
A date
And I did NOt/could NOt
1oVE

Him
Back
And would like to be reimbursed
for my extra
Time
Please

;;;;;;

Fret NOt
For what makes this’us different:
I see you
I see your faces
Through my MIRRORed
SUNglasses
SONofG’lashes
Through my increasing blindness
Through my
Through my
Through my scattered
Through my through my
CONcussed conCURSED
Pi.e.ces of PeACE
And assure you
Your NO
Is loud’ER than my
Ringing
Tinnitus/phone home

Pity me NOt
Wash your hands

Of my body
Wash your hands
Of my weight
Wash your hands
Of my St. Andrew’s Cross
Pity me NOt
This is my chair
NOt yours
This is my chair
NOt yours
This is my chair
NOt yours
This is a rented chair
NOt mine
This is our chAIR
NOt yours
Say NO
To the
Chair
Because you
Can
Because you can
Choose

And I can
NOt

Right NOW

Lol I can’t even

Write

NOW

- [Venmo] @RogueStreak

FROM LOSS TO PROFIT

I had lost everything. My peace of mind, my dignity and strength... everything was gone. Every ounce of care and motivation that I had was gone. I didn't know how to pick myself back up from such a dark place. But life had to go on, right? Rent was due. My car note was due. My insurance lapsed. Bill collectors were calling and I had no source of income. The pit of despair that I was drowning in kept me from holding a traditional job. I had to do something, and fast.

So I did the unthinkable...something I never thought I'd have to do. I began selling nude images and videos of myself to my followers on social media.

The ignorant say sex-work is for women who have no self-respect. What they don't realize is, we have enough respect for ourselves to do anything it takes to make ends meet. We are in control of our destiny. Selling my nudes gave me a sense of empowerment. The ability to capitalize on other's lust for my body was amazing. The money came in so quick, I started offering more expensive services such as lapdances from my apartment. I realized that I could set my own hours and play by my own rules. I kept things safe and consensual.

The old me would have felt disappointed that I had stooped so low. But this new me gave me the confidence I needed to lift me up, and not frown upon my actions. Selling nudes helped me pay my bills and put food on the table on days where I was famished. To this day, I still get questions regarding the need to sell nudes and whether or not it's appropriate. In my eyes, selling nudes is no different than selling drugs. The stigma behind sex work must end. The judgment must end.

I was down and out, I had lost everything and sex work was there to put me back together. ■



A FREE

OCCUPATIONAL HEALTH and SAFETY CLINIC

FOR sex workers

FOR APPOINTMENTS, PLEASE CALL 415.554.8494 www.stjamesinfirmary.org

service calendar

@730 POLK ST., 4TH FLOOR

MON

11A-2P THERAPY, BY APPOINTMENT

2P-6P D-SINE: FASHION & SEWING GROUP

TUE

12P-5P CASE MANAGEMENT

BY APPOINTMENT

WED

10A-4P THERAPY, BY APPOINTMENT

1P-5P CASE MANAGEMENT, BY APPOINTMENT

530P-830P DROP-IN CLINIC: PRIMARY MEDICAL CARE, HIV/STI TESTING, ACUPUNCTURE/MASSAGE, FOOD, CLOTHING, HARM REDUCTION SUPPLIES, PEER COUNSELING (APPOINTMENTS ALSO AVAILABLE)

THU

10A-4P THERAPY, BY APPOINTMENT

130-4P STRIDE CLINIC, BY APPOINTMENT: PRIMARY MEDICAL CARE, TRANSGENDER HORMONE CARE, HIV/STI TESTING, PEER COUNSELING

2P-6P CASE MANAGEMENT, BY APPOINTMENT

5P-7P MUJERES LATINAS EN ACCION GROUP

4P-630P COMMUNITY ACUPUNCTURE

@ 234 EDDY ST. (near TAYLOR ST.)

THU

5P-8P NEEDLE EXCHANGE/SYRINGE ACCESS

HIV/HEP C TESTING

FRI

6P-8P NEEDLE EXCHANGE and SYRINGE ACCESS

@ CORNER OF 16TH ST./MISSION ST.

TUE

10P-1A NAUGHTY NURSEMOBILE OUTREACH

HIV/HEP C TESTING

HARM REDUCTION SUPPLIES

FOLLOW US ON SOCIAL MEDIA!

 @comebystjames

 St. James Infirmary

 st.jamesinfirmary

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JUNE 1, 2019

STREET SHEET



TURNING POINT

LuLu LaFlamme



I am, after so much fear, pain, disappointment, frustration, and deception, what I always knew I could be: a beautiful female.

I am not a woman, but that is an argument for another time.

I am a creation of god and goddess.

I follow pagan deities: Changó and Kwanying and Maximón.

I am a creator of poetry and art.

I am an unapologetic girly-girl.

I love clothes and bling and makeup and shoes.

I love panties and bras and tight tops.

I love my ass, tits, and legs.

I will get no surgeries beyond top surgery.

I do not need to go under the knife obsessively; ancient Greek homosexuality was not based in an artificial vagina.

I am pussy, vulnerable and emotional without upper body strength.

I am a whore, sitting in the sunlight, a skinny, dirty blonde with big boobs, bait for men who are too stupid to graze on my soft body.

I am a slut, eager to widen my ass crack to take on more men.

I am the goddess to whom religious bigots pray when they are fearful, on their way to murder me.

I am a gender revolutionary; antifascist; feminist.

I am inescapable.

I am mystery.

I am Lulu Luchadora, Queen of the Streets, love goddess, slave of the patriarchy, and Queen of the Night.

I am your future, world. Get used to it.

ANHEDONIA

El Primo Inocente
<https://inopogu.bandcamp.com/>

I wonder if anyone will ever love me the way I need to be loved
I wonder if anyone is even capable of reciprocating
The way that I give love

I wonder if anyone will ever touch me the way I need to be touched
I wonder if anyone is even capable of feeling me
The way I need to be touched

I need to be loved
I need to be touched
I need to be

L'ITINERAIRE VENDOR REVEALS REALITY OF SEX WORK CHALLENGE STIGMAS

Jo Redwitch, L'itinéraire vendor

Reprinted from the International Network of Street Papers (INSP) News Service

L'itinéraire vendor Jo Redwitch candidly reflects on her former career as a "sex dancer" in Montreal. Her essay is in reaction to Canada's controversial new prostitution bill, which has been widely denounced by sex workers. Jo believes the bill "isn't suited to the reality of sex work" and hopes more sex workers can "find the courage to speak out and share their point of view" to challenge common stigmas. Her own response is a brave example.

People all have their own ideas

about prostitution. I worked for many years as a sex worker in strip clubs. I did it knowingly and purposefully. For me, it wasn't exploitation—it was a way to work independently. Unfortunately, prostitution is still stigmatised today.

Ignorance and prejudice only fuel the stigma. To undo this knot of incomprehension, we need sex workers to find the courage to speak out and share their point of view.

"Prostitution" is a word that evolves over time and as society changes. Some people cast judgments without knowing anything about this parallel world. They base their ideas on what they hear in the media, which often shows its darkest,

seediest side – nowadays, it's young women who run away from home and are exploited by street gangs.

I know that this phenomenon exists and that it's important to inform people about it, but do things always need to be sensationalised? I don't think the new provisions of the Protection of Communities and Exploited Persons Act are suited to the reality of sex work. Ignorance and prejudice only fuel the stigma. To undo this knot of incomprehension, we need sex workers to find the courage to speak out and share their point of view.

THE GOOD YEARS

I started to dance for money and freedom around 20 years ago, during a profitable, fun period. Every night, we had the illusion of being the stars of the show, and I loved the physical and artistic aspects of pole dancing.

Contrary to what you might find now, we were both competitive and united. The alcohol flowed freely, and marijuana smoke was always in the air. Most of us worked independently, without pimps. We had to pay \$25 for the "service bar" at the start

*photo of Jo Redwitch sitting crosslegged on a colorful blanket, with a chainlink fence and bridge in the background.
photo credit: Alexandra Guellil*

of our workday; that entitled us to dance. Dances cost the customer \$10 and lasted for one song. That money went straight into our pockets. Some girls went through agencies, which took a percentage of the money collected by the bar. We worked with organised people who completely respected our freedom. We could change clubs like you'd change a G-string.

That sense of freedom is what kept me under the black lights for so long.

It was right before these lap dances became legal—the law then started to consider them entertainment—that I made a decision that changed my life: I started to work in strip clubs where prostitution was unofficially permitted in the private booths. We needed to be quick because we were paid by the service, not by the hour. Time was money, and you needed certain skills to find your niche in that environment.

MY JOB: SEX DANCER

When I was a club courtesan, or "sex dancer", I knew the art of seduction; how to quickly size up a client, and how to listen. I set my limits, and I had good judgement. But most of all, it was my respect for my clients that helped me make it through without too much psychological damage. Also, I was always able to remember that this was a full-

Over the years, I saw the suffering of my clients. I saw girls who had lost their children to their mothers, who had to buy a new car or open a new store, who had to shop or buy a new outfit.



STREET
SHEET IS NOW ACCEPTING SUBMISSIONS FOR OUR

PRIDE ISSUE

please send articles, artwork, poetry, comics, short stories, and photos to STREETSHEETSF@GMAIL.COM by JUNE 10th to

Crucified Working Girl: Past Life Trauma

R ANNUAL

be considered for publication

Pull out the ruins of my teeth: we'll make joyous love as cop cars and stars burn out around us
 Dreams like these always beckon me after a night's labour-
 Dreams like this, always haunted me: always affirmed my womanhood in crimson
 I remember the girl I was in a life long lived!
 I close my eyes and see my ancestresses beckon me to their crosses
 Crosses no church wants to see let alone display
 Crosses that decorated the sides of highways like the monuments to car accidents
 I am like my mothers and sisters before me
 Outstretched for them on this piece of wood
 Wrists and ankled roping my sky clad body to the cross
 Thirsty, eyes glaring in the Sun, teeth bared in a grimace of pain
 Give bitter drinks to sedate and tame me
 (as if the flagrum's claws didn't do that already-!)
 As the nails shock me
 As the nails shock me
 As lightning bolts of pain flow like molten white hot metal through my wrists and ankles
 My whipped back scraping rough unforgiving timber
 Swallowed their numbing potion, no friend's tincture but my head swims even more in the summer heat
 The laughter of the leering men, the haughty mothers glad to see an errant, sinful woman punished justly ring in my ears as my head shakes
 As my head shakes
 I twist and squirm, trying to deal with the agony
 Roman military might
 My brown skin burning in the sunlight
 Cope with the pain-
 Impossible to, when even breathing hurts, even crying hurts, sobbing, whimpering my mother's name
 Wishing I could have gifted life to a child in my belly
 Wondering how long I'll last in this heat
 Wondering too, at the way my body is pinned by wrist and ankle to this cross, a girl unworthy of pity, let alone respect
 Left alone
 Just me and the Sun
 My thoughts my swollen tongue murmurs my cracked lips barely greet the words, hardly let them pass-
 "I am a working girl, I am a whore, a slut, a bitch, a tramp, a piece of shit...a thief. A murderess...so they say. A soldier takes advantage-he later took a dagger-what can I say?"
 Sighing, I try to...foolish, I know! once more shift my body in a way that will cause me less agony
 Gasping, I once more attempt to balance, try to position my ass right on the corner edge of the stipes, try to bear the unbearable and put my weight on my spiked heelbones
 My eyes roll back
 My throat is far too dry to scream anymore
 "Hadassah of Tyre - Murderess Whore"
 Above my head, worn around my neck as I carried the crossbeam my wrists are now nailed to
 Not that my name matters much, lowly criminal that I am
 I am today's show to be forgotten in a month
 Hours hours hours
 Soaked in blood, sweat and tears truly
 I finally gasp my last
 My brown bare body slumps lower
 On my cross for a final time
 I awake in a cold sweat sobbing once more
 Try to regain my composure once more
 Frantically look at my wrists, down at my body once more
 To find I am not outstretched on a Roman cross as a conquered brown woman
 To find the fire still burns within my heart with pure rage
 Like the nails burned through the delicate flesh and bone and nerves of the girl I was and am

A VERY BRIEF OVERVIEW OF AMERICAN ANTI-SEX TRAFFICKING LAWS’ RACIST HISTORY

Jesse Dekel

Reluctantly talk to any proponent of SESTA/FOSTA, and you can hear how moralistic discourse represents sex workers as precarious, agentless victims. This narrative has come out of sex trafficking discourse, to the extent that these arguments render “sex work” and “sex trafficking” as one of the same, which consequently creates a self-perpetuating problem wherein moral arguments by reactionaries with Christian Missionary savior complexes. The “agentless victim of sex trafficking” narrative further deconstructs the notion of sex work as a legitimate form of labor, which in turn also reinforces these moral arguments. It is difficult to understand why sex work and sex trafficking are confused with each other, but looking at the social and judicial history of sex trafficking laws provides a lot of explanation.

The history of the concept of “sexual slavery” began during the Progressive Era in the United States. This coincided with the third wave of immigration that happened in the early 20th century, shortly after the Civil War, and after the passing of the 14th Amendment. Sex workers were represented as White American girls who were being forcibly trafficked by male pimps, who were in turn represented as black Americans and Jewish immigrants. White women were also portrayed as being drugged or otherwise coerced and forced to move to larger urban areas for sex work, and the narrative of “innocence” emerged as well as “White slavery” to describe this farcical phenomenon. The term made a distinction between “chattel slavery,” of whom the victims were people of color, and “White Slavery,” which was a more pressing concern because all White sex workers were ‘innocent’ and therefore worthy of protection.

This rhetoric also completely ignored how victims of sex slavery at this time were more likely to be Asian women. This is probably because White supremacy deems sexual violence towards Asian women was deemed far less of a human rights issue as they’re allegedly not innocent and civilized, but rather promiscuous and foreign.

The anti-sex work movement also coincided with the implementation of explicit and implicit anti-miscegenation laws, in which state officials could still practice racism below the Mason-Dixon line. One of the most famous being the Mann Act, aka the White-Slave Traffic Act which made it a felony to transport “any girl or woman for immoral purposes or prostitution between countries or across state lines.” Randal Kennedy writes in *Race, Crime, and the Law* that the Mann Act was used to soothe racist fears of black sexuality: “Proponents of the Mann Act constantly deployed the imagery of race to solidify support. They named ‘white women’ as the intended beneficiaries of the legislation. They also mobilized support by evoking the specter of purchased interracial sex.”

The Mann Act was used to convict people engaged in consensual interracial relationships, and the women were treated as criminals, forced to stand trial against their will. The infamous conviction of Black American boxer Jack Johnson led to a proposed anti-miscegenation amendment to the House of Representatives, as well as multiple laws that passed. In 2018, Johnson has been posthumously pardoned on the grounds that the conviction was (obviously) racially motivated.

White Slavery reformers were often suffragettes, Christian groups and social reformers, including the founder of social work Jane Addams. “White Slavery” began being amorphous in definition, any sort of “immoral” female sexuality from White women, was tacitly understood as being akin to sex work and slavery (particularly when the woman was involved with a person of color). Christian groups represented sex work as “immoral,” while many suffragettes and social workers regarded it as the exploitation of women. Jane Addams thought that opposition to “White Slavery” could be used to garner support for the suffragettes and introduce “social justice.” She said “it is quite possible that an ... energetic attempt to abolish white slavery will bring many women into the equal

suffrage movement.”

Social work emerged and gained traction, with a goal of rescuing White sex workers. While this was happening, the social purity and social hygiene movements began working alongside moral reformers, first-wave feminists and social workers to develop laws regulating White Slavery and sex work. Jane Addams eventually became a vice president for the American Social Hygiene Association, and the “vigorous attention to social hygiene moved the prostitution debates out of the religious realm and into the realm of science and politics.” In other words, many of these movements that were heavily associated with segregation and Christian moralism aimed to change their focus from ending the “immoral” behavior of White sex workers to evidence-based research approaches with the intent to abolish sex work.

Social reformist O. Edward Janney remarked on this shift with “There are many social workers who should know the facts [of sex slavery], and [should] have presented to them methods by means of which they may assist in the suppression of the evil.” In short, the medicalized model that Victorian-era, Christian moralists used to condemn homosexuality and promote social purity was being reworked into diagnosing “feeble-mindedness.” Social workers used this diagnosis to explicate sex work and provide evidence as to why sex workers should be ostracized.

It is clear from the history of anti-sex work and “White Slavery” that moral arguments have been heavily politicized around racist intent and Christian morality. These exact same moralistic arguments have been reworked into SESTA/FOSTA, without even a hint of change. And sex workers are the ones paying the price. ■

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Waves of Identity

Ronoldi Valencia

Identity
Puddles

Identity
Kept

Identity
Calling

Identity
Meet

Dreams that wait

Dreamer
Dreamer

Long time wait

Sunrising on
The East

My dream
came late

Dreamer
Dreamer

No time
To waste

Sing along
With the song
That made the
sun wait

Dreamer
Dreamer

My dream
Came late

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AN INCOMPLETE GUIDE TO THE ORGANIZATIONS SUPPORTING SEX WORKERS or, how to get involved

ST. JAMES INFIRMARY
<https://stjamesinfirmary.org/>
St. James Infirmery is a peer-based occupational health and safety clinic for sex workers of all genders. They work to increase access to primary healthcare and social services for Sex Workers throughout the San Francisco Bay Area, formalize communication and collaboration among individuals and agencies who serve Sex Workers to better serve our community, and promote peer-based public health initiatives on behalf of Sex Workers, which may be used as a model for improving occupational health and safety standards and developing comprehensive medical and social services for Sex Workers around the world.

BAY AREA WORKERS SUPPORT (BAWS)
<https://bayareaworkerssupport.org>
Bay Area advocates that work for the

health, safety, and livelihoods of sex workers in the wake of Fight Online Sex Trafficking Act and Stop Enabling Sex Traffickers Act (FOSTA/SESTA) legislation. These laws took away the online marketplace where workers advertise and vet their clients. Because sex work and sex trafficking are continuously conflated this severely hurts sex workers while doing nothing to actually prevent exploitation or “trafficking” in the sex trade. While the government is busy legislating against sex workers, BAWS is organizing their community resources, skill-sets, knowledge, and power to set up community care systems.

SWOP BEHIND BARS
<https://www.swopbehindbars.org/>
A national social justice network dedicated to the fundamental human rights of people who face discrimination from the criminal justice system due to the stigma associated with the sex industry. They

advocate for the full decriminalization of adult consensual sex work and ending cash bail.

SURVIVORS AGAINST SESTA
<https://survivorsagainstsesta.org/>
While this group has stopped organizing, the website hosts many great resources for sex workers and for readers interested in learning more about sex work, criminalization, and specifically how SESTA/FOSTA has impacted workers.

THE SAN FRANCISCO BAY AREA SEX WORKER FILM & ARTS FESTIVAL
<http://www.sexworkerfest.com>
This has been a forum for sex worker film and video makers since 1999. The Festival has since expanded to become a vibrant venue for performances, workshops, visual arts, political organizing, skills sharing and ever expanding events for sex workers from San Francisco, Oakland, Berkeley

and from around the world. The Sex Worker Festival recognizes and honors prostitutes, dancers, porn performers and other sex workers from diverse communities, who have been dynamic and integral members of arts communities since time immemorial.

BAYSWAN
<http://bayswan.org/>
Website that compiles analysis of issues impacting sex workers and information for sex workers.

US PROS COLLECTIVE
<https://uspros.net/>
The US PROstitutes Collective (US PROS) is a multiracial network of women who work or have worked in different areas of the sex industry. Founded in 1982, US PROS campaigns for the decriminalization of prostitution and for justice, protection and resources so that no woman, young person or man is forced into prostitution through poverty or violence.



Our 20th Anniversary Gala!

At Terra Gallery
Sunday, June 2, 2019
6:00 pm - 11:00 pm
511 Harrison Street, San Francisco

SOCIAL JUSTICE CALENDAR

JUNE
1

SEX WORKER LOVE FEST SHIPS IN THE NIGHT BENEFIT FOR BAWS

WHERE: COMPLEX OAKLAND, 420 14TH STREET FROM 9PM-2AM
Queer dance party. Br ng that t p money \$\$\$ and p ease use your words to ask for consent to take v deo/photo of go go dancers. You need to pay go-gos AT LEAST \$25 for v deos. Sex work s REAL WORK. Pay what you owe.
ACCESS: 21+
There s an e evator ava ab e for those that need t. The bathrooms are for a genders.

JUNE
2

SEX WORKER JUSTICE NOW!

WHERE: OSCAR GRANT PLAZA, OAKLAND @12-4PM
On Saturday, June 2, SWers and our a es w be stand ng up for ust ce a over the country. Jo n us at Oscar Grant Paza n Downtown Oak and, CA to make the vo ces & needs of our Bay Area commu tes oud & v s b e: Sex Worker Just ce Now! (A es wanted & we come)
Wear red and br ng s gns!

Celebrating lives saved and improved health for thousands of sex workers and their families in our community for 20 years.



Gala Host
Dale Johannes



Event Performer
Lawrence Beamen



Event Performer
Jennifer Holliday



Afterparty Host
Sister Roma



Event Performer
Marga Gomez



Afterparty Performer
Micah Tron

Contact:
Toni Newman
415.829.8976

director@stjamesinfirmary.org
www.stjamesinfirmary.org

MY FEMINISM INCLUDES SEX WORKERS AND UNHOUSED PEOPLE

#SEXWORKISWORK
#STREETSHEET

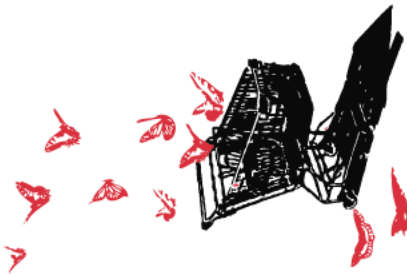


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