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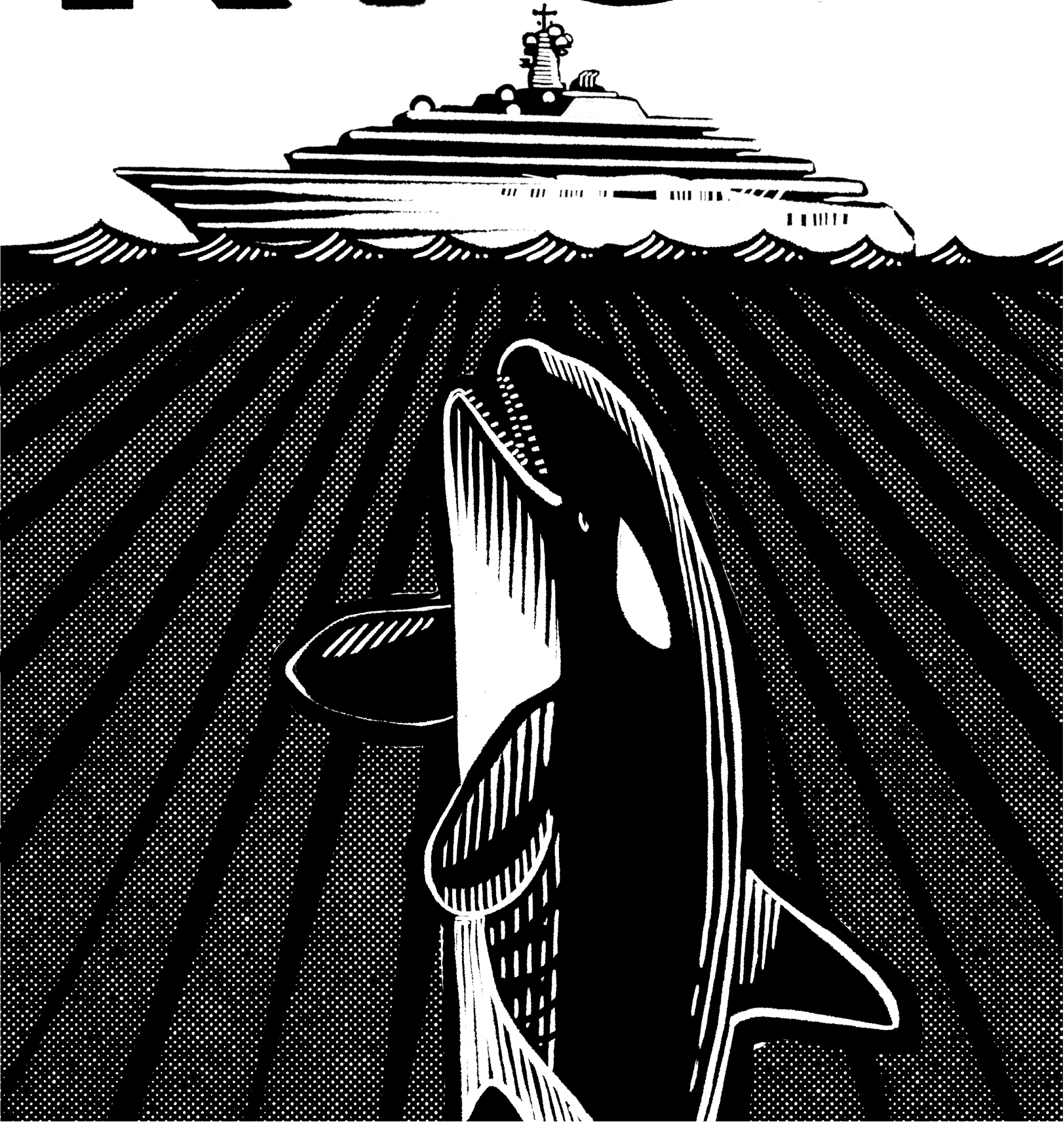
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STREET

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RISE



PSA: SEEKING A SHELTER BED IN SAN FRANCISCO? HERE'S HOW YOU CAN GET ON THE CITY'S WAITLIST.

TJ JOHNSTON

After a three-year suspension prompted by the COVID-19 pandemic, the shelter reservation waitlist for single adults has been reactivated as of July 5, but with changes, the Department of Homelessness and Supportive Housing (HSH) announced earlier this month.

People wanting to refer themselves to a 90-day shelter reservation may call the Homeless Outreach Team at (628) 652-8000 to speak to a live 311 agent, HSH communications director Emily Cohen told the Homelessness Oversight Commision on July 6.

“We’re going in through the homeless response system, but then are accessing customer service through a partnership with 311,” she told the panel. “It is answered by a person. You’re not just leaving a message.”

There’s also an online portal to sign onto the waitlist at TINYURL.COM/AdultShelterSF. The website instructs people to enter their name, birth date and contact information, as well as their preference for a bed in the male or female section of the shelter.

The person registering for the waitlist is assigned a unique identification number, consisting of their birthdate and initials. The HSH website used the late pop star Michael Jackson as an example: His hypothetical waitlist ID would be 08291958MJ.

“The intent is that someone could use the phone or computer at resource centers, libraries, etc.,” Cohen said in a text to Street Sheet. “Case managers can put someone on the waitlist as well.”

After registration, it may take 24 hours for the person’s identifier to show up on the screen, according to the HSH

website.

Once a reservation is available, the shelter seeker is notified by text or phone call and instructed to contact HSH. A notation on the waitlist also appears next to their identifier reading, “Please call 628-652-8000 option 4 between 10 a.m. and 12 p.m. on business days (Monday – Friday, excluding holidays).”

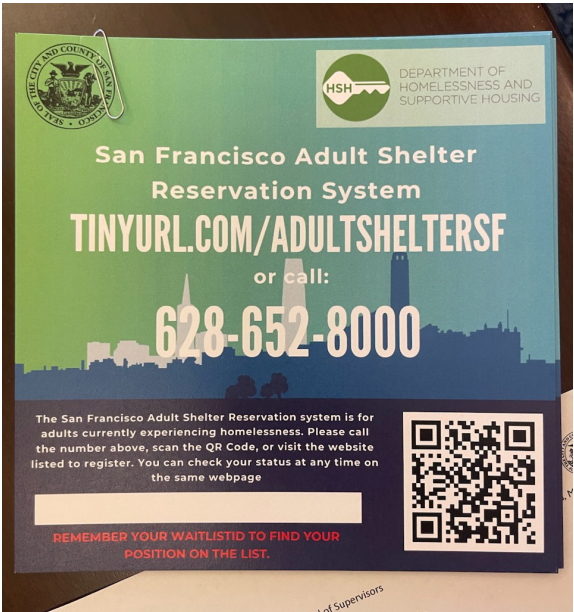
The shelters accepting reservations through the waitlist are MSC South, Next Door and The Sanctuary, three of the city’s largest shelters.

Commissioner Christin Evans asked HSH if other shelters might participate in the program.

“We do plan to bring in all the shelters online, including the navigation centers,” HSH director Shirleen McSpadden said. Deputy director of Programs Dee Rosado-Chan added that HSH can provide more information in the next commission meeting.

The Homelessness Oversight Commission meets at City Hall on the first Thursday of each month. ■

An FAQ sheet on the shelter reservation waitlist can be found at <https://hsh.sfgov.org/services/how-to-get-services/accessing-temporary-shelter/adult-temporary-shelter/adult-shelter-faqs/>



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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 agendas to us.

STREET SHEET STAFF

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.

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Street Sheet is published and distributed on the unceded ancestral homeland of the Ramaytush Ohlone peoples. We recognize and honor the ongoing presence and stewardship of the original people of this land. We recognize that homelessness can not truly be ended until this land is returned to its original stewards.

ORGANIZE WITH US

HOUSING JUSTICE WORKING GROUP TUESDAYS @ 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! Email mcarrera@cohsf.org to get involved!

HUMAN RIGHTS WORKING GROUP WEDNESDAYS @12:30

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! Email lpierce@cohsf.org.

EVERYONE IS INVITED TO JOIN OUR WORKING GROUP MEETINGS!

OP-ED: BUDGET ADVOCATES MISSED AN OPPORTUNITY TO ROOT OUT SRO COLLABORATIVE'S CONFLICT OF INTEREST

JORDAN DAVIS

It seems that every year, the budget process in San Francisco is a peculiar song and dance you will not find in any other county—or in very few cities—in California. We could have a professional city manager working with the Board of Supervisors and community to create a workable budget, but there ends up being unpleasant surprises on June 1, and we have to scramble, culminating in Pride Weekend also being at the height of budget season/addback process. I have always supported the entirety of the Budget Justice Coalition's asks every year.

But, however, there was one addback that I felt hesitant to support.

I was not happy when Mayor London Breed decided to eliminate \$4.8 million from the Code Enforcement Outreach Program, which has helped many tenants achieve habitable housing, and the contractors included many respected groups like Causa Justa/Just Cause and the Housing Rights Committee. I also am OK with the part where the Apartment Association gets funding, as long as it is solely used to help landlords know the law.

However, what I am not OK with as it relates to the Code Enforcement

Outreach Program and the SRO Collaboratives, where several landlords who run SROs used for permanent supportive housing and other forms of low income housing get contracts to basically run tenants rights groups, leading to a perverse dynamic where landlords such as the Tenderloin Housing Clinic, who runs the Central City SRO Collaborative, are in charge of ensuring code compliance in privately run SROs while ignoring what is going on in their backyard, leading to the "Broken Homes" series from the Chronicle.

When I went to City Hall to give public comment in early June, right after the cuts were announced, I did my best to point out this dynamic without alienating myself from other housing rights activists, and add to this issue the nuance it deserves.

However, during this entire process, I feel that activists stakeholders an opportunity to

reform the SRO Collaboratives so that SRO landlords, no matter how ethical they may be, are not the contractors that administer the programs. The collaboratives could potentially be housed under any non-profit, as the Department of Building Inspection provides the funding and it would be the non-profits prerogative to determine how the funds are used to help achieve code compliance and

empower tenants in the best way possible.

I've explained in a previous Street Sheet article about how this dynamic has been an issue in the past. This has been known for a long time, in fact, the issue has been pointed out by more conservative influencers, such as blogger "bluoz," a blogger who has frequently criticized the Coalition on Homelessness and homeless people. They posted a posthumous statement by late tenant's rights activist Jeofflin Roh in 2008, in which he recalled a conversation with Anne Kronenberg, a deputy director of the Department of Public Health who was in charge of oversight with contractors in the 2000s. On the night before the Central City SRO Collaboratives was to be funded, according to Roh, Kronenberg told him that putting the Tenderloin Housing Clinic in charge of the collaborative would be a bad idea. If I find myself agreeing with this new wave of conservatism more than progressives on the ethics issues around Collaboratives, then it must be a real problem.

And two decades later, it is still a bad idea. On April 27, District Attorney Brooke Jenkins posted a tweet about meeting with

the Central City Collaborative on issues around drugs in the neighborhood. Regardless of what you may think about crime issues in San Francisco, it is not an appropriate use of DBI code enforcement outreach funds to deal with issues totally outside of housing. It's no secret that

Randy Shaw, who runs both the Tenderloin Housing Clinic and by extension the collaborative is tight with Jenkins in her campaign on ratcheting drug enforcement in the Tenderloin. Shaw has been a critic of previous DA Chesa Boudin, who wanted to prosecute bad landlords. Also, to my knowledge, Shaw's collaborative never invited Boudin to a meeting.

The only time that SRO Collaboratives

should meet with the District Attorney is to prosecute bad landlords, not for anything else related to the neighborhood.

If an equity program gets defunded, it is up to budget justice advocates to make sure that the program avoids the appearance of impropriety, uses best practices, and stays independent of political agendas. This was a missed opportunity to reform a program that could do good, but can't due to constraints and conflicts of interest created by the City. ■

The only time that SRO Collaboratives should meet with the District Attorney is to prosecute bad landlords, not for anything else related to the neighborhood.

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STREET SHEET is currently recruiting vendors to sell the newspaper around San Francisco.

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TO SIGN UP, VISIT OUR OFFICE AT 280 TURK ST FROM 10AM-4PM ON MONDAY-THURSDAY AND 10AM-NOON ON FRIDAY

LIVING = STRUGGLING

HOW CAPITALISM MAKES US SEE DOUBLE

Cierra Cardenas

Growing up in America during the height of globalization—and byproduct—capitalism has quickly shown me the dichotomy between human experiences as a result of a system that was built by many, to be enjoyed by few. I became aware of the classist formula of capitalism once I was able to experience its effects, both personally and from others who had seen sides of it I have never had to see.

I have been taught that in order to gain money for the things I need, I would have to work. But what was difficult to comprehend was that working would become my entire life. Just in order to get what I need, I realized I had to sell myself to a system that would perhaps eat me alive if I didn't work fast enough. While I recognize the "advantages" I live with, I also never forget that privilege in America is a part of a system rooted in oppression. Privilege exists because oppression does. And I fear I have no choice but to comply. When did being able to pay for my essential needs become a privilege? When did having to work in order to afford your basic needs become normal?

There is not just one experience under capitalism. Most are silent about the particular ways they struggle under capitalism. Where there is struggle, there is absolute comfort and everything in between: You could have your basic needs met but money is always tight. You could be a student changing your community, but be drowned in debt. You could work long nights going overtime but be by the beach enjoying a vacation the next day. You could be over 60 and still have to work. You could be living on the streets. Struggle under capitalism looks different for every single person living in it, so what is your struggle?

Some days I feel as though I am living two lives under capitalism. One where I live as a laborer, submitting to people who have more in their bank than I may ever see, and another where I live out my passions and human experience, unapologetically. I see no end to a life of using my

entire paycheck just to pay for a place to sleep at night. Why? Because capitalism is a system predicated on the subjugation of human beings, currently controlled by those with the money. It is a continuous usage of bodies to meet colonially imposed agendas and the desensitization to blatant authoritarianism (happening globally). Those with capital will continue to exploit people because they have the money to do so. But what happens to the laborer psychologically when they're put up against a system with no promise of escape?

There are times I feel hollow because I know that this individual struggle will remain until catastrophic change occurs. I feel empty knowing that although there is validity in my own personal struggle, capitalism is unforgiving: If some have it all, others have nothing. My heart burns knowing that my immigrant father who has worked for his entire life cannot foresee a day where he retires because he cannot afford to.

Under capitalism, your essential needs come second to the money being made from them. You are profitable and your contract was signed years before you even existed. And, it functions by keeping us in our individual struggle or achievements, so much so that many forget to worry about their neighbor. But this is not just a system, this is our lives! I cannot help but wonder, when will I be financially able to retire...and live? I'm seeing double.

Seeing double, or "Double Consciousness" was originally described by WEB Dubois—a Black activist, scholar, and thinker who contributed valuable beliefs about the human condition under systems of oppression European people created and executed. In "The Souls of Black Folk," Dubois discusses the psychological experience of having an African identity while forcibly participating in a European education, culture, and way of life. It is an experience—admittedly, completely different from my own—that

sheds light on the overt abuse practiced on other human beings. As I pondered the idea of living a double life under capitalism I realized that DuBois had already explored what it means to unwillingly navigate a world that was not made for you to enjoy. How might Dubois' theory of double consciousness help uncover how capitalism, among other oppressive systems, has infiltrated into our present psychology - creating a double consciousness of its own? Without eliminating the very real and powerful message specific to the realities of being Black and living with a double consciousness, I ponder how the conceptualization of a dual reality can be applied to other aspects of "modern" life. By exploring this, I do not intend to minimize the true origin of double consciousness as DuBois presents it, instead I inquire about how the idea of living a double reality—which affects everyone in different ways under capitalism—can be related to his words. Capitalism is our life, but it is not who we are. It begins our mornings and ends our nights, controlling how we live it. Double vision.

What is double consciousness?

Double consciousness comes second to what DuBois calls the color line. In *Souls of Black Folk*, DuBois remarks that "the problem of the Twentieth Century is the problem of the color line." The color line is the creation of the difference between Black, White, and everything in between. It is an ideological spectrum of categories that suggest one's positionality and power, rooted in White Supremacy. It is more than an ideology, however, because it has been institutionally exercised and enacted on society. The color line is so strong that it creates what DuBois refers to as "the Veil." It is a screen that shields how people see one another and especially how Black folks see themselves, one that is so blinding that Black individuals begin to see themselves through the eyes of others. Moreover, it's an experience that white people create for others while never having to undergo it themselves.

In turn, leading Black individuals to a double consciousness wherein they have to psychologically grapple with the world from two different perspectives. One, where they are themselves and another where their being is impacted from the racialized world around them. But it is not clear cut, nor is it easy to distinguish between the two identities. This is the problem for DuBois. More than the issue of racial difference, the problem is the psychological, mind altering outcome that continues to permeate through society.

So we see, double consciousness is in direct conversation with oppression and exploitation. In fact, it was born from it. As millions of African people were forcibly brought to foreign lands to work during the slave trade, they were subjected to physical and mental violence—a violence that projected a false reality of hierarchy onto human beings, that altered the mind, body and spirit, generationally. It is a struggle of finding oneself in a system that tells you there is no self to find. Double consciousness remains a vital explanation of how to confront African American identity and history, while also providing us with language to question how might this theory be applied to other Western systems of power (especially because America's wealth was created off the labor of enslaved people).

Fundamentally, this framework is about the racialization of African people and white supremacy. Without stripping this vital framework, I wonder how it can help us understand our experiences struggling under capitalism. The way I see it, how we see ourselves and our identities under capitalism parallels the phenomenon of double consciousness Du Bois described. My labor is not my identity, but so much of my life revolves around labor that it mingles with the idea of becoming a part of it. It's a condition that almost seems inescapable. The veil follows us wherever we go. How other people view you is a result of your veil: Do you appear to afford nice things? Have a nice house? Do

you dress well? Are you educated? Do you have money? These are the questions we are met with, but the veil does all the talking. Moreover, these questions and the social connections that are created based on the answers trickle into the fabric of our beings whether we see past the veil or not.

Seeing Myself: A Reflection

At 19, I realized how being a laborer could become my entire future under capitalism. It was the first time I felt like I had two lives and realities to balance. Because, once I got to college my parents told me they could not afford to pay for me. Rent, food, and other basic needs somehow needed to be paid for.

As I write this I hear a voice in my head that says, “my anxiety about money is nowhere comparable to the experience of someone living

with no shelter or warmth or access to food. I have no right to talk about this or even complain.”

I feel compelled to explain why this thought came to my head. We have become desensitized to the idea that if you are not houseless and hungry, your financial struggle is not valid. That is why I often feel like the conversation about capitalism is black and white. It often revolves around poverty vs. billionaires but rarely questions “what about the gray space in the middle”? This middle space sees a spectrum, from people comfortably living, to those who are surviving. Surviving can look like having absolutely nothing, to having just enough; constantly working to maintain it. While some have the privilege of receiving a university education (yet struggle to pay for it), others attend an under-resourced school that affects their

ability to get accepted to a college in the first place. Neither of these realities should exist.

It is easy to devalue my financial stress because there are so many people that have less than I do. But the truth is, that people’s struggles can parallelly exist at the same time; They’re just different byproducts of this system. No matter what, no one should have to endure either of these lives. No one should have to surrender who they are because they have to work every single day, just as no one should have to live on the streets. But here we are, seeing double.

When I turned 19, my family went through a huge financial shift that forced my siblings and I to become fully financially independent. The anxiety of quickly having to be able to pay for myself as a young person living in one of the most unaffordable cities in the US, was

debilitating. It is a reality where I have just enough funds to pay for myself but need two jobs in order to afford it. In this current reality, I am understanding what it feels like to survive. But I wonder how it would feel to live.

I cry because I know that I cannot quit or I will not survive. I cry because I see no end to a life of exploitative work, everywhere. I cry because we have willingly created and maintained a system that puts money over people.

But I know that my tears are felt by millions as they silently cry themselves to sleep too. It is disheartening to think about the people who have to sacrifice their lives for an unforgiving system that sees their existence as profit. But as they take their last breath they rest knowing that at least they won’t have to survive anymore. ■



A RECORD ADD-BACK YEAR FOR THE BUDGET!

JENNIFER FRIEDENBACH

It was a record add-back year, even though there was a decrease in General Fund Revenue and we had a Mayor’s proposed budget that cut many community programs including \$60 million from housing for homeless youth and families and \$30 million from child care in two voter initiatives (from 2018). In total the add-back pot for an overall \$14.6 billion budget was \$80 million over two years.

First: We were able to preserve the \$60 million in housing for families and transitional-aged youth!

Second:As a result of preserving family and TAY funding, we were able to save many of the programs that \$60 million would have been spent on including 123 shelter cabins, daytime access to Buena Vista Horace Mann family shelter and \$8.1 million in homelessness prevention. There was also funding for short-term rental subsidies for homeless adults. Money from interest from Prop. C fund was used for these and a list is attached.

Third:Several of the Homeless

Emergency Service Providers Association’s asks were funded adding up to over \$16 million!

HESPA items funded by Our City Our Home
+ Need Based/Flex pool subsidies for families \$540K first year (2023-2024), \$556K second year (2024-2025). + Will house more than 10 families
+ Prevention at \$8.1 million to keep 750 households in their homes (instead of becoming homeless)
+ Hotel vouchers for pregnant, families and those fleeing domestic violence at \$1.5 million
+ \$1.2 million for behavioral health in shelter and drop-ins
+ \$743,300 for clinical services for TAY navigation center serving 75 youth at a time

HESPA items funded by Add-backs
+ Monthly housing subsidies for HIV/senior/people who use drugs at \$1.25 million serving 54 households
+ Workforce earn-and-learn jobs \$400k for almost a hundred unhoused job seekers

+ Saved funding for women’s drop-in center
+ Food security for youth \$200k for over 200 youth

Fourth: Several other items benefiting homeless people were funded including a afe parking program for the west side at \$1.6 million and a respite center for sleeping, showering and food which was funded at \$400K

Last, but not least, the SRO Collaborative and codes enforcement programs that were wiped out by the Mayor were fully restored!!!!

I just want to note that Budget Committee Chair Connie Chan, who did a great job under severe circumstances, was not allowing any “new items” on the add-back list. That left showers and Compassionate Alternative Response Team out of the running.

While we didn’t get

everything, and that is disappointing, we did make some amazing progress. So thank you for all your work!

A big shout out of gratitude goes to everyone who made this possible— to the last Coalition On Homelessness staff standing until midnight (De’Jon, Miguel and Liz), along with many of our allies from the Homeless Prenatal Program, Larkin Street Youth Services, Hospitality House and so many more organizations, to the many many folks along the way who organized protests, wrote proposals, did media work, showed up at hearings, stood in long lines, visited elected officials, did outreach to mobilize folks. This was truly an inspirational organizing effort to bring forward solutions to homelessness! Really incredible work everyone—your tenacity and commitment are truly inspiring. ■



ADD-BACKS OF SF BUDGET ITEMS FOR FY24

Select list

Description	Amount (millions)
Cost of doing business for nonprofits	\$7.5m
Monthly housing subsidies for low-income seniors@\$1.5k	\$0.75m
Workforce support/assistance for single adults	\$0.4m
24/7 drop-ins for cis+trans women, gender nonconform adults	\$2.0m
Food security for transitional-aged youth	\$0.2m
Restore community funding	\$1.6m

Source: Budget Justice Coalition

LOSE YOUR ID, LOSE YOUR IDENTITY

TJ Johnston

In 2019, when I was homeless, I lost my ID. I retraced my steps to the stores where I knew I had taken it out when I fished for store cards and cash in my pouch. No luck—it wasn't at any of them.

That meant I had to undergo the rigmarole of replacing my ID. At least I still had my Social Security card, knew where I kept my birth certificate and had access to the paperwork waiving the fee to unhoused California residents—which is not always true for many people experiencing homelessness.

It was only a matter of bringing them to the Department of Motor Vehicles, taking the requisite photo and waiting for the DMV to mail it to the office where I write for Street Sheet. The replacement was the then-new Real ID I would need if I were to board an airplane for a domestic flight or enter any federal government facility. It was also renewed for another five years, so I needn't bother returning to the DMV—at least for the time being.

Without an ID issued by a local, state or federal agency, unhoused people can't access public benefits or other services. When a person loses their ID with no replacement, they are virtually disappeared from society.

It's as if they don't exist.

The New York University School of the Law's Brennan Center found in a 2006 study that 11% of the U.S. population lack a state-issued ID. That works out to approximately 21 million people unable to prove who they say they are.

The Brennan Center also concluded that 7% of U.S. citizens carry no proof of citizenship, including birth certificates, passports or naturalization papers.

The people less likely to have any ID are seniors, minorities and people earning less than \$35,000 per year. These are groups whose members are very likely to face homelessness, and if one were to draw a Venn diagram, it would show much overlap between those groups.

The absence of ID can have the same impact as a natural disaster. If that last sentence sounds hyperbolic, I submit the case of Wendi Taylor of Houston, Texas. Taylor's trailer park was flooded when Hurricane Harvey hit in the summer of 2017. During the evacuation, she lost the bag containing her documents when the National Guard boat capsized.

After two years, Taylor was still unable to take the first step toward establishing her identity.

"My ID has not been replaced yet," she said when I interviewed her in

2019. "I'm stuck in a catch-22 of needing a photo ID to get a Social Security card and needing a Social Security card to get a photo ID."

Under Texas law, Taylor would have to produce a combination of documents to get an ID. Today, that would include proof of identity, U.S. citizenship or lawful presence, residency and a Social Security card.

Soon, it won't be any easier anywhere else. As of May 7, 2025, new barriers to establish identity could be created when the federal Real ID Act takes effect. Two proofs of a residential address must also be provided—and a post office box won't satisfy the address requirement, said Derrick Soo, a former construction contractor now living in Oakland, California.

Soo said that an applicant in California must provide a bill for utilities, such as electricity, cable or satellite TV or landline phone service, to show proof of address.

"This is creating a huge issue for those living curbside," he said.

When interviewed in 2019, Soo said he hoped to be housed before needing to renew his ID. His then-current address was that of a now-defunct business across the street from his campsite. That address allowed him to receive mail and deliveries even after the busi-

ness moved in 2016. It also added the benefit of protection from the authorities. A police officer who tried to force Soo to break camp was thwarted when Soo showed him his ID.

"He had no choice but to allow me to set up my shelter on the property of the address on my ID," Soo said. "No city official or police could do anything about me."

The San Francisco encampment dwellers I interviewed for the Stolen Belonging project weren't as fortunate. Residents living in improvised structures lost their IDs—as well as medications and other survival materials, among other possessions—when City workers confiscated them during sweeps. To my knowledge, they were never recovered nor replaced. Now, these seizures are the subject of a lawsuit a group of unhoused San Franciscans filed against the City.

When my ID was replaced two weeks after my DMV visit, I was relieved and grateful. With it, a multitude of things were again possible for me—first and foremost, just being. ■

An earlier version of this story first ran in Invisible People on November 7, 2019, under the title "Without ID, It's Hard for Homeless People to Prove Themselves"

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WRITING: We are always looking for new writers to help us spread the word on the street! Write about your experience of homelessness in San Francisco, about policies you think the City should put in place or change, your opinion on local issues, or about something newsworthy happening in your neighborhood!

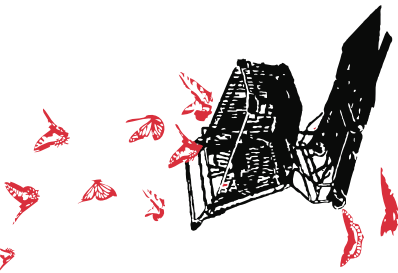
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PHOTOGRAPHY: Have a keen eye for beauty? Love capturing powerful moments at events? Have a photo of a Street Sheet vendor you'd like to share? We would love to run your photos in Street Sheet! Note that subjects must have consented to being photographed to be included in this paper.

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