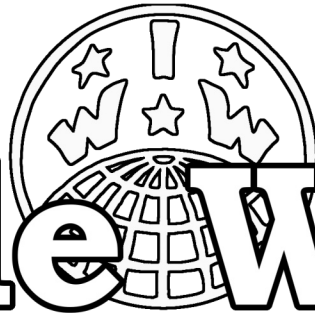


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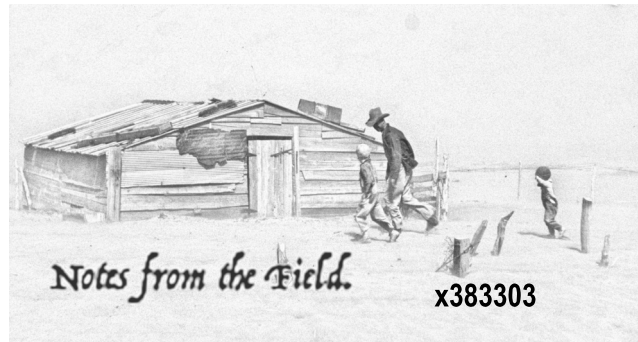
In support of revolutionary industrial unionism, this publication is written and printed by union members.

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Submissions welcome! Email articles, article ideas, news items, editorials, artwork, and photographs to:

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Cover image from the Materials Preservation Project



Unemployment rates are at an all-time low. Workers are demanding better pay and benefits — and to get them they are leaving lousy jobs. So, what is Iowa's answer? Putting children to work. A new law allows children as young as 14 years old to work 6 hours a day in roofing, excavation, demolition, dangerous industrial jobs, and serving liquor in bars. Unsurprisingly, the new law exempts employers from liability if these young workers are sickened, injured or even if they are killed on the job — even if the employer is negligent!

A recent study by the University of Washington (Seattle) reported that when young folks work more than 20 hours a week, it “can impede high school performance and cause behavior problems, such as drug use and delinquency.”

Never mind the problems, workers are needed to bolster the failing capitalist system.

The report by the University of Washington can be found at:

<https://www.washington.edu/news/2011/02/09/working-more-than-20-hours-a-week-in-high-school-can-harm-grades-uw-researcher-finds>

Amazon has reduced warehouse worker injury rates from 76 injuries per 1000 workers in 2021 to 67 injuries in 2022. That's an 11% decrease! Unfortunately, this is still DOUBLE the national average for comparable facilities.

Amazon's founder Jeffrey Badzos appears to be far from his goal of making Amazon “Earth's safest place to work.” In detailed reporting by the Strategic Organizing Center (SOC), Amazon “failed to make meaningful progress on worker safety.” SOC compiles their reports primarily from OSHA and Bureau of Labor Statistics data.

Amazon's Propaganda Department has been working overtime to try to convince us that they have genuine happy/huggy concerns for their employees' wellbeing. They claim that Amazon doesn't have fixed quotas,

continued on page 8

Solidarity With a Side of Berries



Fellow Worker Noah interviews Fellow Worker Edgar of Familias Unidas por la Justicia

So I know that Familias Unidas and the Whatcom Skagit branch of the IWW have had a good relationship with each other over the past few years. But I was wondering if you could tell me a little bit about Familias Unidas?

Okay, well, it's an independent farm worker union. It's based here in Skagit County, and we have over 500 members. It's mostly Mixteco and Triqui indigenous people from Mexico. We have a collective bargaining agreement with Sakuma Brothers Farm here in Burlington, Washington. We do have members all throughout the state, doing different types of work like apples, to different harvests that are around the state. But the collective bargaining agreement is just specifically for this one farm. But you know, anybody that's a farm worker can join the union and ask for representation. We try to stretch out as much as we can all over the state and help out workers wherever they may be around Washington.

So I take it that a lot of these workers are essentially recent migrants to the United States, they're looking for work, and agricultural work is more accessible to them. I imagine that they have a lot of common work experience, and judging by the information, some common cultural experiences as well. How does that impact the formation and the solidarity of that union?

It's very rare to have a union that's made up of farmworkers to organize a farm worker union, because of history and because of political legislation. Social norms and cultural norms present a perception of what farmworkers are and what they do. And it's purposely done so because the agricultural industry is very powerful and always has been since the inception of the United States. It has always relied on cheap labor, exploitable labor. It's based on plain cheap plantation style agriculture. I think that current day, most of the work in agriculture is done by immigrants,

undocumented immigrants, mostly from Mexico and Central America, even though there's more folks now from Asia, in Jamaica and the Bahamas other parts of South America, just people trying to escape the situations where they're from trying to get an opportunity and survive economically here in the United States.

I think that in itself lends itself to employers taking advantage of that situation where a lot of the rules are already in favor of the employer. The

employer can basically harass and intimidate workers into producing and putting up with any kind of situation because of the threat of deportation and having people sent back home. Because of the lack of oversight and enforcement of labor rules, especially in agriculture, it makes it really hard for workers to organize and are wanting to step up and voice their concerns, even though in theory we have the protections and freedom of assembly.



May Day 2022, Mount Vernon, Washington. Photo: x331980

You know, it's more complicated when you enter the workforce, and especially if you're coming from a marginalized community that's very vulnerable to a lot of these systemic, racist attacks. Because of language barriers, cultural and societal norms, your labor not being respected, all of those things combined make it so that an immigrant workforce is highly susceptible to exploitation of all types.

Even if you wanted to fight back, there's a system so you don't become successful. Because of the leadership of the workers, we were able to fight back. And in our instance, we were able to win, but we've also seen many instances where workers fight back and the retaliations are severe.

So, you know, I think that that culture, though, of organizing and fighting back, I think that's something that's already really built in for farmworkers, even going back to our homelands. There's this resistance, whether it be by resistance to colonization, or capitalism or displacement, I think that's really ingrained in us. And you see certain sparks and flashes of the power we have every so often. So that's why you do see waves of strikes in strawberry fields or apple orchards and anywhere there's immigrant workers, because there's only a certain amount of humiliation a community can take before we fight back.

Going back to earlier in the conversation, you were talking about some common experiences that a lot of these farmworkers face, whether that's trying to immigrate to the United States, or trying to organize amongst their co-workers when they could face deportation, harassment, racial bias, racialized attacks, and so on. Can you speak to some of those common experiences and how that helped shape Familias Unidas as it formed as a union?

I think because of how the conditions are everywhere, almost in every place you go in agriculture are similar. It's very top down. But to know this, the kind of institution or kind of culture that exists within agriculture, where the boss has the ultimate word on everything. And workers are subservient to that. Anywhere you go, it's not just one farm or this farm, it's almost everywhere. If you go to one farm and you quit expecting better treatment at another farm — which you might — you still have that same structure in place. I think that's a common experience a lot of farmworkers have faced not only in this generation, but prior generations as well. Going back into history, this power structure has always existed.

I think that experience of knowing that no matter where you go, you will be treated the same, I think that in itself can cause a sense of helplessness. However, I think in the formation of Familias Unidas there was an opportunity here where a worker said, "This is where we're gonna make a stand at this one farm." Because we know if we go anywhere else, it's gonna be

the same thing. If we're going to fight, then this is the place where we're gonna fight and we're gonna try to win and change at least this one farm.

I think that was one of the main things that created Familias Unidas that was different, I think in the past, because workers could have just quit and gone to another farm. But again, knowing that there was unity, and there was a lot of energy there for workers, and an opportunity to really go and create a change. And this one workplace, workers decided to stick at this one place and fight. And, you know, at first, it wasn't even for a collective bargaining agreement, it was just for like, getting their friends that have been fired their jobs back and their housing fixed. And then eventually the campaign developed as the workers saw that the only way to have permanent change is to have a collective bargaining agreement. So that was like the beginnings of a campaign to get a contract. . . 80% of the workers voted for the union in September of 2016, and from there, the contract negotiations began in 2017. By the beginning of that season, there was a collective bargaining agreement that was agreed to.

What do you hope for in the future of the union? How can we better support migrant farm workers when they decide to band together and organize like this?

Our goal is not to become like the one union to represent every farmworker. I think we want to assist workers in finding their own path. Whether that be true collective bargaining or just a solidarity union we want our role to be to support workers and their decisions in whatever way they may choose to go. We would like to share our experiences, like organizing principles and contract negotiation, and other things that people don't really hear about. We like to share all that knowledge to people that are really interested in organizing so that we can build a solidarity network throughout the United States and internationally. I will think that for the union in the near future, we want to start expanding and really going all across the state and connecting with people that wanna organize and create the conditions so that if there is an uprising of workers, we are able to assist them in any way that they want to be, in the direction they want to take their movement.



The IWW's Orchard Workers Organizing Project, 1984-1985

In the Orondo-Chelan Area, Columbia River Valley, Washington

By Dave Tucker

In early 1984, some Wobs from the Bellingham IWW Branch began an apple orchard organizing project in the Chelan area. We all had at least a couple, and sometimes many, years experience in harvest and other orchard jobs. In February of 1984 we started up the IWW Orchard Workers Organizing Project (OWOP) in the Columbia River Valley of Eastern Washington for funding through the union's membership and General Administration.

Apple harvest, from September into late October, draws lots of migrant workers. Today the workers are largely Hispanics and many of them are resident in the area, but back in the 1980s



Don't stand on the top of the ladder unless you wear a parachute!

there were a lot of young white people from the cities. Fruit is picked from the ground and from ladders of various sizes. The picker carefully places the apples into canvas bags slung around your shoulders. The bag, pretty heavy by the time it is full, is gently unloaded into 4x4x3 foot wooden bins — carefully because the fruit easily bruises; the boss can see the bruises and if the picker damages too much fruit, it's down the road with you! It takes real skill, dexterity, and patience to pick fruit carefully but still fast enough to actually make some money. A bin holds around 800 pounds of apples. The larger the fruit, the fewer apples it takes to fill that bin, and the more money the picker makes. So pickers prefer orchards with "good fruit," meaning larger apples — less work per bin. Back in the mid-1980s, a few growers paid premium prices (\$10 or more per bin) to encourage slower more careful picking. A good picker could fill a bin in an hour, and 10-12 bins a day. Decent money in those days. But most growers paid \$9, or even \$8 on the corporate farms. Lower piece rates encouraged less careful picking, with a fair percentage of damaged fruit going to juice production. You get what you pay for. But a bin had to be full or slightly rounded, to get a bin ticket, which was the picker's receipt for work done.

The main job issues in those days were piece rate, housing conditions, and usage of herbicide and pesticide sprays on or around workers. Those remain the issues today, 35 years later.

I sometimes picked on the Little Owl orchard owned by a relatively progressive guy, Damien, who specialized in production of boutique apples for the fresh fruit market. He had very high standards. It was easy to pick below his standards. He paid at least a dollar more per bin than any other growers, and provided decent housing for all.

In the 1980s his crews were entirely young white workers—Hispanic pickers had not yet begun to dominate the orchard labor pool north of Wenatchee at this time. When I picked in the early 1970s, there were a lot of "rubber tramps" in the orchards—older men who migrated with the harvest. By the 1980s, I saw very few of those guys.

I was the IWW General Secretary in 1983, so I missed the harvest. That season there was some discussion about forming an organizing committee. A Wobbly named Mike talked the idea

up on the orchard where he worked but he only found a few workers interested in helping out; he told me that there was a general sentiment that improved wages and conditions were worth aiming for.

In 1984 we decided to get more serious. I was back from Chicago and needed work — that is, I needed money. We sought approval by the IWW Executive Board to use the old IU 110 "harvest drive" assessment stamps as a fund raiser, to be sold by any IWW delegate who requested them. These dated from the late 1910s and were used to raise money to support the IWW's Agricultural Workers Organization, and there were still a lot of them stashed away in drawers at GHQ.



IWWs around the country bought these \$1 stamps to go into their union membership card.

We got approval for that in early 1984. I obtained a stock of the old stamps from the General Secretary. We marked them with "OWOP" and sent them off to IWW delegates and branches all over (even England and Australia!) to sell to members when they paid their union dues. They were \$1 each.

We also requested cash donations from around the IWW. It was my job to provide regular financial statements.

We knew a few pickers in Bellingham who crossed over the mountains to work in the harvest. So Mike and I started getting people on board in the late summer, well before anyone headed off to the orchards. Over the summer we put up posters advertising organizing meetings, and the Industrial Worker published several stories about the harvest, encouraging footloose Wobs to come out and learn to pick, make some money, and help spread the word around the orchards. Money started to come in from stamp sales, enough to fix up an old-style hand-crank mimeograph printing press that was sitting around the Tacoma IWW office and buy ink and paper for leaflets and more posters in the orchard country.

In 1984 harvest work began by mid-September. Mike was at Damien's orchard with a couple others Wobs and friends. I wasn't on the regular crew there, so I only worked there sporadically. It wasn't hard to find picking work on other nearby orchards. One was a really big corporate operation, and I met a lot of pickers there. A couple wanted to make changes in

conditions, but we never had enough workers ready to pull off job actions for a better piece rate. Little Owl wasn't our primary organizing target, due to Damien's better pay, better fruit, decent housing, and progressive attitude toward sprays and working conditions. So the first year was mainly spent getting a sense of organizing potential, making contacts on picking crews and with individual workers, and getting the idea of an orchard workers union spread around. The many obstacles for a union drive were the transient workforce, workers' isolation on separated orchards, long workdays with little time to connect off the job, workers' individualism, an absence of awareness of union ideas, and a lack of any central gathering point.

The mimeograph came into play to help break down these barriers. We produced the *Pickin' Times* newsletter weekly in the fall of 1984. It was a two-sided rag that included stories of direct actions we heard about in the region to get better piece rates. The *Times* ran a survey on the "pickability" of the newly-introduced Granny Smith apples that were becoming a popular high-profit crop. It also reported bin prices at various orchards, publicized union news and encouragement, and shared information about sprays and about state labor and industries insurance. We posted issues in various public places and stores around Chelan and in the general store in Orondo. I think a few made it as far south as Wenatchee. One tactic was to go out to various orchards at night and leave copies in partly-filled bins, or on ladders left in the orchard at the end of a day's work. No one ever got caught (that I know of) sneaking around doing this. Three issues of the *Pickin' Times* survive in the IWW Archive.

A few job actions around the region were reported to us, generally in the form of walk-offs and "march on the boss" tactics. These were described in the *Pickin' Times*. One memorable IWW job action took place during the 1984 harvest. Several Wobs helped organize a quickie strike at McKay's orchard north of Orondo. The grower cut his piece rate one day and the pickers (including me) rebelled. Since the pay was suddenly 10% less, we all agreed to put 10% fewer apples in a bin. When he came down on us for this, we simply said, "pay us full price or we're gone." We knew the fruit was very soon going to be over-ripe and much less valuable, and he'd have a hard time getting a new crew on short notice. Knowing



Picking — hard on the hands

that it would be fairly easy for one or two vengeful pickers to quickly and easily damage fruit already in the bins, he quickly agreed to pay the previous rate. We topped off the numerous partly-filled bins, and we got our bin tickets. The story was told in the October 1985 *Industrial Worker* as "Direct Action in the Orchards" by a picker named "Shortbin." It is a real fun read and if you want a pdf, ask for a scan from belingham@iww.org.

The OWOP financial statement in the IWWs bulletin for February 1984 showed we had brought in a bit of a war chest: we had amassed the incredible sum of \$591.

The 1985 campaign began with a call for footloose Wobs in the June '85 IW. Three or four of us wrote postcards to the few workers who joined IWW in the 1984 season, as well as to our contacts we had worked with on various orchards. These workers were scattered all over the place, mostly in small towns with no other IWW presence. The members had essentially no contact with the union during the intervening months other than the IW and these postcards.

Harvest in 1985 got started, again among a few of us who returned plus at least one other Wobbly who came over from Tacoma to find work. That poor guy got a job in Chelan on an orchard with really bad fruit — small and few apples per tree. Took a long time to pick a bag. I remember he wrote a story and had learned a new Spanish word from a fellow picker: '¡malo! That guy screamed in frustration at how hard he had to work to make very little money and one day walked off in a huff. So did our Wob buddy. Also, *Pickin' Times* wasn't produced in 1985 because the ancient mimeo broke and we couldn't get the replacement part.

1985 was our last year attempting to organize the industry. A number of members did not return to the orchards, including me. But we documented our effort in the February 1986 *Industrial Worker*, including some tactics we would have used in the 1986 harvest, such as translation into Spanish. We returned the OWOP fund to the IWW for use in other campaigns.



A full picking bag is an awkward thing that strains the shoulders. Big fruit fills the bag faster.

On Frosty Mornings

FW Kristin interviews FW Red about his years doing agricultural labor in the 1970s and 1980s. Excerpted and lightly edited.

In 1974, there was a camp on the Spokane River below the falls. I went there, had a good time, built a hovel, lay in the sand, and I met some people. The only name I remember now is Mushroom. He had a bus, and it was, "Let us go to apple country and make money picking apples!" I was all over it, so we went up to Okanogan and we were in Brewster, Washington around August or September 1974. It was late at night, past 10, and Mushroom was driving the bus. There as an argument going on in the back, and he looked back to give his piece of

the argument and crashed into the side of an apple orchardist's station wagon. He T-boned the station wagon, and the authorities came for him and took him and said, "You can have your man back when you pay!" Now, there were like 12-14 people on the bus at that time of night, and all of a sudden well over half of the people on the bus had to find their way back to Spokane just right then, and they disappeared. So there was a small handful of us to bail our friend out, and the only way to do it was to actually pay for all of it, and we did. We went and got apple jobs on the heights above Brewster.

One thing about apple harvest at least then, and I imagine today, is that the housing would be a cabin that held apple

pickers year after year. No one had any interest in keeping them up, so they were out of the weather but just funky. Funky places. And if you didn't have a car, then it meant that you gotta find a way to the IGA grocery down in Brewster. You're isolated at your orchard. But on the other hand, the apple orchardists, they need the help. The rancher would make sure you'd find a way to the store. it's just in his interest to somewhat help you along, but he's not your friend. They're your employer in a rural space.

I remember by late September up there even at 900 feet the frost would be out in the morning. You can't pick if there's frost because the apples are so delicate. Indeed, that's why they have pickers at all, because you can't do anything to the apple. You have to tip it up, kind of grab it and tip it against the stem. If you break the stem off it's a juicer right off the bat, and they'll go through your bin, looking at your bin and saying, "Look at all these apples with no stem!" The stem is a plug that keeps your life force in it, it really is.

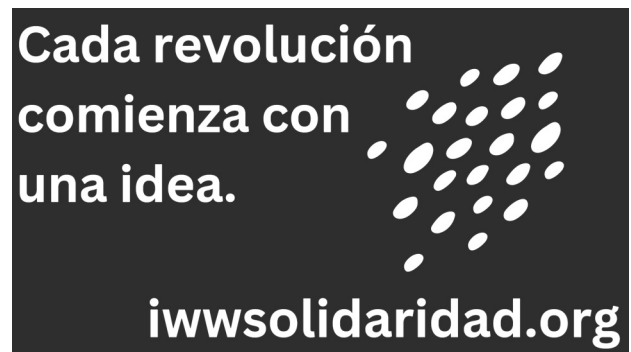
I hear now they're going to have robots that know how to do that, that's probably true but this is new.

It used to be when I was working it'd be 33 dollars a bin, and one of those Latino brothers, they could do 3, 4, 5 bins a day, but me, I'm clumsy, going up and down a ladder I'm slow, I

don't have my technique down, so I would maybe get a whole bin done, so I was making less than 40 dollars a day in 1983 dollars. A pair of brand new Levis in those days was like 15 dollars.

But! On frosty mornings, some of the orchards are on a hillside and you have to go up a ladder, sometimes a 12 foot ladder, and if you're on a hillside, in the early dawn, you go up to where you're in the treetops and you're looking down over your orchard, and the sun is coming up — oh! this is fine, this is fine.

And there were times when I was going, "Oh my god, when is the season over?" "Oh we're gonna be done picking October 23rd." and I'd go, "Oh, praise god in heaven. Praise goodness!" I know I can get through now I have an ending date!



Notes from the Field (continued)

or performance expectations, and that workers can take breaks as needed. They claim that managers are told not to sacrifice worker safety for productivity. Unfortunately, this isn't the real situation on the warehouse floor. Their rate of injury is still double.

Fellow Workers Please be careful.

The Strategic Organizing Center can be followed at: <https://thesoc.org/>

Capitol Hill, Seattle is back on the path of worker organization.

Glo's has been a fixture on CapHill since 1987. However, a fire last June caused them to reopen in a new location. In the intervening time, the workers created a new Unite Here Local to negotiate for better working conditions. Surprisingly, Glo's management has voluntarily recognized the union.

There's a lot of omelets and work to be done, but these workers are on a new exciting path. One that will hopefully be able to be duplicated in other restaurants. Look for Glo's bright new neon sign on Denny Way — and get some good union service.

It's been nearly 40 years since Seattle had a unionized full-service restaurant. Now with the reopening of Glo's Café on

Interview with Longhouse for the People

Fellow Worker Sean interviews Naiome about the project Longhouse for the People.

Tell us about your project, what you're seeking to accomplish?

My name is Naiome and my current project focus is the Longhouse for the People. We have purchased 11.5 acres in Quilcene, where we plan on building a traditional longhouse with traditional first foods, gardens, and more. Currently the clean up of the land is underway and quite extensive.

This project is to bring back our history. From 1910 to 2019, it was illegal to own or build a longhouse in Chemakum territory. We plan on bringing back longhouses while simultaneously creating a space in our community for indigenous and non-indigenous people to gather. This will be a space for education, potlatches and celebrations.

Why this project?

I'm working to reclaim and re-matriate my family's territory. I'm doing this by getting land back for my people. We're replanting traditional foods and constructing semi-traditional homes and longhouses for people, we're educating the public about the people's land they are on. We're learning language and relearning language; relearning and teaching people about ancestral ways. I've been taking classes on cedar gathering and weaving and I recently carved a beautiful paddle.

Who are your people?

I'm mixed Chemakum and I am organizing in Chemakum Territory. We're displaced people and not federally recognized. We're trying to make ourselves seen and prove that we aren't extinct, which is what has been taught around here. Some people don't know we exist.

I think this is what it feels like in a Tribe colonized by the US government. I am Qawalangin, from Alaska. We're recognized but heading towards extinction because of land theft and climate change. Why is community and outreach important for Tribal diaspora?

It's strange to convince society that you exist as a people and that people are surprised that the Chemakum people still exist. We exist and we were removed from our land, people need to know they live on other peoples land, stolen land. Families were broken up and sent to boarding schools for land. We were almost destroyed for land and profits. In 1910, my family

experienced land theft and my ancestors were sent to boarding schools.

My family experienced land theft in 1942 and boarding schools too. It's colonization and that feeling of fighting for existence, I know it well, too. How has the community responded?

White people are becoming more aware of the injustices committed against people of color. This awareness is bringing the Chemakum story to view. Indigenous people are starting to say "We're done. We're finding our voices and white people are starting to listen. We don't need recognition from the federal government, we need to get our land back by ourselves."

What are some of the challenges?

Resources. We need help getting the land back and keeping it. The tribes around here were coastal based and coastal land is expensive. Corporations only care about profits. They've poisoned the land and the people on it. You ever notice how natives are always on the land that has resources on it and we're always poisoned and moved?

Why is land so important?

Because we were forcibly removed from our land. Ancestors were killed defending these lands. I want to be where my



Che wha noks who is Naiome's S'kallam and Makah 3rd great grandmothers.

ancestors fell because their spirits are important to me. I go to the places my ancestors lived, I can close my eyes and picture what a village might have been like. There were massacres on Chemakum land. My ancestors fought for this land and I can feel the connection. It's important to have spaces. Chemakum are displaced from their traditional lands and it would be healthy to have Chemakum back on ancestral lands.

Why is this important?

What we do today will ripple and affect our children and their grandchildren. There's no time like the present to start making changes. I'm getting older and I must do something. I want to live in harmony with nature and create art, I want community villages where people farm and harvest in harmony with nature. I want less cars, and to be able to canoe around the home territories for my needs.



by FW Sean

Capitalism's evils invade every aspect of our lives, controlling who we love and what we do so that our work problems and our home problems are the same problems. Struggling to pay rent, suffering abuse, going hungry, feeling lonely, being overworked and angry are logical outcomes when workers are being exploited for the profit motive. Industrial democracy offers a roadmap to freedom from workplace tyranny through the general strike. The general strike will require organizing alternatives to the status quo at work, school, home, and anywhere we face capitalist oppression.

Our task is immense at the moment because, for example, capitalists can crash toxic trains into towns with impunity. We'll need to recruit more IWW members to carry on the struggle for the emancipation of the working class if we face people and institutions willing to sacrifice our bodies for profit.

During the free speech fights Wobblies organized union halls for meals, movies, meetings, printing presses, and places to sleep, to support the right to agitate in public and counter the controlling elements of capitalism. Later, Wobblies like Louise Oliverou organized around peace, birth control, and sex education instead of labor issues. There are still public spaces to agitate in the present day, after all we're not free, working sucks, and we still need safe

Community is important, isn't it? And tribes have used community to live sustainably.

Community is everything. Humans were meant for community living. Everyone works a little in community, we all are cared for, and we live together just fine.

How can people find out more?

Friends of the project are welcome to join us for a work party on the 3rd Sunday of every month from 11am – 4pm. Contact us for more information and directions:

longhouseforthepeople@gmail.com or
naiomedkrienke@gmail.com

spaces. Recruiting will require reviving our tradition of public agitations, and our scope of venue and audience should be broad.

In the spirit of agitation for the purpose of building the Union and creating safe spaces, IWWs in Bremerton organized a free May Day concert and screening of Ken Loach's "Bread and Roses" for the workers of Bremerton. It was attended by about fifty workers and three lined up to join the One Big Union. We sang "Bread and Roses" and enjoyed a free movie and concert in a country where nothing is free.

Wobblies in Kitsap are also using solidarity and mutual aid to grow the power of the Union through community. Fellow workers, along with students of the North Kitsap School District, are demonstrating against racism in schools. The American racism that has existed since a few slave owning thugs got together to draft a constitution guaranteeing the right to bear arms and own property. IWWs have been in the crowd supporting oppressed workers and will stand in solidarity with the oppressed students until racism is a memory of harsher times.

These injuries resonate in many ways. A fellow worker in Bremerton recently suffered a medical injury and cost cutting by the medical industry left this worker in need of support. A worker-managed healthcare system would have cared for this worker. Having already organized a mutual aid network to fill gaps in the system, Bremerton-Kitsap IWWs quickly made "an injury to one, an injury to all" and organized support for a fellow worker cast adrift by this system.

Racism and cost cutting occur everyday under the current regime and the only way we can stop the oppression is to grow our Union. Our Union is only as good as what it does for us. If you want shorter hours, vacations and better pay, housing and healthcare, then pass out a leaflet at a public meeting, decide to do something about your problems and this Union will grow. Solidarity, fellow workers, there is safety in numbers!

Seen Around the Sound



The Seattle Worker Kiosk — Getting the word out. Modeled after capitalist real estate info boxes, the Seattle Worker has created its own Information Kiosk — Only this time, the patrons get an education, not a Bill of Goods. Stationed at a Seattle bus stop with a catchy red/black IWW sticker, the kiosk distributes the Seattle Worker and other IWW literature. OBU. X383303



Everett and Whatcom/Skagit members at C2C - Communities to Communities - and Familias Unidas March for Farmworkers - April 30th. Mt Vernon, WA. photo by x383303.



Seattle Pride 2023. Solidarity with the Starbucks workers!

About the Seattle IWW

Founded in Chicago in 1905, the IWW is open to all workers. Don't let the "industrial" part fool you: our members include teachers, social workers, retail workers, construction workers, bartenders and computer programmers. Only bosses and cops are not allowed to join. If you are currently unemployed, you can still join. We are a volunteer-driven union, and this means we run the union. Membership dues are used to maintain the union and assist organizing campaigns. As a result, monthly dues are low. To join, visit:

<https://iww.org/membership/>

Take the Organizer Training!

The Organizer Training 101 (OT101) is an intensive, four-day training that teaches you all the basic skills and tools they need to build an organizing committee at your workplace—from the ground up. You will learn what constitutes a union, how to have one-on-one conversations with coworkers, the basics of labor law, and how to organize and carry out a direct action.

The Seattle General Membership Branch holds regular trainings—free during the pandemic. If you'd like to be notified of the time and date, visit:

<https://forms.gle/q9edxoGrEVXhMVd89>

Organize Your Workplace!

The Industrial Workers of the World want to help you improve the conditions of your workplace. If you have questions, or would like to begin organizing your workplace, visit:

<https://seattleiww.org/organize-your-workplace/>

Preamble

to the IWW Constitution

The working class and the employing class have nothing in common. There can be no peace so long as hunger and want are found among millions of the working people and the few, who make up the employing class, have all the good things of life.

Between these two classes a struggle must go on until the workers of the world organize as a class, take possession of the means of production, abolish the wage system, and live in harmony with the Earth.

We find that the centering of the management of industries into fewer and fewer hands makes the trade unions unable to cope with the ever growing power of the employing class. The trade unions foster a state of affairs which allows one set of workers to be pitted against another set of workers in the same industry, thereby helping defeat one another in wage wars. Moreover, the trade unions aid the employing class to mislead the workers into the belief that the working class have interests in common with their employers.

These conditions can be changed and the interest of the working class upheld only by an organization formed in such a way that all its members in any one industry, or in all industries if necessary, cease work whenever a strike or lockout is on in any department thereof, thus making an injury to one an injury to all.

Instead of the conservative motto, "A fair day's wage for a fair day's work," we must inscribe on our banner the revolutionary watchword, "Abolition of the wage system."

It is the historic mission of the working class to do away with capitalism. The army of production must be organized, not only for everyday struggle with capitalists, but also to carry on production when capitalism shall have been overthrown. By organizing industrially we are forming the structure of the new society within the shell of the old.

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