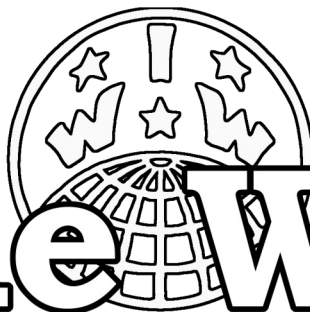


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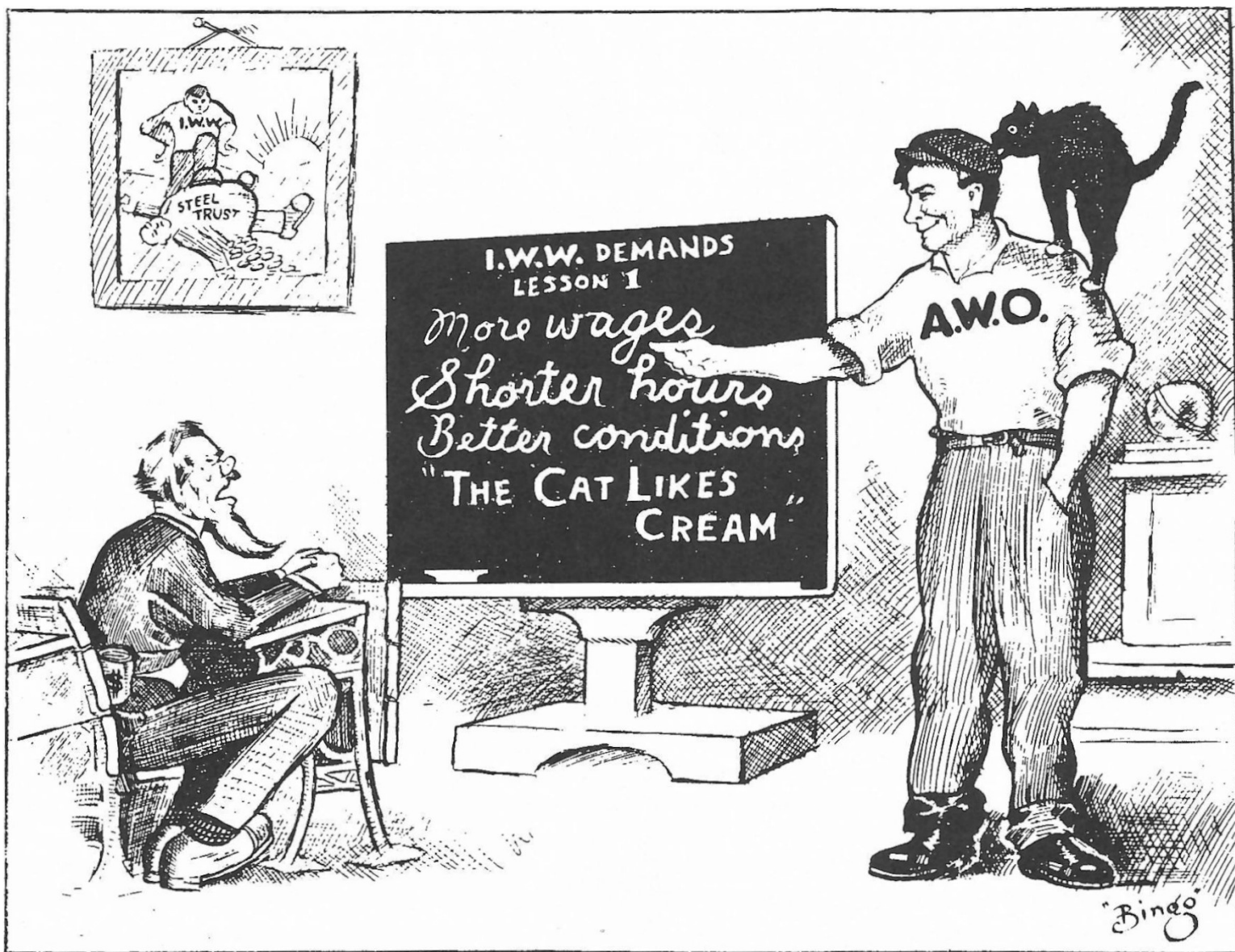


Seattle Worker

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John Farmer's First Lesson



Editorial Committee:

Chair: FW Phil
Editor: FW x348565
FW Cam
FW Gale
FW Noah
FW Gordon G., Bremerton
FW Murray Cooper
FW Red

Email: seattleiww@gmail.com
Social: [facebook.com/seattleiww](https://www.facebook.com/seattleiww)
twitter.com/seattleiww
Phone: 206.429.5285
Mail: 1122 E. Pike Street, #1142
Seattle, WA 98122
Website: seattleiww.org

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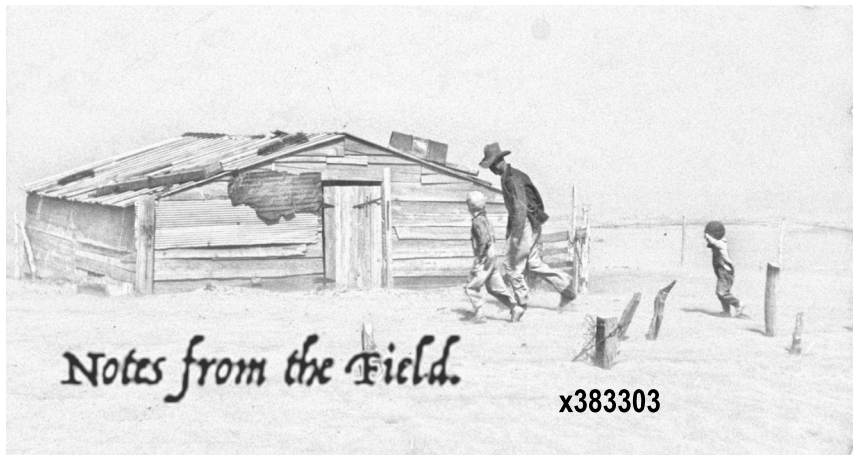
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Articles not so designated do not reflect the IWW's official position.

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

seattleworkeriww@gmail.com

Cover image by "Bingo," published in *Solidarity*, Sept 2, 1916



We lock our doors. We use secure passwords to protect our data. However, do you look at your paycheck carefully? It's estimated that U.S. workers lose \$50 billion in wage theft every year. This is the largest category of theft, far beyond all other types. Wages stolen by employers average out to about \$3,000 per worker. Furthermore, if you look deeper into the statistics, you'll see that most of the workers affected are people of color, immigrants, or from other marginalized groups.

The most common industries where workers experience wage theft are food service, hospitality, agriculture, and construction. Have you been asked to work a half shift to show your job proficiency and not been paid for it? Did your boss make vague excuses about why your recent pay stub appeared short? Do you work off the clock a few minutes (or even hours) every day? Are you required to buy your own PPE? If so, you might be a victim of wage theft.

Wage theft isn't just a problem for workers at the bottom of the pyramid. Recently, a suit was filed against Canlis Restaurant, Seattle, where your burger can cost \$30. The suit alleges that Canlis failed to pay for training/first-day-on-the-job work, forced workers to work off the clock, and even more shocking — charged customers a 20% service fee without passing the "tips" onto workers.

There is now a local center to get help. Seattle University School of Law and the Fair Work Center have created The Workers' Rights Clinic to assist. The Clinic will especially emphasize enforcing Seattle's minimum wage, overtime, and leave/time-off rules.

Wage theft is stealing — plain and simple. Stand up for yourself and your co-workers. Should you feel you've been a victim of wage theft you should contact the Washington Department of Labor & Industries to file a complaint.

<https://secure.lni.wa.gov/wagecomplaint/#/>.

To learn more about your rights a great resource is the Fair Work Center based at the University of Washington. There you can learn about your rights and current Washington and Seattle work rules.

<https://www.fairworkcenter.org/>

An Injury to One is an Injury to All!

An Interview with An Education Worker

FW Gale interviews education worker FW Quibs.

What's your work background?

Arts, retail, and swimming until 2018, when I switched to teaching in a school rather than in a pool. I left the pool and trained to become a Montessori teacher.

How did you get into teaching?

My family is full of teachers. Out of the seven of us, five are in teaching in some form, including my mom. It has always been clear I am really good with children and was constantly put into situations where I would be a babysitter or helper. However, I've also always been a bit rebellious — I vowed that I would never be a teacher like the rest of my family and that others couldn't determine my profession based on their perception of my skills. It also didn't help that I have a lot of religious and education trauma from the eight years I spent in religious schools, in particular from 5th-8th grade.

Did your experiences as a student impact this decision to not teach?

My idea of a teacher was someone who dictated or regurgitated information and facts while not caring about the children. I never had a sense I had a teacher who cared about me as a person, *maybe* a small handful that got close to my idea of a teacher.

How did these experiences define how you teach now?

I strive to be a role model for kids, an amazing humanitarian, a human the kids want to be. If you talk about peace, humanitarian issues, and gardening. . . kids will join in. To be a teacher I needed to find and live my own personal values before being available to be a guide. But I'm still working on this, and learning as I find pressure points on my values, and will continue to evaluate them for the rest of my life.

Any bad bosses?

My first Head of School as a teacher was an awful experience for me. It was not the person that hired me; this was an interim Head because the school was not able to hire anyone before the school year began. This person did not have a background in Montessori (which I had been fresh out of my training for and for which the school is accredited).

They did not offer any support to me as a new teacher; they placed me on what was referred to as "probation" only to take me off of it just as schools shut down for the pandemic. I barely worked with the

admins during remote learning, nor with other teachers including those within my department. The icing on the cake was the day after the last day of school, they let me know that my classroom would not be filled the next year due to the pandemic and they were letting me go. I already knew at that point the other class was getting a new teacher fresh out of training.

How did you feel?

The whole experience sucked. There were many conversations that included a version of "I don't know exactly how Montessori works, so you will have to help me with that" during meetings about my productivity as a teacher. There were many promises made to me and requests from me for support because I was a new teacher, but all that happened were meetings about their perception of my "poor productivity."

You recently organized a Zinn Truth Day, why?

It upsets me that people feel they can police education without fully understanding (or at least minimum reading) what they are regulating or asking to be regulated.

I was raised to be curious, but I was also raised in a state that bans the most books and has pretty strict regulations on education. It took effort for me to find history that includes all of the people involved. I got into education to give the next generation a chance to hear the full truth and be able to have the space to speak theirs.

How did it go?

A success, because we gathered and discussed truths. It wasn't the turnout I had hoped for, but it was a great opportunity for a group of people to gather together and discuss literature, science, and ideologies. It felt more like a catalyst for more opportunities for action in the realm of education and community.

Do you have insights to share from organizing an event like that?

I feel like this is a unique event in that one person can "host" a Zinn Teach Truth Day event. The whole concept of the project is that accurate history, the people's history, is available and being consumed. A single person reading a book about the history of North America is participating in the event. Having even one more person to chat with about history that is gained from reading is great and amazing.

I feel it's really important to take a moment to define what the purpose of the event is and how it aligns with your values, whether that is as

an organization or an individual. Doing that at the beginning stages of a project helps to be able to have a productive reflection on how the event actually went. Did we have 100 people attend? No, but that wasn't the purpose of the event. Did we discuss history? Yes, and that turned into a few starting a book club. I call that a success.

Any future plans?

Helping families feel more comfortable with the education of their children. I am offering tutoring and consultation services with an emphasis on homeschool environments where the family unit participates more in each child's education. I'm also working on community organizing events for youth and LGBTQ+ both young and old.

Was education important for your work?

Education has always been important to my work as a human being on this earth. I have always wanted to help people feel successful. I also have an intense thirst for knowledge. I get to partner the two in education. Children feel successful when they know what is going on in their world: in science, arts, language, geometry, and of the self. I like going on the journey with them.

Who's your employer now?

Me! I am working as a contractor, so in a way I employ myself.

Exciting, how do you feel?

Usually I like myself. The work is great because I chose it. Everyone I work for is in collaboration, there is no hierarchy. It feels very freeing.

Why did you choose this path?

It felt like the right move after working in schools for a few years, watching my mom and siblings teach in schools, and being a product of the current education system. I've had a lot of time to evaluate my values as a person and my values as an educator. It doesn't usually align with most school systems. Yet somehow, it does align with parents. That disconnect makes me feel like I am more of a value to society following an alternative path.

How is your workplace structured?

I choose my schedule. However, because this is freelance I may have times like right now, where I am hired out to teach at a summer camp for seven hours, then do an hour of tutoring immediately after every day. On the other end of that scale, I have days that no one has signed up for my services or hired me out for a longer gig. I try to take advantage of those days by doing prep work and making materials.

When I was in a classroom, I was expected to be at school a half-hour to an hour before the children. I might get a 45 minute break, and could leave as early as 3:15pm on non-meeting/event days. Meeting days meant staying an extra hour or two. Events could be up to 4

hours. Every school has offered some weekly prep time during the school hours, but that was often eaten by meetings with parents and admin. Prep time often occurred at home, technically off hours because teachers get paid salary.

How's the pay?

Still trying to figure that out, to be honest. I make or negotiate my rate. When I'm busy, the current rate that I have set myself at feels livable and that is fine with me. However, when I'm not busy I get worried about being able to feed my spouse and myself.

When I was in a classroom: awful. Teachers don't get paid enough. Small private schools can't afford or find value in good health insurance, so they offer benefit packages instead. My favorite is that the reason behind the lack of health insurance is because most teachers are supposed to have a spouse that has a job with better insurance. Which goes along with the idea that teachers don't need to be paid more because their husbands make all the money. Directly opposite from the original idea of teachers: the women in the community that couldn't bear children nor had husbands and were forced to educate the youth. The education system is entirely flawed is all I'm saying. There is also a flaw in how the salary is structured. It is technically only around 180 days of paid work. We are really paid part-time hours for full time labor. But we get summer break, so we can have different jobs and never have time to do any of the prep work we said we would. Thus getting burnt out really, really early in the year.

Education is Industrial Union 620. What kind of power would more solidarity bring to your industry?

So much! It's not just about getting paid more. Most teachers can't survive (with all that society says we should) on their salary alone. So more money would just mean teachers can survive and would have health benefits. They need support. They need to know that their admin and government is backing education that helps children thrive. That includes accurate history, civil rights, skills in practical life (modern to the times and location), grace and courtesy. There is so much more to education than reading and arithmetic. It's exhausting playing so many hats. It's not just that educational workers need solidarity, they need collaboration with other units that also have solidarity.

Have you been able to use solidarity unionism to improve your workplace ?

Prior to leaving my last school, I was more vocal about my values and politics. We weren't in need of anything other than openness. The staff there just needed to know that they could speak to one another and that at least one person would listen. They are on a journey to clarify language that is cohesive amongst the school. I might have shown where some of those flaws in language already exist, either on purpose by blatantly questioning things in meetings, or by accident when there were miscommunications.

On the Road:

Remembering Fallen Workers, Part 1

By Dave Tucker, Bellingham, WA

Part 1

Many IWW members are buried in Washington State. Quite a few of these Wobblies were killed early in the 20th Century because they tried to gain improvements on the job or exert their right to free speech in public. Many were murdered by police and capitalist goons. Some are well known within the IWW: the Wobs who died aboard the Verona in Everett in 1916; Wesley Everest, lynched in Centralia in 1919; and William McCay, shot on the picket line in Grays Harbor in 1923. There are many others, mostly unsung and virtually forgotten victims of the class war.

Some of these Fellow Workers lie in unmarked graves. Over the past years, IWW members have tried to locate these unmarked graves through IWW newspapers, cemetery records, newspaper obituaries, and “Find-a-Grave” web pages. Over time we have learned about these men from accounts of their deaths and the events that led to them. These union men are our forebears; they died defending workers’ rights to free speech and to organize.

Poor people often lie in unmarked graves, especially if they have no family or were indigent and buried at the county’s expense. Cemetery records usually have a map showing the plot location, but if a person is buried among other unmarked graves, there are few reference points to use to find the exact location.

In June 2023, Fellow Worker Phil from Seattle joined me for a 5-day road trip to eastern Washington to locate some of these graves. We also paid respects to a couple other Fellow Workers who do have gravestones that have been recently located by IWW members.

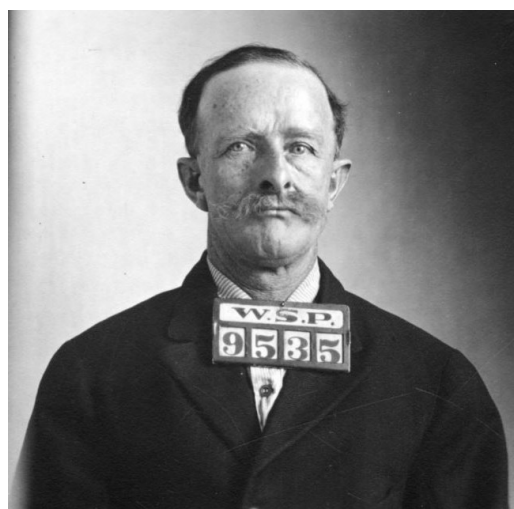
We drove first to Vancouver, Washington, to find the grave of Clayton E. “Stumpy” Paine (1869-1963). Fellow Worker Payne was present at the 1905 founding convention of the IWW. Stumpy got his nickname because for a while he tried his hand at “stump-farming” in Idaho, farming a piece of recently logged over land. He wasn’t very successful at it but the name stuck. He largely earned his living as a carpenter and moved around a lot. FW Payne was among the foremost self-taught IWW

theorists and a life-long proponent of our goals. He was a frequent contributor to, and eventually editor of, the Industrial Worker. His pamphlets on industrial democracy and organization were widely circulated. Among many other topics, he reported on the Everett Massacre of IWWs in Everett in 1916 and the attack on the IWW hall in Centralia in 1919. He also wrote numerous articles critical of communist party rule in Russia, especially imprisonment of left-wing revolutionaries. This earned him the enmity of American communists, including those in the IWW.

In 1920, while working in Newport, Washington, he was charged with “criminal syndicalism,” which by state law essentially outlawed IWW membership and the concept of worker power on the job. He was convicted and served a year in the state prison at Walla Walla.

After his release, he continued to work in the IWW, serving numerous terms on the Executive Board and as Industrial Worker Editor all the way into the 1950’s.

He resigned from his final term on the board in March 1962, signing off his final report with “So long! And may you all enjoy the good conditions certain to result from intelligent and intense effort.” A year after he resigned from his final term on the GEB, FW Stumpy Payne died of pneumonia in a rest home in La Center, Washington. He was buried in an unmarked grave in the Park Hill Cemetery in Vancouver.



Penitentiary photo of Stumpy Payne, 1920

“He was a serious rebel with an amount of dignity and urbanity that was extraordinary. He remained a dedicated Wobbly to the end of his days,” wrote Carl Keller, editor *Industrial Worker* and IWW General Secretary, 1965-1969.

Phil and I met with FW Aaron, who lives in Vancouver, Washington. Together we quickly located Stumpy’s grave. It is on the extreme margin of the cemetery, right up against a chain link fence with a parking lot and school yard immediately adjacent. It seems so undignified as the resting place for a Fellow Worker who served the IWW for so many years. One of the steel fence posts is sunk into the ground right next to the grave, so we put an IWW sticker on it and left a wreath with ribbons at the site, and we vowed to work on a campaign to raise funds for this and other unmarked Wobbly graves.

It’s important to remember and honor these Fellow Workers.

IWW Songs: To Fan the Flames of Discontent

The first edition of the Little Red Songbook was published during the 1909 Spokane Free Speech fight, featuring the songs of “Haywire” Harry McClintock, Joe Hill, Ralph Chaplin, T-Bone Slim, Richard Brazier, and others. At 10 cents a copy, it was a hit. To put that into perspective, the average annual wage in the US at that time was about \$500 — about \$1.75 per day or \$.17 per hour! In today’s dollars that little songbook might cost \$10. That’s a hefty amount for a struggling worker.

The last edition of the Songbook was created in 2010. The IWW Literature Committee has started the process to print a new version of the Songbook. Earlier this year an ad-hoc committee of Wobs started working towards this goal.

The committee is looking for ideas. Have you participated in direct actions that included singing songs or dancing? Have you heard or seen any inspiring musical performances at a picket or rally? Are there songs in the current edition that you would suggest being removed to make room for new songs?

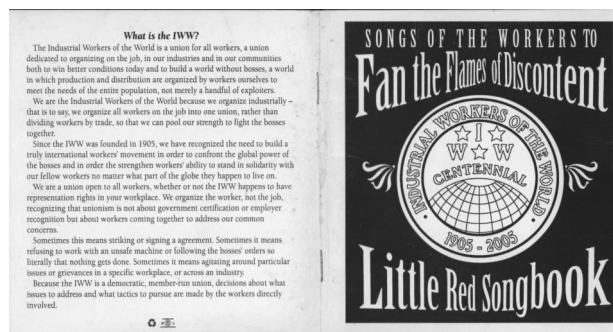
Send us your pro-worker songs and ideas; and the committee will consider them for the newest edition. Send your suggestions to Irs-39@googlegroups.com!

In the immortal words of the great Chumbawumba: “We’ll be singin’, when we’re winnin’!”

Most are virtually anonymous, so that a grave marker is all we have as a physical reminder of their sacrifice and contributions. There is a modest IWW fund set aside for things like purchasing grave markers for our fallen members. It has been used for a few graves around the country. Grave markers for Fellow Workers Payne, and others you will learn about in future installments, will cost several thousand dollars, more than the fund holds. And there are Wobblies in graveyards around North America who also deserve to be commemorated by an IWW marker. Watch for a fundraising campaign in future issues of the *Seattle Worker*.

For directions to visit Wobbly graves in Washington, write to dtchico@gmail.com, subject line “Wob Graves.”

Look forward to this article being continued in the November issue of the *Seattle Worker*.



We Will Never Forget

The Centralia Memorial Committee has announced the dedication of a plaque commemorating the Centralia Tragedy of 1919, when an attack on the Union Hall of the Industrial Workers of the World resulted in deaths of four Legion Members, the lynching of Wesley Everest, and the killing of one "posse" member (John Haney) by other "posse" members, for a total of six deaths. A sham trial resulted in lengthy prison sentences for eight other IWW members and the disbarment of their lawyer. A memorial to four fallen Legionnaires was put up in 1924, but it took until this year for the community to allow a plaque commemorating the IWW victims to be erected. It will be dedicated on Saturday, November 11th, at 1PM in Washington Park, Centralia, Washington.

Come join the festivities, which will include songs, food and solidarity. A concert is planned for Saturday evening at the performance hall at the former train station. Guided and self-guided tours of local graves and sites of importance are planned. Stay tuned for more details.

Salish Sea Update



Indian Lessons

by FW Gale

The sentiment “If each Wobbly would make a new Wobbly once a week, we’d have the Cooperative Commonwealth of Labor in a few short years,” is attributed to IWW Bill Haywood. Bill was a revolutionary, and each Wobbly must understand his statement.

A Wobbly is a Citizen of Industry, a worker who knows their interests are opposed to the interests of the employing class; they know the value of their labor; and they are dedicated to carrying on the mission of the IWW come dungeons dark or gallows grim. A Wobbly has faith that cooperation and solidarity are the antidote to the competition and selfishness that has ruined the world. A Wobbly believes the most powerful thing a rebel can do is stop working and put their hands in their pocket, and that if we teach all workers to do this, we’ll soon topple Capital. Wobblies act on their beliefs.

We make new Wobblies by agitating, educating, and organizing everywhere we can for the fall of the wage system. We make more rebels by getting workers thinking about their situation and educating them about the IWW, and collective action, as a solution to capitalist oppression. Places IWWs have agitated and educated include the workplace, street corners, houseless encampments, court rooms, prison cells, public meetings, and city council meetings. Agitations can be speeches, songs, plays, books, poems, one on ones, classes — just find a way to share your beliefs.

Because we aim to organize all workers into the Union, we should not stop agitating and educating until we’ve organized all workers. Organizing is merely getting people into the Union with some care and planning. We plan to agitate and educate in communities most oppressed by the drive for profits.

Wobblies do this because there is safety in numbers and with more dues we can expand the Cooperative Commonwealth. With more dues we can organize more strikes to fight the bosses and cooperatives to house and feed each other in harmony with nature. If we organize cooperatives for security and empower workers with direct action, more will join. The most effective recruiting tool is to show people that the Union can house, feed, and empower them.

Direct action is the worker on the job nonviolently telling the boss when and where we shall work, for how long, for what wages and under what conditions. Like Bill Haywood we must constantly educate as many workers as we can about this power so that we can use this power wherever we work.

The Cooperative Commonwealth of Labor is how we’ll organize the means of production to live in harmony with nature. The means of production will be cooperatively managed and owned by workers, for the benefit of the community. To develop the Commonwealth, we’ll need to organize workplaces and cooperatives for food, water, shelter, transportation, healthcare, and education. This is a necessity given the rapidly changing climate.

You don’t have to be a revolutionary to see the Earth changing. You must be revolutionary to do something to protect Mother Earth and free millions of workers toiling for the bosses. We must ask ourselves if we are living up to Bill’s revolutionary sentence. Are we organizing to stop stolen Thacker Pass from being exploited for green cars? Are we organizing to stop Alberta’s oil sands or Louisiana’s Cancer Alley? Are we organizing to stop the slave farm perfected, Congolese cobalt mining? Are we organizing cooperatives? Are we building solidarity?

Some of the answers to these questions can be found at the annual Canoe Journey. I had the privilege to volunteer at the Suquamish stop this year, because in my Tribe that’s what we do — we help others. Over the two days that I volunteered we gave away thousands of meals without a mass shooting — something America has been unable to do since 1776.

Canoes are made with love and care and treated with respect over generations. Cars on the other hand, the American mode of transport, require mining, and oil and gas extraction, and they’re trashed every few years for a new model. The cost is all too apparent if you believe in climate change. People can be fed without profit by living in harmony with salmon and crab, instead of by the market-produced environmental blight that is McDonalds.

Today Congolese children die like dogs so Americans can have the way of life they have — phones, Wal-Marts, movies, cars, and much more. The true cost of the American way of life is a dead child in the global south everytime a phone is plugged in. This must stop, and we in the global North must cash in our privilege and engage in class struggle to save Mother Earth and our lives. We must go to Thacker Pass, Kolwezi, Cancer Alley, Border Towns, and Alberta — anywhere we can to educate, organize, and emancipate. To stop it all, we must live up to Bill’s simple exhortation to recruit and empower the most abused of our sick society.

The medicine will be good and a Workers’ Commonwealth which will be made faster if Americans, including IWWs, of all stripes, come take their Indian lessons. My family, and my Qawalangin Tribe, managed the resources of Biorka village for 10,000 years, feeding hundreds of thousands of people without strip mining the Congo and whipping kids. The Chimacum tribe managed Ironhead beach for 10,000 years, feeding hundreds of thousands of people, without nuking Hiroshima and Nagasaki to prove a point. Take heed, America, you haven’t been able to survive since 1776 without murdering an African child. Look at Lahaina, Mother Earth is changing and who are you going to rely on? The government? The free market? Free for all? Or the cooperative ways of the Tribes, the people with the proven record of land stewardship. At this point, we all have nothing left to lose. Join One Big Union and save Mother Earth.

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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