CITY COUNCIL
LATE MATERIALS

CITY OF SEDRO-WOOLLEY
GATEWAY TO THE NORTH CASCADES

CITY COUNCIL AGENDA
REGULAR MEETING

SEP 14 2016

7:00 P.M. COUNCIL CHAMBERS
AGENDA NO. _____

Proclamation of the City of Sedro-Woolley, declaring the week of September 26th through October 2nd, 2016, Diaper Need Awareness Week

Whereas, Diaper Need, the condition of not having a sufficient supply of clean diapers to ensure that infants and toddlers are clean, healthy and dry, can adversely affect the health and welfare of infants, toddlers and their families; and

Whereas, national surveys report that one in three mothers experience diaper need at some time while their children are less than three years of age and forty-eight percent of families delay changing a diaper to extend their supply; and

Whereas, the average infant or toddler requires an average of 50 diaper changes per week over three years; and

Whereas, diapers cannot be bought with food stamps or WIC vouchers, therefore obtaining a sufficient supply of diapers can cause economic hardship to families; and

Whereas, a supply of diapers is generally an eligibility requirement for infant and toddlers to participate in childcare programs and quality early education programs; and

Whereas, the people of Sedro-Woolley recognize that addressing Diaper Need can lead to economic opportunity for the state's low-income families and can lead to improved health for families and their communities; and

Whereas, Sedro-Woolley is proud to be home to various community organizations that recognize the importance of diapers in helping provide economic stability for families and distribute diapers to poor families through various channels; now

Therefore, I, Keith L. Wagoner, Mayor of the City of Sedro-Woolley, do hereby proclaim the week of September 26th through October 2nd, 2016 as

DIAPER NEED AWARENESS WEEK

in the City of Sedro-Woolley and encourage the citizens of Sedro-Woolley to donate generously to diaper drives, and those organizations that distribute diapers to families in need to help alleviate diaper need in Sedro-Woolley and environs.

_____
Keith L. Wagoner, Mayor

Diaper Need Awareness Week: September 26-October 2, 2016

Dear Mayor Wagoner and City Council Members,

Last fall, I began spreading the word about diaper need and collecting diapers for distribution to WIC at Community Action. My program is called Diaper Need Awareness.

Diaper Need is a "gap", the difference between the numbers of diapers infants require to stay clean and comfortable, less the numbers of diapers a family can afford without cutting back on other basic essentials. Diaper need is not well known or understood. It is a consequence of poverty experienced by one in three families in the United States.

Diaper Need Awareness Week is an initiative of the National Diaper Bank Network created to mobilize efforts to help make a difference. The NDBN is a leading national movement to safeguard one of the most basic needs of all babies and their families, access to clean, dry diapers. Fair access to clean diapers improves the physical, mental and economic well-being of babies, families and communities.

The NDBN connects and supports the country's more than 315 community based diaper banks that collect, store and distribute free diapers to struggling families.

In 2015, the network distributed nearly 46 million free diapers, including 20 million donated by NDBN founding sponsor Huggies Brand Diapers. The network serves more than 346,000 children throughout the country each month.

The work of the NDBN would not be possible without the support of local community groups, foundations, policy makers, non-profit organizations, business leaders and committed individuals. Together, the NDBN is raising public awareness, conducting and advancing research, providing technical assistance and building a network of new and active diaper banks capable of improving their local communities.

Thank you,

Calista Scott, MSN/**Diaper Need Awareness**

Washington Baby Diaper Facts

Compiled by the National Diaper Bank Network

Diapers are as essential to a baby's healthy development as a mother's love. Keeping infants and toddlers clean, dry, and healthy is key to building a solid foundation for all children to reach their full potential. But many babies don't have the clean diapers they need.

Washington's Babies Need Strong Foundations

Children in low-income families are at greatest risk of suffering the effects of diaper need because many families can't afford diapers. Current public support programs help some, but young children have additional needs necessary to build a strong foundation for healthy growth and to reach their fullest potential.

Washington's Children Need Diapers

Washington

267,421
Total population under age 3

17%
of children under age 18 are infants or toddlers

20%
Live in families earning less than 100% of FPL

23%
Live in families earning 100% to 200% of FPL

United States

11,868,245
Total population under age 3

16%
of children under age 18 are infants or toddlers

25%
Live in families earning less than 100% of FPL

22%
Live in families earning 100% to 200% of FPL

Diapers Are Essential to the Well-Being of Washington's Families

57% Washington
62% United States

Mothers in the workforce with infants

Most working parents rely on child care. Most child care facilities require parents to provide diapers for their child. Without child care, parents can't work or attend school.

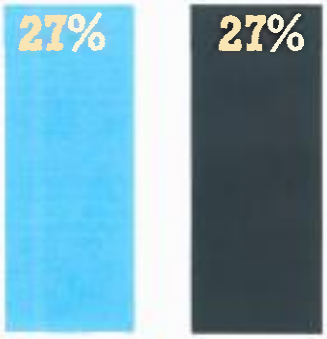
Cost of Infant Care as a Percentage of Income

Early Education Supports Help Washington's Children

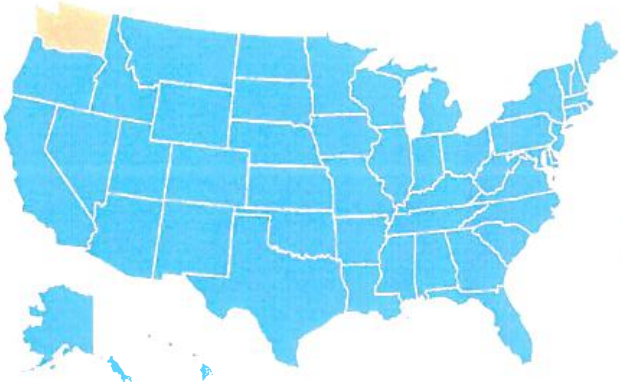
Early Head Start provides child and family development services for infants, toddlers, and pregnant women. Center-based EHS programs provide diapers for infants and toddlers. Other federally funded child care assistance programs don't. For families enrolled in the latter, not having access to diapers removes a key building block for strong families. Without diapers a parent can't go to work, and not working disqualifies a parent from vital child care resources.

Of the **107,393** infants, toddlers, and mothers who participate in Early Head Start, **2,710** are from Washington

Children Under Age 3 Receive Federal Child Care Support



Washington Diaper Banks Help Fill the Gap



Washington has

7

NDBN-member diaper banks that distribute

2,506,436

diapers annually.

The National Diaper Bank Network's goal is to ensure that every child in the United States has enough diapers to remain clean, dry, and healthy. Diaper banks across the country are working to eliminate diaper need by providing families with diapers.

Nationally there are **275+** NDBN-member diaper banks distributing nearly

35 million diapers annually!

All diaper banks require community support and donations of diapers and dollars to allow them to serve their communities.

Learn how you can help at NationalDiaperBankNetwork.org

National Diaper Bank Network

155 East Street, Suite 101 • New Haven, CT • 06511 • 203.821.7348

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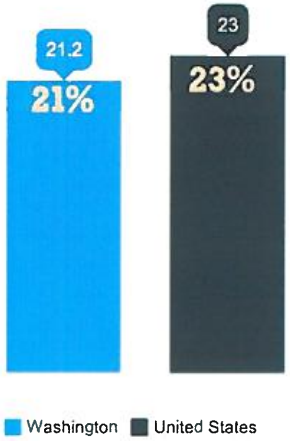
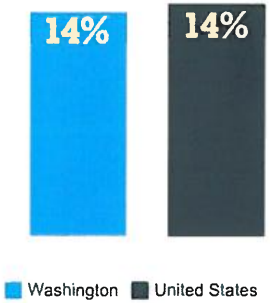
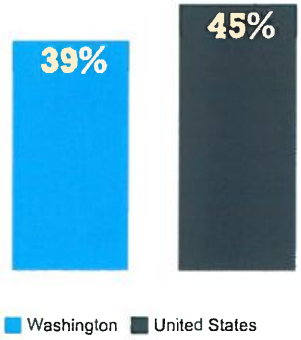
Percentage of WIC Recipients that are Infants



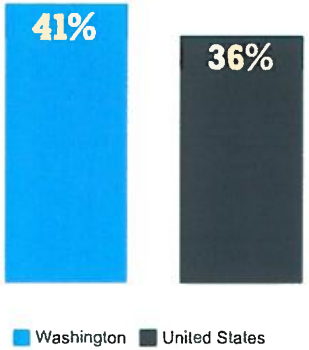
Percentage of SNAP Recipients Under Age 5



Percentage of Births Covered by Medicaid



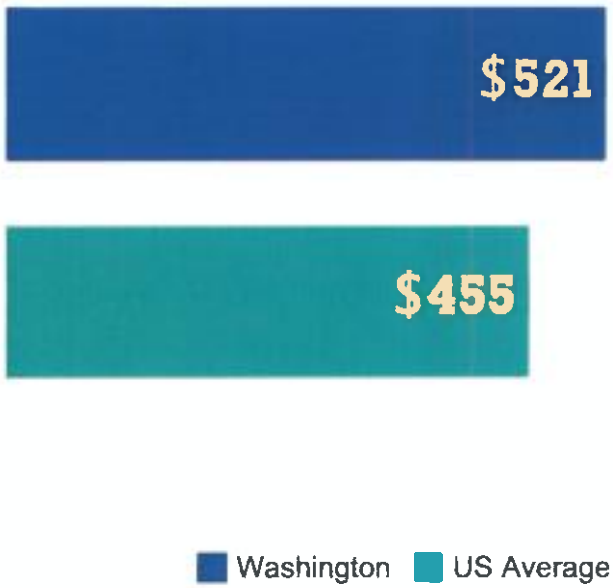
Percentage of TANF Families with at least one child under age 3



TANF & Diapers in Washington

An average monthly supply of diapers costs approximately $80. The only federal assistance program that can be used for diapers is TANF, but TANF has to cover many other expenses, including heat, electric and water bills, rent, clothing, transportation, and other basic needs. Little if any money is available to purchase enough diapers to keep a baby clean, dry, and healthy.

Max Benefit for Family of 1 Parent & 2 Children



In Washington, there is a 12 month extension from the work-related activity requirement after the birth of a child for single parent households receiving TANF payments.

Diaper Costs Compared to Benefit

National Senior Center Month

September 2016

Presented by
Skagit County Public Health

Skagit County Senior Centers
Located in five communities throughout Skagit County

- Anacortes
- Burlington
- Concrete
- Mount Vernon
- Sedro Woolley

Skagit County Senior Centers

A Partnership

Senior programs and services are funded by:

- ✓ Skagit County
- ✓ City Partners
- ✓ Senior Center Advisory Boards
- ✓ Area Agency on Aging
- ✓ State and Federal funds
- ✓ United Way of Skagit County
- ✓ Skagit Council on Aging
- ✓ Citizens of Skagit County

Skagit County Senior Centers

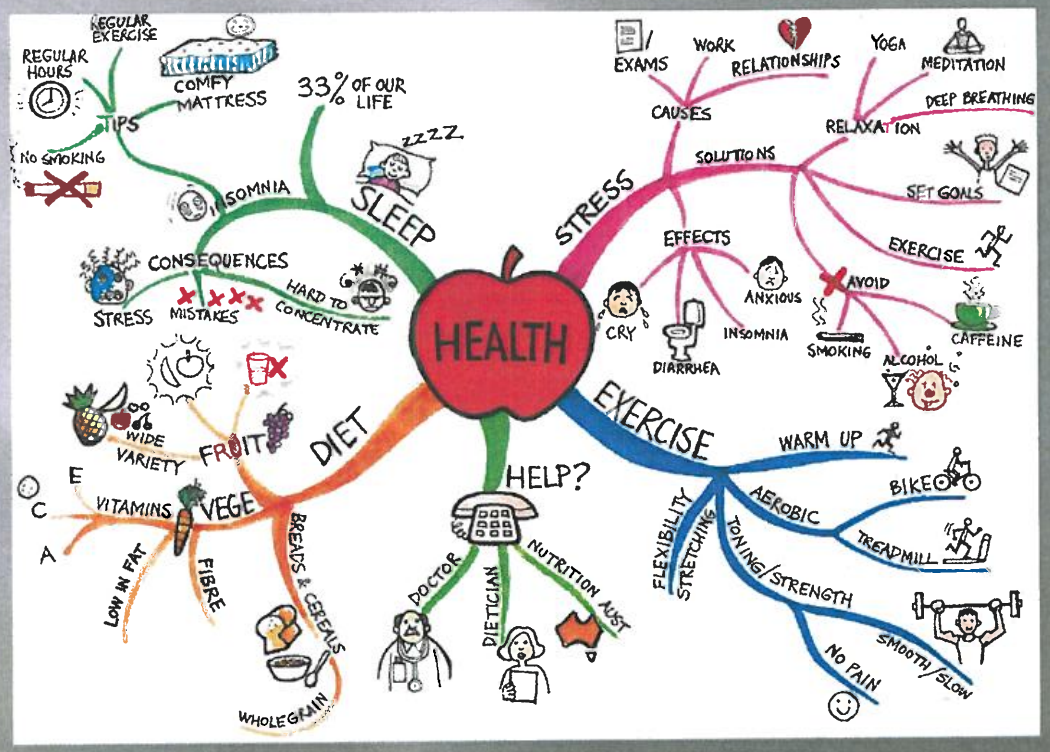
Offers a neighborhood gathering place where older adults can continue to learn and thrive while moving through life's transitions in a positive and healthy way.

Neighborhood Health

Health comes from where we live, work, play, learn, heal, and preserve heritage.

Health is influenced greatly by core aspects of our communities!

Quality of housing, access to healthy food, safe places to exercise, and connectivity to people and community.



Senior Centers build community by providing programs, services, and activities aimed at connecting neighbors and fostering involvement.

Senior Centers are built from a network of individuals within and across communities who appreciate the many factors which shape health.

Skagit County Senior Centers

Offers a PLACE where seniors can build new relationships and connect with friends.

Creating a place for recreation and hobbies that provides opportunities for enjoyment

Seniors may have unique health needs that separate them from the rest of the population

Skagit County Senior Centers

Offer a place to reduce isolation

Many seniors are faced with grief and loss compounded with chronic health conditions.

1 in 11 Americans Age 50 and Over at Risk for Hunger

Offers a PLACE to enjoy an affordable, noontime meal served week days in a warm and welcoming environment.

Skagit County Senior Centers

Offers a PLACE for the coordination and delivery of the home delivered Meals on Wheels Program

Our Volunteers

Offers a PLACE where seniors volunteer and give back to their community and neighbors.

Volunteering is a great opportunity to connect with the community, and truly contribute in a meaningful way.

We are better together and our volunteers are an integral part of each Center's ability to provide programming that enriches the lives of seniors.

THE WOOLLEY PARTY PLATFORM

The American ideal holds that we are one class of citizens standing equal before the law, and, more importantly, we all stand equal as temporary entities on a living Earth. For these reasons, the Woolley Party accepts all humans as fundamentally alike, and equally worthy of dignity.

Accordingly, the Woolley Party does not discriminate based on race, gender, sexual orientation, religion, or any other alleged category of human. We do not accept dogs, toasters, iPhones, gerbils and so forth as members of the Woolley Party. Humans only.

Conversely, this means that you, human, are not inherently special because of any alleged human category that you claim, or how you express yourself sexually. No special snowflakes allowed. You will be judged by your actions, and nothing else. If you are special, it is because of your unique contributions and good work for your community.

The dominant political parties totally ignore the main problem we face: **It's increasingly obvious that the Earth is incapable of sustaining our current civilizational model.**

Perpetual economic growth and perpetual cheap fossil energy are the basis of both the system of globalized capitalism and an expanding human population – neither of which sustainable for much longer.

Neither political party has a meaningful answer, which is the underlying reason that most people increasingly feel both dominant political parties are equally dysfunctional, useless, and corrupt.

One political party appears fixated on returning society to an earlier supposedly "Golden Age" moment at the end of World War II, in which America, dominated by heterosexual Christian white males, powered by cheap fossil fuel and one of the only developed economies not devastated by war, achieved hegemony over the planet, by putting resource-consumptive capitalism into hyperdrive.

The other dominant political party is fixated on stamping out this earlier order in favor of the rights of those defined as "oppressed" to participate in a terminally declining civilizational model, a cancerous concept undermining the indispensable idea that all must assume equal responsibility for their existence. More importantly, moving from the back of the bus to the front of the bus (while concurrently pushing others from the front to the back of the bus) ultimately means nothing when the bus is headed over a cliff. Redistributive justice in the face of growing scarcity is a time-tested recipe for civil war.

Because the two dominant political parties are so devoid of any meaningful plans to address the main problem our civilization faces, the federal and state governmental structures they control are now, and will increasingly become, irrelevant and parasitic organisms that deprive real, ecosystem-based communities of the energy and resilience they will need in order to face what lies ahead.

With these things in mind, the Woolley Party stands for the following:

I. POLICIES

"*Since one cannot help everyone, one must be concerned with those who by reason of place, time or circumstance, are more tightly bound to you.*" - St. Augustine

- Our Ecosystem-Based Community Is The People Of The Skagit. Water, land and nutrients form the basis of food production, and river valleys define discrete symbiotic units of all three. History reflects that the most stable human communities have been those that exist sustainably within a watershed, and we therefore believe this is the best way to organize the human experience. We encourage the people of other watersheds to organize their own sustainable communities within their watersheds, but the Woolley Party is oriented toward *this* community – the Skagit.

- Community Self-Determination. Indigenous tribes held to the belief that they belonged to the ecosystem in which they lived, because they were part of the Earth. That idea is indispensable if we are to retain a human experience worth living as the current civilizational model enters terminal decline. To place that idea in our converse context of human property rights, an ecosystem should belong to communities that can manage to live sustainably within it. This idea is constrained by Will Rodger's idea that "your right to swing your arm ends where the other guy's nose begins," which means developing systems that require neither violence aimed at colonizing and acquiring resources from other ecosystem-based communities, nor disposal of wastes that harm other communities. Permaculture concepts provide a philosophical construct for approaching these challenges.

- Focus On Local – Work On and Work With What Is Around You. You can't change the stalemated, bankrupt nature of the dominant political parties by voting for them or holding signs and shouting at them, nor, as a result, can you change the ossified bureaucratic structures that the dominant political parties control at the national and state levels. To cite one example, the glaciers feeding the Skagit River have shrunk by half in the past fifty years, and climate disruption is not only inevitable but well underway, while federal and state structures continue to debate whether any meaningful action is required to try to stop climate disruption, which is likely to be ineffective in any event. When you accept that the dominant political parties and the federal/state governmental structures they control will not solve the problems we face, you liberate your mind to begin to solve them.

- Don't Wait, and Don't Lose Focus. You can't build a lifeboat while you're paddling frantically to stay afloat. We can certainly hope that national and state structures will remain robust and effective in the face of economic decline and climate disruption, but hope is not a strategy, and there is no logical reason to suggest that they will. Focus on building local structures before they are needed. Which may make them seem uneconomic at times. Keep focused.

- Economic Localization. The United States Supreme Court ruled in *Citizens United v. FEC* that money is equivalent to political speech. It's time to speak out by keeping our resources within our communities – with businesses, organizations, entities and individuals that produce useful things for our community. This means looking for ways to disconnect from parasitic national and state entities, by becoming self-reliant, establishing barter economies, and other mechanisms that do not require participation in systems that throw "good money after bad" into crumbling global, national, and state structures.

- Political Localization. Local government is inherently far more accountable and responsive to the actual needs of its constituents than national and state government, one of the founding ideas of our nation. The steady departure from localism to federalism has been a necessary mechanism to service the increasing complexity of an urbanized population disconnected from its food production. This trend will reverse itself, either in an orderly way, or in a chaotic way that causes tremendous suffering for those who rely on these structures. The ongoing events in Venezuela provide an example. The national government should return to its original role of providing principally for a common defense. State governments should be similarly reduced in scope. Most governmental functions (including education and security) should happen entirely at the local level, where they can be kept in balance with the ecosystems in which they exist.

- Food Self-Reliance. Applying the principles of permaculture and symbiosis with our local ecosystem, our community should seek to become as food self-reliant as possible. This means putting resources into experimentation with tree-based agriculture, permaculture, and local food preservation infrastructure that can be maintained at a locally-supportable level. If we wait until industrialized food sources and the globalized food transportation network begin collapse as a result of input resource scarcity and climate disruption, it'll be too late.

- Protect the Land Base. Agricultural practices can be changed, but pavement is forever. The Woolley Party strongly stands for preservation of our community's

agricultural and forestland base against development pressures. This means active support for policies that discourage population growth in the Skagit Valley. Too many people is the ultimate cause of every environmental and resource problem. No sense making it worse.

- Downtown Revitalization. A sprawling automobile economy based on cheap fossil fuel energy is the antithesis of a healthy community, grounded in the notion that we can be anywhere at any time, rootless in a fluid and globalized economy, rather than bound together in community committed to a particular time and place in a particular ecosystem. Accordingly, we should focus our energy on restoring healthy, attractive, walkable cores in our existing built environment.

- Individual Self-Reliance. *"[T]he best government is the one that governs the least. But there is a much-neglected corollary: the best citizen is the one who least needs governing."* - Wendell Berry All in the community should be encouraged to become self-reliant, and far less dependent on the government and centralized structures for their basic needs. This should be analyzed from the standpoint of the hierarchy of basic needs, starting with food, water, human waste disposal and shelter, applying permaculture principles. Rainwater collection, hand-pump wells, edible landscaping, and systems for composting humanure are all easily developed.

- Defensive Self-Reliance. Nothing in human history suggests that humans will behave well in a time of economic and political descent. Therefore, it is not reasonable to suppose that law and order will maintain itself in such times. The people of this community should develop strong local structures in order to maintain order and territorial integrity, structures that presently do not exist. The most likely scenario involves a slow and steady degradation of national and state services and control due to a contracting monetary economy, followed by a natural disaster or other sudden event that will underscore national and state inability to maintain order and basic systems, leading to a sudden influx of refugees from areas outside the community that have not as effectively prepared in advance of foreseeable change. This is not to suggest that people outside this community are less deserving of dignity, only to make the obvious point that lifeboats tip over when too many people climb aboard. The Woolley Party strongly supports the re-creation of a local militia in the nature of local militias during the early American Republic, led by police and former military members of the community, with careful training and community control structures grounded in democratically elected local leadership.

- Tribal Sovereignty. There are four Native American tribes that inhabit this ecosystem and the members of each live in the same way as the dominant culture – by relying on fossil fuels and the system of globalized capital. Each is pursuing the concept of *tribal sovereignty* within the Skagit ecosystem, a philosophy that amounts to ethnic separatism and community self-determination in equal measure.

    - *Tribal Sovereignty As Ethnic Separatism*. The Woolley Party supports ecosystem-based community rather than communities based on ethnicity. The idea of community based on ethnicity/race is a maladaptive evolutionary strategy, and is antithetical to Reason.

    - *Tribal Sovereignty Must Become Ecosystem-Based Community Self-Determination*. Tribal communities have the right to self-determination, but not at the expense of the ecosystem-based community's right to self-determination. Tribal leadership possesses a great deal of moral authority to promote and further an ecosystem-based community due to 11,000 years of sustainability, and should move beyond retribution for European colonization as its central organizing principle toward an ecosystem-based community, while transparently and honestly expressing objectives related to salmon habitat restoration and the Skagit Valley's agriculture land base. The current Swinomish model of intentionally generating ethnic conflict in pursuit of greater control of the land base is a dangerous strategy in the mid-to-long range to tribes most of all.

II. OUR ESSENTIAL NATURE AS HUMANS.

"Waste no more time arguing about what a good [hu]man should be. Be one."

- Marcus Aurelius

The Woolley Party believes that economic and political policies are inseparable from our condition as part of a Living Earth.

- Long-Range Thinking. National leadership reflects the dominant (and grossly selfish) view that problems after one's death are irrelevant. The indigenous tribes that inhabited our ecosystem sustainably for 11,000 years prior to European Colonization believed that their existence should be seen and decisions should be made from the standpoint of those seven generations to follow. What core set of ideas allowed that to occur, and how can we mimic it? And why seven generations, and not six, or nine?

- Plan For the Reasonable Life Of The Earth. All evidence suggests that the Earth will be consumed by the Sun in approximately 1 billion years. Logically, decisions about how to function as part of the Earth as a species should be oriented around that time horizon. Even if we are in dominion of the Earth as some say, what reasonable person intentionally burns up an asset hundreds of millions of years before its forecasted depreciation date?

- We Are Part of the Earth System. This must guide every decision and every answer to every question. Can we keep doing this activity as an indefinite, solar-neutral cycle? Will the resources we are using replenish themselves at a rate faster than their depletion? Can our community exist within our ecosystem largely without external inputs reliant on globalized fossil fuel capitalism? All planning and resultant decisions must aim toward these goals, or the equilibrium that indigenous tribes achieved in this ecosystem cannot be replicated.

- Less Is More. The dominant political parties fight over the supposedly tragic fact that we will be materially "worse off" than our parents as time progresses. This is not cause for alarm. It is both inevitable and necessary. Excessive human population, consumerism and consumption (more stuff for more people) – all of which are interrelated – not only fails to increase the quality of the human experience, but is the root of civilization's current predicament. Learn to want less, make do with less, and use what is available in creative ways.

- Adapt To The New Reality. Don't Get Pigeonholed. The complexity required by globalized capitalism has made slaves of humans by forcing them into ever-greater specialization, increasingly reliant on the globalized corporate system for nearly every basic human need. The world needs less paperwork. Consider that in Venezuela, many people with non-essential are now working in mines as forced labor. Learn to build, grow, cook, preserve, think, and defend. Learn and then teach everything you can, while becoming an expert in some things. Plan to be a Jack of All Trades -- and master of some.

- Do What You Can Do. Being a Jack of All Trades doesn't mean running around like a chicken with your head cut off. Time is short, your time in particular. What is the highest and best use for your life? How can you help your community in a unique way that others cannot?

- Work is Not a Four-Letter Word. "*Mankind is born to labor, and the bird to fly.*" Job 5:7. The dominant culture teaches that work is to be avoided, with leisure (frivolous) activity the highest goal to which we as individuals can aspire. While

rest, ceremony and celebration have their place in worthy human culture, the Woolley Party stands for the idea that real and good work is our central and uniting purpose as humans, and the goal of leaving behind the idea of work to pursue a state of consumptive leisure and frivolous activity is both contrary to our nature, and a central mechanism by which the planet's capacity to sustain our civilization is being destroyed. As Wendell Berry says in *The Unsettling of America*:

> *[All the ancient wisdom] tells us that work is necessary to us, as much a part of our condition as mortality; that good work is our salvation and our joy; that shoddy or dishonest or self-serving work is our curse and our doom. We have tried to escape the sweat and sorrow promised in Genesis - only to find that, in order to do so, we must forswear love and excellence, health and joy.*

- Capitalism Will Not Reward You For Much Of The Work That Must Be Done. *"[T]here is a lot of work needing to be done—ecosystem and watershed restoration, improved transportation networks, healthier and safer food production, soil conservation, etc.—that nobody yet is willing to pay for. Sooner or later, such work will have to be done."* - Wendell Berry, On Work.

- Adults Who Breed Are Responsible For Creating Good Humans. Consumer capitalism has led to a child-centric culture. Adults are in charge, and it is their job to raise good humans. You should be allowed to reproduce only if you are certain you have the skills, tools and resources to accomplish that.

- Religious Freedom. Religious freedom is not freedom from good and evil. Rather, religious freedom means the freedom to explain our origin, death and other unknowables in different ways:

    - Spiritualism. If there is a God that created the Earth and has hopes for humanity, He would expect that several generations of humans would not selfishly render the Earth uninhabitable for the humans that could follow for the next billion years of the Earth's apparent life span. The Christian religion is particularly instructive to this end, describing a permaculture-like Garden of Eden that mankind rejected in favor of the model that has led us to the current predicament. The Christian religion also describes resource-based apocalyptic population overshoot in its final biblical chapter, the Book of Revelations – which should be seen as a warning sign and not an instruction manual.

- Atheism/Agnosticism. The Woolley Party welcomes atheists as well. If we are alone on a planet orbiting a minor star with no Divine Providence to look out for us, living in harmony with Earth is a singularly good idea.

- We Are Part of the Earth. We evolved as part of the Earth System, and people who disagree don't know what's up. And only a fool would plan to flee to some other planet, a planet that, even it exists and could be reached in a human lifespan, would almost certainly be far less hospitable than Earth to human life. Believe whatever you want about where you came from and where you're going, but if you refuse to recognize that you're part of the Earth, you're a menace to both the present and future of humanity.

- All Things End. This Is The Way of the Universe. Do Not Be Afraid. The best available evidence suggests that the Earth will be consumed by the Sun in approximately 1 billion years. So to it is conceivable that our own existence can end, both as individuals, as a civilization, and as a species. Lose the attitude. Rejoice in the existence you were miraculously given, and make the best of it. Enjoy the ride. Be good at what you do, and be a good human.