



Virginia
Avniel
Spatz

Some Lessons of Cross River Dialogue
Charnice Milton Community Bookstore

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Charnice Milton Community Bookstore presents this title as part of an effort to promote literacy and crucial community conversations.

Charnice A. Milton, her memory is a blessing, was a local journalist for whom reading and writing were crucial. Books were refuge and companion throughout her life. As a journalist, Charnice used writing to serve the community in which she was raised. She was killed on her way home from assignment, and her homicide remains unsolved. She is missed.

Visit WeLuvBooks.org for more on the CMCB and on Charnice Milton (June 18, 1987 – May 27, 2015) herself.

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DC, Washington, The District

This book is written from and about “DC,” a city of some 700,000 people divided in several ways, as will be discussed throughout. One obvious division is the four quadrants: Northwest, Northeast, Southwest, and Southeast; another is in how this place is called.

“Washington” and “DC” sometimes occupy the same streets, meetings and grocery stores. But they are not identical places.

“Washington” is a city centered on the nation’s capital, its work, and its links to folks “back home.” Some Washington residents live here for years, even decades, maintaining connections with the state or Congressional district that sent them here.

The author interned in Washington for three weeks, between high school and college, and visited a few times before moving to town and from time to time afterward. She has friends who live and work there. She and her husband once considered moving to Washington; as things worked out, they have lived for going on 35 years and raised two children, now adults who each live elsewhere, in DC.

DC is an unusual place for many reasons, including our lack of statehood and direct Congressional interference in our budget and operations. The city is also affected by its status as the nation’s capital and by ideas – sometimes shared by people who actually live and/or work here – that “no one is from here,” that this is not a “real town,” that the whole city is just a backdrop for the federal government. These points will arise, at times, on the journey ahead.

Note on language: “The District” is sometimes used here for the corporate entity or where “DC” alone is awkward, repetitive, or might be confused with other uses, like the comic book universe. “Columbus” rarely comes into the picture.

Preliminaries: What This Book Is, Is Not

A key element in the journey to liberation for all is seeking to understand the workings of oppression and our part in them. We cannot work effectively to end what we do not comprehend. And we cannot act effectively if we feel hopeless, ill-equipped, over-whelmed, and isolated. This book attempts to address these issues with a shared journey.

The Exodus story is a narrative central to religious and popular culture in the U.S. *Rereading Exodus along the Anacostia* links that story to my own struggles around liberation in my adopted hometown of DC and invites readers to join me in a journey along and across "the River" -- sometimes the Anacostia, sometimes the river of Pharaoh and Moses; sometimes both at once. Many things that DC has taught me about Exodus, and that Exodus teaches about life in this city, apply to other places as well. It is that learning journey

I hope to share. To clarify: what I can share is mostly a propensity for questions, a commitment to seeking new ways forward, and a sense of urgency taught by Exodus and by some experiences of intergroup dialogue.

**Jews, especially white Jews,
must explore our roles
in DC's shifting
power dynamics
– and what better lens
than the Exodus tale?**

and DC's Jewish population has roughly doubled. Of course, diversity of

**We must work to understand
what it means to be
in this "Narrow Place"
and how we're going to
get ourselves -- all of us – out.**

**Exodus is a valuable tool
in this urgent work,
which white folks, in particular,
must undertake. And soon.**

DC is a peculiar place for several reasons. One is its history as "Chocolate City" which has become "Chocolate Chip City," due to extreme demographic change: Eighty thousand Black people were displaced over the last 20 years, while a majority of newcomers are white,

DC (and Washington) is not entirely captured in "black and white." But these racializations and their intersection with Jewishness are central to *Rereading Exodus*.

The change from "Chocolate" to "Chips" requires careful reflection on shifting power dynamics. The big increase in DC's Jewish population means Jews in particular, especially white Jews, need to explore our roles in this city. But all who care about DC must work to understand what it means to be in this "Narrow Place" (more on this ahead) and how we're going to get ourselves -- all of us -- out.

Origins of the project -- This book was originally conceived, in the *Before Times*, as a project of the Cross River Dialogue, a small group of white Jews living west of the Anacostia River and Black non-Jews living or working east of the River. (The Potomac River might play a bigger role in some aspects of geography and history, and in some art forms, but it is not "the River" here.) This project has since shifted. *Rereading Exodus* in its current form is informed by my experience with CRD and gratefully shares some lessons learned. But this is not a group project.

**This is not a group project.
Opinions are the author's,
unless noted.**

All mistakes are the author's, too.

Although not a group project, this book was formed in conversation with two Cross River Dialoguers who help me explore the needs of our city, intergroup politics and power. This book owes a great deal to Maurice Cook, executive director of Serve Your City DC/Ward 6 Mutual Aid, and to Kymone Freeman, co-owner of We Act Radio, colleague in the Charnice Milton Community Bookstore effort, and organizer of the Black LUV (Love.Unity.Vision) Festival. Nevertheless, I am responsible for all the content here, unless otherwise noted, and any errors are mine.

Another origin of this project is years of my own struggles around understanding "Exile" and its relationship to the Exodus narrative, to Diaspora Judaism -- Jewish thought and practice that lives in and celebrates wherever we are without relying on nationalism -- and to the application of the Exodus themes in community- and coalition-building.

We will be exploring an ancient story of oppression and liberation, rereading as we go for new ways forward. The main text is designed to require no

**The main text is designed
to require no exposure
to any Jewish text or tradition
and no special background
in DC history.**

particular exposure to any Jewish text or tradition and no particular background in DC history. Some material -- DC background and notes on Hebrew, plus related rants, however informative -- are offered in

a variety of text boxes. This boxed material is meant to include readers of all backgrounds, without interfering with the main text. And it helps satisfy my own footnote-ish tendencies.

On the subject of footnotes and a warning -- This is as good a time as any to note that I have been reading and rereading Exodus for decades in all kinds of study and worship settings and on my own. I have read countless books and articles and joined Jewish education classes, but I am not formally trained as a scholar of Bible or Judaism. In addition, I have lived in DC a long time, participated in many ways and learned many things, but I am not a trained historian or expert on economics or legislation.

I am a journalist, with on-the-job training, and I am very careful in citing sources. I do not aim here, however, for exhaustive, authoritative, or "balanced" discussion on any topic. I hope that readers will accompany me on this journey and explore further on their own, perhaps using the citations provided. I do not pretend that I know "the way," but I do promise never to knowingly mislead....and I am grateful to everyone who joins me on this road. I look forward to hearing from others as we travel this challenging path together.

**I do not aim here for exhaustive, authoritative,
or "balanced" discussion on any topic.**

Race, Harm and Healing

The content of *Rereading Exodus along the Anacostia* is disturbing and will affect some readers more deeply than others, and it's important to begin this journey with acknowledging this. For anyone taught to aim for "color-blind" or "we're all equals" discussion, this book may seem overly direct and unnecessarily focused on race. For readers who live with the affects of structural and interpersonal racism every day, *Rereading Exodus* may seem to be stating the obvious or not direct enough.

Some of the lessons from our Cross River Dialogue are shared here, and authors more qualified than I to address harms of racism are cited throughout. As we begin, I rely on the work of Rhonda V. Magee for her insight on how race operates in our individual thinking and emotional lives, and for help in approaching these topics in a mindful way.

Rhonda Magee is a professor of law and trained in teaching mindfulness-based stress-reduction; she is also a Black woman with decades of experience operating in white-dominated spaces. Magee describes her life work as "dissolving the lies that racism whispers about who we really are, and doing whatever I can to reduce the terrible harm it causes us all" (p. 16, Magee, *The Inner Work of Racial Justice*).

The Inner Work of Racial Justice: Healing Ourselves and Transforming Our Communities through Mindfulness. Rhonda V. Magee. TarcherPerigee (Penguin Random House), 2019. The book is now available in paperback, ebook, and audio. The author's website includes her 2015 article, "The Way of ColorInsight," and additional free resources.

She begins her book with what she calls a "Race Story," a personal "reflection on race in American life." She urges a practice of mindfulness as a tool "for understanding our experiences around race and identity" and shares the following at the outset:

Mindfulness is essential to developing the capacity to respond, rather than simply react as if on autopilot, to what we experience.

To practice The Pause, you simply stop what you are doing and intentionally bring your awareness to the experience of the present moment... [see her book, "A Gentle Practice for Opening Up to Painful Emotions" on mindful.org, or just pause and notice]....

Take a few minutes to write about what has come up for you during your Pause. This is especially important if you experienced strong emotions, or if some of your own memories or Race Stories emerged from their buried places. In my own experience, and as research has shown, even short periods of writing about emotionally difficult events in our past can assist us in deep healing.

As you continue reading, engage in the loving awareness practice of The Pause whenever you need additional support.-- Magee, p.17-18

"As you continue reading" above is addressed to readers of *The Inner Work of Racial Justice*. But the same advice applies here.

Magee's work has been enormous help to me, and she will be quoted a number of times later in this book. I highly recommend checking out her book and/or other resources available on-line.

Bible, Harm and Healing

Rereading Exodus makes use of biblical text as well as commentaries from Jewish, and occasionally Christian or other religious, traditions. The purpose of this work is learning and repair. But it must be acknowledged that we are participating in a system that was not designed for most of us and has, over centuries and in the lifetimes of readers, caused a great deal of harm, to some of us more than others. In particular, Bible and racial injustice are inextricably linked.

Many Bible readers, of many traditions, work to transform what we have inherited into something that supports our whole community and globe.

We do not stop wrestling our sacred texts for a blessing, demanding from them a way toward Liberation for all. But the author wishes to recognize that approaching the Bible at all can be more of an effort for some of us.

If working on this book in a group, please keep in mind differences in participant background, in terms of Bible and the general topics raised here.

Hebrew Bible, *Tanakh*, consists of 24 books, 39 in translation (two each of Kings, Samuel, and Chronicles and 12 separate books in place of one Hebrew "Minor Prophets"). The first five books are "*Torah* [Teaching]," also called "*Chumasb*" or "Pentateuch," from Hebrew and Latin for five. After *Torah*, *Nevi'im* proceeds through narrative around the Land and further prophetic readings. *Ketuvim* includes Psalms, Ecclesiastes, and other writings. The last book, Chronicles, ends with Babylonian Captivity (586 BCE), the final two verses relating Persia's King Cyrus promising return.

TaNaKH = *Torah* + *Nevi'im* [Prophets] + *Ketuvim* [Writings]

General Format

At its heart, this book is about the journey away from enslavement in *Mitzrayim*, the biblical Egypt, and toward Revelation. It does not assume any particular orientation to the calendar or to Judaism, and it is designed to be accessible to readers from any background who are interested in liberation and the Exodus framing.

An appendix offers material for those who follow the *Sefira*, the period of "counting," between Passover and Shavuot (in the same calendar and thematic space as the Christian Pentecost) or who wish to take a 49-step journey at any time. This can also be used to prepare for Passover or for upcoming elections, for example. But it need not be read in any particular timeframe.

The pace and path of the journey are flexible:

- Skim. Binge. Delve.
- Pursue one stage per day or one chapter per week.
- Follow up on every citation to learn more.
- Select just a few to digest and discuss, maybe meditate.
- Work alone or in a group.

However you explore this Exodus journey, find ways to act.

God, Quotations, Translations

Names for God are an important part of this journey and discussed along the way. Bible text in Hebrew uses a number of different names for God, all conjugated as masculine and using "he" pronouns. Bible translations into

English have adopted many strategies for avoiding obviously masculine language for God, sometimes leaving the Hebrew names untranslated. But there is still no common practice around this.

Bible translations shared here are, unless otherwise noted, slightly adapted versions of the public domain "Old JPS" (Jewish Publication Society 1917). In addition to adapting gendered God-language, old-fashioned locutions, like "thou hast," are updated. In classical sources, or within another author's work, any biblical quotations are left as is, unless noted, and there is no attempt to rewrite gendered language or old-fashioned spelling and wording in most older commentaries.

I relied on Mechon-Mamre.org for basic Bible translations. This is a very handy source with easy-to-access Hebrew and public domain English as well as some other material. I also use BibleHub.com, a Christian site with powerful interactive tools including a built-in biblical Hebrew dictionary and concordance, as well as Sefaria.org, a Jewish with a wealth of resources.

Language and "Thematic Elements"

[Begin]

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	Start	18	19	20	21
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29	30	31	32	33	34	35
36	37	38	39	40	41	42
43	44	45	46	47	48	49

As noted above, anyone taught to aim for "color-blind" or "we're all equals" discussion might find *Rereading Exodus* overly direct and unnecessarily focused on race. Addressing racial inequities requires focusing on race and color, and other topics including wealth and power, in ways that are uncomfortable for some people, especially those of us whose privilege permits us to avoid these topics when it suits us.

There are many "thematic elements" in *Rereading Exodus* that could be upsetting to some readers for many reasons. Part of

Sometimes young adult fiction says it all:

Edith Grayston: Politics doesn't interest you. Why?
Sherlock Holmes: Because it's fatally boring.
Grayston: Because you have no interest in changing a world that suits you so well.
-- *Enola Holmes* (Netflix 2020, Harry Bradbeer, director; scene is 60 minutes into the show)

It is 1884, London. Sherlock is a white man with wealth enough to work as a detecting consultant only when he chooses (and, in this story, mediating between older brother Mycroft and younger sister Enola and their mother, who is supporting Reform along with Edith); Edith is a Black woman running a shop, offering revolutionary reading material to her customers, and teaching martial arts to women.

One who says: "What concern are the problems of the community to me?" helps to destroy the world.
-- *Midrash Tanchuma Mishpatim 2*

the work of collaboration- and community-building is learning to communicate so as to move into challenging territory in ways that disturb those used to more than our share of comfort and foster comfort in those too used to the opposite.

Black and white: In general this book follows Associated Press style (updated in early 2021) on "Black" as an identity and "black" as a color, while "white" remains lowercase except as part of a proper noun. Many related expressions are discussed as they arise. Usage in quotations is usually maintained as is.

Jew and anti-Jewish: "Jew" encompasses many backgrounds and histories, although common usage in the U.S. frequently employs the term as shorthand for "Jew of European descent and Ashkenazi tradition." Sometimes avoiding this assumption means overly wordy or awkward language; apologies. When speaking of a particular experience of Judaism or identity within Jewish communities, the expression "Jew of Color" is sometimes used, along with the more specific "Black and Jewish" or "Black Jew." BI-POC or BIJOC (Black, Indigenous, and Person/Jew of Color) is used in some contexts. Usage in quotations is maintained as is, except as noted.

In my own writing, I use "anti-Jewish" and "anti-Jewishness" rather than "antisemitic" and "antisemitism" (see box for related history). I do not, however, change language in quotations from other sources. This may be confusing, but perhaps that confusion can help us re-think what it is that we are talking about, anyway, and why.

Antisemitic and Anti-Jewish

Although anti-Jewish ideas and action are far older, the word "antisemite" is dated to 1879, attributed to German politician Wilhelm Marr (1819-1904), who founded the *Antisemitenbund* [League of Antisemites]. This group advocated legal separation of Jews and non-Jews, expulsion of Jews who arrived after 1914, ban of Jews from public office, professions, land ownership, and other rights. (Source: US Holocaust Memorial Museum)

More Background: A Few Demographic Details for DC, Beyond

Jews -- roughly 7.1 million of us -- make up about 2.2% of the United States population and far less than 1% percent (0.19%) worldwide.

The Washington Metropolitan Area -- sometimes called "DMV" these days, i.e., District, suburban Maryland, and northern Virginia -- now has the third largest Jewish population in the country, tied with Chicago at just shy of 300,000; far behind New York's two million plus, and about half of LA's

622,000 (2020 stats, source: *The American Jewish Year Book, 2021*, by Sheskin & Dashefsky via Jewish Virtual Library).

Inside DC proper, Jews are still a small minority. However, the Jewish population has grown from about 28,000 a few years ago to roughly 57,000. This is a jump from 5% to 8% of the city's 700,000 residents. (Sources: World Population Review and Pew Research studies)

Further details are not easy to find or consistent in terms of study methodology. How Jews of Color are identified is particularly contested: results vary from 5 or 6% to 10-15% and with many studies not gathering this data at all.

There is no specific data on Jews of Color in DC, while statistics used to count DC's Black, white, Hispanic/Latinx, Asian, American Indian, and Native Hawaiian populations -- as defined by the U.S. Census -- do not tell us who is or is not identified as a Jew. The Black population of DC (no doubt, some Jews among them) dropped by 80,000 over the first two decades of the 21st Century.



Image: view of DC's Sousa Bridge, spanning the Anacostia River, from the east bank. Flowering bush in the foreground, with river and bridge behind; surface and highway directional signs atop bridge visible, but vantage point is too low to show any vehicular or pedestrian traffic on Pennsylvania Avenue SE crossing the bridge.

**Many things that DC has taught me about Exodus,
and that Exodus teaches about life in this city,
apply to other places as well.**

Pharaoh's Policy Decisions

Development on public DC land requires 30% affordable housing. DC's Inclusionary Zoning now requires, for new private residential construction, at least 8-10% housing affordable at 50-80% of Median Family Income (formerly: Area Median Income).

Cotton Annex was approved with 50 affordable units – the minimum allowable -- all at 50-80% of MFI.

DC's 2021 MFI was \$129K. 50-80% MFI is \$64-\$103K. Median income for Black households in Ward 6 is \$52K – and only three other wards have higher median incomes for Black households.

Considering who is part of a land's past and who is envisioned in its future raises important questions around resistance and reparations -- topics for later stages. For now, look at some of Pharaoh's early policy decisions:

- First, he set up taskmasters and forced labor, “But the more they were oppressed, the more they increased....” (Ex 1:11-12);
- Then, ruthless labor and making life bitter, apparently without desired ef-

fect (Ex 1:13-14);

- Next, the midwives are told to kill baby boys; but they tell Pharaoh *Yisrael-ite* women birth too quickly for them to attend (Ex 1:15-21);
- Finally, Pharaoh commands all the people: “Every boy that is born, you are to cast him (off) [*tashlikhuhu*] into The River,” but that doesn't quite work as expected either (Ex 1:22ff).

At this point in the story, incredulity often arises: arises: "Can we imagine any people behaving as Pharaoh directs toward *Yisrael-ite* babies?"

Pharaoh's command (Exod 1:22) is often translated as tossing or throwing (“casting”) baby boys into The River. But biblical scholar Adele Berlin notes that the verb here is the same one used when Hagar leaves Ishmael under the bush (Gen 21:15) and in other verses where the meaning is “to abandon” (“cast off”). She compares ancient Greek practice of leaving baby girls on hillsides to die out of sight of the parents, saying that here, on the water:

The predictable -- but not immediate -- result would be the baby boy's death. -- commentary in *Torah: A Women's Commentary*

Predictable, but not immediate....

[41]

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43	44	45	46	47	48	49

"Can we imagine any people behaving as Pharaoh directs toward *Yisrael-ite* babies?" Isn't the history of DC land use a set of decisions with predictable, if not immediate, results leading to extreme harm for many?

Urban Renewal, mentioned briefly above had an enormous impact on DC's housing landscape, particularly in Southwest, where neighborhoods were destroyed in creation of the Southwest Freeway and government offices, and in Southeast, where displaced people were relocated, leading to further displacement. Displacing grown people from one neighborhood to another is not identical to tossing babies in the river, but it has predictable, if not immediate, results leading to health, education, and safety outcomes that shorten life. Life expectancy in whiter and wealthier parts of DC is 23 years longer than that in predominantly Black neighborhoods. Decades of life.

Moreover, DC's policy and spending decisions today continue to make the city more comfortable for some, especially those with the most resources, and far less welcoming to many, including the most vulnerable among us. As discussed above, DC's housing policies promote the reduction of affordable housing and the consequent displacement of lower income people. Resulting, for too many, in a lack of stable, safe shelter. The results of such policy and spending may not be immediate, but they are predictable and dangerous.

Predictable Results

The opening of the Exodus story frequently elicits a "How could people behave that way?!" reaction, as noted at the start of this section. The same reaction is common in response to many points in history, as though people in our own time, or society or particular social group, are incapable of bigotry and violence. Or maybe it's just ourselves, individually, who are somehow more enlightened? As considered in this stage of the journey, however, people can and do regularly take steps with predictable, if not immediate, results leading to extreme harm.

The displacement processes described in this stage are underway all around us. We must learn to recognize the various steps in the process and understand the predictable, if not immediate results.... And then find ways to ameliorate harmful results while simultaneously dismantling systems and processes that lead there.

This process has been unfolding in DC -- and probably wherever you live if it's not here -- for a long time. And one of the ways people do, indeed "behave that way," is by accepting steps that may seem arguably harmless considered alone.

Why shouldn't the owner of a property sell to the highest bidder? obtain the highest rent the market will bear? The City adopts Comprehensive Plans and Racial Equity guidelines, but the engines of profit continue to chug along, as both public and private building fuels displacement in DC.

Private Profits

For example, in Southwest, thousands of new, luxury units were built in the last twenty years with only a small percentage of affordable units, and even fewer deeply affordable and/or with multiple bedrooms. Douglas Development alone is responsible for over 1000 luxury units in Southwest in recent years, with only 61 of that total affordable at any level. Just eleven affordable apartments are included in the 453 units at 1900 Half Street, which is already completed.

In process are another 610 units at the Cotton Annex, 300 12th Street, with the bare minimum of "affordable" units (see box). After obtaining zoning approval, Douglas opted to sell (at \$45 million for property bought at \$30.3 million); California-based Carmel Partners reduced the total number of units maintaining the affordable percentage.

The long-term result of such building has been a serious displacement of lower income Southwest residents, with a strong racial imbalance: loss of 1600 Black (-21%) and gain of 4600 white (+157%) residents in the last decade. More generally, the District is failing to meet its affordable housing goals across all income levels.

The Official, Collective Shrug

The DC Council recently considered giving "surplus" land, at 2 Patterson NE, for what was proposed in 2019 as "NoMa's First Truly Mixed-Income Community, Centered Around The Arts & Culture." In exchange for land valued at millions, the developer would pay rent of \$1 per year for 99 years (that's \$99 for 99 years, no zeros missing) "as an incentive for the Developers to offer additional affordable units," beyond what is required when District-owned property is involved.

In 2021, DC's mayor asked the Council to approve land disposition, "following a community engagement process to obtain public input for the future use of the property." Mayor Muriel Bowser wrote:

The proposal will deliver a high-rise building with approximately 580 residential units ranging from studios to three- and four-bedrooms. The redevelopment of the Property will provide residential housing, communal spaces to enhance the atmosphere and sense of community for its residents, and will be a major step forward in the District's redevelopment.

The City's relatively new Council Office of Racial Equity (CORE) did as directed, analyzing this proposal and reporting its findings:

- A) the need for holistic reevaluation of public property surplus determinations. "As this case demonstrates, the Act's public hearing requirements do not guarantee meaningful participation by interested members of the public at the surplus consideration stage" (Committee chair's summary);
- B) "it is difficult to justify public land ever being deemed unnecessary for public use";
- C) this project would have no impact on racial equity in housing.

More specifically, CORE reports:

Concerningly, the definition of "affordable" is race neutral and ignores large differences in Median Family Income across racial groups...but MFI and structural affordability challenges across racial groups are dramatically different.

Concerningly, most planned units at 2 Patterson do not further the goals of the Comprehensive Plan* to build deeply affordable units for extremely low and very low income residents. Instead, the majority of "affordable units" (347) are set aside for those earning between 80 percent and 120 percent AMI....

Concerningly, original plans to develop the site and provide substantially more affordable housing were disregarded. According to testimony provided by the Executive, [other nearby projects would provide] all the necessary replacement housing and therefore, the property at 2 Patterson was released. To date, redevelopment of housing initiatives such as Temple Courts and Sursum Corda have displaced thousands of residents, been delayed for nearly two decades, and have failed to deliver on the promise of protecting five hundred twenty units of deeply subsidized housing and to also create six hundred new affordable units.**

Footnotes:

*Planning for 2 Patterson began before the final passage of the Comp Plan, which passed in 2021

**The Northwest One redevelopment plan was launched in 2005, which would have created 1,700 housing units including the one for one replacement of five hundred and twenty deeply subsidized units. In the Fall of 2020, the first phase of Northwest One finally broke ground.

--Full Racial Equity Impact Assessment at dcraciaequity.org/



Image at left (FB post, 2013) is street festival at Sursum Corda housing cooperative housing, a few blocks from 2 Patterson NE and mentioned above as having been displaced. A few market tents, plus Black people of all ages, including one person assisting another up the curb, enjoying a summer day.

Although this project was originally advertised by the City as "Centered Around The Arts & Culture," renderings from KGD Architects (see right and below) display no discernible relationship to any art or culture of DC, and the two committee reports on this proposal include nothing about art or culture.



To recap -- giving the developer this land would

- provide affordable housing at a rate inconsistent with the City's goals,
- take no step toward racial equity in housing,
- fulfill no promise of new housing for already displaced communities,
- follow through on no art/culture vision.

The developer pays pocket change, while the District's official Council Office of Racial Equity warns that the project will squander a precious opportunity to reverse some of the long-standing wrongs in DC's land use.

The Council's response?

[47]

The Official Shrug:

41	42	43	44	45	46	47
48	49	50	51	52	53	54
55	56	57	58	59	60	61
62	63	64	65	66	67	68
69	70	71	72	73	74	75
76	77	78	79	80	81	82
83	84	85	86	87	88	89

"No problem. Maybe next time."

Council approval, with only two Councilmembers voting nay.

As with the images associated with MLK Gateway, renderings for 2 Patterson show a distinct absence of those currently in the area. Rendering below shows two-building highrise complex with street-level retail. Sidewalks are peopled with figures that look able-bodied, thin, and light-skinned. Rendering on previous page shows a closer view of street level building and courtyard with waterfall, fountain, and more thin, young, fit white people. Renderings are not neutral. This is the vision the City chose for this project on public land.



Rendering by KGD Architects of Monument Realty's plans for 2 Patterson