

# IN THIS ISSUE

**KWANZAA:**  
*Understanding the Seven Principles*  
Page 4

*I'm Dreaming of a Black Christmas*  
Page 6

*Black Students NOT Prepared for STEM Jobs*  
Page 8

**WIND STORM:**  
*Bethel Offers Food and Warmth*  
Page 10

*Diversity is Dead*  
Page 13

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THE

# BLACK LENS<sup>TM</sup>

NEWS FROM A DIFFERENT PERSPECTIVE

## BLACK FOOTBALL PLAYERS JOIN PROTEST University of Missouri President Resigns Amid Claims of Ongoing Campus Racism

*Special to the Trice Edney News Wire from the St. Louis American*

(TriceEdneyWire.com) - Tim Wolfe, president of the University of Missouri, announced in a Monday, November 9, news conference that he was resigning from his post amid a controversy regarding race relations at the school. Wolfe's resignation comes just two days after African-American football players announced that they would refuse to play until Wolfe's resignation. The university's Chancellor R. Bowen Loftin, also announced that he would step down.

Black football players at the University of Missouri joined calls demanding the ouster of the president of the state's four-campus university system over alleged inaction against racism on campus. About 30 players made their

thoughts known Saturday night in a tweet posted by Missouri's Legion of Black Collegians.

"The athletes of color on the University of Missouri football team truly believe 'Injustice Anywhere is a threat to Justice Everywhere,'" read the tweet. "We will no longer participate in any football related activities until President Tim Wolfe resigns or is removed due to his negligence toward marginalized students' experience."

The actions of the football team were in part inspired by the hunger strike of graduate student Jonathan Butler. Butler was in his seventh day of the strike - vowing to never eat again until the president steps down - when the announcement came from the president and chancellor.

Missouri has had several controversial



Tim Wolfe, Former U of M President

incidents in the past three months. In September, an African-American student said he was racially abused while walking, and the university did not address the incident for nearly a week.

In October, a student yelled the N-word at members of the Legion of Black Collegians. Later that month, someone smeared feces in the shape of a swastika on a bathroom wall.

Students had been demanding an apology since the #ConcernedStudent1950 action took place on Oct. 10. Then, about 10 African-American Mizzou students linked arms in front of the red convertible that Wolfe was riding in during the parade.

### MONEY, RACISM AND PROTEST

*What Led to the Resignation of University of Missouri President Tim Wolfe?*

By David Love, JD

(www.blackcommentator.com)

Why did Tim Wolfe, the president of the University of Missouri system, resign from his position? One can assume it was due to his failure to deal with the rampant racism on campus, the hostile environment for Black students, and the white supremacist climate that apparently was allowed to thrive at the institution.

Yet, racism has been a longstanding, unaddressed issue for years at Mizzou. Ultimately, this time, it was all about the dollars. Money is the one thing that white America values, and the only thing that matters in this Anglo-Saxon brand of capitalism. The leveraging of financial power by the striking Black football players was the ultimate tipping point. By getting to the bottom line, these students provide a template for other protesters accomplish what they will more efficiently, and in a shorter period of time.

Continued on Page 13



PHOTO: Twitter.com/Gary Pinkel

University of Missouri football team joins protesters, coaches and professors

Continued on Page 14

## CHICAGO FINALLY RELEASES VIDEO OF POLICE SHOOTING Officer Charged with Murder One Year After Shooting Teen 16 Times

Dashcam footage of Chicago police officer Jason Van Dyke shooting seventeen year old Laquan McDonald in October 2014 was finally released in November. The footage had been requested by journalists through the Freedom of Information Act, but the requests were denied.

Cook County Judge Franklin Valderrama, however, ordered the police to release the

video by November 25, and it was released on the 24th, hours after state prosecutors charged Officer Van Dyke with first-degree murder.

The graphic video appears to contradict the initial version of events offered by Chicago police that said the teen was shot because he lunged at the officer. Instead what is captured in the footage is the white officer opening fire on

the African American teen a few seconds after he exits his vehicle, striking McDonald 16 times, and ultimately killing him.

Officer Van Dyke claims he "feared for his life", however the video appears to show McDonald moving away from him with the majority of the bullets striking the teen after he is on the ground. None of the other officers fired their guns.

According to data provided by the Chicago Police Department, there were twenty civilian complaints against Officer Van Dyke prior to the shooting, with ten of the complaints for alleged excessive force. No disciplinary action was taken against him..

In April, the city of Chicago paid McDonald's family five million dollars.



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# ON MY MIND

THOUGHTS FROM THE EDITOR

by Sandra Williams



## Where Is Our Black in Black Friday?

*"The most common way people give up their power is by thinking they don't have any."  
-Alice Walker*

Black has always been one of my favorite colors, and I identify as Black, despite the fact that in most places the color is associated overwhelmingly with things that are viewed as negative or bad, like blackmail, or black magic, or black ball, or the black plague.

One of the few instances when the word Black is associated with something positive is in accounting. When something is "in the Black", that is a good thing. It means that a business is making a profit, instead of being "in the red" and operating at a loss. Some believe that the origin of the term Black Friday has to do with retailers making so much money on that particular day that they finally begin to show a profit and Black Friday marks the day when they are finally in the Black for the year.

Whether or not that's true, Black Friday, and its kissing cousins, Small Business Saturday and Cyber Monday, are days that collectively generate billions of dollars in retail sales each year. Billions of dollars that for the most part DO NOT find their way into the Black community.

In 2012, the Nielsen Company released a report titled, "The State of the African American Consumer." The report projected the buying power of African Americans to be 1.1 Trillion dollars annually by the year 2015. In commenting on the Nielsen report, Nicole Kenney, who was the NAACP's Economic Program Specialist at the time, explained in a post titled "Know Your Worth", that at 1.1 Trillion dollars, the combined buying power of African Americans would make us the sixteenth largest country in the world. Now that's a lot of buying power.

But here is the problem. Black people do not buy from Black people. In fact, sometimes it seems that we will go as far out of our way as possible to not have to buy from or do business with each other. Ms. Kenney described it as "the massive leakage of our money out of our communities."

What does that "massive leakage" look like? According to Ms. Kenney, a dollar circulates in Asian communities for a month before it is spent elsewhere. That means that Asians will spend their money in Asian businesses and then those businesses will spend their money in other Asian businesses, and so on for a month before that money is spent outside of the Asian community. Likewise, in Jewish communities, a dollar will circulate for about 20 days, and in White communities, a dollar will circulate for approximately 17 days.

What about the Black community? How long do we circulate our money before it leaves our community? The answer is SIX HOURS. That's right, not even half of one day. In fact, Ms. Kenney says that we might have 1.1 Trillion dollars worth of buying power as a people, but "only two cents out of every dollar that an African American spends in this country goes to a Black owned business."

No wonder the Black Community is struggling with economic development. No wonder our businesses fail. No wonder we seem to be at the mercy of an economic system that we are not an active part of. No wonder wealth for us seems to be so elusive. Could it be that we are using our hard earned money to make everybody else rich?

Imagine what could happen if as a community we made a collective choice to focus even ten percent of that 1.1 Trillion dollars on our own businesses for a change? If we could keep our money circulating for a week instead of six hours? What if we took just \$20 of the money that we were already planning to spend outside of our community this Christmas and instead found a Black owned Business, or a Black Professional, or a Black organization or even a Black Newspaper to spend that money on? Now that would truly be a Black Friday!

# QUESTION OF THE MONTH

## What percentage of young Blacks believe that they will live past the age of 35?

Photo From BlackFocusMagazine.com



# 50%

A study by the American Sociological Association and the Journal of Health and Social Behavior published in November, 2015 asked 17,000 young people to predict how long they would live. Only 50% of Blacks were optimistic about living past the age of 35, and 46% of U.S. born Mexican Americans.

To read the article and the full report visit: [http://www.theroot.com/articles/news/2015/11/half\\_of\\_young\\_black\\_expect\\_to\\_live\\_past\\_their\\_30s.html](http://www.theroot.com/articles/news/2015/11/half_of_young_black_expect_to_live_past_their_30s.html)

# KYRS



88.1/92.3  
FM

Humaculture, the only locally produced African-American news and views radio program in the Northwest, Saturdays 1-2 PM

The Soul Dimensions of DX Pryme music program Fridays 10 AM - noon

Streaming at [kyrs.org](http://kyrs.org)

## THE BLACK LENS NEWS SPOKANE

The Black Lens is a local newspaper that is focused on the news, events, issues, people and information that are important to Spokane's African American Community. It is published monthly on the first of the month by: Square Peg Multimedia, 1312 N. Monroe St, #148, Spokane, WA 99201 (509) 795-1964, [sandy@blacklensnews.com](mailto:sandy@blacklensnews.com)

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# BLACK NEWS HIGHLIGHTS

## Local, State, National and Around the World

### Coverage of April Kenya Attack That Left 147 Dead Compared to Coverage of Paris Attacks



(Source: Paul Mooney, <http://www.inquisitr.com>)

As reported by CNN, 147 people were killed at Garissa University College in Kenya back on April 2, 2015, but the horrific attack at the Kenya college might only be remembered as a blip on the radar in the news cycle in comparison to the equally horrific Paris attacks.

The Kenya attacks not only left 147 people dead, but also injured at least 79 folks in the attack that lasted for hours. It was a sad day for Kenya, which saw the country experience an attack that claimed such a high death toll that it was the largest number of people killed on Kenyan soil since 1998, when more than 200 people lost their lives in the bombing of the U. S. Embassy in Nairobi.

The disparity of attention between the Kenyan attacks and the Parisian attacks is being blamed on the fact that Kenya is a third-world country. Coverage of other attacks is also being questioned and re-examined in the wake of the tragic Paris attacks, along with queries about the news coverage, or lack thereof, for tragic events in Lebanon, Yemen and Nigeria.

### President Obama Named “Ally of the Year” Lands Cover of ‘Out’ Magazine



(Source: Matthew Wright, <http://thegrio.com>)

President Obama made history by becoming the first sitting president to grace the cover of an LGBT publication. He was named OUT magazine’s “Ally of the Year.” The president is listed in the magazine’s annual list of the 100 most influential people in the LGBT community.

In an interview regarding the magazine cover, President Obama was quoted as saying, “One of the reasons I got involved in politics was to help deliver on our promise that we’re all created equal, and that no one should be excluded from the American dream just because of who they are. That’s why, in the Senate, I supported repealing DOMA [the Defense of Marriage Act]. It’s why, when I ran for president the first time, I publicly asked for the support of the LGBT community, and promised that we could bring about real change for LGBT Americans.”

### Entrepreneur Turns Ex-Cons into Bee-Keepers – Keeping them Out of Jail



(Source: Justin Gardner, <http://thefreethoughtproject.com>)

Chicago, IL – Brenda Palms-Barber has created a unique program that accomplishes two noble goals—helping troubled honeybee populations and helping ex-cons stay out of jail. Sweet Beginnings, located in Chicago’s West Side, is a social enterprise business that turns former prisoners into beekeepers.

According to the article, “Graduates of the program have a recidivism rate of only 4%, compared with the national average of 40% and the state average of 55%. Unlike many other social enterprises, Sweet Beginnings is also profitable, bringing in a tidy \$9,000 last year.”



Most of the 400 employees who have worked there were convicted of drug offenses. They work in all parts of the process, from tending the bees to extracting and bottling the products to shipping them to stores. Other parts of the program help them get their lives back on track. While giving ex-cons a purpose, the beekeeping program also teaches about the ongoing problem of colony collapse disorder and the risk it poses to the global food chain. Read the original article here: <http://fusion.net/story/218783/sweet-beginnings-north-lawndale-chicago-employment/>

### Ta-Nehisi Coates Wins National Book Award, Dedicates it to Friend Killed by Police



(Source: Kenrya Rankin, [colorlines.com](http://colorlines.com))

Author and The Atlantic correspondent Ta-Nehisi Coates won the National Book Award for nonfiction on November 18. His book, “Between the World and Me,” explores America’s troubling relationship with the Black body via a letter to his son.

He accepted the award at a ceremony in New York City and used his acceptance speech to talk about his motivation for writing the book. “Every day you turn on the TV and see some kind of violence being directed at black people. Over and over and over again. And it keeps happening,” he said.

The New York Times reported that Coates dedicated the award to Prince Jones, a fellow Howard University student who a police officer shot and killed in what was called a case of mistaken identity. Coates said, “I’m a black man in America. I can’t punish that officer; ‘Between the World and Me’ comes out of that place. I can’t secure the safety of my son. I just don’t have that power. But what I do have the power to do is say, ‘You won’t oll me in this lie. You won’t make me part of it.’”

### Homeschooled Teen Triple Majors at Morehouse College, will Graduate from Medical School at age 22



(Source: <http://urbanintellectuals.com>)

Stephen R. Stafford II burst on to the scene about five years ago as one of the smartest, young minds in the country. At the age of 11 years old, he began at Morehouse college, giving rise to the viability of homeschooling in the black community. A trend that has continued today.

Stephen is doing well and is earning his way towards a triple major at Morehouse College in pre-med, mathematics and computer science, and he was just added to the list of “The World’s 50 Smartest Teenagers.”

The state of Georgia has a law that says students cannot graduate from high school before the age of 16 years old, so technically Stephen must complete his high school course work first. He will receive his college degrees just one year after this at the age of 17, then onward to Morehouse School of Medicine. He is on pace to graduate their at the tender age of 22 as a full blown medical graduate.

### Black Teachers Are Leaving the Teaching Profession at Staggering Rates



(Source: Ashley Griffin, The Education Trust, <http://edtrust.org>)

A new report from the *Albert Shanker Institute* shows that teachers of color (including black, Hispanic, Asian and Pacific Islander, American Indian, and multiracial) — and especially male teachers of color — are underrepresented in the workforce, with large gaps in representation between teachers and students of color.

What’s particularly astounding, though, is the share of black teachers in the workforce that declined in nine major cities across the U.S. over the last 10 years. New Orleans and Washington, D.C., saw the most significant declines at 24 percent and 28 percent, respectively, while trends for Hispanic teachers were more positive and stable across time. So, what is happening with our nation’s black teachers? Why are the numbers so low and continuing to decline?

They leave because of working conditions. Research from the Shanker report indicates that teachers of color feel they don’t have a voice in education decisions and have limited professional autonomy in the classroom. The bottom line is that across the nation teachers of color are placed in schools that are more likely to have less desirable working conditions. And this impacts their desire and willingness to stay.

To read the full report, “The State of Teacher Diversity in American Education”, visit the website: <http://www.shankerinstitute.org/resource/teacherdiversity>

# YOU SHOULD KNOW

(Or Things You Probably Didn't Learn In School)

Art and History by Bertoni Jones

## BILL PICKETT

Cowboy, Rodeo Performer, Movie Star

By Bertoni Jones

(jbaguart@yahoo.com)

The Early American West was a rugged landscape. No character represented Western ruggedness more than the American cowboy, and no character in history represented the essence of cowboy more than *Bill Pickett*.

Bill Pickett was the second of thirteen children, born to emancipated slaves in Travis County, Texas on December 5, 1870. He also had Cherokee ancestry. All of his life he loved animals and the outdoors and by fifth grade he was a ranch hand learning horsemanship, herding livestock, and roping cattle. By eighteen he was demonstrating his riding and roping skills in town fairs and soon started his first business breaking horses with his brothers: Pickett Bros. Bronco Busters and Rough Riders Association. Two years later he joined the National Guard and married Maggie Turner. Their marriage would eventually produce nine children.

Standing at only five foot seven inches tall and a hundred and forty-five pounds, Bill Pickett invented a technique for wrangling steer called "bull-dogging". He would leap down from his horse to the steer's side and wrestle the three-thousand pound beast down by the neck or horns. Pickett's tech-

nique is the benchmark for steer wrangling to this very day. By 1907 Pickett became a full-time employee of Zack Miller's 101 Ranch and Wild West Show. He was one of two-hundred of the best cowboys on 10,000 acres where he quickly stood out for his daring and unique skills in the saddle.

Oftentimes Pickett would be discriminated against and barred from competing against white cowboys and would have to rely on his Cherokee ancestry to compete in tournaments where Blacks were not welcome. He managed a handsome living performing in rodeo shows around the country and later the world, even appearing as the star in a few small-time Western films. But due to the heavy physical toll of rodeo life Bill Pickett retired from the circuit in 1917.

With his hard-earned fortune he bought his own ranch and went into private work until he learned that his old outfit, the 101 Ranch, was in financial straits. The easy-going and humble Pickett returned to help his friend. There while roping horses he was kicked in the head by a stallion and suffered a fractured skull. He died 11 days later on April 2, 1932. Bill Pickett was buried with a simple grave marker outside of Marland, Oklahoma and in 1971 he was the first cowboy of African American descent to be recognized and elected to



the National Cowboy Hall of Fame in Oklahoma City. When asked about Cowboy Bill Pickett's life 101, Ranch owner Zack Miller called him "the greatest sweat-and-dirt cowhand that ever lived, bar none."

Sources:

*Black Heritage Day III* - Jamiyo Mack  
blackhistorynow.com/bill\_pickett

# CELEBRATING KWANZAA: DEC. 26 - JAN. 1

## Understanding the Seven Principles

Kwanzaa is a weeklong African American and Pan-African holiday that is celebrated from December 26 through January 1.

Kwanzaa was established in 1966 in the midst of the U.S. Black Liberation Movement by Dr. Maulana Karenga, a professor of Africana Studies at California State University, Long Beach. The holiday, which is the first that is specifically African American, is intended to honor and celebrate the African origins of African American culture.

Kwanzaa is a cultural holiday, not a religious one, so it is celebrated by people of all faith traditions who come together based on the rich, ancient, and varied common ground of their Africanness.

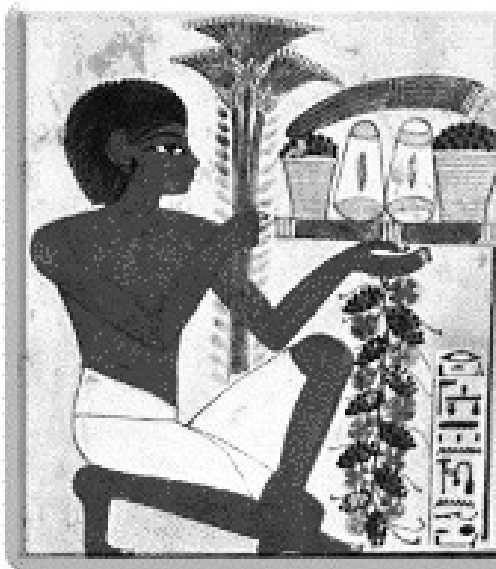
The origins of Kwanzaa come from the *first harvest celebrations of Africa*, which is where the name comes from.

The word Kwanzaa is derived from the phrase "matunda ya kwanza", which means "first fruits" in Swahili.

The first fruits celebrations in Africa, which were held annually to celebrate the harvest, are recorded as far back as ancient Egypt and have been celebrated in Africa throughout recorded history. In the tradition of many African Harvest festivals and first fruits celebrations, Kwanzaa is also celebrated for seven days.

Kwanzaa was created to introduce and reinforce seven basic values of African culture which contribute to building and reinforcing family, community and culture.

These values are called the *Nguzo Saba* in the Swahili lan-



guage and are **THE SEVEN PRINCIPLES OF KWANZAA**, which include:

**Umoja (unity)** - To strive for and to maintain unity in the family, community, nation, and race.

**Kujichagulia (self-determination)** - To define ourselves, name ourselves, create for ourselves, and speak for ourselves.

**Ujima (collective work and responsibility)** - To build and maintain our community together and make our brothers' and sisters' problems our problems, and to solve them together.

**Ujamaa (cooperative economics)** - To build and maintain our own stores, shops, and other businesses and to profit from them together.

**Nia (purpose)** - To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

**Kuumba (creativity)** - To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.

**Imani (faith)** - To believe with all our hearts in our people, our parents, our teachers, our leaders, and the righteousness and victory of our struggle.

One of the principles is highlighted on each of the seven days of the Kwanzaa celebration, and on each day participants reflect on how they can incorporate that principle into their lives and into the collective community.

In addition to reflecting on the principles, Kwanzaa is also intended to be a community gathering and celebration, "to reinforce the bonds between Black people, strengthen the community, and reaffirm a common identity, direction and purpose." It is believed that through this connection the community will flourish.

For more information on Kwanzaa, its history and how to plan a celebration visit:  
[www.officialkwanzaawebsite.org](http://www.officialkwanzaawebsite.org)

# NAACP UPDATE:

## Meet Phillip Tyler: The New Spokane Branch Vice-President

By Phillip Tyler  
Spokane NAACP,  
Vice-President

As I sat preparing to write to introduce myself, my Twitter feed began streaming about, among other things, Ben Carson. My mind drifted away briefly and then snapped back to reality.

Wait...I have had issues in my youth/past but don't need to emphasize them for a narrative to define my blackness or harden my image.

I am a son, a brother, a father and a professional. I am passionate about equality and social justice! Not simply a political position or talking point. I have not always been involved but had my awakening in the midst of my own professional/personal struggles and the litany of killings of persons of color across the nation...Treyvon, Eric, Sandra, Michael, Tamir. I had to stop talking about it and start "being about it!" I needed to take a stand.

I grew up, initially, in a two-parent middle-class military family with three sisters. I traveled the world as a youth and learned about many cultures, even spoke conversational Spanish and Japanese at points in my life. After my parents divorced, I was raised by a proud single mother on public assistance. I quickly learned about bias...toward color, ethnicity and class. I lost my exposure to different cultures and was, due to what my mother described as "redlining", kept in our place.

I entered the military to escape poverty and spent six years in the United States Air Force. I was trained as a Law Enforcement Specialist. After leaving the service, I eventually landed a job with the Spokane County Sheriff's Office-Jail Division and I quickly ascended the ranks, from deputy to Sergeant to Lieutenant. (All under the approval of Sheriff Ozzie Knezovich). In fact, I was told I was the first African American Sergeant and Lieutenant within the department. Success didn't come without its detractors however. Even in that environment, I was exposed to discriminatory and disparate treatment, veiled and otherwise.

I eventually left the department and my path lead me to the NAACP. I knew that I had the skills of communication and felt I had a calling to use them to help repair the damage done by the scandal that had impacted the organization.



I needed to be a voice for the silent majority...or minority, if you will. Those that have had to endure the institutional discrimination that is unfortunately pervasive still in our business and society.

In the NAACP, I found others who have the passion and desire to affect change and are willing to fight for equality and social justice. I immersed myself in the organization and eventually was appointed to Vice President.

My appointment has been for me, and my family, one of the proudest moments of my professional life. My name is Phillip Tyler. I am a brotha, a friend, a confidant, a teammate and a

professional. I am your Vice President and I'm here to serve (S.E.R.V.E) you!

- S – Support
- E – Encourage
- R – Rally
- V – Validate
- E – Empower

I have dedicated my life, in the past, and I dedicate it now to the following:

I believe all Americans have equal rights and equal value.

I cherish the diverse cultures, beliefs, and values of America.

I believe we can disagree without being disagreeable.

I repudiate all acts of racism and hate, both in words and action.

I have faith in the promise of America – a promise built on mutual respect, common civility, and hope for a better tomorrow.

I commit to building that better America by participating actively and peacefully in the democratic process.

Let's go to work! We have plenty of work to do.

Contact the NAACP at (509) 209-2425 (ext. 1141), [spokanenaacp@gmail.com](mailto:spokanenaacp@gmail.com) or visit the Spokane NAACP website at <http://spokanenaacp.com>.

**SPOKANE**  
NAACP  
<http://www.SpokaneNAACP.com>

### NAACP MEMBER ATTENDS NATIONAL CONFERENCE

As a member of the Spokane NAACP's Political Action Committee, I had the privilege to attend the 106th Annual NAACP Convention in Philadelphia, PA as our Spokane NAACP delegate. It was special for me, because I was born there and loved growing up around the city that was the birthplace of the Declaration of Independence in 1776 and the US Constitution in 1787.



Faye Baptiste with Julian Bond

The theme of the convention was "Pursuing Liberty in the Face of Injustice." As African-Americans, we are still trying to ensure the dream in the Declaration of Independence is a reality, "that all men are created equal, that they are endowed by their Creator with certain unalienable Rights..."

The main keynote speakers were Roslyn M. Brock, Chairman, NAACP Board of Directors; Cornell E. Brooks, Esq., President and CEO NAACP National; Honorable William Jefferson Clinton, 42nd President of the United States of America; Loretta Lynch, Attorney General of the United States; and President Barack Obama, 44th President of the United States. Many very important congressional representatives were also there, and I had the honor to meet Julian Bond, past Chairman of NAACP, before he passed away a month after the convention.

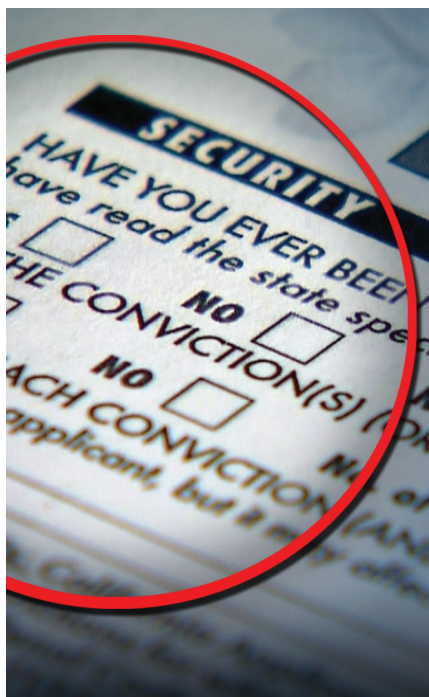


A statement in one of the keynote speeches by Cornell E. Brooks, Esq. stood out with me. He stated, "the ballot box is our civic communion table and the right to vote a democratic sacrament." We must remember this statement as our voting rights are under attack. We must continue the mission of the NAACP to ensure our equal rights through the voting process and hold our nation accountable to the US Constitution.

-Fay Baptiste, Spokane NAACP

# PRESIDENT OBAMA 'BANS THE BOX' IN EMPLOYMENT

## Federal Office of Personnel Management Directed to Stop Asking Applicants About Convictions Until Later in Process



Source: Kenrya Rankin, "Obama Announces Federal 'Ban the Box' Measure, Other Criminal Justice Reforms" published in Colorlines.

More than 70 million Americans have some type of criminal record—and they are disproportionately Black and Latino. The National Institute of Justice reports that 60 to 75 percent of the more than 600,000 people that are released from prisons and jails each year are unable to find a job in the first year after their release.

In a speech at Rutgers University, President Obama remarked that even if they have paid their debt to society "millions

of Americans have difficulty even getting their foot in the door to try and get a job, much less actually hang on to that job."

Obama continued, "That's bad for not only those individuals, it's bad for our economy. It's bad for the communities that desperately need more role models who are gainfully employed. So we've gotta make sure Americans who've paid their debt to society can earn their second chance."

Amongst other reforms, President Obama's Criminal Justice Initiatives in-

clude: directing the Office of Personnel Management to stop asking about convictions on applications and delaying criminal history searches until later in the process.

The President is also encouraging Congress to pass the Fair Chance Act, which would ban the box for all who seek to work with federal agencies and contractors and delaying background checks until after a conditional offer has been issued.

To read the full article visit: <https://www.colorlines.com/articles/obama-announces-federal-ban-box-measure-other-criminal-justice-reforms>

# BUSINESS / ECONOMICS

## I'M DREAMING OF A BLACK CHRISTMAS

By Dr. Boyce Watkins

(Reprinted from: *TheBlackBusinessSchool.com*)

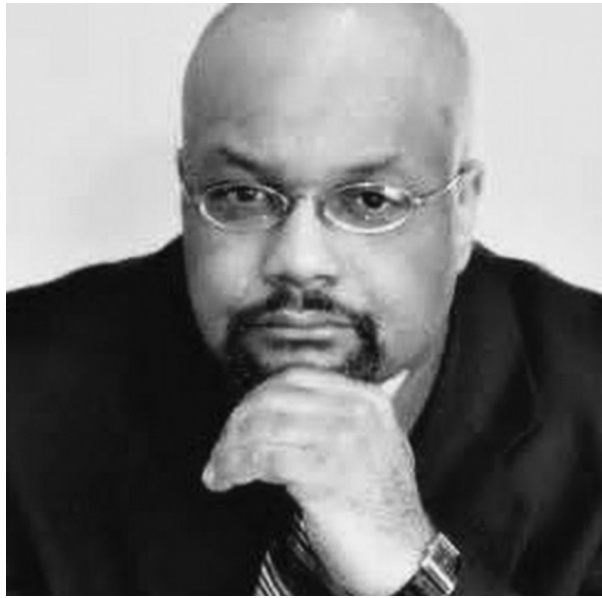
I have a confession to make. I grew up listening to the song, "I'm dreaming of a White Christmas." I remember hearing that corny song for years, but for some reason, it rings in my brain until this day. In fact, I actually liked it.

But a white Christmas, as beautiful as it can be, is no longer what I want. Actually, "I'm dreaming of a BLACK Christmas." *What does that mean?*

A "Black Christmas" means that I am dreaming of the day that the holidays become a time when our community commits itself to the idea of buying black, building wealth and increasing our financial literacy.

One way we can do this is through what I would call "Micro conversations." These are a series of tiny little decisions and steps that we take to slowly, but surely improve the chances that the next generation is going to be better off than their parents.

It might mean repeatedly telling your child to own her own business. It could mean watching a financial show online every now and then. It could be asking Grandma to explain the details of her life insurance policy. Any tiny step is a good one.



So, here's what I want you to do: I have completed a video showing you how to buy a share of stock. Watch this video and then commit to putting your ideas into action. Choose any online investment company you can find, get an account and buy at least one share of stock for your children. Just one. I won't cost very much, I promise.

After taking this tiny little action, please then commit yourself and your family to having "micro conver-

sations" about money, wealth and having your own business. By doing this, you're planting the seeds for the future, and you will then get the pleasure of watching your seeds grow over the next several decades. This is what we must do for the next generation and I challenge you to take your family to the next level. Christmas is a great time to get started.

Here's a video I did on how to buy a share of stock. Please use this as your starting point. You can watch the video *here*: <http://theblackbusinessschool.com/courses/the-black-wealth-academy/lectures/462018>.

Until we meet again, please stay strong, be blessed and be educated.

*Boyce D. Watkins is an author, economist, scholar, political analyst, and social commentator. Born to a 17-year-old single mother and placed in special education as a child, Dr. Watkins has risen above the obstacles to become a pioneer of scholarship and advocacy worldwide. He graduated with a triple major in Finance, Economics, and Business Management and went on to earn a Masters Degree in Mathematical Statistics and a PhD in Finance at The Ohio State University. During his year of graduation, Dr. Watkins was the only African-American in the world to earn a PhD in Finance. Dr. Watkins has authored many books, including "What if George Bush were a Black Man?" and "Financial Lovemaking 101." For more information visit: <http://boycewatkins.com>.*

## MUSEUM OF AFRICAN AMERICAN HISTORY AND CULTURE

### Hundreds Celebrate as DC Museum Nears Completion

Special to the *Trice Edney News Wire* from *Howard University News Service*

By Savannah Harris

(TriceEdneyWire.com) - Hundreds of people gathered at an inaugural event for the Smithsonian's National Museum of African American History and Culture to celebrate the completion of the museum's exterior in a year that marks three significant moments in American history.

This year marks the 150th anniversary of the end of the Civil War, the ratification of the 13th Amendment that abolished slavery, and the 50th anniversary of the Voting Rights Act. Three events that greatly shifted the trajectory of African Americans.

The museum's founding director, Lonnie Bunch, launched the night of celebration, which included music, a dramatic visual arts display, remembrances and congratulations. "Tonight we commemorate the meaning of free-

dom, a term that was never abstract to African Americans," Bunch said.

African Americans' triumphs through centuries of harsh discrimination were honored and remembered during the celebration, including the premiere of a seven-minute projection depicting over 150 years of African American progress, from Harriet Tubman to the Black Lives Matter movement.

The visual piece, "Commemorate and Celebrate Freedom" by filmmaker Stanley Nelson, bounced 3-D images of the nation's black heroes—Frederick Douglass, Ida B. Wells, the Rev. Martin Luther King, and Malcolm X—off the New Orleans-inspired ironwork exterior, tipping a hat to black craftsmen of another time.

"This building is homage to the fact that so much of our history is hidden in plain sight," Bunch said.

When the building officially opens in the fall of 2016, it will include a wide

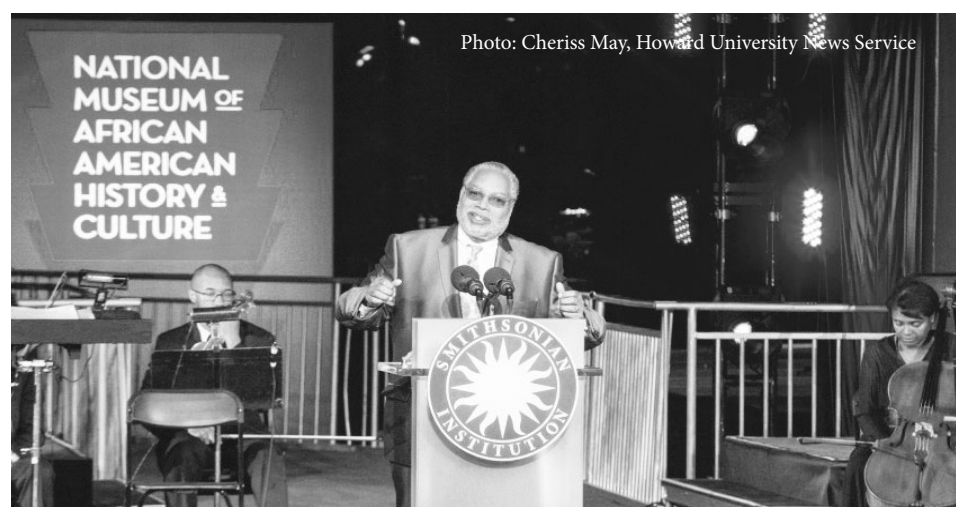


Photo: Cheriss May, Howard University News Service

array of black memorabilia and history. Exhibits will include Harriet Tubman's hymnal, a lace shawl given to her by Queen Victoria and family photographs of her funeral; a Jim Crow railroad car, Chuck Berry's red Cadillac convertible, remnants from a slave ship found off the coast of South Africa, works of celebrated black artists, a Tuskegee Airmen training plan, a slave cabin, Emmett Till's casket and Muhammad Ali's protective boxing gear.

Washington Mayor Muriel Bowser linked the history of black Washingtonians to the history of African Americans, citing cultural contributors like composer, pianist and band leader Duke Ellington, singer and composer Marvin Gaye and actress and singer Pearl Bailey, all of whom were born and raised in the nation's capital.

Washington Congresswoman Eleanor Holmes Norton called the District

of Columbia, "a crucible of African American history," and after a reading of Margaret Walker's "For My People," scored by Darin Atwater and performed by the Soulful Symphony, gospel singer Be Be Winans sang "America America" and "Stand" alongside the symphony and a gospel choir.

Winans said seeing the exterior of the museum was a special moment for him. "As I stood in front, I felt like I was standing in the middle of my past and my future," he said. Longtime activist and national radio personality Joe Madison said the museum has significance far beyond Washington.

"The message is very clear," he said. "This is not just a museum for African Americans, but for the world, and we are part of the world."

For more information about the Museum visit: <http://nmaahc.si.edu>



# YOUTH & YOUNG ADULTS

## JEWELL JONES: 20 Year Old Wins MI City Council Seat

Jewell Jones, a Junior at the University of Michigan-Dearborn, studying finance and political science, made history last month when he became the youngest person to be elected to the City Council in Inkster, Michigan.

Twenty year old Jones beat out incumbent Michael Canty to represent District 4 in Inkster, a majority African American suburb of Detroit with a population of about 25,000.

Jones, a life-long resident of Inkster, credited his parents Lyndon and Octavia, who he says “dragged him around to everything”, with helping him understand the importance of getting involved. Following the lead of his parents, who Jones says were active in both politics and the community, Jones is involved in a wide range of activities, including the Army Reserve Officers’ Training Corps (ROTC), the Black Student Union (BSU), and the Student Veteran Association (SVA) on the University of Michigan-Dearborn campus.

In the community Jewell is a member of the Inkster Task Force (ITF), Inkster Youth Coalition (IYC), and the Chamber of Commerce. He is also a drummer and a deacon in his church.

Additionally, Jones learned about politics by participating in several local campaigns. He was on the staff for State Senator David Knezek and Inkster Mayor Hilliard Hampton, and attended the Congressional Black Caucus Annual Legislative Conference in September 2014, where he says he was “able to meet very hardworking and influential brothers and sisters, from all backgrounds and from various walks of life.” Jones says the experience “helped to strengthen me, and it further instilled in me a sense of returning our city into our community.”

The issues that Jewell Jones ran on included: **Inclusion:** “It must be our job to return to the idea of a community. In order to grow, we must learn to love and respect each other.”

**Economic Development:** “Back in the day, Michigan Avenue was a scene of life. Now it is simply another street in Michigan. We must work together to invite businesses, small and large, to invest in our City.”

**Public Safety:** “The Inkster Police Department is going to be re-branded and will begin becoming more visible in society - you will see the officers at your events, as well as on the streets pulling you over when you speed.”



**Seniors:** “It is crucial that we protect the generation that has come before us. They are the guides on this journey and it is essential that we accommodate their needs, in order to provide the comfortable environment they duly deserve.”

**Redefining the Role of the Representative:** “It is time for someone in office to be true counsel for the people. One who is willing to get their hands dirty helping someone fix a car on the side of the road. One who is willing to stand steadfast in the face of the majority. One who is able to bridge the gap between politics and community. One who unites the people for a common cause.”

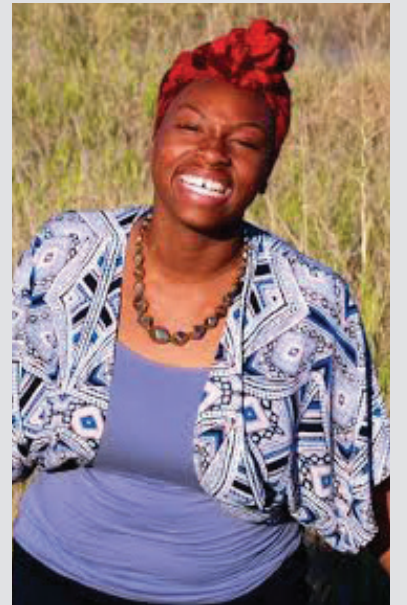
Jones is also focused on youth, outlining his thoughts on his Facebook page: “I just want to say that we are losing our youth these days. And everyone should do everything possible to sustain the life of the young person, and to improve the life of the young person...when the youth are not involved, the youth disregard what those before us have built up... It is time for some young eyes, and some critical thinking.”

Councilman Jones expects to graduate from college in the spring of 2017.

## LO AND BEHOLD

By Sharron A. Davis

Lo and behold  
Look and see  
There’s something  
new rising up in me  
I cannot contain it  
Rivers of water flow  
from within  
Filling holes in the  
ground, untouched  
pavement  
Hearts of stone  
become flesh  
Living water overflows like the shadow of the Almighty covering those that abide  
It’d be wise  
To step in  
Like Peter did  
Believing the one he’d been walking with is Capable  
Of enabling Him to walk on top of the very waters  
He made  
There’s nothing wrong with trying it  
Faith that moves mountains, watching God give life to the dead  
I was once without hope now I’m alive again  
Too far gone to come back again yet I’m here  
There’s nothing like becoming whom you thought would never appear  
Saying that believing is worth it  
Blinded eyes see again and broken hearts mend  
It’s alright to experience what this world could never lend  
Peace like rivers flow,  
joy unspeakable and full of glory  
Laughter works as medicine  
Hidden in Christ  
Rejoicing in Life  
Learning in Love from one drink at a well  
Like the woman Samaritan  
I can’t deny  
Whose living inside  
One greater than I, in you He can reside  
Lo and behold



# NATIONAL STUDENT BLACK OUT DAY EWU BLACK STUDENT UNION STANDS IN SOLIDARITY WITH MIZZOU

Students from colleges and universities across the country participated in a Day of Action on Wednesday, November 18, that activists called #StudentBlackOut Day.

The focus of the day, which follows the resignation a week ago of University of Missouri President Tim Wolfe and Chancellor R. Bowen Loftin, after months of protests by student groups, a hunger strike by graduate student Jonathan Butler, and a boycott by black football players who cited Wolfe’s lack of action in addressing student concerns over racial problems on the campus.

Students at participating campuses, including Yale, Princeton and UCLA, followed the lead of the MIZZOU students and presented a list of demands containing actions that they want their campus officials to take, including evaluating hiring practices and curriculum changes.

Locally, the Black Student Union at Eastern Washington University also joined the national action and posted a statement of support: “we the Black Student Union of Eastern Washington University would like to extend our voices and our bodies in support of our mutual struggle.”

Additionally, BSU President Joshuena Williams remarked, “the events that unfolded at the University of Mizzou mirror the struggles of all Black and POC students across the United States. The Black Student Union felt it was necessary to unite in resistance of white supremacy in our higher education institutions.”

The BSU at Eastern is planning a panel discussion on the issues that have been raised by the events at the University of Missouri.

**The BSU panel will be on December 1st from 3-5pm in Showalter Hall, room 109.**



# LEONARD PITTS JR:

## Pulitzer Prize Winning Columnist Visits Spokane



Leonard Pitts, a nationally syndicated newspaper columnist with the Miami Herald and winner of the Pulitzer Prize for Commentary in 2004, stopped by Aunties Bookstore in downtown Spokane on Sunday, November 15, to read excerpts from his newest novel, Grant Park.

Pitts was greeted by an enthusiastic, standing room only crowd, five deep in some places, who crowded between book stands and leaned over second and third floor railing to get a glimpse of the man whose insightful and sometimes controversial columns appear in the Spokesman Review twice a week.

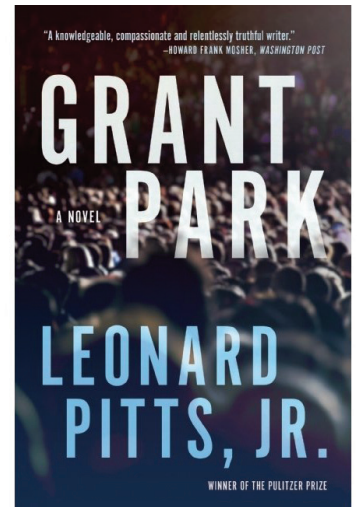
Grant Park is the third novel from Pitts. Set in the twenty-four hours leading up to the 2008 election of President Barack Obama, the book is a compelling look at race relations in America, as told through the lives, past and present, and the choices of its two main characters, a disillusioned Black newspaper columnist named Malcolm Marcus Toussaint, (who Pitts says is not him), and his conflicted white editor, Bob Carson.

Malcolm's frustration, which echoes the frustration of many in Black

America today, was expressed in one of the excerpts from Grant Park that Pitts shared with the audience:

*So what good was any of it? What good were Malcolm's years of writing columns, seeking by the force of his reason and the excellence of his words to cajole and convince white America? For that matter, what good were King's speeches, what good was Malcolm X's fire, what good were the NAACP's court filings, what good were Jesse's singsong rhymes or Stevie's brotherhood songs, if at the end of it all, 40 years later, you wound up chained to a chair pleading for your life with a giant misanthrope who called you n---r in one breath and in the next cited to you events from the legend of Michael Jordan? What good? What good? What damn good?*

Following the reading, audience members, some shouting their questions from the bookstore's third floor, spent an hour or more asking Pitts about his writing, his background, his motivations, his take on race relations, and even his thoughts on Presidential candidate Ben Carson. His answers, which were candid, thought provoking, and often funny, offered a refreshing perspective on the chal-



lenging issues that surround race in Spokane and across the country.

In addition to his Pulitzer Prize, Leonard Pitts, who was born and raised in Southern California, is also a three-time recipient of the National Association of Black Journalists' Award of Excellence. His novels, *Grant Park*, *Freeman*, and *Before I Forget*, as well as his book, *Becoming Dad: Black Men and the Journey to Fatherhood*, all can be purchased or ordered at Aunties Bookstore.

To reach Leonard Pitts, send him an e-mail at [lpitts@miamiherald.com](mailto:lpitts@miamiherald.com) or visit his website at [www.leonardpittsjr.com](http://www.leonardpittsjr.com).

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# NAACP FREEDOM FUND BANQUET

## “Freedom Under Fire”

November 7, 2015, Northern Quest Casino

“Freedom Under Fire” was the theme for the 96th Annual Freedom Fund Banquet, held at the Northern Quest Casino on November 7, 2015.

Spearheaded by Spokane NAACP President, Naima Quarles-Burnley and a small but dedicated planning committee, the banquet, which is a fundraiser for the Spokane Branch of the NAACP, to support the the Lt. Col.



relative Report Card, which graded Washington representatives on their records with regards to NAACP positions, and urged the audience to introduce themselves to Congresswoman Cathy McMorris Rogers.

The NAACP Executive committee selected three members of the community to receive awards and recognition for their tireless efforts to address Civil Rights in the Spokane

Community. The three recipients were: Joyce Wright, Ruth Nichols and Janice Baker. All three women have a history of active involvement in Spokane’s struggles for racial equality. In addition to the keynote speech, other highlights of the evening included Evangelist Elisha Mitchell’s moving vocal selections, the awarding of the Michael P. Anderson Scholarship by Michael’s mother, Mrs. Anderson, and a powerful spoken word selection by Douglas Holston.

Mr. Shelton, the NAACP Washington Bureau Director and Senior Vice President for Advocacy, echoed the banquet’s theme, Freedom Under Fire, as he shared the history of the NAACP’s Civil Right’s struggles and victories, distributed a Civil Rights Federal Legis-

lative Report Card, which graded Washington representatives on their records with regards to NAACP positions, and urged the audience to introduce themselves to Congresswoman Cathy McMorris Rogers.

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For more information call the NAACP at 509-209-2425 (ext 1141) or visit <http://spokaneNAACP.com>.



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# IN THE SPIRIT

## BETHEL OPENS DOORS AFTER WIND STORM

### *Church Feeds and Shelters Cold and Hungry from the Neighborhood*

When a record breaking wind storm, packing 70 mile an hour gusts, blew through the Spokane area on Tuesday, November 17, nobody was quite prepared for the damage and destruction that the near hurricane force winds would leave in their wake- lives lost, trees toppled, homes destroyed, and downed power lines that left thousands across the region without lights, heat, or the means to cook their meals.

Both the Emmanuel Family Life Center and the Richard Allen Apartments, located in East Spokane's Perry Neighborhood, lost power during the wind-storm, but Bethel A.M.E. Church did not. So when apartment residents went looking for help, it didn't take long before volunteers from Bethel A.M.E. Church opened their doors to provide shelter and food for the families in need.

As estimates started circulating that the storm's extensive damage was going to leave hundreds of thousands of people around Spokane without power for days and potentially longer, Bethel was quickly turned into a warming center for panicked apartment residents who were worried about not having heat or food for their children.

Initially, it was just tenants from the Richard Allen Apartments that came to the church to get out of the cold, but Betsy Williams, manager at Richard

Allen and a member of Bethel AME Church, said that "word quickly began to spread throughout the surrounding neighborhood that the church was open and more and more people began to come." Bethel volunteers opened the church at 7:30 in the morning, and stayed until 9pm at night. They served breakfast, lunch, and dinner, ultimately providing hundreds of meals before the power was restored.

"Everyone was pitching in," said Betsy. People from the neighborhood, who were without electricity themselves, stopped by to ask how they could help, and members from Bethel stopped by to donate food, and others shared their extra candles and other supplies.

Charles Williams, a program manager at the Emmanuel Family Life Center, was worried about the children in his program, so he traveled throughout the neighborhood checking on each one of them to make sure they were all okay and that their families had the resources they needed.

"It was both a hard and a wonderful experience," Betsy shared, as she talked about the selflessness of those around her, how proud she was of the way the neighborhood pulled together during a difficult time, and how the Bethel volunteers pledged that until everyone had power, the doors would remain open to serve "whosoever will..."

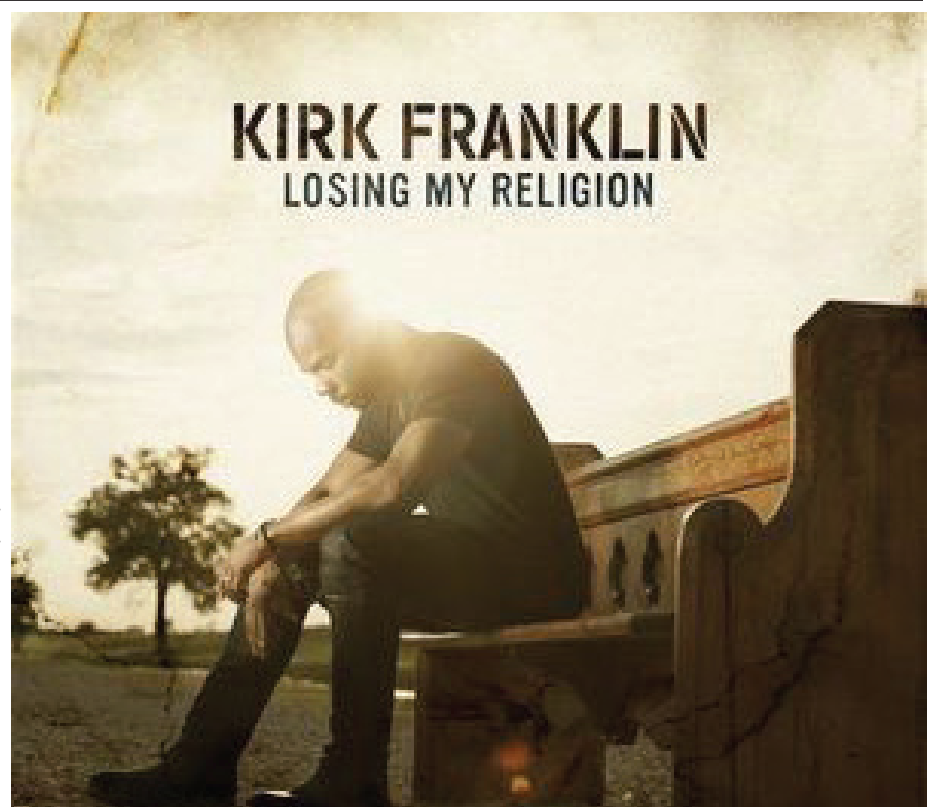


## KIRK FRANKLIN Releases First Album in Four Years

Gospel artist Kirk Franklin recently released his 11th studio album, titled "Losing My Religion." The album, which is Franklin's first in four years, is already topping the charts and the first single, "Wanna Be Happy?," which begins with the question, "The truth can hurt you, the truth can change you, what will truth do to you?," made history when it debuted at #1 and became the best first-week digital single in gospel music history.

Admitting to the Christian Post that the fear of not being able to live up to the previous success of his hit song "I Smile" is what kept him away from recording for so long, Kirk Franklin also has been addressing the questions that have surrounded the title of his album. Many wondered if "Losing My Religion" meant that he had lost his faith. He assured them he has not, but he is encouraging Christians to do some reflecting.

In an interview with Ebony, the multiple Grammy Award winning artist and recipient of several NAACP Image Awards shared his frustration with religion giving people a list of things to do to be saved. "Sometimes we can be so focused on the rules that our glory becomes that we keep the rules. And so your spirituality or your sanctification or your praise is that you're a good rule keeper...I think that people don't feel the love from Christians that they should. They don't feel safe in the place of brokenness, in the place of grace, or the place of need like they should. Get rid of this celebration of who's the best rule keeper and, instead, help people. Get to the love of Christ." Franklin adds, "Just because it says "church building" does not mean that it's the church for your soul."



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# AFRICAN AMERICANS AND EDUCATION

*Looking Back in Order to Move Forward:*

A Seven Part Series By Lawrence Burnley, Ph.D.

## Part IV: "Schooling and the Intersection of Gender and Race"

Prior to the Civil War, both in the North and among families owning mid-size and large plantations in the South, the role of White women in schooling as teacher and student evolved quite considerably. In large part, this was the result of a response to the evolving needs of the new Republic.

Girls and women benefited from the Protestant belief that salvation was dependent, in part, on one's ability to read the Bible. One of the consequences of this belief was access to literacy training for girls and women who otherwise may have remained illiterate during this period. Early public schools were almost exclusively for men. Men were taught to read and write while women were taught only to read. The father had the primary responsibility for literacy development and the teaching of Christian virtues for all family members.

Elizabeth Hansot and David Tyack point out that the father "was not only the head of the family, but also usually more literate than the mother." They also suggest that the shift from male to female responsibility for literacy and moral development may have been caused by a decline in male church membership. As church membership became more "feminized," pastors began to emphasize women's role in the moral development of children because they were the ones in church.

Over time, shifts in the economy triggered population expansion in northern cities resulted in increased demand for teachers creating opportunities for women who were paid lower salaries than their male counterparts.

For free and enslaved Africans in the antebellum South, where most Black people in the U.S. lived, gender differentiation was of little consequence relative to having access to schooling. While there were exceptions, access to formal schooling below the Mason-Dixon Line, whether one was male or female, enslaved or free, was for all practical intent and purposes nonexistent.

It is imperative here to mention another form of education in which Black women played a most crucial role. Within communities of enslaved Africans an informal system of education existed that must not be overlooked or undervalued. African women transmitted values, beliefs, and norms of enslaved Africans in their struggle to survive the horrors of chattel enslavement. This transmission of knowledge occurred primarily within the family—both nuclear and extended. The extended family often included people who were not biologically related.

More often than not, as it was with her counterpart in the White community, it was the mother who played the principal role in

this educational process because she had the primary responsibility of rearing children. According to Thomas Webber, the mother facilitated the "transmission of religious beliefs, a longing for freedom, a desire to learn, a way of viewing and dealing with White people, and a sense of identification and solidarity with the other members of the quarter community [the living quarters or community of enslaved Africans]."

Stories also played an important role in the education of the children. The mother would gather the children to tell them "the stories of Africa, and the folklore and songs of the quarter community which she had learned from her own parents or grandparents."

Unlike her counterpart in the White community, Black women carried out their role as "educator" of children within their own community while dealing with the unimaginable and often brutally violent demands that were placed upon them under slavery.

Peter Wood attempts to give us a glimpse of the complexity of Black women's reality on the plantation. He writes, "Black women often worked in the fields, as many of them had done in Africa, but they also assumed primary responsibility for a great deal of domestic labor. House servants were forced to process meat, cook and clean, wash and press, sew and mend, to suit the demands of

their colonial mistress."

Wood continues, "nothing illustrates this conflict more dramatically than the fact that the mother of a Black infant was sometimes required to stop suckling her own baby and to serve instead as the wet nurse to a newborn child in the family of the master."

In the midst of these dehumanizing conditions, Black women working in the "big house" (owner's home) would often memorize the scripture being recited by Whites and teach members back in the quarters of enslaved people the "secrets" of the Bible.

Children whose parents worked in the "big house" sometimes learned to read from instruction offered by a mistress, master, or their children. White children were both intentional and unintentional sources of literacy training for blacks.

White economic interests, and to a much lesser extent sympathy on the part of some owners, provided free and enslaved Black men with what Henry Bullock calls a "hidden passage" of educational opportunities for enslaved Africans to develop skills or the ability to read and write. Certain skills, such as blacksmithing and masonry, were developed or taught intentionally to enhance labor production.



In time, according to Bullock, Whites became increasingly more dependent on enslaved labor for more complex modes of production to provide food, clothes, tools, and housing. As a result, enslaved Africans learned various skills as artisans at an increasing, albeit limited rate.

A small amount of enslaved persons were eventually able to hire themselves out and earn enough to purchase their freedom. Some would go on to develop a higher degree of literacy and teach others.

Free and enslaved Black men and women, along with their allies, would not succumb to immoral policies and practices aimed at thwarting their efforts to attain an education which they viewed as the key to freedom. Parts V and VI of this series will examine the violent opposition to African American education as well as the courage and sheer determination to overcome it.

**Next in this Series - Part V: "The Cost of Learning: Anti-Literacy Laws and Violent Opposition to Black Education"**

## BLACK STUDENTS IN WA NOT PREPARED FOR THOUSANDS OF UNFILLED STEM JOBS

According to **Washington STEM**, a statewide non-profit organization that is focused on science, technology, engineering, and math (STEM), there were 23,000 unfilled STEM jobs in Washington State in 2013 due to a lack of qualified candidates. By the year 2017, it is projected that the number of unfilled STEM jobs in Washington will reach 45,000.

Employment opportunities in the areas of science, technology, engineering and math have been steadily increasing across the country. In the past ten years, according to Washington STEM's March 2013 Fact Sheet, growth in the availability of STEM focused jobs has been 3 times greater than non-STEM jobs. In fact, the fact sheet says, STEM jobs across the country are expected to keep up an accelerated pace in the years to come, leading to 1.8 million STEM-related job openings by the year 2018. Additionally, by the year 2018, Washington state will see a 24 percent increase in STEM jobs, which is 7 percent higher than the national average.

For those who are qualified, current and future employment opportunities in fields associated with

science, technology, engineering and math should be both plentiful and lucrative. However, as things currently stand, African American students in Washington state will not be qualified to take advantage of these job openings because they are not meeting basic standards in the areas of math and science.

The Achievement Gap for African American students in Washington State has not improved in over a decade and Washington's achievement gap is the 12th largest in the United States, according to Washington STEM's Fact Sheet, which goes on to say that if we continue to address the achievement gap at the current glacial rate, it will take 150 years for African American students to realize the same levels of academic achievement as their peers.

The Office of the Superintendent of Public Instruction (OSPI), in its Washington State Report Card, echoes the dismal outlook for Washington's African American Students. For the 2013-2014 academic year, when looking at math scores for African American Students across Washington State, only 46% of 3rd grade African American students met or exceeded

ed the basic standard math score; only 34% of 7th grade African American students met or exceeded the basic standard math score; and compared to 84% of White students who met or exceeded the basic standard for 10th grade, only 55% of 10th grade African American students met or exceeded the basic standard math score.

When looking at science scores for the 2013-14 academic year, only 41% of 8th grade African American students met or exceeded the basic standard science score, and compared to 84% of White students who met or exceeded the basic standard in science, only 58% of 10th grade African American students met or exceeded the basic standard science score.

The results are equally alarming for African American students attending Spokane schools. If African American students are not meeting basic standards for science and math by the 10th grade, the possibility that they will be prepared upon graduation from high school to pursue the higher education necessary for a STEM career will be slim at best. Addressing the achievement gap is now something that can no longer wait!

# OUR VOICES

## THE TRAP OF FALSE SATISFACTION

By *Jaclyn Archer*

Some dismissed it as just a little cursing and smeared poop. Of course, it was more than that. It was the match in a tinderbox of racial tension that was the University of Missouri. That tinderbox finally ignited on Sept. 12, when Missouri Student Association President Payton Head was accosted by a man on his campus who repeatedly yelled the N-word at him.

After Payton recorded the incident on Facebook, other students started to do the same, and as more racially motivated incidents were reported (a swastika made with human feces and verbal attacks against the Legion of Black Collegians—Mizzou's Black Student Union), momentum built around various student movements calling for the resignation of the University of Missouri System President Tim Wolfe and the Chancellor R. Bowen Loftin.

Nearly two months later, after a protest by the Legion of Black Collegians, the formation of an anti-racist group called "Concerned Student 1950", following a hunger strike by a Mizzou graduate student named Jonathan Butler, and a practice and game strike by Mizzou's Division I football team, Tim Wolfe stepped down as president of the University of Missouri on November 9. Six hours later Chancellor Loftin announced he would resign at the end of the year.

In two months the administrative face of Mizzou had completely changed. Mizzou's students had taken a stand against racial injustice and had achieved their goal. The victory was won. At least on paper.

In the fight against racial injustice it is easy to fall into one of two traps. The first is

the trap of complacency: the notion that no amount of chanting, marching, writing letters to newspapers, or anything else we can do with our limited time and resources will pack the necessary punch to accomplish our goals.

But the students of Mizzou defied that mindset. They built a movement with enough momentum to inspire the most monetarily powerful segment of their student population, the football team.

By refusing to practice or play, the team ransomed the office of the university president and chancellor for millions of dollars in forfeit fees, game tickets, and publicity. The students of Mizzou claimed their power, and it began with a few posts on social media.

The second trap can be more dangerous because it is more insidious than the first. It comes from the sense of completion that follows a highly visible substantial or symbolic victory. It infects not the people most directly in the trenches, but their allies, their supporters, those following the story on Twitter. It is false satisfaction with the outcome of a battle that leads to ignorance of the continuing war.

The students of Mizzou have not had the luxury of false satisfaction in the wake of their public victory. Instead, racial harassment seems to have become more open, as white students have verbally at-



tacked Black students on campus, threatened their lives, and stalked them from their vehicles. Racism that was once simmering in the twilight has been brought to a full boil in the light of day to the point that some Black students missed exams, fearing to come to campus lest their lives be endangered by white supremacists who vowed on YikYak to "stand their ground" and shoot every Black student they saw.

Black Student Unions across the nation have voiced their support for Mizzou's Legion of Black Collegians, including Spokane's own Eastern Washington University, who on November 13 released a blackout photograph and statement of solidarity. For the most part, however, the state of race relations at Mizzou has ceased to be print-worthy news. Despite all the work still being done, people are moving on.

The danger in moving on is not how it affects the students at Mizzou. They will keep pursuing justice and a campus atmosphere that furthers instead of hinders their education. But for a brief moment in time, we were all Mizzou. We protested with them online, we followed the news stories and hashtags. Their pain was our pain, and we examined our own communities through the lens of their experience and the progress of their fight. Their victory was our victory, but we must be vigilant

that as the story cools, our ardor for racial justice does not cool along with it.

The student activists of Mizzou showed us what is possible when we—poor, campus-dwelling, sleep-deprived, debt-ridden students, claim our power and ownership of our campus. They showed us the value of broadcasting our stories through even the humblest of mediums and amplifying our own voices by uplifting the stories of one another.

Racial injustice lives in Spokane. We make up 2.5% of the population, but 6% of police contacts. Our relationship to the criminal justice system is disproportionately negative. In our universities our history is relegated to a separate department and taught as an elective—an optional aside to the narrative of white conquest. Our departments—if they exist, are understaffed and underfunded. Our sports teams, ignorant of our painful history, blithely engage in blackface. And every time we gather in solidarity to proclaim that Black Lives Matter, YikYak reveals the same kind of vitriol, the same disdain for our thoughts and lives, that is still being hurled at the students of Mizzou.

We raised our voices in solidarity with Mizzou's student activists, but we also have our own battleground. And we, Black students and allies of Eastern Washington University, of Gonzaga University, of Whitworth, and of the Spokane Community Colleges have the opportunity to unite with one another and claim our power. Together, we can transcend the traps of complacency and momentary satisfaction, and begin demanding the kind of education—and the nurturing community—that we deserve.

## THE REFUGEES WHO CAME FOR THANKSGIVING

By the Reverend *Irene Monroe*

(Reprinted with permission from <http://www.blackcommentator.com>)

As I prepare for the Thanksgiving holiday, I am reminded of the autumnal harvest time's spiritual significance. As a time of connectedness, I pause to acknowledge what I have to be thankful for. But I also reflect on the holiday as a time of remembrance - present and historical.

Presently, I hope over this holiday season there will be a change of heart with many U. S. governors now closing their doors to Syrian refugees since the recent terrorist attacks in France.

Historically, I am reminded that for many Native Americans, Thanksgiving is not a cause of celebration, but rather a National Day of Mourning.

Since 1970, Native Americans have gathered at noon on Coles Hill in Plymouth to commemorate a National Day of Mourning on this U.S. holiday. And for the Wampanoag nation of New En-

gland whose name means "people of the dawn," this national holiday is a reminder of the real significance of the first Thanksgiving in 1621 as a symbol of persecution of Native Americans and their long history of bloodshed with European settlers.

Oddly, the first group of settlers were refugees—the Pilgrims. And like many Syrians today, the Pilgrims were seeking a better life.

However, the Pilgrims, who sought refuge here in America from religious persecution in their homeland, were right in their dogged pursuit of religious liberty. But their actual practice of religious liberty came at the expense of the civil rights of Native Americans.

And because the Pilgrims' fervor for religious liberty was devoid of an ethic of accountability, their actions did not set up the condi-



tions requisite for moral liability and legal justice.

Instead, the actions of the Pilgrims brought about the genocide of a people, a historical amnesia of the event, and an annual national celebration of Thanksgiving for their arrival.

In 1990, President George H.W. Bush designated November as "national American Indian Heritage Month" to celebrate the history, art, and traditions of Native American people.

As we get into the holiday spirit, let us remember the whole story of the arrival of the Pilgrims.

"It is a day of remembrance and spiritual connection as well as a protest of the racism and oppression which Native Americans continue to experience," reads the text of the plaque on Coles Hill that overlooks Plymouth Rock, the mythic symbol of where the Pilgrims first landed.

The United American Indians of New England (UAINE), a Native-led organization of Native people supporting Indigenous struggles in New England and throughout the Americas, as well as the struggles of communities of color, LGBTQ communities, and, yes, Pilgrim refugees, understand the interconnections of struggles.

"Most pilgrims would have died during the harsh winter had it

not been for the open arms of the Native Americans," Taylor Bell wrote in *The Hypocrisy Of Refusing Refugees at Thanksgiving*.

It is in the spirit of our connected struggles for life, liberty and the pursuit of happiness that we not solely focus on the story of Plymouth Rock, but instead as Americans we focus on creating this nation as a solid rock that rests on a multicultural and inclusive foundation.

And in so doing, it helps us to remember and respect the struggles that not only this nation's foremothers and forefathers endured, but it also helps us to remember and respect the present-day struggle Syrian refugees face as well as the ongoing struggle our Native American brothers and sisters face everyday - and particularly on Thanksgiving Day.

*The Rev. Irene Monroe, is a religion columnist, theologian, author and public speaker. Her website is <http://irenenmonroe.com>*

# OUR VOICES

## DIVERSITY IS DEAD

By Romeal Watson

I used to follow the ideals of diversity; that is, until I realized that Black folks are the only ones consistently sacrificing their communities for it.

With all of the rallies and conferences claiming to want justice, no other group would go so far as to spend 95% of their annual disposable income outside of their own communities.\* Go to Little Havana, Koreatown, Little Italy, Chinatown, Little India, Japantown, etc., and see the barriers those communities have, and how reflective it is of their values. Why would other groups allow capital drain to occur in their communities, when the products they need mostly exist in their communities?

Furthermore, go to any state capital during their lobbying session and observe what organizations advocate for. Pay attention to which legislators are being incentivized (with votes and money) to serve which causes. You'll find that most groups support their own agendas. And while there are some collaborations, by in large, women advocate for women's right, the LGBT community fights for their agenda, the Latino community fights for their causes, AARP, AAPD, and so on.

Yet somehow when it comes to Black folks, we spend a majority of our time, money, and energy fighting for "civil rights" and "diversity". Is that not a factor worth considering, when thinking about our dilapidated state?

Yet, so many of us, when around our White counterparts, seem to be so apologetic when it's time to speak up for Black folks. We allow other groups to overshadow our issues concerning Black lives, with hypocritical

statements like All Lives Matter.

Black people are not running secret military operations to import illegal drugs into the U.S., nor do we give orders to fly F-15's into other nations and drop bombs on poor people. Yet, many are so behooved to the dominant White society that they somehow think they're serious when they say they care about all lives...bull\$%!#. Do not fall for that.

We do not understand the rules of the game, and because of this, we have officially become a perpetual underclass, and an obsolete labor force. One just needs to consider that, when trying to assess our mistreatment by the police. They do it to us because they know we're not represented, and aren't in a position to protect ourselves.

I attribute much of this to our overreliance on diversity, and our hasty admiration of fake liberalism. What is equality, when organizations with lucrative pockets, strong political connections, and corporate sponsors get the majority of the support? Is this what diversity has become? Put all the marginalized groups into a box, and support the groups that offer the best return on investment, while the others scrap for representation?

Since we [Black people] are all prisoners in the system of White supremacy, none of us can openly establish opportunities that wouldn't be relegated by the suspected racist(s). Therefore, Black folks who are "doing well," have to find strategies that will allow us to collaborate privately...like other groups do anyway.



Whether you are a financial adviser, engineer, attorney, or a cashier, we have to build a code of conduct that will allow us to compete economically. We have to be able to build the support we need, and consistently begging the dominant society for sponsorships will only last so long. It's time we understood what real racism is, and what it means for our community.

\*Anderson, C. (2001). *PowerNomics, The National Plan to Empower Black America. PowerNomics Corp of America. (1st edition). Pg. 65.*

## MONEY, RACISM AND PROTEST (Continued From Page 1)

By David A. Love (Reprinted with permission from blackcommentator.com)

This commentary was originally published by the AtlantaBlackStar.com

Writing in The Atlantic, Adrienne Green provides some things to consider. For example, there were 32 football players who lent their support to hunger striker Jonathan Butler, and refused to play until Wolfe resigned. College football is lucrative with much money on the table, and that is certainly the case for the Missouri Tigers, which generated over \$14.2 million last year. Further, as Green pointed out, the coach recently received a raise from \$3.1 million to \$4 million, while Wolfe made a mere \$459,000 annual salary—which is not inconsequential, but indicative of the priorities of the university

This coming Saturday, Missouri is scheduled to play Brigham Young University. Under the contract, Missouri pays BYU, the visiting team, a visitor fee of \$250,000. However, in the event of a game forfeiture, which was about to happen, Missouri would have to pay its opponent \$1 million for each game it cancelled. Of course, this does not include TV deals, concessions and other business arrangements that depend on the games taking place.

While only 7 percent of the university is Black, nearly half of the football team (60 of 124 players) is Black. Green indicated that in the past, white athletic directors were able to keep Black athletes separated from the issues affecting the greater college community and other Black students. This time was different, and one of those rare occasions when student protesters were able to bring a college to its financial knees. When the #ConcernedStudent1950 protesters disrupted their university's homecoming parade last month and blocked Wolfe's car, they were met with ridicule and the police force. But now they

are triumphant, even if they still have yet to see their other demands met.

Perhaps the following tweet sums this moment up best: "The power of college athletics may very well be a lamentable and regrettable state of affairs, but it is a reality nonetheless upon which Black student activists were able to capitalize. State schools in particular place their resources in sports, which becomes the center of college life. Student athletes are viewed as heroes who generate great wealth for these institutions. However, if Black student athletes are not aware of their self-worth and potential power as leaders and influencers, they risk becoming merely high-priced slaves, at best mascots, or gladiators playing in the arena and getting crushed at the behest of the emperor. And in any case, when the police stop them on the road for driving while Black, there is little to no concern over how many touchdowns they scored in the big game."

Calling Black students ni\*\*rs does not necessarily lead to action by white authority figures, nor does scrawling racist graffiti on campus buildings or littering a Black culture student center with cotton do the trick. Not even a Black man nearly dying of starvation may be sufficient, in a nation that is accustomed to the wholesale death of Black men. Perhaps not even a swastika made of feces will cause them to succumb to pressure. But a million bucks a game



certainly will change things, in which case we will take the wins wherever and whenever we can.

**The University of Missouri Protesters' Complete List of Demands That Led to President's Resignation:**

1. We demand that University of Missouri System President, Tim Wolfe, writes a hand-written apology to Concerned Student 1-9-5-0 demonstrators and holds a press conference in the Missouri Student Center reading the letter. In the letter and at the press conference, Tim Wolfe must acknowledge his white privilege, recognize that systems of oppression exists, and provide a verbal commitment to fulfilling Concerned Student 1-9-5-0 demands. We want Tim Wolfe to admits his gross negligence, allowing his driver to hit one of the demonstrators, consenting to the physical violence of bystanders, and lastly refusing to intervene when Columbia Police Department used excessive force with demonstrators.

2. We demand the immediate removal of Tim Wolfe as UM system president. After his removal, a new amendment to the UM system policies must be established to have all future UM system president and Chancellor positions be selected by a collective of students, staff, and faculty of diverse backgrounds.

3. We demand that the University of Missouri meets the Legion of Black Colle-

gians' demands that were presented in the 1969 for the betterment of the black community.

4. We demand that the University of Missouri creates and enforces comprehensive racial awareness and inclusion curriculum throughout all campus departments and units, mandatory for all students, faculty, staff and administration. This curriculum must be vetted, maintained, and overseen by a board comprised of students, staff and faculty of color.

5. We demand that by the academic year 2017-18, the University of Missouri increases the percentage of black faculty and staff members campus-wide by 10 percent.

6. We demand that the University of Missouri composes a strategic 10-year plan on May, 1 2016 that will increase retention rates for marginalized students, sustain diversity curriculum and training, and promote a more safe and inclusive campus.

7. We demand that the University of Missouri increases funding and resources for the University of Missouri Counseling Center for the purpose of hiring additional mental health professionals, particularly those of color, boosting mental health outreach and programming across campus, increasing campus-wide awareness and visibility of the counseling center, and reducing lengthy wait times for prospective clients.

8. We demand that the University of Missouri increases funding, resources and personnel for the social justice centers on campus for the purpose of hiring additional professionals, particularly those of color, boosting outreach and programming across campus and increasing campus-wide awareness and visibility.

David A. Love, JD is a journalist and Human Rights Advocate based in Philadelphia, PA.

# “THIS WHOLE THING IS A RACKET”

## Prison Phone Rates Generate Billions For Companies With Exorbitant Fees on the Backs of Black Families

By Curtis Bunn

(Reprinted with permission from <http://UrbanNewsService.com>)

Garry Lawrence's family worried about paying his legal fees. But phoning him in prison nearly bankrupted them. When Garry was arrested almost seven years ago on a minor drug offense, his loved ones knew that paying a lawyer to argue his case would be a major expense. They were astounded and nearly financially crippled, however, by what it cost simply to speak with him by phone while he was locked up.

“I thought it was an honest error when I first began accepting calls and received my bill,” said Rafael Lawrence, Garry's brother, a San Jose, Calif. mental-health counselor. “But it wasn't honest. And it wasn't an error. The rates were out of this world. So, with the attorney fees and the phone calls ... well, let's just say we struggled as a family... This whole thing is ... a racket.”

Two 10-minute calls a week could add up to about \$100 a month, Rafael said. In six years, he estimated that he spent more than \$7,000 on phone calls.

The Lawrences are one family among millions in the United States who are calling for the Federal Communications Commission to regulate a prison phone system that has become its own cottage industry. The country's prison phone system generates \$1.2 billion a year.

“It's bad enough to have someone you care about in prison,” Rafael Lawrence said.



“You want to keep them connected to the outside world, and then you get your phone bill, and it's like paying a car note. It's crazy. It's something the families talk about while waiting to visit our loved ones,” he added. “People don't realize the burden paying so much of a phone bill is.”

Before 1996, costs for calls inside prison were comparable to regular phone rates on the outside. That year, two private telecommunications companies started providing the service to prisons, and rates catapulted.

“It's the biggest rip-off in the country,” said Robert Woodson, who runs the Center for Neighborhood Enterprise, a Washington, D.C. non-profit that works extensively with former inmates. “It's an outrage. So many low-income families are impacted by the prison system, and these companies know the only way the imprisoned stay sane is to talk to family. Outrageous. Can you imagine how many people \$1.2 billion a year represents? It's astonishing the number of people hurt by this rip-off.”

With fees, phone charges for a call from prison or jail go for as high as \$1.22 per minute. By comparison, the average commercial rate is 4 cents a minute — less than one-30th of the price behind bars. In the technological dead zone that is supposed to exist in jails and prisons, inmates have resorted to using “contraband cellphones,” smuggled in by visitors and presumably bribed corrections officers.

In Georgia, the nation's fourth-largest state prison system reported that more than 13,500 phones were confiscated, which is about one for every five prisoners. But they are not cheap (\$1,000 and up), and being caught with them can trigger major repercussions. Families have complained for years about the price of prison phone calls. The FCC now is considering reigning in these unusually high rates and fees.

About 500 million calls from institutions last year totaled more than \$6 billion, according to the FCC. This was divided between two private companies — Global Tel-Link Corp. and Securus Technologies — and the prisons and jails, which received concession fees equal to roughly 40 percent of those companies' earnings.

The FCC is centering its investigation on \$460 million in fees that these phone companies paid to state and local prison systems over the last two years in exchange for their exclusive contracts. Inmate families and advocacy groups hope the FCC will rule this year to minimize concession fees and limit the costs of prison phone calls. The expenses are lawful, although a jury once called them “criminally high.”

“A lot of that money families use for phone calls can be used for diapers or food or household necessities,” Woodson said. “It's an attack on poor people in this country. I mentor a few young men in prison and I had to post \$50 on my credit card and was charged \$9 to even post my credit card, then \$1.70 to connect my call, and then 70 cents a minute. It's crazy.”

An FCC analysis indicated that these concession fees “have caused inmates and

their friends and families to subsidize (for prisons and jails) everything from inmate welfare to salaries and benefits, states' general revenue funds and personnel training.” This report added, “Companies compete not based on price or service quality, but on the size of the commission.”

The telecommunications companies recently have made attractive acquisition targets. Global Tel-Link was sold in 2011 for \$1 billion to American Securities LLC. Securus Technologies went for \$640 million in 2013 to ABRY Partners. Global Tel-Link announced that it reached a record high 215 million prison calls totaling \$3 billion in minutes-revenue in 2014. ABRY said it completed the most calls in its history at Christmas 2014. Neither Global Tel-Link nor Securus Technologies returned calls seeking comment for this article.

As they have for years, the companies and institutions are resisting proposed rate reductions. They argue that these concession fees finance “inmate welfare funds” and provide for the incarcerated, their facilities, prison/jail maintenance, and security upgrades. But as far back as 2000, a Contra Costa, Calif., grand jury report said: “While some of the inmate welfare funds may be used for worthwhile programs, securing the money by kickbacks from criminally high phone call rates that limit contact with young children, spouses and elderly parents is an example of working at cross purposes.”

The Oregon State Sheriffs' Association pleaded to the FCC on behalf of the status quo: “There is no question that the capping of inmate phone call rates by the FCC will have serious impacts on the safety and security of correctional facilities.”

The high phone rates trouble NAACP president and CEO Cornell William Brooks, who argues that personal contact with families in the outside world helps inmates adjust after release. It “allows parents to stay in touch with children,” Brooks said. “And research shows that people behind bars who are in touch with their families are less likely to return to prison or jail.”

Few are optimistic that FCC regulations will arrive any time soon. “You'd think it would be a no-brainer” to lower rates, said Rafael Lawrence, whose brother is incarcerated. “I mean, companies are making billions off families — many black families — that really can't afford the crazy rates. That money needs to be on food and shelter and other things to keep a family going. It's sad these companies have had it so good for so long off the backs of people who just can't afford it.”

### FOOTBALL PLAYERS JOIN PROTEST

Continued From Page 1



Moments after Wolfe's announcement on Monday this week, an emotional Butler told CNN that the students have focused on the history of racism at the University, but particularly on the removal of Wolfe over the past 90 days because “He's been negligent and the time is no longer for PR statements or anything to passify the students. We want real and substantial changes and leadership that's really going to drive this campus forward.”



On November 12 the governing board of the University of Missouri named **Michael Middleton** to serve as the interim President following Wolfe's resignation. Middleton who is African American, is a law professor and civil rights attorney.

They took turns reciting points in history where MU students had endured discrimination — all the way up to September 2015 when Missouri Students Association President Payton Head was called the n-word when walking near campus.

Instead of talking with students, Wolfe tried to drive around them, a video of the demonstration shows. Wolfe's driver didn't get past the line, but he did succeed in hitting one of the student demonstrators with the car.

Wolfe also watched as on-lookers manhandled the students and yelled at them, the video shows. Columbia police also threatened the peaceful protestors with pepper spray, only a few feet from where Wolfe remained seated. Wolfe's handling of the incidents drew protests from students.

### MORNINGSTAR BAPTIST CHURCH

Rev. Walter J. Kendricks, Pastor

3909 W. Rowan  
Spokane, WA

Sunday School: 9:30am  
Sunday Worship: 11:00am

509-534-4878

# DECEMBER EVENTS

## DECEMBER 1

### COMMUNITY MEETING ON CRIMINAL JUSTICE REFORMS

Sponsored by the Spokane Regional Law and Justice Council, Smart Justice Spokane, and the Spokane Alliance. The Community Meeting is an opportunity for community members to provide comments and suggestion on efforts for Spokane to receive a grant of up to \$2 million for programs aimed at reducing over-incarceration and racial disparities in county jails.

6-8pm

Westminster UCC Church  
411 S. Washington St (4th & Wash)  
For more information contact:  
info@spokaneprogess.org

## DECEMBER 14

### NAACP MONTHLY MEETING

Join the NAACP for our monthly general membership meeting

7:00pm

Community Building - Lobby  
35 W. Main Street, Spokane WA  
For more information contact the NAACP at 509-209-2425 (ext 1141) or visit the website at <http://spokaneNAACP.com>

## DECEMBER 16

### POLICE CHIEF SELECTION - COMMUNITY FORUMS

Help the City of Spokane pick the next Chief of Police. The city is looking for community input on the selection process.

Noon - 2pm - West Central Community Center, 1603 North Belt Street, Spokane

3 - 5pm - East Central Community Center, 500 S Stone St, Spokane

## DECEMBER 24

### SPOKANE MINISTER'S FELLOWSHIP - CHRISTMAS EVE SERVICE

6pm

Morningstar Baptist Church  
3909 W Rowan Ave, Spokane, WA 99205

## DECEMBER 31

### SPOKANE MINISTER'S FELLOWSHIP - NEW YEAR'S WATCH SERVICE

10pm

Holy Temple Church of God in Christ  
806 W Indiana Ave, Spokane, WA 99205



Living the Legacy of Dr. Martin Luther King Jr.  
~One Family at a Time



Nate Miles is the Vice President for Strategic Initiatives for Eli Lilly and Company. He has spent nearly thirty years building coalitions among some of the most diverse populations to affect change, including traditional and non-traditional allies such as grassroots organizations, Faith based organizations, Communities of Color, labor organizations, civil rights and social justice non-governmental organizations.

### JOIN US FOR OUR FIRST ANNUAL PRAYER BREAKFAST

The Martin Luther King Jr. Family Outreach Center staff and supporters extend an invitation to our first annual prayer breakfast with special guest speaker: **Nate Miles**

Saturday, January 9, 2016  
9:00am - 10:30am

Gonzaga University  
Cataldo Hall Globe Room  
502 E. Boone Avenue  
Spokane, WA 99202

\*Parking near event is available

Tickets: \$20 per person  
Please RSVP at 509-455-8722 or Eventbrite

For Sponsorship opportunities please call Freda Gandy at 509-455-8722 ext. 211

*Proceeds from the Prayer Breakfast will benefit the Martin Luther King Center Capitol Campaign*

Please send information about upcoming community events to [sandy@blacklensnews.com](mailto:sandy@blacklensnews.com).

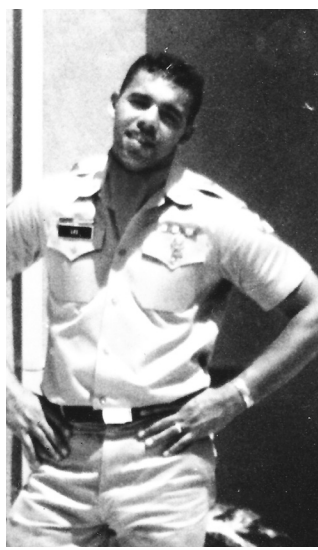
# CORRECTION

## Celebrating Our Veterans

The listing for these two Veterans was incorrect in last month's paper. Below is the correct information and photographs. My apologies!



**Elmer Anderson**  
US Air Force  
Master Sergeant  
Years of Service: 20



**Alex Lee**  
US Army  
Sergeant (E-5)  
Years of Service: 7

**Note:** My apologies also to the many African American Veterans that I was not able to include in this year's tribute. The Celebration of Our Veterans was so popular that I am already making plans to do it again next year and it will be much larger. So get those photographs ready.



## Help us find the next Police Chief for the City of Spokane

Attend a community forum:

**Tuesday, Dec. 1:**  
NE Community Center (12 pm to 2 pm)

**Wednesday, Dec. 16:**  
West Central Community Center (12 pm to 2 pm)  
East Central Community Center (5 pm to 7 pm)

Or give input by email to:  
[policechiefsearch@spokanecity.org](mailto:policechiefsearch@spokanecity.org)

[my.spokanecity.org/bcc/committees/police-leadership-advisory-committee](http://my.spokanecity.org/bcc/committees/police-leadership-advisory-committee)





**Pastor Otis & First Lady Jarretta Manning  
invite you to our “Celebration Service” in our  
NEW CHURCH BUILDING!**

**Word of Faith Christian Center  
9212 E. Montgomery Avenue  
Building 402 - Suite 400  
Spokane Valley, WA 99206**

**SUNDAY, JANUARY 10, 2016  
at 3 PM**

**We’ve Come this Far by Faith!  
Call 891-5253 for additional information**

[www.wordoffaithspokane.org](http://www.wordoffaithspokane.org)