

African-American Voice

January 2000

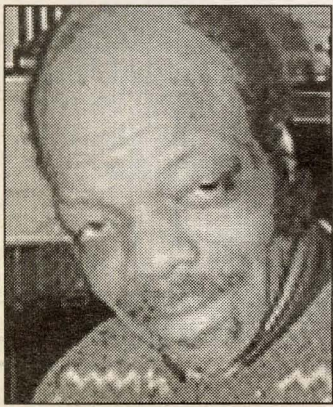
PMB 145, 2920 S. Grand Blvd. Spokane WA 99203-2530 (509) 455-8274 rlloyd@cet.com

Volume 4 Number 8

Classical-Jazz Guitarist Leon Atkinson at the Met January 16, 2000

BY ROBERT, DIANE LLOYD

Sunday, January 16 guitarist Leon Atkinson will give a concert at The Met at 3 p.m. A resident of Sandpoint since the 1970's, Spokane has reaped the



benefits of a world class guitarist in the neighborhood.

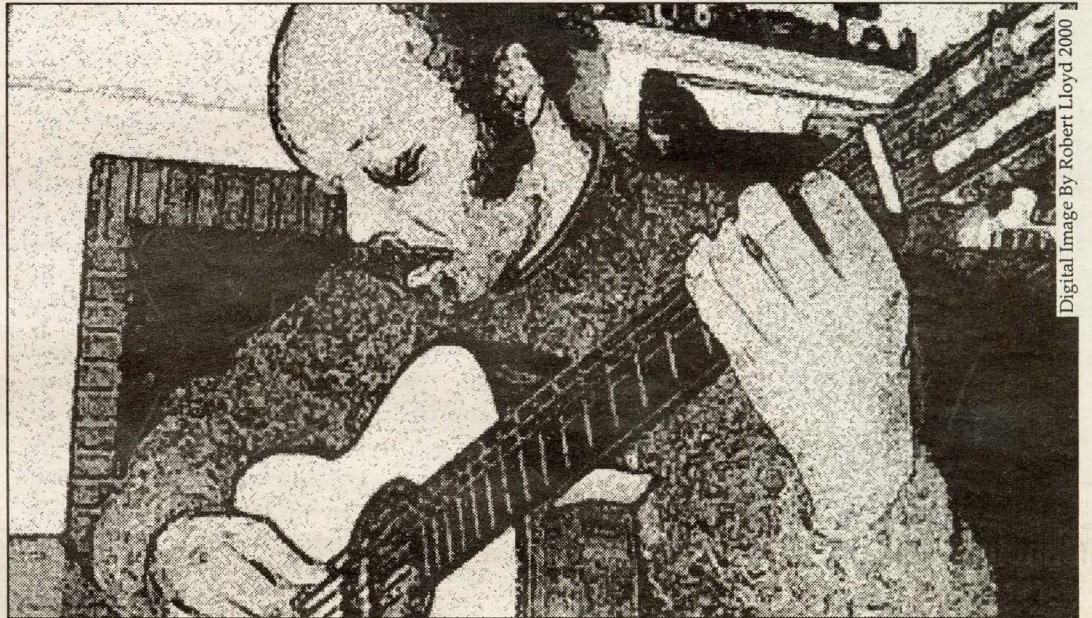
So, the African American Voice asked Leon, how did a black man from New York end up playing classical guitar in northern Idaho? He hardly knew where to begin breaking stereotypes, but remembered Paul Brasch's response to the question of how a young blue-eyed white guy could play the blues like an old gravely voiced black man, "The blues doesn't know I'm white." Leon believes we must accept people for who they are and look for

the commonalties we all have. We must never get locked into stereotypes.

First, how come classical guitar? He was born of musical parents -- they met as violinists with the Dean Dixon Symphony, a symphonic orchestra very popular in the United States he left for Europe. Leon's parents started Leon's older brother on the violin when he was four, and planned for Leon to learn the cello to complete the "Atkinson String Quartet", but they made the mistake of taking Leon at the age of three to a Josh White concert. He still remembers the concert and the impact it had on him - he was determined to play the guitar. His father told him he could have one to have fun with after he learned a classical instrument. A battle of wills ensued - Leon refused to learn the cello and his father refused to buy him a guitar. Meanwhile, from age 4 - 8, his mother taught him piano. Finally at 8 he received a guitar and at aged nine began to study at the Henry Street Settlement House with a well-known classical guitarist. The next year he studied with a Brazilian guitarist, an experience he cherishes, and who sent him on to the premier teacher in the city, Albert Valdez Blaine. Blaine had been a student of Segovia, and later sent Leon to study with Segovia in Spain.

Leon's family breaks the stereotype in other ways. He grew up in a Queens suburb in a house with a great back yard and people of all sorts coming to visit. His mother's father was Jewish and a rabbi.

Meanwhile Leon was



Digital Image By Robert Lloyd 2000

accepted at the New York High School of the Performing Arts, the school featured in the movie Fame. "It was a great experience studying with intense people committed to the arts," Leon said. His classmates included Jerry Schwartz, now director of the Seattle Symphony and Liza Minnelli. He went on to get a degree in theory at the Manhattan School of Music and to receive the European equivalent of a masters studying in Europe.

The son of practical musician parents - his father worked for the post office and his mother was

Artists should live a debt free life so they can give value to their art.

an administrator with the New York welfare department - Leon early found ways to earn money with his music. At sixteen he got his first job in a Greenwich Village coffee house, saving the money he made so that he could take advantage of the wonderful arts opportunities available in the vibrant

world of Greenwich Village and New York in the 60's. Mort Saul, Richard Pryor, Bob Dylan, Allen Ginsberg - they were all there and had a tremendous impact on him.

From the coffee houses he moved on to become one of the first blacks to play for Broadway shows - Promises, Promises and A Chorus Line were big opportunities for him. He also worked with children in the New York City Schools and taught at Jersey State College.

So how could he leave this Mecca for artists, this New York energy? Remember that great backyard? Leon also loves the out-of-doors and liked to hike and back pack. He built a house on a lake outside of Long Island, but found it was too close to the city. He bought a large parcel with a one turret castle on it that he was determined to restore, make accessible, and live in three days a week. Frustrated by stringent codes and regulations, he sold it (to a millionairess), but still loved it enough to take a friend there for a visit. The friend told him about this great place that had just as many pine

trees but cost a whole lot less - Sandpoint, Idaho. Leon sold his luxury car, bought a Volvo station wagon and drove to Idaho. He fell in love with Sandpoint and immediately decided to move there. While he misses New York's energy, he doesn't miss the guarded lifestyle where people are just not there for each other. An open person himself, he found it made him just too vulnerable there.

But how does a musician survive economically in the inland northwest? Leon played clubs six nights a week, taught at three colleges at the same time, driving 100 miles each way from the home he had built himself 20 miles outside of Sandpoint. Added to concerts outside the area, this life style became wearing. He has since cut back to working at one college, Gonzaga University, where he teaches and directs the guitar ensemble, does The Guitar Hour for KPBX Public Radio at 11:00 on Thursdays, and simplified his life style.

Leon Atkinson is producing the concert at The Met himself - he says

Continued on page 4

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CONTEST

Leaders we have known and admired



Who is this woman?

Ask your parents, ask your teachers, ask a librarian, ask your community leaders. At the end of a year's issues, will you know the name of each leader?

Youth who write a short article for the history page earn \$25 if accepted for publication.

NEW FINANCIAL CONTRIBUTORS

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Bea Lackaff

The Realities of I-695

By A. BRADLEY

The recent passing of Initiative 695 has been the cause of numerous proposed cuts across the city and state. The most appealing aspect of Initiative 695 was the elimination of the Motor Vehicle Excised Tax. The ugly results are unexpected cuts to public services.

In an attempt to better understand this issue I called upon Alex Wood, the 3rd District Representative, who informed me of the following:

The Motor Vehicle Excised Tax (license tab fees) has always gone into a separate pool of money in the transportation budget. Until last year about three quarters of the money went toward the transportation budget and 24% of it went toward the General Fund which supported school, prison, and other areas. Last year voters approved Referendum 49 which moved that 24% from the General Fund back to the transportation budget. The way that the General Fund money had been distributed in the past was that 24% went toward transportation pro-

jects such as roads, transit, and ferries; 12% went to the counties and 10% went to the cities to use as they wished. Most cities and counties have been using the money to add personnel to their police, fire and public health departments. A certain percentage went to what is called tax equalization which helped smaller counties not to be hit so hard by the state sales tax. Tax equalization, ferries and transit consumed a larger amount of the General Fund.

When the flow of money was decreased by Initiative 695, those funds began to dry up. This is why counties, cities, transit and ferries are trying to alter their budgets to make up for the losses. Alex Wood informed me that he felt that the initiative should have been an exploratory vote in order to send the message to the legislature that some changes needed to be made. He felt that the cuts would be too deep too soon. He also said that he felt that the second part of the Initiative which required voters approval for all future taxes and fee increases would be found unconstitutional.

Representative Wood stated that "Initiative 695 is a very complicated issue and all of its provisions needed to be clarified".

Across the city and state there are cuts being made that most people did not anticipate. For instance, in Spokane there have been proposed cuts to library hours that includes closure on Saturday with limited access throughout the week. Spokane Transit is looking at route and service changes. The City Council has proposed cuts to police and fire department services. The council has also increased property taxes, possibly in response to I-695.

Spokane Regional Health District recently avoided layoffs by approving a temporary budget which stipulated no firing and absolutely no hiring. Ongoing protests over proposed nurse cuts brought about this temporary solution. The Spokane Regional Health District was expected to lose 2.3 million due to Initiative 695.

As indicated by election results voters felt that there was fat in the budget and that better manage-

ment of the budget would eliminate the excess and save the tax payer some money.

While Representative Woods acknowledged that there was some fat in the budget he stated that "voters could not eliminate that much money from the budget and not expect things to change". Since Initiative 695 only applied to county and city budgets, the State is expected to provide some relief. Governor Locke has proposed funding to ease the pains of I-695 on the Spokane Regional Health District and Spokane Transit. He will replace 90% of the funds they will lose to I-695. This means substantial assistance to Spokane Regional Health District and a one time payment to Spokane Transit of 7.3 million.

While still trying to fully understand I-695, the questions remain. Can the excess funds be found to properly sustain Spokane's public services? Who will really benefit from I-695? For possible answers to your questions contact your elected officials.

AA Voice Drop Points

Churches: Bethel Calvary Full Gospel Holy Temple Mt. Zion Morning Star Mt. Olive New Hope Refreshing Spring Salvation Inn Solid Rock St. Matthew's Zion Temple Barnes & Noble (Valley)	Casey Family Partners CCS Institute for Extended Learning Central Washington University Chicken N More Children's NETT Crosswalk Department of Children and Family Services Downtown Public Library East Central Community Center East Central Community SDA	Eastern State Hospital Volunteer Services EWU African American Education Program Excell Stores Fairchild Airforce Base African American Club Gonzaga University Unity House Group Health (Lidgerwood) Hampton Institute Hastings (Valley) Jantz High School Jose Vigil Imagemakers Juvenile Court Larry's Barber and Styling MLK Center North East Community Center North Idaho College Multicultural	Salon East SCAN SCC Multicultural SCC Single Parent Program SFCC Multicultural Spokane City Hall Spokane Mental Health TASC University of Idaho Multicultural University of Washington Washington State University Multicultural West Central Community Center Western Washington University Whitworth College Multicultural Yokes (Sprague & Sullivan)
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The Spokane, Pullman African-American Voice

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Spokane pioneer family loses a son - "Al" Hill

As the mourners attending the service for Al Hill entered the Unitarian Church on Monday December 27, a smile came to their faces as they listened to the strains of ragtime played by Gary Laing, a former student of Al's, and saw his saxophone in its case leaned up against the floral displays in front of the casket.

Al's love of music, and his many years of sharing it through playing, singing, and teaching was one of the constant themes as the Rev. Linda Hart told his story, and family, friends, colleagues and students shared their memories. The other theme was his warmth and love as a big brother helping his younger brothers and sisters, as a friend, as a colleague and most of all as a father and grandfather. Long time friends Ruth Nichols, Wally Hagin, Edward Thomas, Jr. and Sylvester Lake were among those there to remind us of days gone by growing up in Spokane.

Many of the attendees were members of the Unitarian Church, which Al attended for many years and served as music and choir director.

Casket bearers were Al's cousins Sidney and Scott Breckenridge; brother Joe Hill; Larry Roseman, Sr. whose wife Jennifer is Al's niece; Larry James Roseman, Jennifer and Larry's son; and son-in-law Robert McDonald.

The Rev. C.W. Andrews, pastor of Calvary Baptist Church which Al and his parents and brothers and sisters attended growing up, read the scripture.

Alfonse (Al Harold Hill) was born in St. Louis, Missouri, on March 23, 1923. His father, Abner Hill, was born in Spokane in 1899, probably the first African American to be born here. Abner Hill's mother, father, and grandparents had come to Spokane from Roslyn, Washington. After growing up in Spokane, Abner traveled to St. Louis as a Pullman porter where he met and married Hester Warfield. They had three children, Alfonse, Mary Emma, and Jerrelene.

The Hill family



returned to Spokane in 1934. Six more children were born, Lillian, Louise, Vada, Abner, Joe, and Sharon.

Alfonse attended Hamilton Grade School

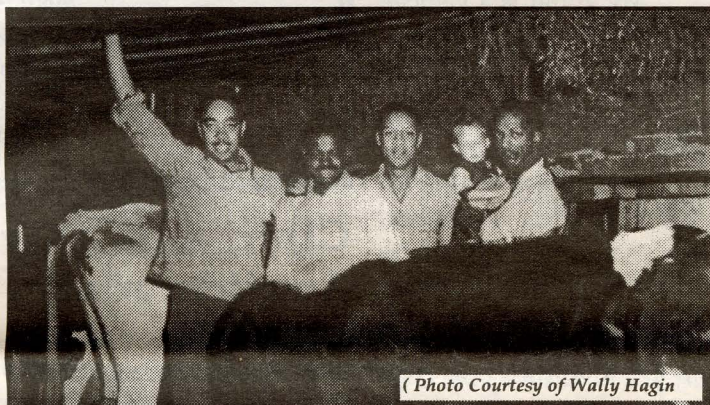
hotels would not give them rooms.

After receiving his degrees, Al Hill became a music teacher in the Spokane School District where he taught at Glover,

and Safety Network.

Alfonse Hill loved the Spokane Community, and had many friends here. He leaves to mourn his wife Gwen Hill; two daughters, Angela McDonald and husband Robert McDonald, and Erica Hill; grandchildren, Brandon McDonald and Savannah McDonald, all of Spokane.

Five sisters, Jerrelene Williamson (Mrs. Sam), Spokane; Lillian Carter (Mrs. Joseph), Los Angeles, CA; Louise Hayman (Mrs. Arnell), San Bernadino CA; Vada Johnson (Mrs. Willie), Salina KS; Sharon Briscoe (Mrs. Charles), San Bernadino, CA. Two brothers, Abner Hill, and wife Eunice, Fort Scott KS; Joseph Hill and wife Magdaleen, Los Angeles, CA. Cousins Sidney Breckenridge and wife Charlotte, Tacoma, WA; numerous nieces and nephews. Alfonse Hill was preceded in death by his parents, Abner and Hester, and one sister, Mary Emma McFarlin.



Wally Hagin Quartet (L to R) Wally Hagin, Dewey Brown, Alfonso Hill, Cloirton Lee and Friend. Wally says this farmer put them up in Halfway, Oregon in the 50's when public accomodations wouldn't.

and Rogers High School. He served in the Army during World War II then returned to Spokane where he graduated from Whitworth College and received his masters degree from Eastern Washington University.

Interested in sports and music, he belonged to the Wally Hagin Quartet. He, Wally Hagin, Dewey Brown, and Cloirton Lee traveled around the country playing jazz. Wally Hagin recalls the difficulties of African-American musicians playing the small towns of the northwest - especially finding accomodations. Often they had to rely on farmers to take them in because the

Havermale, and numerous grade schools. He was the Director of the All City Boy's Choir, and the Choirs at St. Paul's United Methodist Church, and the Unitarian Universalist Church. Mr. Hill was a soloist with the Spokane Choral Society, and performed in two operas. He was a member of the Unitarian Universalist Church, and served on the Board of the Camp Fire Boys and Girls, and the Eastern Washington Historical Society. He was also a member of the Retired Teachers Association, and a member of the Board of Spokane County Community Public Health

Contributions in memory of Al Hill can be made to the Southern Poverty Law Center, 400 Washington Ave., Montgomery, AL 36104.

Neighborhood Accountability Board

There are approximately 1,400 children in Spokane County who are charged with minor criminal offenses each year, children whom the formal court system has neither the time nor the staff to address.

The Neighborhood Accountability Board or Diversion Program provides an alternative to the formal court system for first and second time offenders, and insures that children are held accountable for their actions. Volunteers, working in teams of two, meet with children and their parents after reading the police report and determine a fair disposition for offenses like shoplifting, possession of alcohol and malicious mischief.

Candidates are at least 21 years of age, have good communication skills, and are willing to make a needed investment in their community. Involvement in a Neighborhood Accountability Board provides you the opportunity to understand the juvenile legal system, increase awareness of delinquent behavior and impact a youngster's life in a constructive manner. If interested, please call (509) 477-2469.

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Continued from page 1

Sandpoint Guitarist plays Spokane Met

when he came to the northwest if the kind of things he liked weren't happening he worked on getting them going. He has been very active in organizing, fundraising and producing for the arts in Pend d'Oreille County.

Did all this breaking of stereotyping mean that he did not face any difficulties as a Black musician, the African American Voice wanted to know? Leon strongly believes that a person must use positive energy to reach his goals and refuse to accept and be influenced by negative energy. "But while I am positive, it doesn't mean I'm blind or naive. There were racial barriers, especially in the classical

world", he said.

The African American Voice asked Leon how he would describe to a young person the advantages of a life in music. "I have transcended all barriers, gone all over the world wherever I wanted to go, and

"I have transcended all barriers, gone all over the world wherever I wanted to go, and even in countries where I didn't speak the language the music communicated."

even in countries where I didn't speak the language the music communicated. It helps us focus on what we all enjoy, and what we share rather than our differences. It is the nourishing source of food for the spirit and the soul."

At The MET concert, Leon hopes to reach guitar lovers and music lovers and to reach out to anyone who will listen with open ears. The program will include music from Cuba by composer Leo Brower and the music of Hoggie Carmichael, as well as some jazz and blues. He is building a new audience for guitar in the northwest.

"My guitar is a vehicle for me to communicate from the inner core of my soul through music by others and by myself. The guitar is a miniature orchestra I use to bring love to people."

The African American Voice suggests you come and bring your families. Tickets are \$12 in advance from G & B Select-A-Seat (325-SEAT) and \$15 at the door.

Luke's Manifesto

*Society has pushed me one last time.
The death of many will place something on society's mind.
My wrath is powerful and full of hate.
Everyone, who crossing my path, must meet his fate.
The devil is my shepherd; I'll do as I please.
I'll kill everyone who doesn't beg on his knees.
The earth is where I reside; hell is where I will live.
I'll take everyone's life and to the devil I will give.
I'm the epitome of all evil and representative of death.
Get ready to die and take your last breath.
It's not about sexuality and it's not about race.
Society caused the hatred that you see on my face.
You say I'm a teenager rebelling against the world.
What will you say when I have killed innocent little girls.
I don't care who I hurt because everyone is to blame.
When I get through with the killings, everyone will know my name.
I've informed you quite well, just so you will know.
The purpose of my killings is in Luke's Manifesto.*

Ernest Rufus

Civic and Onyx need African American actors

Spokane Civic Theatre will hold auditions for The Old Settler on Tuesday and Wednesday, January 18 and 19 at 7 pm at Cavanaugh's Inn at the Park. Director David Denman Smith is looking for African American men and women appearing late 20s and women appearing 50s. Call 509-325-1413 or 800-446-9576 for scripts and information.

College Knowledge for the Mind

An event for area students, parents and the community sponsored by WSU & District 81 Saturday, January 22

The need to increase the number of college graduates in communities of color is more essential than in any other. Higher education taken seriously can provide you with a variety of options during and upon completion of your college or university career. The Office of Multicultural Students Services at Washington State University and the Spokane School District #81 has teamed together to focus on increasing the number of people of color who will attend, succeed, and graduate from a higher education institution. It is our hope that we can establish a long-standing relationship with the communities of color in Spokane creating a sense of respect, while making what service we provide relevant, and more importantly, being realistic in

what we would like to accomplish.

Our goal is to create more of an awareness about higher education and assist in helping the community to find where they fit in the picture. One of the ways that this is done is through a program called College Knowledge for the Mind (CKM). CKM is the longest outreach program encouraging students of color to choose higher education in the state of Washington. The program started in 1988. Spokane's East Central Community Center hosted this program for many years in the late 80's and early 90's under the leadership of Mr. Ivan Bush, who is now with the Spokane School District. CKM is designed to encourage you to choose post high school education, inform you of the

countless career and life options available, and initiate the higher education process.

College Knowledge for the Mind is coming back to Spokane and we want you to be a part of this exciting event. As mentioned earlier, the Office of Multicultural Students Services at Washington State University and the Spokane School District #81 has joined together in making this event possible. The CKM program will be held on Saturday, January 22nd at Spokane Community College in the Lair Student Building. The program registration begins at 8:30 a.m. and continues through the day until 3 p.m. The program includes lunch, refreshments and will feature performances from area student groups. Also includ-

The RSVP Reading Corps Y2K Reading Solution

The Y2K buzz is everywhere. RSVP Reading Corps would like to invite you to join in our New Year's Resolution by becoming a part of the reading solution. We are dedicated to helping volunteers find opportunities to work with children in literacy programs throughout Spokane County. Right now, 41% of Spokane County fourth graders cannot read at grade level and we would like to see this change in the coming year.

Our resolution is to help you give Your time 2 Kids by helping you find placement in local school reading programs. By giving an hour or two a week to help a child learn to read, you will make a lasting impression on their lives and show them that success can be theirs to hold onto. They will never forget it, and you will never regret it.

For information, contact Nita Jackson or Pat Hughes at the Reading Corps office at (509) 344-7787.

ed will be a community fair where area organizations, colleges, and technical schools will be on hand to answer any questions. Breakout sessions are designed to address issues and questions from students, parents and the community at large.

This event is free and open to the public. Parents

with students in middle school are strongly encouraged to attend.

For more information and to RSVP, please contact Vickie Countryman at (509)354-5956 or email vickiec@sp81.k12.wa.us or Herb Delaney at (509)335-5711 or email delaney@wsu.edu

EVENTS

Tell us what you or your organization doing in the near future

Purely Mozart

Jan 9 Sun. 3 pm, Jan 11 Tues 7:30 pm. Fabio Mechetti, the Spokane Symphony, and soloists. Includes a one act opera. At The Met. Call 509-624-1200 for ticket information.

Musical Comedy Murders of 1940

Jan 14 - Feb 5. Spokane Civic Theatre. Tickets \$14 adults, \$12 seniors, \$8 students. Call 509-325-2507 or 800-446-9576.

Millennium Magic Phi Delta Kappa Epsilon Omicron

Jan 15 Sat 7 pm cocktails, 8 pm buffet dinner, 9 pm dance. Shilo Inn Hotel \$30. Call 466-2763 or 928-4615.

Classical Jazz Guitarist Leon Atkinson

Jan 16 Sun 3 pm. The Met. Tickets \$12 in advance, \$15 at the door. Call 325-SEAT for tickets.

Chamber Soiree

Jan 16 Sun 3 pm. Members of the Spokane Symphony play in the Masonic Temple while you enjoy hors d'oeuvres and sip wine (\$20) at a table for four or sit in the gallery (\$14). Call 509-624-1200 for ticket information.

Carl Mack EWU Dr. King

Celebration

Jan 18 12 pm Showalter Auditorium. Talk on the life and impact of Dr. King. Free. Call 509-359-2205.

Acceptance & Diversity in the Pacific NW: Dr. King's Dream or Myth

Stacy Hersrud Jan 19 Wed 12-1 pm. Patterson Hall 103 EWU.

Symphony Lunch and Learn

Pianist Arnaldo Cohen Jan 19 Wed. Noon Downtown Spokane Public Library. Hosted by KPBX's Verne Windham hosts Arnaldo Cohen, soloist with the Symphony on the 21st. Free.

New World Symphony

Jan 21 Fri. 1 pm Spokane Opera House. The Symphony performs Dvorak and Arnaldo Cohen plays Rachmaninoff. Call 509-624-1200 for ticket information.

College Knowledge for the Mind

Jan 22 Sat 8:30 am - 3 pm SCC Lair Student Union Building. For parents and middle school children to encourage students of color to go to high school and college. Presented by the Office of Multicultural Students Services at WSU and District #81. Call Vickie Countryman at 509-354-5956.

Ethnic & Cultural Considerations: The Impact on Foster Care

Feb 1 Tues 12-1 pm Rhonda Hawkins, 20 years in human services, discusses current trends in foster care. EWU Women's Studies Programs and African American Ed Program. Patterson Hall 103, EWU.

Jazz Festival Paquito D'Rivera The Sons of Brazil

Feb 5 Sat. 8 pm SFCC Music/Performing Arts Building Aud, Bldg 15. SFCC Community Jazz Ensemble. For tickets call 325-SEAT.

Six Historical African American Women

Feb 8 Tues 12-1 pm. Lisa Saunders as Marian Anderson and Mary McLeod Bethune, Nancy Nelson as Nina Simone and Mahalia Jackson, Peggie Troutt as Sojourner Truth and Mona Lake Jones. Patterson Hall 103, EWU.

Come to the FREE After School Program

Martin Luther King Jr. Family Outreach Center

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The program is called Youth "2000" and is for 6th to 9th graders.

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Race Relations Task Force Meetings

Meeting schedule, as received from Jacinta Connell with Gonzaga University. Her telephone number is 323-6102 should you have questions. Held first Tuesday of the month at 11:00 am - 1:00 pm.

Tuesday Library 01/04/00	Tuesday Library 03/07/00	Tuesday Riverbend 05/02/00
Tuesday Library 02/01/00	Tuesday Library 04/04/00	Tuesday Library 06/06/00

Maureen Rieckers Human Rights Office 625-6266

The AAV doesn't speak for you, it is a vehicle where you may speak.

Editorial

Part 1

To censor or not to censor

This issue's editorial has taken the opportunity to answer some questions and to educate our readership about the differences between this paper and the typical African American community newspaper, which tends to be less controversial, cater to the marketplace, and not to question the local leadership.

After you have read the opinion in the center of this page titled "Is it or is it not?" turn to the page 10 editorial titled "I am not your gatekeeper."

Then read part 2 below.

Part 2

Talk is cheap

Someone once told this story. There was a concert with thousands of people listening as a classical pianist played wonderful melodious tomes, when someone yelled "Fire!" The crowd began to run to the door, knocking each other down. The pianist said calmly, "Will you please take your seats" and continued to play. 2000 people sat down - and were burned to death.

Some of us yell "Fire", others are blessed - are they playing the piano?

If African American leaders asked me what I expected of them, I would tell them that I expected them to read the African American Voice, come to a conclusion about how they felt about the issues addressed in the articles, then use their power to influence and to act upon those issues.

**Robert Lloyd
Publisher**

Publishers Note:

Gezzah Belle, please call the African American Voice if you would meet with the subject of your December 99 opinion on page 6.

The inspiration for this newsletter

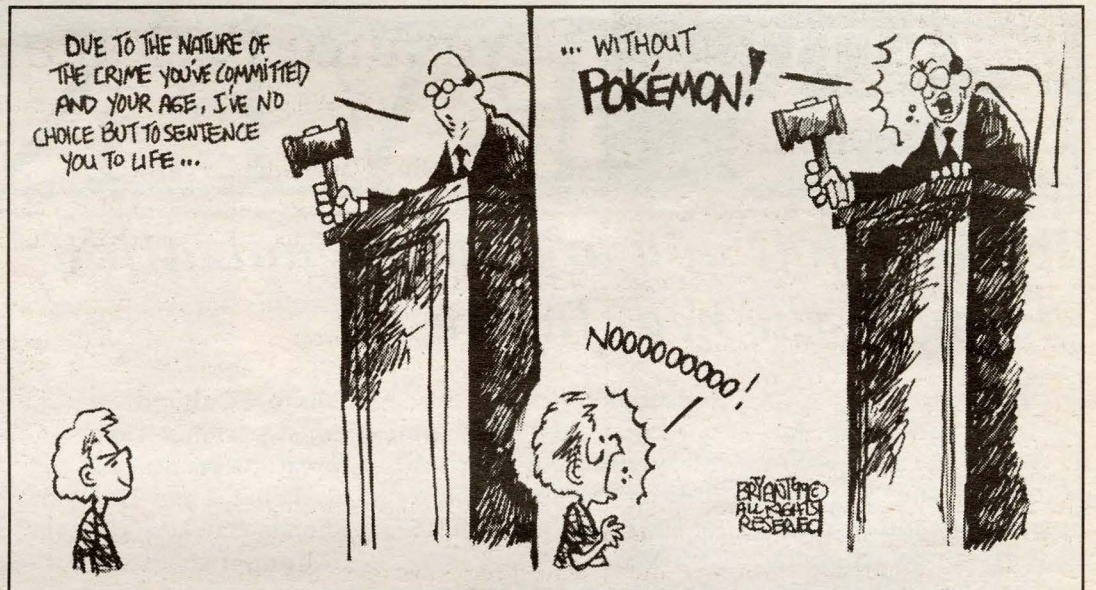
The inspiration for this newsletter comes from the energy generated by meeting with nearly 70 other African American men the Saturday after the Million Man March. This is an effort to improve communication in the African American community - to find the invisible community of 3000 African Americans based not on geography but upon common history, common goals and objectives. We hope the newsletter will:

- Introduce members of this community to one another
- Profile organizations in the community
- Help accomplish the recommendations for action established by the African American Men's Youth

Empowerment Group

- Empower youth and facilitate them becoming self-sufficient men
- Highlight the achievements of youth
- Make available tools that will facilitate communication
- Model and teach how technology can empower individuals and a community
- Provide information about educational resources
- Be African/African-American in tone
- Publish the creative work of African Americans
- Announce events - tell "what's goin' on"
- Publish community report cards on organizations.

Robert Lloyd



Opinions

This space is for opinions you have or we heard you express or saw in print and asked you to repeat for this page. They are not necessarily the opinions of the publisher or staff of the paper. The December 99 Opinion contained points of view I had heard at a discussion about the election, plus some additional opinions of the writer. It came as an e-mail to the AA Voice signed only with an email handle. I replied to the sender and to the others he had sent the e-mail to asking who the sender was. He replied, giving me his name but not specifically giving me permission to use it in the paper (nor had I asked him). After I knew who the author was, I printed the letter signed with the e-mail handle. Following is a response to that letter.

Is it or is it not?

BY THE REVEREND LONNIE MITCHELL, SR.
Pastor, Bethel African Methodist Episcopal Church

We are blessed in America! We have protection from the government and certain constitutional laws and statutes protect us from each other. The First Amendment to the United States Constitution gives us freedom of speech and free press. As I see it, the First Amendment gives citizens the right to form opinions and verbalize them in any form or fashion we can conceivably think of. But, does this give the media the right to be morally and ethically wrong in their reporting? Who gives the African American Voice the right to demoralize a community with its pen, while at the same time this same community is striving to be viable and positively productive?

Contrary to some people's belief, the African American Community in Spokane has also been blessed. It has positive people who are making a difference in our city. We have an elected official who is bright, caring, innovative, and has a clear vision for Spokane's future. We have educators who are excellent role models in our educational systems. We have other professionals who know their professions and perform with the utmost care. There are ministers who are sincere in what they believe and are willing and able to carry out God's Great Commission. We have our entrepreneurs whose ventures are serving Spokane well. All of our organizations that we belong to are eager to make Spokane a better place to live for African

Americans. And, our young people are pursuing excellence in their lives.

Yes, we are blessed to have such a great community in Spokane. But, why does it appear that the African American Voice is trying its best to tear up the community in which it belongs (or supposed to)? Frightening, isn't it? It reminds me of the slave days where blacks would capture blacks to be sold into slavery. Just who is the African American Voice subservient to? Why isn't the African American Voice promoting unity in the African American Community? Why does it appear that the African American Voice has little good to say about blacks who are trying to make a difference in our community? Why is it that the African American Voice has nothing good to say about black ministers? Why is it that every time we pick up an African American Voice newspaper, it appears as if it is forming opinions that have no facts and demoralize blacks? Could it be that the African American Voice is simply not 'African American' after all? Is it or is it not?

I'm wondering, is it conceivable to have an African American Newspaper that will actually build a community by reporting the facts? I believe there can be. Perhaps it is time to build the type of newspaper in Spokane that will not be afraid to represent who we are - African Americans and proud of it!!!! A tip for the African American Voice, Get the facts before you start forming your opinions about someone or something. That's good journalism!!!!

We don't have the luxury that White people have of not identifying with people who are in the news, positive or negative, in a very personal, visceral way, because of our history in this.

Donna Britt, Columnist

We have a right to a diversity of voices. We are diverse. We don't have to all agree on anything.

Jill Nelson

LETTER

If you schedule IT, THEY will come

The IT is the World Trade Organization, the new symbol of a growing, interconnected one world economic order. Organized and administered for the rich by transnational corporations. The THEY are consumers, family farmers, the poor, the indigenous, organized labor, environmentalists, academics and people of faith. The issues are consumer and environmental protection, worker safety and the right to organize, living wage jobs, intellectual property rights, human rights, biotechnology and genetic engineering, and public scrutiny and accountability of WTO actions and officials.

As someone who was present in Seattle I was angered (although not surprised) at corporate media coverage. Misinformation campaigns have used such emotional rhetoric to describe the people and events as "anti-trade protesters" (rather than fair traders), "media terrorists" (rather than global residents who demand democracy), "a battle for free trade waged against many enemies" (rather than civic associations of non-governmental organizations representing 3 billion people), "Seattle was ill-prepared" (denying the year long planning between the city and over 1,000 NGO's), or my favorite "chaos reigns in Seattle" (the only image corporate media ever intended to show viewers). From start to finish corporate media set the agenda, manipulated the discourse and misrepresented the events.

Rather than even attempting to cover the substantive issues, corporate media was saved by clouds of pepper gas. SWAT teams, tanks and martial law effectively silenced the voices of Jim Wallis, Ralph Nader, Ken Kesey, John Cavanagh, Herman Daly, Peter Rossett, David Morris, Jeremy Rifkin, Jim Hightower, Congressman Paul Wellstone, State Senator Tom Hayden, John Sweeney, Jim Hoffa, Jr., the hundreds of other leading NGO policy analysts, government officials and labor/ environmental leaders, and the tens of thousands of concerned citizens from over 100 countries. With corporate media coverage of the large rallies, church services, hours of teach-ins and numerous debates going up in smoke and the WTO delegate debates tucked safely behind locked doors, the only clear victor in Seattle may be Eugene's Anarchist Action Collective. Coming to Seattle with the bold and very public declaration to "fight back and don't get caught", they seemingly had great success.

Beyond trashing and looting the streets and businesses of Seattle, they also successfully ransacked the 40,000 peaceful members of the world's NGO community by capturing the undivided attention of the institution they love to hate - the corporate media. What an irony. What a sign of our times. As the saying goes - if you schedule it, they will come. See you in Geneva.

Patrick Copeland-Malone

Severance Package For City Hall Officials ?

By ROBERT C. WILLIAMSON JR

Last month I was reading an article in the Spokesman Review pertaining to a proposal to provide generous severance packages to employees who will be fired before a strong mayor takes office, probably in January 2000. This proposal was initiated by Councilwoman Phyllis Holmes.

My first thought was, here we go again paying off people to go away. We just paid an ex-police chief and city manager to go away. My thoughts were, why do we the tax payers have to pay people who make at least three times more than the average citizen of Spokane to go away? When I lost my job one of the first things that my company made clear was that there would be no severance package. I was paid the wages for the hours I had worked and for my vacation days. They also gave me a pamphlet that instructed me on how to conduct myself during this stressful period. I thought I would exercise my right as a citizen and contact the author of this proposal, Councilwoman Phyllis Holmes, and find out why she thought these departing city employees need a generous severance package.

Councilwoman Holmes promptly returned my phone call. She spoke with me for a good period of time explaining her thoughts behind this proposal. She stated that one of the things that people do not understand is what it takes to change a government from one type to another. Her concern was for the city to have a smooth changeover and not be in a state of chaos for the next two years. She further stated that there are employees in positions that have a lot of valuable knowledge to help make this process a smooth one. Another concern is that these employees would leave their positions before the changeover was made because of their immediate needs to find other employment. A severance package would help to keep some of this valuable knowledge around. Councilwoman Holmes made it clear to me that this proposal was not about giving taxpayers money away.

After speaking with the councilwoman the proposal made a bit more sense to me. The total proposal was not approved. It appears that the acting City Manager Pete Fortin who has been with the city for 25 years will receive one months severance pay for every 5 year period that he has served. The council approved the amended contract 5-2 with Talbott and Rodgers opposed.

Holmes also proposed that the city manager be authorized to provide a similar contract for 18 non union employees

during the transition year. This idea, however, failed to win council support.

I highly encourage our readers when they have a question about decisions being made by elected officials to call and get an answer. This process was rather a simple one - just call City Hall at 625-6255 and you will be connected to the particular city official that you would like to speak to.

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Ramona Scott, Legal Secretary, CASA Volunteer

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Past Editorials

This editorial space is the editor's or guest editor's space for his/her ideas and opinions.

Reprinted from June 17, 1996

Burning of black churches a sign of unchanging sentiments

A White friend of mine asked me recently why African Americans and other minorities keep on complaining about racism in the United States. I looked at him and pointed at the recent, continuing burning of black churches. I told him that what we are seeing going on in the South is just a more perverse reflection of what African Americans go through every single day, even and especially, here in Spokane.

There should be a country wide condemnation of what is going on in the South. More important than the condemnation, though, should be the realization that a dangerous trend seems to have been born.

This nation, social experts have predicted, is heading toward more intolerance. With leaders like Pat Buchanan, Ross Perot, and many of the Right wing leaders preaching messages of intolerance and division, there is enough fuel to light a blaze.

As African Americans, we need to realize this and be prepared to work together to fight inequalities and injustices. For a long time, we have cried out and stood firm, but these changing times call for cries accompanied by actions.

To strengthen ourselves, we need to work together to improve our social and economic status. We need to realize that in the same way that when a church is burnt it affects us all, that when one of us lacks employment, is arrested or is troubled, we are all affected. This is a country with many good people. However, there are enough bad people who work hard to pull us down and we need to hold hands and lift each other up, otherwise, tomorrow, we shall have no one to lift us.

Alfred Mutua, Editor

Reprinted from October 1996

Rise up and march or be damned

Within the last few months, well, the last 400 years, Black people have experienced oppression in the United States by members of the Law Enforcement.

Last month, a young Black boy was stabbed four times by a White woman. Despite numerous witnesses, the woman was never arrested. This would not have been the same if it was a Black person who had done the stabbing.

I am angry and saddened by what happened and so should you. However, anger and sadness will not achieve any justice. It is about time the racist people in this city are shown that we will not take it any more.

Black people are not known for their unity. That is one of the main reasons why we can be abused over and over again. We need to join hands and make a powerful statement.

Where are the leaders who can lead us against this injustice? Where are the Martin's, Malcolm's, Jackson's? Are they the area Black pastors, the businesses people, the educators, you and me?

If we can get 200, 500, even 1,000 and more Black people plus our White friends to peacefully march downtown and seek justice, we can be assured of a fast response.

By marching in strong numbers, we can get the attention of the local and national media. This being an election year, we can make large Black waves because administrators fear negative publicity.

During the civil rights movement, Black people were united. Today, we fear revolution. We used to march for our rights. Today, we march only during King's Birthday.

Dr. King never marched on his birthday. He marched whenever there was an injustice. White people know that we are not like King. Whenever we are abused, we just talk, talk, talk, (to each other) and roll over and play dead. No wonder they continue trampling on us.

Carl Maxey, the NAACP lawyer, has suggested that as many people as possible call and write the prosecutor's office and ask for justice. That is a step in the right direction. The louder we cry out, with ACTION, the louder we will be heard.

If we march tomorrow, we can be assured that members of the Law Enforcement will be cautious when dealing with us in the future.

In the meantime, I will write that letter to the prosecutor. I hope you will too.

Alfred Mutua, Editor

Past Opinions

Police or the mayor? Who is right?

By Robert Lloyd,
Publisher

Members of Unity In Action stepped forward at a rally in front of City Hall on Friday, March 21, in support of Karen Boone, who had received a hate letter.

After the publication of the letter in last month's issue of The African-American Voice, the Spokesman-Review stepped forward and allowed Karen to answer the writer, and published many letters of support from the community.

Karen has also received many phone calls from other people describing their experiences with sim-

ilar incidents.

The Spokane Police Department reopened its investigation and interviewed more than 30 people and searched their files for possible suspects but were unable to establish the identity of the writer.

Spokane mayor, Jack Geraghty, met with the Spokane Police Department and assured Spokane's Task Force on Race Relations that after much discussion, the police department has agreed to alter its policy and take incidents of this sort seriously and give them higher priority than it has done in the past.

However, a headline in

an article in the March 28 issue of the Spokesman-Review read "Racist letter not a crime, police say".

In the article, a police department statement was quoted as saying, "An analysis of the letter shows that the contents, while deplorable and distasteful, constitute a protected utterance under the First Amendment to the Constitution of the United States. The letter made no threats and does not fall under the state or local statute of a hate crime."

It remains to be seen which version of the police department's current policy regarding such incidents is accurate.

And God said

Reprinted from October 1999

In Response to "Fit for a King", South Side Voice, Spokesman-Review July 29, 1999.

Lonnie, Lonnie, Lonnie, Come on! I can't imagine God envisioning your thought processes to go forth and discourse, in church, upon the naming of a street to glorify a mere mortal - which act has been reduced to a token gesture by our government. When, if ever, has a stretch of pavement bearing a name impacted the lives of people? (Have you seen Martin Luther King streets in other cities?)

Maybe God's vision to you is to utilize Martin Luther King's methods to res-

timate "SpoKKKane" and the Black community. It would prove more effective to instill a desire in our Black community to participate on every level possible. Period! Including the 182 member congregation. Martin Luther King was a great man, and it would behoove any man to follow his example in life, but we are not to set up idols before God!

In this way a person seeking public office would not need to "sit on the fence" with his or her opinion until after the election, for fear of losing votes on either side.

And, was it really necessary to mention which row and pew was occupied by any individual?

Laurie Montgomery

Make a difference in a child's life

Begin the new year with a resolution to make a difference in the lives of abused and neglected children by volunteering as a court-appointed special advocate (CASA). CASA volunteers are men and women from all walks of life who are willing to take the time to speak up for abused and neglected children in court. No special experience is required, just the

desire to make a difference in a child's life.

CASA volunteers receive special training in court procedures, child welfare laws and the special needs of children who have been abused and neglected. They spend 15 to 20 hours a month finding out about the child whose case they are assigned by reviewing records, talking to parents, teachers, social

workers, healthcare providers -- and most importantly -- the child, in order to recommend to the court what you determine is in the best interests of that child.

The next CASA volunteer training will begin February 8. For more information and an application packet, contact Spokane Juvenile Court Services at (509) 477-2469.

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Past Printed Opinions

October 1996 Guest Editorial

Been there, done that: Race relations and the Church

BY BARBARA WILLIAMS
SKINNER

President of the Skinner Farm Leadership Institute, Maryland; wife of the late evangelist, Tom Skinner.

An old Negro Spiritual says, "Everybody talking about Heaven ain't going there." Well, everybody talking about racial reconciliation today is not doing it. In fact, many African-American Christians today have a "been there, done that" attitude every time the subject is raised. When asked about racial reconciliation, they quickly say, "Don't even go there."

The clear but unspoken message from black Christians is, "It's too painful, too much hassle, and I don't plan to be the sacrificial lamb for somebody's 'We Are the World' multi-cultural diversity African-American celebration week quick fix project." These days, white Christians getting inspired to do reconciliation often wonder, "How come black folks aren't showing up?" I believe there are four main reasons why many African-American Christians don't get excited about racial reconciliation today. ...

Reason #1: Although there is much talk about diversity, multiculturalism and racial reconciliation, actual understanding between the races is at an all-time low.

Polarized views of Blacks and Whites about the O.J. Simpson verdict were the latest and clearest symbol of a growing antagonism between the

racess. African Americans look out at a society that seems resigned to seeing twice as many black males end up in prison (800,000) than enroll in college. To them, it is no coincidence that while the prison industry explodes, affirmative action -- which most Blacks believe has helped many reach the middle class while hindering very few Whites -- is being rolled back. The vast majority of black Christians who identify themselves as Democrats watch as millions of white Christian activists drive their Republican bandwagon head-on against homosexuality and abortion, but jump into reverse when it comes to fighting poverty or racism.

All of this appears as solid proof that the white community -- including white Christians -- really does not care about the plight of the black community. White Americans look like a single sea of unfriendly faces who would prefer that Blacks were not around. Many have even concluded that a truly reconciled America is Martin Luther King's "never-to-be-fulfilled" pipe dream.

Reason #2: Racial reconciliation sounds a lot like the failed integration of the 1960s.

For too many African-American Christians over age 40, racial reconciliation brings to mind the worst aspects of integration. Under integration, African Americans were required to give up too much of what is rich and beautiful about their own African-American culture,

while Whites did not give up anything.

Many Blacks were taught that getting the right education, speaking properly, and mastering all aspects of white American culture would make them more accepted by Whites. They "Europeanized" themselves only to discover a painful reality.

They could change from a super-charismatic Pentecostal to a more sedate Presbyterian; from Negro spirituals to Euro-American religious anthems; from soul food to artichokes, quiche and asparagus; from Ray Charles and Aretha Franklin to Tony Bennett and Barbara Streisand; and even from an Afro to the straight look hair style. But in the end they were no more socially acceptable to white Americans, and were left alienated from many in the African-American community.

Blacks have grown tired of always being the ones who have to do the changing in order to make peace, and even then, meeting opposition.

Reason #3: Blacks fear losing the last truly African-American institution -- their churches.

The black Church is one of the few institutions totally owned and controlled by African Americans. An estimated 65,000 churches -- reaching 16 million people each week -- are some of the few places African Americans can witness strong and dynamic black leadership at all levels, build social and leadership skills, advance their political and public policy interests, improve

their communities, and reach inner-city youth and those needing financial help to attend college. At the same time, like nowhere else, they receive spiritual encouragement for the struggles of life. Indeed, the Church is our last and most important refuge of empowerment.

In the face of the serious moral crisis of black family break-down, drugs, and crime, "reconciliation" seems like a strange diversion of precious energy and resources to a cause with little chance of success.

Surely reconciliation is a higher calling than separation -- but not if that definition of reconciliation sacrifices the empowerment of African Americans. In the name of integration, Blacks lost many of the institutions that addressed their needs: businesses, self-help organizations, and schools. Can they trust the new form of "reconciliation" to address their needs and give room for black leadership? Past experience answers a resounding "No."

Reason #4: There is as much racial separation inside as outside the church.

The black Church that we know today is a result of racism. The phenomenon of Christian racial separation was initiated by Whites during slavery, and continued after slavery when white religious bodies excluded African Americans or -- with a few exceptions -- treated them as second-class members. Today, even with the end of "Jim Crow" segregation, and with no legal barriers

to working, living, worshipping, or playing together, African Americans and Whites operate in two almost totally and voluntarily separate worlds.

It is as though we worship two different Gods -- one black and one white -- in totally separate worship environments. While Blacks feel they tried the racial harmony game, Whites have not demonstrated a willingness to come onto Blacks' turf. We rarely get to know one another in our family and social settings. Only a handful of the more than 300,000 white American ministers can count a friend among the 65,000 African-American ministers. Truly integrated churches, with different races sharing the leadership, worshipping, singing, studying God's Word and praying together, are still a rarity.

In addition, many white Christians believe that a lack of personal prejudice is sufficient for reconciliation. They are unwilling or unmotivated to join with their black brothers and sisters in the fight against institutionalized racism. By remaining silent, they allow injustices in the social, political, economic and criminal justice realms in America to continue.

...Many white Christians have fallen short and many black Christians have a "been there, done that" attitude toward racial reconciliation. However, biblical reconciliation can begin between separated people who are willing to repent and practice true community.

Publisher's View Point:

Is Christian reconciliation putting us to sleep?

BY ROBERT LLOYD

Speakers and workshop leaders at the annual conference of the Northwest Coalition Against Malicious Harassment addressed a variety of issues, problems and responses.

A common thread of concern was the trend toward the mainstreaming of beliefs and attitudes once considered marginal and the bridging of racist and extremist groups with right wing Christian, anti-environmental and anti-governmental organizations and individuals.

Where are the Promise Keepers and all the churches at the Reconciliation Conference on these issues? Guilt by association isn't proof, but it does bear watching.

Jonathan Mozzachi, research director for the Seattle and Portland-based Coalition for Human Dignity, said in a brief anatomy of the Christian and far right "The religious right is

also trying to build inroads into African-American, Latino, and conservative Jewish communities, and is seeking sympathy from the mainstream by painting itself as a beleaguered minority surrounded by a hostile secular culture."

Are our ministers being used as Judas goats leading Blacks to the Christian right and its political agenda? In Louisiana, David Duke persuaded good white people to forget his Klan history by playing on their fears.

The publication of the Bell Curve fooled academics into accepting a biological basis for Caucasian superiority as a legitimate opinion worthy of review.

The Pat Buchanan candidacy legitimized and provided access by KKK members and sympathizers to the mainstream political process.

According to Leonard Zeskind of the Institute for Research and Education on Human Rights, this represents a strategic change by the KKK to bury its ideological differences with the Christian Right in order to acquire power.

If our ministers think Promise Keepers are such great folks, then let's see them get these Reconciliation church people out there for affirmative action, for miscarriages of justice as in the Buchanan stabbing, actively opposing the actions and rhetoric of racists.

The African American Voice would like to publish a copy of the Covenant and the list of those who signed it that we might hold them to it.

Reconciliation or anesthetization?

African-American Voice

January 2000

PMB 145, 2920 S. Grand Blvd. Spokane WA 99203-2530 (509) 455-8274 rlloyd@cet.com

Volume 4 Number 8

To censor or not to censor I am not your Gatekeeper.....

A preacher, an entrepreneur and a politician were upset with an opinion piece published in the last issue of the African American Voice. The politician was hurt and wanted to meet with the writer to find out exactly what was expected of them.

The entrepreneur wanted to vent and thanked me for the opportunity to do so. He informed me that I should censor this paper. I told him I didn't believe in it, and he told me he did believe in censoring.

The preacher wrote the scathing letter that is on page 6, the opinion page, of this issue. I would have just printed the letter and let bygones be bygones had not these criticisms come from people

whom I, and others, highly admire and respect.

To censor this paper would take it in a direction that was never intended. In his letter Rev. Mitchell makes reference to free speech and the free press. There is no such thing as a free press - they are tools of the publishers, advertisers and writers. He that owns a printing press has speech, but it's not free because someone is paying the bill. This is not a model that this paper wishes to follow. African Americans have been locked out of the process since Gutenberg invented the printing press.

Rev. Mitchell talks about unity in the community and accuses the African American Voice of not contributing to this unity. I don't believe that

unity is something that takes place on one summer day in the park. I don't believe that African Americans walk in lock step. The analogy I'd rather use is that of a keyboard made up of many keys, both black and white, each key with its own note. If a composer comes along and he has all the notes he'll be able to make a symphony. Which part of the keyboard would Rev. Mitchell like to remove - the high notes or the low notes?

Rev. Mitchell says that the paper is full of untruths, but he did not say which stories were not true. Considering that the two phone calls came from are attendees of his church, he may be referring to an opinion piece in the last issue by Gezzah Belle that stated that African Americans don't support Black politicians.

I agree with this point in Gezzah Belle's article. I have in hand a list of 98 names of contributors of \$25 or more, of which I recognize only four African American names. This list has been checked against over 700 names of African Americans who read the AAV. I have asked community members how many African American names they saw on the list. They came up with the same three or four names. The list came from the Washington

Disclosure Commission and can be found on the internet at <http://pdc.wa.gov>. I found campaign expenditures paid to two African Americans. One was for signature gathering and the other was to a graphic designer who asked that his name be removed from the AAV after the last issue appeared. This might be coincidental. Now, perhaps 100 blacks gave \$5 apiece and did not make the list. This still wouldn't have been a significant contribution.

Rev. Mitchell reminds us that the African American community has been blessed. But some African Americans have been more blessed than others. I believe that the more blessings you have then the more responsibilities you have. Some people may think they are blessed until they are bitten by the dog of racism.

My belief is that African Americans, especially those that have been blessed, must work in the campaigns and financially support candidates that represent their interests regardless of their race or ethnicity.

As for the chicken talk - it doesn't represent my opinion but it is an opinion that is felt in parts of the community.

Rev. Mitchell says that this community has been blessed with an elected

official, professionals, educators, ministers, entrepreneurs, and our young people who need supporting. This paper agrees that they are "bright, caring, innovative" and has supported them throughout its existence. Yes, there have been some individuals in the above categories that readers, contributors, and the paper have taken to task. This issue of the paper reprints some of these articles which might be viewed differently by Rev. Mitchell and myself. We give the public the opportunity to judge.

The question has been asked, "Who is the African American Voice?" The AAV is publishers who guarantee the expenditures necessary to the paper, a staff of 15 to 20 volunteers who write their articles with their names attached and hundreds of others who have contributed at least once. You see, the African American Voice does not speak for the African American community. It is a place where they can voice their opinions and ideas and display their creative talents. You might notice that our articles run little long sometimes. That's because I try to print as much of the original article as possible.

Rev. Mitchell, if you know someone who would like to volunteer to edit this paper, I would be

Continued on page 14

Fact Sheet

January 1, 1999 to December 11, 1999

Income		Telephone	
Subscriptions @ \$20	7.2%	Sundry	0.5%
Advertisements	82.0%	Bad Debt	0.3%
T Shirts Sales	0.4%	Photo / Processing	1.6%
		Research / Reference	0.8%
Contributors Given		Bank Fees	1.3%
Donations, cash	6.7%	Reprint permission fee	0.5%
Young Writers Fund	2.8%	Charity, cash	0.6%
		Non-Charitable donations	2.3%
Expense		Business lunch, entertainment	0.9%
Printing	34.4%	Equipment expense	0.4%
Postage	24.2%	Software	1.3%
Promotion	1.8%	Production expenses	1.9%
Dues	0.6%	Miscellaneous	0.2%
Repairs & Maintenance	0.2%		1.9%
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Commission	13.9%	Young Writers Fund	1.9%
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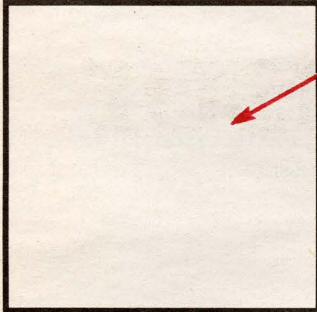
Who reads and who pays for the African American Voice? 3,762 copies are mailed out to homes and offices. 1,238 are distributed at over 50 drop sites. 532 people have paid for at least a one year subscription. 157 people have subscriptions which have not yet expired. 3,605 people and or organizations who are not currently subscribed are receiving the paper by mail free.

Others who read the AA Voice
AFRICAN AMERICAN COMMUNITY RESOURCES 81
ASIAN COMMUNITY RESOURCES 15
ASSISTANCE PROGRAMS 17

BLACKS 721
BLACK CHURCH 13
BLACK NEWSPAPER 33
BUSINESSES 116
CHURCHES, PASTORS & MINISTRY 647
COMMUNITY AGENCIES 62
COMMUNITY CENTERS 2
LATINO & LATINA COMMUNITY RESOURCES 13
MENTORING AND YOUTH PROGRAMS 3
MINORITY BUSINESSES 66
NATIVE AMERICAN COMMUNITY RESOURCES 18
TASK FORCE ON RACE RELATIONS 62
WOMEN'S RESOURCES 33
UNIVERSITIES & COLLEGE 15

CONTEST

Leaders we have known and admired



Who is this person ?

Ask your parents, ask your teachers, ask a librarian, ask your community leaders. At the end of a year's issues, will you know the name of each leader?

Youth who write a short article for the history page earn \$25 if accepted for publication.

Did you send us photographs and names you think African Americans should admire?

Did you read this to your kids or ask them to read it?



New Contest for Young Readers

Is there good news in the future? Will your life, or the lives of others improve? Will your family, community, or opportunities be better than today? We want to know what you think about the future.

The African American Voice (A.A.V.) is pleased to announce a new contest for young readers. All you have to do is write a paper telling why you are looking forward to the future and send it to the A.A.V. before the closing dates and you could win CASH!

Entries must be received by the A.A.V. before December 1, 1999.

Age is determined by entrant's age on December 1, 1999.

There will be four age groups, with a \$25 cash award for the winner in each group. The papers should be the following lengths.

Age	Length
9 - 10	200 - 300 words
1 - 12	300 - 350 words
3 - 14	350 - 400 words
15 - 16	400 - 450 words

All entries must include your NAME, ADDRESS, and DATE of BIRTH.

Mail entries to: Future Contest African American Voice PMB 145 2920 S. Grand Spokane, WA 99203-2530

Judging will be done by A.A.V. staff, based upon content and not on spelling or grammar, and all decisions are final.

All entries become the property of the A.A.V. and the writers and their parents/guardians agree that the A.A.V. is allowed to publish the winning entries in exchange for the cash awards they receive and that A.A.V. may also edit the entries as necessary to insure readability

Did your young people ask you who these people were?

Did you contribute to this fund?

NEW FINANCIAL CONTRIBUTORS

We wish to thank:

Contributors

Subscribers \$20

Colin Beckles Memorial Speakers Fund

Colin Beckles Young Writers Fund

Was your name on these lists?

How much information did you send to the African -American Voice

Gates Millennium Scholarship Fund Application Process:

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For More Information Contact:
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Check the internet
For complete information on the Gates Millennium Scholars program, visit
<http://www.gmsp.org>.
Additional information is also available through the United Negro College Fund (<http://www.uncf.org>), the American Indian College Fund (<http://collegefund.org>) and the National Hispanic Scholarship Fund (<http://www.hsf.net>).

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- All Excell Food Stores
•East Central Community Center
500 S. Stone
- EWU Black Education
•FAFB African American Club
• Unity House
Gonzaga University

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Add your name to this list

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Robert Lloyd
Editor Robert Lloyd

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THIS IS WHAT THE AAV IS ABOUT

Sample Stories

If you want to know what this paper is about, here are some headlines from the over 800 stories that have been run in previous issues.

Features

The inspiration for this newsletter
 Honor at last! for Vernon Baker
 Facing hate threats
 Tenth Conference of the Northwest Coalition
 Against Malicious Harassment held in Spokane
 Reality Check Measuring Change
 Gandhi shares his message with
 large Spokane crowds
 Gates Millennium Scholarship Fund
 Application Process:
 Dr. Sullivan new regional head for
 Disciples of Christ
 Spokane protesting at School of the Americas
 Whitworth President To lead
 Spokane Area Chamber
 Protect the Right to Vote!
 Spokane Task Force on Race Relations
 Vision and Mission
 The Scottish Society of Spokane Standing up
 against hatred
 Governor George W. Bush
 blows off 6,000 minority journalists and communica-
 tion professionals
 To Protect and Serve...Who?
 City Election Update
 Local Businesses Help "Grow" 5th Annual
 Unity Celebration
 WSU finally hires Multicultural Director
 Habitat asks for bids on homes
 Please VOTE!!! Sept 14 Tues
 Equal Employment Opportunity
 Commission Sues Kaiser
 Infant Crisis Bank
 B. I. G. brings 700 Blacks to Spokane
 Spokane says no to bigotry
 Rally condemns racist hate letter
 Covenant without lament is denial and pretense,
 Emilie Townes says
 Protesters cry for Buchanan's rights
 Consider adopting a foster child
 Local astronaut lifts off in January
 Dreams into Reality: Tuesday, October 20
 Spokane's first Community Congress

on Race Relations
 Rally condemns racist hate letter
 Covenant without lament is denial and pretense, Emilie
 Townes says
 Tuskegee Airmen honored
 Americans behind bars:
 A comparison of international rates
 of incarceration
 Anti-Indian Sentiment

Arts and Culture

Jacob Lawrence
 Movie: Get on the bus with Ossie Davis, Ander Brager
 Coolio at EWU
 Spokane celebrates Kwanzaa
 NAACP Banquet Speaker U. S. District Judge Franklin
 Burgess
 Local Storytellers Take Part In Worldwide
 Tellabration! 99
 Protect your most valuable asset - your home!
 Spinning the Globe (Sounds and rhythms from
 around the world)
 Color of Water author speaks to Spokesman Review
 staff
 Music of Africa and the World This Summer
 Music as a political weapon
 'Standing in their shoes' essay contest
 Mexicanos in Spokane Photographic Historical Essay
 Cross-country skiing on Mt. Spokane
 Prison of Intelligence
 Movie : A Time To Kill (Samuel Jackson)
 Robert Gwathmey
 World Music Summit '99

Black History

A preliminary critique of the TV series by Henry Louis
 Gates, Jr.
 Dr. Lloyd Hall a Black pioneer of science and inven-
 tion.
 July 24, 1802 Alexandre Dumas is born in Villiers-
 Cotterets to a Haitian mulatto
 James Farmer dies: freedom ride organizer
 This month is USA History Month "United Native
 Americans"
 Negro Leagues Baseball Museum
 Juneteenth Celebration June 19th at Liberty Park
 Who was Dred Scott?
 Africans in America
 New PBS series vivid look at slavery

Health

Never shake a child
 Do I need my bones scanned?
 SOS Save Our Sisters
 Heart disease and race
 Spokane County Domestic Violence Consortium
 Service Provider Fair
 Free Cancer Screening
 Snip-Snip ("vasectomy")
 No or low cost health insurance available
 Articles on breast cancer, prostate cancer, HIV,
 depression, high blood pressure.

Church

African Children's Choir
 Rev. Kinlow interview
 Rev. Lonnie Mitchell interview

Jobs

2-3 pages per paper of job announcements

Youth

Making Changes
 Enrollment Begins at New Childcare Center
 Black Education Revival
 Remembering the real John F. Kennedy, Jr.
 Pond Jumping
 Help Hamp's Camp
 Spokane Teens Work to End Sexual Assault
 Congratulations African American Voice Graduates!
 Denise Karen Tuggle received her Master of Arts
 Fifth Annual Summer Theatre for Youth
 Care about your
 environment? Win \$25
 Try colleges on for size this Fall
 Stoakley's Rants..... Fear the Nerd

Scholarships

Just about every other month

YMCA's Summer Club for non-traditional artists
 Free College Tuition, Books, and Childcare Offered

Profiles of community members

1999
 Stephanie Nobles-Beans, Ken Beason, Deborah Brown,
 Nathaniel Greene, Roberta Greene, La'Brenda Hill,
 Leslie McAuley, Rodney McAuley, V. Anne Smith,
 Peggie Troutt, Gail Vails, Jann Williams, Jim
 Williams, Wallace Williams.
 Dr. Charles A. Taylor CCS CEO, Ms. Betsy Wilkerson,
 Colin Beckles

1998
 Pioneer teacher Orlando Fletcher, Dollie Speight,
 LaShonna Garnett, Rick Petry, ASWSU Pres. Edward
 Prince, Artist Hassan Kirkland, Larry Tarrer,
 Bernadette Buchanan, Carl Maxey

1997
 Michael Anderson, Gail Betty, Eanos Edwards

1996
 Jim Rhodes, Peter Urio

Something You Can Do If You Will
 African American Men's Youth Empowerment Group
 Constructive Criticism is important
 Protect your most valuable asset - your home!
 Floyd thrashes slave town
 Climbing barriers that stop the progress
 Do you need help, know someone who does?
 The Opportunity to Make a Change

Does the
 big bad wolf
 get a bum rap?

Peter and the Wolf

SPOKANE OPERA HOUSE - SUNDAY, MARCH 26
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PETER AND THE WOLF
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I'm sure each of these offended someone.

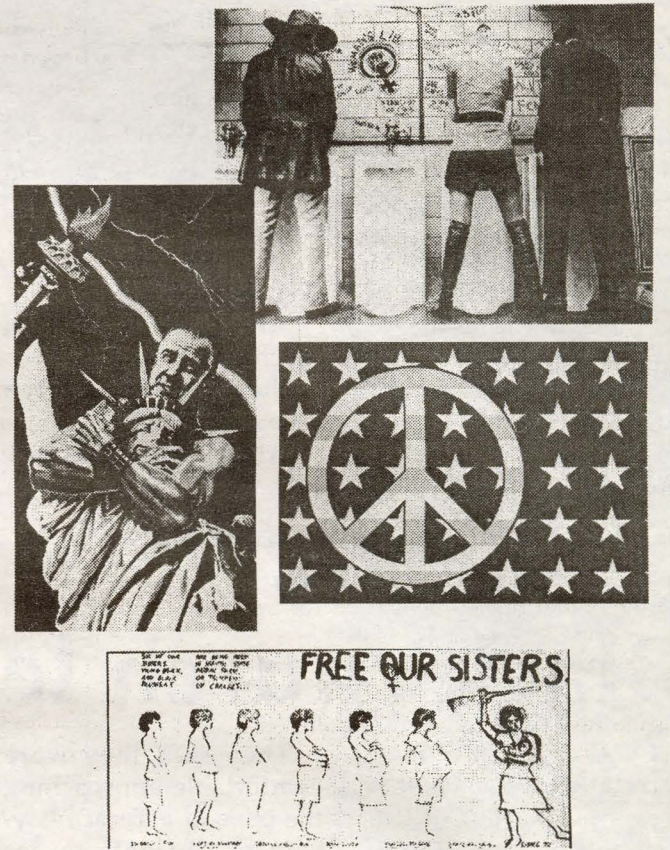
I want to apologize to the Philadelphia attorney for the behavior of the unnamed Spokane artist at the Spokane City Council meeting August 31. But the question I want to ask is whether you really want to make propaganda a crime. You see, artists should have freedom of speech too. I think that an artist's art is the caged canary in the mine. (Or should we say mind!) Behavior such as this is an expression of something that is wrong in our community. We do not want to stop people from expressing themselves, because we need to know what is going on and do something about it.

Our goal should not be to pass new rules and ordinances on the conduct of city business that silence or censor our community's voices. Rather, we need to get on with our program of passing the Human Rights Ordinance and participating in programs such as the Unity in Our Community program at Spokane Community College on October 16 which attempts to educate, voting NO! on Initiative 200 which is political action, and the November 20-21 Community Congress on Race Relations which will educate, evaluate, and develop a reality check for the climate in our community.

Publisher AAV



Found on doorsteps in Spokane on September 9, 1998.



In Prop Art by Gary Yanker 1970



Reprinted from October 1998

EWU Black Education Program is now African American Education Program

According to a press release, the Black Education Program at Eastern Washington University is changing its name to the EWU African American Education Program, to reflect the current political trend in this community.

The stated mission of the African American Education Program is to provide recruiting and retention services for students of African descent, develop and teach classes in African American studies, conduct research into the African American experience and maintain relationships within a multitude of communities throughout the Inland Northwest.

A minor in African American studies is available at Eastern.

AAEP tutors and advises students, and also helps students adjust to life on a predominantly European American campus. The program hosts activities such as a speakers bureau, an African American History Month banquet, a Martin Luther King Essay Contest.

If you would like more information regarding the program, you may contact the director, Nancy Nelson at (509) 359-2205.

It appears to me, the

publisher of the African American Voice, that more than the name of the program has changed. The emphasis, direction and passion of the program has been dwindling over the last 10-15 years. The institution has been doing everything it can to undercut this program through its choice of directors, as far back as C. T. Wright in the early 80's, and the level of staffing and funding.

And now the program is attempting to distance itself from the Black Diaspora. When I first came upon the program in 1974, the program was inclusive, not exclusive. You see, the term Black is broader than African Americans. In a school with aggressive recruiting of international students, where is the embracing of students from Africa, from Brazil, from Panama, from the Caribbean, Europeans of African descent?

The Black Education Program was born out of a struggle to make Eastern Washington University accessible to Black students, whatever country they came from. And if you think this struggle is over, you only need to see what is going on with Initiative 200

which is attempting to roll back Affirmative Action. If this initiative passes, the future of the program, be it the Black Education Program or the African American Program, is grim at best.

In the early days of this program it was a connecting link, there was a camaraderie between all peoples of color. Members of the African American faculty and staff had cordial working relationships with the Chicano Education Program, the American Indian Studies Program and Women's Studies. It even had an involvement in the recruiting of Chicano students. It was the Black Education Program that sponsored a major exhibition, ESPEJO, in the Spokane community and brought in bus loads of Chicano students from across the state to introduce them to Eastern Washington University. Due to the selection of deans and directors of the BEP, everything possible has happened to break down this relationship.

The white community has always been more comfortable with Blacks who look and act more like them. The current director of the African American Education

Program even refers to whites as European Americans. This is definitely a change in philosophy.

Where did this come from? And why do these changes always take place in the summertime when there is no one on campus to give input? Whose idea was it to change the name of the program? When I asked the director where and why this change came about, I was told the idea was hers and others she refused to name. When I talked to the staff, volunteers, and students of the Black Students Union, I was told that they were not in favor of the change and had made their positions clear to the director.

All you have to do is read the content and caliber of the articles being written in this paper by Washington State University students to see the difference in their concerns from the assimilationist policies at Eastern.

Where are Eastern Washington University's students in the drive to register voters, get out the vote and educate the broader community on the issues of the day such as NO! on I-200? Has the African American Education Program been

encouraging them to be a force for positive social change? If Eastern's students would like to put down their basketballs, footballs and track shoes, and get on the bus and be involved in the struggle for human dignity, they should call the NAACP Political Action Committee at 534-2167 and help strengthen this Black institution.

"Black" is not an appellation that was given to us, it is one we fought for and should be proud of.

Robert J. Lloyd

Now it's time for you to decide

Now that you have the flavor and tone of the African American Voice, return to the editorial page (page 6) and read the other articles there.

If you approve of what you see, pay for your subscription. If you don't, call us and ask to be removed from the mailing list.

Past Editorials

Reprinted January 1997

Are you on the bus?

BY ROBERT LLOYD

The bus is a metaphor for a vehicle for reaching goals. We need to develop a list of destinations, and routes and schedules to get there. In each issue we will publish the bus schedules and those who got on board.

We need a bus

Advocacy • An Academy

- Mentoring and support
- Communications
- Education • Socializing
- Support

Get on the bus

Afro American Forum luncheon January 15 1997
Public Unity March January 20 1997
Anita Hill Lecture January 17 1997

Full bus

Spokane's Commitment to Racial Equity December 10 City Hall: 200+

Links Christmas dance
Kwanzaa Celebration 200+

Texaco Boycott: Spokane Rabbi Izakson, Jesse Jackson, Kweisi Mfume, and Al Sharpton left on schedule and the bus is nearing its destination. The trip appears to be a success. Texaco has said all the right things - we're watching to see what they

will do. I hope Spokane's Black leaders will make the next scheduled departure on time.

You missed the bus

All but 3 or 4 Black ministers and most of the white reconciliation ministers missed the bus to Spokane's Commitment to Racial Equity kickoff. Lee Jones drove the bus. Mike Fitzsimmons threw rocks at the bus.

Fifty supporters of the NAACP candidates for

office got lost after Happy Watkins was elected president. Will they make the bus for the next NAACP meeting? We hope the NAACP will get the bus schedule to its members for all the meetings, not just elections.

The African American Men's Youth Empowerment Group and the African American Men's Association missed their bus. And the bus drivers haven't shown up. Are they being held hostage?

Reprinted January 1997

Black church leaders take the easy road

I was appalled to read in the Dec. 12 issue of *The Spokesman Review* of the decision by some Black pastors not to speak out against Texaco — from the pulpit.

Their decision is a clear show of compromise that some people in our community may view as a sell out or plain cowardice.

According to the story, the Rev. Ezra Kinlow, the Rev. C.W. Andrews and the Rev. Happy Watkins, said that they did not want to fuel anger in their congregations by talking about Texaco from the pulpit.

They said they were comfortable approaching the issue of a Texaco boycott as a private rather than a community action.

It was rather embarrassing to read in the same article that Rabbi Jacob Izakson publicly asked his congregation and all other Jews to boycott Texaco, but the Black clergy was "afraid" to do so. Afraid of the anger that may be aroused by reminding Black people that Texaco executives referred to them as jelly beans.

Afraid of being like the Rev. Martin Luther King who used the pulpit to call

for an end to injustice.

Afraid of being like Bishop Desmond Tutu, of South Africa, who won the Nobel Peace Prize because of preaching against apartheid — from the pulpit.

Afraid of being in the ranks of Archbishop Oscar Romero of El Salvador who lost his life because of calling for an end to oppression.

Afraid of being like Jesus, who stood at the Temple and confronted the pharisees and all others that were abusing his people.

Afraid of taking a stand

that says, "I am your leader, and together we will fight this injustice and win."

On the other hand however, they might not have been afraid.

Maybe they were concerned about reconciliation. They did not want to make the white community angry and thus destroy bonds of friendship.

Maybe they were more concerned about the various projects that they are supposed to be working on. Projects of getting kids off streets; of providing employment opportunities to fellow Blacks; of clean-

ing up the neighborhoods and setting up stable economic and social structures and of uniting the people so that we can come together.

Come together and boycott Texaco — publicly.

Maybe their decisions not to preach against injustice were right, or maybe they were misquoted.

Whichever it is, I hope that we are not sending a message to Spokane that we are no longer brave enough to climb to the mountain top and see the promised land.

Alfred Mutua, Editor

Continued from page 10

To censor or not to censor?

glad to interview such a person. Or if you would like to raise enough funds to hire an editor, I would welcome it. If you think we need a new newspaper and you would like to publish it, I will be one of your first subscribers.

This paper strongly believes in criticism and has even printed articles on how to engage in constructive criticism. In 3 1/2 years we have printed over 800 articles and fewer than 10 have elicited critical responses. These responses came from an elected official, a mayoral campaign manager, two ministers (now three), a white entrepreneur who

objected to the criticism of multilevel marketing, a white lawyer, and a parishioner protecting his pastor.

African American community leaders have acted as gatekeepers for a long time. The majority were not supporters of Dr. King until after his death. Yes, they showed up at all the marches and got their pictures in the papers and on television, but it was the youth who filled the jails and rode the buses and whom you see being beaten and hosed. Remember, Dr. King was only 36 when he died.

I will not be your gatekeeper. Open up the gates and let voices be heard and information flow.

Robert J. Lloyd,
Publisher

Reprinted May 1997

Race relations congress should be more than just a dream

The 20th of May will be a historic day in the history of Spokane. On that day, we will get together in a spirit of tolerance, love, understanding and fostering of our diversity.

On that day we will get a chance to say away with the old and welcome the new.

On that day we will see companies and organizations say they really care.

On that day we will go back home, with hope and sleep.

The following day, we will wake up and then we will face reality.

I am excited about Dreams to Reality, the community congress on race relations. As a member of the Mayor's Task Force that helped put up the event, I know that it is an event that has been a long time coming.

However, before we start sounding the trumpets and dancing in the streets with bliss, let us examine closely what is going on.

Mayor Jack Geraghty and Gonzaga University are to be commended for putting together the Task Force — even though this was after Black law students at Gonzaga University faced racial harassment.

Geraghty has repeatedly said he noticed that this community may say there is no racism in Spokane but whenever he talks to minorities he hears a different story. That, together with the belief that something could be done, encouraged him to get the ball rolling.

Since then, many people in our community have supported what is being done. And that is good.

Many of groups will be presented in booths and in conferences during the congress. Our question though is, will they still be interested when we go to see them a week, month or even a year after the congress? We hope so.

The burden of success does not lie only on orga-

nizations. It also lies on us — especially minorities. We have gotten their attention, now we have to stand up and play our roles. We need to show up for the congress and also support what is being done.

Some of the people who have spoken to us have been skeptical, saying that they have seen all this before. This is true. However, this time we are seeing a different pattern. We are not being asked to change but rather all have been asked to come up with a PLAN that can be implemented and evaluated. Let us give it a chance and stay with it, for that is the only way we can keep the whole change movement alive.

Many are tired of trying to solve the same problems over and over again. It is time organizations and individuals lived up to the commitment of creating a better and more tolerant Spokane.

But first things first.

As the Jewish proverb puts it, "If you want your dreams to come true, you must first wake up."

See you at the congress.

Alfred Mutua, Editor

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Every month is Black History Month

The Life of Thurgood Marshall

By A. BRADLEY

The 60s was the decade of the civil rights movement, when people came together for equal rights. The familiar faces of that time for me and many others were Bobby Kennedy, Malcolm X, John Kennedy, and Martin Luther King Jr. The importance of these individuals should not be down played.

But there was another individual who was fighting for equal treatment in the courts long before these heroes arrived on the scene. I have since learned that this individual attacked the laws of the Jim Crow south and had them all declared unconstitutional. This warrior from the 40's and 50's civil rights movement who has fought for equality and justice for all Americans into the 90's was Thurgood Marshall.

Thurgood Marshall was born on July 2, 1908 in Baltimore, Maryland. His father was a dining car waiter and his mother was a Maryland school teacher. He graduated from Howard University in 1933 and started practicing law in Maryland. Being a black lawyer and in the middle of the depression, the kind of work available

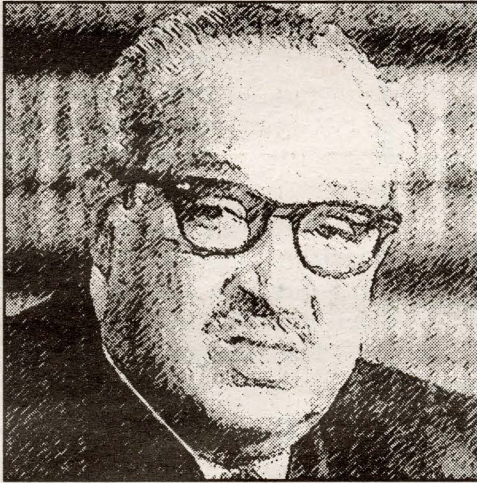
was little or none. He soon acquired a reputation as the poor people's lawyer.

Marshall at the age of thirty became the lead attorney for the NAACP. The NAACP was organized in 1909 to advance the interest of the African American community by combating discrimination. Marshall traveled around the south defending black students and teachers in litigation. Marshall had a tremendous sense of how to handle a case, what kind of witnesses and evidence to present. He brought those talents to the NAACP.

Marshall then moved to the critical issue of voting rights. The 15th Amendment, ratified in 1870, gave black men the right to vote. But blacks were persuaded not to vote by terrorism or by the white only primary. He succeeded in getting the Supreme Court to strike down the white only primary. He also won another case that ruled segregation illegal on interstate buses; it was a break through that would eventually lead to the end of Jim Crow transportation.

His most famous case was Brown versus the Board of Education. It was

important to challenge the idea of separate but equal schools for two reasons. First, the facilities needed to be up graded so that



they would be equal to white schools and eliminate the idea that they were superior to blacks (which entitled whites not to associate with blacks). Titled Brown versus the Board of Education, it was a consolidation of appeals from Kansas, Washington D.C., South Carolina, Virginia, and Delaware; all alleging discriminatory practices in education.

The appeal went before the Supreme Court on September 9, 1952. On Monday May 17, 1954, twenty months after the Supreme Court received the case, Judge Warren declared the court had unanimously found that

"In the field of public education the doctrine of separate but equal has no place. Separate educational facilities are inherently unconstitutional".

Marshall's victory paved the way for laws that prohibited discrimination in housing, employment, and public facilities. During the next few years, Marshall defended integration in Alabama, Louisiana, Virginia, South Carolina, Texas and Little Rock, Arkansas.

On June 13, 1967, after plenty of soul searching and advice from Marshall's friends, President Lyndon B Johnson nominated Thurgood Marshall to the Supreme Court. This move was looked upon as a political move to regain liberal support lost during the Vietnam period. To some, the importance of Justice Marshall being the first black to go on to the Supreme Court was symbolic, it represented a high point in a career made during the civil rights movement. On October 2, 1967 he took his place on the Supreme Court. Marshall retired from the Supreme Court on June 28,

1991.

During his lifetime, Thurgood Marshall had plenty of critics. It took two months for him to be confirmed as a Supreme Court Justice. The questioning was very intense and intrusive. I believe Marshall's opponents' biggest questions were never voiced. Who was this man? How did a black man so despised by millions of segregationists rise past Jim Crow political power to become a federal judge, the first black solicitor general, and finally to stand at the door of the highest station of American law, the Supreme Court? Simply put, where did this Negro come from?

Thurgood was a warrior, his weapon was his interpretation of the constitution and his battlefield was the courts. Thurgood Marshall died in January 1993. He is seldom acknowledged as a civil rights leader, but he left a legacy that should long be remembered. His dramatic accomplishments of eliminating legalized segregation in the United States should definitely make Thurgood Marshall an icon for justice and equality.

Carl Mack to speak at EWU

Seattle activist, playwright and motivational/historical speaker Carl Mack will be the featured speaker during Eastern Washington University's Dr. Martin Luther King Jr. Day celebration on Tuesday, January 18 at noon in Showalter Auditorium.

Mack will speak about the life and impact of Dr. King. Carl Mack is well known for his presentations at schools in Spokane.

Mack also published the Black Heritage Day calendar which featured an interesting person from Black history for each day of the year. The African American Voice published pages from the calendar in its issues for over a year.

Admission to the presentation is free and the public is cordially invited. Call (509) 359-2205.

EWU Black History Month Essay Contest

Eastern Washington University's Black history Month Essay Contest is seeking entries from students in Spokane County schools, colleges and universities. The contest focuses on themes related to Dr. Martin Luther King and offers cash prizes to winners in four categories. Essays must be postmarked no later than January 28, with

prizes awarded at the Black History Month Banquet February 19. For more information, please call the EWU African American Education Program at (509) 359-2205.

This year's major theme is: Although we are still pursuing a more just and diverse society, Dr. King's dream has become a reality in various areas of American life.

These are the categories:

Elementary (grades 4-6)

Topic: Dr. King wanted to create a society where equality for all races existed. What did he do to make that dream real for you today? 200 words.

Winning prize: \$75 and a certificate.

Junior High (grades 7-9)

Topic: How has the reality of Dr. King's dream made your life better? Please give some examples. 300 words. Winning prize: \$100 and a certificate.

High School (grades 10-12)

Topic: How would your life be affected without changes brought in by Dr. King and others? What other changes do you hope to see in your lifetime? 500 words. Winning prize: \$150 and a certificate.

College/University

Topic: The Civil Rights Movement of the 1950s and 1960s made progress in the US political arena for people of color. What person over

the past 30 years embodies this progress in your eyes? Winning prize: \$200 and a certificate.

Essays will be evaluated on originality, creativity, evidence of support for material, grammar, neatness and relevance of content to subject. Students are encouraged to cite examples (real life or fictional) as well as personal or historical accounts.

Essays with appropriate cover letter should be postmarked by January 28 and submitted to:

EWU AAEP

Essay Contest Committee
MS-164, 526 5th Street,
Cheney, WA 99004-2431.

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Something You Can Do If You Will

2000 Martin Luther, Jr Celebration We Are One

-Martin Luther King Jr.
Outreach Center Sponsors the Y2K
Remembrance Service and Celebration
Dr. Martin Luther King, Jr.

"We Are One: Dr. King's Dream" is the theme of the annual Remembrance service and celebration of the the birthday of Dr. Martin Luther King Jr. Sunday's service begins at 4:00 pm on January 16, 2000, at the Lair Center of the Spokane Community College. Monday morning's Unity Rally and March kicks off at the Ridpath Hotel. Featuring local and national speakers and performers, the focus of this years program is inclusiv and acceptance of all people. The activities are sponsored by the Junior League of Spokane, Martin Luther

King Jr. Family Outreach Center, Metropolitan Mortgage & Securities Co., Inc., and the Community Colleges of Spokane. All events are free and open to the public. Please contact Aida Fraser -Hammer, MLK Center at 455-8722 FFI

Volunteer Fair

Monday, January 17th, 2000
9:30 - 11:30

Cavanaugh's Ridpath Hotel
Convention area across from lobby
on First Street

Set up will be at 9:00 a.m.

If your agency would like to reserve a table for volunteer contact:

Diane Robertson,
Care Cars for Elders, 458-7450

Mary Mapes
United Way Volunteer 838-6581

Space is limited, please respond by
Monday January 10th!

Sponsored By Director of
Volunteers in Agencies

Looking for a Job?

Plan on participating in Spokane's most diverse job/career fair at the Spokane Community College Lair, 1810 N. Greene St. The job fair is February 7, 2000 from 11 a.m. to 4 p.m. and is sponsored by the Spokane Area Diversity Recruitment Committee.

It's a great opportunity to network with a wide variety of employers about opportunities in the Spokane area. For special accommodation requirements, call Tony Beals, Spokane Area Chamber of Commerce, (509) 459-4106, by January 31, 2000.

Behavioral Health Northwest

Jeff Winikoff, M.Ed.

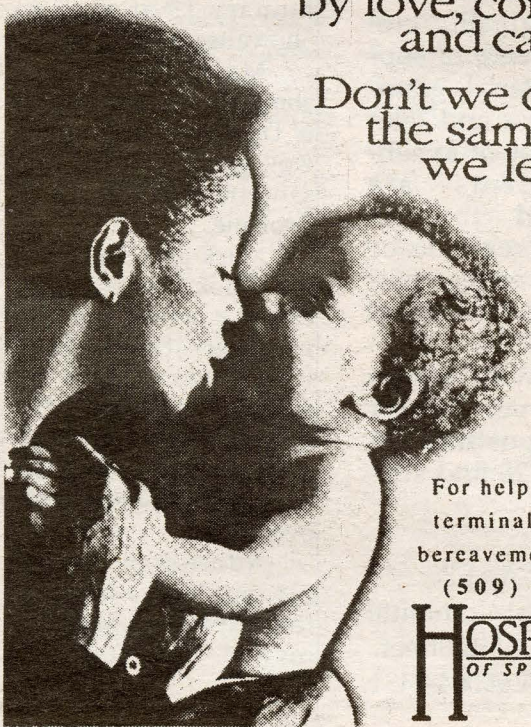
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HOSPICE
OF SPOKANE

Invitation from the Publisher

I expressed a concern at the April 19th NAACP meeting. We have 200 plus members - what is it that each of them is willing and committed to doing? I've heard all the arguments about organization whatever being too militant or not militant enough.

I ran across a quote the other day from Mamie Bradley, the mother of lynching victim Emmett Till:

"Two months ago I had a nice apartment in Chicago. I had a good job. I had a son. When something happened to the Negroes in the South I said, "That's their business, not mine." Now I know how wrong I was. The murder of my son has shown me that what happens to any of us, anywhere in the world, had better be the business of us all."

We've all seen the poster platitudes about all being in this together. The African American Voice runs its Something You Can Do page every month. The question now seems as if it should be not what is it you can do, but what is it you will do.

The struggle for social justice has room for all kinds of people at all kinds of levels of commitment. All we're looking for is a few good people.

Please mark the term that best describes how you see yourself:

Radical left Liberal Moderate Conservative Christian Far Right

King said if there's nothing worth dying for there's nothing worth living for. You may believe there is nothing worth dying for, but what is worth living for?

What are you willing to do?

Circle your participation and commitment interests

Logistics (manning a phone, licking stamps, letter writing, etc.)

Civic participation (vote, voter education, voter registration, lobby political leaders)

Financial contributions (donate money, fund raise to support social justice issues)

Direct action (boycott, demonstrate, walk a picket line)

Creative civil disobedience (effective action that may mean jail time or a fine)

Whatever it takes.....

Name -----Phone-----

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Return this form to the African American Voice at PMB 145, 2029 S. Grand Blvd.

Spokane WA 99203. We will also be surveying people by phone.



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HEALTH

The Guide to Living with HIV Infection



Since the publication of the first edition of The Guide To Living with HIV Infection from the Johns Hopkins University Press in 1991, to its current fourth edition, The Guide To Living with HIV Infection has provided readers with the most current information on how to cope with and live with HIV. Even though the numbers of new cases of HIV are declining slightly in the US, there remain millions of people living with the infection. New treatments are allowing them to live longer and healthier lives, but the need for detailed information about how to live with HIV safely and in as good health as possible is as pressing as it was nine years ago.

The Guide To Living with HIV Infection faces head on the challenges of living with the HIV infection in its Introduction, "HIV puts extraordinary stresses on people's lives. Most of these stresses are unusual, and people are unsure how to handle them. This book guides people through HIV infection, lets them know what they're up against, and helps them deal thoroughly and positively with the medical and emotional problems the infection presents. The book is about how to live with HIV infection that is, how to live as long and full and satisfying a life as possible."

The Introduction goes on to outline for the reader the medical issues that need to be understood from the outset and which include: what HIV infection and AIDS are; what the prognosis is; when you can transmit the virus to others; how to avoid transmitting the virus; whom you must notify; whether to get medical help. It also lays the groundwork for later, more in-depth discussions of the psychological and social issues that come with living with HIV.

Each chapter of the book deals with a major component of living with this chronic, terminal illness. After the reader is familiar with the medical and scientific aspects of the disease, which is mostly covered in the first three chapters, but is picked up again in

subsequent later parts of the book, it goes on to discuss the psychological and social aspects of living with HIV. The Guide To Living with HIV Infection includes discussions of the legal, financial and medical decisions the HIV positive person will need to make throughout the course of the illness, and when and how to involve family and friends in the process. There are chapters on caregiving that are useful for family and friends who are trying to find ways to be supportive. In every aspect, The Guide To Living with HIV Infection is a thorough, useful book for anyone dealing with HIV.

For readers who are ready to go beyond the Johns Hopkins book, and are looking for the most current scientific information available on the treatment of AIDS and HIV, there is a website that has the full text of the primary clinical textbook on the subject. The AIDS Knowledge Base. This is the textbook on HIV Disease from the University of California, San Francisco and the San Francisco General Hospital, and it is updated and kept current

on this site. You can find The AIDS Knowledge Base at <http://hivinsite.ucsf.edu/>. The textbook resides on the website, Insite, which also contains other relevant information regarding the disease. To find the full text of the textbook, go to the pull down menu "Section Quick List" and scroll to The AIDS Knowledge Base. It is available in a chapter-by-chapter and sub-topic format so that you can read and then download or print only the sections that are of interest. A trip to the library might be the best way to view this website, since the files are really large and would be time consuming to download at home. Health care practitioners anywhere can now have access to one of the single greatest resources on the subject. This site is free and available to the public.

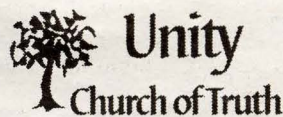
Write to The Health Library at Health_Lib@hosp.stanford.edu

The Health Library resources are not intended as a substitute for medical care and should be used to formulate questions for discussion with your physician. The Health Library's URL on the internet is: <http://healthlibrary.stanford.edu>. The Health Library is a Community Service of UCSF Stanford Health Care.

Council Districting Committee begins community process

A series of six public hearings to gather input on how the city should be organized into City Council districts is planned. The first hearing will be held on Thursday, January 6 from 6:30 to 8:30 p.m. in the City Council Chambers, 808 West Spokane Falls Boulevard. At this meeting, the Districting Committee will provide information to the public regarding the process for participating in developing a districting plan. The meeting will be cablecast live on City Cable 5, government access television.

Members of the Districting Committee include John Kohls, Elinor Magnuson, and Robert Mansfield. Additional information can be found on the City's web page at www.spokanecity.org and on the MetroGuide, which is cablecast on Channel 5.



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Call the Spokane AIDS Network for more information about how to prevent HIV/AIDS.



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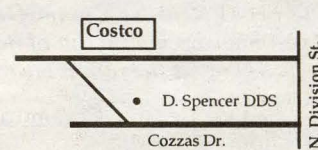
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A great smile is just around the corner.

Participate in civic affairs

The Mayor's Office is presently accepting applications for the following Boards and Commissions. Applicants must be a resident of the City of Spokane unless stated otherwise. Application deadline is Friday, January 21, 2000, 5:00 PM.

- Human Services Advisory Board - 3 vacancies. The appointees cannot be an employee, volunteer or on the board of a

City Human Services funded agency.

- Plan Commission - 2 vacancies.
- Cable Advisory Board - 2 vacancies

Interested persons must submit an application for the position desired. Applications and a description are available in the Mayor's Office, 808 W. Spokane Falls Blvd., 5th floor, Spokane, WA 99201. Call Reagan Oliver in the Office of the Mayor/City Council at (509) 625-6250.

Building Community

In a community such as Spokane where the African American population is dispersed throughout the city, it is important to build a sense of community. One of the first criterion for developing a community is to know its members. African American Voice will publish profiles of community members each month.

**A Man of Action
Ken Beason**

BY BENNETT GIBSON

Ken Beason and his friends went to a restaurant for dinner on a quiet night in Amarillo, Texas. The year was 1964. When he asked the waitress if he could try the steak, she said, "we don't serve you here."

"I had heard about racial discrimination -- intellectually, but it wasn't until then when it really hit my gut," he said. "I responded non-violently." Beason simply left the restaurant quietly.

Today, Canon Ken Beason is an integral part of the ministry of St. John's Episcopal Cathedral, as well as a vibrant voice in the Spokane community.

Recently retired from the Air Force after more than a third of his life as a chaplain, Beason has invested his heart and his time by reaching out to the people of Spokane the past three years. He is a member of the Spokane Council of Ecumenical Ministries and the Congress on Racism.

Beason is also a member of Churches Against Racism, which involves over 100 clergy from around Spokane. The goal of both groups is to create active task forces that will address the issues of race reconciliation.

As a young man in his twenties during the 1960's, Beason continually experienced first-hand racial discrimination. "I was right on the front lines," he said.

"When you are continually berated and discriminated against, you develop rage," he said.

Dr. Martin Luther King had a substantial influence on how he reacted to others. "Dr. King helped me with my rage," he said. "He taught me that violence begets violence, and non-violence begets love."

Beason's extended family and his choir director also had an enormous impact on his life. "They instilled me with a value structure and a belief system," he said. Beason, 56, has four children and six grandchildren.

Beason's vision for Spokane in the next century is to work towards peace and justice.

"Loving our neighbor is the key," he said. "But first you have to make peace with yourself. Peace must first be internal before it spreads externally."

Beason said the problem with these newly formed covenants is a lingering lack of action from all who participate. A pact was signed recently at the Union Gospel Mission by over 300 people to become involved in race-relations efforts. However, only 30 have walked their talk. "The problem is: how do you convince people to care?" he said. "They don't like confrontation."

His hope is that the efforts of few would affect many. "We've planted the seeds, and now we need to see the fruit," he said.

Looking for a Job?

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It's a great opportunity to network with a wide variety of employers about opportunities in the Spokane area. For special accommodation requirements, call Tony Beals, Spokane Area Chamber of Commerce, (509) 459-4106, by January 31, 2000.

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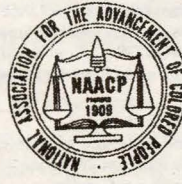
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NAACP

Office : 709 E Desmet, Spokane WA (509) 323-6368

Regular meetings are 7 pm on the 3rd Monday of each month.

East Central Community Center 500 S. Stone Street Spokane WA

NEED HELP

The Legal Redress Committee of the Spokane Chapter of the NAACP wants to help you. If you have been a victim of harassment and would like to file a complaint, complaint forms can be picked up at the following locations

<p><u>East Central Community Center</u> 500 South Stone St.</p> <p><u>Northeast Community Center</u> 4001 N. Cook St.</p> <p><u>West Central Community Center</u> 1603 W. Belt St.</p> <p><u>Martin Luther King Jr. Family</u></p>	<p><u>Outreach Center</u> 845 S. Sherman St.</p> <p><u>Spokane Community College</u> Assist. to the Vice President of Student Services Administration Building #15 1810 N. Greene St.</p> <p><u>Spokane Falls Community College</u> Rich Tucker, Student Funded Services Student Union Building #17 3410 Ft. George Wright Dr.</p>
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For Information Contact : President Eileen Thomas

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Librarian-Reference at SFCC.

Closes February 4, 2000.

Sociology Instructor at SFCC.

Closes March 20, 2000.

Vice Chancellor for Human Resources, District Office.

Closes January 10, 2000 or until filled.

Vice Chancellor for Systems Administration, District office.

Closes January 10, 2000 or until filled.

Vice President of Instruction at SFCC.

Closes January 10, 2000 or until filled

Part-time:

English Instructor/Adjunct at the Colville campus.

Closes January 31, 2000.

Mathematics Instructor/ Adjunct at the Colville campus.

Closes January 31, 2000.

Network Engineer Instructor/ Adjunct at SCC.

Closes January 10, 2000 or until filled.

Parent Education Instructor/ Adjunct at Blair/

Fairchild Airforce Base.

Closes January 3, 2000 or until filled.

Pre-Millwright Instructor/ Adjunct at the Colville campus.

Closes January 31, 2000.

Web Instructor/ Adjunct at SCC.

Closes January 10, 2000 or until filled.

For position details, qualification requirements, and official application, contact Human Resources Office, Community Colleges of Spokane, 2000 N. Greene Street, Spokane, WA 99217-5499 or access Website at <http://ccs.spokane.cc.wa.us>. (509) 533-7429, TDD (509) 533-7466. AA/EOE.

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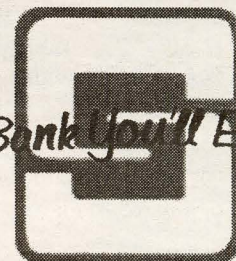
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African-American Voice

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DISTRIBUTION

The Spokane African-American Voice is published monthly, at the first week of the month. Deadlines for ads are the 4th Wed. of the month. Circulation is 5,000: 3, 500 copies by bulk mailing and 1,500 copies to stands and Black churches.

Be a church advocate to the legislature

"Kick-Off Your Advocacy" is an opportunity for people in the churches of Washington State to examine some of the issues before the 2000 session of the Washington State Legislature:

- to learn about the legislative agenda of the church community.
- to discover practical ways to influence the legislative process.
- to take back to congregations resources to inform members of the values at stake, issues of concern, and ways they can participate in influencing decisions that will affect the lives of state residents.

Ron Greene, interim co-director, Spokane Council of Ecumenical Ministries, writes: "When I-695 passed, it's sponsors said, 'The people have spoken!' Some voted on principle. Others voted for their personal benefit. People of faith have a voice in government, but it's not always heard as loudly as claims of other groups. When we're faithful to God's call to love our neighbor and to work for justice, we express our convictions with our votes. Those principles guide us in our advocacy for legislation that views the environment as God's creation, that serves children, protects their

future, and seeks justice for the oppressed. Come to "Kick Off Your Advocacy" with the Eastern Washington Legislative Conference. Come to learn more about how our faith speaks to particular political issues. Come to talk with legislative directors from our religious bodies about what's really going on in Olympia. Come to be trained in more effective advocacy on issues that concern you. Let your voice be heard in this legislative session! Join us so we might speak together with a strong voice in advocacy for the poor and the powerless!"

The conference will be held on Saturday, January 29, 2000 from 9 - 2:15 at St. Mark's Lutheran Church, 316 E. 24th Ave., Spokane. Cost is \$20, lunch is included. Call (509) 329-1410 for more information.

The conference is sponsored by Washington Association of Churches, Washington State Catholic Conference, Lutheran Public Policy Office of Washington, Catholic Charities, Diocese of Spokane, Church Women United, Spokane, and Spokane Council of Ecumenical Ministries.

Book Review

A Silent Conspiracy

BY ARKAME B. CURRY

If you like mysteries, well here's one that will keep you in suspense til' the very end. A Silent Conspiracy is the sophomore effort of Dr. Lee Meadows, a self-published mystery author hailing from the land of Spartans, East Lansing, Michigan.

You remember the singing groups of the 50's? Groups like the Dells, Little

Anthony and the Imperials and the Temptations. Well, the Sentiments were a groups of the same caliber in the 1950's. Just as they were going to bread out of Detroit for a national tour, they cam up missing. All five were just gone, and nobody knows what happened. Yeah right. That's until smooth Lincoln Keller, of Keller Investigations, arrives on the case.

The ex-Oakland Raider number 44, turned private dic, takes the case. Seriously, how hard could it be to find

five men, now in their 60's. Not too hard, until somebody tries to take Lincoln Keller off of the case permanently. That's when brothers unite and the plot thickens, but I'm not giving it away. Check it out for yourself.

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