YWCA challenges violence, racism

YWCA found ways to serve community throughout the pandemic

Jeanette Hauck said Domestic Violence Awareness Month is October. Photo courtesy of Jennifer DeBarros

After years of serving as the CFO of YWCA Spokane and other nonprofits and accounting firms, Jeanette Hauck has a new letter, “E,” in her title: CEO. As chief executive officer she has readily become the administrator and spokesperson for the YWCA’s dual mission of empowering women and eliminating racism.

She works with a team of 23 community leaders on the board and more than 90 employees who promote programs to assure that women, children and families live in dignity, free from violence and discrimination.

YWCA Spokane programs prevent and respond to domestic violence, helping survivors through trauma to healing. Its programs also challenge racial and social injustice.

In addition to its programs providing shelter, housing, legal assistance and job skills, in partnership with other agencies, she said YWCA Spokane honors women who make a difference in the community.

Through Nov. 1, it is receiving nominations for Women of Achievement Awards to be presented at the Luncheon, which has been moved from fall to March 24 so it can be in person at the Davenport Hotel.

Jeanette started as finance director at YWCA Spokane in December 2011 and became chief financial officer in 2013. On Sept. 1, 2020, she was named interim chief executive officer, after CEO Regina Malveaux was named executive director of the Washington Women’s Commission. In February 2021, the board chose Jeanette as CEO.

During high school in Longmont, Colo., she decided to study accounting, earning a bachelor’s in accounting at the University of Denver in 1983. After college, she joined the international accounting firm KPMG in Denver, working with small business services for private and nonprofit businesses, doing both audits and taxes.

Auditing nonprofits sparked her interest in social services.

After four years, she moved with KPMG to Washington, D.C., and then to Phoenix, as her husband, Terry, was transferred in the Air Force. In San Antonio, she raised their two sons and was CFO for the Cancer Therapy and Research Center, which researched new cancer therapies. She negotiated with pharmaceutical companies to support patients with their medical bills. The patients were on experimental drug protocols and had related procedures their insurance would not cover.

“As a financial person in a nonprofit, I realized I could make a difference, advocating for patients to participate,” she said. “It was amazing to make a difference in someone’s life. I realized I enjoyed doing social service.”

After two military moves, Terry left the Air Force. They moved to Omaha for a year before coming to Spokane, where he became a partner in a former co-worker’s oral surgery practice.

Along with being at home with their sons, Jeanette worked at LeMaster Daniels until it was sold to CliftonLarsonAllen, and she started at the YWCA, where the finance work involved assuring it had funds to serve clients and support staff.

“Because nonprofits often pay staff less than for-profits, it’s important to care for and value staff who serve clients experiencing trauma,” she said. “It’s hard work to hear stories of trauma every day. We encourage self-care.”

In COVID, the YWCA supported staff decisions on childcare and schooling children at home.

“I have shifted from task-oriented work—preparing financial statements and making budgets—to relational work, such as making community connections with other CEOs about community needs, vaccine mandates, shelters and housing in a time of low vacancy rates,” she said.

Jeanette also talks with staff legal advocates, visits early childhood education classes and meets monthly with program staff.

“I watched a teacher use her skills to resolve a playground conflict with simple words to help the children learn resilience and kindness,” she said.

Aware of staff interactions with clients, she realizes their impact.

At the beginning of the pandemic, the YWCA’s therapy, legal and advocacy programs went to online or to remote phone services, which continue to be easier for some, especially those in rural areas, or when shuffling childcare and work schedules, but more difficult for low-income women without internet connections.

During the stay-at-home order, the shelter was “essential” and open 24/7, so she mobilized to provide PPEs and develop protocols for the shelters, which have 15 units, including emergency units in Spokane Valley.

Some hotels also make rooms available for overflow. A contract with one expired, so the YWCA seeks to involve other hotels.

The average stay in shelters is 45 to 60 days, but during COVID it has been longer because of limited vacancies.

“To offer services remotely, we gave staff laptops and cell phones to use at home,” Jeanette said.

“We have had a 50 percent increase in crisis line calls since January 2020. In the pandemic, victims are stuck at home with their perpetrators. The crisis line is an opportunity to converse and develop a safety plan,” she said, noting national studies report an increase in domestic violence.

During COVID, the YWCA received funds to hire a teacher to work with children and parents in shelters so the children could do virtual learning.

Because protection orders are too complicated to explain on the phone or online, it set protocols so some staff could meet in person at the shelter or downstairs offices at its main building at 930 N. Monroe. Clients appreciate having a legal advisor in court with them. More than 30 staff work remotely on domestic violence cases.

The ECEAP early childhood program closed its five classrooms, but teachers kept in contact by email, phone, and delivering food, craft supplies and worksheets.

When Jeanette started as interim CEO, half of staff was back in the office or working remotely one or two days. ECEAP was back to in-person learning.

“We have been fortunate to have limited positive cases in our agency and clients,” she said.

“We worked closely with the Spokane Regional Health District to navigate protocols,” she said, noting that they changed from cloth furniture and carpets as part of measures to improve sanitizing the facilities.

Staff wear masks and socially distance. Despite relaxing in June, with the delta variant and low vaccination rate sparking the governor’s current mask mandate, staff wear masks for meetings and in common areas.

Through its Women’s Opportunity Center, the YWCA backs up its weekly advocacy and therapy sessions with activities for trauma recovery with art therapy, parent training, training in workplace skills and communication, group meetings to share stories, resumé building and selecting clothing in Our Sisters Closet appropriate for jobs.

Along with helping women find opportunities, the YWCA advocates for racial and social justice, such as through “Stand Against Racism,” which offered a panel on “Racism Is a Public Health Crisis” in April and its “14-Day Racial Equity and Social Justice Challenge” in June.

For the 2021 Challenge, 455 signed up to receive emails, do extra reading and learn what other communities are doing. The resources are still online.

“Racial and social justice are intertwined in the YWCA’s mission. We cannot empower women if we do not eliminate racism. Women of color face more barriers when experiencing domestic violence,” Jeanette said. “We want all to be safe and secure, regardless of gender, identity, sexual orientation, race or religion. We partner with other organizations working for racial and social justice.

“My core values are to emphasize respect and to welcome all to our agency and focus on activities that promote equity,” Jeanette said, values emphasized during her youth and amplified after joining the YWCA Spokane.

Jeanette said that in 2015 the national YWCA changed its name from Young Women’s Christian Association of the United States, Inc., to YWCA USA, encouraging local organizations to include their location, such as YWCA Spokane.

Making “Christian” less visible in the name was done to say that there is no requirement to be Christian to be involved or served. It does not take away the focus on service to others, she said. It ensures all individuals feel welcome regardless of religious affiliation.

“When faith is important to clients, we help them find healing through that faith,” she said. “We collaborate with many faith organizations.

“Seeking to empower clients, we do not want barriers to access,” she said.

During 2020, 5,012 used the helpline; 4,998 received counseling, legal assistance, education and services; 3,675 children had trauma-informed services; 1,343 used early care, preschool or elementary school services; 1,033 gained skills, and 628 used shelters and housing services.

Whether from a financial or executive lens, Jeanette appreciates “the big village” of mission partners, corporate sponsors and donors who make YWCA Spokane’s work possible.

For information, call 326-1190 or visit ywcaspokane.org.

Holy Names Sister volunteers to welcome strangers at border

Volunteers are human faces letting immigrants know people care

Musician Karen Conlin serves at respite center near border.

By Catherine Ferguson SNJM

Holy Names Sister Karen Conlin, a cello teacher at Holy Names Music Center who has lived in Spokane most of her life, left her familiar world in June and traveled to Laredo, Texas, for the first time so she could join in efforts there to “welcome strangers.”

She went to volunteer at La Frontera Humanitarian Respite Care Center at the request of the Leadership Conference of Women Religious (LCWR) and invitation of the U.S.-Ontario Province of the Sisters of the Holy Names. The center is a Catholic Charities sponsored respite center for migrants seeking asylum in the United States. Many other religious groups sponsor such centers and invite volunteers.

“When I first heard this invitation in April, it just wouldn’t let go, said Karen. “I wrote to the contact person and said I was thinking of going but wasn’t sure of my motivation. I started to explore possibilities in San Diego, San Antonio and several other places where LCWR said help was needed.

For the last four years, the situation at the border has disturbed her.

“I thought of the scriptures telling us to ‘welcome the stranger’ and the teaching in the Hebrew scriptures: ‘When a stranger resides with you in your land, you shall not oppress him. The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt.’ (Lev 19:33),” she said.

Karen realized that answering this invitation was something she could do in response to what was gnawing at her.

She felt blessed to have the physical energy and good health to be able to serve meals, make beds, clean rooms and do the other tasks at a respite center that serves people desperate enough to make the journey to come to the United States and seek asylum.

The work is quite a contrast to her years in music, including many years of playing in the Spokane Symphony. She is retired from that now.

Karen recently shared her observations of what is happening at the border there.

“As I met the people and heard some of the stories from the center director, Rebecca Solloa, I realized that these were truly desperate people who had only left their homes because of violence and oppression that made it impossible for them and their children to survive there,” Karen said.

She heard the story of a Guatemalan family whose older daughter was kidnapped and held for ransom when she went to the market to buy supplies for their bakery. The family couldn’t raise all the money the kidnappers were asking but they tried to raise as much as they could. They told the kidnappers they were getting what they could and asked that they not harm the girl.

They managed to raise some of the money, and the girl was returned to them but she had been raped and beaten. They were then told that if they reported the kidnapping to anyone, someone would come after their 11-year-old daughter.

“How” Karen asked, “could they stay in this place with such violence, especially to their children?”

The respite center where Karen volunteered is typical of many along the U.S. southern border. This one welcomes those seeking asylum who have already been processed by U.S. Customs and Immigration, have been tested for COVID and have sponsors.

As asylum seekers come out of the immigration building, they are transported to the Respite Center for assistance in contacting sponsors and buying bus or plane tickets for transportation to wherever the sponsor lives. Once this is done, if the asylum seekers leave the same day, the center helps transport them to the airport or bus station. If not, there are overnight accommodations—one building for men, and one for women and children.

Most of those coming to this center were families or single persons seeking asylum.

According to the United Nations High Commission on Refugees (UNHCR), an asylum seeker is one who seeks international protection, someone whose claim has not yet been finally decided on by the country in which the claim is submitted.

In other words, the center is only a temporary stop on the refugee’s journey. Their sojourn with their sponsors is also only a temporary stop, Karen explained.

At some point, each asylum seeker is given an immigration court date. During their appearance, they will present their case for asylum, which the presiding immigration judge decides. It is unknown how many of those currently being processed at the border will eventually be allowed to remain in the U.S., but in 2019 the U.S. admitted only 29,916 refugees, down significantly from the 84,998 peak in 2016.

When immigrants arrive at the Respite Center and the arrangements are made for transport, they are given hygiene supplies and clothing if needed, as most do. Because shoelaces and belts are taken from them at customs, the center has supplies of these for everyone. It also offers an opportunity to shower.

Volunteers help prepare and serve meals for everyone at breakfast and lunch. There are cases of bottled water to quench their thirst because some have waited in line outside the customs office until their case was processed. Some have even waded across the Rio Grande, which is narrow near Laredo.

Many now coming through customs are persons who were either not processed or expelled during the Trump era. In some cases, this was because Title 42, a little-known provision of U.S. health law, allows any customs officers to “prohibit … the introduction” into the U.S. of individuals when the Director of the Centers for Disease Control and Prevention (CDC) believes “there is serious danger of the introduction of [a communicable] disease into the United States.”

Effectively this allows any customs officer to expel asylum seekers from the U.S. without allowing them to apply, Karen pointed out.

In other cases, the U.S. government, using the “Migrant Protection Protocols” (MPP), also known as the “Remain in Mexico” policy, returned asylum-seekers to Mexico to wait for the duration of their cases pending in the U.S. immigration court system. These people now seek to enter the U.S. to await their immigration hearings because of dangers they face from gangs along the Mexican border.

“The bus driver, Sandy Ramirez, told us a story of two little girls snatched from their family while waiting in line to cross the bridge,” Karen said. “Another time, we expected two refugees—one from Haiti and one from Ethiopia. They never showed up and no one knew what happened to them.

“The experience was important for me. Those who ran the Respite Center came over the border each day from Mexico where they live,” she said. “They worked hard to ensure a safe and welcoming center for the immigrants.”

During Karen’s 10-day stay, the center had about 16 other volunteer Sisters, primarily from the Midwest. Although there was no set length of time for volunteering, the number of volunteers stayed fairly constant during her stay. She was particularly impressed by three volunteers from Texas who would help for two weeks, travel home to rest up for a couple of weeks and then return to assist again.

“The volunteers were competent, caring, able to respond to the needs around them without having to be told what to do at each step. Some spoke Spanish fluently. Others like me didn’t, but there was still plenty I could do to ‘welcome the stranger’.”

The center had resources to provide meals, clothing if needed, transportation to the bus or the airport, and overnight stays if needed.

Volunteers were the human face to all of this. They greeted people, served at mealtimes and, if needed, overnight. They assisted by giving the people a sense that someone cared and was there for them, Karen said.

For information, email kjrconlin@gmail.com.

World Relief expects to resettle 300 Afghans

World Relief seeks housing and funds now

Mark Finney

In Spokane, World Relief expects to resettle 300 of 50,000 Afghan evacuees who are coming nationally between now and the end of this calendar year, so it is looking for landlords interested in renting apartments or houses to these new families.

“We are also receiving funds to help with needs such as medical expenses that are not covered by government funds,” said Mark Finney, executive director.

“This is a defining moment for us as people of faith. Will we step up to stand with our new neighbors as they seek refuge from Taliban brutality, or will we sit on the sidelines out of fear or indifference?” he asked. “I am confident congregations across Spokane will rise to this challenge and prove once again what makes our country so special. We welcome all who yearn to breathe free.”

To provide services for Afghan refugees, World Relief is hiring staff and seeking people who speak and can help with interpreting Dari and Pashto. Jobs are posted on the website.

Faith communities are engaging in practical ways, with several in early processes of assisting, offering housing, such as in unused parsonages,” Mark said.

Afghans who are part of the Special Immigration Visa Program worked with the U.S. government and contractors may have one family member who speaks English.

“We announced the need for volunteers and so many want to volunteer that we have filled our scheduled volunteer training through the end of December,” said Mark, encouraging individuals and congregations who want to help now to raise money.

“Most Afghans coming do not qualify for social services, such as Medicaid, to help support getting COVID, hepatitis, polio and measles vaccinations,” he said. “So fundraising is important.

“We are also experiencing a housing shortage locally, so we seek help from faith communities to find housing,” Mark added. “That includes unused apartments, guest homes, student housing, church properties and anything that could serve as a new home for someone for six to 12 months or more.”

Housing is needed in the next four to six weeks, but housing available any time in the next several months would be helpful.

“We are willing to work with whatever we find. We need places that are clean, safe, sanitary and affordable for a family on a minimum wage income,” he said.

“Awakening a Christian conscience on behalf of the vulnerable is a core call of World Relief and an integral way that we empower local churches to serve and stand with the vulnerable,” he said.

“We consider it an essential task to engage American churches and remind leaders and congregations alike that our Christian faith should compel us to seek justice and mercy for the vulnerable and suffering. In increasingly divisive times, we are proud of our leading role as a thoughtful voice in the U.S. evangelical community,” Mark continued.

For information, call 484-9829, email mfinney@wr.org or visit <https://worldrelief.org/spokane/get-involved/donate-items>.

Fair trade assures stability for Nepali families

Fair trade has assured stability to families of producers in Nepal

Kesang Yudron is discerning future plans.

Despite the pandemic and shutdowns in Nepal with COVID-19, Ganesh Himal Trading Co. reported that the second and third quarters of 2021 were its strongest ever and Conscious Connections Foundation (CCF) in Spokane organized its largest menstrual hygiene training, distributing 3,000 kits in 18 villages in April, said Denise Attwood, co-owner of Ganesh Himal.

“Fair trade and our outreach are doing well despite COVID,” she said, elaborating on that report and then introducing Kesang Yudron—a second-generation fair trader in Nepal and the first Nepali member of the CCF board—to share her story.

In the last 18 months, Denise has seen the fair trade community thriving at all levels.

“Producers have been able to stay at home knitting or weaving as long as they can get materials,” she said. “I have been so proud to be in fair trade, watching fair trade producer groups in Nepal be stable through the crisis, so people reach out to help others,” she said.

In America, communities have stood behind fair trade stores as they moved their sales and community building online.

“While the last 18 months have been stressful, people have cared for each other and built community, thinking of each other before the almighty dollar,” Denise said. “The fair trade community around the world has stepped up.

“CCF was not set up to do disaster relief, but we step up when we can. Our focus is on girls’ education, menstrual hygiene and breaking barriers for women so they gain access to resources,” she said.

When the Delta variant hit, CCF helped food relief reach people in the lockdown. Now 15 of percent Nepalis—up from 2 percent—are vaccinated.

“We are keeping business going even though it is hard to send shipments out of Nepal. People there rallied to put together a shipment and keep people working. We received a shipment in August, and all the items are sold now,” she said.

“It was heartwarming in the midst of everything,” Denise added.

Kesang, whose parents were among the early producers Denise and her husband Ric Conner met in 1986 at their bag shop in Kathmandu, now also a fair trade producer. She is in Spokane from July to December to discern options for her future, which includes graduate studies to learn about people and systems to gain insights for fair trade.

Kesang’s parents were refugees from Tibet. Her father, Namgyal, came with his family in 1960 at the age of one from Eastern Tibet and her mother, Pema Dolkan, came with her family in 1970 at the age of 12 from Lhasa. They had an arranged marriage.

Her father’s father, Dawa Tsering, was a yak trader, who carried loads on yaks from Lhasa to Calcutta. He carried salt in sturdy bags he made and brought back oranges and goods from Calcutta. He had been a monk, but after losing 11 brothers fighting the Chinese, he became a trader.

Namgyal and Pema Dolkan wove and sold sturdy bags, like those Dawa made. On a Swiss scholarship, Namgyal had studied in India, so he sent their three daughters to study at a boarding school in India.

When Denise and Ric needed someone to ship fair trade goods, Namgyal started a shipping company. Before he died in 2006, Nepal’s prime minister honored him for running the biggest cargo company in the country.

Pema Dolkan now runs a knitwear clothing business, giving women opportunities to make a living.

After Kesang returned from college she started the knitting cooperative, Padhma (Lotus) Creations, for nearly 60 single women trafficked from Nepal to India, so they could work at home and be independent.

“Lotus is a metaphor for the women having gone through difficult times but being uplifted by their work,” said Kesang, who lives in Kathmandu and travels to the border towns where a manager oversees the work. “Income from Ganesh Himal purchases helps pay for scholarships for the knitters’ children. Fair trade gives the women a chance to make a living.”

In addition to selling to Ganesh Himal, they sell to other wholesalers in Scotland, Japan and the U.S.

Kesang also promotes the Conscious Connections Foundation menstrual hygiene education project, helping women learn to make menstrual pads from kits and doing training in villages on how to use them, as well as helping women understand menstruation, their bodies, reproductive health, hormones, hygiene and overall health. Training also addresses traditions that make menstruation a taboo time, sending women to live seven days in a hut away from family when they have their periods.

In three years, the project has grown so they reach more villages. Women train other women to take the kits and do training in villages.

Kesang and others created illustrations of women in Nepali dresses, wrote text in English and Nepali, and designed training guides.

“We use simple words so village women understand,” she said.

Denise said the guide has a “creative commons license,” so others can credit CCF and use the materials.

“We want the guides to be accessible for people in Nepal and other countries,” she said.

Last spring, CCF recruited three people—a community leader, health leader and municipal leader—from each of 18 villages in the Arun Valley in Northeast Nepal. They distributed 3,000 kits among the villages when the leaders returned to share the training.

“They finished before the second round of COVID hit,” Denise said.

“In addition, as a trusted resource, CFF provided on-the-ground direct relief, sending me funds to distribute through organizations I know are effective at feeding people to keep them alive,” Kesang said.

“The goal during the pandemic was to make sure people were not hungry, because the government does not have social service programs and there are no soup kitchens,” she said. “Many people lost their jobs in COVID. Some survived by drinking sugar water.”

Kesang contacted local leaders to have them buy and distribute food with CCF funds. A trans woman bought food and gave it to LGBTQ people who had no family support. Single mothers in Southern Nepal were impacted early by COVID, as were day laborers, who live on what they earn day to day. They had no access to work during the lockdown.

“More people died of starvation than of COVID,” Kesang said. “Many moved to the streets and were exposed to COVID. We wanted to keep people fed and at home. People have little access to vaccines or oxygen.”

Denise said Kesang’s story is like many who work with Ganesh Himal. As the daughter of fair traders, she has been educated and returned. Her caring increases the impact of their work in Nepal’s Tibetan and Nepali communities.

Kesang was inspired recently taking online classes from Kathmandu University in psychology, the history of Buddhism and colloquial Tibetan.

“As a Buddhist, we focus on the idea of right efforts, right knowledge and right actions,” she said. “It goes with fair trade, which builds communities.

“Buddhism overlaps with all I do to build a community based on loving, kindness and helping others. I see it in the work of Ganesh Himal and CCF,” she added.

“I want to give Nepalis opportunities and bridge understanding of the two world views that fair trade embraces,” said Kesang, who wants women to have more equitable and fair lives.

While she has worked on a micro level, she wants to change systems to benefit more people.

“It’s fun sharing in depth with Kesang about her visions,” said Denise. “She is young and has ideas. That gives me hope.”

For information, call 448-6561 or visit ganeshhimaltrading.com or consciousconnectionsfoundation.org.

Law professor teaches restorative justice, too

Professor says restorative justice is way to see everyone’s humanity

Inga Laurent teaches ‘regular’ law and restorative justice.

By Lillian Piel

Not only does Inga Laurent teach law at Gonzaga University, but also she advocates for restorative justice, which she believes brings resolution to issues that come before the courts by working to find a solution that recognizes the humanity of everyone involved, figures out their needs and holds people accountable, while recognizing everyone’s dignity and value.

Inga started as an attorney under the Violence Against Women Act and has been involved in alternative dispute resolution throughout her career because she saw the legal system reinforcing conflict, rather than focusing on healing and looking at a situation holistically.

That’s where the theory of restorative justice provides an alternative approach, which changes the focus from reinforcing conflict to addressing conflict through dialogue.

Inga explained restorative justice as a form of justice in which those involved directly in a conflict communicate with each other, so the person who was hurt can explain the full weight of how they were hurt, and the community can work to restore relationship with the person who has fallen outside of the community norms.

“Restorative justice advocates, at their core, believe in human agency and capacity to solve problems, and believe that government can’t do that in a fully meaningful way,” Inga said.

Restorative justice has been around for as long as humankind, she said. It wasn’t until the 1500s when a system of feudal aristocracy began to take place that humanity shifted away from restorative justice and toward the retributive justice system in place today, she said.

Because people used to live in smaller interdependent groups for survival, they would solve conflicts on an individual basis. As societies grew bigger and hierarchies developed, those at the top wanted consistency, and so they wanted to streamline the process of conflict resolution by including a neutral third-party arbitrator, Inga said.

However, this new system of justice forgot about the merit that restorative justice has, she said. While previously the two people who were closest to the problem were also a part of the solution, now people with no direct stake in the conflict are involved in deciding the outcome.

“The value of the restorative justice system is when people are out of alignment with the community norms and values. Restorative justice attempts to bring them back in,” she said. “We have to realign the person’s values with the community by letting them hear how much they hurt the injured party, letting them hear and feel the full weight of the community and the communal support behind what they have done and what that meant.”

The first time Inga formally studied restorative justice work was when she received a Fulbright scholarship and spent nine months in 2017 in Jamaica researching as the country implemented a nationwide restorative justice system.

Going into the research project, she had an agenda of what she wanted her project to look like, although it ended up being much harder than she expected for multiple reasons.

The culmination of her research project was “From Retribution to Restoration: Implementing Nationwide Restorative Justice Initiatives - Lessons From Jamaica,” which was published, turned into a series of reflections on what it looks like when restorative justice is implemented in a community on a nationwide scale and lessons society can learn from it.

Inga also spoke to the importance of understanding the underlying theory of restorative justice, because one must understand the theory to be able to effectively implement the system.

Currently, she works to operationalize restorative justice in different organizations and situations.

For example, she works with Spokane Public Schools on restorative justice projects and advises in one-time situations such as working with Oregon’s criminal justice commission, which recently has been trying to implement restorative justice in its systems. She also teaches community members about restorative justice and how it works.

“I do a lot of RJ (restorative justice) 101, because the most important thing is trying to get people to hear that it’s something that old but new in our age, and so much of it is proclaiming the gospel of it,” Inga said.

It is important that people understand the theory behind restorative justice so they can hold true to its core values when implementing it, she said.

However, Inga explained that teaching at a law school often reinforces the status quo because we have to teach what the law currently is and that can isolate students who view the law as a vehicle of creating change.

Because restorative justice does not have a formal home as an academic discipline, it can be challenging to teach about its tenets, she said.

In the classroom, her goal is to prepare students for the challenges and opportunities of the legal profession, “equipping them with tools for honest and critical assessments of systems and people,” she said.

In addition to her work in the community, Inga also teaches about restorative justice at Gonzaga’s Law School. She teaches a class on restorative justice and places students who are particularly interested in restorative justice on projects in the community where they are needed.

“It’s my joy and privilege to be in that space where we can propose an alternative, where we can look critically at the current system as it exists and unpack it. I bring that lens with me into my regular classes but especially enjoy spending a whole semester doing that in restorative justice,” she said.

Inga received her juris doctorate in 2005 from Cleveland-Marshall College of Law in Cleveland after receiving her bachelor’s in political science in 2002 from Westminster College in New Wilmington, Pa. She was manager of student affairs at Cleveland-Marshall College of Law from 2008 to 2010 and was a staff attorney with Southeastern Ohio Legal Services, providing holistic civil legal services to victims of domestic violence.

She has been a member of the Gonzaga community since 2010.

Influenced by Bible stories she read in Catholic schools up to eighth grade—in Brooklyn, NY, and Cambridge, Ohio—Inga still holds to the radical Jesus who cared about people being in right relationship and going to the heart when interceding in problems.

“The best chance at resolving conflicts is not to let rumor, conjecture or assumptions impede action,” she said, adding that modern iterations of restorative justice come from the Quaker religion and belief of being in right relationship with people.

She has attended non-denominational Christian and Unitarian Universalist churches, but focused on the heart of Jesus’ message to care deeply about people’s wellbeing, which she believes is a value that transcends all religions.

She believes it’s all about seeing the true person, figuring out their needs, holding folks accountable and allowing them to reconcile with the person they harmed, as well as recognizing everyone’s dignity and value.

Inga also believes restorative justice is needed in our world, because we are deeply troubled as a society, and she admits that it is hard to say that because many don’t like to hear that.

“I believe if we truly love something, we are honest and reflective about it. The only way to help something we love to grow is to treat it and care for it and be honest with it,” Inga said.

With a father who is Haitian and a mother who is German and Czech, Inga grew up with the languages, foods and perspectives of those cultures, and sees herself as “a merger of the clash of cultures and values.”

Aware that western ways are one way to do justice and traditional ways of other cultures are another way, she advocates for racial equity in terms of both addressing racial disproportionality in the criminal justice system and diversifying the legal profession.

For more information, call 509-313-3747 or email laurent@gonzaga.edu.

Children Run Better Unleaded gives ongoing oversight

Children Run Better Unleaded gives ongoing oversight to remedies

Betty Belisle, Barbara Miller and Gail Rowe call attention to site near playground.

By Kaye Hult

Children Run Better Unleaded is one of the community groups—along with federal, state, tribal and industrial groups—helping provide ongoing oversight to ensure completion of remedies to the 1,500-square-mile Bunker Hill Superfund Site that extends 166 miles along rivers and streams from Northern Idaho into Eastern Washington.

Several women who see the impact of lead poisoning on children are carrying on its work.

In 1983, the U.S. Environmental Protection Agency (EPA) established the U.S.’s largest Superfund Site to clean up contamination from mining and milling silver, lead and zinc beginning in the 1880s. Mines left lead, zinc, silver, cadmium and arsenic toxins in slag piles that entered streams and rivers, blew into yards, homes and parks. The toxins are not only hazardous to fish and waterfowl, but also to the health of people, especially small children and pregnant women.

Children Run Better Unleaded (CRBU) is an outreach of the Silver Valley Community Resource Center (SVCRC).

In 1986, Barbara Miller returned to the Silver Valley, where she grew up, to address the devastation from mining. After exploring needs, she formed and is now executive director of the SVCRC.

Carla Bassemier, a school bus driver and an original volunteer with the SVCRC, recently became active again, teaming up with Betty Belisle, a home health aide, and Gail Rowe, who works with children at the library who joined in February.

They revived the work of Children Run Better Unleaded (CRBU), started in 2005 to address mandated lead testing laws for children exposed to lead.

CRBU educates people about lead exposure and tests people for lead levels.

“Carla sees daily the repercussions of how lead harms children, both in her daughter and in the children riding the school bus,” said Gail, who joined in February. “I also see the effects of lead poisoning in children I work with at the library.

Betty, who was also involved in the program’s early years, rejoined the committee last fall. She lived in Kellogg from the 1950s through the 1970s.

“We didn’t know anything about lead. We just smelled the smoke,” she said.

In spring 2021, she wrote on a Facebook page entitled “You know you’re from the Silver Valley ….” She ended that sentence saying, “… if you know what smelter smoke is.”

Other responses included:

• “Most of us who grew up in the area in the 1950s ended up with something wrong with them, mainly lung problems. I have scar tissue in my lungs and have to be careful about colds.”

• “I remember my mom hanging sheets out to dry. She forgot them overnight. The next morning they were full of holes from zinc plant smoke.”

• “I remember the taste in my mouth walking to school.”

• “If smelter smoke killed vegetation, it wasn’t a healthy environment.”

• “My daughter was born with one kidney.”

Many said that “unless you lived there, you have no idea how we lived or what we dealt with as kids or teens in Smelterville, Silver King, Kellogg, Wardner through Wallace and nearby areas. That’s the way it was.”

Gail and her son, Eli, moved to the Silver Valley in 1991 to be with her parents. Some of her family members died from long-term lead exposure. Her son is affected, too.

According to the Center for Disease Control, lead poisoning in children can damage the brain and nervous system, slowing growth and development. That results in learning, behavior, hearing and speech problems.

“Eli was tested for lead every year,” Gail said, “but there was no paperwork. They just told him, ‘You’re okay. See you next year.’ I didn’t know what was going on. I realized that the law wasn’t followed.”

Barbara said no data can be found in Idaho on any children tested for lead since 1974. There’s no paper trail.

Through CRBU, Betty learned about lead. She also did research, viewing YouTube videos.

She learned about the pervasiveness of the slag piles. She learned that slag was used to repair roads.

“We had a flood in the early 1970s,” she said. “I helped fill sandbags with slag. Later, we found out how terrible that practice was.”

A video told of families realizing their children weren’t developing well mentally. They saw other families experiencing the same problems and requested help, but never received it.

“I learned that money was doled out to test houses for lead and clean up the land. The houses were not remediated,” Betty said. “There is no mental health help other than Medicaid.”

Betty and Gail are distressed that the EPA decided in 2016 to locate a waste repository in lower Burke Canyon above Wallace. Barbara said few people know it exists.

“It’s right next to a low-income housing development,” said Gail. “Children live across the street from the repository. There is just a sign saying, ‘Do Not Enter’.”

“There’s a sandy area where children play,” said Betty. “Just beyond that area is the repository. When the area was tested for lead, they found more than 16,000 micrograms per million. Eight micrograms is the current ‘acceptable’ level. No lead is the actual acceptable level.

“I joined CRBU because I want to see regular testing and offer help with follow-up on medical care,” she said. “Families need help with their children. They need family support systems and a local clinic that they will not be afraid to visit.”

Betty thinks few people know about lead poisoning. She only learned of it because of her own research.

“We have a beautiful area, but it’s filled with waste dumps and repositories beside housing and schools,” said Betty, who believes Panhandle Health should inform new families with children so they find housing away from contaminated areas.

Gail also seeks to inform people on issues and to work for improvements.

“Awareness for children living here today is important,” she said. “We can help make a difference by communicating with people, sharing resources and answering people’s questions about their own health.”

In 1992, community members identified the need for a Community Lead Health Clinic/Center. By 1996, Barbara had a design.

SVCRC has taken the request for the health center to the EPA 20 times, said Barbara, who also seeks help from the Coeur d’Alene Tribe. In 2005, SVCRC began its own health program with the help of Bob and Jeri McCroskey, who donated a van. That’s when it formed CRBU.

The original project was to work with seven children in three families. They did the testing. When testers found elevated lead levels, they followed up with the children and families to identify the source of exposure, moved families into other housing, offered medical referrals and monitored the children. Money for that project ran out. So CRBU writes grants for education.

“We have to continue to educate parents,” said Barbara. “We can refer to a list of medical people. The community still seeks funds to build the lead health center.”

Gail said the library, Head Start and day care offer families education on the need for testing.

“I’m angry we are still in this mess,” Betty said. “I hope with CRBU, we can draw help, clean houses inside and remove toxic waste repositories. If we had a lead health clinic, we would help children and families. There should be a mandate for money to come from the EPA. They should be accountable.

“I grew up in a good neighborhood. Neighbors helped us because my dad was paraplegic,” she added. “I decided to give back to my community because my neighbors’ actions showed me that’s what one should do.”

“Children are our future. We need to make sure they’re taken care of,” Betty said.

For information, call 208-784-8891 or email svcommunityresourcecenter@gmail.com.

Samoan congregation instills ties to culture

Samoan congregation instills ties to language, culture and families

Lanuola and Isa’ako Mata’utia

For members of Spokane’s American Samoan community and church, maintaining the language and the cultural traditions keep connection to immediate and extended family living in the U.S. and American Samoa.

Isa’ako Mata’utia, pastor of the First Congregational Christian Church of Samoa, which meets at Country Homes Christian Church, described the importance of those ties for Samoans living in the islands and living in every state, particularly on the West Coast.

There are more Samoans in the U.S.—100,000— than in the islands—about 66,000.

“Living here, we don’t miss Samoan culture, because we carry our culture with us and practice it wherever we go,” he said. “The church helps, giving us Samoan community here and connecting us with home.”

For example, the Samoan tradition of faalavelava continues even in the United States. It is about everyone pitching in to bless the family, particularly for a wedding or a funeral.

“We come together to help one another. We also have a blessing for someone who leaves Samoa to come to the U.S., hoping they will bring blessing for the future of the family in Samoa,” he said.

Many Samoans move to the U.S. for education, military service or sports. Often family members who work abroad send money to family on the islands.

American Samoa, established as an unincorporated U.S. territory in 1904, consists of five main islands and two coral atolls in the South Pacific, southeast of the independent state of Samoa and north of Tonga. American Samoa has a governor.

“We kept our land and our society with villages run by chiefs who head extended families,” Isa’ako explained.

American Samoans, although born in a U.S. territory, are considered “nationals” with the right to reside in all parts of the U.S. without immigration regulations, but they have to apply to be U.S. citizens, as Isa’ako has done, to vote in U.S. elections and to work in some jobs. If they are U.S. citizens, they cannot vote for the governor of American Samoa.

In contrast, persons born in other U.S. territories like Puerto Rico are citizens at birth and can vote in federal, state and local elections when they move to one of the 50 states.

Isa’ako said Christian missionaries had a positive impact on Samoan life and culture. Before they came in the 1830s from the London Missionary Society, Samoan culture lived by strict rules with severe consequences for wrongdoing. Like “an eye for an eye.”

If rules were broken, the whole family might be punished, for example by providing food for the village of the victim or having the family’s chief sit in front of the victim’s family’s house to beg for forgiveness. If the family did not accept his plea, they would punish the chief in front of everyone, he said.

“Christianity brought forgiveness, second chances and loving one another,” he said. “So now there is forgiveness, and there are jury trials.”

Worship in Spokane is in both Samoan and English, because most Samoans are bilingual.

Isa’ako said it’s important for the children in the seven families of 60 people related to the church to speak Samoan at home and in the church, because those are the only two places for them to learn Samoan.

“Children are in school and with friends all day speaking English. They are receptive and understand Samoan, but many find it hard to speak,” he said, noting the importance of learning Samoan so they can accept leadership when they are older and become the “chiefs” in their families.

“To return to Samoa, it’s important to know the language and culture,” he said.

Traditional dancing, singing and skits help teach language, culture, respect and Bible stories. On the second Sunday of October, called White Sunday, children, wearing white, lead worship, performing skits and reciting Bible verses.

The church performs fa’a-evagelia, evangelical and spiritual dancing and plays to teach Christian values, in addition to doing community performances on occasion.

“We understand better by seeing actions rather than just by listening,” said Isa’ako. “The only way we can really teach others is through our actions that show how we work together. For people to understand, we need to put our values into action.”

“We bring our children to church to teach them by showing them how to relate, so they can teach others when they are older,” he said.

“Many things are hard to change—like disease, hate and global warming. As people of faith, we can pray that God will help bring changes,” he said, adding, “I believe in faith and work, so we need to do our part to put our faith into action.”

Isa’ako explained that there are different levels in the language—everyday language and the chief’s language used by elders to convey proverbs and deep understandings of life.

The Samoan language, he added, has many ways to say “thank you.” In Samoan, “please” and “thank you” are key words, conveying respect and appreciation, and expressing that the people are grounded in respectful relationships of adults to adults, adults to children, children to adults and children to children.

Isa’ako’s father completed studies at the Kanana Fou Theological Seminary (KFTS), in Pago Pago, which trains clergy for the Congregational Christian Church of American Samoa (CCCAS). Then he was pastor at a church in the village of Tafuna, where Isa’ako and his siblings graduated from high school and went on to careers. His father is now a minister in Masausi.

After Isa’ako graduated in 1999, he studied criminal justice at the American Samoa Community College, graduating in 2002 and serving several years as a police officer.

“None of my siblings entered ministry, but I felt called to ministry and went to KFTS, graduating with a diploma in theology in 2010 and a bachelor of divinity in 2011,” said Isa’ako, who then moved to Vancouver, Wash., to begin a master of divinity at Multnomah Seminary in Portland.

Graduating in 2014, he moved to Airway Heights to live with his brother, who was stationed at the Spokane Military Entrance Processing Station.

“I applied to the Congregational Christian Church of American Samoa (CCCAS) Conference to be a missionary minister and found that Samoan people in Spokane were seeking a pastor. We started the church here in 2016,” he said.

As a missionary minister with the CCCAS, he is also affiliated in the U.S. with the CCCAS Conference, a partner with both the United Church of Christ and the Christian Church (Disciples of Christ), which work together in Global Ministries.

Sharing a building with Country Homes Christian Church means that after the Disciples worship is over by 11:30 a.m., the Samoan worship begins at 1 p.m. and they can arrange to use the building any day.

“We had many events before the pandemic, but since then we have only had the service online,” Isa’ako said. “Many members grew up in the U.S. in military families and are westernized, but before the pandemic we met to dance. Now we can’t do that yet, even though most are vaccinated.

“We are trying to grow and reach out to involve more of the Samoans in the community,” he said.

Because the congregation includes students who have attended or graduated from Whitworth, Gonzaga and Eastern Washington universities, members have participated in their Pacific-Asian Heritage Days.

Isa’ako has worked during the week for a brother’s construction company in Seattle. Recently he began another job. He is in Seattle during the week and home weekends.

The church pays him a missionary allowance. His wife, Lanuola Gidlow Mata’utia, also works as a caregiver with The Arc of Spokane. They have five children aged from two to 16, and two of his sisters live with them.

Isa’ako said he is called to help his community, especially youth, focus on the ways that the Gospel’s spiritual understandings and Samoan cultural understanding of respect go hand in hand.

“My mission is not only to bring together our people in Spokane to worship and give glory to God, but also to build the community as family to help one another,” Isa’ako said.

For information, call 202-6256 or email [famematautia@yahoo.com](mailto:famematautia@yahoo.com).

Project gives voice to people on housing injustice

Project gives voice to people who have experienced housing injustice

Duaa-Rahemaah Williams

Duaa-Rahemaah Williams, a statewide organizer for Washington Low Income Housing Alliance (WLIHA), manages its Resident Action Project (RAP).

Started in 2016, RAP is a statewide network led by people who have experienced housing injustice and use their voices to build power to change state policy through storytelling, civic engagement and advocacy.

“People want to use their voices to fight injustice,” she said.

For example, at a Sept. 13 WLIHA Listening Session, Eastern Washington participants shared concerns about rents increasing, lack of affordable housing, criminalizing homeless, home flips and other issues impacting housing in the region’s cities and rural communities.

WLIHA is planning a virtual state Conference on Ending Homelessness from Wednesday to Friday, Oct. 6 to 8, drawing people who are working to end homelessness to exchange ideas, share advice, be inspired and organize to expand their efforts. It’s for service providers, justice advocates, organizers, elected officials and people just learning about homelessness.

“I started in March, and I’m learning as I go. We’ve been in COVID, so we are just getting back into the swing of things,” said Duaa-Rahemaah.

As she meets with organizations and young adults on Zoom, she gains ideas of ways people can help their communities.

“I want people to believe they have a voice, their voices count and voting is a way to use their voice,” said Duaa-Rahemaah

Right now, she seeks to build community, reaching out to people she knows, has worked with in the past or has not yet met.

To create community, RAP offers trainings to help people be more effective in lending their personal voices on local and statewide panels and committees.

“We want all voices to be heard, and WLIHA is supporting community change,” she said.

To hear diverse voices, WLIHA hopes to build chapters across the state, especially in Eastern Washington, where voices are less often heard and where many think most resources are in the Seattle area. People in rural areas, where there is limited housing, believe it is hard to have their voices heard, she said.

There is a need to help people move into suitable housing and remove barriers to homeownership so more are homeowners and can build generational wealth.

For example, few know that first-time homebuyers may have over $100,000 in assets, yet qualify for down-payment assistance.

Having lived experience in housing injustice, Duaa-Rahemaah became involved with housing issues while working with people experiencing homelessness when she was studying for an associate of arts degree in social services at Highline Community College in Seattle from 2008 to 2010. She completed her bachelor of applied science in behavioral science at Seattle Colleges, finishing in 2012.

While at Highline, she did an off-campus internship at Operation Emergency Operation Center in Skyway in Seattle, which offered a food bank, clothing bank, life skills classes and EBT for the neighborhood and beyond. After leaving that program, she was an AmeriCorps VISTA at Valley’s Cities, a Mental Health Agency, which has a housing program

At a South King County Forum on Homelessness meeting, she began to understand housing issues better.

She started working as a program and outreach assistant housing with The Salvation Army-Pike Street in 2008 when the recession and housing crisis hit, and many people were losing housing. She also did an off-campus internship with The Salvation Army-Renton in 2010.

“The housing crisis overlaps with the mortgage crisis, when people were losing their housing and jobs, they couldn’t qualify for help because they had assets like boats, cars and funds in bank,” Duaa-Rahemaah said. “That opened my eyes that housing is an issue that can impact everybody.”

Once she graduated in 2012, she worked at Catholic Community Services in Seattle as an emergency assistance coordinator and later as a case manager for families in transitional housing.

“I realized that without stable housing people cannot have stability,” said Duaa-Rahemaah.

Over the years, she has attended housing and homeless advocacy days in Olympia and helped the One Night Count to recruit and train volunteers to count people in Kent.

“My grandparents, who were Catholic, were helpers and foster parents. My uncles and aunties went to Catholic school. In Seattle, my uncle started the Christian Restoration Center Church and co-founded Zion Preparatory Academy, a private Christian school for one- year-olds to eighth graders,” she said. “Caring runs in my family.

“Now I’m Muslim and attend the Mosque here,” she said. “My faith helps me stay grounded and look at the good in people,” said Duaa-Rahemaah. “We want for our brothers and sisters what we want for ourselves.

In 2016, Duaa-Rahemaah came to Spokane and worked with people who were unhoused, supporting services to help veterans families be rehoused.

Since housing became her passion in 2008, she has nurtured that passion and now puts it to work managing the WLIHA Resident Action Project and helping people use their voices to create legislative change.

“Over the years, I have experienced and seen the difference in how BIPOC (Black, Indigenous and People of Color), low-income people and poor people are treated by the system,” said Duaa-Rahemaah.

“If rents keep increasing, it means people can’t stay or work here. That will hit the economy hard. It will have a domino effect. If people can’t afford to pay their rent, they are going to leave,” she said.

Not only does RAP bring people together to fight for housing justice, but also they are leaders who lend their voices on different committees and boards.

WLIHA worked on the Washington State just-cause eviction bill and advocated for the eviction moratorium to be extended again. The “bridge program” now continues until Oct. 31.

Duaa-Rahemaah is looking for people with lived experience who want to use their voices to create legislative change.

For information, call 425-414-2001, email duaarahemaahw@wliha.org or visit residentactionproject.org.

Conference information is at coeh2021.hubilo.com.

Conscientious objector seeks to share with other Cos

Vietnam era conscientious objector seeks to connect with other Cos

John Hancock shares his story to draw out others.

Summer news about a Senate bill requiring women to register for the draft and the death of a Buddhist acquaintance he had learned was a conscientious objector (CO) brought up old issues for John Hancock.

Now retired, he wants to connect with other Vietnam-era conscientious objectors to share their stories for the sake not only of themselves but also of the community, and people today who are unable to register as COs.

“This summer was also the 50th anniversary of the Pentagon Papers on the U.S. role in Indochina and some of those lessons seem to have been forgotten,” he said.

John decided this summer to share his story of applying to be a conscientious objector to the draft in 1970 in hopes of finding people to listen without judgment and drawing out people who may feel marginalized or silenced as pacifists living in a militaristic society.

“Society is still divided and lacks accountability about government leaders and war-making,” he said.

“Professionally I have focused my energies on solutions to problems, seeking to make the world better,” he said. “I did not protest the Vietnam War and was not a draft resister, just a conscientious objector, which was a legal status defined and recognized in the system.”

To seek solutions, for three years with Friends of Compassion in Spokane he helped faith communities explore compassion and, concerned about suicides among Vietnam veterans, helped many through Warriors Heart to Art healing story-sharing retreats.

A graduate of Boston University in music, John played French horn professionally and taught at the University of Michigan and Murray State University in Kentucky. He came to Spokane and was executive director of the Spokane Symphony from 1999 to 2004.

In 2003, he studied executive education at the Stanford University Graduate School of Business and in 2007, he founded Deep Creek Consulting to help nonprofits in organizational development. He was executive director of Spokane Housing Ventures from 2019 to 2021.

John values the three sources of guidance in Methodist tradition—the Good Book, the pastor and God speaking directly to each person. At 13, he joined the Methodist Church, understanding he was fully empowered to make up his mind.

His draft trouble began when in March 1970 as a dutiful 17-year-old he registered for the draft in Marion County, Iowa, checking the box to say he was a CO—conscientious objector.

“I just had a pamphlet as background, Jesus on my mind and my dad, a Methodist minister, quietly supportive and inspirational,” said John, whose father had taken him to Chicago to see “Hair,” likely knowing it was about a soldier.

“It launched my imagination about my role in the world,” he said.

John delivered and his parents read The Des Moines Register, and his father read it with him as a child.

“I took for granted the paper’s quality and progressive editorial stance in a then-Democratic state,” he said.

Vietnam news and photos were on the front page every day.

“It was not hard for any feeling person, no matter his politics or religion, to be opposed to that war based on what we learned about faith—what my dad and Walter Cronkite explained,” John said.

“I wasn’t a protestor. I was just a guy looking forward to growing up.  I had no reason to think in checking the CO box that I needed a counselor, attorney or advocate,” he said. “How wrong! My 1-A draft card arrived quickly. There was no correspondence or explanation, just a card in an envelope.”

John learned how to appeal, and wrote a three-page explanation, heavy on what Jesus had to say “in my best and most respectful handwriting,” he said. “I had been well trained to respect my elders, and obedience is one of the 12 points of the Scout Law.”

He had read enough news and listened to Methodists enough to know his path mattered and he intended to follow through with it. He was surprised that what he had assumed was part of the culture was not.

John’s written appeal yielded an invitation for a meeting with the County Draft Board on his sincerity.

They were all veterans, he later learned, and disdainful of his religious views. They defended their own views and were annoyed by “my impertinence” exhorting him on “manliness and duty.”

“It was the scariest experience of my life, scornful and sarcastic,” John said.

The result was another 1-A rating, with a one-word explanation—expedient—received around his high school graduation day 50 years ago now.

“The summer was difficult.  I was college-bound, with dreams of a music career,” said John, who was upset to be considered unpatriotic or a coward.

John had a pamphlet from the American Friends Service Committee, and his father learned they had an office in Des Moines.

“I called them, in spite of the long-distance telephone cost, and made an appointment,” he said. “That meeting was a life-changer. I received both instructions on how to appeal to the state draft office and advice about how I might plead my case and better defend my conscience.

“That appeal, they said, should include what other people had to say about my truthfulness,” he said. “The people who knew my beliefs best were ones who helped teach them, lay leaders of my little church.”

The church leaders were all men and vets, as he found out. In a similar probing interrogation at his request for their endorsement, John had nearly the same treatment as he received at the draft board.

“That was a heartbreaker, and I didn’t know where to turn.  Nobody I knew was a draft resister, and adults seemed the enemy,” he said.

“I had not grown up with that sort of dismissive treatment from anyone but my football coach. Endorsement by my pastor and my dad was thought by the Friends to be easily dismissed.

“I didn’t want to stir up what I expected would be friction with my father’s bosses on the church board, the men who earlier refused to help me. By this time, my mom was worried I would land in jail or run to Canada, as Walter Cronkite often reported,” he said.

The Quakers offered John an interview with their monthly Clergy Review Board in Des Moines, a committee of ministers who met to hear stories of individual men and vouch for personal truth when they decided they had heard it.

“I got a thumbs up in writing from that group—an endorsement letter to the State Selective Service. That was the only new element to add to the written appeal I had sent to the county,” he said.

John spent the summer waiting and worrying.

“I had plenty of political views but I knew expressing them in draft correspondence would be evidence for rejection, not confirmation that I was acting within the law,” he said.

Pleasures of being a college freshman provided a respite from worry. In October, to his amazement, John received a 1-O draft card—with no correspondence.

A few weeks later, the Quakers called. On the strength of his appeal, they said the state had investigated the county draft board. Over the history of the draft, it had never awarded a single CO. All members were replaced, and all CO applications from still draft-age men were reconsidered. A handful of CO’s were awarded.

“This caused a flutter in the Iowa resistance movement, but I was too relieved and busy to engage with it. I went underground as a person on the subject of my beliefs in anything, as a result of this experience,” he said.

John felt personal relief, but the lesson he learned at the time was “keep your head down, because nobody else will agree with you.”

“That’s been hard to shake in my public life ever since, and continues to be challenging now,” he said.

The Quakers called again to ask if John would be a draft counselor to men in his college. They’d provide tactics and printed information. Grateful for their assistance, John agreed, but after about six months and meetings with a handful of students, he gave up, because some were draft-dodgers.

“They wanted rationale from beyond themselves, and I was not a legal strategist.  I had just wanted to be helpful, to pay forward,” John said.

The following January in 1972 was the lottery and his number was 155.  He worried anew about what alternative duty would do to his career dreams. By then the war was close to ending, and public opposition to inequities of the draft had diminished support for it. That was the next-to-the last lottery.

“Since then, I tell this story sparingly and reluctantly, and people who know me are almost always supportive or at least kind, but for many, it’s destructive of their politics,” John said.

Younger men he knows and their parents don’t comprehend. They take for granted what the “volunteer army” means for them.

“I’m now over caring so much about what people think. I’m eager to engage with others with similar experiences, because we Americans have not yet learned the lessons of militarism,” he said. “I welcome engagement on these ideas.”

For information, call 244-4422 or email john.hank@icloud.com.

Pastor leads multilingual worship

Pastor leads multilingual worship, teaches multiracial harmony

Luc Jasmin connects local church with Haitian orphanage.

By Marijke Fakasiieiki

Luc Jasmin started the multilingual, multicultural Jasmin Evangelical Ministries/Eglise Evangelique Maranatha in 2019, gathering English, French, Swahili and Creole speakers for worship and to minister to needs of the Haitian and African refugee community in Spokane, as well as support an orphanage and clinic in Haiti.

“God has always been there for me along the way. Haiti has always had a place in my heart, because I always went back and forth,” he said.

Luc lived in Haiti through secondary school. At 16, he received a scholarship to study at New York University. Unable to understand classes, he went to Thomas Jefferson High School for a year and returned to NYU.

After five years, he returned to Haiti to work for the Bank of Nova Scotia a few years. After marrying, he went to Northeastern University in Boston and earned a bachelor’s in accounting.

He lived there 35 years, teaching English, starting an accounting business, becoming regional vice president for Primerica Financial Services and teaching people about personal finance.

His four children are Luc III who recently ran for City Council, plus an engineer, school teacher and police officer in Boston.

Called to ministry, Luc started studies at Gordon Cromwell Theological Seminary in Boston and graduated from Whitworth University. For five years, he was mentored at Calvary Baptist Church. He was ordained two years ago and started Jasmin Evangelical Ministries/Eglise Evangelique Maranatha.

Luc also runs Simon Center of Hope for Destitute Children, an orphanage in Frères, 20 minutes from Port Au Prince, Haiti, where eight staff care for 32 orphans from the streets.

“It’s rewarding, to see these kids grow,” said Luc. “The oldest is 14. Older children help younger ones with school work.

“Some are orphans because parents died, but some have a single mother who can’t take care of them,” he said. “Sometimes neighbors take them in. Some are abused and would rather be in the streets.”

With so many street kids having no one to care for them or teach them ethics, some become delinquents.

“We provide a home for them,” said Luc.

They started with two children, then took over an orphanage that was closing. They have a three-story building with two apartments, one for girls and one for boys. Eglise Evangelique Maranatha funds the orphanage.

“One fourth of our resources stay with our local congregation and 75 percent help the orphanage and a clinic in Haiti,” said Luc.

Eglise Evangelique Maranatha serves many Haitians who didn’t previously have a church. If they don’t speak English, they can’t worship in English, so we provide the place for them to worship in their language,” said Luc.

At the 10 a.m. Sunday worship, 20 attend, but now fewer. A 4 p.m. Sunday worship in English draws more—mostly Americans. The church includes some Africans from Congo, who speak French or Swahili.

The church also has an afternoon music program for children to come and learn how to play instruments. They have a reading program, encouraging them to read self-improvement books.

“We seek to understand the cultures of everyone who comes and provide an outlet for them,” said Luc.

He invites people who are not going to church, aware some have been hurt by a church. He listens to understand.

“The church does much good, but sometimes people in a church harm others, so I try to be a neutral ground and see what’s going on because a church should be inviting, receiving and forgiving, a place to rest, not a place to be criticized or put down,” Luc said.

“Before COVID, more people came. Since COVID, I receive phone calls from people who say they can’t come and are scared of the disease. We try to inform them,” he said.

Luc, who has also served as the Spokane Ministers’ Fellowship’s treasurer for four years, said that group educates people how to take care of themselves in COVID with masks and vaccinations. They have offered information sessions and 14 were vaccinated at a recent vaccination clinic at the Martin Luther King Jr Community Center.

One African member who had COVID now goes to churches to tell people how it is to have COVID. She had been reluctant to be vaccinated, but now she lets people know, COVID was no fun.

On racism, he said many white people who are not racist go places with him, but he knows that some parents—white and black—tell their children to “stick with your own kind.”

“New York was considered a racist place, but I had white and Spanish friends. It is a question of how we relate to people,” said Luc, who saw racism in Boston, and learned “we cannot blame one group. People there were involved with each other, because there were many students from around the world.”

“In Spokane, people tend stay to themselves,” said Luc.

In Eglise Evangelique Maranatha, Spanish, African and white people are respectful.

“I love everybody. Wherever I am, I am at ease because I am a citizen of heaven, and wherever I am is a piece of heaven,” said Luc

“Whenever I can, I share a message of hope. The world needs to pay more attention to God. God is love. If we pay attention to each other, we can help each other overcome harm, disease, earthquakes and more,” he said.

“Am I my brother’s keeper?” Yes, I am my brother’s keeper, whether my brother is White, Black, Chinese or whatever. If we practice love, life will be easier. Love calls for action,” said Luc. “COVID teaches us we are together in this mess, and we better help each other.”

From childhood, his parents taught him ethics, how to behave towards other people, how to not intrude in other people’s privacy and not impose his beliefs on other people.

“God created each one of us,” said Luc. “My calling is to help people understand that God is omniscient, omnipotent and omnipresent. When we are thinking, acting and speaking, God is there,” said Luc.

Particularly since the earthquake and flooding, Haiti needs financial help.

“It’s a small island, it’s always been put down,” said Luc. “It takes a brave nation with a great heart to invest in infrastructure with billions of dollars for jobs.

Instead of talking about Haitian people being in the mud and leaving them there, let’s help them get out of the mud,” he said. “Instead of investing billions in war, let’s invest in people.”

He invites the U.S., the richest country in the world, to invest in its neighbor, Haiti, the poorest.

When he last traveled to Haiti on July 8 to see the children at the orphanage, he had to go through the Dominican Republic on a back road and go back to the Dominican Republic to sleep at night because of safety concerns after the president was killed.

Luc started a clinic in a little building in Chardolette. It was damaged in the Aug. 14 earthquake. Doctors are seeing patients outdoors. Twice a year, Doctors without Borders comes.

Recently, even though Luc had sent $800—normally enough for two weeks—the orphanage manager said the food was gone.

Haiti produces 30 to 40 percent of the food the people need, but prices went high because some took advantage of the situation and stocked up to make more money.

People holding the wealth impoverish people when they don’t make it available for everybody, said Luc.

“I have good people over there who want to serve,” he said.

Through Jasmin Ministries, he is able to send funds to Haiti.

For information, call 389-4539 or [jasm.associates@gmail.com](mailto:jasm.associates@gmail.com).

Mediation centers will assist tenants, landlords

As the state pandemic eviction moratorium “bridge” has been extended to Oct. 31, the state continues to call dispute resolution centers, like the Northwest Mediation Center, to expand services to provide Eviction Resolution Pilot Programs (ERPP) for tenants and landlords. The protections were extended because rental assistance had a slow start.

Olivia Brownlee, the center’s administrative assistant since November 2020, said staff have been prepared to help since fall 2020.

Despite a moratorium on rental evictions, there was no moratorium on mortgages, creating hardship for landlords, as well as tenants, she said.

ERPP, set June 29 by Governor Inslee, provides a free mediator if a tenant opts for it. Services are provided regardless of immigration status, Olivia said.

The Northwest Mediation Center like other dispute resolution centers statewide hired and trained staff. In Spokane, there are two dispute resolution centers listed on the ERPP landlords send tenants: NW Mediation Center and the Fulcrum Institute Dispute Resolution Clinic.

“Mediation helps people with a disagreement resolve it with a facilitator,” Olivia said. “It precedes court, litigation or arbitration. It can involve a lawyer or not. It is based on people being self-determining,” said Olivia.

Mediators are not judges, lawyers or legal advisors. They do not advocate or take sides, but remain impartial, she said. They are not rental assistance providers, but can connect people to local rent assistance and resources.

She said mediators are facilitators who help people in a conflict work together toward a solution that works for everyone.

The ERPP was piloted in six counties in October 2020 and then was state mandated in August.

Tenants behind or late on rent will receive an ERPP notice from their landlord, recommending they resolve their dispute out of court. The notice gives a date two weeks later to respond. By then the tenant is to talk with a mediator. Once they connect, the eviction process pauses.

The facilitator schedules a phone meeting with the tenant and talks with the landlord to inform both of the conversation. The tenant can apply for rental assistance or determine a payment plan. Both parties work together on a plan. If it is not resolved by phone, they can meet on Zoom or take the case to court.

For information, call 456-0103 or visit nwmediationcenter.com.

NEWS REPORTS

Fig Tree announces fall and 2022 events

The Fig Tree has plans for three events:

• The Fall Festival of Sharing from Oct. 21 to Nov. 30 is an opportunity for new and renewing sponsors to support the publication’s mission of sharing stories, connecting people, fostering understanding and inspiring respect and solidarity among diverse people. The goal is to raise $7,500 on a Facebook fundraiser, texting, on the website or by mail.

• The Eastern Washington Legislative Conference, with the theme, “Mobilizing for Our Future,” will be held Saturday, Jan. 22 on Zoom, given uncertainties about COVID and having drawn 180 online this year.

Decisions are still being made about a keynote speaker and workshops. The planning committee invites interested persons to join in helping make arrangements.

• The 2022 Benefit Lunch and Benefit Breakfast are planned for Friday, March 4, and Wednesday, March 9. It has not yet been determined if the events will be in person or online or a combination. Persons interested in helping with plans may contact The Fig Tree.

Copies of the 2021-22 Resource Directory may be picked up at The Fig Tree office or at grocery store racks where The Fig Tree is available. The directory and the COVID-19 resources are available online at www.thefigtree.org.

For information, call 535-1813 or 535-4112, or email marystamp@thefigtree.org or resource [directory@thefigtree.org](mailto:directory@thefigtree.org).

Faith Action Network names policy leader

The Faith Action Network’s new policy engagement director, Kristin Ang, begins work on October 4.

Kristin brings policy leadership experience as a port commissioner for Tacoma, and experiences as a Filipina-American immigrant and lawyer who collaborates with interfaith circles in Pierce County.

During the fall, she will be learning about FAN from cluster meetings, coalition partners and staff.

Kristin grew up in Pierce County, where she has been a community advocate, Port of Tacoma commissioner and Northwest Seaport Alliance managing member.

She was the first person of color elected as a Port of Tacoma commissioner, with the endorsement of the Puyallup Tribe. She is on the Port’s environmental, DEI and tribal liaison committees, and on the executive board of the Central Puget Sound Economic Development District.

Kristin, who earned a business degree at the University of Puget Sound and law degree at Cornell Law School, has been an advocate for sustainable development, civic engagement and human rights.

Believing in the power of faith, hope and love, she looks forward to engaging faith communities in fulfilling FAN’s mission of building a just, compassionate and sustainable world.

For information, call 206-625-9790.

One River, Ethics Matter continues dialogue

One River, Ethics Matter, a multi-year ethics consultation on the Columbia River Treaty facilitated by the Ethics and Treaty Project, will be held online Wednesday and Thursday, Nov. 17 and 18, beginning at 9 a.m. each day.

With the theme,“kł cp̓əlk̓ stim̓ - restoring ntytyix (salmon) to the Okanagan River and the Upper Columbia,” the eighth annual “One River, Ethics Matter” conference will focus on treaty renewal, restoring salmon and the river, youth and climate change. It will explore remedial options related to the Columbia River Basin. Grounded in respectful dialogue, its goal is to further public understanding.

The conference alternates between the United States and Canada. In 2021, it is co-hosted by the Okanagan Nation Alliance and the University of British Columbia Okanagan campus.

It addresses the history of the Columbia River Treaty and the treaty review process within a framework that emphasizes social and environmental justice, collaboration for the common good, and the need for truth and reconciliation between Indigenous and non-Indigenous peoples.

Some themes are treaty-specific. Others include the history of Indian residential schools and calls to action of Canada’s Truth and Reconciliation Commission.

For information, visit https://ubc.zoom.us/meeting/register/u5wvc-isrzwiEtQ7iyEZ1fGBtjY8BzzNWZFo

Transitions ‘People Who Care’ is online

Transitions decided to move the 2021 “People Who Care” event to 100 percent virtual at noon, Thursday, Oct. 14. The program includes celebrating 30 years of community at Women’s Hearth, hearing from Hearth alumnae and a university professor who recently did research on the Hearth’s drop-in model.

Speakers include people who have participated in programs and moved their lives forward and an update from the executive director, Edie Rice-Sauer, to invite participants to invest in the programs.

People Who Care helps fund Transitions efforts in Spokane to end poverty and homelessness for women and children.

Transitions promotes respect for human dignity, justice, community, and growth and wholeness.

Transitions will use its YouTube channel to stream the event and guests can participate in chat.

For information, visit <https://help4women.org/pwc2021/>

Hate Studies conference draws global voices

“Justice and Equity: Challenging Hate and Inspiring Hope” is the theme for the sixth Gonzaga International Conference on Hate Studies co-hosted virtually by the Spokane County Human Rights Task Force and the Kootenai County Task Force on Human Relations.

The International Conference on Hate Studies brings scholars and practitioners together with students and community members to bridge theory and practice, and to expand learning with and from each other, said Kristine Hoover of Gonzaga University’s Institute for Hate Studies.

Participants hear from speakers from around the world, engage in workshops, name all forms of dehumanization and reignite passions to address the “dis-ease” of hatred, she said.

It draws academics, journalists, law enforcement personnel, educators, representatives of governmental and nongovernmental organizations, human rights experts, community organizers, activists and others to discuss hatred.

Sessions of the event are from 6:30 to 8 p.m., Thursday, Nov. 4, from 9 a.m. to 5 p.m., Friday, Nov. 5, and from 9 a.m. to 4:30 p.m., Saturday, Nov. 6.

Featured panels are:

• “Practitioner Perspectives: Building Coalitions and Organizations and the Research Needed to Support the Work” on Thursday with: Connie Chung Joe of Asian Americans Advancing Justice; Rachel Carroll Rivas, a human and civil rights organizer, and Eric Ward of the Western States Center.

• “Academic Perspectives: What Is the Future of Hate Studies Research?” at 9 to 10:30 a.m., Friday, features panelists Kathleen Blee of the University of Pittsburgh; Thomas Brudholm of the University of Copenhagen; Mengyao Li of the Max Planck Institute, and Robert Sapolsky of Stanford University.

• “Academic Centers for the Study of Hate: What Is the Role of University Communities?” is from 9 to 10:30 a.m., Saturday, with panelists Ken Stern of Bard College; Brian Levin of California State University San Bernardino; Barbara Perry of Ontario Tech University, and Kristine.

• At the same time Saturday, “Human Rights Task Force Perspectives: Creating Inclusion and Countering Hate” will be addressed by leaders of human rights task forces in their counties or state Brenda Hammond of Bonner County;  Dean Lynch of Spokane County; Tony Stewart of Kootenai County and Travis McAdam of Montana.

Those registering choose from sessions including Anti-Bias Lessons for Educators, COVID-19, Hate Incidents and Hate Crimes Against Asian Pacific Islander Americans, and “A Living Memorial to the Holocaust Inspires Youth to Confront Hatred Today.”

A presentation on caucusing as a form of community building will be followed by caucusing sessions for people from the Inland Northwest.

GU’s Institute of Hate Studies supports research and education on the capacity to dehumanize an “other” and processes to counter that capacity, said Kristine.

“With local and global partners, we are founders and leading contributors to the interdisciplinary field of hate studies. This work is central to Gonzaga’s identity as a Jesuit university, following the ways of St. Ignatius of Loyola by naming harms of marginalization and taking action against bias and bigotry,” she said.   
“This is our ‘magis’—that is, doing more for Christ by doing more for others—to work against hate and in solidarity for a world with greater justice.”

A virtual gala event will include presenting the Eva Lassman Take Action Against Hate Awards and other awards to honor people and organizations standing up for human rights.

For information, call 313-3665 or visit Gonzaga.edu/ICOHS.

Vigil for Healing the Earth is Oct. 3

A Vigil for the Healing of the Earth will be held from 3 to 4:30 p.m., Sunday, Oct. 3, at the Old Mission Landing, down the road from Sacred Heart Mission at Cataldo, Idaho.

Faith Leaders and Leaders of Conscience of Eastern Washington and North Idaho (FLLC) organizes Healing of the Earth and Earth Day Vigils every six months. Those attending will hear from people affected by living on the nation’s largest Superfund site from the Montana border to the center of Spokane.

“We hope vigils are times to build friendships, strengthen our resolve, and put our thoughts and prayers into actions for the Healing of the Earth,” said Gen Heywood, convenor of FLLC and pastor of Veradale United Church of Christ in Spokane.

People may participate in a grieving circle on ecological devastation. They also will learn about groups working to overcome pollution and climate change, and be invited to join in the solution.

The event is at Old Mission Landing at exit 39 on Interstate 90. After going toward Cataldo’s Old Mission State Park, attendees are to follow The Dredge Road to the end.

Founded in 2018, FLLC participants work to overcome racism, militarism, poverty and ecological devastation. Their goals are the principles set forth by the Poor Peoples Campaign: A National Call for a Moral Revival. All four barriers affect ecological devastation.

“The care of our planet crosses all cultures, class divisions, religions and non-religions,” said Gen. For information, call 408-593-9556 or email genheywood@gmail.com.

PJALS raises funds for Salish School on Oct. 14

The Salish School of Spokane Autumn Harvest Virtual Fundraiser, hosted by Peace and Justice Action League of Spokane, Showing Up for Racial Justice Committee, will be held online at 6:30 p.m., Thursday, Oct. 14.

In a one-hour celebration of the school’s work to revitalize the Salish language, the language of the original inhabitants of the Pacific Northwest, PJALS seeks to raise $3,000.

The school educates children and youth ages one to 18 through immersion classes in the Salish language to keep the language alive so future generations can speak their language and know their cultural heritage. They also offer free Salish language workshops for parents and community members.

For information, call 848-7870 or visit pjals.org.

Riverkeeper urges viewing GU website

Spokane Riverkeeper Jerry White reports that the Gonzaga Environmental Law Clinic website includes short videos on PCB pollution in the Spokane River. PCBs (polychlorinated biphenyls), a carcinogenic toxic chemical polluting the river, accumulates in the fish.

He said the Spokane River currently exceeds State Water Quality Standards (WQS) for PCBs, and the Department of Health recommends limits on how many fish can be safely consumed. The Washington Department of Ecology and EPA set up a Spokane River Regional Task Force (SRRTTF) to clean up the Spokane River, but Jerry said it put polluters in charge of defining how pollution is addressed.

The website offers resources that give an overview of issues and explore the complexities. It documents the 10-year legal challenge between Sierra Club, Center for Environmental Law and Policy, and the EPA. As the 50th anniversary of the Clean Water Act comes in 2022, Spokane Riverkeeper seeks to defend the river and develop a Clean Water Act with clean-up plans and pollution limits that result in real clean-up, said Jerry.

For information, call 464-7614 or visit the website at <https://spokaneriverpcbs.org>.

Kiantha Duncan hosts descendants series

Kiantha Duncan, NAACP Spokane president, will converse with Tina Wyatt, third great-grand niece of Harriet Tubman from 3 to 4:30 p.m., Sunday, Oct. 17, online.

Harriet escaped from slavery and helped others gain their freedom as a “conductor” on the Underground Railroad.

“I want to learn, beyond the romanticized story, what her aunt’s life and legacy mean for the family,” she said. “Is there a gene for advocacy and activism that passed on to her descendants?”

This presentation is part of the “Descendants Series” of the Northwest African American Museum (NAAM) in Seattle with Kiantha conducting interviews.

In August, she hosted Arthur McFarlane II, the great-grandson of W.E.B. DuBois, one of the founders of the NAACP in 1909. He was a civil rights activist, author and historian who lived until 1963. Arthur is a population health analyst at Children’s Hospital of Colorado.

“Arthur shared pictures of his great granddad, including one of him with DuBois, who lived to be 91. Arthur was five when he died,” she said.

Kiantha invited him to be introspective about how DuBois as an activist might see the things he fought for 100 years ago and whether they had enough of an effect. She also wondered what that had to say about how activism of people in 2021 might be seen 100 years from now.

NAAM reached out to invite her to do the two series and has asked her to do four in 2022, which she hopes will be in person.

NAAM opened its doors in 2008, realizing a 25-year dream of having 36 affordable apartment units above a museum established to expand knowledge, understanding and enjoyment of African American histories, arts and cultures.

For information, call 206-518-6000, or email kiantha.l.duncan@gmail.com or visit https://www.naamnw.org/events/descendants-series-tubman.

CdA Chorale plans concerts

Pent-up music will find its voice when the 70 Chorale Coeur d’ Alene singers gather for the first time after more than a year since the pandemic started.The chorus plans two public concerts to celebrate new beginnings in music.

The first, “Sing On,” is 7 p.m., Tuesday, Oct. 26, at Peace Lutheran Church, 8134 N. Meyer Rd., in Post Falls. Three Christmas concerts are at 7 p.m., Friday and 2 and 7 p.m., Saturday, Dec. 10 and 11, at Trinity Lutheran Church, 812 N. 5th St, in Coeur d’Alene.

The concerts are the first under the direction of the chorale’s new artistic director Keith Whitlock, director of choirs at Gonzaga Preparatory School in Spokane.

The fall concert will highlight works by two contemporary American composers, Mack Wilberg and Elaine Hagenberg. The Christmas concerts will feature works by Randol Bass and Ola Gjeilo, a Norwegian-born composer who’s been living and working in the U.S. since 2001.

There is a freewill offering at the Post Falls concert and there are tickets for the Coeur d’Alene concert available at www.choralecda.com or from a chorale member.

WSU students team up with Palouse Habitat on energy efficient homes

Washington State University and Palouse Habitat for Humanity (HFH) announce a long-term partnership to study practical ways to create affordable, energy efficient housing.

They held a celebration Sept. 2 at the Uniontown build site, 503 Prairie Ave., as the final walls were raised in their first partnership home.

“How do our low- and moderate-income neighbors afford a home when there is a significant shortage of affordable entry level housing?” asked Jennifer Wallace, executive director of Palouse Habitat for Humanity. “It’s a problem nationwide, and it’s a problem here in our own backyard.”

Habitat for Humanity is an international housing ministry that builds affordable housing.

One element of affordability, Jennifer said, is a home’s long-term energy use. The group is addressing this challenge by building homes with extended eaves, high R insulation and low E windows.

“We know there is more we can do. The home building industry as a whole must do more, especially with the energy code just adopted by the State of Washington,” Jennifer said.

The Housing Energy Affordability Lab, or HEAL, is a partnership to test energy use across a number of Habitat built homes.

The homes will be designed by WSU students and built with the help of staff and student volunteers. Researchers in WSU’s School of Design and Construction will study construction elements in the homes that might improve energy efficiency and affordability.

WSU’s Center for Civic Engagement (CCE) has a key role in bringing about the partnership, working with faculty to incorporate service learning into their coursework.

“We can look critically at design, new materials, innovative methods, and find ways to make energy efficient homes affordable,” said Ryan Smith, director of the School of Design and Construction and leads the effort. “Our research could improve affordable housing not just here on the Palouse, but worldwide.”

Energy costs are expected to continue to rise, so improving energy efficiency in homes is going to be increasingly important for long-term affordability and comfort, he said.

“Those energy efficient elements have to come with an affordable initial price tag, or we defeat the purpose,” he added.

The first home, HEAL House 1, is the Hansen family home under construction in Uniontown. For that home, the partnership has an added gift, materials designed for use in an energy efficient home left over from a WSU project.

“The gift of lumber and other building materials couldn’t come at a better time,” said Jennifer. “The cost of materials has gone through the roof. With funds to build Habitat homes raised from the local community and online fundraisers, our income has reduced at the same time as costs are going up. We don’t currently have enough raised to finish the home, but are closer.”

Students can register to volunteer through the CCE website: https://wsu.givepulse.com/event/237619-Palouse-Habitat-for-Humanity.

For information, call 509-335-3066 for Ryan or 208-883-8502 for Jennifer or email r.e.smith@wsu.edu or director@palousehabitat.org.

CALENDAR

Phone - dial (509) before E Wa numbers or use area code given

Oct 1 • Humanity in Print: Literature and Human Rights, Richard Middleton-Kaplan, Humanities Washington, 302 Park St., Metaline Falls, 4 p.m., humanities.org

• Samsara, Nirvana & Buddha Nature, Ven. Thubten Chodron, Sravasti Abbey, livestream, 6:15-7:30 p.m., srvastiabbey.org

• Three-Minute Mic, Auntie’s Bookstore, 402 W. Main Ave., 7 to 8:30 p.m., 838-0206

Oct 1- Nov 11 • The Spiritual Wisdom of Trees: Insights from Our Elders, Center for Spirituality in Nature, 6-week online course, centerforspiritualityinnature.org

Oct 2 • Women’s March, Spokane, 7 a.m., facebook.com/events/211525374364823/?active\_tab=discussion

• Community Health and Wellness Fair, Southside Community Center, 3151 W. 27th, 9 a.m. to 2 p.m., 535-0803, southsidescc.org

• Mennonite Country Auction and Sale, Menno Mennonite Church, 20 miles west of Ritzville, starts 9 a.m. to 659-0926, mennomennonite.org

• Spokane Coalition of Color Candidates Forum, Spokane School Board, facebook.com/SpokaneCoalitionofColor/events, 10 a.m.

Oct 3 • Run for the Angels, Northwest Infant Survival and SIDS Alliance, McKuen Park in Coeur d’Alene, 2:30 p.m, nwsids.org

• Vigil for Healing of the Earth, Old Mission Landing, Cataldo, 3 to 4:30 p.m., genheywood@gmail.com

Oct 4- 10 • “Lights, Camera, Auction! Virtual Partnering for Progress, “Into Africa Auction, 9 a.m. to 5 p.m. daily, livestream bidding 7 to 8 p.m. Oct 7, partneringforprogress.org/virtual-into-africa-auction/

Oct 5 • How Latina/Latino Representation Can Improve Democracy, Humanities of Washington, online, 6:30 p.m., humanities.org

Oct 5, 6 • Affordable Housing Conference, virtual, 9 a.m. to 5 p.m., housingwa.org

Oct 5,13,20 • “Diamonds in the Rough: The Gentrification of Rural Washington,” sociology professor Jennifer Sherman, Humanities Washington, online, 7 p.m., humanities.org

Oct 6 • Chalk Walk, kick-off for Domestic Violence Action Month, YWCA Spokane, Riverfront Park, noon, ywcaspokane.org

• Library of Wisdom and Compassion, Ven. Thubten Chodron, Sravasti Abbey, online, 4 to 5:30 p.m., srvastiabbey.org

• Spokane Candidates Climate Change Forum, Cataldo Hall, Gonzaga Climate Center, 6:30 p.m. gonzaga.edu/center-for-climate-society-environment/events/spokane-candidates-climate-change-forum

Oct 6-8 • Conference on Ending Homelessness, Washington Low Income Housing Alliance, wliha.org/conference, coeh2021.hubilo.com

Oct 7 • Fig Tree Benefit / Board Meetings, 631 S. Richard Allen Ct., 12 benefit, 1 to 3 p.m. board, 535-1813

• “How to Plan an Action,” Know Your Rights, Spokane Coalition Against Racism, 6 p.m., scarspokane.org

• Peace and Justice Action Committee, online, 5:30 p.m., pjals.org

Oct 7-17 • Social Justice Film Festival, in person and online, socialjusticefilmfestival.org

Oct 8 • Together Again Bedtime Stories, Humanities Washington virtual fundraiser, 6 p.m., humanities.org

Oct 9 • Spokane Parks Planting, The Lands Council, Audubon Park, 10 a.m. to 1 p.m., Comstock Park, 1 to 3 p.m., landscouncil.org

• ArtWalk on Monroe, North Monroe St., 4 p.m.

• Spokane Coalition of Color, Candidates Forum, Spokane Valley City Council, facebook.com/SpokaneCoalitionofColor/events, 6 to 8 p.m.

• TEDxSpokane 2021: Celebrating 10 years, The Bing, 6:30 p.m. bingcrosbytheater.com

• Spokane Pride Parade and Festival, Spokane Arena Parking Lot, 4 to 8 p.m., 882-7190, info@spokanepride.org

Oct 9-23 • Fall Compost Fair, learn virtually from home, spokanecity.org/wastereductionclasses

Oct 12-14 • Spocanopy Tree Planting, Lands Council, Northeast Spokane, 9 a.m. to 2 p.m., landscouncil.org

Oct 12, 26 • Eastern Washington Legislative Conference Planning Committee, Zoom, 1 p.m. 535-4112, kaye@thefigtree.org

Oct 13 • YW Table Talks, all day, ywcaspokane.org

• Silent Day of Prayer on the Archangel Raphael Healther, Guide, Match-maker and Friend, Mary Eucharista, SMMC, Immaculate Heart Retreat Center, 6910 S. Ben Burr Rd., 9 a.m. to 3 p.m. ihrc.net

• Department of Health Virtual Public Hearing on PFAS Drinking Water Standards, Earth Ministry/WA Interfaith Power and Light, online, 1:30 p.m., earthministry.org

• Climate Girl Effect, Carolyn Cunningham and Heather Crandall, Gonzaga Wolff Auditorium, 4 p.m.

• Monthly Climate Action Roundtable, Unitarian Universalist, online, 5 to 6 p.m. earthministry.org/event/uu-monthly-climate-action-roundtable-9/

• Hispanic Business and Professional Association, Sabes Que? Membership Meeting, 6 to 7:30 p.m., hbpaofspokane.org

Oct 14 • Transitions “People Who Care” online, noon, 358-6702, help4women.ajoinmeorg

• Autumn Harvest Virtual Fundraiser, Salish School of Spokane, 6:30-7:30 p.m., pjals.org

• Know Your Rights: Jail Support, SCAR, Morning Star Baptist Church, 3909 W. Rowan, 7 p.m.

Oct 15-17 • Weekend Retreat for Men and Women, “St. Joseph Hidden Hero: The Man Christ Called Abba,” Mary Eucharista, SMMC, 6910 S. Ben Burr Rd., ihrc.net

Oct 16 • Climate Justice Summit, United Church of Christ Pacific Northwest, Central Pacific and Montana/Northern Wyoming Conferences, online, 9 a.m. to 1 p.m., jennifer@uccmissoula.org

Oct 16, 17, 22, 23, 24 • Whitworth Theatre Fall Production, “Men on Boats,” Cowles Auditorium, 16, 22, 23 at 7:30 p.m., 17, 24 at 2 p.m., 777-3707

Oct 17 • Sharing the Dharma Day, Sravasti Abbey, 692 Country Ln, Newport, online and in person if fully vaccinated, 10 a.m. to 3:30 p.m., sravastiabbey.org

• “Descendants Series,” Northwest African American Museum, online 3 to 4:30 p.m., naamnw.org/events

Oct 18 • A History of Pandemic Literature, File and Literature, Lance Rhoades, South Hill Public Library, virtual, 6:30 to 7:30 p.m., events.spokanelibrary.org

• NAACP Spokane, Trauma-Informed Care, ACES and Implicit Bias, online, 7 p.m., naacpspokane.org

• Gonzaga Symphony Orchestra Concert, Myrtle Woldson Performing Arts Center, 7:30 p.m., 313-2787

Oct 19 • The Rights of Nature: Saving the Planet or Harmful to Humanity, Gonzaga Center for Climate, Society, Zoom, 5:30 to 7 p.m., climatecenter@gonzaga.edu

Oct 20 • From Survive to Thrive, healing journey of local survivor of domestic violence, all day, 789-9305, ywcaspokane.org

Oct 21 • Evening of Gratitude: Celebrate Collective Giving, Women Helping Women Fund, online, 5:30-6:30 p.m., whwfspokane.org/events

Oct 23 • Inland NW Land Conservancy, Lands Council, Avista, and US Fish & Wildlife Service, plant 2,000 native trees and shrubs in wildlife/recreation corridor from Rimrock to Riverside, 9 a.m.-1 p.m., inlandnwland.org

• Fall Spokane Cluster Gathering, Faith Action Network, Westminster United Church of Christ, virtual, 1:30 to 3:30 p.m., fanwa.org/our-network/cluster-meetings

Oct 21- Nov 30 • Fall Festival of Sharing, The Fig Tree celebrates fall with its Facebook fundraiser

Oct 27 • Pathways Forward: Domestic Violence Awareness and Action in Spokane, YWCA Spokane, 12 to 1 p.m. virtual, Briana Berner, 953-5992, ywcaspokane.org

• Atomic Washington: Our Nuclear Past, Present and Future, Humanities Washington, online, 6 p.m., humanities.org

Oct 28 • Showing Up for Racial Justice, online, 5:30 p.m., slichty@pjals.org

Nov 1 • Deadline: 2022 Women of Achievement Award nominations, woa@yzcaspokane.org

• Dia de los Muertos, Virtual Drive-thru Benefit, Hazen and Jaeger, 1306 N. Pines Rd., Spokane Valley, Hispanic Business Professional Assn, 12 to 5 p.m.

Nov 2 • Science and Technology in Service of Society, Ven. Thubten Chodron Bi-annual “visit” with North Idaho College, Zoom, 6:30 to 8 p.m., sravastiabbey.org

Nov 3 • The Fig Tree mailing / distribution, 631 S. Richard Allen Ct., 10 a.m., 535-4112, kaye@thefigtree.org

• Redefining Protest through Music, Humanities Washington, 6:30 p.m., online, humanities.org

Nov 4 • The Fig Tree Benefit and Board Meetings, Zoom, 12 benefit, 1 to 3 p.m. board, 535-1813

Nov 4-6 • 6th Gonzaga International Conference on Hate Studies, Justice and Equity: Challenging Hate and Inspiring Hope, Virtual, www.gonzaga.edu/ICOHS

Nov 5 • “Spoken River 2020” Spokane Riverkeeper Fundraiser, live at Hamilton Studio or livestream, facebook.com/ events/339207877456158, 7- 8 p.m.,

Tues-Sats • Black Lives Matter Artist Grant Exhibition, Jordan Schnitzer Museum of Art, WSU 1535 NE Wilson Rd., Pullman, 335-1910, museum.wsu.edu/events/

Thurs • Taize Prayer, Zoom, 4:15 p.m., bartletts@gonzaga.edu