

We care: Sentinel students in need

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Two Sentinel students are in need of donations. One student is in need of a pair of women's size 11 basketball shoes. The other student is in need of a men's bike. If you can help with a donation, contact Michelle at Sentinel High School at 406-728-2400 ext. 7507 or mhmann@mcps.k12.mt.us.

Adult individual with disabilities and a limited income is seeking donations of an air fryer due

to loss of full-sized oven. If you are able to donate, please contact Olivia, Case Manager through Winds of Change at 406-580-2661.

Mother of four working to further her education recently got rear-ended in the only family car they own. Her van is irreparable and is deemed unsafe to transport her and her children in. She is seeking donations for a new, safe vehicle. If you can help, contact Zach at Partnership for Children Montana at 406-203-7937.

Disabled adult indi-

vidual with a limited income is seeking donations for stove/oven. If you wish to donate, contact Olivia, Case Manager at Winds of Change at 406-580-2661.

Adult with disabilities and limited income is seeking donations of women's size 11 tennis shoes and pants in size 24. If you can help, contact Olivia, Case Manager through Winds of Change at 406-580-2661.

Adult male with disabilities and a limited income is in need of Walmart gift cards in order to get

food, toiletries and winter clothing. If you can help with a donation or assistance of any kind, contact Ty at Winds of Change at 406-203-0677 or by email at tgrogan@wocmt.com.

Adult male amputee with a limited income was recently donated an electric wheelchair. He is in need of financial assistance with getting new batteries for it. If you can help with a donation or assistance, please contact Ty at Winds of Change at 406-203-0677 or by email at tgrogan@wocmt.com.

MDT seeking comment on sidewalk proposal in Lolo

MISSOULIAN STAFF

The Montana Department of Transportation (MDT) is inviting the public to comment on a proposal to design and construct a new sidewalk on Lewis and Clark Drive and Farm Lane. The project will start at the intersection of Highway 93 and Lewis and Clark Drive and extend east for approximately one-half

of a mile.

Proposed work includes a new curb, gutter and sidewalk.

The purpose of this project is to provide a sidewalk for pedestrian travel to and from the new K-8 school planned to be built on Farm Lane. Construction is tentatively planned for 2024 depending on completion of design and

availability of funds.

MDT welcomes the public to provide ideas and comments on the proposed project. Comment may be submitted online at bit.ly/3z12u8S or in writing to Montana Department of Transportation, Missoula Office, P.O. Box 7039, Missoula, MT 59807. If you are submitting comments in writing,

please note that comments are for project UPN10101000.

Additional communication on the project will continue throughout the year and any parties interested in receiving project updates and information should provide their name, email and mailing address to Ivan Ulberg at iulberg@sandersonstewart.com.

History

From A7

to return to Virginia City, said Hogberg, because she thought it would be more promising for her future.

She would later marry Stephen Bickford, a white miner and farmer, and they had four children, all of whom grew into successful adults.

She and her husband owned the Virginia City Water Co., which Sarah helped run.

At Stephen's death in 1902, she inherited the water utility and successfully ran it on her own, and was recognized by the community as a prominent and respected business owner.

The film also tells the story of Rose Hum Lee, who was born in August 1904 in Butte, the daughter of successful shop owners. This proved to be a very difficult time to be Chinese in America because of virulent racism aimed at the Chinese.

The second of seven children, Rose grew up in a family that greatly prized an American education and she became fluent in English and Chinese.

Her father, Hum Wah Long, was a successful merchant and was well respected in the community. Her mother, Lin Fong, was illiterate, which resulted in her living a very socially

isolated life.

In 1921, Rose married a Chinese engineering student and moved to China with him, losing her American citizenship in the process. But the marriage was unhappy and she got a divorce and was able to move back to the United States and regain her citizenship.

"She was very smart," said Hogberg, adding that Lee earned a master's and Ph.D. in social work and had a successful career at Roosevelt University, where she chaired the sociology department.

She was the first woman and the first Chinese American to head a sociology department at an American university.

Maggie Smith Hathaway from the Bitterroot was one of the first two women elected to the Montana Legislature.

An ardent suffragist, Hathaway traveled thousands of miles in Montana advocating for women's suffrage.

Like the other women in the film, she too suffered personal tragedy, becoming a widow six months after her marriage.

She would go on to accomplish great things, particularly championing women's and children's rights. After three terms in the Legislature, she headed up Montana's largest state agency — what is now the Department of Public

Health and Human Services.

The film also focuses on Susie Walking Bear Yellowtail, who became the first Crow to earn a registered nursing degree and would be a champion for Native American health care.

An orphan who was sent away to boarding school, she would return to the Crow Reservation as a young nurse. There, she married Thomas Yellowtail, a traditional medicine man and healer.

Susie was open to standard Western medical practices, but also incorporating traditional Native healing.

She also spoke out against the forced sterilizations of Native women and recounted that she herself had been sterilized.

Susie would go on to earn the President's Award for Outstanding Nursing Health Care and was installed in the American Nurses' Association Hall of Fame.

Her granddaughter, Jackie Yellowtail, says at the closing of the film, "A lot of our stories don't get told. I want my grandmother's story to be known for generations to come."

That, too, is Hogberg's intent — that these stories of Montana women will be known by many Montanans and that this film will be used in Montana schools to help teach history.

Hogberg, who has a de-

gree in history and broadcast journalism, decided she wanted to make the film after she kept stumbling upon Montana history stories, such as the internment camp for Japanese Americans at Fort Missoula during World War II.

"I grew up in Montana, I love history and I had no idea," she said. "It was nothing they teach in school. It was things like that that made me want to make history more accessible."

This film has been about four years in the making, from when Hogberg first got the idea.

In the process, she connected with and collaborated with Crystal Alegria of the Extreme History Project in Bozeman and Charlene Porsild of the Montana History Foundation.

They reached out to historians Dr. Laura Arata, Dr. Mary Murphy, Mark Johnson and Diane Sands, who are all interviewed in the film. Helenans may recognize three local residents who appear as historic figures in the documentary. Linda Piccolo portrays Maggie Smith Hathaway, Katie Thennis is Sarah Bickford and Zoe Gomes is the young Rose Hum Lee.

Funding was made possible by a Big Sky Film Grant, The Greater Montana Foundation, The Montana History Foundation and Humanities Montana.

recently added 12-hour shifts in an effort to address the problem.

In order to help ease the impact of suspending visitation on the inmates, as well as their families and friends, Bright said each inmate will be allowed two free 20-minute video visitations each week. Those calls will be in addition to two free weekly phone calls each inmate is allowed.

things like volunteering in the community garden.

Indigenous communities in Montana have been historically underserved and experience health disparities as well as limited access to health care providers.

"It's often been provided by people who are not from the community and have not taken the time, nor have the interest in learning about the community, but really is more of a savior complex of wanting to do something to people instead of for people or with people," Muzquiz said. "So this exposure, I think it really helps our students gain that perspective."

Reporter Nora Mabie contributed to this article.

COMMUNITY OF FAITH

When people stop making sense

I've seen them, and so have you.

People who deny facts. People who promote the "big lie." People who follow leaders who are well known for their unethical behavior. People who say one thing then do precisely the opposite. People who will not listen to anything they don't want to hear. People who deny history. People who defend the indefensible. People who will



JOHN DANIELS

not listen to reason.

You know — people who don't make sense.

We live in a very frustrating epoch characterized by

senseless rhetoric, senseless violence and senseless vice on daily display from global newscasts to personal cellphones. I hear one phrase regularly from members of my congregation, as I speak it to myself often: "What's wrong with people?"

My answer is what's always been wrong with people — they don't agree with me!

Of course, I'm joking — but also serious. Serious in the sense that we each want to be right, and have others acknowledge that we are, indeed, right. We all have desires we are driven to satisfy. We want to be secure, we want to feel justified, we want to be on the winning side, we want to have complete control over our lives. And what makes us feel more secure, justified, victorious, and in control than when others agree with us? Or perhaps it's the other way around — in order to feel more secure, we feel tremendous pressure to agree with others, even if their behavior and thinking doesn't really make sense?

The German philosopher Friedrich Nietzsche used the phrase "herd mentality" or "herd instinct," noting the tendency of many human social groupings to be predicated upon a common belief rather than empirical reality; in other words, what a group believed was more significant than what the individual members knew or experienced; it was more important that one belonged to the group than to acknowledge disagreements and risk less than full inclusion.

Is that what's going on?

We live in a time of great consternation and tremendous fear that

approaches apocalyptic terror as it is reinforced by loud, angry voices adding to the fray — what can one do in the midst of such a storm? How does one survive mentally, let alone redress actively, all of these senseless things?

One of the most valuable things I have learned is the value of an open mind, one that approaches matters with critical thought, input from others, and — here it is the most important thing — a willingness to accept that I may be wrong! Even regarding the things I believe most strongly, I have found tremendous value in allowing questions to arise. What do I believe and think? Why do I believe and think those things? What is the relevance to life of what I believe and think? What is the impact of what I believe and think upon those around me? Such questions have only clarified, deepened, and strengthened what I believe and think; in their challenge, my life is strengthened.

Questioning what we believe might seem to be evidence of weak faith, but I have found quite the opposite to be true — it is only through sincere questioning that beliefs can be clarified and thoughts can be sharpened; once the questions stop in the belief that we have learned all we need to know, we turn in defense of what we believe or think — and stop further development of understanding ourselves and our world. New ideas become the enemy; differences of opinion are automatically threatening; the lines are quickly drawn.

But just like our physical bodies, our minds need to breathe with inflowing questions and outflowing possibilities for answers; when that process stops, when the mind becomes closed, a part of us begins to die in the stagnancy of self-sufficiency. To believe that one has all the answers, knows all that needs to be known, and can live a life without uncertainty is perhaps the greatest senselessness there is. An alternative that embraces the questions of life, explores the possibilities of life, and does so in the company of others who are like-minded makes so much more sense, for true integrity welcomes testing.

Rev. John Daniels is pastor at First United Methodist Church, Missoula. He can be reached at john@fumcmissoula.com.

Prison

From A7

Bright said part of the department's calculation is prioritizing activities that benefit the most inmates; recreation involves 150 inmates at once while visitation involves 15 at a time. Recreation is taking place at the prison, Bright said Thursday, although

the schedule is sometimes interrupted due to staffing levels.

The open positions within the last year have riled state lawmakers, drawn the attention of the Governor's Office and raised safety concerns for employees. In May, the prison closed one of its units to better shape the inmate population around the posts that could be staffed. In June, Warden Jim Sal-

mensen said the prison has long had a staffing shortage, although "nothing to this magnitude."

The department has made efforts to rectify the staffing shortfalls, creating a recruitment and retention committee, touching down at job fairs and mulling employee transportation as a new benefit, as well as housing opportunities in and around Deer Lodge. The prison also

WWAMI

From A7

"I think it really helps emphasize that people understand health issues better when they're educated in the areas that those issues exist," Stein said, who is enrolled in the TRUST program.

Like working in rural health care settings, Stein said the WWAMI program harbors more teamwork and collaboration among students in her experience, rather than a competitive atmosphere that can exist at other medical school programs.

During her third year she

will be placed in Hamilton, where she will begin seeing patients more regularly while working with two physicians. She will also get experience in the Bitterroot Health Hospital.

Within TRUST is the American Indian Medical Experience (AIME), which was founded in 2015 and has assisted about 240 students to date.

The AIME experience helps physicians "to better understand culture and community, particularly around health care, health disparities and what that looks like in rural, tribal communities," said Lee-Anna Muzquiz.

Muzquiz works remotely

for the University of Washington School of Medicine from Polson, where she is also a family practitioner with the tribal health department for the Confederated Salish and Kootenai Tribes. She completed her residency through WWAMI at the Indian Health Board Clinic in Seattle, where she was chief resident from 2002-2003.

Through AIME, students go to tribal communities for multiple days where they experience the community by meeting locals and learning about the local health care system and health concerns. They also participate in engagement opportunities outside of medical set-

Voter info

From A7

Jacobsen's office didn't respond to a request Thursday to clarify whether she would appeal the ruling, or whether she had ruled out asking for an emergency stay of the ruling from the state's high court before Election Day. She did so with a preliminary injunction earlier this year, causing the rules around voter ID and registration to change just weeks before the primary election.

Craig Cowie, an associ-

ate professor of law at the University of Montana, said that Jacobsen could technically still ask for an emergency stay any time before Election Day. But the fact that three weeks have passed since Moses' order could affect that request.

"Courts look at that as an indication of whether it's really an emergency: If it's an emergency, why did you wait 30 days?" Cowie said.

He added that he would be surprised if Jacobsen doesn't eventually file an appeal to the Supreme Court. State law gives her 60 days to do so following the district court order.



**15 Women's Styles
8 Men's Styles**

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