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Network to Freedom

Whether the banking industry was misregulated, deregulated or new laws fundamentally misdirected; the fact that banking risk management, or the apparatus controlling the industry are consumed by greed, is not discussed when signing on the dotted line.

What cannot be disputed is the fact that we are experiencing a foreclosure crisis that is much harder on African-Americans and Latinos, according to a many studies including the Center for Responsible Lending

People of color, African American and Latino borrowers have borne and will continue to disproportionately bear the burden of foreclosures. Nearly 8% of both African American and Latino borrowers have lost their homes to foreclosures, compared to 4.5 percent of white borrowers. Further, African-American and Latino borrowers are 76 percent and 71 percent more likely, respectively, than white borrowers to have lost their homes to foreclosure since housing prices started to tumble in January 2007.

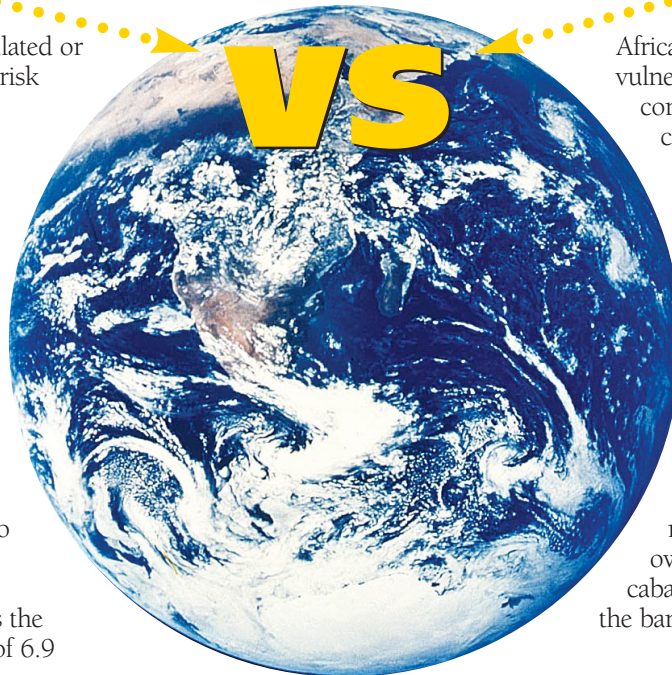
From early 2007 to the end of 2009, the study estimates the completion of 2.5 million foreclosures and the origination of 6.9 million foreclosures across all races.

Manifest Destiny, part of the philosophy behind the taking of Indian land has been recreated at a community level through the use of corporations vs individual property owners treaties instead of governments vs tribes. The new treaties today are better known as "Bad Mortgages" that are impossible to understand and that change imperceptibly, leading to the foreclosure epidemic.

Doctrine of Discovery

African-American and Latino borrowers were particularly vulnerable, as originators targeted traditionally underserved communities for subprime loans and steered borrowers of color to higher-cost loans. Indeed, court cases and information provided by former employees of subprime lenders describe the systematic targeting of African-American neighborhoods and other communities of color. Research shows African-American and Latino borrowers to be 30 percent more likely to get higher-rate subprime loans than white borrowers with similar risk characteristics. This may be another reason why 575,000 African Americans and Latinos have lost their homes since 2007 and 1.2 million are currently two or more loan payments behind on their mortgage.

The apparatus surrounding our country's banking system has become totally detached from reality. Were it not so painfully tragic for the innocent hard working home owner, the rampant and pervasive fraud on the part of the cabal could be entertaining theater, as corporate America and the banking industry devise ways to steal Native land again.



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Airborne Honor and Courage ... At Last

by Roy Cook

On March 24, 2014 mostly ethnic or minority U.S. soldiers who performed bravely under fire in three of the nation's wars finally received the Medal of Honor that the government concluded should have been awarded a long time ago.

The servicemen were identified following a congressionally mandated review to ensure that eligible recipients of the country's highest recognition for valor were not bypassed due to prejudice. Only three of the 24 were alive for President Barack Obama to place the medals and ribbons around their necks. The three surviving recipients — Vietnam veterans Jose Rodela, Melvin Morris and Santiago Erevia — received a prolonged standing ovation at President Obama's side, their faces set in somber acknowledgement of the honor.



Vietnam veterans Jose Rodela, Melvin Morris and Santiago Erevia receive overdue honors.

Santiago Erevia, of San Antonio, was cited for courage while serving as a radio-telephone operator on May 21, 1969, during a search-and-clear mission near Tam Ky, South Vietnam. He was a specialist 4 when his battalion tried to take a hill fortified by Viet Cong and North Vietnam Army soldiers. The Pentagon says he single-handedly silenced four Viet Cong bunkers.

"I thought I was going to get killed when I started to advance because when you fight battles like that you don't expect to live," the 68-year-old retired postal worker told The Associated Press last month.

Jose Rodela, now of San Antonio, was a 31-year-old company commander of a

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The Reservation System: Native American Lands Sold under the Dawes Act

By 1871, the federal government stopped signing treaties with Native Americans and replaced the treaty system with a law giving individual Indians ownership of land that had been tribal property. This "Indian Homestead Act," official known as the Dawes Act, was a way for some Indians to become U.S. citizens.

There were two reasons why the treaty system was abandoned. First, white settlers needed more and more land, and the fact that tribes were treated as separate nations with separate citizens made it more difficult to take land from them and "assimilate" them into the general population. Assimilation had become the new ideal. The goal was to absorb the tribes into the European-American culture and make native people more like mainstream Americans. Second, the House of Representatives

was angry that they did not have a voice in these policies. Under the constitution, treaties are ratified by the U.S. Senate, not the House, even though the House has to appropriate the money to pay for them. So the Congress passed a compromise bill in 1871 that, in effect, brought an end to the treaty system. The bill contained the following language buried in an appropriations law for the Yankton Indians:

"PROVIDED, That hereafter no Indian nation or tribe within the territory of the United States shall be acknowledged or recognized as an independent nation, tribe, or power with whom the United States may contract by treaty. . ."

The end of the treaties meant the end of treating tribes as sovereign nations. Attempts were made to undermine the power of the tribal leaders and the tribal justice systems. Tribal bonds were

viewed as an obstacle to federal attempts to assimilate the Indian into white society. Assimilation of the American Indians would become the basis for much of the government policy toward the Native American from the 1880s to the 1930s.

"It has become the settled policy of the Government to break up reservations, destroy tribal relations, settle Indians upon their own homesteads, incorporate them into the national life, and deal with them not as nations or tribes or bands, but as individual citizens." — Commissioner of Indian Affairs Thomas J. Morgan, 1890.

This set the stage for the passage by Congress of the General Allotment Act (the Dawes Severalty Act) of 1887.

Congressman Henry Dawes had great

faith in the civilizing power of private property. He said that to be civilized was to "wear civilized clothes ... cultivate the ground, live in houses, ride in Studebaker wagons, send children to school, drink whiskey [and] own property." This act was designed to turn Indians into farmers, in the hopes they would become more like mainstream America.

The federal government divided communal tribal lands into 160-acre parcels — known as allotments — and gave them to individual tribal members. The U.S. Government would then hold the land allotted to individual Indians in trust for a period of 25 years, so that the Indian would not sell the land and return to the reservation and/or be swindled out of it by scheming white men. The Act went on to offer Indians the benefits of U.S. citizenship — if they took an allotment, lived separate from the tribe and became "civilized."

Network vs Doctrine

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In response to the mounting foreclosures in recent years, the mortgage servicing industry often responds with illegal shortcuts, fees and incompetent management.



Activist Ismael Rodriguez President of Foreclosure Strategies stands with Royce Esters, National Association for Equal Justice in America.

The situation became so bad that our nation's attorneys general (AGs) joined forces with federal agencies to take action against "robo-signing" and other loan servicing abuses by the nation's largest banks. The banking industry has an insulting perception of the rest of us in this society assuming that we are incapable of understanding what they have been doing.

These shenigans are not surprising if one is aware and in tune with the Doctrine

of Discovery, the fundamental philosophical underpinning that drives the state and the corporations to follow the Papal Bulls of the 15th century. This principal, established by precedent gave Christian explorers the right to claim lands they "discovered" and lay claim to those lands for their Christian monarchs. Any land that was not inhabited by Christians was available to be "discovered", claimed, and exploited. If the "pagan" inhabitants could be converted, they might be spared. If not, they could be enslaved or killed.

The Discovery Doctrine is a concept of public international law expounded by the United States Supreme Court in a series of decisions, initially in *Johnson v. M'Intosh* in 1823. The doctrine was Chief Justice John Marshall's explanation of the way in which colonial powers laid claim to newly discovered lands during the Age of Discovery. Under it, title to newly discovered lands lay with the government whose subjects discovered new territory. The doctrine has been primarily used to support decisions invalidating or ignoring aboriginal possession of land in favor of colonial or post-colonial governments. The Trail of Tears is alive and well in your neighborhood and mine. People are being driven from their family homesteads.

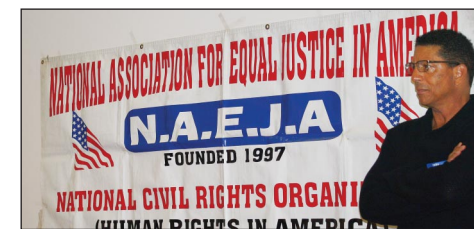
John Marshall pointed to the doctrine as simple fact, looking at the possession-

takings which had been supported by it as things which had occurred and had to be recognized. The supposedly inferior character of native cultures was a reason for the doctrine having been used, but whether or not that was justified was not relevant for Marshall.

This Doctrine governs United States Indian Law today and has been cited as recently as 2005 in the decision *City Of Sherrill v. Oneida Indian Nation of N.Y.*

During slavery and Indian removals most virulent times there were always at least 3% of the dominate culture who were against both slavery and Manifest Destiny.

More benevolent influence within the



Dwain Bostic fights the Real Estate Trail of Tears.

federal government have been implementing historical preservation and educational programs designed to celebrate the contribution that people of color have contributed to the American society and

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Hundreds of Tribal Representatives Join Huge Rally to Oppose Fracking

by Dan Bacher

Hundreds of indigenous people from California and across the country gathered with a crowd of over 4000 activists at the State Capitol in Sacramento on March 15 to send a clear message to Governor Jerry Brown: ban fracking, an environmentally destructive oil extraction practice that pollutes groundwater, rivers and the oceans.

The large Tribal contingent included members of the Miwok, Maidu, Winnemem Wintu, Yurok, Karuk, Hoopa Valley, Ohlone, Pit River, Cahto, Round Valley, Pomo and Chumash Nations and other Tribes from throughout the state, as well as members of the Dakota, Lakota Sioux, indigenous communities, native organizations and activists in the Idle No More Movement and Klamath Justice Coalitions. Many Tribal representatives emphasized the direct connection between fracking and the Shasta Dam raise and the Governor's peripheral tunnels plan, which will provide water for fracking.

"We should call the Governor

'Westlands' Brown," said Chook Chook Hillman, a member of the Karuk Tribe and the Klamath Justice Coalition, a group that has organized many direct action protests to remove the Klamath dams, halt the violation of tribal gathering rights under the Marine Life Protection Act (MLPA) Initiative to create so-called "marine protected areas," and to stop the Westlands Water District legal attempt to raid Trinity River water.

"Brown is setting aside all the environmental rules in order to ship water south," said Hillman, who held a banner proclaiming, "Stop Fracking Around – Undam the Klamath," with other members of Klamath Justice Coalition. "Fracking will take good water, put chemicals in it and then it will come out toxic forever. Fracking will affect all us - fracking is a terrible use of water, water that could be used for people and fish."

The event, organized by the Californians Against Fracking, featured diverse speakers including environmental justice advocates, farmers, student activists and other groups opposed to fracking.

Hundreds of organizations, ranging from grassroots groups to large NGOs, helped to organize the rally.

Chief Caleen Audrey Sisk, Tribal Chief and Spiritual Leader of the Winnemem Wintu, led the opening ceremony and prayer. She took aim at the Governor's peripheral tunnels plan – the "Brown Water Plan," as she calls it.

She emphasized, "Here at the Capitol a lot of Brown water planning is going on. This water is our medicine – it comes from the sacred places where the medicine comes from. We struggle to continue to take care of our waters – there is no other place we can go to practice our religion."

Warrior Woman, a Dakota Indian woman holding a sign saying, "Mother Earth Does Not Negotiate," said, "We're here to stop fracking and the rape of Mother Earth. Water is the life blood of Mother Earth. The governmental system can't continue to oppress the people and Mother Earth any longer."

Mike Duncan, Round Valley Reservation Tribe member, described



fracking as "another broken treaty."

"I'm here for tribal water waters and to stop the raising of Shasta Dam. It's the future – it's our responsibilities as tribal people to stop fracking. Fracking is another broken treaty as far as I am concerned," he said.

Penny Opal Plant, an organizer of Idle No More, pointed out that the battle against fracking and other destructive methods of oil and gas extraction is a worldwide struggle, including Lakota resistance to the XL pipeline, the resistance of Canadian First Nations to fracking and battles of indigenous people against destructive resource extraction throughout Latin America.

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Airborne Honor

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Special Forces strike group on Sept. 1, 1969, in Phuoc Long Province, Vietnam, when he and his company of Cambodian soldiers whom he had helped recruit came under fire from North Vietnamese Army troops.

According to his Medal of Honor citation and supporting documents, the battle lasted 18 hours and 11 men in his company were killed and 33 others wounded.

The citation states that late in the battle, Rodela "was the only member of his company who was moving and he began to run from one position to the next, checking for casualties and moving survivors into different positions in an attempt to form a stable defense line. Throughout the battle, in spite of his wounds, Rodela repeatedly exposed himself to enemy fire to attend to the fallen and eliminate an enemy rocket position."

In an interview with the Army News Service last December, he said simply, "We trained for this and I would have done it again."

"Today we have the chance to set the record straight," President Obama said. "No nation is perfect, but here in America we confront our imperfections and face a sometimes painful past, including the truth that some of these soldiers fought and died for a country that did not always see them as equal."

U S Army Special Forces and Medal of Honor recipient Melvin Morris was born in Okmulgee, Okla., Jan. 7, 1942.

Morris entered the Oklahoma Army National Guard in 1959 and later requested to join the active Army. He became one of the first Soldiers to don the 'green beret' at the command of President John F. Kennedy, Fort Bragg, N.C., in 1961. Morris volunteered twice for deployments to Vietnam.

Melvin Morris is being recognized for his valorous actions on Sept. 17, 1969, while commanding the Third Company, Third Battalion of the IV Mobile Strike Force near Chi Lang. Then-Staff Sgt. Morris led an advance across enemy lines to retrieve a fallen comrade and single-handedly destroyed an enemy force that had pinned his battalion from a series of bunkers. Staff Sgt. Morris was shot three times as he ran back toward friendly lines with the American casualties, but did not stop until he reached safety.

The Distinguished Service Cross was awarded to then Staff Sgt. Morris in April 1970 for extraordinary heroism during this 1969 battle. After receiving the award, he returned to Vietnam the same month for his second tour. He retired at Fort Hood, Texas in May 1985. Morris



Test Platoon - First 16 qualified black paratroopers (1944) Enlisted men of the Test Platoon. Front Row from L-R: First Sgt. Walter Morris, first black enlisted man accepted for airborne duty • Sgt. Jack D. Tillis • Sgt. Leo D. Reed • Sgt. Daniel Weil • S. Sgt. Hubert Bridges • Tech. Grade IV Alvin L. Moon • Sgt. Ned D. Bess • Sgt. Roger S. Walden Back Row from L-R • Cpl. McKinley Godfrey, Jr. • Sgt. Elijah Wesby • Sgt. Samuel W. Robinson • S. Sgt. Calvin R. Beal • S. Sgt. Robert F. Greene • S. Sgt. Lonnie M. Duke • Sgt. Clarence H. Beavers and Sgt. James E. Kornegay. Not Shown Carstell O. Stewart, the seventeenth, who was on emergency leave and earned his wings a week later.

currently resides in Cocoa, Fla.

"I never really did worry about decorations," Morris told The Associated Press last month. But he said he fell to his knees when he received the surprise call from President Obama with news that he was to be honored.

Staff Sgt. Melvin Morris was awarded the Medal of Honor by President Barack Obama during a ceremony in the East Room of the White House in Washington, Tuesday, March 18, 2014. President Obama awarded 24 Army veterans the Medal of Honor for conspicuous gallantry in recognition of their valor during major combat operations in World War II, the Korean War and the Vietnam War.

Additionally, in Camp Mackall, North

Carolina the first all-black parachute Infantry platoon was activated on November 25, 1944. They would be called the 555th Battalion, a.k.a. "The Triple Nickles." They were called the Triple Nickles because 17 of 20 soldiers selected from the Buffalo Soldiers 92nd Infantry in Arizona made it through the test platoon at Fort Benning. The unit's name came from the old English spelling and identified with three buffalo nickels joined in a triangle or pyramid.

The Triple Nickles served in more airborne units during both war and peacetime than any other parachute group in history.

In the winter of 1943-1944 twenty young African-American enlisted men were ordered to Fort Benning, Georgia to be trained as parachutists. These young men were pioneers because, never before in the segregated military system then prevalent, were 'Coloreds' considered intelligent enough or brave enough to serve in combat units of any type and certainly not capable of being paratroopers.

In early 1944 sixteen of these young men completed requisite training, overcoming numerous obstacles, and were awarded the silver wings of qualified parachutist. Shortly thereafter an additional trooper, having been delayed by a family emergency, was also awarded the much coveted parachutist badge. These men were led by former First Sergeant Walter Morris, and went on to form the cadre for the 555th Parachute Infantry Company at Camp Mackall, North Carolina.

Tribal Flush: Pechanga People “Disenrolled” en Masse

On the eve of what could be the largest gambling expansion in U.S. history, a tale of power, betrayal and lost Indian heritage

by Marc Cooper

John Gomez Jr. parks his silver family van in the back row of one more anonymous strip mall off California's Highway 79, an hour and a half southeast of Los Angeles, on a windswept ridge overlooking the Temecula Valley.

Gomez, his dark hair barely betraying a sprinkling of gray at his temples, steps out of the van and walks away from the mall, to a barren dirt lot marked off with adobe walls. "This is where Pablo is buried," he says as we peer over the locked iron gate.

Pablo is Pablo Apis, the celebrated 19th-century "headman," or chief, of the Temecula/Pechanga Indians, who was given more than 2,000 acres of land in exchange for his work at the Mission San Luis Rey. Gomez, who is a direct descendant of Chief Apis, jiggles the lock on the gate. He has no key. "This is where a lot of our people were buried," Gomez continues, "including those killed in the famous Temecula Massacre." He's referring to the killing of several dozen Indians by California militias in the closing days of 1846. Apis survived and, indeed, the 1875 treaty between the Temecula tribe and the U.S. government, though never ratified, was signed at the chief's village adobe home.

Today, on a corner of Apis' original land grant, a few minutes down the road from the desolate burial ground, towers

the \$350 million Pechanga Resort & Casino, the glittering 14-story pleasure dome so familiar to Southern Californians from the promotional and political-advocacy commercials in near-constant rotation on local television stations. With 522 rooms, 185,000 square feet of casino floor, 2,000 slot machines, more than 150 table games and seven restaurants, along with Vegas-class showrooms, nightclubs and comedy lounges, the Pechanga Band of Luiseño Indians, as the tribe is now known, runs the largest and perhaps most profitable of California's nearly 60 Indian casinos.

And now, under terms of a deal negotiated by Governor Schwarzenegger, ratified earlier this year by the Democratic-led state legislature and set to go before voters in the February 5 primary election, the Pechanga and three other Southern California tribes may soon triple their battery of slot machines, allowing each of the four Indian groups to operate twice as many slots as any Vegas casino. If the referendums go through, the four tribes — Morongo, Agua Caliente, Sycuan and Pechanga — will be responsible for the largest expansion of gambling in recent U.S. history.

But it's Gomez's tribe no more. At least as far as the tribal leadership is concerned. Gomez and 135 adult members of his extended family (and 75 or more children) have been purged from formal Pechanga membership; they have been "disenrolled."

They were accused of no crime, no misbehavior, no wrongdoing, no disloyalty. But a series of tribal kangaroo-court hearings, bereft of even the pretense of due process, ruled that one of the

family's deceased elders was not an authentic tribe member and, therefore, not withstanding their years of service to the tribe, they were all to be banned.

What it's come to goes beyond tribal pride. As a result of the disenrollment, many in the Gomez family, which accounts for some 10 percent of the total Pechanga tribe's membership, have lost their federal standing and benefits as American Indians. Some have lost their jobs at the resort. All of the adults, including Gomez, lost the generous per capita monthly payout, derived from casino profits, that was given to each adult of the tribe. When the Gomez family's expulsion was finalized in 2004, that was about \$15,000 per month. Currently, for those who remain members of the tribe, the figure has risen to about \$40,000 per month.

The sharp increase is due in part to a second wave of purges, finalized last year, which disenrolled another extended family, this one descended from Paulina Hunter and representing yet another 10 percent of the tribe. That second purge went ahead despite a tribe-commissioned expert probe that concluded that Hunter was, in fact, a Pechanga.

Simply put: The fewer the tribal members, the bigger the payout.

Some of the elderly disenrollees found themselves cut off from tribal clinics they helped to build. Some of the younger ones lost their education subsidies. What all the disenrollees have in common is not only the sudden loss of significant income but erasure of their collective cultural history and identity.

"Yes, we lost homes and cars. Some went into bankruptcy," Gomez says. "But mostly I was saddened for my family and for Indian country in general. It's not just your money they're taking away but also your heritage and your future."

With Indian gaming revenues now near the \$30 billion mark nationally, disenrollment has rocked and divided Indian reservations from coast to coast.

"Gaming has brought in the dominant culture's disease of greed," Marty Firerider of the California American Indian Movement told the Indian Country Today newspaper.

Gomez first got into trouble with his Pechanga tribe in 2002, when, as a trusted legal adviser, he was elected to the tribal-enrollment committee, along with a cousin and a member of the Paulina Hunter family. These were

sensitive positions. After the tribe won its first minor gambling concession in 1996, and after California voters approved major Indian gaming rights four years later, it was only natural that there would be an increase in those suddenly claiming membership.

"As soon as we were elected, we found that the committee was doing all kinds of strange things," Gomez says. "On the one hand they weren't adhering to an enrollment moratorium and on the other they weren't properly processing the minor children of those already enrolled."

Gomez and his new allies began an investigation.

The boom quickly dropped on them. Within weeks a letter emerged from a group called Concerned Pechanga People, a small faction closely allied with the tribal leadership and its chair, Mark Macarro, which accused Gomez and his family of not being legitimate Pechanga. By the end of the year, Gomez's extended family were notified of pending disenrollment. During an internal process that lasted more than a year and a half, Gomez put together binders of documentation proving — at least to virtually every outside observer who has reviewed them — his Pechanga ancestry.

But the tribal leadership, in closed-door sessions that adhered to no formal due process or rules of evidence, held to its position that one key elder in Gomez's lineage — Manuela Miranda — had left the traditional village after her marriage and, therefore, her descendants weren't really Pechanga. The claim, according to several experts, is prima facie absurd, as the history of American Indians is based on such dispersion and diaspora.

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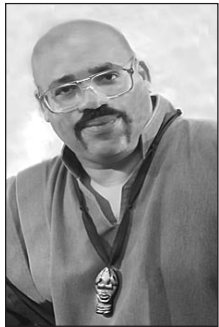
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Black Path Commentary: Critical Analysis on Culture, Community, & Struggle

Respecting the Vision & Value of Earthday: Ecological and Economic Concern, Struggle, & Possibilities of Serudj Ta



by Min. Tukufu Kalonji

Unquestionably, an ethical and equitable position of and on the environment has to start with us as a segment of society, reevaluating our relationship with the world, our position in it, our

responsibility towards it, and all of the related rewards and/or consequences of whatever actions we engage in, change, and/or do not change. We are compelled to raise questions regarding the established orders savagery and egotism in its destroying the Earth. For what reasons does the oppressor practice ecocide? We know it is no secret, nor mystery that the oppressor ravages this planet for profit without regard even for himself! As I have argued earlier this again appears to be an episode of “the white man gone wild.”

The oppressor has not only wreaked havoc upon the planet's natural resources, it also in its matrix of madness has engaged in a process of creative destruction. Creative Destruction here is an economic concept rooted in capitalism whereby people are suffering via systemic and structured poverty. According to some socialist theorist, in its most fundamental sense, creative destruction is the phenomenon of capitalist economic practices that flourish as a result of some previously adhered to system and order of economic enterprise. The bottom line is the rich stay and get richer, while the masses of middle class America and its poor get poorer!

When the banks were hurting, America's elected leaders dropped everything to bail them out. The banks have rewarded politicians with more than a billion dollars, but many families are still fighting illegal foreclosures and waiting for relief from the mortgage crisis. For example, Sherry Hernandez, a member of the Home Defenders League currently is awaiting trial in Washington DC over a protest at a law firm regarding the firm's influence of Wall Street in the nation's capitol. While Ms. Hernandez and so many others are experiencing economic meltdown, Wall Street has increased their profit by over 30% since the crisis from homeowners misery, homeowners who were robbed of their homes, have had their credit rating dropped, subsequently making it difficult to begin again or pursue new

business ventures or a new job.”

Only through rebuilding a comprehensive liberation movement can the struggle against the savagery of major banks, multinational corporations, and their political puppets prove effective in overturning perhaps the greatest recession ever in generations past and hopefully not ever to come again. We are compelled to struggle for many corrections in the economic system as we are with our concern for the ecology of the planet. For example we can start with the battle to get a living wage.

According to <http://livingwage.mit.edu/counties/06073>, San Diego County living wage for a family of two adults with two children should be \$22.25 an hour. Well we know the minimum wage of \$8.00 an hour is what many families are earning. The additional \$14.25 per hour would make a significant difference. Therefore, a family would not have to stress over whether to pay their medical bills, get food, or keep the lights on etc, which is a reality often keep occurring with people working an \$8.00 an hour job. Granted \$8.00 an hour is better than \$0.00 an hour but in a sense, it is similar to putting a Band-Aid on a gunshot wound. In short, in San Diego County and across this nation we are enslaved economically for the banks and multinational corporations are the plantation owners and the politicians they buy are like the overseers; and the masses by its lack of controlling its economic destiny are slaves to the oppression of capitalistic barbarism.

Thus, let us of cultural and social consciousness and moral grounding reflect upon and revisit Respecting the Vision & Value of Earth Day; and not only see it as time to protect and preserve the planet which is critical; but also see and use Earth Day April 22, 2014 as a marker for re-engaging the possibility and struggle for economic as well as ecologic justice. For to talk and act for the life of the planet but not the people who inhabited it is a false conception as the hard rock of reality is like the 1971 Stylistics song, People Make the World Go Round. In this classic soul jam, the matter of our environment, unionized labor, and its struggle for livable wages; and other topical issues of the time are addressed by the Stylistics. Although the song offers no solutions as it is merely a song, it does point out that the world is full of challenges and inevitably suggest in via the verse “Go underground, young man”; one can reasonably construe this verse as a call to battle for making a better world or a call to imply if you cannot correct a corrupt system, then perhaps its best to leave that system. Well if the latter was the rationale, the reality is the majority of us are going to remain right here in North America; thus subject to what systems are in place within the political economy. Furthermore, we know clearly the influential power of ones environment upon their mental,

physical, and spiritual health. Thus, it was the awesomeness of the influence of the Black Power Era 1965 to 1975, which no doubt influenced the Stylistics and so many other artists to make songs with a cultural, social and political level of consciousness in their messages.

As a final point, the American economy like its ecology is contaminated with germs and poisons rooted in the most vulgar manifestation of capitalism at its worst. And while this writer clearly does not have an all encompassing answer to the problem of ecological devastation and economic enslavement, I do contend that we can wherever we can, build allies, coalitions, and support existing movement oriented organizations working in the interest of the life of our environments ecological health, and our economical health by practicing an ancient Kemet concept rescued and reconstructed by Dr. Maulana Karenga as an ethic and social practice of restoration; which is Serudj Ta. Serudj Ta as values and vision for Earth Day offers an African cultural concept for both areas of struggle discussed in this writing.

According to Karenga “The moral mandate of Serudj Ta is found in the ancient Egyptian sacred text, The Husia, which teaches us to see and sense the world as sacred space, as a shared heritage given by the Divine; respected and constantly renewed by the ancestors

and left to us as a rich legacy to cherish, care for and continue to renew and then pass on to future generations to do likewise”. Serudj Ta translates in seven fundamental ways which are:

1. To raise up that which is in ruins
2. To repair that which is damaged
3. To rejoin that which is severed
4. To replenish that which is lacking
5. To strengthen that which is weakened
6. To set right that which is wrong
7. To make flourish that which is insecure and underdeveloped

In the final analysis if we engage the struggle and practice some of these principles some of the time, a whole new change can occur on in our life and indeed the life of the world. And at the same time as we know the established order has reigned in power and enslaved us economically and wreaked havoc upon our ecology, history has shown there are rising tides; which is to say that, consequently, wealth and power acquired through ill gotten means will eventually dry up as does a weed without water. And the voice and acts of the righteous; that is, the masses will no doubt rise up in victory!

Min. Tukufu Kalonji is Founder/Kasisi of Kawaida African Ministries. For info contact @tkalonji@hotmail.com

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Indian Voices is grateful to the ancestors for hooking us up with Andre Haynes and his cutting edge, forward thinking media company. Endeavor offers the perfect opportunity to push the reset button and reconnect with our friends and associates in Nevada, Las Vegas and “Sin City. who continue on the path toward healthy, social sustainability.

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Statement by the President on the Confirmation of Maria Contreras-Sweet to Lead the Small Business Administration

With the bipartisan confirmation of Maria Contreras-Sweet as the next Administrator of the Small Business Administration, the American people will have a fierce champion who understands what it means to start a small business, and who has a proven track record of helping other small businesses succeed.

As the founder of ProAmerica Bank, Maria helped provide loans to small businesses that needed them, especially within the Latino community. Maria also served the citizens of California as Secretary of Business, Transportation, and Housing, becoming the first Latino cabinet secretary in California history and playing a critical role in ensuring

that entrepreneurs and small business owners across her state had access to the capital they needed to start and grow their businesses.

As we work to keep our economy growing, Maria will be charged with looking for more ways to support small businesses. Two years ago I elevated the role of Small Business Administrator to a cabinet-level position to make sure small businesses have the seat at the table they deserve. I'm confident that as the newest member of my cabinet, Maria will do an outstanding job as she working with me, with America's small business owners, and with my entire Administration to increase economic growth and expand opportunity for all.



To improve the quality of life of those who recognize themselves and choose to be recognized by others as "Indigenous Peoples of Color of the Americas" and in support of The American Indian Rights and Resources Organization (AIRRO).

The Lowry Band of North Carolina

by William Loren Katz

People of African and Native American descent have played a prominent part in North Carolina history since survivors of the Lost Colony of Roanoke in 1585 found a home among nearby Lumbee Indians and took in runaway slaves from the British colonies.

One band of these well-armed mixed bloods lived in Robeson County, North Carolina, next to South Carolina, under the name of the Lowry Band and commanded by Henry Berry Lowry, a mixture of the three races. The Lowry Band also lived under the noses of angry slaveholders.

During the Civil War the Lowry Band often had to fight off attacks by North Carolina's Confederate Home Guards. The Guards acted as police unit that seized and forced Lowry's men to build Confederate fortifications. The Lowry Band had no use for the Confederacy, forced labor and -- some of their kinfolk were still enslaved by Confederates. Lowry's men welcomed, recruited and armed fleeing Union prisoners, African American runaways and Confederate deserters.

During the Civil War the Lowry Band

and the Home Guards fought their own civil war.

Then the Union Army reached North Carolina! In late 1864 US General William T. Sherman decided he could end the war if he sliced the Confederacy in half cutting through Georgia to its capitol at Atlanta, and then on to Savannah on the Atlantic.

With 60,000 men, lacking contact with supply lines -- but aided by slave runaways -- Sherman's soldiers lived off the land. From Savannah, they spun around and marched northward into South Carolina seeking to crush this fountainhead of the secession movement.

Then Sherman's army headed toward North Carolina to cut another devastating swathe through the Confederacy. His army reached Robeson County, on March 9th only to be stopped by a torrential rain, muddy roads and swollen creeks. They could not move, or even knew where to move.

Suddenly out of the downpour appeared a dark, grizzled guerilla force offering to help. Sherman called his saviors "Lumbees" because he heard were descended from Jamestown's first English colonists mixed with slave runways and Lumbee Indians.

His rescuers were "The Lowry Band" now also mortal enemies of the Confederacy and slavery. They led Sherman's army through the torrential rain and treacherous swamps. Sherman thanked the Band for "the damndest marching I ever saw."

On February 22nd Union troops including African Americans liberated Wilmington. On April 9th Lee surrendered to Grant, and two weeks later on April 26 Confederate General Joseph Johnston surrendered to Sherman in North Carolina.

Whether you call them Lumbees, the Lowry Band or Black Indians, these fighters had done their part to end the war, defeat the Confederacy and abolish slavery in the United States.

This essay is adapted from the new, expanded [2012] edition of Black Indians: A Hidden Heritage by its author, William Loren Katz. His Black Indian website -- williamkatz.com -- has other articles on the subject and his forty other books.

Black Seminole Secret Identity, Revealed

What really started the Watts Rebellion

by refixico

Rena Frye Price, 1916 -2013, was a Black Seminole/Seminole Freedmen of the Dosar Barkus Band of the Oklahoma Nation of Seminole Indians. Rena was born in Seminole County. This is, a public revelation of little importance to the world today. However, Ms. Frye-Price's name and the name of her son ,Marquette, received colossal news attention in August of 1965. They were scapegoated, by many, as the Mother and Son duo who , it was said, ignited the : "Watts Rebellion".

I, too, am a Black Seminole, and newly discovered family member of these unfortunate people, I prefer to say ,that the Watts Rebellion FOLLOWED their arrest. For those who never knew or can't remember, Marquette Frye and Rena's step son, Ronald Frye, were stopped by the Ca. Highway Patrol for suspicion of D.U.I. , Marquette was behind the wheel . Mothers usually love and protect their children, even those who are non-compliant adults. Unconditional love operates even when their grown children are exhibiting inappropriate behavior.

There was a history of this type of activity from Marquette and since Rena , needed her car, to survive , she had issued him a warning (as was reported by a credible family source). Rena's warning reportedly was ,quote: "If you get in trouble, again driving my car, I'm coming after you" unquote. This is believable, and one reason, why this diminutive Black Seminole Woman raced up to the scene. Another reason was, her other step son ,Ronald, so, the Mc Cone Report says, had been informed by the California Highway Patrol Officers, that once Marquette was taken to Jail (since he had already, failed the Sobriety Test), that Ronald, could not drive his step mother's, 1955 Buick to the house a short distance away. Losing her car ,would certainly motivate

her to come quickly. It was, her only means of transportation, to housekeeping jobs in affluent homes where people could pay for her services.

Again, the Mc Cone Report, says that once Rena came on the scene, that she began scolding Marquette, who, according to the report, Marquette's, resisting arrest scenario began with him issuing an ultimate (a crowd had gathered by then). "You will have to kill me before I go to jail". So far, this sounds like Saturday night all across America. When the officers went into action , so did ,Rena and Ronald and all three were subdued and transported off to jail.

The emotional climate of the community and the hot Summer Weather, populated the street with an abundance of fed-up occupants, who were tired of , no jobs, bad transportation, scarce medical services, inadequate schools, in your face Policing, an indifferent Mayor Sam Yorty, an a aggressive, no-nonsense Chief Parker of the L.A.P.D.. Rena Frye Price and her sons did not create the economic and sociological circumstances that caused the community to erupt.

The truth is, that the occupants of this area , who revolted against authority (remember, most people living in the area did not revolt) felt that they had nothing to lose, and to the contrary, they felt that they had a score to settle with society. In their hearts and minds they also vowed: "If our oppressors, make trouble for us we are coming after them".

Black Seminole, Rena Frye Price and her family did not start the , "Watts Rebellion" ! However,the uprising followed a Police stop gone wrong, in a tinder box neighborhood, and the rest is history.

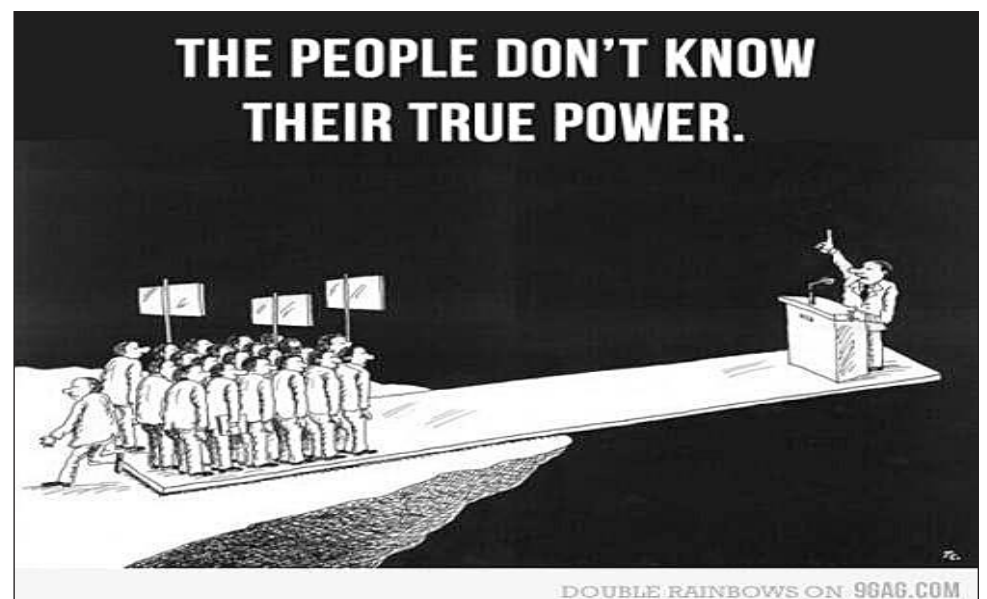
"Through Warm Tears of Gratitude"

Phil "Pompey Bruner" Fixico, Seminole Maroon Descendant, featured in the Smithsonian Institution's: "inDiVisible": African-Native American Lives in the Americas and Private Sector Partner for the DOI/INPS/National Underground Railroad/Network to Freedom.



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San Diego Smartphone Search Case to be Heard by Supreme Court

One of the biggest Fourth Amendment cases to go before the U.S. Supreme Court in recent memory gets heard this month, and it originates from a case here in San Diego.

A man convicted of a San Diego gang-related shooting is asking for a new trial because some of the evidence was originally seized from his cellphone without a warrant when he was stopped for a traffic violation.

David Leon Riley's attorneys argue the cellphone searches violated Riley's Fourth Amendment right to

unreasonable search and seizure.

Under California law, if you're arrested, police officers don't need a warrant to go through your cellphone.

In 2011, the California Supreme Court ruled these searches are legal, saying that defendants lose their privacy rights for any items they're carrying when taken into custody.

Meanwhile, law enforcement officials view cellphone searches as an invaluable tool to solve crimes.

Legal experts say this case will have a major impact on similar future cases as well as those that are pending or tied up the appeal process along with standard police procedure.

Oral arguments are set for April 29 with a decision expected by June.

San Francisco Institute of Architecture

The San Francisco Institute of Architecture (SFIA) was founded in 1990 by Fred A. Stitt, architect, as a school devoted to innovation in design and experimental research and reform in architectural education. Its goal: to offer a new kind of architectural education, grounded in nature-based architecture and sustainable design. The school was co-founded by Lou Marines, former CEO of the national American Institute of Architects. A year later Marines left SFIA to pursue independent continuing education professional development programs.

Prior to SFIA, Fred Stitt taught for three years at UC Berkeley, where he studied and documented problems and potential reforms in architectural education. He previously conducted the same kind of research on all aspects of architectural practice at various architecture firms. The results were presented over time in 18 books authored by Stitt and published by McGraw-Hill, John Wiley & Sons, and others. He also created and published over 70 architectural manuals through his own publishing company, GUIDELINES. The most recent textbook produced by Fred

Stitt, the *The Ecological Design Handbook*, was published by McGraw-Hill (recently translated into Chinese), and is used as a university textbook around the world.

Stitt and SFIA's distinguished faculty are now applying extended problem seeking and creative problem solving to every aspect of contemporary sustainable architecture. In pursuit of this work, SFIA created the first major national and international green building conferences (the Eco Wave Series) and has held recurring workshops for design professionals and educators in over 50 cities across the U.S.

Since 1997 SFIA has provided low-cost distance learning programs to architecture and engineering students and professionals in every state in the U.S. and on every continent around the world. Today, SFIA is the world's oldest and largest green building school in the world.

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San Diego American Indian Heritage Events Committee

Committed to providing culturally relevant events which will allow the urban American Indian community to connect with each other in order to celebrate Native history and tradition while providing a platform to raise awareness and experience of our rich heritage within the greater San Diego area.

This year we are organizing the first annual "American Indian Heritage Pow Wow"

In Balboa Park, San Diego, CA . in May.

This Pow Wow will occur over a Saturday and Sunday and provide a venue for our Native people to gather for dancing, food, arts and crafts and celebrating our heritage in traditional manner. This event has drawn over 2,000 in the past.

Committee Members: Honorary Chair – Randy Edmonds (Kiowa-Caddo)

Chair-Paula Brim (Choctaw Nation of Oklahoma); Secretary-Leonarda Thompson (Colorado River Indian Tribes); Cynthia Begay (Navajo/Hopi); Estelle Fisher (Colorado River Indian Tribes); Vicki Gambala (Cherokee); Connie Grey Bull (Shoshone-Bannock Tribes); John Hood (Navajo Nation); Apachee -Mims (San Carlos Apache); Richard Overdal (Ojibwe Mt Band of Chippewa); Trena Wade

Diana Williams
(Cherokee/Navajo/Apache)

Supporting Organizations: San Diego American Indian Health Center – Soaring Eagles Youth Program – Indian Education, SDUSD – Tonkawa Elders Group – American Indian Warriors Association – Kids Korps U.S.A. – American Indian Recruitment – USD Native American Alumni Council – UCSD Native American Student Alliance – Native Americana Alumni Association of SDSU – Southern California American Indian Resource

USDA Continues Reaching Indian Country Through the Food Distribution Program on Indian Reservations (FDPIR)

Finding groceries can be difficult in many inner city neighborhoods, and in many rural areas the challenge can be even more daunting. Americans living in remote areas might easily spend half a day just making a grocery run. And for many Native Americans living on Indian reservations, simply getting to a place to purchase nutritious foods becomes a constant struggle.

Food security is a top priority for Agriculture Secretary Tom Vilsack. "Expanding access to nutritious food will not only empower American families to serve healthy meals to their children, but it will also help expand the demand for agricultural products."

One program expanding access to nutritious foods is the Food Distribution Program on Indian Reservations (FDPIR). FDPIR was first authorized under the Food Stamp Act of 1977 to provide access to nutritious foods to low-income Native American households. FDPIR is administered locally by either Indian tribal organizations (ITOs) or an agency of a state government. Currently, there are about 276 tribes receiving benefits under FDPIR, with an average of 82,600 participants each month.

Because FDPIR is administered directly on Indian reservations, it can eliminate the need for recipients to travel great distances simply to acquire nutritious foods. Eligible participants are able to choose from over 70 food options that can be used to create meals that align with the Dietary Guidelines for Americans and MyPlate. In Fiscal Year 2009, the Healthy Eating Index (HEI), which rates diets based on overall nutrition, rated the FDPIR food option package at 85.3 (an HEI score above an 80 is considered a healthy diet).

To assist in the preparation of healthy meals using FDPIR foods, FNS recently worked with tribal members to create a recipe book. "A Harvest of Recipes with USDA Foods: The Food Distribution Program on Indian Reservations (FDPIR)" provides creative, regional recipes using FDPIR food options. Each recipe features sensible levels of fat, sodium, and sugar without sacrificing taste. The recipes also list nutrition facts.

The FDPIR has made great strides in providing access to nutritious foods and reducing food insecurity on Indian reservations. For more information on FDPIR, visit <http://www.fns.usda.gov/programs-and-services>.

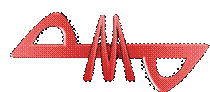
Leslie Wheelock is the Director of Tribal Relations at the U.S. Department of Agriculture

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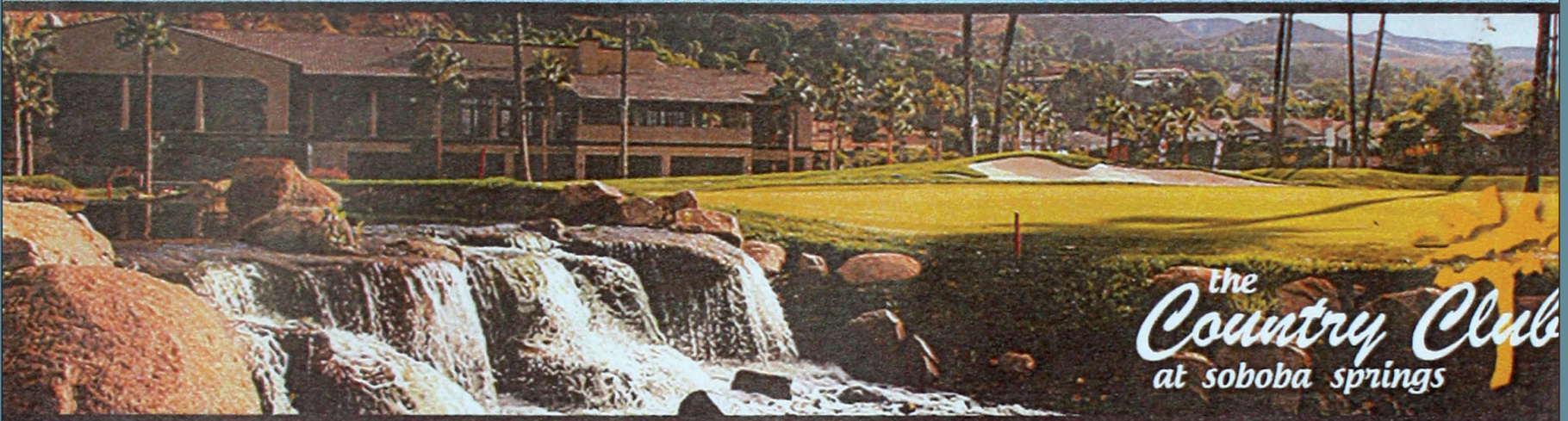
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2ND ANNUAL APAC GALA AWARDS DINNER MAKING HISTORY TOGETHER MARCH 14, 2014 TOWN AND COUNTRY CONVENTION CENTER



REGIONAL TRIBAL SUMMIT TACKLE TRANSPORTATION & ECONOMIC DEVELOPMENT.

SANDAG and the Southern California Tribal Chairmen's Association (SCTCA) host the 2014 Regional Tribal Summit. Friday, April 11, 2014 at the Barona Resort Golf Events Center

The Summit engaged local tribes in important policy discussions, including the development of San Diego Forward: The Regional Plan. Scheduled for adoption in 2015, San Diego Forward is an ambitious effort to create a unified vision and implementation program for this region's future. During the one-day event, the SANDAG Board, comprising elected officials from all 18 cities and the county government, sat down with the SCTCA Board, comprising elected leaders from the 17 tribal governments in the region. Together they tackled major policy issues related to transportation, economic development, cultural resources, energy, and environmental conservation. This was the fourth summit between the two associations – the last one was held in 2010.



Fracking

Continued from page 3

"We are not Mother Earth's failed experiment. We are her immune system. All of the our two legged relatives must stand up for Mother Earth," she stated.

She noted that the oil industry is planning ship dangerously explosive crude oil through Richmond, California – and vowed direct action to stop the trains.

"We will put our bodies on the line and we may have to sit in front of the those trains," Plant said.

"What time is it?," she shouted to the crowd. "It's time to transition!"

In a press release before the rally, Corrina Gould, Elder, Chochenyo/Karkin Ohlone, stated, "We are the ancestors of the future and it is our responsibility to be the care takers of the earth, as was given to us in our original teachings by our ancestors. We must not allow the continuous devastation and degradation of our Mother, Earth. We must be the voices for our children and our grandchildren. Fracking must stop by any means necessary."

"Fracking" is a method of oil and gas production that involves blasting millions of gallons of water, mixed with sand and toxic chemicals, under high pressure deep into the earth to extract oil and gas but it can also pollute local air, water, and endanger the lives of people and wildlife, according to Corine Fairbanks, director of American Indian Movement Southern California Chapter.

Fracking exposes people to radioactivity and numerous toxic chemicals such as lead, arsenic, methanol, and benzene.

"Fracking is also known to trigger seismic activity and earthquakes," said Fairbanks. "Anti-Fracking efforts have been led by California Native Nations throughout the state and on February 28th, 2014 the Los Angeles City Council passed a ban on fracking within its

jurisdiction. This makes Los Angeles the first oil-producing city in California to call a halt to the practice."

Fracking has been documented in 10 California counties -- Colusa, Glenn, Kern, Monterey, Sacramento, Santa Barbara, Sutter, Kings and Ventura. Oil companies have also fracked offshore wells in the ocean near California's coast, from Seal Beach to the Santa Barbara Channel. Fracking may have been used elsewhere in California, since state officials have monitored neither or tracked the practice until recently, according to Fairbanks.

Fairbanks pointed out that Indian people have been fighting against hydraulic fracking and toxic dumping for many years.

"Toxic dumping and hydraulic fracking like efforts have been happening on and around Reservations for decades, causing a multitude of problems for our people; birth defects, and twisted strands of cancer," said Fairbanks. "No one took notice or interest when Native people wanted this stopped, now all of a sudden when it is becoming more of threat in non-Native communities, there is alarm and action."

Gary Mulcahy, a member of the Winnemen Wintu Tribe, emphasized the connection between the raising of Shasta Dam, the peripheral tunnels and building of new dams that many tribal members and Delta folks made with their signs and banners at the event.

"It is interesting how fracking would bring out 4,000 to 5,000 people to a demonstration because this fracking, one way or the other, will hurt the water supply," he noted. "But when you talk about agribusiness taking water drip by drip and drop by drop by building canals, raising dams or building more dams supposed to supply more water than the system can deliver in the first place, only a few voices are heard like a candle in the darkness."

"Fracking involves your water from north to south, from east to west, water that is ultimately controlled by big corporations, including agribusiness and oil companies. If fracking is bad, then so is raising dams, building new dams and building the tunnels," he concluded.

Hopefully, this highly successful rally will be followed by even bigger rallies and demonstrations in Sacramento and throughout the state opposing fracking, the peripheral tunnels, the Shasta Dam raise and the building of new dams.

Adam Scow of Food and Water Watch, one of the co-founders of Californians Against Fracking, said anti-fracking activists will keep building the movement to put pressure on Brown to ban fracking.

"Water is a human right and fracking is a violation of that human right, as are the twin tunnels," Scow concluded.

For more information, go to: <http://www.californiansagainstfracking.org>

Caleen Sisk: "We call to Olebis to look down on us and send down the good blessings. We call on sacred Mt. Shasta to help bless us with this sacred water, so it will continue to bring us and our children's, children and so on in to the future with good health and long life for all our relations. We are calling on the water and fire spirits to help bring back the balance in our world, as wild salmon, wolves, beavers and giant trees make their way back. We sing to the water that flows from the sacred spring on Buliyum Puyuk (Mt. Shasta) to the ocean and back again ... waters from Mauna Kea come back and answer the call and the lakes of fire send their blessings. We ask the fires inside of Mt Shasta and all the sacred fires inside the mountains of the world to help us bring understanding and balance to our way of life and change our lives to the good again. Bring back the original taste of water to guide the people and all relatives back to healthy thinking and acting. For nothing will be here with out fresh clean healthy WATER. No air can be produced without waters to grow the trees, the Kelp, ... this world was created in the most perfect functioning way.....but now so much destruction and toxic waste ... for mega money for a few. We pray that our words will be heard and the August Fire and Water Ceremony be good in sending our prayers up the Creator!!!"

Indian Peoples of California Class at SDSU

by Norrie Robbins, SDSU

This semester, Margaret Field and Mike Connolly (Campo) are co-teaching a class in the American Indian Studies Department at SDSU. It is called Indian Peoples of California, and is well attended. Dr. Norrie Robbins gave a talk called "Ethnobotany from the Point of View of a Paleo-Palynologist." A paleo-palynologist is a specialist in ancient pollen grains. She showed photographs of the plants and the pollen grains of the



medicinal plants that she thinks ancestors brought with them during their long journeys, such as yarrow, dull-leaf barberry, and dogbane. After the talk, Margaret and Mike laid out for the students a feast composed of shawii, dried salmon, nopales, yucca, pine nuts, elderberry jam with chia, and hot elderberry tea.

Network vs Doctrine

Continued from page 2

the land.

The Network to Freedom recognizes that all human beings embrace the right to self-determination and freedom from oppression. The historical Underground Railroad (UGRR) seeks to address the injustices of slavery and make freedom a reality in the United States. The National Park Service, through shared leadership with local, state, and federal entities, as well as interested individuals and organizations, promote programs and partnerships to commemorate and preserve sites and other resources associated with and educate the public about the historical significance of the UGRR.

National Park Service (NPS) involvement with the Underground Railroad began in response to Public Law 101-628, enacted in November 1990, which directed the agency to study alternatives for commemorating and interpreting the Underground Railroad.

While citizens deal with this dysfunctional social scenario, stakeholders

in San Diego and nationwide are organizing to lock arms with the network of change agents suffering from greed fatigue, and are energized with a sustainable, fair and equitable vision of the future.

During this transformational age the people have drawn a line in the sand to loudly proclaim and announce to the power elite that they have struck a rock.

While impacted and threatened home owners deal with this dysfunctionally insane governmental illegal social scenario they are educating themselves and their allies within the legal and judicial system.

Stakeholders in San Diego and nationwide are organizing their indigenous intelligence and locking arms with the growing network of change agents who are suffering from "Greed Fatigue" who are energized with a sustainable, fair and equitable, earth conscious vision of the future.

The people are joining together to put the corporate banking industry on notice to show the power elite that they have stuck a rock.

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Nevada Rancher Cliven Bundy and the US Bureau of Land Management Standoff

Prior to the recent standoff with the BLM A son of embattled Bunkerville rancher Cliven Bundy spoke to the about his arrest the day before in the ongoing federal roundup of his father's so-called "trespass cattle" northeast of Las Vegas. Bureau of Land Management officers

arrested Dave Bundy, 37, Sunday along state Route 170 near Mesquite. "They got on their loudspeaker and said that everyone needed to leave," the younger Bundy said in an impromptu press conference Monday with his father outside a 7-Eleven convenience store along North Las Vegas Boulevard. "I stood there and continued to express my First Amendment right to protest and they approached me and said that if I didn't leave, they'd arrest me."

Dave Bundy said he was taking photographs and protesting peacefully at the time.

Natalie Collins, a spokeswoman for the Nevada U.S. Attorney's office, said

Bundy was released from custody and given a misdemeanor citation for "refusing to disperse and resisting issuance of a citation/arrest."

Earlier, BLM spokeswoman Kirsten Cannon said someone had been taken into custody to "protect public safety and maintain the peace," but she declined to identify the person.

"The Bureau of Land Management and National Park Service support the public's right to express opinions peacefully and lawfully. However, if an individual threatens, intimidates or assaults another individual or impedes the impoundment, they may be arrested in accordance with local, state or Federal

laws," Cannon said in a written statement.

Cliven Bundy, standing next to his son, viewed Dave Bundy's arrest differently.

"What's happening is they had stole cattle from me and now they have taken their prisoner," the father said. "Davy is a political prisoner. That's what you want to call him — he's a political prisoner."

Bundy maintains his arrest was improper because he was along the side of a state highway in a state right-of-way. But BLM officials said he was in an area their agency had closed to the public.

A New Path Celebrates 15th Anniversary Gala

Gretchen Bergman the Gala committee, board and New Path volunteers organized wonderful Anniversary celebration held at the Harbor Island Sheraton Convention center. The evening affair was an elegant celebratory networking event with many celebrities and community leaders in attendance.

A New PATH works to reduce the stigma associated with addictive illness through education and compassionate support, and to advocate for therapeutic

rather than punitive drug policies. A non-profit advocacy organization of parents, concerned citizens, individuals in recovery, healthcare professionals and community leaders working together to educate the public, media and decision makers about the true nature of the disease of addiction, and to expand access to treatment services. We advocate to end discriminatory drug policies that serve as roadblocks to recovery.

A New PATH strives to assure access to quality cost-effective addiction treatment services, lessen the harms associated with addictive illness, reduce recidivism, save lives and move towards a healthier society, free from discriminatory drug policies, violent crime and wasted lives."

The organization grew out of a series

of pre-Substance Abuse Summit meetings with parents, Superior Court Judges and officers of the criminal justice system in the Spring of 1999. In 2000, PATH was instrumental in passing Proposition 36 in California, mandating treatment instead of incarceration for non-violent drug offenders. Founding members are Gretchen Burns Bergman, Sylvia Liwerant and Tom O'Donnell.

Our proposals for Therapeutic Justice:

- Long-term mandatory rehabilitation in a structured therapeutic recovery environment for non-violent drug offenders
- If the nature of the crime does not allow for this alternative, sentencing should include immediate placement in a rehabilitation and recovery program within the prison system



Shirley and Hank Murphy attend the New Path Anniversary Celebration.

- Upon release from prison or recovery homes, substance abuse offenders should be mandated to a transitional program in a sober-living environment to prepare them to re-enter society

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Kay Faulconer Ambassador of Education

When Kevin Faulconer took the stage at the Jacobs Center March 3rd to be



sworn in as San Diego's 36th Mayor his acceptance speech was gracious and inclusive of all of those who supported him. His tone mellowed when he

reached the point in his delivery to express his gratitude and appreciation for his mother Kay. After the obligatory applause the Mayor paused and repeated his adulation and indebtedness to this woman who brought him into the world, nurtured and molded him.

His tender acknowledgment of her indicates a closeness and human bond that is shared.

It was this natural vibration that triggered a phone interview that was facilitated by Matt Aubrey, Communication Directory.

At the appointed hour the interview was underway and covered a delightful overview of this remarkable woman's achievements and vision, not only as a mother but also an academician. As a mother Kay Faulconer may point to her mayor son as a by-product of her influence. Her personal professional career is impressive in its own right.

She is self-assured yet humble as she recites her vitas, which she attributes to her love of reading and her strong

Indiana Midwestern heritage. She has a BA in English and Business from Cal State Northridge. She has a double Masters in Public Communication and Business Administration from Pepperdine University and a Doctorate in Higher Educational Psychology from the University of Southern California

As one might imagine she sometimes had to call on grit and determination as she made strides while dealing with modern age challenges, which included single parenthood at one point.

Ultimately her academic success proved to be a path to a remarkable career, which continues.

Her interest in community is pervasive and includes being Dean of Ventura College.

Additionally she employs her skills to build training programs to build bridges between business and education. She is active in a multitude of community programs in Ventura County.

As Chair, of Youth Council, Workforce Investment Board of Ventura County Kay Faulconer inspires youth to achieve. She has been the recipient of many awards both statewide and national. When asked if she attributes her influence and motivation to her sons political success she modestly states with a smiling voice "you will have to ask Kevin that."

Although Kay Faulconer lives in Camarillo, CA. She views San Diego as "her home away from home" as she is here often dealing with grand parenting and family festivities and now dropping in on the Mayor of San Diego.

The interview ended with an amiable commitment to continued dialog.

Bonnie Dumanis

Voter support for District Attorney Bonnie Dumanis far exceeds support for any of her challengers in the June primary election, but she does not have the 50 percent of votes needed to avoid a runoff,

according to a poll released yesterday by the Sycuan Band of the Kumeyaay Nation.

The Sycuan Band of the Kumeyaay Nation has supported Dumanis in the past but has not yet taken a position in the 2014 elections for District Attorney, said Sycuan spokesperson Adam Day.

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Message from California Office of Problem Gambling & California Council on Problem Gambling

Dr. Fred Simon's Prescription for America

Politics is local so the story goes. The principle that a politician's success is directly tied to his ability to understand and influence the issues of his constituents, appealing to the basic and everyday concerns of constituents is pretty simple. It is a formula that fits the style and life view of Fred Simon who is a candidate for Congress in San Diego's 52nd District.

Fred Simon defies all stereotypes of the greed motivated power-mongering tactician that we have had to suffer in contemporary times.

First of all as a local trauma surgeon and businessman Dr. Simon's worldview mirrors the humble and passive Hippocratic medicine based on "the healing power of nature."

Dr. Simon describes himself as a spiritual person.

His connection with humankind results from the intimate connection that he has with his fellows.

He worked for a year in the 80's for the Standing Rock Indian Reservation hospital.

Working in the trauma unit, the ground zero of life or death can be life altering. "The realization that everything is connected is dramatically evident in a hospital setting.

The entire staff is an interdependent cohesive unit, from the nurses and attendants to the janitors. We work as one symbiotically," he said.

He would like to take this simple lesson to Washington where the ruling elite have lost this vital connection and have allowed greed to conquer the heartbeat of our nation.

The long-time Coronado resident is a superior multi-tasker. He slips into a campaign mode easily. His elevator pitch is a fine science, highlighting his top priorities, including reforming the Affordable Care Act. "I have worked very hard since I was 10 years old, and have been blessed with a successful career and great family. Now I want to do my part to leave our country in better shape for our children and their children. We have too much debt and not enough focus on our core needs of education, healthcare, and employment

opportunities."

Self funded, Dr. Simon has attended dozens of community events and meetings throughout his district over the past few months. He has been walking door-to-door and has personally talked to hundreds of taxpayers throughout the district. His campaign team has visited thousands more. Simon has also deployed a Mobile Campaign Office Bus so he can eat, rest, and continue to meet with voters on a daily basis

"Scott Peters and Carl DeMaio are career politicians that have raised hundreds of thousands of dollars from Washington D.C. leadership and special interests, so they can't be serious in their efforts to reform our broken system of partisanship and gridlock. I will continue my campaign to bring real reform and common sense solutions to the most serious problems facing our country. I meet voters everyday who tell me they are tired of politics as usual and they continue to support my campaign."

Fred Simon earned his Bachelor of Arts degree from Loma Linda University and his Medical Degree from Creighton University.

He is aware of the monumental task of taking on the power elite. Fred Simon is fortified by his vision and belief in human potential.

He and his wife, Maria, a member of the Coronado School Board, live in Coronado with their three school-aged children.

With the pride that comes with a legacy of the US Navy in his family background, Fred Simon bravely looks to revitalize and awaken the American Dream with a zeal that would please philosophers.

"We can easily forgive a child who is afraid of the dark; the real tragedy of life is when men are afraid of the light." – Plato

Dr. Fred Simon is not afraid and he has some strong medicine for our country.

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The San Luis Rey Band of Luiseño Indians

Our Ancestors tell us that from the beginning of time our people "ataaxam" have always occupied the San Luis Rey Valley, including the coastline, the neighboring lagoons, the oak forest, the lush meadows, the vernal springs, and the creeks and rivers to the north and south of the valley. The ataaxam harvested the fertile land and sea, and their extensive knowledge of the environment was passed on through culture, songs, stories and dances from generation to generation.

The Spaniards established the Mission San Luis Rey in 1798 as part of the El Camino Real trail between Mission San Diego (1769) and Mission San Juan Capistrano (1776). During this period, the missionaries imposed the name San Luiseño on the original inhabitants of the land. Many ataaxam people suffered and

died as a result of the European diseases, forced labor and loss of the way of life due to relocation and conversion to Catholicism.

The Mexican Period (1832 - 1848) inflicted further social, cultural, economic, and political limitations on the ataaxam people by forcing relocations to newly established ranchos. The ataaxam served as laborers on the Rancho Aqua Hedionda, Rancho Buena Vista, Rancho Guajome, Rancho Los Vallecitos de San Marcos, Rancho Santa Margarita y Las Flores, and Rancho Monserrate ranches.

During the American Period and treaty negotiations of 1851, the American government wanted to consolidate all the San Luiseño People in to a single representative group. It was not until the 1870's when a few reservations were

established for some of the San Luiseño people near Palomar Mountain. A reservation in the San Luis Rey valley was denied the San Luis Rey Band since many homesteaders believed the coastal land was valuable for farming and ranching and wanted the land for themselves.

Many San Luiseño Indians had no land title documents and no rights under the new American government. Not until 1924 did the United States Congress bestow citizenship on Native Americans. Many of the San Luiseño Indians relocated throughout the states, wherever they could find work and a home.

There are many Luiseño people living today, some on reservations, but most of them in towns and cities. The San Luis Rey Band of Luiseño Indians has kept its identity as a people within the local communities that now exist on ancestral tribal lands. Elective leadership committees and volunteers help to

oversee the affairs of the San Luis Rey Band. Today the San Luis Rey Band of Luiseño Indians is constantly being challenged to save and preserve what remains of our great cultural past, and to create and share its heritage with future generations to come. The San Luis Rey Band of Luiseño Indians is associated with the other six Luiseño and Cupeño tribes, La Jolla, Pala, Pauma, Pechanga, Rincon, Saboba and their cultural departments as a Tribal Coalition, working together to preserve our sacred ancestral cultural heritage with local governments and museums.

The San Luis Rey Band of Luiseño Indians would like to thank its members, the Elders, the Veterans, the Luiseño people, the basket weavers, the children, the dancers and singers of the Powwow, the gardeners, the students and our cultural people for sharing their time and making a presence in our community.

Revealed: Thousands Prosecuted Under Controversial Law of Joint Enterprise

A new investigation from the Bureau

An eight-month investigation by the Bureau of Investigative Journalism reveals, for the first time, comprehensive

data showing at least 1,800 people have been prosecuted for homicide using the little-known law of joint enterprise: a law which experts have called "unclear" and "capable of producing injustice".

The revelation comes as leading members of the judiciary call for its reform. The criminal Law Commissioner, Professor David Ormerod, told the Bureau the case for reform was "overwhelming" as joint enterprise was "unclear" and posed "a risk of injustice".

Professor Jeremy Horder, former criminal Law Commissioner and now at

the London School of Economics, said there needs to be major statutory reform of the law.

And Lord Phillips, former Lord Chief Justice, told the Bureau joint enterprise needs reform as it was "capable of producing injustice, undoubtedly".

Until now, there has been no information on the scale of the use of this powerful part of the criminal justice system as no official records are kept. New data collected and analysed by the Bureau shows that since 2005 at least 1,800 people and up to 4,590 have been

prosecuted for homicide under joint enterprise – a legal tool that allows the prosecution of multiple defendants for the same crime. This represents at least 17.7% of all homicide prosecutions in this period.

Indian Voices Media Project is grateful to the American Indian Veterans Association for their continued life-giving support.

NEVADA NEWS

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Moapa Paiute Tribe, LADWP and First Solar Break Ground on 250MW Solar Project

US Sen. Harry Reid Joins in Ceremony Kicking Off Landmark Power Plant on Tribal Land

MOAPA, NV— Today, U.S. Senate Majority Leader Harry Reid (NV) joined representatives from the Moapa Band of Paiutes, executives from First Solar, Inc. (Nasdaq: FSLR) and the Los Angeles Department of Water and Power (LADWP), as well as other community, government and energy industry leaders to celebrate the start of construction of the 250 Megawatt (MW) AC Moapa Southern Paiute Solar Project. The project is located on the Moapa River

Indian Reservation just north of Las Vegas, and has a Power Purchase Agreement (PPA) with the LADWP to deliver clean, solar energy for 25 years to the City of Los Angeles.

“Today’s event marks a very important milestone for Nevada, the Moapa Band of Paiutes, and tribal nations throughout the country,” said Reid. “The Moapa Southern Paiute Solar project is the first utility-scale solar project on tribal land and will deliver much needed economic benefits to the Tribe and Nevada. It will also create about 400 construction jobs, and replace dirty energy with clean solar power.”

The power plant, anticipated to be fully operational by the end of 2015, is expected to generate enough clean solar energy to serve the needs of more than 93,000 homes. This amount of renewable energy will displace approximately 313,000 metric tons of carbon dioxide (CO₂) annually—the equivalent of taking about 60,000 cars off the road.

The project will play a key role in LADWP’s efforts to build a clean energy future by expanding renewable energy to 33 percent of its total power supply and eliminating coal power. Solar energy from the Moapa plant will contribute 2.4 percent toward LADWP’s renewable energy portfolio. This transformational goal also includes reducing energy use by at least 10 percent through energy efficiency measures; expanding local solar

and other forms of distributed generation; initiating a robust demand-response program; and rebuilding local power plants to better integrate renewable energy and be more flexible to meet peak demand.

“The Moapa Southern Paiute Solar Project is a significant step toward the Los Angeles Department of Water and Power’s effort to achieve a major transformation of the city’s power supply—one that has greater reliance on renewable energy resources and zero coal power,” said Marcie L. Edwards, LADWP General Manager.

For the Moapa Band of Paiutes, the utility-scale solar project is an ideal opportunity for the Tribe to create economic opportunities while preserving the land and their cultural heritage. “This is an important step in becoming a leader in Indian Country and will help to create a model for other Tribes to follow,” said Aletha Tom, Chairwoman of the Moapa Paiute Tribal Council. “If our small Tribe can accomplish this, then others can also. There are endless opportunities in renewable energy, and Tribes across the nation have the available land on which to build them.”

Sydney Smith Wakes Up Far Removed from the Familiar Surrounding of Her Birthplace. Tahlequah, OK



As a Psychotherapist for the Health Center at the Las Vegas Paiute Tribe the scenic view from her office is the asphalt foundation of the infamous Las Vegas gambling Mecca. She feels that she is

following a path mapped out by destiny and guiding forces outside of her. Her drive to become a clinician is directly related to the loss of her oldest brother to addiction. This life-altering event triggered a highly motivated academic career that has her on the path to a Doctorate in Clinical Psychology from a Depth Psychological Perspective. She has a Master’s of Science in Counseling Psychology from Northeastern State University, Tahlequah, OK with emphasis in Psychometrics. Her Bachelors’ Degree is also from Northeastern State University in Clinical Psychology. In addition she is a Licensed Professional Counselor (LPC), Licensed Drug and Alcohol Counselor, National Certified Gambling Counselor (NCGC) and a National Board Certified Counselor (NBCC)

As a Behavioral Health Therapist for the Las Vegas Paiute tribe she provides Individual, Family, and Group Psychotherapy focusing on both mental health issues as well as addictive disorders.

Sydney Smiths passion relates to addiction, particularly gambling. Pathological gambling is a common

disorder that is associated with both social and family costs. The condition is classified as an impulse control disorder (addictive disorder-Pathological gambling was moved from Impulse control to addictive disorder according to new DSM-V which came out in May 2013. They now understanding this disease holds place with the other addictions), with sufferers exhibiting many similarities to those who have substance addictions. “This is a high risk category that has severe consequence in our community as well as devastating affects on the lives of individuals and family’s living with problem gambling.” Problem gambling is a powerful chronic and progressive disease. Often a lack of awareness about this addiction prevents individuals from seeking help. There are specialized treatment programs and resources available for both the gambler as well as the family. Due to the consequences of problem gambling on the family it is especially important to know they can receive help.

The Tudinu (or Desert People), ancestors of the Las Vegas Paiute Tribe, occupied the territory encompassing part of the Colorado River, most of Southeastern Nevada and parts of both Southern California and Utah.

Outsiders who came to the Paiutes’ territory often described the land as harsh, arid and barren; however, the Paiutes developed a culture suited to the diverse land and its resources. In 1826, trappers and traders began crossing Paiute

land, and these crossings became known in 1829 as the Old Spanish Trail (a trade route from New Mexico to California). In 1848, the United States government assumed control over the area.

White settlers and a booming railroad town brought an end to the Paiutes’ free movement and traditional way of life, making them landless laborers in their own land.

On December 30, 1911, ranch owner

Helen J. Stewart deeded 10 acres of her land in downtown Las Vegas to the Paiutes, establishing the Las Vegas Paiute Colony. Since that time the tribe has successfully established sustainable retail businesses (Rose the Paiute also has a reservation north of town as well as the Beautiful Snow Mountain Golf Course) with many more on the drawing board.

With Sydney Smiths sensitive contributions as a Clinical Therapist for the Health Center at the Las Vegas Paiute Tribe, the community can deal with the increasing social ills with understanding and appreciation for the unique cultural needs of Native Americans.

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FirstSolar's 250 Megawatt Photovoltaic Project at the Moapa Paiute Reservation

During this past March recess, I was honored to attend the groundbreaking of FirstSolar's 250 megawatt photovoltaic project at the Moapa Paiute Reservation. Anyone who has followed my career representing Nevada in Congress for long enough is sure to find that I have been a staunch advocate of conserving Nevada's wilderness, public lands, air quality, and our beautiful Lake Tahoe that we are fortunate to share with California. Clean

energy is important to me. Not only does clean reliable energy keep our air breathable and limit the amount of greenhouse gasses released into the atmosphere, but the investment in domestic renewable energy also limits our dependence on foreign oil. Las Vegas, and Nevada are leading the way on deploying clean renewable energy. Recently, the world renowned Welcome to Fabulous Las Vegas sign started receiving its power

from solar energy. Currently, there are projects underway all over Nevada that continue to show these industries are growing. In Moapa, the partnership between the Moapa Band of Paiutes, First Solar, the Federal Government, and Los Angeles, is a powerful example of how we can work together to achieve something big. This project in particular will deliver badly needed economic benefits to the Tribe, and to Nevada. It will create 400 construction jobs, and replace dirty energy with clean solar power. Nevada is a clean energy leader. We still have more work to do, but I'm pleased to say that we are definitely on the right track.

During that same March recess while I was in Nevada, I helped unveil a new report showing that clean energy investment in our state is nearing \$5 billion. The majority of that investment has been made in solar, geothermal and wind projects in recent years, and the Moapa project will certainly add to that number. The Moapa Tribe in particular is showing the country that there is a better way to create energy, through the power of the sun. And I look forward to working with any and all Tribes, companies, or the like, that want to invest in clean, renewable energy right here in Nevada.

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MC: Randy Edmonds
(Kiowa/Caddo)

Northern Drum: Blue Star
Southern Drum: Hale & Co.

Arena Director : Richard Orvedal
(Ojibwe)

Head Man: Taimana Lee Moquoquish
(Kupa/Northern Ute)

Head Woman: Sequoia Galvan
(Paiute)

Head Young Man: Joshua Bluejay Craddock
(Kumeyaay/Mescalero Apache)

Head Young Woman: Reina Rose Rodriguez
(Luiseno/Tohono O'odham/ Shoshone)

Head Gourd Dancer: William Buchanan
(Lakota)

Head Staff Carrier: Wilbur Solomon
(Omaha)

Honored Guest: Dwight Lomayesva

Special Community Honoring

Performances by : Tracy Lee Nelson - Saturday 11 a.m.
& Danza Azteca Calpulli Mexihca - Saturday & Sunday 2:00 p.m.

For general information contact Vickie Gambala (619) 266-2887 or
vickiegambala@gmail.com

Vendor information contact Richard Orvedal (619) 944-9855 or
orvedalr@yahoo.com

Would you like to volunteer? please contact Estelle Fisher (619) 548-8225



Artwork by: Joanne Tetton
(Shoshone-Bannock)



In partnership with:
www.facebook.com/BalboaParkPowWow

Southern California
Tribal Chairmen's Association



TRIBAL TANF

Temporary Assistance
for Needy Families

Empowering Native
American Families

TRIBAL TANF

Tribal Temporary Assistance for Needy Families (TANF) is a federal and state funded program that provides cash assistance and supportive services to Native American families who are in need.

The Southern California Tribal Chairmen's Association (SCTCA) offers the Tribal TANF program to all Native American families residing in San Diego County and designated service areas of Santa Barbara County.

Our program has been created by Native Americans for Native Americans with the purpose of addressing the cultural, social and economic needs of families.

CONTACT INFORMATION

To apply for assistance or to get more information, please contact the office closest to where you live.

SAN DIEGO COUNTY OFFICES

San Diego Tribal TANF
8100 La Mesa Blvd, Suite 100
La Mesa, CA 91942
(866) 913-3725

Escondido Tribal TANF
350 East Grand Avenue, Suite 100
Escondido, CA 92025
(866) 428-0901

RESERVATION OFFICES

Pala Tribal TANF
Physical: 36146 Pala Temecula Rd., Bldg G
Mailing: 35008 Pala Temecula Rd., PMB 70
Pala, CA 92059
(888) 806-8263

Manzanita Tribal TANF
Physical: 39A Crestwood
Mailing: P.O. Box 1292
Boulevard, CA 91905
(866) 931-1480

Santa Ynez Tribal TANF
185 W. Hwy 246, Suite 102
Buellton, CA 93427
(866) 855-8363

WEB ADDRESS
www.tanfonline.com

BUSINESS HOURS
Monday-Friday
8:00AM to 4:30PM
Closed holidays



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George W. Mantor for San Diego Assessor/Recorder/County Clerk 2014

VOTE FOR GEORGE JUNE 3rd



STAND WITH ME
THE TIME IS NOW!

WE THE PEOPLE
SAN DIEGO COUNTY

Homeowners / Renters
Public Employees
Real Estate Professionals
Investment Property Owners

Every property owner, every borrower with **MERS** on their **DEED OF TRUST**, buyers of **FORECLOSED** properties, future sellers with bad titles, short-sale participants and everyone planning to own real property should be **deeply alarmed** and act accordingly. The system has become infected with **MERS**; a bank owned and operated alternative title registry system that has never been authorized. As a result, the **county has lost tens of millions of taxpayers' dollars in recording fees as banks hid transfers from the public** by recording them only in their private registry. Many property owners unknowingly have hopelessly clouded titles. **Do you know if your title is clouded?**

Scan QR CODE
VISIT website
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family & friends
Register & VOTE!



JOIN THE FIGHT
FOR PROPERTY RIGHTS



STOP THE DESTRUCTION
OF OUR LAND TITLE RECORDS

Questions, Comments or Concerns? Drop George a line: gwmantor@aol.com

Fourth Annual

ALL TRIBES IN RECOVERY Gathering

Saturday, July 12, 2014

Sycuan Reservation
Pow-Wow Grounds • 10am - 5pm

Native Jewelry
T-Shirts
Fry Bread
Food Vendors

For more information call
Robert Wallace
619-478-2165

