



# INDIAN VOICES

OUR 27<sup>TH</sup> YEAR

MULTI-CULTURAL NEWS GLOBAL NETWORK

MAY 2013

## Friendship Park Border Gate Opens

### *Two and a Half Minutes of Freedom*

by Rose Davis

Prayers and good will momentarily melted steel and gave way to human kindness and international human bonding Sunday April 29th. The old border fence near Friendship Park opened for the first time ever to allow Luis Angulo, to see and hold his 5-year-old daughter Jimena for the first time

This inaugural event marked the only time that the gate in the older of the two fences at the United States-Mexico border near Friendship Park was opened since the fence went up 20 years ago.

The event culminates the persistent effort of human rights, governmental

bureaus, organizations, community and political leader on both sides of the border.

Enrique Morones founder of Border Angels has been the driving force behind networking the groups together. His efforts have tapped into the faith based cord that binds us together as humans.

Dozens of hand held crosses are ever present representing the human misery suffered by those who paid the ultimate price for freedom.

With the support of San Diego Mayor Bob Filner, Rev. John Fanestil, countless bureaucrats that hold the bureaucracy together, this growing community of concerned citizens has succeeded in activating the words of Enrique Morones, who received Mexico's National Human Rights Prize in 2009. "This park is the

heart and soul of the whole immigration issue. This is a 'sacred place' because friendship and love have no borders."

His words hearken back to a gentler time, when nations states operated with dignity and honor.

Then-First Lady Pat Nixon opened Friendship Park in 1971, stating that the United States and Mexico would always work together as friends.

The event came to an end on a beautiful afternoon, filled with hopeful optimism that with faith, confidence and conviction the human family can break down borders, even if just for two and a half minutes.



San Diego Mayor Bob Filner participates in the Open Gate ceremony.

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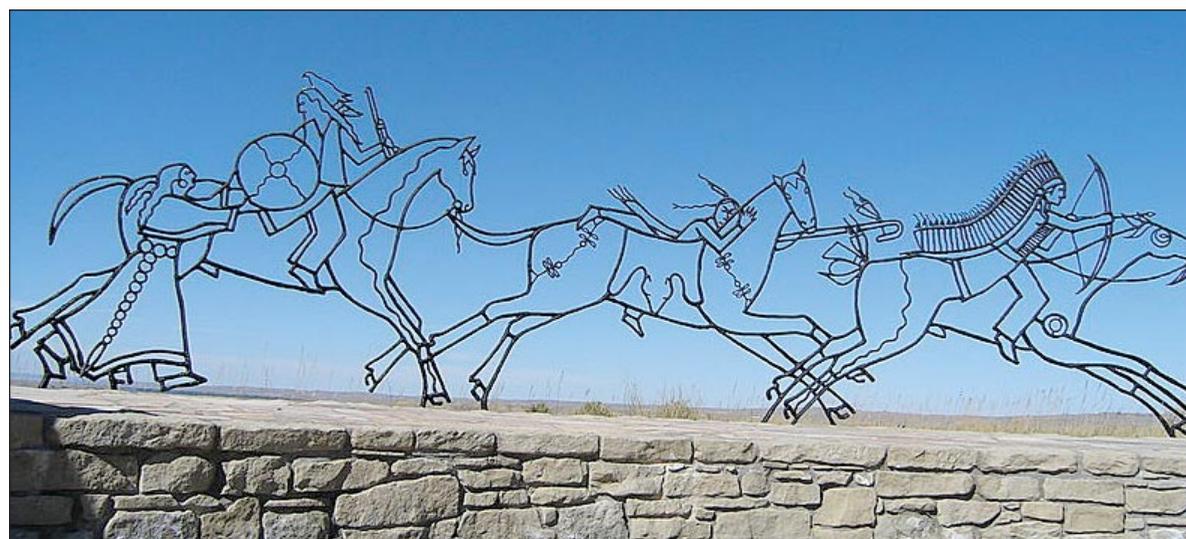
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www.indianvoices.net

## Hallowed Ground for Sale

by Jim Kent

It's been many years since I first visited the Little Bighorn Battlefield -- a vast area



of beautiful rolling hills scorched by memories of the blood and violence that once covered this land ... and hangs over

it still.

I arrived shortly after the historic site had been re-named. Previously it was the Custer Battlefield National Monument --

catalyst for the monument's existence.

As I wandered across the yellowing countryside on a warm fall afternoon, it was easy to step back to that blistering

June day when U.S. Cavalry troopers struggled to survive against overwhelming numbers of Lakota, Cheyenne and Arapaho.

It was far too easy. My writer's imagination -- overactive in historical situations since my youth -- could hear the thunder of horses' hooves, the cries of attacking warriors, the shouts of officers trying vainly to rally their troops, and the deafening heart-

beat of one lone soldier -- an Irish immigrant's predictable Western European mindset ignoring for more than a century the First Nations people who were the very

beat of one lone soldier -- an Irish immi-

SEE **Hallowed Ground for Sale**, page 2

# Walk of the Warrior

"Walk of the Warrior" is an outreach program delivering much needed recovery from alcohol & substance abuse and related issues, brought to American Indian reservations by American Indians. It is a ground breaking and innovative approach that will incorporate traditional healing ceremonies and teachings to bring back a sense of pride and dignity in our culture. To awaken a spiritual connection, we will incorporate each tribe's own particular ceremonies, customs, and tenets for their own personal experience. We will attempt to bring forgiveness and healing to long standing resentments brought on by European presence.

Forming cooperative relationships with established local organizations, we will inform clients of services for battered women, child parenting, diabetes,

and suicide rates.

It is true that there are American Indian recovery programs within the surrounding cities of reservations and it is not a new concept. This program is unique in the aspect of being an outreach program bringing solution to them, which will overcome some obstacles. The third and last phase will be to establish after care, do follow up progress reports and continue giving support. We will also help with evaluation of efficiency.

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IN STATE OF TEXAS - TO BE EFFECTIVE IMMEDIATELY!**

## Hallowed Ground for Sale

Continued from page 1

grant who'd arrived in this country with no choices, joined the Army as a last resort and now realized in his useless attempt to escape this reality that he'd never see Erin again.

Pretty scary, huh?

It was because of these images of troopers "hunted down" by a people once called "savages" that Custer's Last Stand was commonly referred to as a "massacre" for many decades after the last guidon fell.

Though not officially designated as such, the Little Bighorn Battlefield is "hallowed" ground, just as every other battlefield in this country is. Each has been sanctified, consecrated by the blood of those who fought and died there.

Before leaving, I contributed money to help preserve from development those areas of the battlefield not under National Park Service care.

"How absurd," I thought. "How can anyone own part of a battlefield?"

But capitalism will run its course, regardless of sanctity or sacredness. And though that powerbroker rule-of-thumb is accepted in the mainstream world where we fight each other tooth-and-nail for the next quarter-of-a-percent interest on investments and the next half-acre of

land to own, it's harder to take on a reservation.

Perhaps that's because broken treaties had already reduced Native American lands before the Dawes Act of 1887 fractionated what remained and made the "leftover" areas available to non-Natives.

Which brings us to the site of the 1890 Wounded Knee Massacre -- owned by a non-Native, James Czywczynski, who's asking \$3.9 million for the property, which has been assessed in the low thousands.

His reasoning? Several tribes recently raised \$9 million to buy Pe Sla, a sacred site in the Black Hills that Czywczynski calls "grassland." He notes that the land where 300 Lakota men, women and children were massacred could be worth "ten times that amount."

Heartwarming, isn't it? I wonder ... how much per man? Is their blood worth more than a woman's? And how about the children, Mr. Czywczynski? Two infants for the price of a toddler?

How much, then, for the hundreds of soldiers and the Native American warriors killed at the Little Bighorn? Is the blood from a massacre worth more than blood shed in battle?

Yup ... God Bless America, where we each have the right to buy and sell anything for a quick buck -- even hallowed ground.

## Save the Date

Raffle!

Mark your calendars:

The Campo Band of Mission Indians

EPA Environmental Fair is

coming up soon!

Join us on Saturday, June 1st for food, fun, games,  
raffles, educational presentations and live  
entertainment.

Live  
Music!

Gifts!

Date: 06/01/13

Time: 10:00 am -  
2:00 pm

For more information or to volunteer,  
please contact the  
Campo Environmental Department at:

619-378-5072



# INDIAN VOICES

Multicultural News from an American Indian Perspective

**PUBLISHED BY BLACKROSE COMMUNICATIONS**

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# “Going Extinct Is Genocide”: Lakota Elders Tour to Raise Awareness About Struggle

Lakota elders, activists and non-indigenous supporters march through New York’s Times Square to United Nations, April 9, 2013. On Tuesday, April 9, Lakota elders, activists and non-indigenous supporters marched through the streets of Manhattan to the United Nations, where they attempted to present a petition to UN Secretary General Ban Ki-Moon. Entitled the Official Lakota Oyate Complaint of Genocide Based on the 1948 Convention on the Prevention and Punishment of the Crime of Genocide, the petition listed the numerous injustices faced by the Lakota people. (Oyate is a Sioux word for “people” or “nation.”) At the UN, security officers informed them that they would not be able to enter the building and present the complaint to the Secretary General. Instead, the security officers offered to take it to Ban’s office, but refused to give the Lakota documentation verifying that their complaint had been received.

Outside the UN, Charmaine White Face, a Lakota grandmother and great-grandmother, addressed the 60 people who had marched with her. “We come here as a nation. If they won’t let us take our message to them, how disrespectful

is that to a nation?” The action is part of the 13-city Truth Tour by Lakota elders and activists to draw attention to the situation of the Lakota, mobilize solidarity networks to benefit Lakota elders, and renew the Lakotas’ traditional matriarchal leadership on South Dakota’s Pine Ridge Reservation and across the Lakota nation. Between April 1 and 16, they traveled to Minneapolis, Chicago and other points east and west. With Colonization Came the End to the Matriarchal Leadership “The matriarchal system changed when the colonizers arrived in 1492,” Canupa Gluha Mani, a Lakota activist and founder of the Strong Heart Warriors Society, told Truthout. History backs up his assertion: As the United States encroached upon indigenous territory, treaties were negotiated between the United States government and the indigenous nations. After going through hundreds of documents, historians M. Annette Jaimes and Theresa Halsey asserted, “In not one of the more than 370 ratified and perhaps 300 unratified treaties negotiated by the United States with indigenous nations was the federal government willing to allow participation by native women. In none of the several thousand non-treaty

agreements ... were federal representatives prepared to discuss anything at all with women. In no instance was the United States open to recognizing a female as representing her people’s interests when it came to administering the reservations onto which American Indians were ultimately forced; always, men were required to do what was necessary to secure delivery of rations, argue for water rights, and all the rest.” (from “American Indian Women: At the Center of Indigenous Resistance in Contemporary North America,” in The State of Native America: Genocide, Colonization and Resistance, ed. M. Annette Jaimes. Boston, Massachusetts: South End Press, 1992, 322.) White Face, a Lakota elder and great-grandmother of nine, noted that under the matriarchal system, “The ones who made the decisions for the community were the grandmothers. There were societies of grandmothers. Colonizing has forced people to forget these ways.

**Idle No More**

## *In Loving Memory*



Xusha R. Brown  
September 08, 1990 - May 05, 2013  
Services were held on Sat. May 11, 2013  
at Choice Christian Center  
760 W. Palm Ave, El Cajon.  
Burial took place at  
Sycuan Burial Ground.

*I believe in negotiations and so on but sometimes people are not going to talk, they aren't interested in diplomacy, they want a fight. Native people will succeed in their struggle – which has now been going on for almost 540 years. Someday the American people will come to their senses and boot out their government and start over again. And the Creator will cleanse this earth. That's just the way it's going to be. – Dennis Banks*

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## American Indian Warrior Association at the 58th Massing of the Colors



by Roy Cook

It is a grand, glorious, San Diego with patriotic music day from the Spring Valley Middle School Youth Band at the 58th annual Massing of the Colors on



May 4, 2013. Most American Indian Warriors Association members were there early for the event at the Military Order of the World Wars, MO of WW event at Balboa Park Organ pavilion. They, AIWA, were there in representation of those military Vietnam veterans and the thousands of Tribal Americans who have served this US of A. We were pleased to recognize long time AIWA member, Ronnie Murphy Assiniboine USMC. Joaquin Sandoval and I were able to reminisce with him and introduce him to other AIWA members and catch up on shared experiences.

The San Diego Chapter of Military Order of World Wars (MOWW) organizes this yearly event with Color Guards, Band, and community Leaders. The American Indian Warriors appreciate the consideration of Marine Corp Coronel Jack Hawkins for placement at the right side of the color guard order of entry. From earliest times, in many military units, this right side is the side of Honor.

This 58th annual Massing of the Colors announced commemoration was the 50th anniversary of the Vietnam War. A main focus of the day is the long awaited recognition of the Vietnam

Veterans. Along with that is the presentation of a commemorative plaque with the signatures of the attending recipients of the Metal of Honor. Attending are recipients of the Navy Cross, Distinguished Flying Cross and three Congressional Medal of Honor recipients were also in attendance: Robert Modrzejewski, Jay Vargas and John Baca.

We, at AIWA, serve to educate, inspire and demonstrate respect by example at this formal presentation of the Colors and our Indian flag is a visible acknowledgement to our traditional



sovereignty. Our participation at these events serves to inspire and motivate Tribal pride in patriotic service. Paramount it is an example and tribute to our Tribal and USA flag and to those who are in harm's way while serving our country, those who have served, and those who have given their lives in the service of our country. We thank MO of WW for the invitation, KUSI for TV coverage of the event and the Creator for the blessing to be there today.

## Debra White Plume Fights the "Fat Takers"

Debra White Plume is a Lakota mother, grandmother and great-grandmother. Fighting against corporate interests and greed, she is leading a grassroots battle to block the Keystone XL Pipeline from crossing her community's sacred land. Quoted Debra, "Through the long, hot summer we will provide requested non-violent direct action training to Lakota Homelands. We will join our counterparts of ranchers and farmers who will face TransCanada's earthmovers when they come to dig, using the human right to engage in nonviolent direct action. We hope the president will realize the large and diverse national support to deny the permit, that he will be revolutionary and refuse to expose the big land to such a toxic project." "It boils down to personal responsibility. We must see the truth or else continue to live in the many levels of denial that we all construct and make excuses for what the industry is doing with our support as inactive human beings. People need to have courage and take the stand that this fossil fuel industry and the tar sands mine is wrong and work to shut it down before it is too late."

Debra's home is along the banks of Wounded Knee Creek on the Pine Ridge Indian Reservation. Her work and relentless drive to build alliances to protect sacred water and land from the immediate devastation that will be caused by the Keystone XL Pipeline, is not like any battle they've faced before. It is an issue that threatens the health and sustainability of her family and friends. She is appealing to John Kerry's humanity as a father since he has two daughters and three step-sons (Alexandra, Vanessa, John, Andre and Christopher).

For more information on opposition to the Keystone XL Pipeline, the efforts of Owe Aku or to donate to our ever-expanding outreach and building of alliances, please visit [www.oweakuinternational.org](http://www.oweakuinternational.org).



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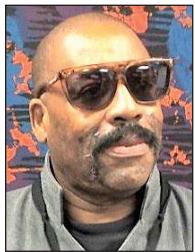
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Black Path Commentary: Critical Analysis on Culture, Community, & Struggle

## The Nguzo Saba & the Moral Vision of Malcolm X: Wake Up, Clean Up and Stand Up:



by Min. Tukufu Kalonji

May 19th 1925 was the day the earth was blessed with the birth of Minister Malcolm X. Thus, the month of May is a time for us to rightly reflect upon

the life and legacy of Malcolm X.

Malcolm, the fire prophet, moral teacher, a quintessential model of Black manhood was many things as an Afro American who worked, studied and struggle to build a truly just and moral society. An incisive critic of the hypocrisy that he referred to as not the American dream but rather the American nightmare was timely without question; and very much needed during his life and nonetheless remains so much needed now in these times of America's nightmarish hypocrisy. A hypocrisy evidenced by the crisis of continued cutbacks in education, mental and medical health care services, and other critical human service; and increasing poverty. Yet the nation's prison industrial complex steadily grows as a major investment opportunity on the New York stock Exchange via Correctional Corporation America and the Wackenhut Corporations.

And let us not exclude the continued damage and degradation to the environment the establish order does all for the sake of making money. The acts of oppression cited here directly affect the Black community, other communities of color and the poor as an oppressed group in general. Consequently then, during our reflection of his legacy and lessons evolving from out of his texts of lived history, let us look at the moral vision of Malcolm X.

Malcolm X taught us so many invaluable lessons on many issues. Of those lessons, Malcolm X gave us a straightfor-

ward and manageable prescription to follow that would and is efficient in every aspect of our life. It is summed up in his call for Black people to Wake Up, Clean Up, and Stand Up! In 1963, then as the national spokesperson for the Nation of Islam (NOI); in his speech titled God's Judgment of White America (The Chickens Come Home to Roost), Malcolm X states that;

*They know that The Honorable Elijah Muhammad's divine message will make our people (1) wake up, (2) clean up, (3) stand up. They know that once The Honorable Elijah Muhammad is able to resurrect the Negro from this mental grave of ignorance, by teaching him the truth about himself and his real enemy, the Negro will then be able to see and think for himself. Once the Negro learns to think for himself, he will no longer allow the white liberal to use him as a helpless football in the white man's crooked game of "power politics."*

Thus, Malcolm X's instruction to wake up, clean up, and stand up is a call for Afro Americans to engage in the process of becoming educated the right way, becoming morally grounded, and ethically focused in our thought, and social practice. These three precepts are culturally conceived and put forward to the masses in order for us to rescue and reconstruct ourselves as a dignity bearing people with identity, purpose, and direction. Moreover, they are inclusive of our embracing as an idea and practice what later came to be constructed by Dr. Maulana Karenga, founder and national chair of the Organization Us, as the Three Ends Of Black Power; Self Respect, Self Determination, And Self Defense. Malcolm's conception of wake up, clean up, and stand up he lectured on and taught in the Nation of Islam and more so after his separation from the (NOI).

Wake Up is the first step as it is essentially our call to education. In 1964 in his speech at the founding rally of the Organization of Afro-American Unity, Malcolm X contends that

"Education is an important element in the struggle for human rights. It is the means to help our children and our people rediscover their identity and thereby

increase their self respect." Moreover, he maintains, "Education is our passport to the future, for tomorrow belongs only to the people who prepare for it today. We must recapture our heritage and our identity if we are ever to liberate ourselves from the bonds of white supremacy. We must launch a cultural revolution to unbrainwash an entire people." Malcolm X's call for us to wake up is call for our becoming mentally mature! To be mentally mature is for us to become constant and continuous students, learning knowledge and building wisdom, and engaging and confronting the world in order to understand our self, society, and the world in order to assert our self into the world.

As argued by Dr. Karenga and the Organization Us a cultural revolution is critical to our liberation and must precede the political revolution. Thus, in support of the necessity of cultural revolution I also propose the necessity of cultural revolution to not only resist exter-

nal oppression we face but also to struggle against and heal our community from the cultural-psychosis that so many have succumbed to within our community. For in the final analysis, it is the waking up, being educated the right way that will lead to our continued resistance, healing ourselves, and empowering our people on a personal, communitarian and political scale. Waking up will exemplify to us and the world that we are conscious of the fact that freedom, equality, justice and dignity are central objectives for the achievement of the legitimate aspirations of the Afro Americans. Moreover, we will continue building bridges of understanding and unity. Thus, we become conscious of our responsibility to harness the natural and human resources of our people for their total advancement in all spheres of human endeavor. Malcolm X's lesson on clean up logically follows our educational

SEE **Malcolm X**, page 12

## In Memory of Malcolm Shabazz: A Black Power Perspective

by Min. Tukufu Kalonji, MSHS

This month due to the unprovoked, unjust, suspicious, and ultimately tragic death of Mr. Malcolm Shabazz, we submit this second Black Path Commentary this May to respect, recognize and revere Malcolm X's grandson in the spirit and tradition of venerating those who transition to the realm of the ancestors. Thus, first we are compelled to recognize that once again, the Shabazz family, direct relatives of Min. Malcolm X is dealt a devastating blow to their well-being. As with the martyrdom of Malcolm X himself, the tragic death of Malcolm's widow, Dr. Betty Shabazz, the setting up by FBI agent provocateur Michael Fitzpatrick of Quibilla Shabazz, Malcolm's second daughter and mother of Malcolm Shabazz, for the alleged plot to assassination Min. Louis Farrakhan, and now the murder of Malcolm's first male descendant 28 year old Malcolm Shabazz.

Our recognition of this is to not buy into mainstream media presentation of it as an isolated incident. Given Minister Malcolm X's historic legacy to Afro

Americans and indeed the world, one can only wonder how much of this ongoing wreckage upon his family is not linked to the savagery in the continuance of the perverse and deadly games police agencies, and the government impose upon revolutionary's (and their families) without impunity, i.e. via what was COINTEL in the 1960-1970s, and the Patriot Act/Homeland Security of today.

It is as always when we are discredited, implicated and indicted by the established orders system of criminal injustice, mis-education system, or any other institution that tends to do the opposite of what it claims when it comes to Black people, other people of color, and the poor. It is extremely probable that what is reported as an urban robbery and murder is more than that? This is not some wild-eyed conspiratorial notion that I raise at this point; rather it is a legitimate question as we live under a tyranny of white supremacy that runs rampant throughout the established orders domination. It is no secret how media plays a role in the continued onslaught of the Black man's character

SEE **Malcolm Shabazz**, page 7

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## Omar Ibn Said (1770-1864)

Also known as "Uncle Moro" or "Moreau," Omar Ibn Said was born in Northwest Africa to a wealthy, and possibly royal, family. In 1807, a year before the Constitution made the international slave trade illegal, he was captured as a result of African warfare, sold to slave traders, and shipped to Charleston, South Carolina. Fleeing his abusive South Carolina master, he fled north and eventually arrived in Fayetteville, where he was captured while praying in a church. Later purchased by James Owen, the future president of the

# Organized Upstanding Reliable SnoCones

by Rose Davis

Not long after Katrina hit New Orleans, Corey Davis decided to pack it up and head for San Diego. America's Finest City seemed like a likely destination as his brother was already here and he had close extended family ties. Corey brought with him a vibrant and outgoing personality, some home grown business savvy and an entrepreneurial spirit.

He was a perfect match for San Diego whose business climate is sensitive and encouraging to upstart businesses and supportive of the enterprising spirit.

Business associate Taina Rodriguez says that the Small Business Administration (SCORE) project has been very helpful in guiding and assisting them through the ordeal of getting the business started.

Corey started out with vending machines, which he said did quite well. A few months later Corey teamed up

Wilmington and Raleigh Railroad and major-general of the militia, Said, a house slave, openly condemned the "wicked" slave trade and the actions of "depraved" masters. According to contemporary magazines, however, he lauded Owen for his benevolent paternalism and Christian charity. Said lived out the rest of his life in Bladen County and died in 1864.

with his friend Dion Wright and decided to add a bit of culture and community pride to their business endeavors. They came up with OUR Sno Cones. OUR is an acronym for Organized Upstanding Reliable. This is not our ordinary Sno Cone.

First of all the ice is made from a special ice making machine manufactured in New Orleans. The syrup also comes from New Orleans.

All of the décor comes straight from Fat Tuesday, Rex and Soo Long Parade.

Always enterprising, the two businessmen spotted a small shop at 3641 Imperial Avenue. It appeared to be vacant so they found the owner and sold him on the idea of opening the SnoCone shop.

Since then business has been booming

Since 1995 when his autobiography, the only American slave narrative known to exist in Arabic, was found, Said has gained national attention. Many scholars contend Said was a devout Muslim until his death. Said, however, made a Christian profession of faith and joined the Presbyterian Church. Said could have written approximately fourteen Arabic manuscripts.



Dion Wright and Corey Davis point out their OUR SnoCone Logo.

and if the recent heat wave is an indication of what the summer has in store for us plenty of customers will be visit OUR SnoCone to cool off. In the meantime



Associate Taina Rodriguez helps out.

these enterprising young men are working on figuring out a way to export products to respond to President Barack Obama's push to double U.S. exports by 2015.



*Ancient Spirits Speak*  
presents

## Hook, Line, and Fisher

with Stan Rodriguez (Santa Ysabel)

Saturday, June 1, 2013

10am-3pm / Ages: 16 & up

\$25 Public / Free to Barona Tribal Members



Shell fishhooks from southern California islands (Hamy, 1885).



Chumash hooks, line and sinker (from Harrington and Librado, in Hudson and Blackburn, 1982).

Kumeyaay people were excellent fishers and utilized a variety of resources to catch fish. Join Stan Rodriguez (Santa Ysabel) and learn how to craft a fiber line and attach a cactus needle hook.

Biznaga (barrel cactus) spine fishhooks of the Cocopa, collected around 1900. Probably close to actual size (Smithsonian Institution).

RSVP by Friday, May 17, 2013.

To guarantee your spot in the class, please call the Museum and pre-pay for the class. Barona Tribal Members receive free registration but must RSVP ahead of time. All classes are open to the public and lunch is provided.



Call: (619) 443-7003 ext. 219

Fish hook images from *Survival Skills of Native California*, P. Campbell, 1999

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\*Participating Tribal Halls

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## Malcolm Shabazz

Continued from page 5

image et al.

For example look how in the wake of the courageous act by Mr. Charles Ramsey the Afro American man who in Cleveland Ohio saved Amanda Berry and some other women and a child being held captive in a deranged man's home, that many media outlets are bringing his past conviction of a past domestic violence case. Also on the web that say okay he's a hero now, let get on with it as if this acts of valor and sacrifice not continued to be recognized. This is a critical point to be raised, as with Malcolm Shabazz's murder the focus of mainstream media seems to highlighting the tragedy of the fire in which Dr. Betty Shabazz died, which to date has, some questionable circumstances, and at the time, this young man was a highly emotionally ill 12-year-old boy. Yet in the spirit and tradition of his grandfather's legacy, he overturns his social deficiency with an internal strength developed through his commitment to and practice of the African interpretation human struggle. Furthermore, it is reported in one mainstream paper, the New York Times reports that on Mr. Shabazz that;

He was jailed and released after four years, but was incarcerated again shortly afterward for attempted robbery. He joined a gang, he said in a 2003 profile in The New York Times, but also worked with Ms. Williams, a publicist and author, speaking with teenagers and warning them to avoid drugs and gang life."

It is no doubt this young man had some emotional and social trauma, which led to his problematic behaviors in his past. Mr. Shabazz's battles with psycho-cultural dysfunctions of which he had previously suffered might've caused some form of social relapsing today, yet clearly Mr. Shabazz living a life as a human rights activist, college student, and aspiring author si indicators that his heart, mind were stable as he asserted himself in the world. Moreover, Shabazz's website says;

Malcolm is the first male heir of Malcolm X. However, this young man has developed into his own as he has overcome obstacle after obstacle in his life. Since his release from prison a few years ago, he has been traveling throughout the US and around the world speaking to different audiences about the struggles that confront this generation. Malcolm is a humble, passionate and forceful speaker who's emerging as a voice for our generation as a writer in the process of publish-

ing his first 2 books."

However, if one comments on Malcolm Shabazz dysfunction, it is only ethically correct to at the same time critique and criticizes the social context in which his personal dysfunction evolves. Secondly, why it that mainstream media for the most part has not mentioned the success of this young man and progress made in his life in spite of the adversity and psycho-cultural dysfunction he has suffered from in the past. Malcolm Shabazz himself discusses harassment ad nauseam from F.B.I and other police agencies. And even though the media reports he was drinking in a bar in Mexico, we all know the truth of the matter that clandestine abilities and operations by government and police agencies are so well executed that they can even make Jesus that the Christians believe to be their savior look like the devil of which Jesus is reported to be saving humanity from.

Finally, after recognizing and respecting this young ancestor, Malcolm Shabazz, and praising him for his growth and development in the wake of past adversity, and his lived history of a practiced struggle in the areas he has chosen as his collective vocation, let us in the best of African tradition immortalize him through our memory and love of him as soldier on

the battlefield of liberation for a better society, and indeed a better world for the generations of now and in the future. As with all of our peoples, let us stand fast to challenge, check any stench, and stain discussion such as much of the mainstream media, and their corporate and political backers are doing in their malevolent attempt to discredit young Malcolm as they attempted with his grandfather; that is pathology based, and serves no purpose other than reinforcing the oppressor's views of our allies and us. In closing, we give this prayer and wishes for those whom transition to ancestorship from the best of our ancient African/Kemetic tradition. Thus before history and heaven, for Mr. Malcolm Shabazz, we declare:

*Homage to you, O' Ra, our Creator. May you let Malcolm Shabazz proceed in peace to the next world. May the lords of the sacred land receive him and give him three-fold praise in peace; (Yem Hotep, Yem Hotep, Yem Hotep!). May they make a seat for young Malcolm beside the Elders of the Council. May he come forth in the presence of the Beneficent One. And, May Malcolm Shabazz assume any form he wants in any place his spirit wishes to be. – The Book of Coming Forth By Day*

## 2013 California Pow Wow Trail

May 17 - 19, 2013, Fourth Annual Susanville Indian Rancheria Memorial Pow Wow, Susanville, CA  
 May 18/19 Big Sandy Rancheria Powwow  
 May 18/19 Eagle & Condor Powwow, De Anza Park  
 May 18/19 UC Irvine Powwow, Mesa Field  
 May 24 - 25, 2013, 17th Annual Oroville Pow Wow, Oroville, CA  
 May 24/25 UC Riverside Powwow(Friday/Saturday)  
 June 1 - 3, 2013, 32nd Yuba-Sutter Pow Wow, Marysville, CA  
 June 6 - 9, 2013, AA Desert Pow Wow, Indian Wells, CA  
 June 8 - 9, 2013, 17th Annual San Luis Rey Band of Luiseno Mission Indians Intertribal Pow Wow,

Oceanside, CA  
 June 15/16 Powwow By The Sea, Imperial Beach  
 June 28/29/30 PECHANGA Powwow, Temecula  
 Pechanga Fireworks on June 30th  
 July 5 - 7, 2013, 36th Annual Three Rivers Indian Lodge Pow Wow, Manteca, CA  
 July 19 - 21, 2013, Redbird Children of Many Colors Intertribal Pow Wow, Moorpark, CA  
 August 2 - 4, 2013, 43rd Annual Sierra Mono Museum Indian Fair Days & Pow Wow, North Fork, CA  
 August 9th-11th, 2013 19th Annual Sacramento Pow Wow, Sacramento  
 August 10 - 11, 2013, Robert Canada Friendship Pow Wow, Hawaiian Gardens, CA  
 August 23/24/25 PALA Powwow  
 August 23/24/25 Tachi Powwow, LeMoore, CA

August 30/31 & Sept 1 BARONA Powwow  
 August 31 & September 1, 2013 32nd Annual Labor Day Pow Wow, Stockton  
 Sept 13/14/15 SYCUAN Powwow  
 Sept 19 Thurs SOBOBA BIRD SINGING & ROUND DANCE  
 Sept 20/21/22 SOBOBA Powwow  
 September 20th-22nd, 2013 Tule River Pow Wow, Porterville, CA  
 September 27th-29th, 2013 Bishop Tribe's Pabanamanina Pow Wow, Bishop, CA  
 Sept 27/28/29 MORONGO Powwow  
 Oct 5 Lucerne Valley Powwow  
 October 4th-6th, 2013 22nd Annual Chukchansi Pow Wow, Coarsegold, CA  
 October 5, 2013, 25th West Valley College Pow Wow, Saratoga, CA

October 5, 2013, 21st Annual Indigenous Peoples Day Pow Wow & Indian Market, Berkeley, CA  
 October 5 - 6, 2013, 18th Annual Chumash Intertribal Pow Wow, Santa Ynez, CA  
 Oct 11/12/13 SAN MANUEL PW at CSU San Bernardino  
 October 19, 2013, Auburn Big Time Pow Wow, Auburn, CA  
 November 2 - 3, 2013, Native Hope International Sante Fe Springs Pow Wow, Santa Fe Springs, CA  
 November 9, 2013, Elders Honoring Ceremony & Intertribal Gathering, Eureka, CA  
 Nov 29/30 & Dec 1 INDIO CABAZON Powwow at Fantasy Springs  
 15th Annual Spotlight 29 Winter Gathering Pow Wow, December 6 - 8, Coachella, CA

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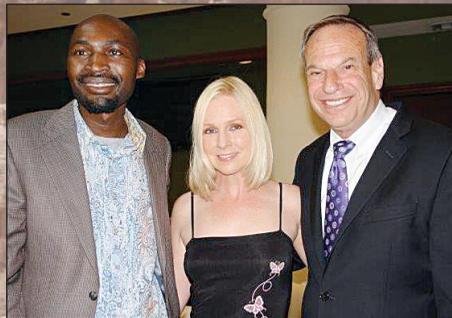
# Royal Gala

Roads to Success Hosts Royal Gala for His Royal Highness Prince Mired Road Zeid Al-Hussein of Jordan. The elegant affair was held at the Hilton Del Mar, May 2, 2013.

San Diego Mayor Bob Filner presented the Prince with a Key to the City.

The video Global Connections was featured.

Photos: Rouchell Porter





*Sunday April 29th, the old border fence near Friendship Park opened for the first time ever.*

*First Lady Pat Nixon opened Friendship Park in 1971, stating that the United States and Mexico would always work together as friends.*

*Border Activists and community leaders came together to work continue this commitment.*

Photos: Maria Teresa Fernandez



## Soaring Eagles May Gathering

by Roy Cook, Vickie Gambala

This May 9, 2013, cool night the Soaring Eagle workshop is riding the crest of community presentations and the UCSD pow wow this past week end. Tonight there are our resident drums: Green River and San Diego Intertribal that kept those little dancers bring out their dance moves. They are encouraged by Chuck Cadotte, SDUSD dance instructor. He and his son Michael demonstrate and give encouragement to our next generation of pow wow dancers. Circulating with a signup sheet is our representative from the SDUSD Indian Education program coordinator: Connie Greybull at 619-293-4427.

Following the blessing by SCAIR

Senior Advisor Randy Edmonds a brisk and well attended session of the dance workshop was held. Tonight there was a fine healthy selection of fried chicken, rice side dishes, a sausage patty and a bean soup, chips, bread, butter and a green salad to enjoy. We acknowledge and appreciate all parents and folks for being ready to have a good generous time doing this potluck effort for the children. Our focus for the Soaring Eagle program is constantly and always will be the Native American children.

Parent and friends are co-sponsors along with SDUSD Indian Education Program and SCAIR and are very important to the Tribal social aspect of the Soaring Eagles dance workshop program success. Everyone is welcome. Tonight Randy introduced a Native Hawaiian, Fale- falepili@gmail.com from the big Island of Hawaii.

Remember to bring a potluck item or

side dish for the Soaring Eagles dance workshop evening feast. It is our Traditional Indian way to practice hospitality and generosity when we invite all to attend the next Indian gathering and share the meal with the whole communi-

ty. San Diego Unified School District, SDUSD, Ballard Parent Center, 2375 Congress St. San Diego, CA 92110. For Soaring Eagle contact, presentations or information call Vickie Gambala, 619-266-2887 also vickiegambala@gmail.com.

## Roads To Success Hosts Royal Gala for Prince of Jordan

In his first-ever visit to San Diego, His Royal Highness (HRH) Prince Mired Road Zeid Al-Hussein of Jordan was officially welcomed at a gala banquet: held at the Grand Ballroom Hilton Del Mar, 15575 Jimmy Durante Boulevard Del Mar, CA, May 2, 2013

Mayor Bob Filner and his His Royal Highness mingled with the guest and dignitaries.

Opening remarks were made by Jacqueline Isaac, Vice President of Roads to Success which hosted the event. Ron Roberts, San Diego County Fourth District Supervisor offered welcoming remarks to the Prince.

Musical entertainment was provided by Al-Awtar Instrumental Ensemble Orchestra and Singers Nasser Janini and Musafa Al-Ammar.

Mayor Bob Filer gifted His Royal Highness with a key to the city following an elegant three course dinner.

This was the first official visit to San

Diego for the Jordanian Royal Family. As a Congressman, Bob Filner was the first U.S. official in Amman to congratulate the new monarch, King Abdullah. The Mayor and the Prince worked together to support relief efforts across the Middle East. Communities across Southern California gathered blankets and supplies. Prince Al-Hussein helped facilitate delivery of those supplies to Syrian refugees.

Both the Mayor and the Prince expressed their gratitude and respect for each other through exchange of gifts.

See photos on page 8.

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-HOSTED LUNCH

1:00PM  
-NATIVE BABY PAGEANT

1:30PM  
-P'SHOOK

2:00PM  
-HORSE SHOE TOURNAMENT

5:00PM  
-BIRD DANCING CONTEST

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For more Bird Singing/Dancing Contest information, please contact Michael Worrell at 619.659.8701 x103

Drugs, alcohol and firearms are NOT permitted near or on the gathering grounds.



# Sherry Rupert to Serve on the Travel and Tourism Advisory Board



WASHINGTON – Sherry Rupert, the vice president of the American Indian Alaska Native Tourism Association, based in Albuquerque, New Mexico, has been

selected by the US Deputy Secretary of Commerce Rebecca Blank to serve on the Travel and Tourism Advisory Board.

Sherry Rupert, the vice president of the American Indian Nevada Native Tourism Association Sherry Rupert – Paiute/Washoe

She was one of several others who were appointed to the Travel and Tourism Advisory Board by Deputy Secretary Blank during National Travel and Tourism Week.

The Board, established in 2003, serves as the advisory body to the Secretary of Commerce on matters relating to the travel and tourism industry in the United States. Its members represent a broad cross-section of the industry, including transportation services, financial services,

and hotels and restaurants, as well as a mix of small and large firms from across the country.

Rupert is Paiute and Washoe. She grew up on the Washoe Indian Reservation in Gardnerville, Nevada.

“The travel and tourism industry is so important to our nation’s economy and important to many of our tribal communities,” said Sherry Rupert, AIANTA Vice President and State of Nevada Indian Commission Executive Director.

“This opportunity is a huge step forward for Indian country. Indian country now has a seat at the table.”

In a news release issued by the US

Department of Commerce, Deputy Secretary Blank said

“The travel and tourism industry is an important driver of our export success, and a strong source of US jobs. These new members of the Travel and Tourism Advisory Board, who come from different regions and industry sub-sectors, will play a valuable role as we work to help maintain the momentum that’s currently underway.”

Rupert is a graduate of the University of Nevada, Reno with a Bachelor’s of Science Degree in Business Administration. She has presented at numerous tribal, state, regional and national conferences and was elected to her second term as president of the Governors’ Interstate Indian Council, and was formerly the treasurer for two terms.

## THUNDER FROM THE FOURTH ESTATE IN THE FOURTH DISTRICT

The Soul of the San Diego’s Fourth District is alive and vibrant. The district will not have an elected council person until the election takes place later this month. In the meantime the community is busy organizing, building cross cultural coalitions and working with a passion to return the district to its once healthy and robust cultural hub. From the pews and pulpits that are anchored in the neighborhoods and barrios to the Four Corners of Death, a new beginning is brewing.

The evolved citizens of the Fourth District are empowered and eager to meet and work with the new council person, to walk hand in hand in leadership toward a mental, physical, spiritual and emotionally balanced future.

We hear America Singing. The IDLE NO MORE virus has jumped the reservation to the hood. We have Overcome.

## Idle No More

## A VIEW FROM THE FOURTH DISTRICT -KEEP YOUR HAND ON THE PLOW

### America!

Land created in common,  
 Dream nourished in common,  
 Keep your hand on the plow! Hold on!  
 If the house is not yet finished,  
 Don't be discouraged, builder!  
 If the fight is not yet won,  
 Don't be weary, soldier!  
 The plan and the pattern is here,  
 Woven from the beginning  
 Into the warp and woof of America:  
 ALL MEN ARE CREATED EQUAL.  
 NO MAN IS GOOD ENOUGH  
 TO GOVERN ANOTHER MAN  
 WITHOUT HIS CONSENT.  
 BETTER DIE FREE,

### THAN TO LIVE SLAVES.

Who said those things? Americans!  
 Who owns those words? America!  
 Who is America? You, me!  
 We are America!  
 To the enemy who would conquer us from without,  
 We say, NO!  
 To the enemy who would divide  
 And conquer us from within,  
 We say, NO!  
 FREEDOM!  
 BROTHERHOOD!  
 DEMOCRACY!  
 To all the enemies of these great words:  
 We say, NO!  
 ~Langston Hughes

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**Hablamos Español**

## AIWA at the 28th Annual Linda Vista Parade 2013

by Roy Cook

We came, we saw, we conquered! AIWA was, on April 27, 2013 at noon in the heart of the Linda Vista mesa overlooking the San Diego bay and at the Multi-Cultural parade. It is not a long parade but it reflects the diversity of the people from the many deployments that our military have been in hostile conflicts over the world.

The American Indian Warriors Association Veterans represented our Native American Tribal pride and our patriotic commitment to the USA Constitutiona l government. We assembled early and prepared our Honor guard flags according to the number of troops we could call upon for the event. AIWA President William Buchanan's truck was once again pressed into service as a rolling float for the AIWA banner and a couple of veterans, Lawrence Strickland and Roy Cook, were tailgaters with flags. The rest of the troops were motivated to walk the parade route: Joaquin Sandoval, Michael Billy, Juan del Rio, Ozzie

Monje and William Buchanan.

Wow! Many ethnicities and nations were very most enthusiastic with their applause and waving signs of recognition. Our group also received many hand salutes of affirmation for our military service to this country. We were just in front of the convertible that Miss Mira Mesa was riding in. There were also: school bands, Mariachi groups, martial arts demonstrators, dragons from China and various other Asian countries, star war aficionados and a wookie, clowns, other military floats and ROTC units and the Shriners little cars weaving in and out of the rollerblade skaters. This was a great day, a short parade and a promise of festivities, food booths, carnival rides that will go into the evening's entertainment.

AIWA is happy to fulfill our participation to the urban non-Indian community in this parade. Thank you all for being there today. Also big thanks to KUSI for the TV coverage, also Bayside Community Center and AIWA members for a great time!

## National Tour of Green Day's "Groundbreaking Musical Event" Makes San Diego Premier at the Civic Theatre May 28 - June 2, 2013

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WHEN: May 28-June 2nd  
WHERE: San Diego Civic Theatre, 3rd and B Street, Downtown San Diego  
PERFORMANCE TIMES:  
Tue Eve, May 28, 2013 – 7pm  
Wed Eve, May 29, 2013 – 7pm  
Thu Eve, May 30, 2013 – 7:30pm  
Fri Eve, May 31, 2013 – 8pm  
Sat Mat, June 1, 2013 – 2pm  
Sat Eve, June 1, 2013 – 8pm  
Sun Mat, June 2, 2013 – 1pm  
Sun Eve, June 2, 2013 – 6pm  
TICKETS: Tickets are ON SALE NOW! For current

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WEBSITE: BroadwaySD.com



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### Malcolm X

Continued from page 5

process and is call for becoming morally mature. That is as indicated earlier becoming morally grounded, and ethically focused in our thought, and social practice. In current times and evolving from specifically out of the Afro American experience; this moral grounding start first with our embracing the most paramount set of Afrocentric values known in contemporary times, the Nguzo Saba; The Seven Principles of Black Community Development. Their author, Dr. Karenga posits them as "the moral minimum set of principles Black people need in order to rescue and reconstruct our daily life." Thus, these seven principles, which can, and are supported and reinforced by our folks various paths of spiritual, grounding, are crucial in our reclaiming and maintaining our self-respect.

Finally, stand up is a call for once we become mentally mature, and morally mature, (waking up and cleaning up), this of necessity requires our commitment to being proactive in our defining, and defending our aspirations, interest, and achievement in every area conceivable of human thought and practice, in other words Standing Up! On the idea of our standing up, Minister Malcolm states, "Since self preservation is the first law of nature, we assert the Afro American's right to self defense." Self-defense in an Afrocentric cultural context is social,

political, and economic. As Malcolm posits "Basically, there are two kinds of power that count in America: economic power and political power, with social power being derived from those two. In order for the Afro-Americans to control their destiny, they must be able to control and affect the decisions, which control their destiny: economic and political power. This can only be done through organization." Thus, the organization emphasis of Malcolm X here is interpreted as our rebuilding and maintaining a movement of liberation struggle. Some say the movement is dead, I argue differently. In contrast, there are many who have continued to struggle in various ways. Additionally, there are newcomers picking up the baton of work, study, and struggle for a better level of human life. So in praise to the those seasoned soldiers fighting the good fight and the new troops of triumph in our struggle I say Pamoja Tutashindana (Swahili for together we will win); for as Min Malcolm so eloquently teaches,

*Power in defense of freedom is greater than power in behalf of tyranny and oppression, And We declare our right on this earth...to be a human being, to be respected as a human being, to be given the rights of a human being in this society, on this earth, in this day, which we intend to bring into existence by any means necessary!*

Min. Tukufu Kalonji is Founder/Kasisi of Kawaida African Ministries. For info contact @ [tkalonji@hotmail.com](mailto:tkalonji@hotmail.com)

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# Affirmations

Affirmations are statements made in lieu of oaths by people who have conscientious scruples against taking oaths. Under modern North Carolina law, this means saying “solemnly affirm” instead of “solemnly swear,” and avoiding any invocation of God in support of one’s statement (North Carolina General Statutes 11-1 and 11-4). Starting its colonial history with a de facto freedom to affirm instead of swear, North Carolina returned to a more restrictive position based on English law, then extended affirmation privileges to certain Protestant groups, and ultimately made affirmations available to anyone with objections to oaths.

In the colonial era, the laws of England initially failed to grant any privilege of affirmation until the Society of Friends (Quakers) posed a major religious challenge to English laws regarding oaths. Quakers recited Matthew 5:34 (“swear not at all” – KJV) and James 5:12 (“swear not” – KJV) to justify their stance as the true Christian position. As a result of their refusal to swear, Quakers suffered imprisonment, loss of property, and ineligibility to testify in court.

Parliamentary statutes in 1689, 1696, and 1722 allowed Quakers to make affirmations instead of oaths. This affirmation privilege did not extend to crim-

inal cases and oaths of office, however. In 1749, English Parliament gave Moravians (another sect that rejected oath-taking) the same limited affirmation privileges as Quakers. Parliament did not make further extensions of the affirmation privilege until after American independence in 1776.

North Carolina was initially more receptive to affirmations than its mother country. In its early years as a colony, North Carolina had a large contingent of Quaker settlers, and in 1695 a Quaker governor was appointed: John Archdale took an affirmation rather than an oath when assuming office. In 1704, when a test oath was proffered to Quaker officeholders, they resigned rather than compromise their beliefs. This development ended the political influence North Carolina Quakers had enjoyed. No developments regarding affirmations seemed to have occurred between the 1820s and the 1980s, except for an interesting state Supreme Court decision in 1873. A man named Davis had been convicted of perjury for testifying falsely after giving an affirmation. The indictment, however, said that Davis had been sworn, not affirmed. The court overturned the conviction, emphasizing that perjury under oath and perjury under affirmation were different things. According to the court: “If one is charged with killing another with poison it will not be sufficient to prove that he killed him with a sword” (State v. Davis).

## Epiphany Women in Focus Presents Enough is Enough

All Women March from a Woman's/Mother Perspective

When: Sat. June 29th 2013 at 11:00am  
 Where: Tubman Chavez Center  
 415 N Euclid Ave., SD, CA 92114  
 March starts promptly at 11:00 AM  
 Noon 3-PM BBQ, DJ, Jumper & face painting for the kids.  
 Bring your own chairs for the Recognition Ceremony after the march.  
*We are tired of the violence in our community and we will not wait for the men to lead us.*

*A people can only rise as high as their women, women it's time to rise up. Women of all walks of life are encouraged to attend. Join us by wearing camouflage for solidarity. (for those who can't march, we ask that you still come out and let your voice be counted.)*  
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 For more information on this movement contact: Women in Focus 619-408-7369.



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# NEVADA NEWS

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## Sr. Megan & Transform Now 3 - Absurdly Found Guilty of "Violent" Trespass

### The Transform Now 3 Pacifists Gagged and Told to Tell the Whole Truth at Same Time

by Jim Haber

On May 8 the Transform Now 3 were found guilty in federal court in Knoxville, Tennessee on both of the remaining charges against them. Greg Boertje-Obed, Michael Walli, and NDE's Sr. Megan Rice were each found guilty of

- one count charging damage to federal property in excess of \$1,000 which carries a maximum ten year sentence.
- one count of acting with intent to injure the national defense of the United States which carries a maximum 25 year sentence.

Judge Thapar limited the defendants' range of allowable testimony in a move consistent with US judicial practice, though inconsistent with the order to tell "the truth, the whole truth and nothing but the truth." Thapar ruled out using the necessity defense, any use of the Nuremberg principles, the Nonproliferation Treaty or the supremacy of international law to U.S. law according to Article VI of the Constitution, the first amendment, or any testimony about faith, religious or other good motives. Thapar did allow the defendants to testify about their

intent on July 28, 2013, when they entered the Y12 Nuclear Weapons Complex in the middle of the night and painted "Plowshares Please" and other messages of peace on the side of the Highly Enriched Uranium Materials Facility (HEUMF) where all the uranium for U.S. nuclear weapons is stored.

The limiting of testimony indicates a distrust of an impartial jury which is a foundation of a fair trial. Wouldn't questions of right and wrong be better decided if juries were truly able to hear why a seemingly illegal act was taken? Shouldn't they be able to compare degrees of illegality? When the Constitution can't even be appealed to by defendants in court, what is the court actually doing to justice?

Michael Walli almost was not allowed to take the witness stand in his own defense because he attempted to modify the witness oath pointing out the contradiction between the "motion in limini" and the telling of the whole truth. Michael spoke of himself as a terrorist for the United States when he was in combat in Vietnam--A legitimate characterization maybe, but not one that would enamor him to most people likely to be seated as jurors in a Tennessee federal court. Skeptical jurors also heard that the plowshares activists believe that nuclear weapons are used to help the

United States "terrorize" the world, threatening other lands and peoples with their use on civilians, a bona fide "crime against humanity."

The prosecution and jury agreed that using the bolt cutters to get to the HEUMF under cover of darkness, pouring blood, painting graffiti, and using hammers on the walls of this highly protected edifice were violent acts intended to undermine the national defense. The jurors were not allowed to hear anything that pointed out that nuclear weapons actually make us less secure, not more. The inherently destructive violence of maintaining a nuclear arsenal overwhelms any purported violence of Megan, Greg and Michael. If they had gotten inside the HEUMF they would have done nothing to cause harm to anyone, excepting that someone may have felt called to shoot them on sight, something Plowshares activists contemplate in advance very seriously.

During the trial, the prosecutor was willing to concede that the defendants were nonviolent, but once convicted, he argued that the sabotage charge is automatically a "crime of violence" and hence required the court to remand Megan, Greg and Michael immediately to custody. The lawyers also argued about whether or not cutting fences with bolt cutters and defacing property is inherently violent according to case law. [And haven't we had the same arguments about property destruction? -Jim] The judge ultimately agreed with the state, and no final hugs or kisses were allowed.

A poignant moment occurred

Thursday morning when Judge Thapar was deciding if the "guilty" parties needed to remain incarcerated or not pending sentencing. Thapar chided the defense for using the short-hand "sabotage act" since the word "sabotage" sounds like a reference to the physical property being damaged or threatened with damage. But it actually is a reference to national defense. We posit that eliminating nuclear weapons will strengthen our national defense for many reasons. Cutting through the fence, slowing down the machinery of nuclear terror, strengthens national defense. We and the world would be safer without nuclear weapons.

Despite all the negative procedural obstacles placed in the way of the defendants presenting their case against nuclear weapons, the positivity of Megan, Greg and Michael remained unbowed. When led in on Thursday morning with the hope that the judge would release them pending sentencing they beamed smiles that brought tears to many an eye, especially when Megan joined us in singing one of her favorite songs, "Sacred the Land, Sacred the Water" complete with hand gestures despite her metal shackles and ankle chains. Air-hugs were shared and kisses were blown across the room. It was an incredibly joyful moment.

Then the judge came in.

The defense team has until Tuesday to submit arguments to Judge Thapar to convince him to release the Transform Now 3 pending sentencing on September 23. Also, a slim chance remains that on June 14 he will vacate the charge of undermining national defense per an earlier defense "motion for acquittal." For more details about the testimonies and the schedule of remaining filing deadlines and sentencing see the report by Ralph Hutchison of the Oak Ridge Environmental Peace Alliance (OREPA). For the most up to date contact information for Megan, Michael and Greg, as well as other anti-nuclear and political prisoners, visit the Nuclear Resister blog.

Since entering the Y12 Nuclear Weapons Complex on July 28, 2012, Greg Boertje-Obed, Michael Walli, and NDE's Sr. Megan Rice faced four charges ranging from trespass to sabotage. In November, the government dropped the trespass charge. On April 25, the government dismissed a second charge, that they "did willfully and maliciously destroy, injure, and attempt to destroy and injure, a structure, and other real and personal property within the Y-12 National Security Complex" opting to push for the more egregious charge of intentionally damaging national security.

Many dear friends and loved ones attended the trial, including three of Sr. Megan's nieces, two members of her religious order (Sisters of the Holy Child Jesus). Several NDE regulars were here including John Amidon, MaryAnne Coyle, Fr. Jerry Zawada, Megan's close friend Pat McSweeney and of course, Fr. Louis Vitale.

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In all communities, our children represent the future. They carry on our heritage and our culture and they become leaders and innovators that help our communities prosper. To ensure our families and communities remain strong we must invest in our children's success today. However, ensuring a child's well-being is often wrought with difficulty. We need to give children opportunities to grow, learn, and be inspired. In Indian Country, this is a serious problem that tribes have had to face head on.

For decades, because of various cir-

cumstances, Indian children were removed from their families without warrant and placed in non-Indian foster or adoptive homes. Nothing is more disruptive to a child's future than having a child and it's parents be forcibly separated. Tribes often had no say or power to assert themselves in these custody matters because they simply lacked the jurisdiction. These unfair actions often put the child's well-being and, in essence, the tribe's future, in jeopardy. Ripping Indian children from their families and their tribes began to weaken

tribes by making it hard for tribes to keep their culture and community strong. Thankfully those days are over and it needs to remain that way.

To deal with that persistent lawlessness, Congress passed the Indian Child Welfare Act (ICWA) in 1978. This law effectively gives an Indian child's tribe a voice in the decision making process about a child's custody case. Most importantly, the tribe is given the right to petition to transfer the jurisdiction of the child's case in a state court to their own tribal court. State courts are required to follow placement preferences in order to keep the child placed in the

custody of family or tribal members. A case involving ICWA was recently before the Supreme Court and I hope that the Court upholds this critical law to keep Indian tribes intact and to keep tribal communities in Nevada and across the United States strong.

ICWA was passed to ensure that the United States government meets its trust responsibility to protect the health and general welfare of tribes, to respects the sovereignty of tribes, and to ensure that Indian children and families will have better protections in child custody proceedings.

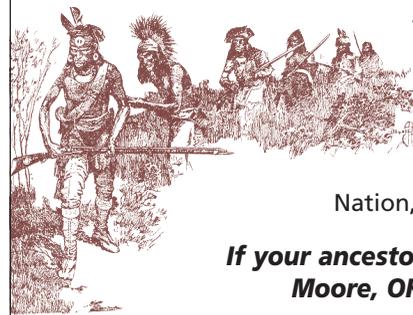
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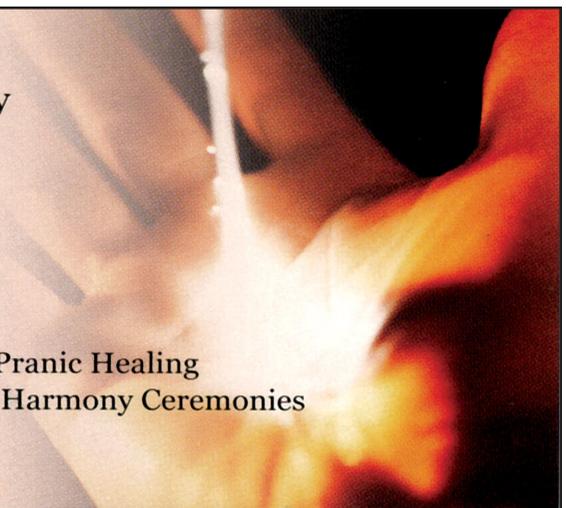
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### FRYBREAD

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## National Park Service Natures Native Seeds

On a day dedicated to green living, Lake Mead National Recreation Area decided to show off its roots. National Park Service personnel and their partners cut the ribbon — or in this case, a garland made of desert willow branches — on Lake Mead's new and improved native plant nursery. "Happy Earth Day," said Lake Mead spokeswoman Christie Vanover as Monday's event got underway. The nursery in the hills southwest of Boulder Beach has been there for 20 years, but it just underwent \$860,000 in improvements, including construction of a new solar-powered building that houses the facility's all-important collection of native seeds.

# 2013 san diego county fair



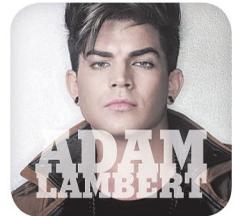
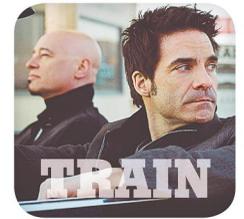
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June 19  Third Day  
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 June 21  Kellie Pickler  
 June 22  Big Time Rush & Victoria Justice  
 June 23  Grupo Intocable   
 June 25  Bad Company  
 June 26  Bridgit Mendler  
 June 27  Train

June 28  Kendrick Lamar  
 June 29  9th Annual Gospel Festival featuring Mary Mary & Dottie Peoples  
 June 30  Julián Álvarez   
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dinner package available  paid show  floor standing area requires a ticket  
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This is a partial listing. Check website for more artist announcements.

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\*Tribal TANF is a program for Native American families residing in San Diego County and select areas of Santa Barbara County. One member of the household must be able to provide proof of ancestry with a Federally Recognized tribe or provide proof of descendency from the California Judgment Rolls.