



# INDIAN VOICES

OUR 26<sup>TH</sup> YEAR

MULTI-CULTURAL NEWS GLOBAL NETWORK

DECEMBER 2012

## North Carolina Luiseño Tar Heels

Luiseño Tar Heels connect in San Diego to Share a Heart Song.

by Rose Davis

On December 2nd a soccer ball enlivened the cultural connection and roots of our native history.

The North Carolina women's soccer program claimed its 22nd national championship, with a convincing 4-1 victory over sixth-ranked Penn State before a crowd of 6,930 fans at Torero Stadium on the campus of the University of San Diego, Sunday afternoon in the 2012 NCAA Women's College Cup championship match. When Hanna Gardner steered the game winning ball into the Penn State net, she not only electrified and excited a legion of NCAA fans but she also unwittingly ignited the embers of a strong and growing community and cultural movement within the San Diego

Native American community.

As our community becomes educated and savvy in the ways to survive and thrive with the greater outside culture the recognition and appreciation for our indigenous connection becomes more vital.

When Kimberly Bianca Gray a key team member of the North Carolina Tar Heels traveled to San Diego with her family for the playoffs they brought with them a championship spirit. The heart of this spirit comes in part from the dedication, compassion and love that has inspired her grandmother Virginia Munoz Scott.

Virginia Munoz Scott shares with Bianca a deep commitment to humankind. Bianca plans to become a pediatrician in order to care for special

SEE **Tar Heels**, page 2



Kimberly Bianca Gray holds the winning trophy after the North Carolina Tar Heels defeated the Penn State Womens Soccer team with a convincing 4-1 victory.

### In this issue...

- 1 Tar Heels Connect in San Diego  
Mayor Bob Filner Sworn In
- 3 Justice Dept Announce Funding  
Health Happens Here (New America Media)  
Tribal TANF
- 4 Mashantucket New Police Officers  
Energy Revolution of Navajo Rez
- 5 Black Path Commentary
- 6 Bureau of Black Indian Affairs
- 7 SCTA Substance Abuse Committee Report  
Lawlessness in Indian Land
- 8-9 Indian Ed Christmas Party  
Emerson Bandini Principal Awards Photos
- 11 World Beat Center Peace Embassy  
Kwanzaa Celebration  
In Memory of Alfreda Clemmons
- 12 What to Do  
Kiana Maillet-Davis Graduates with Honors
- 13 NAAC Home Owners Conference
- 14 Nevada News
- 15 Reid All About It  
Imperial Ave. 99 Cent Store
- 16 Union Bank Local Heroes of the Year

www.indianvoices.net

## Mayor Bob Filner San Diego's Thirty Fifth Mayor - An International Celebration

by Rose Davis

Swept into office by a diverse and independent Democratic constituency Bob Filner became the second Democrat to become mayor in forty years.

In Balboa Park at the Balboa Park Club, private citizens, international bureaucrats and political junkies participated in a Peoples Celebration and Inauguration for Bob Filner, the second Democrat to become mayor in forty years.

Sworn in at 10 a.m. Monday, Mayor Filner humbly and graciously began a new term.

Filner served ten terms in Congress and was first elected in 1992. He served



Mayor Bob Filner with his family is sworn in at a grand celebration in Balboa Park at the Balboa Park Club.

as chairman of the House Veterans' Affairs Committee in 2007 and shepherded an overhaul of the GI Bill.

Filner's victory was a disappointment for those chasing established money and resources. For those incurably devoted to neighborhood and other citizen coalitions the victory was CPR for the soul of the community.

Filner and his staff hit the ground running. Within two hours of swearing in he was at the Memorial school com-

plex in Southeast San Diego, speaking with students and administrators, reasserting his pledge to be supportive of our public school system.

Since swearing in, his calendar has been full with community meetings.

On Dec. 15th he was one of the main speakers at a Community Homeowners Resource Fair at the Town and Country Resort in Hotel Circle. The day long

SEE **Bob Filner** page 13

## Tar Heels

Continued from page 1

needs children, while her grandmother continues to devote her life to caring for others.

Bianca's parents had much to do with the molding of their soccer champion daughter. Her father, Maurice a Black/Indian, North Carolina Tar Heel with a Blackfoot ancestry met Bianca's mother Kathleen when he was a Drill Instructor stationed at Camp Pendleton. Maurice and Kathleen a cardiologist nurse provided the support and structure necessary to insure a happy disciplined, domestic environment necessary for success. Uncle Christopher Scott a tireless community supporter and activist could not be prouder.

The entire family comes together around Virginia Munoz Scott a tribal member from the Rincon Band of Luiseno Indians. She was born October 17, 1936. Her parents are Charles Henry Munoz and Mrs. Lena Grace Calac Munoz, also a tribal member from Rincon. She is the grandchild of Joseph Morrow Calac, a tribal member from Rincon and the grandchild of Clementine Rodriguez Calac from the



Bianca and her Grandmother Virginia Munoz Scott celebrate her graduation.

La Jolla reservation. Her father Charles Henry Munoz was from the Mio tribe.

She explains, "Throughout my life, I worked in healthcare, as well as worked with special needs children for many years. Most importantly I put my children first, a mother of seven, a grandmother of 31, and a great grandmother of 39. Today, I have been with the same husband for fifty years. I have been through many challenges with my children with issues related to addiction. Today, I can say that

all of my children are clean and sober. I have lost one son, due to addiction. I never gave up on any of my children or grandchildren, I stand by my son who lives with HIV, by following my native ways and accepting his disease in my life, I continue to believe that way. Today he works in the native community, healthy and spiritually feed by me on a daily basis. I continue to work with the challenge of HEP-C with family members. I, as a native women and mother refuse to allow those worldly ways to destroy my family. I have faith and hope in the creator.

I am very proud to be a client of

Southern Indian Health and the support they give to help me through these obstacles."

It is with this strong vision and backbone that we move forward.

### About Bianca

Kimberly Bianca Gray was born December 19, 1992 in Havelock, N.C. She is a biology major. Her hobbies include playing the piano, art, music, reading and her love of both soccer and basketball. She serves as a volunteer at Carteret General Hospital.

Bianca Gray saw action in 13 games as a reserve forward while playing 193 minutes and notched the first goal of her career in a 2-0 win over UNC Greensboro. She was named to the 2012 ACC Academic Honor Roll and graduated from the North Carolina School of Science and Mathematics in 2011. She spent her junior and senior years there after spending her first two years at West Carteret High School in Morehead City, N.C. where she played four years of high school soccer and basketball. Bianca played midfielder and striker on the pitch and started for four years. She was a point guard in hoops, starting all four years of high school and selected to play for North



Bianca with her family before the big game at the Marriott Hotel. Left to right cousin Patricia Korrea, mother Kathleen, Bianca, father Maurice, uncle Christopher Scott.

Carolina in "Clash of the Carolinas" in 2011. In addition she was named All-State in soccer in 2009 and 2011 and was four-time All-Conference in basketball. She holds N.C. School of Science and Math record for points in a game with 37 and is member of the National Society of High School Scholars for 2010-11.

Bianca and the Tar Heels brought with them some strong medicine to San Diego. Not only did they conquered the soccer gods but they brought a gift to the Native community in the form of an opportunity to deeply examine and renew our connection, making champions of us all.

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# Justice Department Announces Availability of Funding to Federally-Recognized Tribes and Tribal Consortia

## Funding to Support Public Safety Projects in Indian Country Available

WASHINGTON, D.C. – The Department of Justice today announced the opening of their comprehensive grant solicitation period for funding to support public safety, victim services and crime prevention improvements for American Indian and Alaska Native tribal governments. The department's Fiscal Year (FY) 2013 Coordinated Tribal Assistance Solicitation (CTAS) will be posted at 9:00 p.m. EST today at [www.justice.gov/tribal/open-sol.html](http://www.justice.gov/tribal/open-sol.html).

"Through the Coordinated Tribal Assistance Solicitation we have made it easier for tribes to tap much-needed federal funding for critical needs, such as violence against women," said Acting Associate Attorney General Tony West. "We have made excellent progress in restoring a healthy government-to-government relationship with tribal nations, but we are far from finished with our work."

CTAS is administered by the Justice Department's Office of Justice Programs (OJP), the Office of Community Oriented Policing Services (COPS) and the Office on Violence Against Women (OVW). The funding can be used to enhance law enforcement; bolster adult and juvenile justice systems; prevent and control juvenile delinquency; serve sexual assault, domestic violence and elder victims; and support other efforts to combat crime. To view the fact sheet on the FY 2013 CTAS, visit [www.justice.gov/tribal/ctas2013/ctas-factsheet.pdf](http://www.justice.gov/tribal/ctas2013/ctas-factsheet.pdf).

Applications for CTAS are submitted through the Justice Department's Grants Management System (GMS) which enables grantees to register and apply for CTAS online. Applicants should register early, but no later than Tuesday, March 5, 2013, in order to resolve diffi-

culties in advance of the application deadline.

The FY 2013 CTAS reflects improvements and refinements from earlier versions. Feedback was provided to the department during tribal consultations and listening sessions, from a specially developed assessment tool about the application experience and from written comments from applicants and grantees.

For the FY2013 CTAS, a tribe or tribal consortium will submit a single application and select from nine competitive grant programs referred to as purpose areas. This approach allows the department's grant-making components to consider the totality of a Tribal nation's overall public safety needs. The deadline for submitting applications in response to this grant announcement is 9:00 p.m. EST on Tuesday, March 19, 2013.

The nine purpose areas are:

- Public Safety and Community Policing (COPS)
- Comprehensive Tribal Justice Systems Strategic Planning (BJA)
- Justice Systems and Alcohol and Substance Abuse (BJA)
- Corrections and Correctional Alternatives (BJA)
- Violence Against Women Tribal Governments Program (OVW)
- Children's Justice Act Partnerships for Indian Communities (OVC)
- Comprehensive Tribal Victim Assistance Program (OVC)
- Juvenile Justice (OJJDP)
- Tribal Youth Program (OJJDP)

Tribes or tribal consortia may also be eligible for non-tribal government-specific federal grant programs and are encouraged to explore other funding opportunities for which they may be eligible. Additional funding information may be found at [www.grants.gov](http://www.grants.gov) or the websites of individual agencies.

*Today's announcement is part of the Justice Department's ongoing initiative to increase engagement, coordination and action on public safety in tribal communities.*

# Feeding Kids' Appetites to Learn

"I notice that my kids now gravitate towards the fruit first before chips or any other unhealthy items. Now they want watermelon, they want kiwis — something I thought my kids would never like. It helps them learn and I find that they have more energy as far as paying more attention in class. They're less sick — both of my daughters had perfect attendance — it does help."



Delia Barron, mother of two elementary school children in Bakersfield, is one of millions of parents in California whose children are now eating healthier meals in school thanks to a federal program — Healthy Hunger-Free Kids — to raise nutritional standards for school food. Nutrition service directors like Riverside Unified School District's Rodney Taylor agree with Delia that serving more fruits and vegetables, whole grains and low fat or no fat milk on a daily basis can "absolutely modify" children's eating behaviors which in turn improves their learning abilities.

Over 90 percent of California's parents surveyed support raising school nutritional standards, according to a new survey released by The California Endowment. Is your child participating in the Healthy School Meals program?

Call your school administrator to see if you qualify for reduced price or free school meals.



*This message is brought to you by The California Endowment, New America Media and this newspaper.*



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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.

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may the new begin.  
Give us good roads,  
straight roads without obstacles.  
May there be peace  
and happiness.  
Give us good life and  
useful existence.  
Awaken - the dawn is here!**  
~Excerpts from Mayan Prayer for 2012

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## Mashantucket Tribal Nation Swear in New Police Officers

Photo and Story Earl Heath

Mashantucket, Ct. – Tucked away in Eastern Connecticut you'll find the Mashantucket Pequot Tribal Nation (MPTN). We take you to one of the most picturesque and exciting places there is anywhere in America. The tribe proudly runs Foxwoods Resort Casino, the largest casino in North American and MGM Grand. Recently three new police officers were sworn in to its police department.

Tribal Councilor and Public Safety Chair Roy Colbert-Ingram administered the oath. "As Chair of Public Safety it is an honor and privilege to welcome these outstanding officers here to Mashantucket.

New officer Ethan Cohen has a bachelor's degree in government from Saint Lawrence University. He recently retired from NYPD after 20 years of service in the 'Big Apple'. He explains some of the differences. In New York Cohen would be part of more than 200 officers at one safety building. "They NYPD and Mashantucket both have a safety building", said Cohen. "Things are very hands on here. I can get to the captains and the Chief if I want to discuss something it's a little easier here. My old job I couldn't do that, it would take awhile. I want to get to know the community and hopefully just fit in. It's an honor to work for a great community like the

Mashantucket. I like this place, I really like what I see here." He has plans to move from Long Island with his wife and 15 year-old daughter.

Officer Michele Chadwick is a New England native who graduated with a B.S. in criminal justice from Post university (Waterbury, Connecticut). She is a hard worker an always wanted to be a police officer but had no idea what it entailed or where she would begin. "My goal is to help make the department better and work my way up



(L to R) MPTN Tribal Chairman Rodney Butler, New officer Ethan Cohen, Officer Michelle Chadwick, MPTN Chief William 'Bill' Dittman

the ranks and help the department better itself," said Chadwick.

Officer Antionette "Tony" Fox is a retired officer of 26 years from near-by (New London Ct.). "Its going to be a

challenge with new laws, new techniques and new procedures", said Fox. One of the most driven of the new officers. She has fought and won her battle with cancer. Her previous experience included field training and records. "I am use to a regiment of doing things, but now I have to start over again. They are changing a lot here and it will be good to be a part of the changes. I am looking forward to change" She's destined to be here. Now all she wants to do is be a part of something speical.

Chief William Dittman summed it up the best. "I am very pleased with the addition of these three officers to the department. Each will with their individual experience and talents, complement our existing staff."

*The Mashantucket have been in Eastern Connecticut more than 10,000 years. They are one of the oldest Indian Reservations within the borders of the Continental United States (established 1666). They have the largest native Museum in the western hemisphere (www.pequotmuseum.org). You can visit the area through Boston Logan Airport, New York, Hartford CT (Bradley Field), and Providence (T.F. Green Airport)*

## An Energy Revolution on the Navajo Reservation

Courtesy Latino Perspectives/New America Media, News Report, Ruben Hernandez

KAYENTA, AZ. –When millions of residents in Phoenix, Tucson, Las Vegas and Los Angeles flip a light or turn on a faucet, they're likely unaware of the connection to the Black Mesa coal mine, located on the Navajo Reservation.

It's an exchange that has lit cities, irrigated surrounding farmland and, for the Navajo, brought with it a much-needed economic jolt. But growing environmental concerns now have many pushing for its end.

Increasingly, residents say they are being made sick by the haze emitting

from the smokestacks atop the Navajo Generating Station (NGS), about two hours west of Kayenta in the town of Page. They blame the toxic cloud that blows across their land for a host of respiratory illnesses.

There are also concerns about the depletion of local aquifers. Families, and especially those in the more remote areas of this 27,425 square mile swath of land, rely on these waters to drink and grow crops. Many must have water trucked in to meet their needs.

Such concerns have led to the formation of a coalition between area residents around Black Mesa and grassroots organi-



zations, including the Black Mesa Water Coalition (BMWC). National organizations such as the Sierra Club, Grand Canyon Trust, and Indigenous Environmental Network have also gotten involved.

With a growing call from those on the reservation for cleaner fuel sources like solar and wind, coalition members say now is the time to push for that transition. They and others are working toward the creation of an action plan for what many hope will be a sustainable future without Kayenta coal.

### A Navajo-Latino Alliance

Navajo activists are hoping to find allies in Arizona's rapidly expanding Hispanic population. According to the latest U.S. Census figures, Latinos make up more than 40 percent of residents in both Phoenix and Tucson.

Jihan Gearon is executive director with the Black Mesa Water Coalition. Her group is among those working to build ties with Latino-led environmental groups. "In December or January we have

### The Council of American Indian Organizations

Next Meeting Date:  
Friday, December 28, 2012  
Meeting Time:  
11:30 am —1:00 pm  
Meeting Location:

The Centro Cultural de la Raza  
2004 Park Boulevard  
San Diego, Ca. 92101  
(Located in San Diego's Balboa Park near Park Blvd. & Inspiration Way)

Please join us Lunch will be provided, however donations are requested.

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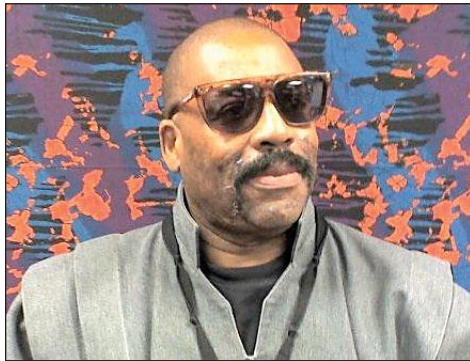
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**Black Path Commentary: Critical Analysis on Culture, Community, & Struggle**

## The Value of Kwanzaa: A Reaffirmation of African Culture



by Min. Tukufu Kalonji

As we approach the 46th annual celebration of Kwanzaa, it is of necessity to engage in discussion on this beautiful Afro American and Pan African holiday. Kwanzaa was created in 1966 by Dr. Maulana Karenga, a scholar-activist who emphasizes the crucial need to protect, constantly regenerate and advance African American culture. Below is an excerpt from Dr. Karenga's seminal works on the holiday Kwanzaa: A Celebration of Family, Community, & Culture. University of San Kore Press, Los Angeles CA.

First, Kwanzaa was created to reaffirm and restore our rootedness in African culture. Therefore for current celebrants and new celebrants; it is important to learn, reinforce, internalize, and put in practice the vision and values of Kwanzaa in the interest of reaffirming family, community, and culture in its best light. Secondly, Kwanzaa was created to serve as a regular communal celebration to reaffirm and reinforce the bonds between us as a people. It was designed to be an ingathering to strengthen community and reaffirm common identity, purpose and direction as a people and a world community. Thirdly, Kwanzaa was created to introduce and reinforce the Nguzo Saba (the Seven Principles.) These seven communitarian African values are: Umoja (Unity), Kujichagulia (Self-Determination), Ujima (Collective Work and Responsibility), Ujamaa (Cooperative Economics), Nia (Purpose), Kuumba (Creativity), and Imani (Faith). This stress on the Nguzo Saba was at the same time an emphasis on the importance of African communitarian values in general, which stress family, community and culture and speak to the best of what it means to be African and human in the fullest sense. And Kwanzaa was conceived as a fundamental and important

way to introduce and reinforce these values and cultivate appreciation for them.

Additionally inherent in Kwanzaa is five fundamental activities of Continental African "first fruit" celebrations: ingathering; reverence; commemoration; recommitment; and celebration. Kwanzaa, then, is:

1. a time of ingathering of the people to reaffirm the bonds between them;
2. a time of special reverence for the creator and creation in thanks and respect for the blessings, bountifulness and beauty of creation;
3. a time for commemoration of the past in pursuit of its lessons and in honor of its models of human excellence, our ancestors;
4. a time of recommitment to our highest cultural ideals in our ongoing effort to always bring forth the best of African cultural thought and practice; and
5. a time for celebration of the Good, the good of life and of existence itself, the good of family, community and culture, the good of the awesome and the ordinary, in a word the good of the divine, natural and social.

Participating in each of these pillars are both informational and inspirational to a peoples self concept to be the best of what it means to be African and human in the world. In closing, Kwanzaa's value to the Black community clearly is more than an abstract celebration with no significance. Its stress on cultural grounding via its values, the Nguzo Saba, and its requirement to adhere to the five fundamental pillars/activities cited above brings us as African people closer to whom we are in history and humanity as opposed to the caricatures of African people that the white western popular culture seeks to impose upon us through hegemonic means and methods.

Moreover, while Kwanzaa is specifically an Afro American and Pan African cultural Holiday, its inherent spiritual qualities contain a value message that speaks to all peoples seeking to bring good into the world. Thus, it is as African philosophy emphasizes and that is we believe that what is good for Africans is good for other throughout humanity. Make note this does not means an abstract concept

of humanness, nor does it reflect a hegemonic position such as Europe has taken its cultural arrogance to suggest that every people give up their cultural rights and responsibilities and submit to the European paradigm. Kwanzaa serves as cultural vehicle which speaks our own

special cultural truth to the world as African peoples in general; and specifically as Afro Americans.

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

### Community Kwanzaa Celebration

Featuring keynote address by Dr. Karenga titled

#### "Kwanzaa, Us and the Well Being of the World: A Courageous Questioning"

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**Date: Umoja (Unity Wednesday, December 26, 2012**

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The United States is a fake country that has no culture. It's easy to manipulate such a country, and to channel its people. The U.S. has a facade shown to the rest of the world, but few know of its reverse side as thoroughly as Indians do. The picture people see is not the reality of today's United States. Even the President who's in office today wasn't really elected, like back in the year 2000. Young people certainly strive to get here to achieve their dreams. But really anyone coming only has one reason: they want to become rich and successful, and they want to get their opportunities [to succeed]. Once you talk to them you realize they don't even dream of anything beyond money-making.

This was the reason Europeans came here.  
This is the principle of the American life.  
The world is sick and tired of American prosperity.  
The world is waking up.

Russell Means

11/10/1939 - 10/22/2012



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## Reparations for Slavery

Reparations for slavery is a proposal that some type of compensation should be provided to the descendants of enslaved people in the United States, in consideration of the coerced and uncompensated labor their ancestors performed over centuries. This compensation has been proposed in a variety of forms, from individual monetary payments to land-based compensation schemes related to independence. The idea remains highly controversial and no broad consensus exists as to how it could be implemented. There have been similar calls for reparations from some Caribbean countries and elsewhere in the African diaspora, and some African countries have called for reparations to their states for the loss of their population.

The arguments surrounding reparations are based on the formal discussion about many different reparations and actual land reparations received by African-Americans which were later taken away.

In 1865, after the Confederate States of America were defeated in the American Civil War, General William Tecumseh Sherman issued Special Field Orders, No. 15 to both "assure the harmony of action in the area of operations" and to solve problems caused by the masses of freed slaves, a temporary plan granting each freed family forty acres of tillable land in the sea islands and around Charleston, South Carolina for the exclusive use of black people who had been enslaved.

Around 40,000 freed slaves were settled on 400,000 acres in Georgia and South Carolina. However, President Andrew Johnson reversed the order after Lincoln was assassinated and the land was returned to its previous owners.

Reconstruction came to an end in 1877 without the issue of reparations having been addressed.

Reparation for slavery in what is now the United States is a complicated issue.

The Rev. M.J. Divine, better known as Father Divine, was one of the earliest leaders to argue clearly for "retroactive compensation" and the message was spread via International Peace Mission publications.

In contemporary times many have championed the reparation cause. Most notably Mr. John Peoples of Los Angeles works for reparations now between the United States and American Black US citizens, the descendants of West African Americanized chattel slaves and their children.

## Bad Blood?: The Visibility and Invisibility of Violence in the Antagonism Between Native Americans and African Americans

Courtesy of *The Feminist Wire*

In *Red, White, and Black: Cinema and the Structure of U.S. Antagonisms*, Frank B. Wilderson III (2010) triangulates the ontological position of Native Americans with the White/Black binary. The "Settler/Master" according to Wilderson occupies the position of "life," the "Slave" the position of "social death," and the "Savage" the intermediary position of "half-life," which is based on sovereignty, and "half-death," which is based on genocide (p. 23). According to Wilderson (2010), a "Savage" film—that is, a film by a Native American director—chooses "life" by articulating itself in contradistinction to "death," the ontological position of the "Slave" (p. 48-49). A recent YouTube video raises awareness about invisibilized violence between Native peoples and Black peoples. *Blood* (2012), created by Savage Media, a Native American student group at Dartmouth College, features a dialogue between a phenotypically White woman and a phenotypically Black woman.

In discussing the visibility and invisibility of violence, the question that often arises is, "Violence to whom?" One's positionality shapes what forms of violence one is inclined to see or recognize. While violence may be invisible to the oppressor, the victim feels that violence acutely. In the visual realm, the individual is always objectified, a form of violence. People of color have historically been displayed for large audiences as the exotic, racialized Other (Huhndorf, 2001, p. 42), still another form of violence. Like Native scholar Shari Huhndorf (2009) in *Mapping the Americas: The Politics of Contemporary Native Culture*, we acknowledge the inability to fix the meaning of the visual (p. 72). As Native students ourselves, we engage with *Blood* because we respect the work that Savage Media is producing and that we hope they will continue to produce. While filmmakers will always be faced with the problem of audience interpretation, we

believe films from a Native perspective are necessary and useful both in working to combat stereotypes and generating critical thinking. Therefore, several questions are central to this discussion: How might *Blood* be read as employing tactics of colonialism to make legible the violence against Native Americans? How might the film perpetuate a narrative of Native American savagery? And how might the film, while attempting to challenge the stereotypical phenotype of the Indian, also reinforce typecasts of what an Indian looks like?

### Blood

The 59-second YouTube video *Blood* conveys a host of historical, political, and cultural meanings in less than a minute. The video begins with a row of clear gallon-sized jugs filled to the brim with what appears to be blood. There are signs in front of each jug that read "Full BLOOD," "1/2 BLOOD," "1/4 BLOOD," and so on. Already, within the first 4 seconds of footage, there is a commentary on the politics of Indian "blood," identity, and race. The packaging of the blood in jugs illustrates the ways in which the government has sought to commodify the Native body through blood quantum requirements in order to justify the occupation of Native land and to diminish the Native population. Representing Native Americans as few in number through blood quantum policies and the visual image has historically provided the impetus for military conquest and seizure of land (Rickard, 1998, p. 63-64). In centering the Native body in the video, however, violences to African American bodies, which have also been commodified by similar policies, are invisibilized (Biolsi, 2004, p. 406). In fact, based upon ignorance, the phenotypically African American character in the film is aligned with the oppressor. Pitting people of color—particularly African Americans and Native Americans—against one another is a frequently employed colonial

tactic that functions to divert antagonism away from the oppressor (Andrews, 2011, p.13). The video also invisibilizes the possibilities of alliances between African Americans and Native Americans. This is particularly unfortunate because outside the context of *Blood*, we acknowledge that the two actors may likely be friends—perhaps even both Native—working in coalition with one another.

Following the still shot of the jugs filled with blood, the image cuts to a college library where two young females sit next to each other studying. One is fair-skinned with dark hair and phenotypically White, while the second woman is dark-skinned with dreadlocks and phenotypically Black. While taking a study break, the two have a short conversation:

Phenotypically Black woman: "Hey, what're you doing this weekend?"

Phenotypically White woman: "Probably just hanging out at the Native American House."

Phenotypically Black woman: "Why would you do that?"

Phenotypically White woman: "Why wouldn't I?"

Phenotypically Black woman: "Isn't that place for Native American kids?"

Phenotypically White woman: "Yeah, I am one."

Phenotypically Black woman: "Wow...so, is like your great-great-great-grandmother Indian? I mean, how much Indian blood do you even have?"

Phenotypically White woman, who has now revealed herself as Native American, takes out a knife, cuts the palm of her hand, and holds it up revealing a bloody slash.

Native American woman: "I don't know. You tell me."

In slashing her hand, the Native American woman makes visible more sophisticated and largely unrecognized forms of violence. Interestingly, it is at the moment of violence that she identi-

SEE *Blood*, page 10

## Unity in the Community Roundtable

LOS ANGELES, CA – Hundreds of Los Angeles residents turned out for an informational "Unity in the Community Roundtable" held at USC on December 8th, featuring Harvard legal scholar Charles Ogletree as the moderator. Senator Curren D. Price, Jr. invited Professor Ogletree and a host of other experts who assembled to discuss health and education issues related to the minority communities in Los Angeles. The event was hosted by USC Dornsife, Jesse M. Unruh Institute of Politics.

Topics explored were: the Affordable Care Act, finding common ground in a post-election era, the role of business,

religion, labor, education and student leaders play in shaping America's future, how to promote community awareness, supporting small businesses, and creating jobs.

The importance of understanding the President's Affordable Care Act and how to access it and the role that education plays and how the lack of education can contribute to problems within the criminal justice system was discussed.

"I am convinced that the more information we provide to the people in our community, the better we are able to serve them and their needs," said Senator Price."



Judith Meeks of San Diego Black Wall Street shares a moment with John Peoples.

Rick Hackley, owner of the Boll Weevil Family restaurant franchise; Andrew Lachman, educator and business leader; Larry Williams, owner of the Williams Talent Agency and Cheryl Morrow, Vice President of Morrow Enterprises.

# SCTCA Substance Abuse Committee Update/Report

by David Wolf Diaz

The Substance Abuse Committee serves the Southern California Tribal Chairman's Association. The Southern California Tribal Chairmen's Association (SCTCA) is a multi-service non-profit corporation established in 1972 for a consortium of 19 federally-recognized Indian tribes in Southern California. The primary mission of SCTCA is to serve the health, welfare, safety, education, cultural, economic and employment needs of its tribal members and descendants in the San Diego County urban areas. A board of directors comprised of tribal chairpersons from each of its member Tribes governs SCTCA.

SCTCA coordinates and administers numerous grant programs for its members and the southern California Indian community, including: Tribal Temporary Assistance to Needy Families(TANF), Law Enforcement, Food Commodities, Information Technology Services, Rincon Community Day Care, Adult Vocational Training, Career Development Center, Low Income Home Energy Assistance

Program(LIHEAP), the Library Program, Child Care Development Services, Tribal Digital Village (TDV) and Resource Prevention Program.

The Substance Abuse Committee is comprised of five members as listed Mark Romero who is the Tribal Chairman from the Mesa Grande Reservation, Anthony Pico who is the Tribal Chairman from the Vejas Reservation, Eric La Chappa who is the Secretary/Treasurer from La Posta Reservation, and David "Wolf" Diaz who is the Founder and President of Walk of the Warrior. The Substance Abuse Committee meets on the first Friday of every month and focuses on education, prevention, resources, awareness, and treatment to the overwhelming drug and alcohol problems that afflict the reservations of SCTCA. Chairman Mark Romero and David "Wolf" Diaz travel through out the United States to various conferences, workshops, seminars, and trainings to learn the latest evidence based modalities in regards to bringing recovery and wellness to Indian Country. Upon gathering this information it is formed into a Substance Abuse Committee update

report which is then read and discussed at a monthly Board meeting for SCTCA in hopes that the information makes a positive difference in each Indian community. These monthly update reports will now be available for your viewing in this Recovery section of Indian Voices and letting you know that there are great achievements and efforts being done to alleviate this growing problem of drug and alcohol abuse in Indian Country.

Chairman Mark Romero and I attended an Indian Country Training presented by the Lamar Associates in Scottsdale Arizona from November 13th through the 15th. The topic for the training was Drugs of Abuse / Identification and Abatement in Tribal Housing Communities. At the training we gained useful skills and information in regards to the overall substance abuse issues and impacts in tribal housing communities, how to identify legal and illegal substance abuse, and how drugs are endangering the tribal housing environment. The interactive training program provided effective problem-solving strategies and we gained familiarity with next-step

resources. A copy of the presentation on a CD disc which covers all the information will be provided at the next board meeting.

On November 16th the Substance Abuse Committee met and discussed the idea of a Treatment Facility located at the Pala Reservation. On October 31, 2012 I received a reply letter from the Pala Band of Mission Indians stating that the Executive Committee is interested in the idea and more will be revealed on a future date.

Walk of the Warrior and the newspaper Indian Voices have reached an agreement to collaborate by creating a section in the Indian Voices Media project devoted to recovery in Indian Country. The collaboration will include articles dealing with education, awareness, prevention, treatment and resources related to recovery in Indian Country. It is our intention to bring wellness to the Indian community challenged with this issue.

We will to the best of our ability deliver this information in a good and humble way, in a sacred manner, with respect to our culture. Any suggestions, comments or ideas from the community are welcomed and can be emailed to David Wolf Diaz, walkofthewarrior@yahoo.com or Rose Davis, rdavis4973@aol.com.

## Lawlessness on Indian Land

Violence and crime rage unchecked in Indian country, yet the federal government, the primary law enforcer on reservations, is investigating and prosecuting fewer violent felonies, and reducing financing for tribal courts and public-safety programs. That is a scandal. Timothy Williams reported in The Times last week that from 2000 to 2010 homicides on American Indian reservations rose by 41

percent, rapes by 55 percent, and arson and robbery doubled — even as crime rates fell sharply elsewhere in the country. The Navajo reservation in the Southwest, with 180,000 people, had more reported rapes in 2009 than did Detroit, a city of more than 700,000, according to Justice Department data. Police forces on reservations, meanwhile, remain absurdly out-matched — only 30 tribal officers patrol the Fort Apache Indian Reservation, a swath of Arizona larger than Delaware. The Pine Ridge Indian Reservation in South Dakota covers about 3,500 square miles. It has 49 tribal officers now, nine

fewer than in 2000.

Crime has been a problem on reservations for generations, because of federal neglect and lack of money, but also because of a spaghetti tangle of jurisdictions that hobble effective law enforcement. A crime can be a federal, state or tribal matter, depending on where it is committed and whether the suspect or victim is Indian. Federal law limits the prison terms and fines tribal courts can impose. The Tribal Law and Order Act, signed by President Obama in 2010, was supposed to improve things by prodding the Justice Department to increase prose-

cutions and giving tribal police more authority to enforce federal laws. But those reforms required budget support that has not materialized. In the current Congress, a provision in the stalled Violence Against Women Act giving tribes more power to prosecute non-Indians for domestic violence and sexual crimes was removed by House Republicans. The worsening plague of crime in Indian country is a moral atrocity. The Obama administration and Congress need to keep the federal government's failed promise to give tribes the resources they need to maintain law and order.

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# San Diego Indian Education Christmas party at Ballard Center Old Town San Diego - December 2012 ... Fun and Games For All





# Bandini Principal's Academic Excellence Awards

The staff at Bandini Elementary School is alive with activity. On December 11, 2012 under the direction and supervision of Principal Mirna Estrada an award ceremony took place for academic excellence. A few days later the entire school welcomed in the holiday with a massive theatrical musical production.



## Blood

Continued from page 6

fies herself as a Native American woman. This is important because of the role that gender has played in colonialism. As Huhndorf (2009) notes in *Mapping the Americas*, images of Native women who conform to European American standards of femininity help to justify colonization (p. 58). There is also a gendered aspect to violence, which united women in the Indigenous feminist movements that began in the 1980s (Huhndorf, 2009, p. 104). On one hand, the cutting that the Native American woman commits demonstrates her strength and willingness to sacrifice her body on behalf of others who also feel similar forms of violence based on the rhetoric of blood quantum discourses. On the other hand, the slashing perpetuates a narrative of savagery since historically the dominant culture has worked to outlaw practices of self-mutilation that occur in Native American religious ceremonies such as Sun Dance (Murphy, 2007, p. 42). Yet while the video makes apparent the violence of blood quantum policies against Native Americans, it invisibilizes the violence endured by Native Americans who are phenotypically African American. In fact, within Indian Country Native Americans who are read as African American frequently experience more racism than Native Americans who resemble Whites. The video precludes the reaction from the African American character, which is replaced by the viewer when the violence is displayed. The visibility of violence against the Native American character literally invisibilizes not only the violence against African Americans, but also the African American character herself. The pairing of the phenotypically African American and White character highlights the discrepancy in which African American and Native American bodies are often read. Racially

ambiguous Native peoples are usually questioned about their cultural/ethnic authenticity when they do not meet the stereotypical standards of what a Native person is supposed to look like based on images perpetuated by mass media and popular culture. Conversely, when someone who identifies as African American reveals such, they are not questioned about their identity in the same way.

Renée Anne Cramer (2005), in *Cash, Color, and Colonialism: The Politics of Tribal Acknowledgment*, discusses how race has affected the Mowa Choctaws and their quest for federal recognition. The presence of African American ancestry has stirred public thoughts and opinions that the Mowa are not “real” Indians; therefore, they should not be able to access the privileges of federal acknowledgment—which establishes a trust relationship between tribes and the U.S. government resulting in a wide range of economic, health/well-being, land, and cultural integrity benefits. The mixing of Native Americans and African Americans, especially in the South, was very prevalent and the politics of hypodescent, also referred to as the “one drop rule,” come into play in this scenario. However, Cramer points out that the Poarch Band of Creek Indians have more Euro-American heritage than the Mowa, and this has enabled them to attain federal acknowledgement. This favoritism by the U.S. government encourages tribes to adopt political strategies that exclude individuals who have African ancestry—encouraging conflict between underrepresented groups. There are fewer stigmas around Native people who look more White than Black, and this has profoundly impacted the racial politics of federal acknowledgement processes. Finances again underlie these logics in terms of providing tribal access to federal resources. Additionally, as discussed by Tom Biolsi (2004) in “Race Technologies,” in the U.S. the intermar-

riage between White males and Native American females has been largely encouraged because such unions often resulted in further acquisition of Native land (p. 407).

Perhaps the most notorious case of Native American and African American racial mixing is the Cherokee Freedmen. Circe Sturm (2002), in her influential book *Blood Politics*, posits, “When Cherokee citizens conflate blood, color, race, and culture to demarcate their sociopolitical community, they often exclude multiracial individuals of Cherokee and African ancestry, who are treated in both discourse and practice in qualitatively different ways than multiracial individuals with Cherokee and white ancestry” (p. 169-170). The Freedmen are probably the most underrepresented Native group in North America and, as Sturm argues, “their story has never received the attention it deserves, in part because many people would prefer that it remained buried” (p. 169). Hypodescent has persisted as a relic of slavery and anti-African American sentiment in the United States. Classifying the offspring of an interracial couple, in this case Native American and African American, as solely African American has resulted in negative treatment that has been historically different from those children of Native and White couples in the United States more broadly, but also within the Cherokee Nation. The absence of Native peoples who are phenotypically African American in visuality is striking. A book that is published in the U.S. of Indigenous photographers and photographs from around the world—including Palestine—entitled *Our People, Our Land, Our Images* is a prime example of this visible gap (Passalacqua & Tsinhnahjinnie, 2006). There are no people pictured who are phenotypically African within its pages.

With this in mind, does Blood effectively challenge or reinscribe the image of the stereotypical Native American phenotypically? As we have pointed out, the Native

person who is phenotypically African American is often either excluded from or read as non-Native in visual culture. Because of the inability to fix the meaning of the visual, Blood reinforces this unfortunate reality of Indian Country. Blood works to defy stereotypes by showing that many Native peoples do not look how we are supposed to according to “Hollywood.” However, by having a phenotypically African American woman question the Native American woman’s identity, the video also tells us what a Native American person is not supposed to look like. This contrast reinforces what groups like the Mowa Choctaws and the Cherokee Freedmen struggle with constantly. Blood makes apparent the violence against Native peoples that often goes unseen and emphasizes the problematics of visual representation. Were Blood to star a blond, White actor rather than the African American woman, it would be read—more obviously—as conflicting with the video’s message that many Native Americans do not fit the typecast. Likewise, were Blood to star a light- to medium-skinned, dark haired actor who could be read as racially ambiguous rather than the African American woman, the video might be interpreted as providing fodder for discounting Indian identity and encouraging its appropriation, since the non-Native may appear “more Indian” than the “real” Native American. In this way, Blood relies on the logics of viewing Native Americans who are phenotypically African American as non-Native to make legible the violence committed against some—but not all—Native Americans. While Blood illuminates violences against Native Americans who are phenotypically White, it unfortunately fails to address the violences committed against fellow Native Americans who often have even less privilege: those who are phenotypically African American.

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# World Beat Center Peace Embassy Kwanzaa Celebration

**KUJICHAGULIA - Cultural Celebration, Free Vegetarian Feast! WorldBeat Center Thursday, December 27, 2012 6:00 PM**

**Kwanzaa Celebration - KUJICHAGULIA**  
Thursday, December 27, 2012

- 5:45pm- Doors
- 6:00pm- Drum Call
- 6:05pm- Libations
- 6:10pm- Opening Comments
- 6:30pm- Children's Play Preview
- 7:00pm- Omo Ache - Afro Cuban Drum & Dance



- 7:45pm- Sene Africa
- 8:15pm- Closing Remarks
- 8:30pm- Karamu (Feast) & Entertainment

**Day 2 of celebration**  
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This principle of the

Nguzo Saba is the foundation principle of the World Beat Cultural Center.

It took Self Determination to build and maintain a culture center that embraces culture in San Diego 35 years ago and incorporated to a non-profit 25 years ago. Over 15 years ago it took self determination to take an empty water tower building that had no bathrooms, no water, and little electricity and make a culture center for indigenous people bloom in Balboa Park.

The second day of Kwanzaa Kujichagulia is our main event and we will be celebrating it with African dance, live music, traditional candle, Tambiko (pouring libations to the Ancestors), closing out with the Karamu (Feast).

Kwanzaa is a family event celebrating an African American culture. All are welcome.

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More information and online registration: Kwanzaa Celebration - KUJICHAGULIA - Cultural Celebration, Free Vegetarian Feast!

Blessings, WorldBeat Cultural Center

## ~ In Memory ~

### The Passing of Alfreda Clemmons

by Norrie Robbins



My heart is broken.

Saying goodbye to 13-year-old Alfreda Clemmons was one of the toughest things I've done. She was part of our reservation-based Science Explorers Club at Viejas for four years. She was a dancing member of the Soaring Eagles Dance Troupe. She was a poet who loved writing poems at the Soaring Eagles and having Chuck Caddotte share these with the group.

Alfreda was the oldest daughter of Amanda Shelton. She moved in temporarily with her great aunt and godmother, Vera Tucker and her Uncle Steve. Vera shared happy stories of travels to the Gallup Ceremonials with Laura Workman and Lena Begay. At the Memorial service, Catholic Brother Ed asked us to share adjectives that described Alfreda—brilliant, sensitive, thoughtful, inquisitive, interesting. Indeed, Alfreda was all of these. Goodbye our friend.

## Huge Generator Reaches Utah Site

by Brady McCombs

SALT LAKE CITY, UT - A massive steam generator finished its slow crawl through California, Nevada and Utah this week, arriving at a low-level nuclear waste site 70 miles west of Salt Lake City. The equipment took 15 days to make the 852-mile trek from Southern California's San Onofre nuclear power plant. The 400-ton generator was hauled on a trailer longer than a football field and wider than three cars. It drove no faster than 25 miles per hour. When it began its journey north of San Diego, the rig and its convoy of police cars took up four of the five lanes on Interstate 5, said Scott Andresen, spokesman for Southern California Edison. In some towns and cities, transportation officials were present to move or temporarily

move or take down signs and traffic lights to ensure the 16-foot tall rig could pass. When the trailer rolled slowly through the tiny town of Tonopah on Saturday, both lanes of traffic were closed. Residents came out from businesses to gawk at the 192-wheel trailer, which spanned nearly 400 feet long and 22 feet wide. "It looked like a battleship," said Andria Williams, an employee at the Jim Butler Inn and Suites. "Like a destroyer." The nuclear load was slightly radioactive but posed no health hazard, officials said. Someone standing next to it for an hour would get a dose of radioactivity about the same as a dental X-ray. The trailer traveled by night in California to lessen the effect on traffic and by day on less traveled routes in Nevada and Utah. The trailer and its

convoy arrived nearly a week ahead of the estimated travel time of three weeks. The only delay was a two-day stop because of rain in Paris, Calif. It was the third retired steam generator transported from the San Onofre nuclear power plant to the Energy Solutions facility in Utah, Andresen said. The first two made the trip in 2011; a fourth was scheduled to be moved in December. "We have learned a lot of lessons learned from the first two," Andresen said. "It went really smoothly and safely."

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## What to Do

by Nic Paget

There are some things that affect us all. They may not exactly unite us, but they certainly network us. And food is one of them. We all live in a community tied together by food. The problem is we don't all have equal access to food, or the same quality of food, or even the same understanding of food.

On one hand, there is the understanding of food as integral to life, to culture, to who we are and how we survive. As an example, a few years ago, I conducted an interview in Chiapas, Mexico, with a young woman, Rosy Barrios Ventura, who worked as part of a group (La Red, or "The Network") defending the human rights of people living around San Cristobal de Las Casas. She spoke to me about corn (or maize). She said, "Maize, the fields, have a very important significance, because maize is life for many people. Maize is part of our lives. It's as if they respect it like a human being. As if we belong here to one, as if we look like an ear of maize."

On the other hand, there are corporations who see food as a commodity, as something from which to make money. For example: Wal-Mart; or Monsanto; or the four or five seed-trading multinationals who dominate seed sales around the world; or the oil companies which profit

from the "Green Revolution" of pesticides, fertilizers, transportation, and refrigeration which cause over 40% of the greenhouse gases which are responsible for global climate change.

In San Diego, as throughout the world, a spectrum of these food realities is coming together in both a growing food justice movement and a deepening crisis of poverty, lack of healthcare, and lack of access to healthy food.

In line with this, last month, Indian Voices kindly published an announcement for an exploratory meeting. A meeting to decide if it would be a good idea to invite people from around the county to a People's Assembly to decide what to do about food. Thirty-five of us came to the Centro Cultural de la Raza and reached consensus – it is a good idea.

The original announcement spoke of houseless people without food. It spoke of neighborhoods where residents have to choose between food, healthcare, rents, or mortgage payments. It spoke of Wal-Mart exploiting food deserts and ruining small businesses. It spoke of unhealthy food. It spoke of the county's governments doing little and the corporations making matters worse.

During this meeting, everyone spoke. Some people spoke of growing food in our gardens or in our apartments so we can have healthy food and save money for our family budget. Some spoke of the rich history in San Diego of community gardens and of community groups organizing and educating for food justice. Some spoke of

farmer's markets, others of food co-ops.

People spoke of traditional herbs, of indigenous plants, and rare fruits, bees and honey. People spoke of urban farms, rural farms, being chefs, of being culturally attuned, of being out-of-touch. People spoke of global warming, of GMOs, of food not bombs, of knocking on doors to spread the word. People spoke of food independence, of food sustainability in our communities, of opposing corporate food, of conversations with neighbors.

But why build towards a People's Assembly? Because in learning from the experiences of the People's Assemblies popping up in communities around the world – many of which have grown out of the thousands of years of experience of Indigenous people's gatherings around the world – a People's Assembly is not just a conference or a workshop. It is an expression of self-organization, of autonomy, of self-determination. It is an inclusive, democratic, participatory way to get things done. Together we can learn what is our current situation? What are our resources? What do we need? How do we get what we need? Now.

Thank you to Indian Voices for providing a forum for the beginnings of this process. Next month, we will offer some questions which can maybe help us all understand the situations in the county's many communities, and help us create our solutions.

Also, for your info, if you are on Facebook, check out and maybe join "The Growing Discussion About Food."

## Kiana Maillet-Davis Community Role Model



The San Diego Native community sends big congratulations to Kiana who graduated this month with honors from the University of Phoenix with a Masters Degree in Public Administration.

She is from the Lone Pine Paiute-Shoshone Tribe which is in the Owen's Valley in California and lives in San Diego with her husband Craig and three children Rebekah, Michelle and Kagan.

She states proudly "I got my degree through a scholarship that I won from the National Indian Education Association. I am very grateful to our community"

Kiana Maillet-Davis is model for our youth. She also holds a Bachelors degrees in Child and Family Development and Psychology with a minor in American Indian Studies from SDSU and Associates Degrees in Child Development and Liberal Studies from Miramar Community College.

Kiana is very involved with the community. "I am part of Soaring Eagles, San Diego Unified Indian Education Parent Advisory Committee, the Council of American Indian Organizations and on the Board of Directors for Inter Tribal Sports where I helped bring the program to the urban native youth." Thank you Kiana for your dedication and commitment.

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**Bob Filner**

Continued from page 1



Mayor Bob Filner enjoys the moment with Fiancé Bronwyn Ingram, Donna Frye and supporter. Photo: Rochelle Porter

would make the difference between staying in their homes or being forced on the street” he said.

Principal forgiveness as a loan modification option is offered by many private sector mortgage companies.

The Federal Housing Finance Agency refuses to allow Fannie Mae and Freddie Mac to offer principal reduction. This as well as other abusive legislation and bureaucratic violations has galvanized a working group to push for change at a citizens level.

Newly elected Mayor Bob

Filner along with the National Asian American Coalition (NAAC) co-spon-

event was well attended by those seeking viable solutions to the current housing crisis. As well as critics who felt that panels such as this is too little too late.

Filner, a long time champion for fair and equitable methods to assist distressed home owners worked tirelessly while he was a congressman. In Washington he joined with his colleagues urging the Director of the Congressional Budget Office to analyze the impact Fannie Mae and



Gaabrula Castellanos, and her Logan Heights Housing Activist group.

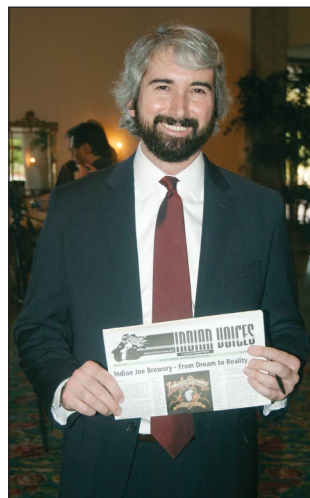
sored what may be the largest Independent Foreclosure Review event and resource fair in California this year. Under the IFR review, the fourteen largest banks/services are required to pay homeowners who were improperly foreclosed upon up to \$125,000 each in compensation. Only 5% of homeowners have been



Panelists for the National Asian American Coalition Conference.

Freddie Mac offering principal reductions as a part of mortgage loan modification efforts. “Millions of homeowners across America who have mortgages with Fannie Mae and Freddie are struggling to pay their mortgage. A principal reduction

San Diego Housing Activist addresses the panel.



Aaron Lewis, Senior Policy Analyst.

properly contacted by the banks and none have received any relief.

According to the solemn word of the organizers this NAAC meeting in San Diego marks the beginning of a movement to change the system in favor of the distressed homeowner.



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# NEVADA NEWS

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## Reid Statement on Los Angeles City Council Approval of the Moapa Band of Paiutes Clean Energy Project

Washington, D.C. - Nevada Senator Harry Reid released the following statement on the Los Angeles City Council's unanimous decision today to approve a 25-year power purchase agreement with K Road Moapa Solar to provide up to 250 megawatts of solar power to homes in California. The K Road Moapa solar power installation will be located on the Moapa Band of Paiute Indians tribal land north of Las Vegas:

"I am pleased that the City of Los Angeles took action to secure a clean energy future by using affordable and predictably priced power from Nevada," said Reid. "By investing in a long-term relationship with a clean energy producer Los Angeles will be able to provide clean power to more than 118,000 homes. This public-private-tribal partnership is a powerful example about the benefits clean energy can bring to Nevada's economy and the project is expected to create 400 jobs during peak construction and 15-20 permanent jobs. Unlike the old, dirty technologies used at the nearby Reid-Gardner coal plant, this new solar project will not emit any hazardous emissions, wastes, or carbon pollution.

"In building out K Road's solar capa-

bilities in Nevada, hundreds of clean energy jobs will be created. By beginning the process of working towards energy independence, the Moapa Band of Paiutes will have a unique opportunity to strengthen their local economy. I have worked hard to make sure that Nevada tribes have new opportunities to flourish and I am confident that this clean energy project will provide a meaningful opportunity to improve the quality of life for the Moapa Paiutes and nearby communities.

"I thank Los Angeles Mayor Antonio Villaraigosa and Interior Secretary Ken Salazar who worked so hard to make sure this clean energy project was achieved for our two states. I look forward to collaborating with them on future job-creating projects that will forge a path toward energy self-reliance in the West. Nevada has become a clean energy leader and I will continue to work so Nevada's communities have opportunities to harness their immense clean energy potential. We have a true opportunity to transform Nevada's economy into the vibrant core of a Western and national clean energy market opportunity unlike anywhere in the world."

## US Supreme Court to Consider Petition by Miners

On Friday, Dec 7 th the U.S. Supreme Court considered a petition by miners to review a ruling from the U.S. Court of Appeals for the Ninth Circuit that the Forest Service must consult with the Fish & Wildlife Service (FWS) when miners notify the Forest Service that they plan to engage in suction drilling on their claims in the Klamath National Forest. The Karuk Tribe of California, which brought the suit, claims the Forest Service's mere receipt and review of notices from miners constitutes "agency action," which triggers an Endangered Species Act (ESA) requirement that it consult with the FWS. That consultation in turn requires the FWS to determine whether ESA species might be affected. Even if the FWS determines there is no impact, that finding will lead to litigation. In short, the miners will never be able to use their claims, which are their private property.

If the Supreme Court does not reverse this ruling, the ability of miners—and others to whom it will be extended — in the West to earn a living will not be the only adverse impact of the Ninth Circuit's view of statutory interpretation. In the words of the dissent, the ruling will "undermine public support for the independence of the judiciary, and cause many to despair of the promise of the rule of law."

## Iconic Carson City Prison Could Become Museum

The 150-year-old Nevada State Prison has been gathering cobwebs since it closed Jan. 4. And in a state without funds for anything new, its destiny might be a wrecking ball. But there is a glimmer of hope that the capital city icon can be saved.

A retired 77-year-old Douglas High School teacher who would like to take his students on prison tours has formed the nonprofit Nevada State Prison Preservation Society, whose goal is converting the facility into a museum.

## Energy

Continued from page 4

a mural project planned in Phoenix to draw attention to our situation," she says.

Gearon explained the long-term strategy involves engaging the Latino community to use their growing political power to help achieve some major changes for the Navajo people. She notes that while immigration was a priority for Latino voters in 2012, Navajo concerns around clean energy and economic parity will soon become key issues for Latinos as well, both in Arizona and nationwide.

Tupac Enrique Acosta is a Chicano leader with Tonatierra Community Development Institute in Phoenix. He is also vice chair with the Seventh Generation Fund, a non-profit with a mission of investing in businesses that protect the environment.

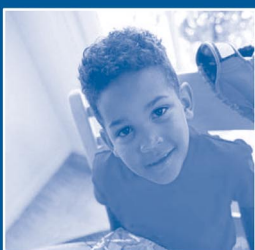
Recalling when Navajos and others from the 16 tribes in Arizona marched with Latinos following the passage of English-only laws and SB 1070, which criminalized the state's undocumented immigrants, Acosta said the next logical step would be to further expand political solidarity between the two groups.

"Electoral strategies have to be addressed in the same way as environmental and economic issues have been addressed by our coalitions — from the local to the regional. We are moving in that direction, but we haven't achieved it yet."

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This is the ideal internship for a student pursuing a career in marketing, public relations or non-profit management.

This position requires a 10-15 hour per week commitment for a minimum of 12 weeks.

Desired experiences and skills include:

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- Communication, public relations, journalism or business majors are preferred.

**How to Apply:** Please send a resume, cover letter and writing sample to Rose Davis: [rdavis4973@aol.com](mailto:rdavis4973@aol.com)



## Working with President Obama to Strengthen Indian Country

The economic downturn took its toll on all families across the country and Native American and tribal communities continue to be deeply affected. Tribes are working hard to forge a path to secure long-term economic success and I will continue to work with President Obama in his second term to make sure Indian tribes are given every chance to thrive during these challenging times while safeguarding their sovereignty.

In the last four years we have made progress to make sure tribal communi-

ties have a fair shot to succeed. Working to secure a clean energy future for tribes has been a focus of this effort. Clean energy projects create jobs for tribes and help to create affordable and predictably priced power. For example, in November the Los Angeles City Council voted to approve a 25-year power purchase agreement with K Road Moapa Solar to provide 250 megawatts of solar power to more than 118,000 homes in California. The K Road Moapa solar power installation will be located on the

Moapa Band of Paiute Indians tribal land north of Las Vegas.

By beginning the process of working towards energy independence, the Moapa Band of Paiutes will have a unique opportunity to strengthen their local economy. This public-private-tribal partnership is a powerful example of the benefits clean energy can bring to Nevada's economy. The project is expected to create 400 jobs during peak construction and 15-20 permanent jobs. Unlike the old, dirty technologies used

at the nearby Reid-Gardner coal plant, this new solar project will not emit any hazardous emissions, wastes, or carbon pollution.

This is just one example of how tribes have worked to secure a clean energy future and I will continue to work to make sure more opportunities like this are made available. I look forward to continuing work with President Obama to make sure all tribes and Native American families have the opportunities they need to succeed.

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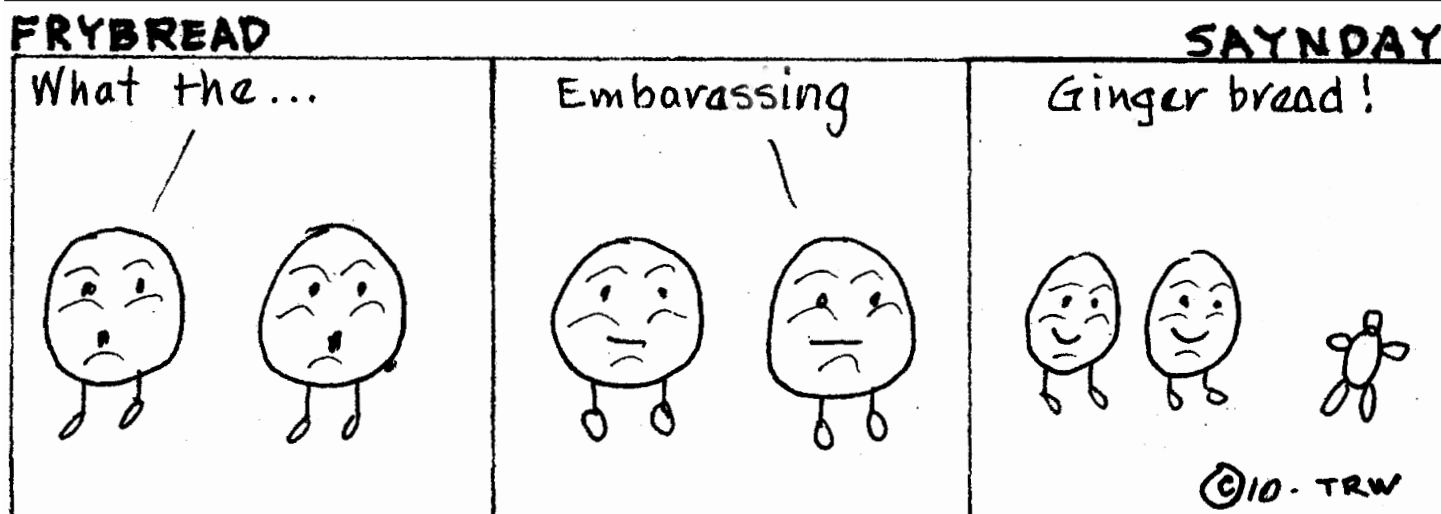
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# Local Heroes



**Patricia A. Dixon (Pauma Luiseño)**

Professor AIS/AMS  
Palomar College



**Leroy Elliott**

Chairman  
The Manzanita Band of the Kumeyaay Nation

## Leaders. Role models. But most of all, heroes.

Union Bank and KPBS are honored to recognize the recipients of the 2012 Local Heroes Awards celebrating Native American Heritage Month. Your unwavering dedication and selfless contributions to your community are a continuous source of inspiration to us all. In celebration of Native American Heritage Month, we salute our local heroes for their passion and positive influence on our future generations.

**From all of us at Union Bank and KPBS, congratulations to our  
2012 Local Heroes of the Year.**

*To nominate a Local Hero go to: [kpbs.org/heroes](http://kpbs.org/heroes)*



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