



INDIAN VOICES

OUR 34TH YEAR

MULTI-CULTURAL NEWS GLOBAL NETWORK

DECEMBER 2020

Finding The Path Forward In A Divided Nation

by Hektor David Esparza
@halfastbelovedswordman

“Donald J. TRUMP YOU’RE FIRED!” Wouldn’t it be nice If the story going forward from this glorious statement was all about frolicking in the halls of congress with AOC and The Squad, cheering them on as they boldly write new policy that makes America a cleaner, greener, safer place to live for everyone? But that is clearly not the story going forward. Over 70 million of our fellow Americans wanted a second term for the now terminated Don. They liked what that horrible man-like creature was doing and wanted more of it.

How many of these Americans supported his open and repeated approval of actual white supremacists, of encouraging violence against journalists, and of all his other atrocious actions and

behaviors? And how many otherwise decent people voted for him out of fear of what they were told the “radical left” would do to America?

And how in the hell did we get to a place where outright, unapologetic racists felt bold enough again to present their astonishingly terrible ideas and repugnant beliefs for all to see?

An often-heard attack against the left from many respected leaders on the right reads: “The radical left hates America and wants to destroy it.” Of a piece with that stance and not so long ago, President Trump issued an executive order banning training, at the federal level, of the school of thought known as Critical Race Theory.

But who is this “radical Left,” a solid contingent of prominent Republicans keep harping about? What do they believe? Are you a radical leftist? Am I?

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San Diego Community Speaks

Approaching White Fragility in a Post Donald Trump America

As a community leader with a vested interest in wealth development for systematically marginalized business owners, I would be doing myself, and most importantly my community a disservice by “approaching” or giving light to the concept of “white fragility.” The fact that the term “white fragility” was even coined speaks to the deeply rooted colonialism this country refuses to dismantle. If you create laws that for centuries marginalize a people, prevent them from upward movement in society, and ultimately kill them, what part of you is “fragile?” The Black Family is fragile. The honoring and respect of Native American History in America is fragile. The American Dream that immigrants are dying for is fragile. Approaching, reconciling, or assessing “white fragility” may be unintentionally sacrificing energy that could be used to approach POC (People of Color) Empowerment.

Young Black & N Business
WWW.YBANDNB.COM
Brittany Miller, Comm Dir

Ahem:

I would interrogate the premise of this question and argue we are not “post Donald Trump.” We’ve not turned the corner on race simply because this person is out of office. I understand and will get to the question momentarily - but this is important. To address this reality, we must deeply understand White fragility has existed in the hearts of many long before Donald Trump, and will exist long after, unless we mutually adapt as a species. I believe that when we begin to look at the experience of “white fragility” on a continuum rather than pre-post eras, more solutions and adaptations emerge. This brings me back to the initial question on approach. How do we approach white fragility? We listen better. Listen for the words, the context, the antiquity behind the words of those white people. Listen closely to your body’s response. Listen to

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Oceanside Chooses Esther Sanchez!

by Alastair Running Bear

I met Esther Sanchez many years ago when she attended a prayer circle supporting the Peace and Dignity Journey as it made its way through Oceanside. She was then a member of the Oceanside City Council. Today she is the newly elected Mayor of Oceanside, receiving the most votes amongst 12 candidates! She is also the first woman and first Latina to be elected to the office. Oceanside, founded in 1888, is the 3rd largest city in San Diego County and neighbors Marine Corps Base Camp Pendleton. Her election signals a growing sentiment within the community that they are ready for new leadership to challenge the business as usual and address the growing crises. She graciously agreed to be interviewed by Indian Voices and shared some of her story.

Mayor Sanchez grew up in the historic East side of Oceanside and remembers listening to her father and her uncles tell stories and talk about the importance of equality. Her father

moved to Oceanside from Texas in the 1930’s and helped enrich Oceanside’s agricultural heritage as a farmworker. Her mother immigrated from Mexico and her grandmother she believes had Mexican Indian ancestry. She graduated from El Camino High School and went on to receive her B.A. from Brown University and then earn her Juris Doctorate from UC Hastings College of Law. She served as a Deputy Public Defender for 20 years and sought to uphold the Constitution. She decided to run for Oceanside City Council, for which she served for 20 years, to make real change in the community and to amplify voices that have too often been neglected. She works closely with the



San Luis Rey Band of Mission Indians to ensure that their voice is heard, and their needs be met. Oceanside is a wonderfully diverse community, and she seeks to honor that heritage and its roots. She worked recently with Merii Lopez to iron out some issues of the re-planning stages of Oceanside’s former drive-in theatre.

During the current health challenge of Covid-19, she explained that the goal is to help support services for the people like the Oceanside Kitchen Collaborative, which has been helping distribute food to those in need. Another example is the Oceanside Pure Water project, which uses recycled water, purified through several filters, injected into our ground water, and extracted later to be again purified through

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Community Speaks

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your partner, elders, community and act. Act symbiotically, as one, in ways that will move the species forward. Avoid adding pain to the already painful experience of being so fragile. Don't shield them from themselves via cancel culture, be a mirror as they do their own work. Then, maybe, just maybe we'll get to the root of the age old phenomenon of white fragility together.

Khea Pollard is a justice advocate and Program Manager at the National Association of Counties and CEO of Cafe X: By Any Beans Necessary.

Whiteness is inherently fragile. Its foundation is based on myth, fable, extortion and violence. Capitalism and whiteness cannot possibly be separated and are two sides of the same coin. As such, they should be addressed simultaneously. I believe that as a symptom and by-product of European thought, culture and ways of knowing and doing... it likely can only be dismantled by Europeans. It is [white people's] work. They must find the courage to engage with their relations, friends, colleagues and networks and explore what "racial suicide" looks like and begin to take actionable steps to eliminate their own connections to whiteness. **Kamaal Martin**

I have a problem with the term "White Fragility". It re-centers white people as the most important decision makers in the freedom of the colonized. I know it exists and I leave that mess to White groups such as Showing Up for Racial Justice (SURJ) to sort through. I speak and write English at a high level and find it demeaning that a white person has to tell another white person exactly what I said for them to accept it. To me that's racism not White fragility. Donald Trump was a direct result of having a Black president. They can't rewrite history. They chose a man who would openly speak hate and embraced this. Many were happy that they were once again allowed to be openly racist. The people who catapulted Donald Trump to the presidency are still as problematic as ever. They still control the Legislative and Judicial federal branches of government. **Laila Aziz**

Post Trump we can expect Black Folks will be less focused on trying to stomp down White Fear. The last 3 years, 11 months and 70 million Trump Supporters have demonstrated to the world the underbelly of America continues to be xenophobic, chauvinist, anti-Semite and racist. Our only survival is to align ourselves with those some would call socialist, progressive and proclaim an era of change where being Black should not be feared but respected. It's what democracy demands in the Constitution. **Herman Collins**

If by white fragility you mean the insulation that white folks in the American context feel from the racial discomfort that

the growing number of black and brown people experience on a daily basis; and, if by "approach...post-Donald Trump" you mean the fact that another privileged white man is will be the occupant of the White House—who, in the early days of his presidential transition has appointed more white persons to his Presidential cabinet than persons of color—I think there should be just as much pressure, if not more, placed upon white people in this context to work to level the unequal playing field. White people must do this work, they must be willing to see racism for what it is. White people must do this work, they must be willing to center black and brown people and de-center themselves. White people must do this work and relinquish their fragility, and this work must be done even more so now in this post-Trumpian era.

What is clear is that the dynamic of power must dramatically shift, and what we know from historical perspectives, both modern and biblical, is that power is never ceded without a fight. When power is won by the oppressed it is the resultant of an unshakable determination to press forward the demand in times of hardship (Trump) and in times of ease (Biden); to demand equity and justice for those who have been without justice and equality first; and it has always been the prayers of the righteous, calling on that sacred name day and night without ceasing, to intercede and usher in a new day. There is work to be done, white work. **Reverend Dr. J. Lee Hill, Jr.**

White fragility will just intensify in the post Trump era, race relations will just sour and systemic racism will calcify. I was just in another meeting with self-identified white allies that were trying to explain to me that folks were voting for Trump because he is pro-life, and that all of the racist comments and the racist policies he pursued were not known. My friend Yusef Miller had the best response when he said at this meeting there are two types of Trump supporters: those that are overtly racist and those that are in racial denial! The point is we can't explain away or avoid how racist Trump has been as President in the last 4 years and the real harm and damage he has caused marginalized communities. To the extent that white folks try to be fragile about these realities then this will continue to make race and racism more painful and difficult for all of us. **Dr. Darwin Fishman**

Show patience, truth, firmness, and resolve. **BLM Brian Pollard**

The issue of "White Fragility" in America is as old as America herself. It has traditionally followed patterns reflecting the ebb and flow of progress and regress in achievement and opportunities as experienced by those who have been historically minoritized in this country. Increases in violence, oppression and injustices upon these groups have generally coincided with increases in White Fragility. Unfortunately, any efforts to obtain some

form of justice has always required consideration of some form of White Fragility as a prerequisite to achieving that end. In 2020, the death of George Floyd fueled a new paradigm shift. One having emerged without this prerequisite from the voices of a global megaphone affirming first and foremost that Black Lives do Matter. In the midst of increasing global change, Donald Trump's rhetoric has continuously tried to retain this pattern of keeping White Fragility front and center in the psyche of all Americans. However, world renowned scholar and Black Psychologist, Dr. Wade Nobles reminds us that truth crushed to earth will always rise again. And today's

truth is manifesting as a new dawn, in a new day, with a new approach, that primarily focuses first and foremost upon a commitment to maintaining and advancing the empowerment of underserved people and their communities through their united voices, votes and actions. Make no mistake about it, White Fragility in America is still something we must continue to be very much aware of. However, it can be starved to death when we commit ourselves to keeping our eyes on the prize and stop feeding it our fears!

Thekima Mayasa, Ed.D.
December 8, 2020

HOLLY JOLLY San Diego American Indian Health Clinic DRIVE THRU

An incredible time at the Holly Jolly Drive-Thru holiday gathering (COVID Style) ... Very warm atmosphere as 80 community Elders and Families attend the event. As they drove through it was amazing to receive their waves as SDAIHC staff greet them with a grateful welcome. Santa (Board Member David Gloria) was quite the hit as his Ho Ho Ho's rang out for all to hear. The food baskets consisting of \$65 of canned goods, dry good, potatoes, rice, beans, cake mix, a \$20 gift card for Ralphs to buy a protein, a gift stocking with

traditional Medicine: Sage, lavender, sweat-grass, cedar and Navajo tea, and information on services and groups offered at SDAIHC.

Each SDAIHC department decorated a space and welcomed all to the event. Cari and her team had an amazing touch of care as they prepared the baskets, and attendees were very grateful. We welcome all to the SDAIHC as we stand with our community to improve the quality of live and infuse our care with Native American culture.

Congratulations to Todd Gloria - San Diego's New Mayor



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The Solar Moonshot Program Can Help Bring Solar To Tribal Lands

The Solar Moonshot Program is a no-fee grant initiative with the mission to help nonprofits afford the switch to solar. It is managed by the San Diego-based social enterprise, Hammond Climate Solutions, and is generously funded by Left Coast Fund, which is invested in stopping the climate crisis through helping nonprofit organizations run on clean energy as quickly as possible. The Solar Moonshot Program started in early 2020 and so far, it has helped over 45 nonprofits go solar, with projects ranging across the U.S., including Puerto Rico. Left Coast Fund has committed \$1 million in funding for solar projects built in 2021.

Among these are solar projects that were installed for Indigenous-centered nonprofit organizations. In Minnesota, Hammond Climate Solutions partnered with Indigenous environmental justice activist, economist, and hemp grower, Winona LaDuke, and the nonprofit organization, Akiing 8th Fire, to install solar thermal systems at White Earth Reservation. The \$25,000 grant funded

six solar thermal units on the reservation, where winter temperatures drop incredibly low. The harsh winters have created the need for low-cost energy to heat their homes in a sustainable way, both environmentally, and economically, given the high cost that comes with heating their homes with the energy sources previously accessible to them. The solar thermal units were a way to do this and lessen their reliance on fossil fuels, a goal for the reservation's 20,000 band members. The project was installed by folks from 8th Fire Solar, founded by LaDuke, which meant that members on the White Earth Reservation were also employed, creating a beautiful, synergistic relationship. LaDuke explained that "according to Anishinaabe prophecies, we are in the time of the Seventh Fire. At this time, it is said we have a choice between a path that is well-worn and scorched, and a path that is green and unworn. If we move toward the green path, the 8th Fire will be lit and people will come together to make a better



future."

Another Solar Moonshot grant that is supporting an Indigenous community is in Weogufka, Alabama, where Hammond Climate Solutions partnered with the nonprofit organization Ekvv-Yefolecv to install a solar power system at their intentional ecovillage community of Indigenous Maskoke persons. The Solar Moonshot program funded the installation of an 8.8kW solar array and energy storage system. In the words of the Ekvv-Yefolecv President, Marcus Briggs-Cloud, depending on the sun for energizing their community buildings and powering their lights reinvigorates

their traditional cosmological worldview wherein they daily offer gratitude to Hvse (Sun), their sacred manifestation of Creator.

Hammond Climate Solutions is deeply grateful for the opportunity to help communities across the U.S. harness the power of the sun and reduce their dependence on fossil fuels through the Solar Moonshot Program. Hammond Climate Solutions is available to assist Kumeyaay tribes through the Solar Moonshot Program process for no cost. Tribes that are interested may reach out through the Solar Moonshot website www.solarmoonshot.org.

Taking a Stand to Protect Our People

To all the Native American Families and the communities, I am taking the time to write this article as the COVID-19 cases are rising. As a Native American Indian, I have concerns regarding the safety of our people and the communities that take part of our reservations such as the casinos and hotels that allow some of our reservations to thrive in prosperous directions. COVID-19 is serious and is affecting our Native people. Some reservations have been forced to isolate in recent weeks not allowing any one on or off the reservation. We cannot be subjected to being forced to stay put. We must protect our people and the communities. There are ways to protect our communities as we all know in regards to social distancing, wearing a mask and washing our hands. These are ways to protect ourselves, however we go about our days and many of us have returned to the work force or our children are going back to school. We need more protection, by sanitizing and using only top grade sanitizing products containing 80% alcohol we can use extra preventative measures in protecting ourselves and our communities. Anything less than 80% could increase the spread and is not fully protecting you and your loved ones. We must know what is in the products we are using. Things to keep in mind about the products we choose would be the percentage 80% is a must, products made only in the USA preferably local to your area to ensure that the products

you are using aren't being shipped around outside of your area for packaging, manufacturing as this makes products vulnerable to being contaminated and becoming harmful to use. When choosing a safe and effective sanitizing product it is important to know where your product is coming from, that is safe to use around children and pets and most importantly around our elders as we know that our elders are at the highest risk. There are many harmful contaminants that can be found in some sanitizers that have been recalled you can find this list at the FDA website www.fda.gov it is important that we take the time to understand the risk factors of COVID-19 and take all preventative measures. Prior to the Pandemic I held a position as a mental health clinician, during the shut down my friend's distillery was asked to stop making Vodka and make sanitizer for a Palomar Hospital, I was asked to step in and help out in manufacturing the sanitizer I wanted to help the communities during this time in any way that I could. As COVID-19 continues to affect the communities of San Diego and cases continue to rise, I have become more involved with QSX Sanitizer to produce products that are safe to our communities, I have attempted to offer free samples to the communities just to ensure preventative measures to all our people and will continue to give free samples to those in need. Please Contact me at Jolene@shopqxs.com

Esther Sanchez

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another filtering process. The project supplies up to 50% of the drinking water for Oceanside residents and is clean, safe, drought proof, environmentally sound, and cost effective. She explained how around 30 people in our local government are currently on quarantine, not necessarily because of their having tested positive for the virus but because of safety protocols, thereby making it difficult to make new changes. In addition, revenue from Oceanside's new hotels is also down because of the pandemic, creating another budgetary shortfall.

As we emerge from the pandemic, Mayor Sanchez seeks to provide stable leadership and is committed to work with others to deliver positive changes for Oceanside residents by fulfilling our Climate Action Plan and our Economic Development Plan. She explains that she intends to change the current trajectory of becoming a "bedroom community" toward one that is economically and environmentally sustainable. A bedroom community is a community that cannot afford for to pay for city services such as police and fire departments because there is too much housing and not enough businesses. Currently Oceanside has the lowest jobs to housing ratio in the whole county. She seeks to attract "green" companies to Oceanside's currently vacant land which is zoned for commercial and industrial use. By attracting more jobs to Oceanside, we will simultaneously reduce our carbon

footprint by requiring less driving to jobs outside of the city, increase local revenue, and provide more opportunity for local residents. This seems obvious but for too long previous leadership has been more loyal to real estate developers by having similar areas rezoned for high end housing, as exemplified by the recent Measure L that again sought to rezone much of our remaining agricultural spaces. Sanchez says she seeks to preserve open spaces like Sleeping Indian in the South Moro Hills.

Another pressing issue she plans to alleviate is the growing homelessness that has placed Oceanside as having the largest homeless population in North County San Diego; while the city has failed to create any new shelters. She described how the former Ocean Shores High School site is potentially a good option for a new shelter. She also plans to lead an effort to bring Oceanside closer to meeting state-mandated affordable housing requirements. California's Regional Housing Needs Assessment (RHNA) requires Oceanside to build 5,443 housing units: 1,268 very low/extremely low income; 718 low income; 883 moderate income; and 2,574 above moderate income. She will also focus attention to improve our public transit and visions a possible trolley on Coast Highway.

Clearly there is a lot on the plate for Oceanside in the near future. She plans to recruit professional consultation and include public input and oversight to achieve these goals. So be prepared Oceanside residents and get involved, change is on the horizon.

It's Georgia on Our Minds



by Dr. Willie P. Blair,
BAPAC State President

My monthly BAPAC State President's message is really an open letter or very stern editorial missive to the Governor Of California, the Honorable Gavin Newsome. We were all of course very elated to learn of the recent election of former Vice President Joseph R. Biden and U.S. Senator Kamala Harris to the positions of President-elect and Vice President-elect, respectively. Regardless of the "outlaw claims" of the outgoing Presidential Administration. Senator Kamala Harris, is the second Black Woman to serve in the U.S. Senate in several decades following in the able footsteps of former U.S. Senator Carol Mosely Braun, who represented the great state of Illinois, and the very same state that produced another Black U.S. Senator, Barack Obama, who also of course, historically served two terms as President of the United States!

But just as President Obama upon his election as President of the United States and had to vacate his seat as a sitting U.S. Senator, the very same will be required of U.S. Senator Kamala Harris upon becoming Vice President of the United States. And her replacement as a U.S. Senator representing our great state of California will in fact governor, be your sole responsibility! The Black American Political Association of California (BAPAC) along with numerous other organizations and voices of good will, now ask you to use the power of your pen to replace Senator Harris in the following manner: your candidate of selection be a serving African American legislator presently serving in a state or federal law-making capacity. In addition, very high priority of the candidate that you select should represent an area found within the metropolitan areas of Los Angeles, California or San Diego, CA., respectively.

There presently exists a very popular sentiment that there are two veteran legislators who uniquely fit the

forementioned profile. We would like to forward for your very serious consideration, the names of The Honorable Karen Bass, Congresswoman from the city of Los Angeles, CA, who is the present Chair of the Congressional Black Caucus, and the Honorable Shirley N. Weber, the present Chair of the California Legislative Black Caucus. Our previous U.S. Senators have predominantly represented only the northern regions of California. Were you to select either Congresswoman Bass or Assemblymember Weber, you would be making a most profound and bold statement.

If this past Presidential election has taught us anything at all, it has sent a loud clear message that the Black voting constituency "when committed and determined" can be counted on to do its share in delivering a resounding, complete and final victory!

And as Governor of the most progressive state in the nation, by acquiescing to our very reasonable request in this letter, you would definitely be doing the right thing!

Tlingit Artist Creates Historic New Stamp

The U.S. Postal Service has tapped Rico Lanáat' Worl, a Tlingit/Athabaskan artist based in Juneau, to create a Northwest Coast art stamp for distribution in 2021.



The design of the stamp, titled "Raven Story" by Rico Lanáat' Worl, was unveiled this week by the Postal Service as part of its Forever Stamps series.

The Postal Service had planned to unveil the stamp with Sealaska Heritage Institute (SHI) at Celebration 2020, but the event was cancelled because of the pandemic. SHI is working with the agency to hold a release ceremony next year.

The Postal Service has featured Northwest Coast art stamps in the past; in 1996, it released a stamp featuring Worl's clan uncle, Nathan Jackson, performing a Raven dance. However, this is thought to be the first time such a design has been illustrated by a Tlingit artist.

Antonio Alcalá, who served as art director on the project, reached out to Worl about creating the stamp after seeing his work for sale at the National Museum of the American Indian gift store in Washington DC.

"It was a huge honor to be invited to participate. I also felt the weight of needing to represent well since I was showcasing as a Tlingit artist on a national platform," Worl said. "I hope that as a designer I can represent on a national scale the modernity of Native people — that we're engaged in modern culture while still carrying forward our traditional heritage."



Healing in the Community

by Omar the Hawk

Koo-Chuma and the anxiety and fear one will inherit ! There is va seriousness behind sacred mountains .visiting these places can bring energy you might not be ready for , some visit these places for healing some do it for fame some for pictures to show off but some do it for profit and those will feel why these

mountains are sacred the story of warrior kuchuma warrior cerro azul (blue mountain) and a beautiful kumeyaay women .the elders say the love these 2 tipai warriors had for Peña Blanca (ui hapal) brought them to their death the warriors met on a battlefield equipped with war clubs and fought for her love they fought for hours as true warriors would

they did not bring other tipai into the battle it was a thing only the most fierce kumeyaay would understand no gossip no hatred just 2 warriors in love and meaning to prove and assert dominance over the other as the fight continued both worn out and badly hurt they returned to (eh-shun) cañon Manteca now known as cerro azul in Tecate Baja California the other warrior went up to what is now mt kuchuma where he passed away days later as for (blue



mountain) he passed aswell ceremonies took place for both kumeyaay kuisai wearing owl head dress cleansed and sent the souls on their way to rest as for Peña Blanca well for the kumeyaay who are familiar with that reservation that rock cry's all day long non stop water

flows from the biggest rock in all of Tecate and most beautiful places one can ever visit she is forever sad .we must protect mt kuchuma at all cost ,if one does go up to the mountain make sure you are at peace and you're intentions are pure and clean otherwise prepare for that energy most wont know how to handle .my most sincere and warm regards .just a tipai warrior name the hawk ! Roaming his kumeyaaylands proud and strong -Omar the hawk



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Paradise Lost

How Famous Surfers and Wealthy Homeowners Are Endangering Hawaii's Beaches

Hawaii's beaches are public land, which officials are obligated to protect and preserve. But a state agency has repeatedly allowed homeowners, including surfer Kelly Slater, to use tactics that protect property while speeding up the loss of beaches.

For decades, homeowners in Punalu'u watched from large picture windows as locals sunned on the beach and dove for octopus amid the coral reefs of northeast Oahu.

But year after year, the ocean inched closer and closer to their wooden beach houses, and by 2006, it was threatening to claw them away.

Two homeowners asked the state for permission to erect mounds of sandbags along the beach for protection.

Hawaii's Department of Land and Natural Resources agreed, with one key condition: The emergency measures would be temporary. Such shoreline structures can hasten beach erosion, and state officials were trying to ensure that didn't happen. The homeowners had a few years to come up with long-term plans for their homes and remove the sandbags.

But as the deadlines approached, state officials granted them an extension. Then, another. The decisions set off a cascade of armoring along the coastline, as neighboring homeowners put up their own sandbags to guard against seasonal waves and rising seas.

Today, nearly 15 years later, the sandbags remain and the beach is largely gone. If members of the public want to reach the ocean, they must clamber over a makeshift seawall, covered by black and tan fabric and held together with rope, and past "No Trespassing" and "Danger" signs.

Despite the warning markers, this shoreline — like all beaches in Hawaii — is supposed to belong to the public. Under state law, anything below the high wash of the waves during the time of the year that the ocean is highest is public land, and officials are obligated to protect and preserve it.

But as coastal homeowners face rising sea levels brought on by climate change, the state is increasingly approving sandbags and other structures that are speeding the loss of its beaches.

Over the past two decades, the Department of Land and Natural Resources has granted 66 emergency shoreline permits to property owners across the islands. Nearly half are located on Oahu's North Shore, known as the Seven Mile Miracle, famous for its abundance of prime surf breaks and stunning beaches. Among the beneficiaries

are famous surfers like Fred Patacchia as well as owners of high-end vacation homes that can rent for more than \$1,000 a night.

The permits are typically limited to three years, but the sandbags are rarely removed when they expire, according to a review of hundreds of pages of documents by the Honolulu Star-Advertiser and ProPublica. Instead, state officials repeatedly grant property owners extensions or don't enforce their

own deadlines. One in 5 of the emergency permits in the news organizations' review were granted for structures that were built illegally. Regulators levied small fines but authorized the sandbags after the fact.

Property owners who receive the emergency protections are expected to come up with long-term plans for their homes, but documents and interviews with owners show they almost never do.



Shelly Caron

With the passing of Ms. Shelly Caron on Sunday Dec 6, 2020, a special page has turned in our local history book.

For many years she lived in her family's historic Marron Adobe that was part of an old Rancho Mexican land Grant dating back to 1842. Shelly played an active role in Cultural and Historic preservation throughout the years by welcoming school children on tours and field trips to her

home.

She made the time for personal speaking engagements at Women's Clubs, libraries and Nature Centers throughout North San Diego County. A friend to open space, nature and a clean environment.

Shelly will be missed by the many she has touched and the friends she has made along her colorful life's journey. Peace

GOOD NEWS: Hoksila White Mountain has been officially appointed to McLaughlin City Council! Thanks to the thousands of people who wrote in and the local residents who showed up for the meeting, Standing Rock's second largest town will have additional Native representation.

Finding a Path Forward

Continued from page 1

Maybe.

What is Critical Race Theory anyway? And what has it got to do with civil rights and liberal thought today? That depends on whom you ask. If you ask CRT proponents the answer might be that it is a school of progressive thought; a lens which allows one to see the gross, systemic, social injustices rampant at every level of American life. From the grocery store, to the church, to the educational and criminal justice systems. Racism, they say, is absolutely everywhere. By and large, they are not wrong.

If you ask a CRT detractor, they might say it is a pernicious perspective which asks all peoples of color and LGBTQIA2S folks, and Muslims, to despise all white heterosexuals as indomitable oppressors and villains. By and large, they too are not wrong.

Extremism is what allows for both seemingly contradictory statements to be true. Seeing racism everywhere, even where it is not, is nearly as harmful as denying racism exists where clearly and egregiously, it does.

There will always be extremists in any movement. The trick is to not give them too much power. Passages from books like the hugely successful "White Fragility," by Robin DiAngelo and "How To Be An Antiracist," by Ibram X Kendi

are cited by conservatives and moderate liberal critics as evidence that modern Critical Race theorists are promoting a myopic disdain of whites and proffering it as serious sociological theory. It is no stretch to say these best-selling authors teach that all white people in America— not following their lead— are racist, and must strive under their harsh, exacting tutelage to not be racist. Kendi's work states that it is impossible to simply not be racist. That if you're not actively "anti-racist" according to his definition of that term, then by default, you are a racist. And if you're white and deny that you are racist then, according to DiAngelo, you are showing your "White Fragility," because white people in America have been conditioned into a white supremacist worldview. The ones who refuse to admit it are fragile.

I have never won a debate I began by insulting a person's character and intelligence. Anytime I have used those tactics it inspires whomever I am debating to double down on whatever position I am trying to persuade them to abandon. If I'm obnoxious enough about it, it inspires animosity toward my perspective, myself, and any group of people I'm associated with. Which is exactly the opposite of what I say I'm trying to accomplish.

Imagine being told that your tribe— people that you know and love— is entirely made up of racists. Let's assume for the sake of argument that's not true.

Deny it and you are called fragile. Admit it and you are expected to renounce your white privilege, regardless of your socio-economic status, and confess your complicity with structural white supremacy. Racism is evil. To accept an extreme version of CRT is to say that all people of a certain skin color are evil by default. How do you think they are going to react?

CRT advocates say people of color cannot be racist because they lack the institutional power to enforce any prejudice they may hold against whites. Increasingly that is growing less true in many environments. And even if it were 100% true that people of color cannot possibly be racist for said reason, does that make it okay in the slightest, to vilify people because their skin is white?

As an indigenous person of color, I abhor racism and every other form of bigotry with every fiber of my being. As a person who can think for himself, I respect other people's prerogative to think for themselves too. As an American and free person, I find it galling that anyone should presume to tell me what to think— or what I actually think— about anything, let alone something as personally significant as the topic of racism.

When you say that everyone but you and your crew of like-minded folks are devils, it comes into sharp focus, that you are now the devils. When you find yourself disappointed the rumor is not

true that celebrity X said something racist you can be sure your moral compass is broken.

Are you now or have you ever been a member of the communist party? Are you a witch, a devil worshiper, a racist? Probably not. But for whatever motive reason deep inside the human psyche, accusing and condemning others is sadly something our species is inclined to do over, and over again.

All this time we thought we each had the moral agency and ability to not be bigots without the help of these pointy-headed academics. Most people don't need a book or special training to not be racist.

Do we still have a long way to go in ending systemic, institutional racism and other forms of bigotry in America? You bet we do. Is Critical Race Theory the best tool we have to push forward our cause and inspire others to join us?

It is if you don't mind risking the rise of another white-nationalist with autocratic tendencies to the highest office of our land. But please consider this: Maybe next time he will not be a loathsome blithering idiot, but a competent and effective aspiring despot ushered into power by white folks who don't appreciate being told they are less worthy humans because of the color of their skin.

The choice is ours.



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

Seminole-Negro Indian Scouts

The Medal of Honor, this nation's highest honor for valor, was awarded to four Seminole-Negro Indian Scouts.

Buffalo Soldier Regimental returns, show that after twelve engagements and twenty expeditions, not one of their men was killed or seriously wounded in their seventeen-year history from 1868-1885. These young men of pure African or mixed black and Seminole ancestry, dressed, acted and possessed trailing, hunting and fighting skills like those of the plains



Medal of Honor

Indians. Their number varied between thirty to fifty scouts. They were probably the best desert fighters and trackers the in the history of the United States Army.

The Florida Seminole Nation is one of the Five Civilized Nations. It held slaves, who could do as they pleased, as long as they gave goods to the tribe. This also brought protection from slavers and the military. They also accepted runaway slaves into their tribe. The Seminole Nation fought slavers, Indians and the U.S. government to keep their ancestral lands and farms, which delayed the annexation of Florida. The United States government invited their leaders Chief Coacoochee (Wild Cat) and Chief Osceola, the great medicine man, to take part in peace talks under a flag of truce. When the Seminole leaders arrived at the site of the negotiations they were promptly arrested. The Seminole Nation was marched to Indian Territory on what is now known as the "Trail of Tears", where hundreds of men, women and children were marched to their deaths.

Because of attacks from slavers and Creek Indians, the majority of the Seminoles and Seminole Negroes moved into Mexico. For twenty years as colonists, they served in the Mexican Army fighting Comanche and Apache Indians raiders, in addition to Texans. At the death of Chief Wild Cat, the Seminoles left Mexico for United States. Under the leadership of their black Seminole Chief, John Horse, the Seminole Negroes stayed in Mexico away from slavery.

Other Seminole, Creek and Cherokee Negroes joined them.

The United States army had great difficulty in trying to control the ongoing hostile activities of the Comanche, Apache, and other plains Indians. The U.S. government invited the Seminole Negroes to return to the United States to serve as scouts. The Seminole Negroes' understanding of this Treaty was that the government would grant them land, pay their transportation costs to the U.S., pay them for their services and provide provisions for their families.

It took two years to find a commanding officer who could handle the Seminole-Negro Indian Scouts and gain their respect. The officer was Lieutenant John L. Bullis, a Quaker who commanded United States Colored Troops in the Civil War. Bullis' fighting skills and religious background probably helped lead to a closeness with the scouts that resulted in Bullis receiving invitations to perform marriages and baptisms in their Indian villages.

On the trail they were the best shots from the saddle, able to find water and



Reny Grayson, Seminole-Negro Indian Scout 1910

food others missed, could pickup trails up to three weeks old and stay on a trail for months at a time. Unlike the soldiers, they could also live off of half rations indefinitely. Many of their, culprits, incorrectly, thought they had escaped from these scouts.

Near the end of their service to the government, Chief John

Horse of the Seminole Negroes asked that their treaty be honored. He was told there was no copy of it, no land was available to be given them and that they were not entitled to lands granted to Indians. When the tribe was moved off of the reservation, some of the scouts were arrested and moved with them.

Due to the unpunished murders and other intolerable injustices suffered by the Seminole Negroes, five of the scouts quit the service and moved their families to the Rio Grande. Private Pompey Factor, who saved Lieutenant Bullis' life, received his Medal of Honor, but not his pension. He was told there was no record of his service. Service by the

Seminole-Negro Indian Scouts was completed in 1914.



Pompey Factor, Medal of Honor Recipient



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Diabolical Duo Loeffler, Purdue, Attempt To Keep Death Grip On Georgia

by Hektor David Esparza
@holfastbelovedswordsmen

Senator David Purdue (R) Georgia is worth an estimated 15 million dollars. Senator Kelly Loeffler (R) Georgia, together with her husband Jeffrey Sprecher, chairman of New York Stock Exchange, hold a net worth north of 800 million dollars.

But apparently neither of these “public servants,” are rich enough yet. Both senators received early briefings that Corona virus would likely cause great harm to the US economy. Loeffler dumped 20 million dollars’ worth of shares which were positioned to plunge in value due to the onset of the pandemic.

Loeffler is too smart to take that kind of a financial loss, and way to savvy to get busted for insider trading. To make matters worse she invested in companies whose business is teleconferencing which were highly likely to gain in value due to the Covid pandemic. Are you in love with her yet? No?

Well good because there’s more. Loeffler is a part owner of the WNBA team The Atlanta Dream. During the national and global protests over the killing of George Floyd, The Dream threw its support behind the BLM movement. Loeffler took the opportunity to come out publicly and say she was “adamantly” against Black Lives Matter.

To put some icing on the multi-layered Loeffler-Charm-Cake, she also said that she did not disagree with anything the outgoing Republican president has said or done. She is presently asking Georgians to contribute to her campaign fund. Are you already writing her your check?

Loeffler went toe-to-toe for her senate seat against her competitor, the Rev. Raphael Warnock in a debate held on December 6, 2020. Along with saying “radical left” maybe a dozen times, in an effort to smear Warnock, she mainly was firing blanks that also found no purchase.

Senator Loeffler refused to answer questions as to who won the 2020 presidential election. Donate to the Warnock campaign here:
www.secure.actblue.com

Senator David Purdue isn’t quite as wealthy or loveable as Loeffler. But that doesn’t mean he’s not worth talking about. He too dumped stock after his private briefings about the coming troubles of Corona virus.

During an October 28 debate, his Democratic opponent Jon Ossoff said: “It’s not just that you’re a crook, senator. It’s that you’re attacking the health of the people that you represent. You did say Covid19 was no deadlier than the flu.”

After the good senator Purdue was handed his arse during that debate he declined to debate Ossoff again on December 6. Ossoff showed up and faced an empty podium. Is Senator Purdue chicken?

Donate to Jon Ossoff’s campaign here:
www.electjon.com

If both Warnock and Ossoff win their respective races the US Senate will technically be evenly divided between Ds and Rs, but effectively, it will be a Dem majority as all tied votes will be decided by Vice President-elect Kamala Harris. Among his numerous other scandals Senator Purdue is thought to have deliberately mispronounced Kamala Harris’ name in order to belittle her. Wouldn’t it be sweet karmic revenge if Purdue loses his senate seat to Ossoff, and the power is shifted by Vice President-elect Harris?

Well, what are you doing still reading? Go donate to the Ossoff and Warnock campaigns. Call your friends in Georgia and encourage them to vote.

Unless you think the diabolical duo of Purdue and Loeffler deserve another term and another (unethically gained) few million dollars.

Origins of the Seminole Negro Indian Scouts

Written by Katarina “Kato” Wittich and Edited by Sarah N. Johnson
Introduction

The first accounts of Black people among the Seminoles occur during the late 1700s. Since the end of the 1600s enslaved Africans from the eastern seaboard had been escaping from plantations and making their way south to the haven provided by Spanish Florida, where they were guaranteed their freedom by King Charles of Spain. [1] Many of these refugees eventually joined the Seminole Indians in Florida, who were themselves a newly formed confederation of several different Native American tribes, primarily Creeks, who had been pushed south by the Euro-American expansion into their territories. [2]

It is not known exactly in what capacity the newcomers joined the Seminoles, although contemporary sources labeled them as “slaves” to the Seminoles. What is clear is that most of them lived in their own towns, kept their own livestock, had their own chiefs and fought as equals alongside the Seminole in battle. They appear to have adopted some Seminole customs but also kept their original African cultures along with the Afro-Baptist traditions that had been developed during enslavement in the south.

The First and Second Seminole Wars

By the early 1800s, the Seminoles and their Seminole Negro allies were at war with the United States Army, trying to defend their lands in Florida from the invasion of white settlers who had already pushed them south and were now trying to push them out of Florida entirely.

The First Seminole War (1817-1818), led by General Andrew Jackson, was designed to take Florida away from the Spanish, move the Seminoles to reservations so white settlers could have the better lands, and destroy the safe havens created by and for the Seminole Negroes so that they would not provide an incentive for more enslaved Africans to escape from southern plantations. The pressure was so great that some Seminole Negroes escaped by boat to the Caribbean, where their descendants still live on Andros Island in the Bahamas. But the majority stayed and fought alongside the Seminoles, to protect their land and their people. Jackson was successful in winning Florida from Spain, and he drove most of the Seminoles and their Seminole Negro allies further south, onto a reservation with land so poor it was barely possible to survive.

The Second Seminole War (1835-1842) was perhaps the fiercest war waged by the U.S. government against American Indians. The intention of the government was to annihilate or remove completely the Seminoles and Seminole

Negroes. One of the primary reasons was that southern plantation owners were afraid they would continue to lose large numbers of enslaved peoples as they escaped to join the Seminole Negroes. U.S. commanding officer General Jesup noted, “This, you may be assured is a Negro and not an Indian war, and if it be not speedily put down, the south will feel the affects of it before the end of the next season.” Jesup asserted that it was the Seminole Negroes who were preventing their Seminole “masters” from making peace treaties. He said: “Throughout my operations I found the negroes the most active and determined warriors; and during the conference with the Indian chiefs I ascertained that they exercised an almost controlling influence over them.” [3]

There are many theories about the nature of Seminole Negro “slavery” and few clear answers. One theory for the emergence of “slavery” is that as the plantation system expanded and danger from enslavers raiding and capturing Seminole Negroes grew, it became practical for Seminole Negroes who had joined the Seminoles voluntarily, as free people, to declare themselves enslaved to a particular Seminole “owner” because raiding enslavers found it riskier to “steal” black people who they believed were already “the ‘property’ of someone else.

Another theory is that as the Seminoles became more acculturated to white custom, they began to purchase or capture black people and consider them “slaves”, or valuable “property”. However, what “slavery” meant was at question. There was a long tradition in Native American cultures of a form of “slavery” that was very different from the chattel “slavery” created by whites. In Indian ‘slavery”, captured members of other tribes would be enslaved, often with the goal of eventual full adoption into the tribe. There were accounts of enslaved Yammasee living among the Seminole in the 1770s which asserted that the enslaved lived essentially as equals to their “masters”, could intermarry, and their children were free. [4]

What is clear is that originally the form of “slavery” practiced by the Seminoles was nearly identical to the normal structure of allegiance that was practiced in Creek and Seminole society. The Seminole Negroes lived in their own towns, had full freedom, followed their own leaders, and simply gave tithes, or a section of their produce, to their “owner” who was often the Chief with whom they were allied. This loose form of slavery began to change in the 1800s and eventually many of the Seminole Negroes were claimed as “property” by individual Seminoles who appear to have begun to be influenced by white perspectives.

*“That perfect sunrise, is of the heart. Make it worthy of you.
Love is the only thing worth living for. Everything else, fades in the mist.
Leaves with the tide. Blows in the wind.”
“Song of the Raven “(c)*



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iiiPREVIA CITA!!!

WorldBeat Center's Ethnobotany Peace Garden's Outdoor Spaces

WorldBeat Center is so excited to now be collaborating with 'Healing Gardens', a new project based in Los Angeles offering an online platform for the public to 'book' garden time in public and backyard gardens. Their hope is to reconnect people to the outdoors and remind them of their inspire them to grow their food and healing benefits, especially during these stressful unprecedented times. We're planning on offering healing sound sessions with plant music, meditation spaces and alternative healing activities. Look forward to classes on how to start a garden at home with garden boxes you can put on your patio. We'll keep you updated! If you would like to volunteer and learn how to make food your medicine, email us at volunteers@worldbeatcenter.org. It's very important you have a relationship with the food you eat. We're also starting a seed library if you would like to be involved email info@worldbeatcenter.org.



George Washington Carver



Cat's Claw



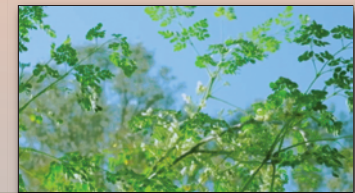
Rooibos-Honeybush-Tea



Stinging Nettle



White Sage



WORLD BEAT CENTER

This mural is dedicated to Makeda Dread honoring her for all of her hard work and dedication to her local community. Brought to life by artist @taylormurals. The mural reflects her message of unity, her career in music and love with nature. We're so excited to see it in person!

The mural was commissioned by Estrella Jalisco, a Mexican beer company that will spend \$1 million over the next four years to underwrite the creation of murals of local heroes in up to 100 American cities. The locations for the murals, the subjects and the artists are all being coordinated by Beautify Earth, a Los Angeles nonprofit that pairs artists with blank walls throughout California.

The mural subjects are chosen from nominations and votes by the public. Nine mural artists in the Southwest were selected to create the first group of murals in San Diego, Los Angeles, Phoenix and El Paso. The first local mural was completed in October by artist Carly Ealey at Ninth and G streets in East Village. It spotlights Jacquelyn Alvarez, an artist and holistic healer with the Urban Art Shop in City Heights.



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Indian Voices Book Review: "San Diego's Sunset Cliffs Park • A History"

Award-winning Author Kathy Blavatt has written a new book "San Diego's Sunset Cliffs Park • A History."

Kathy Blavatt grew up on Sunset Cliffs Blvd. Later, she lived in the family home with her husband, Ray. The couple was married at Dan Dixon's cliffside "Villa Surf" overlooking "Garbage Beach." Kathy's book incorporates photographs she shot, historical photos, and documents.

Sunset Cliffs Park meanders along a mile and a half stretch of San Diego's rugged coastline past coastal bluffs, sandy beaches, rock arches, sea caves, and tide pools. The cliffs were formed initially by a collision of the North American and Pacific tectonic plates sixty to seventy million years ago.

The Point Loma peninsula's early human inhabitants included the native Kumeyaay. They migrated annually to the coast from inland. They brought many of the native plants to the Point Loma Peninsula and ate seafood from the ocean.

Homesteaded theosophists, creators of Lomaland and Albert Spalding, a famous sportsman, bought many Sunset Cliffs area properties over a decade starting in 1897.

Spalding, a visionary who saw the importance of parks, purchased coastal property northwest of Lomaland in 1903. This section became Sunset Cliffs Park 1915. The park, named Sunset Cliffs Park, was an eighteen-acre coastal linear park designed by a Japanese architect in a rustic Japanese style that included bridges, cobblestone walkways, and staircases. Renowned horticulturists landscaped the park and parts of the

Lomaland property that become future parkland.

Sadly, Spalding died shortly before his beloved park officially opened.

Sunset Cliffs Park and the surrounding community went through a medley of changes and expansions.

In the century since, John Mills, an enterprising land baron, restored the original park, which later fell into neglect during the Depression and World War II. It became a popular spot for pioneering surfers and divers in the postwar boom.

Coastal residents ran a won ballot measures forming the California Coastal Commission and establishing San Diego's 30 Foot Height Limit, which have help protect our coastline and views.

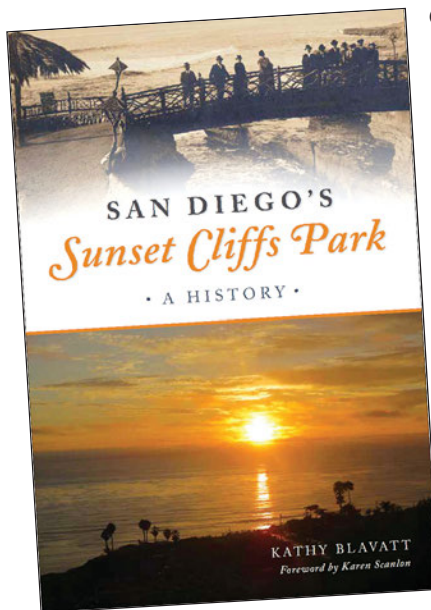
Local activist in the early 1980s fought to keep the Ocean Beach cliffs and Sunset Cliffs Park in a natural state, only to lose and have the Army Core of Engineers build seawalls and fill many of the cliffside beaches and coves with rubble and large granite rocks.

in 2005, the park's designation became "a natural park." It was renamed "Sunset Cliffs Natural Park," With the emphasis on "natural." Native plants were re-established into the park, information signs posted, and new walking and hiking trails added.

The colorful landscape, ocean views, and sunsets make it a treasured park for locals and visitors.

Author Kathy Blavatt's San Diego's Sunset Cliffs Park • A History book guides you through Sunset Cliffs' vibrant history as she relates the many transformations of this beloved park and looks to its future

Visit the Blavatt site for more information and to place book orders: www.blavatt.wordpress.com



Sober Warriors

by Kenneth G. White Jr.

C'mon Brother you can do it
C'mon Sister you'll get through it
Let's change our history
Let's be sober Warriors
you and me

Let's climb that mountain of hope
And forget that valley of hopelessness
Let's be happy healthy and free
Let's be sober Warriors
You and me

Let's go to the other side
From depression and addiction
to the promised land
Of healing, wellness and conviction
Let's be sober Warriors
You and me

Let's go home to our family
Forget about pills and drink
Let's go back to spirituality
Let's be sober Warriors
You and me

Let's get off these mean forsaken streets
For they are nothing but heartbreak and deceit
Let's be a loving family
Let's be sober Warriors
You and me

I know you're hungry I know your tired
I know you're sick of being wired
There's a better way to live in peace
Let's be sober Warriors
You and me

Let's plan our sober life ahead
Get that job get that degree
There's something good in front of us
Let's be sober Warriors
You and me

Let's find our Warrior Spirit
It's vibrating in our mind and heart
Look within ourselves to heal
Let's be sober Warriors
You and me

Some started drinking young
Falling victim to lies and deceit
Realize alcohol is an evil spirit
Let's be sober Warriors
You and me

But I can't do it, it has control over me
Understand God loves you and will set you free
Call upon Him prayerfully
Let's be sober Warriors
You and me

Our ancestors and elders
Are right there in from of us
Their love is filled hope and healing
Let's be sober Warriors
You and me

Let's stand on Mother Earth
Then get humbly down on our knees
Pray to God Almighty to heal us
Dear Heavenly Father please
Let's be sober Warriors
You and me

Jupiter And Saturn To Align In The Sky This Month As 'Christmas Star'

The two largest planets in the solar system, Jupiter and Saturn, have fascinated astronomers for hundreds of years. But the two gas giants will do something next month not seen since the Middle Ages -- they will look like a double planet.

The rare occurrence will happen after sunset on Dec. 21, 2020, the start of the winter solstice.

"Alignments between these two

planets are rather rare, occurring once every 20 years or so, but this conjunction is exceptionally rare because of how close the planets will appear to one another," said Rice University astronomer Patrick Hartigan in a statement. "You'd have to go all the way back to just before dawn on March 4, 1226, to see a closer alignment between these objects visible in the night sky."

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A Murder In Veracruz: Slain Journalist's Story A Portrait Of A Violent, Corrupt Era In Mexico

by Dana Priest, Paloma de Dinechin, Nina Lakhani and Veronica Espinosa

XALAPA, Mexico — Regina Martínez's death was brutal. Someone broke in through the metal door from her beloved garden patio, the tiny patch of tranquility that kept her from moving from her modest cinder-block home to a safer location.

The intruder probably surprised her in the bathroom, from behind, investigators believe. At barely 5 feet tall and 100 pounds, she scratched and struggled to fight off her attacker, leaving skin under her fingernails. The assailant broke her jaw with brass knuckles, then wrapped a rag around her neck, squeezing the life out of the region's best hope for accountability and justice.

In articles for the national investigative weekly *Proceso*, Martínez, who was killed at age 48, told her readers that two successive governors in her home state of Veracruz looted the treasury and allowed cartels to operate freely with the help of local and state police. She sought to prove the traffickers and their accomplices had executed hundreds of people: Teenage dealers and entire families. Farmers and politicians. Even young women who attended their sex parties.

Martínez was one of the very few reporters who dared to refuse bribes or to ignore cartel threats aimed at censoring the news. Her articles had an outsize impact.

"What the local press did not want to publish was published through Regina Martínez," said Jorge Carrasco, *Proceso's*

editor in chief.

At least 27 journalists have been killed in the state of Veracruz since 2003. Eight others have disappeared. International press groups consider Veracruz to be the most dangerous place in the world to report the news.

"It has been a relentless attack against journalists," said Roberta S. Jacobson, U.S. ambassador to Mexico from 2016 to 2018. "They were forced out of the field of play ... It's really amazing, their bravery."

Eight years after Martínez's homicide

on April 28, 2012, a team of reporters from Mexico, Europe and The Washington Post has picked up where Martínez left off. The team continued her investigations of the two state governors — Fidel Herrera and Javier Duarte — and examined her homicide inquiry. *Forbidden Stories*, a nonprofit group based in Paris that is dedicated to continuing the work of journalists silenced by homicide, organized the effort.

(Alberto Morales Garcia/*Forbidden Stories*)

Emergency Committee for Rojava

Dear Friends,

Many of you know how committed I am to supporting the extraordinary ecological, feminist, and directly democratic society in northeast Syria known as Rojava. In this region, established by the Kurds in 2012, some 5 million people of multi-ethnic backgrounds are now self-governing, based in large part on the grassroots radical democratic ideals of my dad, Murray Bookchin. I'm writing to make a rare pitch to you, to consider an end-of-year donation to the organization I co-founded a few years ago called the Emergency Committee for Rojava. Our organization is a 501(c)3 tax-exempt charity, which means that all donations are completely tax deductible.

Despite Covid-19, we have had an amazing year organizing online panels, doing advocacy, writing articles, and supporting fundraising for on-the-ground projects, like supplying fresh water to refugees and others in Rojava affected by Turkey's bombing of the region. But to be even more effective, we'd like to hire a part-time staff person. With that aim, we've launched a GoFundMe effort to

raise \$10,000 this holiday season as part of a larger fundraising effort. Our GoFundMe page is here:

https://www.gofundme.com/f/support-emergency-committee-for-rojava?utm_source=customer&utm_campaign=m_pd+share-sheet&utm_medium=copy_link_all

On it, you'll find more information, including a 3-minute video about Rojava and why it's so important for the Middle East and the world. It's narrated by me.

I know it's been a tough year for many people, and may not be an ideal time to donate. But if you can, please know that no donation is too small. And if you are inclined to spread the word to your friends or contacts, please do! Thank you so much!

Happy holidays, stay safe, and all best wishes,

Debbie

P.S. If you are interested in more about the Rojava-Bookchin connection and haven't already seen this article I wrote for the *New York Review of Books*, you might enjoy it. It's free to read with registration on their website:

<https://www.nybooks.com/daily/2018/06/15/how-my-fathers-ideas-helped-the-kurds-create-a-new-democracy/>



"We need leaders not in love with money but in love with justice. Not in love with publicity but in love with humanity."

Gwendolyn Parada
Chairwoman



LA POSTA BAND OF MISSION INDIANS

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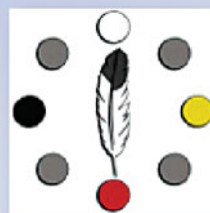
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A FACE OF CHANGE

A FACE OF CHANGE or AFOC is the next generation nonprofit 501(c)(3).

What does that mean? It means it does not have one specific focus. Its operations are to create more awareness and mindfulness about and collaborate with those individuals, groups of people or nonprofits that already exist. And in doing so help them by bringing innovative new ideas through collaborative efforts.



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Young American Indians Interested In Becoming Electricians

On Oct. 26th eight local American Indians attended a tour at the IBEW Training Center at 4675 Viewridge, San Diego. The facilitators were Joe Page of IBEW Local 569 and Cristina Marquez of the Electrical Training Institute (ETI) and they gave a 2 hour tour going through details of the how to become a journeymen electrician.

Joe Page mentioned if you have the desire and willingness to learn even without any experience you can become apprentices because I started with no experience. When you become an apprenticeship you have a job to get your work experience and must attend classes. The hours are 5PM – 6:30PM 2 nights a week for either 10 periods for “Inside Wire” or 8 periods for “Sound”. After becoming journeymen you can work in any state in the USA and Canada it’s a great opportunity to travel if you want. Journeymen full wage with benefits is are \$50-\$60 per hour.

All apprentices receive full Medical, Dental and Vision for themselves and

their dependents.

Cristina Marquez mentioned that there is a non-apprenticeship program



that can get individuals out to work with little or no work experience as a Construction Wiremen (CW), Street Light Tec (SLT), Material Handler (MH) and Sound Tech (ST). These wages start

anywhere from \$14 – \$19 dollars an hour depending on what category. They also get benefits the total package is around \$30 an hour.

This program is a great opportunity to get gain some knowledge and experience to see if you want to become an Electrician and earn some money. If

someone is working as a CW, MH, ST, or SLT they will end up having to sign up for Electrical Trainee (ET) classes here at the IBEW training center with classes on Saturdays for 8 hours. This program is

Not an apprenticeship program but is a good stepping stone to get into the IBEW state apprenticeship program (JATC) Join Apprenticeship Training Committee.

The following individuals were recruited by California Indian Manpower Consortium (CIMC) and the American Indian Apprenticeship Initiative (AIAI) to help Native Americans with an opportunity to work in the building construction trades so they can work on local Indian projects on and off the reservations. CIMC and AIAI also provide outreach and supportive services for interested individuals wanting to get into the apprenticeships programs.

Individuals attending the training tour as follows: (left to right)

Cesar Lopez, Augustine Norte, Henry Najara, David Raya, Lucas Escalante, Eric Welsh, Jonathon Trujillo and Alastair Mulholland.

If anyone is interested in becoming an Electrician contact: (ETI) Electrical Training Institute- Cristina Marquez at 858-276-8394 or cmarquez@sdeet.org

Employment Opportunity for Executive Director California Indian Basketweavers' Association (CIBA)

Office Location: Woodland, California (Yolo County) Primary Work Location: Remote, Work from Home Hours: Full-time, Exempt position. Report To: Chairperson and Executive Board

Organization description: The California Indian Basketweavers' Association (CIBA) is a 501c3 non-profit cultural arts service organization. CIBA's vision is to preserve, promote and perpetuate California Indian basket weaving traditions while providing a healthy physical, social, spiritual and economic environment for basket weavers. Since 1992, CIBA has been managed by an elected volunteer Board of Directors who are traditional weavers of California Indian decent and its staff.

Position Description: The primary role of the Executive Director (ED) is to work in partnership with the Board to

accomplish the mission and goals of the CIBA organization. The ED will manage, coordinate and account for the operations of CIBA in accordance with the CIBA Board, and will work at the direction of the Board as the office contact, with primary responsibilities for fundraising, grant writing, and office management. Develop and implement business and programming goals and objectives created in partnership with the Board of Directors. The ED will attend Board meetings and events as assigned. ED must coordinate and review finances and operations, make recommendations as required and support the production of an annual Gathering by coordinating meetings, mailings, working to oversee gathering contacts and coordinate production dates. The ED will support operations

management, staff and volunteers assigned to the annual gathering event, as well as to all other CIBA events.

Key Job Responsibilities:

Financial Management: Work with Board to develop and manage annual budget. Coordinate and identify organization need, operation costs and funding targets. Work with accountant and Board to clarify expenses and CIBA operational overhead.

Fundraising: Develop strong fundraising portfolio activities including grants, government and corporate donors, as well as management of potential endowments. Secure major gifts, identification, cultivation, solicitation of new and existing donors working with CIBA's board and staff. Manage relationships with current foundations, serve as liaison between

CIBA staff, board of directors and funding agency staff including Program officers. Develop a strong fundraising portfolio. Write and submit grant applications, proposal and letter of inquiry. Track deadline for proposals and reporting deadlines and ensure grant submissions and reports are completed. Oversee product sales, prepare regular reports on progress and budgets related to fundraising.

Gathering and Event Support: Lead in the coordination and collaborate on the production of CIBA's annual Gathering. Support location identity and development. Implement virtual meetings and events, as well as social media management. Oversee mailings, operations management and event operations, including community contacts to develop this event. Collaborate and project manage all events relevant to CIBA activities.

Resource Protection: Notify Board of

SEE **Basketweaver**, page 14

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James McDonald First Native American Lawyer

Choctaw Indian James McDonald was the country's first Native American lawyer. Born and raised in Mississippi, he decided to study law when politicians—led by future president Andrew Jackson—began organizing efforts to remove Native American tribes from their lands in the South and relocate them in the West. Instead of physical resistance, McDonald theorized that he could reason with federal lawmakers on legal grounds. He became a lawyer and subsequently represented the Choctaw tribe in negotiations with politicians, to whom he argued one of

the earliest legal cases for Native American rights. "The theory of your government is justice and good faith to all men," McDonald wrote in an open letter to Congress. "Impressed with that persuasion, we are confident that our rights will be preserved." Although the tribe ultimately failed—Jackson signed the Indian Removal Act in 1830, sending thousands of Native Americans to their deaths along the Trail of Tears—McDonald's efforts were the foundation of a fight for indigenous rights that still continues today.

Holiday Celebrations

Written by Roy Cook,
Submitted by Vicki Gambala,
Community Outreach for Tonkawa Elders

Public feasts in any season of the year are of great importance to American Indians. As social events they hold the tribe together. People can meet and talk, with no distractions of work needing to be done, other than the kitchen. Their hearts would be warmed by all the activity and hard attitudes would soften. Winter Months are times for story telling and rest. Our lessons for life are evident all around us. As the Earth rests so should we. Feasts are also a good time for young people to see and meet each other. They broke up what would otherwise have been a very hard life, filled with work, the everyday work of staying alive.

Also Tribal dances are an important part of our American Indian tradition. This participation would sometimes prepare individuals for a task, or add to the celebration of a particular event. The historical story of the tribe is often seen in the dances. They are very sacred to us. Likewise the customs give us a framework for our lives. Customs surrounding birth, death and initiation into adulthood and so on all played an important part in the development of the tribe and its members.

Many Native American people found that the story of Christmas and Christ's birth fulfilled tribal prophecies and found the message to be consistent with the

truth that was handed down by their ancestors. Over time other social customs, that were introduced to them by the European missionaries have become adapted to the native cultures and are an integral part of Tribal Christmas traditions today, just as they are in most non-Indian homes.

The First Native American Christmas Carol

According to Huron tradition, a Jesuit missionary priest, Fr Jean de Brebeuf, around 1640-41, wrote their first Christmas Carol. The Huron built a small chapel of fir trees and bark in honor of



the manger at Bethlehem.
*Aloki ekwatatennonten
shekwachiendaen
Iontonk ontatiande ndio sen*

SEE **Holiday Celebration 15**



Iowa Tribe Creates National Park On Nebraska-Kansas Border

LINCOLN, Neb. (AP) — The Iowa Tribe of Kansas and Nebraska is creating the nation's largest tribal national park on a forested bluff overlooking the Missouri River and a historic site of its people.

The 444-acre park will allow the tribe to tell the story of the Ioway people and provide a rustic getaway where people can hike, camp and bird-watch, said Lance Foster, the vice chairman of the tribe.

"We've been here for a thousand years now and, unlike other people who can buy and sell land and move away, we can never move away," Foster said. "This is our land forever. And we'll be here for another 1,000 years."

The new Ioway Tribal National Park will overlook a historic trading village where the Ioway people bartered for buffalo hides and pipestones with other tribes during the 13th to 15th centuries. That site includes three burial mounds that date back 3,000 years, the Omaha World-Herald reported.

The Nature Conservancy of Nebraska recently transferred 284 acres to the tribe, which plans to use the land and an

adjacent 160 acres that the conservancy donated two years ago to establish the second such tribal national park in the country. It is located just southeast of Rulo, Nebraska, on the Nebraska-Kansas border.

Mace Hack, executive director of the Nebraska chapter of the conservancy, said his group has worked with the Iowa Tribe for years and was aware of how well it managed property.

"It just seemed like the right thing to do," Hack said. "We wanted to help the tribe connect even more deeply to their ancestral lands and heritage."

Acquiring the land also fits with the tribe's goal of restoring tribally owned lands on its reservation, which once spanned 12,000 acres on both sides of the Nebraska-Kansas border. An 1887 federal "allotment" act that subdivided the reservation to individual families resulted in the selling off of 90% of the land to local farmers.

The tribe, headquartered in White Cloud, Kansas, has now bought back about one-third of its original reservation, Foster said.

Authentic California Native American Artifacts and Custom Jewelry

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NEWS

by Kena Adams

Covid Update Nevada

November 23rd, 2020, Nevada Governor Sisolak issued a press release to outline the “additional restrictions” our state will endure. Governor Sisolak tested positive for COVID 19 in November. Just seeing what’s unfolding in Nevada, besides across the globe, seems unbearable. Per the governors restrictions all restaurants, bars, gyms and gaming operations will reduce operations from 50% to 25%. Retail remains at 50% capacity. Private gatherings are limited to ten or less people from (2) households; outside; and wearing a mask. “I employ Nevadans to tap into their Independent spirit and consider their own personal responsibility,” stated the Governor as we battle more than 174,000 cases to date. Concerning Indian Country COVID is moving quickly through the North. Moapa has not reported any cases which lies in the South. Washoe County and Clark County are being hammered

with thousands of cases and deaths. According to Thomas Flores from Pyramid Lake his reservation is seeing quite a few COVID cases. Reservations throughout Nevada are on lockdown as we hope the spread slows or stops soon. We are encouraged to seek medical care during this pandemic for other medical issues; but like most people we are weary to enter any hospital. A recent tribal member of the Moapa Band of Paiutes recently experienced the despair in healthcare, especially concerning IHS. Due to COVID the only clinic in Las Vegas that “urban” natives had to utilize their IHS services is closed. Many urban’s have to travel to Parker, where you may be turned away; this tribal member was. We are mandated to wear masks and can expect another announcement from Sisolak soon on more restrictions we may face.

Visit our Website: www.IndianVoices.net for more news and updates

Basketweaver

Continued from page 12

activities, issues and dates relevant to land and gathering issues. This includes interagency communication on resource issues for monitoring the health and safety issues of weavers. Awareness and promotion of CIBA’s position for bans on pesticide use and assist in development of policies to protect and continue the traditional plant gathering access for California basket weavers. Work in collaboration with the Board of Directors to attend meetings on behalf of CIBA.

Membership & Communication: Manage CIBA’s membership list, process memberships, recommended outreach and development for the management of membership data and newsletter communication. Work with Board to manage and oversee production of bi-annual newsletter. Manage and oversee website communication development, social media and upgrades to all CIBA communication products.

Office Duties: Answer phones, check email, update CIBA event calendar and program schedules. Ensure all office and clerical duties related to regular business operations are conducted in a timely and professional manner.

Qualifications: B.A/ B.S. in Public or Business Administration or related field and/or equivalent experience. 2 years previous experience in a senior leadership role. Experience and knowledge with California Native community is essential. Demonstrate ability to develop and implement successful strategic plans. Deep understanding of financial strategies and finance-related performance metrics.

Outstanding proven track record in fundraising, grant writing and funding research. Experience in non-profit settings, with cultural or arts program development. Strong verbal and written communication, presentation, and relationship building. Project management experience.

Must be comfortable working with the public via outreach and donor relations. Experience working with computers, finance reports, be well versed in computer software applications including office suites and applicable programs. Must have understanding of finance statements and ability to summarize and communicate information in simple and concise manner. Experience managing and prioritizing multiple tasks and work both independently and with the Board as project manager to oversee the development and organization of events and systems currently in place. On occasion able to lift 35 pounds. Must have reliable transportation and a valid Driver’s License.

Salary: \$67,000 and potential for increased compensation depending on experience.

Benefits: Paid sick leave, paid time off vacation, and cell phone reimbursement.

Applicant must be able to work flexible hours including some nights and weekends.

This is an At-will position.

Application deadline date: Open until filled.

To apply: Email cover letter, resume and 3 references to ciba@ciba.org

Email questions to: ciba@ciba.org

NO PHONE CALLS PLEASE

All Things Juneteenth Lecture Series - Juneteenth History 101

Presented in partnership with NJOF, Khafre, Inc. and the History and Philosophy Department, Jackson State University

WHAT IS JUNETEENTH?

Juneteenth is an annual observance to celebrate the date Union soldiers enforced the Emancipation Proclamation freeing all remaining enslaved people in Galveston, Texas, on June 19, 1865. Texas was one of the last states in rebellion, following the end of the Civil War, to allow enslavement. Although the rumors of freedom were widespread prior to this, actual emancipation was not announced in the last few states practicing enslavement until General Gordon Granger came

to Galveston, Texas and issued General Order #3, on the “19th of June,” almost two and a half years after President Abraham Lincoln signed the Emancipation Proclamation.


Juneteenth – also known as Freedom Day, Jubilee Day, Liberation Day, and Emancipation Day. It is a holiday celebrating the emancipation of those who had been enslaved in the United States. Originating in Galveston, Texas, it is now celebrated annually on the 19th of June throughout the United States, and many countries around the world, with varying official recognition.

Deborah Evans
Vice Chair Director of Communications
National Juneteenth Observance Foundation
888.509.NJOF (6563)x701
www.njof.org

Moulin Rouge Las Vegas

The Moulin Rouge has been purchased by BBC Capital for 3.1 million dollars. Clark County District Court Judge Elizabeth Gonzalez approved the sale in mid November to this Australian investment company. There are mixed reactions with this sale. For one it is a foreign company that knows zero history of the site or the community in which it is located. This worries many Ward 5 residents that have been fighting for the “westside” for years. The investment

company’s lawyer promised that the community would have a say and assured the judge that the new owners are aware of the significant history of the Moulin Rouge property. Indian Voices covered the last fire at the Moulin Rouge in 2017 which disseminated the last remaining buildings on the property. Rumor is these fires were deliberately set, which is another can of worms that may be better left shut concerning this controversial site.



THE TEN INDIAN COMMANDMENTS

- 1. Treat the Earth and all that dwell therein with respect
- 2. Remain close to the Great Spirit
- 3. Show great respect for your fellow beings
- 4. Work together for the benefit of all Mankind
- 5. Give assistance and kindness wherever needed
- 6. Do what you know to be right
- 7. Look after the well-being of mind and body
- 8. Dedicate a share of your efforts to the greater good
- 9. Be truthful and honest at all times
- 10. Take full responsibility for your actions

Maya: The Exhibition At Cincinnati Museum Center

An Indian Voices educational easy-reader for children and students of all ages.

See vocabulary guide at end of article.

by Hektor David Esparza
@halfastbelovedswordsmen

If you've ever paid a visit to a major exhibit of the ancient civilizations of Rome, Egypt, Japan or China, you know just how impressive their accomplishments were thousands of years ago. Yet the sophistication of Mayan civilization some 1,400 years ago is equally, if not more spectacular.

"Maya: The Exhibition," at Cincinnati Museum Center, with over 300 artifacts from Mayan cities in Central America, rivals the most ambitious exhibits of any ancient culture this writer has ever seen.

Indeed, spending just a few minutes gazing upon each piece in this exhibit would take about 12-15 hours. I visited the exhibit twice so far, at about 2.5 hours per visit, and I plan to go back at least once more before it closes on January 3, 2021.

The thing that's immediately striking to me about this collection is that it doesn't require an eye trained in cultural anthropology or archaeology to appreciate. Its sculptures, figurines, hieroglyphics, and other objects of everyday life in Mayan cities, are readily

accessible to the modern eye more familiar with the language and icons of pop culture than those associated with high-brow academic culture.

Any eight-year-old familiar with the aesthetics of Disney-Pixar offerings will find so many of these unique works to be fun, interesting, and engaging.

Take for example a clay figurine thought to have been made to accompany a Mayan king into the underworld. Created at about 650 CE, with its heroic pose and huge, saucer-like eyes, one could easily imagine this character in a modern animated film like *Wal-E*.

Or the statuette of the Mayan Goddess Ixchel, posed sitting cross-legged and holding her magical tools of fertility and healing. She commands respect and admiration. It's not hard to understand her importance and role in a well-developed and sophisticated society.

When you talk about Mayan civilization, many people think that means a culture that existed thousands of years ago, when really, their great cities weren't abandoned until much

more recently.

The Mayan city of Tikal had an estimated population of 150,000 to 250,000, about the size of major cities in the Roman Empire. Tikal is thought to have been abandoned around 900 CE, or about a thousand years ago.

The Mayans developed a substantial

presence along the Pacific Coast of Central America as far back as 1700 BC, with monumental stone architecture appearing around 900 BC, and early forms of written language around 600 CE. The Mayan epoch reached its zenith at about 600-800 CE.

The Mayan empire is thought to have been brought to an abrupt end by a confluence of factors around the ninth and 10th centuries CE. Perhaps most impactful, was an over-exploitation of natural resources, such as the harvesting of trees of the rain forest, which were cut and burned for cooking fuel as well as for the making of a plaster they used to construct their formidable temples and pyramids.

Deforestation has contributed to the decline of many societies all over the world. Trees provide food and sanctuary for animals. Their roots keep fertile soils from washing away. And the shade and moisture they offer contributes to increased rain fall. When you add a natural, cyclical occurrence of draught to an already deforested area, the effects of the draught are magnified to a devastating degree. Together with loss of trade routes, overpopulation, and finally, intertribal warfare, Mayan cities became unlivable and were abandoned.

Spanish colonial invasion in the 14th century, some 500 years later, would have encountered an already severely weakened Mayan society. Though a remnant of Mayan peoples still inhabit parts of Central and South America

today, regional climate change, cultural dynamics, and an over-exploitation of natural resources led to the decline of their once great empire.

Which brings us back to the idea of ancient cultures which did not collapse due to factors such as environmental degradation and colonialism. Namely cultures like that of Japan with its many creative and technological offerings today.

It makes one wonder if said factors had not so catastrophically halted Mayan development, might we be driving Mayan engineered automobiles alongside our Toyotas and Hondas? Or booking flights on Mayan airplanes and spaceships? Or reading Mayan comics and going

to see blockbuster superhero movies like "Black Panther," but with Mayan-inspired characters?

After visiting "Maya: The Exhibition," at Cincinnati Museum Center, this writer thinks the answer is a resounding yes.

Vocab guide: Epoch= Period of extended existence, era, or important age. CE= Common Era. BCE= Before Common Era. AD= Latin abbreviation for Year [of our] Lord. BC = Before Christ. 2021 may also be written as 2021 AD, or 2021 CE as to not include any religious association. 500 BC may be written as 500 BCE for same reason. Anthro= human. Archae=ancient. Logy= study of. Anthropology= study of humans. Archaeology= study of the ancient. Aesthetics= beauty in appearance.

To plan a visit to Maya: The Exhibition visit www.cincymuseum.org



Jaguar masked sculpture. High ranking Mayan noble or Mayan deity. Early Classic period 250-600 CE. Peten, Guatemala. Fundacion La Ruta Maya, Guatemala



Jade plaque, Maya king. Quiche, Guatemala. Late Classic period 600-800 CE

Holiday Celebration

Continued from page 13

tsatonnharonnion

Ouarie onnawakueton ndio sen tsatonnharonnion

Iesous ahatonnial!

Within a lodge of broken bark
The tender Babe was found,
A ragged robe of rabbit skin
Wrapped His beauty 'round;
But as the hunter braves drew nigh,
The angel song rang loud and high:
Jesus, your King is born,
Jesus is born,
In excelsis gloria.

The animals at the manger were the Fox, the Buffalo and the Bear. The Huron also made a traditional tent of skins and their nativity figures were all dressed as Native Americans. This Huron Carol, originally written in the Huron language and later translated to French, has become a loved Canadian carol today.

Santa Claus, St. Nicolas

The American version of St. Nicholas, or Santa Claus originally came from the Dutch version called Sinter Klaas. This tradition was brought with the Dutch



people who settled the East Coast of Indian America at Amsterdam, New York.

Our modern day version of how Santa Claus should look comes from the Christmas poem *A Visit From St. Nicholas* by Clement C. Moore. Written

for his children in 1823, the family poem was later published for the general public and included what became the now famous 1863 picture of Santa Claus by Thomas Nast.

Countless legends are told about the Patron Saint of Giving known as St. Nicholas. He has been the patron saint of Russia, Moscow, Greece, children, sailors, prisoners, bakers, pawnbrokers, shopkeepers and wolves.

His gift-giving role in Christmas rites probably comes from his fame as the friend of children. This Christmas legend tells us that he also used to give anonymous donations of gold coins to persons in need. His cult spread in Europe and Christmas presents were distributed on December 6th when the celebration of St. Nicholas took place.

American Indian Holiday Dances

Many Tribes, including the Laguna

Indians, many of whom accepted Christianity some 400 years ago, have the custom of a dance on Christmas Eve or Christmas, where gifts are offered at the Manger.

Other gift bringers come at different times of the year, often in the summertime, but the gifts are always a part of American Indian culture. Gifts are appropriate whenever the tribal gathering occasion is social or ceremonial.

In many other tribes there are many representations of gifts brought to the people. All life is a gift from the creator. Our time on this earth is but a dance. Listen to the wind and the sounds of the earth, there is a song being sung each day. Celebrate life and share the gifts of the Creator. In this way it will be complete.

Good health to you and your family in this Holiday season. Aho, Mehan.

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Go Elberton!



Native American Food Sovereignty Alliance

About NAFSA

We are an organization dedicated to restoring the food systems that support Indigenous self-determination, wellness, cultures, values, communities, economies, languages, and families while rebuilding relationships with the land, water, plants, and animals that sustain us.

Through our efforts and programs, we bring stakeholders and communities together to advocate and support best practices and policies that enhance dynamic Native food systems, sustainable economic development, education, trade routes, stewardship, and multi-generational empowerment.

We work to put the farmers, wild-crafters, fishers, hunters, ranchers, and eaters at the center of decision-making on policies, strategies and natural resource management.

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