COMMUNITY JOURNALISM ON THE BRINK ...  
In Search of the Great Law of Peace

Native Presidential Candidate Mark Charles Refuses To Abide By A Colonial Perspective

by J.E. Alejandro

“The purpose of our constitution is to protect the interests of white land-owning men,” says Native American presidential candidate Mark Charles. Moreover, he says, “white supremacy is a bipartisan value.” To support these claims, which may seem outlandish to some, and obvious to others, he cites specific articles and sections of the U.S. Constitution as well as multiple Supreme Court rulings and written opinions. Many people might react to this by making the reasonable retort that we cannot rightly judge the morality of people who lived hundreds of years ago by today’s standards. Fair enough. The Constitution was indeed

Black Unity - Can We Hold It Together?

It is the political season, and everybody is out to get the Black vote! Well, not everyone, some people don’t respond to invitations to the forums for Black folks. I guess they think or know they don’t need the Black vote so they dis us? It is a great pleasure to see so many Black community organizations in San Diego working together during this 2020 political season to call out candidates and hold their feet to the fire.

The People’s Alliance for Justice, SD Monitor News and Black San Diego worked with the NAACP on a San Diego Mayoral candidates forum. The NAACP worked with BAPAC and the San Diego Chapter of Jack and Jill of America, Inc.

A Matter of Perspective: Indian Voices in 2020

by J.E. Alejandro and Rose Davis

The political, cultural, and ideological landscape in the U.S. is in a dizzying, frightening state in the year 2020. Glorified by 24-hour cable news, and amplified by social media, the divisions are sharp and increasingly driven by one’s identity. There is a prescribed outlook for every population which pits every social group against every other. New schools of thought are plagued by the phenomena of vilification and lionization— a binary of good and evil with a take-no-prisoners attitude. Black or white with no room for grey. The product is a negative feedback loop of attacks and reprisals with no end in sight. Outrage is a commodity which demands acquiescence or indignant repudiation. The latter much more common that the former. Willful slander is commonplace, and the adults we thought were minding the store are nowhere to be found.

Now that we’ve stated the obvious where do we go from here? The answer, we believe, is far less complex than the problem. And it draws from the heart and spirit more than the intellect. It draws from traditional indigenous ways and perspectives. Fewer words which carry greater meaning. As many Native American elders and leaders prophesied, the white industrialized world in its time of decay, division, and chaos will look to the peoples of the earth for guidance. In this, our thirty-third year of Indian Voices, we accept that challenge, and aim to do our best to join the chorus of indigenous peoples everywhere to speak for the trees, the waters, the mountains, the skies, and the host of biota therein. We remain forever committed to the world view of the Great Kumeyaay Nation.

Great Kumeyaay Nation: A solid place to start is with the Haudenosaunee confederacy also known as the Six Nations of the Iroquois Confederacy. Comprised of the Cayuga, Seneca, Onondaga, Oneida, and Mohawk Nations, and later joined by the Tuscaroras, their Haudenosaunee constitution inspired parts of the framework of what would become the U.S. constitution. Also known as the Great Law of Peace, their system of governance leaned on consensus building rather than majority rule, instructive for us today in that it suggests representatives would be well advised to govern with all peoples in mind, and not just the concerns of their specific political party. It’s also worth mentioning that women in these matrilineal societies held more influence than the women of the various populations of invading European colonizers. Corn and other food crops were stored in communal granaries, and distributed equitably by clan mothers in each town. Though male elders of the most powerful clans held executive-like positions, every decision was subject to approval by a council of elders.

Describing the Great Law of Peace, Oren Lyons, Faith-Keeper of the Turtle Clan, and member of Onondaga Council of Chiefs says: “The first principle is peace. The second principle, equity, justice for the people. And third, the power of the good minds, of the collective powers to be of one mind: unity. And health. All of these were involved in the basic
Black Unity
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ting people to work together?
But can we hold it together?
My fear is that these collaborations may only last until the election is over. The Black vote in many of these races can be a deciding factor. If the candidates, very few of which are Black, can convince enough Black people to vote for them, they have a decent chance of getting to November and getting into office. But the history of politics in San Diego is that after candidates win elections and become office holders, the Black community and its needs are generally ignored and neglected, with a few notable exceptions. And rarely do the coalitions of Black organizations hold together long enough to hold the officeholders accountable once they get in office. Too often the winners of office divide and conquer the Black community and its advocates with political and financial favors for some and not others. The ones who get paid do the bidding of the winning politicians and become tokens or surrogates for the office holder. They often end up doing more for the politician than they do for the Black community. These people must be checked by the Black community - by any means necessary.

But the fact that the support and endorsements of all of these Black organizations is sought after by these political office seekers speak volumes about the power these organizations, and the constituencies they represent, can bring to bear on the candidates once they are in office. Black people and the organizations that claim to represent them must do a better job of speaking truth to power and building power in the Black community. We must continue to work together AFTER the election is over. We have to hold regular meetings and periodic caucuses to keep each other informed of the work we are doing and the issues we are facing. We have to hold more forums and “teach-ins” so our people know what's going on and how it affects them, like police violence, death in the jails, and schools that throw our children away because they are different than the ones in the neighborhood the teachers come from. And we have to have a very serious conversation about the presidential candidates, how to get the best candidate for Black people and make whoever gets to be president do the right thing - by any means necessary.

And we cannot let money and a modicum of power buy us away from our community. We must keep a watchful eye on the candidates, the winners and the Black community organizations to ensure that promises made on the campaign trail are kept in the government office. And when they are not, we have to be ready to hold them accountable and get them back in line - by any means necessary.

If we have to take to the streets (again) let's take it to the streets! If we have to boycott, let's boycott. If we have to take our children out of their schools, then let's do that, too. We can write letters, go to their offices, hold protests and, of course, vote their backsides out of office. Trump is not the only one who can be impeached. Others can be recalled. We have to stop standing by and letting politicians take our vote and then take us for granted. This time we will be watching.

Peace.
Clovis Honoré, Social Justice Editor

Nicaragua: Six Indigenous People Reportedly Killed in Attack

The attack on the Mayagna group took place deep in jungle in Nicaragua. Armed men have attacked an indigenous community in Nicaragua, killing at least six people and kidnapping another 10, groups say.

Police confirmed two deaths and said they were investigating. The reason for the difference in the toll is unclear.

The attack on the Mayagna group took place in a protected nature reserve in the north of the country.

The Bosawás Biosphere Reserve has been the focus of land disputes between indigenous groups and new settlers. A Mayagna leader last year accused the government of doing nothing while his community was gradually “exterminated.”

The men reportedly attacked the Mayagna commune deep inside the Bosawás Biosphere Reserve, the second-largest rainforest in the Americas after the Amazon.

Mayagna lawyer Larry Salomon told the Reuters news agency that the raiders were part of a group of non-indigenous “settlers” in the area.

“This is a land conflict. They want our lands for cattle farming and to destroy our forests,” he added.

Environmental group the Rio Foundation called the attack a “massacre.”

Tensions have been rising in recent years between Nicaragua’s indigenous communities and newcomers who move to the region in search of fertile land, timber and gold. There have been reports of armed groups seizing indigenous land.

Gustavo Lino, the highest-ranking Mayagna leader, said last year: “They’re exterminating us little by little and the state is doing nothing.”

The 30,000-strong Mayagna make up around 0.5% of Nicaragua’s population.
“It all began on this organic farm in Escondido,” says Alastair Running Bear Mulholland of the origins of his band Sol Remedy, “We all had different musical tastes but reggae and ska were our common ground. We were there, we started jamming, and that was it.”

Sol Remedy’s literally organic roots began about ten years ago in SoCal but reggae music’s roots go back much further. Like many reggae-heads, Alastair says Bob Marley was an early influence. But in his early years Robert Nesta Marley didn’t play reggae. He played ska, and its cousin rock steady, and its cousin rock steady which, along with mento and calypso, were what the kids were digging in 1950’s and ’60s Jamaica. As the ’60s rolled into the ’70s, reggae evolved from those earlier Caribbean musical forms and supplanted ska, mento, and rocksteady as the dominant genres in Jamaican recording studios. The following decades saw traditional roots reggae continue to be played and enjoyed the world over with Bob Marley being the most well-known artist. Others such as Yellowman, King Tubby, Toots & The Maytals, and more recently, Matisyahu, helped keep roots and dub style reggae alive and well. Second wave ska hit the U.K. in the ’80s with British bands like The Selecter, The English Beat, and The Specials playing upbeat renditions of soulful ska Jamaican hits such as “Carry Go Bring Home,” by Justin Hinds, and “Rudy, A Message To You,” by Dandy Livingston. Third wave ska took shape in the States in the ’90s and early ’00s, and drifted even further from Jamaican ska with pop and punk rock influences. Think: Reel Big Fish, Buck-o-Nine. Many ska purists dismiss the third wave altogether in the same way traditional country music fans dismiss “new country” as inauthentic. The ’90s brought American bands such as Hepcat, and The Slackers to the fore playing a jazzy, more traditional yet updated rock steady, ska, and reggae. The ska beat is defined by drums coming in on the second and fourth beats with an emphasized rest on the downbeat. It’s a very danceable music and for whatever reason, attracts Spanish speaking audiences from Argentina to Spain. The dance for ska music is called skanking. Oddly enough, Mickey Mouse-Ska-teen Annette Funicello recorded the song “Jamaica Ska,” and performed it with Bob Hope on TV in the 1950s. End histoire du reggae & ska 101.

And back to Alastair: “There was a break with the first band we formed called The Essentials. Some of them didn’t want to play ska. But I still wanted to play ska. Maybe they associated it with the third wave.” He says he likes to keep Sol Remedy a mix of rock steady, ska, and reggae, and that having all three at the ready gives the band some flexibility with different audiences.

Ska is generally a very happy music. And at first Alastair wasn’t sure that was a vibe he felt comfortable with. As he explains, “I studied politics at UC Santa Cruz and I was disheartened by what I learned there. I would find myself depressed. And then I’d listen to Marley and hear ‘every little thing is going to be alright’ and got upset. Like what’s he talking about? That’s not revolutionary. We’ve got to be angry.”

But then he says he had something of a spiritual awakening: “I started thinking about hard war, and soft war. Sanctions or war with weapons. And listening to Marley got me thinking about spiritual warfare, and how our Creator wants us to be happy. So there has to be balance between all the bad stuff we should be upset about and also include uplifting energy too.”

The song “Disfrutando La Vida,” enjoying the life, starts with a ’50s doo-wop feel with Alastair rhapsodizing about a girl. Then it breaks into a snap- py ska beat, and he starts singing in Spanish, immediately evoking images of a sock hop in ’50s Mexico with sharp dressed Latinos going nuts skanking to the beat.

At the end of the day, Sol Remedy delivers the goods on some 20 or so songs in their repertoire. Authentic rock steady, reggae, and ska with an informed social conscience. Makes me want to break into a vigorous skank just thinking about their joyful, and spiritual music.

Sol Remedy is: Alastair Running Bear Mulholland vox, Jason Simmons lead guitar, Robert Lemos III drums, Tania Ibarra vox, Cristian Lopez keys, Esmerelda Hummingbird vox, Johnny Mendoza De Jesus de la Rosa de Juan III Jose Luis rhythm guitar. See them play next Feb. 15, 2020 @Worldbeat Cultural Center, San Diego. Follow on Instagram for more dates.
Healing a Wound to the Soul in our School Systems

by Kenneth G. White Jr., CEO, Native Health Care Solutions LLC

The need for trauma informed communities has been focused on health care services and facilities, including behavioral health counseling and therapies. In addition to this documented need, there is also a need to develop trauma informed services in school systems. This approach should focus on self-care and wellness of students, families and communities among rural and urban Indigenous populations. Some students come to a school environment daily from a home that is experiencing trauma related conditions such as alcoholism, drug abuse, domestic violence, and suicide. They spend the school day among other students and teachers in a safe environment then go back to the toxic environment when school is dismissed.

Studies have repeatedly confirmed that if a child regularly experiences four or more Adverse Childhood Experiences (ACES) such as — (1) being physically, sexually or mentally abused, (2) living in a home with alcohol, substance abuse; or (3) spousal abuse, that childhood adversity increases their risk as they grow up. Compared to someone who did not suffer childhood adversity, these children suffer from the following increased trauma triggered conditions —

- Alcoholism by 7.4 times
- Drug Abuse by 10.4 times
- Suicide attempts by 12.2 times
- Domestic Violence by 8.0 times
- Living 20 fewer years than someone who did not suffer childhood trauma and adversity

One Tribe, the Tohono O’odham Nation in Sells, Arizona and Baboquivari Unified School District recognized this need and introduced a trauma informed approach that focuses on the wellness of students, but also provides a mechanism to address trauma conditions experienced by students in the school system. The approach does not alter the curriculum but compliments the established curriculum of classroom topics and teacher’s expertise.

Similar to health care systems that only focus on “Western Medicine” and leave out traditional healing, culture, language, and history of Tribal Nations, many school systems only focus on standard curriculum that does not recognize the Indigenous background of students, thus only addressing half of the healing circle our ancestors and elders advise us has been available to Indigenous people since time immemorial.

A beginning point of an Indigenous school system focus, is teaching the accurate history of the tribe to students beginning in elementary school and thereafter. Secondly, it is important to have elders present in the school system to provide advice and guidance to all school personnel. Thirdly, it is also important to have counselors available for student to go to who have both a professional an indigenous perspective for one on one counseling or group counseling. To those educators, teachers and Tribal Nations who have developed a system already, all my respect and support is graciously extended to you.

It must be a very lonely feeling to a young student to experience trauma in their household, go to school and come back home to that unresolved trauma on a day to day basis. Among the many definitions of Trauma, one offered by Dr. Bonnie Duran, a respected Indigenous scholar, is that trauma is “A Wound to the Soul.” She elaborates further by stating trauma is —

- A wound to the soul, to the core of Indian people that is felt in agonizing proportions
- Once the soul emerges wounded, then all emerging mythology and dreams of people reflect the wound
- A spiritual injury; a soul sickness, soul wounding and ancestral hurt

This reality among individuals, families and communities and all ethnicities, reminds me of the Dr. Martin Luther King who stated –

“Never, never be afraid to do what is right, especially if the well-being of a person or animal is at stake. Society’s punishments are small compared to the wounds we inflict on our soul when we look the other way.”

With the understanding that all school systems are respected, let’s make a concerted effort to promote wellness and create approaches to heal the wound to the soul of students impacted by this condition, many through no fault of their own, and consider and implement a trauma-informed school system for our God given gifts, our children, in need. Please don’t look the other way.

Perspective
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principles…”

In this issue of Indian Voices we feature a profile of Native American candidate for POTUS Mark Charles. He offers a refreshing, inspiring take on how to approach racial division in the United States. He tackles one of the most salient issues facing and dividing our nation, and creating discord even within like-minded folk of the same political party.

The issue is how we deal with the foundational white supremacy the United States was built on, and still informs policies and perspectives to the present day. We think he expresses himself just fine so we won’t try to speak for him here, but we can offer that his perspective is more humane than the binary of: white people are bad; people of color are good. Charles observes white supremacy, specifically the “doctrine of discovery,” was used to justify genocide on Turtle Island. And part and parcel to the inestimable harms caused to Indigenous peoples, white supremacy is also bad for white people both then and now. To come at white people as inherently racist is to put them on the defensive. While it’s not indigenous peoples’ responsibility to coddle or “smooth things over” with a nation built on white supremacy, there are paths forward which eschew the binary of white fragility or white racism which takes their humanity into account.

When indigenous people today, a deeply spiritual, peace loving, thoughtful people, take the leadership role that should have always been theirs, it will prove a great opportunity for the ideals of justice, mercy and equity found in the Great Law of Peace to exhibit their awesome powers in the present day.

Increasingly, sections of white American populations are willing to acknowledge the dark history, and present realities of a white supremacist perspective. We believe it’s a good thing when a people begin to see that its point of view was erroneous from the beginning. Afterall, one is not likely to ask for directions if they don’t even know they’re lost.

As the saying goes, “if the people will lead, the leaders will follow.” It’s high time for the peoples of the earth to lead.

We must develop and maintain the capacity to forgive. He who is devoid of the power to forgive is devoid of the power to love. There is some good in the worst of us and some evil in the best of us. When we discover this, we are less prone to hate our enemies.

- Martin Luther King, Jr.

VOTE LIKE YOUR RIGHTS DEPEND ON IT.

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Alum Proud to Give Back to Native American Community

As a member of the Ipai Nation of Santa Ysabel, Devon Lomayesva ’99, Chief Judge of the Intertribal Court of Southern California, Lomayesva remains a tribal attorney for Soboba and her tribe and teaches Indian law and other Native American courses at SDSU. “The highlight of balancing all these different avenues has been the ability to give back to my community in so many different ways,” says Lomayesva.

An area that is particularly close to her heart is child welfare. Lomayesva practices in state dependency court, which implicates the Indian Child Welfare Act when Native American children are involved.

“State law does pertain to some tribes in certain circumstances,” she says. “For example, California has codified the majority of the Indian Child Welfare Act and is implementing regulations into the Welfare and Institutions Code. So California dependency courts are required to follow specific provisions for Native American children in the foster care system and to an extent, the delinquency system.”

Numerous other federal laws apply to Indian tribes that she practices under, including the Indian Gaming Regulatory Act, the Native American Graves Protection and Repatriation Act, the Indian Civil Rights Act, and others.

“The AIR program was created to address the lack of Native American participation within higher education and to promote higher education among our student participants,” says Lomayesva. “The program just celebrated its 25th anniversary last year—we are still running it with our fellow board members and have seen over 1,500 Native American youth go through the program.”

Lomayesva would love to see California Western offer federal Indian law again and advises current Cal Western students not to underestimate the value of volunteering.

“Volunteering is vital to many nonprofits’ success, and it teaches you a lot about giving back to the community where you live,” she says.
Meet the Man Who Created Black History Month

February marks Black History Month, a federally recognized, nationwide celebration that calls on all Americans to reflect on the significant roles that African-Americans have played in shaping US history. But how did this celebration come to be -- and why does it happen in February?

The man behind the holiday

Carter G. Woodson, considered a pioneer in the study of African-American history, is given much of the credit for Black History Month. The son of former slaves, Woodson spent his childhood working in coal mines and quarries. He received his education during the four-month term that was customary for black schools at the time.

At 19, having taught himself English fundamentals and arithmetic, Woodson entered high school, where he completed a four-year curriculum in two years. He went on to earn his master's degree in history from the University of Chicago and later earned a doctorate from Harvard.

How the holiday came about

Disturbed that history textbooks largely ignored America’s black population, Woodson took on the challenge of writing black Americans into the nation’s history.

To do this, he established the Association for the Study of Negro Life and History. He also founded the group’s widely respected publication, the Journal of Negro History.

In 1926, Woodson developed Negro History Week. He believed “the achievements of the Negro properly set forth will crown him as a factor in early human progress and a maker of modern civilization.”

In 1976, Negro History Week expanded into Black History Month. Why did he pick February?

Woodson chose the second week of February for his celebration because it marks the birthdays of two men who greatly influenced the black American population:

- Frederick Douglass, who escaped slavery and became an abolitionist and civil rights leader; though his birthdate isn’t known, he celebrated it on February 14.
- Abraham Lincoln, who issued the Emancipation Proclamation, which abolished slavery in America’s confederate states; he was born on February 12.

For his work, Woodson has been called the Father of Black History.
On January 17th the Jackie Robinson YMCA held their annual Breakfast. This year’s honoree was Dee Sanford a Community Leader and Board Member that has been a supporter for many years. This year we held 2 Dr. Martin Luther King Jr. parades. One was held in the Skyline Community and the other downtown By the Bay. Later in January UNCF Lighting The Way To Better Futures Gala “A Mind Is” that honored The Honorable Monica Montgomery a Spelman Graduate and The Honorable Akilah Weber, MD a graduate of Xavier University.

DR. MARTIN LUTHER KING JR. & BLACK HISTORY MONTH CELEBRATIONS

Established in 1906, Black Wall Street (originally known as Greenwood Avenue) was a prominent African American community located in the Greenwood District in the city of Tulsa, Oklahoma. Sadly in 1921, the whole neighborhood was burned down after being attacked by a white lynch mob. During those days, there were no laws that supported human rights or defended Blacks from the racial segregation, discrimination, and violence that was very prevalent in those days.

Because of this, any type of flourishing Black community was automatically perceived as a threat - and Black Wall Street was just that! It was a very strong community of more than 10,000 Black residents who owned their own businesses, schools, restaurants, hotels, a hospital, a bank, and more. Across the community's 40 acres, there was also an equal distribution of wealth among its middle and upper classes.

But this infuriated racist whites. In fact, because of the oil boom in the state of Oklahoma, many Black residents, although still considered to be second class citizens, received better economic opportunities than their white neighbors. This sparked an outrage of hatred and lies towards Black people, accusing them of crimes that they didn't commit. It eventually came to down to a false accusation of an attempted sexual assault that motivated a lynch mob to take action. And their idea of justice was to take down Black Wall Street. And so, on May 31, 1921, not only did they burn down all the Black businesses and more than 1,000 homes, but they also murdered hundreds of the residents. Even worse, when the Black residents tried to defend themselves, thousands of them were arrested by police.

It was one of the largest massacres of Black citizens in America, and it all happened in just 16 hours!

We’re here to help Native Americans overcome their barriers to employment so they can obtain and maintain their employment goals.

The Sycuan Inter-Tribal Vocational Rehabilitation (SITVR) Program provides counseling, rehabilitation assistance, employment training, education assistance, job placement, job search, career assessment, assistive technology and employment services for Native Americans with disabilities.

The eligibility criteria for vocational rehabilitation services are:

* You must be an enrolled member of a state of Federally recognized Indian tribe.
* You must live on or near one of the 12 Kumeyaay Indian Reservations in San Diego County.
* You must have a physical or mental impairment that creates difficulty with obtaining or maintaining employment
* You must require vocational rehabilitation services to achieve and maintain gainful employment.

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“Nobody will ever deprive the American people of the right to vote except the American people themselves and the only way they could do this is by not voting.”

– Franklin D. Roosevelt
**Indian Voices • February - March 2020**

**Black Comix Day Weekend**

By Kathleen Jones

**Day 2 of Tribute to the Reggae Legends is Levitated to Vaughn Benjamin of Midnite and Akae Beka**

By Mykal Dread

World Reggae Productions was the first to bring Black Uhuru to San Diego at the Sports Arena. He continued with the WorldBeat Center and the idea was to bring Black Uhuru and back as a solo artist, the "Reggae" has achieved great success after his career while developing his career, the American musical style has spread and out of popularity, Mykal has also been involved in the Jamaican Reggae Council. Some of his songs are "I love King沙龙 I Forest" which is chosen to be "shower" and "Carnival Temptation". Mykal's new hit album called 

**King Yellowman, San Diego’s All Time Favorite Hailing From Jamaica**

King Yellowman was an incredible history in Reggae music. His migration in Kingston and migration to Jamaica was two channels for the first time. King Yellow was overjoyed and went on to be the biggest reggae artist of the Midnite Society. After winning a talent contest at Taste of Jamaica in Kingston, King Yellow went on to create a brand new band called the "Yellowman". He was later signed to the Yellowman Reggae Records and began recording songs and became one of the biggest reggae artist of all time. 

**Mykal Rose of Black Uhuru Returns to San Diego**

Mykal Rose is a legendary reggae artist who has been involved in the music industry for over 30 years. He is known for his powerful and soulful voice that has earned him a reputation as one of the greatest reggae musicians in the world. Rose first gained fame as the lead vocalist for the iconic band Black Uhuru, which he co-founded with Puma Jones and Duckie Simpson. The band's groundbreaking sound and innovative approach to reggae music helped to establish the genre on a global scale.

During his time with Black Uhuru, Rose contributed to some of the band's most iconic songs, including "Yellow Rose" and "Dance Hall exquisite Music". He went on to have a successful solo career, releasing several albums that showcased his unique style and versatility. Rose's music is characterized by its rich rhythms, soulful harmonies, and thought-provoking lyrics that touch on a wide range of social and political issues.

In addition to his musical career, Mykal Rose has also been involved in various philanthropic endeavors, using his platform to raise awareness for important causes. He has been an advocate for education, youth empowerment, and cultural preservation, and has worked closely with organizations and initiatives that support these values.

Mykal Rose is set to return to San Diego for an exclusive performance, where fans can experience the timeless magic of his music firsthand. This event promises to be a truly unforgettable experience, offering a once-in-a-lifetime opportunity to connect with a legendary artist and immersing attendees in the incredible world of reggae music.
Mark Charles
Continued from page 1

written long ago, but the Supreme court opinion Charles references was written and delivered by Ruth Bader Ginsburg in 2005. It involved the Oneida Nations purchasing lands they once sold in Sherrill, New York, and later buying them back, desiring to make them Sovereign lands again, free of taxation. Part of Justice Ginsburg’s opinion reads: “We now reject the unification theory of OIN and United States and hold that ‘standards of federal Indian Law and federal equity practice’ preclude the Tribe from rekindling embers of sovereignty that long ago grew cold.” The thinking which supported the decision stated the land had significantly appreciated in value from the time it was wilderness under tribal control. The context allows some wiggle room toward an argument of reasonable modern real estate practices, and away from outright white supremacy. Even so, the tinge of racism arguably remains present.

It follows that if a Supreme Court decision and opinion written by a liberal icon as recently as 2005 is tainted by racism, the entire Justice system might be too. Again, for many this is a “tell me something I don’t know,” moment. And to others it is a bridge too far, wrongly indicting all those included in the televised debates, save for Andrew Yang, most of those occupational America largely remains a white-centered society today. Any movement which seeks to assert that all other humans are equally important is going to feel jarring, destabilizing, even for those to whom it aims to include. To many of the white people who have enjoyed this primacy, de-centering feels threatening. It comes as no surprise that political writers have made statements to the effect that voting for Trump was precisely a reaction to realizing one is now living in a nation which has grown beyond bending over backwards to make sure white Christian males feel they matter the most.

Once you put aside the worldview which holds white land-owning males as the only real humans on the North American continent, the entire U.S. political system is turned on its head. It starts with an east to west primary and caucus season which geographically mirrors Manifest Destiny: Iowa Caucus followed by the New Hampshire Primary. Factor in that of those included in the televised debates, save for Andrew Yang, most of the remaining candidates are wealthy land-owning white men. At least some progress has been made in that two of the candidates are wealthy, white, land-owning women.

During a Tedx Talk by candidate Charles, a deeply revelatory moment occurs when he tells a rapt audience: “Many of us thought the 2016 election was about racism versus anti-racism… what we were actually deciding as a nation, was did we want Donald Trump to make America explicitly white supremacist, racist and sexist again?, or did we want Hillary Clinton to work on our behalf to keep our white supremacy and racism implicit?” Silence washes over the crowd, then a few chuckles and nervous laughter. It happens the moment the audience realizes it is being called racist, and one of its heroes is being called a racist too. What does one do when confronted with that?

But wait you say. This doesn’t describe the present-day beliefs of most U.S. citizens at all. Such views are only held by the most detestable of outspoken racists, Neo-Nazis, and Klansmen. No one in their right mind believes any such nonsense, right? Most people in the United States are decent folk. The idea that only this population of landed white wealthy people is actually human is preposterous, and no reasonable person alive today would abide by any system which operates with this clearly false paradigm as its foundation. Yet while most people in the U.S. are not overtly racists, worthy of our opprobrium, according to Charles, there is a tacit acceptance of how those centuries-old bigoted beliefs written into the Constitution affect our society; policy making, and politics today. It’s a well-reasoned argument with receipts, as they say, leaving a trail 4000 years long.

But who in this day and age wants to deal with being confronted as a racist, or racist adjacent, or even complicit with historical racism? A mistake made by those on the far left is not allowing for a spectrum of wrongdoing to exist. Or demanding folks set aside worldviews learned over lifetimes in an instant. For many mainly good-intentioned people, racism is an all or nothing equation. An equation that doesn’t allow for inherent human fallibility or grey areas. Candidate Charles sees past the options of designating all white people as either racist by default, fragile for not accepting any degree of responsibility, or needing to accept the contrite self-flagellation demanded by many zealous fellow travelers.

The colonization of America began with “the doctrine of discovery,” which allowed Europeans to claim any lands not already inhabited by other white people based on the belief that if they were not white then they weren’t human, and thus their lands were up for grabs. That is why the people of the colonies believed they had a right to take lands which people already lived on.

As he says, “We would rather believe that the United States of America is racist, and sexist in spite of our foundations, but the truth is we are racist, sexist, and white supremacist as a nation because of our foundations. It’s easier to call out that candidate, to demonize that supreme court nominee, to oppose that particular politician, than it is to deal with our foundations.” It recalls to memory a boss I once had who would often comfort staff in conflicts by saying that we employees didn’t fail; it was the system we work in that failed us. When that accurately described the situation, it allowed for saving face, and moving forward. When it worked, it worked because it was true. It’s nearly impossible to move forward based on something that’s a lie.

Which brings up Georges Erasmus Charles pulls up a quote from this aborigi- nalist thinker during his Tedx Talk and reads it: “Where common memory is lacking, where people do not share in the same past, there can be no real community. If you want to build community, you have to start with building a common memory.” To which Charles adds, “Our community as a nation is in the pits.”

There is a gross incongruity between the mythologized history of the founding of United states, the hagiography of the founding fathers, and the realities of the horrors perpetrated on North America’s pre-colonial inhabitants. As candidate Charles says, “If we can acknowledge the vile racism, sexism, and colonialism, and white supremacy that our founding fathers embedded deep into our foundations, and if we can pivot on that, we just might be able to leave a different legacy for our children’s grandchildren, grandchildren.”

For more info visit www.markcharles2020.com
San Diego Women in Tourism and Hospitality W.I.T.H. Conference

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The inaugural San Diego Women in Tourism and Hospitality (WITH) Conference will be held March 19-20, 2020 at the DoubleTree by Hilton Hotel San Diego-Mission Valley. This premier event will celebrate and empower women in hospitality and tourism while promoting the importance of diversity and inclusion.

I’m excited to serve as a speaker and

Pot Bust at Santa Ysabel - 3 Arrested

by J. Harry Jones

Regulators at the Iipay Nation of Santa Ysabel’s cannabis operation in December seized nearly 60 pounds of black market marijuana they say tribal employees purchased with unauthorized tribal funds and brought to the North County reservation with the intent of selling the pot out of the tribe’s legal Mountain Source Dispensary.

On Sunday, the tribe contacted the Sheriff’s Department, which has taken possession of the marijuana and opened an investigation into the matter.

Three employees of the tribe’s cannabis business have been fired, the tribe said.

“In December 2019, Santa Ysabel Tribal Cannabis Regulatory Agency (TCRA) personnel intercepted approximately 50 pounds of organic cannabis material transported to the Santa Ysabel Botanical Facility for intended sale through the Tribe’s legal, regulated cannabis retail establishment, the Mountain Source Dispensary,” the agency’s executive director, Sharon Osuna, said in a news release.

“We are reviewing the information provided by Santa Ysabel employees for possible law violations. Navigating marijuana laws as they relate to Tribal lands and dispensaries is complex as we continue to maneuver in that environment,” Lt. Ricardo Lopez said.

The employees had access to the funds through the tribal development corporation, Vilapando said. Vilapando said the reason the tribe decided to alert the public to what happened was to show the tribe has acted responsibly and done nothing wrong.

The tribe opened its dispensary south of Lake Henshaw off State Route 79 in January 2019 inside what used to be a casino that closed five years earlier.

The dispensary and the tribe’s extensive cannabis-growing and byproduct-manufacturing operation is not licensed by the state but because it is contained within the sovereign reservation it has been allowed to operate without legal interference. Business at the dispensary has been good. Prices are better than those of the tribe’s competitors south of Lake Henshaw off State Route 79 in January 2019 inside what used to be a casino that closed five years earlier.

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Part II of New Ifa Sacred African Traditions Class

by Luis Miguel Olugun Ofaoma

In the yearly predictions of IFA we can see a clear glimpse into the past, present, and future. The end result of the future is based on the choices that we make.

In the following story, we will see a glimpse into the past, present, and future.

As it was told on January 1st of 2020 many of these predictions already came to pass. There was an Awo Orunmila priest whose daily duties were to maintain the sacred shrine of his deceased father intact. As his responsibility and discipline matured over the years the community was in peace.

Several of the members of the community's duties were to maintain and help with the farmland exhibit marketplace and powerful panels featuring industry trailblazers.

Honoree at the inaugural San Diego Women in Tourism and Hospitality (WITH) Conference. It’s set be an exciting event with networking receptions, educational learn-and-grow sessions, and exhibit marketplace and powerful panels featuring industry trailblazers.

Visit California is set to serve as the opening keynote speaker for the inaugural San Diego Women in Tourism and Hospitality (WITH) Conference to be held March 19-20, 2020. Register at www.sdwithit.com.

Women in Tourism

Continued from page 11

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Have you made plans to attend our inaugural 2020 WITH Conference? Register for the conference and receive all access to networking receptions, educational learn-and-grow sessions, an exhibit marketplace and powerful panels featuring industry trailblazers.

Caroline Beteta, President and CEO of Visit California is set to serve as the opening keynote speaker for the inaugural San Diego Women in Tourism and Hospitality (WITH) Conference to be held March 19-20, 2020. Register at www.sdwithit.com.


The people were not aware that the pigs were infected with a strange bacteria or disease that could lead to their deaths. The Orisha Esu the messenger told The Priest of IFA the information told to the community was too much for them to process and that they were not emotionally prepared. They decided to attack the new member of the community and began to eat the contaminated pig.

In hearing this The Awo of orunmila contacted the Orisha Orunmila the deity of wisdom knowledge and understanding of the unseen divine source and witness of all the creation of Olodumare.

Orunmila advised the Priest of IFA to tell them to stop eating this food because it was contaminated and in doing so the community was saved. Today the story is linked with the prediction of contaminated food that can carry a virus or infection that can contaminate the rest of the animals and by eating them could cause death.

In matters of global consciousness this is linked with Wuhan in China where the seafood was contaminated and eating it began with an unfortunate situation. Now the story is linked with a matrix revealed in Turtle Island (North America) it mentions bacteria and disease from the air that can cross nations and affect many people. This matrix also mentioned eating something that affects our health.

In the yearly predictions of IFA we can see a clear glimpse into the past, present, and future. Then it's set to be an exciting event with networking receptions, educational learn-and-grow sessions, and exhibit marketplace and powerful panels featuring industry trailblazers.

When they want you out of the building, they'll send the fire department, they'll send the health department, they'll do anything,” Dread said.

For decades the center has hosted musical events, workshops and cultural celebrations.

A city spokesperson told NBC 7 the nonprofit technically expired in the 90s but the city has allowed WorldBeat’s so-called lease to extend this far.
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CREATORS DR. SHAWNEE ROBY AND PROFESSOR JOHN ARNE II WILL SIT DOWN WITH AWARD WINNING COMICS WRITER AND JOURNALIST HANNAH TARinish FOR A FRANK DISCUSSION OF THE LESSONS AND PITFALLS TIME TRAVEL SPOTLIGHTS IN SCIENCE FICTION, BY EXAMINING PANELS FROM THE OCTAVIA E. BUTLER WORK KINDRED AND THE WUNDERMAN COMICS TITLE TIME CORP. THE PANEL WILL UNRAVEL THE MYSTERIES OF NOW CHARACTER CAN BE REVEALED THROUGH TRIPPING ALONG WITH TACHYONS.

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WWII Veteran Lives 101 Years Eating Organic Foods and Herbs

by Lester “Mac” McCurtis

William “Bill” McCurtis, Sr. (Oct. 7, 1918 - Oct. 11, 2019) born in Waverly, Alabama, the youngest of four siblings. Bill graduated from Interurban Heights Industrial Highschool in Birmingham, Alabama, where he learned the trade of a “Cobbler” (Shoe repair) in 1939. Soon after he joined the U.S. Navy during WWII as a Steward, and also attended military school for Photography. Bill served two tours in the U.S. Navy earning the WWII Victory Medal and Asiatic Pacific Sea Medal. Unfortunately, after his second tour ending on August 4, 1952, he was given an “Other than Honorable” discharge. Bill’s family fought to get his discharge upgraded to “Honorable” during his 90’s and finally, 24 hours after his 101st birthday, the Veteran’s Administration upgraded his status to an “Honorable discharge”. Bill had many battles which he persevered during his life. About the age of 82, when he consulted his son (Lester/Mac) a Holistic Health Practitioner (Mac’s Herb Talk) about an agonizing condition of Gout in both his hands. Bill’s journey of living a holistic lifestyle and using herbs started during this time—until he passed away at 101 years young. Working as the owner of Bill’s Shoe Shop on the westside of Chicago, Bill used his hands, and a hammer, constantly pounding on shoes (repairing them) day after day. Bill’s hands had swollen so badly, they looked like two pears. The pain was so excruciating that he was unable to work and closed his business during this episode. Bill’s diet was typical of the average American. A connoisseur of Soul Food: liver and pork smothered in gravy and lots of sugary sweets were his favorites. Lester assessed his condition and recommended that he convert to a plant-based and nutrient dense foods diet. Bill resisted giving up his smothered liver but agreed to eat more of his favorite fish (baked/broiled salmon). Also recommended was an active physical exercise program in addition to Bill’s normal chores of mowing the lawn, pulling weeds, and working in his garden. The winter was just as active for him. Bill shoveled snow around his house far into his early 90’s. Bill’s family fought to get his discharge upgraded to “Honorable” during this transition period. Eating more low-acid foods like cherries and strawberries work best instead of the sugary sweets that Bill loved to eat. Bill called for Lester’s help several more times for chronic conditions from which he suffered. The positive results Bill experienced from the herbal programs got him excited about using natural herbs and consuming organic plant-based foods. Bill consistently recommended his son (The Herb Doctor, as he nicknamed him) to friends and other family members. Bill’s favorite quote was “I only eat organic.”

Organic foods have more nutrients than those grown traditionally. Many non-organic foods are waxed, sprayed with toxic pesticides, and possibly irradiated. Organic foods taste better and are safer to consume than traditionally grown foods. Buying them when they are in season means nutrients are at their peak when harvested. Genetics can play a big role in a person’s ability to live a long healthy life. Bill had a strong constitution, which means he seldom got sick and could recover faster than the average person. A lifestyle of consuming organic, plant-based foods lowers your risk of chronic diseases such as heart disease, diabetes, and cancer. Eating organic foods and herbs helped Bill to live to see 101 years of age. Visit Macsherbtalk.com.

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