



INDIAN VOICES

OUR 34TH YEAR

MULTI-CULTURAL NEWS GLOBAL NETWORK

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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

SEE **Mark Charles**, page 10



Courtesy Image

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.

on a forum for the County Board of Supervisors District 1. The Earl B. Gilliam Bar Association is working with the NAACP, the Central San Diego Black Chamber of Commerce, and others on a forum for judicial candidates. The Urban League, Black Police Officers Association, Black Men United, Fraternities and Sororities, Churches, Indivisible WATU, and other Black community organizations and many community members are collaborating and cooperating to get what they believe will be the best representation for the Black community. This level of cooperation is rare and has not been seen in many years. It is good to see the leadership of the Black community of San Diego working together. After all, isn't that what leadership is really all about - get-

SEE **Black Unity**, page 2

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 than 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.

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

SEE **Perspective**, page 4

In this issue...

- | | | | |
|---|---|--|-----------------------------|
| 1 Native Black Unity | 5 Devon Loesvamay First Amedment | 8-9 Welcome to WorldBeat Center | 13 Census ... Be Counted |
| 2 Great Kumeyaay Nation | 6 Black Indian Potato Chips Black History | 11 Black Womens March Women of Color Roar W.I.T.H Conference | 14 WBC Black Comix |
| 3 Sol Remedy | 7 Peache Perspective | 12 African Tradition Classes | 15 William "Bill" Mc Curtis |
| 4 Kenneth White Native Health Solutions | | | 16 Katie Duncan Las Vegas |

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Black Unity

Continued from page 1

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 office-holders 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 behinds 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'll 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, rights 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.



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Rocksteady, Reggae, Revolution: Sol Remedy

by Panchito Pacheco

“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 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 Livingstone. 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-teer 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 snappy 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.

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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.

VOTE LIKE YOUR RIGHTS DEPEND ON IT.

ALAN LECHUSZA AQUALLO

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Perspective

Continued from page 1

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. After all, 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.

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Alum Proud to Give Back to Native American Community



Devon Lomayesva

As a member of the Iipay Nation of Santa Ysabel, Devon L. Lomayesva '99, Chief Judge of the Intertribal

Court of Southern California, and a practicing Indian law attorney is passionate about giving back to her community.

"The Native American community still suffers from the effects of historical mistreatment," says Lomayesva. "That is proven out in the high rates of substance abuse, suicide, drop-out rates, single parents, and high rates of juvenile delinquency and foster care placements."

Lomayesva's passion for giving back to her tribal community started when she became involved with Native American student groups as an undergraduate at Grossmont Jr. College and San Diego State University (SDSU), where she graduated with a BA in History. This passion was further enhanced at California Western, as Lomayesva explains, "I've always appreciated the fact that California Western encouraged clerkships and volunteering. Dean Linda Dews and former Director of Minority Affairs Carol Rogers were great advocates and always there to offer resources for the development of our student life and careers."

During her time at California Western, Lomayesva discovered California Indian Legal Services (CIL), a nonprofit Indian legal services organization in Escondido that offered her a clerkship in her third year of law school. "I stayed with them until I was offered a Legal Fellow position immediately after I graduated," she says.

She subsequently worked for CILS for nine years ultimately becoming their statewide Executive Director. She left to become a tribal attorney for the Soboba Band of Luiseno Indians and subsequently formed her own firm.

As well as running her firm and serving as Chief Judge at 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.

"Tribal law deals with individual tribes," she explains. "Tribes have the ability to make their laws and right now is an exciting time because tribes are exercising more self-governance, especially in the area of dispute resolution. So it is exciting to be writing tribal laws where disputes are going to be heard in tribal courts."

Next to law, Native American education is also a passion of Lomayesva's and she is in the midst of developing a healing to wellness youth court which aims to tackle juvenile delinquency issues and ensure that specific provisions for Native American children in foster care are followed.

"This program will serve our local tribes and hopefully expand out to all Native American youth in San Diego County and possibly Riverside County," she says.

Her involvement with Native American youth continues through her

INDIAN VOICES Joins The Worldwide Community of Journalists in Support of the First Amendment

Open Letter to President Trump:

Dear President Trump,

We are journalists, activists and citizens from the United States and around the world who care about press freedom and are writing to you in response to the latest threat of prosecution against WikiLeaks for its journalistic work. We ask you to immediately close the Grand Jury investigation into WikiLeaks and drop any charges against Julian Assange and other Wikileaks staff members which the Department of Justice is planning.

This threat to WikiLeaks escalates a long-running war of attrition against the great virtue of the United States — free speech. The Obama Administration prosecuted more whistleblowers than all presidents combined and opened a Grand Jury investigation into WikiLeaks that had no precedent. It now appears the US is preparing to take the next step — prosecuting publishers who provide the "currency" of free speech, to paraphrase Thomas Jefferson. It is reported

that charges, including conspiracy, theft of government property and violating the Espionage Act are being considered against members of WikiLeaks, and that charging WikiLeaks Editor, Julian Assange, is now a priority of the Department of Justice.

A threat to WikiLeaks' work — which is publishing information protected under the First Amendment — is a threat to all free journalism. If the DOJ is able to convict a publisher for its journalistic work, all free journalism can be criminalized.

We call on you as President of the United States to close the Grand Jury investigation into WikiLeaks and drop any charges planned against any member of WikiLeaks. It was a free and robust press that provided you with a platform on which to run for president. Defending a truly free press requires freedom from fear and favour and the support of journalists and citizens everywhere; for the kind of threat now facing WikiLeaks — and all publishers and journalists — is a step into the darkness.

REMEMBER TO VOTE!!!

"The vote is the most powerful instrument ever devised by man for breaking down injustice and destroying the terrible walls which imprison men because they are different from other men." — Lyndon B. Johnson

pro-bono work as a volunteer board member for the American Indian Recruitment Program (AIR) which she founded with her husband while they were students at SDSU.

"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.



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Black Indian Potato Chip

The invention of the potato chip points to a Black and Native American man by the name of George Crum. Crum was born in 1822 to a Black father and Native American mother of the Huron tribe. As a young man, Crum worked as a trader and guide in the Adirondack Mountains. In 1853, he took a job as a cook at the Moon Lake Lodge Resort in Saratoga Springs out.

On August, 24 1853 he was trying to appease an unhappy customer who kept sending back his French-fried potatoes, complaining that they were too thick, too "soggy", or not salted enough. Frustrated, Crum sliced several potatoes extremely thin, fried them to a crisp, and seasoned them with extra salt. To his surprise, the customer loved them. Crum became renowned as a chef at the time. In 1860 he owned a lakeside restaurant which he called Crum's House. The "Saratoga Chips" brand name still exists today.

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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*.



Carter G. Woodson, an African-American historian, wrote *Black Americans into US 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 he picked 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.

President Abraham Lincoln, who signed 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.

The Warrior Spirit

by Kenneth G. White Jr.

All Native Americans have the Warrior Spirit within themselves; it is a gift from God Almighty. Some people recognize they have it, some don't. All females or males are true Warriors in Native society.

The Warrior Spirit is a physical, mental, and spiritual state of being, and way of life. It unconditionally recognizes, honors, and embraces one's Native American essence; identity; and historical and traditional foundation.

The Warrior Spirit is an intrinsic, all encompassing, embedded character, behavior, and spiritual way of humbling and empowering oneself through the recognition, awareness, and application of self respect, and the prayers, language, and traditions of our ancestors.

The Warrior Spirit is a universal unwavering duty and responsibility to meet the needs and ensure the wellness of Native people and Mother Earth as defined by the Great Spirit from the beginning of time, to today, and in the future.

The Warrior Spirit never sleeps or rests; it is always awake, vibrant, and ready to take on any new challenge.

The Warrior Spirit is righteous and full of grace and power.

The Warrior Spirit never gives up until the goal is completed.

Find, embrace, and celebrate the Warrior Spirit within you

Spirituality

Spirituality can be a very vague term and has many unique definitions depending on who you ask. It is often assumed to be connected to religions, but some might disagree. Spiritual atheists aren't religious at all but instead, believe in "spirit" by another definition.

To put it simply, a spiritual person is someone who is not concerned with material matters. They are concerned about the universe itself and use this feeling to navigate their days. This can be called an "energy". We all have our own energy, as does the universe. Energy can be a feeling, an emotion, or just a "vibe".

Next fall's elections will be about much more than just who controls one house of Congress or the White House. Next November, the American people will decide the path for America's future. All of the prosperity and free-



dom we've come to take for granted depends on our public servants serving the Constitution first, last and always. Today, one party has abdicated that responsibility and instead pledged their loyalty to one person.

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PERSPECTIVE from PEACHE

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

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.





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

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- * 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.

5475 Sycuan Rd. El Cajon, CA. 92019 Ph. (619)722-6235 Fax (619) 722-6580

It Took Only 16 Hours to Destroy Black Wall Street — 1,000 Black-Owned Businesses and Homes!

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 humans 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!

"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

Black Comix Day Weekend

by Keithan Jones

Black Comix Day is a show that highlights African-American and African Comic Book creators. The show is composed of an Artists Exhibit Hall, Special Panels, and Interactive

Activities such as games. In February 2018 Black Comix Day made its debut in San Diego, California at The Malcolm X Library. The show had a tremendous turnout for a first time show, approximately 450 people for a 7 hour runtime.

In 2019 the BCD had an even larger turnout of approximately 750 people, which garnered a televised feature on KPBS and a front page article in San Diego's largest Newspaper, The San Diego Union Tribune. <https://www.sandiegouniontribune.com/communities/san-diego/sd-me-black-comix-20190216-story.html>

Keithan Jones founder of BCD wished to expand the show to a larger venue for 2020. Makeda "Dread" Cheatom, founder of World Beat Center, Balboa Park offered him that opportunity. She recognized the

importance of a show of this nature and how it positively influences people of color, particularly black youth. Together the two founders have designed a show that will collect professional

black writers and artists in comics/film to inform and inspire a new generation of black youth. Black Comix Day makes its debut at World Beat Center, Balboa Park San Diego, CA. February 22-23, 2020. Free Admission and Free Parking.

<https://www.eventbrite.com/e/black-comix-day-2020-heroes-rise-iii-tickets-66414394241>



WORLD BEAT CENTER

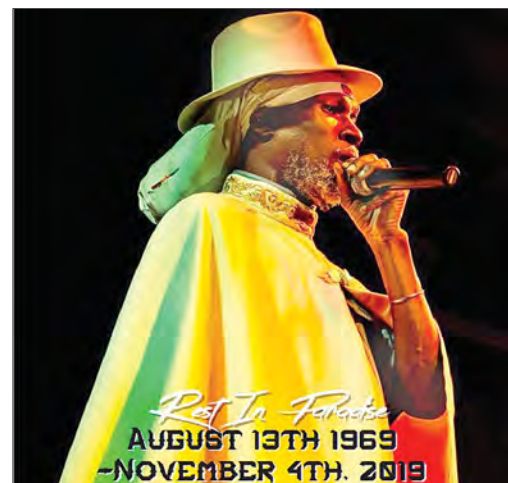
Day 2 of Tribute to the Reggae Legends is Levitated to Vaughn Benjamin of Midnite and Akae Beka

by Makeda Dread

WorldBeat Center is hailing up a righteous soldier, brother and friend Vaughn Benjamin of Midnite and Akae Beka. His band has made Virgin Island music known all over the world for hailing up Emperor Haile Selassie and keeping culture and liberation strong in their music chanting Rastafari. Vaughn was a very unique youth. He would stay backstage at the WorldBeat Center reasoning while his fans were hanging onto every word. Anyone that absorbed his message was gifted. Please join us for his celebration of life at his home, the WorldBeat Center with his band, Akae Beka, Army with his golden voice alongside Selector Ninjah and crooner Junyah P on Sunday, February 16th, 2020.

Read below an excerpt of a great article by Darshania Domingo, "St. Croix, Music World Saddened by Death of Vaughn Benjamin" in The St. Croix Source.

"Benjamin was born in Antigua and was the son of musical legend Ronnie Benjamin. The family moved to St. Croix when he was 8 years old. He grew up in Frederiksted and showed an affinity for spiritual life and



writing and crafting melodies beginning at a young age.

He went on to form what would be known as the Midnite Band in 1989 with brother Ronnie Benjamin Jr. The release of their debut album, "Unpolished," gave listeners a sneak preview into the depth and complexity of what seemed to be simple roots music.

The continued dedication to the sound, now known as Midnite dub, blended Vaughn's poignant lyrics and Ronnie's musicianship which served as the foundation to the heartbeat rhythms that allowed the listener, as Vaughn said, to "feel the music without speeding up the heart rate."

Vaughn also played many instruments, though he never advertised it and listeners may never have known when they might hear him playing keys or strumming a guitar on a record.

While Ronnie was in charge of the musical landscape for many years, Vaughn was the voice that guided listeners on the journey. His lyrics were intentional and he often spoke as "being a channel of messages and inspiration

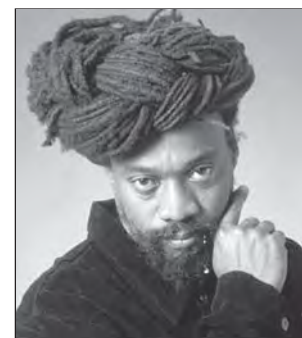
from Haile Selassie I." His subject matter covered topics ranging from political and social commentary to economics, agriculture, spirituality, the honoring of women, sacred geometry and of most often Rastafari.

In 2014, Midnite played its final show, at the Crucian Christmas Carnival. Though Vaughn was often a guest at Dub in the Rainforest, it was the band's first appearance together on St. Croix in eight years. Shortly afterwards, they announced a split to pursue solo work. Vaughn continued under the name Akae Beka, citing it as, "a name that came from the Book of Enoch." Akae Beka would go on to release 11 albums, with the last one being "Mek a Menshun," released on the Zion High Productions label.

Through more than 30 years of music we have been able to be enlightened, soothed and nurtured by Benjamin. He seemingly connected the divine and brought it to Earth in a unique and simple way. His legacy will live on with the music that many will continue to discover and play for ages to come."

Mykal Rose of Black Uhuru Returns to San Diego

by Makeda Dread



WorldBeat Productions was the first to bring Black Uhuru to San Diego at San Diego State's Open Air Theatre. Here we produced some of our first concerts. At that time Black Uhuru had just got off a major tour with The Rolling Stones. Black Uhuru at that time consisted of lead singer Mykal

Rose and sister Puma Jones (RIP) and Ducky Simpson. They were backed by "The Rhythm Twins", Sly and Robbie.

For more than thirty years, Mykal Rose has been recording and performing his brand of militant, hardcore Jamaican reggae to the delight of fans around the world. Mykal was the lead singer on Anthem, the Black Uhuru album backed by Sly and Robbie that won the first reggae Grammy. As a solo artist, with Black Uhuru, and back as a solo artist, the "Ruff" Rose has achieved great success throughout his career while different Jamaican musical styles have phased in and out of popularity. Mykal has also headlined the Jamrock Reggae Cruise.

Some of his hit songs are "I love King Selassie I", "Guess who's coming to dinner", "Shine Eye Gal" and "General Penitentiary." Mykal now has a new album out called Ska Ska that was recently released and has gotten much acclaim worldwide. Along with the album he has a new music video out called Everybody Gwan Ska.

Mykal Rose will be headlining Tribute to the Reggae Legends/ Bob Fest on Day 1, Sunday, February 15th. Please come out and support roots reggae music which is indigenous to Jamaica. Enough respect to those who play it of other skin tones but don't water down the message of culture, spirituality and liberation.

Also look out for Mykal Rose on KUSI's Good Morning San Diego segment on February 15th.

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

by Makeda Dread



King Yellowman has an incredible history in Reggae music. His upbringing at the Maxfield Home orphanage in Kingston and being albino in Jamaica were two obstacles the he overcame and went on to be (at one time) the biggest reggae artist since Bob Marley.

After winning a talent contest at Taste Patties in Kingston, Yellow went on to excite reggae crowds all over Jamaica and the rest of the world. His ability to ride rhythm and excite a crowd made Yellow an instant hit in Jamaica. He also began to work with the Ace Sound System in St. Thomas and drew big crowds at his dancehall performances.

WorldBeat Productions met Yellowman at Reggae Sunsplash in Jamaica. At that time Jamaica was going crazy over a new dancehall artist and we just had to bring him to the USA. To give him a warm San Diego welcome we picked him up on a yellow limousine, we all wore yellow t-shirts and had a yellow watermelon for him.

Later in his career, Yellow began to spread out and work for a number of different producers, sometimes releasing as many as five albums per year. This led to a recording contract with CBS Records. Yellowman recorded one album with them before he was diagnosed with jaw cancer and was given six months to live. This was in 1986. After surgery an extended leave of absence from the record industry, Yellowman began his comeback with the song "Blueberry Hill", and his career was re-launched. His first album for RAS came from producer Phillip 'Fatis' Burrell and was called "Yellow Like Cheese". Coincidentally this was the start of a long and fruitful relationship with RAS and Yellowman and also RAS and 'Fatis'

and his exterminator production. Yellowman has always been very professional to work with and always a respectful and reliable human being. He has managed to outlive his predicted fate of death and his performances are incredibly lively as he seems to have an unlimited amount of stage energy.

The rudest Dancehall toaster of the 1980s, Jamaica's albino son Yellowman made as many enemies as fans with his controversial lyrics. Now back on the Raggae scene, singing at a slightly slower pace, Yellowman's witticisms are as cheeky, spirited and intelligent as ever, and delivered with his customary sharp, melodic style.

For years Yellowman has been very close to us and very popular in San Diego. Songs like "Zunguzunguzunguzunguzeng", "I'm getting married in the morning", "Kings highway" and many more. We can only

hope for the best for Yellowman.

He has continued his hard work and his devotion to his family is to be complimented.

Come out and support indigenous Reggae music from Jamaica and that supports the WorldBeat Cultural Center. Yellowman will be performing on Day 1, Saturday



February 15th of Tribute to the Reggae Legends/ Bob Fest alongside his daughter K'Reema and it's a performance you don't want to miss!

For more details call 619-230-1190 or visit bobfestsandiego.com

Damaja Le, Reggae Pioneer and Ambassador Has Passed

Since a youth I always listened to music that some of the other youth weren't vibing on. Jazz was one of our uplifting, spiritual revelations. We thought we were really cool kicking back in a room in my house called "the Den". Everybody always came over to my house and I always had this rattan furniture and island atmosphere. We listened to John Coltrane, Miles Davis and Pharoah Sanders. "The Creator Has a Master Plan" was our national anthem and Sun Ra was our guru. Later on in my life at a jazz concert I met Damaja Le. And then we both became partners alongside the crew of Prophet

WorldBeat Productions to bring reggae to the radio. We started at 92.5FM doing "Reggae Fever" and then "Reggae Makossa" on 91x.

We were the first to bring Reggae regularly to a bar. We started with Spankies, then Bogey's and many more but these were our steady gigs. We wanted to find a venue for live Reggae shows and we found the Carpenter Hall and we named it "Club Reggae on Broadway". We did many more halls and then we decided we were going to open the Adams Ave. Theatre. It was quite exciting with Steel Pulse for the first time in San Diego. Then Dennis Brown for the first time. We had Toots and the Metals and many more! Our concerts kept getting bigger and we began using open air theaters. We also got into arts and culture and began incorporating performances. Then we started doing Reggae boat cruises on Friday nights in San Diego, they were a huge hit! Somewhere in between we decided to move Bob Marley Day to the Sports

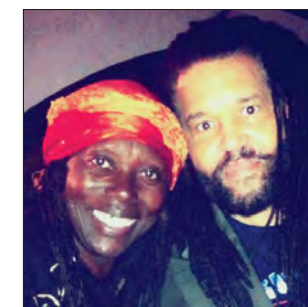
Arena. Then we decided to have our own all age venue and clean out to the old West Coast Productions. This gave birth to the WorldBeat

Center on Hancock St. in Old Town. We had great acts there from Burning Spear to Sublime. For years we also hosted Reggae Makossa Television show, a local weekly show in San Diego. Then later we went our separate ways and I continued with the WorldBeat Center and relocated to Balboa Park as an arts and culture venue.

Damaja will always be in my heart. He's taught me so much. He was a very sweet brother of mine. We were very close. Saturday night, February 15th, two of his favorite artists will play at his tribute: Mykal Rose and Yellowman. Damage Le will be one of the Legends to be honored. I miss him and I'm so blessed that he came by to see me and we had a beautiful goodbye together.

February 15th and 16th come out and support roots reggae at Tribute to the Reggae Legends at WorldBeat Center. It's up to you to keep roots reggae.

For tickets and info go to www.bobfestsandiego.com or call 619-230-1190.



THE WORLD BEAT CULTURAL CENTER INVITES YOU TO

The 39th Annual

TRIBUTE TO THE REGGAE LEGENDS

aka Bob Fest

Cultural Arts & Crafts, Caribbean vegetarian food, kombucha on tap, beer garden

VALENTINE'S WEEKEND

DAY 1:
FEB 15, 2020
4 PM - 12 AM

YELLOWMAN

K' REEMA

MYKAL ROSE (Jamaica)

THE ORIGINATORS

SOL REMEDY

WE CELEBRATE REGGAE MONTH!
Feb 15 & 16, 2020
TWO-DAY CELEBRATION

All ages
Tix: Day 1 - \$40 | Weekend pass: \$65
WorldBeat Cultural Center
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More info: www.bobfestsandiego.com | 619-230-1190

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THE WORLD BEAT CULTURAL CENTER INVITES YOU TO

The 39th Annual

TRIBUTE TO THE REGGAE LEGENDS

aka Bob Fest

Levitated to the memory of Vaughn Benjamin of Midnite and Akae Beka

Feb 15 & 16, 2020
TWO-DAY CELEBRATION

VALENTINE'S DAY WEEKEND

DAY 2:
FEB 16, 2020
4 P.M. - MIDNIGHT

AKAE BEKA Band (Virgin Islands)

ARMY (Virgin Islands)

Spiritual (Jamaica)

Ninjah P Soundsystem (Virgin Islands)

Junyah P (Virgin Islands)

Boostive (CA)

Ancient Rootsman Nyabinghi (JAVCA)

DON CAMILO (CHILE) - Just added

Island Stage

All ages
Tix: Day 2 - \$30
WorldBeat Cultural Center
2100 Park Boulevard in San Diego, CA
More info: www.bobfestsandiego.com | 619-230-1190

eventbrite

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 Sherril, 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 a nation as racist, which enjoys great liberty, and equality, and has even elected a black president. Perhaps both notions are accurate. Few issues anywhere near this scale are black and white. How could we expect them to be?

White male primacy and supremacy is written, in no uncertain terms, into the U.S. Constitution. The three-fifths com-

promise, and the absence of a single mention of women until later amendments, attest to this truth. In short, white male primacy and supremacy, once muted as a matter of expediency by mainstream media and polite culture, translates to something less sinister sounding: white centering.

De-centering the white population is a key foundational component of Mark Charles' campaign for president. Simple. Direct. Correct in its observation that since white males held a superior status at the nation's founding, 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 400 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 wrongness 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-flagella-

tion 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 aboriginal 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's, grandchildren."

For more info visit www.markcharles2020.com



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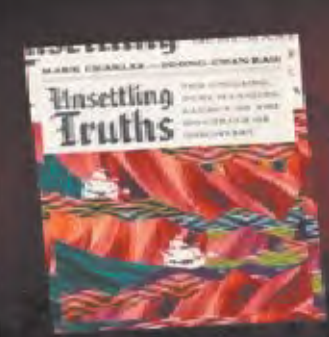
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Unsettling Truths

**The Ongoing,
Dehumanizing Legacy of
the Doctrine of Discovery**

by Mark Charles and Soong-
Chan Rah

Available from InterVarsity Press
<https://www.ivpress.com/unsettling-truths>

March For Black Women San Diego

by Kelsey Olivia

*****ATTENTION:** Comrades/Co-conspirators/Allies/Non-Black POCs/MEN/Non-Binary folks

San Diego, we are back at it again for our 3rd Annual March For Black Womxn. Black Womxn (this is an expansive term that includes trans womxn, cis womxn, femme/feminine-identifying folx, gender fluid folx, gender non conforming folx, genderqueer folx, and non-binary folx) continuously show up for our community. It is time you all do the same! We demand respect and a seat at the table. ALL AGES ARE WELCOME!

We will meet at the intersection of Logan & Euclid (92114)

Please share with us why you will march for black womxn and use the hashtag #M4BWS



Women of Color ROAR 2020

by Makeda Cheatom

Women of Color rocked it. Thanks to Angela de Joseph and Kathleen Harmon for all your efforts on making a first class event.

Women of Color Roar 2020 was a Black History Month celebration of the historic campaigns and elections and achievements of Women of Color from Shirley Chisholm to Kamala Harris. It has been 100 years since the 19th Amendment giving women* the right to vote. Right here in San Diego, we have Black women running for mayor, the county board of supervisors and holding positions on the city council and school boards.

On February 1st, 2020 we celebrated our historic progress and inspired the upcoming generations of young women to run for office and seek careers in public service.

San Diego women leaders were honored and elevated the members of

our community contributing to uplifting and trailblazing. Check out some of the photos of the event.



San Diego Women in Tourism and Hospitality W.I.T.H. Conference



by Makeda Cheatom

You're invited to the inaugural San Diego Women in Tourism and Hospitality (WITH) Conference. This premier event will feature networking receptions, educational learn-and-grow sessions, an exhibit marketplace and powerful panels featuring industry trailblazers. Register for the conference at www.sdwithit.com.

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

SEE Women in Tourism, page 12

Your Vote! Make it Count!

Presidential Primary Election | March 3, 2020

Why is there an election March 3, 2020?

March 3, 2020 is the scheduled election date for the Presidential Primary Election. In this primary election, voters will choose candidates to run against each other in the November 2020 general election.

The March primary election will determine candidates for the Office of U.S. President, and for voter nominated offices, including U.S. Senate, Congress, State Senate and State Assembly. Your ballot will also include contests for local nonpartisan offices and questions affecting state and local laws.

Early voting is already underway at the Registrar of Voters office (8 a.m. to 5 p.m. Monday through Friday)

Conditional Voter Registration Period: Wednesday, February 19 through Election Day

- Did you miss the February 18th date to register to vote? It's not too late!
- You can still conditionally register and vote provisionally at the Registrar of Voters office now or at any of its satellite offices between Saturday, February 29 and Election Day. Go to sdvote.com to find these locations.
- You may also go to any poll on Election Day, however, to avoid long lines at the polls and to ensure you get your correct ballot type the Registrar urges you visit its main office or one of its satellite offices.

Saturday, February 29 and Sunday, March 1

- Weekend voting at the Registrar of Voters office is available 8 a.m. to 5 p.m. both days.

Saturday, February 29 through March 3 (Election Day)

- Registrar of Voters satellite offices are open. Check sdvote.com for these locations.
- The Registrar recommends you visit its main office or one of its satellite offices if you need to conditionally register and vote.

Tuesday, March 3 Election Day

- The polls are open 7 a.m. to 8 p.m.
- Find your poll location on the back of your Sample Ballot and Voter Information pamphlet or you can look it up at sdvote.com.

For more information call (858) 565-5800 or toll-free at (800) 696-0136.

- Date adjusted due to weekend and/or holiday.



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 com-

plex 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 can be found at licensed dispensaries, partly because there are no taxes.

Vilapando said the tribe's strict regulations and constant electronic surveillance of the operation led to the discovery of the black market pot.

"That's our commitment," he said. "We're not going to allow any gray market, black market suspect cannabis to hit the stream of commerce. Not from Santa Ysabel."

Edited for space from Union Tribune

Part II of New Ifa Sacred African Traditions Class



by Luis Miguel Oluwo
IfaOma

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

including the horses, roosters and hens. During this time there was a lot of prosperity. Now a new member of the community arrived with a new species of pigs. The original community was startled by the sight because they have never seen pigs before. But the person was accepted and given a place to stay. As the pigs began to reproduce the original animals of the farmland began to die and the people were affected with poverty and scarcity. Immediately this was reported to the Awo Priest of IFA and he contacted his ancestors and through a dialogue of energies. The ancestors stated that the cause of the death of the animals of the farmland was the pigs whose feces contaminated the land and the animals eating it would die. The Awo Orunmila priest of IFA immediately told the people the cause of their losses. The people took it personal and wanted to take matters into their own hands and then began to eat the pigs themselves.

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. The positive token in this story is the decision to never forget one's roots and spiritual heritage. This practice provides advice and consultation with the ancestors, The Divine Source and Wisdom. Once again I thank Makeda Dread for giving me the opportunity to reveal this message with the world Ashe iboru iboya iboshishe assure iwori bofun long life and prosperity Awo Orunmila Ofun Gando IFA Shango oro Para Agallu Adeina.

In general, the story states that we must approach the solution to a problem with prudence and compassion. And not by brute force. We are all a human family blessed by the divine source Olodumare.

Women in Tourism

Continued from page 11

honoree at the inaugural San Diego Women in Tourism and Hospitality (WITH) Conference. 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. Please join me by registering for the conference at www.sdwithit.com.

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.

Hattie Hill, President and CEO of the T.D. Jakes Foundation California is set to serve as the closing 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.

VOTE!!!

WorldBeat Cultural Center Worried Future at Balboa Park is in Jeopardy

The City of San Diego's Balboa Park Committee hosted monthly meeting as listening session for the matter.

The future of Balboa Park took center stage Thursday at Balboa Park's clubhouse.

During the listening session at the Balboa Park Committee monthly meeting, people brought up concerns about the millions of dollars in maintenance costs and project needs, much to the concern of the popular WorldBeat Cultural Center.

The center and non-profit has been operating without a lease for years and its permit is under review by the city. Founder Makeda Dread, worries it is being pushed out of the park to make room for other attractions that bring in more money.

"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 non-profit's permit technically expired in the 90s but the city has allowed WorldBeat's so-called lease to extend this far.



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SAT. FEB. 22 @ 1PM



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Internet **Key56** Radio

HONORING OCTAVIA ESTELLE BUTLER'S WORK IN THE COMICS ART. A MULTIPLE RECIPIENT OF BOTH THE HUGO AND NEBULA AWARDS, SHE BECAME IN 1995 THE FIRST SCIENCE-FICTION WRITER TO RECEIVE A MACARTHUR FELLOWSHIP. OCTAVIA E. BUTLER (8/22/1947 - 2/24/2006).

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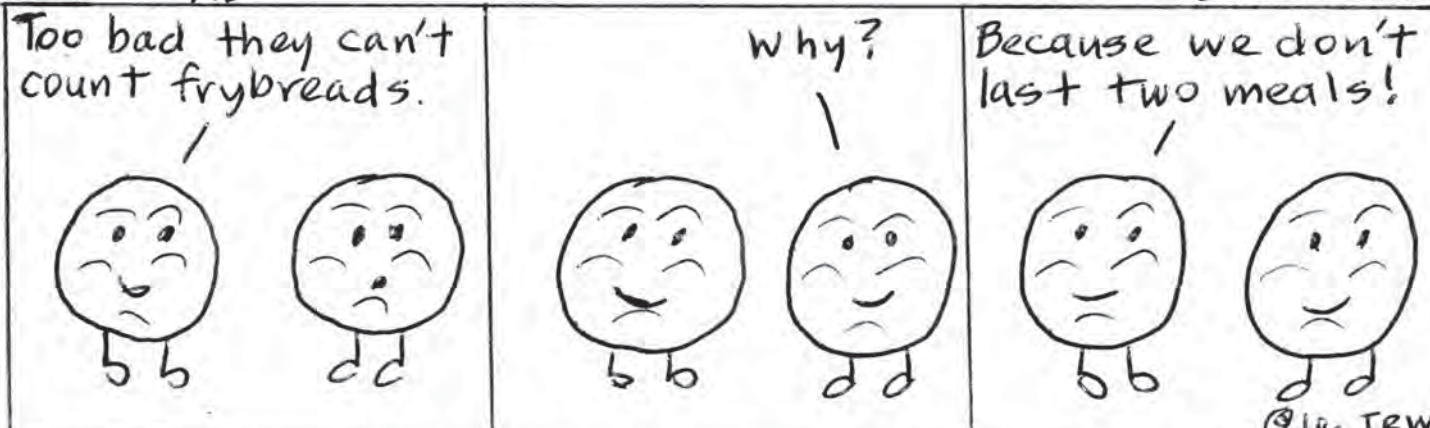
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WWII Veteran Lives 101 Years Eating Organic Foods and Herbs

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 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 to 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. Mac put together a three-month herbal program to build immunity, eliminate uric acid, and encourage more alkalinity in Bill's diet. This program focused on diet, movement, and stress relievers. After about 45 days, Bill's excruciating pain, stiffness, and swelling in his hands had completely disappeared. Gout is a disease caused by an over-load of uric acid in the blood which the body cannot metabolize. The disease causes arthritis of the peripheral joints. Pain, inflammation, and swelling follow when an excess of uric acid crystalizes and deposits in the joints.

A diet that consist of a regular consumption of meat usually causes the buildup of uric acid.

According to Holistic health practitioners and herbalist, disease cannot live in an alkaline body. There are many foods and herbal products that are available to cleanse and alkaline the body. However, one should seek a professional Holistic practitioner to avoid making the condition worse or causing harm using products that will not eradicate the problem properly. Bill had tried some home remedies before seeking his son's help. The condition not only worsened but was more painful and aggravated than before. Lester told Bill he had to eliminate several foods such as red meat, salt, alcohol, and aspirin as well as others. The key is to eat more organic, plant-based foods versus meat 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 nick-named 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 Macsherbstalk.com.

Youtube.com/mccurtiscreative, FaceBook.com/macsherbshop, Macsherbshop.mynsp.com to learn more about holistic health, alternative modalities, herbal nutrition and plant-based diets.

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