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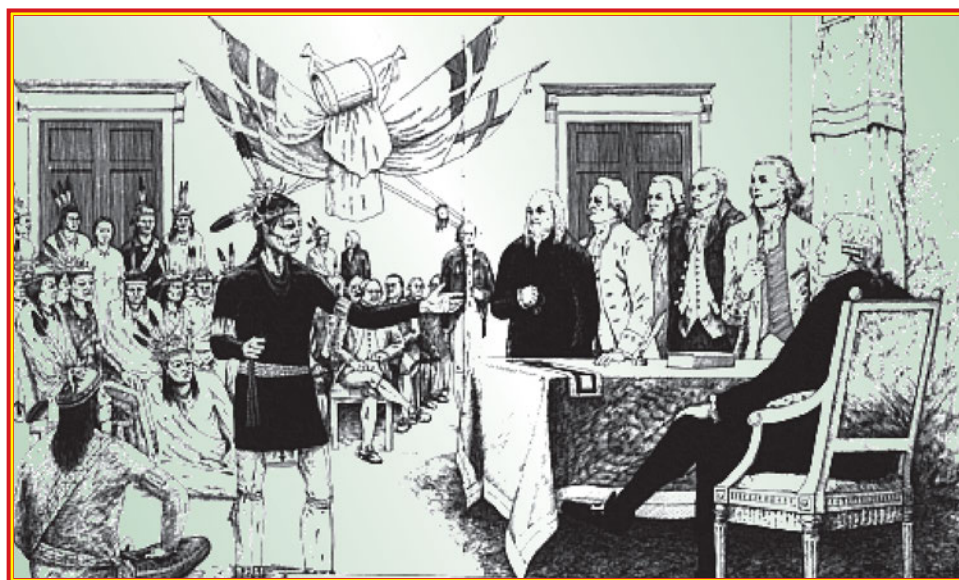
Let Us Return to The Great Law of Peace

by Rose Davis

Several centuries ago, a new kind of law was born in the Northeast of North America, or Turtle Island. The great Law of Peace-Kayanerenkowa — is a message of peace, power, and righteousness.

Native American influence on the origins of our government and constitution is a hidden and forbidden truth that has been held captive in the narrative of our history. History books would have you believe that the foundation of our country was a manifestation of the genius of the Founding Fathers who miraculously conjured up our nation's foundation out of thin air, or were influenced by European governments even though there was no democracy anywhere in Europe at that time.

When the Founding Fathers looked for examples of effective government and human liberty upon which to model a Constitution to unite the thirteen colonies, they found it in the govern-



The Iroquois urged the English colonists to unite together as one independent and free people. The Constitution of the Iroquois Confederacy states that chiefs consider the impact of their decisions on seven generations into the future.

ment of the Iroquois Nation. In the 18th Century, the Iroquois League was the oldest, most highly evolved participatory

democracy on Earth.

The U.S. Constitution is modeled in both principal and form on the Great

Law of Peace developed from the indigenous intelligence of the Native American tribe.

This is absolute and unequivocal.

In 1987, the United States Senate acknowledged that the Great Law of Peace of the Iroquois Nations served as a model for the Constitution of the United States. (U.S. S. Con. Res. 76, 2 Dec. 1987).

Because the U.S. Constitution was a model for the charter of the United Nations, the Iroquois Great Law of Peace is also a basis of international law.

The Iroquois Confederacy gave rise to the first federal constitution on the American continent. That constitution, the Great Law of Peace (the Great Law), provided for federalism, separation of powers, equitable distribution of wealth. Accountability of elected officials, freedom of assembly, speech and religion, and a system of natural rights that influenced thinkers like Benjamin Franklin,

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People Need Plants / Plants Need People

Food Sovereignty The Politics of Survival

Richard Bugbee (*Payómkawichum* – *Luisseño*), based in San Diego as a professor at Kumeyaay Community College, has been a Southern California tribal cultural practitioner for over 20 years. Bugbee has spent many years sharing his ethnobotany knowledge learned through many years of mentorship and furthered through a 2009 ACTA Apprenticeship with his mentor, renowned Kumeyaay knowledge keeper, Jane Dumas. This knowledge has extended into other cultural practices like the Southern California tribal sport of *Waw'kish*.

Richard worked with Jane Dumas to create lesson plans that led to the development of the Kumeyaay Ethnobotany curriculum he still uses today. Learning this ethnobotany knowledge laid a solid foundation to help bring *Waw'kish*, a tribal sport similar to field hockey, into contemporary play. Richard has engaged the knowledge of several Southern California tribal communities in researching and helping to strengthen the practice of *Waw'kish* and other contemporary practices of California Indian communities, including

Mark Macarro (*Pechanga*), Leroy Miranda (*Pala*), and Luke Madrigal (*Cahuilla*), and Benito Peralta, an elder of the Santa Catarina indigenous community in Baja California, Mexico.

California Indians managed their environment for tens of thousands of years, having learned that plants, animals, and people are not only related, but depend on one another in very special ways. People lived in harmony with nature and with each other so the delicate balance which exists between life forms would not be upset. In certain areas Indians altered their environment to maximize their village life, while continuing to show great respect for the

environment and its resources.

Methods of resource management of the environment (disturbance regimes) were used to promote the growth of healthy, straight plants with optimal spatial relationships, and a diversity of plant communities, which provided a habitat for animals, birds, insects, and humans.

Indigenous land management practices, such as burning and coppicing for straighter, longer stems, and replanting the bulblets of edible bulbs, though not agriculture per se, were nonetheless much more purposeful than opportunistic, haphazard gathering of hunter-gatherers.

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Richard Bugbee Kumeyaay knowledge keeper.

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Great Law of Peace

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Rousseau, and Engles. The most remarkable feature of the Great Law was its recognition of the status and suffrage accorded to women by the Iroquois Confederacy. The Great Law's clauses recognize the power and influence of woman in the Iroquois culture.

For decades, the Iroquois had urged the English colonists to unite together as one independent and free people.

George Washington, Ben Franklin and Thomas Jefferson met frequently with the Iroquois and made themselves very familiar with the Great Law of Peace.

Washington expressed "great excitement" over the two houses and Grand Counsel.

Several delegates from the Iroquois Confederacy attended the Continental Congress in 1776 as it wrote the Declaration of Independence and drafted the Constitution of the United States, modeling it on the Iroquois Constitution.

Three weeks later, the Declaration of Independence was signed, and the United States of America was born.

Regrettably the parts of the Great Law of Peace that our founding fathers didn't incorporate were these:

The Seventh Generation principle: The Constitution of the Iroquois Confederacy states that chiefs consider the impact of their decisions on seven

generations into the future.

The role of women: Clan mothers choose candidates [who are male] as sachems [political leaders]. The women maintain ownership of land and homes, and exercise veto power over any council action that may result in war. The women can also impeach and expel any leader who conducts himself improperly or loses the confidence of the electorate; then the women choose a new leader.

One can only imagine how different our world would be today if our government had included these principles from the start.

As our society collectively evolves from the reptilian brain to a higher consciousness it is time to polish the lens of history to teach the truth of the origin of our incredible country, so that we can get on with this great American experiment, while embracing our brothers and sisters, being comfortable with the concept that Ancestors lives and therefore all lives matter.

At the table of the human family we can return to civility and manners, liberated with full knowledge of how we got to where we are now and with the confidence to navigate to the next evolutionary stage of humanity with minimum social collateral damage and tear gas.

We are blessed and fortunate to be in the orbit of the Great Kumeyaay Nation to pursue this journey.

Looting vs Spoils of War

by Yvonne Almore,
almoreresources@gmail.com

The Crusades, the "holy wars," that took place from the 11th century to the 15th century, set the stage for actions in wars. The conquerors took natural resources and human prisoners for nefarious reasons. Was this looting or spoils of war? Also In the 15th century both America and Africa, with existing civilizations and cultures were usurped for lands and resources. Was this looting or spoils of war?

In the 17th century, the invaders started exporting human cargo from America to islands and Europe and sold to bidders for free labor. In Africa, royalty as well as commoners were also imported to America to help build a nation, according to the invaders standards, all for free labor. Humans were put on display and sold like animals and became the chattel of the highest bidder or through trade.

In 1898 in Wilmington, NC, where there was a thriving independent community of Black citizens, the white citizen in fear of losing control over the area staged

a coupe dé etat and took over a government within the United States.

In 1921 a similar occurrence happened because of self-sufficient community of Blacks had a town in Greenwood, OK. (Where Trump will hold a rally on Juneteenth) This time it was a massacre killing women and children as well. The US actually sent war planes and bombed the inhabitants and the businesses. This again begs the question was it looting or spoils of war.

During WWII, Japanese Americans were hauled off of their lands and loss their possessions. They were put in internment camps. Looting or spoils of war?

What we see today is the environment of total frustration over 400 years of knees on the necks of marginalized and/or minority citizens is being labeled looting. It was "spoils of war" for the invaders, so why is it any different for the oppressed. Historical actions of the invaders has taught us how to win. Make no mistake, we are at war!!! To the victor goes the spoils.

ANCESTORS LIVES MATTER

Black Lives Matter. They are our brothers and sisters in the struggle. But Indigenous people's lives matter also. This moment and movement may come only once in a lifetime and our Indigenous people, tribes, and urban populations must be included in this national discussion for meaningful change. – Ken White



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Member, American Indian Chamber of Commerce

Email: rdavis4973@aol.com

Website: www.indianvoices.net

Editorial Board: Rose Davis

Editor: Rose Davis
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Outside Support: Mel Vernon
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Staff Photographer: Abel Jacome

Kena Adams
Nevada Coordinator/Regional
Advertising Contact
1118 Chapman Dr
Las Vegas, NV 89104
indianvoicesnevada@gmail.com
702-624-9502

111 South 35th St.
San Diego, CA 92113
(619) 234-4753
(619) 534-2435 (cell)
Fax: (619) 512-4534

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

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How The United States of America Almost Died Screaming But Didn't

(Historical Fiction From Two Years In The Future)

by David Wounded Bear

At the start of the summer of 2020 it looked like we were witnessing the end of the republic of the United States of America, and the start of the brutal dictatorship of Donald J. Trump. Tragic events occurred one after another, three years into the Trump presidency, and came to a head in June, just four months before the next presidential election.

But thankfully, somehow, we overcame it all. Love defeated hate. Fortitude defeated fear. Character defeated chaos.

And here we now sit at the end of August 2022, two years into the Biden administration, and at the end of a largely uneventful but classic American summer. Barbecues, baseball, boredom. Fireworks. French fries. Freedom. No riots. No mass shootings. Not a single killing of an unarmed person of color by a cop.

But we must always remember that we very nearly almost lost it all.

First the virus arrived stateside possibly in January. In late February, President Trump said that America's 15 Corona virus cases would soon be down to zero. But by late May, Covid19 had claimed the lives of over 100,000 Americans.

Also, in the first half of 2020, there were three separate murders, back-to-back, of unarmed black folks by white police officers and armed white vigilantes. The

victim's names were Breonna Taylor, Ahmaud Arbery, George Floyd.

Arbery was killed in late February but charges weren't filed against his killers until May. In March Breonna Taylor, an EMT studying to be a nurse, was killed in her own home by Louisville, Ky. Police officers. Her killers were fired and prosecuted nearly six months later. Finally, on May 25, George Floyd's murder by Minneapolis police officer Derek Chauvin was captured on video and shared widely across social media platforms. In the video, Chauvin would be seen kneeling on the neck of Floyd for 8 minutes and 46 seconds until his body went lifeless.

These murders sparked nationwide civil unrest, protests, and riots in cities from coast to coast. In Europe and elsewhere, nations held their own huge public protests in solidarity with the citizens of the United States.

We were on the edge of something terrible and we knew it.

What we didn't know at the time, but more than half of us hoped for, was that this summer would be the last few months in power of the then president of the United States.

The appalling condition the nation found itself in at the start of summer of 2020 would mean this president would not be getting a second term. These events happened on his watch, and in the end, he was fired for these, as well as an ever-increasing list of incompetent, deceitful, divisive and reckless words and deeds.

By this time in June of 2020, the impeached President of the United States of America sensed his reign was coming to an end. He increasingly behaved like a scared, cornered animal, desperately lashing out in every direction. He laid blame for the nation's myriad catastrophic calamities on anyone but himself. This behavior alone convinced many who voted for him the first time to not do it again.

But it inspired others like Florida congressman Matt Gaetz and Arkansas senator Tom Cotton, to encourage the president's authoritarian crack down on the protests. Cotton for his part, tweeted about giving "no quarter" to those who engaged in the rioting and looting indirectly related to the protests.

Matt Gaetz tweeted: "Now that we see Antifa as terrorists, can we hunt them down like we do those in the Middle East?"

Both statements were consistent with the president's repeated calls to violently dominate the protesters using "ominous weapons" and attack dogs. Many Americans saw this as the president and his stalwart loyalists openly, and illegally, calling for the murder of Trump's political enemies. Enemies that were U.S. citizens. Some wondered aloud if Cotton and Gaetz were already jockeying for positions in a new Trump theocratic dictatorship.

On the Monday which followed the nationwide protests set off by the murder of George Floyd, Donald Trump made a decision that would arguably make his unmasking as an incompetent leader and insincere Christian complete.

Using tear gas, rubber bullets and other weapons, a militarized police force cleared a gathering of peaceful protesters near the

White House so that President Trump could walk to St. John's Episcopal Church, "The Church of The Presidents" for a photo op holding a Bible. He presented it awkwardly, and rather than read any scriptures or offer a prayer, he just stood there holding the scared book important to Christians all over the world.

The president had just spent the troubled weekend in a bunker under a darkened White House only to emerge and oversee acts of state-sanctioned violence against peaceful citizens of his own nation.

Up till this moment president Trump still enjoyed the support of the American Evangelical Right. And it seemed they still wanted to support him even after this event. But in the eyes of too many other American Christians Trump had finally gone too far.

The dictator-like calls for violence against citizens of his own country; the daily demonstrable lies; the idiocies of suggesting people inject disinfectant; accepting the messianic titles of "Chosen One" and "King of Israel." Using an historic church to prop himself up as a faithful Christian. It was all way too much for church leaders to ignore.

"I can't believe my eyes," said the Right Reverend Mariann Budde, the Episcopal Bishop of Washington, "what on earth did we just witness?"

Then other prominent Christians began to defect. First Lutherans, liberal and conservative. Then Baptists, Democratic and Republican. Then Catholics and Greek Orthodox, traditional and reformed. And finally, the first American Evangelical mega-church pastor reluctantly bowed to the pressure.

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People Need Plants

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In the modern world we live in cement environments, with little space for village gardening. Or we live in suburban tracts, with little land for our individual gardens. Some may be fortunate enough to live in communities that allow for sustainable community gardens.

As we have seen in recent times – we cannot survive as rugged individuals – we need each other for the network of "dynamic balance". So, some models for community support for survival are grow-

ing supplemental plants and herbs at home. You can grow herbs in window boxes, containers, window gardens. Some veggies can be managed in patio containers.

You could grow herbs like yerba buena, spearmint, oregano, lemon balm, chives, basil, thyme, or rosemary (romer). If you have more space try growing tomatoes, chilis, chard, squashes, or green onions. It's good to grow ceremonial plants like white sage (pellytaay), Native tobacco ('up hattepaa), or mugwort.

Form community food co-ops what we grow and raise for what they have –

eggs, fruit, lettuce, berries, goat milk/cheese, flowers – and go to the farmers markets for large batches. This enforces Farm-to-Table and eat locally principals.

Establish community gardens where each family can grow what they need, and work cooperatively with neighbors to supply basic needs – and each member takes responsibility for the maintenance of the whole

Use a Solstice shrub instead of a Christmas tree. Use a living plant that can be planted after the holidays. You can use native plants such as bay laurel, wild rose

(huutuutt), toyon (huusik), or fruit trees such as guava, avocado, persimmon, lime, orange (naarraangk), etc.

If you have room plant the 3 sisters, corn, beans, and squash. Gather acorns from black (kuphaall) and live oaks ('esnyaaw). Gather rose hips (huutuutt chewuw), miner's lettuce, ('ekwak echitt), nettles (milkasiis), prickly pear (hpaa), and chaparral yucca ('aakuull). To learn more about Kumeyaay plants contact Kumeyaay Community College at kumeyaaycommunitycollege.com.

Always provide for the elders.

Murdered and Missing Indigenous Woman & Girls: A Dilemma Facing the US Urban Indigenous Population

by Elena S. Pelayo

A study conducted by Urban Indian Health Institute, A Division of the Seattle Indian Health Board, shows the continuing institutional racism and colonial mindset that began with the genocide committed against Indigenous peoples across North America. Using a multi-pronged methodology, UIHI worked with the understanding that "... what is reported and recorded by law enforcement, covered by media, and remembered and honored by community members and family rarely matches."

"Due to Urban Indian Health Institute's limited resources and the poor data collection by numerous cities, the 506 cases identified in this report are likely an undercount of missing and murdered indigenous women and girls in urban areas." (Missing and Murdered Indigenous Women & Girls, A snapshot of data from 71 urban cities in the United States)

The data regarding crimes against indigenous women that UIHI tried to

collect using the FOIA is, sadly, a reflection of the imperfect and often non-existent records kept by law enforcement agencies across the US. Of 5,712 cases of missing American Indian and Alaska Native women and girls reported in 2016, according to the National Crime Information Center, the Department of Justice has only 116 logged in their database. The Centers for Disease Control and Prevention has reported that murder is the third-leading cause of death for Native American and Alaska Native women and girls, and that rates of violence on reservations can be up to ten times higher than the national average. However, 71% of Native American and Alaska Natives live in urban areas and there is no data available on rates of violence in this area.

To try and fill the gap UIHI began a project in 2017 to study the rates in 71 different urban areas. What they found was that "...lack of prosecution lack of proper data collection prejudice, and institutional racism are factors that also occur in urban areas." The cases identi-

fied by UIHI are broken down as shown above in the traditional picture of a Native ribbon dress.

Of the information that was forthcoming and that could be researched and found, the top ten cities of the US with the highest number of MMIWG cases are as follows:

1. Seattle, WA (45)
2. Albuquerque, NM (37)
3. Anchorage, AK (31)
4. Tucson, AZ (31)
5. Billings, MT (29)
6. Gallup, NM (25)
7. Tacoma, WA (25)
8. Omaha, NE (24)
9. Salt Lake City, UT (24)
10. San Francisco, CA (17)

UIHI discovered a maze of injustice that impacts MMIWG cases and misreporting or underreporting by the media that leads to a great misunderstanding of the extent to which urban Native American and Native Alaska women and

girls experience this violence. Unfortunately, this lack of information and the inaccurate picture portrayed by law enforcement and the media limits the ability to address this issue at policy programming and advocacy levels.

To get more information and to help sustain more research and dissemination of good information to highlight this crisis, please email

Abigail Echo-Hawk (Pawnee), MA
Chief Research Officer, Seattle Indian Health Board
Director, Urban Indian Health Institute
Info@IUHI.org
206-812-3030

Elena Pelayo, MBA is a founding member and volunteer Administrative Director of Peace & Dignity Project in Chula Vista, CA. The issue of MMIWG is an ongoing issue that affects the border area and the Indigenous peoples affected by the Mexican border and one that Peace & Dignity Project asks that you support through donations to IUHI.

Six Generations of History in San Diego County

After hundreds of years of diligent archaeological research by experts and Kumeyaay museums full of hard tangible evidence, relics and artifacts gleaned from many hundreds of Southern California indigenous sites, it is widely accepted that today's Kumeyaay tribal members can trace their lineage back to at



least 12,000 years in the San Diego area!

That's 600 generations the Kumeyaay have occupied what is now known as the County of San Diego!!

For anyone counting backwards, that's the year 10000 BC, and that's more than 9,000 years BEFORE the Great Pyramid of Giza was built!!!



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Screaming

Continued from page 3

Following the church's lead a cascade of prominent Republicans denounced the then president's unpatriotic and catastrophically criminal words and deeds.

Great speeches of apology and reconciliation were made. Seeking to begin to heal the nation's deep wounds, Democrats were extremely charitable and forgiving of their

colleagues across the aisle; of those who were voted out of office and those who were not.

And that is how the United States of America narrowly avoided its demise. We were so close to losing our nation and watching its devolution from a democracy into a white nationalist Pseudo-Theocratic Dictatorship under a failed businessman and tv show host.

Asked whether he was ever worried

America would fall under former president Donald J. Trump or that he might lose the election, President Biden said:

"I have known and loved this country my entire life. I knew that we had it in us to overcome even a period as dark as this. I trusted in God Almighty. I knew that evil is inherently weaker than good and that it was only a matter of time before the American people would say enough of this malarkey."



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Henry Mendibles Associate

220 Sage Road
El Cajon, CA 92012
Email treefuzz@cox.net
619-593-1754



The San Diego Chapter of the Black American Political Association of California, BAPAC SD, works to ensure the economic, social, and political force of the Black community in San Diego County remains relevant.

The Great Law of Peace includes:

- Freedom of speech,
- Freedom of religion,
- The right of women to participate in government,
- Separation of powers,
- Checks and balances within government.
- A government "of the people, by the people and for the people,"
- Three branches of government: two houses and a grand counsel,
- A Women's Council, which is the Iroquois equivalent of our Supreme Court – settling disputes and judging legal violations.

America - Inclusively Exclusive

by Clovis Honoré, Social Justice Editor

A lot of “Black people” are getting a lot of things off their chest these days. A lot of “non-Black people” are doing the same. Some by marching and protesting. Some by violence, robbery and vandalism. Some by organizing and politicizing. Some by dancing, singing and praying. Some by drinking, smoking and sex. A lot of cussin’ and a lot of cryin’. One way I get stuff off my chest is by writing. So, as part of my personal therapy, I’ll try to explain this to some of you, again.

One day we’ll all just be people. One day America will equitably include all people in all the good stuff - we’ll all share the joy. One day, whatever bad stuff America puts out will also include everyone equitably - we’ll all share the pain. That day has not yet come, but some are beginning to feel it more now than you did before. Just as the COVID ‘curfew’ was lifting, the George Floyd curfew fell in the wake of civil unrest. Just as businesses were opening up businesses were shut down, boarded up, broken into and burned to the ground. Just as America thought it was getting ready to go back to “business as usual” in COVID days and get comfortable with its inclusive exclusivity, we were all reminded again that all is not well in America, and there will no longer be ‘business as usual’.

EVERY GROUP OF PEOPLE IN AMERICA CAME TO AMERICA BY CHOICE - EXCEPT ONE: Africans stolen from Africa and brought here to be enslaved. Africans have been enslaved, but we have never as a whole been slaves. A slave is submissive. A slave gives in. A slave cooperates. ENSLAVED AFRICANS HAVE NEVER DONE THIS! We have always fought back. And while we were fighting and dying and praying and lying for our lives and our children and our freedom, America grew strong on our backs and on our blood, sweat and tears. America grew strong.

America took from us all we could give. And even though we held back our

best the little that we gave was so great that America was able to flex its muscles around the world and pick up the pieces of colonial empires that were left behind by others who had stolen our lives and our labor and our children, but couldn’t hold on because we were strong and we always fought back, and will always fight back until we are free.

And because America became strong we became “America the Beautiful” (if you didn’t try to look past the makeup and mask). America became attractive to the world. We became the “land of opportunity”. And people came from around the world to take advantage of opportunity. To take advantage of America’s beauty. To take advantage of America’s strength - strength that was built on the backs and lives and blood, sweat and tears of Black people stolen from Africa. They came. We were stolen. We were stolen. They came.

And one by one, those who came were included, to varying degrees, in the strength, opportunity and beauty that was America. They came and were included in employment. They came and were included in the politics. They came and were included in the stock market - everybody’s money is the same color. They came and bought houses and went to college and paid taxes and made movies and played sports and went back to visit those places they had come from (for they knew where they had come from) where there had been less opportunity, which is why they came to America.

And (almost) all of those who came stepped over (or on) those same Black people who had built America. They looked past the blood, sweat and tears of the Africans and looked only to the wealth, strength and beauty we had created but could not take advantage of because we are Black - and excluded. And they were included in the America we Black people have been excluded from. The America we built became theirs. They were included. We were excluded. And we still are.

Igniting the Warrior Spirit to Address Historical Trauma among Indigenous People

by Kenneth G. White Jr.

The Warrior Spirit Movement has taken a holistic approach to their view of Native health and have identified it to mean the integration of the physical, mental, spiritual, and environment so they are in balance and harmony with one another. This balance or imbalance affects the wellness of the person, their body, their mind, their spirit, their family, their community, the way they interact with Mother Nature, and their Creator. It is from this way of viewing health that the Warrior Spirit Movement work to improve the life outcomes for the members of their Native communities

Many Native Elders describe the Warrior Spirit as “a vibrant living being that has been present in Indian Country for generations and is the force, healing power, essence and foundation that the Creator gave Native Americans to heal” (Press, 2019, p. 5). In the Dine’ culture, the Warrior Spirit emerged from sacred deities that are woven into the tribe’s history. Based on a person’s way of life there are various meanings and understanding of the Warrior Spirit. Regardless of how individuals, communities, and tribal nations interpret the Warrior Spirit, the objective is to identify in one’s self and rely on it to prevent the next generation from suffering the effects of trauma and to help present generations to heal from their trauma. Through prayer, ceremonies, and the life-long input and advice received from the Native Elders, White has respectfully tried to articulate what the Warrior Spirit means in the following poem:

All Native people have the Warrior Spirit within themselves

It is a gift from God Almighty

Some people recognize they have it, some don’t

Those that do, male or female, are true Warriors in Native society

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

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

The Warrior Spirit is a universal and 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

The Warrior Spirit Movement operates from Indigenous wisdom and leadership. This means:

- Honoring and respecting our ancestors;
- The advice and guidance from the Elders are held in the highest regard;
- Flat hierarchy and collective decision making- there is no one leader;
- All inclusive, collaborative and consensus building process;
- Comes from a spiritual, ceremonial, and environmental foundation;
- Listening to one another is para-

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Home Stretch ... San Diego Native Community Pulling Together in Unity

by Susan Renteria

It’s been a long race but I think we can see the finish line ahead! Like a light at the end of a long tunnel, so to speak. I have to say that the San Diego American Indian Health Clinic really stepped up and put out the relief stations when needed. They have really been working hard to hand the baton to us Native Americans in the area and especially with the Elders that are so important to us all. The tech department devised a road map for the meetings that were being held at the Clinic to convert to internet ‘Go To Meetings’ that we could continue to participate in. Meetings like the Friday Craft Class, The Drug and

Alcohol program and The Youth Program.

Vickie Gambala and Melisa Aleman have been the race reporters posting on the Soaring Eagles website regarding the youth and they have been setting up a supply table with crafting projects for the community as they make their daily laps.

Vickie has been announcing the Tonkawa Elders of San Diego taking the lead and sprinting past misinformation. No doubt that the Tonkawa Elders will finish strong!

Joe Renteria took a pitstop for a nice bag of fresh vegetables, recipes for them and 2 tomato plants provided by the Clinic for Elders. It was very refreshing

and much appreciated. The tomatoes will keep on providing long after the winners are announced.

The comradery on this race course has been like no other. Gwendalle Cooper threw us a lifeline call as she sprinted past, giving good cheer and reinforcement, Facebook messages from Steven Garcia rolled in to be picked up at the relief station and text messages from Cari Gloria filled the airwaves.

Hula Skirts and flower strands were streaming as we soared past a 99 year old Admiral swept up in a birthday parade in with all us runners. The big straw hats left over from Joe’s 99th birthday were bouncing on our heads keeping pace with our feet. It was really fun to spread the cheer and see the Admiral with a big smile on his face. And all without physical contact!

As we race through own neighborhood,

people have been finding ways to lift spirits. Kids drew messages on the sidewalks we ran across – dance this way, hop three times, spin as you run, etc. Small painted rocks placed on steps, in flower beds and near sidewalks were a colorful blur as we rushed past. One neighbor did a one-man concert for everyone passing by and another group welcomed the runners with a whole afternoon of music in the cul-de-sac. We found ourselves so far ahead of the rest of the runners that we took time out to do some home improvement projects before taking up the race again. That gave us some great time to spend together.

So, keep your eye on the future. We are in the Home Stretch. We will soon be able to get back together again, swap stories again and sit and enjoy the races on the sidelines!



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

The Juneteenth Story

Juneteenth is the realization of the freedom legislations. It is the actualization of the Emancipation Proclamation and the 13th amendment.

The National Juneteenth Observance Foundation (NJOF) has advocated for the recognition of Juneteenth Freedom Day for more than 25 years. NJOF has been instrumental in the passage of 43 Juneteenth bills in 47 states and the District of Columbia. Juneteenth National Freedom Day is the most recognized African American holiday observance in the United States. Juneteenth National Freedom Day commemorates the first day of the celebration of freedom in America for all Americans, and the last known celebration for the end of slavery in the nation.

President Trump Can Ease Racial Tension and Exercise Leadership by Granting Black Slavery Descendants "Legal Indigenous Status with Special Protections"

by *refixico*

GREETINGS PRESIDENT TRUMP,

Welcome to America, the one that you made "GREAT AGAIN"? If you would like to end the protests and show leadership. You simply have to do something similar to another great Republican President Abraham Lincoln's issuance of the battlefield legislation known as the: "EMANCIPATION PROCLAMATION".

If you grant African-American descendants of Slavery: full and legal Indigenous Status with Special Protections, I'm sure that many undecided Blacks will vote for you. I am a life-long Democrat and while the Democrats have, on several occasions failed to live up to the pre-election hype, I will still make this same suggestion to the Democrats. I hope that they get it.

"GIVE US OUR COMING TO AMERICA, NOW!"

The Emancipation Proclamation, or Proclamation 95, was a presidential proclamation and executive order issued by United States President Abraham Lincoln on September 22, 1862, and effective as of January 1, 1863. It changed the legal status under federal law of more than 3.5 million enslaved African Americans in the Confederate states from slave to free. As soon as a slave escaped the control of the Confederate government, either by running away across Union lines or through the advance of federal troops, the slave was permanently free. Ultimately, the

Union victory brought the proclamation into effect in all of the former Confederacy. The remaining slaves, those in the areas not in revolt, were freed by state action, or by the Thirteenth Amendment to the United States Constitution, ratified in December 1865.

The Compromise of 1877 was an unwritten deal, informally arranged among U.S. Congressmen, that settled the intensely disputed 1876 presidential election. It resulted in the United States federal government pulling the last troops out of the South, and formally ending the Reconstruction Era. Through the Compromise, Republican Rutherford B. Hayes was awarded the White House over Democrat Samuel J. Tilden on the understanding that Hayes would remove the federal troops whose support was essential for the survival of Republican state governments in South Carolina, Florida and Louisiana. The compromise involved Democrats who controlled the

House of Representatives allowing the decision of the Electoral Commission to take effect. The outgoing president, Republican Ulysses S. Grant, removed the soldiers from Florida. As president, Hayes removed the remaining troops from South Carolina and Louisiana. As soon as the troops left, many white Republican Carpetbaggers also left, and the "Redeemer" Democrats took control. They already dominated other state governments in the South. What was exactly agreed is somewhat contested as the documentation is insufficient.[1]

Black Republicans felt betrayed as they lost power and were subject to discrimination and harassment to suppress their voting. By 1905, nearly all black men were effectively disenfranchised by state legislatures in every Southern state.

– *Honor and Respect, Phil "Pompey" Fixico, Seminole Maroon Descendant, Founder/President of the Semiroon Historical Society*

Hey San Diego ... Lets Catch the Embers

The Capitol Hill Autonomous Zone took over a Seattle police building and 7 blocks. It established a territory independent of city, county, state and federal governments. Autonomous zones have been operated in Chiapas by the Zapatistas and in Rojava, Syria.

For instance, what would it look like if the marchers in San Diego occupied Chicano Park and ran it as a permanent autonomous zone ... run on the principles of the Great Law of Peace... How bout it?

REMEMBER TO VOTE!!!



Native American Artist

TR Whitefox

Kiowa Tribe of Oklahoma

760-638-0580

Email: redroxwhitefox@yahoo.com

Roll Number: KO4908

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You Can't Change the World Until You Clean Up Your Own Back Yard

by Kenneth G. White Jr.
May 28, 2020

I remember these wise words my Uncle David Clark once said to me when we were talking about the state of America

It is sad to say that America's back yard is not clean, as exemplified by these two mindsets and state we are in today –

"I'll put my knee on his neck until he can't breathe."

"100,000 Americans dead and not one word from Mr. Tweet this morning."

What happened to the America we love and cherish? How did we get a tweeter posing as a President? Why did it take so long for this racist cop to be arrested for murder?

Reverse back to 1963 - When I was a young kid in the early 1960's I looked up to President Kennedy as a man of honor. He was the President of the United States and that was what I respected and honored. That is what the Office of the President meant back in the day.

I remember sitting at my little wooden desk in our 3rd grade classroom one November day, when I saw our teacher sobbing, silently in front of us, before announcing that "President John F. Kennedy was shot and died a few minutes ago in Dallas, Texas."

I did not know how to process this news as a kid. I did not know what to think. - Our President was gone. My parents were distraught and my Mother was crying.

John F. Kennedy was President and the Office he held was universally respected at the time.

Fast forward to 1974 -When I was a

student at Arizona State University in the mid 1970's I became friends with an African student His name was Yomi Owayomi, and he was from a Tribe in Kenya. He was a good guy and we quickly became close friends. Yomi took a great interest that I was Dine' (Navajo) and would ask me endless questions about Native Americans. He would tell me about Kenya – the land, the culture, the language, his Tribe, and the people. "You know Ken, I worked and worked, I came to Arizona State University to get an education and will go back to Kenya to help my people." I also remember he said, "As a black man I have to work twice as hard to be equal to everyone else."

One day, we were at a college joint off campus for lunch. We ordered and sat at the outside patio, enjoying ourselves, minding our own business, when some Anglo students started yelling profanities at Yomi for no reason. "Get out of here you n*gger." "You don't belong here, go home."

Whoa! – I immediately thought "Where did this ignorance and hate come from?" I thought of confronting them and beating the crap out of them, but Yomi said "It's okay Ken. I love them anyway. I believe in God and I forgive them. Racism only makes me stronger." It was blatant unprovoked racism from these Anglo students toward one of my best friends. Yet Yomi's gut reaction to this incident struck me as profound, dignified, and powerful. I often think of Yomi's reaction when confronted with racism in my own life. A young black immigrant who looked at America as a better place, yet was discriminated against for no reason at all, taught me about love, God, forgiveness, and strength. Yomi taught me to let racism make you stronger. Thank you, my Brother.

Yet here we are today, and racism has not changed, in fact it has gotten worse. 100,000 + Americans have died from the virus and not one word of condolence or comfort has come from the "President". It

is unimaginable that our major communication today from the leader of the free world is a frickin' "tweet." 10,000 + innocent "immigrant" children are separated from their families and have been incarcerated for months in prisons they call "detention centers." A wall is being built on the U.S. southern border, with a sacred tribal burial ground of the Tohono O' Odham Nation desecrated, because it was in the way. A Tribal Nation on the east coast that predated the arrival of Columbus and is over 12,000 years old is having their land threatened because of this administration's racist actions. Tribal sovereignty is being threatened and the legal status of Indigenous people is being questioned by the Supreme Court, most of which are appointees of the "President".

When the tribal elders of the great Iroquois Confederacy created an indigenous government framework of caring for the people, based on Indian values, prayer and spirituality, which subsequently became the basis for the U.S. Constitution, they never envisioned blatant racism in this land and a political "leader" that has no values or compassion whatsoever. Nowadays, the divide created by ignorance, racism, and the abdication of our Nation's values by our "President", has become a preposterous political misguided and useless debate about "whose side are you on?" Are you a Democrat or Republican? Are you conservative or liberal? Are you rich or poor? Do you want the country closed for health or open for money? Are you black or white? Good cop bad cop? White supremacy or Multi-ethnic diversity? It has become so ridiculous that Americans are now divided into who wears a mask and who does not.

These divisions in America are grounded in racism, ignorance, the lack of leadership, and the abdication of values we once cherished as a Nation. God help us all.

My concerns and unconditional love always go back to our Native people. We need to embrace what we have. As

Indigenous people, we need to go back to our basics and strengths because what we have makes us survive, gives us resilience, ensures our future and is uniquely and forever ours as a people. Our elders and ancestors did not perpetuate division, they exemplified tolerance,

This is who we are, cherish it and absorb it within your Warrior Spirit. As Indigenous people, we have spirituality; we have oneness; we have sacred deities; we have balance and harmony; we have a great ancestry and legacy from our elders and ancestors; we have our language and our history; we have sacred ceremonies, songs and prayers; we have the holy medicine and fireplace; we have family, community and tribal identity; we have protection from Mother Earth, Father Sun and the animal world, We have respect and love for other ethnicities; we age old values imbedded in our way of life that we will never abdicate or forget; we have love, hope, charity and faith. Most of all, we have God Almighty and each other forevermore.

No one is going to save Tribal Nations except ourselves.

It is my prayer that all students will become trauma informed and educated leaders to change their Tribe and our world for the better.that our great Indigenous Nations will be comforted, protected, and blessed, because America cannot change the world until it cleans up its own back yard.

- We must save ourselves by developing an Indigenous blueprint for Native America through focus, unity, systematic change, keeping our eye on the prize, and prayer. Here are my humble recommendations for our survival and enhancement as Indigenous people –

- We must address historical, intergenerational, and current trauma among our people through a combination of western medicine and traditional healing. If we cannot address this long-seeded condition in our daily live we are susceptible and vulnerable to bogus outside forces who

SEE **Change**, page 13

The San Diego Tonkawa Elders group Meetings on Hold



Jane Dumas, Nellie Ruiz, Rose Davis

While the community is going through a national pandemic the local Tonkawa Elders group has been devoting time and energy to servicing and meeting the needs of the community .

Vickie Cambala has issued the following announcement: The TONKAWA is not meeting at this time, we keep in touch by Facebook, phone calls, e-mails and texting. If you would like to be placed on TONKAWA list please call Vickie Gambala 619 306 7318.

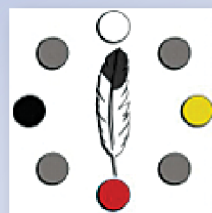
Photo is from a past Tonkawa meeting circa Roy Cook, Chair

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November 14-15, 2020

"Honoring Our Singers"



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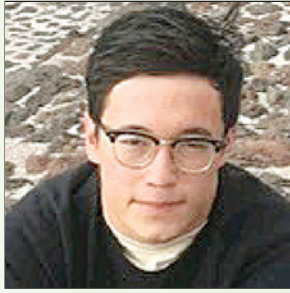
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2020 GRADUATES

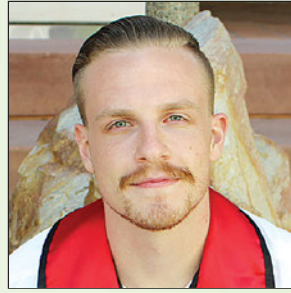
San Diego State University Native Graduates



John M. Mollet
B.A. in History

Graduated May 2020
Tribal Affiliation: Assinboine Sioux

Other Info: Off to another decade of schooling; hopeful Professor. Thanks to my grandmother, Carol Ann Reddog, and my family.



Davis Hedbany
B.S. in Kinesiology, with a minor in American Indian Studies

Graduated May 2020
Tribal Affiliation: Muscogee (Creek) Nation

Other Info: Through my education at SDSU and outside experiences, I have learned of the vast arrays of health disorders and barriers to healthcare access many Native Americans face. I am currently applying to medical school with aspirations of closing these disparities and advocating for awareness with hopes of positively impacting the health of the Native American community.

Other Info: Now that college is done, I'm excited to continue forward in my career and towards my dreams of using my knowledge to better lives. I hope to keep the aspirations of my family and my people alive through my work.



Hakenna, Mum (how are you all)!
Ne nani-haant (my name is)
Shurene Premo. Ne Tosawihí So-soni (I am from the

White Knife band of Western Shoshone people). I also represent the Newe Numa (Shoshone Paiute) Nation, and I am originally from Tokka Pati (Duck Valley) Nevada of the Great Basin Territory. I am grateful to be residing in the homelands of the Kumeyaay Nation. I received my Master of Social work degree from San Diego State University. I do this for all Indigenous Nations and especially for the Tokka Pati Newe-Numa Nation. I am the 10th SDSU Native MSW/Title IV-E graduate since 1993 from SDSU.

I humbly carry this with honor as we Native peoples are highly underrepresented, and I want to bring awareness to the many social injustices we face daily when it comes to our homelands, our people, and, more importantly, our children. I was also honored to enter the Title IV-E Child Welfare program, and I was accepted into the Master of Social Work Advanced Standing Program. Obtaining a higher education has saved my life. I am aware that our current generation will be the ones who will step up

Shurene Premo, MSW
Newe Numa Nation
Vice President, Indigenous Social Work Alliance
Chairperson, Native American Council, National Association of Social Workers (NASW) CA chapter

and break intergenerational cycles which stem from historical trauma so our future generations can thrive. Our children are our future generations and will be the leaders in Indian Country. We must show them we are strong people, and we can do that by passing on our culture, language, traditions, and breaking barriers by striving for higher education. I want to leave you with this message. Dear Social Workers, when you work with Indigenous peoples, know that in the present moment, we still are hurting with historical trauma in our communities and families. It has transpired into intergenerational trauma today. Get to know the Indigenous families you work with. Bring empathy and compassion and understand the pain we Indigenous peoples carry on our shoulders. At the same time, know we are resilient. We are strong, and our culture is beautiful. We are beautiful vibrant people, and we are still here after everything in this world was meant to tear us down. Instead of creating more trauma, create healing. My people are strong, and I represent all Indigenous Nations in the work that I do. Thank you. Ose!



Kenda Willie
B.S. in Criminal Justice

Graduated May 2020
Tribal Affiliation: Navajo Nation, Duwamish/Suquamish Tribes.

Congratulations to the San Diego State University Class of 2020 on achieving your goal of graduation. Although we are unable to gather in person to applaud your exceptional accomplishments, we want to recognize the determination and sacri-

fices that we know went into receiving your diplomas. We are so grateful that we were able to be a small part of your journey. Your persistence has defied the odds and is nothing short of amazing! We look forward to reuniting in the near

future to celebrate with an in-person ceremony. In the meantime, know that we are thinking of you and are proud of you!

-With respect and honor,



Jake Jacome
12th Grade
Kumeyaay from Mesa Grande



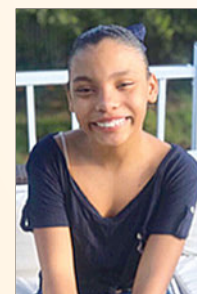
Cheyenne Faulkner
12th Grade
High Tech High North County Lumbee and Shoshone Bannock



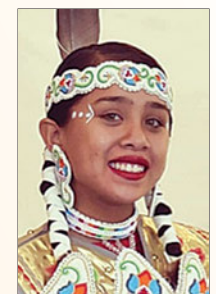
Gabriel Gambala
12th Grade
Rio Mesa High School



Aasia Ali
8th Grade
Harriet Tubman Charter School Yaqui



Laila Ali
6th Grade
Integrity Charter School Yaqui



Kaylani Sablan
6th grade
Gompers Preparatory Academy Kumeyaay of Mission Indians

We would like to congratulate our youth at the San Diego American Indian Health Youth Center for their hard work and dedication through the hard time during Covid. The community is very proud of you.

WORLDBEAT CENTER

Juneteenth, Emancipation Day

by Makeda Cheatom

Juneteenth (a portmanteau of June and nineteenth), also known as Freedom Day, Jubilee Day, and Cel-Liberation Day, is an American holiday celebrated annually on June 19. It commemorates June 19, 1865, when Union general Gordon Granger read federal orders in Galveston, Texas, that all previously enslaved people in Texas were free. Today Juneteenth commemorates African American freedom and emphasizes education and achievement. It is a day, a week, and in some areas a month marked with celebrations, guest speakers, picnics and family gatherings. It is a time for reflection and rejoicing. It is a time for assessment, self-improvement and for planning the future. Friday, June 19th in solidarity with businesses and organizations across the country WorldBeat Cultural Center will hoist the Juneteenth flag. WorldBeat Center will also host a virtual restorative circle for



Black folks to begin healing our communities. Check worldbeatcenter.org for more details. We also invite you to check out another virtual Juneteenth event in San Diego by the Cooper Family Foundation on Saturday, June 20th 2-5pm, you can check out the Cooper Family Foundation's Facebook for more details or see the flyer below. And lastly there will be a Juneteenth arts gathering in Balboa Park starting at 4pm on Friday, June 19th (see the flyer below for more details).

Tulsa's 'Black Wall Street' Flourished as a Self-Contained Hub in Early 1900s

by Alexis Clark (source: History.com)

Before the Tulsa Race Massacre where the city's black district of Greenwood was attacked by a white mob, resulting in two days of bloodshed and destruction, the area had been considered one of the most affluent African American communities in the United States for the early part of the 20th century.

The massacre, which began on May 31, 1921 and left hundreds of black residents dead and 1,000 houses destroyed, often overshadows the history of the venerable black enclave itself. Greenwood District, with a population of 10,000 at the time, had thrived as the epicenter of African American business and culture, particularly on bustling Greenwood Avenue, commonly known as Black Wall Street.



Developed on Indian Territory

Founded in 1906, Greenwood was developed on Indian Territory, the vast area where Native American tribes had been forced to relocate, which encompasses much of modern-day Eastern Oklahoma. Some African Americans who had been former slaves of the tribes, and subsequently integrated into tribal communities, acquired allotted land in Greenwood through the Dawes Act, a U.S. law that gave land to individual Native Americans. And many black sharecroppers fleeing racial oppression relocated to the region as well, in search of a better life post-Civil War.

"Oklahoma begins to be promoted as a safe haven for African Americans who start to come particularly post emancipation to Indian Territory," says Michelle Place, executive director of the Tulsa Historical Society and Museum.

The largest number of black townships after the Civil War were located in Oklahoma. Between 1865 and 1920, African Americans founded more than

50 black townships in the state.

O.W. Gurley, a wealthy black landowner, purchased 40 acres of land in Tulsa, naming it Greenwood after the town in Mississippi.

Built 'For Black People, by Black People'

"Gurley is credited with having the

first black business in Greenwood in 1906," says Hannibal Johnson, author of *Black Wall Street: From Riot to Renaissance in Tulsa's Historic Greenwood District*. "He had a vision to create something for black people by black people."

Gurley started with a boarding house for African Americans. Then word began to spread about opportunities for blacks in Greenwood and they flocked to the district.

"O.W. Gurley would actually loan money to people who wanted to start a business," says Kristi Williams, vice chair of the African American Affairs Commission in Tulsa. "They actually had a system where someone who wanted to own a business could get help in doing that."

Other prominent black entrepreneurs followed suit. J.B. Stradford, born into slavery in Kentucky, later becoming a lawyer and activist, moved to Greenwood in 1898. He built a 55-room luxury hotel bearing his name, the largest black-owned hotel in the country. An outspoken businessman, Stradford believed that blacks had a better chance of economic progress if they pooled their resources.

For full story go to www.indianvoices.net

Cornell Lab of Ornithology. Makeda engages in multigenerational birdwatching and shares this activity with other families who are birding enthusiasts. This June she was proud of BlackBirders Week, a social media campaign that changed the narrative and stereotype of who belongs in the outdoors, STEM and birding on Twitter, Facebook and Instagram.



Birding While Black

by Marilu Lopez-Fretts

The WorldBeat Center engages in STEM and Birding through their activities and programming. We promote healing through Music, Art, Dance, Multi-Media Arts, Education, and STEAM Research.

In the NOISE Project, WorldBeat Center's Co-Principal Investigator Makeda Cheatom, Berenice and their team of Community Science Collaborators include the birds as part of the wellness aspect of sound versus noise. They intend to identify areas as places where there is noise, and places that can be or become



noise refuges or sound sanctuaries. Birdsongs, sightings and presence of birds can have a healing effect in humans. There's research about the benefits of birdwatching and birdsongs on human mental and physical health.

Makeda Cheatom is also a birder. WBC's Community Science Garden gets the visit of many birds. Visitors and children who participate in their summer program engage in the citizen science project Celebrate Urban Birds from the

Give thanks Baker Creek Heirloom Seed Company for supporting WorldBeat Center's Ethnobotany Garden and helping Black Farmers and indigenous people around the world! Also thank you so much to everyone that bought seeds in our honor and supporting us.

It takes a community to save the community!

Food Sovereignty

La Vía Campesina is an international farmers organization founded in 1993 in Mons, Belgium, formed by 182 organizations in 81 countries and describing itself as “an international movement which coordinates peasant organizations of small and middle-scale producers, agricultural workers, rural women, and indigenous communities from Asia, Africa, America, and Europe”.

Via Campesina advocates for family-farm-based sustainable agriculture, and was the group that coined the term “food sovereignty”. La Vía Campesina carries out campaigns to defend farmer's right to seeds, to stop violence against women, for agrarian reform, and generally for the recognition of the rights of peasants.

Starting in the 1980s governments

were intervening less in the rural countryside, which weakened corporate control over peasants' organizations while making a living in agriculture become more difficult. As a result, national peasant groups began to form ties with transnational organizations, starting in Latin America and then on a global scale.

The peasants' rights movement emerged from the new rights advocacy which had arisen in the 1990s; during that time, human rights and development agendas became integrated which expanded from political and civil rights to include social and economic rights. The agrarian peasants' movement moved to challenge the hegemonic ideology of neoliberalism in global economics and to find alternatives that would protect the rights of workers around the world.

Relation to international entities

The organization was founded in 1993 by farmers organizations from Europe, Latin America, Asia, North America, Central America and Africa. The foundation followed the Uruguay Round of the General Agreement on Tariffs and Trade (GATT), where the World Trade Organization (WTO)'s Agreement on Agriculture and the Trade Related Intellectual Property Rights (TRIPS) were signed and approved. These agreements caused backlash from many people around the world for focusing on technical problems rather than the human right to access to food, especially for those living in the Global South. Globalization was under way at this time, affecting many industries including agriculture. La Vía Campesina gave small farmers a platform to have their voices heard about how these changes were impacting their

lives.[6]

The movement has grown and is now recognized as a part of the global dialogue on food and agriculture. It has presented in several international fora, such as:

The Food and Agriculture Organization of the United Nations (FAO)

The International Union for the Protection of New Varieties of Plants (UPOV);

The UN Human Rights Council (HRC);

The World Intellectual Property Organization (WIPO).

Via Campesina has been involved in the negotiations of the United Nations Declaration on the Rights of Peasants and other people living in Rural areas, adopted by the UN General Assembly in December 2018.

Logan Heights CDC Making it Happen!

by Alastair Running Bear Mulholland, owner of San Diego Aquaponics

Happy graduation to all you students out there! Summer is here, graduates have been receiving diplomas at drive through ceremonies and in the mail because of physical distancing requirements and recommendations that remain in place. Included in those celebrating graduation are the Logan Heights Community Development Corporation's (CDC) class of Fastrac New Venture for Aspiring Entrepreneurs, among whom I am proudly one! According to their website the Logan Heights CDC was founded to “strengthen residents and businesses in Greater Logan Heights neighborhoods through community empowerment, education, economic growth, and housing development.” I can say with confidence, after completing their business development course, that the Logan Heights

CDC is fulfilling their mission and more.

The Fastrac business program guided me through the maze of starting my own business. The course was facilitated by La Sonja Peisker, whose patient and kind guidance throughout the Covid 19 pandemic motivated me and others to persevere despite the gloomy economic downturn. The course covered everything from seeking financial assistance to developing a business plan. I was able to learn from local successful entrepreneurs and connect directly with other community resources to aid in developing my business. Stay tuned for our next issue to learn of the graduates and their businesses. I highly recommend anyone to explore the Logan Heights CDC and all that they have to offer, contact them for information on their next Fastrac business course if you too want to be your own boss!

Christopher Columbus Statue Vanishes from Chula Vista Discovery Park

Support for the global Black Lives Matter protests against racism and police brutality stemming from the in-custody death of a black man, George Floyd, who died after a Minneapolis police officer knelt on his neck as he begged for air came to the land of the Great Kumeyaay nation.

Prior to a gathering of Kumeyaay representatives assembled to protest the statue presence at Discovery Park 7000 Buena Vista Way, the statues had been spirited away and was no where to be seen.

City spokeswoman Anne Steinberger said the bronze statue was removed early Friday morning from its platform at the park. in the Rancho Del Rey neighborhood and is in storage for safety concerns.

The Columbus statue has been at the park on 700 Buena Vista Way for nearly

three decades, but it has been a frequent target of vandals. Last Columbus Day, the statue was doused with red paint.

The city had been hearing arguments for and against the removal of the statue with many people -- including local Native American tribes -- calling the sculpture a symbol of hate, theft of land, and genocide.

The absence of the Columbus could have not pleased Dr. Stan Rodriguez more. As the director of Kumeyaay Community College and a member of the Kumeyaay Santa Ysabel Band of Lipay Nation, said the Kumeyaay people, who are native to the region, want the statue permanently gone. Dr. Rodriguez stated at the gathering “The name of this park is Discovery Park, we want to change the name to a name more fitting for the Kumeyaay people, for our people.”

New Tribal Liaison Fills Long-standing, High Priority Need

Jacob Alvarado is turning his own passion for education into an opportunity to serve as a welcoming presence for students from indigenous backgrounds.

by Jeff Ristine

“I want to create a home here for our indigenous students.”

Some college students can't wait to get out into the real world. Jacob Alvarado Waipuk couldn't wait to get back.

Alvarado said he first thought of returning to San Diego State University while he was still earning his BA degree

in the Department of American Indian Studies. “I'm coming back here,” he remembers thinking to himself, determined to make a difference for his fellow students from native populations.

Alvarado graduated in 2014 and made good on his dream last week, when the San Pasqual Reservation resident and Kumeyaay Nation member started work as SDSU's first tribal liaison.



Warrior Spirit

Continued from page 5

mount, not dictating;

- No imposed or artificial timeframe or deadline;
- Unconditional respect for tradition, culture, language, and history.

Communities Working to Address Trauma and Build Resilience

Various Native communities have been working with the support of the Warrior Spirit Movement to address trauma in their communities while building resilience. For instance, The Gila River Indian Community in Sacaton, Arizona; in 2018 held the first Warrior Spirit Conference. The Viejas Band of Kumeyaay Indians near San Diego, California held the second conference and ceremony event and formed a team of 13 members that make up the Warrior Spirit committee for their tribe where they focus on supporting youth and involve tribal Elders in their Warrior Spirit planning sessions. The Kumeyaay also are working to develop culturally relevant programming that will help their tribal members develop positive

parenting skills. The Dine' (Navajo) Nation in Window Rock, Arizona had a meeting in September 2019 which was a follow up from the initial 2018 Warrior Spirit Conference held in Gila River Indian Community. Plans are underway to form a partnership with the Roundtable, the school district in Gallup, New Mexico, other reservation located schools, and the Indian Health Service to design specific approaches and programs to address trauma in both health care and education. Lastly, the Warrior Spirit Movement is cognizant of how educational settings approach trauma within their schools can have profound effects on how students learn and achieve. Recently, Leupp Elementary School, located in Leupp, Arizona on the Navajo Nation in collaboration with the Warrior Spirit Movement and the Karyn Purvis Institute of Child Development, Texas Christian University has begun what is called the Dine' Trauma Project. This new action by the Leupp educators is intended to recognize and inspire students, teachers, and the community to celebrate their identity, culture, languages, history, elders, and resilience.

Juneteenth National Freedom Day of Observance Proclamation

Whereas, Juneteenth National Freedom Day continues to be the most recognized African American holiday observance in the United States.

Juneteenth National Freedom Day commemorates the first day of the celebration of freedom in America for all Americans, and the last known celebration for the ending of slavery; and

Whereas, the first record of the arrival of twenty Africans in Colonial America is that of an English ship—the White Lion—flying a Dutch Flag, that landed at Point Comfort, Virginia, in August of 1619, that led to the subsequent horrific enslavement of an entire race of people; and

Whereas, on June 19, 1862, the United States Congress abolished slavery in the Federal territories pursuant to the provisions of Chapter CXI—An Act to secure Freedom to all Persons within the Territories of the United States now existing, or which may at any time hereafter be formed or acquired by the United States; and

Whereas, June 19, 1863, is the date on which the Pennsylvania Abolitionist Society and the Union League of Philadelphia members gathered for a meeting to enforce President Abraham Lincoln's Emancipation order in Pennsylvania; and

Whereas, Juneteenth also commemorates June 19, 1865 the day freedom was proclaimed to those enslaved in the south by issuance of General Order #3, in Galveston, Texas. The arrival in Galveston of the United States Colored Troops 25th

Corps, in route as a show of force on the Texas border from a French incursion, had to be providence, as they were led to deliver the news of freedom; and

Whereas, on June 14, 1866, slavery legally ended in all of America, the Oklahoma Territory, and the Federal Territories pursuant to four major treaties that were negotiated and formally signed – one treaty with the Cherokee, the Creek and the Seminole, and a combined treaty with the Chickasaw and Choctaw Nations; and

Whereas, June 19, 1866, Juneteenth, became the first of many anniversaries and Juneteenth commemorations to be celebrated across America and around the world—from celebrations by the Mascogos descendants of Black Seminole slaves who fled to Mexico 170 years ago, to Juneteenth Family Week in Ghana; and

Whereas, nearly 179,000 black men—ten percent of the Union Army—served as soldiers in the U.S. Army, and another 19,000 served in the Navy. Nearly 40,000 black soldiers died over the course of the American Civil War. Black women, who could not formally join the Army, also served as nurses, spies, and scouts to aid in the pursuit of their freedom; and

Whereas, Americans of all colors, creeds, cultures, religions and countries-of-origin share in a common love of and respect for “freedom,” as well as a mutual determination to protect the right to freedom through democratic institutions established by the 13th, 14th and 15th amendments to the Constitution. These “tenets-of-freedom” were appropriated

but not applied fairly to all Americans as a whole, however, the celebration of Juneteenth continued regardless; and

Whereas, the “Modern Juneteenth Movement” began when a group of Juneteenth leaders, including an ordained medical missionary to the poorest county in the country, gathered from across the country in New Orleans, Louisiana, to take on the challenge of advocating to and educating the world about the shrouded history surrounding unwanted migration to the Americas and enslavement of a people; and

Whereas, Juneteenth exemplifies the spirit of freedom for all, especially for those who, while making inventive, scientific, musical and medicinal contributions to America and the world; while serving in every one of America's wars and conflicts, from the revolutionary war forward; and while exemplifying courage, patriotism and exhibiting patience with grace, did so in the face and in spite of draconian laws and severe inequality; and

Whereas, Juneteenth National Freedom Day, along with the 4th of July Independence Day, completes the “cycle of freedom” for America's Independence Day observances. “None Are Free, Until All Are Free” is an oft repeated maxim that highlights the significance of the end of the era of slavery in the United States.

Now, Therefore, be it resolved that the Congress of the United States of America, in recognition of the advocacy celebrating

freedom from slavery as commemorated on June 19th of each year, and celebrated on the third Saturday in the month of June of each year, do hereby amend Chapter 1, Part A, Subtitle I, Title 36 of U. S. Code 36, to include Juneteenth as a National Day of Observance.

Be it further resolved, that the President is requested to each year issue a proclamation:

(1) designating June 19 as National Juneteenth Observance Day;

(2) calling on the people of the United States, especially the

educational community, to observe National Juneteenth Observance Day with appropriate ceremonies and educational activities;

(3) calling on the people of the United States to observe National

Juneteenth Observance Day by flying The Juneteenth Flag, and praying; and

(4) calling on United States Government officials to display the

Juneteenth Flag on all Government buildings on National Juneteenth Observance Day and on all Juneteenth Flag Display Days, including

(A) The First Monday in June, also known as Juneteenth Flag Day,

(B) June 19, also known as Juneteenth, and

(C) The Third Saturday in June.

The Juneteenth Flag may also be displayed on Independence Day, July 4.

Seattle Protest

People sit in Cal Anderson Park in the so-called “Capitol Hill Autonomous Zone” on June 10, 2020 in Seattle.

Some protesters have produced a list of demands, which include:

The abolition of the Seattle Police Department.

An end to police violence, including that the “use of armed force be banned entirely” and “especially against those exercising their First Amendment right as Americans to protest.”

An overhaul of the state public school curriculum, with a greater focus on the history of Black and Native Americans in the US.

The “de-gentrification” of Seattle.

The increased hiring of Black health-care workers.

Minority-led occupations in Seattle have had more laudable intentions, as Vanishing Seattle recently recounted in a series of posts on their Instagram feed, and as incoming CHAZ protesters would bear to keep in mind. In March 1970, a group of some 100 Native Americans, led by activist Bernie Whitebear, “invad-



ed” the recently-decommissioned Fort Lawton in south Seattle, turning it into a sort of “FLAZ” of its time. “We, the Native Americans, reclaim the land known as Fort Lawton in the name of all American Indians by right of discovery,” the protesters announced. Occupation eventually turned into negotiations, and led the city to establish the Daybreak Star Indian Cultural Center on the land, with the fort's grounds becoming Discovery Park, the largest city park in Seattle. “The episode,” wrote The Seattle Post-Intelligencer at the time, “is a heart-warming example of how major civic disputes can be resolved to the satisfaction of all, given responsible attitudes on the part of the participants and common concern for the community welfare.”

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>

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

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

Native American Church of Turtle Island

Community Housing programs, Traditional Indigenous Language preservation programs and Universities, Traditional Indigenous Medicinal Courses and Health Services Centers, Traditional Food and Health Care Coverage, Economic Security Development Programs for Indigenous Communities, We are working together with Indigenous Tribes and Tribal Organizations throughout the US, Mexico and abroad.

- Community Centers - Each Native Indigenous Community is different. At



the same time they do have many attributes in common. From the common things we have as separate individual indigenous communities our construction of our first NACTI Center will be a cultural hub in California and Baja California. Having these two locations in both countries will allow us movement to build relationships with the local tribal communities. From that we evolve with each tribe that would like to construct their own local place of healing, medicine, gathering and sharing within their community. Maintaining the traditional networking of the church we will also be digitally connected with the latest advancement in communications and internet development.

- Visitors Centers - Based off the primary designs of Spiritual Centers we can



create specific structures that would focus on visitors, education, job training

and certification platform.

- Industrial Centers



- Recreational Centers



- Environmental Restoration



June Issue: due May 28th - The climate emergency has taken a back seat to Covid-19 pandemic and systemic racism issues but in fact they are all entwined into a delicate balance. The disparities of our current capitalist system allows these atrocities to occur and are encourage by all levels of governance and policy. Our team is excited to support way and means to not only create renewable energy, food, fuel and habitat restoration but is looking at how we transform our social structures to be in balance.

The Restoration of Laguna Salada and Salton Sea is a binational restoration initiative to restore the Colorado River Basin and unite all nations with the indigenous Cucapah as our 1st partner and hope to collaborate with other surrounding tribal communities of the Colorado River to help restore their ancestral lands. The Cucapah's fishing

habitat in Laguna Salada disappeared thirty five years ago and this project is able to fully restore and sustain high quality ocean water with now energy to operate the system only mother earths tidal energy. The proposal aims to build seawater landscape, farming, renewable infrastructure and the largest natural desalinization project in human history to mitigate the next drought in the Southwest United States, more specifically the Colorado River Basin and will aim to have the US meet its water treaty agreement with Mexico with new resources generated. Additional water can flow back through Mexicali to also restore the highly endangered Vaquita Dolphin habitat in the northern Sea of Cortez at the Colorado River Delta which has stopped flowing into the sea. The endangered Totoaba will also see a better quality habitat and both will be able to utilize the restored Laguna Salada as 250,000 acres of additional protected habitat and breeding areas.

Enhancing natural monsoonal cycles



can be expanded to other areas around the world. The formalization of the Native American Church of Turtle Island - Non-profit organization, Agess Inc and many other teams will ensure that everyone is included in the planning, implementation and ownership of the effort with communal benefit. The communal church initiative of projects and tribal community partnerships has the ability to be international with coordination of Tribes in the United States, Mexico, Canada and eventually global tribal connectivity. In solidarity with Sundance's globally, NAC Turtle Island (NAC Isla Tortuga), we are asking for Unity and Compassion prayers July 3rd - July 8th for healing of Mother Earth. If you would like to learn more about the restoration of Laguna Salada and Salton Sea visit our websites and reach out to me to start our collaboration. Any and all tribes are welcome to become partners and we can assist with the needs of your community for food, water, economic and environmental restoration.

Nathan White
714.262.5177 • www.agesinc.com / www.NACTurtleIsland.org

Produce for the Community

The Kumeyaay Spirit is flowing all over the San Diego landscape and nourishing the people. Small communities of concern are growing and spontaneously popping up with the mission of assisting and providing for our citizens. The San Diego health Center, assisted by established groups such as the Tonka Elders group, have their shoulder to the wheel providing for the sell-bing of our citizens, particularly the elders who are being provided for with extended family attention. The call to arms to

help the people is being answered with revolutionary zeal. The spirit of the people is alive and well. Through community networking, programs are being developed and strengthened. The voice of the people is being heard. The Rez and Urban connections are working in unity. The community is appreciative and eager to express an interest in keeping the positive message alive.



Chris Romero, Patient Wellness Program Coordinator - San Diego American Indian Health Center Larry Edmonds, Staff - San Diego American Indian Health Center

Organic produce from Coastal Roots Farm is being distributed by active, involved community members.

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CSN with Pete Allman – How To Achieve Peace

In a society where there's so much hatred and disagreement and racism, there is hope for peace.

History has shown that there has never been complete peace. From slavery to the civil war to the government taking the land of Native Americans, there have been bitter feelings. However, true peace can be achieved through our relationship with Jesus Christ. It is unquestionable that the Bible, the most celebrated book

of its time is the word of God, written by disciples of Jesus Christ. Why then do we have all this hatred in our society. For one, humankind is selfish, which is why the Adam and Eve defying God is why Jesus Christ paid the price on the cross.

What then happens during these times. As mentioned, the Bible is a guide line to a healthy life. When we accept Jesus Christ into our lives we have a new attitude and a new life. But like all

things, we must learn to defuse our frustrations in the busy lifestyle we live. We do this by exercise, meditation, yoga, nature walks, listening to classical music or jazz. In essence, our next generation should be educated on the topic of inner peace and global peace. This is why we produced a documentary entitled "Winds Of Freedom".

Please visit www.windsoffreedom.org.

A permanent autonomous zone (PAZ) is a community that is autonomous from the generally recognized state or authority structure in which it is embedded. PAZs are not controlled by any government (as recognized by other governments) or by any religious authority.

VOTE!

Change

Continued from page 7

want to keep us down and not let us thrive as a people, community, and nation. Much like the development of Tribal Employment Rights Offices (TERO), I highly recommend each Tribe develop and fund a Tribal Trauma Informed Office immediately to protect and heal our people.

- We must listen to our elders as advisors and guides in an honest truthful manner. They know because they have lived what we are going through now. This listening is not just an exercise, part time, or just to give Grandma and Grandpa a word or two and move on. Our indigenous elders ARE THE HEART AND SOUL OF OUR INDIAN NATIONS, so listen up and follow their guidance and advice grounded in prayer.

- We must remember we are a NATION within a nation, and act as such. The legally binding treaties we signed as INDIAN NATIONS are in force and in effect, we are not subservient to

local and state governments and must plan forward as SOVEREIGN NATIONS with our partners.

- We must become truly SELF-DETERMINED through mandates of the Indian Self-Determination and Education Assistance Act (P.L. 93-638) to manage our own affairs, create our own programs and services, and design them from an Indigenous perspective for the benefit of our people. The days of the federal government making mistakes for us are over.

- We must exercise and implement the mandates of the Indian Health Care Improvement Act to build health care services, facilities, and receive funding commensurate with the needs of the people. This includes creating Traditional healing services that are now reimbursable under this federal authority.

- We must join with other ethnicities and organizations with the same interests as ours to develop a national coalition that has the political force to make institutional change and reinforce our inherent civil rights, values, and moral order. We have many Black, Latino, Asian,

Anglo brothers and sisters; rural and urban partners and private entities with the same goals as Tribal Nations and Urban Indian Programs; and we need to mobilize our efforts through unity to change and impact the political process. Local and state governments develop oversight boards to address police brutality, health care disparities, and inadequate funding. Now is the time for Tribes to do the same through tribal coalitions, urban programs, university coalitions, and local organizations and leaders. Empower ourselves NOW, do not wait for a local or state government to do it for you.

- We must give our young people every opportunity and consistently support them in obtaining an education. Education of our young people is the security of our Indian Nations in the future. I highly recommend Tribes create trauma informed curriculum in all elementary schools to teach our children self-care, wellness, and identity at an early age, rather than waiting for them to grow into adults and react to trauma with no tools or basic understanding of why trauma

impacts them and how to deal with it. With this goal, Tribes need to create substantive scholarship, mentorship, and intern programs to make every opportunity available to our dear Indian students to succeed.

Keep in mind a basic social change principle is that "IF THE SYSTEM DOES NOT ACT, MAKE IT REACT." In conclusion, it is my prayer that our country's leadership will return to what it once was. It is my prayer that racism and discrimination will make us stronger not weaker as Indigenous people. It is my prayer that we will exemplify and live what our elders and ancestors have taught us. It is my prayer that all students will become trauma informed and educated leaders to change their Tribe and our world for the better. It is my prayer that our great Indigenous Nations will be comforted, protected, and blessed, because America cannot change the world until it cleans up its own back yard.

In memory of my Father Ken White Sr.

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NEWS from Las Vegas/Nevada
by Kena Adams

Free Wi-Fi Resource Opens for Low-Income Families in The Historic Westside

A press conference and ribbon cutting took place June 5, 2020 at 10:00 AM at the offices of the Las Vegas Technology Center (LVCT), 1322 D Street, to unveil the details on SoulCity.us, with a sponsorship from Anthem Medicaid Blue Cross Blue Shield and the Anthem Foundation, that brings free internet to underserved school children and vulnerable families in Historic West Las Vegas. The program will officially open this new community resource. Soul City Wi-Fi is a Historic Westside Community Based Infrastructure, that will provide no/low cost high speed internet Wi-Fi service to the 3.5 mile area residents. The operations will provide training and employment to the local residents and businesses bringing a sense of ownership to the community which in turn will provide

the foundation for economic freedom. Masks and safe distancing will be required of all attendees.

Championing the cause are Clark County School District Trustee Linda Young and Antonio Bowen, who is expected to be elected to fill her vacant seat. Antonio Bowen has single handedly raised \$14,000 thus far to install the initial phase of the project. Anthem Medicaid was the first to answer Mr. Bowen's call for support. Tax deductible contributions can be made to [paypal.me/soulcitywifi](https://www.paypal.com/merchot/?url=https://www.paypal.com/donate/?item_name=SoulCity.us)

SoulCity.us began as a partnership between the National Juneteenth Observance Foundation (NJOF) and Harrison House. The NJOF mission is to identify and connect resources that can bridge the digital divide in distressed

communities across America.

Coordinating the effort is Katie Duncan, Executive Director, Harrison House whose goal is to promote green sustainability and technology. Micro Information Resources' Principal Consultant and NJOF President, Steven Williams designed the project, oversees installation and technician training on the most advanced software currently available.

Pastor Ron Thomas and the late Pastor Robert Fowler agreed to allow their buildings to participate. It is expected that KCEP 88.1 FM Radio, Las Vegas Review Journal, Cox Communications and Clark



The SoulCity.us Team is Antonio Bowen, Katherine Duncan, Steven Williams, Deborah Evans, Laniece Rogers, Pastor Ron Thomas, Tyrone Armstrong, Michael Muldrew, Jerry Xu, Ken Cheta, Ricky Towers and Shay McGee.

County School District will also become partners.

CREEK FREEDMEN DESCENDANTS SOUGHT

Muscogee Creek Indian Freedmen Band is seeking the descendants of Creek citizens placed on the Creek Freedmen Roll from 1896 to 1915.



If your ancestors were on this roll, write P.O. Box 6366, Moore, OK 73153 for eligibility information.



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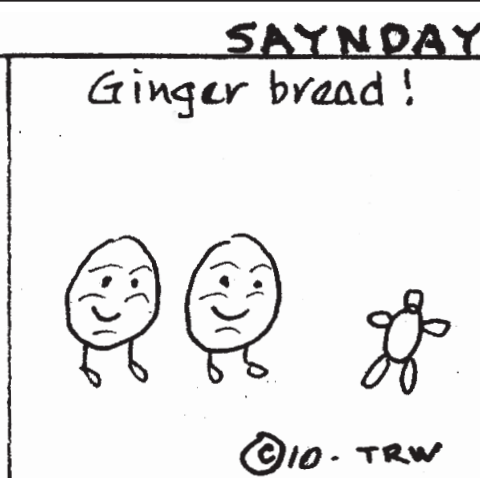
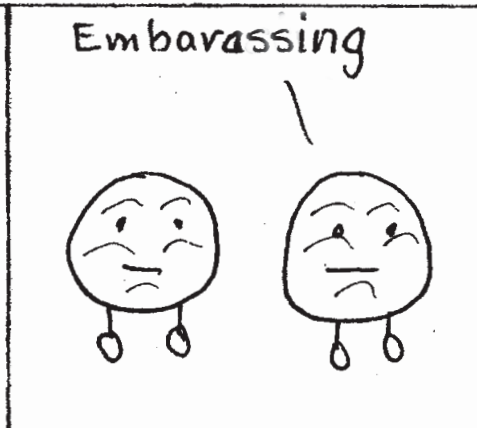
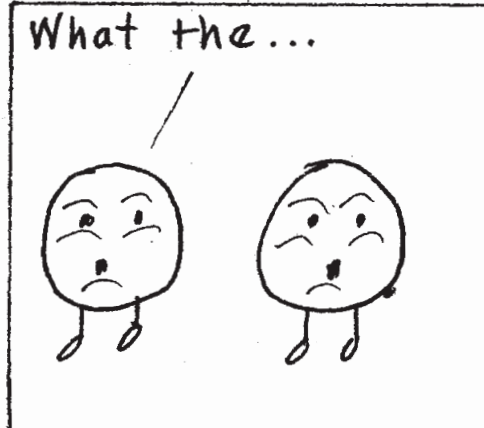
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