



INDIAN VOICES

OUR 37TH YEAR

MULTI-CULTURAL NEWS GLOBAL NETWORK

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OUR DEMOCRACY ...

The Truth - *The Whole Truth and Nothing But Indigenous Wisdom*

Shirley Weber is Sworn in as California's First Elected Black Secretary of State

by Antonio Ray Harvey | California Black Media

On Jan 9, with the sound of African drumming in the background, Shirley Weber was sworn-in as the first-elected Black Secretary of State (SOS) of California and the 32nd person to hold the position.

The ceremony was conducted at the SOS' auditorium in downtown

Sacramento, one block south of the State Capitol.

Senate President pro Tempore Toni G. Atkins (D-San Diego) administered the oath of office in front of Weber's grandsons Kadir and Jalil Gakunga.

"I want to thank all of those who work so hard to make this position, the Secretary of State -- and all of those wonderful things that come with it -- possible, and for being in my life," Weber said. "I have been blessed beyond imagination with all of the good things California has to give."

The daughter of a sharecropper from Hope, Ark., Weber said she is "not supposed to be here" as the state's chief clerk, overseeing a department of 500-plus employees.

Weber grew up in a two-room, "clapboard house" in Arkansas with her parents and five other siblings before the family relocated to Los Angeles where



they lived in Pueblo Del Rio, a housing project known as the "pueblos."

Weber said the "data" projected that she would not have a bright future. Still, she went on to graduate from UCLA with a PHD, serve on the San Diego

Board of Education, teach African American studies at San Diego State University, and successfully ran for California State Assembly in November 2012.

"My father came from Hope, Arkansas, because there was no hope in Hope," Weber said. "He came to California because he wanted his children to have a better chance and a better life."

When Gov. Gavin Newsom appointed Alex Padilla the state's junior U.S. Senator in Jan. 2021, he nominated Weber as SOS. Padilla filled in for Sen. Kamala Harris, who was elected U.S. Vice President. Weber was officially installed as SOS in April 2021.

Weber's plan after serving in the Legislature was to move to Ghana, Africa, and "build a house up in the hills." That all changed when Newsom called.

"It was hard for me to think about

SEE **Shirley Weber**, page 5

Run With the Sun Episode 2: "Water Merge-Eagle and Run"

by Bobby Wallace

"Things happen the way they are supposed to" I can remember an Elder saying.

After the 2 and a half hour drives to get runners, the thought of food crept up on me, as I rested finally on the soft leather couch in the front room. I could see the outline of the trees through the big window in the room, and I could hear the laughter upstairs from my Dine'/Apache friend from Arizona & my friend from Onondaga, Haudenosaunee from New York, then I was out.

The morning came fast with only a few hours' sleep. I felt a little rough and tired, but I had to get another relative, a Hopi/Pueblo/Kumeyaay from the Augusta Airport and get back in time to start the run. Driving on these roads were a blessing, because the trees were green as green can get as I mentioned before, and a

lot of the rolling hills had some kind of water around them.

As we came back to the Cabin, I could see everyone was ready and waiting for us to start something that

has never been done before, a run for all water. I could see the excitement in their eyes and in the way they were moving around. I got butterflies and felt really good about it all, as I changed into running clothes and prepared the medicine for the Opening Ceremony. We all loaded up into the van, and started the drive to the West Quoddy Head Lighthouse where we were to meet Dwayne and the people of the Passamaquoddy Tribe.

As we followed our Google maps, that didn't work so well because of service, we finally started to see the Atlantic Ocean, and a beautiful white and red Lighthouse in the distance. The water was flat and we could see a stretch of a long green rocky Island a couple miles from shore, and in the sky

SEE **Run With The Sun**, page 2



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Run With The Sun

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there were seagulls everywhere looking for their salty meal in the water below. As we unloaded from the van we made eye contact with the people in cars pulling in at the same time.

I looked at a lady in a car that pulled up and said "hey" and she said "Hey, are you with the people running for all water?" I said "Yes, we are. We're here to meet Dwayne Tomah." Then, she immediately smiled, got out of her car and introduced us to her companions. As we walked down towards the Lighthouse we could hear others following behind, laughing and having a good time. We slowed down and introduced ourselves, and they did the same. They were the Passamaquoddy Women Singers Drum Group coming to sing for the water and our safety.

Before I left to the run I had made a promise to the Run with the Sun Team in San Diego. It was to hold the Eagle Staffs to the West as we started the Prayer for the Run, when they started the Prayer for the 1st Annual Horseshoe/Corn Hole Tournament at Santa Ysabel looking east towards us at the exact time, 3pm Eastern time and 12 noon Pacific time

We entered the green grassy area on the north side of the lighthouse where there was a table loaded with food, and Dwayne working on something. We all shook hands and were joking as us natives do. As we made our circle, I could see the bright ribbons on the ribbon dresses that the traditional ladies from the tribe were wearing, and on the traditional wear that our friends were wearing that were going to run, ribbon skirts, tops and moccas. As the circle was tightened up I said a few good words to the west, hoping to catch the prayers coming from our homelands of the Kumeyaay, it was 3pm.

The songs from our hosting Tribal Women's group were strong, led by a leader with a drum, and seemed to be right on point, meaning their songs were so strong, in such a great harmony together, they sounded like one. These songs were old and had been sang in this territory since the beginning, and immediately I had goosebumps all over my arms and my heart was beating fast, like a drum within myself. After the 4th song, we went and shook hands with the group, and showed our appreciation, gratitude and respect to them all. After the respect was done, the leader Dwayne said some words in the Passamaquoddy language and proceeded to sing 4 old songs himself. Again the goosebumps appeared upon myself, and he drummed and sang the songs of a story from long ago. As he was singing, there were Eagles flying all around, and I could hear their voice in the air. It was a real blessing to hear!!

As we proceeded down the trail to the beach, walking in and around the pine, shrubbery, and the small growth growing

up and intertwining around everything, climbing up the trees, our host leader Dwayne led us with songs. I could see the flat blue water of the East intermittently between all the green, until we approached the old wooden steps that led to the sand. We all got to the bottom and saw the little cove with sand, and proceeded in that direction walking upon round stones and smelling the salty smell of the big water of the east. As we stopped at the water's edge, the water I had collected from the Pacific Ocean/San Diego River was handed to the leader of the Passamaquoddy Women's Singers, one to the Apache/Dine' woman, and one to the Onondaga, Haudenosaunee woman. Women give life, water is life, and without either, women and water we have no life, but it's deeper and more complex, and I respect that. I watched as these respectful Native American Women from different parts from Turtle Island opened the containers and slowly started to pour the water into the Atlantic, then looked out to the Eastern water towards the island. Then I saw a surge of water pop up at about a hundred yards or so away from the beach, it was so very noticeable, I could still see it as I looked around the water for anything that could have made a wake but there was nothing, so I watched the surge come towards us on the shoreline. As the water came in the cove I stood up on a couple large rocks, and watched it come to the edge of the sand and flow over the women's feet and everyone's feet that was close. I looked down at my own feet and saw the water rush below me and couldn't believe what I had just seen. The water came alive, woke up, or something special at the same time -- the water had been merged. I believe we were at the right place at the right time to see such a thing happen, and I can still see it like it was a few minutes ago in my mind. We all were blessed. I feel stories like this should be shared and not be hoarded and kept only for a select few, but be shared with all, like medicine. And there is more.

After we did some "things" we had to do for the Run With The Sun, all of us were hanging out on the beach laughing about the water getting the moccas and shoes wet, and taking pics of us together. We all started walking up the old wooden steps and made it back to our starting point on the grass by the table. I had wrapped up some gifts and they were passed out among the people for a thank you for letting us start the run in their territory. I looked around for Dwayne right after and I saw him up by his van doing something. Then he started walking down and came up to us all and told us of this story;

He said, "I received a call early this morning from a fisherman who found an Eagle, passed away from something, so I took the Eagle and did what I'm supposed to do with it, but before I took care of it I asked it if I could take feathers from it and gift them to the

runners, so I took 7 feathers for you guys." He took the feathers and gifted them to us one by one. I was in amazement of such an honor, because being gifted an Eagle Feather is one of the highest honors a Native American can receive from another, and one from the East. As I received my feather, I said to Dwayne as I looked in his eyes, "Thank you brother, this is really a special gift and honor, and I really appreciate it a lot. I know it will watch over us." Then right at that moment Dwayne said, "It is right now, watching

over you" and as I turned around and looked where Dwayne was pointing towards the ocean and sky, I saw the Bald Eagle flying by pretty close to us and looking straight at us all, and I could see its eyes.

Then the Run With The Sun began. "Things happen the way they are supposed to."

Episode 3- "Mountains of the East and the Haudenosaunee" will be in the next edition of Indian Voices.

If you are interested in running, walking, donating or helping in any manner to the "Run With the Sun" Please contact: Bobby Wallace 619-922-7032

Airwaves Belong to the People

The airwaves belong to the people. Yet the U.S. government gives them away to television and radio broadcasters for free, and demands virtually nothing in return.

We have forfeited many of the means of mass communication to concentrated corporate interests, consigning ourselves to homogenized low-grade entertainment and lower-grade copy-cat "newstainment" that barely aspires to inform let alone energize our eroding democracy. The major television ad radio networks are owned by giant conglomerates .

Technology keeps offering us new

opportunities to learn from the past, and ensure that new media deepen our democracy and serve public, noncommercial interests. it comes as no surprise that political decisions in Washington are often made on factors other than the merits,

Call your senators, and tell them not to interfere with LPFM. A working democracy requires some public control of the means of communication.

For more information on LPFM and for breaking legislative news, contact the Media Access Project at (202) 232-4300, or check their web page at www.mediaaccess.org.

visit: Indigenousnetwork.org



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Email: rdavis4973@aol.com

Website: www.indianvoices.net

Editorial Board: Rose Davis

Editor:	Rose Davis	Writer:	Jaclyn Bissonette
Outside Support:	Mel Vernon	Entertainment Writer/	
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Writer:	Makeda Dread		

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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Opinion Newspapers Are Disappearing Where Democracy Needs Them Most

by Nancy Gibbs

Nancy Gibbs is the director of the Shorenstein Center on Media, Politics and Public Policy at Harvard University.

Every couple of weeks you can read about another newspaper shutting its doors, or moving from daily to weekly, or hollowing out its newsroom until it's little more than a skeleton staff bulked up with j-school students. Study the maps made by Penny Abernathy, visiting professor at Northwestern University and an expert on dwindling sources of news, and you can see the dead zones — the 200 or so counties with no local paper. About 1,600 other counties have only one.

Local news is the oxygen of democracy, the most trusted source for the most essential information, and we've long known why dying newsrooms damage communities. But look at the maps again, and another alarming picture comes into focus: The very places where local news is disappearing are often the same places that wield disproportionate political power.

This phenomenon affects Americans living far away from the news deserts. Demographers predict that by 2040, one-third of Americans will pick 70 percent of the Senate.

Think of a typical voter in South Dakota, with its single congressional district and, of course, two senators for a population of about 895,000. Thanks to

the Senate's structural bias toward less-populated states, that gives each of the nearly 600,000 registered voters in South Dakota about 28 times more power in that body than each of the 17 million voters in Texas. When it comes to electing presidents, that South Dakota voter carries twice the weight in the electoral college as their Texas counterpart.

But with all that added clout for shaping the composition of Congress and, less directly, the Supreme Court and the White House, the voters in about half of South Dakota's 66 counties have only a single weekly newspaper. Seven counties have no newspaper at all.

You could do the same math for residents of Wyoming, Montana, North Dakota, Vermont or Delaware, all states with similarly enhanced political clout. But finding reliable local news sources is much harder in the first three — geographically larger, rural states with dispersed populations, which are much more likely to lack high-speed internet as well. In contrast, Delaware's three small counties have 13 newspapers; Vermont's 14 counties have 39.

By now we know quite a bit about why this matters. The citizens whose votes count the most might have the hardest time learning about the issues and candidates running in their communities — because there's no longer anyone

reporting on them. Since 2005, newspaper employment has fallen 70 percent, Abernathy calculates, and local TV, radio and new digital start-ups don't begin to make up for that decline. Fewer knowledgeable local reporters means less accountability, leading to higher public spending, lower social cohesion, fewer people voting or running for office, less ticket-splitting and more polarization as people rely on national news sources. In 1992, a third of the states with Senate races picked a senator from one party and the president from the other. In 2016, not a single state did so, and that hadn't happened in 100 years.

If you're a Democrat hoping to stand a chance of winning in a red state, or a Republican in a blue one, it helps if voters get to know you personally, see you at ribbon cuttings and town halls, hear where your views depart from party orthodoxy. That's a lot harder to do without local reporters providing reliable coverage, no matter how many targeted Facebook ads you buy. By the same logic, winning candidates are accountable to the voters who elevate them — unless no one knows what they ran on or what they are doing with their power, beyond whether they have an R or a D on their jersey. If you weaken the connection between voters and their representatives, you empower their donors, lobbyists and conflict entrepreneurs.

Partisan players are well aware of the opportunity presented when a local paper dies. Potemkin sites that mimic authentic newsrooms have popped up across the

country, more than 1,300 in all; they have the look and feel of reliable information sources, but their content is often partisan noise, produced by dark-money-funded propaganda factories. A single purveyor, Metric Media, claims to post more than 5 million stories a month. All kinds of disinformation and conspiracy theories find the desiccated news deserts to be fertile ground.

We are dealing with a disruption of the entire ecology of information at the very moment when 78 percent of Americans say we can no longer agree even on basic facts. Local news is a crucial piece of a larger problem, and we can't truly understand the forces threatening democracy without reckoning with that larger environment — both the disappearance of critical sources of essential information and the swelling of information streams that contaminate our public space.

A rising alliance of entrepreneurs, innovators, philanthropists and legacy news organizations is working overtime to build robust alternative information sources. Digital start-ups and nonprofit newsrooms are proliferating, but they typically are based in cities, not the hollowed-out rural counties that have often suffered most from the economic upheavals of the past but will hold disproportionate power in picking the leaders of the future.

All Americans need and deserve access to the information that enables good political choices — but that is disappearing fastest in places that need it most.

Tzunu/Energy Foundation Present Media Roundtable To Discuss Pressing California Environmental Issues

Virtual press briefing focused on holding the oil industry accountable

LOS ANGELES, CA – Tzunu Strategies and the Energy Foundation today held a virtual media roundtable to discuss California priorities on holding oil industry polluters accountable this year.

Among these is SB 1137, the 2022 law mandating 3,200-foot residential setbacks for new oil wells that now faces a referendum challenge, and the Legislature's consideration of a price-gouging penalty on oil companies that profited last year from record price hikes.

The roundtable featured the following

Environmental Justice experts:

- Catherine Garoupa, Executive Director of the Central Valley Air Quality Coalition (CVAQ)
- Mabel Tsang, Interim Co-Executive Director at California Environmental Justice Alliance (CEJA)
- Ameer Raval, Policy and Research Director, Asian Pacific Environmental Network (APEN)
- Cesar Aguirre, Director of the Kern County Office of the Central California Environmental Justice Network (CCEJN)

Here is the link to the full briefing, for your use and reference: <https://fb.watch/i9pDsSEKuU/>. We thank all the media and speakers for their participation.

most fall by the wayside. Do not despair. There are two other New Year's you can utilize to start over, one is Kwanzaa and the other is the Chinese New Year in February. This should give you several options on being resolute.

Happy New Year to everyone, which ever one you celebrate. May blessings of health, happiness, success be yours in this New Year of 2023.

New York Mayor Adams Is Taking Media Coverage Into His Own Hands

Adams, who has grown increasingly cranky lately with how he's covered by the City Hall press corps, launched a newsletter Monday that he claimed will counteract "distorted" journalism about his administration.

In a dig at the reporters who cover him every day, Adams said he decided to roll out the new initiative, "Hear From Eric," because "all the great stuff we are doing is being distorted or not being reported at all."

"You can report a distorted version of what I say. I want to speak directly to the people of this city," Adams said

when asked by the Daily News why he's starting the media service.

Adams, who spoke during an unrelated press conference in the Bronx, would not say how much the newsletter is expected to cost taxpayers. But a City Hall spokesman said later in the day that the administration expects to budget upward of \$75,000 per year for the initiative.

Asked how frequently the newsletter will be published, the spokesman said, "As often as we think it can be an effective tool."

Media Access Project

Andrew Schwartzman is a media attorney who has worked with MAP since June 1978. He is currently the Senior Vice President and Policy Director, and previously held the position of President and CEO. He has worked with MAP since He now holds the title of Senior Vice

President and Policy Director.

Andrew represents MAP before "Congress, the FCC and the courts on issues such as cable TV regulation, minority and female ownership and employment in the mass media, "equal time" laws and cable "open access".

A New Year Has Begun

by Gwendalle Cooper

Some Native Americans credit winter solstices as a beginning of a New Year. Most other people count January 1st. This is the time they make a lot of resolutions for their New Year of which

The tragedy of life is not death, but what we let die inside of us as we live

visit: Indigenousnetwork.org

Honoring and Remembering Roy Cook

In a recent meeting of the Council of Indian Organizations (CAIO) at Sycuan Reservation, a revitalization of the Roy Cook Scholarship was discussed. Members revisited what was done in the past, established a scholarship committee, and discussed raising funds to develop academic scholarship awards. The committee will explore meaningful ways to reward young people in the spirit of what Roy Cook brought to American Indian Education here in San Diego.

Roy Cook was a prominent figure in American Indian Education in our communities, schools, colleges, and universities. His passion for learning and teaching came at an early age. Roy was born in Tucson, Arizona, O'odam (Opata) and Wazazee (Osage) and his family moved to Southern California when Roy was a child. In those early years his family moved to Lake Kenschaw where Cook's earliest memories were those of the people who lived on the Santa Ysabel Reservation. This early experience with the elders and people in the community provided Cook with the motivation to share knowledge for the rest of his life.

Cook later served in the military. He was a Special Forces Army Soldier who completed tours with the US Army Airborne and Green Beret Special Forces during the Vietnam Era. He served as president and historian of the San Diego American Indian Warrior Association.

Cook also served as historian for the Southern California American Resource Center. Cook began his teaching path in many local colleges and universities. He believed in sharing the wisdom of the elders with the next generation. In those early years Cook stated, "I took great pleasure in teaching a summer course on the Pala Band Indian Reservation. I found it to be a fulfilling and a growing

experience."

Cook's passion for teaching led him to Grossmont College where he served as Chairman of the Multicultural Studies Department. Cook taught such classes as: American Indian Art, American Indian Lifestyles, and Culture of the California Indian. Roy Cook went on to teach at many other colleges including Mesa College, South Western, Palomar, and San Diego City College. Cook became a leader in the movement to establish a department of Multi-Cultural Studies at San Diego State in the 1970s. His commitment to his goals continued. Currently SDSU has a thriving American Indian Studies program.

Although Cook went on to publish numerous articles, one of his greatest contributions was his website, American Indian Source.com. This site promotes the sharing of the past, present, and future tribal life. The goals are to remind the communities that we are still here. "Tribal traditions are alive. . . Retention and preservation of the American Indian tribal way of life [is the goal]."

Roy Cook was a devoted man who embraced the education of our youth, the practices of art and music in our culture, and a commitment to share this knowledge with the next generations. It is because of Roy Cook's significant contributions to San Diego American Indian Education that the CAIO will look for ways to honor Roy's life and keep his memory alive in the minds of the next generation. The Roy Cook Scholarship Awards will be our way to remember this man who was so passionate about education and preservation of American Indian culture.

*Submitted by D. Bartelli Oldfield 1/19/2023
Information was taken from Monica Medina's KPBS article.*

Ya No Queremos Velorios! We No Longer Want Any Wakes!

by Roberto D. Hernandez / Ymoat Luna

What is Community Justice? This is the theme for this year's month-long



series of events that have come to be known in San Diego as Enero Zapatista, or Zapatista January. This year marks the 19th iteration of politically and culturally conscious events on unceded Kumeyaay land (otherwise known as San Diego, California) that commemorate the Indigenous Zapatista's uprising of January 1, 1994. The Zapatista communities, themselves are coming together and show of unity and force of diverse Maya Peoples—Tzotzil, Tzeltal, Tojolabal, Ch'ol, and Mam—first launched its armed uprising on the same day that the North American Free Trade Agreement (NAFTA) was to go into effect. To this day, they continue to hold on to extensive autonomous communities across the southern state of Chiapas.

While the group had been organizing clandestinely since the early 1980s, their public appearance occurred in the context of a resurgence of Indigenous Peoples struggles following the intercontinental protests against quincentennial "celebrations" of the so-called discovery in 1992. While Spanish, Portuguese, and Italians were fighting each other over who could rightfully claim Columbus, Indigenous nations were on the move across Turtle Island/Abya Yala. The uprising came as a reenergizing charge for social justice and liberation movements across the globe, including in Kumeyaay territory.

Making a call to all to "networks of rebellion, resistance, support, and solidarity" with the Zapatistas and

Mexico's National Indigenous Congress (CNI by its Spanish initials), as well as to "all those who resist capitalism from below and to the left and feel inspired by the EZLN's struggle." The Enero Zapatista organizing committee this year has chosen to bring attention to issues of community justice, both in Zapatista communities, in Mexico as a whole, and in our own

geographies. The month-long series of events includes an art exhibition at the Centro Cultural de la Raza specifically highlighting dozens of Indigenous and environment activists, land and water defenders, that have been killed during the term of the current Mexican President, Andres Manuel Lopez Obrador, commonly known as AMLO. Under AMLO's administration, which claims to be progressive and of the left, more land and water defenders have been killed than under previous right-wing presidents.

It is said that in Mexico a traditional wake or funeral ceremonies due to political instability, including the ongoing feminicides of young women, happen nearly every day. Accordingly, "Vivos se los llevaron, vivos los queremos!" (Alive they were taken, alive we want them back!) and "Ya no queremos velorios!" (We no longer want any wakes!) have become common slogans among the movements of families and supporters of all those who have disappeared, been assassinated as water or land defenders, as students, as victims of femicides within the narco/state of Mexico and in other countries dominated by capitalist markets that displace millions from Indigenous communities worldwide. The exhibit at Centro Cultural de la Raza held its opening on January 7, 2023 and will run through mid-February. It provides a timeline since the AMLO administration took office in and honors those who have lost their lives voicing protest towards the so-called Fourth Transformation megaprojects of death and those that have lost their lives unjustly as a consequence of narco-state violence and patriarchal structures that continue to discriminate and oppress vulnerable populations. In standing against the megaprojects of death and all bad governments that are devastating Indigenous communities

Elke W. Chenevey

Vice President
Financial Advisor

619/699-3707 (office)
619/758-3619 (fax)
NMLS #637220



AALEMAN & ASSOCIATES

Henry Mendibles Associate

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

ALAN LECHUSZA AQUALLO

Black Phone Records
Native Scholar Performer
Composer Phd
(Luiseno/Maidu)

Advocate for Native Youth
and Scholarships
alan@blackphonerecords.com



Shirley Murphy, President
Taspan Consulting
5457 Sycuan Rd.
El Cajon, CA
619-994-5796
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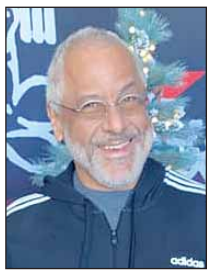
INDIGENOUS LANGUAGES



Decolonization Supported By International Law

Indigenous language parity in processes of decolonization supported by international law.

by Michael Odegaard



Equal opportunities for participation and representation implies the equal dignity and inclusion of indigenous languages in all related regulatory

deliberative and documentation processes.

The United Nations began a decolonization process that realized its end in 2007 with its Declaration on the Rights of Indigenous Peoples (UNDRIP); for the first time in history indigenous peoples' right to exist was internationally declared to be a legal right. The US State

Department does not regard the Declaration as binding law, as the UNDRIP was not ratified by the Senate, but recognizes it as having both moral and political force. (Complete UNDRIP text provided here:

https://www.un.org/development/desa/in-digenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf)

UNDRIP Article 19 states that governments shall get indigenous people's "free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them." However, the US State Department statement defines consent only as a "process of meaningful consultation with tribal leaders, but not necessarily the agreement of those leaders."

Further addressing cultural genocide and forced assimilation caused by linguistic, UNDRIP Article 6 declares

that every indigenous individual has the right to a nationality, and Article 8 declares indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture. Article 16 includes the right to both establish their own media in their own languages and to have access to all forms of non-indigenous media to adequately reflect indigenous cultural diversity and that States shall take effective means to ensure that State-owned media duly reflect indigenous cultural diversity. UNDRIP Article 43, the rights recognized in the Declaration "...

constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world."

In June of 2016 the Organization of American States (OAS, of which the US is a member by treaty) ratified the American Declaration on the Rights of Indigenous Peoples; a human rights instrument akin to the UNDRIP, it recognizes a suite of human and civil rights for to the first peoples of the Americas representing an application of its campaign for international human rights for stateless peoples indigenous to their lands. (Complete text provided here:

<https://narf.org/wordpress/wp-content/uploads/2015/09/2016oas-declaration-indigenous-people.pdf>) To that end, Article XXXIX of the American Declaration provides that: "The rights contained in this Declaration and the United Nations Declaration on the Rights of Indigenous Peoples constitute the minimum standards for the survival, dignity, and well-being of the indigenous peoples of the Americas."

Article XIV of the American Declaration also requires "The states, in conjunction with indigenous peoples, shall make efforts to ensure that those [indigenous] peoples can understand and be understood in their own languages in administrative, political, and juridical proceedings, where necessary through the provision of interpretation or other effective means." Article XXI declares that "Indigenous peoples have the right to participate in the decision making in matters which would affect their rights. They may do so directly or through their representatives, and in accordance with their own norms, procedures, and traditions. They also have the right to equal opportunities to access and to participate fully and effectively as peoples in all national institutions and fora, including deliberative bodies." Article XXII provides that "The matters referring to indigenous persons or to their rights or interests in the jurisdiction of each state shall be conducted so as to provide for the right of the indigenous people to full representation with dignity and equality before the law. Consequently, they are entitled, without discrimination, to equal protection and benefit of the law, including the use of linguistic and cultural interpreters."

Indigenous peoples are responding to the UN and OAS declarations by identifying opportunities to fulfill requisite professional capacities demanded by the provision of equal opportunities for indigenous language participation in regulatory processes of city, state, and federal governments.

Shirley Weber

Continued from page 1

becoming Secretary of State because I was so content in the Assembly," Weber said.

"When I was asked to be Secretary of State, I thought hard and long about it. I realized that everything about the Secretary of State was central to my life. I thought to myself that I am always the one taking the hard challenges. I said who better than a kid of a sharecropper, who never had a chance to vote, who could fight for the rights of voters."

The Secretary of State is the chief elections officer of the State, responsible for overseeing and certifying elections, as well as testing and certifying voting equipment for use in California. Weber's duties also include overseeing the state's archives division and registry of businesses.

In her remarks, Atkins praised Weber's "leadership" and "morality" and called her

"a tireless champion of democracy," adding that those characteristics are integral to performing the duties of Secretary of State.

Atkins told guests that she first met Weber when she was 24 years old and that Weber helped her run for state Assembly.



For the first time in its history, California has three Black constitutional officers. The others are Controller Malia M. Cohen and

Superintendent of Public Instruction Tony Thurmond.

"You know, our constitutional officers are unique, and I give credit to our Governor (Gavin Newsom) and the people of California. There is no other list of constitutional officers like this. Where do you have a list of constitutional officers where it only has one White male in it? That is unheard of. The diversity (and) the fact that women are constitutional officers in California is historic."

Weber's daughter, Assemblymember

Akilah Weber (D-San Diego) was the ceremony's emcee while Assemblymember Chris Holden (D-Pasadena) provided the invocation. David Bauman's African drumming and musical selections by Dr. Tecoy Porter, pastor of Genesis Church Sacramento and President of the National Action Network Sacramento Chapter and his Genesis Church choir were the

entertainment. Weber's son Akil Weber provided the closing statements.

"Words cannot express how truly proud I am of what my mother has done, what she will continue to do, the door she has opened, the legacy she is creating," Assemblymember Akilah Weber said of her mother.

No Wakes

Continued from page 4

worldwide, the exhibition invites the San Diego community to reflect on what community justice looks like here in Kumeyaay territory, in your local neighborhoods, past hometowns, and beyond. According to the curators, the hope is that the theme "inspires you to connect past, present, and future stories and create art that can help bring light to spaces and people that may need justice,

healing to yourself and your community, and inspiring paths to collective community justice." Here on the local level, organizers hope folks can bring forth proposals for dialogue about how, where, and by whom justice is determined while living in a capitalist state. The closing of the 19th Annual Eno Zapatista will be held on February 4, 2023, and more information on events can be found at <https://enerozapatista.wordpress.com>.

"Diversity is an aspect of human existence that cannot be eradicated by terrorism or war or self-consuming hatred. It can only be conquered by recognizing and claiming the wealth of values it represents for all."

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The 185-Year Seminole Maroon Family Reunion: "Telling the Full History" January 11-15, Jupiter, Florida

by Windy Goodloe, secretary, The Seminole Indian Scouts Cemetery Association

Jupiter, a lush city located on the southeastern coast of Florida, served as host for a beautiful event that took place January 11-15. Florida Black Historical Research Project, Inc. (FBHRP) presented "Telling the Full History": The 185-Year Seminole Maroon Family Reunion at Loxahatchee River Battlefield Park. This annual event is many things rolled into one: It is a family reunion. It is a spiritual remembrance of the two January 1838 battles at Loxahatchee River. It is also an opportunity for important dialogues to start and continue.

Ahead of the start of the event, FBHRP received a proclamation from the Board of County Commissioners of Palm Beach County, Florida, declaring January 11-15, 2023, Seminole Maroon Remembrance Days. The proclamation was sponsored by Commissioner Maria

G. Marino, and it noted that "two pivotal battles during the Second Seminole War took place on January 15 and 24, 1838, at an established Seminole and Black Seminole settlement in Palm Beach County."

Since 1996, FBHRP has held this annual observance to raise awareness about this little-known history. FBHRP received a \$50,000 grant from the National Trust for Historic Preservation and the National Endowment for the Humanities. The grant was titled "Telling the Full

History." It allowed FBHRP to put on an event that was extensive, fulfilling, and unforgettable.

I first became acquainted with FBHRP and the Tinnies, the lovely family behind it, when I was invited to speak at FBHRP's annual event in 2020. Dr. Anthony Dixon, who had spoken at our 2019 Seminole Days in Brackettville, Texas, suggested that I be invited to speak. Because of how welcomed and loved I was there, I decided to make sure that I attended the event annually. Not long after I returned to Texas, the whole world shut down because of the COVID-19 pandemic. No worries, though. For the next two years, the Tinnies (Dr. Wallis, Dinizulu Gene, Antoinette, and Michelle) continued the event virtually, and they were able to pull together people from each location in the Black Seminole/Seminole Maroon diaspora.

In 2022, the word went out that the annual family reunion would be in-person again. Ahead of this, the Tinnies (Dr. Wallis and Dinizulu Gene) traveled to Brackettville for Seminole Days, our annual celebration, and put out the word about their 2023 event. With each passing month, I heard small bits about what was being planned, and needless to say, my excitement grew exponentially as the date approached.

When we (Corina Torralba

Harrington, SISCAs treasurer, and I) arrived, we were greeted by warm and familiar faces and sunny Florida weather. On Wednesday, the first night of the event, we attended the first official event, which was a reception at a quaint hotel called The Seminole Inn. This was the first chance for all the "early bird" attendees to gather in one place and see who all was there. On that first night, over amazing food and conversation, friendships were made that would be forged over the next four days.



L to R: Glenn Bakels, Chris Cornelius, Wallis Tinnie

Thursday morning, we all woke up bright and boarded a charter bus that took us on a historic tour of the area. We went to the Limestone Creek area, Mount Carmel Missionary Baptist Church

and cemetery, the Lakeside Ranch Stormwater Treatment Area, and the former site of Cha Chi's Village. Our tour guide was Tom Odom, who is a member of the Loxahatchee Battlefield Preservationists.

At Mount Carmel Missionary Baptist Church and at the Lakeside Ranch Stormwater Treatment Area, a traditional African libation ceremony was performed by Theodore Lush from Alabama. He performed this ceremony a total of four times throughout the five days, and each experience was incredibly moving and powerful.

The conclusion of the tour culminated with an amazing lunch (fried and baked chicken, salmon, rice and peas, greens, mac and cheese, and cake) at the church that Dr. Wallis Tinnie attended as a little girl.

Thursday evening, we gathered in Palm Beach State College's Meldon Hall for the Professional Development Seminar titled "Florida's Seminole Maroon History." We were welcomed by Tracey Olsen-Oliver, who is the dean of Palm Beach State College. Jennifer Cirillo, director of Palm Beach County Parks and Recreation, also spoke. Michelle Riley,

secretary of the FBHRP, served as mistress of ceremonies.

Dr. Martha Bireda and Dr. Wallis Tinnie were introduced by Brian Knowles, who is the manager of the Office of African, African American, Latino, Holocaust, and Gender Studies, School District of Palm Beach County. Dr. Bireda and Dr. Tinnie's speeches were collectively entitled "Language, Literature, and History."

Dr. Martha Bireda, who is the author of *Obi: Seminole Maroon Freedom Fighter*, discussed Maroon consciousness and how the lessons in her book help young children improve their self-image. Dr. Wallis Tinnie's speech entitled "Children's Literature and Historical Context" centered around the children's book *Magnolia Flower* by Zora Neale Hurston, which was adapted by Ibram X. Kendi. Participants received a copy of each book, along with a beautifully and thoughtfully produced program.

The next speakers were Stefan Moss (via Zoom) and Dr. Anthony Dixon. Their speech was entitled "Saltwater Underground Railroad Experience: Retracing Pathways to Freedom using Google Earth." This talk showed how Google Earth can be used to transport its users to areas where our history took place. We can get ground level with landmarks and see them in real time, even if we are hundreds of miles away.

The next speech was given by yours truly. I spoke about the Black Seminoles of Texas and Mexico, and I can't say enough how much I appreciated the kindness and attentiveness of the audience.

Friday also presented a full slate of talks and events titled "Freedom Trails and Marronage," as we all gathered back at Palm Beach State College. After a beautifully worded land acknowledgment by poet, artist, environmental activist, and ordained minister Reverend Houston Cypress of the Miccosukee, we headed into Meldon Hall.

Dinizulu Gene Tinnie introduced Dr. Anthony Dixon, the keynote speaker. Dixon, who is the author of *Florida's Negro War*, spoke about the Black Seminoles of Florida. Afterward, we watched a beautiful video about the Bahamas presented by Michelle Bowleg and Dr. Rosalyn Howard. Anthropologist

SEE Maroon Family Reunion, page 14

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Why The Black Community In New Orleans Celebrate Mardi Gras Parades To Honor Indians

by Stephen Nartey

The pact started off as a campaign by the Natchez Indians in the 1720s to fight off the invasion of their lands by the French who sought to develop tobacco plantations. The Indians engaged the enslaved Africans on the plantation to assist them to wage war against the invaders and in return, they would help them to attain their freedom.

They courted the support of many of the enslaved Africans and with 176 Indian warriors launched an attack on the French. They failed in their revolt because one of the sailors of the West Indies Company overheard their plot and exposed them to the slaveholders. The French crushed the revolt and beheaded the enslaved Africans, placing their remains on pikes to serve as a caution to anyone who would help the Indians, according to African American Registry.

For two years, the French maintained control of the enclave with no attempts by the slaves to stage a revolt. They relaxed the laws on the plantation to allow the enslaved Africans to gather and make merry, as captured in the archives of 1732. It was during the period people of African descent in New Orleans as well as free borns were allowed some time off during weekends to earn income from their skills.

They had built some considerable trust in the eyes of the French with some enslaved Africans joining French forces to defend their fort in the event of an attack from the Indians. In 1736, their unit joined Governor Beenville to fight the English and their Indian allies in the Chickasaw War. This established the trust earned by the enslaved Africans, leading to them being given a space in 1744 by the Spanish authorities known as 'place de negros' which later became known as Congo Square.

The square became their place of freedom as they transacted business, produced goods and engaged each other. They also made merry by singing and dancing at the square as enslaved Africans from all walks of the plantation thronged

there.

Despite these freedoms and recognition, the enslaved Africans never forgot about their pact with the Indians. They hatched new plans and the square became their meeting point to plot their strategy. They secretly relied on the Indians within this period to find their way around the swamps when they escaped. They built a relationship with them, leading to the setting up of the Underground Railroad to the maroon camps.

In appreciation of this, the enslaved Africans began dressing as Indians and started celebrating the Mardi Gras in its unique way. Those who built networks with the Indians referred to themselves as Black Indians and when the moment was ripe, escaped through the swamps.

The celebration of Mardi Gras took on a full-scale dimension in 1771 with people of African descent dressing with the Indians to celebrate the customary parade. The involvement of the enslaved Africans in the parade alarmed the authorities who observed the mass escape of the slaves through the wearing of feathers and masks and their presence at balls.

The Spanish authority in Cabildo, for instance, barred people of African descent from wearing these costumes, leaving the Africans with no alternative but to wear their masks and feathers only to the Congo Square. A group of free men decided that the black community needed a social net so they proceeded to form the Perseverance Benevolent & Mutual Aid Association for insurance and social aid to Blacks in 1783.

They organized carnivals and walking clubs for blacks up until a plot of slave revolt from the free men was uncovered. In 1795, 23 plotters were hanged by the Spanish administration. But, later in the 19th century, the parade was given a boost in New Orleans as both Indians and Africans recognized the event as their pact to work together against racial segregation in a system where they were seen as outcasts.

2023 Pechanga Pow Wow

by Michael Odergaard

According to Pechanga Development Corporation President Andrew Masiel, nine years of the \$300 million resort expansion and construction, then the Pandemic, delayed the resumption of this big three-day exposition of Native culture and heritage held last January 6-8 at the Pechanga Resort Casino Summit Events Center. "For me, it's just real giving time for sharing culturally," Masiel said. "I think it's very impactful because it does allow Native people to come together and not only participate but share and enhance each other's individual skills and culture." Although powwows weren't a traditional part of Indigenous life among Southern California tribes, he said the local powwow trail has grown in recent decades. Dancers and drummers from as far away as Oklahoma and Saskatchewan were invited to the Pechanga PowWow which had a number of vendors selling everything from jewelry to t-shirts and other native objects and community services. Another feature is the food. The Indian Tacos were definitely a highlight, with large lines waiting to purchase one.

Many of the dancers and drummers were competing for large cash prizes up to \$14,000! The dancers were judged by teams led by Clifton Goodwill (men) and Ashleigh Bonaire (women) and led by head man dancer Nigel Schuyler (Oneida/Odawa), head woman dancer Laryn Oakes (Plains Cree/Meskwaki), head young man dancer Ronald Monoessy, Jr. (Comanche) and head young woman dancer Lucky Rosales (Ojibwe). Dance competition categories among groups of Elders (70+), Golden Age, Senior Adults and Junior Adults, Teens, and Juniors included Women s combined, Men s combined, Northern, Southern, Fancy/Grass, Fancy/Jingle, Northern Traditional, Straight, Buckskin/Cloth, Dance, Grass, Chicken, Jingle, Traditional, and Fancy styles. This year's powwow emcees were Bart Powaukee (Nez Perce/Northern Ute) and Howie Thompson (Carry the Kettle Nakoda Nation), and bird singing was coordinated by Robert Villalobos (Pechanga). Drumming groups included: Black Otter, Indian Hill, Motown, Southern Style, the Boys and Warpaint, as well as judged by the team led by judge Jason Whitehouse.

Only "WE" Can Fix It

The dismantling of our democracy which has taken place over the last few decades on behalf of corporations and the rich has been a bipartisan project, leaving only the outward shell of democracy. The courts, legislative bodies, the executive branch, and the media, including public broadcasting, are captive to corporate power. There is no institution left that can be considered authentically democratic. This reality shout-out to us through the warning prognosis of Carl Sagan.

"I have a foreboding of an America in my children's or grandchildren's time -- when the United States is a service and information economy; when nearly all the manufacturing industries have slipped away to other countries; when awesome technological powers are in the

hands of a very few, and no one representing the public interest can even grasp the issues; when the people have lost the ability to set their own agendas or knowledgeably question those in authority; when, clutching our crystals and nervously consulting our horoscopes, our critical faculties in decline, unable to distinguish between what feels good and what's true, we slide, almost without noticing, back into superstition and darkness.

The dumbing down of American is most evident in the slow decay of substantive content in the enormously influential media, the mini sound bites, lowest common denominator programming, credulous presentations on pseudoscience and superstition, but especially a kind of celebration of ignorance"

– Carl Sagan

"Whoever controls the media, controls the mind" Jim Morrison



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ZUCCHINI and MILLET ROLLATINI

Millet teams up with zucchini in this delicious recipe. The zucchini is sliced into long strips and baked. The millet is seasoned with dried Italian herbs and rolled inside of the baked zucchini. This is an amazing, satisfying dish your whole family is sure to enjoy. It can also be prepared, using cooked lasagna noodles.

1 green onion, sliced
4-5 organic crackers
A handful of green or black sliced olives

INSTRUCTIONS:

- Preheat the oven to 350 degrees Fahrenheit and generously oil a rectangular baking pan with olive oil.
- Place one zucchini on your cutting board and carefully cut into 1/4 inch lengthwise strips, yielding about 6 slices. Repeat with a second zucchini. Pat slices dry. Place dry slices on a pan. Flip the zucchini over to coat both sides in oil. Sprinkle with a little sea salt, followed by basil and rosemary. Place in your preheated oven and bake for 30 minutes, flipping halfway through for even baking.
- Meanwhile, place the cooled millet into a medium sized bowl. Add the olive oil, Bragg's, marjoram, thyme, paprika, onion powder, garlic powder, garbanzo or tapioca flour, flaxseed meal, and fennel and fully combine with oiled hands.
- Add the carrots, parsley, and sundried tomato. Squeeze the mixture between your fingers until fully incorporated. Adjust seasonings to taste. Turn up the oven to 375 degrees Fahrenheit.
- Place 1/2 cup tomato sauce on the bottom of a medium 8" x8" sized casserole dish or whatever size you have.
- Place one baked zucchini on your work surface and add 1 heaping tablespoon of millet mixture at the end of the zucchini strip.
- Roll zucchini, wrapping up with the millet mixture inside, and place it into your dish, seam side down. Repeat with remaining zucchini slices and millet mixture.
- Spread the remaining sauce evenly over the top. Place the green onions on top. Sprinkle the nutritional yeast and crumbled crackers. Place the olives evenly on top.
- Cover with aluminum foil and bake on the middle rack for 25 minutes or until the sauce begins to bubble. Remove foil and bake for an additional 20 minutes.
- Remove from the oven and allow it to cool for a few minutes before serving. ENJOY!!!

- Ingredients:
2 large zucchinis, with ends, trimmed
1/2 teaspoon sea salt
1/2 teaspoon dried basil
1/2 teaspoon dried rosemary

- Filling:
1/2 cup millet, uncooked
1 cup spring water
1/2 teaspoon of vegetable oil

- Put 1/2 cup of uncooked millet into a heavy saucpan with 1 cup of water and 1/2 teaspoon of vegetable oil. Bring to a boil. Cover with a tight fitting lid and reduce heat to low. Allow the millet to simmer slowly until the water evaporates. The millet will separate and fluff up. Add a little more water if the millet still looks grainy. Each grain must open, losing its beady appearance. When cooked properly, millet will be light and fluffy. Allow the millet to cool before using it in this recipe.

- 1 Tablespoon of olive oil
1 to 2 tablespoons of Bragg's Liquid Aminos or tamari
1/2 teaspoon paprika
1/2 teaspoon onion powder
1/4 teaspoon garlic powder
2 tablespoons garbanzo or tapioca flour
1 tablespoon flaxseed meal
A pinch of dried fennel powder(optional)
1/4 cup grated carrots
4 tablespoons of chopped fresh parsley
1 tablespoon of chopped sundried tomatoes
1 can (28 oz) of chunky tomato sauce

- TOPPING:
4 tablespoons of nutritional yeast



WORLDBEAT CENTER

Music, Art, Dance and Culture Stops the Hate

Martin Luther King Day, a day of peace, joy and love among all races of people. I can't believe that these beautiful shows at the WorldBeat Cultural Center have been so magical. On Martin Luther King Day I witnessed people of all cultures and ages loving each other and having fun. It really shows this is possible. I know it's the frequency of the



WorldBeat Cultural Center itself with all these many years sending out vibrations of light and healing through music, art, dance and culture. I've been thinking about violence in America, in fact in the



world, so much killing, lack of compassion and mental disorders. I've been wondering "where are all these random shootings coming from? And now by elders?". My heart goes out to the elderly community in

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Monterey Park and Half Moon Bay, CA. Looking at all ages, all nationalities, all religions; there's hate and violence. The liberation must be within first. We're in a crisis situation and it's a must that we as members of the human community turn



our attention inwards immediately. Be mindful of what we're consuming through our mouths, ears and desires.

Communities need access to nature; they need to be among the canopies of trees. The Japanese call it forest bathing which some say can help lower stress and increase overall well-being. We have to tune into our indigenous wisdom, scientific knowledge and the teachings of plants.



Martin Luther King Jr. was an ambassador of human rights. He visited the home of Gandhi and consulted on peace with the honorable Zen master, Thich Nhat Hanh. Thich has a monastery here in San Diego, Escondido known as Deer Park Monastery. WorldBeat Center plans to have meditation seminars on trauma to increase our inner awareness and how to transform our pain, anger and blame.

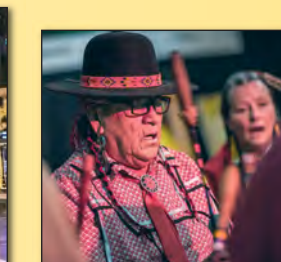


This MLK Day really solidified my mission of peace and compassion for all beings. Here are the photos from WorldBeat Cultural Center's 34th Annual Martin Luther King Day Celebration. It was in collaboration with Pato Banton and Antoinette Rootsdawtah.



Walk with the ancestors and sleep on the Earth,

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Executive Director
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San Diegan Neal Petties, Who Put Mountain View Park on the Map, Honored on MLK Day

by Alexis Rivas

Hundreds gathered Monday afternoon at the World Beat Center in Balboa Park to honor Neal Petties, who worked to bring opportunities and culture to Black families at Mountain View Park in the 70s and 80s. Now, the park will soon bear his name.

Petties now suffers from Alzheimer's and is homebound, so his son Anthony accepted the award on his behalf. "I am just happy to recognize him," said Stan Murphy, Petties' longtime friend and fellow community leader. "Brings a little sunshine to a rainy day." Murphy says it's fitting Mountain View Park will soon be named Neal Petties Park, for the man who made it so much more than a park.

"People went there on Sunday," recalled Murphy. "They would picnic, hang out, play music and dance. So that park to be named after Neal is a big thing, to people in the community."

An SDSU Aztec hall of Famer turned Baltimore Colts player, Petties came home to San Diego, working as a supervisor in the Parks and Rec department. In the 70s and 80s, Petties worked to book bands, bring youth sports, and car shows to the park – providing culture, arts and activities for kids in an underserved neighborhood.

"If you're from San Diego from the inner city you know about the bands at Mountain View Park," says Ray McDavid. McDavid remembers playing at Mountain View Park since he was just 7. "Oh man, he was like a father figure to all of us," said McDavid. "You know a lot of us didn't have fathers. Neal was probably one of the best athletes, father figures, and inspirational men I've ever met." He remembers at one point, Petties surprised kids at the park with a visit from NFL San Diego Chargers Players. "Wow! That was big, that was big,"

remember McDavid. "That was amazing, them coming to our park!"

Petties' may be homebound now, but his legacy lives on through the lives he changed, like McDavid – who now runs a recovery center, after overcoming severe depression from a debilitating sports injury.

"I see Neal and the way he gave back," said McDavid. "And this is the best way I know how to give back and help others." Honoring the gift of hope to a man who made this a place that gave hope to so many Black San Diego families.

The MLK celebration also included a roster of bands, food sales, crafts vendors and a donation drive for Haitian refugees in Mexico.

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The Joys and Benefits of Handwriting – and Why We Should Keep It Alive in Schools

by Jasmine Garnett & Mina Kim

Harvard professor Drew Gilpin Faust was teaching one of her undergraduate history seminars when she made a surprising discovery: Her students could not read cursive.

“I just stopped in my tracks, I couldn’t believe [it],” said Faust, on a recent episode of KQED Forum. “I guess I recognized that students weren’t writing cursive, but somehow that hadn’t in my mind translated into the fact that they were also unable to read it.”

This may not seem surprising to some, as an emphasis on computers and keyboarding have led about half of U.S. states to no longer require teaching cursive in schools. California does include cursive in its Common Core standards, but districts may decide how much to teach.

Faust’s discovery prompted a conversation with her students about the implications of not being able to read and write cursive. For example, did they have signatures? How would they read handwritten letters? How did they compensate?

Faust talked with Forum host Mina Kim about the relevance of reading and writing in cursive — and what we lose

when people can no longer do both. They were joined by Robert Wiley, assistant professor of psychology at the University of North Carolina at Greensboro; Virginia Berninger, professor emeritus at the University of Washington College of Education; and Sandra Gutierrez, associate DIY editor at Popular Science.

“We found an advantage for cursive. The children spelled better when they could use cursive. They wrote more, they wrote faster.”

Virginia Berninger, professor emeritus, University of Washington College of Education

For Faust’s students, a major consequence of not being able to read cursive was they had to dramatically change how they responded to assignments to avoid reading certain manuscripts. One student couldn’t do an assignment on Virginia Woolf because it would have meant having to read her handwritten letters.

“It was an imposition of a limitation on them that they perhaps hadn’t recognized,” said Faust. The students realized they were relying on others to translate important documents and that

SEE **Handwriting**, page 11

Josh Stein Announces Governor Bid

I’m humbled to announce my campaign for Governor of North Carolina

I’m Josh Stein, and I just announced my campaign for Governor of North Carolina.

Our country is at a crossroads – and here in North Carolina, our future will be decided by the slimmest of margins in the next election. The stakes could not be higher.

Will women have access to the health care they need, when they need it? Or will extremist politicians make those decisions for them?

Will every eligible voter have an equal right to vote? Or will Republicans roll back voting rights and continue to gerrymander legislative districts to discriminate against certain voters? Will

people have the power in our democracy – or will politicians?

Will we prioritize educating our kids and supporting our educators? Or will Republicans continue to undermine public education and pass tax giveaways to big corporations and their out-of-state shareholders?

Will we ensure everyone can get access to quality health care? Or will Republicans in North Carolina’s legislature continue to refuse to expand Medicaid?

Will our government work for all of us – or just the privileged and powerful?

Let’s get it done,
Josh Stein
North Carolina Attorney General and Democratic candidate for Governor



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Into the Wilderness

by Norrie ‘Doc’ Robbins and La Jolla Science Explorers Club Members

Picture this: Late afternoon, overcast, 59°, 16 primary-school-age kids, 4 adults, on a quest along a steep slope for outdoor fun on the La Jolla Reservation. First up, yellow flowers of wild mustard, eaten by Aurelia Rutledge, Shay Amago, and Doc. Herding the kids, Adam Cruz, now one of the young adults helping to run La Jolla’s education program, started as a Club member when 6-years-old.

Where to walk? Doc-the-geologist pointed out the path had rocks, long rills where water flows, and grass on some of the rocks. Lenora Magante-Ward saw there was also sandy places in the rills.

Next up, poop. Out came the yellow track identification booklets. Skylynn Magante identified the gray fox poop. Lenora Magante-Ward and Reggie Sadler identified the bobcat poop.

Onto the rocks covered with light green lichens and dark green moss. Whoops, naked poison oak stems leaned on some of the rocks. Neighbor, artist/botanist Julie Luybenkov taught us the word for poison oak in Luiseno, ‘lyala’.

To the creek—we named this San Luis Rey River tributary ‘Coyote Creek’. It got its name because Nathan Magante remembered that we were really close to the site where we found a coyote strung up on a tree in 2017. Puzzled as to why

some person would have done that, Talon Nelson came up with a brilliant idea—someone needed the coyote bones for peon pieces. The water was flowing swiftly in the creek, so two intrepid explorers decided to jump onto a rock; Aurelia Rutledge kept her balance, but in went Skylynn Magante!

Insect scientists-to-be Royleen Magante-Ward collected a handful of roly-polys and noted that some insect ate holes in the three-leaved clover, while Ryleah Magante identified and then collected a jumping spider. At the slices of cut-up tree, Waylon Nelson joined the team counting tree rings trying to decide how old it was when it was cut down.

Back to the big rocks, nopal cacti attracted numerous fingers, and thus, Ethan Morretti went home with a 1.5-inch spine to be removed elsewhere. The cactus pads had fluffy white cochineal scales, so others went home with purple fingers. Obvious scientist-to-be Qoya Reed shared her observations about crack-like weathering patterns in the red gabbro, water accumulating in low spots in the parking lot, and earthquake cracks in the asphalt.

While retuning to the Education Center, Environmental Director Rob Roy stopped to hear about the next generation of environmental scientists there on the La Jolla Reservation. Back at the Ed Center, Director Inez Sanchez was so happy to see the return of smiling faces.

visit: Indigenousnetwork.org

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~ On the Town with Camille ~

by Camille Appling

This Years Martin Luther King Day

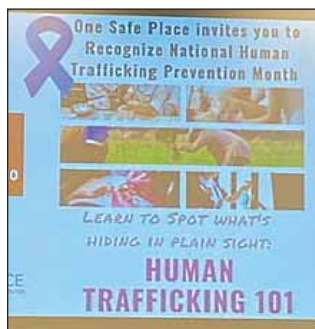
The World-Renowned World Beat Center celebrated the 34th Martin Luther King Day with heartwarming festivities including a beautiful spread of Jambalaya and Jamaican Patties from the Kitchen and Vendors selling Jewelry, Incense, Ethnic

Clothing and Fragrance. The Presentations Included the Founder and Owner Makeda Dread, Awards to Maria Galleta a local Food Distributer helping Haitian Refugees, West Coast Pop Lockers and Various Male and Female Reggae Musicians. The Children filled the center with dancing and laughter while Martin Luther King dream of treasured multicultural interaction permeated the Day in his memory.

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One Safe Place

San Diego District Attorney Summer Stephan has enlightened the greater San Diego Community by opening One Safe Place



located at 1050 Los Vallecitos Blvd in the City of San Marcos. One Safe Place is a One Stop Shop to assist Victims of Physical, Domestic, and Sexual Crimes. One Safe Place has helped over 1400 victims with 700 client returns. The Mother and Child are both cared for, to empower the Victims with One Safe Place as a home for advocacy and justice. At the Center clients receive care with the following 1) Assessment of Needs 2) Mental Health Questions 3) Best Practices of Survival Care and 4) Programs Designed for Compassion, Healing, and Hope.

One Safe Place also offers Informative Discussions about Fentanyl Abuse, a

lethal pain drug that can kill with a two-pill dosage and Narcan a “medication to prevent Fentanyl and other Narcotic overdose symptoms”. Recently there was a thorough presentation on the Harms of Human Trafficking where language, experience and protocol were discussed to decrease the likely hood of Human Trafficking. The presentation included information about susceptibility including socio economic upbringing, marginalization and influence. The Sexual Predators character sketches and consistent behavior give strong clues to identify them as Human Traffickers, but they are creative and often successful if no one is paying attention. The information is valuable and prepares parents to fight predators.

Gratefully The Center Educates the Community on Societal Issues and Provides One Safe Place to Address those same issues of Drug Overdose, Human trafficking and Victim Advocacy.

Check One Safe Place out if you have been a Victim of a Crime or are Interested in Helping Someone in Need onesafelacenter.org.

Kwanzaa at The World Beat Center Habari Gani?

This year’s Jamboree of Black Ethos Kwanzaa at the World Beat Center was filled with fun and festivities including music and lectures from

Kwanzaa Experts from all over. December 26 th featured Umoja meaning Unity with the World Renowned Harpist Maria Antoinette, December 27 th was Kujichagulia -Self Determination with



Mistress of Ceremonies the Phenomenal Educator Starla Lewis. December 28th Ujima Collective Work and Responsibility welcomed Founder and Lecturer Maulana Karenga who created this holiday in honor of Black Society and Culture and Lastly December 29th Ujamaa – Shared Wealth and Work with The Diva Works Dance Theatres performance of the Kola Nutcracker . Be sure to visit the World Beat Center Next

Year for the Celebration. See kwanzaa.net for full information

Christmas Day Breakfast & Gift GiveAway

Christmas morning was filled with Snow, Christmas Trees and Christmas Presents at the National Black Contractors Associations Building located at 6125 Imperial Ave, San Diego, CA 92114. The Shane Harris Now Organization decorated the NBCAs Building with Tinsel, Ribbons and Bows



with thousands of presents including laptops, bicycles, dolls, action figures and everything to make the foster children in attendances Christmas Day a Delight. The day

began with prayer by Former Foster Child and Pastor Attorney Shane Harris, breakfast prepared by me and the staff, children playing in the snow and Attorney Shane Harris, Attorney John Gomez and Local Law Enforcement Giving Away presents to deserving Foster Children and Low-Income Families. The event inspired the community with Care and Hope for the New Year.

For more information Sharrisnow.com

Handwriting

Continued from page 10

they’d lost the power to investigate certain parts of the past. “Do you make yourself dependent on somebody else’s decisions, that could be influenced by politics or other agendas, for the transcriptions?” said Faust.

Wiley of UNC argued that handwriting in general is good for our brains — and that writing and reading are intrinsically connected in a way that reading and typing on a computer are not.

“The layout of the keyboard is arbitrary in the sense that, you know, when A is next to S, there’s nothing similar about the shape or the sound or the names of those letters,” said Wiley. “If I type an A versus a Q, if you’re looking at a keyboard, the motion is very, very similar. But if you’re writing an A versus a Q, the motions are very, very different.”

Berninger of the University of Washington advocates for teaching multimodal writing. By studying kindergartners and first graders, she and a team of researchers at UW were able to show that handwriting plays an important role in reading.

They followed those same children through seventh grade. “And the important finding was starting in third and fourth grade, when children had cursive instruction,” said Berninger. “We found an advantage for cursive. The children spelled better when they could use cursive. They wrote more, they wrote faster. They wrote better in their compositions when they could use cursive than when they printed or when

they used the keyboard.”

Berninger said that in cursive writing, each stroke is distinctly connected to the next. Children have to link individual letters into whole units, which mirrors the way reading comprehension turns a cluster of letters into a word with meaning.

She said that a lot of bad press around learning cursive is related to the way it’s taught. “They’d spread it out one letter a day and drill-and-skill, and that was not necessary,” said Berninger. Her research has shown that there are far more effective and less time-consuming ways to teach cursive.

Gutierrez of Popular Science has written extensively about the benefits of handwriting. She emphasizes that it’s important to find the joy in handwriting, which is not something many students were taught.

“I feel like a lot of what’s been said already [is] about the trauma of being taught cursive. It’s very ingrained in people’s brain,” Gutierrez said. “I feel like just making the practice of handwriting as pleasurable and joyful for you as possible is absolutely crucial.”

Educational benefits aside, finding joy in a beautiful handwritten note may be a good enough argument for continuing to write in cursive. Faust describes handwriting notes as an integral part of her former job as the president of Harvard. “There was a kind of intended magic about that, an embodiment of me on the page that I was sending off to [people],” she said.



visit: Indigenousnetwork.org

"Living Building" Airport In San Jacinto

A development team of Soboba Tribal members, myself, Lindblad Architects Office, and consulting engineers are in formation of a non-profit public interest association that represents a consortium of community investors, to ensure a successful development, construction, occupancy and operation of an electric aircraft field, (EAF) and of a low density "15 minute community," where daily needs are within a short walk, bicycle or transit trips, centered around the EAF, 2 miles from San Jacinto's central business district.

Our EAF and "15 minute community" are based on a "living building" concept in which ecological resilience and sustainability are regenerated on the EAF site and in the surrounding "15 minute community," to address habitability challenges of extreme climate disruption.

The airport hangar is subterranean to allow airport operations to economically function with extreme and ever rising temperatures on the surface.

The EAF is located on nine acres between North Sanderson Avenue and Ramona Expressway. Our proposed airport has a grass runway with the hangar subterranean, highlighting a control tower with rammed earth splayed walls, as the only building above grade.

The Soboba Band of Luiseno' Indians will operate and manage the EAF and pilot training base, with the assistance of Hemet's Squadron Fifty-Nine of the California Wing Group 3, Civil Air Patrol, to ensure addressing the current shortage of pilots to fly aircraft, now numbering 100,000, by the introduction of electric aircraft such as the Pipistrel Alpha Electro. The Bureau of Indian Affairs will own the EAF.

The EAF, featuring a grassy field, with light-weight electric aircraft, militates noise, while recharging the groundwater aquifer.

Inverness, Florida, applies the same EAF concept, with community members noting that aircraft, at 500 feet above ground, are not heard on the ground.

Just three aircraft accommodate eight to nine training flights per day, with a small solar photovoltaic array and high capacity chargers.

The Pipistrel is selected as the electric motorized glider, for compliance with Federal Air Regulations part 20.^[1]

The EAF provides the Civil Air Patrol program for youngsters, aged twelve to fourteen, enrolled in the motorized flight program, to attain private pilot status by age sixteen. [See footnote 2]

The electric aircraft is lowered to the subterranean hangar and hoisted to the surface runway by two separate circular elevator platforms, one for arriving aircraft, and one for departing aircraft. Both platforms are situated adjacent to the control tower, which is of rammed earth construction.

Cable guided electric tow motors

process aircraft to chargers, hangar storage, and flight departure.

Charging of a Pipistrel aircraft can be completed in one hour with a 20 kilowatt charger. The six passenger Aipaire Tailwind aircraft has a larger charger, providing faster turnaround.

Our formation of a non-profit public interest association will contract and finalize preliminary design development building and site plans to secure grant applications approvals.

An immediate financial return is realized from a revenue stream by finding buyers for site recovered sandstone, comprising an estimated 71 one mile long trains of gondola rail cars filled with site sandstone, to underwrite project costs.

A geotechnical investigation of the nine acre building site will determine the allowed depth of the 22 foot high subterranean round shape, the dynamic structural load capacities, for subterranean hangar, groundwater aquifer, above grade rammed earth control tower, for our 140,000 square foot, EAF hangar, housing approximately 51 aircraft.

Whether borehole tunneling, or other methods of subterranean sandstone excavation are suitable to meet our site condition requirements, is also to be determined by the soils and geology investigation.

An estimated 327,000 cubic yards of subterranean sandstone are to be excavated, to create the hangar, with a diameter of 580 feet.

The above-grade landing and take-off field is irrigated by an subsurface drip irrigation system of gray water supplied by adjacent housing.

The field of native grasses can be cut and harvested for animal food supplement, adhering to our "living building" concept, with local economic and ecological benefits, by training new pilots, skilled in flying decarbonized, zero emission and quiet aircraft.

Footnotes:

1. *The Civil Air Patrol Is an auxiliary of the Air Force since 1947. In the new system:*

At six flight hours, a glider license is obtained.

At twelve flight hours, a commercial glider license is obtained.

During the next flight hours, the "right of passage," or solo flight is completed.

At 20 hours, a check ride in a powered flight is completed for the PRIVATE PILOT Certificate.

Training pilots for electric motorized gliders would cost the AIR FORCE, which finances the aircraft, maintenance, training, Ten Thousand Dollars, versus gas powered at Fifty Thousand Dollars, alleviating the need that twenty-four Squadrons compete for six planes.

2. *For youngsters aged twelve to fourteen, enrolled in the Civil Air Patrol, at the same field, where Federal Air Regulation Part 20 training is completed, compliance with Federal Air Regulation Part 107 "DRONE License" is provided, with a small training area with obstacles, which meets the required "Ground School," for achieving PRIVATE PILOT status, fulfilling the "Search & Rescue" part of the original mission of the Civil Air Patrol, to locate missing persons and to assist FEMA in damage estimates of local disasters.*

NEWS from San Diego North County *By Linda Kallas*

"Oh, what a night," as sung in the song. The night was December 15, 2022, at the Country Club Senior Center in Oceanside, CA. Judy Barz, Oceanside Parks and Recreation Management Analyst, secured funding, planned and implemented the dance for the senior citizens of Oceanside. Some eighty seniors showed up and had a wonderful time, all for \$10.00.

The evening was divided into three segments. The first segment offered the guests an opportunity to make a Native American basket and/or paint and decorate a small gourd. The room was filled with people enjoying the experience of being creative.

The second segment was a sit-down dinner, tablecloths, and all. The meals were served by the senior center staff, and everyone enjoyed their dining experience.

The third segment was the highlight of the evening with the live music of The

Kings of La Jolla band led by Mel Vernon. Members of the Line Dancing class entertained us with one of their dances first then the dance floor was open to all that wanted to participate in dancing. Everyone had a really good time, and the music was wonderful.

The grand finale of the evening was the raffle drawing. Those that won received nice gifts and I believe almost half of the people won something. The whole evening lasted about four hours and was a memorable time for all.

The evening was a well-planned and collaborated social event for the seniors to kick up their heels, create something, mingle with others, and just have some good old-fashioned fun. Those who were able to go are very appreciative of the time and effort it took to put this together for the senior community and we look forward to doing more things like this in the future.



by April Nurse

Transformation 2023

We have collectively decided against resolutions for 2023 and it's not surprising given how tumultuous the last few years have been. Even the mention of the word Unprecedented sounds like a curse. So how do you transform your life given everything we've faced and are still facing? And how do we stay present enough to face anymore unexpected surprises? I think the key to growing into something new is grounding ourselves in the present moment. Deepening our roots and holding firm to the truth of who we are. I think we can take a lesson from garnet, a beautiful gem and January's birthstone.

Garnet as a gemstone has been popular for centuries, and it's widely renowned for adorning the tombs (and jewelry) of pharaohs.

Africans, Romans, and Indigenous Americans created unique garnet talismans to protect their vitality, pledge loyalty and express their grief. We can let garnet act as a nudge to be mindful and expressive or, let it be a gentle reminder that our ancestors found beauty and hope in the gifts of the earth.

Garnet is found all over the world including right here in San Diego. It's an indicator that at some point in time tremendous pressure was concentrated in a small space. Could there be a more perfect gem stone to start this year? The most desired garnet is a glowing green color and these days is only found in southern African countries. But if you're a fan of the deep radiating red garnet you may not need to look much further than your own back yard. Have you looked to your own back yard or park (provided Rock hounding is allowed) for gem stones? You'd be surprised how many beautiful and prize worthy pieces are

laying out in the open waiting to be noticed. Treasures are all around us. We need only a little bit of adventure in our spirit and a kiss of determination to find it.

Polishing and working rough garnet is a rewarding process. This gorgeous gem holds a million layers of metamorphic silicate. It's not the hardest stone, yet its layers reveal themselves best to those with patience. It takes a steady hand and a practiced eye. But when it's done there's nothing that radiates like garnet does. If you're feeling worn down, I hope this year shows you the beauty that comes from a little polishing. It can be a slow and painful process, this polishing, but how lucky is the world that we get to see you shine?

People of the Kushan empire used garnet in relation to the stars. They like many related movement in the stars with human behavior. They believed gemstones used in the right order and time would mitigate less favorable emotions and encourage favorable action. Centuries ago people were trying to use what they had to make life a little easier, maybe things haven't changed as much as we think. We're doing the best we can with what we have and that's enough.

The world isn't getting easier to live in. It's hard to see the silver lining in relentless change, but I hope you might see the garnet in it. When it's hard to keep going, I hope you see that the world is inspired and awed by your persistence. I hope you realize that the others who came before you also turned to the earth for support and guidance. I hope you find the beauty in every day and find the courage to be present in it as best you can. One step at a time, one person at a time, let's transform 2023.

NEWS

from Las Vegas/Nevada

Kena Adams, Coordinator Las Vegas/Nevada

Tribal Government, IRS & The Office of Indian Tribal Governments

According to irs.gov The Indian Tribal Government Office, administered through IRS, provides its customers top quality service by helping them understand and comply with applicable tax laws, and protecting the public interest by applying the tax law with integrity and fairness to all. ITG is guided by principles of respect for Indian tribal self-government and sovereignty.

ITG is the single point of contact with the Internal Revenue Service for Indian Tribal Governments and tribal associates. Our goal is to respectfully and cooperatively meet the needs of both the Indian tribal governments and the federal government, and to simplify the tax administration process.

Three field groups provide primary front-line service and are aligned to respect tribal affiliations wherever possible. Each field group manages tribal government specialists who work in locations near the seats of tribal governments. Our specialists can address issues and provide guidance unique to Indian country. Issues may relate to tribal governments as employers, distributions to tribal members, and the establishment of governmental programs, trusts and businesses.

For Indian Tribal Governments and tribal associates who need information and/or assistance regarding their employment tax returns or tribal government accounts call 1-800-829-4933.

STOP THE HATE; Human Trafficking in Nevada

With January being Human Trafficking Awareness month, I couldn't think of a better time to discuss the issue and how Nevada ranks concerning it. Las Vegas has long been known for its "legal" prostitution since legalized in 1975. Legal prostitution has played a major role in

human and sex trafficking throughout Southern and Northern Nevada. The city of Las Vegas has held the number 1 and 2 spot now for over 3 decades. With children being the most vulnerable, I think it's time to STOP THE HATE and bring our missing and exploited people home. Native communities are being affected at a 40% rate higher than any other community. Indian Country has its work cut out for it, urban and reservation alike. In honor of Human Trafficking Awareness Month on Wednesday January 11, 2023 the Department of Justice, District of Nevada issued a press release. The Justice department vows to bring awareness, education, prosecution and a thorough investigation to all affected by this "thorn in our side". There is a major investigation brewing now involving several social media sites for seemingly just ignoring the predators lurking on their sites promoting human and sex trafficking with a host of people, but mostly our children." YES, our CHILDREN! According to an article ran in the Las Vegas Sun January 16, 2022 the Director of the Nevada Indian Commission quoted that "You won't find a Paiute, Shoshone or Washoe who doesn't have a firsthand account of a loved one or close family member who has been murdered or missing." It's time to STOP THE HATE. If you see something, say something. These are our sisters, cousins, mothers, brothers, aunts, to name a few, being enslaved and bound to a life of misery and pain.

To report Human Trafficking contact:

Strong Hearts/Native Hotline at 1-844-7NATIVE

LVPMD Human Trafficking Task Force at (702) 828-3111

National Human Trafficking Hotline at 1-888-373-8888

Seminole Make the Mirage Purchase Official

Indian Gaming has made milestones in Southern Nevada in the last few years. In 2020 The Mohegan Tribe began operating the first Native owned casino in Las Vegas, the Mohegan Sun at the Virgin Hotels Las Vegas. They truly opened the door for other tribes to utilize the prosperity of the Las Vegas gaming corridor. The Palms was the second casino purchased for \$650,000 million by the San Manuel Band of Mission Indians in 2021 after being closed for 2 years due to the COVID pandemic. 2022 Hardrock International,

owned by the Seminole Tribe, purchased the Mirage for a whopping \$1.075 billion dollars cash. We can expect big changes to this hotel that made history with its erupting volcano. The volcano will still erupt through 2023 according to local buzz concerning this iconic strip property. The name will be changed of course to Hardrock Las Vegas and the tribe plans to add a 1000 room tower in the shape of a guitar. Las Vegas is the gaming capitol of the world and now offers a Native experience to add to the rich culture of the Las Vegas strip founded by Thomas Hull in 1941 when he built the first strip hotel called the El Rancho.

Union Trades & Contractors Virtual Job Fair

Sponsored by:
Owens Valley Career Development /
California Indian Manpower Consortium
American Indian Apprenticeship Initiative

You are invited to attend a Zoom presentation that will be provided with a time for Q & A at the 3rd Annual Virtual Job Fair on February 28 ; 10 am – 12 pm for information on the Union Construction Trades, Jobs and Training for Inyo, Mono, Kern, Riverside, San Bernardino and San Diego Counties.

Learn about the different construction trades and their opportunities in a life career with a good living wage. You have the ability to travel and work in all of the USA states including Alaska and Hawaii. The union constructors are looking for men and women with a good attitude and willingness to learn. There is pre-apprenticeship training and state certified apprenticeship programs available.

For more information on this event contact:
Email: Ph: (760) 937-2057 / Ph: 760-742-0586 / Ph: 619-708-7858

Vaccinating Native Children Against Covid-19 and Its Variants

by Alastair Mulholland

There are many concerns among Native American populations about the safety of Covid-19 vaccines, even as the virus wreaks havoc, causing high mortality rates. But the biggest underlying fear behind the vaccine hesitancy is the distrust of the American government. This trauma is rooted in centuries of various forms of genocide and patterns of deceit perpetrated upon First Nations peoples by the government of the United States of America.

For these reasons, it is easy to understand that there would be suspicions about offering free vaccines to Native peoples. And the mistrust would increase dramatically when the vaccination program is extended to their children, who up to this point had been told were relatively immune to the virus.

However, the many myths that the vaccination effort is nefarious can be challenged. For example, according to the United Nations and the World Health Organization, higher income countries also had higher vaccination rates which correlated to much faster economic recoveries. The economies of many lower income countries remain in shambles.

In other words, the vaccination push is not necessarily to help or hurt the Native people in particular. But instead, to restore the economic viability of the nation as a whole. Everyone is, after all, living in the same boat and so collective inoculation can most effectively guard against the virus.

Pediatrician Leslie Sude – as reported by news website – says “While a significant proportion of the population was not eligible for vaccination, there was still the opportunity for widespread circulation of COVID, who could then keep transmitting it to older people”.

“And as long as the virus spreads from person to person, the virus can keep changing and evolving into new variants,” added Dr. Sude.

Fortunately, the legitimate move to resuscitate the economy is no threat to children. According to a Yale Medicine report, experts have found no cases of or pericarditis as side effects among children who received the vaccine.

At the personal level, Bianca Bonilla, who is of indigenous Mexican roots and is the founder of in North County-San Diego, did not jump at the first chance

to get the vaccine when she became qualified. But she eventually had the shots to provide a safeguard for her 70 plus-age parents, who live with her.

Bonilla stated, “I don’t think anything is perfect and I am not a scientist who specializes in vaccines, but I do appreciate peer reviewed science.” And the science showed her that the benefits far outweigh the risks, she added, “this is how we got rid of polio.”

In addition, Bonilla felt that getting that vaccination was a civic responsibility, a necessary step toward reaching herd immunity and that was important for those that were unable to be vaccinated. For all of these reasons, Bonilla decided that her 8-year-old daughter should also be vaccinated against Covid-19.

Esmeralda Hummingbird Aldaz, who is of Numuúnuu, N’dee, Wixáritari ancestry and is the founder of , was also hesitant at first to get the vaccines. She recalled the forced sterilization, unethical medical experiments, and related historical trauma endured by Native Americans.

Hummingbird elaborated, “I was uncomfortable at first to get it, but after a year of watching and waiting, I got it.” Her primary motivations were twofold: to protect the children and the elders and to meet the requirements from her job.

Hummingbird has three daughters living with her. Two are still in high school and one has recently graduated. She encouraged each of her children to do their own research. Eventually, they all together decided to be vaccinated. “We all went with the Moderna Vaccine, because it seemed to be best based on our research,” Hummingbird explained.

There is plenty of misinformation out there with regard to the safety of the Covid-19 vaccine, however there is also a lot of reliable information. One must consider the source when deciding what is best for the health of oneself and one’s loved ones.

On its website, the explains that the extension of access to the vaccine of children 6 months and older is crucial for the prevention Covid-19 related hospitalizations and deaths. “Through continued safety monitoring, Covid-19 vaccination has been found safe for over 10 million children and teens who have already received at least one vaccine dose.”

Maroon Family Reunion

Continued from page 6

Dr. Uzi Baram’s talk, which was entitled “Angola on the Manatee River: Groundwork for Understanding the Nature of Black-Centered Maroon Communities in Early Florida,” was interesting as he spoke about his intensive and extensive studies. Archaeologist Dr. Grace Turner’s talk was titled “Welcome to Red Bays, Andros – The Big Yard in the Bahamas.” During her talk, she further explained the culture of the Bahamas and made us all crave a home we haven’t visited yet. Dr. Daniel Littlefield, who is the director of the Sequoyah Research Center, spoke about “Seminole Maroon Citizenship” via Zoom, and his quick-witted answers before his talk provided lots of comic relief.

Following these talks, Anastasia Pittman of Oklahoma, Maria Francisca Munoz Garza and her daughter Nere Bernal of Coahuila, Mexico, and Frank Garcia of Texas participated in a panel in which they discussed their Seminole Maroon-ness.

Cynthia Atchico of Oklahoma discussed the “Identity Formation in Descendants of Seminole Negro Indian Scouts.” Afterward, we watched Joseph Hill’s Black Border Warriors and had a Q&A with Mr. Hill (via Zoom) and Ms. Atchico.

On Saturday, which saw the temperatures drop drastically as a cold front moved in, we gathered in the Loxahatchee River Battlefield Park for “Oral History in the Park|Voices from Exile and Reunion.” The day began with a welcome performance entitled “Language of the Drum” by Brian Forbing and the Capital Battery Line. Tony “Thomi” Perryman of California was the first speaker of the day. He spoke about “Honoring Our Legacy.” Next, Victor D. Norfus spoke about being a Florida Seminole Maroon descendant. Thomas Mitchell of Florida spoke about the history of Sandy Cornish. Following Mr. Mitchell’s speech, there was another amazing performance by Brian Forbing’s Capital Battery Line.

Next up were the Oklahoma Seminole Maroon descendants – Anastasia Pittman, Willard Tillman, and Cynthia Atchico. Afterward, Richard Wilder spoke about Buffalo Soldier history. Following Mr. Wilder were Corina Torralba Harrington, Dina Arredondo Rodriguez, her daughter Ashley Rodriguez, Maria Frances Munoz Garza, and her daughter Nere Bernal. They represented Mexico’s Seminole Maroon descendants. Bringing up the rear were Frank Garcia and I. We talked about and represented the Seminole Maroon descendants from Texas.

Following the oral history presentation, the Junkanoo Band (in all of their festive and bright attire) entertained the crowd as they proudly represented the Bahamas. The day ended with battlefield tours guided by the Loxahatchee Battlefield Preservationists.

On Sunday, we observed the 185th

anniversary of the annual spiritual remembrance. This event takes place each year, always on the Sunday before MLK Jr. Day, and was entitled “Voices of Commemoration and Remembrance.” The events were presided over by FBHRP board member Dinizulu Gene Tinnie.

The morning began with an indigenous preparatory smudging of the area and an opening prayer by Raining Deer. Those who wanted to participate were smudged with sage and given ground corn kernels that we could whisper our prayers to. We then sprinkled the kernels onto the ground. Theodore Lush performed his traditional African ceremony. Afterward, Rodney “Red Chief” Thornton spoke. He was followed by Erwin Atchico from Oklahoma who guided the crowd through a peace pipe ceremony. Members of the Buffalo Soldiers of Florida Inc. stood guard as Carle Vickers played “Taps.” Following the playing of “Taps”, Dinizulu Gene Tinnie provided a welcome.

Next, Pastor Joe Torres’ beautiful voice rang out, as he sang “A Change is Gonna Come” and a few other selections. After Pastor Torres’ musical performance, Dr. Wallis Tinnie introduced the keynote speaker, Dr. Chris Cornelius, who is a citizen of the Oneida Nation of Wisconsin and chair of the Department of Architecture at the University of New Mexico. He founded studio:indigenous, which is a design practice serving indigenous clients.

Following Dr. Cornelius’ address, Sixteen Suns delighted the crowd with his musical stylings. He played two original pieces and concluded his performance with a cover of Jimi Hendrix’s “All Along the Watchtower.”

There was a moving tribute to the late Isa Hamm Bryant, who was the founder of FBHRP. Dr. Wallis Tinnie, our fearless leader, closed out the event by thanking everyone who attended.

Tours of Riverbend Park were conducted by the Palm Beach County Parks and Recreation Department, while battlefield tours were provided by the Loxahatchee Battle Preservationists.

It isn’t easy to succinctly sum up everything that happened over the five days that this annual event took place. What I saw was all the planning, hard work, and love that went into putting this event together. FBHRP and the Tinnies provided a central location where we (Seminole Maroons/Black Seminoles) could gather to really see and really hear each other. Every single one of our concerns couldn’t be addressed and ironed out in five days, but the groundwork has been laid for lots of dialogue, thought, and healing.

My body might be back in Texas, but my head and a large part of my heart are still in Florida.

Thank you for your patience.

Our website is now back up fully functional after we upgraded our web infrastructure.

<https://www.sdaihc.org>

San Diego American Indian Health Center

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Emmett Till Antilynching Act (2022)

On March 29, 2022, President Joe Biden signed the Emmett Till Antilynching Act, which expanded existing United States federal hate crime law to apply to the crime of lynching, defining it as an act of two or more people in a conspiracy to maim or kill a person based on real or perceived traits of a victim as protected under federal law. It was the first anti-lynching bill to be passed by Congress following over 200 bills filed since the Reconstruction era.

visit:
Indigenousnetwork.org

Thousands of Jehovah's Witnesses Among the Millions of Nazism's Victims

On January 27, the world will mark International Holocaust Remembrance Day, a symbolic date to commemorate the victims of Nazism. Murderous Nazi terror targeted millions for reasons of biology, nationality, or political ideology. But few people know that the Nazis' victims included thousands of Jehovah's Witnesses, who suffered for their Christian faith.

Jehovah's Witnesses, also then known as Bible Students, were "the only group in the Third Reich to be persecuted on the basis of their religious beliefs alone," says Professor Robert Gerwarth. *22 Hitler's Hangman: The Life of Heydrich*, p. 105. The Nazi regime branded Witnesses "enemies of the State," according to historian Christine King, because of "their very public refusal to accept even the smallest elements of [Nazism], which didn't fit their faith and their beliefs."³³ *Jehovah's Witnesses Stand Firm Against Nazi Assault* (vcf/-E), Watch Tower Bible and Tract Society of Pennsylvania, 1996.

On religious grounds, the politically neutral Witnesses refused to give the "Heil Hitler" salute, take part in racist and violent acts, or join the German army. Moreover, "in their literature they publicly identified the evils of the regime, including what was happening to the Jews," stated King.⁴⁴, accessed on Jan. 3, 2022.

Witnesses were among the first sent to concentration camps, where they bore a

On a Healing Journey

by Alastair Mulholland

Hate crimes can take many forms and are defined as crimes that manifest evidence of prejudice based on race, gender or gender identity, religion, disability, sexual orientation, or ethnicity. Hate crimes more often than not involve violence. It could be argued then that Indigenous peoples have been the victims of hate crimes since the arrival of European colonizers, however during the most recent decades indigenous women of Mexico, Canada, and the United States have been the most affected by hate crimes. This is because of the fact that they have disproportionately been forced into sex trafficking, sexually assaulted, and/or murdered. In addition, an upsetting number of missing women reported by tribal officials are not even ever recorded by the Department of Justice. A movement to bring an end to this violence and help heal the associated trauma has formed and it is called Missing and Murdered Indigenous Women (MMIW). For 2 years now Nicole Merton has been helping



Symbol from the Isleta Pueblo

indigenous persons begin the process of healing from the trauma of sexual assault, domestic violence, and missing and murdered family and friends.

Merton is a Cum Laude graduate of Cal State Fullerton. She earned her Bachelor of Fine Arts in Creative Photography and Experimental Media in 2021. Merton is also indigenous from the Isleta Pueblo.

For her final project she decided to photograph indigenous victims of sexual assault and domestic violence and also loved one effected by MMIW and MMIP (Missing and Murdered Indigenous Persons). She explained, "I want to use my art to bring awareness."

In addition to awareness, Merton uses her art to help bring healing. When she first meets with survivors of trauma she begins with a sage smudge and talks with them a while. She shares with them that she is also a survivor. Her goal is to make them feel comfortable. She plays to different songs that she has discovered help people move through different emotions. Then she has them paint their hand and place it over their face after which she takes her photos. This is followed by asking them to write a statement in their handwriting about who they are and their experience. All of these steps together can take an average of 2 hours and are each important as it provides one with a sense of closure. During the year of her graduation project, she photographed 75 women and children. After the first year she began

receiving more and more communications from victims or their family members from all over the country and Canada. She has also expanded her project to children, men, and two spirit. She now travels with her husband and two children, ages 12 and 6, full time all around to meet and help people heal. She does this largely on their own budget. Recently she has travelled to Kansas, Colorado, Montana, and South Dakota. Merton doesn't intend to stop soon, she proclaimed, "I'm not done 'till all the voices are heard. Sometimes people are not ready but I want them to know that I'm always here for when they are."

Admittedly she did not know much about the movement at first but she dove in to the subject reading books, listening to podcasts, social media accounts, and documentaries. She recommends that people check out these podcasts, www.podchaser.com/podcasts/we-are-resilient-an-mmiw-true-4017023 and www.takenhseries.com. She also recommends the following groups that are doing good work: www.risinghearts.org, www.nativewomenswilderness.org/mmiw, www.mmiwusa.org, Indigenous Women Rising OC, www.sovereign-bodies.org, www.somebodysdaughter.com, and www.csvanw.org/mmiw. If you'd like to learn more, see her gallery, and/or support Merton with her MMIP project, then you can check out her website at nicolemerton.com.

faith.⁷⁷ Garbe, pp. 287-288.

Geneviève de Gaulle, a niece of General Charles de Gaulle and member of the French Resistance, said of female Witness prisoners in Ravensbrück concentration camp: "What I admired a lot in them was that they could have left at any time just by signing a renunciation of their faith. . . . Ultimately, these women, who appeared to be so weak and worn out, were stronger than the SS, who had power and all the means at their disposal. They had their strength, and it was their willpower that no one could beat."⁸⁸ *Jehovah's Witnesses Stand Firm*

Against Nazi Assault (vcf/-E), Watch Tower Bible and Tract Society of Pennsylvania, 1996.

The failure of Nazi coercion in the case of Jehovah's Witnesses contrasts with widespread societal conformity to Nazi aims before and during the Holocaust. The nonviolent resistance of ordinary people to racism, extreme nationalism, and violence merits thoughtful reflection on this International Holocaust Remembrance Day.

More information about Jehovah's Witnesses during the Holocaust can be found on jw.org:

*"The opposite of love is not hate, it's indifference.
The opposite of art is not ugliness, it's indifference.
The opposite of faith is not heresy, it's indifference.
And the opposite of life is not death, it's indifference."*

— Elie Wiesel

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