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OUR 37TH YEAR

MULTI-CULTURAL NEWS GLOBAL NETWORK

MARCH 2023

Return to Tradition and Soul of America Educators and Indigenous Community Join Forces

Title VI Youth and Social PowWow 2023

by Rose Davis

In today's feverish social/political atmosphere, there is nothing more spiritually revitalizing than experiencing a community coming together under healthy, happy, and



culturally sensitive circumstances.

As always, San Diego maintains a dominate position in the multi-cultural vortex that it occupies by celestial default, allowing the Great Law of Peace to roam free. Thanks to an excellent school administration, an insistent native activist community, and the apparatus of the San Diego Unified School District's Title VI Indian Education Program, the complexities of satisfying the needs of the community have been a priority.

Powwows have been a cultural thread that binds the Indigenous world and reaches out to the multiple tribes and groups represented in urban San Diego. Under the umbrella of the Great Kumeyaay Nation, a sense of unity

prevails.

Current social and cultural issues have silenced the music of the powwow drum and fragrance of sage coming from the Ballard Center in recent years. A certain nostalgia and

SEE Youth Social Pow Wow, page 2



Civil Rights Attorney Continues Fight for Native American Rights

Journalists/Media Peacefully Transfer Power from Enemy of the People to Trustees of the People. Following the lead of Margaret Ratner Kunstler



MADDY MILLER
Margaret Ratner Kunstler

Civil rights attorney Margaret Ratner Kunstler has spent her career providing movement support and protecting the rights of activists. She is a powerful speaker on human rights issues, a consultant to Wikileaks journalists and other activists, and an author of numerous legal books and essays. Together with Tariq Ali, Kunstler edited the anthology In Defense of Julian Assange (OR Books, 2019). Kunstler's Hell No: Your Right To Dissent In Twenty-First Century

America co-authored with the late Michael Ratner of the Center for Constitutional Rights, is the leading handbook for activists today.

In addition to her legal work and writing, Kunstler is Director of the Institute for Media Analysis (IMA), a New York based non-profit organization whose mission is to conduct and support research and dissemination of information on government

activities, the media and the populace and the interrelationship between them, with a

particular focus on activities that relate to national security. Kunstler works closely with Deborah Hrbek on numerous matters, including speaking engagements in support of Julian Assange, advice to small businesses and activists regarding the cannabis laws and regulations in New York, and anti-money laundering (AML) compliance services for galleries, collectors and dealers in fine art.

Kunstler represents Sarah Harrison, and has advised Anonymous and WikiLeaks in connection with grand jury subpoenas, encounters with the FBI, and overcoming fundraising hurdles in the face of corporate obstruction and governmental suppression. She was also the attorney for Jeremy Hammond. An advocate for street protesters and other activists utilizing more modern tools for getting their voices heard, Kunstler fights to protect constitutional rights of demonstrators

online and on the street. Together with her late husband, William M. Kunstler, subject of the Oscar short-listed documentary, Disturbing the Universe, Margaret Kunstler worked on high profile matters that included the Virgin Island 5, Attica, and Wounded Knee. Kunstler is the founder of the William

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Youth Social Pow Wow

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sense of well-being has been missing. Carla Tourville, a loyal supporter, community worker, and cultural influencer in all things native, sprang into action when the idea of a powwow came up at one of the Indian Education meetings that she regularly attends.



Her natural organizational instincts kicked in, and she connected with her network of powwow experts... and presto! Just like the good old days, the March 18 powwow was underway. Her ultimate contact and collaborator was Chuck Cadott with whom she has shared a personal, community, and cultural connection, which has spanned over 15 years and includes a multitude of cultural events and gatherings.

Additionally, Chuck reflects and



Carla Tourville

represents the strong spiritual commitment of Standing Rock that he is tied to. Carla says she owes much of her inspiration and knowledge to her mentors which include Connie Graybull, Chamese Dempsey, and many others. She meticulously attended to the craftspeople and vendors with professionalism.

Chuck Cadott made sure that the powwow ceremony was carefully orchestrated, including Grand Entry Bird Singing, Gourd Dancing, Golden Age, Tiny Tots Coming Out, and Randy Edmonds. The event was

well-attended by the community, our educators, and their families.

Thank you, Carla and Chuck and all who are manifesting the will of the ancestors to assure a healthy, balanced tomorrow for all of our relations, fueled by Indigenous Intelligence.



Margaret Kuntsler

Continued from page 1

Moses Kunstler Fund for Racial Justice, established to work to combat racism in the criminal justice system, which spearheaded the successful fight for the reform of New York State's Rockefeller Drug Laws and helped hundreds of nonviolent first-time drug offenders get out of prison.

Kunstler was a founding member of the National Lawyers Guild NYC Mass Defense Committee, formed to coordinate representation for those arrested during the 1968 Columbia University Protests. To this day, the NLG-NYC Mass Defense Committee provides legal observers at demonstrations and pro bono criminal defense representation for arrestees at protests. After working as public defender at the Legal Aid Society in New York City, Kunstler went on to represent grand jury

resisters nationwide and became recognized as a leading expert on grand jury law. She was director of the Grand Jury Project Kunstler and edited Representing Witnesses Before Federal Grand Juries, the authoritative practice manual in the field. Kunstler worked at the Center for Constitutional Rights (CCR) as an attorney and educational director. At CCR, she originated the Movement Support Network, work for which she was named ABC Person of the Week, and authored the now famous pamphlet, If An Agent Knocks.

Indian Voices is honored to have the support of Margaret Kunstler and join her in her efforts to establish a Peoples Media.

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NDNCollective.org

As an organization devoted to building Indigenous power, the NDN Collective is deeply aware of the social, political, structural, and historical inequities in our world that have created the current realities of Indigenous Peoples throughout the globe. Centuries of settler colonialism have given rise to the current state of Indigenous affairs throughout Turtle Island, where Indigenous Peoples are among the most invisible, the most unrepresented, the most vulnerable, and the most disenfranchised in our own lands. We also understand that, as colonized people, our experience is not entirely unique; therefore, we stand in solidarity with other groups and ethnicities who have experienced marginalization and dehumanization at the hands of oppressive power structures.

The NDN Collective operates with a racial equity lens, paying disciplined attention to race and ethnicity, while analyzing problems, looking for solutions and defining success equitably, according to our unique, lived experiences as Indigenous Peoples. We don't just identify the problems. We actively seek and create solutions with the knowledge that our liberation is bound up in the liberation of our human and non-human relatives throughout Turtle Island and throughout the world.

Today, we organize for change where Indigenous Peoples are visible, where harmful stereotypes are laid to rest, where our voices are heard and empowered, and where local and national policies reflect our natural rights to our territories, to restore our languages, our cultures and traditions, and our human rights to live upon an Earth that is healthy and protected.

Our racial equity campaigns seek to grow and expand accurate Indigenous representation in mass media and public education, to create policy change in local and national governments, and to defend the dignity and human rights of Indigenous Peoples who are underserved in their respective territories while we continue to suffer the residual effects of colonization. Through our organizing, we support coalition building, advocacy, and we call upon our allies to do the deep and transformative work of organizing for racial equity in order to bring health and wellbeing back to Indigenous Peoples and to our lands. Together, we can build a future where Indigenous Peoples author our own narratives and shape our futures, according to our most cherished values.

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A Diné Chief of the People

by *Kenneth G. White Jr.*

It is my duty and responsibility to share this story of a great man of the Diné people.

In the late 1980s and 90s, there was a time in Arizona when native people were blatantly discriminated against by politicians loyal to themselves and then-Governor Evan Mecham. Times are the same now in many ways.

I was working for the Arizona Health Care Cost Containment System (AHCCCS) as the legislative liaison for Arizona Indian Tribes. It was a great job, but there were some crucial, unresolved, ongoing decision points for our dear native people.

The issue at the time was whether to include Arizona Indian Tribes in the new AHCCCS demonstration project being reviewed and approved statewide by the Arizona State Legislature.

Anti-Indian factions took the arbitrary uninformed position that Native Tribes in Arizona had the Indian Health Service available for health care; therefore, the state of Arizona and AHCCCS were not legally or financially responsible for health care to tribal members living “on reservation” in Arizona.

Pro-Indian factions took the definitive and informed position that Medicaid was an entitlement program by federal law; therefore, Arizona Indian Tribes and citizens were entitled to such care, similar to any other citizen of the state of Arizona.

During this critical time, there were only two native senators in the Arizona State legislature. One of them was Mr. Jack C. Jackson Sr., from the great Diné Nation. Amid political posturing, tactics, strategies and stupidity to intentionally leave native people out of AHCCCS health care coverage, Mr. Jackson stood firm in his official capacity as an elected official

and Diné leader. He stated that native people were entitled to AHCCCS health care coverage as citizens of the State of Arizona.

During this crucial time, the state of Arizona held many meetings among the governor's office and the Republican Caucus to prevent native participation in AHCCCS. Rather than negotiating in good faith or facilitating an agreement between the state and tribal nations, the state hired a team of lawyers to seek ways to absolve their legal and financial responsibility to native people and intentionally leave our dear people out of AHCCCS coverage.

As always, the critical factor was money. The state did not want to pay the state match of 32% to receive the remaining 68% from the federal government to fund the “on reservation” AHCCCS coverage. Total AHCCCS funding was in the millions of dollars when the total state and federal matching funds were combined. Millions of Arizonians would benefit but not native people, if they had their way.

A standard approved funding formula was used nationwide by the Center for Medicaid and Medicare Services (CMS) for Medicaid service development. Rather than agreeing to this funding formula, the Arizona legislature took a racist position — based on your native race and where you live in Arizona, we politicians are deciding for you that you cannot receive AHCCCS health care. I remember sitting in the state legislature when one Republican state senator took the floor and shouted, “Why should we pay for them damn Indians' health care?” There was actually applause from some elected officials on the floor and people in the gallery.

As a Diné leader, Mr. Jackson was clearly outnumbered by his fellow senators. The governor's office and the

Republican-controlled state legislature clearly opposed his position. The governor had previously appointed the AHCCCS director, who was a Republican also. His appointment was clearly meant to stack the deck against Indians, not only legislatively and legally, but also administratively by appointing a fellow Republican to head AHCCCS.

Mr. Jackson continued to stand up for what was right and advocate for native people, despite the odds. We had a great professional relationship, were related by clan, and, most of the time, talked about things other than AHCCCS and politics. Rodeo, basketball, and Native American church were our topics. He had a great sense of humor and would tease me big time in a friendly manner. I looked up to him, respected him, and supported him the best I could in day-to-day tasks and strategies. Through our interactions on AHCCCS, we decided that, if the Republicans can strategize, so could we. Although I worked for AHCCCS and the state of Arizona at the time, I was a Diné in my heart, mind, and soul. Through prayer and discussions, Mr. Jackson and I came up with a plan to present a realistic solution.

We identified and engaged our powerful constituents — the 22 Arizona Indian Tribes. We identified our legal foundation — 42 CFR, which clearly stated Medicaid was an entitlement program for eligible people, regardless of ethnicity. We identified the Indian Self-Determination and Education Assistance Act (P.L. 93-638) and the Indian Health Care improvement Act (P.L. 94-437) as the federal laws and foundation of tribes nationwide. These federal cornerstones of Indian law had much more legal authority, flexibility, and clout than a state legislative governing body.

Creator works in mysterious and blessed ways. It turned out the governor's appointee for the AHCCCS directorship,

SEE *Diné Chief*, page 10

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San Diego State
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Save the Date

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Native American Student Alliance

For questions, email: nrc@sdsu.edu

International Women's Day San Francisco American Indian Two Spirits

Hello to all friends and relatives following our work through our partners at the Lakota People's Law Project! On International Women's Day, we write to you about an incredible cross-country journey we took at the beginning of February. Our destination — and what a destination it was — was San Francisco, where we attended the Bay Area American Indian Two Spirits (BAAITS) powwow.

We encountered some challenging weather on our drive — including slippery, snowy mountain passes — but Muffie was a warrior behind the wheel. Nothing was going to stop us from taking part in this incredible coming together of our LGBTQ+ and two-spirit community. After we arrived on Thursday, we attended a beautiful, spiritual water ceremony led by Muffie and Beverly Little Thunder to honor four two-spirit relatives we lost this year. We'd brought water from our homelands, collected by cutting through ice on the Missouri River. We combined it with water brought from many places to pay tribute to the memories of John, Marlon, Sade, and Mike.

Later we participated in a powerful women's talking circle led by Theda New Breast (Blackfeet), a respected auntie who shined in one of the funniest scenes from "Reservation Dogs." The circle — a safe space to talk through the trauma we



Lakota People's
LAW PROJECT

all face as two-spirits and find peace and acceptance together — was difficult but healing. Then, on Saturday, it was time



San Francisco was amazing! Clockwise from the left: In front of the legendary Castro Theater; BAAITS banner; Harvey Milk's words adorn the Castro; with River Himmer on the bay; the BAAITS Grand Entry. (Thanks to Lakota Law's Lesley Reid-Harrison for all the great photos!)

for the main event! We danced in the Grand Entry, Muffie with the Oglala flag and I with our hunka (adopted) granddaughter, River, who had flown in from New York City. It was a blessing to reconnect face to face!

While in the city, we also took time to explore, walking across the Golden Gate Bridge and taking our first trip to the Castro, San Francisco's famous LGBTQ+ district. We also met with the director of LGBT Asylum Project, a nonprofit that provides legal representation for LGBT asylum seekers fleeing persecution. All in all, it was a

truly incredible journey, and neither of us has ever felt so free and surrounded by love and acceptance.

Energized, we'll continue on our mission to spread that same feeling far and wide. We're preparing for upcoming trips to powwows in Denver and Albuquerque. We've opened a

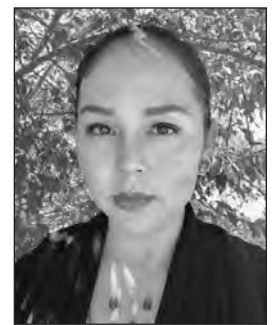
conversation to encourage Denver's organizers to include two-spirit participation in next year's Grand Entry, and we can't wait to dance again at Albuquerque's Gathering of Nations on April 27. Please follow all our work and adventures at our!

Wopila tanka — thank you for your friendship and support! Muffie Mousseau and Felipa De Leon Mousseau
Via the Lakota People's Law Project

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Department Interior Janene Yazzie

Janene Yazzie (She/Her/Hers), Southwest Regional Director, is an enrolled member of the Navajo Nation. She has over 12 years of experience as a community organizer and human rights advocate deeply rooted in local community issues. Beginning from her community Tsé si' áni, in Diné Bikéyah, she has worked on the intersections of climate change, water security, food security, energy development, and nation building with indigenous communities and indigenous-led organizations in the US, Canada and Latin America.



Working at the local, national, and international levels of governance, she has built expertise in advancing Indigenous Peoples rights through policy and facilitating rights-based approaches to development through holistic, place-based solutions. She has a background in International Policy and Human Rights.

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A Journalist's Creed

by Walter Williams, first dean of the University of Missouri Journalism School, written around 1905.

I believe in the profession of journalism.

I believe that the public journal is a public trust; that all connected with it are, to the full measure of their responsibility, trustees for the public; that observance of a lesser service than the public service is betrayal of this trust.

I believe that clear thinking and clear statement, accuracy, and fairness, are fundamental to good journalism.

I believe that a journalist should write only what he holds in his heart to be true.

I believe that suppression of the news, for any consideration other than the welfare of society, is indefensible.

I believe that no one should write as a journalist what he would not say as a gentleman, that bribery by one's own pocketbook is as much to be avoided as bribery by the pocketbook of another;

that individual responsibility may not be escaped by pleading another's instructions or another's dividends.

I believe that advertising, news and editorial columns should alike serve the best interests of the readers; that a single standard of helpful truth and cleanness should prevail for all; that the supreme test of good journalism is the measure of its public service.

I believe that the journalism which succeeds best — and best deserves success — fears God and honors man; is stoutly independent, unmoved by pride

of opinion or greed of power, constructive, tolerant but never careless, self-contained, patient, always respectful of its readers but always unafraid, is quickly indignant at injustice, is unswayed by the appeal of privilege or the clamor of the mob, seeks to give every man a chance, and, as far as law and honest wage and recognition of human brotherhood can make it so, an equal chance; is profoundly patriotic while sincerely promoting international good will and cementing world comradeship, is a journalism of humanity, of and for today's world.

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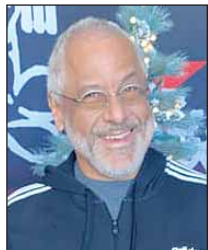
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INDIGENOUS LANGUAGES



The Essential Role of Indigenous Language Immersion Education

by Michael Odegaard

Recent research (Brayboy & Maaka, 2015) shows a widening achievement gap between Native and white middle-class students in key subject areas, such as reading and mathematics. Just 51% of all American Indian and Alaska Native students graduate from high school, compared with 80% of white students, and less than 10% of Native high school students complete a college degree.

Native American community concerns about the loss of Native languages among younger generations, coupled with enduring academic disparities for Native American students as a group inspired UCLA Education Professors Teresa McCarty and Michael Seltzer to conduct a four-year (2016-2020) study to determine what indigenous language immersion (ILI) schooling teaches us to improve education practice for underserved Native American students. Supported by a \$1 million Spencer Foundation grant, co-principal investigators McCarty and Seltzer were joined by Associate Director and Professor of Native American Studies at the University of New Mexico Tiffany S. Lee and University of Arizona Professor of Teaching, Learning and Sociocultural Studies Professor Sheilah E. Nichols.

McCarty noted, “As one indicator of how deep these disparities run, a recent national study (National Indian Education Study, 2015) of more than 10,000 Native American eighth graders showed that almost two-thirds — 63% — reported never talking to a school counselor about classes for high school or future plans.” These dismal inequities, however, reflect the status of largely subtractive language and “weak” Native cultural educational programs. Indigenous language immersion is a promising educational innovation designed to counter these inequities. While ILI schools adhere to the same standards as traditional schooling, students learn academic subject matter, including English, by using their Native

American languages, through instruction that is culturally based that, according to Nicholas, “accent the intersection between academics, cultural knowledge, and restorative language use,” and whose goals are to revitalize and sustain indigenous languages, produce academic outcomes on par with or surpassing students in non-immersion programs, and enhance students’ cultural knowledge and pride.

In contrast to the documented failure of exclusionary curricular approaches, McCarty’s 2011 review of the “State of the Field” in Native language and culture education when a primary goal is language revitalization confirmed the high value of ILI educational models. It echoed William Demmert’s 2001 notes on the importance of Native language and cultural programs “in motivating students, promoting a positive sense of identity and self, stimulating positive attitudes about school and others...and supporting improved academic performance.” Key findings from the research produced by the substantial and growing database on the role and impact of Native languages and cultures in American Indian, Alaska Native, and Native Hawaiian student achievement reveal:

1. There is compelling evidence that strong, additive, academically rigorous Native language and culture (NLC) programs have salutary effects on both Native language and culture maintenance/revitalization and student achievement, as measured by multiple types of assessments. In contrast, weaker, transitional, pull-out, and add-on programs lead to subtractive bilingualism and have not been found to be correlated with high levels of academic achievement.

2. Regardless of students’ Native-language expertise on entering programs characterized as “strong,” time spent learning the Native language is not time lost in developing academic English. When provided with sustained, cumulative NLC instruction, students perform as well as or better than their peers in mainstream classes on academically-challenging tasks.

3. It takes a minimum of four to seven years for students to develop age-appropriate academic proficiency in a lesser-used language (English or the Native/heritage language). Long-term programs that begin with a solid foundation (80 to 100 percent of instructional time) in the Native language and provide four to seven years of high-quality English instruction by the end of the program (which may entail as little as 20 percent of instructional time, as the Hawaiian data show), are most effective in promoting high levels of English achievement while also supporting learning in and of the Native/heritage language and culture.

4. Strong NLC programs enhance student motivation, self-esteem, and ethnic pride. These outcomes are evidenced in such factors as improved attendance and college-going rates, lower attrition, and enhanced teacher-student and school-community

relations.

5. Strong programs offer unique and varied opportunities to involve parents and elders in children’s learning.

6. Strong programs are characterized by strong investments in teachers’ professional development and community intellectual resources, as evidenced by “grow your own” approaches to Native teacher preparation and curriculum development.

7. The effectiveness of strong NLC programs (i.e., their ability to achieve their goals) rests on the ability of tribes and Native communities to exercise self-determination in the content, process, and medium of instruction.

Last month, the First Unitarian Universalist Church of San Diego hosted my presentation on the critical role strong NLC ILI programs have in revitalizing local indigenous languages: https://www.youtube.com/watch?v=JS_sjXfxl_8



“We mourn Tyre’s death and honor his spirit by calling for real accountability. Charges against officers who have already killed someone are never enough — we need to abolish the whole damn system.”

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Black Seminoles and Lipan Apache at Fort Clark Days 2023

by Windy Goodloe, Seminole Indian Scouts Cemetery Association secretary

On March 3 and 4, Fort Clark Days took place at Fort Clark Springs in Brackettville, Texas. This annual two-day event, which has taken place for more than 40 years, is always highly-anticipated and well-attended. It brought together more than 120 living historians who taught about the past through demonstrations and storytelling.

Each day of the event is special. Fridays are known as "School Day" because, on this day, hundreds of area school children visit Fort Clark Days to learn a bit about the history of the area where they live. Saturdays are full, as it seems like just about every single local resident makes their way to the Fort for the day.

Members of the Seminole Indian Scouts Cemetery Association (SISCA) participated in Fort Clark Days. Each year, we look forward to teaching those who stop by our booth about our history. We display books and photographs from our museum. Each person who comes to our booth is always incredibly gracious and curious about our history.

This year, our booth was placed right next to Tom Ashmore with the West Texas Archeological Society. Mr. Ashmore was our guest speaker for Seminole Days last year, so it was a pleasant surprise when we learned that he would be our neighbor for the weekend.

The highlight of the event was the Crown Dancers. They are members of the White Mountain Apache tribe, located in Arizona. Our local Lipan Apache tribe



Lipan Apache tipis during Fort Clark Days.

members invite them down each year for Fort Clark Days to perform their ceremonial dance. They performed on Saturday afternoon. The dancers' bodies were painted white. Each one wore an intricate wooden headpiece on their heads. It is said that the dance is meant to heal and protect, and as an observer, the effects of the dance are lasting and profound.

The Fort is an interesting space that holds a lot of history. For the Lipan Apache, this was their home long before it was settled by white settlers. They were forced off their land, and after more than 150 years, they have returned. Their presence is necessary. There can be no true reconciliation without acknowledging all that was lost and stolen from this area's original inhabitants.

For the Black Seminoles, the Fort was our home from 1872-1914. During that time, the Seminole Negro Indian Scouts served bravely. Once the Texas Indian Wars ceased, their service was no longer needed. This unceremonious disbandment deeply affected my community, yet we have persevered. And we are still here, telling our story.

Reparations Task Force, restored voting rights for formerly incarcerated persons, required ethnic studies as a graduating requirement at the Cal State school system, and so much more. She has been a dedicated public servant and has modeled a deep love and commitment to family. Secretary Weber was appointed to serve as California Secretary of State by Governor Gavin Newsom on December 22, 2020, and originally sworn into office on January 29, 2021. She is California's first Black Secretary of State and only the fifth African American to serve as a state constitutional officer in California's 170-year history. She was re-elected to the office of Secretary of State in November 2022.

Assemblymember Akilah Weber, M.D., Recognizes Secretary of State Dr. Shirley Weber as Woman of the Year

SAN DIEGO, CA – Every year, we celebrate March as Women's History Month to serve as an important time for us to reflect on and appreciate the women who have left a significant impact on our lives and our communities.

I am pleased to announce that I have selected California Secretary of State, Dr. Shirley Weber, as my district's Woman of the Year. Dr. Weber is a long-time resident of the 79th Assembly District and has served as its former assemblymember for four terms.

Secretary Weber is the true embodiment of a "California Woman Making Herstory." Over her decades-long trailblazing career in public service, Secretary Weber has attained many accomplishments. She is a lifetime educator with a fierce belief in the power of education to change people's lives. She served as a professor and the Department of Africana Studies chair at San Diego State University for nearly forty years. She authored landmark legislation, such as the police use of force law, created the California

Black Seminole Culture

The black Seminole culture that took shape after 1800 was a dynamic mixture of African, Native American, Spanish, and slave traditions. Adopting certain practices of the Native Americans, maroons wore Seminole clothing and ate the same foodstuffs prepared the same way: they gathered the roots of a native plant called coontie, grinding, soaking, and straining them to make a starchy flour similar to arrowroot, as well as mashing corn with a mortar and pestle to make sofkee, a sort of porridge often used as a beverage, with water added—ashes from the fire wood used to cook the sofkee were occasionally added to it for extra flavor.[16] They also introduced their Gullah staple of rice to the Seminole, and continued to use it as a basic part of their diets. Rice remained part of the diet of the black Seminoles who moved to Oklahoma. In addition, the language of the black Seminoles is a mix of African, Seminole, and Spanish words. The African heritage of the black Seminoles, according to academics, is from the Kongo, Yoruba, and other African ethnic groups. African American linguist and historian, Lorenzo Dow Turner documented about fifteen words spoken by black Seminoles that came from the Kikongo language. Other African words spoken by black Seminoles are from the Twi, Wolof, and other West African languages.

Initially living apart from the Native Americans, the maroons developed their own unique African-American culture, based in the Gullah culture of the Lowcountry. Black Seminoles inclined toward a syncretic form of Christianity developed during the plantation years. Certain cultural practices, such as "jumping the broom" to celebrate marriage, hailed from the plantations; other customs, such as some names used for black towns, reflected African heritage.

As time progressed, the Seminole and blacks had limited intermarriage, but historians and anthropologists have come to believe that generally the black Seminoles had independent communities. They allied with the Seminole at times of war.

The Seminole society was based on a matrilineal kinship system, in which

SEE **Black Seminole Culture**, page 10

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Cornell University Repatriates Remains of Oneida Ancestors and Funerary Objects to the Oneida Indian Nation; Apologizes for Acquisition of Oneida Remains & Cultural Artifacts

Oneida Indian Nation Homelands (February 22, 2023) With apologies for causing harm and in an effort to right the wrongs of the past, Cornell returned ancestral remains and possessions that had been kept in a university archive for six decades to the Oneida Indian Nation on Feb. 21 at a small campus ceremony.

The remains were unearthed in 1964 as property owners dug a ditch for a new water line on their farm near Windsor, New York. Law enforcement authorities brought the remains to a Cornell anthropology professor, who carried out forensic identification for age and sex. The remains were then stored in a campus archive until after the professor's death – only to be rediscovered by younger colleagues during an archival inventory.

"Today we're marking an event that is both long overdue and never should have become necessary," said President Martha E. Pollack, speaking at the Sage Chapel ceremony, where faculty, students, staff and Oneida Indian Nation guests gathered. "We're returning ancestral remains and possessions that we now recognize never should have been taken; never should have come to Cornell; and never should have been kept here.

"We are here to try – as far as we are able – to right those wrongs," Pollack said. "In doing so, we take responsibility for them and we grieve the harm they have caused."

Ray Halbritter, Oneida Indian Nation representative, said that the individuals will be laid to rest in the tradition of their people. "We are finally able to speak to them in Onyota'a:ká:, the Oneida language – the language they would have spoken during their lifetimes," he said.

"The return of our ancestors to our sacred homelands is a basic human right," Halbritter said. "We commend Cornell University for working with the Oneida Indian Nation to right this wrong. The repatriation of our ancestors' remains enables us to honor their lives and honor the ways that our people have lived by since time immemorial.

"Each time the remains of our ancestors

and our cultural artifacts are returned to us in this way, we take another step forward in a long journey toward recognition of our sovereignty as a nation and our dignity as people," he said.

At the ceremony's end, Pollack and Halbritter each signed transfer documents.

Funerary objects that were interred with the ancestors will be restored to the Oneida people as well.

The event included traditional Oneida ceremonial words delivered by Dean Lyons, an Oneida Indian Nation Turtle Clan member. Lyons was introduced by Joel M. Malina, vice president for university relations, who opened the ceremony with the acknowledgement that Cornell is located on the traditional lands of the Gayogohó:n people.

"Nearly sixty years ago, these ancestors were taken from the place their families chose for them," Pollack said. "Without regard for the wishes of their descendants, they were taken to Cornell and remained here for decades – unidentified, alone and far from the places and people among whom they belonged.

"Today, I want to apologize, on behalf of the university and all who were involved in these wrongs, for the disrespect shown to these ancestors," she said, "and for the hurt that has added more pain to the tragedy of Indigenous dispossession."

The ancestral remains came into the possession of the late anthropology professor Kenneth A.R. Kennedy in 1964 – a quarter of a century before the passage of the federal Native American Graves Protection and Repatriation Act of 1990. This law provides a formal process for institutions to repatriate cultural items or ancestral remains to either lineal descendants or tribes.

"To say that Professor Kennedy's actions were utterly commonplace among his contemporaries is not to excuse them," said Matthew Velasco, assistant professor in the Department of Anthropology, in the College of Arts and Sciences, speaking at

SEE **Repatriation of Remains**, page 12

Olympic Gold Medalist and Former WNBA Player Cindy Brown Teams Up with USC Entrepreneur and Harvard Lawyer Raye Mitchell to Release Breaking the Insidious Silence: The Cindy Brown / Bank of New York Mellon Whistleblower Report

Fresh off a California court victory in the Cindy Brown vs. Bank of New York Mellon case, this report showcases the on-going crisis of inequalities in access to civil justice facing all Americans regardless of income or race and sets the stage for a long-awaited trial court showdown on March 15, 2022.

Los Angeles, California — Cindy Brown, the Olympic Gold Medalist and former Women's National Basketball (WNBA) player, teams up with USC entrepreneur and Harvard Lawyer Raye Mitchell to release Breaking the Insidious Silence: The Cindy Brown / Bank of New York Mellon Whistleblower Report. Available on Amazon for preorder, the report chronicles Brown's fight to be heard and seeks the truth in finding the responsible party in a S.W.A.T.-like event in which Brown was evicted from her home at gunpoint. It releases March 15, 2022.

Raye Mitchell is a USC Sol Price School of Public Policy, USC Marshall School of Business MBA, and Harvard Law School graduate, civil rights lawyer, investigative writer, producer, and expert on helping people be heard and tell their story publicly. She explains, "Through Breaking the Insidious Silence Ms. Brown wants to find the truth about whether Bank of New York Mellon is the corporation that ordered the S.W.A.T.-like attack on her and caused her to be evicted at gun point. Cindy, like so many Americans, has had to go it alone as a self-represented litigant in the growing national crisis of the civil justice gap and the inequalities in navigating the civil justice system. We aim to break that insidious silence."

Almost fifteen years ago, Cindy Brown became the victim of identity theft, which led to financial institution misconduct and the loss of her home in what is considered an unlawful foreclosure. Seeking justice, she went to court mostly as a self-represented litigant. Brown was

blocked from having her day in court, and like many Americans, was forced to navigate an uncivil civil justice system alone.

Brown says, "In November 2020, I was evicted at gun point and living in my car. No person should have to endure that experience, so I am using my platform to fight for our collective restoration of dignity."

Brown's story has been captured by the media and has received over 200,000 views on YouTube. Breaking the Insidious Silence: The Cindy Brown / Bank of New York Mellon Whistleblower Report releases March 15, 2022 and is available for pre-order now on Amazon.com. The court documents that are at the center of the March 2022 hearing are also available.

"We will not retreat. Especially in this moment – as a global pandemic has widened inequities – our collective dignity and humanity requires that people like Cindy share their stories as tools on how to help others speak up, be heard, and find justice. Brown is lending her celebrity status the quest for justice, and the story has gained oxygen, shifted conversations, and is inspiring people to take action to ensure we all have fairness and equal access to justice. The Breaking the Insidious Silence: The Cindy Brown / Bank of New York Mellon Whistleblower Report and the mission served is about so much more than one person, one group, or one organization," Mitchell adds.

Breaking the Insidious Silence: The Cindy Brown / Bank of New York Mellon Whistleblower Report is available for preorder on Amazon.

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This year's **31st Annual WorldBeat Center's Earth Day Celebrations** returns to Balboa Park for a celebration that's a homage to the Earth in these crucial times. The event aims to share the beneficial properties of plants like moringa and re-establishing direct relationships with nature. We will be focusing on food security, climate resilience, and soil biology. We have prominent speakers in the field like Mariko Gifford, Marilu Lopez Fretts, Yahki Awakened and Isaac Diaz. We are also celebrating WorldBeat Center's 37th birthday bringing families to unite through world cultures, dance and music. Earth Day is a perfect time for all cultures to come

together and learn what they can do to make the world a better place.

This year's Multicultural Earth Day will feature live music by Andrew Bees from Black Uhuru, Afro Pop Star Zivanai Masango from Zimbabwe, Rob Symeonn, Intent, Quinto Sol, Empress Akua, Sol Remedy Native American drumming by Tim Red Bird and the Red Warriors. Additionally, WorldBeat Center's classes will be showcased Japanese Taiko by San Diego Taiko, Middle-Eastern Drumming and Belly Dance by Cairo Beats, West African Drum and Dance, Angola Capoeira by Silvestre, Afrobeat Dance by Stephanie O, and Brazilian Samba by Super Sonic Samba.

There will be cultural craft vendors, a plant music showcase, a seed swap, and bird watching activities.

WORLD BEAT CENTER

HAPPY SPRING EQUINOX!

Greetings goddesses on Women's History Month, but we know that it starts January 1st and ends December



31st. This Friday, March 24th goddesses join us for a cross-cultural rites of passage which are celebrating the importance of rites of passage in our lives. Most women in our culture have not been taught to observe the cycles of the moon or cultural traditions that take us from birth to menstruation to parenthood to menopause and the realm of the ancestors.

This event is going to honor you with ayurvedic healing, breath meditation to calm the stresses and emotions, crystal healing and sound baths, herbs, invocations and chants. Tonight will be intergenerational and all women are welcome. In recent generations,



menopause has been something that isn't talked about and was felt shameful and we hope there will be a ripple effect that will counter.

This ceremony will be followed by ongoing programming with a women's circle. We will have herbs that will be helpful for your tension and other simple teas that balance female hormones. It's so important that the queens love and nourish their bodies.

This ceremony will be followed by ongoing programming with a women's circle. One Perfect Love, Makeda Cheatom Ori



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Guachinangos will be at the WorldBeat Center this Friday, March 24th at 8pm. Guachinangos features members from diverse cultural backgrounds who play cumbia with a Mexican Jarocho flavor. The band fuses Mexican son jarocho with Colombian cumbia and other Latin American rhythms. Their exciting instrumentation and electrifying stage energy invite anybody to enjoy, sing and move to the rhythm of the music.

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The United Nations Has Declared 2023 The International Year Of Millets

by Twintastic Treats

Despite the fact that millets have been a nutritional staple in diets throughout Africa and Asia for thousands of years, the UN has noted that their cultivation is declining in many countries just as their potential to address climate change and food security is beginning to come to light. While much of the UN's activities are focused in Africa and Asia, North America is no stranger to millets. The North American Millets Association is planning several regional events and activities aiming to increase awareness and interest in millet in North America, so keep an eye out for more information about ways you can get involved. One way to get involved in the International Year of Millets is to incorporate millet recipes into your diet on a regular basis.



There are several types of millets, grown and cultivated throughout the world. Today our focus will be on pearl millet, also called Bajra in Hindi, which is the variety that is most readily available in the United States. Pearl millet is a nutritional powerhouse. Compared to most other grains, pearl millet is alkaline, gluten free, has more calcium and protein, and it also contains B vitamins, fiber, phosphorus, magnesium, and iron. Because of their high nutritional profile, bajra and other millets can tackle many common illnesses like constipation, obesity, hypertension, and diabetes. Following is a delicious, easy millet recipe for you to start off your day.

Creamy Vanilla Millet Porridge

- 1 cup uncooked millet
- 2 cups water
- 2 cups dairy-free milk
- 1-2 Tbsp maple syrup
- 1 tsp vanilla extract
- ½ tsp ground cinnamon (or other spices to taste)

Put the millet in a large pot with water and dairy free milk. Stir. Bring to a low boil over medium heat, then reduce to a simmer and cover. Cook for 20 minutes, stirring occasionally, until the millet is tender. There should still be enough liquid that's soupy in texture- if not, add more dairy-free milk or water as needed. Use an immersion blender (optional to make it smooth/porridgy) to blend until smooth. Serve warm with your choice of toppings. It's delicious with a variety of fruits such as berries, bananas, stewed apples, pears, and/or granola, chopped nuts and seeds.

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Diné Chief

Continued from page 3

Dr. Leonard J. Kirschner, was of Jewish origin, a good guy, and empathetic to native people. He tried to be a hard liner in public, but in private, he was a softie with a kind heart for Indian people.

Within the AHCCCS structure, the most critical service needed by elderly tribal members was long-term care. Dr. Kirschner hired Dr. Mabel Chen as director of the Arizona Long Term Care System (ALTCS), a major division of AHCCCS. Dr. Chen was of Chinese origin and very respectful to tribal sources. Deep down, I think she understood what was really going on with regard to blatant discrimination against native people by the governor's office and state legislature because she had experienced it herself.

So what did we do for the people? In a brilliant move, Mr. Jackson introduced legislation to create the Advisory Council on Indian Health Care, which was surprisingly approved by the state legislature. This state law and council gave tribal officials input in the system, or non-system, if you will. Rather than lowering native tribes to the level of a state government, Mr. Jackson and I recommended to all an intergovernmental agreement approach between the state of Arizona and sovereign Arizona Tribal Nations.

We brought together advocates, health care directors, and tribal lawyers to begin drafting this IGA from a knowledgeable tribal legal and health care perspective. It was an eye-opening learning experience for some Arizona state legislative representatives, who had never heard of the Indian Self-Determination and Education Assistance Act (P.L. 93-638), the Indian Health Care Improvement Act (P.L. 94-437), or intergovernmental agreements. Do these federal laws really exist was the question from non-tribal sources? Yes, they do. In fact, they have existed since 1975, before AHCCCS existed.

Over a period of several months, Mr. Jackson presented his case for native inclusion and civil rights in AHCCCS consistently and compassionately. He presented before the U.S. Congress, Arizona state legislature, Navajo Nation Council, and other tribal councils. He spoke from his heart and exemplified his commitment to various audiences on

many occasions.

At work, I took it upon myself to get to know the AHCCCS attorney, Mr. Logan Johnston and his knowledge of tribal sovereignty and related federal law. He had to toe the state line, but as we went forward on this important tribal issue of inclusion in health care coverage, he began to understand our sovereign tribal perspective. Simultaneously, the draft of the IGA was being developed by tribal sources and lawyers in a collective cooperative manner.

I often scheduled these tribal lawyer meetings in the director's conference room at AHCCCS headquarters on 7th Street and Jefferson in Phoenix on purpose. The racist types didn't like it. Indians in the house talking about self-determination, civil rights, and health care coverage right in our AHCCCS director's conference room!

After 27 drafts of the IGA were shared, debated, and edited between the state and tribal lawyers over several months, a deadline to decide was now due – include native people in AHCCCS or not. So, we scheduled one last meeting of the teams of lawyers from both sides. Again, I scheduled it at AHCCCS headquarters on a Friday afternoon. I facilitated the meeting and counted 21 state and tribal lawyers in the room. It was stuffy. Mr. Jackson sat next to me quietly and keenly observing and listening to the state lawyers, like a chief listening to naughty children who knew better.

The meeting went past 5:00 p.m., and despite attempts to negotiate, the lawyers remained at a stalemate, no agreement on the IGA. I could see that Mr. Jackson was not satisfied with the progress of the discussions, so he suggested all staff leave the conference room and have the lawyers talk directly among themselves. One lawyer on the state's side said it was 5:00 p.m. and recommended that they adjourn and reconvene the meeting next week. Old lawyer trick. What he really meant was, "We don't want to agree, and there will be no meeting next week."

It was now about 5:30 p.m. on a Friday evening, and most AHCCCS daily staff had left the building. Complying with Mr. Jackson's suggestion, all staff left the conference room. Mr. Jackson and I were the last to leave. I will always remember, as we were walking out the room, something told me to lock the door to the conference room behind me with the 21

lawyers inside. I locked it with a key from the outside, so no one inside could get out until they all came to agreement.

A few minutes later, I received a call. "What are you doing?" the state team lawyer yelled at me in a frantic voice as Mr. Jackson and I sat in my office a few doors down from the conference room. Reflecting on this, Mr. Jackson and I felt a little rez humor. We had locked the big-time state lawyers in the room with the fired-up tribal lawyers and gotten yelled at on the phone.

At that time and moment, it was also very serious, given the deadline, participants, diverse legal opinions, financial stakes, special interests, and tribal nations all in that locked conference room. After walking to my office and sitting at the round table near my desk, Mr. Jackson and I looked at each other and didn't have to say a word. He was probably thinking, I'm going to get it from the legislators and governor's office. I was thinking, I am probably going to get fired.

I answered the call and stated, as respectfully as I could, "Come to an agreement, and we will unlock the door." Needless to say, this response made the state lawyer angrier. We sat and wondered what was going on in the room. At around 7:45 p.m., I got a call from Mr. Logan Johnston to open the conference room door.

His smile gave him away. Mr. Jackson and I walked toward the conference room filled with weary-looking lawyers in suits, some with ties undone. It was still stuffy. After almost a year of back and forth, the state and tribal lawyers had finally agreed to an intergovernmental agreement that included native people in health care coverage at 22 Arizona tribal nations. It was known as the Indian Health Service and Public Law 93-638 at hospitals and facilities statewide.

It was a cumulation of prayers, hard work, and perseverance by all tribal advocates. Most importantly, it was a blessing from God Almighty, a resounding triumph and validation of tribal sovereignty by finally including thousands of needy tribal citizens in a program meant for all. In 2022, there were 2.5 million eligible members of AHCCCS, with all tribes participating. Without a doubt, this outstanding accomplishment and recognition for native people was led by Mr. Jack C. Jackson Sr., as an Arizona State Senator and God Almighty's trusted

servant.

Reflecting on these events, I am almost certain that AHCCCS officials Dr. Kirschner, Dr. Chen, and attorney Logan Johnston were secret tribal advocates in their own ways. They very easily could have been obstacles but were, in fact, facilitators to recognition of tribal sovereignty and tribal nations. And by the way, thank you for not firing me. We were a great team.

There are many great stories and memories of Mr. Jackson, who made his journey on March 5, 2023. His love for the people. His Dine' inspired technical expertise, strategic Indian mind, and leadership. His humor and kind heart. When you are stepping up to patient registration or getting your AHCCCS card out at a tribal or I.H.S. facility, to receive health care for you or your children, think of this great man who made it possible.

Thank you Mr. Jackson for your advocacy and commitment to native people during your illustrious career as an Arizona State Senator and life of service. With all due respect, this is a story that must be shared with the Dine' people. Thank you for being a true Dine' Chief of the people Mr. Jack C. Jackson Sr.

Black Seminole Culture

Continued from page 6

inheritance and descent went through the maternal line. Children were considered to belong to the mother's clan, so those born to ethnic African mothers would have been considered black by the Seminole. While the children might integrate customs from both parents' cultures, the Seminole believed they belonged to the mother's group more than the father's. African Americans adopted some elements of the European-American patriarchal system. But, under the South's adoption of the principle of partus sequitur ventrem in the 17th century and incorporated into slavery law in slave states, children of slave mothers were considered legally slaves. Under the Fugitive Slave Law of 1850, even if the mother escaped to a free state, she and her children were legally considered slaves and fugitives. As a result, the black Seminoles born to slave mothers were always at risk from slave raiders.



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~ On the Town with Camille ~

by Camille Appling

The 2023 Keepers of the Culture Award



Since 2018, the San Diego African American Museum of Fine Arts has presented the prestigious Keepers of the Culture (KOTC) award to the illustrious

humanitarian and artistic community of San Diego. Over the years, they have awarded people like the late Dr. Willie Morrow of the California Curl Empire (2018) and Chuck Ambers of the Casa del Rey Moro African American Museum. In 2019, the incomparable Makeda Dread, Queen Mother of the World Beat Center, and Dajaun Blevins of the San Diego Black Art District were honored for their contributions to the culture. In 2020, the hard work of educator and philosopher Starla Lewis and many more were highlighted.

This year, in the presence of San Diego's art and philanthropic community, Fern Nelson of the Keepers of the Culture introduced this year's awardees after a beautiful reception filled with live neo-soul performances. The award ceremony was held in Balboa Park at the San Diego History Center. The stellar audience was introduced to this year's winners with adoration and respect.

The first KOTC 2023 recipient was Ken Anderson, director of the Dr. Martin Luther King Jr. Choir at the University of San Diego and Grossmont College. He received his award with class. He was awarded because of his accolades in Black music history and native culture.

Shortly after, the Harlem Native Jean Cornwell Wheat was recognized as a trail blazer in Black women artistry. Her influence after marching with Martin Luther King has inspired the art community with emotion, inciting portraits of Blackness and Black womanhood.

The world-renowned jazz guitarist Elliot Lawrence was granted the KOTC 2023, too, for his contribution to Black storytelling and jazz. He has performed everywhere from the Douglas Hotel to the Hotel Coronado, gracing the public with music from the soul. He believes we should all "follow our passion for life and the arts."

Our friend and founder of Voice and Viewpoint newspaper, Dr. John Warren, received the illustrious Keepers of the Culture Award 2023 accompanied by his beautiful wife. Dr. Warren, who is a Howard University alumni, has contributed to the culture through journalism and serving in areas like DCs Board of Education through practicing law and several areas in San Diego.

ps://sdaamfa.org

Business at Bowlegged BBQ

This month, Roosevelt Williams, CEO of Young Black N Business, who is known

for his cultural and governmental business acumen met with Ricardo Avila, the president and chairman of the San Diego County Imperial Valley Hispanic Chambers of Commerce, at the world-famous Bowlegged BBQ to discuss community improvements and relations. Others in attendance included Josie Flores-Clark, president of the National Latina Business

Women Association San Diego, who works "to ensure the growing vitality of Latina Business Space" through employment and business liaisons. The event included several community members who were excited about the partnership between Young Black N Business and the San Diego County Imperial Valley Hispanic Chamber of Commerce, where the needs and progress of the community will be assisted with care. This all happened while everyone was nestled in the comforting Bowlegged BBQ, where the restaurant was filled with Black art from all over the world. Maria J. Reese's kitchen was filled with the smell of perfectly fried fish and BBQ ribs that solidified the Black and Hispanic community working together for the best outcomes for residences.

Bowleggedbbq.com



Black History Month at the Treganza Lemon Grove

Black History Month carried into March as the Lemon Grove Celebration Jammi for Black History took place at the Treganza Park. The program included a splendid display of spoken word by Khalil Bleux and martial arts exhibitions by Taekwondo Master Spears, which included several youth and adult practitioners showcasing their skills



for the excited crowd. There was also a delightful Capoeira presentation by Master Dennis Newsome and a mixture of young adults and children.

Later in the day, award-winning mayor Raquel Vasquez presented the community with awards for their contribution to the business community. Community leaders like Chebra Dorsey of Ocheas Clothing Store, Urban Cuts Barbershop, the Hamlett Coffee Shop, and many others received awards for their commitment to the community. Joyce Moore of Thrive organized booths filled with food, clothing, and jewelry. The Treganza Historical Society House set up nearby and had everything from antique clothing, furniture and fresh lemons. The day concluded with praise dancers, henna, soul food, and rapper Egypt.

Lemongrove.ca.gov

Tribe Says Feds Want Justices To End Navajo Fight For Colo. River Water

Treaties Guarantee Sufficient Supply of Water

by Michael Phillis

States that rely on water from the over-tapped Colorado River want the U.S. Supreme Court to block a lawsuit from the Navajo Nation that could upend how water is shared in the western United States.

The tribe doesn't have enough water and says that the federal government is at fault. Roughly, a third of residents on the vast Navajo Nation don't have running water in their homes.

More than 150 years ago, the U.S. government and the tribe signed treaties that promised the tribe a "permanent home" — a promise the Navajo Nation says includes a sufficient supply of water. The tribe says the government broke its promise to ensure the tribe has enough water and that people are suffering as a result.

The federal government disputes that claim and states, such as Arizona, California and Nevada, argue that more water for the Navajo Nation would cut into already scarce supplies for cities, agriculture, and business growth.

The high court will hold oral arguments Monday in a case with critical implications for how water from the drought-stricken Colorado River is shared and the extent of the U.S. government's obligations to Native American tribes.

A win for the Navajo Nation won't directly result in more water for the roughly 175,000 people who live on the largest reservation in the U.S. But it's a piece of what has been a multi-faceted approach over decades to obtain a basic need.

Tina Becenti, a mother of five, made two or three short trips a day to her mom's house or a public water spot to haul water back home, filling several five-gallon buckets and liter-sized pickle jars. They filled slowly, sapping hours from her day. Her sons would sometimes help lift the heavy containers into her Nissan SUV, which she'd drive carefully back home to avoid spills.

That water had to be heated then poured into a tub to bathe her young twin girls. Becenti's mother had running water, so her three older children would sometimes go there to shower. After a couple of years, Becenti finally got a large tank installed by the nonprofit DigDeep, so she could use her sink.

DigDeep, which filed a legal brief in support of the Navajo Nation's case, has

worked to help tribal members gain access to water as larger water-rights claims are pressed.

Extending water lines to the sparsely populated sections of the 27,000-square-mile reservation that spans three states is difficult and costly. But tribal officials say additional water supplies would help ease the burden and create equity.

"You drive to Flagstaff. You drive to Albuquerque. You drive to Phoenix. There is water everywhere. Everything is green. Everything is watered up," said Rex Kontz, deputy general manager of the Navajo Tribal Utility Authority. "You don't see that on Navajo."

The tribe primarily relies on groundwater to serve homes and businesses.

For decades, the Navajo Nation has fought for access to surface water, including the Colorado River and its tributaries, that it can pipe to more remote locations for homes, businesses, and government offices.

The Navajo Nation has reached settlements for water from the San Juan River in New Mexico and Utah. Both of those settlements draw from the Colorado River's Upper Basin.

The tribe has yet to reach an agreement with Arizona and the federal government for water rights from the Colorado River in the Lower Basin that includes the states of California, Arizona and Nevada. It also has sought water from a tributary, the Little Colorado River, another legal dispute playing out separately.

In the U.S. Supreme Court case, the Navajo Nation wants the U.S. Department of the Interior to account for the tribe's needs in Arizona and come up with a plan to meet those needs.

Attorneys for the Navajo Nation base their claims on two treaties the tribe and the U.S. signed in 1849 and 1868. The latter allowed Navajos to return to their ancestral homelands in the Four Corners region after being forcibly marched to a desolate tract in eastern New Mexico.

The Navajo Nation wants the Supreme Court to find that those treaties guaranteed them enough water to sustain their homeland.

The federal government says it has helped the tribe get water from the Colorado River's tributaries, but no treaty or law forces officials to address the tribe's general water needs. The Interior Department declined to comment on the pending case.

Phillis writes for *The Associated Press*.



NATIVEHOPE.ORG

Call Me Mother, Call Me Grandmother

by Eleanora I. Robbins, PhD

Adoption Tis Done

On March 17, 2023, I became a mother and a grandmother. My new son Isaac, age 48, was born in Dodoma, Tanzania. His wife Lupe (Guadalupe) was born in Michoacán, Mexico.

Their children, now my grandchildren, are about to become adults, getting ready for their coming-of-age ceremonies. MK (Mary Katherine) is about to have her quinceañera (May 22), and Uzzi (Uzziel) will have his might-have-been Bar Mitzvah (April 24).

Dodoma, Tanzania

This story starts when I was in the Peace Corps from 1964-1966 in Dodoma, Tanganyika (which changed to Tanzania). Isaac's mom Mary Chibaya was the Tanganyika Geological Survey's nurse.

Soon after I arrived, she approached me to practice English. We became close friends. She invited me to her Wagogo village. As I remember it, pretty much every weekend, I got on my blue bicycle, guitar on my shoulder, and I went to the village to sing American folk songs, Tanzanian songs, and religious songs with the Wagogo kids. I also did this for the birthday parties of my English and Indian colleagues. So you realize that all the kids in Dodoma were singing the same songs when I was there!

Mary and her husband Frank had six kids when I was there (George, Grace, Flora, Suzana, Chibaya, and Chipegwa). They had three more after I left (Nyemo, Isaac, and Mwaluko [Frank]).



Lupe, Norrie, and Isaac following adoption

At one point, Mary asked me for some money. We didn't earn much in the Peace Corps, but I had some, and I gave it to her.

I don't remember how much. Mary built a house with this money.

When I was getting ready to leave Dodoma, Mary said to me, "Norrie, I'm going to send my children to you." Sure. We mailed Christmas cards to each other for many, many years.

Isaac's Story

Next comes Isaac's story. Mary raised the kids to understand that I was their American mother. When Isaac wanted to attend the university, she sold the house, so he would have the money. He got his BA at Master University in business management. After that, he wanted to come to the U.S. By that point, Mary and I had lost contact. So Isaac went to the American Embassy to find my address. He contacted me to say he was coming. He flew in with two friends in July 1996. The friends flew on to Los Angeles. Isaac stayed with Brian and me for a month. I had just gotten bitten by a brown recluse spider, swelled up, and needed a week of antibiotic IV drip. Isaac took care of me. It was obvious that this

nurse's son would have been a wonderful MD. But he was poor, and that wasn't to be.

He took himself off to LA on the bus, to join his friends. He went to Argosy University in San Diego in 2008,

hoping to get a master's degree in business. Along with a friend, they began a construction company, Sephirot Constructors, out of Los Angeles. He met and married Lupe. They had two children.

SEE **Call Me Grandmother**, page 14



Norrie and her adopted family.

Repatriation of Remains

Continued from page 7

the ceremony. "On the contrary, they reveal the mundanity and pervasiveness of Indigenous dispossession."

Velasco, as an educator and researcher, explained that he is an inheritor of this legacy: "Our efforts to help bring the ancestors home cannot erase the harm done," he said. "But I hope this serves as a sign of our remorse, our respect for the Oneida Indian Nation and our resolve to do better."

About the Oneida Indian Nation

The Oneida Indian Nation is a federally recognized Indian nation in Central New York. A founding member of the Haudenosaunee Confederacy (also known as the Six Nations or Iroquois Confederacy), the Oneida Indian Nation sided with the Americans in the Revolutionary War and was thanked by Congress and President George Washington for its loyalty and assistance. Today, the Oneida Indian Nation consists of about 1,000 enrolled Members, most of them living in Central New York. The Nation's enterprises, which employ more than 4,750 people, include Turning Stone Resort Casino, YBR Casino & Sports Book, Point Place Casino, The Lake House at Sylvan Beach, The Cove at Sylvan Beach, Maple Leaf Markets, 5 vOn Convenience stores, Salmon Acres, a hunting preserve, an RV Park and two marinas. Proceeds from these enterprises are used to rebuild the Oneida Indian Nation's economic base and provide essential services, including housing, health care, and education incentives and programs, to its Members. For more information, visit OneidaIndianNation.com.

NEWS from San Diego North County By Linda Kallas

The CA Indian Basketweavers' Assoc. Presents 'Rekindling Culture and Fire: Southern California Conference'

On February 11 and 12, 2023, a remarkable event took place at the El Corazon Senior Center in Oceanside called "Rekindling Culture and Fire." It was presented by the California Indian Basketweavers' Association (CIBA). Diania Caudell, Alice Lincoln-Cook, and Carolyn Smith put together a wonderful panel of experts from numerous government organizations and scientists, as well as representatives from different tribes. They came together to discuss fire and gathering policies.

What made this event so unique was the depth and breadth of the information presented by the professionals. This event has traditionally been offered in Northern California, so it was a welcome sight to have it take place in Southern California.

The focus of the conference was "CIBA's new initiative that promotes the reintroduction and increase of cultural burns to promote safe and healthy

traditional gathering areas." Part of CIBA's objective is to "educate on fire and build related partnerships in the state of California with the US Forest Service (USFS), Bureau of Land Management, CA State Parks, and San Diego County Parks."

The involvement with representatives from these agencies was presented through several panel discussions about the traditional gathering policy in California. In addition to this part of the program, four Indigenous traditional basketweavers demonstrated their art throughout the day.

On Saturday, February 11, Diania Caudell, who is Luiseno, and Carolyn Smith welcomed the 70 attendees to the event. The opening blessing was delivered by Mel Vernon, who is Luiseno and captain of the San Luis Rey Band of Mission Indians. The opening blessing was followed by a welcome from the mayor of Oceanside, Esther Sanchez.

Kunstler v. Central Intelligence Agency

Kunstler v. Central Intelligence Agency is a lawsuit against the Central Intelligence Agency, former CIA Director Mike Pompeo, Undercover Global S.L., and David Morales Guillen filed by a group of American lawyers and journalists associated with WikiLeaks founder Julian Assange. The lawsuit alleges that the CIA violated their Constitutional rights by recording their conversations with Assange and copying their phones and computers after suspicions were raised that Assange was working for the Russian intelligence services.

The lawsuit was filed in August 2022 in the United States southern district of New York's District Court by lawyers Margaret Kunstler and Deborah Hrbek, and journalists Charles Glass and John Goetz. The lawsuit alleged that the CIA worked with David Morales and the firm Undercover Global (UC Global), which provided security to the Ecuadorian embassy Assange had asylum in to spy on him. In January 2023, an amended complaint was filed that requested any

information collected be destroyed.

According to the lawsuit, the CIA recruited UC Global in 2017 through officials from the Las Vegas Sands casino group, UC Global provided security for the embassy and required guests to sign in and leave electronic devices with guards before visiting Assange. The information was allegedly copied and sent to the CIA, with Pompeo's knowledge and approval. UC Global also allegedly sent recordings from security cameras and microphones secretly placed around the embassy to the CIA. Previous filings by Assange's lawyers in Spanish courts had also named Zohar Lahav and Brian Nagel of Las Vegas Sands and alleged that the surveillance continued under Promsecurity after UC Global's contract ended.

Morales has denied working for the CIA and said that the surveillance was done at the request of Ecuador's government.

The lawyers allege that the surveillance violated the rights of more than 100 US citizens.

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NEWS

from Las Vegas/Nevada

Kena Adams, Coordinator Las Vegas/Nevada

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Biden Proves His Dedication To Western Tribes

According to Well News (March 21,
2023), President Joe Biden will designate
two new national monuments ahead of
remarks at the White House Conservation
in Action Summit being held at the
headquarters of the U.S. Interior
Department.

In Southern Nevada, Biden will bestow
federal protection on about a half-million
acres around Spirit Mountain. Also known
by the Mojave name “Avi Kwa Ame,” the
site is the largest national monument the
president has created to date.

In Texas, Biden will designate the
6,600-acre Castner Mountain Range, a
national monument on the site of a former
artillery range outside of El Paso.

To make today's moves, the president
relied heavily on his authority under the
Antiquities Act of 1906. By designating the
areas as “monuments,” he's effectively
cordoned them off from energy or any
other kind of development.

A portion of the Spirit Mountain area —
roughly 33,000 acres — were already
protected under the Wilderness Act of
1964. However, the now-greatly expanded
monument will create a corridor linking
the Mojave National Preserve and the
Castle Mountains National Monument in
California to the Sloan Canyon and Lake
Mead national recreation areas in Nevada
and Arizona. Spirit Mountain/Avi Kwa Ame
is considered the creation site for
Yuman-speaking tribes like the Fort
Mojave, the Cocopah, the Quechan and the
Hopi. Native tribes, environmental groups

and local and state leaders have been
seeking the designation for more than a
decade.

Castner Range, located at the Army
base Fort Bliss, served for decades as a
U.S. Army training and testing site.
Though those activities ended in the
1960s, the area continues to be littered
with thousands of rounds of unexploded
ordnance. Once the area is made safe to
the public, visitors will be able to visit a
number of archaeological sites, some
prehistoric, including some that feature
cave etchings made by early Native
Americans. Until now, the Bears Ears
National Monument in Utah has been the
only one whose importance was
predicated predominately by the
indigenous roots of the Native Americans
in the area.

Biden will also use his remarks today to
direct Commerce Secretary Gina
Raimondo to consider initiating a new
National Marine Sanctuary designation
within the next 30 days to protect all U.S.
waters around the Pacific Remote Islands.
At present, nearly 500,000 square miles of
the area in the central Pacific Ocean
southwest of Hawaii have national
monument protection. These include
Baker, Howland and Jarvis Islands, the
Johnson, Wake and Palmyra atolls, and
Kingman Reef. The potential new National
Marine Sanctuary identified in the
memorandum would conserve 777,000
square miles, including the existing Pacific
Remote Islands Marine National
Monument and currently unprotected
submerged lands and waters. The region
has rich ancestral ties to many Native
Hawaiian and Pacific Island communities.
The process for a potential sanctuary
designation would allow the National
Oceanic and Atmospheric Administration
to further explore the area's scientific,
cultural and ancestral linkages, and tailor
its management accordingly.

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March 15, 1820

by Heather Cox Richardson

Two years ago, in the midst of the
pandemic, I whipped off a quick and
somewhat flippant letter about why March
15 is a crucially important day in
American history. It became one of the
most popular things I've ever written, so
popular that when I was asked to write a
book based on these letters, I centered the
book around it.

And then, as books have a way of
doing, the project changed and this
material dropped away. The only piece of
the letter that made it into the final
version of the book was Owen Lovejoy's
vow never to forget his brother Elijah's
murder at the hands of a proslavery mob.

It's a shame because there is much of
our history and our present, as well as of
me, in this story, and so I am taking a
relatively quiet night on this date in 2023
to retell it.

But now there is more to add. Exactly
three and a half years ago tomorrow, on
September 15, 2019, I began to write
these Letters from an American. At the
time, I was simply answering the
questions people on my Facebook page
had asked me about the emerging scandal
of Trump withholding congressionally
approved funds from Ukraine; I had no
idea that we were beginning an epic
journey together.

It turns out to be a journey deeply
rooted in this country's history, and I often
cannot wrap my head around the fact we
are quietly making our own history, just
as our predecessors did. It is a curious
thing to be a historian in this moment: we
live in both the past and the present, and
I promise you we worry about the future.
Above all, though, I am constantly
thankful to be on this journey with so
many wonderful people who are
organizing, as Lincoln's Republicans did,
to change the course of the nation.

Anyway, a little backstory about the
flippant tale I told two years ago: the man
who taught me to use a chainsaw is
real—together we cleared a field gone to
alders in summer 1978. An adze is a
woodcutting tool. And Hannibal Hamlin
is one of the few topics my now-husband
and I could find to talk about on our
tongue-tied first date.

So, two years ago, I wrote:

By the time most of you will read this,
it will be March 15, which is too
important a day to ignore. As the man
who taught me to use a chainsaw said, it
is immortalized by Shakespeare's famous
warning: “Cedar! Beware the adze of
March!”

He put it that way because the
importance of March 15 is, of course, that
it is the day in 1820 that Maine, the Pine
Tree State, joined the Union.

Maine statehood had national
repercussions. The inhabitants of this
northern part of Massachusetts had asked
for statehood in 1819, but their petition
was stopped dead by southerners who
refused to permit a free state—one that
did not permit enslavement—to enter the
Union without a corresponding “slave
state.” The explosive growth of the
northern states had already given free
states control of the House of
Representatives, but the South held its
own in the Senate, where each state got
two votes. The admission of Maine would
give the North the advantage, and
southerners insisted that Maine's
admission be balanced with the admission
of a southern slave state lest those
opposed to slavery use their power in the
federal government to restrict enslavement
in the South.

They demanded the admission of
Missouri to counteract Maine's two “free”
Senate votes.

But this “Missouri Compromise”
infuriated northerners, especially those
who lived in Maine. They swamped
Congress with petitions against admitting
Missouri as a slave state, resenting that
enslavers in the Senate could hold the
state of Maine hostage until they got their
way. Tempers rose high enough that
Thomas Jefferson wrote to
Massachusetts—and later Maine—Senator
John Holmes that he had for a long time
been content with the direction of the
country, but that the Missouri question
“like a fire bell in the night, awakened and
filled me with terror. I considered it at
once as the knell of the Union. It is
hushed indeed for the moment, but this is
a reprieve only, not a final sentence.”

Congress passed the Missouri
Compromise, but Jefferson was right to
see it as nothing more than a reprieve.

The petition drive that had begun as an
effort to keep the admission of Maine
from being tied to the admission of

SEE **March 15, 1820**, page 14



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March 15, 1820

Continued from page 13

Missouri continued as a movement to get Congress to whittle away at enslavement where it could—by, for example, outlawing the sale of enslaved Americans in the nation's capital—and would become a key point of friction between the North and the South.

There was also another powerful way in which the conditions of the state's entry into the Union would affect American history. Mainers were angry that their statehood had been tied to the demands of far distant enslavers, and that anger worked its way into the state's popular culture. The opening of the Erie Canal in 1825 meant that Maine men, who grew up steeped in that anger, could spread west.

And so they did.

In 1837, Elijah P. Lovejoy, who had moved to Alton, Illinois, from Albion, Maine, to begin a newspaper dedicated to the abolition of human enslavement, was murdered by a pro-slavery mob, who threw his printing press into the Mississippi River.

Elijah Lovejoy's younger brother, Owen, had also moved west from Maine. Owen saw Elijah shot and swore his allegiance to the cause of abolition. "I shall never forsake the cause that has been sprinkled with my brother's blood," he declared. He turned to politics, and in 1854, he was elected to the Illinois state legislature. His increasing prominence brought him political friends, including an up-and-coming lawyer who had arrived in Illinois from Kentucky by way of Indiana, Abraham Lincoln.

Lovejoy and Lincoln were also friends with another Maine man gone to Illinois. Elihu Washburne had been born in Livermore, Maine, in 1816, when Maine was still part of Massachusetts. He was one of seven brothers, and one by one, his brothers had all left home, most of them to move west. Israel Washburn, Jr., the

oldest, stayed in Maine, but Cadwallader moved to Wisconsin, and William Drew would follow, going to Minnesota. (Elihu was the only brother who spelled his last name with an e).

Israel and Elihu were both serving in Congress in 1854 when Congress passed the Kansas-Nebraska Act overturning the Missouri Compromise and permitting the spread of slavery to the West. Furious, Israel called a meeting of 30 congressmen in May to figure out how they could come together to stand against the Slave Power that had commandeered the government to spread the South's system of human enslavement. They met in the rooms of Representative Edward Dickinson, of Massachusetts—whose talented daughter Emily was already writing poems—and while they came to the meeting from all different political parties, they left with one sole principle: to stop the Slave Power that was turning the government into an oligarchy.

The men scattered for the summer back to their homes across the North, sharing their conviction that a new party must rise to stand against the Slave Power. In the fall, those calling themselves "anti-Nebraska" candidates were sweeping into office—Cadwallader Washburn would be elected from Wisconsin in 1854 and Owen Lovejoy from Illinois in 1856—and they would, indeed, create a new political party: the Republicans. The new party took deep root in Maine, flipping the state from Democratic to Republican in 1856, the first time it fielded a presidential candidate.

In 1859, Abraham Lincoln would articulate an ideology for the party, defining it as the party of ordinary Americans standing together against the oligarchs of slavery, and when he ran for president in 1860, he knew it was imperative that he get the momentum of Maine men on his side. In those days, Maine voted for state and local offices in September, rather than November, so a party's win in Maine could start a wave.

"As Maine goes, so goes the nation," the saying went.

So Lincoln turned to Hannibal Hamlin, who represented Maine in the Senate (and whose father had built the house in which the Washburns grew up). Lincoln won 62% of the vote in Maine in 1860, taking all eight of the state's electoral votes, and went on to win the election. When he arrived in Washington quietly in late February to take office the following March, Elihu Washburne was at the

railroad station to greet him.

I was not a great student in college. I liked learning, but not on someone else's timetable. It was this story that woke me up and made me a scholar. I found it fascinating that a group of ordinary people from country towns who shared a fear that they were losing their democracy could figure out how to work together to reclaim it.

Happy Birthday, Maine.

Call Me Grandmother

Continued from page 12

Eventually, they bought a big, beautiful house in Ventura, CA.

As Brian was ailing, Isaac asked me if I would consider adopting him. He had heard of adult adoptions. After Brian died (March 5, 2022), I was grieving, and Isaac didn't bring the subject up again. But as I slowly learned to handle expenses by myself after 50 years of being spoiled, I also understood that I could afford to be generous.

The Adoption

Months followed, and then I decided to look into adoption. I contacted my lawyer, who is my sister Penni's brother-in-law. He found us an adoption lawyer in Orange County. I threw money. Isaac and I filled out many online documents. Periodically, the lawyer wrote that the paperwork was moving through the system smoothly. And finally we heard, the adoption would be on St. Patrick's Day, March 17, 2023. We were to be online. The judge didn't want any diseased people in his courtroom. Our lawyer told us to be online at 1:30 PM. The ceremonies would last from 1:30-5 PM. We sat at the computer, ready to fool around because we figured that babies would be adopted first, then older kids, and we would be last.

This was a good plan because MK and Uzzi would be home from school. We could all be at the computer and have a ceremony, a party, and go out to dinner. Nope. The judge took us first. At 1:30 PM, he and our lawyer came online. The judge asked our names, said all the paperwork was fine, and the adoption was completed. Isaac and I hugged. The screen went dark. They had kicked us offline. We were done.

Lupe was downstairs making pozole for me. We went to share the amazing news. She hugged us. Then, Isaac and I drove off to pick up Uzzi from seventh grade. Then, MK arrived from ninth grade. And then we decided to eat pozole con puerco for dinner, after Lupe asked if I ate pork.

The Jewish Connection

Isaac had shared with me that his great-grandmother was an Ethiopian Jew. He looks Bantu. Mary looked Bantu, but Isaac's sister Suzana looks Nilotic. Isaac has decided to explore being Jewish. My niece Melanie brought him the requested yarmulke, which he wore when we went to Mom and Dad's grave in Costa Meza this year.

Into the Field

Of course, my story includes going into the field. Having never been to Ventura, he took me on a walk around their neighborhood, so I could look at the rocks. I was floored. I couldn't identify them. Eventually I figured out that these weird conglomerates must be the Franciscan Formation, which is a conglomerate of all the rocks caught up in the San Andreas fault. Uzzi wanted me to go to the creek with him. Much later, after much pleading and taking me away from learning how to cook pozole, off we went. In the creek, both kids took shoes and socks off and walked barefoot in the water. Yes!!! Uzzi fell in love with the geology hammer. He loves breaking open rocks.

I asked Uzzi what he wants for his birthday — cash or geology hammer? Hammer. Of course. But geology pick axes have rules. They need eye shields. And rocks need magnifying lenses. So being a good grandmother, I need to put together this package by April 24!

How Many Languages?

Lupe doesn't speak English, so I reviewed Spanish before I left, and I carried my dictionary. Lupe understands some English, so we made ourselves understood using two languages. Both kids were in Spanish immersion, so they are bilingual. Isaac didn't teach them Swahili, but I spoke Swahili with him.

After the adoption, my nephew Eric called from Frederick, MD. He figured out that Uzzi is his second cousin. They spoke. Then, Isaac called Dodoma, and I talked to his niece in Swahili. We all laughed hysterically.

Being a Mother, a Grandmother, and an Elder

The drive to Ventura took four hours and one minute. They gave me their beautiful bedroom. All the toilet seats in their house are warmed. I am going back for the quinceañera on May 27. I asked Lupe how many people she was expecting. She said 20. I said, "OK, I'll bring my sleeping bag and floor pad." "No," she said, "You get our bedroom. You are the elder." And the morning I left, as I was doing my exercises, MK knocked on the door and was carrying breakfast and coffee. I said I was grateful, but I was going to finish exercising and getting dressed. We could heat the food in the microwave. Tell you what, I could get used to being a mother and a grandmother!

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Institutionalizing Anti-Racism

Submitted by Alastair Mulholland

- What are some of the lived experiences of Dr. Jackson's constituents that motivated the creation of AB1079?
- Who in the government or PAC groups has shown support for this bill? Who has presented oppositions and their reasons?
- Is there any actions that our readers can take to help advance this legislation?
- Have other states or nation states implemented similar legislation?

If so, what has been its effectiveness?

For much of the history of the United States of America, the racism of white supremacy has been embedded in its institutions. From the institution of slavery to the institutions of higher education, racism has been an insidious mania justifying inequity and violence. One of the ways this racism persists is as hate crimes. Indeed, today, white supremacy is considered the No. 1 domestic terror threat, according to the FBI.

One California assemblymember, Dr. Corey Jackson, seeks to reverse this trend by employing the mechanizations of the state to educate the people about each other. With his introduction of AB

1079 Dr. Jackson seeks to institutionalize anti-racism.

In 2021, California saw a surge of hate crimes that it hasn't seen since Sept. 11, 2001, and the majority of these hate crimes were anti-black. This was especially dire for Dr. Jackson, as he represents the largest black population in Riverside County. Dr. Jackson explained, "The U.S. Department of Defense, when it was called the Department of War, used to have anti-hate commercials that were effective."

Dr. Jackson elaborated that no longer is racism seen only as a matter to be dealt with by the Department of Justice, but now is also seen as a public health crisis falling under the purview of the Department of Public Health. As such, Dr. Jackson is seeking to take a more

preventive approach to the social ill of racism, rather than wait to deal with the eruption of its violent symptoms. With support from the Western Division of the Anti-Defamation League, the legislation seeks to create anti-racist commercials with the California Ad Council and create a Hate Crimes Intervention Unit.

AB1079 is expected to arrive on Governor Newsom's desk around August and is part of his larger Anti-Racism Bill Package. If you would like to learn more about Dr. Jackson's efforts around anti-racism, you can check out his website at a60.asmdc.org and search under press releases. For those that would like to help this bill pass, you can contact your state representative and let them know that you support this bill.



Mainstream Rock

by April Nurse

The rock world is ever-changing and continually growing. Thanks to social media, demand is evolving and creating opportunities for the industry to blossom. Historically, gemstones are rare and exclusive, but the online generation is changing that distinction. They're ditching boring diamonds and gobbling up stones that are colorful, mystical, and distinct. There are a few rocks and minerals that are unexpectedly trendy as of late, and they couldn't be more different.

Impact glass are fusion materials created by meteorite impact. Libyan desert glass and Moldavite are prime examples. Libyan desert glass often has meteorite particles within it, alongside fused Sahara Desert silica. Moldavite comes from an ancient meteorite impact crater straddling Germany, Poland, and Czech Republic. Libyan desert glass is a smooth sunny buttery yellow, while Moldavite is a hauntingly dark green covered in pitting and soft spikes. Both have skyrocketed in popularity over the last few years. Perhaps wearing a little bit of space dust enrobed in glass gives one a greater sense of perspective.

Garnet is a well-known, well-loved mineral, yet it's never been more popular. These very common and widely available

gems come in every color from black to lightest green. True red remains one of the most difficult colors to find in an isolated mineral. Most reds lean orange or pink or contain other colors. Red garnet gives us bold red with impact. Green garnet, however, is overtaking its red cousin in popularity. One of the most-noted red carpet looks from the Oscar's was a dreamy, draped piece dripping in Granny Smith green tsavorite garnets.

Labradorite, a colorful composition of feldspar, tops the charts in popularity. During its formation and (after reaching the right temperature and slowly cooling) the molecules fall into ordered layers. Those tiny thin layers create a glow-like flash unlike any other. It's often so flashy

that it's hard to tell what color the underlying stone actually is. While a brilliant cobalt blue is the most popular color, purple is the most desirable. The flash of color along the stones surface is enhanced with polishing and can range in color from gold to the most brilliant pink. Often one stone displays multiple colors along its surface. It's easy to imagine why it makes for head-turning jewelry.

Watching trends is a great way to learn more about minerals and their sources. If you love beautiful jewelry but want to step outside the realm of the big three (diamonds, emeralds, and rubies), visit your local gem show. It's an easy way to support local artists and find jewelry as unique as you are. Life's too short for boring jewelry.

The Airwaves Belong To The Public, Not The Networks

First Amendment protects the people's airwaves. Commercial entities such as NBC, CBS and ABC broadcast, free of charge, over the public's airwaves. One of the original major benefits supposedly to be gained by the public from granting the three networks a free license to broadcast was a requirement that, in return, they provide some public interest programming, such as news and information -- even if it meant that the stations lost money providing that programming.

visit: Indigenousnetwork.org

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