



Native Speakers and Linguists Fight to Keep Kumeyaay Language Alive

On a wildly windy day in the Kumeyaay community Juntas de Neji, about an hour south of Tecate, Mexico, Norma Meza-Calles watches as her 6-year-old grandson, Matt, cracks open acorns. She gives him pointers in her native tongue.

Matt is Meza-Calles' hope for keeping the Kumeyaay language and culture alive.

"I'm putting all of my efforts into teaching him to speak fluent Kumeyaay," Meza-Calles said in Spanish. "I want to make up for not teaching my kids to speak Kumeyaay."

Norma Meza-Calles is teaching her six-year-old grandson, Matt, to speak Kumeyaay at home. Meza-Calles's home

language school is one small contribution to the weighty task of keeping the language from going the way of thousands of other minority languages: extinct.

"Out of 6,000 approximate languages that are spoken in the world, only about 100 of them are really safe right now," San Diego State University linguist Margaret Field said. "And those are big languages like Spanish and English, Russian and Chinese."

All but a handful of Kumeyaay speakers live south of the border. Field said the language has fared better in Mexico than in the U.S. largely because of differences in education policy.

"There's a long history of American



Indian people being forced to go to boarding school where their languages and cultures were actively repressed, and they were taught to be ashamed of their language," Field said.

"That didn't happen in Mexico. Instead what happened is people either didn't go to school or went to school for

just a little while," she said.

Meza-Calles and her three sisters only went to school for a few years as children. She said she didn't learn Spanish until she was 13.

Linguist Margaret Field works with

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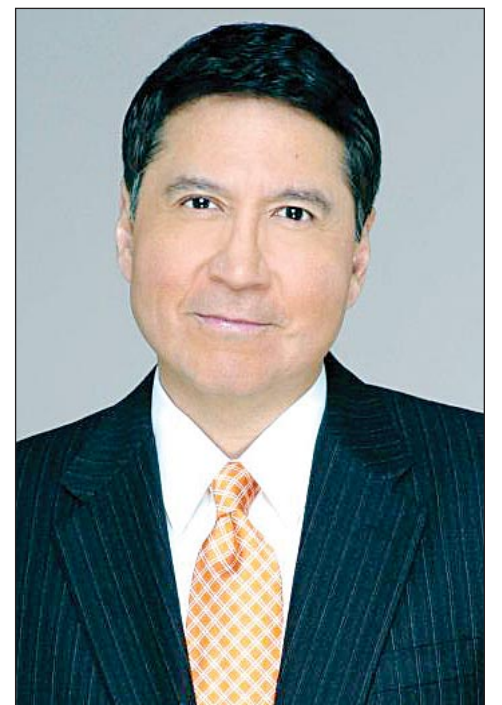
Vincent G. Logan, a Member of the Osage Nation Special Trustee for American Indians

"Vincent Logan has been a part of the fabric of Indian Country for many years as an investment professional, mentor for Native American attorneys and founding member of the Native American Bar Association of Washington, DC," Secretary of the Interior Sally Jewell said on U.S. Senate confirmation of Vincent G. Logan, "His asset management expertise, legal experience and extensive network of professional relationships in Indian Country will well serve the Office of Special Trustee as we work to build a stronger and more responsive trust asset management system for the Nation's First Americans."

The Office of Special Trustee for American Indians works to improve the accountability and management of Indian funds held in trust by the federal government. As trustee, the Interior Department has the primary fiduciary responsibility to manage about \$3.7 billion in tribal trust funds and

Individual Indian Money accounts, as well as leases for developing natural resources, such as coal, oil, natural gas, timber and grazing, that generate income for those accounts.

Vincent G. Logan is the owner of The Nations Group, LLC, which works with Native American tribes on asset management, investment strategies, and financial education. He worked in the Private Banking and Investment Group at Merrill Lynch from 2006 to 2009, and was a corporate finance attorney for Schulte, Roth, & Zabel from 2001 to 2006. Prior to that, Mr. Logan worked in the Antitrust Division at the United States Department of Justice from 1996 to 1998. He was appointed to the Oklahoma State University Foundation Board of Governors in 2010. Mr. Logan is a member of the Osage Nation. He received a B.S. from Oklahoma State University and a J.D. from the University Of Oklahoma College of Law.



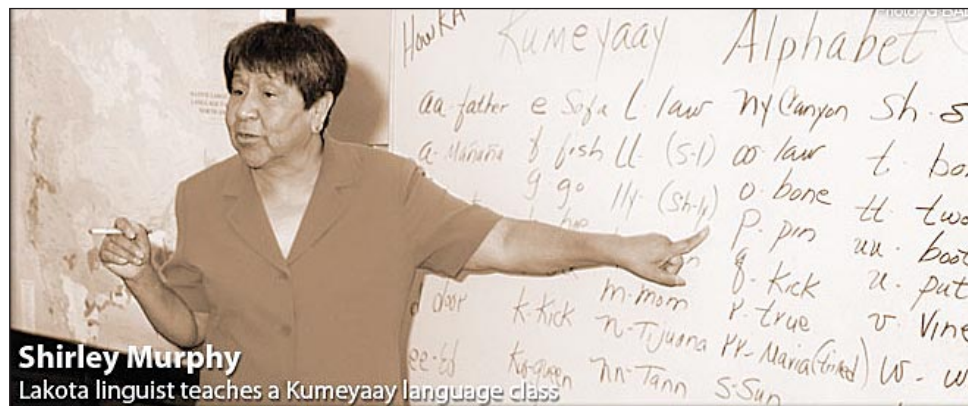
Vincent G. Logan

Kumeyaay Language

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three of the Meza-Calles sisters on documenting the Kumeyaay language.

Now, as adults, the sisters have a rare expertise in their endangered language and culture. Field has met with them regularly for the past five years to record and document the language.



Shirley Murphy

Lakota linguist teaches a Kumeyaay language class

Together they produced online Kumeyaay language lessons, a request from Baja California teachers. Now Field and fellow linguist Amy Miller are working on a dictionary of all five dialects of Kumeyaay spoken in Baja California.

Documenting an endangered language is a painstakingly slow process. Field met three of the Meza-Calles sisters recently at the Kumeyaay museum in Tecate. They took several hours to go over just a few sentences of a Kumeyaay creation story that the sisters had previously recorded.

"For me the most important part is getting down every morpheme on every

word," Field explained. "Every little piece of a word."

The Meza-Calles family on their land in the Kumeyaay community, Juntas de Neji, Baja California, Mexico. Back in the Kumeyaay communities of Baja, the real work of keeping the language alive takes place. Meza-Calles' grandson, Matt, is shy about speaking Kumeyaay, but he seems to understand when his grandmother speaks to him in the

language.

"We really started at zero," Norma said. "Our grandkids didn't even know they were Kumeyaay. Now they know and they're proud to be Kumeyaay," she said, "because we were the first inhabitants of Baja."

If Norma succeeds in making her grandson a fluent speaker of his ancestral language, it'll then be his turn to keep the language alive, and eventually to pass it on to his own children. That, at least, is his grandmother's hope.

Read more at <http://www.kpbs.org/news/2014/may/27/native-speakers-and-linguists-fight-keep-kumeyaay/>

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Yvette Porter-Moore is a Professional Genealogist & Family Historian, and is the owner of Root Digger Genealogy Research Services. She specializes in Birth-Search & Adoption Research in California and African American Research. Yvette also specializes in research within NC, VA, WV, MA, GA, District of Columbia, and California. All research begins via online data-bases.

Yvette is currently writing "A Taste of Sugar Hill," A memoir of her mother and her ancestor's life in Sugar Hill, New York. Ms. Porter-Moore is available for speaking presentations and writing assignments.

You can catch Yvette online at www.TheAncestorshavespoken.blogspot.com and www.yvetteporter-moore.com. For more information contact 619-768-3094 or RootDigGen@gmail.com

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Alaska Becomes the Second State to Officially Recognize Indigenous Languages

by Casey Kelly

Supporters of a bill to make 20 Alaska Native languages official state languages organized a 15 hour sit-in protest at the Capitol on Sunday. Their dedication paid off early this morning, when the Alaska Senate passed the measure on an 18-2 vote.

The Alaska House passed the bill last week, 38-0. It now heads to Governor Sean Parnell for his signature.

Dozens of people of all ages and races Easter finest the hall outside Sen. Lesil McGuire's office. The Anchorage Republican and chair of the Senate Rules Committee had the power to put House Bill 216 on the Senate's calendar. But with end of the legislative session looming, the bill's supporters worried it was getting caught up in last-minute, behind-the-scenes politics.

The group started their vigil just after noon, singing, dancing, and playing drums, and talking about why Alaska Native languages are so important.

"Our language is everything. It's the air we breathe. It's the blood that flows through our veins," said Lance Twitchell, a professor of Native Languages at the University of Alaska Southeast.

HB 216 would add the state's indigenous languages to a statute created by a 1998 voter initiative, which made

English the official language of Alaska. While the bill is largely symbolic, Twitchell said it's important to recognize all languages as equal.

"That's all we want is equal value," he said. "And there's nothing wrong with standing up and saying that. It takes a lot of courage to do that. And it takes a lot of something else to try and go against that."

Many elders who attended the sit-in recalled being punished as children for speaking their first languages. Irene Cadiente of Juneau said her teachers would hit her with a ruler when they caught her speaking Tlingit.

"Sometimes I wonder when my hand hurts, is it on account of me speaking Tlingit?" Cadiente asked. "My hands were ruled. Is that why it hurts? I never forget that."

Cadiente said she's proud that her great grandchildren are now learning to speak the language.

Heather Burge, a student in the Native Languages program at UAS, said she didn't understand how HB 216 could become controversial.

"We should be at the point where this should be a non-issue," Burge said. "But it's still scary to some people, which is a little disheartening. But hopefully we can get past this."



PUBLISHED BY BLACKROSE COMMUNICATIONS

Member, American Indian Chamber of Commerce

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Moms Fight Back Against Foreclosures

Whereas: Our country has not experienced a foreclosure epidemic of the magnitude that we Mothers of America are currently experiencing since the Great Depression;

Whereas: The numerous and widespread atrocities committed against our families and our homes by the unconscionable practices of banks and mortgage servicers is well-documented;

Whereas: Banks and mortgage servicers have not negotiated with the Mothers of America, the public and our families in a good faith manner, in order to resolve the financial dilemmas that the banks created with adjustable rate interest, additional hidden fees, unreasonable increases in escrow account monies, exuberant fees, imposed legal fees, document search fees, drive by home inspection fees, forced placed insurance policies;

Whereas: Banks and mortgage servicers have pursued foreclosure actions against the Mothers of America, the public and our families, while simultaneously falsely making many Mothers of America believe they were on track for a loan modification, thus putting countless families on the “dual tracking system”;

Whereas: Banks and mortgage servicers have deprived the Mothers of America, the public and our families’

opportunities to cure any delinquencies prior to the commencement of foreclosure actions;

Whereas: Banks and mortgage servicers have commenced forced foreclosure proceedings without proper and adequate notice thus violating the due process of American Mothers, the public and our families;

Whereas: Banks and mortgage servicers have not negotiated with the Mothers of America, the public, our families in a good faith manner in order to resolve the financial dilemma that the banks created with adjustable rate interest, additional fees, unreasonable increases in escrow account monies exacerbate late fees, imposed legal fees, document search fees, drive by home inspection;

Whereas: Attorneys for the banks and mortgage servicers have improperly commenced foreclosure actions on fraudulently created documents frequently rubber stamped by “robosigners”;

Therefore Be It Resolved: We the Mothers of America due hereby respectfully request our President execute an Emergency Proclamation ordering financial institutions, banks and mortgage servicers to immediately cease and desist filing of any new foreclosure actions and place a moratorium on all pre-foreclosure

Mayor Kevin Faulkner Breaks Bread with Community Press



True to his word about sharing his views and opinions in the open, Mayor Faulkner hosted his first Pen and Pad at City Hall June 23.

All local, weekly, community and Spanish language newspapers were encouraged to attend. The mayor shared an hour informal question and answer session with the community representatives. Lunch and coffee were



Matt Aubrey
Communications
Director keeping
things in focus

actions, as well as pending foreclosure actions; and that this Presidential proclamation include a moratorium on all sales of foreclosed homes in process; and that this Presidential proclamation

include ordering the financial institutions, banks and mortgage servicers to provide homeowners with clean title without encumbrances or liens on their properties.

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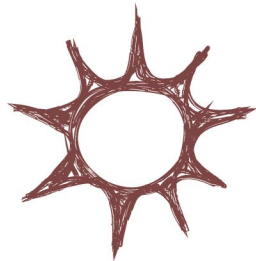
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San Pasqual Culture Day June 2014

by Roy Cook

In the skyline is the hazy blue silhouette of Palomar Mt. and behind lazy clouds

many tribal peoples gather for this premier cultural event. Greeting each other in the bright sunlight of these first

days of summer at the June 21, 2014 they are listening to Bird songs. Many teams are looking forward to the evening and night Peon gathering. Urban visitors enjoy overlooking the valleys below. The heat of the sun this afternoon peels off the cares and layers of imposed western society. Once again, in our own Native company and our own native skin we bask in the Native tradition of this land. The Ipai tradition, the 'Yuman' language is at home in the riparian banks of the Santa Ysabel Creek, the hills and rocks of eons of generations. This is a land of significant National History and it is a chronicle of our Federal government doing right and very wrong in history. And yet, in spite of so many obstacles, we continue to survive as a native people.

The San Pasqual Culture Committee is responsible for preserving the Kumeyaay culture on the San Pasqual Reservation for future generations. It is also responsible for the maintenance of its Culture Center overlooking Lake

Wohlford; its museum, resource center and archive of tribal documents and artifacts. The Committee can be reached: (760) 749-3200.

But, that aside for the moment and looking toward the future this June 21, 2014 Bird song and Peon gathering culture day at San Pasqual is evident of the quality of

dedication that a community can provide, by example, for the Indian children. Tribal people from all over Southern California have come to visit with friends and relatives. They have come to enjoy the hospitality and festive traditions of thousands of years at these gatherings. There are excellent food booths to sample, beautiful gifts to select from and free T-shirts to remember this San Pasqual culture day.

As the sun dips in the west and the Singers start the Bird songs and the dancers respond as they form and reform into ever changing lines of responses to the songs and singers. These songs are a sweet sophistication of multiple related songs. The lead singer may or may not elect to bring out double step, or triple step songs, spins, turns. Facing the Singers the dancers will often assemble, mostly female, and guided by the gourd rattle and song join in the presentation. The dancing is often inspired by the moment and song

selection of the lead singer. Strong songs sung by stronger singers from the River Tribes call out to the dancers, visitors and our relatives unseen that we are still here. We respected their teachings and examples. We remember them and our songs that sustain us in and thru many changes. We are still here!

Singer groups change and we realize directly of the boundary, International blockage that still keeps the flow of culture under imposed restriction and the institutionalized artificiality of colonial languages a quagmire of misunderstanding, separation of relatives and an indecent restriction on traditional burial practices. But today, these southern relations bring their songs and the same language as spoken in these Ipai hills to San Pasqual for this June 21 Bird song and Peon gathering.

Singers continue to take their turn into the dusk and night as the fires are lit for the Peon games that might last till dawn. Sometimes, after 3am and when the groups are head to head in fierce challenge, the best songs come out to encourage the teams of players.

The "Peon" competition that takes place is a highly competitive game of complex strategy, skill and calculation. The Yuman songs are thousands of years old. Not too many years ago, social opportunities to enjoy these songs were mostly at Fiestas or 'by invitation only' gatherings. Sadly, too often I have over heard comments on Bird Singing from outside observers to the Tipai-Kumeyaay culture, "They all sound alike." also "They just go back and forth, over and over." Yet, to the informed, these songs are a sweet sophistication of multiple related songs. The lead singer may or may not elect to bring out double step,



or triple step songs, spins, turns. Facing the Singers the dancers will often assemble, mostly female, and guided by the gourd rattle and song join in the presentation. The dancing is often inspired by the moment and song

selection of the lead singer.

With the shadows of the evening and the lighting of the fires the youth "Peon" competition took place. This is a highly competitive game of



complex strategy, skill and calculation.

It is played with eight players - four on each side, with an additional man or woman to act as umpire (Koymi). The two sides are usually made up of male

or female players from different tribes or bands. The game itself is played with eight "peon sticks" - four white, and four black (usually made of sheep bone or coyote bone). They are about three inches long and half an inch in diameter. The object of the game is for one side to win all the tally sticks. The Koymi, at the end awards tally sticks corresponding to the number of correct guesses from one side to the other. The game is

won when one side wins all of the tally sticks.

Much betting accompanies the game among both the men and the women. The game may be won in a short time, or it may - as frequently happens - prolonging itself through an entire night, until the early morning, with several hundred dollars or more changing hands.

Finally, with the people gathering, the songs sung and the traditional games played create a resonance with the land that is sustaining and empowering. As we do this Tribal custom and tradition we will continue to survive with and on this Indian land.

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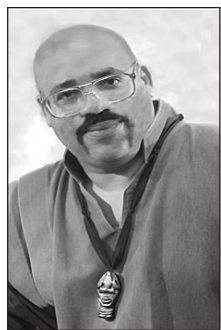
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Black Path Commentary: Critical Analysis on Culture, Community, & Struggle

Commemorating Father's Day: The Meaning of Manhood in the Context of the Black Cultural Revolution



by Min. Tukufu Kalonji

Appreciating this month of June is a good thing to do as it not only represents another day, week, month of our life and the possibilities that is before us; also with it comes a month of

marking the recognition of fatherhood, on this Father's Day (June 15th 2014), and by extension to a greater degree manhood. For if one is not a man, then it remains doubtful if they can fulfill the role of father. Thus, this writer brings forth this month's commentary in a context and practice of struggle in a context of the Black Cultural Revolution which is defined in Kawaida Theory as;

The ideological and practical struggle to: 1) transform the cultural context in which people live; 2) transform the people in the process, making them self-conscious agents of their own liberation; and 3) build the institutional base to sustain and constantly expand that transformation, (Karenga, 1980).

Furthermore this writer's point is offered as an act of self-conscious resistance to the overly stated pathological and pathogenic position on Black men and fathers that is initiated and perpetuated by the ruling race and class's ongoing assault on the Black Man. Moreover, in the midst of the matrix of madness of the Eurocentric paradigm in this society, I argue that we of cultural, consciousness and moral vocation not be intoxicated by the structured consuming ourselves with non essential activities like that of barbecues, beaches, beer, mindless purchasing of Hallmark, Wal-Mart, or other corporate cards; and instead reflect upon a substantive position on what manhood is and fathers day should be about. And, in our demonstrating the idea and action of what it means to be Black men and fathers, we will by example provide models for those who currently are not up to par in terms of manhood, yet in struggle together; we will do as it teaches us in Kujichagulia. (Self-Determination); the second principle of the Nguzo Saba which that we will "define ourselves, name ourselves, create for ourselves and speak for ourselves" and Nia (Purpose) the fifth principle of

the Nguzo Saba which maintains that we "make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness." For in the final analysis manhood and fatherhood is inextricably linked; and without question they are both self-conscious, personal and social practice, and achievements. My position is rooted in Kawaida philosophy of which I am an adherent and advocate. However for reason of propriety, it is important to note that the 7 Fold Criteria of Black Manhood, that I use here in this article, as well as live my life in consistency with; is conceptualized by Dr. Maulana Karenga, nationally and internationally known and respected cultural nationalist and Afrocentric ethical philosopher who is the architect of Kawaida philosophy; and perhaps known most for his creation of Kwanzaa, and its core value system the Nguzo Saba.

Of necessity, it is critical to define what manhood is. We know in the wilderness of North America, manhood is perpetuated by false assumptions of physicality and/or genitalia which are merely the basis of maleness. Often time sexual prowess and performances have been misconstrued as a basis of manhood. This is irrational and certainly not in line with the best of African culture and thinking. Additionally the established order has wrongly asserted that one's wealth and material gains defines manhood. Again this is merely an illusion established by a vulgar individualistic and materialistic corporate culture. Manhood thereby must be defined and made real, i.e. validated via a contextualization of social role and responsibilities in a communal context. In our position as Kawada advocate, there are seven vital roles and obligations which are both principles and practices, thus, the 7 Fold Criteria of Black Manhood.

First there is Respect for One's Own Gender. This means being mindful and acting accordingly and creatively to the demands of being a man, and not doing anything to deform, mutilate, i.e. do damage to one's character. Secondly, there is Respect for One's Species Half. Black men and women relationships are vital to the continuance of us as a definitive ethnic /cultural group, as it with all human species. While this is a second criteria; it is equal to the first criteria as an obligation to respect members of the opposite sex i.e. girls and women. I have argued elsewhere that women are the natural, spiritual, psychological and physical binary factor which makes man complete when related as nature, the universe, and the creators intended for us to be. Likewise as it is with us men, so it is that we are for women the half that completes them in their humanity and development. In short men and women are each other's complimentary half's. If indeed we are

to heal and repair ourselves as men, it is imperative we do so in cooperation with our women and indeed this is endemic to our fulfilling our god given role of healing the world. Our cultural community enterprise in living, being devoted to one another, and struggle is as mandatory to our existence and development as sunlight, air, food, and water is indispensable to the flourishing of humanity and indeed the world.

Thirdly, is Moral Maturity, this is spiritual and moral grounding; that is to say having an ethical education and foundation upon which we think, feel, speak and act accordingly. It involves being respectful of the sacred and special, being other directed rather than self absorbed. It is in this realm of manhood where the Nguzo Saba as a value base and spiritual principles are conceptualized, internalized, and practiced in our daily living. Fourthly is Mental Maturity, which is intellectual rootedness. The third and fourth criteria of Black manhood accentuate that knowledge of self, society, and the world and being grounded in one's own cultural views and values are indispensable to our living a dignified life as African men understanding and asserting ourselves in the world. Fifthly,

is Provision, a man is compelled by culture, history and humanity to provide for his family and community, even in the midst of adverse impositions. Thus, men must be resourceful and this resourcefulness is not necessarily something to be accomplished in isolation but rather calling on the collective strength of community to meet the need I question.

Sixthly is Protection, here the emphasis is on always being security conscious and protective of one's family, community, and culture. Protection is fundamental to manhood and clearly reflects the upmost respect for one's family and community, especially its women and children. In 2004, in a lecture and discussion with political activist and professor, Angela Davis, who postulated that "men" were responsible for abusing women; I corrected her arguing that the abusive male is merely just that a male; and in fact an overgrown boy. For it is not merely chronological age that bring males into manhood; it is the practice of these seven criteria of manhood which I am outlining here that make a male transform from boy to man. And a man

SEE **Meaning of Manhood, page 7**

Treasury Releases Tribal General Welfare Guidance to Address Unique Needs and Challenges of Indian Tribal Government

WASHINGTON, DC – On June 3rd the U.S. Department of the Treasury and Internal Revenue Service (IRS) issued final guidance specifying that a wide range of benefits and services provided by Indian tribal governments qualify for the general welfare exclusion from income. These include programs for housing, education, cultural and religious purposes, and the elderly and disabled, among others.

"Today's guidance provides important clarity for Indian tribes that certain member benefits and services are exempt from federal income tax under the general welfare exclusion. This guidance was developed as part of our ongoing government-to-government consultation with Indian Tribal governments and further demonstrates the Administration's commitment to working with the Native American community and addressing their specific needs," said Assistant Secretary for Tax Policy Mark J. Mazur.

Traditionally, payments by governments qualify for the general welfare exclusion if they are (1) made pursuant to a governmental program; (2) for the promotion of general welfare (i.e., based on need); and (3) not compensation for services.

Treasury and the IRS created this guidance to address the unique needs and challenges of Indian tribal

governments. While developing this guidance, Treasury and the IRS received over 120 written comments, convened listening sessions, and participated in other formal and informal consultations to facilitate government-to-government dialogues between the U.S. federal and Indian tribal governments and understand key tribal concerns.

The guidance specifies that certain benefits provided by Indian tribal governments to their members and certain non-members qualify for exclusion from federal income tax, including programs for housing, education, cultural and religious purposes, the elderly and disabled, and emergency and other qualifying assistance. It also provides that certain items of cultural significance or nominal cash honoraria provided to medicine men or women, shamans, or similar religious or spiritual officials to recognize their participation in cultural, religious, or social events will not be considered compensation for services.

The guidance issued today supersedes the preliminary guidance issued on December 5, 2012 (IRS Notice 2012-75), which has been effective since that date.

For more information on Treasury's consultation with Indian tribes visit: <http://www.treasury.gov/resource-center/economic-policy/tribal-policy/Pages/Tribal-Policy.aspx>



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

Reconciliation Coming Together

Maroons (from the Latin-American Spanish word cimarrón: "feral animal, fugitive, runaway", lit. "living on mountaintops"; from Spanish cima: "top, summit") were African refugees that escaped slavery in the Americas and formed independent settlements. The term can also be applied to their descendants. The Black Seminoles who allied with Seminole Indians in Florida, were one of the largest and most successful Maroon communities in the

United States. In the New World, as early as 1512, black slaves had escaped from Spanish and Portuguese captors and either joined indigenous peoples or eked out a living on their own. Sir Francis Drake enlisted several cimarrones during his raids on the Spanish. [2] As early as 1655, runaway slaves had formed their own communities in inland Jamaica, and by the 18th century, Nanny Town and other villages began to fight for independent recognition.

When runaway slaves banded together and subsisted independently they were called Maroons. On the Caribbean islands, runaway slaves formed bands and on some islands formed armed camps. Maroon communities faced great odds to survive against white attackers, obtain food for subsistence living, and to reproduce and increase their numbers. As the planters took over more land for crops, the Maroons began to vanish on the small islands. Only on some of the larger islands were organized Maroon communities able to thrive by growing crops and hunting. Here they grew in number as more slaves escaped from plantations and joined their bands. Seeking to separate themselves from whites, the Maroons gained in power and amid increasing hostilities, they raided and pillaged plantations and harassed planters until the planters began to fear a massive slave revolt.

"I Resolved Never to Be Conquered": Women and the Underground Railroad

July 16-20, 2014

The theme for this year's conference is "I Resolved Never to Be Conquered": Women and the Underground Railroad. This sentiment penned by freedom seeker Harriet Jacobs, shows her determination, "though one of God's most powerless creatures," to retain control over herself and her body despite her enslaved status. The conference's focus on women recognizes NTF program's new organizational link with the Harriet Tubman Underground Railroad Monument, and will explore that while Tubman has been the dominant image of women and the Underground Railroad, her involvement is part of a larger story of women's participation in the movement, as freedom seekers and as operatives.

The five-day conference in Downtown Detroit will include renowned speakers, panel discussions, an exhibit hall, and tours of local museums and historic sites. There will

also be a tour to Canada on Sunday, July 20th. So be sure to have your passports or enhanced driver's licenses ready!

Registration is available through the Association for the Study of African American Life and History (ASALH)

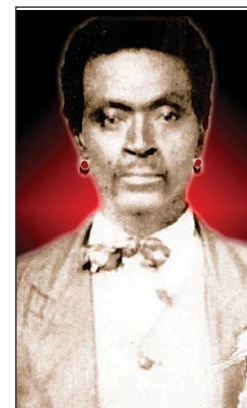
For More Information, contact:
Diane Miller, National Program Manager, National Underground Railroad Network to Freedom Program, 402.661.1588/diane_miller@nps.gov or Déanda Johnson, Midwest Regional Coordinator, 402.661.1590/deanda_johnson@nps.gov.



Pencil (graphite) drawing of Harriet Jacobs, by artist Keith White, Raleigh, NC, February 1994 (PhC.122). North Carolina State Archives, Raleigh, NC.

Seminole Maroons Caesar Bruner and "Pompey Bruner" Fixico

Caesar Bruner was born in Indian Territory, around 1830. When the John Horse Group escaped Indian Territory and fled to Mexico in 1849, Caesar did not go with them. Those Bruner family members who did go with Wildcat and John Horse, when they returned to the U.S., in 1870, they were using the name, that they



had been called in Mexico, which was "Bruno".

The Caesar Bruner band was named after Caesar Bruner. Under his leadership, a small Freedmen community called Bruner Town was formed. Several members of the extended Bruner family settled around him.

Caesar Bruner was married to

SEE Bruner, page 14

Caesar Bruner Returns

by Phil Fixico

When I first learned of my , true ancestry 15 years ago, I automatically, identified with, being a Seminole Maroon Descendant. Today, while reaching out to other Maroons and their Descendants, as I read the names of some of the many Maroon groups found throughout the Western Hemisphere, I looked into the eyes of a familiar face. It

was found on the banner of the group known as : "Maroon Culture". The eyes on that face belonged to my Great-Grandfather "Papa" Caesar Bruner. I knew that Papa Caesar was a, Great Leader who had fought in the U.S. Civil War, but I didn't know that he was known and revered by Maroons and their Descendants, throughout the Western Hemisphere.

<https://www.facebook.com/#!/groups/MAROONEMPIRE/>





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

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South Bayfront Powwow

The 3rd annual South Bayfront Powwow is a traditional gathering with dance and ceremony, held on the Chula Vista Bayfront August 2nd and 3rd, 2014. Open to the public as a free educational and cultural event, we invite visitors to the bayfront for a weekend of traditional Music, Dance, Arts and Crafts and Food.

This event creates a connection to the historic past of San Diego Bay and our local diversity, highlighting our region's Native American heritage. Powwows are a traditional Native American people's way of meeting together to join in dancing, singing, visiting, renewing old friendships, and making new ones. These events serve to renew Native American culture and preserve the rich heritage of American Indians. The event activities will begin on Saturday, August 10th at 10 am. The daily schedule is from 10 am to 8 pm on

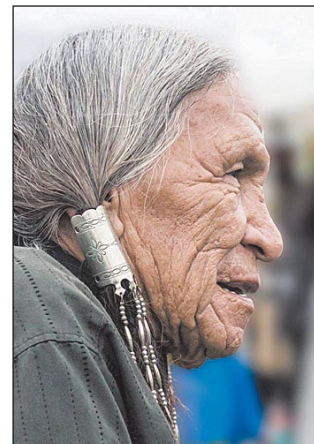
Saturday and from 10 am until 6 pm on Sunday.

This event, presented by the Soaring Eagles and South Bayfront Artists is sponsored by the Port of San Diego support from Republic Services and the City of Chula Vista's Conservation and Environmental Department. Planning and coordinating this event were members of award-winning Soaring Eagles Native American Indian cultural dance group of San Diego County, American Indian Warriors Association and Calpulli Mexican - Danza Azteca. We gratefully thank Southern California American Indian Resource Center, Inc. (SCAIR) for their support. SCAIR is a non-profit 501(c)(3) community-based tribal organization, established in 1997 under the authority of P.L. 93-638, the Indian Self Determination and Education Act of 1976.

Native American Actor Saginaw Grant to be Honored in Oceanside

Held August 3 to 10, 2014, Oceanside International Film Festival is an annual event put out since 2009 in San Diego County's Northernmost city, Oceanside.

One of recipients of OIFF's Lifetime Achievement Awards this year is an American film and television actor Saginaw Grant. Saginaw Grant is a Native American actor, traditional dancer, and motivational speaker, respected member of the Sac-n-Fox, Iowa, and Otoe-Missouria Nations. Grant has appeared in numerous films and television shows. He played Chief Big Bear in the 2013 film



The Lone Ranger, starring Johnny Depp. The same year, he was featured in Breaking Bad. He is also known for acting and representing his nation in other TV shows: The Young Indiana Jones Chronicles (1993), Baywatch (1997), My Name is Earl (2005), Saving Grace (2007), etc. Oceanside International Film Festival also plans to have a Native American Indian element, in full regalia, on stage live at Star Theatre right before

Saginaw Grant's ceremony at Closing Awards Gala taking place 2:00 pm to 5:00 pm on Sunday, August 10, 2014, at Star Theatre, 402 North Coast Hwy, Oceanside, CA 92054.

Meaning of Manhood

Continued from page 5

is respectful and protective of this woman, children i.e. his family and community. Lastly, is Leadership; this is a man's role in his family and community and it is one characterized by right thinking and acting in taking initiative and decision making. This African leadership is not one of stifling and oppressive of women for that would be a contradiction to the best of African views and values. Evidence for this position on Black manhood and leadership is found early in our culture such as in the teachings of our heritage from ancient Kemet, found in Selections from The Husia: Sacred Wisdom of Ancient Egypt; where men are instructed

in leadership in the family. The text says;

If you are wise and seek to make your house stable, love your wife fully and righteously. Do not order your wife around in your house when you know she keeps it in excellent order. How happy she is when you support her; and kindness and considerations will influence her better than force. Thus, every man who wishes to master his house must first master his emotions, (Karenga, 1989).

Furthermore, we see a similar axiom taught by perhaps Afro America's best example of Black manhood, Minister Malcolm X/ El-Hajj Malik El-Shabazz. Malcolm X teaching on the Nation of Islam's educational system and the responsibilities of manhood in 1959

argues that;

Husband means taking care of your wife, earn what you need for your family and then your family respects you. Father means taking care of your children. Be a Man, for you are accepting the responsibilities of manhood; and your family will be proud of you and say that is my father and husband. Be a Man, (Malcolm X, 1959).

In closing, Fatherhood and Manhood are as posited earlier inextricably linked and one in order to be a father a male must first mature from boyhood to manhood. Given the historically awesome and divine role humans have bestowed upon us, men must constantly and continuously reconstruct themselves

in the most dignified ways for we humans are created in divine image as all sacred text teach; and anything less than what is prescribed in this article is doing a disservice to African culture, and the best of its ethical and historical lessons, legacy, and our collective divinity. Therefore during this Fathers Day let's reinforce those men we know who are walking upright with praise for doing the good of the creator, the ancestors, and the universe; and continue to be the model to be emulated as we Black Men in Motion Walk in the Way of Righteousness for our family, community, and culture!

Min. Tukufu Kalonji is Founder of Kawaidea African Ministries,
For info contact @ tkalonji@hotmail.com

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Censored News in Solidarity with Zapatistas Will Begin Again

by Brenda Norrell, Censored News

In solidarity with the Zapatistas and Subcomandante Marcos, and in honor of Galeano, the murdered Zapatista teacher in La Realidad, Censored News halted publishing in its previous format on May 27, 2014, after 8 years of publishing.

Now, Censored News -- much to the dismay of our opponents -- will continue in a new format.

In the meantime, we have breaking news from Paris, where Dine' Klee Benally has challenged the auction of sacred items. Thank you to Christine Prat for the coverage.

We also have news from Lakotas Owe Aku; 'Free Peltier' photos from Western Shoshone Carl 'Bad Bear' Sampson; the latest from Mohawk Nation News;

columns by John Kane, Mohawk; the latest resolution to protect horses from roundup and slaughter on the Navajo Nation, thank you to Leland Grass; and also the voices of Dine' CARE and others protecting Navajoland from the newest poison coal development.

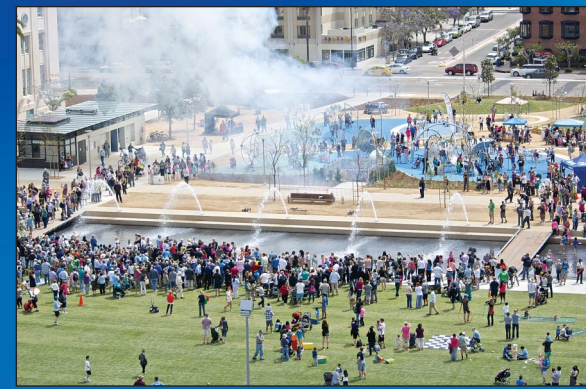
While we create a new name and continue to work on taking Censored News to the next level -- with increased international coverage -- the current breaking news updates are posted in a new blog Indigenous Resistance:

<http://indigenousresistancejuly2014.blogspot.com/>

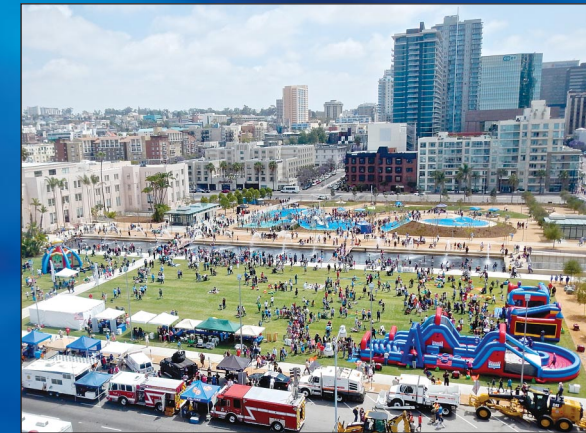
Thanks to each of you for being part of Censored News. There are eight years of archives in Censored News, a labor of love. We continue, Brenda

May 12, 2014 – The County Administration Center Waterfront Park converted the large 8-acre on-grade parking lots north and south of the historic Administration Center to a large community and regional open space amenity. The park include large civic greens, children's play area, intimate garden rooms and an expansive interactive fountain. The Great Kumeyaay Nation supported this massive community project.

Photos by Bert H. Creighton III



SAN DIEGO WATER PARK GRAND OPENING



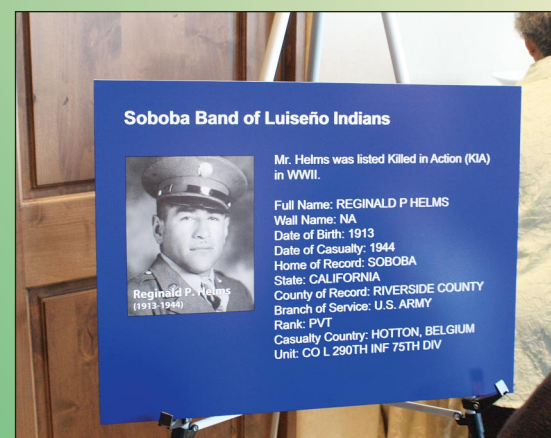
AIVA GOLF TOURNAMENT

"ONLY THE SHADOW KNOWS!"

Michael Murphy wrote a classic book "Golf in the Kingdom" where a character, Scotsman Shivas Irons, wanders around the gorse stroking the feathery. His ghost may have been lingering in the background at the Soboba Springs Indian Veterans' Annual Golf Tournament. A trio of players, Claudio, Gus and Bob fanned out to the twelfth hole as the shotgun, best ball competition began. Most teams had four players but there wasn't a fourth available for these three golfing musketeers. Claudio hadn't really had much experience flailing the shillelaghs and he looked to be

a weak link. Gus, young in body, could obviously

sometimes strayed of course. Bobolat, as he's known around sports venues, lent his non-plussed experience to the mix. Wouldn't you know, the fourth duffer turned out to be the apparition of Shivas himself. Time after time, when the chips were on the green and three shots had been blasted into duffer dumpsterville, the three gents alternated taking the fourth shot and presto, like a well oiled robot the dimpled dot guided as if by Mescalito found its way closer to the flag. The trio carded a combined 61! To top this Gus and Claudio (who though a beginner turned out to be the ringer), pocketed \$156.00 each for winning shots closest to the pin. Quite a memorable feat and lots of fun to boot.



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 Head Boy: Adrian Garcia
 Head Girl: Alethea Hale
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Drums
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United Port of San Diego

TPP Information Town Hall Forum at World Beat Center June 29, 2014

The World Beat Center on Park Avenue in Balboa Park presented a very informative Town Hall meeting about the Trans-Pacific Partnership (TPP) Agreement, a massive trade agreement that President Obama is lobbying Congress to give him full authority to sign. Because Congress has the constitutional authority to determine the terms of trade agreement, under Article I, Section 8, Mr. Obama is asking for "Fast-Track" authority which would give him the authority instead. If they vote to give up their authority to the President, he will be allowed to ignore Congress' suggested terms and negotiate and sign the agreement on his own terms. This would create a binding trade treaty with eight other countries on the Pacific Rim. As currently negotiated - in secret - the leaked text of the TPP shows that our protections from laws governing labor, environment, health, consumer issues, Internet freedom, finance, and currency values and manipulation.

At the Town Hall, there were many speakers explaining the TPP's effects on most of these areas. Richard Barrera spoke on behalf of workers and labor unions and pointed out the threats posed by the treaty to hard-won rights and protections gained during the last century. The Sierra Club's Jean Costa presented the downgrading of environmental standards that we could expect. Matt McKinnon of the Machinists' Union spoke of his personal experiences with maquiladoras (companies established by US corporations just south of the border to replace US workers with Mexican one) and their abysmal labor conditions. There was actually a speaker from the

labor coalition who told us, through a translator, of the conditions in those factories, including long hours, no benefits, no unions, and wages that are not livable. Under the TPP, more US jobs will be sent to other countries, and more such factories will be created with the same, or similar conditions.

Although the presentations went on for about two hours, the audience of about 60 people sat spellbound and listened intently to the speakers. Each person there received a paper entitled "What We Want," and all were encouraged to reach out to their Senators and Representatives in Washington and give them the clear message that we do not want Fast-Track authority for the President. They were also encouraged to tell them that such agreements need to be negotiated AFTER the Congress, with the people's full input, has determined the standards by which all parties to the treaty must abide; that there needs to be an end to secret negotiations, and the process of finalizing the text must be completely transparent.

Many of the participants expressed their determination to make a difference by contacting their representatives and by spreading information about the effects of the TPP if it is implemented, to all their friends and contacts, through Facebook, Twitter, emails, and just talking about it whenever they get a chance. Rather than being depressed by what they heard, people said they felt energized to go and speak to their representatives, some even expressing shock that this was being secretly done by our Congress and our President.

Christina Imhoof

San Diego BAYPAC Meeting ... Vibrant Animated and Informative

A decisive banging of the gavel brought the June meeting of the San Diego chapter of BAYPAC to order.

After a round table of introductions the floor was open for an orderly, energetic sharing.

It was a no show for the anticipated



Energy. It was an interactive gathering of citizens looking to join a good fight. According to overheard statements it



guest Congressman Juan Vargas, which may have been a blessing. The gathered crowd had no problem filling in.

There was a litany of information shared. Elected officials candidates, educators, social activists and anybody who had a point to make contributed to this community learning experience and forum.

The issue of prison reform was an area of concern. ACLU Policy Director, Margaret Dooley-Sammuli stuck a cord with those concerned with bringing our prison system out of the Stone Age and countering the Prison Industrial Complex. Bro Hugh Muhammad spoke of economic improvements and Green

was also fun.

For information re: BayPac membership
Contact drwillieblair@gmail.com



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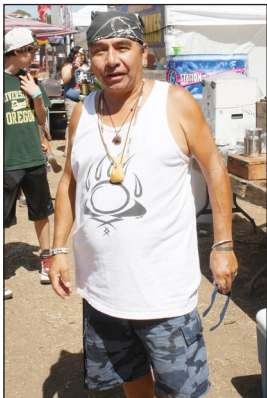
P.O. Box 3101, Valley Center, CA 92082 Ph#: (760) 445-1141 Owner: Liana Nelson



San Luis Rey Mission Indian Pow Wow



Hosted by the San Luis Rey Luiseno Mission Indians at the Mission San Luis Rey in Oceanside, this event draws tribal members from all over the United States for contest dancing, Native American arts and crafts, games and food.



Welcome to Kumeyaay.com

This web site is dedicated to the promotion and preservation of the Kumeyaay culture. **Kumeyaay.com** tells the story from the Kumeyaay perspective, and is the premiere source for Kumeyaay Indian information.

Visit us at: kumeyaay.com
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Fresno's Indigenous History

The original inhabitants of the San Joaquin Valley region were the Yokuts people, who engaged in trading with other California tribes of Native Americans including coastal peoples such as the Chumash of the Central California coast, with whom they are thought to have traded plant and animal products.

The County of Fresno was formed in 1856 after the California Gold Rush. It was named for the abundant ash trees lining the San Joaquin River. Fresno is the Spanish word for ash trees. The county was much larger than it is today as part of Tulare County, comprising its current area plus all of what became Madera County and parts of what are now San Benito, Kings, Inyo, and Mono counties.[citation needed]

Millerton, then on the banks of the free-flowing San Joaquin River and close to Fort Miller, became the county seat after becoming a focal point for settlers. Other early county settlements included Firebaugh's Ferry, Scottsburg and Elkhorn Springs.

The San Joaquin River flooded on December 24, 1867, inundating Millerton. Some residents rebuilt, others moved. Flooding also destroyed the town of Scottsburg on the nearby Kings River that winter. Rebuilt on higher ground, Scottsburg was renamed Centerville.

In 1867, Anthony "McQueen" Easterby purchased land bounded by the present Chestnut, Belmont, Clovis and California avenues, that today is called the Sunnyside district. Unable to grow wheat for lack of water, he hired sheep man Moses J. Church in 1871 to create an irrigation system.[citation needed] Building new canals and purchasing existing ditches, Church then formed the Fresno Canal and Irrigation Company, a predecessor of the Fresno Irrigation District.

In 1872, the Central Pacific Railroad established a station near Easterby's—by

now a hugely productive wheat farm—for its new Southern Pacific line. Soon there was a store. Around the station and the store grew the town of Fresno Station, later called Fresno. Many Millerton residents, drawn by the convenience of the railroad and worried about flooding, moved to the new community. Fresno became an incorporated city in 1885. By 1931 the Fresno Traction Company operated 47 streetcars over 49 miles of track.

In 1877, William Helm made Fresno his home with a five-acre tract of land at the corner of Fresno and R streets. Helm was the largest individual sheep grower in Fresno County. In carrying his wool to market at Stockton, he used three wagons, each drawn by ten mules, and spent twelve days in making the round trip.

An 1897 photo of K Street High School, which was replaced by Fresno High School in 1896. The school later became Emerson Elementary School and was demolished ca. 1930.

Two years after the station was established, county residents voted to move the county seat from Millerton to Fresno. When the Friant Dam was completed in 1944, the site of Millerton became inundated by the waters of Millerton Lake. In extreme droughts, when the reservoir shrinks, ruins of the original county seat can still be observed.

In the nineteenth century, with so much wooden construction and in the absence of sophisticated firefighting resources, fires often ravaged American frontier towns. The greatest of Fresno's early-day fires, in 1882, destroyed an entire block of the city. Another devastating blaze struck in 1883.

One of the earliest buildings in Fresno, the Fresno Water Tower.

In 1909, Fresno's first and oldest synagogue, Temple Beth Israel, was founded.

The population of Fresno proper

soared in the second half of the 20th century. It entered the ranks of the 100 largest United States cities in 1960 census with a population of 134,000. In the 1990 census it moved up to 47th place with 354,000, and in the census of 2000 it achieved 37th place with 428,000, a 21 percent increase during the preceding decade.

The Fresno Municipal Sanitary Landfill was the first modern landfill in the United States, and incorporated several important innovations to waste disposal, including trenching, compacting, and the daily covering of trash with dirt. It was opened in 1937 and closed in 1987. Today, it has the unusual distinction of being a National Historic Landmark as well as a Superfund site.

Before World War II, Fresno had many ethnic neighborhoods, including Little Armenia, German Town, Little Italy, and Chinatown. In 1940, the Census Bureau reported Fresno's population as 94.0% white, 3.3% black and 2.7% Asian. (Incongruously, Chinatown was primarily a Japanese neighborhood and today Japanese-American businesses still remain). During 1942, Pinedale, in what is now North Fresno, was the site of the Pinedale Assembly Center, an interim facility for the relocation of Fresno area Japanese Americans to internment camps. The Fresno Fairgrounds was also utilized as an assembly center.

Row crops and orchards gave way to urban development particularly in the period after World War II; this transition was particularly vividly demonstrated in locations such as the Blackstone Avenue corridor.

In September 1958, Bank of America launched a new product called

BankAmericard in Fresno. After a troubled gestation during which its creator resigned, BankAmericard went on to become the first successful credit card. The dance style commonly known as popping evolved in Fresno in the 1970s.

In the 1970s, the city was the subject of a song, 'Walking Into Fresno,' written by Hall Of Fame guitarist Bill Aken and recorded by Bob Gallion of the world-famous "WWVA Jamboree" radio and television show in Wheeling, West Virginia. Aken, adopted by Mexican movie actress Lupe Mayorga, grew up in the neighboring town of Madera and his song chronicled the hardships faced by the migrant farm workers he saw as a child. Aken also made his first TV appearance playing guitar on the old country-western show at The Fresno Barn.

Fictional residents of the town were portrayed in a 1986 comedic mini series titled "Fresno", featuring Carol Burnett, Dabney Coleman, Teri Garr and Charles Grodin, along with numerous other celebrities. The mini series was presented as a parody of the prime time soap operas popular in the 1980s.

In 1995, the Federal Bureau of Investigation's Operation Rezone sting resulted in several prominent Fresno and Clovis politicians being charged in connection with taking bribes in return for rezoning farmland for housing developments. Before the sting brought a halt to it, housing developers could buy farmland cheaply, pay off council members to have it rezoned, and make a large profit building and selling inexpensive housing. Sixteen people were eventually convicted as a result of the sting.

DID YOU KNOW?

On October 17 2006 While many Americans were busy paying attention to Dancing with the Stars and other celebrity focused obsessions, our constitutional rights were being eroded.

On that day in a private ceremony in the Oval Office, George Bush signed the John Warner National Defense Authoriaation Act for Fiscal Year 2007. Which authorized more than \$500 billion for the Pentagon. The bill

contained a rider that authorized Bush or any future president to declare martial law, federalize the National Guard without the consent of the governors of the respective states, and use U.S troops inside the United States. Since then the United States has moved in the direction of some version of totalitarian rule, laying the legal foundation for a declaration of martial law and internment camps for undesirables and political dissidents

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Yvette Porter-Moore is a Professional Genealogist & Family Historian, and is the owner of Root Digger Genealogy Research Services.

Ms. Porter-Moore is available for speaking presentations and writing assignments.

You can catch Yvette online at

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NATIVE VOICE ONE MON-FRI AT 10 AM TILL NOON

Native Voice One (NV1) educates, advocates, and celebrates Native American life and culture by providing a program service from a Native point of view. This service is for everyone interested in Native American news, culture, music, events, and life. NV1 enables Native people, especially those who do not have access to the many reservation and village-based Native owned and operated stations, to stay connected.

Balboa Park Centennial Soaring Eagles Powwow Summer Dance Workshop in the Park

As of July 16, 2014 we are going to be moving to a new location in order to continue the powwow dance workshops. We hope that you will find it easy to get to and I hope all the SOARING EAGLES families enjoy our new location. We will continue with a Potluck Dinner before the class.

NEW LOCATION

Pepper Grove –Balboa Park
This park is located on Park Boulevard across from the Balboa Park Activity Center, just south of the Reuben H. Fleet Science Center. Take Hwy 163 South to Park Blvd Exit. Turn left at Park Blvd and park to the south of the Science Center. There is also limited street parking available as well.

DATES FOR JULY 2014

6:00 pm to 8:30
July 16 - Soaring Eagles Powwow Workshop



July 23 – Community Night & Soaring Eagles Powwow Workshop
Potluck Dinner bring you favorite Dish and your cold drinks & water. The main dish will be furnish by Antonio & Jennifer Garcia

Powwow Workshop Presented By
San Diego American Indian Health Center, San Diego Unified School District, Indian Ed, Soaring Eagles Powwow Dance Group

More Information: Vickie Gambala
619-266-2887, vickiegambala@gmail.com



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WHAT IS FASCISM

Political ideology that imposes strict social and economical measures as a method of empowering the government and stripping citizens of rights. This authoritative system of government is usually headed by an absolute dictator who keeps citizens suppressed via acts of violence and strict laws that govern the people. Some of the defining characteristics of fascism are: (1) racism, (2) militarism, (3) dictatorship, and (4) destructive nationalistic policies.

NEVADA NEWS

For Nevada Information: 619-234-4753 • 619-534-2435

New Panel Examine Nevada Marijuana Laws

CARSON CITY — Issues raised at the first meeting of a new panel overseeing Nevada's medical marijuana program Wednesday ranged from employment protections for patients to ensuring that patients who grow their own will be allowed to continue to do so.

Another concern discussed by the Advisory Commission on the Administration of Justice's Subcommittee on the Medical Use of Marijuana was Nevada's current laws regarding driving under the influence of marijuana.

Nevada's nascent medical marijuana dispensary efforts were the subject of a wide-ranging discussion by the 20-member panel charged with overseeing and recommending improvements to the program. The first dispensary won't likely open until late this year or even into 2015, right before the next legislative session opens.

Raymond Fletcher, who moved to Las Vegas from Indiana so he could use medical marijuana to alleviate pain from a near-fatal car accident, told the panel that patients face challenges to participating in state job programs that mandate no illegal drug use. Marijuana remains illegal under federal rules despite the medical marijuana dispensary program approved by the 2013 Legislature.

"We need to make sure those legitimate patients do not get kicked out of state programs," he said.

Assemblyman Paul Aizley, D-Las Vegas, has requested a bill for the 2015 session to prohibit denial of benefits to a state or local employee who holds a medical marijuana

card and uses the product.

Fletcher also asked that patients be allowed to grow their own product because of the high cost of buying it from a dispensary, a comment that was echoed by others.

"Especially for those on fixed incomes," he said. "We want to make sure there is safe access to the medicine and not make people homeless in the process."

Vicki Higgins of Wellness Education Cannabis Advocates of Nevada asked the subcommittee not to put a limit on marijuana cultivation. There are no limits yet and they could only be imposed after a public hearing process conducted by the state.

With Nevada's dispensary program allowing reciprocity with other states that authorize medical marijuana, the demand will be huge, she said.

People will come to Nevada for their vacations in part because they know they can get their medicine here without fear of legal consequences, Higgins said.

There were 5,859 medical marijuana cardholders as of the end of May, with 4,196 of those in Clark County, according to the state Division of Public and Behavioral Health.

State Sen. Tick Segerblom, D-Las Vegas, the author of the 2013 law allowing the establishment of medical marijuana dispensaries, said the panel will work on developing a bill for the 2015 session to fix any issues or concerns that arise as the program is rolled out over the next several months.

The establishment of the dispensaries

and grow houses to supply the product is still in the licensing process. Regulatory approvals are required both at the state and local government levels.

The state is scheduled to accept applications from Aug. 5 to Aug. 18.

The Legislature in 2013 overwhelmingly approved Assembly Bill 374 authorizing 66 dispensaries to operate in Nevada, 40 of them in Clark County.

Segerblom said he would like to see the Legislature also tackle the driving-under-the-influence issue in a separate bill.

The panel has four state lawmakers and 16 appointees representing the legal community, law enforcement and local government, and other interests.

Las Vegas attorney and panel member John Watkins said the driving-under-the-influence issue is a top priority.

Watkins has argued that scientific evidence shows no relationship between Nevada's standard and impairment while driving. A person who smokes pot can be perfectly straight the following day but still fail the test by a wide margin.

Nevada's standard is whether a driver's blood contains 2 nanograms per milliliter of marijuana or 5 nanograms per milliliter of marijuana metabolite.

Watkins defended motorist Jessica Williams, who in a March 2000 struck and killed six teenagers collecting trash in the median of Interstate 15.

A jury determined that Williams was not impaired at the time of her crash, but convicted her of driving with prohibited substances in her blood. She is serving a prison sentence of 18 to 48 years.

Contact Capital Bureau reporter Sean Whaley at swhaley@reviewjournal.com or 775-687-3900. Find him on Twitter: @seanw801.

Bruner

Continued from page 6

Prophet Abraham's granddaughter, Nancy Abraham who was the interpreter for the Seminole Chiefs, he also was a great warrior.

Sometime in 1870, Caesar Bruner found a new location for his people on Turkey Creek.

Caesar Bruner was the Band chief elected in 1879. He had served on the Union side during the Civil War. He was Band leader prior to Oklahoma statehood. He died at 93 years of age. He is buried in Mount Zion Church graveyard.

Caesar Bruner and his band promoted education for their members and making money in the cattle business. Band members were not allowed to commit crimes. If caught doing so, the band exacted harsh punishment.

Phil "Pompey Bruner" Fixico, Co-Founder of the Bureau of Black Indian Affairs, is Caesar Bruner's Great grandson, by a Full Blooded Mikasuki, Seminole (Wind Clan) woman named, Dinah Fixico, Dawes Rolls #900. Caesar Bruner is now, known throughout the Western Hemisphere thanks to the Facebook.com group "Maroon Culture".

The early Maroon communities were usually displaced. By 1700, Maroons had disappeared from the smaller islands. Survival was always difficult as the Maroons had to fight off attackers as well as attempt to grow food. One of the most influential Maroons was François Mackandal, a houngan, or voodoo priest, who led a six-year rebellion against the white plantation owners in Haiti that preceded the Haitian Revolution.

In Cuba, there were maroon communities in the mountains, where African refugees who escaped the brutality of slavery and joined refugee Taínos. Before roads were built into the mountains of Puerto Rico, heavy brush kept many escaped maroons hidden in the southwestern hills where many also intermarried with the natives. Escaped Africans sought refuge away from the coastal plantations of Ponce. Remnants of these communities remain to this day (2006) for example in Viñales, Cuba and Adjuntas, Puerto Rico.

Vincent Ochoa Family Court Judge Admitted to Violating Nevada Custody Laws!

CLARK COUNTY, NV — July 1, 2014 The Veterans In Politics has obtained information that was conducted in an interview with Michele T. LoBello and Family Court Judge Vincent Ochoa.

Judge Ochoa blatantly admitted to violating Fathers Rights.

Judge Ochoa said that he does not grant overnight visits for the first six months of the life of a child to the Father. Ochoa admitted to factoring the gender of the parent in violation of Nevada Custody Laws.

This is a clear violation of NRS

125.480; Best interests of child; preferences; 2.Preference must not be given to either parent for the sole reason that the parent is the mother or the father of the child.

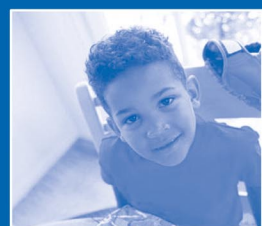
Maybe Judge Ochoa should be a candidate for Nevada State Legislature instead of a Clark County Family Court Judge!

Listen to link below:
<http://www.stoffelforjudge.com/Media>
Interview with Judge Vincent Ochoa - Michele T. LoBello, Esq. on AM720 Visit Nevada Politics at:
http://nevadapac.ning.com/?xg_source=msg_mes_network

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Fighting Racism and Bigotry

Words have meaning, and sometimes these meanings can cause hurt and pain. One such word is the name of the Washington, D.C. NFL team which is a sad reminder of a long tradition of racism and bigotry.

During my time in the United States Senate, I have worked to right many of the injustices endured by Americans throughout the country. Among the most egregious in the history of our country are those injustices inflicted

upon American Indians, Alaska Natives, and Native Hawaiians.

In May, I joined with 49 other Senators to call upon team owner Dan Snyder to change the name of the Washington, D.C. football team. This letter was met with hardheaded derision and defiance. The team's owner defended the racial slur of a name saying it "respects" and "honors" Native Americans.

Recently, I declined an invitation by

the team to attend a home game until they change the name.

And I'm happy that in June, the United States Patent and Trademark Office issued a decision revoking six of the team's trademarks which makes one thing very clear. The writing is on the wall. It is on the wall in giant, blinking, neon lights.

Daniel Snyder may be the last person in the world to realize this, and I am sure he will appeal this decision through the federal courts, but it is just a matter of time until he is forced to do the right thing.

Even NBA Commissioner Adam Silver sent a clear message to Donald Sterling, owner of the Los Angeles Clippers, that racism will not stand in the NBA. The NFL should follow suit, and stand on the right side of history in regards to the racist, hateful name that the football team representing our nation's capital bares on its uniform.

I have been asked why I care about this issue. This is personal for me. I represent 27 tribes as the Senator from Nevada and have worked to protect their tribal interests. I will not stand idly by while a professional sports team promotes a racial slur as a team name and disparages the American people.

To learn more about this important

movement, visit to www.changethemascot.org.

Congratulations Zakiya (Kee) Johnson/Harvey

Praise to you on your wonderful academic achievement of earning your Masters in Education.

You make your family, extended-family and community proud and inspired to lock arms and move forward toward a sustainable, healthy and balanced society.

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CREEK FREEDMEN DESCENDANTS SOUGHT

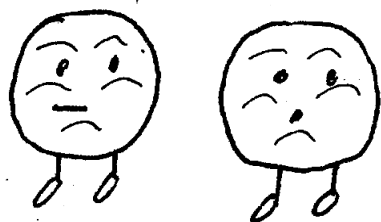
Muscogee Creek Indian Freedmen Band is seeking the descendants of Creek citizens placed on the Creek Freedmen Roll from 1896 to 1915.



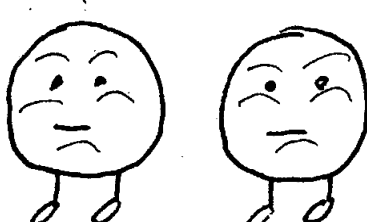
If your ancestors were on this roll, write P.O. Box 6366, Moore, OK 73153 for eligibility information.

FRYBREAD

Life can be like an old frybread.

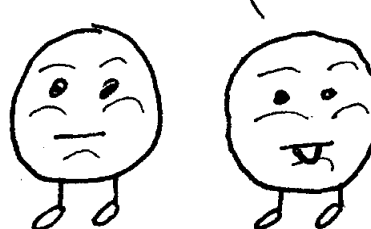


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San Pasqual Band of Mission Indians Reservation

July 25th - 27th

Come Celebrate Recovery in a Native Way!!!
Our THIRD ANNUAL Event !!!!

FRIDAY EVENING— Opening Events with Bird Singers and Guest Speaker. Dinner Provided. Starting around 4pm.
SATURDAY EVENING— Powwow and Community Potluck. Please bring something to share. The Countdown of Sobriety is the highlight of Saturday Night! An event that should not be missed! Everyone walks away with a beautiful Ribbon. Starting around 4pm.
SUNDAY CLOSING— Staff Ceremony as we add an Eagle Feather to our Staff and hand her to another member for the year of many blessings. Starts around 10am. Packing up to head home right after.

Meetings all day long. NA, AA, AI-Anon, Wellbriety, and introducing the LIVE (Living Indian Values Everyday) Meeting!
As usual it's free!!! Bring any money for raffle, shirts, and vendors .
Bring your own food for meals and camping supplies.
No one goes hungry policy. If you do not have food we will feed you.
♥ Daily Children's Activities and Sweat Lodge Ceremony ♥
Come celebrate the healing of our communities one addict at a time!
Dry Camping. No Hook Ups. Tent and limited RV Welcome.
Absolutely NO PETS of any kind. No Exceptions.
No weapons, Drugs, Alcohol, or Paraphernalia.
♥ Peace and Love Welcome ♥

Bird Singers, Drummers, and Dancers Welcome!
Contact Committee Chair for Information on event time! Number Below!

♦ Check-In Time is no earlier than 2:00pm on Friday July 25th ♦

REGISTER NOW!!!

Please get us your name and any family members joining you. We will need a count of children and ages to plan activities and collect art supplies. Let us know what Tribe/Reservation you are from. If you are in the program let us know if AA or NA and days/months/years clean. If you are a program bringing a group please let us know. Everyone is welcome!!!!

Email Registration to nativesinrecovery@gmail.com or
Call Sarah H. (619) 971-3375



Southern California
Tribal Chairmen's Association



TRIBAL TANF

Temporary Assistance
for Needy Families

**Empowering Native
American Families**

TRIBAL TANF

Tribal Temporary Assistance for Needy Families (TANF) is a federal and state funded program that provides cash assistance and supportive services to Native American families who are in need.

The Southern California Tribal Chairmen's Association (SCTCA) offers the Tribal TANF program to all Native American families residing in San Diego County and designated service areas of Santa Barbara County.

Our program has been created by Native Americans for Native Americans with the purpose of addressing the cultural, social and economic needs of families.

Southern California Tribal Chairmen's Association
SCTCA

CONTACT INFORMATION

To apply for assistance or to get more information, please contact the office closest to where you live.

SAN DIEGO COUNTY OFFICES

San Diego Tribal TANF
8100 La Mesa Blvd, Suite 100
La Mesa, CA 91942
(866) 913-3725

Escondido Tribal TANF
350 East Grand Avenue, Suite 100
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(866) 428-0901

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"Make It In America" Conference To Encourage Asian Investments and Entrepreneurship in the US

First of its kind conference to take place

Wednesday-Saturday, Nov. 19-22, 2014

at the California Center for the Arts in Escondido, San Diego County, California,

as part of a collaborative effort by
the Asian Heritage Society, U.S. Congressman Scott Peters and
Co-San Diego County Supervisor Dave Roberts.

"Make It In America: Boosting Possibility Through Innovation and Entrepreneurship"

Guests will come from China, the Philippines, Thailand and Vietnam
and include business leaders from the four-county region.

The ultimate goal of the conference is to create new jobs and industry here in Southern California -- but jobs and industry with a purpose to do good.

"We can't leave progress up to corporations and government anymore," said Leonard Navarro, secretary and board chairman of the Asian Heritage Society. "We already know what's not working. Now it's time to find out what works, tackle the problems, change things and spread the solutions throughout the planet to change societies. It sounds like a big order, and it is. Government and big business had their chance. Now it's the social entrepreneurs who have seized the day."

"Times change. We have to evolve," said Rosalynn Carmen, Asian Heritage Society President, "If anything, the last two decades should have taught us that we can't bring back those repetitive blue collar factory jobs that eventually will be replaced by robots and machines. We need a paradigm shift." "For 200 years America has taught the world how to build things and build them cheaper. We can wait for the standard of living and incomes in these countries to rise so that it's less expensive to do it here again, or we can evolve to the next stage by building a platform that combines the diligence and tenacity of Asia and the freedom and creativity of America. That's the paradigm shift that our 'Make It In America' conference is all about."

Topics Include:

- **The Future is Now:** Discoveries on the horizon and identifying future technologies
- **Surfing the Third Wave:** Virtual reality, holograms and the Internet
- **Medical Innovation:** A ground level view of the medical technological landscape
- **Video Games:** Good, bad and ugly -- and what's new
- **Video Games:** The cure that ails you; solving global issues and even health problems
- **Gaining and Maintaining Global Advantage:** National leaders share their predictions
- **What Makes San Diego No. 1:** Innovation, immediate access to 800 million and maquiladoras
- **A Hero and Heroine's Odyssey:** Asian American big name achievers tell how they did it
- **Generation Y:** Understanding the largest market in human history and how to reach it
- **Caring for Planet Earth:** More food, more water and more green energy sources that work and make money
- **Entrepreneurial Women:** New management, new leadership
- **The New Game Changers:** The Face of Social Entrepreneurship
- **Unleashing the Talent Within:** Innovation, creativity and employing right and left brain for corporate advantage
- **Destination San Diego:** What does it take to set up business in Southern California and prosper
- **BOOST-ing the Next Generation:** Preparing our youngsters for technological and global change
- **AND MORE**

To register, go to:
makeitinafrica.net