



INDIAN VOICES

OUR 30TH YEAR

MULTI-CULTURAL NEWS GLOBAL NETWORK

JANUARY 2016

Roots and Acorns: Old Town San Diego State Parks Honors Garra Day: A Celebration of the Life

by Abel Silvas, aka Running Grunion

Antonio Garra was a Native American Patriot who fought for Southern California and Northern Baja tribal rights and sovereignty. He was executed on January 10, 1852 illegally by the citizens of California during a mass hysteria at the beginning of Statehood. When Garra was asked to state any last words, he replied, "Gentlemen, I ask your pardon for all my offenses, and expect yours in return." One witness recounted, "no man could have met his death in a more brave and dignified manner than did Antonio Garra. I could not but feel a sort of sympathy for him, notwithstanding his crime". This event was the celebration of Garra's life and others who fought to secure the future of the California Indians during the post-Father Serra era.

January 10, 2016 marked the 164th anniversary of Garra's death and many people showed up to give their respects at the First San Diego Courthouse Museum in Old Town. Emceed by me, a former Vice-chair of Descendants of Early San Diego and related to Jose Antonio Silvas and Juan Verdugo who

rode with Garra, welcomed the crowd, saying, "Today is Garra Day, a Celebration of Life".

I went on to explain the concerns that troubled us. We the San Diego Old Town Pueblo Band of Mission Indians, had 20 years ago when State Park exhibited a wanted poster "dead or alive" for Garra in the replica courthouse from the 1850s where his trial was heard. We've been working on this project to commemorate the life and death of Antonio Garra since 1994, when State Park Boosters announced that they were to perform Garra's trial on Living History Day. Unfortunately, it was to present only the perspective of Old Town citizens, who were in a mass hysteria of anger against Native Americans.

Now we want to take a moment to thank California State Parks and Recreation for allowing this project to move forward. It was a success in honoring Garra as a culturally significant figure and is a testament to their desire for inclusiveness and historical accuracy.

Descendant of Early San Diego and the Old Town Pueblo Band of Mission Indians
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To read the complete article please go to Indian Voices website: www.indianvoices.net

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Felix's BBQ with Soul – San Diego's 4th District Healing Oasis

Felix Berry of Felix's BBQ with Soul is the culinary impresario and visionary who parlayed his family dining tradition with his entrepreneurial skills. He transplanted the Southern cooking style that he grew up with in Troy, Alabama to a central gathering spot at the Market Street Plaza Shopping Center in Southeast San Diego. Felix's BBQ With Soul is a cultural fixture in the area.

The establishment has become a popular family friendly meeting place for the community at large and for movers and shakers who come to brain storm, kibitz, caucus and bond over significant issues while dining elegantly. The friendly, attentive staff provide a comfortable multicultural setting with an inviting social complexion.

Felix speaks of his signature BBQ dish with reverence. The

preparation for this culinary delight is ritual and ceremonial. "Before they are cooked the ribs get a thorough rubdown. We make sure we rub all the seams and cracks, so that the flavor penetrates all the way through on both sides of the ribs," he says. He's as particular about the cuisine and its presentation as his customers are passionate about enjoying it.

The Culinary wizardry emanating from Felix's BBQ has attracted gourmets and kindred spirits from far and wide. Additionally, the relaxing, comfortable atmosphere encourages camaraderie, human interaction and cultural mixing. Shirley Murphy, well known cultural psychologist and educator, frequents the establishment. As a Change Agent and president of the Council of American Indian Organizations Shirley



The friendly staff at Felix's Soul Food Restaurant Davina Durresey (left) and Rouchell (Shelly) Douglas enjoy the day with Shirley Murphy (center) at Felix's.

SEE Felix, page 2

Lakota Professor Will Tackle Wastewater Pollution, Mentor Minority Populations

by Rose Serago

After five years at the University of Utah, Otakuye Conroy-Ben has returned to Arizona — the state where she became the first Lakota in history to earn a doctorate in engineering.

As an assistant professor of civil, environmental and sustainable engineering her research interests surround water and wastewater treatment and reuse — ranging from understanding what pollutants exist in wastewater, what adverse effects they have and why they sometimes survive treatment efforts.

Conroy-Ben (whose first name is pronounced “Oh-TOCK-oo-yay”) earned two master’s degrees and a Ph.D. from the University of Arizona, where her doctoral research focused on studying endocrine changes caused by human hormones in wastewater. She also earned a bachelor’s degree in chemistry from the University of Notre Dame.

After her doctoral studies she worked as a project engineer at the Sanitation Districts of Los Angeles County, where she studied odor control in wastewater treatment systems.

She returned to academia with a postdoctoral co-appointment at the University of Arizona where she studied metal and drug-resistant bacteria.

In 2009, she was a research fellow at the National Congress of American

Indians where she evaluated climate and renewable energy policy and adaptation affecting tribal nations.

Advancing research in wastewater pollutants

As a faculty member in the Ira A. Fulton Schools of Engineering at Arizona State University, her research includes quantifying organic pollutants found in sewage and wastewater impacted water that have been proven to have adverse effects on animals, including the feminization of male fish. Disturbingly, sometimes these pollutants (a new class of androgens that her team discovered) have been detected at low levels in drinking water, said Conroy-Ben.

Another project focused on understanding a specific community’s drug usage or abuse trends by using sewage as a dilute urine sample.

Focused on Salt Lake County, she was able to identify that prescription pain medications were more prevalent in

affluent suburbs, while methamphetamine abuse was inversely proportional to neighborhoods where the population lacks educational training.

Conroy-Ben aims to build on these efforts by starting a research lab at ASU that allows certified work with bacteria and controlled substances.

Mentoring minority populations

Conroy-Ben has a passion for working with Native American and female students to build their presence in engineering.

“In addition to an excellent environmental engineering program and faculty, I came to ASU because of the opportunities to work with under-represented students in STEM,” she said

She was born on the Pine Ridge Indian Reservation in South Dakota.

In high school a physics teacher exposed her to the American Indian Science and Engineering Society (AISES),

which helped her to channel her prowess in mathematics toward engineering.

Decades after her interest was sparked as a bright Lakota teen she found herself an Officer on AISES’ Board of Directors.

“Female faculty and faculty of color in STEM are severely lacking at institutions of higher education across the country,” said Conroy-Ben.

While an undergraduate at the University of Notre Dame she did not encounter a single female or minority faculty member in her science curriculum and had no female faculty members in her environmental engineering doctoral program.

Conroy-Ben found her way to academic success regardless, but she says working with a female or minority mentor would have made the path to success easier.

“I want to continue to mentor students who want an excellent research experience and are willing to work hard,” said Conroy-Ben.

She is married to Colin Ben, a researcher in ASU’s Center for Indian Education and a doctoral student in Educational Leadership and Policy at the University of Utah.

As the mother of two girls, one just a month old, Conroy-Ben said she finds herself balancing her research agenda with motherhood both happily and busily.



Otakuye Conroy-Ben

Felix

Continued from page 1

appreciates the creative social space that encourages thoughtful conversation.

Felix Berry works tirelessly toward his goal of making this tasteful and tasty restaurant a central gathering spot and

melding social pot for food, drink, entertainment and first rate supper club. The staff stir the pots, rub the ribs and serve up heaping plates of authentic fine dining Southern soul food to an appreciative neighborhood. Word has it that plans are in the works to add Buffalo BBQ ribs to the menu soon!

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INDIAN VOICES

Multicultural News from an American Indian Perspective

PUBLISHED BY BLACKROSE COMMUNICATIONS
Member, American Indian Chamber of Commerce

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Secwepemc Activist Fights for the Freedom of Chickasaw Political Prisoner Orlando Watley

by Brad Werner and Cristian Garcia

Orlando Watley, a Chickasaw Native from Corcoran, California, has been a political prisoner for twenty-two years, convicted of a crime he didn't commit, according to Kanahus Manuel, a Secwepemc activist working with the Orlando Watley Innocence Project. Living in the Palm Springs area with relatives to attend community college, he was charged and acquitted of a double armed robbery and attempted murder in 1993. While falsely imprisoned on that charge, he was charged and convicted of a triple homicide by Riverside County that was pursuing a political project to clear unsolved cases.

"They were targeting colored people and Native Youth... When you start looking at all of these cases here in the so-called America. And you look at the jail house snitches. You look at the junk science they use to put people away... The prison system depends on putting countless numbers of Indigenous and colored people away to keep those prisons afloat. It's a business and a moneymaker," said Kanahus in an interview on November 11, 2015.

The criminalist on Orlando's case,

Daniel Gregonis, has been found by five 9th Circuit of Appeals judges to have fabricated DNA blood evidence in the high-profile death penalty case of Kevin Cooper, who remains on death row for murder in California, despite this finding. The evidence used to convict Orlando is characterized by similar problems, including inconsistencies in trial testimony. Additional problems uncovered by an independent molecular biologist show that improper procedures rendered the DNA results meaningless and that it was not possible for Gregonis to have obtained the results he claimed at Orlando's trial.

Despite having lived the last twenty-



Linda Watley at Calipatria

Photo: Kanahus Manuel

two years in a "box the size of a bathroom," Orlando has maintained his connection to his traditional ways, teaching his fellow inmates traditional songs and running a weekly sweat lodge. A teaching that Orlando shares with his brothers is that "Every breath is a prayer."

Kanahus adds "If we were all to live our life like that - taking the sacredness of every breath we take as a prayer - we wouldn't be living in this type of madness and mayhem in

the society."

Prior to October, the last time Orlando saw his Mother was eighteen years ago when, as Orlando puts it, "she sat before the jury asking them not to kill me for a crime I didn't commit." Kanahus brought Orlando's Mother to visit and commented that "just being a Mother I know how they touched each others hearts without saying any words. Just the power of a Mother and a son. They just held each

other."

Kanahus related Orlando's case to the historical context of colonialism. "Their police and their military were formed, and their first operations were against Indigenous peoples, were against the resistance opposing their colonial institutions. It was our people fighting for the land. They didn't just pick up Geronimo and the warriors and hold them in the prisons and in the concentration camps. They picked up everybody. Because of the color of our skin, because of what's in our blood, the blood and bones of us and our connection to the Earth."

Despite the considerable hurdles to liberation for political prisoners, as illustrated by the struggles for Leonard Peltier, Mumia Abu Jamal and countless others, Kanahus envisions a time when Orlando will be free. "I say those prayers outside the prison gates, and I lay my tobacco and my prayers down, and I see it, I see him walking out of there."

The Orlando Watley Innocence Project seeks attorneys, molecular biologists, activists, law students, and spiritual people (<http://orlandowatleyinnocence.com>).

Video interview with Kanahus Manuel: <http://sandiego.indymedia.org/node/3915>

Brad Werner and Cristian Garcia are volunteers with the San Diego Independent Media Center: <http://sandiego.indymedia.org>

Native California Mother, Son, Honored for 780 Mile 'Walk For Ancestors' to 21 California Missions

by Mark R. Day

Caroline Ward Holland and her son, Kagen, stood before a crowd of 100 Native Americans at the Los Angeles Worker Center on Dec. 27. They told how they walked 780 miles in 60 days to visit the

Angeles chapter of the American Indian Movement. In introducing Caroline and Kagen (Tatavian / Fernandino Band),

Corine Fairbanks (Oglala / Lakota) of AIM told of two historical events that took place in December more than 100 years ago: The Dakota 38 and the Wounded Knee Massacre.

"Treaty violations and starvation led the Dakota to resist," said Fairbanks. "In reprisal, the U.S. army captured more than 1,000 Dakotas on Dec. 26, 1862. They hanged 38 warriors by order of President Abraham Lincoln, abolished their reservations and exiled them."

Fairbanks explained that just

as no one teaches the truth about the California missions, neither do school children learn that Lincoln was anti-Native American. Nor, she added, do teachers tell the truth about the Wounded Knee massacre of Dec. 29, 1890.

That's when Col. James W. Forsythe led

a cavalry attack on a Lakota native encampment, killing 300 natives, mostly women and children. "The soldiers were given medals of honor that have never been rescinded," she added.

In her talk, Caroline Ward explained that was shocked in early 2015 when she heard that Pope Francis intended to canonize Serra. "The Indians frequently walked to the missions. I wanted to walk to comfort my ancestors."

Caroline and Kagen started at Mission St. Francis Solano in Sonoma north of San Francisco and worked their way south to San Diego. The trip took 60 days. They stayed at camp grounds, on the couches of strangers' homes, and occasionally at motels when funds were available. "We even slept in an apple orchard and one time on a mountain top," said Ward.

Ward described a granite memorial in front Mission San Francisco Solano with the names of 800 Indians who had perished at the mission, including 200 children. "We read the names of each one. This was my first spiritual awakening on the walk."

As with most missions, the neophytes (baptized Indians) succumbed to European diseases such as measles, small pox as well as syphilis contacted from the Spanish soldiers. They had no resistance to these diseases. This, along with crowded, unhealthy living conditions and forced labor contributed to the high death rate.

From Sonoma Caroline and Kagen walked three days to Mission San Rafael. "It was tough, she said, "but I thought about the ancestors' walks. They had been

removed from their land. Their children had been taken from them. They had little food or water, and they didn't know where they were going."

She described a plaque at Mission San Rafael with a message from a friar recounting the number of baptisms, but with no mention of burials. And when she inquired about the mission cemetery, a park official said the Indians were buried "under the parking lot."

This would be a constant theme as they made their way south. At most missions, little care was given to Indian burial sites that are often paved over. "It diminishes your sense of integrity to see those things," she said. "There are hardly any markers for Indian burials."

The next stop: Mission Dolores in San Francisco. "We walked across the Golden Gate Bridge, and when we got there 25 people greeted us. The architecture there is beautiful, but we saw only one plaque that read, "This is dedicated to our faithful Indians."

"From there we walked to Mission San Jose where we met Andy Galvan, a

Ohlone / Miwok descendant who is employed by the Catholic Church. He told us how he wanted the native people to come back to the church. I told him bluntly that I didn't think we fit into the same circle."

As we left the mission, I told a priest, 'If you are what you say you are, then you know this is wrong.' He hugged me and said, "Caroline, I'm sorry, really sorry."

From San Jose, Caroline and Kagen



California missions in order to protest the Junipero Serra canonization, to honor their ancestors and "to tell the truth."

Serra, who founded eight of California's 21 missions, has been accused of abusive behavior toward Native Californians.

The event was organized by the Los

2015 December Holiday Dinner

by John Hood

The American Indian community and the San Diego American Indian Clinic gathered at the Ballard Center in Old Town to celebrate the winter holidays to end the 2015 year. The weather was Decem-burr cold and wet; that is San Diego weather, the slightest cool breeze makes it wintry or slight 90 degrees falling to 89 degrees is time to break out a sweater. The normal holiday festivals were held at the Barrio Logan community center but this year may be the start of our new holiday site in Old Town. We thank the organizers from the San Diego American Indian Clinic, Soaring Eagles Program, and Title VII Indian Education program for sponsoring and coordinating the pre-Christmas dinner.

Introductions and announcements were made by Ms. Paula Brim and M.C. Mr. Randy Edmonds, followed by an invocation by Mr. John Hood in Navajo language accompanied by rattle and a song. The buffet dinner proceeded as "The Drum" or the singers (Terry Hinslet, Richard De Crane, and Ben Nance) filled the halls with a series of songs. As is traditional and a sign of respect, members



of the American Indian community honor their Elders by serving the food to them first. It is also important to ask permission from an elder before speaking. Sometime, our oratory skills possess errors or result in interpretive misjudgments; with a diplomatic acceptance of an elder makes the statement permissible or until corrected.

The potluck dinner had a plethora of main courses of turkey and ham; side dishes of mashed potatoes, corn, green beans, salads; and desserts, pastries, pumpkin pie, and apple pie. A total dive buffet for contentment and cougar cure for hunger coordinated by Debbie and Paul Razo, the culinary skills of Richard Overdahl who carved the turkeys and hams; while volunteer kitchen assistants



prepared buffet tables and served more than 200 attendees. The Razo family are generous supporters of the Soaring Eagles programs, often attending Powwow circle and cultural events. Currently the Garcia family (Jennifer) provide dinners during the "Eagles" dance

sessions.

Miss Kumeeyaay Princess of 2015 – 2016, Miss Autumn Brown from Viejas tribe participated at our holiday dinner. It is the dream of every little native girl of being a Princess as they engage in traditional dances and protocols with the optimism of becoming a future Powwow Princess. A Princess is a representative from her tribe or a Powwow. She is required to show elegance that's often demanding and uphold responsibilities at all Powwows she attends. Miss Kumeeyaay 2015/2016 accompanied by her mother Ms. Nancy Brown, has numerous engagements throughout Southern California.

From the inception of the Soaring Eagles we've been honoring community members with esteem, dedication and



commitment to supporting our programs(s). An individual who demonstrate tireless efforts ensuring or fostering protocols and traditions for our children are acknowledged at cultural or traditional gatherings. This event honored community member Mr. Terry Hinsley who has been a nucleus of the audio portion of drumming with others. Terry is a family man; with a wife and daughter, and often seen and heard performing at Powwows. A proud father volunteering his time to assist the Soaring Eagles in all their performances and dance sessions. A trustworthy man known without complaints but aware of

his purpose and presence. Ms. Vickie Gambala cloaked him with a Pendleton blanket (a monetary gift from John Hood) and a jacket from the San Diego American Indian Clinic.

Our music is an integral traditional component that's woven into our culture. Each tribe has a special epic beginning saturated with stories of the past. Including how tribes evolved and their specific connection to nature. Our ceremonies and dances coexist with the drum and singers. We are fortunate to have Mr. Hinsley and acknowledge his value to our community. Thank You Mr. Hinsley.

The entertainment for the festivity was Mr. Abel Silvas, a historian, comic and story teller, garbed in traditional fox/coyote skins. Mr. Silvas has performed at countless venues for educational foundations and cultural activities; his comedic humor are projectiles with latent laughter and amusements making him a popular entertainer.

The dinner was clad with raffles and

SEE **Holiday Dinner 2015**, page 7

United African American Ministerial Action Council 21st Annual MLK Breakfast Award award Minister Hugh Muhammad



Photo: Sister Mary Muhammad

Much praise and applause to you Minister Hugh Muhammad. You are an inspiration to the community of change agents seeking a peaceful, healthy, balanced tomorrow. Thank you for all that you do.



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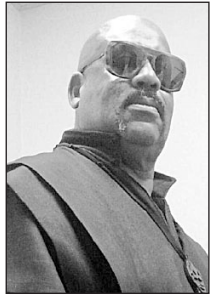
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Black Path Commentary: Critical Analysis on Culture, Community, & Struggle From Dream to Building the Blessed Community: Honoring the Ethical Imperative of Martin Luther King Jr.



by Min. Tukufu Kalonji

January is the month in which we turn to and pay homage to the life and legacy of the Rev. Dr. Martin Luther King Jr. Dr. King's legacy is a significant aspect of the

historical record of Afro Americans committing ourselves and engaging the oppressor on every front. As we have seen throughout the sixties, seventies, eighties, and beyond, blatant racist attacks on important gains we made during the Black liberation movement still occur. Additionally, there is liberal

and less sufficient accommodating strategies promoted, such as the so-called post racial society. Subsequently, we must critically question how has King's legacy been preserved, promoted et al. While he fought for the rights of Afro Americans, King also held onto a vision of America as a nation eventually having what he called the "Blessed Community." America as a nation does not really do Rev. King a true service as his life is too often summed up in a weak and unsubstantial reference to his "I Have a Dream Speech"; which he delivered on August 28, 1963, in which he called for an "end to racism in the United States" from the steps of the Lincoln Memorial during the March on Washington for Jobs and Freedom. King did in fact have a rich and enduring

meaning and message and vision of human hope, struggle and eventual victory inherent in his "I Have a Dream Speech." That message and meaning Dr. King elucidated as the concept of the Beloved Community. The Beloved Community was his vision of where he saw a truly just and moral society free from oppression for Black and other marginalized people. At the core of bringing the Beloved Community into being was the social morality firmly believed in by Dr. King.

Thus, if we are to honor Rev. King, perhaps one of his greatest contributions to Black people, other oppressed peoples, and America at large is his Ethical Imperative. By imperative, I mean to put emphasis on the notion of his ethical concepts and the practice of these as being absolutely necessary; ultimately required, and unavoidable in the awesome and ongoing task of bringing into being a new self, society, and indeed a new world. There is much to be learned in terms of Martin Luther King

Jr.'s thought and practice; and this should be our focus rather than abstract and meaningless conversation of King as a mere dreamer; coupled with drinking, parties, parades, and other things of no substantive purpose have nothing to do with the man or his legacy.

King was primarily a preeminent awesome preacher, tenacious teacher, and prolific prophet. Also he was a revolutionary soldier/minister for the Black community; however, his conceptualization of God, love, justice, community; and his sense of brotherhood and sisterhood cut across ethnic, class, and gender barriers to be inclusive of all peoples. Dr. King's message and meaning to us as Afro Americans is foremost important; and we then are obligated by history and humanity to do his legacy justice but not ever letting that be lost in misrepresentation of him as just an abstract dreamer.

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

IMMIGRATION! Problem & Solutions? A Chicano Historical Perspective

Reprinted from the Herman Baca UCSD Archives

To this date it never ceases to amaze me that in the U.S. after the economy & terrorism issues, that the foremost issue for the great-great-grandchildren of immigrants is, IMMIGRATION? I can readily understand if Native Americans were stating the above, but the great-great-grandchildren of immigrants??

Since I first became politically involved with immigration in 1970 (45 years ago) I have witnessed (politically) every administration from President Nixon (Republican) to President Obama (Democrat) proposing the same old solutions... law and military enforcement, guns, barbed wire, false amnesty, never enforced employer sanctions, slave Bracero programs and calls to increase the "Gestapo" Border Patrol to supposedly secure the U.S./Mexico border. Costing the U.S.

taxpayers billions of dollars, has it worked? I doubt anyone in their right mind could honestly state (today) that the U.S. is anywhere near in solving the so-called immigration issue.

For the solution is deeply rooted in complex historical, international, political & economic factors, that obviously cannot be addressed in this short article.

Therefore, today's policy makers, politicians and others seeking to address the unresolved issue are left with two central questions? First why does this nation's fastest growing population (the 55 million Chicanos & Latinos) adamantly oppose the proposals, and secondly why do the majority of white Americans support them?



Walk of Ancestors

Continued from page 3

walked to Missions Santa Clara and Santa Cruz. At Santa Cruz, the staff told them the Indians were buried, once again, under the parking lot, but assured them they would never be disinterred.

"We sat there all afternoon and we prayed," said Ward. "They have their plaques and their Junipero Serra statues, but nothing to commemorate the native people."

They arrived at Mission San Carlos near Monterey, Calif. on Sept. 23, the day of Serra's canonization. "The pro-canonization people had a big screen TV there to show the ceremony," said Caroline. "They rang the mission bells and we could hear the singing. Meanwhile, we went the cemetery and held our ground. We prayed and sang louder than they did."

Further down the coast at Soledad Mission they saw bones scattered everywhere on the grounds and a sign, "Please don't collect the bones." A mission director told them that there were no burial records—that the burial ground had been ploughed under for farm land and paved over for a parking lot.

"Of course they kept records," said


Ward. "They are hiding something. We are going out there with archeologists and we are going to expose them for what they are."

After visiting Missions San Miguel, Santa Barbara, and Buenaventura, Caroline and Kagen reached Mission San Fernando, their home base, in Los Angeles County. "Our tribe greeted us. It was the first time that we all sang and danced together, all day."

The downside, though, occurred when a visiting priest, dressed in Mass vestments, came out of the mission church, screaming at them that their people were perverse, practiced human sacrifice and needed to find God. Ward said: "I told him, that's not my God and Serra's not my saint."

When they got to our final destination, San Diego de Alcala, a large group of Kumeyaay Indians met them on the road and sang them into the mission. "At dusk, a bright light lit up the sky," said Ward. "Was it an omen? Laughing Coyote said it was the 'Star child.' We learned later that it was a missile. The ancestors couldn't have planned it any better."

Mark Day is a former Franciscan friar, journalist and filmmaker. This article is reprinted with permission from "Indian Country Today."



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Navajo Water Contamination More Horrific than Flint's

by Robert Seal, Censored News

My name is Robert Seals. I have been following the Flint, Michigan water crisis story and wish to shine a light on another water contamination story that is much older and just as horrific as Flint's.

The Navajo Black Mesa water supply has, for decades, been destroyed by Peabody Mining Company. The wells have been drained to make slurry in order to pipeline coal and the remaining water supply is contaminated with uranium which is now leaching into the Colorado river. This is the short version of the little known story that desperately needs to be told. There has been no potable water on the reservation for decades. When a city like Flint is in crisis, everyone gets agitated/involved. However, there is no one talking about the tragic situation that has been taking place on the Navajo Black Mesa and no one is being held accountable for this travesty. The spokesperson for Black Mesa is Louise Benally. She will give you the complete story.

(louisebenally6@gmail.com)

Here is a brief statement from Louise:

Dr. King's Legacy Isn't Just a Dream. It's Denouncing War, Poverty, and Injustice

by William Loren Katz

This year, Martin Luther King, Jr. would have turned 85-years-old. Since he embraced peace, practiced nonviolent resistance, and sought a loving society, for years the media has cast him as a sincere, avuncular, dreamy leader. This hardly comports with his essence or his fiercely tenacious battles—against war, racism and poverty—found in his writings, speeches, marches, and jail

"Our water has been impacted since the 1950's on to today. When different minerals were discovered on the Navajo Reservation in the 1940s-1950- through to this day (now 2016), ground water has been used to extract uranium. The ground and surface waters have been used and released back into holding ponds and/or released into the surface waters. Coal Mining on Black Mesa used water to transport coal for 276 miles and continued pumping ground water for pushing Black Mesa Coal to Laughlin, Nevada. Today there are holding ponds that are not monitored at Black Mesa which seep into the run offs/into the surface waterways - headwaters.

There is a lot of contamination on our reservation, in most of the regions- New Lands- Sanders, Arizona. There is no water that is safe for people to drink. In the western agency area, there has been no safe drinking water since the 1950's, after the uranium companies have moved on. Black Mesa water is being pumped for Peabody Coal Company's mining operation. The contamination is currently seeping into the Colorado River"

time.

King died because he was a radical thinker and activist whose movement challenged the powerful and made dangerous enemies. In 1964 when he won the Nobel Peace Prize, FBI director J. Edgar Hoover called him "the most notorious liar in the country." When he denounced the Vietnam War in 1967 the liberal New York Times and Washington Post roundly condemned him for questioning this part of America's anti-communist crusade.

King's views were far from popular. The year of his death public opinion polls showed 72 percent of whites and 55 percent of African Americans disapproved of his opposition to the war and his campaign to eradicate poverty.

The King to celebrate united as many people as he could behind his radical plan for a peaceful world ... and fought like a tiger. At New York City's Riverside Church a year before his death, King referred despairingly to the cost of American militarism and hopefully to revolutionary movements. He said Lyndon Johnson's war in Asia had "eviscerated" the War on Poverty "like some demonic, destructive suction tube."

"The madness of Vietnam is devastating the hopes of the poor at home" and will "totally poison America's society," said King. Urging withdrawal of U.S. forces from Vietnam, King added that "I could not be silent in the face of such cruel manipulation of the poor." He called the United States "the greatest purveyor of violence in the world today," and began to unite Americans across lines of race, class, nationalities, and religion for a Poor People's March on Washington.

King's bold stands increased the death

threats while the FBI reduced his protection. While assisting striking Memphis garbage workers in April 1968 he was killed by a rifleman.

Soon after his death King was again targeted, this time by assassins in suits armed with laptops and enjoying media access. Their rewrite of the King story muted his strong voice and buried his radical proposals. And for the good reason—Martin Luther King, Jr. speaks to today's injustices. In 1968 the U.S. had military bases all around the world, and now it has more. A government that invaded and bombed Southeast Asia, now has military footprints on Middle East soil.

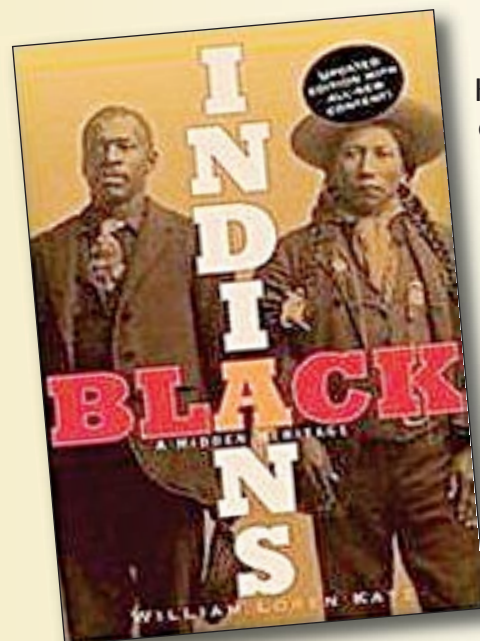
Would King have greeted recent the U.S. interventions in the Middle East as steps toward peace? Would he have looked away from "enhanced" interrogations the world defined as torture, endorsed U.S. threats of air strikes against Iran, approved a "war on terror" that terrorizes civilian populations, and justified occupations of Iraq and Afghanistan that never end? Would he have approved of U.S. drone strikes?

The King who told us the people of Vietnam "must see Americans as strange liberators," — what would he tell us about U.S. foreign occupations today?

When he denounced war, poverty, and injustice. Martin Luther King, Jr. spoke for "the shirtless and barefooted people of the land." Poor Americans and distant people "who languish under our bombs and consider us . . . the real enemy." Is this voice not worth listening to today?

Get to know the real Dr. King. Listen to his 1967 speech at Riverside Church.

Black Indians - William Loren Katz



Katz explores the little-told story of black Indians--people with dual African and Native American ancestry or African Americans who lived primarily with Native Americans. Using fascinating biographies and detailed research, he creates a chronology of this hidden heritage during the settlement of the American West. Illustrations.

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NEWS from the Northeast

Truth and Reconciliation Commission Final Report Released

by Marc Snelling, Northeast Correspondent

The final report of the Truth and Reconciliation Commission (TRC) was released during the holiday season of 2015/2016. It is now available on the commission's trc.ca website. The report is also being published on paper by McGill-Queen's University Press in six volumes totaling 3700 pages. The report

represents a step towards truth. Many people are waiting to see if Canada takes the next step towards reconciliation.

The report details Canada's Residential School Program, which started in the 1870s, and ended in 1996. Over 150,000 First Nations, Inuit and Métis children were sent to residential schools across the country, where they were prohibited and punished from using their languages and routinely subjected to emotional, physical and sexual abuse. The disparity in Canada's treatment of First Nations youth in comparison to their other citizens continues today.

The timing of the release leads some to speculate that it is an issue many would like to see ignored. Newly elected Prime Minister Trudeau has pledged to implement the 94 recommendations of the commission during his leadership. On December 15th Trudeau addressed a crowd a diverse crowd at an event in Ottawa, noting "the contrast between my schooling and the experiences some others went through, the survivors went through, the families of the survivors went through, and those who were not survivors."

During an emotional speech he continued to talk about his school experience "I remember one moment in the Canadian history class, when we got to the chapter in the text book on Indigenous Canadians – good school, good teacher, good text book I suppose – and the teacher shrugged and said, 'this chapter is not very interesting and not very important so we're going to skip it.'" He went on to say the work of the TRC will ensure that future Canadian students will not ignore its history.

The work of the committee spanned seven years, and the final report includes testimony from nearly seven thousand

survivors of Residential School. Here in Ottawa, several events were held during the months leading up to the release of the report. Public events were marked by great displays of strength and emotion. A sacred fire burned on Victoria Island during May and June, were sunrise ceremonies were held. During that time the smell of burning cedar carried through the center of downtown Ottawa.

The Kitchi Zibi (Ottawa River) flows through downtown. What is now called Victoria Island is adjacent to Chaudière Falls, a traditionally sacred site. The small island sits within view of Canada's parliament, Supreme Court, National Museums and Galleries. Before his passing, 96 year-old William Commanda, elder of the Kitigan Zibi Anishinabeg (Algonquin) noted

the ongoing work of the TRC when he shared his vision for the island to become Asinabka National Indigenous Center.

Creating commemoration projects on the theme of reconciliation is one of four TRC's recommendations centered on Canada's museums and archives. Ojigkwanong, was William Commanda's Algonquin name, meaning 'morning star'. He spoke of his youth and how he escaped attending residential school by hiding from authorities in the bush. While his vision for peace among Canada's people was heard by many in Ottawa no progress has yet been seen on the establishment of Asinabka.

During the same time as there has been no progress, a nearby site has been slated for a controversial redevelopment known as the Zibi condominiums, zibi being the Algonquin word for river. A small example of the challenges faced implementing just one recommendation of the TRC. Some local institutions have pledged to follow TRC recommendations. On January 15th, the University of Toronto outlined plans to integrate 28 of the recommendations it plans to integrate into its programs.

Surrounding Ottawa the Haudenosaunee and others have called for governments and institutions at all levels of government to implement TC recommendations. The Iroquois Caucus (comprised of the Akwesasne,

Kahnawa:kek, Kahnésata:ke, Oneida of the Thames, Six Nations of the Grand River, Tyendingaga and Wahta) released a statement on December 24th. "The Truth and Reconciliation Commission was mandated to ensure that all Canadians are informed and educated about this tragic, forgotten chapter in our collective history," stated elected Six Nations Chief Ava Hill.

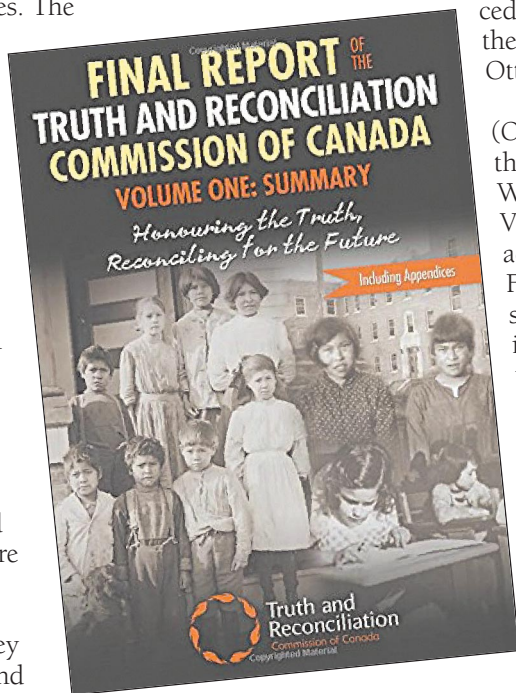
Chief Hill went on to say, "There are many years of abuse and mistreatment that resulted in the loss of our peoples' identity, culture, language and self-worth that need to be addressed." She noted the inter-generational impacts of residential schools that continue to this day. "The findings of the commission's final report represent a vitally important milestone, and mark the beginning of a new era for indigenous and non-indigenous peoples across the country."

The following are seven of the 94 recommendations of the TRC:

- Adopt and implement the United Nations Declaration on the Rights of

Indigenous Peoples;

- Establish a Royal Proclamation of Reconciliation reaffirming the nation-to-nation relationship between Aboriginal Peoples and the Crown;
- Solicit from Pope Francis an apology for the role played by the Roman Catholic Church;
- Call a public inquiry into missing and murdered aboriginal women (an inquiry was formally announced on December 8);
- Establish a written federal policy reaffirming the independence of the RCMP to investigate crimes in which the federal government may be an interested party;
- Change the oath of citizenship to reflect treaties with Aboriginal Peoples;
- Create a mandatory, age-appropriate curriculum on residential schools, treaties and the contributions of Aboriginal people taught across Canada from kindergarten to grade 12.



Networking Luncheon



Cora Gaane, Wells Fargo; Laurie Gonzalez, Tribal Council member Rincon Band of Luiseno Indians; Tracy Stanhoff, President, American Indian Chamber of Commerce

American Indian Chamber of Conference hosted a show and tell end of the year luncheon at Harrah's Rincon. If you wanted to come away with a wee bit of business wisdom you might always want to remember, "Your network is your net wealth".

Holiday Dinner

Continued from page 4

seven baby blankets for newborn community members. As they are a tribe of future Powwow performers, singers, educators, and community leaders to carry the torch of optimism for cultural enlightenment.

Santa lavished his gift bag with WalMart gift cards for the children to lighten their Christmas spirit. The



patience calmer for children prior to dinner was a creativity center with arts and crafts organized by Santa's helper Mr. Larry Edmonds, a monumental task for cornering their limitless, tireless, innovative spirits.



Annual Holiday Toy Drive an Overwhelming Success

Written By: Francisco Jones
Photography By: Rochelle Porter

It was an all out community event under the Direction of Frank Jordan.

San Diego City Councilmember Myrtle Cole was center stage.

Special Celebrity Guests included: D.J. Fluker, #76 Offensive Lineman of the San Diego Chargers. Nephi Hancock, IBEW Local 569, Kevin Alvin, IBEW Local 569 Shearl and Clifford Lambert Jr., Morehouse Alumnus and Local Chapter President, LeMar Slater Alumnus and Local Chapter President, discussed ideas on how more professional athletes could work with the local chapter of the Morehouse Alumni Association to provide mentorship and leadership for the youth of this community. Anita and Richard Sanfield, one of this country's most successful ventriloquists, performed under the stage name Richard and Willie.



Rose Davis, Publisher of The Indian Voices Newspaper was one of the official Co-Hosts of the Annual Holiday Toy Drive. She joined L to R Front Row: Shearl Lambert, City Councilmember Myrtle Cole, Frank Jordan, Port Commissioner Rafael Castellanos. L to R Back Row: Clifford Lambert Jr., LeMar Slater, Kevin Alvin, Business Agent International Brotherhood of Electrical Workers Local 569.



3rd Holiday Toy Drive held at the Market Creek Location



Rafael Castellanos: A Community Leader that is Giving Back



"Giving back" - It is a phrase used often, but, for public leaders, its importance cannot be overstated. Rafael Castellanos experiences have taught him that giving back is not just a way to repay the community for what it has provided. He adds, "It is how we ensure opportunities expand, and make sure the next generation is better off than ours."

To read more visit: www.indianvoices.net

San Diego is indeed a city of communities. District Four is a sparkling example of a spiritually guided robust durable, proud citizenry bound together with a strong lineage and sense history.

Dedicated community members are actively engaged in promoting a positive future.

Felix Berry, Managing Partner of The Felix Restaurant Group, partnered with the community for the Annual Holiday Toy Drive stating "the management and staff at Felix BBQ With Soul Restaurant looks forward to working with the community in an effort to promote Unity and Prosperity."



342 Euclid Ave
San Diego, CA 92114
b/t Holly Dr & Naranja St
Lincoln Park, Valencia Park



Miss Arapaho Tribal Princess

Interview by Dr. Dawn Karima

Q) Congratulations! You are truly a beauty, inside and out! Please tell us about yourself? What do you want us to know about you?

A) Ha-Hou! Thank you! Well Tous! Sanííwoo Hisei Néé'eesih'inoo! Hello my name is Lizard Woman my English name is Emma Julia Washee and I am the 2015-2016 Arapaho Tribal Princess. I am the daughter of Jason & Tammie GoodBlanket, Deanie Washee & Gary Hundelt. I am 21 years old and a full time student at Connors State College where I am pursuing an Associates of Arts in Pre-Law. I am the Native American Student Association Vice-President & Student Government Representative. My grandparents at the Late Rayburne Washee & Gloria (Washee) Matthews. I have 3 older brothers and 1 baby brother.

Q) What is your tribal heritage and affiliation? For those who might not

know a lot about your tribe, what would you want them to know about your people?

A) I am enrolled Arapaho and come from Cheyenne and Cherokee descent as well. On my Arapaho side I am 6th generation direct decent from Koo-ish who was said to be the last known Arapaho Survivor of the Sand Creek Massacre.

Q) Culture and tradition is so important! What are some ways that you incorporate your tribal lifeways into your life?

A) Well my people come from sundancers, peyote roadmen, stomp dance leaders & shell shakers. My parents and

grandparents have kept me active with all my traditional ways since I was little.

Q) Powwows are very important to many of our Native people. Do you attend Powwows?

A) Yes I do! I love being able to see family and friends from all over and meeting new people & of course dancing!



Q) What was it like when you heard the announcement that you won? Has your life changed since then? If so, how?

A) I can't lie I cried when I found out. It's been a dream of mine ever since I was little bitty to have the title that my cousins and all the women I've looked up to had. It has changed my life . . . I'm not perfect nor will I ever be but I sure am trying my best for the younger generation.

Q) What are some of the experiences that you are having as a titleholder? We'd enjoy hearing some of your stories!!

A) Some experiences are being a judge in some pageants, being able to do American Indian Expo, performances, speaking to younger kids, parades & powwow

Q) What's next after your reign?

A) What's next? To GRADUATE! I'm so excited and ready to be finished with my first chapter of my degrees!

Q) What's the best advice you've ever received? What piece of advice are you glad that you DID NOT follow?

A) My dad Jason told me "you can't give up you give up everyone else wins" I love my dad and those words stick with me no matter what -- the piece of advice I'm glad I didn't take would have to be "You know you can't do this so give up"

Q) Do you see yourself as a role model to other Native Americans? How does that make you feel? What do you hope others learn from your example?

A) Honestly I could say "no I'm not" but I have nieces and little cousins that look up to me and say "I'm gonna be just like you one day Emma" but I can only hope and pray they're better than I am. I hope that people will learn that I don't give up even because of the littlest things.

Q) What advice would you give someone just starting out in pageants and/or powwows? What do you wish you knew before you started?

A) To just have fun! But for princesses no gum, smile, and never ever let anyone get you down! What I wish I knew was how much I'm going to miss it when I hand my crown over!

Q) Thanks so much for your consideration and for your time. We wish you all the best! Blessings!

A) Ha-hou!

Dawn Karima is a Native American Music Award Winner, a Finalist for the Native American First Book Award. She is a Creek/Cherokee Shellshaker, Women's Traditional Southern Cloth powwow dancer, Jingle Dress Dancer, Indigenous Theologian, Filmmaker and Journalist is a graduate of Harvard University, who holds an MFA in Creative Writing from The Ohio State University and a Ph.D. conducted at University of Kentucky/Trinity Seminary. Her home is the Qualla Boundary Reservation in Cherokee, NC.

Celebrate Zapatismo!

by Alastair Running Bear

Happy New Year everyone the 12th Annual Enero Zapatista! Hosted by Colectivo Zapatista San Diego, was an enlightening and empowering event, perfect for rebels searching for a cause or seeking to learn more about one. Among other things, there will be a 5k run/walk co-hosted by the Palestinian Youth Movement, Peace and Dignity Journey meetings, teachings in hip-hop as a form of resistance, and a film screening of Broken Rainbow (a story of current Navajo situations). A full and more detailed schedule can be found on Colectivo Zapatista San Diego's facebook!

Now there is quite a bit of

information to talk about here, but I will attempt to break down the meaning of Enero Zapatista a little bit. Enero is simply Spanish for January. Zapatista comes from the Zapatista National Liberation Army which was formed in the mid-1980's, with influences ranging from Maoist groups to the Catholic church but mostly Mayan and other indigenous principals. The EZLN, to use its Spanish acronym, was a response to the reversal of land agreements won by the Mexican Revolution. Led by Emiliano Zapata and Pancho Villa, the Mexican Revolution resulted in a Revolutionary constitution that granted land rights to many indigenous peoples, however with the Mexican government's

signing of the North Atlantic Free Trade Agreement (NAFTA) in 1994, they essentially sold off the land rights to the highest bidder. This agreement made between the governments of Canada, USA, and Mexico adversely affected all workers but especially indigenous Mexicans and campesinos. It was not until the January 1 st, 1994 that the Zapatistas became militant, after having failed to realize change through years of peaceful means. For a more thorough understanding of the Zapatistas, I can recommend you read their declarations and check out Schools for Chiapas.org and MexicoSolidarity.org, among other sources.

The principles of Zapatismo provide clear and coherent responses to GMO homogenization, environmental destruction, Neo-liberal capitalist

exploitation, genocide, the nation-state system, sexism, and Babylon in general. Whether you identify as Aztec or Mayan, mestizo or half-breed, black, white, red, yellow, brown or a mut, a punk or a rasta, communist or an anarchist, rich or poor, LBGTQ or straight; Zapatismo is truly a fight for all humanity. A revolutionary journalist named John Ross has written some inspiring books about their struggle. One guy once told me "they are nothing but drug smugglers," but I think he must work for the Mexican government or something and obviously hasn't read any John Ross or any Zapatista declarations. But don't take my word for it, come out to one of the events of Enero Zapatista and learn more for yourself and how, in the words of the Zapatistas, "another world is possible."

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Blue Mountain Tribe

BLUE MOUNTAIN TRIBE wants to thank all of you for the incredible love and support we have received from the Native & World community on the release of our 2015 CD, "ALL OUR RELATIONS".

Sales went all around the world and at first try we made entry for consideration in the 58th annual Grammy's. We have been blessed with some amazing



opportunities and now, with 2016 in full swing, we are starting rehearsals for our 2nd CD.

We are also ready to give a whole new vibe & energy to our sound with a search for a new Native Lead Vocalist and we know he is out there. In the meantime as we forge forward, rehearsals are in full swing. We once again will be recording at the Famous "Studio City Sound" with



Recording Engineer of the Stars, Grammy Winning "Tom Weir" and co-produced by one of the Music Industry's most prominent Grammy Winning Producers who will be guiding us into a whole new level of excellence.

Our first CD was fantastic, our next one will be "Incredible". Forged on the "BUFFALO CREEK RECORDS" Label, BLUE MOUNTAIN TRIBE is an Independent Artist Label. We look forward to representing the Indigenous people of the America's and their continued plight for equality in their own Nation. We represent our Native Veterans, Wounded Warriors through Retired Sgt. Robin Hairston/San Carlos Chiricahua on Harmonica who has been rated one of the world's greats on Harmonica. He is also 1st responder to Hurricane



Katrina. We also hope to

Cool Kids Corner

Pinky (Zirin), call me 619-534-2435 or email me Coolkidscorner@gmail.com



This year just got started and its already action packed.

My Soaring Eagle friends have been busy. They marched in the Holiday Bowl parade as well as the Martin Luther King Parade and won 2nd Place. Here is a picture of the beautiful trophy.

Thank you to all of the grown ups who helped and assisted especially Chuck Cadotte. The Soaring Eagles are a fun group.

bring special attention to the plight of our Native Children, especially those with disabilities or disadvantages through Robin's son, Caleb Hairston on lead guitar who struggles with Autism/ADD. Caleb wants all families who struggle with these issues for their kids to know that they CAN achieve their dreams. That they do not have to allow their circumstance to define them. THEY can "REDEFINE" themselves by

their abilities and SHINE ON!

We also want to Introduce our Incredible Bassist James Bixler who represents the Cherokee people and Drummer Patrick Mata/Northern Band Chumash-Yokuts.

Join us on Twitter and also Face Book where we have an International family circle and you can hear songs from our CD "ALL OUR RELATIONS" @ bluemountaintribe.com

Garden Unidos Delightful Recipe

by Esmeralda La Chupaflor

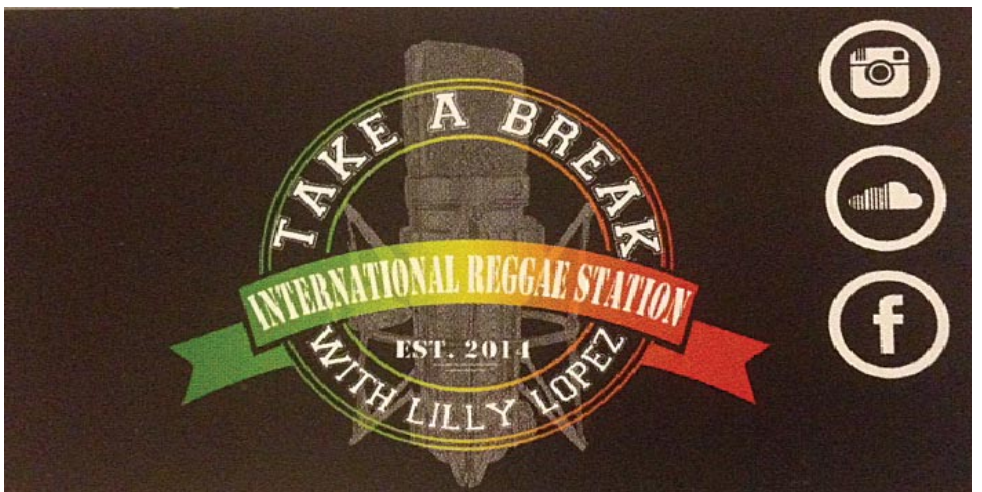
Winter Nopal (Cactus) Salad

Ingredients:

- 2 large clean and washed cactuses
- 1 pound of mixed green brassica leaves
- 1 fresh small yellow winter squash
- 1 beet
- Handful of Cilantro
- Handful of Chives
- 1 lime
- 1 orange
- 1TBSP kosher salt
- 1TBSP of cracked pepper
- 1TBSP of clover honey

- ½ cup of Avocado oil
- 1TSP of CBD hemp oil

Have your fresh nopales, beets, and yellow squash cleaned and cut in to strips and set aside. In a small bowl mix your dressing ingredients: oils, lime & citrus, spices, and honey and set aside for 20 minutes. Dice the chives and cilantro. In a large bowl place your preferred sized brassica leaves add your ingredients, toss your salad with your homemade dressing and top it with cilantro and chives. Listo, tasty and super healthy. Enjoy and Happy New Year. Aho!



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LA Brothers of the Sun Toy Run in Compton California

by Kena Adams

Once again Compton was blessed by the generosity of the Los Angeles Brothers of the Sun members at their clubhouse with a massive toy drive. This is a tradition that has been helping the families' of Compton for more than 15 years. As stated by Sister of the Sun Lady Voice, "Good morning SUNshines ... Let me first say THANK YOU, THANK YOU, THANK YOU to each and every SUN that made it yesterday to the LA BOTS Annual TOYRUN. WE definitely could not have done it without the help of all of you. The families of Compton were given a wonderful experience and were truly grateful, evident by the smiles on the kids face, tears of the parents, and the gratitude they expressed in words and hugs. This year's TOYRUN was a blessing, not only to the community but to the city of Compton."

Remember the La clubhouse 605 S. Long Beach has step dance class every Wednesday 7pm-10pm for a \$5.00 donation. Come get fit and have fun with the Brothers of the Sun.



Vets Networking at State of the City of San Diego Affair

Tony The Vet, founder of Arts For Vets, standing beside Darnisha Hunter(R), Veterans' Advocate, at the State of the City after party.

Are You A Vet Who Wants to Vent?

On Tuesday, February 9th from 6-8pm at the Veteran's Memorial Museum Balboa Park there will be a workshop where all Veterans from the U.S Military are invited to critically scrutinize their innermost feelings on what it means to be a soldier. All personal histories, tears, laughter & memories are welcome. Please come and be prepared to have a voice.

For further details call: (619)806-2075.

What in the World is Going on at the Moulin Rouge in Las Vegas?



Heavy equipment on site appears to be getting ready for some phenomenal construction venture. Could it be that the stars are lining up to begin the miraculous revival of the Moulin Rouge in the Promised Land? Stay tuned.

STILL LOOKING FOR MR RIGHT! BAKERSFIELD, ANTELOPE VALLEY...SANTA CLARITA & VICINITY (Tehachapi Calif)

Auditioning VOCALISTS for Front man for BLUE MOUNTAIN TRIBE. Looking for a fresh new sound. Rehearsals for 2nd CD in full swing. Male/Native. Carded NOT necessary, mixed heritage fine to add a new vitality to band.

Contact me "Paris Hairston/Producer" at 661-221-1510

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Bismarck, ND – On January 20, 2016, seven Native Americans from North Dakota filed suit under the Voting Rights Act and the U.S. and North Dakota Constitutions challenging North Dakota's recently enacted voter ID law on the grounds it disproportionately burdens Native Americans and denies qualified voters the right to vote.

In Memory

To Ryan Rhino Francis
Longshoreman
at ILWU Local 29
Condolences To You and Your
Family for the loss of your
beloved Father

Hello From Bob Filner



Bob Filner Sends New Year Greeting to All

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In Memory

BART MAYBIE
June 1947 - November 2015

On November 17th, The amazing life of Barton Kent Maybie (Bart) came to an end at his home in Las Vegas in the company of his good friend, Barbara Pinder. Born and raised in Calgary, Alberta, Bart demonstrated the curious mind, entrepreneurial spirit, generosity and loyalty that would guide his life.

Bart developed real estate ventures in Calgary and Hawaii and expanded into cars, furniture and financial services in California, Utah, and Nevada.

Never afraid of a bold venture, Bart received a medal from the Mayor of Las Vegas for his efforts in improving the liveability in specific North Las Vegas neighborhoods, including revitalization of the historic Moulin Rouge Hotel.

People were drawn to Bart all through his life. Always the life of the party, he exhibited an outrageous sense of humor, a warm heart and was always the generous host. When anyone of his huge circle of friends visited Vegas, they ended up at Bart's place where they found good food and great company.

Bart could always make you laugh and this is what we will all remember most.

Bart joins his parents, sister, and his long-time partner, Linda, where he no doubt already has them laughing.

NEWS from Las Vegas/Nevada
by Kena Adams

Moapa Band of Paiutes Project INPUT Pow Wow

The Project INPUT 3rd Annual Christmas POW wow was a beautiful success. The POW wow was graced with dancers as far as Oklahoma. Our MC Damon Polk sang to the crowd during dinner break with some beautiful bird songs, Gwen Tom and Janie Tom danced for us sharing their Moapa Paiute culture, a Paiute tradition. We had a variety of handmade Native jewelry and crafts. Everything ran smoothly including the feed where the committee prepared a variety of hot soups, bread and fried chicken. The participants had nothing but good things to say about the POW wow and look forward to next year's event. We had 2 sponsors, Eagle



Sponsor IBEW and White Bison Sponsor Nedco Supply. Also our Tiny Tots sponsor John Williams and Nate Morris made the little ones happy with their bags of goodies. Our special guest Santa passed out books to the spectators donated by The U.S Marines Pahrump Toys for Tots, Mr. Richard Hoery and friends. Albertsons (Bruce & Charleston) donated bread for our feed. The POW wow brought great healing to the Las Vegas community to ensure the start of a great 2016. On behalf of the Project INPUT Committee and the VR staff we would like to thank all whom participated and also attended. May we all have a prosperous and peaceful 2016!

Volunteers Needed to Help Count the Homeless on Jan. 26 and 27

Volunteers are needed to help with the 2016 Southern Nevada Homeless Census, which will count the homeless in the Las Vegas Valley on Jan. 26 and 27.

"The homeless census is very important for our community," Clark County Social Service Department Director Tim Burch said. "This count shows us the magnitude of the challenge we face in our efforts to eliminate homelessness in Southern Nevada. The count is also required by federal grant programs that support housing, job training and other critical programs that get the homeless off the streets and headed in the right direction."

Census volunteers are needed to help with the overnight count of the homeless population from 11:30 p.m. on Jan. 26 to 6 a.m. on Jan. 27. Volunteers are also needed to help with the homeless youth count from 7:30 a.m. to 2:30 p.m. on Jan. 27.

Any individual or community group interested in volunteering to help count the homeless is encouraged to register online at www.helpohome.org/get_involved_volunteer.html.

Volunteers will be asked to attend one of three training sessions being held on Jan. 21 from 8-9 a.m., noon-1 p.m., and 5:45-6:45 p.m. in Commission Chambers

at the County Government Center, 500 S. Grand Central Parkway in downtown Las Vegas. (The training is not mandatory but is highly recommended.) We are especially in need of volunteers who have smart phones and volunteers with cars who are able to drive their team around one of the areas being counted. To carry out the census, volunteers will be assigned to teams and deployment centers. The volunteers will leave from the deployment centers to count the homeless population in designated areas without interacting with or disturbing the homeless individuals.

This is the ninth countywide effort to conduct a person-by-person count of the homeless in Clark County. The 2015 homeless census found 7,509 homeless people staying in shelters or on the streets over two nights in January, and estimated that more than 34,000 people experience homelessness in Southern Nevada throughout the year. The homeless census was a qualifying requirement for grants that provided more than \$12 million last year to local programs that help the homeless.

For more information about the homeless census, go to www.helpohome.org, email helpohome@clarkcountynv.gov or call (702) 455-5832.

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Continuing Work on Legislation to Assist Tribes

In 2015, we continued to work in Congress for Indian Country. We passed important legislation reauthorizing the Special Diabetes Program for Indians and securing vital funds for Native American programs in an omnibus appropriations bill.

In Nevada, we saw through the final steps in implementation of the Truckee River Operating Agreement and the Duck Shoshone-Paiute Tribes of Duck Valley

Water Settlement Act. These measures have been priorities of mine for years and I am tremendously proud to see them implemented. I look forward to the Pyramid Lake Paiute Tribe and Shoshone Paiute Tribes of the Duck Valley Indian Reservation moving forward towards a more prosperous future.

As we head into a presidential election year, things in Washington may be slowing down. But I will continue

working hard on legislation to lands back to Indian tribes in Nevada, reauthorize important Indian housing programs and strengthen Indian education and native language preservation.

My efforts will not stop there. I will continue to call out the Washington team name that disparages Native Americans. We have seen some successes in our efforts to combat this racist team name: the National Football League withdrawing the team's non-profit status, tribes turning away donations from Dan Snyder's foundation and the introduction of anti-trust exemption legislation to deter usage of the name by Congresswoman Eleanor

Holmes-Norton. The tide is turning. The Washington football team's racist name must go.

In 2016, we will celebrate the 50th Anniversary of the Inter-Tribal Council of Nevada. The Washoe, Paiute and Shoshone people have endured so much. Despite being removed from their homelands onto foreign reservations, and witnessing the diminishment of their lands and resources, Nevada's tribal people still stand proud and strong. I look forward to this upcoming year and cherish the relationships I have made with the Native People of Nevada.

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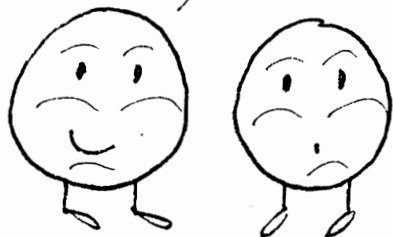
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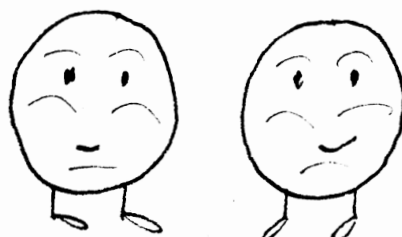
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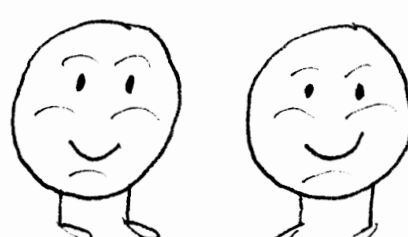


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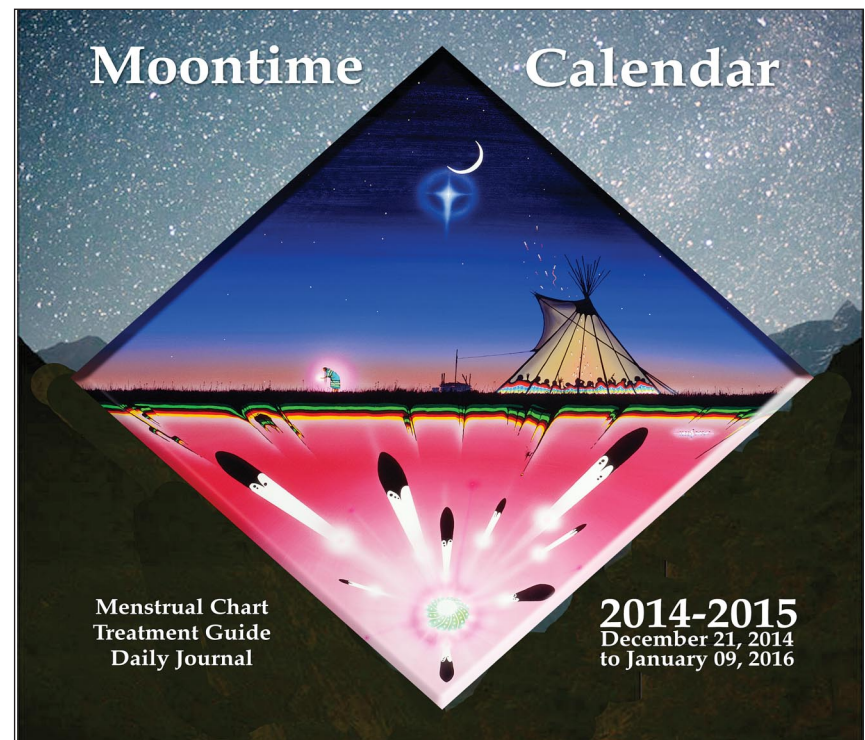
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PANEL DISCUSSION:

Political Imprisonment, the Prison Industrial Complex, and Radical Resistance



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The African American Studies Minor is proud to host former political prisoner, **Sekou Abdullah Odinga**, and **Dr. Johanna Fernández**, Professor in the Department of Black and Latino Studies at Baruch College in New York City.

Sekou Odinga was inspired by the revolutionary principles of Malcolm X when he joined Malcolm's Organization of Afro-American Unity, followed by the Black Panther Party, and the Black Liberation Army. He is a Muslim, a citizen of the Republic of New Afrika, and for 33 years was incarcerated as a political prisoner of war for his role in the liberation of Assata Shakur. He was released on parole in November 2014 from the New York State penitentiary.

Dr. Johanna Fernández is Professor of Black and Latino Studies at New York City's Baruch College where she teaches 20th Century U.S. History, Social Movement History, and African-American History. She has written and produced a film dealing with the case of political prisoner, Mumia Abu-Jamal, and is author of the forthcoming book, *When the World Was Their Stage: A History of the Young Lords Party, 1968-1974*.



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