



INDIAN VOICES

OUR 30TH YEAR

MULTI-CULTURAL NEWS GLOBAL NETWORK

THE FLOWER MOON (MAY) 2016

Peace and Dignity from the Heart of San Diego's Fourth District

by Esmeralda Sanchez

On May 1st, 2016, the intercontinental spiritual run known as the Peace and Dignity Journeys began in Eklutna, Alaska. The Northern route will converge with the Southern runners, who started on May 5th in Tierra Del Fuego, Argentina; in November 2016 the runners will complete their journey into Panama, bringing together prayers of hundreds of Native-Indigenous communities from North and South America. Unifying the prayers of our ancestors, fulfilling the prophecy of the Eagle and the Condor. The Eagle staff representing Indigenous communities of the north and the Condor staff representing Indigenous community of the south.

The 7th inter-continental Indigenous people's spiritual run aims to remedy the variety of struggles within Native communities, while honoring the cultural traditions and spirituality of indigenous peoples. This is not a competitive event and its main goal is healing for our communities and creating a cultural awareness. Every four years since 1992 the spiritual runners of the Peace and Dignity Journeys have strived to bring forth the message of unity, peace, dignity, self-determination and health to all Native Peoples and other communities. This year's run is dedicated to honoring and protecting our sacred seeds, seeds of consciousness, and seeds of our next seven generations.

As mother of two beautiful Yaqui children, it is important for me to teach



The Spirit of Berta Carceres prevails.

them about our culture, tradition and way of life. Through spiritually running I have gained a stronger sense of self identity and pride for my cultural beliefs.

As an Indigenous woman, I see the struggles we face no matter if we are

SEE **Peace & Dignity**, page 2

In this issue...



- 1 Peace and Dignity Run
Civil Rights Living Legacy Tour
- 3 UCSan Diego Inter-Tribal New Director
Jamul Indian Village Construction Schedule
- 4 McGill Charter School Reading Program
District 4 Comes to Life
- 5 Black Path Commentary
Two Drum Jimmie Fighting Patent Office
- 6 BBIA - James Beckworth
- 7 American Indian Chamber Commerce Luncheon
Roy Cook Memorial Essay Contest
- 8-9 San Diego American Indian Pow Wow
- 10 US Senate Candidate Visits West LA
Tribal TANF
Sycuan Inter-Tribal Voc Rehab
- 11 UCSD Faculty Call for Divesting Fossil Fuels Funds
Cool Kids Corner
St Josephs Mission Church Retreat
- 12 Native Hawaiians Preserving Their Heritage
- 13 Nevada Manufactured Riot
Moapa Band of Paiute Protect Gold Butte
- 14 Reid All About It
- 15 Green Trading Post Business Directory
- 16 San Diego County Fair
La Jolla Playhouse. They Don't Talk Back

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The Civil Rights and Living Legacy Educational Tour



Lt to Rt: George Rudolph, Sarah Collins Rudolph, Council woman, Myrtle Cole, and Frank Jordan.

Photo: Rochelle Porter

San Diegans Honor Sarah Collins Rudolph and Her Husband George Rudolph

by Traci Carlisle and LeMar Slater

On a beautiful Saturday Evening, City Council Member Myrtle Cole, on behalf

of the City of San Diego, Sarah Collins Rudolph was honored by the City. Presenting a Proclamation, honoring her life-long struggle and her determination to spread the word that Love will always Defeat Hate.

Sarah Collins Rudolph is the lone survivor of the five girls that were in the

basement bathroom of the 16th Street Baptist Church on September 15th, 1963 in Birmingham, Alabama. Four little girls were murdered; Cynthia Wesley, Carol Robertson, Denise McNair, and Sarah's Older Sister, Addie Mae Collins.

San Diego School Board Trustee, Dr. Sharon Whitehurst Payne, presented a Proclamation on behalf of the San Diego Unified School Board honoring her because of her volunteer work that she does around the country, educating students about life during the Jim Crow South. Her message to the students is, "Learn to Love, because Hate will Never Give you Peace."

Sarah Collins Rudolph's visit to San Diego began over 2 years ago.

Frank Jordan coordinated a Red Carpet Salute for Sarah and her husband George Rudolph in the City of Boston, Massachusetts. The Boston Events were hosted by The City of Boston, The Boston Red Sox Baseball Team, The Boston Area Church League, The Greater Boston Convention and Tourism Bureau,

SEE **Civil Rights Tour**, page 2

Civil Rights Tour

Continued from page 1

along with various Business and Labor Organizations.

There was a Leadership Breakfast and the Master of Ceremony was Professor Charles Ogletree.

Sarah Collins Rudolph visited several Community Colleges and she was honored at a Pregame Ceremony at Fenway Park. When over 30,000 Baseball Fans heard her story, they rose to their feet and gave her a Standing Ovation.

When Sarah Collins Rudolph's Southern California visit was confirmed, Bishop George D. McKinney graciously offered to honor her at the St. Stephen's Church of God with a civil rights play and a gospel musical.

The St. Stephen's Cathedral Choir, under the direction of Norma Handy sung Negro spirituals and other songs that represent the Civil Rights Movement.

The Civil Rights Play, written and directed by Maxine Clark, depicted scenes such as the moving scene of a Young Black Girl being sold on the auction block. There was a compelling sound track of an auctioneer played during the scene. Those in the attendance actually challenged their history and found a deep sense of sadness when they connected to the past. The Play included scenes about the Underground Railroad, the March of Washington, and the Election of President Obama. The final scene of the Play depicted the mutual respect between Martin Luther King Jr. and Caesar Chavez because many of Martin's Leaders helped Caesar Chavez organize the Farm Workers Union.

As a part of the Community Honors for Sarah Collins Rudolph, after the Play, there was a short film featuring Historical Facts about the Civil Rights Movement centering on the 16th Street Baptist

Church Bombing and the Sarah Collins Rudolph Story.

Four days before Sarah Collins Rudolph was honored in the Community, she was honored by the San Diego Unified School District.

The Purpose of Sarah Collin Rudolph's Southern California Living Legacy Educational Tour was to interact with Principals, Teachers and Students. Her visit to Seven San Diego Unified School District High Schools was not publicized until all visits had been completed.

Students participated in an opportunity to dialogue with Sarah Collins Rudolph who is a living part of America's History. The Students were very engaging and an atmosphere of a family gathered around the Dinner Table during the Holidays with the Elders was created.

The following High Schools were chosen to have a Special Living History Interactive Class: Lincoln, Morse, Crawford, Hoover, San Diego, Mission Bay and Serra.

The Civil Rights and Living Legacy Educational Tour was designed so that Principals, Teachers and Students could meet an actual person that is a part of America's History. Approximately 200 Students participated at each School. At the conclusion of the Civil Rights and Living Legacy Educational Tour, over 1,700 students participated.

Mrs. Sarah Collins Rudolph's Story is so compelling; it is one of a person, whose life has been forever changed by an act of homegrown terrorism.

Yet, she has found a way through her Faith to find a way to forgive the despicable people who set the bombs off that killed four little girls (including her sister, Addie Collins) in the basement bathroom of the 16th Street Baptist Church on Sunday, September 15, 1963 in Birmingham, Alabama.

She continues to live with the pain, the suffering, the scars and the memories

of that horrific Sunday Morning.

Although she lives with the scars of the past, she has found through her Faith, to declare that Love Will Defeat Hate. Her message is clear, "When you hate, you cannot Live in Peace."

Frank Jordan, who hosted Sarah Collins Rudolph, and her husband George Rudolph in Boston and Southern California, is a long-time Veteran of the Civil and Human Rights Movement. He opened up the Class Sessions with a brief History on how life was, before African Americans had the Right to Vote. He also shared with the students, how People of Color had a Thirst for Education and that Thirst, was the driving force that compelled people to Get Involved, to Register to Vote, and to Seek a Quality Education.

He also spoke about Peaceful Protest and Non-Violence. His opening comments set the tone for an open discussion between the Students and Sarah Collins Rudolph.

Prior to the Students active engagement, a short film was shown about the 16th Street Bombing and Sarah Collins Rudolph's History. After witnessing the short film, many of the teachers and the students had tears in their eyes.

Frank Jordan states, "Sarah's visit to Southern California is a part of the National Unity in the Community movement supported by business leaders in Boston, Los Angeles, Washington, and San Diego with resources from Labor and the Tribes.

Peace and Dignity

Continued from page 1

from the land of the Secwepemc, Apache, Yaqui, Lakota, Kumeyaay, Purepecha, Kuna Yala's, Otomi, Kiowa, Quechan, Navajo, Mapuche, or from right here in Southeast San Diego. Our struggles to take care of our land, protect our water, feed our children, to heal the abuse of drugs, alcohol, violence, and honor our ancestors is the same. The Peace and Dignity Journey works to heal our community and bring solidarity from Nation to Nation, to stand up for each other and for our future seeds. That is why I run, that is why my children run.

The Peace and Dignity runners will be in the San Diego region from July 22nd through July 28th, 2016. On July 28th we will be honored to do a tributary route from Calipatria State Prison to the I-8, for our Chickasaw brother Orlando Watley who was falsely incarcerated for a crime he did not commit and all our family members who are wrongfully incarcerated.

We would love for everyone to come out and show their support. The Peace and Dignity Journeys is a spiritual run, we rely on the support of the local communities to get us through every region. The entire run is funded on community support and donations. If you would like to get more involved or get more information please contact us at 619-718-0966 or at www.peaceanddignityjourneys.com.



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IT IS TIME TO BREAK THE CYCLE!

Negative Effects of Stereotyping

The great square-jawed white hero, The LONE RANGER, rode the western ranges to the tune of perhaps the most recognizable soundtrack that Hollywood ever plagiarized, The William Tell Overture. The masked man rode a silver stallion and wore a mask to hide his identity (he stood for the unquestioned wisdom of authority) and he had a sidekick whose name was Tonto. To the writers of the original series this character probably was supposed to have been comic relief in a buddy road show. Instead of having a silly “beaner” like Pancho to the Cisco Kid they would toss in a stupid “injun” for laughs and call him Tonto. Tonto translates from Spanish into “dumb”. During the groundbreaking Supreme Court case of Brown vs. The Board of Education

Thurgood Marshall and his team of lawyers illustrated by the use of black and white dolls just how powerful is the impact of negative stereotypes. Since producing one of the most extreme racist documents of the twentieth century, D.W. Griffith’s “Birth of a Nation”, Hollywood has for over a century been isolating, disparaging and mocking any minority who didn’t fit the image of all-American conformist-in-training. Current Supreme Court Justice Sonia Sotomayor has pointed out that perception counts a great deal in the Nation’s highest court and “drives legislation...that can drive some of the reactions to legal questions that affect tribes.”

Rich Hall’s “Inventing The Indian”, is a 2012 BBC documentary that

catalogues the litany of Hollywood stereotypes of Native Americans. The pernicious propaganda continues today in television shows such as “Banshee” which should only be watched with a warning label for gratuitous violence, “Longmire” and even the heralded “Red Road” which makes a genuine effort to tell a story from a Native perspective but often can’t help itself from slipping into a pattern that only deepens the stereotypical concept with its portrayal of a brooding, angry Native American anti-hero. It’s only just better than the typical Hollywood scalping Indian seen in industry self-proclaimed “classics” such as John Ford’s “The Searchers” where an “awe shucks!” John Wayne tracks down the evil raping and murdering Indians.

Working tirelessly to offset this barrage of cigar store redskins are three stalwart theatre artists who have teamed up and are currently presenting “They Don’t Talk Back” at the La Jolla Playhouse. Frank Katasse from the Tlingit clan in Alaska has written a play that explores the meaning of family when a young lad, forced by circumstance, returns to his grandparents home in a remote Alaskan fishing village. Directed by Randy Reinholz(Choctaw), co-founder of Native Voices at the Autry Theatre in Los Angeles. The La Jolla Playhouse production aims for authenticity. Jean Bruce Scott, another co-founder of

Native Voices, brings her eclectic experience to this trio of professionals. Ms. Scott also serves as president of Sine Bahn Productions, an independent production company noted for developing screenplays, teleplays and stage plays. More than just about any art form theatre like film is a collaboration and these three musketeers are bent on delivering an original voice. The show has a two week run from May 27th-June 5th followed by three more productions written by Native Americans.

Hats off to the La Jolla Playhouse for their important effort in exploring culturally diverse story telling. Visit LaJollaPlayhouse.org.

See ad on back page.

June 7-9 at La Jolla Playhouse in San Diego

Tuesday, June 7, 7:00 p.m.

Fairly Traceable by Mary Kathryn Nagle (Cherokee)

Wednesday, June 8, 7:00 p.m.

And So We Walked by DeLanna Studi (Cherokee)

Thursday, June 9, 7:00 p.m.

Bears and Black Sheep by Jason Grasl (Blackfeet)

La Jolla Playhouse in conjunction with Native Voices will present three plays by Native Americans. Native Voices is the only Equity Theatre in America dedicated to exclusively producing plays by Native American, Alaska Native, and First Nations playwrights.

UC San Diego Inter-Tribal Resource Center Welcomes Inaugural Director

by Elena Hood

As a college student, Elena Hood knew firsthand the importance of having a place to call home and find familiar faces. In her own experience as an undergraduate, it was her involvement with the Native community that played an integral role in her academic success.



space dedicated to inclusion and outreach efforts.

“I want the Inter-Tribal Resource Center at UC San Diego to be a place of belonging,” said Hood. “My goal is to foster a welcoming space for Native populations, including students, staff, families and visitors on campus, provide resources to support

academic and professional development, as well as build partnerships with both urban and local tribal communities.”

Photo by Erik Jepsen/UC San Diego Publications

This summer, Hood will begin to cultivate similar opportunities for community growth at UC San Diego as the inaugural director of the Inter-Tribal Resource Center, the campus’ newest

Notice of Construction Activity on State Route 94



The Jamul Indian Village (JIV) would like to notify the public that Caltrans has issued an Encroachment Permit (EP) to start the construction of SR-94 improvements between Melody Road and Reservation Road in Jamul.

A Transportation Management Plan (TMP) has been reviewed and approved by Caltrans and will be implemented during the construction of the SR-94 improvements. The TMP was prepared pursuant to the standards and guidelines set forth by Caltrans. The majority of the construction will take place behind a concrete barrier (k-rail) and there will be two lanes of traffic to help minimize any impact.

The speed limit will be reduced to 45 mph in the construction zone for safety purposes. Temporary signs and flaggers will be placed on SR-94 during construction hours to ensure that these operations are conducted with maximum safety and minimal disruption to motorists.

Construction Schedule and Hours Construction will begin the week of May 16, 2016 and will take place during the hours of 6 am to 9 pm, (Monday – Sunday). While most construction will take place during these hours, there will be periodic 24 hour work during lane closure events. More Information For questions or concerns about construction, please contact us via email at

SR94improvements@gmail.com

More information is also available at

JamulIndianVillage.com/SR94Improvements

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Annual Community Reading Program



Attorneys, judges, police, community advocates spent the morning reading to the 1st, 2nd grade students at the McGill Charter School. 3025 First, San Diego. It was a dynamic, educational and social event with much networking and relationship building.



Herman Baca and Dr. Willie Blair celebrating black and brown unity.



District 4 Comes to Life

Myrtle Cole brushed away a bee with the help of Mayor Faulconer and then proudly and clearly announced that the 4th Council District of San Diego would be nobody's afterthought for evermore, at least not under her watch.

State dignitaries, developers, teachers, coaches, workers and representatives from the Hunter and Saxten families turned out for the elaborate



Sedrick Mitchell, Dr. Shirley Weber, Michael Brunker, Lorena Gonzales

numerous other state-of-the-art amenities. The project has been fifteen

years in the making and never would have happened without an inspired and collaborative effort from folks both within the community and without. The youngsters from future generations will be thanking everyone for their efforts.



Myrtle Cole issues a District 4 decree!

groundbreaking ceremony of the new Jackie Robinson YMCA which is scheduled to open in 2017. The future structure was on display in architectural renderings and promises to be one of the best facilities in the country with ballparks, two swimming pools with a retractable roof and



Can't Make an Omelette without breaking an egg!



The Big Dig-Groundbreak for the 4th District's Jackie Robinson YMCA

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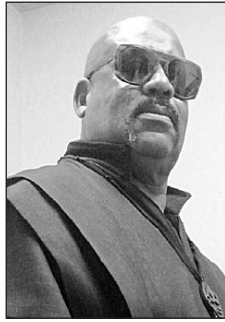
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Black Path Commentary: Critical Analysis on Culture, Community, & Struggle
**The Nguzo Saba & the Moral Vision of Malcolm X:
 Wake Up, Clean Up and Stand Up**



by *Min. Tukufu Kalonji*

May 19th 1925 marks the birth of Minister Malcolm X. Thus, the month of May is a time for us to rightly reflect upon the life and legacy of Malcolm X. Malcolm, the fire prophet, moral

teacher, a quintessential model of Black manhood was many things as an Afro American who worked, studied and struggle to build a truly just and moral society. An incisive critic of the hypocrisy that he referred to as not the American dream but rather the American nightmare was timely without question; and very much needed during his life and nonetheless remains so much needed now in these times of America's nightmarish hypocrisy. A hypocrisy evidenced by the crisis of continued

cutbacks in education, mental and medical health care services, and other critical human service; and increasing poverty. Yet the nation's prison industrial complex steadily grows as a major investment opportunity on the New York stock Exchange via Correctional Corporation America and the Wackenhut Corporations. Moreover, let us not exclude the continued damage and degradation to the environment the establish order does all for the sake of making money. The acts of oppression cited here directly affect the Black community, other communities of color and the poor as an oppressed group in general. Consequently then, during our reflection of his legacy and lessons

The acts of oppression cited here directly affect the Black community, other communities of color and the poor as an oppressed group in general.

evolving from out of his texts of lived history, let us look at the moral vision of Malcolm X.

Malcolm X taught us so many invaluable lessons on many issues. Of those lessons, Malcolm X gave us a straightforward and manageable prescription to follow that would and is efficient in every aspect of our life. It is summed up in his call for Black people to Wake Up, Clean Up, and Stand Up! In 1963, then as the national spokesperson for the Nation of Islam (NOI); in his speech titled God's Judgment of White America (The Chickens Come Home to Roost), Malcolm X

states that;

They know that The Honorable Elijah Muhammad's divine message will make our people (1) wake up, (2) clean up, (3) stand up. They know that once The Honorable Elijah Muhammad is able to resurrect the Negro from this mental grave of ignorance, by teaching him the truth about himself and his real enemy, the Negro will then be able to see and

think for himself. Once the Negro learns to think for himself, he will no longer allow the white liberal to use him as a helpless football in the white man's crooked game of "power politics."

Thus, Malcolm X's instruction to wake up, clean up, and stand up is a call for Afro Americans to engage in the process of becoming educated the right way, becoming morally grounded, and ethically focused in our thought, and social practice. These three precepts are culturally conceived and put forward to the masses in order for us to rescue and reconstruct ourselves as a dignity bearing people with identity, purpose, and direction. Moreover, they are inclusive of our embracing as an idea and practice what later came to be constructed by Dr. Maulana Karenga, founder and national chair of the Organization Us, as the Three Ends Of Black Power; Self Respect, Self Determination, And Self Defense. Malcolm's conception of wake up, clean up, and stand up he lectured on and taught in the Nation of Islam and more so after his separation from the (NOI).

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

**Jimmie Two Drum
 James our Community's
 Renaissance Man**

Seeing Double in a fight against a Double Dealing US Patent Office

Jimmie James has many faces to match his multi-faceted life style. He is an easygoing community member who brings inspiration through his work. As a community activist, professional photographer, musician and inventor. Jimmie's laid-back persona provides easy excess to problem solving. He meets unexpected social issues and problems with ease and grace.

Until recently the world of Jimmie James has been as smooth as the mellow music he enjoys as a percussionist in the bands that he plays in.

It takes the dominant power of a defiant bureaucracy to make him lose his cool.

Several years ago Jimmie dreamed of a drum that had two heads. He followed that dream and created the drum. It required a unique base made from a tree that had a twin trunk. He since has acquired a copyright for his invention. As a good entrepreneur he sought further protection for his invention and has been trying to obtain a patent for his drum. That is when his trouble started. In spite of numerous requests and applications to the Patent Office he has yet to be able to acquire a patent. The administrators of the office have been bluntly uncooperative.

He has since learned that the U.S. Patent Office is notorious for abusing the public that it supposedly serves.

The U.S. Patent Office has experienced several disastrous fires in its history of a suspicious nature.

Since 1992, Congress has diverted nearly \$1 billion in applicant-paid fees

already earned by the USPTO to other uses (such as to help pay for the 2010 census), leaving the patent office understaffed, under-resourced, and wholly unable to deal with the threefold increase in patent applications over the last twenty years. They are using a business technique called 'efficient infringement'. They calculate the benefits of stealing someone else's patented technology against the possibility of being forced to pay damages.

Jimmy is full of fight as he refuses to join the tens of thousands of small business entrepreneurs who don't have the resources to commercialize their own inventions without investor financing, or to wage a multimillion-dollar legal fight against a multinational corporate infringer. Many entrepreneurs have no choice but to give up on their dreams.

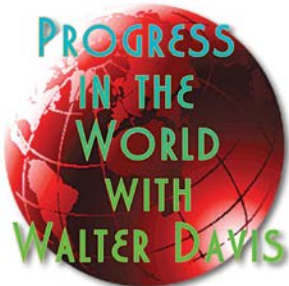
Jimmie James is determined not to have his dream fall victim to this larceny.

He has called on illustrious celebrity support group which includes Dionne Warwick. The Patent Office has been



impervious to President Barak Obama's administration requests for clarification and assistance for Jimmie.

At this point the Patent Office has Two Drum Jimmie James and his drum seeing double and to the detriment of the US Patent Office this easygoing musician is also seeing Red. He is determined to bring the wrath of Euterpe and a fermenting social movement against this corrupt federal agency.



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Progress in San Diego has now become Progress in the World! We are now syndicated in 19 American cities on AM and FM... and... we are streamed worldwide on the Star Com Radio Network (The Progressive Voice of America)! Our television channel is also streamed worldwide in this network in addition to our already extensive worldwide network with the Citizens Internet TV Network (CITN) and the Citizens' Internet Radio Network (CITRADNET).



Native American Artist
TR Whitefox
Kiowa Tribe of Oklahoma
760-638-0580

Email: redroxwhitefox@yahoo.com

Roll Number: K04908



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).

James Beckwourth

James Pierson Beckwourth, born James Beckwith was an American mountain man, fur trader, and explorer. A mulatto born into slavery in Virginia, he was freed by his father (and master) and apprenticed to a blacksmith; later he moved to the American West. As a fur trapper, he lived with the Crow Nation for years. He is credited with the discovery of Beckwourth Pass, through the Sierra Nevada (U.S.) Mountains, between present-day Reno, Nevada, and Portola, California, during the California Gold Rush years, and improved the Beckwourth Trail, which thousands of settlers followed to central California.

He narrated his life story to Thomas D. Bonner, an itinerant justice of the peace. The book was published in New York and London in 1856 as *The Life and Adventures of James P. Beckwourth: Mountaineer, Scout and Pioneer, and Chief of the Crow Nation of Indians*. A translation was published in France in 1860.

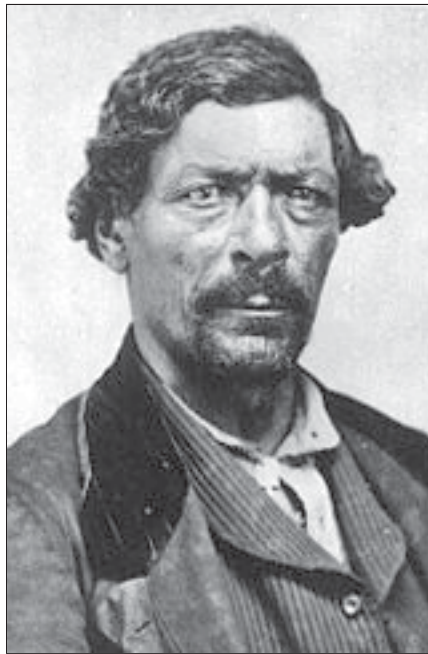
Early historians of the Old West originally considered the book little more than campfire lore. It has since been reassessed as a valuable source of social history, especially for life among the Crow, although not all its details are reliable. The civil rights movement of the 1960s celebrated Beckwourth as an early African-American pioneer.

James was born into slavery in Virginia, but sources differ as to the year: 1798 or 1800. Of mixed race, he had a mother who was an enslaved African-American mulattowoman, and his father was her master, Sir Jennings Beckwith, a descendant of Irish and English nobility. Little was known about Beckwourth's mother, but James was said to be third of her thirteen children. When James was a boy, his

father arranged to apprentice him to a blacksmith so that he could learn a good trade. He acknowledged James as his son. He was apprenticed to a blacksmith until age 19 to learn a trade. James was fired by the artisan after getting into an argument with him. Jennings Beckwith moved to Missouri around 1809 when James was young, taking his mother and all their children with him. Although Beckwith raised his mixed-race children as his own, he legally held them as master. He freed James Beckwourth by manumission, by deed of emancipation in court in 1824, 1825, and 1826. The young Beckwourth, as he later came to spell his surname, attended school in St. Louis for four years. When and why James changed his name to Beckwourth is unknown.

In 1824 as a young man, Beckwourth joined Gen. William Ashley's Rocky Mountain Fur Company as a wrangler on Ashley's expedition to explore the Rocky Mountains. In the following years, Beckwourth became known as a prominent trapper and mountain man. He worked with the Rocky Mountain Fur Company and was an Indian fighter. He was well known for telling tales about his adventures.

In a July 1825 rendezvous trapper and colleague Caleb Greenwood told the campfire story of Beckwourth's being the child of a Crow chief. He claimed Beckwourth had been stolen as a baby by raiding Cheyenne and then sold to



whites. This lore was widely believed as Beckwourth had adopted Native American dress and was perceived by some people as an Indian.

Later that year, Beckwourth claimed to have been captured by Crow Indians while trapping in the border county between the territories of Crow, Cheyenne, and Blackfoot. According to his account he was mistaken for the lost son of a Crow chief,

so they admitted him to the nation. Independent accounts suggest his stay with the Crow was planned by the Rocky Mountain Fur Company to advance its trade with the tribe. Beckwourth married the daughter of a chief, and may have had multiple wives. (Marriages between Native Americans and fur trappers and traders were common for the valuable alliances they provided both parties.)

For the next eight to nine years, Beckwourth lived with a Crow band. He rose in their society from warrior to chief (a respected man) and leader of the "Dog Clan". According to his book, he eventually ascended to the highest-ranking war chief of the Crow Nation. He still trapped but did not sell his or Crow furs to his former partners of the Rocky Mountain Fur Company. Instead, he sold to John Jacob Astor's competing American Fur Company. Beckwourth participated in raids by the Crow on neighboring nations and the occasional white party. Sometimes such raids escalated to warfare, most often against bands of their traditional Blackfoot

enemy.

In 1837, when the American Fur Company did not renew his contract, Beckwourth returned to St. Louis. He volunteered with the United States Army to fight in the Second Seminole War in Florida. In his book, he claimed to have been a soldier and courier. According to historical records, he was a civilian wagon master in the baggage division. From 1838 to 1840, Beckwourth was an Indian trader against the Cheyenne on the Arkansas River working out of Fort Vasquez, Colorado, near Platteville. In 1840, he moved to the Bent & St. Vrain Company (the Bent brothers built Fort Bent on the Arkansas River). Later that same year, Beckwourth became an independent trader. Together with other partners he built a trading post in Colorado. It was the center of development of the community of Pueblo, Colorado.

In 1844, Beckwourth traded on the Old Spanish Trail between the Arkansas River and California, then controlled by Mexico. When the Mexican-American War began in 1846 Beckwourth returned to the United States. He brought along nearly 1,800 stolen Mexican horses as spoils of war. In the war he served as a courier with the US Army and helped suppress the Taos Revolt. His former employer, Charles Bent, then interim governor of New Mexico, was slain in that revolt.

By 1848 and the start of the Gold Rush Beckwourth went to California. He opened a store at Sonoma but he soon sold it and went to Sacramento, then a boomtown close to the mines, to live as a professional card player.

In 1850, Beckwourth was credited with discovering what came to be called Beckwourth Pass, a low-elevation pass through the Sierra Nevada Mountain chain. In 1851, he improved what became the Beckwourth Trail, originally

SEE James Beckwourth, page 7

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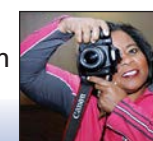
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American Indian Chamber of Commerce of California Joint Southern California/San Diego County Chapter Meeting



It was a dynamic, informative and educational gathering at Maria Calendar's in San Juan Capistrano. President Tracy



Stanhoff got things kicked off with an upbeat welcome to those in attendance. Hosted by Southern California Edison, the luncheon's purpose was to offer small



businesses ways to navigate the bureaucratic path so they could provide their products or services to the corporate world.

Facilitated by Venessa Gleich, Program Manager, the meeting provided tips and a



road map for bridging the cultural gap between small businesses and the sometimes forbidding corporate monolith. Strange bedfellows came together as two of the guests, Arnice Lamb of Walt Disney and Rodney Pots of Southern California Gas Company simplified the process.

Following a hearty lunch, served expertly by Pati Gibson, with abundant conversation, the networking continued. After the gavel fell ending the meeting, relationship building continued. By all indications it was a successful business meeting.

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James Beckwourth

Continued from page 6

a Native American path through the mountains. It began near Pyramid Lake and the Truckee Meadows east of the mountains, climbed to the pass named for him, and went along a ridge between two forks of Feather River before passing down to the gold fields of northern California at Marysville. The trail spared the settlers and gold seekers about 150 miles (240 km) and several steep grades and dangerous passes such as Donner Pass.

By his account the business communities of the gold towns in California were supposed to fund the making of the trail. When Beckwourth tried to collect his payment in 1851 after leading a party through the pass, the town leaders were unable to pay because Marysville had suffered two huge fires. (In 1996, in recognition of his contribution to the city's development and of the outstanding debt to him, the City of Marysville officially renamed the town's largest park Beckwourth Riverfront Park.)

Beckwourth began ranching in the Sierra. His ranch, trading post and hotel in today's Sierra Valley were the starting of the settlement of Beckwourth, California. In the winter of 1854/55, the

itinerant judge, Thomas D. Bonner stayed in the hotel, and on winter nights Beckwourth told him his life story. Bonner wrote it down, edited the material the following year, and offered the book to Harper & Brothers in New York. *The Life and Adventures of James P. Beckwourth* was published in 1856. According to the contract, Beckwourth was entitled to one half of the proceeds but he never received any income from Bonner. In 1859 Beckwourth returned to Missouri briefly but settled later that year in Denver, Colorado. He was a storekeeper and was appointed as local agent for Indian affairs. In 1864 Beckwourth was hired by Colonel John M. Chivington of the Third Colorado Volunteers to act as a scout for a campaign against the Cheyenne and Apache. The territory's campaign resulted in the Sand Creek Massacre in which the militia killed an estimated 70-163 friendly Cheyenne men, women and children who had camped in an area suggested by the previous commander of Fort Lyon and flew an American flag to show their status. Outraged by the massacre, the Cheyenne banned Beckwourth from trading with them. Well into his 60s by then, Beckwourth returned to trapping. The US Army employed him as a scout at Fort Laramie and Fort Phil Kearny in 1866.

- Roy Cook -

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- How does speaking more than one language influence your thought process and your world view?
- How are your future plans shaped by your Tribal Culture?
- What are the challenges of maintaining your Culture in an Urban Setting?
- How have you overcome challenges to retain culture in an Urban Setting?
- How has the digital Age influenced Native Culture?

Visit aisource.com read some of Roy Cooks Articles, find one that speaks to you, touches you, and write about it.

A MOTHERS' DAY TRIBUTE

by Rose Davis

The annual Spring two-day Pow Wow in Balboa Park, the 7th and 8th of May, was ushered in under an overcast sky with the possibility of rain. It was well attended by many people from the greater San Diego area, as well as visitors from other states and countries. Arts, crafts and traditional Indian food were available in the circle of



booths surrounding the arena where members of various tribes around the country shared their traditional dances dressed in their beautiful regalia.

Sunday, the second day of the festivities,

the selected honoree was Dr. Gwendalle Cooper (Cherokee) a mother, grandmother, great grandmother and, for the past 50 years, an active member of the greater San Diego Indian community with an involvement in local, state and national Indian educational organizations as well as being a Professor Emerita from San Diego State University.

After being introduced to all present, she took the opportunity to say a few words of gratitude and sharing. As there have been requests for a copy of what she said, we include her comments here:

"I give thanks to the Great Spirit for this beautiful day and another day of Life and opportunity."

"I appreciate and give thanks and blessings to all the hard workers who arranged and put together this opportunity for us to share our traditions with the larger San Diego Community and guests from various parts of the world. I also appreciate the opportunity to be a guest and live in the land of the Kumeyaay Nation. While initially mistreated, early on, they have given back to the larger San Diego Community in innumerable ways. Those of you who are not members of the Kumeyaay nation should consider yourselves as guests and be respectful of the opportunity."

"Today is the American Mothers' Day, so I thank and bless all those mothers a) who have brought us into this world, b) who have raised their children to be good and principled people who know how to function and give back to the communities, c) mothers who have courageously,

successfully gone it alone when necessary, d) for those mothers who have said 'NO' to alcohol and drugs, and have taught their children to do the same."



I think especially of a reservation that once was 100% alcoholic, (men, women, and children) who decided one day, 'I do not want this for my children', and stopped drinking. Because of her



SAN DIEGO AMERICAN INDIAN POW WOW
Balboa Park 2016
Honoring
Dr. Gwendalle Cooper
(Oklahoma Cherokee)

determination and fortitude, the entire tribe became 100% sober and productive. 'Where there is a will, there is a way!'

"The Cherokee tribe, at an earlier time in our history, was engaged in a battle, which they were losing and the warriors became disheartened. Her husband was killed. Nancy Ward picked up his rifle and charged the enemy, inspiring the warriors and they went on to win the battle.

"I see this country heading in a dangerous direction, and we must all take heed. There is a Cheyenne Proverb that says; 'A Nation is not conquered until the hearts of its women are on the ground. Then it is done, no matter how brave its warriors, nor how strong its weapons.'"

"Young Ones: Seek the wisdom of your grandparents. Listen to their stories and about their experiences; how they survived. Gain a broader view of Life and this world to carry with you. You won't find their stories on your cell phones. Connect with a person face to face. Do not just send text messages. There was a time when we were connected with all of life. I see that so many have come so far away from our traditions of long ago when our water and food was pure and clean and the unity of all life was shared and connected mentally, physically, and spiritually. What was that like? Perhaps, if you saw the movie AVATAR, you got some idea of how all things were related; people, animals, plants and the Spirit. I treasure my Cherokee tribal past history and endurance. I respect all people and other tribal nations."

"In closing, I want to share an overview of my 87 plus years. I have had



the opportunity of experiencing, visiting with many tribes, cultures in this country and other parts of the world, viewed religions and customs. What I found is what I believe

the greatest of our Indian people followed, summed up in a simple practice of truthfulness, compassion, and endurance. I think we all know about endurance from an historical perspective. We can all use more work on truthfulness and compassion.

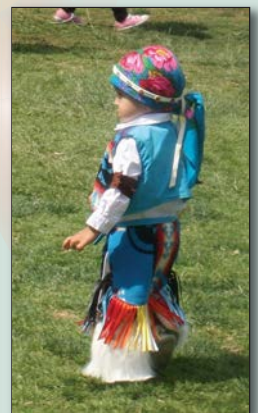
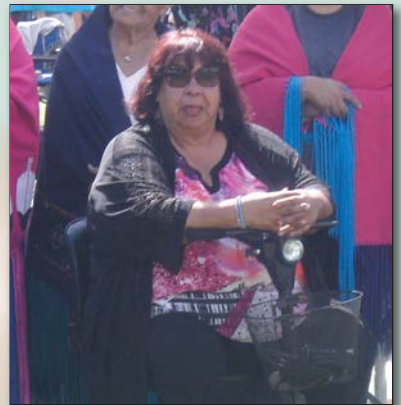
I found this philosophy summed up in a cultivation practice called Falun Dafa. It is not a religion. Just a personal application on improving oneself by observing the Law of the Universe ... truthfulness, compassion and endurance (or tolerance.) One looks within oneself to seek the



source of their tribulations, not looking outside and pointing fingers for the source of one's problems. I have heard in various circles: 'as you think, so you are', and 'what you do to others you must experience yourself'. That pretty much says it all. I am sure you remember 'do unto others as you would have them do unto you'! Well, I joined the family of cultivators doing what I described and suddenly realized I now have 100 million other brothers and sisters. I see four of them at the other side of the arena in yellow t-shirts. Talk to them for more information.

You can and will become a better person."

"In conclusion I thank you all for honoring me in that you also honor my mother, grandmother, and great grandmother and all those who precede them. May you all have safe travels home and carry with you the memories of sharing our traditions."



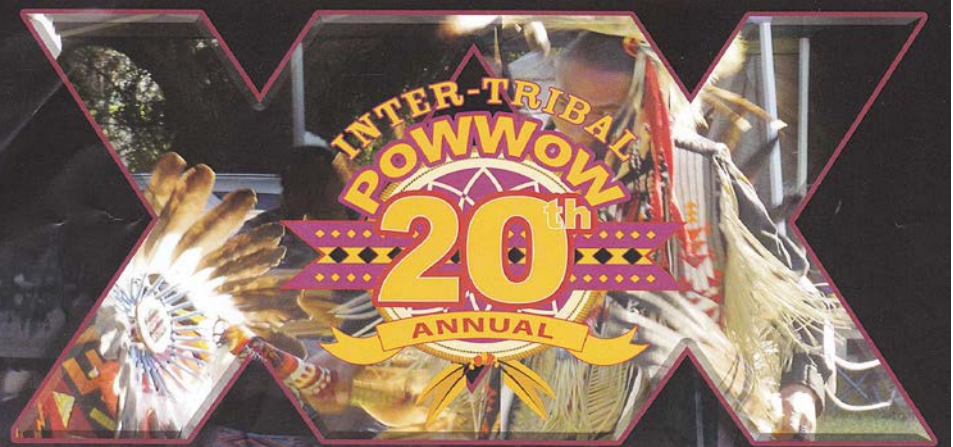
U. S. Senate Candidate (R-CA) Thomas Del Beccaro Visits West Angeles Church



Left to right: California Republican Assembly National Committeeman, Johnnie Morgan, South Los Angeles Inglewood Republican Assembly Secretary Mary Boston, South Los Angeles Inglewood Republican Assembly Charter Member Reatha Simon California Republican Assembly endorsed candidate United States Senate (R-CA) Thomas Del Beccaro, South Los Angeles-Inglewood Republican Assembly

Assistant Secretary Tiffani Jones and California Republican Assembly National Committeewoman Ayana McCowen all visited West Angeles COGIC where Tom was welcomed and introduced to the congregation.

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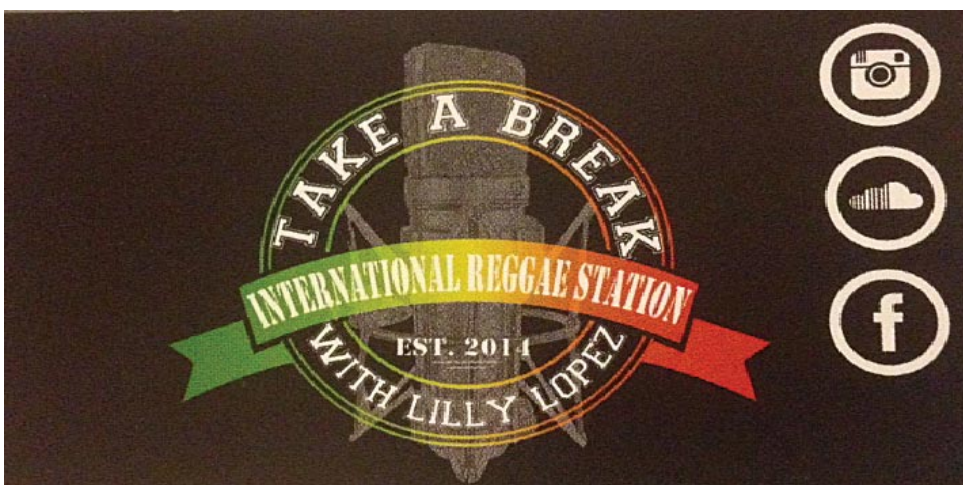
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UC San Diego Faculty Call on Regents to Divest UC Funds from Fossil Fuels

Academic Senate votes in support of divestment resolution

SAN DIEGO, CA – UC San Diego's Academic Senate today announced the passage of a resolution calling on the UC Regents to divest the University of California's investment portfolio of stocks in companies whose primary business concerns the extraction and sale of fossil fuels. According to its 1868 charter, governance of the University is shared between the Regents and the Academic Senate. The vote by tenure-track faculty and academic leadership took place electronically over a two week period ending May 11.

The resolution recognizes the threat of global warming and UCSD's pioneering contribution to climate science. It also acknowledges the risk to the UC endowment and pension funds from the prospect of falling fossil fuel stocks. The resolution comes less than a year after the California legislature required that California's huge State pension funds CalPERS and CalSTRS divest from coal stocks. These funds had lost \$840M from coal stocks last fiscal year, and \$5.1B in fossil fuel stocks overall. UC voluntarily followed suit in divesting from coal and tar sands, while reserving the right to re-invest in coal and tar sands in the future and, meanwhile continuing to invest in other fossil fuels.

Saint Joseph Mission Church Retreat April 8-10, 2016

by Robert Bettencourt

The weekend began with an afternoon Lusieno" prayer using an eagle feather along with burning of Sage by Michael Mandrigal to set the tone of the Retreat at Pathfinder ranch with a supper with Bishop Rutilio of San Bernardino Diocese. Of the eighty one there were thirty children ranging from one to ten with their first experience in a Catholic retreat. That night we did posters of our group, mine was the Coyotes and we had to sing our names,"Hello my name is ____ and I am everything a big bad Coyote would

want." The judges decided that the soaring eagles won, Then Bill Mandrigal had some Lusieno' words for use to learn for tomorrow along with some bird songs.

Saturday started with an opening prayer and Native Prayer with Michael Mandrigal and then a one mile hike. After Breakfast Deacon Andrew Orosco had a talk on the year of mercy with gift making. Then we had Canoeing/Archery/horseback riding on a small pond and trail. Finally, a Game of Sashay which is an early form of field hockey. Saturday night was a Passion play. Sunday was the Talking Stick and heading home.



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Cool Kids Corner

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

Hi Everyone:

May has been a busy and fun month. It started out with a Sleepover with my cousins Hannah and Mishe. We had a great time just being goofy. There was a lot going on at my School Epiphany.

I attended the San Diego American Indian Pow Wow in Balboa Park. Pow Wow's are fun and I learn about my culture. Also my friend Dr. Gwendalle Cooper was honored.

I am also learning more about the Civil Rights movement. A wonderful program organized by Mr. Frank Jordan was put on at the St. Stevens Church. I learned a lot from the interesting play that was part of



the program. I had the opportunity to meet Sarah Collins the survivor of the Brunham Church bombing.

I want to become involved and learn more so that we can create a peaceful world.



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NEWS *from the Hawaii***Native Hawaiians Preserving Their Heritage**

by Yvonne-Cher Skye

TMT is a volatile acronym in the minds of Native Hawaiians and brings forth a taste of bile in the mouths of everyone who was born and raised to view the amazing and unique environment of Hawaii. TMT refers to the Thirty Meter Telescope which has been the center of a controversy between proponents and Environmentalists, as well as Native Hawaiian protesters.

Hawaii as with most island biomes has a delicate ecosystem that requires conservative stewardship perspective and behaviors from its inhabitants. A tropical environment consisting of many islands in the Pacific Ocean the Southernmost and Westernmost state in the United States. The island of Oahu contains a unique biome as its floral and faunal populations as with many islands is highly sensitive and needs to be protected by all possible precautions. However, due to economic dependence on tourism and the tourist's lack of concern for the condition of the island once their vacation ends, added vigilance is required on the part of the residents and Native Hawaiians.

An example of this can be seen off of many hiking trails wherein hikers are asked via park signage to clean off the bottom of their boots to prevent transference from one area of the island to

another. The creation of facilities and means of which people can remove all traces of seeds, from their clothing and shoes before traipsing off to the next destination on the island.

The latest articles I have been able to locate online regarding the TMT are dated 2015. It is with the news that Hawaii's Supreme Court rescinded the construction permit for the proposed telescope, which is impressive as the price tag is an estimated \$1.4 billion. As stated previously, the economic dependence on the tourism industry has created more destruction to the environment which is what brings the bile to the back of the throat and enrages the protesters who recall their island before big development reared its ugly head on this serene environment. The controversy still continues, though the media has seemed to forgotten about it.

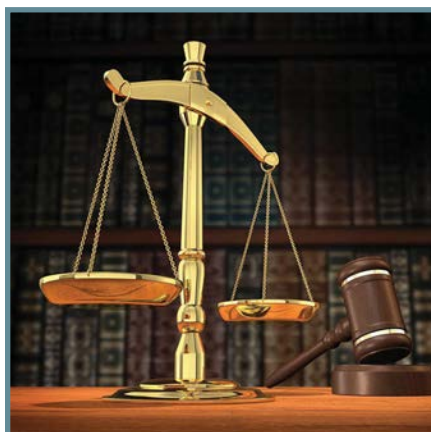
A valid point brought forth regarding this protest which bears recognition is the sacredness of the dormant volcano Mauna Kea, it's sanctity of this mountain that rises 4,205 meters above the Pacific Ocean. When one travels to the various Heiau's and sees the modern offerings still being placed for the Gods and the Ancestors, it is understood the reverence the Native Hawaiians still have for their Gods and according to their beliefs and myths, their ancestors.

Grass Roots Activist Howard Singer Joins International Free Leonard Pettier Movement

President of the San Diego Uptown Democratic Club Howard Singer is expanding his window of influence to lend support to free Leonard Peltier. Campaigning with his wife at the San Diego Mother's Day American Indian POW Wow he not only paid tribute to Dr. Gwen Cooper but also publically showed his support for Leonard. In addition to elevating the social consciousness of La Jolla, Howard concerns himself with social justice on an international level.

While visiting the Free Leonard booth, organized and run by Freedom

Fighter MaryLou Finley, Chief of the San Diego Chapter Leonard Defense Committee. Mr. and Mrs. Singer established and developed important relationships within our indigenous community Howard met with Community Activist Elmer Bisarra, Program Manager HIPS, MaryLou Finley, Marsha SpiritBear, Serena Levis LPDC supporter and Zirin (Pinky) Youths for Leonard, as well as the core group that hangs out at MaryLou's cool information booth. (See Photo Top Page Double Truck)



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What Is "Defend Hawaii"?**Entrepreneurs Behind the Popular Street Brand DEFEND HAWAII Unload About the Idea Behind the Icon**

by Loren Moreno

The sheer volume of SUVs and trucks that are now plastered with the Defend Hawaii logo — the one featuring an AR-15 semi-automatic rifle—got us wondering who's behind the brand and why it's resonating with people.

It turns out that the street-wear-turned-lifestyle company has seen its share of controversy. It's been widely misunderstood as everything from a pro-Second Amendment campaign to a symbol for the Hawaiian sovereignty movement.

We met up with Defend Hawaii owner Mike Malone and operations manager Chris Meheula in Kaneohe to talk about the brand, now in 13 local shops on Oahu, including T&C Surf Designs, Blue Hawaii Surf and Island Snow, as well as on the Neighbor Islands and in Japan.

Malone, a former mixed martial arts (MMA) fighter, said Defend Hawaii began as an MMA brand, as a way for athletes to "rep Hawaii" as they were fighting on the Mainland and abroad. The original creator (who remains nameless) got the idea for the logo from Defend Brooklyn, a small underground street brand, and she sold shirts at fights out of the back of her car. Malone bought Defend Hawaii in 2009.

"The gun design was the only original design that we kept," Malone says. "It was the strongest way to say Defend Hawaii. We've tried other things, with spears, brass knuckles, but nothing was as strong."

What it means to "Defend Hawaii" is up to interpretation. Generally, though, the pair says it's about the aloha spirit.

"Whether you're born and raised or you're a tourist, everyone has a feeling about Hawaii and these Islands. They have a love for it. Most people respect it, and that's where Defend Hawaii comes from. It's about defending everything that Hawaii means to you," Meheula says.

While Malone is a gun enthusiast, he says the brand is not about that.

"Some people see a gun and that's what they associate us with right off the bat. But they don't know we have hundreds of designs," Malone says, although he admits the AR-15 design is the most popular.

State Rep. Kaniela Ing of Maui was an early critic of the brand, writing a blog post in 2010 that went viral. "Some of these designs didn't seem like the aloha I grew up learning," Ing says.

Some Hawaiian activists were offended by a depiction of King Kamehameha holding a rifle. Shirts emblazoned with "iKill" were immediately pulled from shelves. Some of the early designs were ill-conceived, Malone admits, and "not the direction we wanted to go in."

Ing has softened a bit, calling the brand's newer designs a step in the right direction. "The value of the brand to me is the discussions it has fueled: from Hawaiian sovereignty to broader issues of race relations in Hawaii."

The brand has become more politically and socially conscious, opposing GMO crops and even sending care packages to troops in Afghanistan. The pair stresses that the company employs local people and prints with local vendors.

Veterans Preference Serves Women/Children

Women face many challenges when they transition out of the military. Nearly 280,000 women have served since September 11, and according to HUD, almost 9% of those women are unemployed and facing homelessness.* While women are an important and growing part of our veteran population, they face disproportionate housing challenges when they return from service. Mothers, in particular, who make tremendous sacrifices when serving in the Armed Forces, may struggle with economic hardship and housing insecurity when they return. Compared to male veterans, female veterans are more likely to live in poverty, and female veterans are at

greater risk of homelessness compared with nonveteran women. In San Diego county, our number of female veterans facing homelessness is growing.

Veterans Preference's "Finally Home" initiative has only one goal — to provide single family housing and services for female veterans and their children.

Please join Veterans Preference, nonprofit organizations, members of the business community and others, to help provide much needed housing for women and their children.

Transitioning females and veterans, please contact us for more information.

We are growing our list of women seeking our services.

NEWS

from Las Vegas Nevada

by Kena Adams

AMERICAN DEMOCRACY IS A RIOT ... MAYBE

The Faux Fracas in Nevada: How a Reporter Manufactured a Riot

by Doug Johnson Hatlem

Jon Ralston, the dean of political reporting in Nevada, has spread nothing less than a pack of lies about what went down at the state's Democratic convention on Saturday. And the fact averse oligarchic national media has run completely riot with the provable falsehoods. No chairs were thrown at the convention Saturday. No death threats were made against the chair of the convention Roberta Lange. And Bernie Sanders delegates were not simply mad because their louder shouting was ignored.

Ralston has been the culprit behind each of these falsehoods; and the New York Times, CNN, MSNBC, and a dizzying array of other outlets have swallowed them whole then regurgitated them for their much more massive audiences.

Ralston reported live from the convention for most of the day, but decided to leave before tensions boiled over. Nevertheless, it was taken as a simple fact that he had observed Sanders supporters throwing chairs when "Roberta's Rules" were enforced with

finality at the end of the proceedings.

As it turned out, Ralston finally admitted that he hadn't seen this himself but was relying especially on local reporter Andrew Davey. Davey first said he had still frames showing the chair throwing which he would publish. He has not produced the stills in question.

In spite of the fact that the whole thing was filmed live from multiple angles, no one has any images or video of even a single chair, let alone chairs plural, being thrown.

Ralston was also the source of the claim that Roberta Lange received death threats, again plural. Ralston first reported that he had received audio and text of messages received by Lange after her phone number was posted online in the aftermath of Saturday's mess. Ralston misreported the single instance that could be interpreted as a threat, however. The lead for his post on the matter simply stated: "One caller suggested she would be hung or burned." The problem? When Ralston got around to posting the actual message later in the day, the caller turned out not to have said she would be hung, but rather that she should be.

Moapa Band of Paiute Members March to Protect Gold Butte

by Henry Brean
Las Vegas
Review-Journal

One day after Earth Day, members of the Moapa Band of Paiutes and other tribes marched into the heart of Gold Butte carrying a plea for protection.

The activists want the swath of federal land 95 miles northeast of Las Vegas to be designated as a national monument. They staged the 11-mile "culture walk" Saturday to call attention to damage they say the area has suffered at the hands of vandals, rogue ranchers and illicit off-roaders.

In some places, ancient rock art has been shot up, defaced by graffiti or chipped off and stolen.

"I couldn't believe someone would do that," said walk participant William Anderson, a former tribal chairman of the Moapa Band of Paiutes. "It was surprising that people had no respect for our culture and our people."

Saturday's event began with a gathering and sunrise prayer where Gold Butte Road meets state Route 170 south of Mesquite.

The walk started 8 miles farther down Gold Butte Road, past the home of imprisoned rancher Cliven Bundy. It ended Saturday afternoon with food, songs and speeches not far from the Falling Man site, one of the area's best-known concentrations of petroglyphs.

Anderson, who traveled to Washington, D.C., last month to lobby for



Linda Rae Linero holds the Las Vegas Paiute tribe flag before the start of the Gold Butte Culture Walk, Saturday April 23, 2016 in Gold Butte, Nevada. The fourth annual event is aimed at promoting the need for a national monument for Gold Butte, which is a sacred area to the Southern Paiute people.

permanent protection of Gold Butte, said the area has been used by the Paiute people for untold generations. It was originally part of the Moapa River Reservation when its boundaries were drawn in 1873, but the government took the land back two years later, he said.

Now tribal activists and conservationists are seeking federal help to preserve the roughly 350,000 acres of rock art galleries, sweeping desert vistas and fields of twisted sandstone

hemmed in by Lake Meade and the western reaches of the Grand Canyon. It's also where the 2014 standoff unfolded between the Bureau of Land Management and supporters of Bundy, whose cattle still roam the land in defiance of federal law.

This marks the fourth year in a row Paiutes in Southern Nevada have organized a culture walk around Earth Day.

The tradition began in 2012, when Anderson led a group of about 20 people in the first such walk: a 50-mile trek from their reservation on the Muddy River to the Las Vegas federal courthouse to protest the coal-burning power plant near their homes.

All but one unit at the power plant has since been shut down. NV Energy plans to close the facility entirely next year.

Contact Henry Brean at hbrean@reviewjournal.com or 702-383-0350. Follow@RefriedBrean on Twitter.

The Chicano/Mexicano/Latino Community & Donald Trump? "PA PENDEJO NO SE ESTUDIA!"

A Historical Chicano Perspective

by Herman Baca, President

Many persons have asked me what my political opinion is of presumptive Republican (the white) Party Presidential candidate Donald Trump. My response is the old Mexican saying, "Pa' pendejo no se estudia!" For Trump's Republican voters & supporters, Winston Churchill's quote; "The best argument against democracy is a five-minute conversation with the average voter,"

However the real opinion is what does the Chicano/Mexicano/Latino community say of Donald Trump? In casual conversations with every day people their response is one of personal anger, fury & hatred for Trump. Some of the comments expressed to me are; "Es un pendejo, idiota, pinche gringo, where's El Chapo when you need him, kiss my brown a#s, and a graffiti wall off I-5 in Logan Heights declaring... F%&K Trump!"

For entire article go to Indian Voices website ... www.indianvoices.net

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Civil Rights Within the NFL

A poll by *The Washington Post* recently found that some Native Americans are not offended by the name of Washington's football team. Some are using this one poll as an excuse to keep the team's racist moniker and pretend the issue is settled. They could not be more wrong.

A single poll does not change the facts: Indian Tribal Leaders, Native American organizations across the country, including the National Congress of American Indians, and their allies,

have spoken out against the racist, offensive name of Washington's football team. I have stood with them in opposing this moniker, and I will continue to do so.

Native American and civil rights leaders reacted strongly to the poll in the press and on social media. And for good reason. They made clear that the name of Washington's football team is offensive and harmful to their communities. A federal judge ordered the cancellation of the team's trademark

for that same reason – because it is clearly disparaging to Native Americans. The court affirmed what Native Americans have been saying for decades – the Washington football team name is racist and morally objectionable. No poll can dispute that.

This issue 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.

For far too long, team owner Dan Snyder has tried to hide behind "tradition." He needs to realize it is simply a matter of time before he is forced to do the right thing and change the name. His team's name only fosters a tradition of racism bigotry and intolerance. There is no place for that kind of tradition in the National Football League. And there is certainly no place for it in America.

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