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# INDIAN VOICES

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## Tribes Preserve Kumeyaay Dialect

*Melissa Hill, 19, from Viejas smiled as she entered the hall during a fashion show highlighting Native American clothing as part of the 13th Annual Yuman Language Family Summit. Hill made her dress to honor her Kumeyaay heritage. The event strives to maintain the language and culture of Native Americans. — David Brooks*

The old man wasn't book smart, but he was wise. When birds sang, he listened. When he told stories, everybody listened. Pat Curo especially remembers how his grandfather always encouraged him to learn their native Kumeyaay dialect. Even when others objected. Even when it didn't come easily.

Those were the days of assimilation.

Indians stopped speaking their language because they saw English was the way to get ahead. Parents told children: "Don't try. Speak English," Curo said.

At the Barona Indian Reservation in Lakeside, the tables are turning. Curo, now more than 50 years older, was recently encouraging his daughter, granddaughter and several other language students to speak Kumeyaay. Workbooks and dictionaries were scattered around them, and the tribe's chairman stopped by to check up on their progress.

It's a scenario being repeated across San Diego's reservations, and California's: Steady or growing numbers of people are taking language classes, from none or just a handful decades before, said people from the Sycuan, Viejas and



Melissa Hill at the Yuman Language Family Summit gathering at the Barona Indian Reservation.

Barona bands. High schoolers and even younger children are showing up for classes, with or without their parents.

"There's a statewide renaissance that many tribes are participating in," said Marina Drummer, with Advocates for Indigenous California Language Survival,

an educational and promotional organization. "Virtually all tribes are making an effort to preserve this piece of their culture."

Whereas before speaking a native Indian language was seen as undesirable,

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## InterTribal Youth Launches "NATIVE LIKE WATER" Indigenous Coastal Culture Science & Health Program

"Native Like Water", is a new program launched by Intertribalyouth.org and aims to begin at the root of maritime culture.



Larry Banegas (Barona), Honored Elder, and Silent Rain Espinoza (Viejas) teach Native Hawaii Youth the game of Peon. "Traditional Tribal Gaming" is a new curriculum, co-presented by the Sycuan Institute of Tribal Gaming (SITG) at SDSU.

This past February, on an invitation by the Polynesian Voyage Society's Na Kama Kai Youth water mentorship program, 7 tribal youth, 4 mentors and 1 Elder from Southern California embarked on a visit with Native Hawaii. The goal was to bring back lessons of Culture and Science to Southern California Native Youth.

Years ago, many Indigenous people were removed from their coastal homes and way of life. Loss of habitat, for any species, is the largest cause for extinction. ITY Founder and Director, Marc Chavez states "I strongly believe a re-introduction to ocean recreation,

earth sciences, biology, and cultural research can benefit the youth and contribute, intellectually, to the university's context on diversity".

Native Like Water aims to investigate and present the story of the maritime culture of Indigenous Southern California. Ocean culture has an ancient relationship to current Kumeyaay, Luiseno, Diegeno, Acjachemen, Tongva, Cahuilla and Yuman Cultures. Intertribal Youth aims to acknowledge this story, and the natural birth privilege of ocean culture. "Many ancient villages are still here, nearby under the water and on islands. Instead of museum stories, this is a living legacy of knowledge that needs to be shared with the human family," states Chavez.

Some world leaders are now looking for answers during this state of emergency and natural resource completion. Global climate change and dry wells stimulate educators and researchers to bring Indigenous Education to the forefront. Many agree that western science must break free from a limited level of understanding and include Traditional Ecological Knowledge (TEK).

SEE **Navtive Like Water**, page 4

## Tribes Preserve Dialect

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“it’s become something to be proud of,” said Mandy Curo de Quintero, Curo’s daughter. She’s teaching her two daughters the lipay dialect through courses, activities at home and CDs she plays in the car, which she uses for better pronunciation.

Based on anecdotes like these, there’s talk on local reservations of a resurgence. Not so fast, counters Margaret Field, a professor of American Indian Studies at San Diego State University who studies American Indian languages.

“Kumeyaay is down to about 100 fluent speakers, most of whom live in Baja. You can use whatever adjectives you like, that’s the empirical number,” Field said in an email interview. “All indigenous languages around the world are endangered, in that they could disappear within a generation or two.”

And Kumeyaay, part of the most ancient language family of California, is no different. All that keeps it from oblivion are three delicate threads: the memory of a few dozen fluent speakers, these elders’ willingness to teach, and the enthusiasm and dedication of their students.

“As far as its future goes, it’s up to the last 100 speakers. They have to start speaking it to children, as many children as possible, as quickly as possible, and just keep it up,” Field said.

### Why they bother

Speakers and students of Yuman languages (Kumeyaay, spoken by some local tribes, is a Yuman language) recently got together for an annual Yuman Language Summit, held this year at Barona. They live all across California and Baja California, and up the Colorado River and into the Grand Canyon.

Cecelia Medrano, a member of the

Fort Mojave tribe, traveled almost five hours from Needles, with her grown daughter, to find out how others are preserving their languages. In her community, she said, maybe 25 people are still fluent.

“I thought I’d come and see exactly how it is — how some of the other tribes are trying to rectify that. It’s important. You can’t let it die. Because if it dies, what do you stand for?” Medrano said.

A cynic or even a pragmatist might ask: Why bother? English is the language spoken by most people in the United States, and Spanish is common locally. Why labor to learn a language that has no word (unless you count recent coinages) for television or email? A language almost no one else speaks?

Students of Kumeyaay echo the claims of people who study other languages, living or dead: knowing a language means knowing a culture. In the lipay dialect of Kumeyaay, Curo said, the same word represents earth and dirt — amut. That’s also the word for human. “Because we come from the ground,” he said. That vocabulary “shapes your vision, your perspective on life.”

Charlene Worrell, a tribal leader with Sycuan, decided to learn Kumeyaay because the tribe’s history and values are shared through songs, not writing.

“I’ve come to realize that our language is kind of poetic, in a way,” Worrell said. Instead of an equivalent of “hello” or “good day,” the Kumeyaay greeting, haawka, means “may that fire in you burn bright.”

One session at the Yuman language conference showed how language and philosophy could be said to inform one another. O’Jay Vanegas, a museum educator with Barona, gave a talk about a game of Monopoly he helped develop, where the goal is for people to speak in Kumeyaay. They learn vocabulary and hop from square to square, counting

aloud. Just as important, he said, is the way the game teaches players about an alternative value system.

“The concept is totally opposite of the capitalist-based philosophy of Monopoly. This is more communal,” Vanegas said. Instead of buying utilities, for example, players pay to be custodians of natural resources — acorns or water. In this Native American take on the game, there’s no jail, but players get detained on “vision quests.”

### Early start

Drummer, with the statewide Indian cultural group, said it’s hard for tribes to revive languages when few people are fluent, and when there are so many different groups and languages. Unlike with Spanish or Hawaiian, you need many different textbooks and dictionaries, not just one. “It’s a big challenge, for sure,” Drummer said.

Another challenge: A generation or two ago, people didn’t learn indigenous languages because of the stigma, members of various local tribes said. Today that reputation has changed, but there’s a new obstacle: distraction.

Like many others in the age of streaming Internet, Breeana Donayre, 15, is tempted by Netflix binges or whiling away her hours online. Yet studying her ancestral language has somehow kept her interest.

“I just think it’s cool to be able to speak the same language as my past

family and everybody. It’s cool to, like, know a part of them is kind of in me,” Donayre said. Language exercises are more fun than her other homework, she added.

Members of the Viejas band realized it’s important to hook language learners when they’re young. Anita Uqualla, a teacher, persuaded tribal leaders to fork over about \$35,000 to a company that develops iPhone applications. In November 2012, the tribe released a free Kumeyaay language app, with audio recordings and learning tools.

“We needed to have a way to reach our young people, so we decided to use the media, and the app was perfect for that,” Uqualla said. Uqualla didn’t have information about downloads or usage, but she said the tribe’s educational programs use it.

Stan Rodriguez, a Kumeyaay language teacher from Santa Ysabel, shared a recent anecdote — a small triumph from a few years ago. The language then, like today, was endangered, but it was rarer to see young people in classes. A group of junior high school boys seemed totally uninterested in what he was teaching.

“In one ear and out the other,” Rodriguez said. But then, a week later, he got a call from the school principal, who was concerned. They boys were overheard saying cheeky things about the school bus driver — in Kumeyaay.

Source: <http://www.kumeyaay.com>



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**IT IS TIME TO BREAK THE CYCLE!**

# All in San Diego

All In San Diego is an advocacy group for and by the people of San Diego. The group addresses issues and concerns of people overlooked, left out and without a voice.



Lan Elizabeth Jefferson

Recently, Lan Elizabeth Jefferson founded the All In San Diego Advocacy Group as a result of running for the San Diego Community College District Board; receiving over 56,000 votes; and networking with hundreds of people and organizations in the 2014 General Election. Although she did not become a Board Trustee, she wanted to connect with the voters and community that supported her and continue to do so by being their voice. As an advocate, she feels compelled to fight for concerns and issues she became aware of throughout her campaigning (education, employment, health, housing, criminal justice, economics, safety, environment, youth, etc.). Among the many things she learned from her campaign, one of the most important thing was how to connect and move forward with the right players to get things done here in San Diego.

The All In San Diego advocacy group is in a Research and Development Phase. Before the All In San Diego can even prioritize the issues and concerns our advocacy group wants to focus on, let alone take action on, they must get out into the community and find out the hottest issues, most critical issues and actually the logical issues they can realistically have an impact on first (i.e., healthcare, employment, minimum wage, labor, etc.). Obviously, some issues will take much longer to address and involve more factors than others to advocate for whether they be at the local, state or national level.

Advocating is not easy! When All In San Diego thought of where to begin; how

to prioritize the issues and concerns to focus on as an advocacy group; and how to make sure everyone has a voice at the table, the advocacy group wants all parties involved from all different backgrounds with all different experiences, especially from the community (elected officials, appointed officers, educators, teachers, administrators, parents, students, unions, residents, doctors, lawyers, scientists, engineers, social workers, counselors, police, nonprofits, businesses, developers, environmentalists, military, etc.). The advocacy group has spent the last month planning, researching and developing the issues to address and will continue to do so in order for their future actions to have a lasting impact on San Diego, California, United States and perhaps the World!

Although small but mighty, take a look at what All In San Diego has been up to lately and who they have been establishing community partnerships with...



• Receiving Nominations and Awards for the 2015 San Diego Women Incorporated Honoree Award and the Government category for Assemblymember Weber

• Facilitating the Health Work Group at the Black Agenda Project Town Hall Meeting

• Organizing a Special Meeting with Elected Officials, Discussing Ancestry Roots as a Solution for Mental Health, Addiction and Criminal Behavior

• Writing & Developing Grant Proposals for Community Projects (BAPAC, Lemon Grove Thrive & All In San Diego)

• Talking with Community Organizers and Advocates about the Rebuilding the Foundation of African Americans and Native Americans

• Brainstorming with Community Leaders on Services and Resources for African Refugees

• Attending Veteran Reboot Programs for Reentry and Reintegration to the Civilian Life

• Gearing up for the Year of Women in the 2016 Elections and Supporting Propositions and Women Across All Federal, State and Local Races Please visit All In San Diego at [www.facebook.com/allinsandiego](http://www.facebook.com/allinsandiego) and join them in establishing the All In San Diego advocacy group.

## UPDATE: Gerardo Garcia Cota

*Kumeyaay Reunification process continues*

Although Gerardo Garcia Cota has been physically released from the Otay Detention Center/ICE his heart and soul is imprisoned in a bureaucratic quagmire of Homeland Security ineptness. Thanks to the hospitality and spiritual nurturing of Dave Pettigrew, Gerardo is in a safe and comfortable setting while he walks in two worlds chained to a dysfunctional legal

apparatus. The development of this case has ramifications affecting the worldwide indigenous community

Gerardo Garcia Cota's case has been gaining attention as more people become aware of this matter. We are in contact with a newspaper in Tijuana and will be collaborating on a story about Gerardo while encouraging more investigative research. Dave continues with the crowd funding program Indigogo he set up for Gerardo Help Gerardo Andres Garcia Cota Stay Free. Please contribute.

He will be going before a judge later this month. Look for this continuing story in these pages as it rolls out.

# San Diego Judge Warns Briggs About Possible Criminal Prosecution

by Brad Racino

Well-known San Diego environmental attorney Cory Briggs was in court Friday wrapping up a long-fought legal battle against the city's plan to finance a convention center expansion when he ended up with an earful from the judge.

"Mr. Briggs may be in a whole heap of trouble," said Superior Court Judge Gregory Pollack, "with, not only the State Bar, but potential criminal prosecution."

In July 2012, Briggs entered into a lawsuit over the convention center financing on behalf of a nonprofit corporation called San Diegans for Open Government. But the group was suspended by the state at the time, and the Briggs law firm knew that. According to state law, anyone who attempts to exercise the "powers, rights, and privileges" of a suspended corporation is punishable by a fine and/or imprisonment.

"So this is very serious," the judge said.

"And as I count it," he said, referring to a list of actions taken by the nonprofit during its suspension, "it looks like there's at least four others, maybe more, that were filed during this period of suspension."

A few hours later, Briggs sought to dismiss a separate case he had filed for San Diegans for Open Government in 2013. This case was being heard by the same judge but challenged a fee charged to certain business owners for neighborhood improvements and activities.

Briggs' request to scuttle the business fee lawsuit came a day after inewsource published an investigation of the more than 30 nonprofits — including San Diegans for Open Government — that Briggs is affiliated with. Twenty-two have been suspended or revoked by state or federal agencies.

## Gang Activity at 47th and Logan Avenue

### God Don't Like Ugly In The Fourth District

### I Am My Brothers Keeper Calling Out Cowardly Thugs

Thursday morning the San Diego clergy, stakeholders and other interested parties gathered to express solidarity in combating the epidemic of violence in our community.

The dusty parking lot of the corner Taco Shop became holy ground momentarily while Bro Hugh Muhammad orchestrated a town

hall meeting with city officials in attendance or being represented. The group came together as a gang. It was a taste of our San Diego as it could and in accordance with those in attendance should be. The community of pastors



Joyce Williams grieving for her grandson sends a powerful message to Code of Violence perpetrators.

created a tone of hope.

It's all about people coming together and rebuilding community. As Joyce

Williams, the grieving grandmother, who just lost her grandson to senseless violence stated "We need to get back to caring for each other ... softball games and neighborhoods have been taken over by thugs who are not brave enough to claim their actions. If you do it ... claim it. Don't be a Coward ... We have to stop the Code of Violence."

Bro Hugh has started a campaign to go door to door all over San Diego with the message of Stopping the Violence. Being a snitch beats being a coward!



## ROOTS & ACORNS: SAN DIEGO OLD TOWN PUEBLO BAND OF MISSION INDIANS



### San Diego County Villages:

Kossai (Old Town), Nipagual (Mission Valley), Otay (Chula Vista), Jaltopochor (near Imperial Beach), Janat (South Bay),

Las Chollas (National City), Punta junto de Presidio (near Point Loma), Jamo (Pacific Beach), Mut lah hoy ya (La Jolla), Ystagua (Serrento Valley), Batequitos (Encinitas), San Bernardo (Rancho Bernardo), El Corral (El Cajon), Matamo (South El Cajon), Qumatar and Guamasui (near Alpine), Jacum (Jacumba), La Sierra (Mountains to the east), Elcuanan (Santa Ysabel), Japag (near Santa Ysabel), Japaguache (unknown), Gapeuticulpa (unknown).

### Orange County Villages:

Acjachemem and Putidum (San Juan Capistrano). Los Angeles County Villages: Yangna (Downtown Los Angeles), Sotumnumo (San Fernando Valley). Imperial Valley County Villages : Ajagues Rio Colorado (near Yuma) Baja California Villages : Mission San Fernando de Velicata Mission San Miguel, Mission San Xavier (Tucson, Arizona?)

### ALTA CALIFORNIA -SAN DIEGO

### OLD TOWN PUEBLO BAND OF MISSION INDIANS

Ignacio Zúñiga- San Juan Capistrano – Acjachemem/Juaneno Indian  
Leo Rosas & Cesario Montero - Los Angeles-Gabrielino/Tongva Indian,  
Juan Antonio Ruiz, Monterey- Amah-Mutsun/Costanoan Indian  
Cayetano Rios, Nicolás Briones, & Pedro Cagüelas, cowboy - San Luis Obispo – Chumash Indian

### BAJA CALIFORNIA -SAN DIEGO OLD TOWN PUEBLO BAND OF MISSION INDIANS

Cornelio Rosales- Mission San Antonio, Baja Calif  
Ramón Rubio -Santa Gertrudis, Baja Calif. -

Luis Gonzaga Manríquez-San José de Comondú, Baja Calif.

Salvador Carriaga -Loreto, Baja Calif- Monqui Indian

Juan Francisco Padilla -Santa Ana, Baja Calif.-Pericu Indian

### MEXICO INTERIER- SAN DIEGO OLD TOWN PUEBLO BAND OF MISSION INDIANS

Jose Manuel Canedo -Culiacan-Humas Indian

Jose Antonio Leyva -17 - El Fuerte, Sinaloa-Yoreme/Mayo Indians

Juan Alvarez - Rio Yaqui-Yoeme/Yaqui Indian

Santiago Pico -San Miguel Horcasitas-Opata Indian

Francisco Bruno Garcia - Mexico City -Nahuatl/Aztec Indian

Guadalupe Briones Olivera - San Luis Potos- Guachichile Indian

Jose Polanco Cocula, Jalisco - Purepecha Indian

Juan Maximo Pina San Martin de la Cal, Jalisco- Tecos Indian

Juan Antonio Ibarra - Mazatlan - Torames Indian

SEE Old Town Mission Indians, page 12



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## Native Like Water

Continued from page 1

“As educators, we must look to an organized, disciplined, ancient way of life that sustained itself (times) X 15,000 years more of what our current modern society can claim.”, says Chavez. The Southern California delegation to Hawaii and visit with Na Kama Kai helped to drive this point and provide an example to youth and elders that there is a need to bring home



Silent Rain Espinoza (Viejas), CA-HI delegate, demonstrates the sport of Native Queens.

coastal culture programs to San Diego.

Like Hawaii's Na Kama Kai, the current university Native Science community is in the flow to re-establish leadership in caring for Mother Earth. Traditional Ecological Knowledge (TEK) is found in many doctoral dissertation papers, and world news.

“We are one human family on the same ship”, Chavez says. “We must humble to the knowledge of our elders and ancestors. Researchers at top universities now desperately need the knowledge of the traditional way of living with our Mother Earth to help with global climate catastrophe”, Chavez points out.

Native Like Water provides program youth access to the best cultural and science resources. ITY's long-standing relationship with local Elders, UCSD, SDSU, Scripps Institute of Oceanography (SIO) and Birch Aquarium will assist ITY and Native Like Water again during Summer 2015. This summer will be a springboard to launch continued outreach efforts to local reservation communities year-round. Partnerships like this inspire youth to join-in on science; provide a culturally balanced curriculum, and direct youth along the path to college.

Native Like Water has the goal of developing leaders in health, culture, and science. Southern California – Hawaii Delegate “Honored Elder”, Larry Banegas (Barona) proclaimed: “We have been removed from the coast and ocean. We are now coming back and we are here as family ... as an example to our oceanic relationship. We are one, connected.”

Chavez believes including a “Paddle Society” in the program will combat health disparities for local and non-local youth

hosted. Many Native American tribes are returning to their traditional water journeys. InterTribal Youth has open invitations to join these paddle journeys

across the nation and with Indigenous people internationally. These are great opportunities and we want to ride a wave of health and cultural sharing.

One of program's lessons is that food is medicine and that each has the power to rewrite ones genetic

history and combat the disease of our recent fore fathers. The program is based on the belief that with access to correct information, recreational opportunities, and connection to water, to the aina (land) and organic native foods, life will improve.

Erin LaChappa (Sycuan), ITY youth delegate and 2015 high school graduate participated in Hawaii and Panama, Central America programs. Miss La Chappa is currently charting her university education and plans to take to the ocean for study. The program aims to inspire youth like Erin to chart many aspects of the Pacific and bring back traditional stories and water routes.

Chavez points out that its not just about the beach. Local San Diego Mountains, lakes, rivers and deserts are directly connected and part of the coastal environment.

Be on the look out for summer updates and the planning of the “Native Like Water” Traveling Youth Art Exhibit planned for 2016. This summer the Native Like Water Program resides in La Jolla, San Diego, Northern California Coast, Oahu, and Molokai.

A fundraising effort to fortify program is co-currently seeking, reviewing, potential local business partners and donors interested in Native Like Water Program's spirit.

*Join the forthcoming “Native Like Water” and Indian Voices visit and interview with influential youth artists, Nahko Bear and Proteje, as we chat with them at Nor Cal's Reggae on the River. Follow Native Like Water on twitter, instagram, facebook, etc. #nativelikewater #intertribalyouth*

## Attention Seniors - Housing Opportunity

Low income senior apartment complex in National City, CA is taking applications for the waiting list for one bedroom apartments. To qualify, applicant must be 62 years of age or older (in the case of couples, at least one must be 62).

**To receive an application, please visit or contact**  
**Morgan Tower**  
**1317 “D” Avenue, National City, CA 91950**  
**619 477-4716**

Placement on the waiting list will be based on the date and time the fully completed application is received.



EQUAL HOUSING OPPORTUNITY



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

# Black Men and Optimal Health: A Black Power Analysis, for Healing Mind, Body, & Spirit



by *Min. Tukufu Kalonji*

June is Men's Health month. According to [www.menshealthmonth.org](http://www.menshealthmonth.org) "Men's Health Month, was anchored by a congressional health education program, and is celebrated nationally with screenings, health fairs, media activities and related health education and outreach activities." With that said it is imperative that Black men work diligently and in partnership amongst ourselves, with our women, and community at large to check and challenge the matter of obesity and its related diseases that we are suffering and dying from on a daily basis.

Moreover addressing this matter from a Black or Afrocentric position is rooted in several assumptions. Those assumptions are that first, we as a definitive community must address our health needs from an Afrocentric frame of reference is seeking our own alternative sources of health, and healing; rather than relying on the established orders disease management industry's proscriptions of drugs which in the long run only contribute to exacerbating our health problems. This means we must locate or center ourselves as peoples of our own agency and efficacy, i.e. a practice of Kujichagulia (Self Determination) in which we think, feel, speak, and act /create out of our own unique cultural context that which is best for us.

Secondly, a fundamental tenet of Afrocentric orientation and methodology is that our thought and actions are aimed at a liberational process. That liberation is in the context of whatever form of oppression we are facing. Accordingly, the health crises we face are in fact an oppression stemming from both external established order sources, and also a cultural psychosis manifesting internally within our community. So whether in opposition to

death by police murder or death by our own negligence and internalized self destructive practices resulting from cultural psychosis; nonetheless, we must proactively engage in the struggle for long life via obtaining Optimal Health! Thirdly and final, Afrocentricity in theory and practice is a holistic process and consequently when addressing our health; we seek healing in Mind, Body, and Spirit. For our physical health problems, are directly related to and an outcome of our psycho-emotional well being (or lack thereof), and this in the final analysis is rooted in the quality and status of our spiritual self.

Therefore in order to heal ourselves and obtain optimal health, we must self consciously engage a radical process of self reconstruction and recoveredness. This process of necessity will involve at a minimum five conceptual principles with corresponding practice. Those principles and behaviors are what are called NERDS. NERDS is an acronym for Nutrition, Exercise, Rest, Detoxification, and Stress Management. This prescription for Optima Health was conceptualized by Clovis and Monica Honore'; who are two of San Diego's leaders of best practices in the realm of living a quality healthy lifestyle. You can read Clovis Honore's position paper discussing NERDS at "<http://www.sdbha.org/health-guides/nerds.html>". Finally, in addition to my positions I recommend to my readership to visit the websites of Dr. Llaila Afrika; one of the world's foremost authorities on health and nutrition at <http://www.drafrika.com>. And also Dr Sebi at is a pathologist, herbalist, biochemist, and naturalist and his site is <http://www.drsebisellfood.com>.

**Wenyewe Kwa Tutajali**  
(Swahili for we will heal ourselves)

*Min. Tukufu Kalonji is Founder of Kawaida African Ministries, For info contact @ [tkalonji@hotmail.com](mailto:tkalonji@hotmail.com)*

# Youth Across the Nation Prepare to Gather at Historic Event in Washington D.C.

by *Marc Chavez*

Over 800 youth leaders have accepted the Generation I ("Gen-I") Challenge from across the nation to attend the

a Kumeyaay Youth, I know our voice needs to be heard on a national level." says Cheyenne Bactdad of Viejas Band of the Kumeyaay Nation.

Cheyenne accepted the Gen I challenge and is part of a program in San Diego aimed at bringing youth back to the Indigenous maritime story and coastal culture. The coastal and ocean story of Southern California has been embarked upon by Cheyenne and a few youth from Barona, Sycuan, Viejas, and Rincon as part of the "Native Like Water" Indigenous Coastal Culture and Science Program.

As part of the Gen I Challenge, these youth have taken on different initiatives and projects. Summer 2015 will see a large group of youth residing together in La Jolla, a traditional Kumeyaay site vital to the maritime story. Youth will move this study forward and establish a traveling multi-media art exhibit for 2016.

Cheyenne recently won recognition for her photographic work of the ocean during the California Conference on Indian Education. Cheyenne will be just one of the many youth gathering in Washington D.C. with leadership in their blood, vision in their mind and the spirit in their soul.

Tribes are highly encouraged to send representatives from their communities to participate in the conference that hones leadership skills, encourages peer-to-peer interaction and networking, and celebrates Native youth. Many of the youth who attend the conference represent the 145 UNITY affiliated youth councils from 35 states, the largest Native American youth network of its kind in the nation. Youth can attend with our without a council and all are encouraged to attend.

Those interested in registering can go to [www.unityinc.org](http://www.unityinc.org).



Sycuan Youth Council with Actress Qorianka at National UNITY Conference, Los Angeles.

White House Tribal Youth Gathering initiated by President Obama. This day long gathering on July 9th will be hosted by the White House and bring young voices of leadership to speak at the largest venue for potential change, Washington D.C.

The day following the White House gathering, nearly 2,000 Native American youth from across Indian Country will attend The UNITY (United National Indian Tribal Youth) National Conference in Washing D.C., July 10-14.

UNITY will be co-sponsoring the White House Tribal Youth Gathering and the "Gen I Challenge" with the Center for Native American Youth (CNAY).

"We are working with youth to create one of the most memorable and special national conferences to date," said Mary Kim Titla, Executive Director of UNITY, Inc.

National UNITY consists of a five-day agenda, featuring nationally known keynote speakers, more than 30 workshops, a cultural exchange night, talent show, and awards banquet and dance.

"I am so excited I was selected to represent the youth of my tribe and nation at the White House Gathering. As

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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).

## The Latest from Ted Lange

by Earl Heath

When you here or see Ted Lange many of us visualize Issac Washington the fun loving bartender on the TV sitcom "The Love Boat", It's ok if you do that but there's a lot more to Lange. He's a historian, a play-write and director.

He has studied other play-writes like Neil Simon "Biloxi Blues" and Shakespear."I am an actor so I love doing research", Lange told AXS during an interview.

"I call myself a footnote historian. What I have been doing the last seven years is

find these African American heroes who have participated in American History and are usually a footnote because the historians are white and they kind of brush over them They don't give them their due in what I believe is their due regarding their participation in American History ".

Lange's brings us one of the country's historical events and life through the eyes of Osborne Perry Anderson. The play titled "The Journals of Osborne P Anderson" takes place in the 1800's. It has humor, drama and show what come consider the catalyst that led to the Civil



War.

The play was written and directed by Lange. "This is a part of history that is untold," said Lange I thought it is a story that a lot of people should know about."

Anderson was born in 1830 a free African American in Chester County, Pennsylvaina. He completed basic schooling and later attended Oberlin college in Ohio, after which he moved to Chatham in Canada West (now Ontario) in 1850 and opened shop as a printer.

This skill served him later as an abolitionist.

In the spring of 1858 Anderson met John Brown and learned of the revolution that he was planning. Because of his writing skills Anderson was appointed as the recording

secretary at several of the meetings and was eventually promoted to a member of Brown's provisional congress.

Anderson was the only surviving African-American member of John Browns raid on Harpers Ferry and later became a soldier in the Union Army during The Civil War.

The play should be seen by those 15 and older. It would give young people a sense of history during the pre and Civil War era.

The cast includes Bruce Cervi a producer who is known for KinShip, Walker Texas Ranger: Trial by fire. Jason Galloway known for Thrist, Hot Chicks and House M.D. (2004).

The women of harpers ferry include Starletta DuPois who is known for her memorable work in films such as the cult classic "Friday After Next," with Ice Cube and Mike Epps, as well as "First Sunday" and Martin Lawrence's blockbuster, "Big



Momma's House". Also joining her is Chrystee Pharris, the Middletown, Ohio native is known for her work on soap operas Passions and General Hospital-she has also starred along Wesley Jonathan in the movie "Steppin". The veteran actress has played several roles in many of Lange's productions including "Lady Patriot" and "Washington's Boy".

"She is a great actress " said Lange. 'She has done great things throughout the industry".

The play is produced by Mary Lange Ted's lovely wife.

The play begins Friday May 15 until June 28. At Theatre/Theatre 5041 WPico Blvd in Los Angeles. Take the time and come see some real history of an untold story.

5041 West Pico Blvd. Opening Night-May 15th Los Angeles, CA 90010 Fridays – Saturdays 8pm Pico Blvd. West of La Brea Sundays – 2pm Online Tickets Recommended [www.brownpapertickets.com](http://www.brownpapertickets.com) (800) 838-3006

## Ted Lange's Play on the John Brown Raid is a Masterpiece

by Phil "Pompey Bruner" Fixico

Last night I attended opening night of Ted Lange's play "The Journals of Osborne P. Anderson", at the theater on West Pico Blvd. He and his lovely producer wife Mary Lange were in attendance.

As an African-Native American activist with a heritage that connects to John Brown's story, being there was a must for me. The play was a masterpiece and I'm glad I didn't miss it.

My ancestors included people who fought in the war against slavery, better known as the U.S. Civil War. They fought, along side white officers who rode with John Brown during the Bleeding Kansas era, just prior to the War of Rebellion. They were members of the "First Indian Home Guard" and the "First Kansas Colored Infantry" formed in Kansas by Senator James Lane, a fellow Warrior Abolitionist and Comrade in Arms with John Brown during the undeclared war in Kansas.

Captain John Brown's Guerrilla activity helped start the U.S. Civil War,

but unfortunately, he didn't live to participate in it.

I am a Descendant of Seminoles, Seminole Maroons and African Creeks who served in these units under Captain John Brown influenced military men who openly strove to keep his spirit alive. Many soldiers on the Union side did the same. However, when my Seminole Maroon Ancestors returned to Indian Territory after the war, they become part of the Seminole Nation's Indian Bands system, two of the Bands were Black Seminole Maroons, I had direct ancestors in both. They chose to be called the John Brown Band and the Jim Lane Band again keeping the spirit of these two White Warrior Abolitionists alive.

To me "The Journals of Osborne P. Anderson" elevated Ted Lange from "Isaac" the bartender on a Boat Full of Love to a Theatrical Champion of the World"... Each member of the ensemble performance was memorable.

Thanks, to him, "The Journal Osborne P. Anderson" is a worthy addition to America's must see Repertory of Plays.

## John Brown: A White Role Model

by William Loren Katz

John Brown was born in 1800, and he was executed by the state of Virginia 141 years ago, on December 2, 1859. This year a PBS documentary film continued an effort that began even before his execution to sully his reputation. Why? He was a white man who gave his life fighting slavery but he did so before Lincoln issued the Emancipation Proclamation. He was a premature "emancipationist." However, two years after John Brown's death Union soldiers marched into the South singing of the man—"his truth goes marching on." In the year 2000 PBS film finds no truths about Brown worth repeating. The documentary begins with a long, slow scene showing Brown being led to the gallows and ends with a long slow scene showing him being led to the gallows. This could seem like a warning to similarly inclined white people, and the public deserves better.

Brown was a devout Christian who saw slavery as violence and whose favorite Biblical quote was "Remember them that are in bonds, as bound with them." He swore his entire family to the anti-slavery struggle; led armed bands

that rescued enslaved people, and was an active agent of the underground railroad. In 1856 Brown fought slaveholders' fire with rifle fire in the Kansas Civil War. He was not a man to be trifled with. When President James Buchanan offered a \$250 reward for Brown's capture, he offered \$2.50 for Buchanan's.

In 1858, he met in Canada with dozens of African Americans, including the father of Black nationalism, Martin R. Delany, to develop his liberation plan. The next year Brown led five African Americans, and 17 whites including three of his sons, to seize the government arsenal at Harper's Ferry. Their goal was to arm enslaved people, help them reach the Allegheny mountains, help them wage a war against bondage.

Enslaved African Americans rallied to Brown's forces at Harper's Ferry, but this has long been hidden from the public. Federal troops under Captain Robert E. Lee who commanded a Marine detachment surrounded the arsenal and boxed in Brown's men. Ten of the raiders died fighting, five escaped, including

# Honoring Lives That Matter Black Mothers Standing in the Gap

by Rochele Porter

On Saturday, May 30, 2015 Congresswoman Maxine Waters and The Black Women's Forum held a luncheon



Maxine Waters standing with Mothers.

sacrifice truth and accuracy for sensationalism and the protection of the establishments status quo. The consequence is that a negative image of the victim is often portrayed and blame of wrongful killings is shifted.

Like it or not all of the victims; Trayvon Martin, Michael Brown, Ezell Ford, Eric Garner, Tamir E. Rice were all educated and positive members of society. Although not perfect none deserved to be shot and killed. Most of the victims came

from a two parent loving home and attended church weekly. Life may not have been ideal but, committing crimes was not an avenue that they choose in order to survive. None had felony police records and most didn't have a record of any kind. OUR COUNTRY IS IN A CRISIS AND OUR CHILDREN ARE THE VICTIMS AND THEY ARE NOT MAKING IT HOME SAFELY How can you be a parent and so easily take the life of someone else's child?

at The Westin Hotel in Los Angeles, CA. The theme was to give honor to the multitude of innocent victims, adults and children by our over zealous and sometime poorly trained law enforcement officials. The message from the mothers was clear and unified. They all wanted the world to know the same thing and that is "if you want to know who my child is and what type of person and upbringing he had please come us." Contemporary media often

# The Strength of A Kumeyaay Woman

## Celebrating Life Day with Brandie Taylor

7 years ago I was in terminal heart failure with days to live. I had already written letters to Hunter, my son, and planned the clothes burning, food and cremation services ... then I prayed to our Creator.

On Friday the 13th in June 2008, they found a heart. Hunter was 2 at the time and they placed him on my lap in the ICU hospital bed. What do you say to your son before you go into transplant surgery? His hands on my face and saying "Momma no cry!". That's when I knew I was dying to live. The past few years have been full of lots of meds with side effects, biopsies, dr appointments, good days and bad days. Lately I've been feeling better. I've reconnected with an old college friend and through her I've met some amazing strong women.

Networking has reconnected me to high school friends and volleyball/

basketball/ softball teammates. I've been elected to Tribal Council 4 times and the Warner School Board twice. I'm honored

to have been able to serve on many Kumeyaay Committees and learning our language with Hunter. I've met a great Native Choctaw/Pueblo man who is smart and makes me laugh when it's hard for me to smile. Plus he loves basketball and football just as much as I do!

Most of all, I never dreamt I would have been able to travel so many places with Hunter ... Hawaii, Arizona, Texas, Nevada, Washington, Ensenada, San Francisco, all the local tribes ... and many more planned. I celebrate my "Life Day" as I say a special prayer for the Mother of my donor. His death saved my life. I know he visits me in my dreams. Too all my relatives of the Iipay Nation of Santa Ysabel, friends and community members, thank you for your support and encouragement. I look forward to the special things Hunter will do and the years I will be able to spend with him. Ayaay Ahun!



## Iipay Nation Of Santa Ysabel War Memorial Dedication May 25, 2015



After many years of planning and fundraising, the Santa Ysabel Veterans Group unveiled the new Memorial of the Fallen Veterans on May 25th.

It was a well attended sacred gathering. American Indian Veterans and veterans throughout the area were honored.



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## A LIFE ACHIEVEMENT CELEBRATION HONORING DANIEL J TUCKER JUNE 6, 2015

It was an intimate and supportive group that received invitations to attend this celebration.

A "surprise" party orchestrated by the honoree's lovely wife Lauri Tucker was an exclusive elegant affair held at the Sycuan Resort. Family, friends and relatives came out to show love for the former chairman of Sycuan and to honor his dedicated leadership of the Kumeyaay Nation.

Mr. and Mrs. Danny Tucker have a compelling story to tell which will be featured in an upcoming issue of "Indian Voices".

Photos: Rochelle Porter



## San Diego American Indian Pow Wow Panama Exposition Centennial Celebration 2015 May 9 – 10, 2015 • Balboa Park San Diego, CA In Partnership with Maataam Nakashin San Diego American Indian Health Center University of San Diego Soaring Eagles





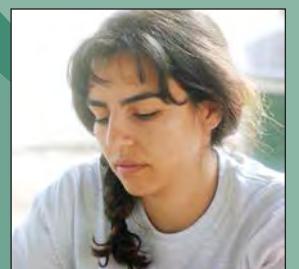
## The Black American Political Association of California (BAPAC)

recent Walk-a-Thon around Chollas Park was an energetic, healing event. Everyone was focused on being in shape for the up coming 37th Statewide Hall of Fame Convention "Celebrating the Builders in the Community"

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Photos by Calvin Manson



## ACLU of Arizona and a Group of Civil Rights Organizations Filed a Class Action Lawsuit

Earlier this week, the ACLU of Arizona and a group of civil rights organizations filed a class action lawsuit to end the daily brutality that Border Patrol inflicts on migrants in southern Arizona.

This suit aims to improve the horrific conditions in detention facilities in Border Patrol's Tucson Sector, which covers 262 miles of the U.S.-Mexico border and is traditionally one of the most heavily enforced. Every year, scores of people die attempting to pass through the Tucson Sector, while tens of thousands more are detained by the Border Patrol.

After countless complaints, government and NGO reports, and media accounts, there are few domestic human rights issues more thoroughly documented than the degrading conditions in Border Patrol's notorious shelters, or "iceboxes" — so named because of the freezing cold temperatures in which detainees are held for days on end. One man described lying on the cold, concrete floor of one of these facilities as "trying to sleep on

ice." To ensure maximum discomfort, individuals — including young children, some of them U.S. citizens — are stripped of outer layers of clothing and denied beds, mattress, and blankets.

The stories of the people detained in these conditions are horrific, their sheer consistency shocking: children left crying through the night from cold and hunger, or denied medical attention; detainees sick, exhausted, and shivering, pleading in vain for Border Patrol agents to turn up the temperature; others forced to lie next to filthy toilets or unable to even sit down due to overcrowding; and the repeated response of agents that this mistreatment is their punishment for coming to the U.S.

The government is well aware that this is going on. In response to a 2014 ACLU complaint, the U.S. Department of Homeland Security acknowledged "recurring problems" with Border Patrol detention conditions. Still, the government failed to implement any meaningful reforms and continues to deny access to outside observers, including attorneys.

## FROM DOCTRINE TO DECLARATION

**LOCATION:** Root Room (2nd Floor), Carnegie Endowment for International Peace, 1779 Massachusetts Ave. NW, Washington D.C.

**DATE:** JUNE 25-26, 2015

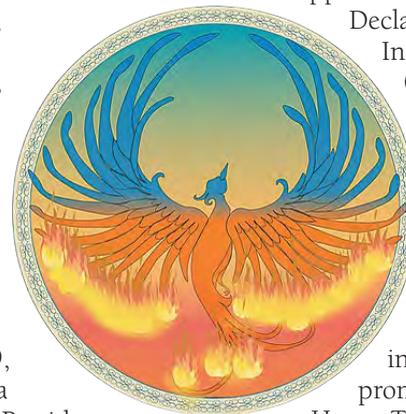
**BACKGROUND ON WORKSHOP:** The historical reality of the treatment of Native Americans, and its ongoing impact, has become an important policy concern. In 2009, President Barack Obama became the only sitting President in history to visit Indian Country, stating at the time that: 'Few have been more marginalized and ignored by Washington for as long as Native Americans, our first Americans.'

It was perhaps no surprise that late the following year, on December 15,

2010, President Obama announced that the United States would reverse its opposition to the United Nations

Declaration on the Rights of Indigenous Peoples (UNDRIP) thus joining the overwhelming majority of countries that had voiced support for the world's first international statute devoted to the rights of Indigenous Peoples. This was not intended to be a hollow promise. Speaking at a White House Tribal Relations

conference he stated, 'But I want to be clear: What matters far more than words — what matters far more than any resolution or declaration—are actions to match those words.... That's the standard I expect my administration to be held to.'





# SD Jazz Festival




Photography by Rochelle Porter

## Culture Shock in the Park



Rockin' the House at The Market St. Plaza Amphitheater June 8th 2015. It was a truly inclusive community event.






## Carla Tourville Native Regalia Custom Design (Yokut Tule River Tribe)

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# Welcome to Kumeyaay.com



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

Visit us at: [kumeyaay.com](http://kumeyaay.com)  
Email: [larry@kumeyaay.com](mailto:larry@kumeyaay.com)



## White Role Model

Continued from page 6

one African American, and Brown and the others were captured. Virginia tried and convicted Brown of treason. Attending his execution were Lee, Stonewall Jackson, and John Wilkes Booth, three men soon to embark on a more massive treason of their own.

School textbooks have not forgiven Brown for his interracial band, his fearlessness, and his armed response to slavery. The textbook, "The American Pageant" by Bailey and Kennedy describes Brown's exploit as "insane," "mad exploit," "crack-brained scheme," "bloody purpose."

African Americans saw Brown differently. They saw a man who looked at slavery as they did. Haiti, born of a slave rebellion, named a boulevard after

him. W.E.B. DuBois called his biography of Brown his favorite book. Benjamin Quarles wrote a book on the positive response to the man and his deed by African Americans. In 1964, Malcolm X asked if would admit a white man to his new organization, said "John Brown." This year Harlem's Schomburg Center for Research in Black Culture honored Brown with a special program, and I was a speaker there.

Brown was born the year that Gabriel organized a massive slave plot to capture Richmond, Virginia, and the year Nat Turner, who would lead a massive slave revolt in Virginia, was born. Brown pledged his family and his life to the destruction of bondage and white supremacy. At each step of the way he involved African Americans in his plans. At the Brown dinner table house Black children for the first time heard white

people refer to their parents as "Mr. Smith" and "Mrs. Smith."

John Brown's raid proved that free and enslaved people of color if given a chance would rise against bondage. It further proved that some whites were ready to join them and fight to the death. When captured, Brown refused any effort to save his life by pleading insanity and turned down a rescue plan. He used the forty days between his capture and his execution to focus national attention on slavery's evil. His last note before his death said prophetically, "I am now quite certain that the crimes of this guilty land will never be purged away but with Blood."

In death Brown became a martyr to millions. Garibaldi called him a "Jesus." Victor Hugo called him "an apostle and a hero," and on behalf of citizens of France gave his family a John Brown medal.

"America has been hanged in John Brown," wrote a Polish patriot. Black people declared a Martyr's Day and in slave Baltimore placed his picture on their walls. Henry David Thoreau said, "He taught us how to live" and abolitionist William Lloyd Garrison said, "He told us what time of day it was, it was high noon." Frederick Douglass said, "John Brown began the war that ended American slavery and made this a free Republic."

Sixteen months after Brown was hanged, slaveholders began a civil war that took 600,000 lives. Before it was over 200,000 African Americans served in the Union Army and Navy, and in 39 major battles they turned the tide against the Confederacy. Black troops carried the message of Gabriel, Turner and Brown as they liberated their sisters and brothers.

## BAJA Love Meets BAPAC

Dawn Parker Waites beats the drum for freedom on both sides of the border. Within the last year she has found peace tranquility and hope for the future in Rosarito, Mexico.

She has established a enclave of native and expatriates who are designing a sustainable living organic lifestyle including fresh organic vegetables and a compatible life style to match. On one of her trips stateside she dropped by to visit a BaPac meeting. The future looks bright for cross-cultural sharing.



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### Old Town Mission Indians

Continued from page 4

#### WOMEN - SAN DIEGO OLD TOWN PUEBLO BAND OF MISSION INDIANS

Clara (Sinusia)Ruiz y Leyba -San Diego -Kumeyaay

Regina (Toypurina) Montero-Los Angeles -Gabrielino/Tongva Indian

María Bernarda Cota & María Guadalupe Carriaga -San Juan Capistrano – Acjachemem/Juaneno Indian

Maria Pilar Montano, Mariana Briones, Irene Rios, & María Rosalía [Ochoa] Espinosa - San Luis Obispo – Chumash Indian

Catarina Alegre, Beatriz Gonzales, Margarita Ruiz - Monterey- Amah-Mutsun/Costanoan Indian

Viridiana (Sobredia) Mexia – Mission San Antonio, Baja California

Ursula Dominguez-Santa Gertrudis, Baja California -

María Gorgona Valenzuela -San Ignacio, Baja California

#### TIMELINE OF SEASON

#### STANDINGS

Old Town Pueblo Band of Mission

Indians:

Year - Team -Event- Most Valuable Player

1818- Defeating the Pirates- Hippolyte Bouchard at San Juan Capistrano

1822- Mission Indians officially becomes the Old Town Pueblo Band of Mission Indians

1834- Beat the Padres - Mexican Government kicks Church out of California Missions

1835- Mission Indians Wins - Receives Rancho Land Grants During Secularization

1846- Yankees Lost- Battle of San Pasqual- General Andres Pico

1847- Mariners Lost -Casa de Bandera -Maria Machado y Silvas

1848- Diamondbacks Wins - Gold Rush -James W. Marshall

1850- Yankees Wins -USA Statehood - President James Polk

1851 – Washington Senators Wins - Mission Indians Lost - Act of US Congress Land Claims

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## Cool Kids Corner



Hi!! My name is Zirin and I am excited to introduce you to Cool Kids Corner.

I just turned 8 years old. Now that summer is here it would be nice to find new friends.

Please contact me so that we can share information and get to know each other

I have a dog named Dragon and two fish named Gerald and Harold. I think Harold is a girl because he has long lashes. I went to see Culture Shock at the Market St. Amphitheater. It was awesome.

You can reach me at 619 534-2435 or email me [Coolkidssorner@gmail.com](mailto:Coolkidssorner@gmail.com)



My name is Keyona Adams and I am a native Las Vegan. I am 5 years old and can't wait to start kindergarten. When I lived in Cheyenne Wyoming I got to see real live buffalos. They were so big and had a lot of hair. I was scared at first but I think buffalo are nice.

### Moapa Band of Paiutes Vocational Rehabilitation Project INPUT ... Inspiring Native People to Uplift Themselves

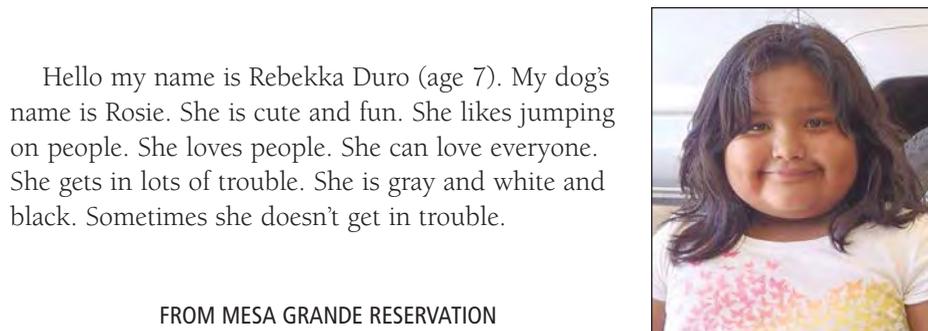
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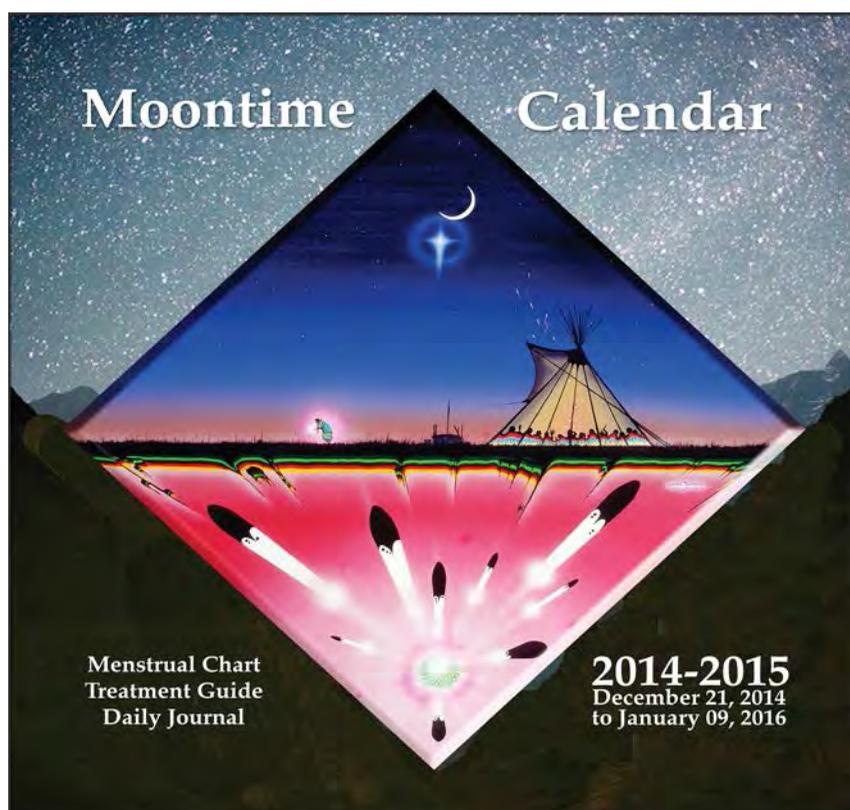
Hello my name is Beverly Duro. I'm 10 years old and I'm writing about my pets. I have 2 cats 2 dogs and 3 birds. My first cat is a girl. Her name is Sparkles. My other cat's name is Gorgeous. She is pregnant. My 2 dogs name(s) are Rosie and Buster. They get in a lot of trouble. My three birds name(s) are Richard, Debbie, and Birdy. Richard and Debbie know how to fly. Birdy doesn't know how to fly. That's all I have to say guys. Bye..

FROM MESA GRANDE RESERVATION



Hello my name is Rebekka Duro (age 7). My dog's name is Rosie. She is cute and fun. She likes jumping on people. She loves people. She can love everyone. She gets in lots of trouble. She is gray and white and black. Sometimes she doesn't get in trouble.

FROM MESA GRANDE RESERVATION



## Moontime Calendar

Menstrual Chart  
Treatment Guide  
Daily Journal

2014-2015  
December 21, 2014  
to January 09, 2016

Moontime calendar is a tool for all women young to elder, to help harmonize with their natural rhythms.  
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**Yvette Porter-Moore is a Professional Genealogist & Family Historian,** and is the owner of **Root Digger Genealogy Research Services.**

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

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## Mario's Westside Market

by Kena Adams

Mario's Westside Market has been a staple on the historic "Westside" of Las Vegas for more than 20 years. Mario recently had a heart attack. Community members were so concerned that a local radio station, KCEP 88.1, Lawrence Weekly Show, allowed folks to give well wishes to Mario during this scary event.

His store offers specialty items, fresh cut meats, catering and the best fried fish in the entire state. According to the staff at Mario's he will return today (05-21-2015). Indian Voices wants to wish Mario a speedy recovery. Mario's Westside Market is located on Martin Luther King and Lake Mead on the Historic Westside of Las Vegas. Call today and enjoy some great Las Vegas culture (702) 648-1482.

## Shipments of Nuclear Waste to Nevada

by Kena Adams

So here we go again, we truly miss Harry Reid at this point. Thank goodness for Las Vegas Mayor Carolyn Goodman vowing to lay on the highway to block the supposed shipments that will run through Las Vegas highways. Even scarier Nye

County government officials support the shipments. I guess they thought they could pull the wool over our resident's eyes by calling the location Nevada National Security Site to obviously take the attention off the notorious Yucca Mountain controversy.

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# NEVADA NEWS

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## CANAR-Consortia of Administrators for Native American Rehabilitation-Mid Year Conference-Myrtle Beach 2015

CANAR is a collection of Vocational Rehabilitation Counselors, Directors, supportive staff, appointed leaders per the United States government and community partners with a vision to see Native people with disabilities serviced in the most professional and comprehensive way, while considering cultural sensitivity. Twice a year VR staff, CANAR and community entities from all over the United States meet in different cities welcomed by the local tribe of that city. The conference purpose is to provide a forum to enable administrators of Native American VR (Vocational Rehabilitation) to study, deliberate and act upon matters affecting VR's. It also provides a resource for new and existing administrators to have open dialogue on a variety of subjects that affect our native population suffering with disabilities. It provides a means of communications with several agencies, community partners and governmental agencies on all matters concerning VR. By meeting we can improve the



Kena Adams and Jim Warne.

programs, learn from each other and take that information back to the reservations to implement the strategies learned at this important conference.

CANAR continues to grow and form collaborative working relationships with organizations such as Council of State Administrators of Vocational Rehabilitation (CSVAR) and the National Rehabilitation Association (NRA) to name a few. May 5-11 CANAR midyear conference was held on the Kingston Plantation in Myrtle Beach South Carolina. I have personally never visited

a plantation and just the name was quite intimidating. I could just imagine the early days when this property was just that, a plantation. It is a beautiful lush area with hotels lining the Atlantic Ocean. A definite tourist spot, and a perfect CANAR location as well. Putting people back to work with disabilities is a complex and involved job with a high stress undertone. I think that's why CANAR picks tranquil and beautiful settings to have these conferences. This year the Lumbee Tribe welcomed us to

their beautiful state. The Lumbee Tribe of North Carolina is a state recognized tribe of approximately 55,000 enrolled members, most of them living in Robeson and the adjacent counties in southeastern North Carolina. The Lumbee Tribe is the largest tribe in North Carolina, the largest tribe east of

the Mississippi River, and the ninth-largest organized tribe in the nation that does not have federal recognition. According to the 2000 US Census report, the population of the city of Pembroke, North Carolina, is 89% Lumbee Indian and that of the county is nearly 40% Lumbee.

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## Native American Housing Assistance Self Determination Act

For more than a decade, the month of June has been celebrated as the National Homeownership Month. We are given special pause by this time to reflect on what homeownership means to us. To many, owning a home represents stability and acts as a source of pride and self-determination. The opportunity to own a home has been an extremely important issue to me, and is something I have fought hard to protect as Nevada's senior senator.

Communities throughout the

country continue to feel the impacts from the collapse of the housing market in 2008. During the housing crisis, tens of thousands of American families were put at risk of foreclosing on their homes. I acted immediately to do all I could within my power to keep families in their homes. I worked to curb predatory lending practices, increase housing counseling services and resources, and shepherded the passage of legislation to prevent financial crises like the one in 2008 from occurring again. In addition

to these structural reforms to help Nevada recover from the housing crisis, I fought for grant programs to help rebuild and develop Nevada communities.

These programs and structural reforms have helped homeowners in Indian Country and throughout the nation to weather the storm of the housing market crash in 2008. But I recognize that my work on behalf of Native Americans and Native Hawaiians is far from over. That is why I am excited to support the 2015 reauthorization of the Native American Housing Assistance and Self-Determination Act (NAHASDA). I was one of the supporters of the original NAHASDA in 1996, which was enacted in order for tribes, as a matter of tribal sovereignty, to address the need for affordable homes in American Indian communities, and Alaska Native villages, and on Native Hawaiian homelands.

This important bipartisan reauthorization would expand funding

for the Act's block grant program beyond the next five years. Through past reauthorizations, tribal housing authorities have built 1,600 rental housing units and over 6,000 homeownership units. That was in 2006 alone. Each one of which became home to an American Indian, Alaska Native, or Native Hawaiian family. This program also provides financing guarantees so that tribes may receive private market loans to develop affordable housing in Indian Country.

This legislation helps Nevada's tribes and those across Indian Country create housing systems that best fit their needs and on their terms. NAHASDA embodies critical federal policy to ensure adequate housing resources for Native Americans. Reauthorization of NAHASDA will help produce more homes in Indian Country, and will allow tribes to continue to build healthy, safe and prosperous communities. I look forward to supporting this bill when it reaches the Senate floor.

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