



INDIAN VOICES

OUR 27TH YEAR

MULTI-CULTURAL NEWS GLOBAL NETWORK

JANUARY 2013

Spirit in Action in Ocean Beach: Idle No More

San Diego Indigenous community visits with the ancestors.

The San Diego Indian community came out in a festive display of support of Idle No More. Saturday, January, 11, 2013 drums, gourds, singing, dance and prayers filled the air in Ocean Beach where Newport Ave. greets the Pacific ocean. The San Diego Indigenous community came to show solidarity and to stand united with the many issues in Indian Country - water, land, sacred sites, coal, NGS, uranium.

Idle No More is an ongoing protest movement originating among the Aboriginal peoples in Canada comprising the First Nations, Metis and Inuit peoples and their non-Aboriginal supporters in Canada.

It has consisted of a number of political actions worldwide, inspired in part by the hunger strike of Attawapiskat Chief Theresa Spence and further coor-

inated via social media. A reaction to abuses of indigenous. The movement takes particular issue with the recent omnibus bill Bill C-45f, which reduce the number of federally protected waterways.

Idle No More began with four ladies; Nina Wilson, Sylvia McAdam, Jessica Gordon & Sheelah McLean in the early part of October; while discussing Bill C-45f. All four women knew that this was a time to act, as this bill and other proposed legislation would affect not only Indigenous people but also the lands, water and the rest of Canada.

The focus is on grass-roots voices, treaties and sovereignty.



Alaska Native joins with Kumeyaay youth and others in support of Idle No More in Ocean Beach, CA.

Photo: Catherine Koch

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www.indianvoices.net

San Diego Natural History Museum Gets Interactive Touchy Feely with the Students

by Catherine Koch

Back in the day, a field trip to a natural history museum meant a day of trundling through endless exhibits of taxidermied animals and spooky manikins dressed in various modes of native american dress so old, they appear to have been stolen from their original makers. Not so anymore.

The San Diego Museum of Natural History has developed an interactive education program that involves the children in hands-on activities that enlighten them to a life, long before shopping malls, smart phones, and microwavable snacks. The program, which is oriented towards school children ages 5 to 8, teaches children the resourcefulness of California's indigenous cultures, specifically the Kumeyaay. Entitled "Autumn Harvest", the presentation includes demonstrations of hunting and gathering. It challenges kids to try their hand

at, grinding acorns, scraping yucca leaves and various hunting strategies.

The program is dedicated to providing quality science education to students in our community. By focusing on Earth and Life Sciences, and adhering to California State Standards, the classes are led by Museum-trained Docents and professional educators who bring passion and enthusiasm for natural history to the students. In addition to the popular Autumn Harvest there are many classes to choose from including Read a Rock and Incredible Insects. Museum educators and Docents work with students and share the actual specimens that are thousands and sometimes even millions of years old. The students get a hands-on, interactive lesson with the very Museum



San Diego Natural History Museum docent interacts with Westwood Elementary School students about Kumeyaay culture.

SEE **Museum**, page 4

The Idle No More Rally, the Willow Brook Mall, Langley, BC, January 19, 2013

by Phil Lane Jr.

“My heartfelt thanksgiving to Prime Minister Stephen Harper and his Conservative Government for their ongoing and deepening injustices to our Aboriginal Peoples, our fellow Canadians and Mother Earth!

These in just and disrespectful actions of Prime Minister Harper and before him his Liberal Predecessors, have ignited and fully awakened a long awaited cultural and spiritual movement of Indigenous Peoples and their Allies. This cultural and spiritual Movement is growing stronger with every passing day and is and will have long wide-ranging global impacts!

As long prophesied by our Wise Elders and Visionaries, this rapidly emerging Spiritual and Cultural Movement for Protecting our Mother Earth, for uplifting of Social Justice and for Honoring our Treaties has long been gathering strength, commitment and courage in the hearts and minds of our Indigenous Peoples and other Members of the Human Family for many years! It is spiritually and culturally grounded and will not be quieted or defeated!

May we never forget, no matter how great the challenges may be before us, there is no Power on Earth or Heaven that can stop the ultimate victory by our Indigenous Peoples and our Allies in fulfilling our long-held Prophecies! We will

be tested, but we will not be defeated!

As long as we continue to Walk the Red Road with our prayers, songs and ceremonies, there is no forces, of any kind, except our own disunity, that will prevent us from achieving complete victory over the greedy, International Corporate Forces leagued against us!

We are the prayers, the songs and ceremonies of those who are walking the Red Road before us! We are their spiritual representatives on Mother Earth! We have never surrendered and we will never surrender our love for our Creator, the welfare of our Indigenous Peoples and Human Family and our Sacred Covenant with our Beloved Creator that we would protect our Mother Earth and our future generations, without hesitation and with whatever sacrifice that is required!

This includes the future of all the children of Mother Earth, including the future generations of those parents and grandparents that are currently lost in the illusion of Material Wealth and Power! In their spiritual blindness that are choosing to fight a losing, but devastating battle with the natural laws of the Creator, that in the end, if successful will destroy their own children and future generations!” We will not allow this to happen!

Phil Lane Jr.,
Four Worlds International Institute

Leonard Peltier ‘Idle No More’



by Leonard Peltier, Censored News

Greetings, my Relatives and Friends!

It has come to my attention in the last week or so that a lot of our young people and women especially are standing up in support of our Indigenous Brothers and Sisters in Canada. It really does my heart good to see the activism and concern of the different generations of People coming together. There is great potential for educating those who don't know about the perils that face our environment.

With personal knowledge I totally understand the difficulties of getting people to take action to bring about change. The direction that the world corporations have taken historically and

today have largely been at the expense of the Indigenous People around the world. I encourage anyone who reads these words to become involved as much as possible to stem this tide of environmental destruction taking place.

The health of our environment transcends across all walks of life. If we don't have healthy water, healthy air, healthy food, and healthy children we will not have a healthy future. That is the law. I can't say enough how important it is that we communicate and join hands with our Indigenous Brothers and Sisters all over the world. We need to join together to bring about the change of these corporations who trample on our environmental rights.

I encourage you again to seek out the organizations that are already involved in this endeavor, and remain united with one another. I will encourage all the People that I work with and have worked with to do their part in this struggle. I'll close for now, but in the Spirit of Chief Teresa Spence keep on keeping on, and idle no more!

*In the Spirit of Crazy Horse,
Leonard Peltier*

Idle No More

Idle No More grassroots founders and organizers from across Canada, in solidarity with Common Causes—a new ini-



Photo: Catherine Koch

tiative bringing together social justice, environmental, labour and other activist groups—are planning a national and worldwide day of action on January 28th, 2013.

This day of action will peacefully protest attacks on democracy, Indigenous sovereignty, human rights and environmental protections when Canadian MPs return to the House of

Commons on January 28th. As a grassroots movement, clearly no political organization speaks for INM. This movement is of the people for the people.

The vision of INM revolves around Indigenous ways of knowing rooted in Indigenous sovereignty to protect water, air, land and all creation for future generations. The Conservative government bills beginning with Bill C-45 threaten Treaties and this Indigenous vision of sovereignty. The goal of the movement is education and to revitalize Indigenous peoples through awareness and empowerment. INM has successfully encouraged knowledge sharing of Indigenous sovereignty and environmental protections. This message has been heard around the world and the world is watching how Canada responds to the message sent by many INM supporters.

INM urges the government of Canada to repeal all legislation which violates Treaties, Indigenous sovereignty and subsequently environmental protections of land and water. INM is grateful to many leaders who have supported this vision and the movement of the grassroots people. “The Treaties are the last line of defense to protect water and lands from destruction,” stated Oren Lyons, Faithkeeper Turtle Clan, Onondaga Nation Council of Chiefs.



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Email: rdavis4973@aol.com
Website: www.indianvoices.net
Editorial Board: Rose Davis

Editor: Rose Davis
Outside Support: Mel Vernon
LV Entertainment Writer: Z. Z. Zorn
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Reporter de Espectaculos: Michelle Banuet
Proofreader: Mary Lou Finley
Graphic Artist: Elaine Hall
Staff Photographer: Abel Jacome
Sports Photographer: David Pugh Jr.

Las Vegas, NV
(619) 534-2435
(619) 234-4753

111 South 35th St.
San Diego, CA 92113
(619) 234-4753
(619) 534-2435 (cell)
Fax: (619) 512-4534

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'Idle No More' Round Dance New Mexico State Capitol

by Brenda Norrell

Over 100 Native Americans, First Nations Canadians now residing in New Mexico, and non-native allies, including members of (un)Occupy Albuquerque,

Photo Tina Garnanez



Occupy Santa Fe, and Occupy Taos, turned out despite freezing cold weather at the New Mexico State Capitol on Tuesday, January 15 to sing, drum, dance, pray and peacefully protest in solidarity with Chief Theresa Spence and what has now become the worldwide

Idle No More movement for indigenous sovereignty and environmental justice.

The 1/15 action coincided with opening day of the 2013 state legislative session at the Roundhouse, election of new House and Senate leadership, and

Governor Martinez's annual "State of the State" address. The sounds of prayer and protest were heard loud and clear on the other side of these doors (see image below) in the House chamber and gallery — where Gov. Martinez began her speech to a packed audience at about 2 pm, shortly after the conclusion of the Idle No More event. Note: So far we have not been able to confirm veracity of the rumor heard that noise from Idle No

More was the cause for the hour-long delay of the Governor's speech from 1 to 2 pm. This was the 9th documented Idle No More round dance to take place within New Mexico.

<http://www.occupynewmexico.org/>

Sheldon Wolfchild's View of the US-Dakota War: Minnesota Sounds and Voices

by Dan Olson, Minnesota Public Radio

ST. PAUL, MN — Sheldon Wolfchild from the Lower Sioux Agency in southern Minnesota says few Americans understand what caused the U.S.-Dakota War of 1862. And as an advisor to the Minnesota Historical Society's exhibit commemorating that moment on the state's history, he said he recognizes that emotions run high on all sides.

Still, he's firm on this: The Dakota people didn't cause the war.

"I have to apologize if I get a little rambunctious here because this touched the heart and soul of our Dakota people," he said one recent morning as visitors stood shoulder to shoulder, silently taking in the exhibit in St. Paul. Eyes were fixed on panels describing the starvation of the Dakota, the violence inflicted on white settlers and then the executions of Dakota in Mankato.

"My grandfather Medicine Bottle was hung at Fort Snelling," Wolfchild said.

Wolfchild grew up hearing stories about the war, and how Medicine Bottle fought in its battles and then fled to Canada. Vigilantes and U.S. troops tracked him down Manitoba and brought him back to Fort Snelling, where he was subjected to three military hearings that lacked any eyewitnesses to his actions, and featured only hearsay testimony.

Medicine Bottle never denied fighting in the war, Wolfchild said, but the man did not kill women and children — crimes led to the execution of 38 other Dakota. Still, three years after the end of the 1862 war, he and another Dakota chief, Shakopee, were convicted and executed in 1865. Their bodies were later stolen and sold for medical dissection.

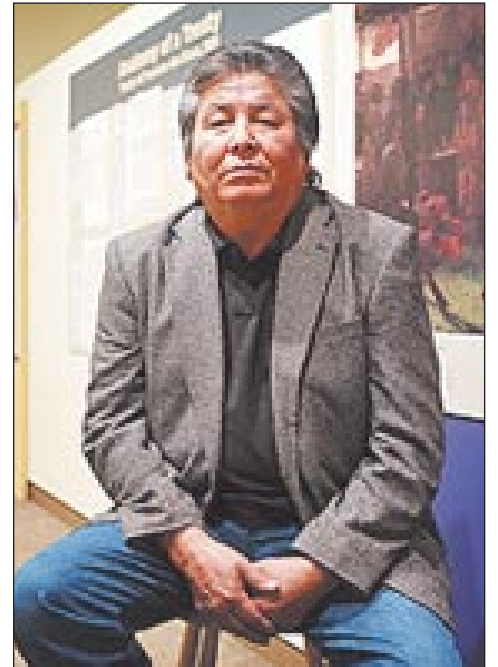
Blame for the war, he insists, lies at the feet of what came to be called the "Indian system," which encouraged crooked white traders to sell the Dakota people goods on credit at inflated prices. The traders cashed in when the Dakota received government payments.

The History Center exhibit explains the swindle, but Wolfchild says more needs to be explained: Some historians point to poverty and starvation as reasons why Dakota attacked white settlers in the fall of 1862, but the "Indian system" started long before then.

Wolfchild pauses and points to an example in the exhibit, a little known Supreme Court ruling that laid the groundwork for the federal government's strategy to move Indians off their land.

"That ruling said that the Indian people are only entitled to be of occupancy on their land, they do not own the land."

And nearby, Wolfchild points to a por-



Sheldon P. Wolfchild from the lower Sioux community south of Morton, MN has been laboring for fifteen years on his three part epic film "Star Dreamer" which tells the story of the 1862 War of the Dakota Indians of Minnesota defending their homeland against the US Calvary. Mr. Wolfchild showed an eight minute excerpt on Thursday, January 10, 2013 at the Sycuan Reservation theater during a discussion of Brendan Lindsay's recently published book "Murder State" which reveals documented evidence of the holocaust perpetrated against Native Americans. Steven Newcomb, author of "Pagans in the Promised Land", facilitated the conference.

trait of President Abraham Lincoln and says the Indian system started at the top: "He put in the positions these people to allow this Indian system to happen."

Historians say some white elected officials deplored the system's deceitful treaty negotiations, rampant corruption and removal of Indians from their lands. But documents make clear there was no political will to reform the strategy.

Minnesota State University Mankato emeritus history professor William Lass says the system generated obscene profits for nearly everyone involved, so it continued despite the fact that President Lincoln and Congress were repeatedly told the system bred corruption that would have consequences.

George Day, who was appointed by Lincoln to investigate the conditions in Minnesota, wrote to the president early in 1862 saying, "The whole system is defective and must be revised or, your red children, as they call themselves, will continue to be wronged and outraged and the just vengeance of heaven continue to be poured out and visited upon

SEE Sheldon Wolfchild, page 4

No plastic wrapped burritos!

Here's what California students say about the new healthy meals program in California schools:

"I've been eating this kind of food in school since I've been a freshman. It becomes the energy that I need to be a football player."

— Angel Bravo, 18, San Pasqual High School, Escondido

"These days I run to get my first choice at the school cafeteria...not like when they had those little burrito things and I didn't even know what was in them."

—Gabriel Ramirez, 17, Sacramento Academic and Vocational Academy, Sacramento

"As a self-described food enthusiast, I applaud the changes in school meals...The cartoons on TV call school food 'nasty' but it's actually good, healthy, and it fills you."

—Luis Nareja, 16, Arlington High School, Riverside

"At first I didn't like it, but after tasting it, I think fruits and vegetables are very good."

—Arlette Martinez, 10, Hort Elementary School, Bakersfield

"We spend most of the day at school, so school lunches are important for us...The food gives us a lot more energy. I feel so much lighter and energetic and even want to jog after school."

—Kristina Galstyan, 17, Francisco Bravo Medical Magnet High, Los Angeles

By a ratio of 3 to 1, public school students in California say they approve of the new healthy school meals being served in California's K-12 public schools, according to a survey released by The California Endowment. Yet only 36 percent of parents surveyed are aware of the new school meals policy.

Is your child participating in the school meals program?



Call your school administrator to see if you qualify for reduced price or free school meals.

This message brought to you by The California Endowment and New America Media



TSA to Remove Naked Body Scanners from ALL U.S. Airports

Mass activism combined with a number of successful public awareness campaigns regarding the TSA and its naked body scanners have finally paid off, forcing the agency to remove all of its naked body scanners after its software partner OSI Systems Inc. couldn't find a less invasive form of naked body scanner software that didn't save such a detailed image of the naked body. A change that Congress required under a near deadline, reports Bloomberg.

In other words, the famous body scanners that are known to actually save images of your naked body (many of which leaked on to the net) are actually so majorly intrusive that even the software company itself is saying that despite modifications the scanner system will still capture a naked body in detail. Amazingly, they could not even re-code their software sufficiently enough to even reduce the obscene nature of the scanners. The conclusion ended the \$5

million contract between OSI and the TSA.

All 174 Rapiscan machines, which remain after an initial reduction of 76 scanners last year, will now be removed. The TSA will also be absorbing the costs. The agency will also still be using other 'less invasive' scanners throughout some airports that should be crusaded against as well. It is unfortunate that the TSA will attempt to pull a fast one here, but with any luck the momentum from the naked body scanners will carry over.

Scanners Banished Due to Activism and Spreading the Word

It is thanks to individuals like you spreading the word and a number of great alternative news outlets that this announcement has been made, as the TSA's scanners have been targeted by mass activism on such a grand scale that their PR rescue mission simply could not perform adequate damage control

Museum

Continued from page 1

pieces and specimens that can be found in research collections.

Third grade teacher Brian Kardashian of Westwood Elementary has made this field trip a staple of his curriculum. He comments, "The students always enjoy the Kumeyaay program at the Natural History Museum. The hands-on nature of the learning, along with the quick pace of the learning stations, make the experience fun and very informative for the kids. And the fact that they come home with souvenirs (clay pot, paintings, yucca brush) is always a plus.

The programs activities include, grinding acorns for flour, making brush-

es out of yucca leaves and hunting a plastic lizard with nothing more than a stick and a basket. According to third grader Carmen Galmes, grinding acorns was the funnest activity. When asked why she stated "well because, you got to grind acorns!

The San Diego Natural History Museum is an important, educational community resource located in Balboa Park in San Diego, California. It was founded in 1874 as the San Diego Society of Natural History. It is the third oldest scientific institution west of the Mississippi and the oldest in Southern California

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required to squelch the voice of reason. Through mass campaigns of opting out, awareness over the serious health concerns surrounding the TSA's naked body scanners, and grassroots activism, this great feat has been accomplished.

I have personally been speaking out against the TSA body scanners for years, and we have been covering the concerning facts behind the scanners every step of the way. From the 1998 report that found naked body scanners were causing an unknown but considerable

amount of cancers each year, to the disturbing cases in which pedophile TSA agents have been caught with porn on their work computers. And of course it's also important to remember the amateur engineer who managed to get by the scanners with metal objects.

Overall, the scanners have proven to be not only ineffective but downright dangerous. Outside of the serious health effects which include cancer and a host of other conditions, they are actually not even able to pick up potential 'weapons' as proficiently as a simple metal detec-

SEE **Body Scanners**, page 14

San Diego Fourth District Council Vacancy

On Monday, Jan. 7 at 2 p.m. the San Diego City Council formally declared a vacancy in District 4 and set the election date to select a new Council Representative.

Former City Councilmember Tony Young formally resigned his seat on Jan. 1, setting the stage for a special election on March 26 to replace him as Council Representative for District 4. San Diego's municipal code dictates that the special election in District 4 must be held using the old district boundaries, not those recently established by City redistricting. If no candidate wins the upcoming spe-

cial election with more than 50 percent of the vote, a run-off election will then be held between the two top vote-getters within 45 days.

Though the City Council seat will be vacant until the election results are final, current District 4 staff will be supervised by Council President Todd Gloria and remain in place to handle constituent needs.

This entry was posted in Community News and tagged city council, city council seat, Fourth District Council Office, todd gloria, tony young on January 4, 2013 by Community Building.

Sheldon Wolfchild

Continued from page 3

this nation for its abuses and cruelty to the Indian."

Wolfchild says missing from the history center's exhibit is an even more strongly worded warning letter from missionaries telling Congress how the war could be avoided. That letter should be prominently displayed, and viewers should not have to search on their own for the document, he says, sputtering with frustration at an exhibit he considers small and incomplete about a defining event in Minnesota history.

"This little exhibit where you have to get up close enough to read what the writings are, that's just a shame," he said.

The exhibit and an accompanying time line on the Historical Society's Web page explain what happened leading up to, during and after the 1862 war.

Federal troops and Minnesota volunteers

rounded up 1,600 Dakota, mostly women, children and older men and marched them to an internment camp next to Fort Snelling. After a deadly winter they were placed on river boats and banished to barren reservations in the Dakota Territory. A bounty was offered for finding others, which led to the capture of Medicine Bottle and Shakopee.

Wolfchild's effort to tell the story of the causes of the 1862 war started with his return in 1997 to the Lower Sioux Agency in Minnesota where he was born and raised. After 30 years as a commercial artist and actor in California including work at Disney Studios, he says he came back to help his sisters find lost documents to show they qualify as enrolled members at the Lower Sioux Agency. Since then he's become part of a much larger effort, a lawsuit to win recognition for himself and thousands of other Dakota who say they've been unfairly denied money from gambling operations run by the Shakopee Mdewakanton Dakota.

He isn't waiting for others to tell what he regards as the whole story of what actually caused the war — he's produced three documentaries tracing the roots of how European conquest affected American Indians that make their debut in October.

Wolfchild also favors reconciliation among all sides in the 1862 war — once the full story is known: "Let's all heal together about this," he said. "Let's look at the real truth in history that's never been told."

Elke W. Chenevey

Vice President
Financial Advisor

619/699-3707 (office)
619/758-3619 (fax)
NMLS #637220



Merrill Lynch

AALEMAN & ASSOCATES

Henry Mendibles Associate

220 Sage Road
El Cajon, CA 92012
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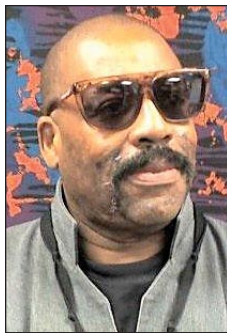
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Black Path Commentary: Critical Analysis on Culture, Community, & Struggle

From Dream to Building the Blessed Community: Honoring the Ethical Imperative of Martin Luther King Jr.



by Min. Tukufu Kalonji

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

of the historical record of Afro Americans committing ourselves and engaging the oppressor on every front. As we have seen throughout the sixties, seventies, eighties, and beyond; blatant racist attacks on important gains we made during the Black liberation movement still occur. Additionally, there is liberal and less sufficient accommodating strategies promoted; such as the so called post racial society since President Obama's election to office. Subsequently, we are must critically question how has King's legacy been preserved, promoted et al. We have seen the official acceptance of Dr. King's birthday as a national holiday; yet it was fifteen years after his death that then president Ronald Reagan signed a bill into law making the 3rd Monday of January a national holiday in honor of the birth and life of Dr. Martin Luther King Jr. Even then, all 50 states at that time did not recognize the King Holiday. While he fought for the rights of Afro Americans; King also held onto a vision of America as a nation eventually having what he called the Blessed Community. America as a nation does not really do Rev. King a true service as his life is too often summed up in a weak and unsubstantial reference to his I have a Dream Speech; which he delivered on August 28, 1963, in which he called for an "end to racism in the United States" from the steps of the Lincoln Memorial during the March on Washington for Jobs and Freedom. King did in fact have a rich and enduring meaning and message and vision of human hope, struggle and eventual victory inherent in his I have a Dream Speech. That message and meaning Dr. King elucidated as the concept of the Beloved Community. The Beloved Community was his vision of where he saw a truly just and moral society free from oppression for Black and other

marginalized people. At the core of bringing the Beloved Community into being was the social morality firmly believed in by Dr. King.

Thus, if we are to honor Rev. King, perhaps one of his greatest contribution to Black people, other oppressed peoples, and America at large is his Ethical Imperative. By imperative, I mean to put emphasis on the notion of his ethical concepts and the practice of these as being absolutely necessary; ultimately required, and unavoidable in the awesome and ongoing task of bringing into being a new self, society, and indeed a new world. There is much to be learned in terms of Martin Luther King Jr.'s thought and practice; and this should be our focus rather than abstract and meaningless conversation of King as a mere dreamer; coupled with drinking, parties, parades, and other things of no substantive purpose have nothing to do with the man or his legacy.

King was first and foremost a preeminent awesome preacher, tenacious teacher, and prolific prophet. Also he was a revolutionary soldier/minister for the Black community; however, his conceptualization of God, love, justice, community; and his sense of brotherhood and sisterhood cut across ethnic, class, and gender barriers to be inclusive of all peoples. This is not to say that he abandoned his culture and historical obligation of being Black for a distorted form of integrationist thought (as he is sometimes misinterpreted as promoting); rather, his philosophy and life practice is clearly rooted and exemplifies two key constructs. One, being that of multiculturalism which suggest mutual recognition and respect between diverse peoples. And two, his demonstration of the best of African social justice traditions, and the best of how he believed what it meant to be a Christian from an Afro American perspective. This is apropos as King's thought and actions are in consistency with African social justice ethics that teach us that, we as Africans want for us the good; and we want that to be shared by others throughout the world. Furthermore, the established order's attempt to deny and distort the truth of Rev. King is but an attempt to

reductively translate King's life, lessons, and legacy to something less honorable than what it really is. Dr. King's message and meaning to us as Afro Americans is foremost important; and we then are obligated by history and humanity to do his legacy justice but not ever letting that be lost in misrepresentation of him as just an abstract dreamer.

Dr. King's Ethical Imperative begins first, with his Moral Grounding. King's moral foundation is rooted in his upbringing in the Black church, his educational achievement, and his role as an activist minister. King stressed his reason for such moral grounding to the masses and especially the Black church and its leadership. King's position on moral grounding can be summed up in his 1967 writing of *The Trumpet of Conscience* where he contends; "if there is to be peace on earth and good will toward men, we must finally believe in the ultimate morality of the universe and believe that all reality hinges on moral foundations."

What King is arguing here is we the people must be morally upright in order to build a good and beloved community and to be morally upright is to be have a harmonious relationship between the divine and the social order i.e. God and humanity. And to do this we as humans are obligated to live up to our highest moral principles. For Rev. King, the Christian Bible was the fundamental text of such principles. However, we can with certainty emphasize this point within the faith context and its values (social and spiritual) of all traditions that African peoples, as well as other oppressed peoples adhere to in their daily existence. At the heart of King's morality was what he called the imperative of love, King emphasized love as a moral stance in the sense of Agape, an unconditional love.

Secondly, Rev. King's Ethical Imperative is found in his position on the *Linking of Faith and Community*. King advocated for religious leaders and institutions to take a primary and active role in the overall development of community and the society at large. Thus, the essence of King's position on faith and community is that we must use the best of our values inherent in our faith tradi-

tions as a source of idea and commitment to build the world we all want, need, and deserve to live in. That is to say, a world where people can live in a quality social context; with freedom from oppression in all its forms, having open access and opportunity to pursue joy, goodness, and happiness at all level of functioning in society. Ultimately, King received much criticism from many of his peers who argued the church and Jesus had no business in politics or earthly matters. Staying steadfast on his ethical imperative; Rev King unwaveringly expressed his concern with the linking of faith and community to his critics in his *Letter From a Birmingham Jail*; where he cogently raised the question to his fellow clergy "is it not the role of the church to challenge oppression and other evil wherever it exist in?" King's impact on the Black church as an instrument for effective social activism and change was and remains significant in the Afro American community even today. Organizations such as United African American Ministerial Action Council, Regional Congregations & Neighborhood Organization, San Diego Area Congregations for Change; and other faith and community based organization collaborative groups around the country use some form or another models from the activities of the Civil Rights Movement facet of the Black Freedom Movement, of which King was for fourteen years its leader.

The last imperative of King's legacy focused on in this commentary is his position on the morality of sacrifice and service. Without question, King's life is a serious lesson on sacrifice. Facing death threats too numerous to count, being beat by Klu Klux Klan police, attacking him with dogs, being jailed on trumped up charges when he sought to bring justice and peace into being in a society hypocritical in its pronouncement of life, liberty, and the pursuit of happiness, yet its posture was and is today is antithetical to such a claim; King no doubt was a personification of courageous sacrifice while being a servant of the people. The type of courage that Rev. King demonstrated is reflective of a total commit-

SEE **Martin Luther King Jr.**, page 12

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Gail Jackson of the Muscogee Creek Freedman Band Visits San Diego

Gail M Jackson of the Muscogee Creek Freedman Band was in San Diego during the Idle No More presentations that took place in America's Finest. *Indian Voices* was fortunate enough to meet up with her for an informal get acquainted interview in Pacific Beach where she was on the the final leg of a personal trip that took her to northern, and southern California.



Ms Jackson is a gracious and scholarly woman

As a genealogist/advisor to the Muscogee Creek Freedmen Band she travels with her research books.

In addition to genealogical research Gail Jackson works tirelessly with the Bands Freedmen descendants in their petitioning to be recognized as their own tribe.

The descendants of former slaves of Muscogee (Creek) Nation members have petitioned the U.S. government to be recognized as their own tribe - a move that could set a legal precedent for thousands of Indian freedmen descendants around the country.

The petition meets the requirements set by the U.S. Bureau of Indian Affairs.

If accepted, the petition could make the Creek freedmen descendants the first

Native American Roots in Black America Run Deep

by David A. Love

Do you have Indian in your family? That's a common question asked in the black community. Many African-Americans lay claim to Native American ancestry, and yet very few blacks have taken the steps to research this part of their history, to learn about their Native American roots and embrace the culture.

Thanksgiving is known as a time for American families to reunite, partake in feast and be grateful. And yet for Native Americans it is a time for mourning, a reflection on the arrival of European settlers that ultimately led to their displacement and elimination by the millions. Blacks in America are intertwined with that history, and yet the evidence they possess is mostly anecdotal, such as the grandmother who had long, straight black hair, high cheekbones or a red tint to her skin.

While most African-Americans would likely say they have Indian blood flowing in their veins, DNA testing suggests that fewer than 10 percent of black people are of Native American ancestry. To be exact, 5 percent of African-Americans have at least 12.5 percent Native American ancestry, meaning at least one great-grand parent. In contrast, 58 percent of black Americans have at least 12.5 percent white ancestry.

Many of the notable African Americans who participated in the PBS documentary miniseries *African American Lives*, including Oprah Winfrey, believed they were part Native American until the facts proved them wrong. The program, hosted by Harvard Professor Henry Louis Gates, used DNA testing* and genealogical and historical research to help blacks connect with their previously unknown ancestors.

Meanwhile, actor Don Cheadle learned his ancestors were enslaved by the Chickasaw Nation.

Nevertheless, Black Indians—a long-standing topic of black oral history—are real. As a traveling exhibition from the Smithsonian Institution reveals, the two cultures have blended since the arrival of Columbus. The exhibition—*IndiVisible: African-Native American Lives in the Americas*—tells the story of two groups united by enslavement, genocide and a legacy of being uprooted from the land of their ancestors.

It is a complicated history filled with the good and the unpleasant. African

such group to become their own separate tribe.

The Band is waiting for BIA officials to confirm that they have accepted the petition and have begun reviewing it.

The Creek Freedmen and descendants were kicked out of the Creek Nation in 1979 by a vote of the nation's members.

Freedmen were the former slaves of Indians and were guaranteed full rights and privileges to the tribes to which they

slaves were known to escape from the plantations and find refuge among Indian tribes. Native people were involved in the Underground Railroad, and Indian trails provided a pathway to freedom for runaway slaves.

They fought together in uprisings against their oppressive conditions and the white man's incursion, and they married and had children.

For example, Black Seminoles were Gullah people who escaped the rice plantations of South Carolina and joined forces with Seminole Indians in Florida and Oklahoma.

Further, Black Indians served in colored regiments with black soldiers, and black soldiers known as the Buffalo Soldiers fought against Native American tribes in the West, while some refused. And black women on the frontier took a leading role in helping Native Americans.

Meanwhile, a number of tribes—including the Cherokees, Creeks, Choctaws, Chickasaws and Seminoles, together known as the Five Civilized Tribes—owned slaves at the urging of the federal government. This was an attempt to by whites to "civilize" the tribes through the use of wide-scale agriculture and slave ownership.

Historians have argued that Native Americans had a different attitude towards slavery than the rest of society, treating their slaves more like servants and at times making them part of the tribe. Regardless, the role of Native Americans as slave owners complicates the narrative of the tribes solely as victims of racist policies. Even today, these tribes have not come to terms with their role in that dreaded institution, as evidenced by the civil rights struggles of African Native Americans.

Descendants of those slaves, known as the Black Cherokees, sued the Cherokee Nation of Oklahoma in federal court. At issue was a provision of an 1866 post-

Civil War treaty granting the freedmen and their descendants "all the rights of native Cherokees." The treaty came after the Trail of Tears, when Cherokees and their slaves were forcibly marched in the



Dennis Redmoon of the Seminole-Cherokee Nation watches during the grand opening procession of the Smithsonian's National Museum of the American Indian 21 September, 2004 on the National Mall in Washington, DC. (AFP PHOTO / Brendan SMIALOWSKI/Getty Images)

1830s from the Deep South to present-day Oklahoma, resulting in the deaths of thousands.

In 2007, the Cherokees voted to revoke the tribal citizenship of these 2,800 African Americans on the grounds they did not have at least one ancestor on the U.S. government list of ethnic Cherokees at the time the treaty was signed.

The Cherokee Supreme Court upheld the vote, and the freedmen's descendants fought back against the expulsion and won.

Meanwhile, while citizenship and identity were a factor for the Black Cherokees, money and wealth also played a role: the tribal gambling industry, of which the Cherokees are a part, is a \$26 billion business. The expulsion of the African American members reflected a concern that more blacks would seek membership in the tribe for a share of the gambling revenues.

Often invisible and deleted from history, the story of black Indians is an important though once forgotten chapter in American history. And for that we should all be thankful. Blacks do have American Indian blood in their family, and the roots run deep.

**Editor's Note: The scientific DNA research done by Professor Gates is still under review by many in the Black Indian community.*

had belonged in the U.S. Treaty of 1866.

The descendants have since become a central part of tribal sovereignty issues, as several tribes, including the Cherokee Nation, have also voted to expel freedmen descendants from their ranks.

Ms. Jackson states "this cultural issue is difficult to wrap your mind around particularly outside of Oklahoma where the matter is much more in the consciousness of the community."

The meeting with Gail Jackson and her son and traveling companion Ricardo was an educational and informative exchange. We parted with the promise to stay in touch with each other while continuing to work on building sustainable and healthy tribal communities.

For more information regarding the Muscogee Creek Freedman Band
www.1866creekfreedmen.com

A Book Review: Murder State: California's Native American Genocide, 1846-1873

by Steven Newcomb

Once in a while a book comes along that is transformative. Murder State, by Brendan Lindsay, is such a book. Recently released by University of Nebraska Press, Murder State is heartwrenching and deeply informative. I see it as one of the most important works ever published on the history of American Indians in California in the mid-nineteenth century. It ranks up there with David Stannard's 1992 masterpiece American Holocaust, in the context of overall Indian history.

Lindsay uses the UN Genocide Convention, Rafael Lemkin (who coined the term "genocide"), and genocide studies as key aspects of his framework of analysis. He has provided a meticulously detailed and comprehensive account of the murderous treatment of the original peoples of California by Euro-Americans who poured onto Indian lands during the gold rush days. White citizen groups utilized democratic processes as a means of committing genocide against the original nations and peoples of California.

It was methodical, it was well-planned and it was well-executed—with lethal and ghastly results. For the sake of dead cattle, sometimes killed by starving Indians, and often for the sake of dead cattle not killed by Indians at all, thousands of Indians were wantonly murdered. Vigilante groups were democratically formed, financed by local citizens, to hunt Indians down and kill them as if they were animals destined to be slaughtered. The lives of cattle were deemed much more valuable than the lives of Indians, who were considered to be a nuisance that needed to be removed permanently, "by death or deportation," so the whites could help themselves to valuable Indian lands and resources.

It was all done in the spirit of Manifest Destiny, yet, ironically at times a few U.S. Army officers tried to defend Indian people, to no avail.

During that time, the kidnapping and rape of Indian women was treated as a sport or a readily available form of entertainment for white men who could not be punished for such egregious conduct under white laws. The kidnapping of surviving Indian children by whites was rampant. Forced Indian labor became a way of life to fuel the white economy.

In the chapter "Advertising Genocide," Lindsay recounts the description of the Indian Island Massacre, as published in Northern Californian Union in 1860, by a twenty-four year old newspaper guest editor named Francis Bret Harte. Lindsay states that "Since the women and children were unarmed, the volunteers mostly saved their ammunition, instead hacking them to death with axes and knives." Harte, the guest editor, explained what happened to Wiyot people under a doctrine of extermination: Little children and old women were mercilessly stabbed and their skulls crushed with axes.... Old women wrinkled and decrepit lay weltering in their blood, their brains dashed out and dabbled with their long grey hair. Infants scarce a span long, with their faces cloven with hatchets and their bodies ghastly with wounds.... No resistance was made, it is said to the butchers who did the work, but as they ran or huddled together for protection like sheep, they were struck down with hatchets. Very little shooting was done, most of the bodies having wounds about the head. Lindsay goes on to explain that because he "tried to demonstrate the monstrosity of Euro-American actions, Harte seemed to local people to be a traitor to his own race." A grand jury convened to look into the

matter ended its proceedings without concluding anything. "No evidence existed, the jurors claimed, to bring charges." Lindsay explains that one editor of the Humboldt Times claimed that people who "lamented the massacre" and "shed crocodile tears over the poor Indians" were "fools."

In his preface, Lindsay explains that during his seven years of graduate work, and as a university lecturer, "I encountered many students colleagues, and faculty unwilling to accept the argument that genocide had been committed upon Native Americans in California and the United States during the nineteenth century." Such people had the impression, he explains, "that the tremendous loss of lives was instead an unintended consequence or even a necessary evil of the advance of Western civilization or national progress."

That the history of the treatment of Indian nations and peoples is a history of domination, dehumanization, and genocide is the inevitable conclusion to draw after reading Murder State. As Peter H. Burnett, governor of California put it in an 1852 "Address to the Legislature": That a war of extermination will continue

to be waged between the two races until the Indian race becomes extinct, must be expected; while we cannot anticipate this result with but painful regret, the inevitable destiny of the race is beyond the power and wisdom of man to avert. When the carnage was over, white Euro-Americans had successfully reduced the Indian population of California by some 90 percent.

Some scholars have brilliantly referred to history as "a history of the present." The genocide unleashed on the Indians of California in the nineteenth century is a key aspect of that history of the present. One of the lessons we can bring away after reading Mr. Lindsay's book is that genocide is the wider historical context of contemporary issues in California and elsewhere, issues such as Indian nation sovereignty, land into trust, water, and the taxation of Indian nations by two institutional perpetrators and beneficiaries of that genocide, the state of California, and the federal government of the United States.

Steven Newcomb (Shawnee, Lenape) is the co-founder and co-director of the Indigenous Law Institute, author of Pagans in the Promised Land: Decoding the Doctrine of Christian Discovery, and the Indigenous and Kumeyaay Research Coordinator for the Sycuan Band of the Kumeyaay Nation.

Mt. Hope Community Gardens Workshop Wizards



Tony Demopoulos looks on as Jimmy, a seventh grader, learns carpentry at the Mt. Hope Community Garden. Workshop Wizards will be meeting this spring for youngsters to develop woodworking skills. Contact info:(619)262-2022.

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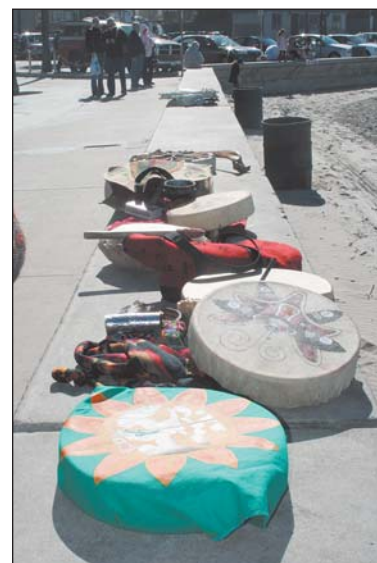
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We will continue to aggressively organize and be **Idle No More** about the attempts to destroy or disrespect our sacred lands.

**We will be
Idle No More!!!**



Photo: Catherine Koch



LOVE Your Wetlands Day: Feb 9 Mission Bay Park

Join us for "Love Your Wetlands Day" Feb 9th in Mission Bay Park

Rose Creek Fest in Pacific Beach offers chance to explore and restore Mission Bay marshlands

PACIFIC BEACH, CA - The inaugural Rose Creek Fest in San Diego's Mission Bay Park will take place on Saturday, February 9, 2013 from 10:30 AM to 3:30 PM at Campland on the Bay (2211 Pacific Beach Drive). Brought to you by San Diego EarthWorks (the producers of the San Diego Earth Day Fair) with their partners Friends of Rose Creek and Campland on the Bay, this free event will have music, entertainment, barbeque, art, activities and displays that are unique to Rose Creek and its surrounding communities.

The Rose Creek Fest offers its participants a rare chance to help restore the Mission Bay marshes located near the mouth of Rose Creek. The last remaining original wetlands in Mission Bay Park, this marsh reserve is normally closed to the public to protect the sensitive habitat for wildlife. However, due to its location near the base of a highly urbanized creek system and the Bay's circulation, the marsh accumulates large amounts of trash and non-native plants.

"It's critical that we protect and preserve this valuable wetland," says Isabelle Kay, manager of the University of California's Kendall-Frost Marsh Reserve, part of the Mission Bay Marsh, together with the City of San Diego's

Northern Wildlife Preserve. "The Mission Bay Marshes are home to many of San Diego's sensitive bird species, including the endangered Light-footed clapper rail."

Kay is organizing the seventh annual "Love Your Wetlands Day" with Friends of Mission Bay Marshes to gather volunteers to help restore the marsh. This is a unique opportunity for San Diegans who care about protecting their local wetlands to experience an up-close and personal view. This year, the service event will occur during Rose Creek Fest from noon to 2:00 PM on February 9, with check-in at Campland's Dogwood Park beginning at 11:30 AM.

Volunteers who are at least 8 years old and don't want to get too muddy can collect trash along the edge of the marsh. More adventurous folks who are at least 12 years old and willing to brave the tidal mudflats will be asked to trek into the marsh to look for and remove non-native man-

grove plants. Kay, who said volunteers should "expect to get dirty," will provide gloves and trash collection supplies. All volunteers should wear closed-toed shoes and minors must be accompanied by their parents or guardians. Pre-registration is not necessary and more information is available at www.earthdayweb.org/RCF/KendallFrostCleanup.html

In addition to Love Your Wetlands Day, Rose Creek Fest has many other fun activities for all ages to celebrate and learn about the creek. Special features include: The Rose Creek Rubber Duck Derby presented by Think Blue San Diego, CreekWalk led by Friends of Rose Creek, a community mural-painting project, bird-watching with San Diego



Audubon Society, an environmental magic show with Dr. Wilderness, bird-of-prey demonstrations by The Raptor Institute, and activities for all ages provided by Ocean Discovery Institute, local high school students studying the creek, and other community partners.

Mark your calendar today for this free, family-friendly event. You can learn more about the event, the marsh cleanup and volunteer opportunities at www.rosecreekfest.org.

San Diego EarthWorks wishes to thank the following event sponsors: Think Blue San Diego, Recon Environmental, Land Conservation Brokerage, and Pacific Beach Town Council.

This project is part of a comprehen-

sive effort to enhance the Rose Creek Watershed, which includes both Rose and San Clemente canyons and drains into De Anza Cove at the north end of Mission Bay. This visionary planning approach guides projects that are restoring native habitat, improving stream flows, and educating local youth so that future generations of San Diegans can enjoy the watershed's natural beauty, biological diversity, and recreational opportunities. You can learn more about this project at www.rosecreekwatershed.org.

If you would like more information about this topic or to schedule an interview, please contact Kelly Makley at 858-220-2556 or kelly@rosecreekwatershed.org.

Bicycle Coalition Names Britany Statt as Membership Development Coordinator

Statt brings over six years of non-profit leadership and education to the county's foremost bicycling advocacy organization

SAN DIEGO, CA – The San Diego County Bicycle Coalition, an organization that advocates for and protects the rights of all people who ride bicycles, announced Britany Statt to fill the organization's new membership development coordinator position. Statt will be responsible for growing and strengthening the Bicycle Coalition's fund development and membership activities.

"I'm thrilled to bring Britany on board to help with the growth we saw last year and continued momentum we'll see in 2013," said executive director, Andy Hanshaw. "Opportunities are flourishing to make San Diego a better place for bikes and bicyclists. She's bringing an extensive background and passion to grab hold of as many as possible."

Statt previously worked as development and marketing coordinator at the United Food Bank, a non-profit organization dedicated to feeding Arizona's hungry children, seniors and families.

Prior to her tenure at the United Food Bank, Statt earned a Bachelor of Science degree in non-profit leadership and management from Arizona State University and received National Certification in Non-Profit Management and Leadership from the Non-Profit Leadership Alliance.

For more information about becoming a member of or donating to the San Diego County Bicycle Coalition, please contact Britany Statt at britanystatt@sdcbc.org or 858-248-0664.

San Diego County Bicycle Coalition (SDCBC) is a nonprofit organization that advocates for and protects the rights of all people who ride bicycles. They promote bicycling as a mainstream, safe and enjoyable form of transportation and recreation. For more information, go to www.sdcbc.org.

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Coastkeeper, Surfrider Beach Cleanups Could Save Region Over \$2.5 Million

New Report Contracted by EPA Estimates Litter Management Costs for California Cities

SAN DIEGO, CA – San Diego Coastkeeper and the Surfrider Foundation, San Diego Chapter—two of the region’s leading environmental organizations—host volunteer beach cleanups that could save the region approximately \$2.5 million annually in beach debris cleanup.

According to a release today, the Environmental Protection Agency (EPA) contracted Kier Associates to quantify the amount that 90 cities throughout California, Oregon and Washington watersheds are spending to clean up litter and prevent trash from entering our oceans. The report estimates the average city spends \$.83 per person for beach and waterway cleanups. When extrapolated across San Diego County, with a population of just over 3.1 million, that amounts to over \$2.5 million.

In 2012, more than 4,000 volunteers removed almost 7,600 pounds of trash, about an average of 1.7 pounds per person. Rotating through popular beaches throughout San Diego’s coastline, the two groups coordinate twice-a-month beach cleanups together, in addition to numerous special cleanups throughout the year. Last year, volunteers collected the most trash at Mission Beach while Ocean Beach traded its dirtiest ranking the last three years to become one of the cleaner beaches in 2012.

“Instead of leaving debris cleanup solely to the governments, at the cost of taxpayers, our volunteer-based cleanups are good for the region’s environmental and economic health,” said Mallory Watson, community engagement coordi-

nator for Coastkeeper.

According to 2012 data, cigarettes, Styrofoam fragments and plastics too small to be identified accounted for more than 60 percent of the debris collected. Of the 181,776 pieces of trash collected in 2012, nearly 40 percent was cigarette butts (a considerable increase from 2011). Plastic pieces accounted for 30 percent of the total number of items, including parts of bags, bottles, cups, straws, food wrappers and other plastic items.

“Litter generally travels before it hits our beaches, so the best way to keep our water clean is to make sure the litter is caught and disposed of early,” said Haley Jain

Haggerstone, chapter coordinator for Surfrider San Diego.

The report estimates the average cost for comprehensive litter control programs in a region the size of San Diego County could cost as much as \$20 million.

To help solve these pollution problems and volunteer at beach cleanups, interested community members and visitors can help at one of the 35 cleanups already in the works for 2013. Surfrider and Coastkeeper ask volunteers to bring their own reusable bags, gloves and water bottles. Volunteers can find the full cleanup schedule at <http://www.sdcoastkeeper.org> or <http://www.surfridersd.org>.

San Diego Coastkeeper - Founded in 1995, San Diego Coastkeeper protects and restores fishable, swimmable and drinkable waters in San Diego County. For more information, visit San Diego Coastkeeper online at <http://www.sdcoastkeeper.org>.

Surfrider Foundation San Diego Chapter -the Surfrider Foundation is a non-profit grassroots environmental organization dedicated to the protection and enjoyment of oceans, waves and beaches through a powerful activist network. For more information on the San Diego Chapter, go to <http://www.surfridersd.org>.

In 2012, more than 4,000 volunteers removed almost 7,600 pounds of trash, about an average of 1.7 pounds per person.

The Pala-Pauma Sponsor Group has Three New Members

The San Diego County Board of Supervisors, which makes the official appointments of sponsor group members, voted 5-0 Jan. 8 to appoint Ben Brooks, Bradley Smith, and Stephanie Spencer to four-year terms expiring Jan. 2, 2017, and to reappoint Fritz Stumpges to his third four-year term. The Pala-Pauma Sponsor Group, which also includes three members whose terms will expire in 2015, recommended the appointments Dec. 4.

Brooks is currently retired but had a professional position as director of sales for Dow Chemical from 1970 to 2004. He also spent part of 2011 as the interim chair of SAFY (Specialized Alternatives for Family and Youth) of America, and he has also been on the SAFY of America board.

“Being a home owner I have a vested interest in the success of the community and the protection of the environment,” Brooks stated.

Brooks cited his experience with non-profit organizations, his business and financial management, and his interper-

sonal relationship skills among his qualifications.

Smith is a retired civil engineer. He was with the City of Los Angeles from 1968 to 2008, retiring as the chief deputy city engineer, and he still engages in consulting work. His professional work included traffic engineer activities and public works design, planning, and construction.

“I’ve recently moved to Pauma Valley full-time and would like to contribute to the community by applying my work experience,” Smith stated.

A sponsor group member need not live in the community planning area, and last year the sponsor group sought to improve its relationship with neighboring sovereign Indian reservations by appointing Pala tribal chairman Robert Smith to the board. Smith’s appointment was confirmed by the Board of Supervisors on April 3, and he chose not to seek a full term. The sponsor group recommended Spencer, who is the Rincon tribal vice-chair, to replace Smith.

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Hablamos Español

Soaring Eagles Family

by Roy Cook

A little campfire will bring listeners in close for big ideas and Traditional values clarification. Winter Campfire oral tradition, character, stories (a work in progress).

One of the greater social challenges of the current state of fragmented Tribal and other families is the sense of human scale communication: social values, character, morals and sense of cultural and self identity. These were mostly acquired within from the tribal oral tradition. Stories and wisdom conveyed during the evening campfire are sadly lacking in the distraction rich state of modern society.

Currently or several generations ago the extended family oral tradition is still evident. Historically, we have many sources, from many different tribes to validate this fireside avenue of social values acquisition. Our challenge today is to define those social tribal values and to provide an acceptable conducive environment for their communication and acquisition. We need to transcend tribal resistance of 'my tribe didn't do or say that' and therefore I will do or say nothing and thereby deny responsibility. Self righteous positions continue to place our Indian children at great risk. Action or inactions of turning their backs on their social responsibility will have sad results. The greater tragedy is that we will continue to self destruct from the inside until we are no more tribal people. So brave up and let us do this traditional thing together.

Let's Eat!



Hi I'm Veronica Vega and this is "Tot's Tasty Tips" where each month I plan to share many of my healthy cooking methods, secrets, recipes, tips, food budgeting, nutrition and dining suggestions. I will entertain you with stories from my childhood

growing up in the beautiful mid west states of Michigan, Indiana, Illinois and right here in sunny southern California. We will get to know one another and this will be an interactive experience when I get my Blog up where we'll have fun sharing and exchanging.

I live in San Diego where I work in the food service industry for a rather notable entertainment venue. Unfortunately, I am unable to mention here the name or who they are but I

would be willing to bet my most decadent and delicious butter cream cake and icing recipe you have heard and visit it quite often. I graduated culinary school then later decided I preferred sweet instead of savory switching over to the baking and pastry side of cooking. I really learned most of what I know about cooking from some very savvy chefs while growing up watching, assisting and tasting. Yes, under the tutelage of my mother Veronica #2, my maternal grandmother/la abuelita Veronica #1, whom by the way was an entrepreneur operating her own catering and pastry business where she created incredible wedding cakes and beautiful event banquets for many of Detroit's potentates and first African-American Mayor Coleman Young. I also credit my paternal grandmother/la abuelita Julia Vega, whom I shared many late holiday nights spooning masa; corn mush onto corn husks then filling and rolling for our holiday tamales. My maternal great-grandmother/Grande magnifica madre Maria Sullivan-Almanza taught me secrets from our Native American Choctaw ancestors such as making

"Indian fried flat bread, bean and tomato pies.

Admittedly my outdoor barbeque and grilling recipes and techniques come from the men folk in my life such as my maternal grandfather Joe, who also taught me how to prepare the best grits ever. Along with my paternal grandfather/gran padre Martin Vega, who gives an entire new meaning to "Cooking with Fire," and I am not talking Fahrenheit nor Centigrade but about capsicum. My dear dad Domingo simply enjoys setting up a grill and throwing whatever comes his way, no particular method just do it. My parents divorced and funny thing when my mother remarried she brought into the family yet another chef and his forte focuses on the cuisine from the Islands in the Pacific Oceania regions. My heritage consist of Spanish, Mexican, Choctaw Native, Irish, Islander and African-American. The food I grew up eating is now referred to as "Fusion" and is highly sought after. I look forward to next month when I will share one of my most fondest quick and easy recipes to impress all your friends and family.

Martin Luther King, Jr.

Continued from page 5

ment to sacrifice and is perhaps best captured when King at a church meeting January 14th of 1956, surprised an assembly that he was speaking to with a declaring of "lord, I hope no one has to die as a result of our struggle for freedom in Montgomery. But if anyone has to die, let it be me."

In the final analysis, to honor the Rev. Martin Luther King Jr. is to in fact honor ourselves. We must do this as

part of our collective vocation to rebuild our community and make it more beneficial; than when we inherited it. Moreover, we should take on this task with a righteous indignation as we are the first and foremost to assert ourselves as his community and cultural family to do with an incisive level of social consciousness and subsequent activism the still needed struggle for justice on all fronts. We are compelled not to let Rev.

King's life of honorable service to us as a people, and to America to bring about a better world, i.e. that is build the Blessed Community; and we must constantly challenge the established order's corporate and political exploitation of his legacy. Finally, the three areas of moral construct of the Ethical Imperative of Martin Luther King Jr; is not an exhaustive list of King's ethical philosophy; however it does provide us an important starting point as a community in struggle to assert ourselves according to our own image, interest and needs. Given the importance of King's legacy to us not just in January, but all year round; let us begin the awesome task of reconstructing the focus from the dream to engaging his ethics and a practice of **Building the Blessed Community!**

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

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Preserve Calavera - Jan 2013

Will this be the Year We Save the Buena Vista Creek Valley?

In 2013 Preserve Calavera will continue our efforts to preserve and enhance the natural resources of coastal north county. From retrofitting culverts for wildlife, acquiring open space, building trails and restoring our natural lands to shaping development so we can all still hear the sound of a rushing creek and smell the sage in the spring. While our work continues throughout north county, for the next few weeks our primary focus will be :

SOS for Quarry Creek

After years of effort we are now down to the final weeks when the fate of the Buena Vista Creek Valley will be decided. Will we be able to save the heart of this priceless valley? Will we save the views of the sacred El Salto waterfall and the wildlife movement corridor? Or will it become just one more housing development? We have proposed a compromise-one that saves the panhandle and the heart of the valley while still allowing development on the degraded eastern part of the site. The developer gets a fair profit, the city gets the affordable housing they want and future generations will still be able to experience this very special area as we do today.

The first formal hearing to consider the proposed 656 unit McMillin development called Quarry Creek is scheduled for Wed Feb 6. There is a lot we can and must do before then to make sure everyone who cares about preserving this priceless valley is heard.

What Can YOU Do to Save This Priceless Valley ?

1. View our new video and get inspired <http://youtube/OzvLHixl7Ks>
Thanks to North County Advocates for their help with funding this video and helping us tell the story about the vanishing open space in Carlsbad.
2. Sign the petition at <http://www.gopen-tion.com/petitions/sos-for-open-space.html>
3. Call and email Mayor Matt Hall and Carlsbad Council members at council@carlsbadca.gov or 760-434-2808 and tell them why they should save the panhandle of Quarry Creek and to reduce the number of units below 656. This keeps development on the already degraded part of the site and will preserve the historic sense of place and the regional wildlife movement corridor.
4. Send a Letter to the Editor alerting the public about the potential loss of this area and why it is important to preserve the panhandle. Limit letter to 200 words, include your name, address and phone number (for verification- will not be printed). Send to letters@utsandiego.com and letters@coastnewsgroup.com. Note: Be sure to change the subject line and first sentence so it doesn't look like the same

letter.

5. Take everyone you know to the cul-de-sac on Haymar to see the valley, and to the sign-post behind Kohl's to see the waterfall. Show them the treasure we have in our backyard. (See below for times you can do this as part of a group tour)

6. Spread the word however your can-go to www.preservecalavera.org for more information, schedule us to speak before any group you are involved with, tell your friends and neighbors.

7. Make a donation by January 31st and your contribution will be doubled. We have a commitment of up to \$ 5,000 to match all donations received through January. These funds will allow us to hire the legal and technical experts that will inspire the developer to accept our proposed compromise.

We Can Do This - we can save the panhandle from development and keep the heritage of this valley intact for us and for future generations.

And with your help we will!

January Activities

Jan 26 Sat 9 AM – 12 Noon
Orientation to the Anstine Reserve - Presented by the San Diego Audubon Society

Come join us and learn bird languages, mammal tracks and sign, uses for native plants and the best practices for outdoor safety! Enjoy this free event including light snacks. In return each participant is asked to commit 10 hours of Volunteer time to the preserve within the next year or a donation if you choose.

The Anstine- Audubon Nature Preserve is located at 2437 Hutchison St, Vista 92084.

For more information and to sign-up: Contact Rebecca Wilbanks, Anstine Resident Manager at (760) 295-1548 or beckywilbanks@cox.net

Jan 26 Sat 10 – 11 AM
Mini-tour of the Buena Vista Creek



Phoebe taken in the Buena Vista Creek Valley. Photo: by Alex Turner

Valley and Grounds of the Marron Adobe Here is your chance to come and see the Buena Vista Creek Valley and see why this area is too priceless to bulldoze for 656 more homes. There will be short walk into the valley, tours of the grounds around the historic Marron Adobe and exhibits that tell about the early history of this area. Email us for a flier you can pass on to everyone you know who would like to visit one of the 12 most endangered historic sites in San Diego County. We will meet at the cul-de-sac along Haymar Rd. From # 78 heading east take the College exit. Take first right onto Haymar/Plaza- this is frontage road along # 78 that goes past Mossy-Nissan. Head 7/10th of a mile west along Haymar- parking in cul-de-sac and along both sides of the street. Call 760-724-3887 for more information.

We will hold these every few weeks until the fate of the valley is decided.

Jan 29 Tues 6 PM

Carlsbad City Council Meeting- Screening of our Video on Open Space Everyone is invited to join us as we present our video on open space to the Carlsbad City Council and let them know the people of this area care about preserving the open space that we still have. Meeting at Carlsbad City Hall 1200 CB Village Dr- just east of I-5.

Future Events

Feb 6 Wed- Planning Commission hearing on Quarry Creek

Feb 9 Sat – Mini Tour of the BV Creek Valley

March- Restoration planting project, City Council Hearing on Quarry Creek

Our all volunteer organization can't do what we do without your help. Your time, talent and donations can make a difference - right here in your own backyard. Call or email us to see how else you could get involved.

From Broomstick Revolution

CREATOR MADE A BIT OF A MISTAKE when She created human beings. She made it so one of us can hurt or kill another, and the one who done the killin' doesn't feel NOTHIN' AT ALL! That's too bad.

Imagine that, if you stabbed someone with a knife, YOU YOURSELF would at least feel that stab-wound as you inflicted it. Bet you wouldn't go around stabbin' people if you yourself FELT that stab-wound, or even a little bit of it. Even if you felt only a bit o' that pain, but still enough to hurt, you'd pretty soon stop stabbin' folks and get along for a change.

HEY, IT WORKS FOR PLEASURE same as pain. You do something good for someone, and you FEEL THAT GOODNESS. Ain't no better feelin' than helpin' a fellow human being. So I hope, even if we humans do destroy ourselves, that Creator's next try will include this one difference:

THAT WE ACTUALLY FEEL IT WHEN WE HURT SOMEBODY!

That alone would make this world a better place. And imagine the pleasures we'll feel when we're good to each other! I already feel that GOOD FEELIN' now, every day, everything I do and folks I see. Like I say, AIN'T NO BETTER FEELIN' THAN THAT!

I really like this quote by M. Buxbaum:

"One Day there shall be such a closeness in the world that when one cries the other shall taste the salt"

I Ask Each of You:

Do YOU taste the salt?

--Grandma Edna Gordon in <http://www.broomstickrevolution.com>

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Executive Director Dane Claussen Leaves ACLU of NV on High Note

Dear ACLU supporter,

It is with mixed emotions that I write to tell you that January 31 will be my last day as Executive Director of the ACLU of Nevada. I have been a card-carrying ACLU member for nearly 34 years, and working for the ACLU of Nevada has been a special honor and privilege. But it is time for me to take on new challenges and opportunities.

We have accomplished a lot together since I took the helm two years ago. We improved police accountability in Las Vegas; demanded that Nevada prisons stop shackling inmates who are in labor; helped protect the vote on Election Day; gave Nevada students a new avenue to address bullying; and much, much more as you have seen in our newsletter, our website, and our extensive news media coverage.

None of this would have been possible without the hard work and dedication of the entire ACLU of Nevada team - from the Board of Directors and the staff, to our volunteers and interns, to every single supporter, member, and friend.

I know that I am leaving the ACLU of Nevada in excellent hands. Our legal team is as busy as ever defending the Constitution and Bill of Rights. Our lobbying and advocacy team is working

around the clock to prepare for the 2013 legislative session, which starts February 4.

Be sure to keep in touch - there is always an exciting new development that we can't wait to share with you! You can find us in your inbox, on Facebook, and on Twitter.

I am proud to have been a part of the ACLU of Nevada's team and I am grateful to have had the chance to stand up for the rights and liberties of all Nevadans - and to stand with so many incredible people like you.

Yours in Liberty, Dane S. Claussen
Executive Director, ACLU of Nevada



Executive Director Dane S. Claussen will be leaving the affiliate after two successful years of standing for the rights and liberties of all Nevadans.

TONKAWA San Diego Elders Club

January 13, 2013 - Noon Roy Cook arrived early at the IHRC office and took a nap in the warm seat of the car. Next Manuel and Celia Flores there with a heavy pot for the potluck luncheon too. Also attending is: Jerry Starnes and Rita, Vickie Gambala, Ben 'Mr. Donut' Nance, Gwen Cooper, Jean Vigenault with Sofia and Nellie Ruiz. There were a number of good reasons to celebrate being alive in this cold snap weather. The TV news daily reports of the flu epidemic have made many of us homebound.

Our blessing today is by the new TONKAWA President Vickie Gambala and with the prayer goes our wishes for and the health of our family in town and far away and also friends having a hard time. Prayer is always particularly good at this stage of our elder's life with medical procedures and medication prescriptions dominating much of the current life experience of the members. It is also good when we can gather together in thanksgiving and feast as we enjoy each others' life experiences and good company. 'Moving on' became the catch phrase of the day.

We ate up the fine selection of the TONKAWA potluck selections with a hearty appetite. A real highlight is the homemade corn bread and beans. All

was very tasty and special to the attending members. We were pleased to see some of our faithful members and new visitors to the monthly gathering. This meeting had a sparkling, lively spirit and good turnout of our faithful TONKAWA membership and friends. There were lively conversations of various ends of life practices: tribal and others too. The entire meeting was spontaneous and rich with personal stories of past life experiences and current travel plans.

We chatted up financial priorities as reported by the TONKAWA President Vicky Gambala and Treasurer Jean Vigenault and future community activities in addition to upcoming conferences intersperse with a lively and exchange of jokes and humorous episodes of our TONKAWA Elder's long lives. Gwen Cooper suggested the club producing a Tonkawa T shirt with a design of the circle of life. Vickie Gambala bumped it up to a sweatshirt and would look into the project herself.

Finally, about 1:45pm, as we cleaned up the room and were 'dividing' up the potluck leftovers we were wishing each other better health options as we made our way out the door to catch up with other late Sunday afternoon activities like football viewing and more napping!

(We are always recruiting Elders to be TONKAWA members!). It is always nice to see new members and guests drop in and are encouraged to return. This is a real nice down home noon meeting to attend. We are also very pleased to enjoy the regular attendance of TONKAWA along with community guests and family members. Our next meeting is at noon February 10, 2013.

We thank the Creator for allowing you this day to be a part of the life of the Real People and being there today, Mehan and Aho.

Respectfully submitted: TONKAWA Secretary Roy Cook

Body Scanners

Continued from page 4

tor. Opting out of the machines, which can be done legally by merely telling the TSA 'agent' (who is really supposed to be a public 'servant'), also sparks an absurd amount of concern and paranoia from the TSA staff.

I have personally waited over 30 minutes to be patted down after opting out of the radiation scanners and was watched closely by nearby staff as if I was a criminal arrested on multiple charges - all for opting out of a cancer-causing machine that even top radiation experts decades ago admitted was churning out yearly cancer cases.

Activism Works

The bottom line here is that activism works, and spreading awareness through

sharing essential information far and wide really can result in major changes. Sounding the alarm across the nation has led to an intensely watchful group of informed citizens that hound the TSA on every possible occasion into submission, leading to the Congressional decision that has now led to the removal of 174 naked body scanners. It's essential that we understand the power of truth and continue to spread the word about issues like this one. After all, it may make the largest difference at an entirely unexpected time.

Anthony Gucciardi is an accomplished investigative journalist whose articles have appeared on top news sites and have been read by millions worldwide. A health activist and researcher, Anthony's goal is informing the public as to how they can use natural methods to revolutionize their health, as well as exploring the behind the scenes activity of the pharmaceutical industry and the FDA.

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Cobell Settlement Will Create New Opportunities for Indian Country

Elouise Cobell, a member of the Blackfeet Nation, fought so tribes across the United States were treated fairly. After founding the Native American Bank, Cobell dedicated her life to ensuring that tribes and individual Native Americans were compensated properly for the use of their lands. For far too long, the federal government mismanaged money owed to tribes and individual tribal members that leased their land for activities like oil production, grazing, or mining. I am pleased that the Cobell

class action was finally settled and the settlement continues to be implemented. In December, American Indians within the Cobell settlement will start to receive payments from the \$3.4 billion settlement with the federal government which resulted from the class action lawsuit Cobell spearheaded. While the settlement will help to strengthen tribal sovereignty and improve the quality of life for Native communities, work remains to ensure that the United State upholds its trust responsibilities to tribal nations

and trust resources. Part of the overall settlement, \$1.9 billion, will be used in a land consolidation effort, the Land Buy-Back Program. The U.S. Department of the Interior will begin purchasing highly fractionated land co-owned by many individual Indians. Much of the value of these lands is reduced and it becomes extremely difficult to practically or effectively use the lands for economic development or other purposes. The

Department of the Interior will consult with tribes, prioritize the land purchases, then purchase the lands at fair market value and place the land into trust for the tribe. Once in tribal ownership, the lands can be put back to use as the tribe see fits. When Elouise Cobell began her quest for justice, she charted a course that began a new phase in a centuries-old trust relationship.

2013 Summer Internship Opportunities with Indian Land Tenure Foundation

Are you a student looking for a unique internship opportunity this summer? Would you enjoy working for a national, Native nonprofit organization focused on American Indian land recovery? Do you want to build your professional skills and experience while learning more about Indian land issues?

If this describes you or someone you know, please visit our website to learn

more about 2013 summer internship opportunities with ILTF

Application Deadline: February 15, 2013

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