



INDIAN VOICES

OUR 34TH YEAR

MULTI-CULTURAL NEWS GLOBAL NETWORK

AUGUST - SEPTEMBER 2020

THE GREAT KUMEYAAY NATION RESTORES OUR CONSTITUTION! Standing at the Border

by Amy Huie

Viva and I barely made it to the Hall of Justice before the group of Kumeyaay and allies started walking to the waterfront on July 5, 2020. Viva Emery and I



marched to the water following women in ribbon skirts and bird singers with gourd rattles. I didn't know what a ribbon skirt was and barely remembered the

name bird singer from taking Kumeyaay ethnobotany in 2015. When the call, "Whose land?" was shouted, I responded, "Our land!" and realized my inappropriate response, correcting it to, "Kumeyaay land!" My world view was shaken and I

felt ashamed of the mistake.

When we arrived at the water, we met with BLM protesters and observed prayer. The bird singers took turns addressing the assembled crowd. One taught us the term Haawka and explained that, more than just a greeting; it wishes that "the fire within you burns bright." He asked for people to stand with the Kumeyaay as they protest dese-

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Democracy, Truth, & The Great Law of Peace An Open Letter to Mainstream Media Journalists

by INDIAN VOICES COLLECTIVE

During this unprecedented time in which a global pandemic, the rise of authoritarian leaders, and social justice tensions have coalesced to threaten the very fabric of peaceful societies in the U.S. and around the world, it is of the utmost importance that truth and the collective wisdom of All Peoples take center stage.

Destiny has placed us in one of the most chaotic and electrifying periods in human history. Not since the Civil War has the country been so volatile and deeply divided. The public desperately

needs real journalists... not mere mockingbird reporters that simply repeat entrenched partisan narratives that sow division. When journalists only report along party lines to support a given narrative, it casts doubt on all journalism. It is a messy world we live in, and truth doesn't always fall along partisan interests. But it needs to be reported anyway.

It is difficult to overstate the urgency of this moment, and of the desperate need for truth and wisdom to outshine the threatening darkness. Truth must be shouted from the rooftops in every language in every nation, city, town, and village.

And we need look no further than our own roots for these guiding principles of wisdom and truth to light our path forward.

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BAPAC, Storms To The Front In This Crucial Election Season!

Dr. Willie P. Blair
BAPAC State President

BAPAC stands in solidarity with the Great Kumeyaay Nation

With the General Election Season now less than 80 days away the Black American Political Association of California (BAPAC) has thundered to the forefront of pushing the issues of Black people front and center! BAPAC's first priority all this spring and throughout the summer was to establish a first class, Covid-19 Strike Force among its many California local chapters. The Strike Force team in San Diego is being ably led by local BAPAC Chair Ellen Nash, who has helped to raise a significant amount of money and awareness which has kept San Diego's urban communities replenished with ongoing supplies of food and household provisions and protective equipment. In addition to providing such vital quality of life help as rental, transportation and energy assistance, plus educational support for our neighborhood children.

"Keeping Our Community Safe" - was the loud, clear mantra of the BAPAC Covid1-19 Task Force. Several community based organizations joined in with BAPAC on this noble, life saving effort such as Paving Great Futures, I Am My Brother's Keeper (Mosque No. 8) the Jacobs Center for Non Profit Innovation, the local chapter of the NAACP as well as many other noteworthy groups and individuals pitched in to help.

And when it was deemed that the community was relatively safe from the

rabid clutches of the coronavirus scourge, BAPAC then shifted its focus to obtaining a "Complete U.S. Census Count" primarily in the Black and Brown communities of San Diego County. All websites, outgoing newsletters, and multiple social media platforms were employed to count hard to reach families and individuals that populate the heavy Latino and African American neighborhoods. It must be noted that the U.S.

Census Count is extremely important in that as data is collected from this exercise it determines the amount of federal funding, grants and stipends, and

congressional representation that each city and county will receive from a final, accurate census count. It is estimated that for every individual counted in a neighborhood or community, that it is equivalent to an extra \$1500.00 per household for the Black and Brown communities. That is what you call Wealth Building for our families and neighborhoods.

And last but certainly not least, is how BAPAC chapters all over California are strenuously advocating for the passage of Proposition 16. Proposition 16 would amend the most terrible piece of legislation ever visited upon the heads of Black People in California. And that awful legislation was The "Ward

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www.indianvoices.net

The Journalist's Creed

Drafted by Walter Williams, the first dean of the Missouri School of Journalism in 1914, this declaration and personal affirmation remains one of the clearest statements of the principles, values and standards of journalists throughout the world.

I believe in the profession of journalism.

I believe that the public journal is a public trust; that all connected with it are, to the full measure of their responsibility, trustees for the public; that acceptance of a lesser service than the public service is

betrayal of this trust.

I believe that clear thinking and clear statement, accuracy and fairness are fundamental to good journalism.

I believe that a journalist should write only what he holds in his heart to be true.

I believe that suppression of the news, for any consideration other than the welfare of society, is indefensible.

I believe that no one should write as a journalist what he would not say as a gentleman; that bribery by one's own

pocketbook is as much to be avoided as bribery by the pocketbook of another; that individual responsibility may not be escaped by pleading another's instructions or another's dividends.

I believe that advertising, news and editorial columns should alike serve the best interests of readers; that a single standard of helpful truth and cleanness should prevail for all; that the supreme test of good journalism is the measure of its public service.

I believe that the journalism which succeeds best — and best deserves success — fears God and honors Man; is

stoutly independent, unmoved by pride of opinion or greed of power, constructive, tolerant but never careless, self-controlled, patient, always respectful of its readers but always unafraid, is quickly indignant at injustice; is unswayed by the appeal of privilege or the clamor of the mob; seeks to give every man a chance and, as far as law and honest wage and recognition of human brotherhood can make it so, an equal chance; is profoundly patriotic while sincerely promoting international good will and cementing world-comradeship; is a journalism of humanity, of and for today's world.

Border

Continued from page 1

creation of ancestor's graves on unceded Kumeyaay territory at the border during construction of the Trump wall.

I have been to the border to stand



with the protectors many times since that day. Each time, I learn more about Kumeyaay culture as I break down my world view as a white woman and repair it into a fuller picture. I have witnessed incredible strength from Cynthia Parada, La Posta Tribal Councilwoman and organizer of actions through Saving Homeland's of the Indigenous and Ending Land Desecration (S.H.I.E.L.D.) and Warriors of Awareness. On the first day I spent at the wall, we saw border patrol fly towards us along the wall as a caravan of trucks in clouds of dust paralleled them on the other side. We wondered if it was Mexican Federales, but it turned out to be family of the Kumeyaay, separated when the border divided the Kumeyaay Nation in half. Relatives met to say prayer, take turns singing and talk-



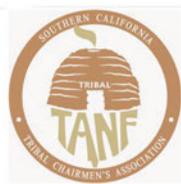
Gerardo Cota continues his fight for legal justice and rights.

ing about the significance of this meeting. Martha Rodriguez translated among Kumeyaay, Spanish, and English.

Since moving to San Diego in 2000, I have lived on Kumeyaay land and have built a career in environmental work

along local watersheds. Several years ago, a coworker took me to a preservation site at one of our reservoirs and showed me pottery fragments next to a milling stone. I could imagine the people using their hands to shape the clay and to mill acorns. When the Kumeyaay met at the opening in the border wall, I realized this is not lost history. The bird songs and dances, smudging, and prayer are alive and they are strong. These experiences will be with me as I continue to work on

Kumeyaay land. Whenever called, I will stand in solidarity with the Kumeyaay to support powerful people who are reuniting to practice culture across imposed modern divides that have never been ratified by treaty.



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*Tribal TANF is a program for Native American families residing in San Diego County and select areas of Santa Barbara County. One member of the household must be able to provide proof of ancestry with a Federally Recognized tribe or provide proof of descendancy from the California Judgment Rolls.



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A New Generation of First Language Speakers Coming



Advocates for Indigenous California Language Survival (AICLS) developed the Master-Apprentice Language Learning Program (MAP) in 1992, which gives training to teams consisting of a master speaker of a California indigenous language and a learner, to help them learn immersion methods in language teaching and learning, and to begin to live in their language. We are losing our first language speakers because of age. Many apprentices have



Dr. Stanley Rodriguez addresses class in traditional language.

developed conversational proficiency as master speakers in their language and are passing on their knowledge to their families and others.

Dr. Stan Rodriguez, Santa Ysabel lipay, has been a MAP apprentice for several Kumeyaay master speakers and has emerged as a proficient master speaker, teacher, and trainer. Stan and his wife, Martha, a first language speaker of Kumeyaay, are raising their children in the Kumeyaay language. The youth need to be speaking the language to insure the future of our language and culture.

Apprentices can continue their lan-

guage work with their families and communities through AICLS Family Language Program. The Family Language Program assists families with developing Language Nests (language groups) and Language Domains (places where language is used only), and tools such as wordless books, puppets, labels, games, and Bringing Our Languages Home, a How-to Guide for Parents by Leanne Hinton.

Throughout the world, individuals in the intimacy of their homes innovate, improvise, and struggle daily to pass on endangered languages to their children. Elaina Albers of Northern California holds a tape player to her womb so her baby can hear old songs in Karuk. The Baldwin family of Montana put labels all over their house marked with the Miami words for common objects and activities, to keep the vocabulary present and fresh.

It's easier to learn your language in a familiar environment like your home. Start teaching your language to your children from birth, from the womb, and end up learning from them. The youth will learn English just fine through school and friends. By learning their Native language first, the youth will better understand who they are.

Adults are used to the activities in the home. So, they don't have to learn how to do these topics as they know them already. You might not have the language connected to the activities, but you don't have to learn how to make tea or coffee, or make the beds, or clean their teeth or put on a coat or a jacket or prepare a range of food. So, you're halfway there already. The range of language, topics and activities connected with the home is probably one of the widest ranges of language there happens to be, and we are probably there more than any other place during the whole year.

There is no need for translation which is a problem when trying to learn a language as it usually means you are creating a hybrid language and learning through another language rather than going straight into the language you are learning from the beginning. You use

many skills during activities where you are involved other than just memory and hearing. You use eye contact, listening and learning skills, being involved and if you are doing it properly you are enjoying yourself.

It gives you also the opportunity to think in the language and to repeat at first and then to speak. It is also very easy to correct or to change accent or to pick up the accent of the speaker. Fun and real enjoyment though you get tired has to be the basis of learning if not then something has gone seriously wrong.



Learning the language in a familiar setting.

As the home is the most basic building block of developing a Native community anywhere it becomes obvious that homes have to be used to create

and enhance any Native community and it is there where you begin.

For more information go to: aicls.org

Professor Richard Bugbee

BAPAC

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Connelly led Proposition 209" that was passed under the California Governor Pete Wilson

Administration, that made it illegal to use race as a determining factor in contracting and college placement considerations. Proposition 209 has severely hampered the upward advancement of Black people here in California to the most chilling of levels that can ever be imagined! Therefore, Proposition 16 would overturn Proposition 209, and therefore usher in a more level field for equity and fairness in deciding contract and college admittance opportunities for Black people here in our great Golden State.

And oh, did I mention that we have a Presidential decision to make on this coming

November 3rd? Yes we do! And this writer will very enthusiastically be voting for the team of former "Vice President Joe Biden and U.S. Senator, Kamala Harris!"


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Decommissioning SONGS

by Alastair (Running Bear) Mulholland

Currently SONGS, or San Onofre Nuclear Generating Station, is jointly owned 78.21% by Southern California Edison (SCE), 20% by San Diego Gas and Electric (SDG&E), and 1.79% by the City of Riverside. Everyone must be familiar with those two large voluptuous semi-spheres that bedazzle the beach as we traverse the I-5 between SD and LA/OC. SONGS stopped generating its 2,200 megawatts of electricity, enough for 1.4 million households, in 2013 and that literal power vacuum has since been filled by burning fossil fuels. SCE has taken the lead in the decommissioning process and wants it to be as transparent as possible. The co-owners of SONGS convened the Decommissioning Community Engagement Panel (CEP), a volunteer and non-regulatory body, to help educate and involve the public through open dialogue quarterly meetings. The CEP has quite an extensive and diverse membership, from the American Nuclear Society to the Sierra Club and elected officials, all of whom can be seen at songscommunity.com. I had the opportunity to talk with two of its members, Chairman Dr. David G. Victor, UCSD Professor of International



Relations and Director of the Laboratory on International Law and Regulations; and Captain Mel Vernon, of the San Luis Rey Band of Mission Indians. Both helped to dispel some fears I had about SONGS, while tempering the facts with other difficult realities.

Every quarter the CEP holds a “regular” meeting where they discuss next steps and progress and involve the community with a public comment period. The next meeting is scheduled for August 20 and will be held via Skype, the link for which can be found at songscommunity.com. This meeting will be of special significance, Dr. Victor informed me, because on the agenda will be where to put the spent fuel currently in limbo at SONGS. He said that there is no federal nuclear waste strategy and therefore it creates a challenge in determining what to do. In the meantime, the spent fuel will remain in the

Independent Spent Fuel Storage Installation (ISFSI), which Dr. Victor assured me was engineered to withstand the greatest magnitude earthquake or tsunami that can possibly

hit it. I asked him how does SONGS compare with the tragedy at Fukushima, to which he responded that the Fukushima plant was different in that it was operational while the tsunami hit and that the backup generators were located in the basement and failed. These little tidbits came much to my relief as I live in Oceanside and have heard rumors of the threats posed by the station. I also asked him why was the station is being decommissioned, and he said that it is because of faulty steam generators that were installed during the last vicennial station equipment overhaul. It was deemed more cost effective, by the co-owners, to decommission the station then to make repairs or re-install new steam generators.

Our relationship with the environment is of utmost importance to Dr. Victor. While he admits that personal

lifestyle changes can contribute to ecological balance, the ultimate solution lies with policy change at the governmental level. Much of Dr. Victor’s research is about the need for national and international cooperation in combating human caused climate change, he noted to me the tremendous job the youth are doing in leading the way with their demands for urgent action. Dr. Victor advises the youth to continue to organize politically and to figure out what actually works by really learning the scale of electrical energy we consume as a society.

Captain Mel Vernon explained how reaching consensus in the decommissioning process is not easy and how he has been honored to be a part of the CEP for about two years now. He said that there are very intelligent people involved in the decommissioning and the dialogue. A picture of the SONGS control room on their website sure enough looks like Starship Enterprise from Star Trek! Captain Mel noted that all of those involved in the decommissioning are doing the best of their ability. He feels that the greatest difficulty, as a nation, is not having a safe place to put the spent fuel. A radioactive problem not foreseen by early nuclear physicists perhaps. He contends that the unfortunate reality is that the spent fuel is dangerous and must be dealt with, but not out primarily out of fear.

VOTE LIKE YOUR RIGHTS DEPEND ON IT.

A Day in Life

by Kenneth G. White Jr.

God bless you Mr. John Lewis. You were a legend, a prophet, a Warrior and a gift from God to humanity. Many years ago, when I was the Director of the Navajo Foster Grandparent Program, we invited Mr. Lewis to be our keynote speaker at our Annual Elder Awards Ceremony. He accepted and I picked him up at the airport in Flagstaff, Arizona and drove him to Tuba City, Arizona on the Dine’ Nation about 90 miles away. He visited with about 200 Dine’ elders from all over the Dine’ Nation throughout the day and gave an inspiring heartfelt keynote speech. He even ate mutton stew, frybread and roast mutton with the elders. In their own humble way, the elders gave him handmade gifts they made themselves.

As we drove, he asked me where the border of the Dine’ Nation began and I told him about 10 miles outside Flagstaff, with the remaining 80 miles all Dine’ land. He said “This land is so beautiful. You mean all this land is your Tribes?” I said “Yes, it is.” I will always remember what Mr. Lewis said, “Don’t ever let anyone take this land away from you because It is God’s blessing to the Navajo Nation.”

He also said to me as he was departing “If you believe in something, fight for it and never give up.” Throughout the day he told me some great stories. He also had a great sense of humor. Just by his presence one could tell he was a dignified spiritual humble powerful man



of God. He truly had the Warrior Spirit. It was an honor to spend at least one day with him, a day I will never forget.

Thank you, Mr. Lewis for your beautiful life serving our Creator, fighting for the people and never giving up. You did your duty serving God and will always

be a legend, example and motivation to me, as well to all the Dine’ elders, most of whom are gone, you met that special day. You embodied all the values and characteristics humanity needs – above all, love for the people and service in honor of our Creator. God bless and keep you Mr. John Lewis.

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Gather Round Me People

by Kenneth G. White Jr.

Gather round me people. It may not seem like it, but Native America is in an epidemic today. All those attuned to the times know that this current administration simply does not care for the everyday people. Each and everyone of us can cite countless incidences of the negative impact on our lives the current administration's failures have caused us in our daily lives.

The everyday American simply wants a home to live in, some money in their pocket, a good job, health care, and safety and education for their children. It is not about Democrats vs Republicans, liberals vs republicans, right vs left etc., it is about humanity and compassion for all the people.

I will not cite the negative atrocities we all see in our daily lives because of the lack of leadership and blatant racism by the current administration. Rather I want to focus on the positive aspects of Indigenous people in the political world and provide a few recommendations for your consideration. First and foremost, I would like to state I am no better than anyone else, only a guy from the Dine' rez who grew up in the 1960's and seen what was and what can be today. I lived in an era of AIM, the assassination of John F. Kennedy, Martin Luther King and

Bobby Kennedy, the Viet Nam War, Watergate, racial discrimination against our Indigenous people, and the hopes and dreams of a better tomorrow by my 1960's generation of peers. I am still waiting for these hopes and dreams to come true 50 years later.

Likewise, I lived to see the passage of the Indian Health Care Improvement Act; the Indian Self-Determination and Education Assistance Act; the Indian Religious Freedom Act; and other federal legislation. These federal laws were not offered in a kind generous way by our government but were the result of countless efforts by Native activists and tribal governments to literally force the government to pay attention to our dear Indigenous people. These laws are tools for us to use today for a better tomorrow.

Throughout this time sovereign Indian Nations put forth their good faith efforts to develop their tribal infrastructures, health care, education, elder care, environmental and unique services and facilities together for the people. In many cases, Indian Nation initiatives were grossly underfunded and not commensurate with other funds provided to the general public or special interest groups. Yet Indian Nations persevered with their good faith efforts and resilience, often using their own revenues to fill the gaps

in funds and services that other groups had funded by the government.

One elder stated at a meeting once that Tribal Governments, through no fault of their own, are still in the 1970's while the rest of the country is in 2020 when measuring the documented needs of the people versus the funds made available to Tribes by the federal government.

For example, the Indian Health Service has never been fully funded since its inception in 1955 although Native people have the highest degree of health care disparities of any population in America. A second example is that the Indian Self-Determination and Education Assistance Act mandates that Tribes can contract programs and services operated by the federal government. However, by exercising "self-determination" and contracting a federal program or service under a Tribe, the Tribe must fill the void of funding that existed prior to contracting. In some contracting scenarios, It is like buying a used car from a dealer that was never fixed and having to take it to the shop for regular maintenance or major repair just to drive it yourself. A third example is that the water rights of the Dine' (Navajo) Nation were stolen and siphoned off to border towns. Today although the Dine' Nation is the primary source of the water for off reservation border towns, many Dine' people on reservation have no running water in their homes and no accessible water to

wash their hands during this pandemic.

On the positive side, Indian Nations have had a huge influx of educated intelligent young people grow up and obtain a degree in their chosen fields. These young people are like a shining bright light at the end of the dark tunnel of federal incompetency and bureaucracy, and our hope to create a loving and caring system for tribal populations for the future.

So, as we sit here today, one message is loud and clear. NO ONE IS GOING TO SAVE INDIAN NATIONS BUT OURSELVES. For example, today the \$600 unemployment benefits expired, rent subsidies have run out and millions of people are in crisis - no money, no rent, no food, facing evictions, experiencing trauma, anxiety, stress and literally trying to survive day to day, yet the "president" is golfing and McConnell is on vacation for the weekend. By their actions, not words, they simply don't care for the everyday people (let's vote them out in November 2020 so they can golf and vacation forever).

As sovereign INDIAN NATIONS we must make our own plan NOW for the people's survival and prosperity using these federal laws mentioned, our educated young people, our prayers, and the eternal grace and love for Indian Nations from our Creator.

How? Indian Nations are the only

SEE **Gather Round Me**, page 13

Nov. 3, 2020 Presidential General Election

The San Diego County Registrar of Voters is committed to ensuring you have a safe, secure, and accessible voting experience during the Presidential General Election.

Due to the COVID-19 Pandemic and the governor's executive orders, every active registered voter in California will receive a ballot in the mail for the upcoming election. Those who need to vote in person will also have that option. Voting by mail gives you the option to vote from the safety and comfort of your home.

What do you need to do?

- Make sure you are properly registered to vote so there are no delays in receiving your ballot in the mail. You can do this online at sdvote.com. [Check your registration information](#). Make sure your residence and, if different, your mailing address is up to date. Your mail ballot will be sent to the address you provided when registering to vote.
- Have you moved or changed your name? Whether you are new to San Diego County or just moved down the street you need to [re-register to vote](#).
- Are you a first-time voter? [Register to vote](#) – it takes less than two minutes to complete online at sdvote.com.



- In response to the governor's executive orders, the Registrar of Voters office has launched a [Vote Safer San Diego](#) campaign to encourage voters to vote safer from home.
- Ballots will start going out in the mail the week of Oct. 5, giving voters nearly a month to mark their ballot and return it well before Election Day. You can now track your mail ballot every step of the way by signing up for "Where's My Ballot?". You can sign up at sdvote.com.

For more information toll-free at (800) 696-0136.
Learn more at sdvote.com





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).

Heleena Mariah Mosley Overcomes Bias Creates KAKIFIA

My name is Heleena Mariah Mosley and I am the creator of KALIFIA Facebook Page & Group in San Diego. Our page is currently focused on projects in San Diego, but we connect with photographers and models throughout SoCal & NorCal. KALIFIA SD actively promotes cultural awareness and accurate representation of the Black, Brown & Indigenous community in California.

With my mother being Black & my father being Black and Kumeyaay (Viejas), I've personally struggled with inclusion and discrimination. My love for my communities and passion for art led to the creation of KALIFIA, after working for San Diego County Library

for 6 years. When I originally started modeling, I started to recognize the cultural appropriation, colorism, tokenism and lack of resources for models that looked like me. From there, I wanted to create opportunities in the fashion & modeling industry for aspiring and professional models of different cultural backgrounds.

Our networking groups were designed to connect with other creatives (photographers, models, etc) and create better access to modeling/entertainment opportunities for future collaborations. In February, we started the VELOCITY Runway Show & Networking Mixer in Gaslamp, where models participated in a fast-paced fashion show promoting brands created by Black, Brown & Indigenous business owners. We were

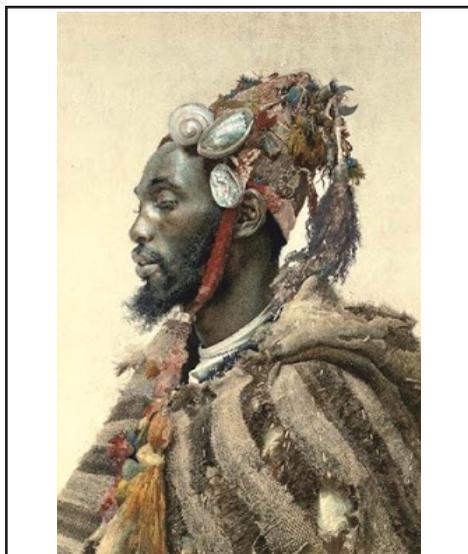
also working on a large production at the Worldbeat Cultural Center, but unfortunately, both were cancelled due to Covid-19.

With our FB page, we highlight work from different cultural backgrounds and try to inspire our followers to make/share content that brings awareness to social justice issues, such as the Black Lives Matter Movement (BLM) & the Murdered and Missing Indigenous Women Movement (MMIW). We recently worked with the Photographer Nate Barrett (Viejas) for a Black Ndn Photoshoot with Cha'Ta Jacobs (Viejas), celebrating her Black and Indigenous heritages.

Our Photographer Elizabeth Fabian is currently looking to do a photoshoot with indigenous models and our part-

ners at the San Diego Film Industry, are looking for indigenous models as well. We will be coordinating the Fashion portion of the San Diego Entertainment Festival, Gala & Awards in the summer of 2021. We will be looking for models and also any creatives looking to submit work for the Indigenous Film Award.

We use our platform to provide resources and connections, to promote Black, Brown & Indigenous owned businesses. And we're so very excited with our upcoming plans for KALIFIA in 2021! We are open to collaborating or assisting with projects in the San Diego County area and looking forward to meeting new creatives in the Indigenous community.



Abubakari II the mariner prince of Mali traveled to America in 1311 and traded with the indigenous people. He never claimed to discover America because he knew it was already there.

Here is a picture of a Native mother and her children. She adopted the black child as her own when the child was lost from her family when they were freed from slavery. We knew #BlackLivesMattered long ago. History doesn't tell of Native Americans adopting and helping slaves to survive when slavery ended. #Juneteenth

"There are two ways to be fooled. One is to believe what isn't true; the other is to refuse to believe what is true"

REMEMBER TO VOTE!!!



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TR Whitefox

Kiowa Tribe of Oklahoma

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Email: redroxwhitefox@yahoo.com

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Indigenous Movements in the Americas

With the rise in globalization, material advantages for indigenous populations have diminished. People under the nation-state have experienced exclusion and dispossession. governments have negotiated natural resources without taking into account whether or not these resources exist on indigenous lands. The effects of globalization mirror the effects of the conquest in the mid 16th century. In response, indigenous political movements have emerged in North and

South America seeking rights for the people, including right to self determination to preserve their culture and heritage.

Calling For Indigenous Right to Become Universal Coordinator of Indigenous Organizations of the Amazon River Basin (COICA) Indian Council of South America (CISA)

International Mayan League
Indigenous Peoples of the Americas
Zapatista Army of National Liberation

Journalists

Continued from page 1

If we would take a moment to revisit and study the Indigenous tribal cultures from which we in part emulated and fashioned our great American experiment, we would be reminded that the Indigenous political councils, and other social structures the founding fathers held in high regard, were sophisticated, effective, and non-competitive. We would also learn that Indigenous political systems were not monolithic. For example, Luiseno practices are for tribal leaders to listen, make decisions, share decisions, and the people would follow. Kumeyaay practices are for tribal leaders to listen, make decisions, and the people decided whether or not they would follow. Yet even in our present age of progressive inclusivity, contributions of First Nations peoples of Turtle Island to U.S. governance are still too little known to most American citizens. The Great Law of Peace, also known as the Haudenosaunee Constitution of the Six Nation Iroquois Confederacy, was integral to the forming of the U.S. constitution which relied on consensus building rather than majority rule. We would do well to be mindful of this pragmatic ideal as our nation slouches toward autocratic rule.

Today, Indigenous communities across the United States are pleading with journalists, as members of the powerful Fourth Estate, to rise to these momentous, challenging times. American journalists shoulder a heavy responsibility not only to the U.S. but to the entire world. Sparked by the murder of George Floyd, peoples around the globe took to the streets to protest police brutality in numbers never before seen in world his-

tory. As a flagship nation of freedom and democracy, all peoples look to American journalists to hold its elected government officials accountable. If American democracy collapses under the weight of division and corrupt authoritarianism, other nations may follow suit. Journalists hold the keys to keeping government power in check in, and ensuring our democracy remains legitimate.

For the American journalist, there has never been a more important time for objectivity, courage and valor.

As insiders within the halls of power, journalists are charged to manifest powers to navigate the barrage of information, agendas and special interests. Their mandate is to tell the unvarnished truth so that America's citizens may make the best-informed voting decisions and keep America true to its founding principles.

As first responders to threats to democracy in America, journalists are tasked with administering the balm of vision and inspiration to our nation's wounded soul. Left untreated, the chaos and fear will spiral outward and the American experiment will face an ugly and but preventable demise.

Due to neglect, complacency, and the belief that we are immune to autocratic rule, the upper levels of our government have been invaded by senior officials, and political appointees who are not accountable to the public they serve. The results are broad scale policy decisions made in the dark without public input, creating structures which further obscure the truth. This puts honest, well-intentioned journalists, and truth-seeking reporters at a disadvantage that can only be resolved with the assistance a well-informed, electorate, and a little divine intervention. A healthy symbiosis



THE BLACK SNAKE CONTINUES TO SLITHER THROUGH the Swamp as the Reptilian Brain gives way to an elevated consciousness founded on love.

REMEMBER TO VOTE!!!



Members of the Kumeyaay band of Indians and demonstrators rally at the United States-Mexico border to protest construction of new wall being constructed on their ancestral grounds on July 1, 2020 in Boulevard, California. - The Army Corps of Engineers is building new border wall in an area where the band claims is unearthing ancient Kumeyaay burial grounds
SANDY HUFFAKER/AFP via Getty Images

between voter, politician, and journalist is essential to any true democracy.

The knee of the American political system has been on the neck of its indigenous population since its inception. Our peoples have been prophylactically separated from the decision-making process for far too long. Presently that is changing. Native Americans are increasingly winning political office and taking positions of power in arts, culture and the media. And this too should be getting greater attention.

All politics are local and local news isn't isolated or small. It is the theater in which our citizens play out the historic significance of civic life. Unfortunately, there are fewer and fewer journalists to chronicle it — to cover the myriad local governments, school boards, and water districts that carry out the mundane but

critical work of our democracy. When local corruption abounds unfettered in the dark, elected officials at every level are given license to act without accountability.

We have a lot of work to do to start to repair the damage and save our great nation. This is an all hands-on-deck, four-alarm fire demanding our attention. If our democracy is to survive it is up to journalists to find the healing sutures to bring our divided nation back together. And on that note, it is worth recalling the words of Thomas Jefferson in 1787, the year the Constitution was ratified: "If it were left to me to decide whether we should have a government without newspapers or newspapers without government, I should not hesitate a moment to prefer the latter."



C.D. Ma.Teresa Quintana M.

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POW WOW BY THE SEA

16th Annual Imperial Beach Intertribal Pow Wow

November 14-15, 2020

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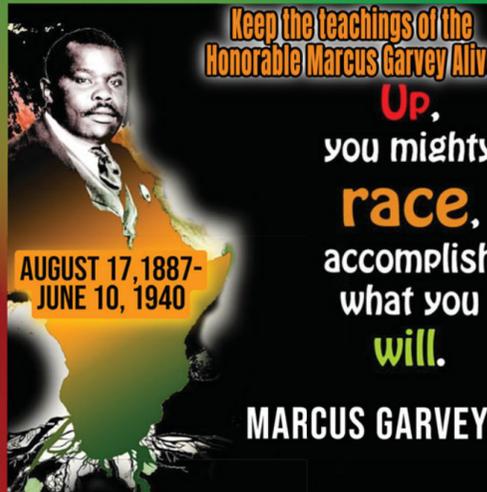
"Tunksila we need You! Please sweep through this nation and heal this land. Restore our strength, renew our minds, and cast out anything that's not of You. Wopila Tunksila' We pray, Pilamaya! Mitakuye Oyasin"

Keep His Teachings Alive

Marcus Garvey 1887-1940 Born in St. Ann's Bay, Jamaica, on August 17, 1887, Marcus Garvey was the youngest of 11 children. Garvey moved to Kingston at the age of 14, found work in a printshop, and became acquainted with the abysmal living conditions of the laboring class. He quickly involved himself in social reform, participating in the first Printers' Union strike in Jamaica in 1907 and in setting up the newspaper The Watchman. Leaving the island to earn money to finance his projects, he visited Central and South America, amassing evidence that black people everywhere were victims of discrimination. He visited the Panama Canal Zone and saw the conditions under which the West Indians lived and worked. He went to Ecuador, Nicaragua, Honduras, Colombia and Venezuela

Everywhere, blacks were experiencing great hardships. Garvey returned to Jamaica distressed at the situation in Central America, and appealed to Jamaica's colonial government to help improve the plight of West Indian workers in Central America. His appeal fell on deaf

ears. Garvey also began to lay the groundwork of the Universal Negro Improvement Association, to which he was to devote his life. Undaunted by lack of enthusiasm for his plans, Garvey left for England in 1912 in search of additional financial backing. While there, he met a Sudanese-Egyptian journalist, Duse Mohammed Ali.



Keep the teachings of the Honorable Marcus Garvey Alive

Up, you mighty race, accomplish what you will.

AUGUST 17, 1887- JUNE 10, 1940

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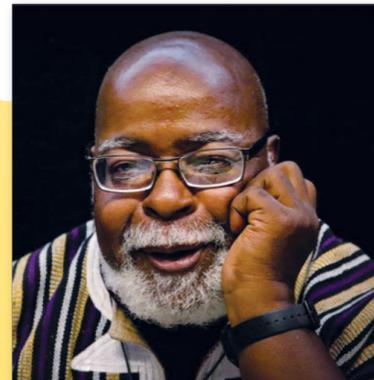
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WORLD BEAT CENTER

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Our cultural mask fundraiser continues. Please keep WorldBeat Cultural Center, the Mothership representing Equity, Diversity and Inclusion going. Your support also supports our local seamstresses. We now have 2 options for you: our African prints and our WorldBeat branded mask with three layer protection. The new African print masks also come with the option of adding a matching head wrap. From all of us at the WorldBeat Center, thank you! Ubuntu, we exist because of you! You can place your order by calling 619-230-1190 or the following link <https://bit.ly/3ewKGGa>

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turning our meditative practice into an escape clause rather than the source of our inner strength. It is possible, however, to engage our meditative practice in a more proactive way by cultivating several awakening emotions. They are considered awakening emotions because when present, they bring clarity and wisdom. During this weekend retreat we will explore these awakening emotions, how to distinguish them from non-awakening emotions, how to cultivate them and how to recognize their impact upon our practice.

Tuere Sala is a retired prosecuting attorney who has practiced Vipassana meditation for over 25 years. She has been an active member and volunteer at Seattle Insight since 2001. In 2009, she was appointed to be a Local Dharma Leader and has often supported SIMS in unconventional ways such as answering the many letters SIMS receives from practitioners in prison; offering beginning classes at Angeline Women's shelter and Jubilee House, a women's transitional house; and facilitating workshops using nonviolent communication (NVC) to support a mindfulness practice.

Tuere believes that urban meditation is the foundation for today's practitioner's path to liberation. She is inspired by bringing the Dharma to nontraditional places and is a strong advocate for practitioners living with high stress, past trauma and difficulties sitting still. Her teachings reflect an approach to Dharma that is both easy to follow and understand — making it accessible to everyone.

The talk will be a virtual event presented by Insight Meditation and hosted by WorldBeat Center. Tune in virtually via Zoom, Facebook or YouTube on Friday, September 25th, 2020 from 7PM-8:30PM. For more information call 619-230-1190 or visit www.worldbeatcenter.org

It hardly seems that any of us are able to make it through a day without being emotionally triggered. It could be a tragic or anger-inducing news story, a disagreement with family or friends (or even a stranger!), a comment or article on social media, a stressful situation at work...the list is endless. Often emotions can turn our lives into a roller coaster ride of reactivity which can have the effect of

The INDIAN STORE is Good Medicine

The INDIAN STORE in Vista California is good medicine.

by Rose Davis

Nothing is more important for the survival of the indigenous culture than to have access to authentic items that are required and critical for traditional ceremony and spiritual ritual. Certainly in these days of cultural warfare, indigenous authenticity is a precious commodity. Finding the culturally appropriate paraphernalia for crafts, beading and regalia making is burdensome and difficult for the native traditionalist who demands nothing less than bona fide, culturally appropriate material to work with.

The INDIAN STORE is a cultural oasis in a land barren of symbols of our oppressed history. The store works as a networking hub for ideas sharing. Their extensive library is a manifestation of hope for an indigenous awakening.

The INDIAN STORE is managed and presided over by Larry Benson whose entrepreneurial skills embrace the Native culture. He has an innate connection and passion for the Native American Culture which dates back to his early beginnings where he grew up in the rugged Northwest. It was the rough and tumble

logging community dictated by old school values and a strong Native American worldview reflective of the large Native population that worked in the logging industry. As he grew into adulthood his mother cautioned him away from the dangerous and hazardous world of the lumberjack. His survival instinct directed him to join the Marines. He respectfully, and quietly holds onto his Comanche heritage that is sprinkled in his DNA. He operates the store with the tenacity and order that he acquired in his Marine experience.

The Store has survived the storm of the Covid 19 assault and due to the medicinal, educational and spiritual products that are provided the store has been determined to be an essential enterprise.

To meet customer demand The Indian Store has extended its hours from 10am to 7pm Monday thru Saturday and on Sundays from 10am to 6pm. Veteran



Larry Benson & Rose Davis

photo: Alastair (Running Bear) Mulholland

hats and other new items can be checked these out on line at www.indianstore.org

By all accounts Larry's loyal customers are happy. A customer review from Aquagirl1024 states: "The store is clean and well stocked. The staff is amazing, kind, and very helpful. They have tons of beautiful items and are great for gems, bead work, and jewelry making."

Larry is not only an efficient store manager, he is an all around nice guy. In addition to taking care of the obligations that are attendant with being a good husband and family member, he also

reaches out to his customers and friends with a Howka spirit. Indian Voices was recently treated to an example of his hospitality when he invited publisher Rose Davis and reporter Alastair Mulholland to coffee and bagels and an in depth conversation about life and the complexities of walking the planet as a business person, interested in preserving a culture. Larry has learned how to walk the planet successfully and happily and we were eager recipients of his tutelage.



For advertising opportunities contact:

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(619) 534-2435

Do you want to vote in the Nov. 3, 2020 Presidential General Election?

Due to the COVID-19 Pandemic, every active registered voter in California will receive a ballot in the mail for the upcoming election. If you need to vote in person you will also have that option.

However, to vote in the upcoming election and to make sure there are no delays in receiving your ballot in the mail, you must be registered to vote. Act now! It takes less than two minutes to register online at sdvote.com.

You can register to vote in California, if you are:

- A U.S. Citizen,
- A California Resident,
- At least 18 years old on or before the next election,
- Not in state or federal prison or on parole for a felony conviction, and
- Not found mentally incompetent by court action.

You can pre-register to vote in California, if you are:

- 16 or 17 years old, and
- Meet all other requirements to vote.

You will be automatically registered to vote on your 18th birthday.

Not sure if you are registered to vote?

You can check your registration status at sdvote.com. If you are already registered to vote, make sure your residence, and if different, your mailing address is up to date. Your mail ballot will be sent to the address provided.



As always, the San Diego County Registrar of Voters is committed to ensuring you have a safe, secure, and accessible voting experience.

Learn more about voting in the Nov. 3 election at sdvote.com



Standing Rock Sioux Tribe Partners with Lakota People's Law Project, Sen. Udall, Rep. Luján to Forward Native American Voting Rights Act

As President Trump States His Desire to Shut Down Funding for the Postal Service and Disrupt Vote by Mail, Bill's Proponents Promote Free and Fair Elections

President Trump's stunning admission last week — that he plans to cut off funding for the U.S. Postal Service to interfere with voting by mail — means that institutions underpinning our democracy are now under threat. That's one reason the Standing Rock Sioux Tribe has partnered with the Lakota People's Law Project, Senator Tom Udall (D-N.M.) and U.S. House Assistant Speaker Ben Ray Luján (D-N.M.) to make sure Congress passes the Native American Voting Rights Act (NAVRA).

"Come November, every available vote must be cast and all voices should be heard," said Chase Iron Eyes, lead counsel for the Lakota People's Law Project. "It's critical to the future of our union for all American votes to count in a free and fair election. For far too long, Native people have been targeted for disenfranchisement. This is not acceptable, and we support every effort to further codify our inalienable rights into law."

In 2018, two years after Standing Rock gained renown as the epicenter of Dakota Access pipeline resistance, many of its residents faced sudden disenfranchisement. A new Voter ID law passed in North Dakota required street addresses they didn't have. To combat that outcome, Standing Rock teamed with the Lakota People's Law Project and other nonprofits on a get-out-the-vote effort that more than doubled turnout over the prior midterm election.

Now, its Tribal Council has acted to protect Native voters nationwide, unanimously passing a resolution in support of the Native American Voting Rights Act, authored by Sen. Udall and Rep. Luján. Luján said he hopes that a wide-ranging, bipartisan coalition will take the bill out of committee in the House and make it a law of the land.

"The right to vote is the bedrock of



our democracy. Unfortunately, in Native communities across the country, that right is under siege," said Luján. "On top of geographic and linguistic barriers, restrictive and burdensome state voter registration requirements and ID laws are suppressing the Native vote. I introduced the Native American Voting Rights Act to remove these barriers by increasing access to voter registration and polling sites and authorizing the use of Tribal IDs for voting and registration purposes. I'm proud that this legislation has gained the support of the Standing Rock Sioux Tribe, and I look forward to working with them, the Lakota People's Law Project, and with Tribal leaders from across the country to get this critical bill passed."

According to Phyllis Young, who serves as the Lakota People's Law Project's Standing Rock organizer, Standing Rock and its allies won't only work to pass NAVRA this year. They'll also conduct another localized get-out-the-vote effort and train Standing Rock citizens as phonebank ambassadors to increase turnout on tribal nations throughout the country.

"North Dakota is the whitest state in the union. Facts," said Young. "But, there are five Indigenous groups in North Dakota, and, as such, we can make a difference. We have made a difference, historically, in how we vote."

Avis Little Eagle, who serves as a councilwoman for the Standing Rock Sioux Tribe, said she has experienced disenfranchisement at the hands of a

mostly white city council in McLaughlin, her home town on Standing Rock. That's why she voted to back NAVRA as a stringent protection of the franchise for Native people across the U.S.

"It's just unfathomable that, in the year 2020 — almost 200 years after the U.S. Constitution was in place — we're here, still fighting for the protected right to vote," said Little Eagle. "I bet you that mainstream people don't even know that we, as Native people, face these issues."

Sen. Udall said that, though the right to vote is essential to American democracy, Native Americans have faced barriers

at the ballot box for too long. "Every election cycle, state and local jurisdictions come up with new ways to deny Native Americans their constitutional right to vote. It's more important than ever that we pass the Native American Voting Rights Act," Udall said. "It provides polling places with proper voting equipment within tribal lands. It requires tribal consultation if the state makes any changes to polling site locations. It establishes the National Native American Voting Task Force to ensure that tribes have the resources they need to carry out a full and fair election. We must ensure that the voices of Native communities, in New Mexico and across Indian Country, are counted and heard."

As part of its resolution, the Standing Rock Sioux Tribe is petitioning Congress to hold hearings on Native voting issues. Its Tribal Chairman, Mike Faith, is also asking the general public to help raise the bill's profile. "Get a hold of your representatives and ask them to support the Act," said Faith.

For more information, and to support Standing Rock's call, visit www.lakotalaw.org/our-actions/pass-navra.

The Lakota People's Law Project operates under the 501(c)(3) Romero Institute, a nonprofit law and policy center.



Women Walking Sacred

A Virtual Indigenous Speaker Group

MC: Esmeralda Hummingbird

<p>Saturday 8/22/20</p> <p>12pm Marla J.</p> <p>1pm Sarah H.</p> <p>2pm Kristy</p> <p>3pm Iris R.</p> <p>4pm Margie A*</p> <p>5pm Rita N.</p> <p>6pm Rozella S.</p> <p>7pm Val C.</p> <p>8pm Selina R.</p> <p>9pm Caroline L.</p> <p>10pm Teyana V.</p> <p>ALL MEETINGS AT PACIFIC STANDARD TIME</p>	<p>Strengths, Hopes Experiences, & Resiliency from Women who Walk the Walk!</p> <p>Raffles & Open Shares in Between</p> <p>Men & Gender Fluid Welcome to attend and Share!</p> <p>ZOOM: 360-308-9948</p> <p>Pass: healing</p>	<p>Sunday 8/23/20</p> <p>Robin S. 10am</p> <p>Zylveta S. 11am</p> <p>Laura V. 12pm</p> <p>Serene T.E. 1pm</p> <p>Winnie W.T. 2pm</p> <p>Shurene P. 3pm</p> <p>*Marge G. 4pm</p> <p>Sarina T. 5pm</p> <p>Barbara B. 6pm</p> <p>Ashanti A. 7pm</p> <p>Denise M. 8pm</p>
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911, How may I help you? ANOTHER BLACK MAN DOWN!

by Maxine Clark©

1. Hear us Lord---hear my plea
Remove this bitter cup from me....
2. ANOTHER BLACK MAN DOWN!
No matter the state, providence, city or town
Comes the cry--another BLACK MAN
DOWN!...
3. Walking the streets or standing around,
It's just another BLACK MAN DOWN!...
4. **"Hands up, don't shoot,
I can't breathe, let me loose!!!"**
No matter the plea, no matter the prayer,
how profound,
It's just another BLACK MAN DOWN!...
5. On the subway, in a car or on the corner
With a group, with a friend...or simply a
loner
What's that popping sound?
Oh, it's just another BLACK MAN DOWN!...
6. Frolicking, having fun with friends, just
horsing around
**"Hands behind your back."
No reasons to look astound!**
My Lord, another BLACK MAN DOWN!...
7. In a house, in a yard or on a college cam-
pus compound,
Suddenly, **"Get on your knees...Officer,
PLEASE."
Get down on the ground!"**
One more BLACK MAN DOWN!...
8. Dragged from the bumper of a truck,
So cavalier--rope noose hanging from a tree,
No rush to judgment with a face of frowns,
It's just another BLACK MAN DOWN!...
9. Little black boys cannot go outside and
play on the dirt mound,
"Why?" Someone shouted!
It's an opportunity for another BLACK MAN
DOWN!...
10. The Black man, whether eating, sleep-
ing, walking,
riding or just having fun like a clown,
**It's in deep sadness and sorrow we feel
that we drown**
**When in the news, through friends, neigh-
bors and family, we hear,
"Another BLACK MAN DOWN!..."**
11. Chased, hunted, and shot heartlessly,
like a hound
"Just another BLACK MAN DOWN!..."
12. Hear us Lord---hear my plea
Remove this bitter cup from me...
With your love for mankind,
us, please surround
Let your love much abound

Heal us, our one nation under God
As through this life of disparity, we do
trod...

Teach us, Lord, to accept one another,
no matter the difference
To care for and nurture with peace and
healing as the consequence.

Don't censure Minister Farrakhan

Naked Truth

According to a 19th-century legend, the Truth and the Lie meet one day. The Lie says to the Truth: "It's a marvelous day today!" The Truth looks up to the skies and sighs, for the day was really beautiful. They spend a lot of time together, ultimately arriving beside a well. The Lie tells the Truth: "The water is very nice, let's take a bath together!" The Truth, once again suspicious, tests the water and discovers that it indeed is very nice. They undress and start bathing. Suddenly, the Lie comes out of

the water, puts on the clothes of the Truth, and runs away.

The furious Truth comes out of the well and runs everywhere to find the Lie and to get her clothes back.

The World, seeing the Truth naked, turns its gaze away, with contempt and rage.

The poor Truth returns to the well and disappears forever, hiding therein, its shame. Since then, the Lie travels around the world, dressed as the Truth, satisfying the needs of society, because, the World, in any case, harbors no wish at all to meet the naked Truth.

Orange Coyote in Oval Office

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In 1873 the American government killed 1.5 MILLION buffalo in that one year alone to starve the native Americans so they would become more dependent on the American government to survive.



Directive from the Sovereign
State of Southeast San Diego
on Kumeyaay Land

Heal

So you don't become
who hurt you

Old is New

Rez Radio's new show, which is actually resurrected from a show heard previously on San Diego radio, debuts at 8pm September 5. And just because it's a resurrection, doesn't mean it came from 91X. What it does mean is beginning September 5, the big four-hour Wolfman Jack Show on Saturdays – a Southern California exclusive on Rez Radio is moving up two hours to begin at 4pm. Four hours at 4 for the Wolf every Saturday on Rez Radio.

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- Pala Today local news and events M-F at noon
- Native music block Saturday mornings 7:30-10
- Rez Radio Reggae nightly 7-8p
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Gather Round Me

Continued from page 5

population in this country that has bona fide existing legal Nation to Nation treaties with the Federal government. A treaty is a binding contract. A treaty is not only a promise, but a legal obligation and commitment in force and in effect. Those in power try to downplay the legal force of an Indian Nation – Federal Government treaty because they know they have broken it many times over. One the other hand, our great Indian Nations fought and died for the treaty provisions, and must demand that the legal power and force of our status as sovereign nations and treaties be reignited and formally recognized and enforced, regardless of one party intentionally breaking the contract and ignoring its current existence and legal power to this day.

Many private companies and corporations initiate lawsuits to protect their special interests and often, their case goes through the legal system to the Supreme Court for a decision. The recent July 09, 2020 Supreme Court decision that reinforced the Creek Nation of Oklahoma jurisdiction and rights to land by virtue of their Treaty is the light at the end of the tunnel Indian Nations have been waiting for. The Supreme Court decision stated “Today we are asked whether the land these treaties promised remain an Indian reservation for purposes of federal crimes law. Because Congress has not said otherwise, we hold the government to its word.”

Very simply, keep your word. I recommend that sovereign Indian Nations that entered into a treaty with the federal government join forces to file a unified class action lawsuit against the federal government to validate, sanction and enforce all Indian Nation treaties that have NEVER been formally abolished by Congress to this day. As a Dine’, this recommendation is not made from spite, but out of unconditional love for our people. It is made to have our government keep their word and follow the rule of law they made themselves.

Keeping in mind that every Indian Nation is unique, a class action lawsuit will require a universal good faith coalition of all Indian Nation’s expertise, commitment and financial resources. It is like

a unified war party for justice. One warrior cannot ride out front in the battle, all warriors must stick together as a coalition against the enemy by joining forces in a common goal and mission to win the battle and save the people. This is our land and always will be.

What will a class action lawsuit accomplish? I will validate the status of Indian Nations as sovereign governments. It will validate Indian Nation’s civil and criminal jurisdiction over land identified in the original treaty provisions. It will provide reparations to build tribal infrastructures, jobs, health care, elder care and scholarships for the people,

Of course, some may say that there are national organizations in Indian Country that have been fighting this battle to recognize tribal sovereignty for years. Yes, that is true, and we respect it. But a bona fide coalition of sovereign Indian Nations, rather than an organization, have much more power and force together as a modern-day war party to seek justice for the people.

Growing up in the 1960’s and reflecting back on history makes me wonder when meaningful change will happen. On the negative side, our country is going off the deep end with the lack of leadership and outright racism from the current tweeter posing as “president”. On the positive side, look back at our history of great Indigenous leaders and qualities as Indigenous people and gain strength, resilience, and the Warrior Spirit – Sitting Bull, Geronimo, Crazy Horse, the Kumeyaay Nations, your own Grandmas and Grandpas, your sacred tribal bloodline and identity, our sacred ceremonies and songs - and join me in this blueprint for justice, prosperity and recognition of our sacred Indian treaty rights to seek justice and make meaningful change now.

Going back to our young people, I predict there is one educated young Indigenous person, or a group of loving and compassionate educated Indian young people who will hear my message and make the effort to follow through. We need you, our educated young Warriors, to step up. Likewise, I know there are many elders and lifetime tribal activists who look back on the forgotten treaties and want them revived and enforced to reflect the promises and pro-

visions of their original intent.

As Indian Nations, let us look through the clear honest lens of true tribal sovereignty, not the government’s blurred false lens of imposed colonialism. Let us look at Indian Nation treaties as a living spirit, like a respected Grandma or Grandpa in our family, waiting for us to wake up and pay attention to them for our own survival. Let us plant the universal seed of

healing for all the people, young and old. If nothing else motivates you or your Indian Nation, just look at your children and grandchildren and ask yourself what kind of life will they have in the future if we do not gather our War Party for justice to make meaningful change now. Gather round me people and remember no one is going to save our Indian Nations but ourselves.

NO SPIRITUAL SURRENDER

Pray for Bobby Wallace, Spiritual Warrior/ Caretaker for the Kumeyaay Nation as he assists the Ancestors in keeping the protests prayerful and

peaceful at the border wall.

The La Posta Band of Diegueno Mission Indians — one of the 12 bands of Kumeyaay people filed a lawsuit in federal court against the Trump administration, seeking to stop any further construction of the border wall through the sacred burial lands.

NEWS

by Kena Adams

Making Juneteenth a Federal Holiday

Juneteenth legislation is currently in the Senate to make Juneteenth a Title 5 Federal Holiday. Juneteenth recognizes June 19, 1865 when 3,000 members of the US Colored Troops from Illinois and New York arrived in Galveston Texas, by boat, with General Gordon Granger. They advised him of discovering enslavement in the area 2½ years after the signing of the Emancipation Proclamation. This triggered Granger's signature and posting of General Order #3 announcing freedom.

St. Jude Women's Auxiliary, (SJWA) provides aid in Nevada to St. Jude's Ranch for children and other non-profit organi-

zations which provides basic needs to neglected, abused and under privileged children. SJWA other partners in the NEON Community Book Shelf Program include the Southern Nevada Buffalo Soldiers 9th and 10th Horse Cavalry Association (Buffalo Soldiers).

The first bookcase was housed in Summerlin, Nevada at the Desert Spring United Methodist Church, David Devereaux, pastor. The public is urged to donate bookcases and media to replenish and maintain stocks. For more information, contact SJWA at 702.386.0772 or NJOF at 888.509.6563 x 701.

Model City Community Neon Bookshelves For Youth National Books For Youth Drive Announced Neon Innovative Reading Partnership Spreads Cross Country

Representatives of the St. Jude Women's Auxiliary (SJWA) and the National Juneteenth Observance Foundation (NJOF) announced an innovative partnership to encourage reading. Las Vegas will be the model city in the venture, to empower the youth and families. SJWA will be stocking bookshelves with free, age and topic, appropriate books, movies and music.

Bookshelves, dedicated to notable community leaders and organizations that impact our youth, and media will be placed in selected sites throughout the area. No return will be required to encourage reading and building of personal book collections. "You must know where you have been to know where you are going", said SJWA community liaison Jennifer Young. There will be a range of topics and category of books from pop up to hardbacks.

After a presentation to Juneteenth directors and planners at the NJOF weekly teleconference, participants

immediately joined in to bring the program to their youth. The program has gained national attention with Ohio, Illinois, and Utah to be the next states. "It is not enough to celebrate freedom, if we cannot understand the meaning of freedom. No person is truly free unless they can read and write", NJOF Communications Director Deborah Evans stated, " Our agenda for Community Advocacy includes Bridging the Digital divide and celebrating our common bond of freedom through, education." NEON Community Bookshelves is the NJOF 2nd national model city program partnership established this year, following the planning and establishment of proprietary Internet programs to underserved communities by Micro

Information Resources in multiple Nevada locations, Maryland, Kentucky, Louisiana, Ohio, New Jersey, and Mississippi.

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CREEK FREEDMEN DESCENDANTS SOUGHT

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



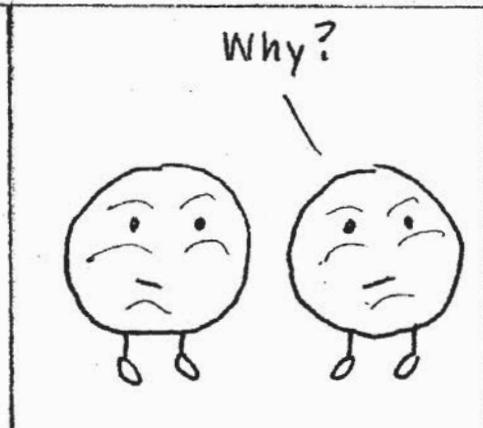
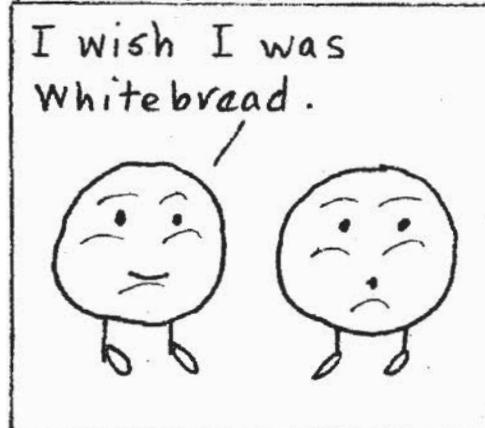
If your ancestors were on this roll, write P.O. Box 6366, Moore, OK 73153 for eligibility information.



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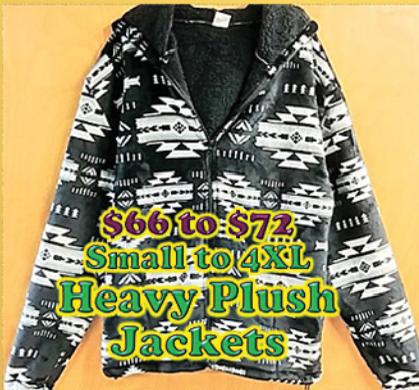
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STRONG HEARTED NATIVE WOMEN'S COALITION PRESENT'S

WHEN THE WORLD GOES DIGITAL: STAYING SAFE IN AN ONLINE WORLD

Session is geared towards Teens

With Adam Dodge
TUESDAY, SEPTEMBER 8, 2020
1PM - 2PM

Did you know the United Nations declared that Online Freedom is a human right? For students, the shift to an increasingly online life during the pandemic has created challenges that can make it difficult to feel free and safe online. Issues like cyberbullying, harassment, online dating abuse and impersonation are increasing as teens, and those seeking to harm them, go online. In this introductory 60-minute presentation, we outline the current challenges to digital life and how, by recognizing these challenges, we can stay safer online and on our devices.

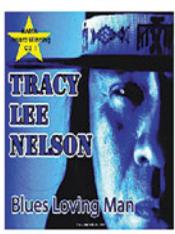
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