



INDIAN VOICES

OUR 35TH YEAR

MULTI-CULTURAL NEWS GLOBAL NETWORK

JUNE 2021

Tulsa C.A.S.H. – Indigenous Peoples Plan on the Move

“Just cut the check,” say Black and Native activists in Tulsa Oklahoma.

by *We the People*

On May 30, 2021 John Moss was standing at the site of the Tulsa Massacre, listening to speakers from across the country. Moss and his allies had a simple message for attendees: “We know what will help us,” they said. “Just cut the check.”

Moss and his nonprofit C.A.S.H. Community Development have been working with Tribal Nations, minority communities, and financial system experts for years to find solutions to the important issues facing American communities. “Our people know what’s important, and how to do the work,” said Moss. “We have plans and we have strong leadership. It really is about action now, and that means writing the check.”

“What is really frustrating,” said Moss, “is that a lot of the money is available now, in the banking system. We aren’t even waiting for federal legislation. The money is here, right now.”

Moss has been working with Friends of the African Union, the World Conference of Mayors, and other allies on an approach to community development called the Black Folks Plan and the Indigenous People’s Plan.

“Most approaches to helping our people depend on being funded by some sort of US federal government transfer payments,” said Moss. “What differentiates our plans from most other approaches is our reliance on private sector funding as opposed to federal disbursements or transfer payments. The money is already in the banking system. It’s supported by the Community Reinvestment Act.”

The Community Reinvestment Act is



“World Conference of Mayors and Historic Black Towns and Settlements Association, held at Black Wall Street Events” Lt to Rt. John T. Moss Caddo Tribal Member CASH-CD, Honorable Mayor Johnny Ford, Founder WCM & President HBTS, Queen Mother Dr. Delois Blakely community Mayor of Harlem, Honorable Mayor Leila Foley-Davis, Taft, OK

federal law that requires banks to invest in communities they do business in, including low-income and minority communities. “Banks have made commitments to invest hundreds of billions of dollars in Black and Native

communities,” said Moss. “There is even some grant funding. We have been working with banks and with governments at every level to see that these investments are put to work for our

SEE **C.A.S.H.** page 4

A Pipeline is Threatening Their Homeland. Indigenous Women are Fighting Back.

To tribal attorney Tara Houska, the fight against the Line 3 pipeline is a fight for future generations.

by *Brianna Baker, Grist*

Tara Houska is no amateur when it comes to pipeline resistance. The attorney and member of the Couchiching First Nation set up camp at Standing Rock and stood with Dakota Access Pipeline demonstrators for six months, helping raise legal funds for water defenders facing charges. Four years later, she’s back on the fossil fuel front lines — but this time, it’s personal.

Her target is Line 3, which will carve through Anishinaabe territory in northern Minnesota, just three hours from where she grew up. The pipeline



will carry tar sands more than 1,000 miles from Alberta to Wisconsin. In March, Houska and six other Indigenous activists were arrested for trespassing and detained overnight. Their crime: sitting and praying in a waaginogaaning, a traditional, domed structure they erected

on a pipeline construction site in northern Minnesota. The demonstration underscored the spiritual relationship between Indigenous peoples and their land — a connection Houska and others believe the pipeline will sever.

Enbridge, the Canadian energy

company behind Line 3, claims it is merely replacing a 60-year-old pipeline that is likely to corrode and leak if it isn’t updated. But opponents see the plan as an expansion of it, because it will carry twice the amount of oil. Houska says Line 3 violates Anishinaabe rights granted under the 1837 White Pine Treaty by endangering wild rice, a plant unique to the region and sacred to her tribe. The pipeline faces legal challenges from tribes, environmental groups, and even the Minnesota Department of Commerce, all of which say the environmental risks far exceed the need for additional oil.

Houska, who was a Native American affairs advisor to the Bernie Sanders 2016 campaign, has used her political know-how to pressure elected officials to

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Pipeline

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intervene. Still, she thinks lawsuits and lobbying aren't enough. She formed Giniw Collective in 2018 to mobilize resistance and train protesters in direct action. Beyond the waaginogaaning demonstration, Indigenous protesters have blocked construction by chaining themselves to machinery, a boat hauled to the site, and even each other. Authorities have arrested more than 250 people since construction began in November, Houska says. To her, protesters' courage and personal sacrifice send a message more powerful than any petition.

Fix talked to Houska, a 2017 Grist 50 honoree, about her approach to protest, how fishing and foraging count as direct action, and why the time has come for women to lead the fossil fuel resistance. Her comments have been edited for length and clarity.

Q. Why are you in this fight? What makes you get up every morning and risk arrest?

A. The pipeline will go through [northern Minnesota, near] where I'm from, and it will jeopardize wild rice. Our people maintain a treaty right to safely harvest wild rice, which sits at the heart of our identity. We were told to migrate to where the food grows on water, and this is the only place in the world where wild rice [is naturally found]. Ojibwe people have been here for thousands of years.

The Line 3 fight is an extension of the fight for Mother Earth that's happening all over. It's about whether we're going to continue to allow fossil fuel bullies to steal from future generations. Climate data can sometimes distance us from the real problem, but Line 3 is a reminder that there are human beings who are losing their homes as we speak, whether it's through displacement to build pipelines like this or to rising seas and extreme weather.

Q. What strategies are you using to halt Line 3?

A. I advocate a multipronged approach. Along with other folks, I've been meeting with White House officials. President Biden is positioning himself as the climate president and has made addressing this crisis a top priority. We're asking that he stand with his word and recognize that the cancellation of Keystone XL is not nearly enough; he can and must intervene on Line 3, too. I also helped launch the Defund Line 3 campaign and organize a Global Day of Action in 85 cities.

Direct actions are often undervalued. Everyone likes to dump their energy and resources into policy and letter-writing and sign-holding. Those types of advocacy are familiar and don't involve a lot of risk or personal sacrifice. But there's something deeply powerful when people are willing to physically stand with their word and address a problem with the urgency it requires. That's

happening all over the globe. But oftentimes those activists are under-supported — or worse, killed.

Giniw Collective is an Indigenous woman- and two-spirit-led group focused not only on defending the land and training folks in direct action, but on getting people onto the land to understand what they're defending. People have been harvesting wild rice, fishing, swimming, hunting, and developing connections with these places we're trying to protect.

Q. Fishing and hunting aren't usually what people think of when it comes to pipeline resistance. Why is it important for protesters to engage with nature?

A. There are a lot of young people here; in fact, I'm one of the oldest people in camp. This intimate engagement with the surrounding ecosystems has helped a lot of them feel empowered and helped them find their voices. This resistance is not just about fighting an evil thing. It's also building leaders, and building a model for understanding that we can live with the earth in a different way. Indigenous folks have been doing that for millennia — other folks just forgot.

Human beings aren't going to solar-panel and wind-turbine our way out of the climate crisis. There is a lot to be said about upcycling and transitioning ourselves away from fossil fuels and into a green economy. A just transition is crucial. We can't exist in the delicate balance of the earth's ecosystems without recognizing the importance of mutuality and respect. Nurturing a reciprocal relationship with Mother Earth is foundational to creating a better world.

Q. A key argument from those who favor the pipeline is that Line 3 is creating jobs for struggling communities. What's your response?

A. That argument is propaganda by the fossil fuel industry, which does not care about local economies. It doesn't care about job creation. It cares about getting its product to market so it can pay its shareholders. Enbridge promised that 75 percent of the workers building Line 3 would be from nearby communities. In actuality, only about 33 percent of the workforce lives in Minnesota. If Line 3 is constructed, those jobs end when the project ends. Just like pipelines, they don't have long-term viability.

I would love to see more investment in rural places so the people living there don't have to destroy the world around them in order to survive. The only good-paying jobs available to many people involve mining precious metals or cutting down our forests. It's all extraction. We need job training in modern, regenerative economies.

Q. This resistance effort seems to be led, in large part, by women and two-spirit people. Why do you think that is?

A. A number of prophecies have said this time would come about. We've been under a patriarchal system for quite

some time, and look where we've ended up. There is a balancing occurring between the masculine and the feminine. Around the world, land defense and racial justice movements are being led by women and non-gender-conforming folks like two-spirit people.

[In Ojibwe mythology], Giniw is the golden eagle that lives between two worlds. It reflects balance and fluidity. And as each generation has become a little more healed and inclusive, I've noticed an opening for nonbinary and two-spirit people to make their voices heard. From an Indigenous perspective, these people have masculine and feminine spirits inside of them. That balance is exactly what the world needs, and what this resistance effort needs.

Q. How can people support water defenders resisting Line 3?

A. The best thing you can do, if you're able-bodied and have the means, is come stand with us or organize folks who can.

If you can't do that, hammer on the banks to divest from fossil fuels. The Stop the Money Pipeline campaign, of which Giniw Collective is a founding member, has resources to help. Alongside that, contact President Biden, climate advisor Gina McCarthy, and Jaime Pinkham at the Army Corps of Engineers, and pressure them to cancel Line 3.

Standing with life requires us to be strong and brave. We aren't going to stop the climate crisis comfortably. People should educate themselves not only about the issue, but what we can do about it. Recognize that when we engage in personal sacrifice, we are sending an incredibly powerful statement, not just to the decision-makers, but to each other. We're saying that we're willing to stand with the earth, and to stand up for someone who hasn't been born yet

Conversation was never begun at once, nor in a hurried manner. No one was quick with a question, no matter how important, and no one was pressed for an answer.

A pause giving time for thought was the truly courteous way of beginning and conducting a conversation. Silence was meaningful with the Lakota, and his granting a space of silence to the speech-maker and his own moment of silence before talking was done in the practice of true politeness and regard for the rule that "thought comes before speech." – Luther Standing Bear, Oglala Sioux Chief



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World Conference of Mayors

Greetings, on behalf of the President of The World Conference of Mayors, Inc., the Honorable Ed Jones, Mayor of Grambling, Louisiana, and members of the Boards of both The World Conference of Mayors, Inc. and the Historic Black Towns And Settlements Alliance, Inc., it is our honor, to during this 2021 Memorial Day Weekend, with leaders in Oklahoma, and from around the world, to join in both the Centennial Commemoration, of the massacre of the people of the Tulsa community of Greenwood, known as “Black Wall Street”, and the 2021 Celebration of the tremendous achievement of those who lived and died in that historic community. The Black citizens of the Tulsa community of Greenwood, known then, and remembered now, as “Black Wall Street”, died in that racist carnage, but they did not die in vain, for we are determined to build upon the economic foundation that they laid, and move forward in developing new economic opportunities for the citizens that we represent in this country, and from around the globe.

We in Tuskegee are proud of the fact that it was our own Booker T. Washington, the famed first Principal of then, Tuskegee Institute, now Tuskegee University, who initiated the first Greenwood community around the grounds of the school. The Tuskegee Greenwood community culminated Washington’s vision of Black economic and self- sustainability, even obtaining its

own post office and zip code, thus becoming Tuskegee Institute, Alabama. We are proud that the Black community in Tulsa, after Washington’s visit to Oklahoma in 1905, named itself Greenwood, and modeled itself after the Tuskegee community, once again epitomizing Washington’s dream of Black



empowerment, and gaining the well- deserved nickname “Black Wall Street”, acknowledged by Washington himself, when, as Founder of the National Negro Business League, he held its 14th annual meeting In Muskogee, Oklahoma in 1914.

Therefore, we officially invite you, to join the WCM and the HBTS, along with others from around the globe, who are making the pilgrimage back to Oklahoma, during this 2021 Memorial Day weekend, in participating in the full agenda, (a draft accompanies this letter), in the Commemoration and Celebration of

“Black Wall Street”, and in remembrance of the vision of Booker T. Washington, which it embodied.

Looking forward to seeing you in the great State of Oklahoma!!!

Sincerely, Johnny Ford

The Honorable Johnny Ford, Founder/Secretary General The World Conference of Mayors, Inc., Founding President, Historic Black Towns And Settlements Alliance, Inc. Ambassador, State of The African Diaspora, (SOAD) Tuskegee City Councilman, District 2 Chair Emeritus National Black Leadership Commission on Black Health

Native Activist Avoids Jail Time for Keystone XL Protest

The Lakota People’s Law Project On the Same Day TC Energy Scraps Its Troubled Pipeline Project, Jasilyn Charger Negotiates a Plea Deal That Keeps Her Out of Jail. Oscar High Elk Still Faces Major Charges.

On the same day Canadian pipeline developer TC Energy announced that it’s officially terminating its Keystone XL (KXL) pipeline project, one Native

American activist has avoided jail time for her protest against it.

Jasilyn Charger, represented by attorney Terry L. Pechota, pled no contest today to a charge of criminal trespass under the South Dakota penal code, agreeing to six months probation and fines totaling \$518, in exchange for her freedom.

“It’s a great day for me personally, and

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Native American Artist

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INDIAN VOICES stands with the BOSTON GLOBE and It’s Editorial Board Position

“Future-Proofing the Presidency”

Former President Donald Trump should be criminally prosecuted for obstruction of justice, inciting the Capitol riot and his attempts to overturn his election loss in Georgia.

“There is only one way left to restore deterrence and convey to future presidents that the rule of law applies to them,” the editorial board argues. “The Justice Department must abandon two centuries of tradition by indicting and prosecuting Donald Trump for his conduct in office.”

The board holds that Mr. Trump’s actions were so malevolent while he served that it is worth breaking tradition in order to hold him accountable and hopefully deter future leaders like him.

“A commander in chief tried his very best to subvert democracy,” the board

wrote. “He attacked his own country. Five people died. Allowing him to go unpunished would set a far more dangerous precedent than having Trump stand trial. To reform the presidency so that the last four years are never repeated, the country must go beyond passing laws: It must make clear through its actions that no person, not even the president, is above them.”

The editorial is part of a larger project by the board called “Future-Proofing the Presidency”. The project attempts to lay out the case for Mr Trump as a wanna-be tyrant and discusses how to prevent future authoritarians..

We call upon the Black Journalist, Native American, Pacific Islander Journalist associations to unify with all journalist committed to assuring that the Great American Experiment continues while preserving our society and democracy.

Decline of Civics Education Means Students Less Prepared to Become Informed Citizens

When pop star Taylor Swift posted on Instagram last month her support for two Tennessee Democrats in the upcoming midterm elections, the number of voter registrations on Vote.org skyrocketed, outpacing in just 24 hours the total number for all of August. There’s a lot that’s remarkable here, but one aspect stands out: In adding to the civic discourse, she’s inspiring her largely young fan base to get involved, too.

And sparking interest in civics is no small feat. Defined as the study of citizens’ rights and duties and government workings, civics education has been languishing for years. Studies show that civic knowledge and public engagement is at an all-time low. For example, the Annenberg Public Policy Center found in a 2016 survey that only 26 percent of Americans can name all three branches of government. As Jonathan R. Cole wrote in a Nov. 8, 2016, article for The Atlantic, “It is

telling, for example, that in 2009, 89 percent of those who took a test on civic knowledge expressed confidence they could pass it; in fact, 83 percent would have failed.”

Apathy, meanwhile, is widespread. The U.S. has among the lowest voter turnouts among developed nations. Despite some fluctuations, only about half of the country’s voting age population tends to cast a ballot in a presidential race.

The lack of knowledge about how our system of government works starts young. More than 80 percent of college seniors at 55 top-ranked schools would have earned a D or F on historical knowledge, according to a 2015 study published by the American Council of Trustees and Alumni. The survey found that about half of respondents couldn’t state the length of the terms for Senate and House members.

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Winona LaDuke



Native American land rights activist, environmentalist, economist, politician, and author Winona LaDuke has spent

her career working on a national level to advocate, raise public support and create funding for environmental groups. A graduate of Harvard and Antioch Universities, LaDuke has become known as a voice for Native American economic and environmental concerns around the globe.

LaDuke is an Anishinaabekwe (Ojibwe) enrolled member of the Mississippi Band Anishinaabeg. While attending Harvard University, LaDuke met Jimmy Durham, a well-known Native American activist, and her own interest in issues related to Native tribes began. At the age of 18, LaDuke spoke to the United Nations regarding Native American concerns.

After graduation, LaDuke moved to

the White Earth Ojibwe reservation in Minnesota, where she became principal of the reservation high school. There, she quickly became involved in a lawsuit to recover lands promised to the Anishinaabeg people by an 1867 federal treaty. After four years of litigation the case was dismissed, prompting LaDuke to found the White Earth Land Recovery Project. The project's mission centers on land recovery, preservation and restoration of traditional practices and the strengthening of spiritual and cultural heritage. In 1985, she established the Indigenous Women's Network, a group devoted to increasing the visibility of Native Women and empowering them to participate in political, social, and cultural processes.

LaDuke is program director of the Honor the Earth Fund, a national advocacy group that seeks to educate and create public support and funding for native environmental groups. In 1998, her work was recognized by Ms. Magazine, which named her Woman of the Year. Four years earlier she was nominated by Time Magazine as one of the country's fifty most promising leaders under the age of 40.

In 1996 and again in 2000 she was a vice-presidential candidate, joining Ralph Nader on the Green Party ticket. A mother of three, LaDuke has written extensively on Native American and environmental issues.

White Earth Recovery

The mission of the White Earth Land Recovery Project is to facilitate the recovery of the original land base of the White Earth Indian Reservation while preserving and restoring traditional practices of sound land stewardship, language fluency, community development, and strengthening our spiritual and cultural heritage.

Towards Preservation and Control of Our Own Wellbeing for Future

- We Are Indigenous Leaders in Modeling the Sustainability of Renewable Energy
- Control & Share Assets & Infrastructure That Intentionally Reflect Our Values & Meaningfully Link Our People Together Towards Unified Ojibwe Identity and Practice
- Support System Revitalizes & Awakens Traditional Values & Approaches to Address Trauma & Restore Wellness in Our Society

- Reservation-Wide Commitment to Re-Indigenize and Revitalize Culture Identity. Spiritual Practice & Ojibwe Thinkin

Towards Building and Strengthening Relationships With the Earth in a Good Way

- Collective Community Economic System Provides for the Well-being of One Another & Future Generations
- Healthy, Holistic & Sustainable Relationships with Akiing – The Land to Which the People Belong
- We work to continue revival of Indigenous lifeways and to protect our native seeds, traditional foods, and knowledge of our Indigenous land-based communities. We strive to maintain our cultural practices and resist the global, industrialized food system, and genetic engineering. We also address intergenerational trauma through Indigenous mind, body medicine practices.

"I have made a commitment to grow the future, to grow hope. Here at Omaa Akiing ... we are doing that." – Winona LaDuke

"An educated citizenry is a vital requisite for our survival as a free people."

C.A.S.H.

Continued from page 1

people."

Moss and his allies are asking the Biden Administration to do its part to move the plans forward. "We see the federal government taking some steps to support or benefit our people, but today's federal actions are not directly connected to implementing our approach," said Moss. "Our plan is built around sovereignty and self-determination, and financial success. We bring more people and new ideas to the table. The Biden Administration should support our people and our plan."

What could the Biden Administration do to advance these plans? Moss said that a good first step would be simply to endorse the approach. "They could build our approach into current federal programs and Executive Orders that provide help with business-building and with technical support."

"Under Biden federal policy supports the full use of Community Reinvestment Act funds to create true self-sufficiency and financial success for our people. We have a whole catalog of tough problems to address, and for every problem there are business opportunities, not just handouts," said Moss. "For example, many communities have a lot of lead exposure. Why not build businesses to take on pipe replacement? Many communities need addiction treatment. Why not help people start drug treatment businesses? These are just two examples of the kind of businesses that make sense and can get to work solving problems right now."

Moss and his allies are organizing an online forum on June 12 to explain the plans to individuals, businesses, and community leaders.

For information on joining the forum, Visit <http://www.cashcommunitydevelopment.org>



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North Carolina Citizens Fight Back

North Carolina is moving full speed ahead on legislation deceptively entitled the “Election Integrity Act.” Like similarly titled bills in those other states, it is designed to make it harder to vote, particularly for voters of color. The measure, S.B. 326, was approved by the state senate’s Redistricting and Elections Committee on Wednesday. It’s now heading towards a vote by the full state senate and is expected to be considered by the house as early as next week.

It is part of a nationwide, GOP-led backlash to robust turnout by Black, brown, and Indigenous voters in 2020. Like similar bills, North Carolina’s targets voting by mail, which some 1 million North Carolinians relied on to cast their ballots in 2020. S.B. 326

would make this harder by reducing the time to request and return an absentee ballot. Had its provisions been in place last year, tens of thousands of applications and ballots would have been rejected.

North Carolina voters, especially voters of color, have long been targets of legislative voter suppression. I stood with them as counsel in a successful challenge to a massive voter suppression law that a federal appeals court concluded targeted African Americans with “almost surgical precision” in 2016. Voter advocates are not taking this latest assault sitting down either, packing the state senate hearing room to give testimony on S.B. 326.

World Refugee Day

Since 2001, June 20 has been designated by the UNHCR as World Refugee Day. June is Refugee Awareness Month. According to UNHCR, there are over 80 million refugees worldwide. A local refugee resettlement agency is doing its part to mark the occasion by paying homage to the courage, strength, and perseverance of millions of refugees globally.

A refugee arrived in San Diego approximately five years ago, coming through the Alliance for African Assistance. A single mother of three, she was determined to achieve self-sufficiency to provide for her family. To that end, she and Alliance collaborated to further her education, including assistance with rent and electricity bills so she could focus on ultimately becoming a childcare

specialist and entrepreneur. More recently, she saved money and worked with Alliance to secure an individual development account to fund the purchase of a reliable car to aid her and her family. In her own words, when asked to describe Alliance she replied, “They care and are there for me like my parents.”

Alliance for African Assistance is a non-profit 501(c)(3) organization dedicated to assisting refugees, immigrants, and the underprivileged to become self-sufficient and productive members of their community.

If you would like to learn more about Alliance’s World Refugee Awareness Month activities and lend your support, please visit their website at alliance-for-africa.org.

Native Activist

Continued from page 3

the news that KXL is officially, finally dead is a big victory for all water protectors,” said Charger, who hails from the Cheyenne River Sioux Nation. “I hope this shows that — even as states around the country continue to pass laws criminalizing protest — the people still have power, and our activism can make a real difference.”

Meanwhile, a separate court date was postponed for another Cheyenne River Sioux Tribe activist, Oscar High Elk, until July 7. High Elk faces a litany of serious charges in South Dakota after protesting against the pipeline, which would have passed close to the Cheyenne River Reservation, and allegedly refusing to pull over when pursued by a police officer.

“I’m so proud of Jasilyn, and I’m honored to stand in the trenches with her against this dangerous pipeline and all threats to our sacred water and lands,” High Elk said. “Respect our existence or expect our resistance. It’s time to stop destroying the Earth. Water is life, and I feel we’ve had a major victory against encroachment by fossil fuel companies on treaty lands. I’m hopeful we’ll be able to

reach a reasonable resolution in my case as well, but South Dakota is not a place where Natives can always count on fairness.”

The Lakota People’s Law Project, a nonprofit Native advocacy and legal organization, has provided legal support in Ms. Charger’s case, including helping source Pechota to serve as her primary attorney.

The organization’s co-director and lead counsel, Chase Iron Eyes, said, “This is a day to celebrate, but with clear eyes about what the future holds. Freedom for Jasilyn and the end of KXL are just starting points. The Dakota Access pipeline still crosses our unceded treaty lands, without a legal permit, endangering the sole water supply of the Standing Rock Nation. And, in Minnesota, Line 3 poses a similar threat to Anishinaabe homelands. None of this is acceptable, and we won’t stop fighting to protect water, defend our sacred lands, and safeguard the right to protest for every activist — Native or allied — on the front lines on behalf of Mother Earth.”

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

This is no longer a choice between two parties. You’re either part of the authoritarian movement and support their treasonous activities or you are against it.

And it’s also important to remember that many of our fellow citizens have been lied to. And they believe those lies. But those people, they are not the enemy. In order to help them overcome this and wake up to what is happening, we need to offer those people the truth.

This is no longer a political fight. It is an existential threat to the future of our democracy.

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And while I stood there, I saw more than I can tell, and I understood more than I saw. For I saw in a holy manner the shapes of things in the spirit, and the shape of all shapes as they must live together like one being.



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).

Juneteenth in Texas and Mexico

By Windy Goodloe, Seminole Indian Scouts Cemetery Association secretary

The Black Seminoles in Texas and Mexico will be celebrating Juneteenth on Saturday, June 19, 2021. This year is special because Juneteenth falls on a Saturday. This only happens about once every seven years. In Texas, we always celebrate the weekend that is closest to the 19th, while our kinfolk in Mexico celebrate on the day. This means, if the 19th falls on a Wednesday, then the celebration takes place on that day.

This Juneteenth is special because, last year, we didn't really get to celebrate as we wanted to because of the coronavirus. We were right in the thick of it in June, so it was really sad when we decided to cancel our normal celebration. We had a drive-through BBQ instead. While it was successful, it was not the same.

This year, in Texas, we are having a parade, a drive-through BBQ, and our first Afro-Seminole Creole (ASC) Revitalization class via Zoom. The parade is a tradition that dates back to the early 1980s. The BBQ is traditional as well. It has been modernized a bit because of the past year, but we are happy to be able to serve those who live



in and around Kinney County the BBQ and sides that the local Black Seminoles are known for. And our ASC Revitalization class will be the first of hopefully many classes that we have to teach (and re-teach) our language to those who are interested in learning it.

We've been celebrating Juneteenth for more than forty years, but the first Juneteenth, also known as Freedom Day or Emancipation Day, started in 1866.

President Abraham Lincoln issued the Emancipation Proclamation or Proclamation 95 on September 22, 1862. This proclamation was issued during the Civil War, and it read:

"That on the first day of January in the year of our Lord, one thousand eight hundred and sixty-three, all persons held as slaves within any State, or designated part of a State, the people whereof shall then be in rebellion against the United States shall be then, thenceforward, and forever free; and the executive government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom."

On January 1, 1863, all of those who were enslaved were supposed to be freed, according to this proclamation. Unfortunately, this was not the case for those who were enslaved in Texas. It would take almost two and half more years for them to learn that they had been freed.

On June 19, 1865, General Gordon

Granger arrived in the port town of Galveston, Texas and announced General Order No. 3. It stated:

"The people of Texas are informed that, in accordance with a proclamation from the Executive of the United States, all slaves are free. This involves an absolute equality of personal rights and rights of property between former masters and slaves, and the connection heretofore existing between them becomes that between

employer and hired labor. The freedmen are advised to remain quietly at their present homes and work for wages. They are informed that they will not be allowed to collect at military posts and that they will not be supported in idleness either there or elsewhere."

Upon learning this, the black people living in Galveston celebrated and rejoiced, and the following year, 1866, would see the beginning of a more organized celebration of this joyous day. Now that it has been celebrated for more 150 years, there are several foods and events that take place on Juneteenth that have become traditions connected to this holiday.

First, there is the food. During Juneteenth, red foods are eaten to symbolize the blood, sacrifice, and perseverance of the enslaved Africans. These foods might be (but are not limited to) red beans and rice, red soda, watermelon, and red velvet cake. Another traditional food is BBQ and all the sides that are associated with it (beans, rice, potato salad).

In my hometown, it is traditional to have a parade, a Juneteenth program (where the history is discussed), and a dance later that evening. Because Father's Day often falls on the Sunday following Juneteenth, we often honor fathers on that day, too.

This year, a lot of attention has been placed on the Juneteenth celebration that takes place in Mexico. People are fascinated to learn that there is a group of people of African descent that feels a close connection to the plight of their enslaved brethren, even though they escaped slavery in the 1850s. The Juneteenth celebration in El Nacimiento de los Negros Mascogos is a testament to empathy and compassion that we all hold within us. Even though they had escaped the spectre of slavery, they are forever connected to it, so they celebrate Juneteenth, in their own way, to honor and remember all that we, as a community of maroons, went through to find freedom in our way and on our own terms.

The Seminole Indian Scouts Cemetery Association invites you to celebrate with us!

Juneteenth!

CELEBRATE FREEDOM
Saturday, June 19
Parade - 10:00 AM
BBQ Plate (Drive-Thru) Sale - 11:00AM
Chicken, sausage, potato salad, beans, & rice for \$12
(includes drink)

If you would like to participate in the parade, please call 830.309.4663.



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PERSPECTIVE from PEACHE



Photos Rochelle Porter

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Communications Director for Monica Motgomery Steppe



Tasha Williamson
Community Activist Trauma Support Team



Betty L. Heard Phenomenal Mother Bowling Hall of Fame Inductee, Seamstress, Chef, Mother of 5, Gardener, worked for over 40 yrs



Shirley Deese Graduate of Prairie View A&M University, Engineering Major-National Action Council for Minorities in Engineering



Wanda Rogers Principal Owner of Construction Service Workers & the only African American Woman to own a Construction Staffing Agency



Tyra Hawthorne Founder & Executive Director of Heartbeat Music and Performing Art Academy for Youth, 9 yrs. Sergeant of Marine



Michelle Diaz Agha COO KSDY50 International Black Owned Independent Communications Network COO Bankers Hill Law Firm



Maxine Clark Playwriter Our Living Heritage, 37 yrs. Xerox International Trainer Member of St. Stevens COGIC



Rhonda Hunt Retired Exec. Director Naval Air Technical Data and Engineering Service Command Strategic Planning



Jerri Harrison Assistant Pastor at Grace Covenant Christian Church



Yvette Porter-Moore Genealogist, Historian, Caregiver and Writer-Editor



Samantha Jett Pacific Honda Finance Instructor



Starla Lewis I Be Love Teacher, Trainer, Poetry, Dance but mostly I BE LOVE



Irene Countryman Division Chief San Diego Porbation Office



Cynthia Gilman Creating Positive change in the lives of our youth. Collaboration Dr. King Day Parade etc. and love doing God's work



Chanteal Webb Candler Co-Team Owner of local SD Guardians Prof. Basketball Team, HBCU SD Founder & President Advocate



Catherine Arambula Financial Advisor, Small Business Owner, Advocate for the community to do all I can to help women achieve



Anita Sandfield Human Resource Manager for Home Depot for 27 yrs. Managed several different locations from East to West Coast



Shawnta Rivas Exucutive Director of Save Our Streets Motivational Speaker Owner of Shawny's Boutique in NY



Marlene Broner SD native, MHF Community Health Worker teamed up Together Against Covid Grateful



Rebecca Jade San Diego Music Awards 2020 Artist of the Year Professional Singer & Songwriter



Lisa Miller Ret. Postal Worker, Owner of Fourstyle Entrprises, Entrepreneur, Entertainer & Caregiver



Dr Suzanne Afflalo Medical Director of Alliance Helath Clinic Kaiser Permanente San Diego Medical Center



Debra Lacy Inventory Coordinator & Manager at JoAnns Point Loma Sewing Teacher



Marshelle Vales Works at 3 different facilities doing Ultrasounds on Pediatrics & Adults. Licensed Beautician

Relatives from The House of Tears Carvers of the Lummi Nation Are Welcomed In San Diego

On July 30th, 2007 canoe families from around the northwest coast came together and celebrated with the Lummi Nation as they renewed and revived their ancient traditions.



This was the first potlatch celebrated by the Lummi People since 1937 and traditionally, the potlatches were the most distinctive feature of the Northwest, helping to share the local bounty, keep track of the shifting



loyalties among the people, and legalized clams to nobly entitled names. In the spirit of the T'laneq (Potlatch) the Lummi people welcomed each canoe family to the shores of the Lummi Nation with the utmost hospitality. This Schelangen, the Lumni way of life.

The Salmon which is embedded with the Eagle's body represents the harvest of the people who've finished those waters for thousands of years. The canoe with the waves breaking on the bow symbolizes the constant movement in life. The Canoe Morphing from the Eagle bridges over connection between the present and the

past. The totem pole is carved from a 400 year old Western Red Cedar tree. The pole includes Chinook salmon—at risk of extinction, a wolf, a bear, an eagle, and seven tears, a reference to seven generations of trauma passed on from colonialism.

The journey will culminate in Washington D.C. in July when the pole is presented to President Biden, and will be featured at the Smithsonian National Museum of the American Indian this fall.

Significantly, Deb Haaland has become the first Native American Cabinet Secretary in US history. She leads the Department of the Interior, responsible for the management of the nation's public lands and Indian Affairs.

On Monday, June 14th relatives from The House of Tears Carvers of the Lummi Nation arrived at Centro Cultural de la Raza as part of the #RedRoadToDC totem pole journey. Thank you Centro Cultural de la Raza for hosting The House of Tears Carvers of the Lummi Nation

If you would like to learn more or how to support: <https://actionnetwork.org/groups/red-road-to-dc>

WORLD BEAT CENTER

The Nurtured Goddess

by Adriana Munoz

The dictionary defines medicine as the science or practice of the diagnosis, treatment, and prevention of disease. What if I told you that we all possess a unique medicine within us and most people don't even know it? This last year year has tested us all in so many ways and I believe it will be through the unification and sharing of our gifts that humanity will heal. I had the opportunity to put this theory to the test last month at the World Beat Center.

My name is Adriana Munoz. I began my career in my Massage Therapy 15 years ago and since then have added many healing modalities to my tool belt. It felt strange not being able to use my tools during the pandemic especially because I knew so many people needed them. My heart was hurting for the first responders. This left me with a deep desire to give back to those at the forefront rooting for people to recover, and heart broken for those that didn't make it.

One of the most valuable tools I ever learned is the art of patience. The Universe felt my desire and brought me to The World Beat Center where I met Makeda Cheatom and we were able to create the first wellness event since the beginning of the pandemic. We called it journey to wellness because healing must first start with the individual. I immediately began to search my contacts for wonderful healers who I had crossed paths with along my own journey. Healers who had left a lasting impression. Healers who demonstrated powerful

medicine through their work. That day was magical. We had healers in the garden, sound healing, kids yoga, crystal healing and a butterfly sanctuary that was equally enjoyed by adults as it was by the youth. There was a sense of gratitude in the air and for the first time in over a year were all on the same healing frequency. We ended the day with qigong and my heart was overjoyed as people gathered around the stage to breathe with me. I thought of all the people who needed this. All the people who didn't make it, I was breathing for them. I was breathing for their families to find peace. We are currently working on making this a monthly event. If this resonates with you we are here to hold space.

I want you, the reader, to know that you don't have to wait a month to start your journey because remember we all possess a medicine unique to us. We inherit them from our elders. From my dad I inherited the medicine of laughter. My dad loved to watch comedies. Richard Prior is his favorite, and even though I didn't understand the humor as I sat next to my dad growing up, I remember how happy it would make him. So when I'm sad or just feel like laughing I watch comedy. It's one of my favorite genres. My mom taught me strength. My husband taught me how to be a fighter, and my son how to be like a child. You see medicine is everywhere and we recognize it because we feel it. I am not a doctor, but I want to leave you with this recommendation. Laugh, share, give, breathe, listen, forgive, once a day. I'll see you June 26th for the next Journey to Wellness gathering. Stay blessed.



PERFORMING ARTS & SCIENCE SUMMER CAMP 2021

Registration Now Open. Ages 5-14. Session 1: July 12th-16th, Session 2: July 19th-23rd, Session 3: August 2nd-6th, Session 4: August 9th-13th. REGISTER ONLINE AT WORLDBEATCENTER.ORG

REGGAE DRUM CIRCLE

NO COVER - ALL AGES - FAMILY FRIENDLY. HOSTED BY: WORLD BEAT CENTER. WEDNESDAYS 6:30PM. CULTURE COMMUNITY DIVERSITY CRAFT.

JUNETEENTH WEEK

06/14-06/19. MONDAY: 10:30 AM MUSIC MEDITATION, 6:45 PM FLAG RELAY. TUESDAY: 5:30 PM FLAG RELAY. WEDNESDAY: 8:00 PM MIXEDFIT DANCE. THURSDAY: 4:00 AM YOGA WIJANA KELLER, 6:00 PM FLAG RELAY. FRIDAY: 12:15 PM FLAG RELAY, 1:00 PM CITY HALL. SATURDAY: 7:30 AM FBE MEET-UP.

Greetings Family. As we move back into our regular routines with less COVID restrictions please stay healthy by limiting your fast food, try growing your own veggies and herbs, or go to your local farmers market. Soon we'll have seeds from our seed bank available for a small suggested donation. We'll also have classes in composting and gardening. Our classes are starting back and every full moon we'll be doing a drum circle. Some of the classes returning in July are Super Sonic Samba on Wednesdays from 7pm-9pm, West African Family Drumming on Sundays and Monday nights 6-8pm Egyptian Drumming and Bellydance. Our Summer Camp is starting on the week of June 28 with Cybele Pena and our Performing Arts and Science Summer Camp with Miss Monie will be in July and August. We are so excited to welcome Miss Monie back from her trip to Africa! We are also starting a new Children's Yoga class and we'll tell you the time. We've also started a new monthly wellness event, "A Journey To Wellness" which features workshops, stress reduction techniques and services, wellness vendors and music. On Wednesdays, you can check us out at Mujeres Brew House in Barrio Logan for a weekly Reggae Drum Circle. Our first concert of the year will be on Saturday, July 31st, a Reggae Lion of Judah Celebration featuring Rob Symeonn, Empress Akua, JAM Kwest All-Stars, Rain, and DJ Kalahari. For more information make sure to check out our website www.worldbeatcenter.org or call 619-230-1190. All My Relations, Makeda Cheatom



The Dr. Martin Luther King, Jr. Task Force, Southfield, Michigan presents: BENEFIT EVENT FOR AFRO-MEXICANS IN COSTA CHICA

JOIN THIS VIRTUAL CELEBRATION OF MUSIC, ART, DANCE & TOURS ON SATURDAY, JUNE 19, 2021. 2:00pm-3:30pm (Mexico/CDT USA). VIEW on Imagine-Mexico. Donations welcome @GOFUNDME. Donate \$500 or more & receive a handcrafted mask by Afro-Mexican artist Ivaan Hernandez Piza.

WORLD BEAT CULTURAL CENTER PRESENTS LION OF JUDAH Celebration

FEATURING ROB SYMEONN, EMPRESS AKUA, JAM KWEST ALL STARS, RAIN, DJ KALAHARI. TRIBUTE TO JAMME OF JAM KWEST. WORLD BEAT CENTERS FIRST CONCERT. SATURDAY, JULY 31ST. 2100 PARK BLVD, SAN DIEGO | 619-230-1190 | WORLDBEATCENTER.ORG

San Diego Celebrates Juneteenth

A combination of "June" and "nineteenth," Juneteenth is the oldest nationally celebrated commemoration of the ending of slavery in the United States. Dating back to 1865, it was on June 19th that the Union soldiers, led by Major General Gordon Granger, landed at Galveston, Texas with news that the war had ended and that the enslaved were now free. Note that this was two and a half years after President Lincoln's Emancipation Proclamation - which had become official

January 1, 1863. The Emancipation Proclamation had little impact on the Texans due to the minimal number of Union troops to enforce the new Executive Order. However, with the surrender of General Lee in April of 1865, and the arrival of General Granger's regiment, the forces were finally strong enough to influence and overcome the resistance. The celebration of June 19th was coined "Juneteenth" and grew with more participation from descendants. The Juneteenth celebration was a time for reassuring each other, for praying and for

gathering remaining family members. Juneteenth continued to be highly revered in Texas decades later, with many former slaves and descendants making an annual pilgrimage back to Galveston on this date. For over 50 years San Diego has been celebrating Juneteenth as an annual event to celebrate African American History and Culture as well as an educational opportunity for the San Diego community. Below are some of the Juneteenth Week events for 2021 in San Diego. For more events visit www.juneteenthsandiego.net

ARTS ACTIVISM ALLYSHIP

artists 4 black lives sd. juneteenth 2021. JUNE 18, 2021 @ 1:00 PM. PEPPER GROVE PARK. LOCATED NEAR PARK BOUNCER AREA BETWEEN THE STREET BOUNCER AND THE PEPPER GROVE PARK.

JUNETEENTH 5K SAN DIEGO MEET-UP

If you're in San Diego and want to meet up for the Juneteenth Virtual 5k. Join us at Waterfront Park. June 19th 7:30AM.

Juneteenth Wellness Festival

Presented by The Yoga Bus. All Black Owned Businesses | Yoga | Fitness | Classes | Workshops | Holistic Wellness | Live DJ | Art | Plant-based Food | Soul Reggae. JUNE 19TH // 10AM-8PM. Location: Intercontinental Hotel, 300 Bay Grand St.

COOPER FAMILY FOUNDATION JUNETEENTH CELEBRATION

A Joyous Gathering of SIBYL COOPER SR. FREE EVENT. FEATURING EDUCATIONAL PROGRAM. FAMILY FUN. SATURDAY June 19th 10AM-4PM. Memorial Park. www.juneteenth.com

THE MANGO TREE

WRITTEN BY & STARRING BIBI MAMA. Co-Directed by Bibi Mama & Claire Simba. June 14-19, 2021. Part of the SAY IT LOUD Juneteenth Festival. MOXIE.

2ND ANNUAL VIRTUAL JUNETEENTH 5K

Run / Walk / Bike. June 19, 2021 - August 17, 2021. IMPROVE OUR HEALTH. HONORING OUR ANCESTORS. FOSTERING COMMUNITY COLLABORATION.

Join us on Saturday, July 31st for WorldBeat Center's first Reggae reunion since 2019. This is a celebration for all Judahs and Leos. Last year the Reggae community lost Jayme Alejandro Mejia of JAM Kwest. In tribute to his life and contribution to the local Reggae community, his family and friends are coming together to honor him. Featuring: Rob Symeonn, Empress Akua, JAM Kwest All-Stars, Rain, DJ Kalahari. *COVID safety guidelines will be in place at the event

What Is Sovereignty? A Conversation About American Colonialism.

by Jason Wilson, *Guardian UK*

In 2014, the writer Jacqueline Keeler started the #notyourmascot hashtag, a social media campaign highlighting the way sports teams use Native Americans mascots to perpetuate racist caricatures. In her current work, she investigates people who are falsely claiming Native ancestry for personal gain – including Susan Taffe Reed, the Native American program director who turned out not to be Native American.

“In all of this, the central issue is our domination by a colonial government,” she says.

In her new book, *Standoff*, Keeler writes about two occupations during which participants confronted federal and state authorities, but whose motivations and relationships to American history could not have been more different.

During the 2016 occupation of the Malheur national wildlife refuge in Oregon, the Bundy clan asserted their own far-right interpretation of the constitution – which held that the federal government should not own land, and that the county sheriff was the highest office in the land. Keeler took it upon herself to meticulously document the violent ends to which the sovereign citizen movement was willing to go.

Later that year, Keeler traveled to North Dakota to report on the Dakota Access pipeline, which also pitted protesters and federal and local authorities – albeit in a very different way. The action, led by the Standing Rock Sioux Tribe, highlighted how the pipeline was a threat to their water supply and sacred sites, and a violation of the 1851 treaty of Fort Laramie.

Keeler argues that those two events show the need for the colonial relationship on which the US was founded to be renegotiated. The *Guardian* spoke to her one morning in downtown Portland.

You’ve talked about the US as a colonial state. Ostensibly, both standoffs were in opposition to the US government. How did each protest differ

in its relationship to the federal forces?

The difference is in their origin stories. The Bundys are addressing the colonial state as colonists who are demanding a colonist’s rights. They effectively held themselves hostage as a tactic to use against the government to make it grant them their rights as colonists. We saw similar tactics from various groups during the heyday of the 1990s militia movement.

The tribal nations that led the Standing Rock protests, on the other hand, are referencing treaties made with the United States, and defining themselves as members of independent nations that pre-existed the United States.

I was disappointed to see some NGOs who were working with those protesters exorcise the question of treaties from the campaign materials they sent out. They centered environmental issues and climate change, which are important, but the central issue for the members of those nations is their sovereignty.

The Bundys belong to the Mormon church. Can you tell us about the role of Mormonism out west?

Mormonism looms quite large in the book. A lot of the history of the western United States, and not only in Utah, is entangled with Mormonism. I mention the impact it had on my own family and the transmission of culture, after some members of my family on my mother’s side converted to Mormonism, when the family until then had maintained their Diné language and continued practicing their culture.

That shows how even in the late 20th century, the attrition of Native culture was continuing, and perpetuated by the Mormon church and its programs, which included the removal of Indian children.

In the 21st century we don’t appreciate enough that the Bible was central to people’s view of the world, of history, and themselves.

In upstate New York in the 1820s and 1830s, when Joseph Smith founded the Mormon church, there was evidence all around the colonists who had recently moved into the area that the people of

the Iroquois federation had lived in that place for a very long time.

It would have been threatening to see a whole world that was not described in the Bible, and they were clearly looking around for ways to explain that. I think that was one impetus for the Second Great Awakening that swept over upstate New York in the early 19th century. That gave birth to new religious movements whose scriptures which effectively added Indians to the Bible as Lamanites – one of the peoples that the Book of Mormon says inhabited the Americas.

Mormonism is a homegrown American religion. But it’s not like an Indigenous relationship with the spirit land. They’re instead trying to keep a European religious framework and somehow marry the two.

How does that connect with the Bundys’ demands about public lands?

I write in the book that “Much of America – and the world at large – is a collection of stories”. The stories we are told about our forebears frame our lives and identities.

Cliven Bundy has a sign in his house that says: “Remember what the name Bundy means.” I looked it up, and one of the associations with that name after the Norman conquest of England was with bound servitude.

The *Guardian* reported that a large proportion of the land in England is still owned by the descendants of the Norman conquerors. So the landlessness of the English people is part of the story of colonization. They didn’t have the direct relationship to the land that Indigenous people have. Their relationship was moderated by the feudal lord.

Thomas Jefferson talked about yeoman farmer democracy. When he

completed the Louisiana Purchase, he declared that there would be enough land for a thousand years of Americans. This was in many ways a revolutionary idea because landlessness was such a part of the experience of English people. But where is that land coming from? It’s Indian land.

You’ve pointed out that a lot of the people who went to stand alongside Indigenous protesters at Standing Rock went on to seek office on progressive platforms. Can you say why that has been so important?

We need to sit down at the table and renegotiate the colonial relationship, and move away from this very exploitative and predatory relationship that we have now.

Leaders in a colonial state, even if they are decent people, are still colonial leaders. But my hope is with the leadership that is coming up – like AOC and Deb Haaland and Stacey Abrams – that we will have colonial leaders we can sit down and talk to and negotiate with, and who can try to educate the American public about the nature of this relationship so that people will see that this is a reasonable thing to do.

There’s a realization, for example, that simply talking about reforming the police isn’t having any impact on the violence being meted out by the police against Black citizens in this country. It’s a structure that we inherited from a white supremacist state.

We’re still running on Democracy 1.0. I mean, other countries have rebuilt their government. We can play whack-a-mole and go after every single pipeline project. But a structure produces these outcomes. To change the outcomes, we need to change the structure itself.

Double Vision

Kevin McCarthy who reaped millions from a federal program for undeserved Native business by falsely claiming that his family has Native American heritage stands with his mentor



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A Journalist with Ties to Chicago Was Detained in Myanmar on May 24. His Family Hasn't Heard from Him Since.

Years before Danny Fenster worked in Myanmar as a magazine editor, his most personal exposure to tumult in the Southeast Asian country happened in Chicago, where he was studying journalism and connected with a Burmese family through a local refugee organization.

"That was his first introduction to the culture, and it really had a profound effect on him," said Bryan Fenster, Danny's older brother who also volunteered at the organization now known as RefugeeOne. "He was drawn to the Rohingya genocide and what was happening in Myanmar."

Now Fenster, who graduated from Columbia College Chicago in 2009 with degrees in journalism and creative writing, is caught in the country's crosshairs himself. The 37-year-old managing editor of Frontier Myanmar, a top independent news publication, was detained by the military regime May 24 at Yangon International Airport before boarding a flight in the hopes of returning to the U.S.

Fenster's family hasn't heard from him since. There have been no phone calls, no contact allowed with the U.S. Consulate and no information about why Fenster was stopped and likely taken to the Insein Prison, a complex notorious for housing political prisoners in deplorable conditions. The military has not announced any charges against Fenster.

"He's done nothing wrong," said Bryan Fenster, 39. "He was not inciting violence or protesting. He was at his desk editing stories. Proper visas, proper passports, proper papers, proper plane tickets. All of it."

Journalist Danny Fenster, who attended Columbia College Chicago, has been detained in Myanmar, where he



Journalist Danny Fenster

works at a magazine.

Journalist Danny Fenster, who attended Columbia College Chicago, has been detained in Myanmar, where he works at a magazine. (Byron Fenster photo)

The parents of detained journalist Danny Fenster, Buddy and Rose Fenster, with Danny's brother Bryan, in Huntington Woods, Michigan, on June 4.

Danny was trying to catch a flight home to Michigan from Myanmar to see his parents when he was taken into custody.

The parents of detained journalist Danny Fenster, Buddy and Rose Fenster, with Danny's brother Bryan, in Huntington Woods, Michigan, on June 4. Danny was trying to catch a flight home to Michigan from Myanmar to see his parents when he was taken into custody. (Jeff Kowalsky/Getty-AFP)

Fenster was on his way home for a surprise trip to see his parents in Michigan, Bryan Fenster said, his first since moving abroad more than three years ago. Danny Fenster's last communication was a text with his wife in Myanmar, alerting her that he was being detained, Bryan Fenster said.

High-ranking U.S. officials from Michigan lawmakers to Secretary of State Antony Blinken are trying to intervene and help rescue Fenster, as well as another American journalist, Nathan Muang, who was arrested by Myanmar's junta March 9. But Fenster's family is still in the dark as efforts to reach the military chief have been unsuccessful, Bryan Fenster said.

The military has jailed at least 40 journalists since usurping power in a Feb. 1 coup and overturning the most recent Democratic election, according to the Committee to Protect Journalists. Families report that some of the detained journalists were beaten, burned and

tortured.

As of mid-May, more than 800 people had been killed in clashes with Myanmar's junta as pro-democracy demonstrations swept the troubled country also known as Burma, according to the activist group the Assistance Association for Political Prisoners. Myanmar, which had emerged from decades of military rule in 2011, has also garnered international scorn for the army-sponsored genocide of the Rohingya people, a Muslim minority in the Buddhist-majority nation.

As the days of Fenster's absence turn into weeks, his family is clinging to hope. They have appeared on national television pleading for Danny's safe release, launched a petition and website to draw more attention to his plight and communicate with their elected representatives daily.

News of Fenster's detainment also sent shock waves across media circles in Chicago, particularly those with connections to Columbia College.

"A journalist in captivity is bad no matter what, but when it's someone who you spent time with, it becomes all that more harrowing," said Dan Sinker, one of Fenster's former professors at Columbia College who now works at DePaul University.

Sinker said Fenster stood out in a 2009 course he taught about online journalism. He described Fenster as a model student who was eager to learn and do the hard work.

"It was pretty clear that he wanted to be a journalist," Sinker said. "He was very interested in not just following the traditional journalism path, and I think his career has shown that."

After graduation, Fenster worked for AmeriCorps, engaging the homeless community in San Jose, California. He then worked as a newspaper reporter at the Daily Iberian in southern Louisiana before moving abroad, first to Thailand and then Myanmar, to continue his journalism.

Fenster's brother said Danny gravitated toward telling stories of "the

struggle" and was known to have a travel bug. He started working for Frontier Myanmar last August, according to an online statement from the publication.

"He's very unconventional," Bryan Fenster said. "He goes off the beaten path."

Noah Isackson, an adjunct professor at Columbia College's journalism program, said he remembered Fenster as a serious student committed to the field. His contributions to class discussions were always wise, but he never talked just to show off, Isackson said.

"He handled himself so professionally," Isackson said. "He was clearly very interested in journalism and the craft of journalism and really improving his work."

Columbia classmate Evan Minsker, now an editor at the music publication Pitchfork, said he was horrified when he saw social media exploding with headlines about Fenster being held in Myanmar. The two worked together on a project in Sinker's class but lost touch after Fenster moved to California in 2010.

"I mostly just remember myself being probably a bit frantic about the project and Danny being a lot more centered and grounded about it, and funny and relaxed and easy to hang out with and great to work with," Minsker said.

As Fenster's family awaits more word on the situation, brother Bryan said he is trying to "refocus the heartache into action." He said the family is thankful for the efforts by the U.S. State Department to make contact with Danny.

"Freedom of the press is an integral part of an open and thriving society," Bryan Fenster said. "Danny always wanted to make a difference with his work, and unfortunately this is happening, but he's making a difference and that's giving us a lot of strength to carry on."

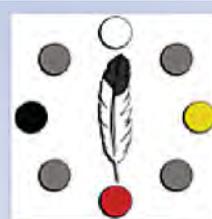
Frontier Media released a statement May 31 calling for Fenster's immediate and unconditional release.

"He is thoughtful and compassionate and cares deeply about Myanmar, its people and his work," the outlet said. "We are shocked and frustrated that Danny has been detained for no apparent reason."



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What does that mean? It means it does not have one specific focus. Its operations are to create more awareness and mindfulness about and collaborate with those individuals, groups of people or nonprofits that already exist. And in doing so help them by bringing innovative new ideas through collaborative efforts.



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50 Years Later, a Majority of Americans Want the Drug War to End

Jonathan Wall is currently jailed in a maximum-security federal prison in Baltimore, Maryland, facing 15 years in prison. The 25-year-old man's alleged crime? Doing what small businesses and multimillion-dollar corporations alike do as members of the nation's fastest growing industry: Growing and selling cannabis.

Wall's attorney, Jason Flores Williams, also represents legal cannabis businesses from his office in Denver, Colorado. A couple weeks ago, Williams was on the phone with Wall discussing his potential prison sentence, which could be at least 10 years due to harsh federal mandatory minimum sentencing laws that have filled prisons for decades. A few minutes later, another client called Williams for advice on investing \$1.5 million in a legal cannabis business. Unlike wealthy investors, Williams said Wall could not afford a cannabis license where he worked in California. The feds came after him because his product allegedly crossed state lines — just like billions of dollars worth of cannabis does each year.

Some form of cannabis is legal in nearly every state, and cannabis rich in psychoactive THC is legal for medical use in 34 states and recreational use in 17. In Baltimore, Maryland, prosecutors no longer charge people for drug possession and minor crimes, a move heralded by advocates for reducing incarceration rates and needless suffering in a majority-Black city where 20 percent of families live below the poverty line. Medical marijuana is legal in Maryland, with roughly a half dozen dispensaries located in Baltimore, and recreational marijuana is sold in nearby Washington, D.C. A short drive from the federal prison where Wall awaits trial, cannabis firms are investing millions of dollars in warehouse space to grow weed. Williams says cannabis should be regulated, but locking Wall away for a decade or more is a "profound human rights violation."

Jonathan Wall's attorney says he is facing 15 years in prison because he could not afford a legal cannabis license in California and his product crossed state lines. Jonathan Wall's attorney says

he is facing 15 years in prison because he could not afford a legal cannabis license in California and his product crossed state lines. COURTESY OF JONATHAN WALL

"This is the only court, this federal court in the City of Baltimore where this could possibly be happening," Williams said in an interview, adding that his own family was "torn apart" and left in poverty when his father was incarcerated for years on drug charges. "The question is, who will be the last American citizen to be incarcerated for cannabis?"

Next week marks the 50th anniversary of President Richard Nixon declaring the war on drugs in hopes of squashing rivals in the antiwar and Black liberation movements. Since then, an estimated \$1 trillion has been spent waging the drug war in foreign countries, incarcerating millions of people at home and militarizing law enforcement at all levels of government. Drug war violence — the police brutality, the taking of children from parents, the caging of human beings, the deadly stigma and discrimination against drug users — has fallen hardest on low-income neighborhoods and young Black, Latinx and Indigenous people in particular.

As statewide cannabis legalization becomes the norm and progressive locales slowly reduce penalties for small amounts of other drugs, the drug war's contradictions are becoming impossible to ignore. Communities of color bear the brunt of drug prohibition, but the vast majority of legal cannabis business are owned by white people. Former cops who aggressively enforced marijuana prohibition are cashing in on the weed industry. The psychedelic drugs MDMA, psilocybin mushrooms and ketamine largely remain illegal, even as promising, well-funded studies show they are effective at treating various mental health conditions such as PTSD. The government attempted to prevent overdose deaths by cracking down on painkiller prescribing and drug trafficking, but the opioid supply became more unpredictable and

dangerous as a result, one of many reasons why the number of overdose deaths areskyrocketing instead.

Today, more than 80 percent of Republicans, Democrats and independents agree that the war on drugs has failed, according to a new nationwide poll of registered voters from the American Civil Liberties Union and the Drug Policy Alliance. More than two-thirds of voters say drugs are a public health issue and criminal penalties should be removed for all drugs, not just cannabis, so the money spent on drug enforcement can be reinvested into addiction treatment and mental health services. Decriminalizing people involved with drugs and refocusing resources on public health would mark the beginning of the end of the drug war, but federal drug laws prohibiting drugs remain frozen in time. Where they exist, state and local reforms move slowly and are often limited to cannabis or small amounts of drugs.

For decades, ending illicit drug use at home and abroad was the stated policy goal of the United States. That goal proved deeply unrealistic and inhumane. A large swath of the adult population uses drugs without causing much harm to themselves and others. Among those who do develop addiction and other health problems from drug use, millions struggle to get the medical treatment they need.

Today, more than 80 percent of Republicans, Democrats and independents agree that the war on drugs has failed.

Researchers say rates of fatal drug overdose have been rising rapidly since the late 1970s (not the mid-1990s when painkiller prescribing became more liberal, as the media often claims) and correlate with economic decline in communities across the country. Five decades after Nixon declared drug abuse "public enemy number one," the drug overdose death count reached a terrifying new high in 2020 and is rising fast in Black communities that have long been targeted by police and denied equal access to health care and addiction treatment. Rather than blaming a scourge of drugs that have always been with us, and a growing chorus of activist drug users and public health experts declare, "every overdose is a policy

failure."

If the war on drugs was ever intended to protect us from the harms of drugs, it's clearly done the opposite. In the meantime, public health experts and activists who use drugs have developed a litany of strategies and community-based services for making drug use safer and helping users take control of their own health. Yet police continue arrest and even kill people for being involved with drugs. Police arrest people for drugs more than any other crime, with more than 1.5 million drug arrests recorded in 2019, according to federal data. Police disproportionately target Black and Brown people for drug enforcement, one reason why racial minorities are vastly overrepresented in the prison system, and Black people are more than three times as likely as white people to be killed during an encounter with police.

Former Minneapolis police officer Derek Chauvin and his attorneys attempted to use George Floyd's drug use as justification for the gruesome murder that sparked nationwide protests last year. Breonna Taylor, whose death at the hands of police also fueled Black Lives Matter protests, was killed during a botched drug raid in Kentucky that reportedly failed to recover any drugs. Protests for Black lives ignited again in April, when police in North Carolina shot and killed an unarmed Andrew Brown Jr. in his own driveway while serving a search warrant alleging Brown sold small amounts of drugs.

People who sell drugs (and may use drugs themselves) are a major focus for law enforcement now that the overdose crisis has helped reframe personal drug use as a public health issue. If we are to end the war on drugs, advocates say, policymakers must abandon the flawed idea that arresting and locking up people who sell drugs makes anyone safer or causes drug markets to shrink. Indeed, incarcerating Jonathan Wall for 15 years won't put a dent in the illicit cannabis market. A growing number of voters appear to agree; the poll found that only one-third of voters say drugs should be addressed through the criminal legal system. Sixty-one percent support commuting or reducing prison sentences

SEE **End War on Drugs**, page 15

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Following the NYC SideWalker's meandering through the metropolis offers a unique bite of the Blig Apple. Pointing out the most obvious often reveals concealed observations. Our current sojourn takes us to the

to choose from during any given season. From just-picked fresh fruits and vegetables, to heritage meats and award-winning farmstead cheeses, artisan breads, jams, pickles, a profusion of cut flowers and plants, wine, ciders,



Union Square Farmers Market aka the Green Market.

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maple syrup and much more. Located in one of New York City's great public spaces, the atmosphere at Union Square on a market day is electric: 60,000 market shoppers shop and chat with farmers; students of all ages tour the



Greenmarket began with just a few farmers in 1976, has grown exponentially; in peak season 140 regional farmers, fishers, and bakers sell their products to a dedicated legion of city dwellers. As Greenmarket's flagship market, the seasonal bounty is unparalleled, with hundreds of varieties

market and learn about seasonality; visitors watch and taste cooking demonstrations by some of New York's hottest local chefs.

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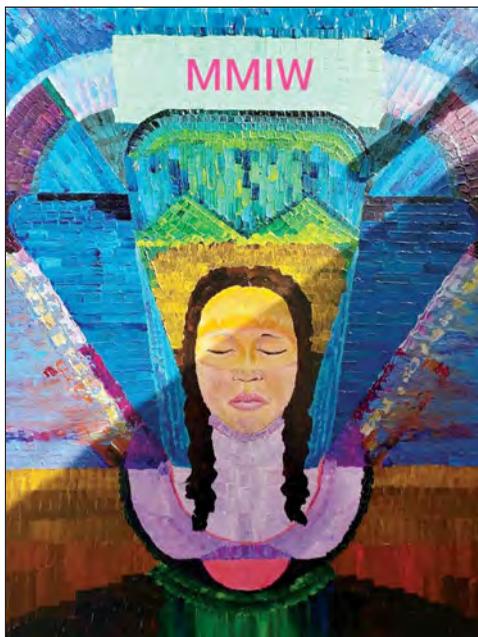
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ReVuE from the 7o2 ...
Historic Westside News

Artist/ Dennis Parish - Dedicated to the effort to bring our MMIW tribal members' home

Ward 5's own (Historic Westside), Juliana Urtubey, an elementary special education teacher in Las Vegas, has been named the 2021 National Teacher of the Year. Urtubey, a National Board-certified teacher who co-teaches in prekindergarten through 5th grade special education settings at Booker Elementary School, was announced as the national awardee. Urtubey,



who was born in Colombia, is a bilingual educator and teaches many English-language learners. She also serves as an instructional strategist at her school, developing supports to meet students' differing academic, social-emotional, and behavioral needs. Known as Ms. Earth, Urtubey has raised tens of thousands of dollars in grants to beautify her school community with gardens and murals. She leads classes outside to give students hands-on experiences, and uses the garden to teach about character and growth mindset.

Gov. Sisolak Honors Nevada Indian Country



Credit: Meghin Delany/Communications Director (NV.GOV)

Amid the pandemic, 2021 has been one of the most historical years concerning Nevada Indian Country thus far. June was a phenomenal month with several bills signed into law concerning Nevada Natives. Governor Sisolak signed several bills from voting rights to the protection of sacred swamp cedars. So here is the rundown; Bill AB88 bans all Nevada school's districts from using names, logos, mascots or any other type of identifier considered racially discriminatory, language or imagery. Bill AB262 requires Nevada System of Higher Education to waive registration, per credit and other fees to all Nevada

Tribal members. Bill AB171 has added protection to a group of Rocky Mountain juniper trees (swamp cedars), considered sacred to the Shoshone people. Bill AB270 ensures funding to preserve Stewart Indian School. Bill AB432 expands automatic voter registration to tribal agencies, Sisolak quoted," But today, in the great State of Nevada we are sending a strong message that the Silver State is not only bucking the national trend of infringing on voting

rights, but rather we are doing everything we can to expand access to the polls while also ensuring our elections are secure and fair." Nevada politicians agree that there is a "dark past," but believe confronting, addressing and working together all Nevada residents have a chance at a bright future here in the Silver State. Nevada is leading the way in protecting and securing the rights of Nevada Natives with the signing of these bills, being the first state to do so in many cases. Let's hope other states follow this extraordinary lead!

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Home Preserved by Commission

LAS VEGAS NV – A longtime resident of Las Vegas's Historic Westside had her home preserved by the City of Las Vegas and the Historic Preservation Commission on Wednesday morning.

Helen Toland has lived in Las Vegas since 1947, and served as the first African-American female school principal in the Clark County School District. She worked at Kit Carson Elementary School beginning in 1965.

The Historic Preservation Commission recommended Toland's

residence for approval and added her home to the historic property registry. "I am honored to be able to recognize Helen Toland and all that she means to our city," Crear said. "Helen has broken many barriers in our community and her legacy has been passed down to educators who are teaching our children today."

The Clark County School District honored Toland after she left Kit Carson Elementary, and renamed the school after her.

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- The Starting Line Up Barbershop/ South Jones

Non-Native Minnesota Man Sentenced to Prison for Killing and Beheading 700-Pound Black Bear on Red Lake Indian Reservation

ST. PAUL, MN — A non-Native Minnesota man will have a lot of time on his hands to think about trespassing onto the Red Lake Indian Reservation and then removing the head of a 700-pound black bear after a federal judge in St. Paul, Minn. Wednesday sentenced him to a 15-month prison term.

In addition to his prison term, Brett James Stimac, 41, of Brainerd, Minn., was sentenced by U.S. District Judge Susan Richard Nelson to a one-year supervised release and a \$9,500 fine.

Stimac pleaded guilty in September 2020 to knowingly and without authorization or permission, entered the Red Lake Indian Reservation for the purposes of hunting a bear on Sept. 1, 2019. According to U.S. District Court (Minnesota District) documents, Stimac, using a compound bow, shot and killed a large American black bear near the Reservation's garbage dump.

In court documents, Stimac returned

the next day, on Sept. 2, 2019, to the dump and located the bloody carcass of the bear. Stimac then posed for photographs with the bear's carcass and later shared the photographs on Facebook.

Because of the bear's large size, Stimac could not move the bear from the reservation. Instead, he used a saw to remove the bear's head for a trophy. According to court documents, Stimac also cut off some of the bear's paws and took about 71 pounds of meat from the animal and then left the remainder of the carcass behind to spoil.

Non-Natives are forbidden to hunt bear on the Red Lake Indian Reservation, home to the Red Lake Band of Chippewa Indians. Bears are part of the clan system to the Red Lake Band and are considered sacred.

Special Assistant U.S. Attorney Gina L. Allery and Assistant U.S. Attorney Emily A. Polachek prosecuted the case.

End War on Drugs

Continued from page 12

for people incarcerated on drug charges. Grassroots activists have even bigger ideas, such as immediately expunging all drug convictions and paying drug war reparations directly to Black and Brown communities.

Rates of fatal drug overdose have been rising rapidly since the late 1970s ... and correlate with economic decline in communities across the country.

Despite decades of violent drug war, demand for drugs has remained consistent. The war is extremely lucrative for law enforcement, and while some politicians will campaign on reform, they are rarely willing to spend political capital on an issue that's long been stigmatized once in office. Vice President Kamala Harris, for example, campaigned on the MORE Act, a bill passed by House Democrats last year that would finally decriminalize marijuana at the federal level. The legislation would also direct

tax revenue from legal cannabis sales to programs in communities harmed by prohibition and create a process for expunging federal marijuana convictions, policies supported by racial justice groups. However, Harris has since avoided questions about cannabis legalization, and reports suggest the "tough" former prosecutor may have flip-flopped on the issue.

While the groups that conducted the new poll oppose the drug war, their findings echo other previous surveys that found growing opposition to drug prohibition and changing social attitudes about drugs, even in deeply conservative parts of the country. House Democrats have reintroduced the MORE Act, giving their slim majority in Congress another chance to finally end federal marijuana prohibition. Whether politicians like Harris are willing read the writing on the wall remains to be seen.

Courtesy: Truthout

Native American Rights Fund Hiring

Since 1970, the Native American Rights Fund (NARF) has provided legal assistance to Indian tribes, organizations, and individuals nationwide who might otherwise have gone without adequate representation. NARF has successfully asserted and defended the most important rights of Indians and tribes in hundreds of major cases, and has achieved significant results in such critical areas as tribal

sovereignty, treaty rights, natural resource protection, and Indian education. NARF is a non-profit 501c(3) organization that

focuses on applying existing laws and treaties to guarantee that national and state governments live up to their legal obligations



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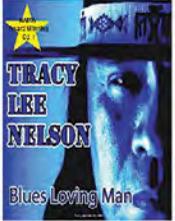
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