



INDIAN VOICES

OUR 37TH YEAR

MULTI-CULTURAL NEWS GLOBAL NETWORK

DECEMBER 2023

Indigenous Wisdom and Community Love Healing San Diego

Call for Peace

Palestinian Peace Activists and Members of The Great Kumeyaay Nation Unite

by Freedom Loving World Citizens

Palestinian Peace Activists and members of the Great Kumeyaay Nation formed an alliance. They joined together to “call for Freedom Through Movement.” A group of Palestinian Dabke dancers and Yuman bird singers joined together in a call for a cease fire during the event.

Starting at noon in the northern end of La Jolla Shores Park, the event sought to raise funds for the Palestinian Children’s Relief Fund, an American nonprofit providing free medical care to

injured and ill children in Palestine. There was dancing and live music throughout the day, and attendees



Julie LaBrake, Sycuan and Bobby Wallace, Barona members of the Great Kumeyaay Nation show support for the Palestinian Peace Activists.

contributed to a memorial art banner for those who have been killed in the weeks since Hamas launched a surprise

attack on Israel on Oct. 7.

Through Steps Across Borders: Dabke Unleashed, the organizers seek to show support between Indigenous Tribes and the Palestinian community by performing Yuman bird songs, Dabke and Native American powwow-style dances. Dabke signifies hope, struggles, and history of the Palestinian people, making it one of the most important cultural forms of art in their culture.

The responsive and supportive audience offered encouragement through applause,

SEE **Palestinian Peace Activists, page 7**

Legacy of the Black Panthers

by Brandon Harris

“Relations between police and Negroes throughout the country are getting worse,” a mid-sixties newscaster intones over images of police arresting young black men, which appear at the outset of Stanley Nelson’s “The Black Panthers: Vanguard of The Revolution.” Perhaps this assertion is as true today as it was then, but for the subjects of Nelson’s documentary, the answer to police brutality was one that we don’t hear from many contemporary #blacklivesmatter activists: meet force with force, fire with fire.

This credo meant a lot to

SEE **Black Panther, page 3**

A Taste of Black San Diego ... A History Series

Local Historian journalist ... researcher connects and unfies the San Deigo community ... strengthening and empowering civic influence and fortifying our Democracy. A model to be replicated throughout urban America.

by Yvette Porter Moore

This column is dedicated to the Black San Diegans who have contributed and influenced San Diego County. Every month I will introduce a person, organization or historical fact that is significant to San Diego History. This is meant to be a taste and is my hope that it will inspire others to do their own research.

Reuben “The Guide” Williams

Reuben is one of my favorite historical personalities. I have been intrigued and fascinated by the life of Reuben Williams since I learned of

him in the early 1990s. He is known to others as “Reuben the Guide.”

Reuben was the first tour guide in San Diego, and notably he was San Diego’s first international tour guide, as his roundtrip tours would leave from the NC & O Railroad Depot, located at 536 L St. [Current location of the Hard Rock Café] into Tijuana, Mexico. Reuben was employed in 1889 by the National City and Otay Railway and remained there for 14 years until his death. He was known coast to coast.

Reuben was a social and intellectual genius. He was



Courtesy of SD History Center

well read, and he spoke fluent English and Spanish. Reuben was well liked by the tourists he served. He wore a large sombrero and a five-pointed star on his vest. Reuben was witty, had a great personality and always greeted his guests with a smile. He offered headshot postcards that he personalized and signed for those who wanted a memento to take back home, which showed his enterprising spirit.

During Reuben’s life, the Black

community was located where Petco Park sits. The formerly enslaved who migrated from the South and other parts of the U.S. settled this area. During the excavation for the stadium, archaeologists found various artifacts dating back to the 1870s.

There are various news articles and stories written about Reuben. Some information conflicts; however, with the use of historical documents, some of the information is more accurate.

Articles state that Reuben came to California as a youth in 1864; however, I found him in the 1870 US Census living in Palmyra, Marion, Missouri, with his parents, Matilda and Harry Williams, and his siblings Emelia, Andrew, and Richard. Reuben was the eldest of his siblings.

Reuben was born on December 10, 1856, and came to California sometime

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International Cotton Pickers Unite Movement!

www.cottonpickersunite.org

Step into the heart and soul of history as we celebrate the unsung heroes of the cotton fields – "grandmama'nem" – and their enduring contributions to make Cotton the "fabric of our lives."

Serving as the inaugural Honorary Chair, Dr. Maya Angelou, and Dr. B.B. King entrusted Khafre, Inc., a Mississippi Delta based 501 c3 organization, to construct a monumental historic site that honors the legacy and tireless work of Cotton Pickers in the American South and the resulting cotton industry around the world. This initiative is unparalleled, representing the first of its kind.

Our vision includes the establishment of a historical trail, featuring a remarkable 30-foot statue/monument designed by Ed Dwight, a research/interpretive center to be housed on a Historically Black College and University (HBCU) campus, and a historical trail with informative historical markers spanning the trajectory of the "triangular trade route," e.g., Mississippi Delta—America, Manchester—England, and Ghana—West Africa. The central hub will be on a HBCU campus in Mississippi and in the City of Mound Bayou, one of the oldest all-Black townships in America.

A Call to Action!

The Cotton Pickers International Unite Movement, a subsidiary of Khafre, Inc., invites you to join us on a journey through time, by erecting a global historic site that weaves a Cotton Trail connecting the Cotton Kingdom, originally known as Choctaw, Chicasaw, Natchez, et al in the Mississippi Delta, to the cotton capital, Manchester, England, and to the roots of cotton ... in West Africa!

Movement Objectives:

Grandmama'nem Tribute: Pay homage to the indomitable spirit of Grandmama'nem, the backbone of cotton-picking communities, through storytelling, testimonials, and artistic expressions. Establish a dedicated section within the historical site to commemorate the vital role of elders and ancestors in the cotton industry.

Cotton Heritage Preservation:

Develop and promote a Cotton Trail that traces the footsteps of cotton from West Africa to the Mississippi Delta, to Manchester, England acknowledging the historical significance of each location along the way. Preserve and share the stories of Grandmama'nem through interactive exhibits along the trail.

Educational Outreach:

Collaborate with schools and community organizations to develop educational programs that highlight the history and cultural impact of Grandmama'nem and the cotton industry. Conduct workshops and seminars to empower younger generations with the

knowledge of their heritage.

CAMPAIGN GOALS

Grandmama'nem Storytelling Series:

Launch a multimedia storytelling series showcasing the resilience, wisdom, and warmth of Grandmama'nem. Encourage communities to share their own Grandmama'nem stories through social media using Cotton Pickers Unite Movement website!

Documentary Film:

Produce a documentary film capturing the journey of cotton from West Africa to Manchester, with a focus on the role of Grandmama'nem. Screen the documentary in local communities, schools, and international platforms.

Global Engagement:

Establish connections with organizations and communities in West Africa and Manchester to foster global collaboration and understanding.

Encourage the participation of international artists, historians, and cultural ambassadors in the campaign.

This Movement, initiated in 2009, by Khafre, Inc., is established to support the creation of a Historic Cotton Trail that includes a monument designed by Ed Dwight, an interpretive center/museum and historical markers that connect West Africa to the Mississippi Delta (Cotton Kingdom), and Manchester, England (Cotton Capital). This in an effort to honor the hands that have sown the threads of unity and the industrial revolution throughout the world. Please support the construction of the monument and the preservation of the Cotton Trail, connecting West Africa, to the Mississippi Delta, and Manchester England in a tapestry of cultural unity.

Let's Cultivate the 'Roots of Honor' in Our Shared Cotton Heritage ... It is time!

Enero Zapatista and "Indian Voices"

Enero (January) Zapatista will be having its annual month of events, raising awareness about the Zapatista struggle and connecting like-minded organizations in the area with each other. This year, Indian Voices will participate for the first time with Enero Zapatista by hosting a storytelling event at the Centro Cultural de la Raza on Friday, January 26, from 6 pm to 9 pm. Come and enjoy some free catered food and listen to distinguished community

members share stories about stopping the hate on the path to liberation.

visit:

IndigenousNetwork.org



Reuben Williams

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after 1870. He migrated to San Francisco, and eventually to Los Angeles, working for the Arcade Depot, located at 150 East First Street. He found employment as a hackman, which was an early type of taxi driver, driving a horse drawn carriage. Sometime in the late 1880s, Reuben left and came to San Diego.

Reuben had married an Indian woman in Tijuana, and the couple had a daughter. They preceded him in death.

There are many stories of recollection written about Reuben in newspapers by tourists. One article written in the Washington Standard on December 19, 1901, stated "On this occasion I made the acquaintance of Reuben, the Guide, a character of general reputation throughout Southern California. For nearly 20 years he has had charge of parties of sightseers from the United States and taken them across the Mexican line. He is a negro of more than ordinary intelligence and is stocked with an inexhaustible fund of legend and reminiscence. For genuine pleasure, this trip cannot be excelled."

In the end, Reuben's words sum up who he was. Reuben authored the story of his life; however the manuscript has yet to be found. In Reuben's final obituary, displayed in the San Diego Union on Monday, Jan 12, 1903, the writer of the obituary quoted some of what Reuben had written.

His Childhood

"Honesty is my principal principle, and to tell the truth unflinchingly is my ruling rule. Of my early life I can say but little beyond remarking that in infancy I was an infant, in childhood a child, in boyhood a boy, in youth a youth, and since I have reached manhood, I have tried my best to be a man."

His Inheritance

"My parents were poor, and about the only things I inherited from them may be invoiced as follows: From my mother, chronic neuralgia; from my father, inflammatory rheumatism, and from my father and mother, jointly, my complexion and a sunny disposition."

His Career & Life

"Seriously, I am glad I became a guide, for I am constantly brought in contact with the best people on earth, the tourists. In their service, life is a pleasure instead of a burden. I may never become a Vanderbilt, but my daily life is rich in pleasant experiences."

Reuben died from paralysis in the county hospital on January 11, 1903. He had been a long-time sufferer of inflammatory rheumatism. His funeral was largely attended, and his casket was covered with many beautiful floral offerings. Reuben "The Guide" Williams, was buried in an unmarked grave, located in Southeastern San Diego at Mt. Hope Cemetery on Market Street.



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Black Panther

Continued from page 1

beleaguered black communities in California, in the mid-sixties. They were full of African-Americans who had left the South to find better opportunities and the rule of law, only to discover that laws were malleable things that could be shaped to ignore or brutalize them. From 1962 to 1964, the years just before the Watts rebellion, there were sixty-five people killed by the L.A.P.D., including twenty-seven who had been shot in the back. Only one of those deaths was deemed murder. In this context, it is not surprising that four years after the Black Panther Party was founded, in October of 1966, by a loose and very young assortment of Bay Area radicals (their initial mission was to legally follow and monitor police officers with unconcealed weapons), the organization grew to one with headquarters in sixty-eight cities. The Panthers also had a newspaper that reached one hundred and fifty thousand readers, and popular social programs that provided breakfast, clothing, and health care to many without it. Yet something like the Panthers still seems far-fetched, impossible in our time.

The story of the organization’s rise and fall is told lucidly, in great detail, and without much adornment by Nelson’s documentary. Interviews with former Panthers dominate, but Nelson also talks to retired policemen who harassed and raided the group, as well as to several journalists who covered them. In this way, Nelson’s film provides a corrective to the stereotype-driven portrayals of Panthers and their ideology that one finds in popular movies like Lee Daniels’ “The Butler.” Nelson also eschews the narrative of unbridled heroism prescribed to the group in Mario Van Peebles’s once influential “Panther,” a highly fictionalized and haphazardly truncated account, released twenty years ago.

The initial furor that the Panthers caused cannot be overstated. Less than a year after the armed Panther Patrols emerged, the California governor Ronald Reagan signed the Mulford Act, put forward by the California State Assembly with the explicit desire to prevent the Panthers from carrying loaded firearms in public. In protest, on May 2, 1967, twenty-six armed Panthers, led by the co-founder Bobby Seale, invaded the State Assembly chamber, with shotguns and pistols drawn. The group’s ranks and prestige exploded in the wake of the incident. The nascent notion of “black power,” first coined two years before by the S.N.C.C.’s Stokely Carmichael, on the back of a truck in the Deep South, had its most visible standard bearer yet.

The Panthers, in the second issue of their newspaper, laid out a ten-point program, one which called for full employment, decent housing, historically conscious education, as well as the end of black imprisonment, service in the armed forces, subjugation to police brutality, and “the robbery by the white men of our Black Community.” Although the men who delivered these messages to the public, largely Huey P. Newton and Eldridge

Cleaver, were mocked by white conservatives such as William F Buckley and Tom Wolfe, a look at the 1972 Democratic Party platform tells you that their ideas were taken far more seriously by the political establishment (and were far more concrete) than those of the Occupy Movement, two generations later.

Newton and Cleaver were both involved in gun battles with police officers in the late sixties. Cleaver, a literary celebrity for his 1968 memoir “Soul on Ice,” fled to Algeria after his shoot-out, which followed in the wake of the assassination of Martin Luther King, Jr., and was largely seen as a foolhardy ambush on the police, one which left one of the youngest and earliest members of the Panthers, Bobby Hutton, dead. Newton was initially jailed for his gun battle, which grew out of a mysterious traffic stop, and in short order he became a cause célèbre for much of the American left. (“Free Huey!” is still, just barely, part of the national nomenclature.)

As Nelson tells it, the early-seventies decline of the Panthers was brought about by the outright war waged against them by the F.B.I.’s COINTELPRO unit, which frequently raided Panther headquarters and, as in the case of Fred Hampton, the chairman of the Illinois chapter of the Panthers, assassinated group leaders. Yet decadence and dissension amongst the party’s leadership, and the ascendance of a black middle class with more access to the economic and social mainstream, are perhaps equally to blame for the Panthers’ decline. While the documentary doesn’t give as detailed account of these matters as it does the F.B.I.’s dirty tricks, Nelson doesn’t shy away from the less heroic elements of the Panther story nearly as much as Van Peebles’s “Panther” does. That film places the blame for the group’s demise almost solely on the intransigence of the F.B.I., who allegedly colluded with the mafia and local law enforcement to flood the black community with drugs, necessitating the drug violence and addiction that Van Peebles saw as the real reason behind the continued malaise of black communities in 1995, the year the film was made.

In the early seventies, while Newton advocated for doubling down on food and educational programs and leaving the threat of armed insurrection behind, Cleaver continued to argue for outright armed confrontation with the white man. Their disagreements spilled into public, coming to a head when the two both appeared as guests on a radio program in 1971. Newton claimed that he was expelling Cleaver (and the international wing of the Panthers that he ran in exile) from the group; according to Bobby Seale, the group’s rank and file became demoralized, unsure of whom to follow. Soon, those ranks began to thin for the first time since 1966.


Cleaver’s more militant faction, joined by white radicals such as those in the Weather Underground, continued to preach revolutionary rhetoric, but such an uprising remained impossible. The incidents of political violence that punctuated the era—shootings, bombings,

and the occasional robbery—remain unconvincing markers of a larger revolution that never came. Meanwhile, Newton’s wing of the party, focussed on “survival programs pending revolution,” became more circumspect. In Joshua Bloom and Waldo Martin’s celebrated history of the Panthers, “Black Against Empire,” they estimate that sixty-five per cent of the editorials found in the organization’s newspaper in 1970 promoted “revolution now” as an attainable goal, but by 1973 less than one per cent continued to do so. Despite this change in focus, Newton proved to be an increasingly unstable leader, prone to drug abuse and violent, unhinged behavior.

A political moment in which the Panthers’ most salient ideas would have been given a thorough vetting by our country’s legislature has never existed, but the ten-point program remains as incendiary and intellectually defensible today as it was then, especially in our era of mass incarceration and structural joblessness. In “Panther,” a movie that knows no subtlety it is not willing to discard, J. Edgar Hoover (Richard Dysart) has the ten-point program read to him by

one of his agents, and then complains that the nation’s Negroes are calling for “reparations,” before giving the go-ahead on a violent crackdown of the Panthers. It’s no small irony that so much of the scholarship that went into Ta-Nehisi Coates’s celebrated essay on the subject, last summer, focussed on the housing discrimination of the era in which many of the Panthers came of age. Reparations for Housing-Wealth Usurpation doesn’t quite have the same ring as Reparations for Slavery, but it might make a more compelling case for future generations of black radicals seeking remunerative justice for the sins of the past.

Brandon Harris is a visiting assistant professor of film at SUNY Purchase and the author of the forthcoming memoir “Making Rent in Bed-Stuy.”

A black and white portrait of Henry Wallace, a Black man wearing a police uniform and a cap, looking directly at the camera.

Look for Henry Wallace’s column - one of the original San Diego Black Panthers - in the January edition of Indian Voices.

Barbara Lee

Keepin’ On

Barbara Jean Lee (née Tutt; born July 16, 1946) is an American politician and social worker who has served as a U.S. representative from California since 1998. A member of the Democratic Party, Lee represents California’s 12th congressional district (numbered as the 9th district from 1998 to 2013 and as the 13th district from 2013 to 2023), which is based in Oakland and covers most of the northern part of Alameda County. According to the Cook Partisan Voting Index, it is one of the nation’s most Democratic districts, with a rating of D+40.

Born and raised in Texas, Lee holds degrees from Mills College and the University of California, Berkeley. She started her career by working on the presidential campaign of Shirley Chisholm, and she later was involved with the Black Panther Party. After working as chief of staff for U.S. Representative Ron Dellums, Lee served in the California State Assembly from 1990 to 1996 and in the California State Senate from 1996 to 1998.

Lee was elected to the House of Representatives in a 1998 special election to succeed Dellums. A noted progressive, she chaired the Congressional Progressive Caucus from 2005 to 2009 and the Congressional Black Caucus from 2009 to 2011. In addition, she is the vice chair and a founding member of the Congressional LGBTQ+ Equality Caucus, a co-chair of the Congressional Cannabis Caucus, and a co-chair of the House Democratic Steering Committee. She has played a major role in the antiwar movement, notably in her vocal criticism of the Iraq War and for being the only member of Congress to vote against the authorization of use of force following the September 11 attacks.



Lee is a candidate for the United States Senate in the 2024 election to succeed late senator Dianne Feinstein.

Lee was born Barbara Jean Tutt on July 16, 1946,

in El Paso, Texas. She is the oldest of three daughters of Mildred Adaire (née Parish; 1924-2015) and Garvin Alexander Tutt (1924-2007), a lieutenant colonel in the United States Army. When she was born in a segregated hospital, her mother was left in the hallway, as the hospital refused to assist her. Lee is African American; according to a DNA analysis, she descends primarily from the people of Guinea-Bissau and Sierra Leone. She was raised Catholic and attended Catholic schools, where she was taught by the Sisters of Loretto. She was the only African-American Girl Scout in El Paso, and she recalls having faced racial discrimination throughout her childhood.

Lee’s parents divorced in 1955. Five years later, she moved to California with her mother and two sisters. She attended San Fernando High School in the Pacoima neighborhood of Los Angeles, where she worked with the NAACP to become the school’s first African-American cheerleader, and she graduated in 1964. When she was 15, Lee had a back-alley abortion in Ciudad Juárez. She married Carl Lee, a member of the United States Air Force, and moved with him to England after high school; they had two children, and then divorced when Lee was 20. Lee describes the marriage as abusive, and she became

Power Switch

by Christian Robles

Critics of the controversial Dakota Access oil pipeline just got more ammunition, thanks to a federal order that outlines safety problems with a lesser-known pipeline owned by the same company.

The Mid-Valley oil pipeline spanning from East Texas to southern Michigan has had at least 34 spills and other mishaps since Energy Transfer acquired it in 2012, writes Mike Soraghan.

“Conditions exist on the Mid-Valley Pipeline that pose a pipeline integrity risk to public safety, property, or the environment,” the Pipeline and Hazardous Materials Safety Administration wrote in the recent proposed safety order.

The order comes as the U.S. Army Corps of Engineers considers whether to continue allowing the Dakota Access pipeline to operate underneath Lake Oahe in North and South Dakota, which is the primary water supply for the Standing Rock Sioux Tribe. The tribe has long opposed the pipeline, warning that a spill would present an existential threat — and says the Mid-Valley order shows safety problems are “systemic” to Energy Transfer.

But the Army Corps’ draft environmental review of the Lake Oahe crossing — released earlier this year — excludes the spill history of Mid-Valley before 2017. Though Energy Transfer owned the pipeline starting in 2012, it didn’t officially merge with previous Mid-Valley owner Sunoco until 2017.

Energy Transfer has called the chances of a catastrophic spill in Lake Oahe “infinitesimal.” The environmental review similarly calls it “remote.”



Signs marking the Dakota Access pipeline are seen north of Cannonball, North Dakota, and the Standing Rock reservation in 2021. | Matthew Brown/AP

Neglect of the Mid-Valley pipeline, however, has led to a string of problems, including internal corrosion, pump failures, third-party damage, faulty equipment, exposed pipes, failed repairs and operator errors, according to the federal safety order. In one Tennessee spill, a mower hit an exposed section of pipe and released 200,000 gallons of crude, some of

which reached a creek.

The federal government started investigating Energy Transfer’s management of the Mid-Valley pipeline after the site experienced three leaks within 10 days last summer, on top of two earlier in the year.

Energy Transfer did not respond to requests for comment. While the company can appeal the order, it has so far only sought “informal consultation,” according to the Pipeline and Hazardous Materials Safety Administration.

The Tribes Want the U.S. Government to Acknowledge Land Theft and Start Respecting Treaty Law

Fort Yates, N.D. — The Standing Rock and Oglala Sioux tribes want the U.S. government to respect treaty law, and the two tribal governments have now teamed up to put pressure on the White House. On Thursday, the Standing Rock Sioux Tribal Council passed a resolution on to join the Oglala Sioux Tribal Council in asking the Biden-Harris administration for nation-to-nation consultations to appoint a non-partisan task force for the purpose of reviewing and enforcing a provision in Article 2 of the 1868 Fort Laramie Treaty, which established a reservation (called the “Great Sioux Reservation”) for the “absolute and undisturbed use and occupation” of the signatory tribes.

“For centuries, the U.S. government has broken every promise it’s made to Native tribes,” says Standing Rock Chairwoman Janet Alkire. “It’s time for that to stop. Furthermore, we’re calling on the Biden-Harris administration to take active steps to correct the record.”

The tribes say the treaty also contains language the Sioux chief signatories never agreed upon: “[A]nd henceforth [the Sioux] will and do hereby relinquish all claims or right in and to any portion of the United States or Territories, except such as is embraced within the limits [of the Great Sioux Reservation] aforesaid.”

Today, this “relinquishment” language refers to roughly 48 million acres of land formerly comprising the Great Sioux Reservation, including the Black Hills. The Standing Rock and Oglala Sioux Tribes say the language was fraudulently added to the treaty by U.S. treaty

commissioners after the chiefs signed the document. “U.S. treaty negotiators snuck the relinquishment language into Article 2 of the treaty after it was signed by the Sioux chiefs to end the Powder River War,” says Oglala Sioux Tribe President Frank Star Comes Out. “We’d like the current government to take an honest look at what happened.”

The Powder River War of 1866-1868 (also called Red Cloud’s War) took place between the United States and the Sioux bands and their allies, the Northern Cheyenne and Northern Arapaho. The U.S. suffered a series of defeats including the Fetterman Fight, in which it lost 81 men, its worst defeat on the Great Plains until Little Bighorn, 10 years later.

“It is ironic that the Standing Rock Sioux Tribe, the Hunkpapa and the Ihunktuwana (Cuthead Dakota), are joining forces with the Oglala Sioux Tribe, the tribe of Red Cloud and Crazy Horse, to hold Civil War General Lieutenant-General William T. Sherman, General William S. Harney, General Alfred H. Terry, and General C. C. Augur accountable 155 years after they fraudulently inserted the relinquishment language in the treaty and got the U.S. Senate to ratify the fraudulent language,” says Star Comes Out.

The tribes say their position is corroborated by findings of the Indian Claims Commission (ICC), which examined the history behind ICC Docket 74 and found that the Indian Peace Commission presented the proposed treaty to the Sioux bands at a series of councils held in the spring of 1868. At the councils, after hearing an

explanation of the terms of the treaties, the Sioux generally agreed they had never been willing to cede any of their lands.

Nowhere in the history leading up to the treaty or in records of the negotiations is there any indication that the United States was seeking a land cession, nor is there any reason to believe that the Sioux were willing to consent to one, tribal officials say. On the contrary, evidence from the 1978 ICC case *Sioux Nation of Indians v. United States* shows that the Sioux would never have signed the treaty had they thought they were ceding any land to the United States.

The Indian Claims Commission report concluded as follows: “The history of this case makes it clear that the treaty was an attempt by the United States to obtain peace on the best terms possible. Ironically, this document, promising harmonious relations, effectuated a vast cession of land contrary to the understanding and intent of the Sioux.”

The Standing Rock Sioux and Oglala Sioux Tribes are offering to jointly sponsor nation-to-nation consultations between U.S. Interior Secretary Debra Haaland, the Assistant Secretary of Interior for Indian Affairs, and the remaining 1851-1868 treaty signatory tribes. “This is about correcting an injustice,” says Alkire. The Black Hills are not for sale, and they never were.”

Please contact the Oglala and Standing Rock Sioux Tribes directly to learn more. The Lakota People’s Law Project is acting solely as a collaborator for media outreach. Lakota Law operates under the 501(c)(3) Romero Institute, a nonprofit law and policy center.

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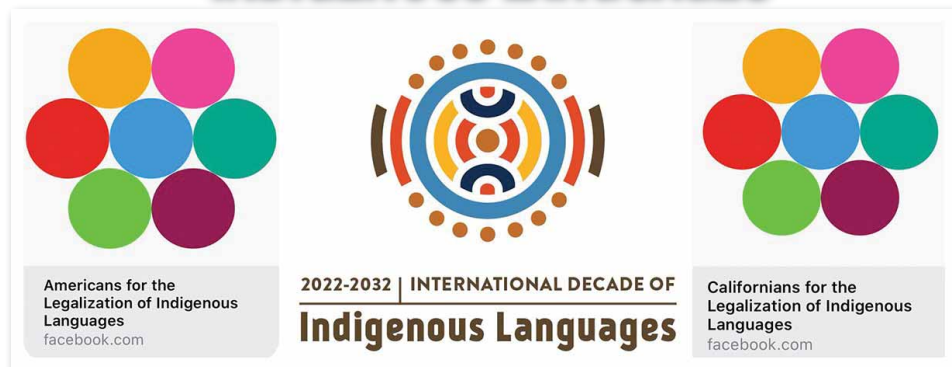
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INDIGENOUS LANGUAGES



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'Enyaach Máyum 'Ekwii Maayk Wechan Kumeyaay - lipay

by Mandy Curo

Synopsis: I have always heard songs using sunny cloudless skies as an analogy for a perfect day. I disagree. For me, rain is a far more beautiful thing. From a Southern California girl's perspective, water coming down and filling our dry land could never be seen as a bad thing; in fact, I pray for it constantly. In our earliest stories, we are told our Creator told us to ask Him for water, and he would bring it. To see it creating puddles and making sounds on the roof of my home, filling up the creek I used to play in as a child... it's a blessed thing to experience. So here is a song I wrote back in 2015 about the day rains fell from the sky and the day everything fell into place.

'Ipaatt matsay puuyuu. Matwaam pekwilli tewaa 'echeyuwch nyii 'enya 'echeyuw umaaw. Nyii 'enya 'echeyuw uumall umaaw. Mat 'aaw 'aa nyii nyewich umaaw tewaa. 'Ipaatt nyach wii tewaa, peshuw 'uuchuch wii. Nyapoom, 'enya 'ehin, 'ekwii maay aapitt. Kepech'uurr ehun tewaa. 'Ehaa maayk weyiw. 'Iichash wettakches. 'Aa nyewaa weyiw 'emaat temur. 'Nyeyp pes nyii 'echeyuwch nyewich umaaw tewaa. Nyanyinyuy, 'uumall. Nyanyinyuy, 'echeyuw. 'Ipaatt matsay nesoom. 'Ipaatt haa methay nesoom. 'Aa nyemich maayk wechun tewaa tewaa tewaa. Matwaamk, 'echeyuw 'enya uumall shaahuk maay saarrap. 'Shuuyuk nyaach pehekwi 'echeyuw 'aa weyiw kwachaayip. Mat 'aaw 'uuchuch nyewich aakwayk wii. Maay 'ehaa winy. 'Ekwii winy. 'Echeyuwch winy. Nyip matsay 'ehaa tupit maayk. Maay 'ehaa nyaamat tetekay winy. Nyáama, 'enyaawapch peshuw war. Maay 'enyaawapch uuwuw. Puup hemull chehekaayph.

Nyemsapm, 'ekwii hemull tewaa. Pes heyaay nyip 'enya peshuw tewaa Sinych wettuk 'ayakm 'uuyuk waa puknaach Sinych 'ekwii ewuww ars 'Uuchuch 'eshash ewuww! Imaa máyum 'ekwii maayk wechan.

'Ekwii emaatu wechan Hawaap chepak 'Ewaa aawinches pawaa. 'Ewaa nyii tuuhwak umaaw. Uusay tewa rrawches. Cheyuw tewa rrawches Sally hewak 'emaaym aa-aa 'Enyaachm máyum 'ekwii maayk wechan

'Ipay marway meknaaps "meyay Keshuupiitt! Kaam! Nyii nur umaaw! Mecheyuw umaaw nyii 'aa cha'yaaw menyewichvek umaaw." Peyap 'aa metiipuulp tapaa pes achpay 'enya ehin ya'suum 'emaat 'aaw wumanh. Imaa máyum 'ekwii maayk wechan.

'Ekwii emaatu wechan Hawaap chepak 'Ewaa aawinches pawaa. 'Ewaa nyii tuuhwak umaaw Uusay tewa rrawches. Cheyuw tewa rrawches Sally hewak 'emaaym aa-aa 'enyaachm máyum 'ekwii maayk wechan

Nyapuum wemirm machpayvek miichaavek Nyapuum hepekwiivek umaaw, waamvek umaaw Nyapuum Umaaw! Nyip wecham llyepuwar Puknach shemapches. Weyuwhtiptik. Maay ewuw.

Nyemsapm, 'ekwii hemull tewaa. Pes heyaay nyip 'enya Maay 'ehaa wam wepaa Siny wetuuk 'ayakm 'uuyuk waa puknach Sinych 'ekwii ewuww ars Imaa máyum 'ekwii maaykm wechan.

'Ekwii emaatu wechan. Hawaap chepak 'Ewaa aawinches pawaa. 'Ewaa temur wemirr. Cheyuw gitarr penya Eyiiw 'emaay 'Enyaachm máyum 'ekwii maayk wechan

Montgomery Steppe Sworn In As Supervisor; County Oks New Aid For Migrants, Homelessness

Hours after Monica Montgomery Steppe became the first Black woman ever to serve on it, the county board approved another \$3 million for migrant services, despite concerns from some local aid groups

by Emily Alvarenga, Maura Fox

Monica Montgomery Steppe officially became San Diego County's newest supervisor Tuesday and immediately joined her four colleagues in voting on key policies during their last meeting of the year — including a contentious debate on funding for migrant services.

With her hand placed on a Bible held by her husband, Montgomery Steppe was sworn in as the county's first Black woman supervisor by her father-in-law, longtime civic leader Cecil H. Steppe.

Noting the county's struggles with homelessness, housing affordability, equity and other issues, Montgomery Steppe said "we cannot interpret these challenges as obstacles only. They're opportunities to affect meaningful change."

Montgomery Steppe is the first Black person elected supervisor in San Diego



Monica Montgomery Steppe is sworn in as San Diego County District 4 supervisor at the County Administration Center on Tuesday, Dec. 5, 2023.

Alejandro Tamayo/The San Diego Union-Tribune

County in over four decades, since Leon Williams became the first in 1982. On Tuesday, in front of crowds that packed both board chambers and an overflow room, she said she stands on his and countless others' shoulders.

"But there's a long road ahead of us in challenging the status quo," she said. "Together, we will write a new chapter that celebrates inclusivity and embraces diversity, a chapter for improving the services and quality of life for the millions of people who live in our county."

Bookchin's Influence on the Rojava Revolution

Murray Bookchin, a political philosopher and anarchist, was a major influence on the Rojava Revolution, a Kurdish-led movement for self-determination in northeastern Syria. Bookchin's ideas about social ecology, which emphasizes the interconnectedness of humans and nature, and libertarian municipalism, which advocates for self-governing communities, provided a framework for the Rojava revolutionaries to build a new society based on equality, freedom, and sustainability.

In the 1990s, Abdullah Öcalan, the leader of the Kurdistan Workers' Party (PKK), began to study Bookchin's work. Öcalan was impressed by Bookchin's ideas about the relationship between ecology and society, and he came to believe that Bookchin's theories could

provide a solution to the Kurdish people's struggle for self-determination.

Under Öcalan's leadership, the PKK began to adopt Bookchin's ideas. The PKK's new ideology, called democratic confederalism, is based on Bookchin's principles of social ecology and libertarian municipalism. Democratic confederalism envisions a society of self-governing communities that are linked together in a confederation. These communities would be based on principles of equality, freedom, and sustainability.

The Rojava Revolution, which began in 2012, is an attempt to put democratic confederalism into practice. The Rojava revolutionaries have created a system of self-government that is based on Bookchin's ideas. In Rojava, there are councils at the neighborhood, town, and district levels. These councils are elected by the people, and they make decisions about local affairs. There is also a regional council that represents the entire Rojava region.

SEE **Bookchin Rojava**, page 7

TakeItBack.org

TakeItBack.Org is an independent organization dedicated to taking back our government from the undue influence of wealthy special interests and putting it to work again for everyday citizens by promoting reforms in a

variety of areas, including: healthcare and prescription drugs, voting rights and equal ballot access, campaign finance, ethics and nonpartisanship in both our elections and our governing process. our Co-Founder Rick Weiland's U.S. Senate Campaign. Rick's campaign inspired us to found TakeItBack.Org. Visit us on the web at TakeItBack.Org.



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).

Holiday Gathering of Black Seminoles in Brackettville, Texas

by Windy Goodloe, secretary, Seminole Indian Scouts Cemetery Association

On Saturday, December 9, several of SISCAs board members and officers and their invited loved ones gathered at the Carver School in Brackettville, Texas, for a holiday dinner. This was the first time that we have had our seasonal gathering since the pandemic. It's an event that is important to those of us who still live in Brackett and the surrounding areas because we really don't get many opportunities to gather and just fellowship. It was nice to take a moment and just enjoy each other's company



Black Seminoles gathered at the Carver School in Brackettville, Texas for a holiday dinner.

photo courtesy Corina Torralba Harrington, SISCAs treasurer

while also enjoying some delicious food.

For weeks, we had known that our vice-president Rafaela "Affie" Brown would be making the turkey and dressing. So we certainly anticipated eating her food because she is an excellent cook. Her turkey was the centerpiece, and it lived up to our expectations. The rest of us contributed a green bean casserole, canned corn bathed in butter, homemade cranberry sauce, yams, collard greens, mac and cheese, mashed potatoes and gravy, and lots of cakes and pies.

After we finished our meal, we turned our attention to another tradition that we learned from our dearly departed board member Mary Nofi. Although Mary passed away in 2020, she was a beautifully powerful soul who left behind such an indelible legacy that she remains at the forefront of our thoughts

and hearts. She and her husband Dr. Al Nofi had a holiday tradition. They would invite friends over each year to "help" decorate their Christmas tree. Each person was required to place one ornament on the tree. In honor of Mary Nofi, that's what we did, and our tree came together as everyone took their time selecting an ornament and then finding the right place for it on the tree.

After cleaning up, the board members and officers had a quick board meeting. And from there, everyone who had traveled from San Antonio got on the road before it got too dark. It was still early in the day, and the weather nice, so other stayed in Brackettville for a while and enjoyed the annual Kinney County Frontier Christmas, which featured vendors, a parade, and a live nativity scene.

Barbara Lee

Continued from page 3

homeless following the divorce.

She later moved to the Bay Area and attended Mills College, where she served as president of the college's Black Student Union, and she graduated in 1973 with a bachelor of arts in psychology. She later attended the University of California, Berkeley, from where she graduated in 1975 with a master of social work. Throughout college, Lee was a single mother of two on public assistance and food stamps, and she often took her children to class because she was unable to afford child care.

Early political career

Lee worked for the Glendale Welfare Council and later as a statistical clerk for the California Department of Labor Statistics. As president of the Mills College Black Student Union, Lee invited Representative Shirley Chisholm to speak on campus. She was inspired to register to vote by Chisholm's visit, and she went on to work on Chisholm's 1972 presidential campaign, serving as one of her delegates at the 1972 Democratic National Convention. Lee later said Chisholm was a mentor who inspired her to run for office. Also while a student, Lee volunteered at the Oakland chapter of the Black Panther Party's Community Learning Center and worked on Black Panther co-founder Bobby Seale's 1973 campaign for mayor of Oakland.

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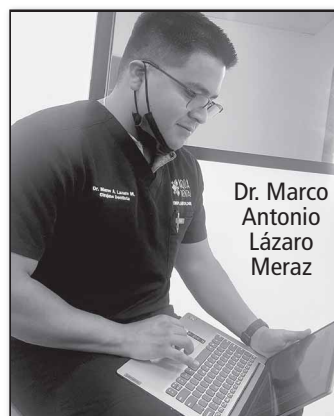
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The Fight for a Free Press in the Muscogee Nation

A new documentary on an outlet’s struggle to cover its own tribal government charts the implicit challenge that the American media writ large has faced in the past eight years.

by Clare Malone

In November, 2018, the legislative body of the Muscogee (Creek) Nation—a self-governed tribe in Okmulgee, Oklahoma—called an emergency session to repeal a three-year-old law that guaranteed a free press. Of the five hundred and seventy-four federally recognized Native American tribes, only five have codified press freedom. “This isn’t personal against the newspaper staff, but there’s just too much negativity in the newspaper,” one council member said at the time. “There just needs to be more positive coverage.” Overnight, Mvskoke Media, the nation’s only press outlet—with print, radio, and television coverage—became subject to the tribal government’s censorship. After the vote, tribal leaders ordered that a report on the repeal be removed.

The filmmakers Joe Peeler and Rebecca Landsberry-Baker, who is a member of the Muscogee Nation and the former editor of Mvskoke Media, captured all that came next. Their new documentary, “Bad Press,” follows Mvskoke Media during a three-year struggle to secure a constitutional amendment guaranteeing freedom of the press in the Muscogee Nation. In addition to the typical media problems of staff attrition and low pay, the journalists in the film face intimidation from tribal leaders and suspicion from members of their audience, many of whom instinctively distrust reporters who wade into tribal politics. If feature films like “All the President’s Men” and “The Post” have romanticized the press’s place in civic life, “Bad Press” succeeds in conveying what modern journalism is often like: a pretty bleak profession

populated by smart, funny people chasing pockets of hope and juicy stories. Angel Ellis, a delightfully foul-mouthed, cigarette-smoking reporter, is the film’s moral center. She is also an inciting incident unto herself—the free-press law was repealed three months following her return to Mvskoke Media, from which she had been fired seven years earlier after reporting on embezzlement charges against tribal leaders. “I was told to be careful if I wanted to keep my job,” Ellis says, in the film. “But it seemed more honest to me to do it, because otherwise what are we doing here? We need to call ourselves a public-relations department if we’re not doing the news.”

The name Trump is never uttered in “Bad Press,” a conscious choice by the filmmakers. But the film charts the implicit challenge that the American media writ large has faced throughout the past eight years: whether to pick a side in a political fight. Mvskoke Media’s small crew of journalists, already in the institutionally awkward position of being funded by the tribal government, alternately scrap with and lobby officials. When the Muscogee Nation’s legislative body—filled with public officials who seem to have a vested interest in a defanged tribal media—vote to repeal the free-press law, Mvskoke Media’s journalists are forced to take their fight to the grassroots. The constitutional amendment codifying free press could pass only if enough of the nation’s members vote to approve it via ballot measure. “Imagine you were one of the people who got to sit down and write the constitution that you live under,” Ellis says at one point. “That’s a democracy boner if I’ve ever heard one.”

Initially, Mvskoke Media’s advocacy for press freedom—particularly, its coverage of elections in which the question of the free press is put to voters—only engenders a greater skepticism of the group’s work. “They interfered with our election,” a community blogger says, in one clip. “They were trying to sway voters to enrich their selves. Mvskoke Media is not the same as it used to be, and most times I won’t even read it. I’ll just throw it in the trash.”

SEE **Free Press**, page 14

The Great Law of Peace Rojava

The Great Law of Peace Rojava is a document that outlines the principles of governance for the autonomous region of Rojava in northern Syria. It was adopted in March 2016 by the Democratic Union Party (PYD), the main Kurdish political party in Rojava.

The Great Law of Peace Rojava is based on a number of principles, including:

- Direct democracy: All citizens of Rojava have the right to participate in the decision-making process, and there are no elected officials.
- Confederalism: Rojava is governed by a system of councils that represent different communities and groups.
- Gender equality: Women have equal rights to men in all areas of life.
- Ecological sustainability: The Great

Law of Peace Rojava commits Rojava to protecting the environment.

The Great Law of Peace Rojava is a radical and ambitious document that has been praised for its commitment to democracy, equality, and sustainability. However, it has also been criticized for being unrealistic and for being implemented in a region that is plagued by violence and conflict.

The Great Law of Peace Rojava is still in the early stages of implementation, and it remains to be seen whether it will be successful in creating a just and sustainable society in Rojava. However, it is an important document that reflects the aspirations of the Kurdish people in Rojava for a more just and equitable world.

Bookchin Rojava

Continued from page 5

The Rojava Revolution is still in its early stages, but it has already had a significant impact on the Kurdish people. It has provided them with a new hope for self-determination, and it has inspired other movements around the world.

Here are some of the specific ways in which Bookchin’s ideas have influenced the Rojava Revolution:

- The emphasis on local self-government: Bookchin believed that the best way to create a just and sustainable society is to start at the local level. The Rojava revolutionaries have

created a system of self-government that is based on this principle.

- The rejection of hierarchy: Bookchin believed that hierarchy is inherently oppressive. The Rojava revolutionaries have created a society that is based on equality and non-domination.

- The importance of ecology: Bookchin believed that humans and nature are interconnected. The Rojava revolutionaries have made sustainability a central goal of their revolution.

The Rojava Revolution is a complex and evolving process. However, it is clear that Bookchin’s ideas have played a major role in shaping this important movement.

Palestinian Peace Activists

Continued from page 1



singing and drumming. Empathy and concern from the large crowd made up of families and community groups was palpable. Organizers encouraged everyone to keep the positive energy and

information flowing, using social media, while avoiding the legacy media due to a noticeable lack of support and follow through.

As the ocean tide ebbs from the La Jolla shores and navigates through the vastness of the ocean’s galaxy, may the drum beat of peace find its way to the Red Sea and to the hearts of all humanity enduring human suffering.

“We should all, as human beings, share solidarity towards one another regardless of what is happening for any of us,” said Robert Wallace, Kumeyaay organizer.

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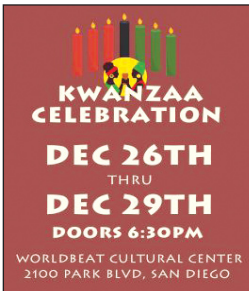
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Celebrating Kwanzaa: A Rich History and Relevance for Black Americans



Kwanzaa, a vibrant and culturally significant holiday, holds a special place in the hearts of Black Americans. Founded in 1966 by Dr. Maulana Karenga, a professor and activist, Kwanzaa is a week-long celebration that begins on December 26th and culminates on January 1st. Rooted in African traditions and designed to promote unity, self-determination, and cultural pride, Kwanzaa has become an essential observance for many, fostering a sense of community and connection to heritage.

History:

The origins of Kwanzaa can be traced back to the turbulent times of the 1960s when the African American community was grappling with issues of civil rights and self-identity. Dr. Karenga sought to create a holiday that would serve as a unifying force, providing a platform for Black Americans to celebrate their cultural roots and values. Drawing inspiration from various African harvest festivals, Kwanzaa was born as a celebration of seven principles known as the Nguzo Saba, each corresponding to a day of the week.

The Seven Principles of Kwanzaa:

1. Umoja (Unity): To strive for and maintain unity in the family, community, and nation.
2. Kujichagulia (Self-Determination): To define ourselves, name ourselves, create for ourselves, and speak for ourselves.
3. Ujima (Collective Work and Responsibility): To build and maintain our community together and make our brothers' and sisters' problems our problems, and to solve them together.
4. Ujamaa (Cooperative Economics): To build and maintain our own stores, shops, and other businesses and to profit from them together.

"Millet for Peace"

by Twintastic Twins (Kolita)

Millet is a time-honored grain cultivated for millennia, emerges as a catalyst for peace in our world. Despite its unassuming nature, the unique qualities and benefits of millet position it as an ideal force for fostering peace and harmony. This essay delves into the reasons behind millet's potential to promote peace, considering its nutritional value, environmental sustainability, and cultural significance.

Millet, a versatile and nutritious grain, holds promise in promoting peace through its various benefits. Its rich nutritional content ensures food security, especially in regions with limited access to diverse food sources. By offering a reliable and nutritious food source, millet plays a role in alleviating hunger and reducing conflicts arising from food scarcity.

For instance, in many African countries, millet serves as a staple food, playing a pivotal role in ensuring food security and

helping communities withstand environmental challenges. This contribution helps diminish the likelihood of conflicts over scarce resources, emphasizing millet's role in fostering peace.

As a hardy crop with minimal water requirements, millet thrives in arid and semi-arid regions, showcasing its environmental sustainability. Its cultivation minimizes reliance on chemical inputs, presenting an eco-friendly choice. By promoting millet cultivation, we can alleviate pressure on water resources and reduce the environmental impact of agriculture.

In India, millet cultivation is encouraged as a climate-smart agricultural practice, given its resilience to drought and low water requirements. Embracing millet cultivation allows farmers to adapt to changing climatic conditions, ultimately mitigating conflicts over resources and fostering peace.

Millet's cultural significance further enhances its potential as a peacemaker. Deeply ingrained in traditional cuisines, rituals, and celebrations, millet symbolizes unity and community. Promoting millet's



5. Nia (Purpose): To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

6. Kuumba (Creativity): To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.

7. Imani (Faith): To believe with all our heart in our people, our parents, our teachers, our leaders, and the righteousness and victory of our struggle.

Today's Relevance:

Kwanzaa holds immense relevance for Black Americans as it provides a platform for cultural expression, reflection, and unity. In a society often marked by challenges and disparities, Kwanzaa serves as a source of strength, resilience, and pride. It offers an opportunity for individuals and families to come together, honor their heritage, and reaffirm a commitment to the principles that sustain and empower the community.

Join us at the WorldBeat Cultural Center as we celebrate the 43rd Annual Kwanzaa Celebration. Embrace the spirit of Umoja, Kujichagulia, Ujima, and Ujamaa through a 4-day series of events featuring music, dance, art, and community engagement. Let us come together to honor our past, celebrate our present, and envision a future filled with unity, prosperity, and cultural richness.

Date: December 26th, 2023 - December 29th, 2024, 6:30-9:30pm
Location: WorldBeat Cultural Center, 2100 Park Blvd, San Diego, 92101

For more information and event details, visit www.worldbeatcenter.org

Let us celebrate Kwanzaa with joy, reflection, and a collective commitment to building a stronger, more united community.

cultivation and consumption fosters understanding and appreciation among diverse communities, contributing to peace and harmony.

In various African countries, millet serves not only as a staple food but also as an integral part of cultural celebrations and rituals. Recognizing and valuing millet's cultural significance can bring communities together, fostering shared heritage and building bridges of understanding. This appreciation contributes to peace and harmony.

Finally, millet, with its nutritional value, environmental sustainability, and cultural significance, emerges as a potential agent of peace. By ensuring food security, combating climate change, and fostering understanding among diverse communities, millet contributes to a more peaceful and harmonious world. Embracing millet as a catalyst for peace, let us work towards its widespread cultivation and consumption.

Check out December's Recipe "African Millet 'Pap' Porridge

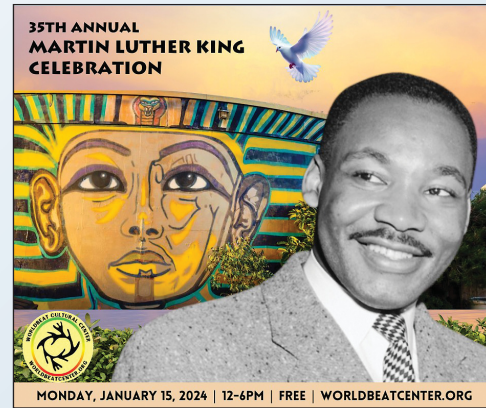
WORLD BEAT CENTER

Celebrating Dr. Martin Luther King Jr.'s Birthday: A Tribute to Equality and Justice

Each year, WorldBeat Cultural Center and San Diego come together to celebrate the birthday of Dr. Martin Luther King Jr., a towering figure in the American Civil Rights Movement. Beyond being a day off work or school, this holiday serves as a poignant reminder of the values and ideals that Dr. King championed throughout his life.

Monday, January 15th, 2024 join us 12pm-6pm. This year the 35th annual celebration will be co-hosted with StandUp for Peace event and will feature Pato Banton and the Now Generation Band. Celebrating Martin Luther King Day at the WorldBeat Center with reggae artist Pato Banton holds special significance, as it aligns with the center's commitment to cultural unity and diversity. Through the power of music, particularly reggae with its roots in social justice commentary, Pato Banton contributes to the center's mission by using art to convey messages of peace and harmony. This celebration has become a platform for promoting positive values, educating the community about Dr. King's legacy, and fostering a sense of unity.

Also at this year's event will be Antoinette Rootsdawtah, Empress Akua, Nichelle Monroe.



Also special guest artists Kool Boy Hoodbolic Puppets-African Dancers Native American Drummers, Natty Prophets Edentia Wellness & The Spirit of Ubuntu. We will also continue our refugee food & clothing drive for our brothers and sisters in Tijuana.

Dr. King's legacy is synonymous with the fight for civil rights, equality, and justice. His tireless efforts and unwavering

commitment to nonviolent resistance played a pivotal role in dismantling racial segregation and discrimination. Celebrating his birthday is more than a historical acknowledgment; it is a testament to the enduring impact of his work.

One of the key reasons why Dr. King's birthday continues to be celebrated is the inspiration it provides for ongoing efforts towards social justice. His philosophy of nonviolent protest and his dream of a society where individuals are judged by their character rather than the color of their skin have left an indelible mark. This celebration encourages us to reflect on how we, as a society, can work towards realizing his dream of equality for all.

Education is another critical aspect of celebrating Dr. King's birthday. His life and

teachings offer valuable lessons about the power of collective action, the importance of standing up against injustice, and the need for persistent efforts in the face of adversity. By commemorating his birthday, we create opportunities for meaningful discussions and educational programs that promote awareness and understanding of the ongoing struggles for equality.

The celebration of Dr. King's birthday also underscores the unity and inclusion that he tirelessly advocated for. In a world grappling with various forms of discrimination, this day serves as a reminder that diversity should be embraced, and that all individuals, regardless of their background, deserve equal rights and opportunities.

While significant progress has been made since the era of the Civil Rights Movement, celebrating Dr. King's birthday is a call to action. It prompts us to acknowledge the challenges that persist and encourages us to address them collectively. The national recognition of Dr. Martin Luther King Jr. Day as a holiday signifies the importance of his contributions in shaping the course of American history.

Celebrating Dr. Martin Luther King Jr.'s birthday is not just a nod to the past; it is a commitment to the future. It is a day to honor a man who dared to dream of a more just and equitable world, and it serves as a catalyst for the ongoing pursuit of that dream in our communities and beyond. Come for this free family friendly fun event at the WorldBeat Cultural Center in Balboa Park, San Diego.



California Climate Action Fellows at the WorldBeat Cultural Center

'California Climate Action Corps' is a program by the state to mobilize communities in taking action towards making our urban spaces greener, restoring wildlife habitat,

limiting food waste going to land fills and preparing the land to be more resilient to wildfire danger. Fellows who sing on to participate in this program are partnered with a 'host site' to work together on these issues.

We are hosting four fellows at The WorldBeat Center to further grow and tend to the 'Ethnobotany Peace and Sanctuary Garden'. Our garden is a food forest and lush natural habitat for birds, butterflies, and other wildlife as well as a sanctuary and outdoor classroom for the community.

Here's a little bit about our fellows:

Dahlia is a recent college graduate who grew up in Chula Vista and is particularly passionate about tending to the worm bin in the garden. Worms are genius composters and help create rich fertilizer for our plants. She is also participating in a course by Mariko Gifford, about the incredible powers of Moringa. The Moringa For Life Ambassador and Growers course teaches the fundamentals of growing Moringa, a nutritious and fast-growing superfood. Through the course, students learn about Moringa growing and processing, and have



the opportunity to put this knowledge to use through an outreach project.

Sammy, also a recent college graduate with a major in environmental systems, is diving into soil science with Matt Powers. He has been working along with the other fellows to create new garden beds and has been very involved in starting up our new compost piles.

Ali, from Northern California, recently moved to the area to participate in this program and is passionate about urban food production and loves birds. She has spent time studying and practicing regenerative farming and gardening practices and is excited to be learning more about soil science from the best selling author and educator, Matt Powers.

Haji is a longtime gardener and seed saver and has worked with the WBC for many years. He has joined us to help lead the team and share his passion for growing and cooking healthy food. Over the next year, he is looking to highlight the importance of composting and soil restoration. He has been working in collaboration with Kyle Galkin who has his own non-profit to bring composting into schools and educate children and his community on more sustainable ways to treat our food waste. Look out for more workshop collaborations with Kyle at the WorldBeat Center.

January 2024, come meet the fellows in the garden!



Labor Union News

by Preston Chipps

Last month, I listed information related to human rights, civil rights and constitutional rights to establish the foundation for organizing workers. As a Wobblie, I believe that the working class and the employing class have nothing in common.

What happened to San Diego? We must begin this story by discussing the Original People, the Kumeyaay, who apparently enjoyed a nice lifestyle in Kumeyaay Territory (San Diego), prior to contact with Europeans. When the Spanish invaded this area, they started a tradition that endures today. They enslaved the Native people.

That's right. Slavery is alive and well today. Amendment XIII (Abolition of slavery) states "Section 1. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted shall exist within the United States or any place subject to their jurisdiction."

So if you get busted in America, get put in prison and are forced to build furniture for the prison to sell for profit, good luck with getting paid minimum wage. It's real wage slavery. By the way, slavery was abolished in Mexico in 1829.

The next stage of San Diego's labor development includes change from Spanish to Mexican rule (1824) and from Mexican to American rule (1848). Different constitutions treat workers rights differently. San Diego began to grow after 1880 when military activity

increased here.

Some developers saw not only San Diego, but Baja California, as well, as playgrounds for the wealthy. Not only did the rich vacation in San Diego, but they also retired and invested here. The Navy was sought because it was mostly white, and not unionized. Workers who tended to the rich (gardeners, cooks, farm laborers, hotel cleaners, etc) lived in homogeneous neighborhoods.

Joe Hill, songwriter and icon of labor, couldn't understand why the Industrial Workers of the World chose San Diego for a free speech fight in 1912. It was "one of those jerk-water towns of no industrial importance," San Diego had a population of around 40,000, and "the main industry consists of catching suckers" — tourists. From an IWW point of view, said Hill, "it is not worth a whoop in Hell." (San Diego Reader, May 23, 2012).

Today, San Diego's income profile has been described as an "hourglass," where high-income people and low-income people are relatively numerous compared to the middle wage earners. Part of that is related to resistance to union organizing.

The traditions of catering to the wealthy, economic dependence on the military, and low regard for workers have combined to violate basic human rights, attacking workers' rights to organize and interfering with the "right to pursue happiness."

Next month, I hope to offer some solutions to our labor challenges in San Diego.

NETWORKING



VETERAN NEWS

OUTREACH

In collaboration with Jerry Ashton

Las Vegas Veterans In Residence Showcase

Igniting America's economy through veteran and military spouse entrepreneurs. Join us for our biannual Veterans in Residence Showcase!

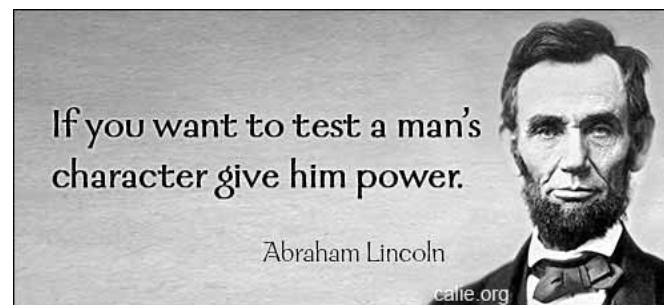
Bunker Labs' Veterans in Residence Showcase is a nationwide event, celebrating our program's participants as they have completed Bunker Labs' six-month Veterans in Residence Program.

Throughout the week of December 4, the Veterans in Residence Showcase honors veteran and military spouse entrepreneurs who are participating in the Veterans in Residence Program cohorts across the country. The Veterans in Residence Showcase exists to rally business and civic leaders around veteran and military spouses, making real connections that lead to real opportunities like customers, capital access, and partnerships.

Veterans in Residence participants are early-stage companies from various industries. Our cohort members are focused on gaining significant traction in their entrepreneurial journey. You will also see our Bunker Labs Ambassadors leading

the showcase. Bunker Labs Ambassadors are the face of veteran and military spouse entrepreneurship in their local communities and are seeking significant connections to propel our community forward. Ambassadors are critical to the Bunker Labs mission and have been working with our program participants for six months.

Please join us if you are a business or civic leader looking to support Bunker Labs entrepreneurs in your local community. Come meet our Bunker Labs Ambassadors and Veterans in Residence participants and make a lasting impact that builds local economies across the United States. Please share the invite, show-up, and connect dots that can change the trajectory of entrepreneurial dreams. Bunker Labs is a 501(c)(3) nonprofit and a national network of veteran and military spouse entrepreneurs dedicated to helping members start their own businesses. Bunker Labs is committed to seeing veterans and military spouses have the network, tools, and resources they need to launch and grow their own business.



visit:
IndigenousNetwork.org



We Need Your Help To Finally Stop The Dakota Access Pipeline!

After many years of delays and a fatally flawed Draft Environmental Impact Statement (DEIS) written by a member of the American Petroleum Institute -- a clear conflict of interest -- the Army Corps of Engineers is finally taking public comments on this dangerous violation of the sovereignty of the Standing Rock Sioux Tribe. The pipeline also endangers the Missouri River, which affects the health and wellbeing of 17 million people downstream.

We have another chance to demand that the government shut the pipeline down.

They need to hear from us, our Tribal Nations, Native communities, farmers, ranchers, environmentalists, friends, and all those who fish and hunt, to highlight our concerns. An oil company-tainted DEIS report is what the government has planned. There has been one leak after another. Every day the Dakota Access Pipeline (DAPL) continues to exist risks a major, disastrous toxic oil spill poisoning the Missouri River -- our sole water source -- and the communities who live downstream.

This is a fight for our water, for all of our unborn generations, and for Mother Earth. To ignore these concerns is to operate outside the law, and outside our spiritual connection to the natural world.

To listen to our concerns is a matter of basic respect for our people and for the land and water itself. And it is a moral, inherent right that is guaranteed by our treaty.

Send your comments to the Army Corps of Engineers to <https://actionnetwork.org/letters/stop-the-dakota-access-pipeline> You can sign and send a pre-written comment, or write your own. Either way, they must hear from you today about the Dakota Access

Pipeline!

The Dakota Access Pipeline (DAPL) was already rerouted from its original



course north of Bismarck, North Dakota, due to concerns that a leak would poison the city's water supply. Yet the same risks that were deemed too great for the state capital -- and its predominantly

white population -- were considered tolerable on sacred land guaranteed to the Oceti Sakowin (Sioux Nation) by the 1851 Treaty of Fort Laramie.

The Standing Rock Sioux should have been part of the decision making. The building of DAPL was an abrogation of our unceded and sovereign rights.

DAPL will worsen climate change by

pumping thousands of gallons of oil to market every day it is in operation. A toxic spill would endanger the water supply of the Standing Rock Sioux and millions of people living downstream. Yet construction of the pipeline was exempted from the requirements of the Clean Water Act.

Ignoring pending legal actions, treaty law, and the Native American Graves Protection and Repatriation Act, construction has already destroyed sacred burial places as builders of the pipeline continue without regard.

What is the value of legislation designed to protect precious water sources, when it is ignored and construction is "fast-tracked" in the face of an actual threat?

As a matter of sovereignty, honor, and respect for the Standing Rock Sioux Nation, we must demand that DAPL be shut down. Now. Shutting the pipeline down will also protect crucial water supplies for millions and reject the increase of greenhouse gases responsible for disastrous climate change.

Thank you for taking action and "Standing with Standing Rock" today.

Janet Alkire, Tribal Chairwoman,
Standing Rock Sioux Tribe

~ On the Town with Camille ~

by Camille Appling

Mayor Vasquez for the 79th District

On November 25, 2023, Rebecca and Connie Wilder hosted an election event for Mayor Raquel Vasquez's upcoming election for the 79th Assembly District, which includes Lemon Grove, Bonita, Chula Vista, La Mesa, National City and San Diego, and Mayor Vasquez is prepared to assist all of these areas. The event included presentations from her husband Jose Vasquez, who is a distinguished retired Naval veteran. They have been married for over 30 years and share two daughters, Joquel and Raven. Mayor Vasquez has extensive experience, including being a councilmember and a mayor. Therefore, she is confidently prepared for the 79th District. Her candidacy plans to address the following issues:

"From housing to education reform and equitable healthcare access to fostering economic growth opportunities and a cleaner-greener, sustainable environment."

Mayor Raquel Vasquez wants to stand in unity to bring effective solutions to the Greater San Diego Community. She has already served the City of Lemon Grove exemplarily and has received countless awards for her successes, especially in budget management and community action.

"Together, let's build a community where opportunity knows no bounds, every voice is heard, and leadership serves the people with integrity and purpose," Mayor Vasquez said.

Join us in supporting Mayor Racquel Vasquez in her upcoming election to become the next 79th Assemblywoman.

Christmas Carols at St. Patrick's Church

On December 10, 2023, St. Patrick's of North Park held a lovely concert performed by the amazing Jubilate Deo



Choir (Canticles). The Honorable Father Tom Davis led the concert by honoring the organist John Nelson of St. John's Church of Lemon Grove for his long

tenure with the church. The choir performed a superb medley of Christmas classics like "Away in the Manger," "Joy to the World," "Alma Redemptoris Mater" and "The Angel Gabriel." The youth performed eloquently and expertly in both Latin and English. The Canticles' mission is to "train Catholic youth in sacred music."

Later, the Legions of Mary and The Knights of Columbus hosted a family style potluck with Santa and plenty of presents for young and old. Stpatrickschurchsd.weconnect.com www.canticle.org

Holiday Tea with Country Friends

On Thursday, December 7, 2023, Country Friends invited San Diego's finest to the Carlsbad Westin Hotel and Resort for a holiday tea. The event was filled with festivities and vendors offering clothing, jewelry and decorations for the holidays. Newscaster Andrea Naversen attended to support this philanthropic effort.

The event sponsored important organizations like the Mitchell Thorp Foundation, which assists in "supporting families whose children suffer from life-threatening illnesses, diseases and disorders." The Mitchell Thorp Foundation helps with the emotional and financial needs of these families. The event's raffle raised tons of money to help Mitchell Thorp and other organizations like Voices for Children and the Lucky Duck Foundation. Look out for more great deeds from Country Friends!

Lemon Grove Bonfire 2023

Treganza Park, located in Lemon Grove, California, was filled with Christmas cheer on Friday, December 1, 2023, marking the beginning of the holiday season. The park was filled with families and visitors from all over San Diego. Children were dressed festively as they enjoyed the neighborhood. Vendors selling all types of food and Christmas presents lined the street, while the park hosted a huge festive bonfire. A band serenaded the crowd with oldies. There were tons of friendly law enforcement and firemen present to answer the community's concerns, too. Guardinos Restraunt provided samples and dishes of delicious Italian food from their restaurant. The Lemon Grove Clergy



Association, an interfaith organization, gave away Bibles and books. Mayor Vasquez made a beautiful Christmas presentation for the community. Check out the bonfire next year!



Coffee with A Cop

On December 12, 2023, the local police department met with the community at the Starbucks on 40th and University Ave. The event was filled with concerned citizens, Starbucks customers and friendly police officers. I was able to

interview retired Marine and Police Officer Dr. Terry Hoskins of the Ninth District. Dr. Hoskins is committed to community safety and is campaigning to increase the native cultural presence of the Kumeyaay Nation. He is hoping create a monument to the Kumeyaay Nation at Las Colinas Park.

Look for your local Coffee with a Cop for insight and communication about community safety and improvement.



Great Law Of Peace Matriarchy

The "Great Law of Peace" and matriarchy are two closely linked concepts within the Haudenosaunee (also known as the Iroquois Confederacy). Here's a breakdown of their connection:

Great Law of Peace:

- Oral constitution: Established around the 12th century, it's the founding document of the Haudenosaunee, uniting five (later six) nations into a peaceful confederacy.
 - Focus on peace and unity: Emphasizes diplomacy, consensus decision-making, and conflict resolution through non-violent means.
 - Symbolism: Represented by the Tree of Peace, a metaphor for interdependence and shared responsibility.
- Matriarchy:
- Clan Mothers: Hold significant power and influence within the Haudenosaunee social structure. They nominate chiefs, hold them accountable, and have veto power over decisions.
 - Lineage: Descent is traced through the mother's line, and children belong to her clan.
 - Gender roles: Women play crucial roles in leadership, diplomacy, and spiritual life, although men also have important

responsibilities.

Connection:

- Matriarchy lays the foundation: The Great Law of Peace was conceived and championed by the Peacemaker, who was guided by the wisdom and authority of the Clan Mothers.
- Women's role in peacemaking: Clan Mothers actively participate in conflict resolution and diplomacy, ensuring that women's voices are heard and their perspectives are considered.
- Focus on consensus and cooperation: Both the Great Law and the matriarchal structure emphasize collective decision-making, which aligns with the goal of peaceful coexistence.

Important points to remember:

- The Great Law of Peace is not strictly a matriarchal document, as it also involves male chiefs and warriors.
- Matriarchy within the Haudenosaunee is complex and multifaceted, encompassing social, political, and spiritual aspects.
- The Great Law and the matriarchal system have evolved over time and continue to be adapted by the Haudenosaunee people.

Fani Willis – A LEAP OF FAITH

Fulton County District Attorney Fani Willis is in the spotlight regarding efforts by the former president and his allies to overturn the 2020 presidential election results.

The indictments are a culmination of an investigation that has lasted more than two years and has resulted in multiple charges including conspiracy and racketeering, which Willis has a history of successfully bringing against defendants.

Willis, a Democrat who is Fulton County's first female DA, had been in office for only a day when the former president phoned Georgia's GOP secretary of state, Brad Raffensperger, on January 2, 2021, urging him to "find" votes to overturn the 2020 presidential election results.

Trump has vehemently denied wrongdoing, as have his allies who are also under scrutiny in the probe. The former president has lashed out at Willis, who is Black, calling her "racist" and a "lunatic Marxist" and baselessly claiming she is a "Markest Lunatic".

From California by way of Washington, DC, Willis obtained her undergraduate degree from Howard University in 1992 and graduated from Emory School of Law in 1996. Her name, Fani, is Swahili and means "prosperous," and her father was a lawyer and Black Panther.

She worked in the private sector for five years before becoming assistant district attorney for Fulton County in 2001.

Willis, a mother of two, said shortly after being elected that she always knew she wanted to serve as district attorney, "I just took the leap of faith and did what God called me to do."

NEWS*from San Diego North County* By Linda Kallas

Hosting a Tour at John Landes Park for Congressman Mike Levin.



Mike is fighting for additional funding, \$1 million, to complete this wonderful transformation project. It includes improvements to the skate park, basketball courts, and the community center that includes a library.

Mike met the phenomenal, world-renowned muralist Joann Tawfilis, who received community input from over 170 residents for this community mural reflecting its many cultures.



Granddaughter Of Legendary Activist's Home In Historic Westside Renovated; \$160k Grant Provided For Homes

Granddaughter of legendary activist's home in Historic Westside renovated; \$160k grant provided for homes

by Justine Verastigue

LAS VEGAS NV – A \$160,000 grant from Wells Fargo will help fund the construction of homes in the Historic Westside and help renovate the home of a late 19th-century activist's granddaughter.

Monday, Wells Fargo volunteers and Neighborhood Housing Services of Southern Nevada renovated the home of Alfreda Ferrell. Officials say Ferrell is the granddaughter of African-American journalist and civil rights activist Ida B. Wells-Barnett.

Wells Fargo/Neighborhood Housing Services of Southern Nevada

Wells Fargo provided a grant that will help start construction of homes in the Historic Westside, and along with the Neighborhood Housing Services of Southern Nevada, helped renovate Ferrell's home.

Wells-Barnett was active in the late 19th and early 20th centuries.

"She was a powerful voice, fighting for the rights of African Americans and women," officials said.

According to a media release, the City of Las Vegas brought electrical power to the house up to code and also cleaned the yard.

NHSSN, along with contractors Validity Construction and B&H Construction, began renovating the house with the Wells Fargo volunteers. They moved the Ferrell family belongings to storage and assisted with landscaping.

Construction of single-family homes in the Historic Westside is said to start in 2024.

NHSSN is a housing developer with 216 housing units scattered throughout Southern Nevada. For more information, visit their website.

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Alfreda Ferrell is the granddaughter of African-American journalist and civil rights activist Ida B. Wells-Barnett.

Palestinian, Kumeyaay Nation Dancers To Join Together To 'Call For Freedom Through Movement'

Bird singers and dancers from the San Pasqual Band of Mission Indians perform during the Indigenous Peoples Day celebration at the San Diego Zoo Safari Park on Monday, Oct. 9, 2023. (Lauren J. Mapp / The San Diego Union-Tribune)



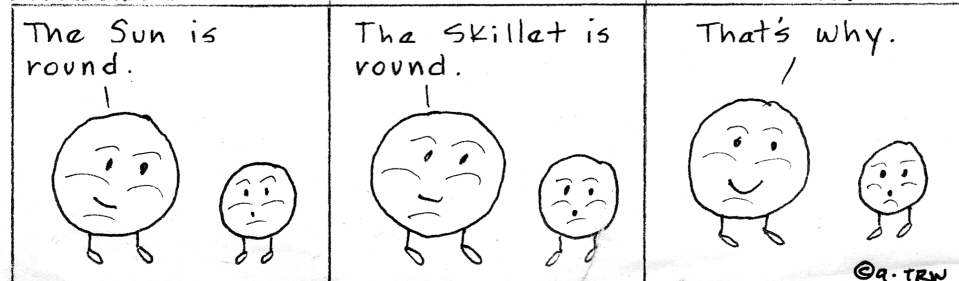
Fund, an American nonprofit providing free medical care to injured and ill children in Palestine. There will be dancing and live music throughout the day, and attendees can contribute to a memorial art banner for those who have been killed in the

weeks since Hamas launched a surprise attack on Israel on Oct. 7.

Through Steps Across Borders: Dabke Unleashed, the organizers aim to show support between Indigenous tribes and the Palestinian community by performing Kumeyaay bird songs, Dabke and Native American powwow-style dances.

"We should all as human beings share solidarity towards one another regardless of what is happening for everyone," said Robert Wallace, a Kumeyaay organizer.

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NEWS

from Las Vegas/Nevada

Kena Adams, Coordinator Las Vegas/Nevada

Terror on the UNLV Campus

On December 6, 2023, a shooting occurred at the University of Nevada, Las Vegas. The shooter, Tony Polito, arrived at the UNLV campus at around 11:30 am, armed with a 9mm handgun. At 11:45 am, the Las Vegas Metropolitan Police Department received a call about a shooter in the Frank and Estella Beam Hall. The shooter reportedly started on the fourth floor of the hall and made his



photo KLAS

way down several other floors. Eight minutes later, the University of Nevada, Las Vegas posted an X message that police were responding to reports of gunshots, warning students at the Beam Hall to “evacuate to a safe area.” Approximately twenty minutes later, the university reported additional gunshots at the Student Union building. At around 11:55 am, Polito exited the building and was killed in a shootout with police.

Three professors fell victim to this tragedy, Jerry Cha-Jan Chang, 64, a professor of business at the university, Patricia Navarro-Velez, 39, an assistant professor of accounting, and Naoko Takemaru, 69, an associate professor of Japanese studies. In addition to the three people killed, one person was taken to an area hospital with a gunshot wound. The person was in stable condition. Four other people were hospitalized after suffering panic attacks and two officers were injured.

An outdoor vigil was held to honor the three faculty members who lost their lives at the UNLV campus on Wednesday, December 13. Also on Monday, December 11, Clark County officials gathered for the annual tree-lighting near the downtown Las Vegas area. However, the tone was different than in previous years. A holiday tradition turned into a night of healing for the Las Vegas community, days after a mass shooting on the University of Nevada, Las Vegas campus.

Tammi Tiger (citizen of the Choctaw Nation), director of Tribal Education Initiative, stated on her social media account, that the shots were next door to where she was that day. Kyle Ethelbah (White Mountain Apache) MPH, director of College Programs, was also on the UNLV campus when this senseless tragedy took place. Dr. Sondra Cosgrove, a history professor at the College of Southern Nevada, said, “The best way to support young people suffering from the

trauma of gun violence is to deeply listen to them. Let them tell us what they need right now, and then provide that support.” This incident has taken a toll on students and faculty that no one can understand unless you were there. Let’s continue to come together as a community and support those affected by this act of terror.

Up to 95% of survivors of mass shootings experience PTSD in the aftermath, but supportive services and mental health resources can help improve outcomes for survivors, and resources are available in Las Vegas for those who need them in the wake of the shooting at UNLV Dec. 6.

Resources For services
To access CAPS services, call (702) 895-3627 or email caps@unlv.edu.

VSRC, at 2915 W. Charleston Blvd., Suite 100, offers services from 7:30 a.m. to 5 p.m. Monday through Friday. People in need of help can call (702) 455-AIDE (2433) or 1 (833) 299-2433 for callers outside Nevada or visit the organization’s website at www.vegasstrongrc.org.

The NAMI Nevada Warmline can be reached at 1-775-241-4212.

For Fuente de Vida Mental Health Services call (725) 204-8809.

The Crisis Support Services Hotline is 988

<https://unlvstrong.unlv.edu/>

Christmas at the Palms

by TG&H.

Get ready for a December like no other as Palms Casino Resort transforms into a winter wonderland of entertainment and culinary delights. From December 6 until the stroke of midnight on December 31, immerse yourself in a month-long celebration that begins with a cowboy twist, as Palms proudly takes the reins as an official sponsor of the 2023 National Finals Rodeo (NFR) and backs the 3x Gold Buckle World Champion Tie-down Roper, Tuf Cooper. The holiday joy continues with the enchanting Coca-Cola Santa Caravan, exclusive dining specials on Christmas Eve, Christmas Day, and New Year’s Eve. Top concerts are scheduled at The Pearl and a dazzling New Year’s Eve celebration is planned at Ghostbar, featuring unmatched views of the fireworks from the Strip and rooftop libations. Palms Casino Resort is making history as the first resort in Las Vegas fully owned and operated by a Native American tribe. Palms Casino Resort features two distinct towers with 766 hotel rooms and suites, a diverse mix of bars, restaurants, live entertainment venues, and immersive lifestyle experiences across a 95,000-square-foot reimagined casino. Offering free valet and self-parking, the resort also includes over 190,000 square feet of meeting, convention, and event space. The Pearl

features a 2,500-seat theater and an expansive pool. The Spa & Salon at the Palms has a wedding chapel. The Brenden Theatre has a 14-screen cinema and nearly 600 units at Palms Place condominiums. Palms is located just west of the center of the Las Vegas Strip off I-15 on Flamingo Road. Palms Casino Resort is owned by The San Manuel Gaming and Hospitality Authority (“SMGHA”), an affiliate of the San Manuel Band of Mission Indians.

Historic Westside Update

Coming up in 2023:

- Historic Westside Design Center Grand Opening - Situated in the Historic Westside School, this will be a community space to share information about the Historic Westside’s history and its future.

- Historic Westside Urban Farm Ribbon Cutting - Operations and growing will be fully functional with the first crop likely to be harvested in spring 2023.

- African American Museum & Cultural Arts Center Master Plan Completed - The master plan is expected to be complete by the end of 2023, at which time work will begin to realize the vision for the museum.

- Mario’s Market Renovations Completed - Doors are expected to open to the expanded and renovated market in summer 2023.

- Historic Westside Co-Op Market Architecture Completed - The co-op will be situated in James Gay III Park, adjacent to the urban agriculture facilities.

- Jackson Avenue Complete Streets Improvements Ribbon Cutting – The renovation of the historic street will be completed in summer 2023.

- Lake Mead and Owens Avenue/Harrison Avenue Complete Streets Design Complete - The design will pave the way for significant investments

in the streets aligned with the look of Jackson Avenue.

- Completion of Inventory of Historic Westside Building Stock and Nomination of Building(s) to National Register of Historic Places - This work, funded by a National Park Service grant, allows us to better understand the history of the buildings in the Historic Westside, and make every effort to preserve those with historic relevance.

- Single/Multi-Family housing projects on City-Owned Land Begins - The city has begun the process to select development partners to build housing on several parcels of land throughout the neighborhood. It is anticipated that 70+ single and multi-family housing units will result.

- Small Business Support Program Launched - The program will help small businesses navigate the process of setting up shop in the Historic Westside.

- Exploration of Renaming of Street in the Historic Westside with the Community - This effort, identified in the HUNDRED Plan, will include significant community engagement.

- Chef Jeff Culinary Training Academy Opens - The academy will have both a fixed location at the Historic Westside School, as well as mobile facilities.

- Grant Submitted to U.S. Economic Development Administration to Support Jackson Avenue Redevelopment - The city of Las Vegas will be submitting a grant for funding to support Jackson Avenue property owners in the redevelopment of the street.

- Completion of ACCED (wireless) Network for all of the Historic Westside - The network provides free wireless access for education and workforce training.

- Application to NVEnergy to bring Electric Vehicle Charging Stations and Community Solar to the Historic Westside - Sustainability investments will be a focus as the community begins to see other reinvestment.

Cortez Masto, Rosen Pass Resolution Recognizing The Las Vegas Aces For Their Historic WNBA Championship Victory

Washington, D.C. – U.S. Senators Catherine Cortez Masto (D-Nev.) and Jacky Rosen (D-Nev.) passed a Senate resolution recognizing the historic 2023 Women’s National Basketball Association (WNBA) Championship win by the Las Vegas Aces.

“It’s been a joy to watch this team of women accomplish so much in such a short amount of time,” said Senator Cortez Masto. “It’s an honor to pass this resolution in recognition of the Aces and all their contributions to the Las Vegas community.”

“I’m thrilled to recognize the Las Vegas Aces for their historic win,” said Senator Rosen. “These women have accomplished what no other WNBA team has done in decades by winning back-to-back championships. They’ve made Nevada so proud yet again, and I congratulate them on another incredible season.”

The resolution highlights the Aces players, including Aja Wilson, who was the 2023 WNBA Finals MVP, and Alysha Clark, who won the WNBA Sixth Player of the Year Award. The Aces are a vital part of the Las Vegas community, and have actively participated in partnerships with schools and organizations that promote diversity and inclusion, health, and education.

The Las Vegas Aces are the first team in 21 years to win back-to-back WNBA championship titles. They won the 2022 championship and were honored at The White House this past August. The Aces Coach, Becky Hammon, also led the team to this year’s championship against the New York Liberty, and became the first coach in WNBA history to win a title in each of her first two seasons as a head coach.

Native American Student Profile

Each month, we profile one of our amazing Native American students at UC San Diego. In addition, this year we are expanding to include Native American staff and faculty! If you would like to nominate a Native American student, staff, or faculty at UC San Diego for us to feature, you can email us at itrc@ucsd.edu.



The ITRC is proud to introduce ...
Jared Helms
 Tribal Affiliation: Member of the Cherokee Nation
 Major: Human Biology
 Year: 4th Year

Hometown: Carlsbad, CA

1. *What is some of the best advice you've ever been given as a Native student?*

The best advice I've ever received as a Native student came to me during my time at the recent AISES conference. A medical doctor had given a lecture centered on the importance of resilience for indigenous students pursuing a career in medicine. The take-away message was to persist in the face of difficulties and failures that we all face, and instead to focus on the potential and opportunities of the future.

2. *What do you like to do in your free time?*

In my free time, I love playing and listening to music. I've always had a passion for playing guitar, and I've recently begun learning piano.

3. *How do you want to use your UCSD degree after graduation?*

After I graduate from UCSD, I plan to use my degree to pursue further education through a Master's program in public health before applying to medical school. I hope to one day have a part in furthering medical care for our Native communities in San Diego county.

Probation Department Empowers Student to Pursue Musical Dreams at Prestigious School

by Chuck Westerheide, County of San Diego Communications Office

A young student at the Probation Department's Youth Development

Academy is getting a unique opportunity to follow his academic and musical pursuits at a prestigious music college during his journey to

restore his life. It's a joint effort between the County Probation Department and the Berklee College of Music. Kenny, a determined individual with aspirations in music, is now attending virtual classes on a scholarship, highlighting Probation's efforts to identify innovative solutions for supporting young people in their care.



This collaboration showcases the efforts of Probation and Information Technology professionals, who have set up specialized computer systems and instruments to provide Kenny with the

tools he needs to excel in his academic and musical pursuits.

The dedicated efforts of officers and staff at Probation's Youth Development

Academy extend beyond ensuring accountability to actively nurturing the aspirations of individuals like Kenny. The department is committed to protecting public safety by coaching youth and clients to restore their lives, families, and the communities they live in, while balancing support and accountability.

visit: Indigenousnetwork.org

Free Press

Continued from page 7

But "Bad Press," which played in New York during the first week of December, is not all misery. It's also an ode to the joys of local reporting, a portrait of a place with its share of eccentrics and heels. There's Steve Bruner, a candidate for principal chief whose living room features two large-scale Andy Warhol-style paintings of his own German shepherd. Another candidate, named Lucian Tiger III, who was the head of the legislative body during the 2018 repeal, drives a Batmobile-knockoff three-wheeler and chides a little boy for throwing "where the girls throw from" during a festival dunk-tank game. Without staff or publicists mediating what they say, subjects actually say interesting—and revealing—things. "He reminds me a lot of me," Bruner says, of his dog, to the cameras. "You don't get a lot of expression out of him, but he likes

to be rubbed and touched and loved. That's kind of the way I am."

Before the constitutional-amendment vote, Mvskoke Media operated under the secretary of the nation and commerce. The outlet's director resigned, as did some of its journalists. In an interview, Ellis told me that, had the documentarians' cameras not been rolling, she is certain she would have been fired from her job. "The minute that those cameras showed up on the tribal complex, it was, like, 'Oh, shit, somebody's watching this, and we have to tread carefully,'" Ellis told me. She said that the community's trust in Mvskoke Media has also improved since the film. "It puts out there that we as an organization would put our butts on the line," Ellis said. "We had audit reports leaking to us that the government wouldn't give to us. Things like that are happening now." There's a decently happy ending to the movie, too; the constitutional amendment guaranteeing

free press passes.

Watching Ellis, whom, she proudly says, a tribal leader once called a "shit-stirring asshole" when he was trying to get her fired from another newspaper, had me thinking about the nature of adversarial journalism eight years into the Trump phenomenon. Access journalism, though still an important component of the press ecosystem, has become more difficult, as public officials either become more hostile to the free press—largely a Republican pathology—or feel that they don't need to engage with it as much because social media provides a direct line to the public (a bipartisan way of thinking). American journalists, despite being better protected than many of their compatriots around the world, are left to prove their value by digging where the sun doesn't shine—shit-stirring, to use Ellis's term. Most outlets will not have a film made about them to show the public what

they're doing to hold power to account. But the lesson from Mvskoke Media's experience seems to be that adversarial reporting is what ultimately demonstrates an outlet's worth to the broader public.

Mvskoke Media's hyper-local perspective, Ellis says, has also helped rebuild relationships with their readers: "The way to regain trust is to sit down with people and be a real human being, like, 'I'm fallible, understaffed, underpaid, and I'm trying my ass off. What do you need from me?'" For national audiences, the challenge continues to be how to connect and humanize reporting in a sea of digital misinformation and polarized knee-jerk reactions to news events. Ellis suggests that reporting is the ultimate salve for trust. "You have to poke in where the powers that be say you don't belong," she said. "That's just a part of the job. You can't be complicit in your own demise."



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“Frybread Face and Me”

by Danielle Bartelli

“Frybread Face and Me”, which premiered at the South by Southwest Film Festival in March 2023, was picked up by Array Films and began streaming on Netflix on November 24, 2023. The film written and directed by Billy Luther (Navajo, Hopi, Laguna Pueblo) shares the experiences of character, Bennie, who travels from San Diego to the Navajo Reservation to spend the summer with his maternal grandmother. Bennie, played by Keir Tallman (Navajo), captures Luther’s semi-autobiographical visits in a tender and vivid series of memories strung together in a way that is relatable to most viewers, particularly those who have had complicated family dynamics and struggles with identity.

The journey begins on a bus to Winslow, Arizona, (actually Santa Fe, New Mexico) where 11-year-old Bennie deals with the lost opportunity to see his favorite band, Fleetwood Mac. His cheerful, yet flighty Aunt Lucy (Kahara Hodges) drops him off, but ensures him she’ll “be back.” He is challenged by his grandmother (Sarah H. Natani), who speaks Navajo, and Uncle Marvin, a grumpy wannabe bull rider who, by day, cares for the sheep that live in a makeshift corral.

Bennie faces criticism from his uncle who believes that Bennie was sent to the ranch to become a man. Bennie must do his best to mend the fence, care for the sheep, and watch an ice cream truck drive past the home often, without slowing down or stopping. Bennie also faces not playing with his action figures that had provided him with some entertainment.

Luckily for Bennie, his cousin, Dawn, also known as Frybread Face/Fry for short (Charley Hogan), arrives, also reeling from once again being dropped off at Grandma’s because her mother is “unhappy with her life.” Holding Jeff Bridges, her doll, Fry is comforted by her loving grandmother and welcomed into the home. Fry, who speaks Navajo, serves as an interpreter for Bennie. In a series of meaningful scenes, both children are taught family traditions and ways. The simplicity of the tasks holds beauty; the methodical way Grandmother prepares the wool and hand-loom a rug, the sharing of food, the teasing and

challenging of each other are things most families experience.

After time passes, the two children share family information, take on risky adventures, and develop a fondness for each other. There is little judgment in their friendship. They have bonded. Whether it was looking for lost sheep, learning to drive a car, dancing, or preparing breakfast, the two had a memorable time together.

The arrival of other relatives is mixed with apprehension and joy. In a family ceremony, Dawn asks Bennie, “Isn’t this better than a Fleetwood Mac concert?” The beauty and tradition of the gathering was familiar. The smiles and the joy were genuine.

Summer soon comes to an end, and Bennie’s mom, the oldest, the one who left the reservation after caring for her siblings, returns to collect Bennie. She is surprised at Bennie’s changes. Fry is crushed and feels abandoned once again. Bennie, while wishing to stay longer, realizes he must return to his life back in California. The bittersweet departure tugs at every viewer’s heart.

This simple, yet deeply meaningful story holds elements dear to all, including the uncertainty during one’s youth, the conflict between tradition and modern lifestyles, the loss of traditional knowledge and practices, the ups and downs of life, and the hope, humor, and joy of knowing there is more time to figure things out.

The raw beauty of the landscape, filmed by cinematographer Peter Simonite, captures and contributes to the story and remains a story in itself. This coming of age story of young Bennie leaves the audience recalling days gone by. Billy Luther’s film allows us to pause to remember those moments in our past that formed who we became. The range of emotions is real for the audience.

Knowing that a Native cast and crew were behind this project contributed to the authenticity of the film. One can enjoy viewing it over again. Luther states, “Native storytellers need to exist because we have to tell our stories. We need to bring our experiences to these stories and characters.”

BIPOC Heads for Ski Slopes

In Denver, there’s a group of Black and Indigenous outdoor enthusiasts who seek new adventures. On December 4, they headed to Colorado’s ski slopes.

Liz Ballard, leader of the BIPOC (Black Indigenous People of Color) Mountain Collective, organized a Saturday ski trip to Eldora Mountain Resort in nearby Boulder County. Ms. Ballard said she had been skiing since childhood, but many of Denver’s people of color had never been skiing or even journeyed into the Rocky Mountains, which are a short drive from

the city of Denver.

Hunter Wright, the director of sustainability of Eldora Mountain Resort, stated business reasons to sponsor the event. “One of our main incentives is to increase access to native lands and increase diversity on the mountain.”

The BIPOC Mountain Collective also has a Facebook page, and has other excursions planned.

Source: Michael Aveyta, “BIPOC Mountain Collective and Eldora ‘Diversify the mountain’ With Weekend Event,” CBS News Colorado, December 2, 2023, CBS News.com.

Film: An Infamous Precinct in Ruins and a Community Organizing Itself

After Three Plus Years, A Contentious Decision for MPD’s 3rd Precinct Passes

by Niko Georgiades, Unicorn Riot and Marjaan Sirdar, Contributor



Minneapolis, MN — Minneapolis has decided on a new site for housing its police department’s 3rd Precinct. Three and a half years after thousands of community members ransacked and torched the precinct at 3000 Minnehaha Avenue during the George Floyd Uprising, Minneapolis Mayor Jacob Frey received approval for a new precinct at 2633 Minnehaha Avenue on November 2, 2023, which the city is calling a “Community Safety Center.”

Throughout the years, the city government worked to find a new precinct location — this year they sought insight from its constituents and conducted a public survey and held community engagement sessions. But with the years-long oppositional

movement that had formed to counter the project, the process became contentious.

In response to the city’s moves, activists held block parties, protests

calling for “no new precinct” and organized their own public assemblies on community safety while unknown parties vandalized the new building, multiple times.

Seeking to bring light and give space to some of the many Minneapolis residents against a new 3rd Precinct location, Unicorn Riot heard from community organizers, a Minneapolis City Council member and a former Minneapolis police officer. They spoke about the community not wanting the precinct rebuilt and about the ongoing neighborhood assemblies. With the new headquarters for the 3rd Precinct officers in mind, Unicorn Riot looks back at the tumultuous events leading up to this point. See our 19-minute film below.

Celebration of Life

Brothers and Sisters of the Sun from all chapters came together on December 9 in Rancho Palos Verdes, California, to celebrate the life of Mary Ellen Westbrook Guilford (aka Blondie). She dedicated over 40 years to the Brothers and Sisters of the Sun - LA Chapter. This expert seamstress kept the sisters looking good. The service was beautiful, and her family was thankful to have us there. This is dedicated to all our fallen Brothers and Sisters of the Sun, and it’s been more than we can count since COVID. We continue to push on and thank the Creator every day for our club and being able to make a difference in so many lives. FAMILY.



“Democracy Dies in Broad Daylight”

Capitol Hill Citizen . a newspaper from Ralph Nader and his team at the Washington, D.C.-based Center for Study of Responsive Law arose from an urgency to provide the public with information missing from the mainstream media The is paper is available in newsprint only — via snail mail. (For \$5, to cover costs and postage.) Order for is found on its website.

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The Confederated Tribes of the Goshute Reservation, with reservation lands located in both eastern Nevada and western Utah, operate a health division of the tribe in Salt Lake City, Utah, where it offers a wide range of healthcare services to both tribal and non-tribal members.

Sacred Circle Healthcare was founded and financed by a group of doctors who formerly worked for Indian Health Services. Over time, the tribe has slowly increased its ownership and management of the clinic. Today the tribe now proudly owns and operates 100% of the entity, which is now a division of the tribe.

Native American Bank was able to utilize a loan guaranty offered through the Office of Indian Economic Development, under the Division of Interior's Indian Affairs Agency.

Native American Bank worked with the tribe to refinance existing debt and purchase equipment for a new pain management clinic. The bank also provided an operating line of credit to expand business activities. Native American Bank was able to work with the tribal division utilizing a loan guaranty offered through the Office of Indian Economic Development, under the Division of Interior's Indian Affairs Agency. With our expertise, the tribal division now offers a full suite of medical services to the community!

