

Indigenous Peoples Snubbed at Plastic Pollution Summit

“This entire process has been a violation,” said one Indigenous representative who engaged in protest at the summit.

by Arielle Samuelson

The United Nations plastic treaty negotiations were supposed to result in a global treaty to safeguard frontline communities from the plastic waste crisis.

Not only did the talks fail to produce a treaty, they systematically ignored the voices of Indigenous peoples most impacted by plastic pollution—a snub which led to an act of successful defiance at one of the summit’s plenary events.

“This entire process has been a violation” of the United Nations Declaration on the Rights of Indigenous Peoples, said Tori Cress, an Anishinaabe woman from the Beausoleil First Nation and co-chair of the International Indigenous Peoples’ Forum on Plastics. “We were profoundly disappointed because we were shown a complete disregard for Indigenous peoples’ rights.”

Frustration rippled throughout the one-week conference in Busan, South Korea, where delegates from more than 170 countries failed to reach a consensus on how to address the 350 million tons of plastic waste generated every year. Negotiators couldn’t cross the divide between countries that supported limiting plastic production and oil-rich countries that vehemently opposed it.

But more than disappointment, Indigenous attendees said they felt “heartache and deep pain” over how talks played out. The U.N. chair’s suggested treaty text removed references to UNDRIP and the “existing rights of Indigenous Peoples” found in earlier drafts.

“This is not just an oversight; it is a deliberate dismissal of our sovereignty, our rights, and our leadership,” the IIPFP said in a statement, which called the remaining references in the treaty to Indigenous knowledge “hollow and insulting.”

And despite being recognized as sovereign nations, Indigenous peoples weren’t allowed to participate in the closed-door, country-only negotiations that made up half of the summit. Instead, sovereign Indigenous nations were relegated to civil society status: allowed to be physically present, but barred from



Indigenous leaders raised their fists in protest until they were allowed to speak at the U.N. plastic treaty talks.
Source: IISD/ENB/Kiara Worth

most important discussions.

Even when Indigenous peoples were allowed to participate, they were given far less time than usual, representatives say. Indigenous groups and other non-sovereign observers were not given time to talk during plenaries, when speakers have the opportunity to address delegates from every country—even though it is customary for the U.N. chair to invite civil societies to speak.

“That’s very concerning,” said Delphine Lévi Alvarès, the global petrochemicals campaign manager at the Center for International Environmental Law (CIEL), who has been to every plastic treaty negotiations.

In protest, representatives of IIPFP stood with their fists in the air at Wednesday’s plenary, and asked for the right for one of their elders to address the conference. “It took courage to make sure I stood there and called out the chair to give us space to speak,” said Cress, who added she was afraid the U.N. would take away their badges and observer status for disrupting the talks.

It was only after other civil society members offered their support that an elder from IIPFP was given two minutes to talk about why Indigenous people are central to solving the plastic waste crisis. “We bear the brunt of the triple planetary crisis and plastic pollution is poisoning our lands, air, waters, ice, food systems, bodies, and very existence,” said Lisa Bellanger, an Anishinaabe Ojibwe woman.

“We know that Indigenous people and our knowledge and science systems are an essential solution to ending plastic pollution,” said Cress.

not move back to the reservation, our hearts and prayers are with them as we continue on this red road from the barrio. We honor Amelia’s struggle. Artist Jose Olague displays her in a mural at Chicano Park.

‘Achama’ Danza Mexi’cayotl for being my extended tribe.

More to come...

‘Achama’

Sheinbaum’s Plan To Prevent Violence Against Women: Monday’s Mañanera Recapped

On International Day for the Elimination of Violence against Women, President Claudia Sheinbaum highlighted that her government is implementing a range of “actions” and making various law changes in favor of gender equality and the protection and strengthening of women’s rights.

Speaking at her Monday morning press conference, Sheinbaum also said that her administration is committed to “eradicating” violence against women.

The two main tenets of the government’s strategy are “prevention” of violence against women and “zero impunity” for crimes committed, she said.

“In the face of any femicide: zero

impunity. In the face of sexual violence against women: zero impunity,” Sheinbaum said.

Women’s rights pamphlets will be ready soon

Sheinbaum told her morning presser that the government’s women’s rights pamphlet is currently being drawn up and will be unveiled soon.

“The pamphlet has to do with the rights enshrined in the constitution, in laws,” she said, adding that it will explain “what equality means” and expose societal prejudices that have an adverse impact on equality.

By Mexico News Daily chief staff writer Peter Davies (peter.davies@mexiconewsdaily.com)

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INDIAN VOICES

Multicultural News from an American Indian Perspective

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Boarding School to Barrio

Continued from page 1

my family tell stories of Amelia and Bonificia speaking Cahuilla in the home when they did not want the kids to understand what they were saying and when one of the cousins had to drive the grandmothers up to Rincon to meet with the healer Calac. Although our family did

Field Hollers and Freedom Songs An Anthology



by Dr. C. Sade Turnipseed

ARTICLE OF REVIEW #4

Dr. C. Sade Turnipseed's recently released book, *Field Hollers and Freedom Songs*, is nothing short of a literary

symphony—a harmonious blend of the voices, stories, and legacies that shaped the Cotton Kingdom of the Mississippi Delta and beyond. With an innovative structure and an unapologetic celebration of untold histories, this book is a testament to the enduring power of storytelling as a form of reparation and resistance.

At its heart, the book intertwines academic articles, lyric poetry, proverbs, slave narratives, speeches, and even workshop proposals into a rich tapestry of voices—both old and new. This unique structure mirrors the very essence of field hollers and freedom songs, which were themselves amalgamations of struggle, hope, and cultural resilience. The inclusion of contributions from a diverse array of authors—historians, anthropologists, musicians, artists, sociologists, geographers, and local residents—adds to its depth and authenticity. This is not just a book; it is a chorus, a call-and-response that bridges the past with the present.

The book's relevance lies in its dual mission: to illuminate the historical and cultural significance of cotton pickers while addressing the political and social demands of the present. Through its narratives, it pays homage to the descendants of enslaved individuals, underscoring their indispensable role in shaping the South's economy, culture, and fight for justice. As Carrol Van West aptly states in the book, "The time of outsiders imposing meaning, history, and significance on the Delta is over." This sentiment encapsulates the book's central thesis: reclaiming agency, pride, and recognition for the people who lived, worked, and resisted in those cotton fields.

Biden Administration Betrays Tribal Sovereignty Amid White House Tribal Summit

Interior Secretary Deb Haaland Urged to Immediately Stand Down on Watershed Medford Casino Decision That Will Upend Ancestral Land Ties and Proliferate Off-Reservation Tribal Gaming

WASHINGTON, D.C. — As the Biden Administration hosts its final White House 2024 Tribal Nations Summit, the Cow Creek Band of Umpqua Tribe of Indians urged the Biden Administration to honor its commitment to Tribal Sovereignty and Tribal Consultation as a wave of

The academic rigor of *Field Hollers and Freedom Songs* shines through in its exploration of pivotal themes, such as the connections between field hollers, protest songs, blues, jazz, and hip-hop. It delves into the interplay between rural and urban African American culture, offering fresh insights into sacred traditions and the links between African American and Native American musical expressions. These chapters push the boundaries of conventional historiography, presenting new paths for understanding the cultural and musical heritage of African Americans.

While the book excels in its narrative cohesion, a slight reorganization of chapters could enhance its flow. Reviewer suggestions, such as beginning with more testimonial narratives before transitioning to academic analyses, are worth considering. For instance, starting with "The Legacy of Lynching in America" might provide a powerful and emotionally resonant entry point into the text. Nevertheless, the book's main thesis—the intricate relationship between field hollers and freedom songs—is compellingly articulated throughout.

One of the most remarkable aspects of this work is its accessibility. While deeply rooted in scholarly research, it speaks to a broader audience, making it an invaluable resource for classrooms, community discussions, and public history initiatives. Whether used in history, literature, or geography courses, *Field Hollers and Freedom Songs* transcends the academic realm, resonating as a work of profound social and political relevance.

Ultimately, *Field Hollers and Freedom Songs* is a celebration of resilience and creativity, a recognition of the lives and voices that too often go unheard. Through this groundbreaking book, Dr. C. Sade Turnipseed has given us more than a history lesson; she has gifted us a song—a melody of freedom, dignity, and the enduring strength of the human spirit.

To purchase a copy of the book click go to the link: <https://a.co/d/7Mew2sJ>
To contact Sade (AKA Dr T.) please email her at: info@khafreinc.org

applications for off-reservation casinos remain pending and the voices of Tribes in opposition continue to be ignored.

The Cow Creek Umpqua, along with more than 30 other Tribes, Oregon Senators Wyden and Merkley, California's Governor and Senators, Congressman Bentz, more than 20 additional members of Congress have been urging the Administration and Secretary Haaland to understand the irreversible consequences for Indian country by approving Oregon's first off-reservation casino and others throughout the West Coast.

The Connection Between Language and Empire: How Rulers Spread Their Tongues

The Role of Language in Empire Building

Throughout history, empires have risen and fallen, but one constant has been the role of language in shaping their legacies. Language is more than just a means of communication; it is a powerful tool for social cohesion, cultural identity, and political control. As empires expanded their territories, they often imposed their languages on the populations they conquered, both as a symbol of dominance and as a means of governance. This process of linguistic imposition not only served the practicalities of administration but also aimed to create a unified identity among diverse groups.

Historical Case Studies

One of the most illustrative examples of language use in empire is the Roman Empire. Latin became the lingua franca across vast regions of Europe, North Africa, and parts of the Middle East. The Romans understood the importance of language in maintaining control over their diverse subjects. By promoting Latin through education and governance, they facilitated not only administrative efficiency but also cultural assimilation. As a result, Latin evolved into the Romance languages, which still influence the linguistic landscape of Europe today.

Similarly, the British Empire wielded English as a tool of unification and control. Through colonization, English spread across continents, becoming the language of administration, trade, and education. The British established schools, legal systems, and media that promoted English, often at the expense of indigenous languages. This linguistic imperialism had profound implications, as it created a class of English speakers who benefitted from colonial structures while simultaneously marginalizing those who did not conform to the linguistic norm.

Language as a Means of Resistance

While empires often impose their languages, the relationship between language and power is not one-sided. Language can also serve as a means of resistance. In many cases, colonized peoples have maintained their languages as a form of cultural identity and defiance against their oppressors. For example, during the colonial period in India, various regional languages coexisted alongside English. Movements for independence often emphasized the importance of local languages as a means of fostering national identity and solidarity among the populace.

The power of language in resistance can also be seen in the case of indigenous peoples in North America. The forced assimilation policies of the 19th and 20th centuries aimed to eradicate native languages. Yet, many indigenous communities have worked diligently to preserve and revitalize their languages as

acts of cultural reclamation. This linguistic revival not only restores cultural heritage but also empowers communities to assert their identities in the face of historical oppression.

The Impact of Language Policies

Language policies enacted by empires can have lasting effects on the sociopolitical landscape of the regions they control. For instance, the imposition of a dominant language can lead to the decline of local languages, which often results in the loss of cultural heritage and traditional knowledge. In many cases, minority languages become associated with backwardness or inferiority, leading to their speakers feeling the need to abandon their native tongues in favor of the dominant language.

The consequences of such language policies can be profound. In places like Africa, where colonial powers imposed European languages, the legacy of linguistic imperialism continues to shape education, governance, and social dynamics. Countries often grapple with the challenge of reconciling multiple languages and cultures within their borders, which can lead to tensions and conflicts.

The Modern-Day Implications of Linguistic Imperialism

In the contemporary world, the legacy of linguistic imperialism persists. Globalization has led to the dominance of a few languages, particularly English, which has become the lingua franca of international business, science, and technology. This phenomenon raises questions about the future of linguistic diversity and the potential erasure of minority languages.

Language is also a vital component of identity in today's interconnected world. As people migrate and cultures blend, the dynamics of language shift, leading to the emergence of new dialects and hybrid languages. While this can enrich cultural expression, it also poses challenges for those who wish to preserve their linguistic heritage in the face of globalization.

The Role of Technology in Language Spread

The rise of technology has dramatically changed the way languages spread and evolve. The internet and social media platforms have created new avenues for both the promotion of dominant languages and the preservation of minority languages. Online communities can foster linguistic diversity by providing spaces for speakers of lesser-known languages to connect, share, and revitalize their linguistic heritage.

Additionally, technology has enabled the creation of language learning tools that promote multilingualism. Mobile apps and online courses make it easier for

The Good Food District

by N. Diane Moss

In our work around food justice and food access, we have found that what we eat and where we get our food is a thread



that is intimately woven into the fabric of community life. As such, we have come to a point where we see the need for an innovative form of engagement that can positively disrupt many of our typical ways of knowing and doing. This concept is a form of regenerative place-making we call the “Good Food District” (GFD). The Good Food District aims to elevate and integrate urban agriculture as a key component of community revitalization.

The Good Food District is a community driven effort, developed by Project New Village, a non-profit. It serves as the backbone organization for a

cross-sector collaboration of partners to do regenerative place making in food insecure neighborhoods in southeastern San Diego (SESD). The intent of our collective impact is to create food-oriented developments, build existing assets, secure needed resources, and support a strong sense of community and infrastructure for an improved neighborhood-based food system chain.

Project New Village has begun to take steps to create an equitable vision / plan for our community food system. Our goal of improving fresh food access in SESD is part of a broad-based movement to build social equity,



which gives way to healthy neighborhoods.

Healthy neighborhoods require community-based approaches to wellness, options for nutritious food, economic development, and spaces for community gatherings, organized by and for residents. The Good Food District will provide all of these. By supporting local growers, creating avenues for distribution, and challenging unjust practices, we can dismantle the historical impact of racism, dissuade the negative impact of gentrification, and move forward with an equitable plan for our community food system.

This year, 2024, we have created four new community garden spaces, established a network of 20 backyard gardens / farms in SESD and four additional local farm partnerships that contribute to our mobile farmers market MFM. On average the Peoples' Produce MFM provides access to nearly 4,000 lbs of local, fresh, fairly priced seasonal produce on a monthly basis

In 2025, Project New Village anticipates the start of construction for the Village Food Hub on Market Street, and to begin planning for our first public garden in partnership with the city of San Diego. Our Good Food District has emerged from years of hard work, and there ain't no stopping us now!

Association of Black Psychologists San Diego Chapter

ABPsi San Diego Chapter

We are comprised of active Black Psychologists, Sociologists, Marriage & Family Therapists, Professors, Social Workers, Nurse Practitioners, Poets, Healers & Ministers with a goal of healing our Black community.

The purpose of our Chapter is to address and meet the mental health needs of the San Diego community. The following are some of the areas of interest and concern:

- Promoting and advancing the profession of African Psychology
- Encouraging and developing students at all levels in the mental health field
- Providing presentations and workshops to educate and inform the community of healthy mental health practices
- Insuring that our children, elders, and community in general are receiving healthy and appropriate services from all service providers

We embody this mission through our commitment to academic excellence, community service, personal passions and culture of familial inclusion. We are each other's keeper and we stand united towards freedom.

ABPsi Meetings
Valencia Paek/Malcome X Library
5148 Market St. San Diego CA 92114
Meetings every third SAT

Area Tribe Celebrates Return of the Golden Eagle Farm

Process involving property near Ramona is part of the Land Back movement

by Regina Elling, U-T Community Press



NORTH COUNTY — Cold wind and occasional raindrops created a contrast to the welcoming and warmth of the people attending the Nov. 15 celebration after 560 acres were returned to the Mesa Grande Band of Mission Indians.

The Golden Eagle Farm property, at 27236 Highway 78 between Ramona and Santa Ysabel, came back to the Mesa Grande tribe in September after a federal process that began when the tribe purchased the property in 2017.

The private celebration in the afternoon was attended by 100 members of 25 tribal councils, plus neighbors and friends with history and knowledge of the property.

The ceremony included bird songs sung in native languages by Anthony Trujillo and Manuel La Chappa, members of the

Mesa Grande tribe; a buffet dinner with roasted pig; and a band to close out the evening.

“Just having our land back and having so many native tribes here, that’s the most important thing,” said Keely Linton, president of the Mesa Grande Business Development Corp. board.

Brian and Jessica Rotge have lived off Sutherland Dam Road in Ramona, near the Golden Eagle Farm property, since returning to the area two years ago after living down the hill.

“My grandmother was born in 1927 on the reservation and passed away last September. It’s a big community connection to have the land back. And it’s beautiful,” Jessica Rotge said. “And the more we expand the land, the more opportunities for more people to come back.”

The Mesa Grande tribe bought the property for about \$6 million from the Mabee family — leading thoroughbred race horse breeders who created Golden Eagle Farm — with the idea of using it as an economic development venture.

“Agritourism is the biggest project we’ve been working on,” said Essence Oyos, secretary of the BDC. “We want to keep the land as natural as possible; it’s sacred land,

and our ancestors subsisted there because they knew how to maintain it.”

To date, the tribe’s efforts have focused on opening an organic farm stand, growing and selling farm-to-table produce and renovating three houses on the property for vacation rentals. One house has been completed so far.

“We want to build economic development in a good way that supports the land and tribal members and make sure it is a family-friendly place that people want to come to,” Oyos said.

“To see the land go back to the rightful owners is huge and to come back is heart filling,” Quisenberry said while standing in front of her former abode, looking across the empty horse paddocks at the mountain view. “I couldn’t be happier.”

Curtis La Chusa, chairman of the Mesa Grande tribe, said he was impressed with the hard work that culminated in the Land Back process.

“It was not easy. But today, we are here to celebrate. We work today for the future,” he said.

The Golden Eagle farm store is open Mondays through Thursdays from 8 a.m. to 1 p.m.

The farm also has a Night Market, which is held indoors for the season on the first and third Wednesdays of the month, beginning this week.

For more information, visit goldeneaglegardens.com.

Language

Continued from page 3

individuals to learn new languages, fostering cross-cultural communication. However, the challenge remains in ensuring that these tools are accessible to all, particularly in regions where educational resources are scarce.

Conclusion: The Future of Language and Empire

The connection between language and empire is a complex and multifaceted relationship that continues to evolve. As empires of the past have given way to modern nation-states, the struggle over language persists in various forms. The historical imposition of languages has left a lasting impact on cultural identities, while contemporary globalization presents both opportunities and challenges for linguistic diversity.

Ultimately, the future of language in relation to power dynamics will depend on how societies navigate the legacies of their pasts. By recognizing the importance of language as a tool for both oppression and empowerment, we can work towards a more inclusive and equitable linguistic landscape. Whether through the revival of endangered languages or the promotion of multilingualism, there is an opportunity to honor the rich tapestry of human language and culture that has been shaped by empires throughout history.

INDIGENOUS LANGUAGES



by Sholók (sholok.0000@gmail.com)

Aa Miskwá Kwich / Chin Tattoo (Tipay Aa)



Synopsis: *The art of tattooing is present in many cultures throughout the world, and the Yuman culture is no stranger to it. In the*

last century, many Kumiay women stopped tattooing their faces due to a forced shift in their culture, making this tradition rare in modern-day Kumiay communities. Yinna Aldama AKA Shaák Tipay tells me her experience in keeping this tradition alive.

Metipay Yumánpuch maat kwich uuwip matwam ñu jan tawá. Maat umalh ñu sh'aak yiw kwich ña'wiy, tarchach kway'kuu shash apesiwim yay iján. Ilhyuw ñipuch awatj chawám kwaas mat nar puknach kwañiwch chillhit achpay, jan sh'aakpa lhwi Yinna Aldama, ñapom Shaák Tipay shiich, maat kwich Yumán ipaat lhkaway.

Shaák Tipay, mataam 26 ñuwit, piyápa jow sper Kumiay J'ták. Ñat piyá wiiw kweñúr sholóklh chawuwu pum piyách aa miskwá kwich atáp tuuyak, puchm ñachpay weyaw ilhyúwpu matwam tonak 21. "Jwanín maat ashley," piyáchm kenaapm ñaapum ñach akwiip miyúy ñuwewum, puuillhyuw weyuum wiis.

"Jmí mat tipey tayáw, makurr metipay Jikú tayáw," piyá uwey ñujmí. Piyách chpam jipók J'tám ñamáyk wa

chemu'yáwa skap waa, pum puuy wechows "wañá ipaat jwak: maat charray ña koriák shin, ñamáyk mat'arr koriák ñemích shin" wiis. Náchemu'yáwa meshiay, wa-uyáw maat shkuyów, ñujow sper ñusay-maw mayey, ñipch piyá ñumaat 'aw Kumiay taakaa.

Ñach piyá akwiich mi'ay maat kwich paychá, piyách ñuu'wey lisow: nmaw. "Piyach spá 2017 tawá, ñamayk ñach ña koriák akat piyá mayay spá uyáw," Shaák Tipay wi. Ñipch piyá akwí: Ma'wich ña koriák maat psháw chaw ñip ripuyj maw? Mayich p'aamch yak ipay kweyuw ñaapum ñuchewiichj? Mataam 24 tawá piyá aa miskwá maat kwich tawá panmaw iichaj wiich.



Ñukwechayáwa Kumiay, Topas Meskwish, wekwiich jiy ma'wiipu kenaap: sha'a akulh mat kemwarr japshiiw mayay maat kwich. Shaák Tipay ñamayk wii tat jpá jmulh pajaw mayay. "Ñap tat aa miskwá atap ñamayk maat kwich tawá," uwey. Ñutiñórrpa ajiirp jmok ñil aa ku'aay, ajiirp skap kulh

lhemarr.

Wechuw ñimey ma'wii, maat kwich jekwanyp wechuy chaawíwa. Shaák Tipay's ekwach, ñukwich maat 'aw charray war chaawíwa: "Ajiirp kwashinch maat ashpey chaawíwa iichaa puu tarchach ñim wechuw," panmaw kenaap. Ñach piyá akwí ñashpey, piyá uwey lisow: "Maat charray." Piyá ñapom maat kwich utik wit yuwik, ilhyuw wechuw kwaas misiún ilhyúwpu wejuyj wiich monjesk.

There comes a time in life when we have to walk away from all the drama and toxic people who create it. Surround yourself with people who make you laugh. We have to let go, release the bad, and focus on the good. So, love the people who treat us right. Forgive the ones who don't do right. Life is too short to be anything but happy because it is our birth right. Falling down is part of Life ... Getting back up is Living. Have a Beautiful Day!

JOURNALIST'S NETWORK

Young Journalists Will Reimagine A Better Press

by Christoph Mergerson

"The newest generation of journalists will not give in to pessimism about whether their profession still matters in an age of cynicism about the press."

As a journalism professor, I often talk with students about the purpose of journalism in a liberal democracy — which I assume the United States to be, at least aspirationally.

I start by explaining what I mean by liberal democracy. It's a form of governance in which decisions are made based on the will of the people, in furtherance of values such as individual autonomy, equal rights, and justice under law, respect for people's humanity, and the belief that we have the agency and responsibility to improve our society through civic participation.

Then we talk about why the practice of liberal democracy in the United States matters. It empowers us to achieve the more perfect union that's envisioned in our Constitution, through the exercise of the five freedoms that are guaranteed in our First Amendment. I argue that the press is an indispensable civic institution, whose purpose in our democracy is to provide everyone with the information they need to make well-informed decisions about their needs and interests.

Of course, this is not an original argument. Political philosophers such as Thomas Jefferson, communication

scholars, journalism professors, and journalists themselves have argued some variation of it for many years. But it's important to center ourselves in this understanding of purpose, as we think about what's next for journalism — not only in the coming year, but throughout the rest of the decade.

Young journalists, in particular, are deeply concerned about the future. They're starting their lives in a time of social, political, economic, climatological, and technological disruptions. And they're starting their careers in a turbulent industry marked by job precarity, an absence of well-being, horrific harassment, increasing threats and physical danger, and a conscienceless corporate focus on maximizing profits.

One way to cope with instability is to have a strong sense of who you are as a person and what your purpose is in life. Some people find these things in religion, or in other traditions. Others find them in philosophy, or through hardships, or in the company of others who share their life experiences.

Wherever you find your sense of purpose and identity, one of the most consequential ways to express it is through your job. Occupations are a means through which we can operationalize who we are and what we value every day. And so, the day after

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Journalist's Creed

The Journalist's Creed was written by the first dean of the Missouri School of Journalism, Walter Williams. More than one century later, his declaration remains one of the clearest statements of the principles, values and standards of journalists throughout the world. Plaques bearing the creed are on display at the School, the National Press Club in Washington, D.C. (since 1958), and many other locations around the world.

I believe in the profession of journalism.

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

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

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

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

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

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

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

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



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).

Joseph Opala – Monthly Zoom Presentation – November 2024

by Windy Goodloe, secretary, Seminole Indian
Scouts Cemetery Association

On Wednesday, November 20, renowned historian Joseph Opala gave an insightful Zoom presentation. Mr. Opala spoke about his work with the "Gullah Connection." He helped to establish a link between the people of West Africa, particularly Sierra Leone, and the Gullah Geechee people of the Lowcountry Region of the United States.

His research began with Bunce Island, which is the "British slave castle in Sierra Leone that was a departure point for many enslaved Africans who were shipped to South Carolina and Georgia in the mid- and late 18th century Middle Passage" (Wikipedia). He was the first scholar to recognize that Bunce Island has greater importance for the Gullah than any other West African slave castle, and he designated it as "the most important historic site in Africa for the United States" (Wikipedia).

He began his presentation by discussing how he had joined the Peace Corps in 1974 and was sent to Sierra Leone to work with rice farmers. And this seemed appropriate because his life's work would involve studying how rice had deeply affected Sierra Leonians and

Seminole Indian Scouts Cemetery Association
**MONTHLY ZOOM
LECTURE PRESENTATION**
Wednesday, November 20
at 7:00 PM CST/8:00 PM EST

Speaker:
JOSEPH OPALA
Historian and Educator



**ELEVENTH 2024
PRESENTATION**

The Zoom link will be emailed to everyone on our email list. It will also be posted on our Facebook page. If you would like it to be emailed directly to you, please contact us.

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their American kinfolk, the Gullah. Opala stated that rice was the most important crop for the American colonies before the Revolutionary War. He went on to state that the first scholar to point this out was Peter Wood in his book *Black Majority*, which was published in 1974.

Opala would go on to live and work in Sierra Leone, off and on, for the next thirty years. As he deepened his study about Sierra Leone, he also expanded his research to include the Gullah and then eventually the Black Seminoles. Opala was born and raised in Oklahoma, yet when he learned about the Black Seminoles in his early twenties, this was a new discovery for him. He had not been taught about them in school. Included in his studies would be the languages that were spoken in each region—Krio (Sierra Leone), Gullah (Lowcountry region), Afro-Seminole Creole (Black Seminoles of Florida, Oklahoma, Mexico, and Texas).

Mr. Opala's presentation was two hours and twenty minutes, but there was not a dull moment. Attendees were

captivated. Mr. Opala, along with being an amazing historian, is also a gifted storyteller. He kept the audience rapt with his expertise. Following his presentation was a short Q&A, in which attendees asked questions that allowed for more follow-up. These questions often led into more questions. And it became a conversation.

If you would like to watch Joseph Opala's presentation, please go to SISCA Brackettville, our YouTube channel, and look for the video titled "Joseph Opala – Monthly Zoom Presentation – November 2024."



Sheinbaum Creates Commission Dedicated To 'Justice Plans' For Mexico's Indigenous Peoples



Sheinbaum also signed a decree Wednesday requiring that recent constitutional reforms affecting Indigenous peoples be officially published in Mexico's 68 Indigenous languages.

No Spiritual Surrender -- Wiconi

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Reducing Anxiety

by Liz Colvin, Mental Health Advocate & Caregiver

What's next? What's now? As a caregiver to the BIPOC community and to those dealing with the present anxiety in our country, there are holistic processes available to those suffering nationwide. There have been recent improvements in holistic treatment across America. For instance, in Texas, there has been a long-standing treatment called Acudetox, which has been used for treating drug and alcohol clients, only in a treatment facility. Recently, Texas House Representative Vikki Goodwin (D) co-sponsored the nonpartisan HB 1106, which expanded the providers who can provide Acudetox treatment, and the Senate approved it; therefore, SB 919 was passed.

My daughter and I have both received Acudetox treatment from a local acupuncturist with pleasing results. The costs were reasonable, and the treatment did not involve health insurance. There are many states that offer Acudetox treatment through licensed professionals. California has a certification program through NADA, the National Acupuncture Detoxification Association, an organization that trains people in the NADA protocol to treat trauma, substance misuse, abuse, and mental health conditions. They have a

great database of California providers.

Acudetox is a form of acupuncture. Its formal name is auricular acudetox, and it consists of five needle points on the outer ear. Those points are commonly referenced in holistic health, and points at the sympathetic (pain), shenmen (tension), kidney, liver, and lung points. Acudetox has been great in reducing anxiety, and it's a new form of treatment offered in many states. But before trying any type of treatment, check with your medical provider.

We live in a world where perfection is sought in most situations; whether you work in a large city or on a rural farm, pain feels the same. Our Indigenous communities have had to fight for justice, and our fight will never cease. But along the way, we must cater to our mind, body, and soul as sacred instruments. Today is a fresh start to an upcoming year filled with promise and obligation to continue to make our ancestors proud. As a valuable people, we do not have control of another's mind, but we can give each other the greatest gift—information.

Remember help is always there. You can locate your local resources, pick up a book, or call NAMI, the National Alliance of Mental Illness, or SAMHSA, which is the Substance Abuse and Mental Health National Hotline. Nationally, you can read more great articles from *Indian Voices*.

Drug Addiction Does Not Discriminate

by Julie laBrake

Across the United States and in every community and reservation, there has been a rise in overdoses from illicit drugs; fentanyl has been dubbed the “silent killer.” It is odorless and tasteless and can come in powder or liquid form. Many organizations have been distributing Narcan and fentanyl testing strips to help curb these overdoses.

Sycuan tribal member Terrance Brown is fighting this epidemic in his own way. He is the founder of Rez Runner, a nonprofit organization dedicated to drug and alcohol abuse awareness, prevention, and recovery. This year was the third annual Rez Run, which started in 2022. Rez Runner hosted a 5k (3.1 miles) trail run and provided lunch and access to resources.

After the passing of three of my siblings and my mother, all from drug overdoses, this event has been a catalyst to honor, not only their lives, but the lives of so many

others we have lost in the community.

Running and staying physically active has been a tool of healing for me in my times of grieving, while also helping me maintain stable mental health throughout the years.

Rez Run's mission in hosting these events is to share this medicine, which is helping to create a sacred space for awareness and healing by building community and reconnecting with nature.

There are now two annual runs, the Rez Run and the Fun Run, which is geared toward kids and families. If we provide these healthy tools now, then we can expect a downward trajectory of drug and alcohol abuse for future generations.

Terrance's goal is to bring this medicine wherever it may be needed. Rez To Rez, nationwide and globally. Contact and follow him on Instagram @rezrunnersd and www.rezrunner.net

Dozens Of Democrats Plead With Biden To Free Leonard Peltier Before Leaving Office

“You have the unique ability to grant him clemency and rectify this grave injustice,” reads a letter from U.S. senators and members of Congress.

Dozens of U.S. senators and members of Congress wrote to President Joe Biden on Thursday “with renewed urgency” in their calls on him to release Native

American rights activist Leonard Peltier, who has been in prison for nearly 50 years and is in poor health.

“The power to exercise mercy in this case lies solely within your discretion, and we urge you to grant Mr. Peltier clemency, allowing him to return home and live out his remaining days among his own people,” reads the letter, signed by 34 Democratic lawmakers.

Fragging the War Machine

by Bob Levis, website: homunculus.us

The matinee screening of the film *F.T.A.* (which stands for “F### the Army”) on Saturday, December 7 at the Laemmle Film Center in Santa Monica, CA, leaves no doubt as to what was the most significant factor in bringing a halt to the genocide of the Vietnamese people at the hands of the American Empire. It was unquestionably the soldiers themselves as they began to refuse to carry out their orders to “kill the gooks.” Ample evidence uncovered in correspondence between military brass and revelations made clear on the Nixon tapes show the fear of mutiny spread quickly around the so-called leaders. Threatened by wholesale insurrection and the “fragging” of superior officers, the war ground to a halt. Fragging was a term that came from fragmentation bombs (or the more common name “hand grenades”) that were pitched into the tents of officers as a warning not to issue orders that put the soldiers in jeopardy. As often as not, the commanding officer might be in the tent when the missile arrived. These actions scared the bejesus out of the military commanders.

F.T.A. follows a troupe of performers headlined by Jane Fonda, Donald Sutherland, and Holly Near and a formidable supporting cast obviously enjoying themselves as they parody anyone stupid enough to follow the orders of soulless officials. The film is perhaps more relevant today than it was fifty years ago as humanity faces several wars around the globe and a horrific genocide in Gaza. It begs the question ...Who is going to be today's heroic history makers? Will any soldiers in the Israeli military dare to disobey their orders to indiscriminately murder Palestinians? Will either Ukrainian or Russian soldiers tell their commanding officers to insist on an immediate cease fire? Will army grunts refuse to load planes with bombs? Can boycotts of companies such as General Dynamics, Lockheed Martin, Northrup Grumman, and Boeing affect a stoppage of war crimes? Will dockworkers refuse to ship the weapons and the bombs? Who will

be today's conscientious objectors?

After the Vietnam War ended, the United States military went to an all-volunteer army, offering powerful incentives to anyone willing to “drink the Kool-Aid” laced with propaganda. But soldiers need to be reminded of the Geneva Convention signed by all 196 United Nations which states that he/she need not follow an illegal order. In fact, they must disobey. It's generally called a “duty to disobey” and is empowered by the Uniform Code of Military Justice. The UCMJ is more concerned about the need to obey orders, but specifies the conditions when military personnel may feel justified in not following them:

- If the order is “contrary to the constitution” or “the laws of the United States.”
- If the order is “patently illegal, such as one that directs the commission of a crime.”

The film and an introduction to *F.T.A.* by Jane Fonda can be viewed on YouTube. More information can be found on documentary filmmaker David Zeiger's website: displacedfilms.com



David Zeiger/director (top) of powerful anti-war film “SIR! NO SIR!”



Jane Fonda - Not merely an icon but a roll-up-her-sleeves, boots-on-the-ground activist, today in her mid-eighties!!! (Three cheers.) Has been an inspirational activist for more than an half century. She anchored the brave cast of the 1972 “F.T.A.” tour that encouraged GIs to follow their conscience and stop killing innocent civilians in Vietnam. See the introduction to *F.T.A.* by Jane Fonda on YouTube.

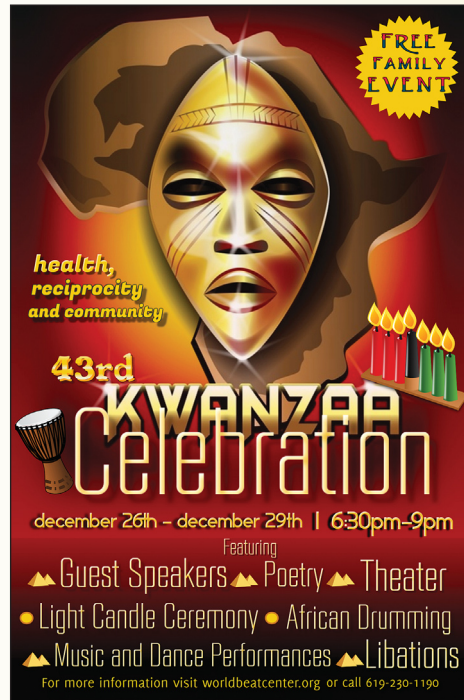


Holly Near (Bottom) Integral part of the vivacious “F.T.A.” song and dance team They did it in 1971. Can they do it again? Stop soldiers from going to war! (Hollynear.com).



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Celebrating Kwanzaa: A Rich History and Relevance for Black Americans



Kwanzaa is a vibrant and culturally significant holiday, and it 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.
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.

Relevance for Black Americans:

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.

WorldBeat Cultural Center's 44th Annual Celebration:

Join us at the WorldBeat Cultural Center as we celebrate the 44th Annual Kwanzaa Celebration. This year the theme is "Health, Reciprocity and Community". This year's speakers include grantwriter Cheryl Branch, professor Starla Lewis, Irodologist Dr Derah and Kemeti Reiki master Sa'ahsaa Takhi. In addition come and support our youth for their theater production tribute to Judith Jamison and Nikki Giovanni. Let us come together to honor our past, celebrate our present, and envision a future filled with unity, prosperity, and cultural richness.

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

December 26th, 2024 - December 29th, 2024
WorldBeat Cultural Center, 2100 Park Blvd, San Diego, 92101

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

TEMPEH SOYSAGE

These sausages are great for breakfast, served along with biscuits, vegan gravy, and oven roasted potatoes. They also make great sandwiches for lunch, with lettuce, tomatoes, onions, veganaise or your favorite hummus.

Ingredients

12 oz of Tempeh
 ¼ cup of rolled oats
 ½ cup of oat bran
 3 tbsp of tamar or Braggs liquid aminos

1 ½ tsp olive oil
 1 ½ tsp dried sage
 1 tsp marjoram
 1 tsp dried thyme
 ½ tsp black pepper

Instructions

1. Combine the tamar, 6 tablespoons of water and oil and set aside.
2. Insert a steamer basket into a large saucepan, and steam the tempeh over boiling water for about 15 minutes.
3. Remove from the heat, and set aside. When cool enough to handle, crumble

the tempeh into a large mixing bowl. Stir in the remaining ingredients. Add the tamar mixture.

4. Form the tempeh mixture into patties, using a generous tablespoonful per patty. Spray a nonstick skillet with nonstick cooking spray.
5. Heat the skillet on medium heat.
6. Place the patties into the hot skillet and cook them for about 5 minutes or until browned and to the desired doneness.
7. Turn over and cook on the second side for 5 minutes. Remove from the heat and serve.



TRIBUTE TO THE REGGAE LEGENDS/ BOB DAY 2025

By Makeda Cheatom

WorldBeat Cultural Center is preparing to host the 44th Annual Tribute to the Reggae Legends, a two-day celebration of reggae music and its enduring legacy. Taking place Friday, February 21st and Saturday February 22nd 2025, the event will feature a Friday night Sound System session themed "Virgin Islands Meets Jamaica," followed by a full day on Saturday dedicated to honoring Roots Reggae legends.

Originally known as Bob Marley Day, the Tribute to the Reggae Legends was created by Prophet World Beat Productions to celebrate the life and legacy of the iconic Bob Marley. What began as a small community gathering blossomed into a major cultural event, at one point filling the San Diego Sports Arena, thanks to a partnership with Moss Jacobs. As reggae legends began to pass on, the festival evolved into Tribute to the Reggae Legends, ensuring their music and message live on for future generations.

Reggae has always held a special place at the WorldBeat Cultural Center, where its director, Makeda Dread Cheatom, became a prominent voice for the genre. For 25 years, she hosted "Reggae Makossa" on 91X FM alongside her partner Damaja Le. Together, they brought the spirit of reggae to San Diego through club nights, boat cruises, and the annual Bob Marley Day festival. After 25 years at the San Diego Sports Arena, the festival moved to the Broadway Pier in downtown San Diego before returning to its roots at the

WorldBeat Cultural Center with the Bob Exodus Festival.

Reggae music has long been a powerful medium for spreading messages of unity, peace, and awareness of social inequities. Icons like Bob Marley and Peter Tosh used their music to inspire change and bring communities together. The WorldBeat Center remains committed to preserving the legacy of reggae legends and sharing their message with new generations.

It's important to keep indigenous reggae alive because it carries the message of liberation. Music, dance, art and culture are the weapons of today and the future. Just like the elders singing our sacred songs that were passed down through generations. I listen to Tim Redbird and the Red Warriors on the big drum and those songs are not even written down but they vibrate the sounds of our great ancestors of the past. Our ancestors are still here and we are still here. The events that are happening today should make us work harder on reciprocity, kindness, and compassion. This is very simple but very serious for our survival on this planet, Mother Earth. We have to come together as a human race of all relations. We must move forward past greed and selfishness. This is the time to humble ourselves and help the community. Check on your friends, check on your family, and check on community organizations to see what they need. Stand Firm. It's important that you come to Tribute to the Reggae Legends/ Bob Marley Day so that we can share our love together in harmony as one people. WorldBeat Cultural Center is a habitat for humanity. Remember none of us are free until

all of us are free.

The 44th Annual Tribute to the Reggae Legends promises to be an unforgettable weekend of indigenous reggae and cultural connection, continuing a tradition that has brought people together for decades. Mark your calendar and join us in celebrating the music and spirit of reggae in San Diego on Friday, February 21st and Saturday February 22nd, 2025.

For tickets and more information visit worldbeatcenter.org or call 619-230-1190.

WORLD BEAT CENTER

Growing to Preserve Ancestral Seeds: Reviving Traditions, Cultivating Resilience

by Berenice Rodriguez

Launching in December 2024, *Growing to Preserve Ancestral Seeds* is a groundbreaking initiative by the WorldBeat Cultural Center and Makeda Cheatom, supported by Climate Action Fellows and local partners. This agricultural program aims to combat food insecurity in communities of color by preserving heirloom seeds, promoting sustainable farming practices, and fostering intergenerational learning.

The project is located in the Tijuana River Valley Community Garden, where preparations are underway to ready the land. Volunteers are needed to help clear weeds and prepare the soil for planting. If you're interested in supporting this effort, please email volunteers@worldbeatcenter.org for more information.

At the heart of the project is the cultivation of culturally significant heirloom crops, including Moringa trees and collard greens. Plans include setting up a greenhouse to start seedlings, which will be used



both on the farm and for the WorldBeat Garden Nursery. The project prioritizes food

deserts, offering workshops, plant starters, and resources to low-income families and seniors. Seeds for the project are generously sponsored by Baker Creek Heirloom Seeds and planter boxes are being made in partnership with Habitat for Humanity.



Beyond gardening, the initiative is a cultural revival. Seniors will share ancestral farming knowledge while learning modern practices like permaculture and water conservation, creating a dynamic space for intergenerational exchange. Through this effort,

Growing to Preserve Ancestral Seeds not only preserves biodiversity but also teaches agroecology, strengthens community resilience and reconnects people to their roots. Agroecology is sustainable farming that works with nature. Ecology is the study of relationships between plants, animals, people, and their environment - and the balance between these relationships.

Stay updated through the WorldBeat Center's social media channels on Instagram and Facebook as well as the newsletter for more details about workshops and volunteer opportunities. For more information, visit the WorldBeat Center or join a workshop to be part of this inspiring mission.



Winter Wellness: Herbs to Nurture Your Body and Soul

by Berenice Rodriguez

Winter invites us to slow down and embrace self-care, and nature offers a wealth of herbs to support us during this season. Incorporating plants like elderberry, ginger, and cinnamon into your routine can boost immunity, provide comfort, and foster resilience. Paired with the teachings in Robin Wall Kimmerer's *Braiding Sweetgrass*, these herbs remind us of our interconnectedness with the earth and the importance of honoring its gifts.



Elderberry (*Sambucus nigra*) is a trusted ally for winter wellness, packed with antioxidants and vitamin C to strengthen immunity. Its syrups and teas can help reduce the severity of colds and flu. This herb reflects the reciprocity Kimmerer explores in *Braiding Sweetgrass*—offering protection while asking for sustainable harvesting in return.

Ginger (*Zingiber officinale*) is another winter essential, offering warmth, improved circulation, and digestive support. Its antiviral and anti-inflammatory properties make it a powerful remedy for cold and flu symptoms. With its grounding energy, ginger echoes Kimmerer's call to appreciate the deep roots that connect us to the earth and its seasonal rhythms.

Cinnamon (*Cinnamomum spp.*), with its sweet, warming qualities, supports circulation and helps regulate blood sugar levels. It also has antibacterial and anti-inflammatory properties, making it a comforting addition to teas and baked goods. Cinnamon's warmth reflects the themes in *Braiding Sweetgrass*, reminding us to nurture relationships—with ourselves, others, and the natural world—during the stillness of winter.

These herbs, combined with the wisdom in *Braiding Sweetgrass*, remind us to nurture both body and spirit. Whether you're sipping elderberry syrup, ginger tea, or a cinnamon-infused treat, winter offers the perfect time to embrace nature's gifts and cultivate gratitude for the interconnected world we share.

2025 Class Registration Open



Seeds of Herbalism

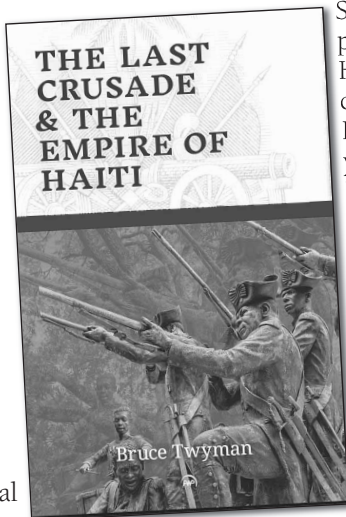
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A New Book Release From Africa World Press

Bruce E. Twyman, the author of *The Black Seminole Legacy*, and *North American Politics, 1693 to 1845*, has a new title release. The new book is, *The Last Crusade and the Empire of Haiti*. This book was inspired by Twyman's Black Seminole Legacy research. A key nexus between the Haitian Revolution and the Black Seminole Wars, was the Haitian Maroon General George Biassou. Biassou exited Haiti in 1795 and arrived in Florida with a small auxiliary force as allies of the Spanish colonial government. Though Biassou would die in 1801, members of his band married into the broader Black Seminole community, and participated in the Patriots War of 1812. Even a superficial examination of Biassou leads directly to his subordinate officer in the beginning of the Revolution, Toussaint L'Overture.



of the Crusades was on the Iberian Peninsula. This was the site of Spain and Portugal – previously known as Roman Hispania. The Islamic Moors conquered and held the Iberian Peninsula for 700 years. The Crusades on the Iberian Peninsula was known as the Reconquista. After victory over the Moors in 1492, the Christian Soldiers of the Reconquista became Conquistadors in the New World Of America.

The Spanish established colonial Hispaniola as their first colonial base in the early Sixteenth Century. By 1700 Hispaniola was divided geopolitically into Spanish Santo Domingo and French San Domingue. The San Domingue Revolution (popularly known as the Haitian Revolution) between 1789 and 1804, established the Haitian Empire under Emperor Jean Jacques Dessalines. Haitian President Petion would give Gen. Simon Bolivar military and political support, while converting him to the idea of ending slavery as a key part of the Revolution against Spain.

The Last Crusade and the Empire of Haiti, highlights the Roman Catholic struggle against the Islamic rise and expansion into, Europe and territory formerly held by the Roman Empire. The official Church struggle initiated against Islam was the Crusades. A major location

These are some of the Key concepts. For purchase go online to - AFRICA WORLD PRESS.

Enero Zapatista 2025						
We Teach Life: Towards Different Geographies and Calendars						
Sunday	Mon.	Tuesday	Wednesday	Thursday	Friday	Saturday
5 «Centro Cultural de la Raza» 5:00 pm: Enero Zapatista Art Exhibition Opening Hosted by: Enero Zapatista Art Committee	6	7	8	9 «Centro Cultural de la Raza» Kitchen Space 7:00 pm: Enero Zapatista Book Circle Hosted by: Enero Hormigas Xicanepolistas	10 «Centro Cultural de la Raza» 7:30 pm: Palestine 101 Hosted by: Palestinian Youth Movement	11 «Centro Cultural de la Raza» 2:40 pm: Settler Colonial Land Grabs Teach-In Hosted by: Jewish Voice for Peace San Diego and Tenant Councils of San Diego 7:40 pm: We Teach Life Through Teatro Hosted by: Party for Socialism and Liberation
12 «Centro Cultural de la Raza» 2:40 pm: Plant-based Calendars of Indigenous Spaces in Southern California Hosted by: Joe Parker	15	14 «Centro Cultural de la Raza» 6:30 pm: La Unión Hace La Fuerza: Tenant Unions Striking Back for Housing Justice Hosted by: San Diego Tenant's Union	15	16 «Centro Cultural de la Raza» Kitchen Space 7:00 pm: Enero Zapatista Book Circle Hosted by: Enero Hormigas Xicanepolistas	17 «Centro Cultural de la Raza» & Hybrid 6:30 pm: Sexto Orlistas del Norte Journal 2 Launch Hosted by: Sexto Grietas del Norte	18 «443 Imperial Avenue, San Diego» 12:30 pm: Black and Brown Resistance in the Age of Surveillance Hosted by: Pillars of the Community «Centro Cultural de la Raza» 5:70 pm: They Call Us Terrorists, Uplifting Resistance from Turtle Island to Palestine Hosted by: Party for Socialism and Liberation
19 «Old Town Transit Center» 9:10-10:00 am: 4th Annual Resistance Ride: to the Che Café «Che Café» 10:00 am-3:00pm: Resistance Ride Food and Discussion Before a Ride Back to Old Town Hosted by: Bikes Del Pueblo & Che Café	20	21 «Centro Cultural de la Raza» 6:30-8:00 pm: Navigating Fractured Realities and the Need for Clean Air ("During the Pandemic" is right now) Hosted by: Fan Favorite	22 «libelula Books & Co.» 6:00 pm: Writing Letters Across Prison Walls Hosted by: Bar None- San Diego	25 «Centro Cultural de la Raza» 6:00 pm: We're All We Need: Abolition in the Borderlands Hosted by: Detention Resistance Collective	24 «Centro Cultural de la Raza» 4:40 pm: Know Your Rights Hosted by: Centro Cultural	25 «Lincoln High School» 10:30 am-3:30 pm: Hilltop Geographies in San Diego: Young People's Resistance to War and Schooling Walking Tour «Centro Cultural de la Raza» 4-8:00 pm: Post-Four Film Screening Hosted by: Project YANO, Homegrown Youth Collaborative, Veterans for Peace, and Secret City.
26 «Balboa Park Fountain» 11:00 am-1:00 pm: Aniversario de Los 43 Estudiantes Hosted by: Armadillos	27	28	29	30 «Centro Cultural de la Raza» Kitchen Space 7:00 pm: Enero Zapatista Book Circle Hosted by: Enero Hormigas Xicanepolistas	31 «Centro Cultural de la Raza» 6-12:00 pm: Enero Zapatista Climate Concert Hosted by: Enero Zapatista Coordinating Committee	1 «Centro Cultural de la Raza» 5-8:00 pm: Working Women United: From Mexico to Palestine Hosted by: Half the Sky
2 «Arts Ave. Trolley Station SD» 8-11:00 am: Ride to La Esquina. «La Esquina» 11:00 am-4:00 pm: La Tormenta y el Sol en Nuestras Geografías: Conexiones Entre Territorio Kuntzi (16th-17th) y Chiapas Hosted by: La Esquina	3	4	5	6 «Centro Cultural de la Raza» Kitchen Space 7:00 pm: Enero Zapatista Book Circle Hosted by: Enero Hormigas Xicanepolistas	7 «Centro Cultural de la Raza» 6-9 pm: Suuma - (The Gathering) Hosted by: The Council on American-Islamic Relations (CAIR)	8 «Larson Field» 9:30am-12:30pm: Break Down Borders SK Hosted by: Collective Zapatista, Half the Sky, & PYM «Centro Cultural de la Raza» 6:00 pm: Mayan Fire Ceremony Hosted by: Yutzi Ot'on - Fortaleza del Corazón

Native American College

Continued from page 1

power of education in preserving and uplifting our tribal nations," said Ramos, who is a member of the Serrano/Cahuilla Tribe.

"It's inspiring to see a university take such bold action to provide culturally relevant opportunities for Native students while building bridges between academia and tribal communities. I commend Sacramento State for setting a precedent that I hope others will follow."

"We're not establishing a program or a center, this is a college that is designed for those interested in learning more about Native life, history and culture and is led by a powerful leader and respected educator in our Native community." -- Sacramento State President Luke Wood

Reed, who is an enrolled member of the Tolowa Dee-ni' Nation, addressed the children who were sitting at legislators' desks.

"Each of you have superpowers," she said. "Part of your superpowers could be education, and part of your superpowers can be knowing your Native culture."

"I'm really happy to see you. ... I'm looking forward to seeing you one day at Sacramento State, hopefully, or any other college you want to go to."

The first cohort of Sacramento State Native American College students will enroll for the Fall 2025 semester.

The new college will offer a diverse range of programs that integrate academic excellence with tribal values, traditions and community engagement.

"I really look forward to focusing on educating and training young leaders so our tribal communities can be even more successful than they are now," Reed said.

"We are going to keep connected with

our Native communities, and they are going to be an integral part of this college."

"We're hopeful that this will spur other colleges and universities to go beyond the usual and lean into supporting Native communities," Wood said.

Interested students can apply for the Sacramento State Native American College after being accepted into Sac State through CSU's general application process. The college is open to first-year or transfer students, as well as students beginning their junior year.

All students will minor in Native American Studies, with an emphasis on Native American Leadership, and can pursue any major the University offers.

The Sacramento State Native American College will provide career and leadership-focused activities and training in addition to student support services. Student support services will be accessible through the Sacramento State Native American College and provide a more fluid pathway through the University. Each student will have a faculty mentor, and all students will collaborate with their peers through the cohort model, which is designed to create support systems with the potential to become lifetime networks and resources.

Reed said students will have Native American faculty mentors as well.

"This will prepare the next generation of leaders," she said.

In accordance with state policy, the college is open to students of all races and backgrounds who are interested in learning about Native life, history, and culture.

Sac State also is home to the nation's first Black Honors College, which offers a comprehensive curriculum focused on the Black and African American experience and is open to students of all races, cultures and majors.

NATIVE AMERICAN BANK

Oceti Sakowin Power Authority

Oceti Sakowin Power Authority (OSPA) has been working to establish and develop natural wind resources for over ten years. Their plans are now becoming reality with \$7 million in financing from Native American Bank and collaborative efforts with six other Sioux nations, tech giant Apple, and several other collaborators. While the unique capital arrangement presented a challenge for Native American Bank, ultimately, the project will move forward with plans to produce two Gigawatts of emissions-free electricity with a capacity to generate up to 60 GW of power on tribal lands.

The massive project will support economic growth, create numerous job opportunities, generate tax revenue, and create permanent high-skilled careers while reducing energy costs for tribal communities. The coming together of multiple tribal nations with Native American Bank's unique expertise has brought this project to life!

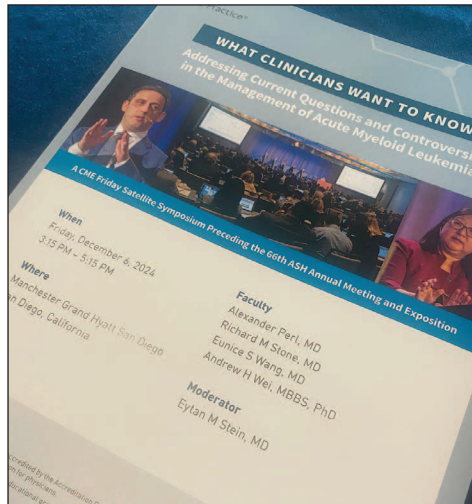
Member FDIC

~ On the Town with Camille ~

by Camille Appling

Manchester Grand Hyatt San Diego

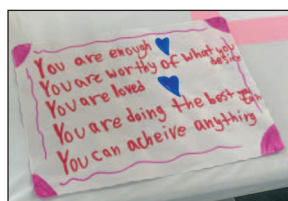
The Manchester Grand Hyatt San Diego hosted a conference titled “What



Clinicians Want to Know.” Medical professionals from around the world came to the conference to discuss current medical research, new ideas to support health and safety, and important health breakthroughs and preventions. Thank you for visiting San Diego and helping our communities with needed solutions.

Thanksgiving At St Vincents

After my time being homeless, I was so grateful to volunteer at St. Vincent de Paul Village because they took such good care of me when I was on the streets. I volunteered there when I was homeless and knew that, once things were better, to come back to show appreciation and care for the community. Thanksgiving day was filled with music, clergy, adults, elderly, and even homeless children receiving services. The Thanksgiving meal was served with love, and we even had



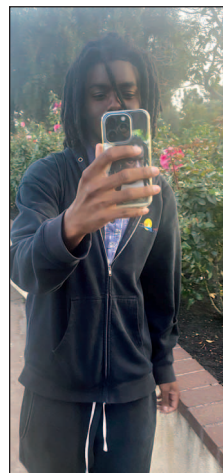
handmade placemats filled with encouraging messages like “You Can Do It.” The spirit

of St. Vincent surrounds the downtown community and reflects the love of Christ with their programs. If you have had a hard time and received help, you know what it feels like to help someone else. We pray for housing for the homeless and protection for men, women, children, and animals. Please support the St. Vincent de Paul Village community. Visit for volunteer and donation information.



Thanksgiving at the Inez Grant Parker Rose Garden in Balboa Park

The Inez Grant Parker Rose Garden on Park Avenue has always been a highlight of the Balboa Park Community.



As a native San Diegan, I have plenty of early childhood memories of being amazed by the different types of roses. Roses of every color, size, and type flourish in the circular garden and bring happiness to the San Diego community. We enjoyed walking around the garden, delighting in the

smell and ambiance with other families. We hope that your family gets to enjoy the rose garden, too. Please visit the for more information.

Tai Lopez Beverly Hills

On December 7, 2024, the Beverly Hills community welcomed Tai Lopez

and guests for an informative meeting about personal and business marketing.



The event was hosted at Tai Lopez’s Beverly Hills mansion. Future entrepreneurs were treated to strategic information for success for their companies. We met Dalton, a



future businessman, and Uri, a fashionista and spiritual healer. Both were excited about sharing their interest in expanding their businesses by incorporating Tai’s teachings. If you’re interested in

learning more, please contact Tai Lopez at tailopez.com.

Opinion: I’m A Correctional Nurse. What Goes On Behind Walls Is Putting Lives At Risk

In different health care settings there’s a continuing argument about how to best determine the nurse staffing level and the conventional method for determining the staffing ratios have always been left to the facility’s management, whom should have much more equipped knowledge and experience. However, what if the facility is being managed by individuals without experience or a medical license? A concern that often arises in medical department within a correctional facility is the lack of oversight by an individual with knowledge and previous experience, which overall affects the department and its staffing ratios.

A challenge often found within a correctional system is the continued understaffing of the medical department that leads to poor health outcomes of inmates and detainees, at times leaving the unit with two or three nurses to care for hundreds of patients.

Over the years, external stakeholders as well as facilities’ staff has raised the alarm on the ongoing issue that there are nearly not enough employees to oversee the growing number of those in custody while the correctional system continues to expand.

At the federal level, the medical treatment and rehabilitation of inmates and detainees are overseen by the Bureau of Prisons (BOP), that is overall responsible for the millions of individuals under custody. Correctional facilities are audited annually and the medical department must adhere to the guidelines and policies according to the National Commission on Correctional Health Care and the American Correctional Association.

While some of these correctional institutions are public, most are owned and operated by private companies. Privately own or for-profit charge the government depending on its contract.

Most of these institutions just like any corporation, exist to generate profits, which may often have conflicts with the medical ethics and treatment of those who are incarcerated, such as determining medical staffing ratios, often overlooking at the critical need to recruit employees.

Staffing ratios are not regulated by either the American Correctional

Association or the National Commission on Correctional Health Care, and are left open for the correctional facility and determine based on inmate and detainee population. However, correctional facilities will argue that guidelines and policies are determined and followed accordingly under the American Correctional Association simultaneously under the National Commission on Correctional Health Care.

As someone who previously worked in a correctional facility, I experienced and witnessed the concern for the lack of medical staffing in the correctional system, often leading to delayed medical care and lack of oversight of medical conditions such as wound care treatment and medication management. My recent litigation was filed and in motion to address ongoing concerns and seek to compel changes that has been requested to improve the system issue surrounding health care treatment for detainees and inmates and the continued understaffing of correctional facilities.

Advocates for improving correctional health care have voiced out concerns regarding the lack of staffing regulations leading to deficiency in health treatments and deaths through many years, but very little have been done to acknowledged and amend the issue.

If our legal justice system in America will continue to rely on private entities for prison, then the National Commission on Correctional Health Care and the American Correctional Association guideline should be amended and improved, to have tougher regulations to include staffing ratios.

There has been a long-standing request to make changes in the medical treatment of inmates and detainees that are often reflected from the available medical staffing for many years. And the need for staffing regulations in correctional institutions is high due to the increasing numbers of inmate deaths and substandard health outcomes that are often overlooked and not addressed. If this demand is continuously ignored, then our legal and medical system is failing our country but also our patients.

Oliva is a graduate student at Duke University finishing her doctoral degree with a registered nurse licensure that previously worked as a assistant health administrator for CoreCivic in San Diego.

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NEWS

from Las Vegas/Nevada

Kena Adams, Coordinator Las Vegas/Nevada

A Year in Review Nevada

So here we are again, preparing to embrace a new year. COVID has truly taught us to appreciate life. We've discussed a variety of topics throughout the year, ranging from mental illness to how local politicians are changing the dynamics of Nevada and Indian country. *Indian Voices* has been here in Nevada, watching this once small town turn into the entertainment and sports capital of the world.

Indian-owned casinos entered the strip corridor for the first time ever in Nevada history. We have an Indian owned dispensary with the first-ever consumption lounge available through the Las Vegas Paiute Tribe, near downtown Las Vegas. This year we also had to say goodbye to our beloved Tropicana to make way for the Oakland A's new stadium.

President Biden showed his dedication to Western tribes in 2024 with the dedication of Spirit Mountain. With all of this growth also comes negatives within our city and state. But these negative undertones are usually only felt within the local community and usually don't spill over to the Las Vegas strip or our tourists. But within our communities we have seen the crime

rate increase, our rents skyrocket and horrific traffic jams. With the good comes the bad; such is life in every community that has grown as much as Las Vegas within the last five years. Growing pains is an understatement when it comes to the growth that the city has experienced within even the last year.

Indian Voices Nevada partnered with Senator Cortez Masto this year, and she now has her own column in the Nevada section, updating residents on the things she's doing for the state of Nevada. As this year winds down, I think all of us are looking forward to starting fresh and leaving 2024 where it belongs. *Indian Voices* looks forward to the future, covering Nevada and California's multicultural communities and embracing the spirit of our nation through bringing you real news and reporting the truth always. With a new year comes new responsibilities. *Indian Voices* would truly appreciate community support through donations, ad placements, and subscriptions to the newspaper. Merry Christmas and Happy New Year from all of the staff at *Indian Voices*.

25th Annual Pahrump Inter-Tribal Powwow

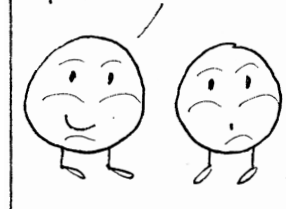


The city of Pahrump celebrated its 25th Annual Pahrump Intertribal Powwow. It took place on the third week of November. This powwow always falls on the weekend before Thanksgiving. The event was held at Petrack Park. Powwows creates a cultural and educational experience for all people through Indigenous music, dance, crafts,

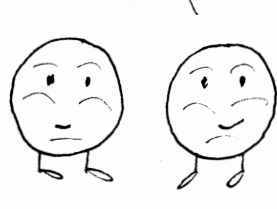
storytelling, and food. It was a free event and only a 60-minute drive out of Las Vegas. The head staff was phenomenal with drum groups like Southern Soul and Wild Horse. The MC Michael Reifel (San Carlos Apache) kept the dancers motivated and the crowd smiling throughout the powwow. The dancers and drums who participated in the Pahrump powwow represented many different tribes throughout the country. Laura Rainey (Shoshone), Delaine Spilsbury (Shoshone) and Paula Elefante, the organizers of the powwow, laid the groundwork to ensure the celebration continues, and in October of 2004, the pow wow was approved to become a non-profit. For more information about the powwow, you can visit www.pahrumpowwow.com or email pahrumpowwow@yahoo.com.

FRYBREAD

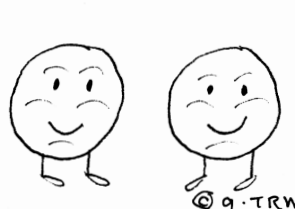
What is a tough fry bread called?



what?



A round wallet!



SAYNDAY

2024 IN REVIEW

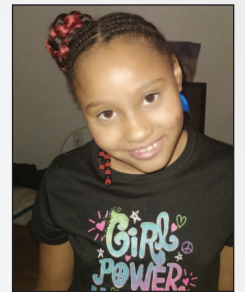
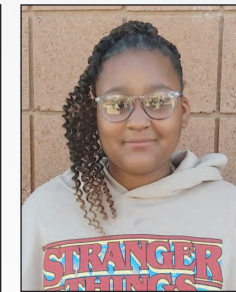
This is former athlete, CCSD teacher, business owner Nevada assemblyman and pillar of the West Las Vegas community, Harvey Munford. We've celebrated his life and legacy through Indian Voices and Black History Month each February in numerous issues. Unfortunately our friend has crossed to the other side but *Indian Voices* will continue the fight for equality, freedom and justice for all in your name and spirit always.



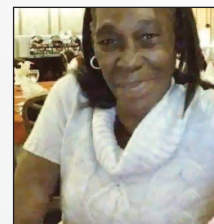
Senator Catherine Cortez-Masto partners with Indian Voices. Catherine's Corner (Nevada section) highlights what Senator Masto is doing for our community. This was previously Senator Harry Reid's section called "Reid All About It." We are honored and look forward to what she will bring to and for Nevada.



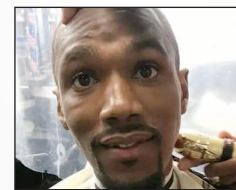
Indian Voices Coordinator Kena Adams (second from right) meets with HUD and Nevada Housing Coalition staff in downtown Las Vegas.



Indian Voices Nevada Junior Journalists. Both girls are middle school students in the Southwest area of Las Vegas. This is a new program for our youth to encourage reading, writing and investigative skills through journalism.



This is Honey Bun aka Myrtle Acy from Long Beach California a Sister of the Sun MC for over 25 years. She passed in August 2024. May she rest easy as we celebrate her awesome life one more time in *Indian Voices*.



Vernon Childress a victim of mental illness that led to his death by wondering onto the 95 North (North Las Vegas, NV) freeway near the apex and being struck by 3 cars



Boarding School Remembrance/Fashion Show at CSN (Community College of Southern Nevada)



Nevada Indigenous Day in Henderson 2024. Aztec dancers, Moapa Bird singers with Yvonne Hawk, Fawn Douglas's dance group (Las Vegas Paiute)



CATHERINE'S CORNER



A Year of Working for Nevada's Tribal Communities

As 2024 comes to a close, it is time to reflect on the accomplishments of the past year and look ahead to the work still to be done. As we enter the new year, I am looking back at some of my work to support Nevada's Tribal communities.

Last month, my colleagues on the Senate Committee on Indian Affairs and I passed an important resolution recognizing November 2024 as Native American Heritage Month. This official recognition formally celebrates the contributions Tribal communities have made both in the State of Nevada and our country as a whole.

I have heard consistently from Tribal leaders that Tribal law enforcement needs more resources to keep its communities safe. That's why I introduced my BADGES for Native Communities Act to strengthen Tribal public safety and my Tribal Access to Electronic Evidence Act to provide Tribal courts the same access as their non-Tribal counterparts to electronic evidence. The BADGES for Native

Communities Act recently passed out of committee, and I will continue fighting to get it across the finish line.

Improving housing on Tribal lands for Tribal members is another high priority for me. This year, I've delivered federal funds, Low Income Housing Tax Credits, and grants from the Federal Home Loan Banks for three Tribal developments providing more than 60 new homes for Tribes in Nevada: the Sacred Visons Subdivision in Wadsworth led by the Pyramid Lake Paiute, the Washoe Tribe's Stewart Community and in Duck Valley.

I'm always working to deliver critical resources to Tribes in Nevada, and this year we've seen so many important investments in Tribal communities come into our state. Working with my Tribal partners, I helped secure \$5 million to improve water infrastructure for Tribal communities in Nevada and nearly \$30 million for the Pyramid Lake Paiute Tribe Outdoor Recreation Project. I have supported an additional \$46.6 million in grant funding to help Tribal communities improve infrastructure, repair roadways, and invest in economic development.

In the new year, I will continue to listen to Tribal leaders and work to help their communities get ahead. I wish all Nevadans a restful holiday season and a happy new year.

The Divine Spirit Movement

It's a spiritual organization that was started by psychic mediums and healers bringing in the Native American philosophy ideology spirit mind and body are bringing people together in a community of hope. We do sound healing, guided meditation. We have healers that give their time for free we have group discussions, even messages for love, one to place of love and peace come one come all does not matter what religion you are or what you believe in if you can have an open



mind divine spirit movement is a place for you we believe in alternatives and creating peace and love, self-love, many various spiritual types of people from Native American to Universal too many parts of the world eastern Indian we have sound healing and guided meditation every Friday night at 6:45 PM at the Om

Center for spiritual living at 7951 university avenue Avenue la Mesa ca

We also have a YouTube page and a Instagram page as well and you can also reach me at 619-905-3628

Colorado Comedian Using Short Film To Connect People To A Contemporary Native Story

by Elaine Tassy

When Joshua Emerson isn't working his day job as Moco the Clown at Casa Bonita, he's on the road doing comedy shows, focusing many of his bits on his Native American heritage, while giving other Indigenous comedians a bigger platform.

Realizing that comedy clubs would be a great venue for a short film, the 33-year-old member of the Diné Nation decided to star in his own: "Bad Indian" takes a comedic look at some of the tropes surrounding Native Americans.

Walking around in different settings, he offers witty commentary; in the opening, he describes how the frequent regularity of a train would make the task of planning a suicide easier – an example of a way to use comedy to lessen the blow about high rates of suicide for Native Americans.

Throughout the 28-minute film, he makes no mention of himself rocking elaborate cornrows, which show both the significance and reverence Native Americans place on braided hair, and a link between braids worn by Black people and by Native American people – different in meaning, but, through his demonstration, transferable inter-culturally.

Bringing to light those connections is what he said he hopes the film will accomplish. In an interview this week, he said: "I want it to be a way that non-Natives can see a Native story and not just see trauma or not just see the same story that's been told over and over again, but to see something new, a contemporary Native story, that they're able to engage with the community and maybe spark interest and start to build relationships that way."

He said his fundraising efforts to complete production are about halfway done. He needs \$4,250 more – about half of the \$8,500 he planned to raise to complete the production, which includes getting the sound and light to professional levels. So on Saturday, he'll be screening it at Glass Grove, while making himself available for donations through online crowd-funding efforts.

Emerson, a comedian who lives in the

Berkeley neighborhood of Denver, relates his strategy of engaging audiences to the



Joshua Emerson at Monument Valley, May 2024

crescendos and descendos in music: "You sort of want to play the audience like an instrument where you are controlling the energy and you're able to make 'em laugh really loud, or you can sort of make 'em listen and make 'em very quiet while you're telling the story."

The audience for his comedy shows and the audience for the film are likely interconnected, and so he said a possible venue for the film would be in the same clubs he plays. He produced "Netflix is a Joke" for Netflix, and does other Native-comedy performances and line-ups around the country.

He said his goal in raising funds is to get the film before a wider audience – the final cut might be longer than what he has in the can so far.

"Maybe 50-ish minutes," he said of the possible full length. "But that would be further down the line, I think. The plan right now is to sort of perfect this and submit it into some festivals, talk to some people, and go from there."

In the meantime, he keeps his comedy skills strong working at the re-opened Casa Bonita in Lakewood. He wears a costume of the 3-year-old gorilla named Moco, who he said can have "bratty" behavior.

He tries to make people laugh there, although his face and voice are obscured by his gorilla suit. Of his day job that pays the bills when he's not on the road, he said doing it keeps his skills sharp.

"The comedic bits are all non-verbal, which is a fun challenge, I will say, because it's like, how can you be funny without speaking?" he said. "It's sort of like a dance, like a comedic dance."

Artificial Intelligence vs Indigenous Intelligence

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The great Lakota Chief Crazy Horse prophesized, "Upon suffering beyond suffering, the Red Nation shall rise again, and it shall be a blessing for a sick world."

"A world filled with broken promises, selfishness and separations. A world longing for light again. I see a time of seven generations when all the colors of mankind will gather under the sacred Tree of Life and the whole Earth will become one circle again."

"In that day there will be those among the Lakota who will carry knowledge and understanding of unity among all living things and the young white ones will come to those of my people and ask for wisdom."

"I salute the light within your eyes where the whole universe dwells. For when you are at that center within you and I am in that place within me, we shall be as one."

San Diego High School Alumni Association Celebrates Annual Wall of Honor

On Saturday, October 19, 2024, the San Diego High School Alumni Association held their Annual Wall of Honor celebration during the “All-Class Homecoming” at the SDHS campus library. Celebrating 135 years of alumni graduates, this year’s event honored four outstanding alumni citizens, with over 60 attendees present.



photo: Mike Norris

This year’s honorees included Charlie Brown, a retired SD City Schools employee and coach; Alyce Allen-Pipkin, a retired human resources professional with the County of San Diego’s Human Resources department and a dedicated political and civil rights advocate; former Fire Chief Rober Osby (award accepted by his children); and Makeda ‘Dread’ Cheatom, owner of the WorldBeat Cultural Center.

The Wall of Honor Committee was organized by Mrs. Deborah Malbrough. Alumni Board Members who participated

included President Eddie Head, Historian Yvette Porter Moore, honoree Charlie Brown, Membership Chair Gaspar Luna Oliveira, and Alumni Secretary Andrea Sierra. Fire Chief Robert Logan was present. The school principal, Francisca “Franny” Del Carmen, and School Board Member Richard Barrera also addressed the attendees.

Yvette Porter Moore
Root Digger Genealogy Research Services
619-768-3094
Yportermore@gmail.com

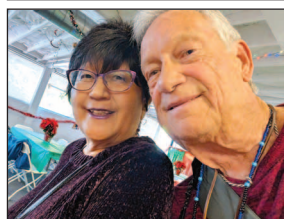
Winter Gathering

Spirit of the People

It is with deep gratitude that the San Diego Health Center is acknowledged for providing the platform for the hospitable Kumeyaay spirit to shine at the Winter Gathering Christmas party.

The occasion brought our mighty community together fortifying the backbone of an indelible culture for the next seven generations.

The event also launched a new column in the paper by Elmer Bisarra which will debut in the January issue of *Indian Voices*, where tomorrow’s media and hard copy journalism live.



Importance Of Stress Management

The health and safety of our nearly 40 million Californians is the number one priority for our state. This includes the physical and psychological well-being of all individuals. We are mindful that the disruptions related to the COVID-19 pandemic have affected all facets of society and our daily lives. These disruptions, coupled with many new developments both at home and abroad may be resulting in increased stress and anxiety for many. Californians came together to slow the spread of the coronavirus. Now it is also important to minimize the secondary health effects of this pandemic as we strive to protect our long-term health and wellness. Widespread stress and anxiety can result in an increase of stress-related health conditions. During times of heightened stress, your body may be making more or less stress hormones than is healthy. This can lead to worsening of physical and/or mental health problems, such as diabetes, heart disease, asthma, anxiety, depression, smoking, or unhealthy use of alcohol or other drugs.

Stress can show up in our bodies, emotions, and behavior in many ways. For example, in our bodies changes to sleep patterns and appetite, headaches, stomach aches, or bowel changes, and spikes in blood pressure may all be signs of an overactive stress response. In our emotions and behavior – we may feel more irritable, experience mood changes, anxiety, depression, increased substance use, or anger. It’s important to know that these changes aren’t “just in your head”. They may be signs of a biological reaction occurring in our brains and bodies due to the collective stress we are all under. If you have experienced significant adversity in the past, especially during the critical years of childhood, you may be at higher risk of experiencing health and behavioral problems during times of stress.

The good news is there are simple things you can do every day, at home, to protect your health.

To find more information on steps to reduce stress and other resources, please visit OSG.CA.GOV or Numberstory.org

Why I Like the Indian Store

by Angelo Caruso

When you walk in the store, it’s like walking into a museum of Indian merchandise. It is worth the trip, just to go in and see all the merchandise on display, even if no purchase is made. Although, after viewing all the items, it is not possible to not make a purchase. It is a full-service Native store. People will be pleasantly surprised, especially with the service that is given by all the employees. The store was started around 1985 and has moved to a few locations. The present location is the best, located at 1750 University Drive, Suite B in Vista, CA. The store is now located in a nice shopping center, next door to Aldi and Walmart, along with many other popular stores, like Living Spaces, Target, and Ross. This is why I love the Indian Store and what they represent.

For more news visit:
www.IndianVoices.net & IndigenousNetwork.org
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★ Happy Birthday
Derrick Broze

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<p>WHAT IS THE PEOPLE'S RESET? An alternative to the UN and WFP's top-down, centralized, authoritarian vision. We're here to help you find community by providing practical steps for co-creating a world that respects our individual liberty, bodily autonomy, and choice.</p>	<p>WHAT WILL YOU LEARN? Our packed schedule is built around five core themes. We know you'll be inspired by actionable solutions that you can implement in your life NOW. This event will benefit you, your family and your community.</p>	<p>LEADING THE CONVERSATION We specifically curate a lineup of solutions-focused speakers from around the world who share tips, actions, and strategies you can implement in your life and community to starting living more freely right now and into the future.</p>	<p>MEET YOUR HIGH VIBE TRIBE You're joining a unique community of brilliant people who support one another to impact the world in positive and uplifting ways. Once you attend, you'll never feel alone again!</p>
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24 HANDS-ON WORKSHOPS
35 INSPIRING TALKS
VIBRANT CELEBRATIONS

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Chairwoman

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Community Gardens Grow Veggies, Fruit, Flowers and Friendships

by Tracy DeFore, County of San Diego Communications Office

What was once a vacant lot in Linda Vista now blossoms with fresh produce, flowers and budding friendships. The site boasts a new community garden – just one of seven that County Aging & Independence Services (AIS) helped bring to life.



AIS used state funds to buy supplies like fertilizer, shovels, trowels, garden sheds and more. In all, AIS supports more than 20 new and existing community gardens in various ways.

The Bayside Community Center worked with several partners to build the garden located within Linda Vista Park and celebrated its opening in June.

The transformed lot attracts new and long-time gardeners alike. The site also draws in people of all ages. You'll see families with children, college students and older adults. Some live at the newly opened Levant Senior Cottages nearby.

Two of the residents met each other working at the garden instead of the complex where they live.

And that's where community gardens really live up to their name—they create community. They grow food but they are also places to meet people, socialize, learn new skills and forge friendships.

"It's so important to have a place where people can gather and make lasting connections," said Aging & Independence Director Jennifer Bransford-Koons. "No matter what your age, community gardens allow everyone to work together side by side, as well as learn from, and about each other, in ways that foster that sense of community we all need."

Intergenerational gardens like these are located throughout the region, with one at the Spring Valley Community Center and another at the Lakeside Community Center. The County Library branch in Ramona also has one.

If you're interested in learning about an AIS supported community garden near you, contact Intergenerational Coordinator

Pam Plimpton at pam.plimpton@sdcounty.ca.gov.

Additional County-related gardens are located at the Sweetwater Community Garden in Bonita, the Tijuana River Valley Community Garden, Los Peñasquitos Canyon Preserve and Rancho Guajome Adobe.

The County also supports the Master Gardener Association of San Diego County. Visit their site to find additional garden locations, and how to start or restore a community garden.

These efforts reflect the County's commitment to sustainability. It is core to the County's mission and part of the new County vision: a just, sustainable and resilient future for all.

"Psychologists tend to think about racism as a matter of belief ... as opposed to a system, a structure that is political and economic in nature."

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Young Journalists

Continued from page 5

our national elections, with the knowledge that students were processing a range of emotions, I sent them a message to remind them of these things, in the context of journalism in the service of democracy:

I've told you since the first day of class that journalists have a lot of power. A lot of power. And if you didn't understand it then, perhaps you do now. Journalists have tremendous power to inform or misinform, to be brutally honest or to slant, to represent or to misrepresent. And these are feelings felt by people across the political spectrum.

If you are happy with the way the election turned out, and you want to be a journalist, your job going forward is to report the news fairly, accurately, and transparently, and to hold power accountable.

If you are unhappy with the way the election turned out, and you want to be a journalist, your job going forward is to report the news fairly, accurately, and transparently, and to hold power accountable.

Notice how your job is the same either way. And that will never change. Journalism is about truthfully reporting on the state of the world and its implications, and holding power accountable.

And the positive responses to this that

I received from students, faculty, and journalists themselves are the basis for the following prediction for journalism.

The newest generation of journalists will not give in to pessimism about whether their profession still matters in an age of cynicism about the press. While they understand how journalism has failed our society, they also know that people who are committed to producing journalism in the public interest have the power to help to repair it.

They are not naively optimistic. The pandemic and other recent events of historical significance have cured them of much of their innocence. They have a level of anxiety that should impress the members of the acerbic generation once defined in part by Prozac Nation, who know their clonazepam and citalopram from their fluoxetine and Wellbutrin.

Nor should we, as scholars like Nik Usher warn, romanticize the effects of journalism on our democracy, as many factors influence its health and energy. But experiencing the stings of leadership and policy errors in 21st-century America has led students to pursue callings whose purpose is to ameliorate them. They want to do the work of reimagining journalism to be more relevant and responsive to the needs of their generation and society — and in the coming years, they will. For them, the cause of a press that serves a useful role in U.S. democracy endures.

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Ruth-Ann Thorn Makes History as First Native American to Buy Back Land in San Diego's Gaslamp District



In a remarkable and historic move, Ruth-Ann Thorn, a registered member of the Rincon tribe Payómkawichum/Luiseño a prominent entrepreneur, has made headlines by becoming the first Native American to purchase land in San Diego's vibrant Gaslamp District. This

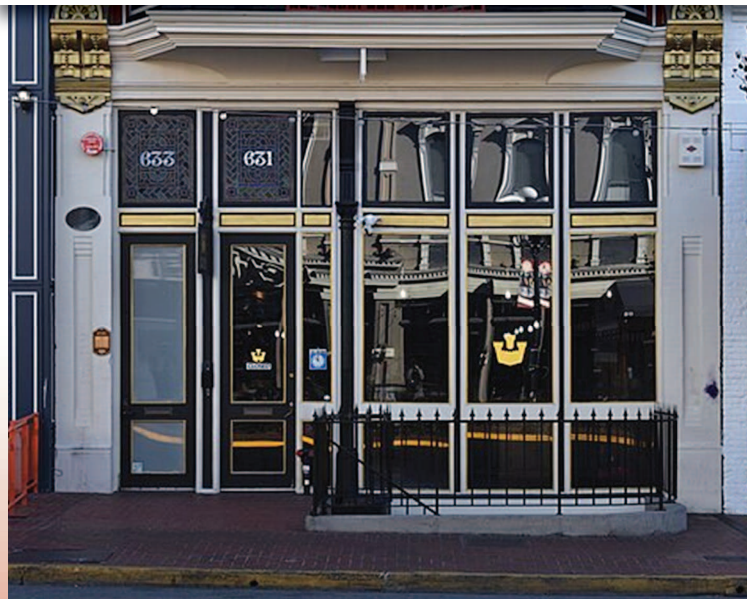
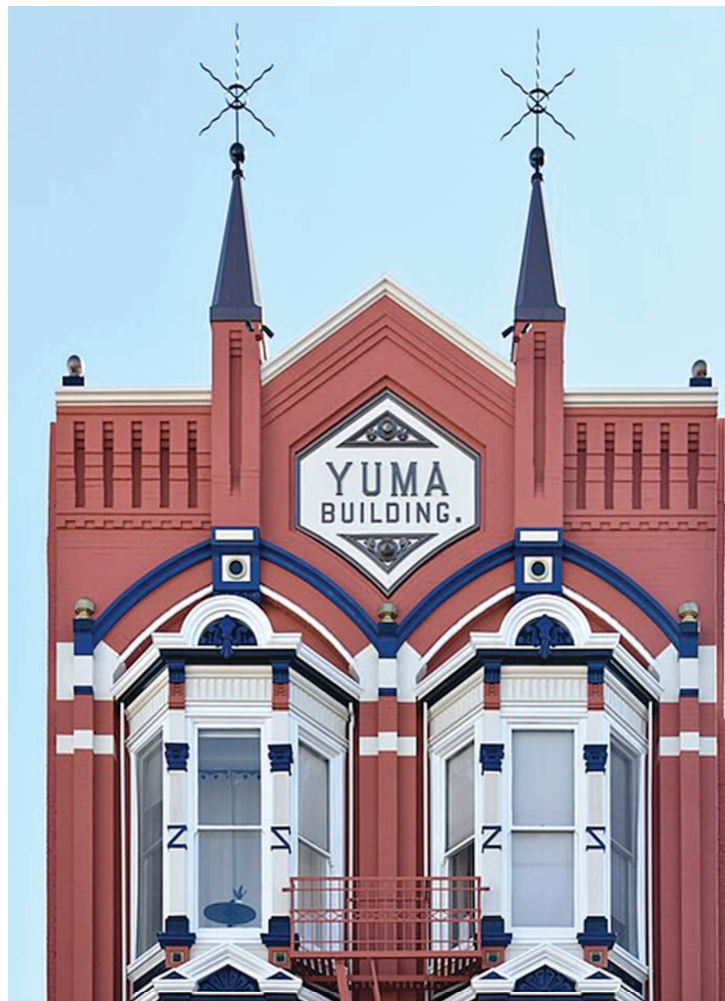
significant milestone not only marks a personal achievement for Thorn but also signifies a powerful step towards reclaiming Native heritage and presence in a culturally rich area of the city.

Thorn, known for her multifaceted roles as a gallerist, TV producer, writer, and activist, has been a relentless advocate for showcasing the unique narratives and experiences of Native Americans. Through her critically acclaimed 12 episode docuseries "THIS IS INDIAN COUNTRY" premiering on FNX March 2025 along with her innovative skincare brand, N8iV Beauty, Thorn has been at the forefront of promoting Native culture and traditions.

The newly acquired property, soon to be transformed into the Native Star boutique, will serve as a curated destination for luxury Native-made goods. It will feature a diverse selection of art, beauty products, fashion, jewelry, and more, providing a platform for Native makers to showcase their talents and craftsmanship.

"The Gaslamp district holds deep historical significance for Native Americans, as it represents a part of our shared heritage and resilience, the Gaslamp district is so significant because, in 1830, the Indian Removal Act was a genocide and how my ancestors ended up on the reservation I reside on today" Thorn commented. "By establishing Native Star in this location, I aim to not only celebrate our culture but also to spark a movement of reclaiming

- Rincon Luiseño Tribe
- Great Law of Peace
- Black Seminole



our lands and stories."

Thorn's commitment to cultural preservation extends beyond her business endeavors, as evidenced by her impactful documentary projects and advocacy work. Her dedication to shedding light on issues affecting Native communities, such as type two diabetes, demonstrates her holistic approach towards creating positive change and empowerment.

As a trailblazer in the beauty industry, Thorn's N8iV Beauty brand stands out for its use of Acorn Oil sourced from tribal lands, symbolizing a connection to ancestral roots and sustainable practices. The brand's ethos of inclusivity and representation has resonated with consumers seeking authentic and meaningful beauty products.

With the upcoming launch of the Native Star store, Thorn invites the community to join her in celebrating Native heritage, creativity, and resilience. Through her visionary leadership and unwavering dedication, Ruth-Ann Thorn continues to pave the way for greater recognition and appreciation of Native American culture in contemporary society.

Join her on this inspiring journey of empowerment and cultural resurgence as she embarks on this groundbreaking venture in the heart of San Diego's Gaslamp District.

For more information about N8iV Beauty and updates on the Native Star store opening in March 2025, visit their website and social media channels to stay connected with this transformative story of heritage, entrepreneurship, and community empowerment.

www.n8ivbeauty.com



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