



DOCTRINE OF DISCOVERY

Unmasking The Domination Code

A Documentary Film
Screening at Sycuan Showcase
Theatre 6pm, April 28, 2015

The Kumeyaay bird singers took the stage prior to the screening and set the mood with their rhythmic chants and methodical, hypnotic rattling of seeds in their gourds. A solemn but vitally important occasion which is why the call and response mood of "Where are our leaders, where are our leaders?" resounded throughout the evening. Though there were roughly seventy folks of all ages in attendance Paul Cuero's (Junior) address was laced with disappointment that there weren't many

more because this documentary, directed by Sheldon Wolfchild and told from the viewpoint of the original people rather than the conquerors, sets the record straight. Co-producer Steven Newcomb, on whose book "Pagans In The Promised Land" the film is based, patiently and eloquently explained the need for survivors to know what happened in the past. The film is not for the faint of heart as it navigates through broken treaty after broken treaty, complex legal arguments and massacres of men, women and children. It serves as a clarion call from violated ancestors who keen from their funeral pyres to teach future generations what they were forced to endure and to spur the current generation into active



resistance.

Much of the devastation can be traced back to series of papal bulls or decrees beginning in 1491 which encouraged European adventurers to go out and confiscate any land occupied by non-Christians whether by rape, pillage or enslavement. This became known as the infamous "Doctrine of Discovery" or what has later been taught in American schools as Manifest Destiny. In 1823 this same doctrine was enshrined in

American Law in the case of Johnson vs. M'Intosh presided over by Chief Justice John Marshall who said, "As the white population advanced, that of the Indians necessarily receded ... the soil (soon victim of environmental degradation) ... was parceled out to the will of the sovereign power." The Supreme Court has continued to rule against any claims of indigenous peoples. Under rule of law

SEE **Doctrin of Discover**, page 2

In this issue...



- 1 Doctrine of Discovery
Liberate Gerardo Garcia Cota
- 2 Peaceful Winds Sober Living
- 3 Chicano Park 45th Celebration
If You Build It They Will Come
- 4 Abel Silvas, Roots and Acorns
- 5 Black Path Commentary
Wealth Builders
- 6 Bureau of Black Indian Affairs
- 7 Chippewa Cree Charges Invalid
Muscogee Creek Conference
- 8-9 BayPac Women's Breakfast
- 10 Pat Spearman Interview
Cool Kids Corner
- 11 The Luxury Wedding Show
- 12 Back Stage at NIGA Convention
- 13 Trading Post Business Directory
Power of Animal Spirits
- 14 Nevada News
- 15 Reid All About It
- 16 Tribal TANF-Sycuan Voc Rehab
Del Mar County Fair

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Gerardo Garcia Cota Kumeyaay Tribal Member Caught in Legal Maze

WHEN I.C.E. FREEZES OVER

A story about the need for Kumeyaay reunification

Why is this man smiling? After four months of misery inside the Otay Detention Center/ICE Gerardo Garcia Cota has reason to break into a broad grin after he was finally released into the warm embrace of his friend, mentor and spiritual partner David Pettigrew. Prayers, patience and legal savvy are now at work to permanently free an innocent man from the clutches of the US immigration authorities. While social unrest continues to flare up in Baltimore, Ferguson, New York and Oakland because of police conduct, quite a different backdrop unfolds daily addressing the entropy at our international border with Mexico. Gerardo's messy border tale starts with his tribal roots that tie him to a heritage that dates back 1,500 years. He descends from Tecate Kumiai Indians, the prehistoric relatives of Kumeyaay.

The anthropological significance of Gerardo's family's ancestry has been the

focus of an academic study at San Diego State University as well as a documentary on PBS. Born in Tecate, Mexico 32 years ago Gerardo was brought to the United States at the age of four where he naturally underwent Americanization. He lived in Escondido, finished High School and became employed. Four years ago a car in which he was a passenger was stopped by the Border Patrol. When asked his citizenship Gerardo responded that he was a Kumeyaay citizen. Because he was born in Mexico the Border Patrol Agent deported him to Mexico in spite of the fact he has a birthright and ties to the Kumeyaay Nation. Gerardo languished on the Mexican side of the border for four years without access to medical attention which he requires due to a stroke he suffered at age fourteen. During his four



Gerardo Garcia Cota released in front of Federal buildings at 9:15pm on 4-28-15 into the hands of his friend, mentor and spiritual partner David Pettigrew.

years of exile Gerardo exhausted all bureaucratic avenues in his effort to return to the US, his family and his previous life. Like countless thousands before him he was ensnared in the tangled web of the Treaty of Guadalupe Hidalgo which, after the Mexican-American War ended in 1848, established a border between the two countries but

SEE **Geraldo is Free**, page 4

Doctrine of Discovery

Continued from page 1

government confiscation of aboriginal land is lawful in a conquered land in spite of the U.S Constitution's promise of due process in the fifth amendment of the Bill of Rights.

In 1909 an arm of the United States government, the U.S. Forest Service, without even a treaty, unilaterally seized America's largest rain forest in Alaska. For ten thousand years this had been the habitat of the Tlingit peoples who peaceably hunted, fished and gathered on the land. As Walter R. Echo-Hawk relates in his book The Courts of the Conqueror, "the Forest Service simply usurped the forest. It was the mother of all land grabs, accomplished under the turn-of-the-century decree issued by President Theodore Roosevelt at the zenith of the age of imperialism when the United States ruled a far-flung colonial empire." The Forest Service agents soon began turning over the rain forest the size of the state of West Virginia to corporate lumber companies for clear-cutting.

After forty years of futile resistance the Tlingit peoples took the legal route to protest and their case finally wound its way before the Supreme Court in Tee-Hit-Ton v United States (1955). This was the same "liberal" court that just months earlier had desegregated schools in Brown vs. Board of Education(1954). The Court explained, "after the coming of the white man" the Indians' aboriginal land title merely becomes "permission of the whites to occupy." Justice Stanley Reed based his opinion on "conquest" yet there had never been a war between the Tlingit people and the United States. The land had simply been confiscated without treaty or compensation. Or, as Senator Hayakawa said tongue-in-cheek in reference to the Panama Canal, "We stole it, fair and square!"

How do a people fight this kind of

high-handedness and disregard for the rule of law by the lawmakers themselves? As late as 2005 Justice Ruth Bader Ginsberg, perhaps the most liberal of Supreme Court justices, was still invoking the doctrine of conquest and discovery in a footnote to her majority opinion opposing indigenous rights in Sherill vs. Oneida.* Mr. Newman, our gracious host for the screening of his film, related how he had once confronted Justice Scalia on this error of legal reasoning but the "learned" Justice claimed, incredibly, not to have heard of the doctrine! On another front Dr. Joely Proudfoot of Cal State San Marcos who teaches, among other courses, "Imagining Indians: American Indians in Media, Film & Society", told of her encounter in the 1990's with Justice Sandra Day O'Connor when she(Joely) managed to break through a virtual phalanx and hand-deliver to Justice O'Connor a copy of "God Is Red", the seminal work of Vine Deloria, Jr. Sadly, the message has not yet seeped beneath the robes of the team of nine.

There's an old saying, "The conquerors write the history, the vanquished sing the songs." The evening was bookended when Shirley Apple Murphy(Lakota) improvised a rendition of her tribe's triumphant song which Lakota activist Greg Grey Cloud attempted to sing in Congress after a favorable vote against the Keystone XL Pipeline. An exhilarated Mr. Grey Cloud was singing in praise of lawmakers only to be unceremoniously escorted out of the chambers.

Ms. Murphy completed the song a cappella:

"Tunkasila wamayanka yo, le miye ca tehiya nawazin yelo. Unci maka nawacincina wowahwala wa yuha waun welo,"

"Grandfather look at me, I am standing here struggling, I am defending grandmother earth and I am chasing peace," translation of the lyrics given by Rosebud Sioux tribal member Pat Bad

Hand Sr., a hoka wicasa (keeper of songs).**

Shirley Murphy's relative, Birgil Kills Straight, has partnered with Steven Newman in an effort to re-write a sordid history. They have launched indigenous law institute. Together they lobby the pope to change the destructive wording of the original papal bulls. Featured in Steven's groundbreaking film Birgil recites the seven virtues of the Lakota: praying, respect, caring and compassion, honesty and truth, generosity, humility and wisdom. If only these virtues would be sincerely embraced today in the political and religious realms, what a world we might live in. Perhaps then the original peoples of North America might finally and justifiably get a seat at the United Nations.

And, just in case you think this is about past cases in the dustbin of history, think again. Today, developers in San Diego County, unaware that we are IDLE NO MORE, are salivating at an

opportunity to divvy up what by treaty should belong to the Kumeyaay. The Urban Land Institute holds luncheons charging fifty dollars a ticket to discuss development, leasing and planning on Port, or more accurately, Kumeyaay tidelands. Where are our leaders?

**[1] Under the "doctrine of discovery," Oneida II, 470 U. S. 226, 234 (1985), "fee title to the lands occupied by Indians when the colonists arrived became vested in the sovereign — first the discovering European nation and later the original States and the United States," Oneida I, 414 U. S. 661, 667 (1974). In the original 13 States, "fee title to Indian lands," or "the pre-emptive right to purchase from the Indians, was in the State."*
***Words and translation thanks to Navajo Times.*

The filmmakers, who are in the final stages of completing their film, requested audience feedback. A written guide briefly explaining and citing intricate treaties and law cases mentioned in the film would help the viewer maintain some of the vital information contained within this remarkable documentary.

BREAKING WARRIOR NEWS April 27, 2015:

Secwepemc Women Warriors Society halt the Trans Canada highway expansion at their Sacred Site. This area holds ancient ties between Secwepemc, that hold an inherent responsibility to protect this area, that is home to a Sacred Being and CANNOT be disturbed. This area known as "Hoffman's Bluffs" to the white Peoples is not for sale and not to be messed with! Secwepemc Territory is unceded, unsundered, No treaty, No purchase, therefore Canada or BC have no jurisdiction. This is not the first time Trans Canada Hwy has desecrated our Secwepemc Sacred places and burial sites, they destroyed whole village sites. This must stop!

Secwepemc Women Warriors Society English with French translation by Christine Prat, Dutch translation by Alice Holemans Censored News



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IT IS TIME TO BREAK THE CYCLE!

Chicano Park Celebrates 45th Year - April 25, 2015

Herman Baca Delivers Keynote Address

Herman Baca took the stage at a jammed packed World Renowned



Friends, Stakeholders and Stewards of the park for the last 45 years with Keynote Speaker Herman Baca, long time Chicano Activist and Chairman of Committee of Chicano Rights.

Chicano park celebration. The historical day Celebrating the 45th anniversary of a cultural icon which is listed in both the CA Register of historical Resources and the National Register of Historical Places took place on a sunny, glorious San Diego afternoon. Music, Aztec Indigenous dance, ballet Folklorists, Low Rider displays, and art workshops set the scene for a cultural remembrance of a struggle and political statement from both sides of the border.

Herman Baca began his address with words from the heart.

Que Viva El Parque Chicano, que viva Aztlan, que viva Mexico, queue viva La Raza.

Estimadas hermanas, hermanos, familiares, comunidad, y enemigos, muy buenas tardes. Si digo enemigos porque uno no puede esta en una lucha de cambio y no tede enemigos.

History has brought together to celebrate the 45th year of the founding of Chicano Park. I want to speak to all of you; but especially you young people about the issues/problems that we confront daily as a conquered people here in the U.S. Yes, I said conquered people because other than the Native Americans, we are the only ethnic group in the U.S. covered by international treaty; the Treaty of Guadalupe Hidalgo that supposedly ended the US/Mexico War.

To me the historical significance of Chicano Park is that it was created thru the self-determination of our people, who confronted, struggled, and sacrificed by occupying the taking over this tierra that belong to the community. This after city and state gringo politicians deceived the community by planning to construct a California Highway Patrol station, instead of a park. To me those politicians proved the

old saying, "Never trust a Gringo that smokes a cigar, or speaks Spanish."

Much of Mr. Baca's message was directed to our youth.

"To you young people I want to speak to you for the simple reason that my generation, historically speaking is on its way out. We are not dead yet, but the truth is that my generation is old, sick, tired, broke, and many of them unfortunately have become what Malcolm X called, "people of affairs," in other words they got a little piece of the pie, and now they only talk the talk, but no longer walk

the walk. Or to put it in Español, "primero mis dientes, y despues mis parientes."

Your generation like all past generations will have problems, but I tell you today ... the future belongs to you, your children and grandchildren because in the very near future you are going to be the majority population in the US Southwest or Aztlan, because of demographics.

The only problem that remains is that the white political system has the power, and our people don't."

So the question is, if the future will belong to you, your children and grandchildren, what kind of future is it going to be if all the problems that afflict our people remain unsolved?

For solutions we have to look to history. But first we must remember what the great Afro-American revolutionary Malcolm X stated, "A people without a history, is like a tree without roots...dead and anyone can do what it wants with that tree, just like it can to a people that do not understand their history."

History also teaches us that if you want a solution; "you first have to know what the problem is, and to know what the problem is ... you have to read and understand your history."

You need to understand that the problems our people are facing today are historical; those problems were here before you and I were born, they are here right now, and they're going to be here until we develop the social, economic and political power to resolve them.

What are some of the problems? Blatant racism still exists as witnessed at the border daily and in Murietta last

SEE **Chicano Park**, page 5

If You Build It They Will Come

BAPAC First Spanish/African-American Dialogue

The Black American Political Association of California, whose dynamic chapter in San Diego is bilding a cultural movement came together in a

development, discrimination, and/or education.

The animated participation and dialogue marked the starting point to unite people from both communities. The organizers want to make this a quarterly meeting.

The event which began at 5:30 p.m. with a mixer, moved to the auditorium at 6:00 for a 30-minute opening program The attendees moved into small groups for one-hour "working sessions," then back to the auditorium for the plenary session and closing remarks.

The well planned and polished educational production gives a glimpse of what is to follow.

William Loren Katz was appraised of the gathering and expressed his enthusiastic support.



Dr. Willie Blair CEO BayPac and City Councilman David Alvarez address the multi-cultural audience at the University of San Diego. The focus of the gatherings are to examine the Hispanic and African-American urban communities.

multi-cultural community, caucus designed to unify, solidify and re-connect to the historic memory that connects us all. Held at the University of San Diego the focus of the gatherings are to examine the Hispanic and African-American urban communities with the goal of creating a common agenda related to business



Members of the multi-cultural community caucus headed by Dr. Willie Blair.

Council of American Indian Organizations Comes Together with Black American Political Association of California

A gathering of American Indian community groups held their monthly membership meeting on the reservation at the Sycuan Resort.

In attendance was special guest Dr. Willie Blair President of the Black American Political Association of San Diego. After prayer and a cordial get acquainted discussion, Dir. Blair was invited to introduce BAPAC and explain the history of the organization as well as his



vision for the future which includes hosting the upcoming annual conference Build it and They Will Come. In October He also revealed plans to develop Camp Lockett, in Campo, CA.

The meeting was energizing and

culturally binding.

Shirley Murphy, President of CAIO brought the meeting to a close on a hopeful, inspiring note.



A CALL ON INDIGENOUS PEOPLES

- WORLDWIDE -

TO JOIN IN

• **THE LONG MARCH TO ROME** •

On May 1, 2016, indigenous peoples will walk to Vatican City to petition Pope Francis to revoke the papal bulls Romanus Pontifex and Inter Caetera.

We undertake the Long March to Rome to remember the countless millions of indigenous worldwide who for 500 years

have suffered and died through the wars, forced resettlement, disease and conquest justified by two papal orders or bulls, called Romanus Pontifex (1455) issued by Pope Nicolas VI and Inter Caetera (1493) pronounced by Pope Alexander V.

<http://longmarchtorome.com/>

ROOTS & ACORNS: San Diego Padres vs Old Town Pueblo Band of Mission Indians



Have you ever walked through Old Town in San Diego and felt something strange about it? I mean something other than high priced Margaritas

and canned re-fried beans again re-fried? I mean, where is Old Town and its history? Well, recently I was escorted out of Old Town by State Park officials for asking this question out loud, "Where are the California Indians?"

Each day I have to remind these officials that as a Californian Indian I still consider Old Town a community neighborhood of the Village of Kossai (Cosoy). Always has been and always will be! However, in today's archaeological world, when our villages are rediscovered underground and three or more artifacts are found it is documented and labeled as an individual "site"? If cultural evidence isn't found, then it's no longer a village site at all. I find this troublesome because it automatically divides and shrinks the significance of the entire village. That's like asking if I'm sitting

at the Bay of Chula Vista (Rancheria Village: see bottom of map) and there are no artifacts in the sand, then am I



Oldest surviving map of San Diego from 1782 by Juan Pantoja y Arriaza, pilot on La Princesa, who charts San Diego Bay and indicates place names on map.

still in Chula Vista?

Let's start the game at present-day Petco Park on May 13, 1769, when the Spanish Franciscan Padres arrived here (Dead Man Point: see map) and camped next-to-the-last day before arriving in Old Town to build their fort, Presidio de San Diego, and the first Alta California Mission de Alcala on Kumeyaay village of Kossai. Father Serra wasn't far behind but sent his leading hitter, Padre Juan Crespi and their Major League Captain, Fernando Rivera y Moncada. They were part of Portola's first overland Expedition from Baja, California after having defeated the Jesuits Missionary at Mission Santa Maria stadium, who were at that time

the World Series Champs of California for the previous seventy years.

After recruiting their Old Town Pueblo Band of Mission Indian's first round pick, Sebastian Tarabal, they hired a ball-boy, Fabian, who came from their farm team out of the Mission San

Fernando de Velicate in Baja California. It appears both of these guys and a few others were from the Cochimi tribe located around "El Rosario de Abajo", which is about 237 miles south of the border. Sabastion ended up quitting the team in 1774 out of disgust and split to Yuma towards Peoria, Arizona to scout for another team, while Fabian ended up serving as personal waiter to Lt. Jose de Zuniga, the San Diego Presidio

Commandante. Fabian died there on January 19, 1789.

And now, lets bring out our hometown hero from good old Shell Town in National City, Guellermo Maria (audience chanting Mo Mo Mo). Guellermo's native name was Cucor and he was born at the large Kumeyaay village of San Antonio Las Chollas located at present day 32nd Street Naval Station (Rancheria de la Choyas: see map). For years this site has been extremely polluted by the shipping industry, however, the remediation process financed by the City of San Diego has begun. Guellermo died in Old Town among many others and was the oldest Native American buried at the

Presidio.

More on their teammates and accomplishments in the next issue.

Padres game opener was on July 16, 1769 and they really looked sick! On August 15 they were totally whipped by the Kumeyaay Indian team and all went down hill from there. Right away Father Serra set-up a task force to search for a new mission stadium site in order to get more neophytes to attend. In December of 1774 he decided to build their new mission at the village of Nipaguay (present-day Qualcomm Stadium) and placed Padre Luis Jayme as their new Head Coach. Unfortunately, it was constructed at the cost of hundreds of Kumeyaay/Diegueno Mission Indians who gave their lives to make adobe bricks and carried large boulders to build the San Diego Mission and Padre Dam. Their mass grave site can be seen today at this mission. OK, wait till next season!

A year later on November 4, 1775 over a thousand Kumeyaay/Diegueno Mission Indians and others got their chance for revenge and slaughtered the Padres. They burned down their new stadium and fired Coach Jayme with arrows, literally, and he now lies entombed beneath the altar at this mission.

So where are the California Indians? We re-built the Mission, lived at the Presidio, and built Old Town. Our ancestors are buried in unmarked graves at the Mission, the Presidio, and Old Town. We descendants are still trying to get recognition from the community and we want visitors to know we are still here!

To be continued....

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Gerardo is Free

Continued from page 1

divided the Kumeyaay Nation into two separate entities.

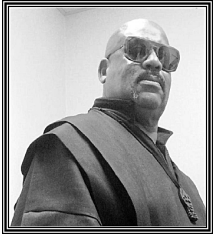
In January of this year Gerardo Garcia Cota, tired of being a pawn, decided to take his destiny into his own hands. With documentation declaring his tribal identity and eager to secure his rights he walked across the border crossing in Tijuana determined to explain his legal rights to the immigration authorities. The border agent, unschooled in the intricacies of Gerardo's unique situation, had him apprehended and placed in federal custody at the Otay Immigration Facility. At this point Gerardo's most effective weapon became prayer and has remained his default plan throughout his ordeal. Utilizing his limited access to a phone in the facility he reached out to the Sycuan Band of Kumeyaay in the hope of finding a friendly ally to stand up for him. To his everlasting gratitude he was comforted by Judith Meeks and

Yvonne Payne who assured him that they would do all they could to assist him. This assurance was a blessing to Gerardo and gave him the resolve to continue his quest. Eventually, as word of his crisis spread, concerned friends and stake holders came to his rescue. Primary among the social first responders was David Pettigrew, a longtime family friend and spiritual partner. They have known each other since Gerardo was a child and both attended the same church. Enrique Morones of Border Angels quickly jumped in offering legal references and assistance. David Pettigrew, informed that Gerardo would finally be released on Friday, April 28th on his Own Recognizance, was there to give Gerardo a big bear hug.

This is not the end of Gerardo's story as meetings and judicial hearings are scheduled over the next several weeks. Indian Voices will be there to write about this intriguing tale and continue to cover the retaking of Turtle Island!

Black Path Commentary: Critical Analysis on Culture, Community, & Struggle

Wake Up, Clean Up and Stand Up: A Perspective of the Liberation Ethics of Malcolm X



by Min. Tukufu Kalonji

May 19th marks the birth of Min. Malcolm X; therefore, May is a time for us to rightly reflect upon the life and legacy of

Malcolm X. Malcolm X; fire prophet, moral teacher, quintessential model of Black manhood; worked, studied and struggle to build a truly just and moral society. An incisive critic of the American nightmare was and without question remains needed now of the current hypocrisy permeating American society. A hypocrisy evidenced today by nearly daily murders of Black men under the color and camouflage of law and order.

Of the lessons, Malcolm X gave us one of the most profound is his liberation ethics and call for Black people to Wake Up, Clean Up, and Stand Up! Thus, Malcolm X's instruction to wake up, clean up, and stand up is a call for Afro Americans to engage in the process of becoming educationally competent, morally grounded, and ethically focused in our thought, emotion, speech, and conduct. These three precepts are culturally conceived and put forward to the masses in order for us to rescue and reconstruct ourselves as a dignity bearing people with identity, purpose, and direction.

Moreover, they are inclusive of our embracing as an idea and practice what later came to be constructed by Dr. Maulana Karenga, founder and national chair of the Organization Us, as the Three Ends Of Black Power; Self Respect, Self Determination, and Self Defense. Wake Up is the first step as it

is essentially our call to expanding our consciousness. Malcolm argues that "Education is vital in our struggle for human rights. It is the means to help our people rediscover their identity and thereby increase their self respect." Moreover, building on Malcolm's lesson for us to Wake Up, I argue that in order to liberate ourselves from the bonds of white supremacy; it's upon our shoulders today to launch a cultural revolution to counter the effects of cultural psychosis on the minds of Afro Americans.

Malcolm X's call for us to clean up is a call for our becoming morally mature. I argue that this starts with us learning, memorizing, internalizing, and living in our daily life; the Nguzo Saba; The Seven Principles of Black Community Development/ The Nguzo Saba has for 50 years been moral guideposts by which we can rescue and reconstruct our family, community, and culture in our own image and according to our own needs as an African people. Finally, standing up is a call for our commitment to defining, and defending our aspirations, interest, and achievement in every area conceivable of human thought and practice.

In the final analysis Malcolm X's liberation ethics is an excellent prescription for our seeking self respect, self determination, and self defense as we continue to construct the cultural community we all want and are deserving of. To that I say Pamoja Tutashindana (Swahili for together we will win)!

*Min. Tukufu Kalonji is Founder of Kawaida African Ministries,
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Chicano Park

Continued from page 3

year, when gringo mobs attacked our children. Having more youth in prisons than colleges, migrant raids that have resulted in 2 million of our people being deported, and the age old problem of police brutality, are only a few.

Those problems mainly come from the white run political system, but in our own communities we have our own problems, starting with the gringo run His/Her Hispanic movement that was originally baptized by President Nixon. It is a movement that denies our Indian mother, and has not contributed one original idea to resolving the problems or issues afflicting our people other than a political philosophy of what's in it for me, me, me.

The gringo establishment continues to govern and fleece heavily Chicano populated cities like Bell, NC and Escondido. Think about it, in the city of Bell 90% Chicano and poor (annual income \$24,000), the city manager was

making \$800,000 more than the President of the US, and in National City population 70% Chicano run by a gringo Mayor, with for His/Her Hispanic Councilpersons stooges; last year passed a proposition to tax the poorest residents in San Diego County 200 million for the next 20 years, on top of the 100 million that they will collect up to 2016.

But the biggest our people confront is that we have not built the organized social, economic or political POWER that 60 million Chicanos/ Latinos should have to solve those problems, and make politicians accountable. That will be the biggest problem yours and future generations will confront!"

Herman Baca in speaking for the Chicano community spoke for all colonized original people.

Without struggle, there is no progress.

Thank you to the Steering Committee and all of the committed cultural activists who made this celebration a historical success.

I Am My Brothers Keeper Comes Together with the National Indian Gaming Association

The Reception for NIGA Chairman Ernie Stevens on Monday evening March 30th kicking off the National Indian Gaming Association 2015 Trade Show and Convention was memorable. Poolside at the San Diego Manchester Hyatt was an elegant multicultural mix which attracted hundreds of attendees and well -wishers who came from all corners of the nations' Indian gambling meccas. The celebratory event was filled with reminiscing marking the Chairman's seventh year as chair. Formal attire punctuated by cowboy boots and hats made for a high- spirited "come as you are" interactive setting.

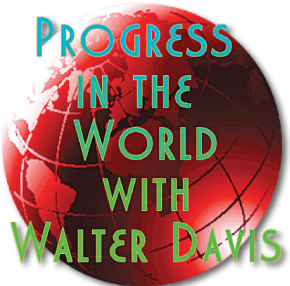
In keeping with the underlying theme of business development Bro Hugh Muhammad and his wife Sybil of Muhammad Mosque #8 6601 Imperial Ave, San Diego, anointed the gathering with their presence. As founder of "I Am



Mr. and Mrs. Hugh Muhammad with Rose Davis, Judith Meeks and Curtis Robinson at NIGA kick off reception.

My Brother's Keeper", Hugh Muhammad's reaching out emphasized "I Am My Brother's Keeper" "commitment to vision and service while complementing Chairman Steven's conviction that, "Our membership is or strength and we are stronger when our voice is unified."

Danny Tucker and his awesome band polished off the enchanted evening with a set designed to inspire the ancestors to shine a light on continued community development and networking.



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Fort Negro

The ruined fort was built by the British during the War of 1812 and left to their black allies (300 African Americans and 30 Seminole and Choctaw Indians) when they departed in 1815. The were left with a substantial artillery, ammunitions, including 700 kegs of gunpowder. The fort attracted as many as 800 black fugitives, some from as far away as Tennessee and the Mississippi Territory, who settled in the surrounding area. The fort was under the command of a black man named Garson and a Choctaw chief (whose name is not known). They often launched raids across the Georgia border. Negro Fort was perceived as a threat to white slaveholders in Georgia. In July of that year, Major General Jackson gave the order to Col. Clinch to destroy Negro Fort and to return the blacks to their white owners. On July 27, 1816 during the insuing warfare, an American "hot shot" shell hit the open magazine within the fort, killing approximately 300 men, women, and children. The eyewitness accounts of the event reveal "arms and legs and bodies spewed all over the area" and thousands of muskets and other firearms found. The few survivors were taken prisoner and turned over to Georgia slaveholders. Garson was shot on the spot and the Choctaw chief was killed and scalped by the Creek Indians, American allies. Andrew Jackson himself said the war was designed to destroy the "escaped slave" black towns in Florida depriving them of places of refuge. Fort Gadsden (later a confederate fort) was constructed over the site of the ruins of Negro Fort.

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The 1790 Treaty of New York and the Creek Confederacy

by Phil Fixico

The 1790 Treaty of New York. This treaty is central to understanding that era, it specifically explains the evolving relationship between the new country, known as the United States of America and the Great Creek Confederacy (Upper, Middle, Lower Creeks and Seminole Indians). My disclaimer is, that I am NOT a Historian...I am an Activist and an Informed Descendant. "The Worlds Leading Expert on Seminole Maroons", Dr. Kevin Mulroy, Dean of Library Sciences of Claremont Colleges 7 Libraries, was my Smithsonian Institution Researcher, for the "IndiVisible": African-Native American Lives in the Americas, book and exhibit. Dr. Mulroy, describes, me as "a contemporary Seminole Maroon descendant of mixed race who lives in Los Angeles". "Phil is one-eighth Seminole Indian, one quarter Seminole Freedmen, one eighth Creek freedmen, one quarter Cherokee-freedmen, and one quarter African-American-White". The Treaty of 1790, which is currently being displayed by the National Museum of the American Indian, presents, a critically important opportunity for Descendants of America, to come to grips with the direction, that Democracy, Slavery and Manifest Destiny, would take. It is obvious, in its own words

that the country intended to develop itself as a expanding Slavocracy, with a growth policy based on taking Indian Land. Two undeniable victories are, that today we have a African-American President Barack Obama and the National Museum of the American Indian, which means, that the "Higher Angels of the United States of America", fought back and accomplished tremendous achievements in spite, of the designs of all the broken treaties in our past. Of course, President Obama and the NMAI, are not enough, to make it right, but they represent, HOPE. We must look at what ensued, in the wake of this Treaty and how it was administrated. In Article 12 it says that "the U.S. will send persons to reside in the Creek Nation" to judge if they are acting properly. The main person the U.S. Gov't, sent was Indian Agent Benjamin Hawkins, who was the Direct Descendant of Admiral John Hawkins, who with Queen Elizabeth of England established the "TransAtlantic Slave Trade". His job was to teach Indians how to become, Herdsmen and Cultivators and to teach them that Enslaved People, were not their extended family members, they were Slaves. I believe, when President Thomas Jefferson, sent word to Indian Agent Benjamin Hawkins to come to the Capital (Philadelphia) for a meeting and, it is said the the highly educated Benjamin

Hawkins, answered, that he would come: "If God willing and the Creek don't rise". I believe that he was talking about the Creek Indians. His job was to keep the Creek Indians in line with the 1790 Treaty of New York, which had "Secret Articles" that re-enforced a Slavery Policy and secret pay-offs to certain Chiefs and Warriors. I say, look not only at the treaty but look what followed, the Creek Civil War (Red Sticks) which was held between Pro-Slavery Creeks and Mixed-Bred Creeks vs. "Traditional Creeks" and Black Muscogulges. The Pro-Slavery/Mixed Breds, won with Andrew Jackson's help, Yet, the winners, still faced the Treaty of Indian Springs. They had more land taken, from them and they had to pay \$250,000.00 in "Reparations" to Georgia Slaves owners, for Slaves and the "increase" (Enslaved Children), that they, were unable to return under the treaty. Look at the other Southeastern Indian treaties, like Treaty of Coleraine, Treaty of Moultrie Creek, Treaty of Paynes Landing, Fort Gibson and etc. I still say, that although, there was never a Treaty that was kept, we must keep the struggle alive through our Activism and never lose hope in the Good People of all races who have devoted their lives and energies to making "MAMA AMERICA" a better place for everyone, especially, future Americans.

"Through Warm Tears of Gratitude", Phil "Pompey Bruner" Fixico, Seminole Maroon Descendant, North American Maroon

"By Blood" Tackles the Untold Legacy of Slave-Owning Cherokees

by Aura Bogado

It's an obscure part of antebellum history, but members of no fewer than five Native American tribes participated in chattel slavery. Before they were driven from their lands in what's now known as the U.S. South, the Cherokee, Chickasaw, Choctaw, Creek and Seminole nations all had members who bought and sold black people as property.

In 1838 and 1839, when the U.S. government forced the Cherokee, the largest tribe, to relocate from their land east of the Mississippi River to what is now known as Oklahoma, enslaved black people, black spouses of Natives and mixed children joined them.

Some 30 years after this forced march that Natives called the Trail of Tears, the Cherokee Nation was divided by the Civil War. Some supported and even fought for the Confederacy, while others sided with the Union.

The Cherokee eventually signed the Treaty of 1866, an agreement with the federal government that granted enslaved black people who were freed voluntarily or by law "all the rights of the Native Cherokee." In addition, "all free colored persons" and their descendants who were living on Cherokee land or set to return in six months received these rights.

With a population about 300,000 members, the Cherokee Nation

determines its citizenship not by blood quantum, but by whether an ancestor is on what's called the Dawes Rolls. In those records black Cherokees were designated as Freedmen without consideration of their lineage. As a result, the tribe has always questioned their membership. In a 2007 special election that resulted in a change to the Cherokee constitution, a majority of voters chose to strip some 30,000 Cherokee Freedmen of their tribal citizenship. These Freedmen have lost access to the healthcare, education and housing benefits funded by the billion-dollar Cherokee casino industry.

The Cherokee Freedmen are the topic of a documentary, "By Blood," which was featured at the San Diego Black Film Festival and currently making the rounds at film festivals throughout the country. Colorlines spoke with Marcos Burbery who co-directed the film with Sam Russell.* Below is the interview condensed and edited for clarity.

A lot of non-Natives don't know about this history. How well known is it in the Cherokee Nation itself?

My impression is that most people in the Cherokee Nation don't even know about the Cherokee Freedmen. Many who I interviewed, who didn't make it into the film, would say, "That's crazy! We never owned slaves. I don't even know what the Freedmen are."

So how did the special election to strip them of their citizenship come to be?

A very small percentage of the Cherokee Nation, less than 10 percent of the tribe, voted in the special election to kick the Freedmen out. It was mostly very conservative, politically involved [members] of the Cherokee Nation from one of 14 counties in Oklahoma. There's a lot of history there, and it just so happens that some of the most politically involved Cherokee look really white.

There are lots of Cherokee who I've come across that appear traditionally Native. From what I've seen, they're the ones who don't have any involvement in the tribal politics—like, zero. So when critics say the Cherokee Nation's racist, they're making generalizations.

You do a good job at letting people speak for themselves. For the Freedmen and their supporters, it's an issue of racial discrimination and equity. For Cherokee Nation leadership, it's an issue of sovereignty—of the Nation's right to decide how to determine citizenship. How did you approach all of that?

It's easy to get wrapped up in the emotion of the Freedmen's plight and what they're going through. But there's this whole other side to it—and I don't think the other side is all negative.

The Chippewa Cree Tribal Business Committee's Charges Against St. Marks Ruled a Pretext, and it is Ordered to Abate it's Reprisals

On April 24, 2015, the United States Department of Interior issued a 23-page Final Disposition in the Matter of U.S. Department of Interior, Office of Inspector General Report of Investigation U.S. Bureau of Reclamation ARRA Funds – Case No. OI-CO-13-0243-I (St. Marks). In that Final Disposition, the Department confirmed its December 19, 2014 initial determination that the Chippewa Cree Tribe engaged in a prohibited reprisal against St. Marks when he was removed from the position of Chairman of the Tribe's Business Committee in March 2013. It said "the record [wa]s replete with evidence that the Tribe was well aware of St. Marks' communications to the IG and USBR a few short months before his removal." It went on to state that the instant situation was rife with threats and intimidation against individuals in the tribal community, including St. Marks, by

those ultimately shown to have engaged in criminal wrongdoing. "Indeed, [the Tribe's] continued pursuit of all seven charges despite evidence either challenging or failing to support their veracity calls into question the Business Committee's credibility and motive and renders the charges as pretext," it said.

Regarding allegations of fraud and misuse of federal funds, the Department attached a December 4, 2014 letter from Assistant U.S. Attorney Carl Rostad advising the Tribe's counsel that the U.S. Department of Agriculture IG had conducted an inquiry into allegations against St. Marks with respect to the Sewer Lagoon wastewater project, but that inquiry "was closed after finding no credible evidence for further investigation." Rostad further stated that with respect to allegations of bribery that may have affected "the fresh-water

pipeline project" allegations that had been the "focus of several investigations" and "a review of thousands of financial records produced no information that St. Marks transferred funds to tribal officials." It also stated that "when the agent assigned to the whistleblower case attempted to interview tribal officials about the allegations they all refused to be interviewed." Regarding allegations that St. Marks' company had performed inadequate or substandard work on the Tibre Project, the Department attached documentation that there was no credible basis for those claims either. The Final Disposition also documented other instances where the Department had contacted the Tribe's counsel for supporting information but received the run around.

The Final Determination ordered the Tribe to stop any and all reprisals against St. Marks, awarded him backpay, front pay for the remainder of his term, travel costs, and attorneys fees and costs.

Addressing the Final Determination St. Marks said:

I am happy my name is cleared but it is unfortunate it took so long. Thankfully, the tribal members and the Havre community continued to believe in me despite such an awful smear campaign. Nevertheless, there is still more that the Department needs to do. The Final Determination expressly stated it was concerned for "the welfare of the CCT government and its members" but as a trustee, it hasn't addressed that whatsoever. We have non-elected persons purporting to act as the Tribe's Business Committee, while the elected Business Committee members can't get sworn in. Those non-elected members are using public funds to go after tribal members, even jailing one of our members most recently. This is way out of hand, and yet the United States has continued its government-to-government relationship with these non-elected members. That isn't right.

For more information on the contents of this press release, please contact Martha L. King of Fredericks Peebles & Morgan LLP at: (303) 673-9600.

Africans and Indians, Eating from the Same Pot: Generations of Shared Culture, Traditions, Language, Food and Music

Muscogee Creek Indian Freedmen Band - Friday, May 29, 2015 at 9:00 AM - Saturday, May 30, 2015 at 10:00 PM (CDT) Oklahoma City, OK

The Muscogee Creek Indian Freedmen Band is thrilled to announce its 2015 conference. The conference theme for this year's conference is "Africans and Indians, Eating from the same pot: Generations of shared culture, traditions, language, food and music." The conference will be held at Langston University (OKC campus), May 29-30, 2015. The two day conference will focus on the history and plight of the African Indian Freedmen from all Five Tribes of Oklahoma, Indian Territory (Creek, Chickasaw, Cherokee, Choctaw, and Seminole).

Activities and presentations will include genealogy workshops; a Mvskoke language workshop; a

presentation by the renowned Storyteller, Wallace Moore; presentations by scholars, lecturers, and attorneys; a panel discussion; and a presentation by the Urban League 'Young Professionals.' In addition, a special viewing of the MCIFB's documentary "Bloodlines" will be shown at the historic Paramount Theater, centrally located in downtown OKC, only minutes away from the historic Deep Deuce and Bricktown district. Other activities and a full list of speakers and presenters will be announced soon!

This conference supports the MCIFB's primary goal to enhance public awareness of Black Indian Freedmen and Native American cultures by educating our members, supporters, and the general public regarding the history and cultures of the two groups.

It is our desire that the rich cultural heritage of the Freedmen/Black Indian

will be recognized and represented in museums as well as elementary, high school and college textbooks. We have secured scholarly speakers and presenters and are confident that each attendee will enjoy a quality educational conference!

Our hope is that this conference will not only inspire seasoned researchers, but challenge young researchers as well. Who should attend? Scholars, history buffs, genealogy societies, genealogists, family historians, beginner, intermediate, or experienced researchers, hobbyists,

students, descendants of Black Indians, the general public, and anyone interested in learning more about the unique history of the Black Indians.

Registration includes all workshops, entertainment, lunch, special viewing of the MCIFB's documentary "Bloodlines" (showing at the Paramount Theater), and a banquet dinner on Saturday evening. For more information about the MCIFB, Visit us at www.1866creekfreedmen.com or contact us by email at contactus@1866creekfreedmen.com.



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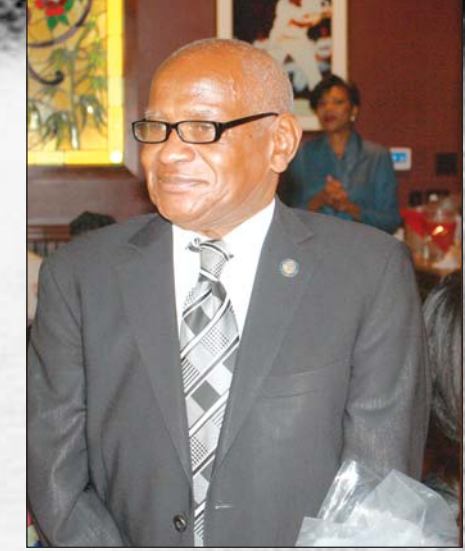
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Refusing to Forget

**Senator Pat Spearman (D)
Nevada Shares her Views on
Senate Bill 359 with Cheryl
McKisson**



I recently had the opportunity to spend an afternoon with Senator Pat Spearman (D) from Nevada Senate District One to ask her views on Senate Bill 359 which she co-sponsored in the recent Nevada session.

Senator Spearman has an impressive career starting in 1977 when she joined the Army, rising to and retiring after twenty-nine years as a Lieutenant Colonel. She can count along the way a seat and the president's post on the San Marcos, TX school board, a professor at the University of Louisville in Religious Studies and a victorious election to the Senate in 2012 for Senate Seat one representing a large portion of North Las Vegas. Her interest in education has been a lifelong passion. She currently serves as the founding pastor of Resurrection Faith Community Ministries in North Las Vegas along with her duties as a Senator. Nevada Senate bill 359 would require any child care facility to admit, before any other child, a child who has a parent or guardian on active duty/killed/missing in action or captured.

CM: One of the things that jumped out at me was your twenty-nine years in the Army; Was that the reason for your interest in co-sponsoring this bill? And why is this bill so important?

PS: Yes, you are right. Since I've been in the Senate I've had to look for ways to co-sponsor bills that benefit veterans. This bill is important for a couple of reasons. Service members who put their lives on the line and they don't come

home. I think we, as a community, as a state, as a county we have a moral obligation to make sure their families are taken care of. We should always be looking for ways to do that. In Nevada we only have one major military base, that's Nellis, but we have National Guard and others. Each unit has been deployed over the course of the last twelve years. We don't really know how this has impacted them but common sense just kind'a comes up. And so I looked around and asked if this is an issue, a problem and I heard a re-sounding "yes!"

CM: Retiring as a Lieutenant Colonel, a woman who knows how to lead, is impressive. I am assuming there are a lot of military in your district, but what about the other people out there who say my kids have been on the waiting list for two years and some kid comes in and bumps them?

PS: Yes, that's real. I'm sensitive to the fact that some people feel military are getting special treatment. But my response to that is these children are orphaned, if you will, not by something their parents did but because they pledged to go the distance for their country. We owe them a debt of gratitude. Here in Nevada, people like me, look for ways to help veterans. In what you just described my guess is that it would be minimal at best.

CM: It could be minimal unless you are that parent and your kid just got bumped. I try to take both sides as much as I can. I realize there is no financial impact to this. And I understand it died in committee, is that correct?

PS: No, it died on the floor. There was no one to testify against the bill, two weeks later it went to the floor. And then it was put on the desk (where bills go to die) Some didn't think it was necessary.

CM: I know there is a shortage of child care. Are you going to re-introduce this?

PS: If we can't figure out how to get something passed this session I will re-

introduce it 2017. I think it's that important.

CM: This bill seems to be a hidden secret. No one is talking about it.

PS: I can't speak to the motives of or lack thereof of people who would not be interested in this and I can't speak to the motives of the people who voted twice not to take it off the desk. And it came down, unfortunately, along party lines. This does not have fees attached to it. There are ten Democrats, 11 Republicans; all we needed was one Republican to cross the party lines. I was

floored when I saw the results.

CM: It seems all political.

PS: I wouldn't say that.

CM: Perhaps others would.

CM: As we wrap up, is there anything you would like to add?

PS: This is the land of the free, because its the home of the brave, and we benefit from those who go from these shores. If they do not come back or go missing, we have a moral obligation to them. To do less disrespects their service.

CM: Thank you.

Cool Kids Corner

Hi! My name is Pinky and I am excited to introduce you to Kool Kids Korner. I will be writing about things that happen at Epiphany and everywhere else. It would be fun to talk about our recent field trip to Balboa Park.

I look forward to hearing from anyone who would like to join me in this project. You can reach me at 619-534-2435 or email CoolKidsCorner@gmail.com

We can talk about anything that interests you.



"By Blood"

Continued from page 6

There's a huge history behind the Cherokee Nation being pillaged and taken advantaged of all these years. They certainly have a right to [claim] sovereignty. So I tried to stay away from being an advocate and I told everyone I interviewed that I was not there to take sides. I just wanted to do the story justice.

What did you set out to accomplish with "By Blood"?

I really wanted the film to be something the Cherokee Nation could stand by. It was pretty great and brave of them to allow me to interview their attorney general, Todd Hembree. I never took advantage of that or tried to cut any corners or make him sound like he was saying something that he wasn't. But having said that, I think [our job] is to

connect the dots. And having worked on this since 2011, there's a part of me that thinks the truth of the matter is that the Freedmen were used as a political wedge issue. There were certain [Cherokee] politicians who wanted to gain control and they saw this as an opportunity to try to inspire people to vote for them.

Why is this film important in 2015?

I think it's emblematic of what's happening around the country. In the last six months or so, we're seeing manifestations of race as it relates to police brutality, all around the country. We have to understand African-American history and I think part of the reason I've been so fascinated with this story is that it's been excised from our historical narrative. It begs the question: Why? Why is it that everyone I talk to about this film don't know about Native Americans owning slaves?



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The Luxury Wedding Show

The U.S. Grant Hotel hosted their annual Luxury Wedding Show and Luncheon March 15th. The event included a fashion show with a personal appearance of couture Designer, Ines di Santo. Everything you could dream of for an enchanting upscale wedding was divided into seven ballrooms and court. Professional wedding planners, photographers, floral designers, wine vendors, M Bride Salon, and beauty concierge “Call Me Beautiful.” All were available for your customized big day. After sampling the make-up artists’ skills, I entered the Presidential Ballroom for the luncheon. Thousands of flowers from the artistic arrangements filled the room with a sweet fragrance. Gorgeous, stunning and unique arrangements were placed on every table with candlelight



suspended in the arrangements. The Knot magazine gave a presentation in the Crystal Ballroom on the top 10 wedding trends. Colors; teal, orchid and coral. Fringe to chic sweaters, unique fabrics and shoulder beadings were among them.

For the finale Ines di Santo presented a fine collection of



Model Saam McBride

bridal couture gowns. A few non-bridal evening gowns were unveiled as well. Ines, born in Italy has earned a name as a celebrated couture designer. Her atelier is in Canada where her daughter works alongside her. Each gown is handmade, tailored and constructed to perfection for each individual bride. Ines’ daughter, Veronica, brings youthful inspirations to the appointments. She aims for a relaxed elegance to the experience. The collection on the runway was very feminine and elegant. One of my favorites was a strapless ball gown, Chantilly lace corset, full skirt constructed of handmade petals, and feathers in silk organza. The U.S. Grant succeeded in the finest presentation beyond any expectations. I highly recommend it to future brides.

Spring Showcase

Fashion Week San Diego hosted its second annual Spring Showcase at Harrah’s Resort Southern California. This event is a springboard to their much anticipated annual fashion week, held Sept. 28th – Oct. 4th 2015. A sneak peek of the designers participating in September were showcased. It was an

exciting evening that included pop-up boutiques of the new collections to shop, music, entertainment, a fashion show, and the reveal of the new location of the Fall Fashion Week. Director Allison Andrews was excited to announce Fashion Week San Diego’s new location. Coming fall 2015, Fashion Week San Diego will light up the nights in downtown La Jolla, CA. Mark your calendars!

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Old-Fashioned



Diana Cavagnaro & Susan Lazear

The fashion program at San Diego Mesa College held their 4th Annual Fashion Redux 2015 Finale Party at San Diego’s History Center.

Fashion Redux is an annual design competition. Students draw from inspiration of the Beautiful Era, 1912 to 1915. As part of this project, the students observed the period historic garments displayed in the San Diego History Center’s Historic Clothing and Textiles Collection. Research, creativity and hard work led to four finalists. One to be named Top designer for Fashion Redux 2015 and a People’s Choice Award to be presented by the voters. The dress designs were amazing, the era was evident but with an added modern twist. Each one was constructed of fine fabrics and unexpected details. Beautiful hats were loaned by Diana Cavagnaro Couture Millinery. Diana is also an instructor in the fashion program at Mesa College. The ensembles were displayed on live models. Included at the event there was a very informative “Fashion Talk” presentation delivered by Mesa College Professor, Susan Lazear. Susan gave a brief history slide presentation including the transition of



First place winner Sarah Sisson.

styles through the years, famous designers, facts of how they started their careers, and what their brands represented.

The winner for the 2015 Redux is Sarah Sisson! Sarah’s design really stood out with details of sheer side panel inserts, pearl beading, lacing up the back, large black accent buttons and a formed silhouette. The dress was very striking in black and white accessorized with over the elbow white gloves and trimmed with black buttons. From what I could see, the modern redux was the plunging neckline, sleeveless-ness, and a very short length, with the exception of the hem and transparent tulle sewn-in joined by pearl beading, that extended the design to floor length. Hats off to all four finalists, all were outstanding work. I look forward to this creative competition again next year.

Fashion Buzz

The Epilepsy Foundation of San Diego presented, “Honeybee”, a fashion benefit. They lead the fight to stop seizures, find a cure and overcome the challenges created by epilepsy through education, advocacy and research. Their program kicked off with champagne and boutique shopping. All of the supporters wore yellow; they filled the room like a field of flowers. Celebrity host Kimberly Hunt presented the Epilepsy Foundation “showcase of the Expressive Arts” program. Emily Eschoo received the “Winning Kid” award. She performed a solo dance that was graceful and touching. A live auction held during the fine luncheon raised a generous amount from supporters. Honeybee was held at the Hilton La Jolla Torrey Pines. The Honorary Chairperson was Joan Waitt,

and the Fashion chairperson was former supermodel, Kelly Emberg. Designer Sue Wong also donated a beautiful couture gown for the silent auction.

Sue Wong, the featured designer, is a Chinese born American. She began her career as an intern for Arpeja. Years later, success came when she created her own clothing line in 1984. Today her designs are carried in 27 countries and are worn by celebrities. Sue Wong Studios is a couture label that is known for old Hollywood glamour, romantic styles, and luxurious fabrics. Sue also designs magnificent headpieces; most with tall feathers in rich colors which are a signature look on the runways.

Honeybee was a success! It was absolutely delightful to see her collection in the fashion show. All of the proceeds from this event directly benefitted the Epilepsy Foundation of San Diego.

Backstage at the NCAI Convention

Within the Gilt and Glitter of the recent National Congress of American Indians Gaming Convention at the San Diego Convention Center Indian Voices managed to find a quiet corner to meet with and discuss cutting edge technology related to Indian Gaming and marketing with Jonathan O'Connor of First Data.

Backstage at a NIGA convection is a fascinating journey into the multinational corporate community. The planning coordination and organization that goes into the production is as elaborate and structured as a venerated Pow wow.

Only those with authorized credentials and passes are allowed into the sacred capitalist circle. The privilege of speaking with one of the economic high priests who are shielded from the public is extended through a chain of command of public relations media moguls.

Renae Godish of Hill Knowlton guided us to Jonathan O'Connor who is General Manager for Alternative Markets / Gambling at First Data Corporation.

Navigating through the cavernous carnival expanse of the convention floor while dodging all manner of distractions designed to captivate ones attention at display tables was challenging. The tansilizing array of, delectable , comfort food samples and trinkets made the journey engaging.

Finding Jonathan was a joyous event considering the that the mission was almost abandoned due to sensory overload.

Jonathan is a affable outgoing Irishman from Dublin. He says that he has always been interested in numbers which makes

his career in marketing a comfortable fit. The aspect of First Data that he was eager to point out is that the program is designed to give back to the customer which can be beneficial to tribes.

Jonathan generously agreed to provide the following words about the First Data component that he is responsible for.

Bet on the Linked Value Marketplace to Keep Players Coming Back

by Jonathan O'Connor, General Manager
New Markets, First Data

Indian gaming and gambling operators need to know what players want. Whether it's at a land-based casino or online, today's players want freedom and flexibility, and to be able to add funds, withdraw winnings and see their balances.

To meet player needs and simplify payment management, First Data provides Indian operators with a comprehensive payment solution suite, PayLucky™ Solutions, giving players secure, flexible payment options, and helping operators enhance their brands, and increase revenue and loyalty.

Savvy operators embrace the "Linked Value Marketplace," treating the entire property as a holistic guest experience.

What is the Linked Value Marketplace? Generally, the casino and all businesses within the property: spa, golf course, restaurants, retail shops, entertainment

venues, hotels and the community businesses surrounding the property, including gas stations and convenience stores.

Each piece of the Linked Value Marketplace is considered part of the whole, with the payment and loyalty offerings of each business designed to work together to make visitors' experiences memorable with the goals of increasing spending and time spent on property, as well as incenting guests to return.

Advanced loyalty programs, using beacon technology, are key enablers of the next-generation gaming experience. Indian casino operators can provide unique offers to their players – added perks, exclusive offers and personalized service.

How it works:

- Install one or more beacons throughout your casino or property. Beacons are simple broadcast devices that communicate with your customers' Apple iOS or Google Android mobile device.

- During the reservation or at check-in, ask your player guest to download the loyalty app and enable Bluetooth and location services on their mobile.

- Every time a beacon picks up a player's signal, it recognizes the player guest and if appropriate, sends personalized offers such as virtual chips for online play, restaurant coupons and more.

Behind the scenes, advanced analytics provide the casino with information on how Linked Value Marketplace businesses are performing. When combined with benchmarking tools, analytics enable the



casino to make more informed offers to drive business during non-peak times.

Today's players look for an "all-in" experience that recognizes their preferences, and gives them freedom and flexibility, from game choices to payment options to personalized rewards. We can help make sure Indian gaming and gambling operators can offer what players are after.

For more info, visit www.firstdata.com/paylucky or email paylucky@firstdata.com.

In his leisure time Jonathan enjoys sports and traditional Irish Dancing. We shared an enjoyable cultural exchange. Jonathan expressed interest in learning more about our Indian community and Indian Voices looks forward to learning more about FIRST DATA as well as the Irish culture.



Native American Artist

TR Whitefox

Kiowa Tribe of Oklahoma

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Email: redroxwhitefox@yahoo.com

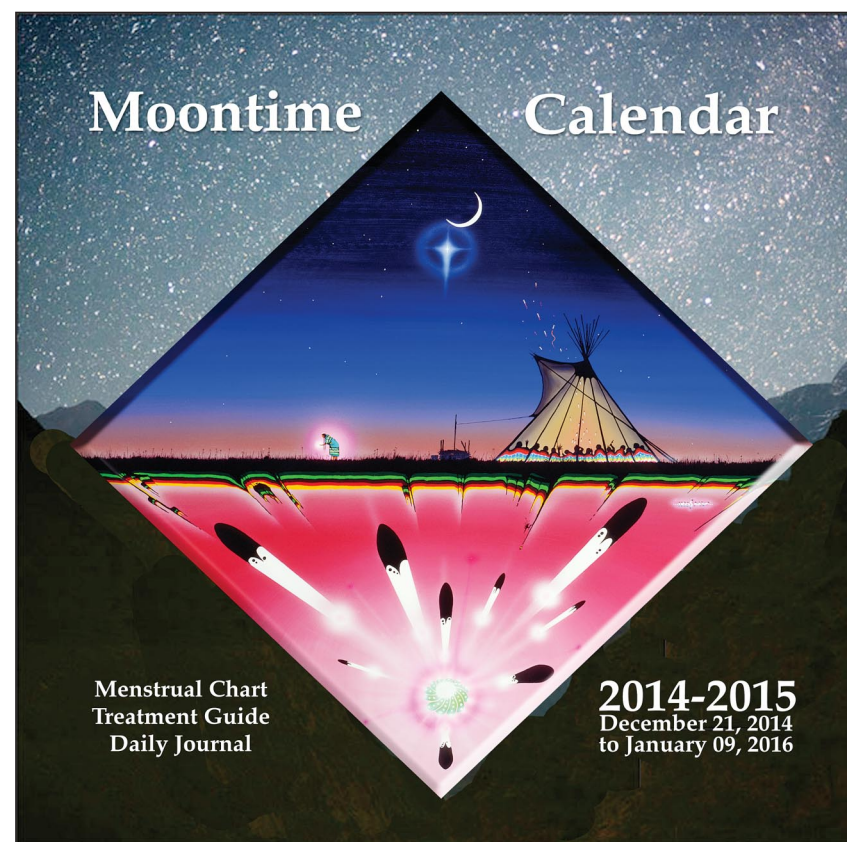
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The Power of Animal Spirits

by Wayne William Snellgrove

The natural power of animal spirit guides has not been lost. The knowledge and power of animal guides is alive and can be effectively used to improve our lives and all creation. American Indians call the process of connecting with animal guides and other parts of creation as being ‘One with Nature.’

Connecting with your animal guide will make you a better person. You will be healthier physically, mentally, emotionally and spiritually. You will see the world and all things in it with more clarity and understanding.

Animals are wondrous happy creatures. There is no doubt that animals have beautiful, balanced emotions. They love and defend one another. They feel sorrow

and melancholy. Yet, there has never been a war between animal species. They know nothing about greed, envy, and hate. They live their entire lives without sin.

They have many amazing powers and use those powers only to benefit their kind and not to overcome their opponents. There is a reason why the Creator put all of us together on the same planet. A part of that reason is to learn from one another.

Animals are here to teach humans. They have many powerful lessons to give. They remind us that we are only a small part of creation; that each part of creation has a place; that each creature has its own skill and wisdom.

For the learning process to begin we must develop a relationship with one or more animal guides and this requires time

and patience. This does not mean you must be with the animal physically. But instead, will learn about the traits, habits, skills and spirit of the animal from afar. As with any new knowledge, practice is important to hone learning into a useful skill. The rewards will be understanding, love, light energy, skillful knowledge and wisdom.

Moreover, the reward is having a powerful spiritual friend.
Both domesticated and free animals

offer an immense heritage of myth, folklore and symbolism. As we learn about animals, it is important to know their symbolic meaning as a point of reference and comparison, however we must keep in mind that symbols are cultural in nature and differ from place to place, from time to time and may not reflect the nature of the animal as you feel it. Give time to the study of their characteristics, habitat and position in the eco-system.

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NEVADA NEWS

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Moapa Band of Paiutes Small Business Incubator Ribbon Cutting Ceremony

Moapa Band of Paiutes Vocational Rehabilitation, Project INPUT puts disabled Native Americans back to work throughout Clark County. Project INPUT, Inspiring Native People to Uplift Themselves, is proud to announce the achievements of the small Native owned businesses making headway within the VR program both in Moapa and Las Vegas. The satellite office located in Las Vegas is the home of the new incubator. The incubator gives Native business owners a place to hang their license, work and research their business, attend training and promote positive and responsible business ownership.

The new incubator was honored by a ribbon cutting ceremony in March of 2015. Moapa Band of Paiutes Chairman Darren Daboda, Vice Chairman Gregory Anderson, City of Las Vegas Mayor Carolyn Goodman and VR staff gathered to celebrate the grand opening of the incubator. Cookies BBQ provided a delicious lunch for the dignitaries, supporters, business owners and community members that attended the

event. Native Traditional Services, one of the first businesses to utilize the incubator provided dancers to honor the exciting event. The business incubator

will bring culture, tradition and awareness to the great contributions the Native community has added to the urban and disabled Clark County community.

The VR program is bringing awareness to the business/employment needs of a variety of United States tribes now having to become "Urban Natives." The city has been more than receptive with support through community members, Moapa Band of Paiutes, Las Vegas Mayor Carolyn Goodman, Assemblyman Harvey Munford and other local and minority owned small businesses. The State of Nevada Bureau of Vocational Rehabilitation is a very important partnership that allows Tribal VR (Vocational Rehabilitation) and State VR (Vocational Rehabilitation) to work together to service all disabled Clark County residents Native/Non Native whom qualify for VR to be served and inspired through these programs.



Thanks to this Las Vegas satellite office the disabled Native community whom are interested or in need of vocational assistance have somewhere to get needed training, employment and a list of local resources to help assist with the transition from reservation life to an urban setting. The program has no stipulation on tribe or income, simply

just is the service needed, is the person from a federally recognized tribe, do they have a disability impeding them from successful employment and do they reside in Clark County? VR finds that yes, yes and yes! Moapa Band of Paiutes Project INPUT is making strides within Moapa and Las Vegas in putting people back to work!

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Yucca Mountain Ill-Conceived

As you may have heard, a few elected officials in our state have recently tried to revive a dead subject: the Yucca Mountain nuclear waste repository. For more than three decades, I have been successfully fighting this proposal which would turn the Silver State into the nation's nuclear dumping ground.

This ill-conceived project threatens the health and safety of Nevadans and our environment. In desperate attempts to force nuclear waste on Nevada, pro-Yucca officials have attacked safety standards, tried to preempt state transportation safety law, and proposed sidestepping environmental and public health protections. Furthermore, Yucca advocates remain completely blind to the fact that the federal government does not have the land or water rights needed for Yucca, nor do they have any reason to expect that they will ever receive them over the objections of the State.

The science behind Yucca is corrupted and riddled with politics. We need a real solution that does not attempt to defy science and ignore the

concerns of the host state and tribal and local communities. In 2010, I worked with the Obama Administration to create the Blue Ribbon Commission through which nuclear energy experts, scientists, policy makers, and environmental policy experts recommended alternatives to Yucca Mountain. The Commission recommended that no location should be chosen for storing nuclear waste unless the government has received consent from the Governor and affected counties and Indian tribes. These criteria have not been met in Nevada.

Yucca Mountain will never become a nuclear waste dump for so many reasons. Yucca is less than 100 miles from the nearest Tribal lands, and closer still to a national park. What's more, if

the government attempts to build Yucca despite objections from the state and tribal governments, they will have to pillage Nevada's scarce water resources to do so. They will need Congress to pass legislation permanently designating Nevada land for the nuclear waste dump. This is not a realistic path forward.

I will not stand by and let Nevada tribal homelands and environment be put at risk by the storage or transportation of the nation's nuclear waste. Since 2010, funding for the Yucca Mountain project has been completely eliminated. I will continue to block attempts to restore this project, whose only place is in the annals of history.



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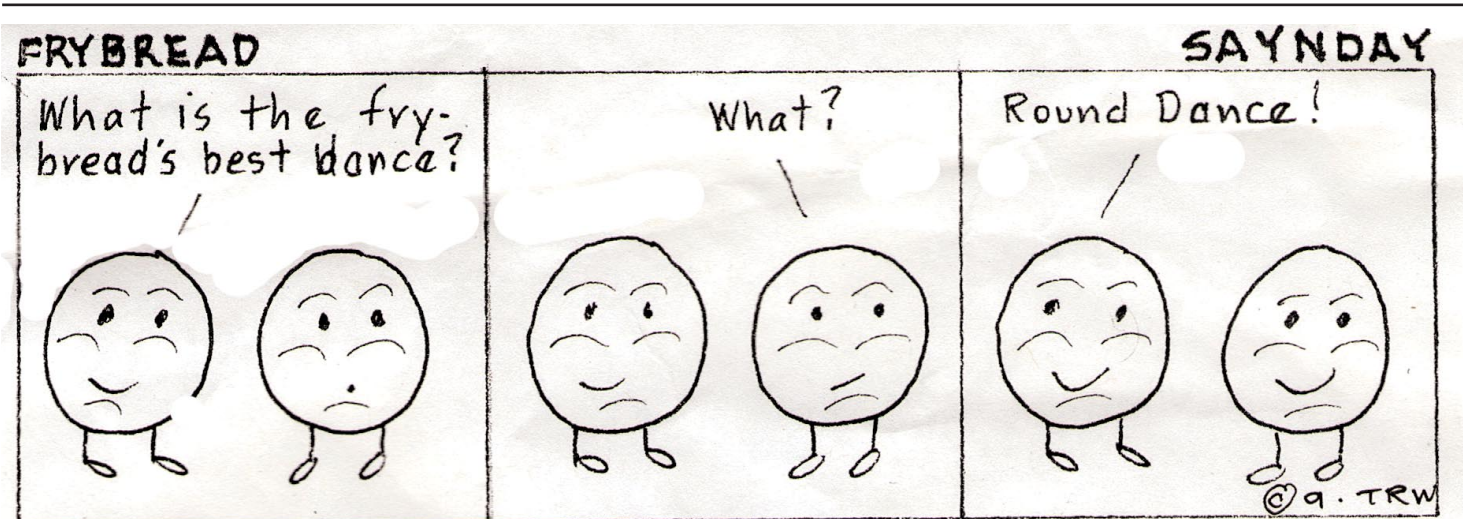
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