



Kumeyaay Stand up to the Trans Pacific Partnership A Better World is Possible

While most San Diegans are just awakening to the fact that a major international gathering of corporate executives were having secret meetings in America's Finest City, a core group of vigorous advocates for social and human justice had already prepared for their arrival. On Monday, July 2nd the thirteenth round of the Trans -Pacific Partnership TPP negotiations began at the Bay Front Hilton. These negotiations brought hundreds of government trade officials and trade lawyers to San Diego for a full week.

They were met by organized grassroots community members who formally expressed their opposition to the event at arranged forums and later held a protest march, armed with pots, pans and drums.

Bound and committed to core values of social justice, and human rights

reflective of the Occupy Movement, this committed group publicly proclaimed their belief that a better world is possible, offering alternatives to the Trans-Pacific Partnership trade agreement.

Based on drafts leaked from this secret meetings (paid for by tax payers money) it was learned that the TPP is nominally a trade agreement with eleven countries all around the Pacific Rim. They are: United States, Mexico, Australia, New Zealand, Singapore, Malaysia, Vietnam, Brunei, Chile, Peru and Canada. Japan is also interested in joining.

TPP is the giving to corporations the right to sue countries if they restrict their ability to exploit the country they are moving into.

Corporations would be authorized to present their lawsuits to a body of the World Bank, called The International

Centre for the Settlement of Investor Disputes, which has traditionally dealt with Free Trade Agreement disputes.

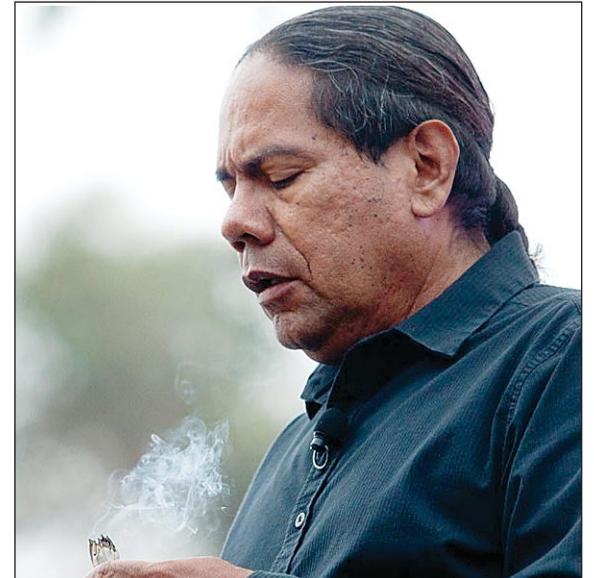
Additionally TPP will:

- offshore millions of good-paying jobs to low-wage nations, undercutting working conditions globally and increasing unemployment.

- expand pharmaceutical monopoly protections and institute longer patents that will decrease access to affordable medications

- limit food GMO labeling and allow the import of goods that do not meet US safe standards.

- institute SOPA, PIPA, and CISPA-like regulations and Internet measures which restrict



Stan Rodriguez, Professor, Kumeyaay Community College and Spiritual leader shared information about Kumeyaay sacred traditions.

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2012 Underground Railroad Conference: Escaping to Destinations South

by Diane Miller, National Program Manager, National Underground Railroad Network to Freedom, National Park Service

The National Park Service, National Underground Railroad Network to Freedom (NTF) sponsored, "Escaping to Destinations South," on June 20-24, in St. Augustine, Florida. This innovative conference introduced resistance to enslavement along the Southern Borderlands, with an emphasis on the story of the Black Seminoles, to an eager public.

The inspiration for this conference came from site visits I made with other NTF staff to Black Seminole communities in Nacimientos de los Negros, Mexico, Brackettville, Texas, and Red Bays, Andros Island, Bahamas, and the realization that while all of these groups trace their ancestry back to the same Seminole leaders John Horse and Wild

Cat, they were no longer connected. Following their departure to Red Bays in the 1820s, the Bahamian descendants have remained isolated from their western cousins.

In April 2000, NTF staff, joined by Dr. Shirley Mock (formerly) of the Institute of Texan Cultures and Miss Alice Fay, a Black Seminole born in Nacimiento, traveled to Brackettville, Texas. There, the group was hosted by descendants of the Black Seminole Indian Scouts. After spending the night at Fort Clark, the NPS group then traveled to Muzquiz, Mexico where they met at the Casa de Cultura with local partners potentially interested in amassing data on the Black Seminoles. Joined by a representative from the Casa de Cultura, the group then visited Nacimiento. There, Miss Alice Fay was



Photo by Diane Miller

Black Seminole and Gullah Geechee descendants at the 2012 Underground Railroad Conference.

reunited with Mexican relatives. The NPS group had an opportunity to visit with women of the community and explain our interest in their history.

A decade later, in May 2010, I traveled to the Bahamas with Southeast Region NTF manager Barbara Tagger, to discuss how the NTF, the Bahamian government, and representatives from the academic and local communities could

SEE UGRR Conference, page 6

2012 Underground Railroad Conference Becomes Historical

by Marquitta Gentle

June 20th - 24th is the National Parks and Services (NPS) Annual Underground Rail Road conference. This year it was held in St. Augustine, Florida at the St. Johns Convention center. The Mayans predicted that 2012 would have things happen in a unprecedented event level scale. But we do not know if they meant this!

This year's event would be considered by Black Indian activist, an all star cast, for lack of a better word, but key figures all over the country showed up for this monumental event!

Attending this year's conference was William Katz, Author of "Black Indians", Seminole chief descendants such as John

Horse's grandson William (Dub), Black Seminole John Griffin, Native American descendant and reenactor James Bullock, Euchee Chief Lonzo Langley, Story Teller Jim Sawgrass, The Gullah / Geechee, Derek Hankerson, Seminole Maroon Pompey Phil Wilkes Fixico and the Yamassee Indian Nation's Mico (Chief) Se'khu Hidden Eagle Gentle.

What is being called as the most monumental event in history, having the descendants of many great chiefs, tribes and nations, all in one room! The cameras flashes flickered for an opportunity to get what would be a historical Picture of all of these great multi-ethnic people of the tribes in one image on Friday June 22nd, 2012 as if you were at Hollywood, with paparazzi at your tail.

Thanks to the National Parks Services & Director Diane Miller and advocate of peace & others combined efforts, a Historical event took place unscheduled, that Friday at 5:00 p.m.

A peace-belt ceremony witnessed by all of the great descendants, and NPS took place amongst the Gullah/Geechee's Derek Hankerson and The Yamassee Indians Chief Se'khu Gentle. This event was overseen and administrated by Phil (Pompey) Wilkes Fixico an elder and Seminole Maroon descendant.

This ceremony was symbolic of the re-unification of the Yamassee Indians & Gullah/Geechee who fought together in historical wars against the European colonists, in various wars over the centuries. Through time these once great

allies separated like the many groups, and re-established their own form of governments and or history for the sake of the continuance of survival.

Chief Se'khu is quoted as saying "That was a re-uniting of the once great Yamassee Confederacy that existed with many of our tribes of old, when we came to the point of war. The only difference is we are not physically at war for any thing other than acceptance and autonomy like all the red natives of Turtle Island".

What has come out of this four day event was the reunifying of lost family, video interviews, unity & an unprecedented historical marker called the "St. Augustine Treaty" to be signed together by the reunited leaders of Black Indian tribes that were in attendance, giving friendship to the United States governmental Department (N.P.S.)

Trans Pacific Partnership

Continued from page 1

our right to free speech.

- roll back Wall Street regulations, and prohibit bans on risky financial services.

- give multinational corporations and private investors the right to sue nations in private tribunals. These tribunals have the power to overturn environmental, labor, or any other laws that limit profit, awarding taxpayer funded damages.

- effectively encourage the privatization of lands and

- natural resources in areas where indigenous people live.

The major part of the TPP grants rights to international corporations and locks those rights in place with an international tribunal of three corporate lawyers.

The tribunal would have the power to override U.S. law and issue penalties for failure to comply with its ruling. The court's decisions are superior to the U.S. Supreme Court and are unappealable. It is viewed as a power tool that could destroy basic needs and rights.

The corporate ambassadors have come and gone leaving in their wake a well organized and focused network of community activists galvanized and schooled in community education and eager to carry on with momentum that was ignited at this action.

Such a group was instrumental in organizing the well-attended forum on Indigenous People's Rights - A Better World Is Possible!

At the Centro Cultural de la Raza:

2125 Park Blvd., San Diego. The public seminar featured an array of grassroots indigenous activists engaged in a spirited and spiritual presentation. With Jane Dumas in attendance and a Kumeyaay Blessing by Robert Wallace, the scene was set for a deeply emotional and

intense examination of the negative aspects of cultural displacement

The People's Conference addressed sensitive issues related to Indigenous People's Rights and Colonization Geo Politics and Empire.

Panels included:

Arnie Saiki – Coordinator of Moana Nui. Director of Imipono Projects.

Dave Gapp – Lieutenant Colonel, U.S. Air Force (Ret). Pilot and International Affairs Officer, Member of Veterans for Peace,

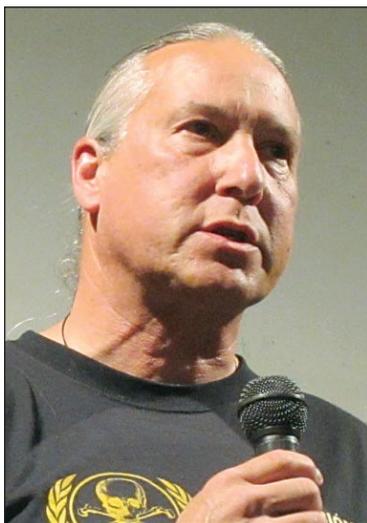
Enrique Davalos – Professor of Chicano Studies at San Diego

City College. Enrique is Active in the San Diego Maquiladora Workers' Solidarity Network, **Herb Shore** – Retired professor from San Diego state University. **Kuusela Hilo** – ILPS-US Chapter Country Co-Coordinator and member of the International Coordinating Committee of the ILPS. She has been fighting against imperialism and war since her undergraduate years at Stanford University, **Victor Menotti** – Executive Director of International Forum on Globalization, **Gustavo Esteva** – Leading critic of the development paradigm, author of a dozen books, a founder of the niversidad de la Tierra in Oaxaca, Mexico, **Mahina Rapu** – Health practitioner and independent activist from Rapanui (Easter Island), **Manlio Cesar Correa** - A binational business consultant and

advisor to Director of Binational Relations and Social Enterprise, **Paul O'Toko** – Executive Director, Indigenous Stewards International, **Stan Rodriguez** - Professor, Kumeyaay Community College, **Steven Newcomb** Author of "Pagans in the Promised Land: Decoding the Doctrine of Christian Discovery" Co-founder and co-director of the Indigenous Law Institute, **Theresa Jaranilla** - Southwest

Coordinator for BAYAN-USA, an alliance of progressive Filipino groups in the U.S. Education Officer for Anakbayan Los Angeles, a Filipino youth and student organization.

The evening was healing and empowering and offered inspiration to learn more about how to explore the consequences of oppression, domination and dehumanization.



Steve Newcome explains the consequences of oppression, domination and dehumanization.



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Freedom Road Spotlights St. Augustine History

by Amy Wimmer Schwarb

Derek Hankerson wanted to help educate people not only about Spanish Florida, but about the diverse groups who contributed to the country's founding.

A St. Augustine company is trying to reshape the American story – not to rewrite history, but to retell it.

Derek Hankerson, the man at the helm of Freedom Road, grew up in suburban Washington, D.C., learning the same tales of America's birthplace that are told in children's textbooks throughout the United States. But he often visited relatives in St. Augustine and could never reconcile the history he found there with what he learned in school.

"The sign in St. Augustine said, 'Established in 1565,' and then I go back to school, and I don't see a thing about Florida. I don't see a thing about blacks," Hankerson said. "All I see is 1776."

Hankerson spotted that disparity when he was about 10 years old, and announced to his family that he planned to correct it. He wanted to help educate people not only about Spanish Florida, but about the diverse groups who contributed to the country's founding.

Today, Hankerson is the managing partner of Freedom Road, which offers in-depth bus tours of northeast Florida that give visitors insight into an early American story that might be new to many of them.

"Our tours deal with five centuries of history," Hankerson said. "This is history related to the New World. I say 'the New World' because that's different than the United States of America. We're talking pre-United States of America."

The company offers a diverse array of

services, such as producing documentaries, designing museum displays and planning conferences that highlight that history. But visitors can best tap into this knowledge through the tours, which include busloads of 30 or 40 people and cost \$600 per group for a four-hour tour. A six-hour tour is \$800.

The Freedom Road tours particularly appeal to family groups or large tour groups of African-American visitors.

"When people leave here who've had tours with us," Hankerson said, "they are so inspired, and they say they had no idea so much history existed in Florida. They especially did not know that there would be so much history related to them."

The Freedom Road tour spotlights some of the St. Augustine area's most critical historical sites. Hankerson emphasizes that these sites are not simply important to African-American and Native American history; they were important to the New World, and those traditionally marginalized groups were paramount to their success.

Among them is Fort Mose (Mo-ZAY), just two miles north of St. Augustine, recognized as the first community of freed blacks in the United States and the home of a black militia that helped protect St. Augustine from invaders; and the Fountain of Youth, built as a Florida roadside attraction but now an archaeological site that is believed to be the original site of a Timucuan Indian village where Native Americans offered refuge to Spanish explorers.

James Bullock, the creative director for Freedom Road, is typically the guide for the tours. Dressed in period costume, he walks guests through how different cultures – Spanish, African, Native

American, German, Irish, Greek – made their lives in the New World.

"When the people who visit hear these words, in this place, told by a professional interpreter," Bullock said, "they can see it, touch it, feel it. A person will come away from this place with a better understanding of different cultures and how America became."

And Bullock and Hankerson stress that while much of U.S. history has focused on the separation of races, Spanish Florida brought a different culture to the New World. Even the geography of the Old World played a role: Only 11 miles separate Spain from Africa at

their closest point, so trade, relationships and inter-marrying were common even before the groups came across the Atlantic.

"Our story, the story about 500 years of Spanish history, is all-inclusive," Hankerson said. "This isn't a black-and-white story; it's a gray story. All of it came out of the Southeast region of the United States, with St. Augustine at the epicenter. Not Plymouth Rock, not Jamestown – St. Augustine was the epicenter, and has been ever since."

For more information about Freedom Road, call 904-217-2780 or visit freedomroadtrail.org.

Kennedy speaks at U.N. Panel Session on Indigenous Issues

by Lynette Wilson, Episcopal News Service



NEW YORK, NY – In the 1850s, Native people living in the western United States signed "peace" treaties with the federal government in exchange for

land that was to provide a safe homeland and economic opportunities, said Cheryl A. Kennedy, chairwoman of the Confederated Tribes of the Grand Ronde, during an ecumenical panel discussion on Monday, May 7, at the United Nations Church Center.

A century later, in 1954, in an "act of termination," when the government took the land back and stripped the Native people of their indigenous status, "many bad things happened, but we were not broken," she continued.

In the 1970s, members of the

Confederated Tribes of Grand Ronde resolved to overturn the government's decision and by 1983 their indigenous status had been restored. In 1988, almost 10,000 acres were returned.

Since then, Kennedy said, they've been buying back land "acre by acre."

The Episcopal Church and other faith groups were among the sponsors of the U.N. panel session, titled "Churches Disavow the Doctrine of Discovery: Calling for Poverty Alleviation and Healing," which sought to address education, land rights, reconciliation, healing and practical next steps. It was attended by almost two dozen people.

The panel discussion took place on the first day of the 11th session of the United Nations Permanent Forum on Indigenous Issues meeting held May 7-18 and themed "The Doctrine of Discovery: Its enduring impact on indigenous peoples and the right to redress for past conquests (articles 28 and 37 of the United Nations Declaration

SEE U.N. Panel Session, page 13

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American Indian Warrior Association



American Indian Warriors Association Meeting of July 4, 2012 was called to order at 7:05 pm by AIWA President William Buchanan.

William B. took charge of the meeting and introduced new member Brian J. McMillion, USAR, Cocopah. Also attending is Juan Del Rio and Roy Cook.

William brought in examples of the new AIWA patch. Very impressive and it will look fine on the new vests under construction by Joaquin Sandoval.

This is to be a 'business' meeting without snacks or potluck tonight. We did have some discussion items to stim-

ulate dialogue and a very busy past month of activities to review and also discuss. Juan del Rio was able to put us on the internet and as such we had access to our AIWA events page to view and review past activities.

William also asked for tee shirt sizes for a future meetings reference.

Our Veterans topics were



free ranging, yet still in keeping with the spirit of this AIWA American Indian military veteran's organizations general interests.

1. Stolen Valor.
2. Rededication of the VA medicine wheel.
3. Herbal medicine and health issues.

The final meeting activity was set aside this Fourth of July. In practice the Round Robin, encourages our Veterans to bring out issues and emotions in a supportive, compassionate, environment. Our goal is that participation will further the healing process and bring us all back into balance again.

AIWA welcomes positive ideas for the month of August 1, 2012.

Respectfully submitted,
Roy Cook, AIWA Historian/secretary



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SFA 75 at Coronado Parade July 4, 2012



by Roy Cook

Members of the unit were pleased to ride with the 183rd Psy ops in the parade. We were to assemble and travel as a group but we adjusted to the moment and rode in Dave Desoucy's POV to Coronado.

Under our SFA 75 banner we had a fine representative group of many years of past activities and events in the 12th Special Forces Admiral Baker location. Memories of nostalgic times are often recalled with refined scrutiny of what was closer to events as they really were: hurry up and wait, hurry up and wait.

Once in the parade it is impressive to

see a very great and spontaneous turn out and a longer route to accommodate the many participants: horses, clowns, scouts, antique cars, Star Wars aficionados, horses and wagons, bagpipers and dancers. It was a good thing.

Enjoy these images of the crowd and just for fun, see if you can identify and



recognize our SFA 75 attendees.

See you at the July 7, 2012 picnic at the Admiral Baker area, gazebo 3, 10am to 4pm.

Peace & Dignity March

Ceremonial prayer conducted after Peace and Dignity March invites Council for continued support and endorsement.

Shirley Murphy, Chair
Council of American Indian Organizations

Dear Ms. Murphy,
Peace & Dignity Journeys is an inter-continental Native American run dedicated to bringing unity and healing to all people of all nations. The 2012 Journey began in Alaska on May 1st and will end in Guatemala, joining the runners from the south who left from Tierra del Fuego, Argentina. In this manner, prayers of those communities join their prayers and energies within the run. Through Peace & Dignity Journeys, numerous and diverse indigenous nations from throughout this continent reunite and reclaim dignity for themselves through these traditions.

The Journey brings sacred staffs from various Native American nations to as many communities as possible. Communities, be they on reservations or in cities, have many opportunities to participate in the run. The hosting community will be responsible for arranging meals, housing and funding during the time the runners pass through. The par-

ticipation of the hosting community is also intergrated into the run. For 2012 the focus of the Journey is a prayer for the Water.

From August 29 – September 5, 2012 the Peace and Dignity Journey will be in San Diego County. The Chicano community of San Diego has made a commitment to host the runners who will be coming from different parts of North America. We are also inviting community members to come out and welcome the runners and sacred staffs.

In 2008 the Council of American Indian Organizations endorsed the run and various members of the Council supported the Journey. We are asking again for the Council's support and endorsement for this year's Journey.

Dates and Routes for 2012:

Aug 28 Anaheim to Temecula
Aug 29 Temecula to Santa Ysabel
Aug 30 Santa Ysabel to Pala
Aug 31 Pala to Lakeside
Sept 1 Lakeside to Chicano Park
San Ysidro to Chicano Park
Sept 2 & 3 Rest Days
Sept 4 Chicano Park to Manzanita
Sept 5 Manzanita to Ocotillo
Sept 6 Ocotillo to Quechan

Respectfully,
Joe Lara, San Diego PDJ 2012
Organizing Committee, 619-988-0675

Another Look at The Three Strikes Law

This year, instead of having to fight against some draconian proposition which would further erode our peoples rights, there are actually two positive changes to our criminal justice system which we can support. In November the voters in California will have the opportunity to limit the maximum punishment for murder with Special Circumstances to Life Without Parole, and to amend the Three Strikes law to require the instant offense to be a serious or violent crime to be considered a third strike.

There are many reasons why it makes sense for California to rid itself of the death penalty. We in the defense bar are all too familiar with the arbitrariness of who gets selected for this punishment and who does not; the racial disparities related to both the victim and our clients; issues related to the quality of the representation of the client; and the actual innocence of numerous individuals who have been sentenced to death;

just to name a few. However, this year one very important issue which may impact even those who favor the death penalty, is the cost. With California facing a severe budget crisis, and threats of further school cuts, public safety cuts, and state park cuts, it is important to recognize that we could save a billion dollars in the next five years if we did not have to fund the death machine in California. We know that it is much less expensive to house a prisoner for the rest of their life than to attempt to kill them.

With respect to the Three Strikes law, the economic argument also applies. To sentence someone who has committed a non-serious or non-violent offense to 25 years to life is a waste of precious resources. A majority of those convicted and sentenced under our Three Strikes Law did not commit a serious or violent offense. There is also a disparity on who is punished under the law based on

which county you happen to be convicted in and based on the color of your skin. We cannot allow the type of deceptive advertising from the past to go unanswered this November. Those who were convicted of a serious or violent offense will not be released, and those who commit a serious or violent offense and have previously been convicted of two serious and/or violent offenses will face 25 years to life.

It is only a little over four months until November 6th. We need to spread the truth about these two propositions. We need to reach out to family, friends, neighbors, and any other individual or group that will be able to vote in favor of making a positive change to our criminal justice system and our community. We can use money saved by the passage of these propositions to actually make our society safer. The defense bar understands how important the change these two propositions offer. We need to donate time and money to insure that these two propositions pass in November.

Letter to the Editor

Hello Rose,

My name is Bertha Gutierrez, I am a volunteer and community activist. I came here to San Diego about 3yrs. ago from Phoenix, Arizona. I came with an urgency to let the people know of the horrible injustices that were taking place in Arizona because of the racist law SB1070. I wanted everyone to know that what was happening in Arizona should STOP in Arizona. My roommate who was a Vietnam Veteran and Bronze Medal Recipient was pulled over and beaten up by Maricopa County Sheriff's law enforcement. This was during one of Sheriff Joe Arpaio's "round ups".

Several U.S. citizens were being racially profiled and getting pulled over for no reason other than having brown skin. It was because of my activism here and connecting on-line with different activists that I came across veterans who were either deported after serving in the U.S. military or were in the process of being deported. At first my reaction was

one of disbelief. I could not believe that thousands and thousands of men had already been deported after serving in the military, with an honorable discharge.

Personally, I have met Fabian Rebolledo, who is a Purple Heart recipient who was recently deported on June 20th, 2012. I met him earlier this year when I created an event at the San Ysidro Border to draw national and international attention to this huge injustice. I also met his 11yr. old son Derick who is a U.S. citizen who now cries himself to sleep every day because his father was taken away. Two Vietnam Veteran brothers, Manuel and Valente Valenzuela also came to this event from Colorado Springs, Colorado. Valente Valenzuela is a recipient of a Bronze Medal, both were honorably discharged from the U.S. Military as well. In the case of Fabian Rebolledo, he was charged for bouncing a check of \$700.00 to pay his rent. He went to prison for 13 months and was then given an order of deportation. In

the case of Manuel and Valente, both were charged with misdemeanors 22yrs. ago and did community service. Both brothers were born in Mexico, but their mother was an American Citizen. Less than two years ago, the brothers received letters from Homeland Security stating that the government was seeking to deport them for these misdemeanors. They are now facing deportation.

Over 3,000 veterans are facing deportation and currently incarcerated nationwide despite of U.S. military promises of citizenship in exchange for their service. Thousands more have already been deported. Right now I am trying to get some help for Fabian Rebolledo. He has no clothes, no money and was very lucky to have met a family who has taken him in for now. If you can help Fabian with clothes or money please contact me at (619) 646-4611. I am in San Diego, or contact him directly at (619) 200-3982.

Thank you, Bertha

A Bayfront Celebration of Native American Tradition

The first annual South Bayfront Powwow will be a traditional gathering with dance and ceremony, held on the Chula Vista Bayfront August 11th and 12th, 2012. Open to the public as a free educational and cultural event we invite visitors to the Chula Vista Bayside Park for a weekend of traditional Music, Dance, Arts and Crafts and Food. This event is meant to create a connection to the historic past of San Diego Bay and to the local diversity, highlighting our region's Native American heritage.

PowWows are a traditional Native American people way of meeting together, to join in dancing, singing, visiting, renewing old friendships, and making new ones. These events are serve to renew Native American culture and preserve the rich heritage of American Indians. The event activities will begin on Saturday, August 11th at 10 am. The daily schedule is from 10 am to 10 pm on Saturday and from 10 am until 6 pm on Sunday. Sales (Vendor and Arts& Crafts) Booths are \$150 (both days) or \$100 for one day, Food Booths \$300for both days, and Educational Booths are free. Deadline for applications is the first week in August and we will be limiting the number of booth in any specific category on a first come basic. Bring your own chairs and canopy. Alcohol and firearms are not permitted on or near Pow Wow grounds. Sponsored this year by the San Diego Unified Port District as a Big Bay event, hosted by the Chula Vista Marina and RV Park and the South Bayfront Artists, and supported by the City of Chula Vista we hope that this powwow will be the beginning of an annual celebration of our heritage.

Contact: Omar Quintaro, South Bayfront Artists 550 Marina Parkway, E2-62 Chula Vista, CA 91910 (619)-796-6769 (event) (619) 423-6897 (direct) info@southbayfrontpowwow.com www.southbayfrontpowwow.com

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The Hidden and Forbidden Truth Revealed "40 Acres and a Gullah/Geechee Corridor"

Gen. Sherman's famous "March to the Sea" in 1864 resulted in Special Field Order No. 15 issued on Jan. 16th, 1865 which confiscated Confederate land from Charleston, SC to the St. Johns River in Northern Florida, extending from the Atlantic Ocean 30 miles inland. This 400,000 acre tract of land was divided into 40-acre parcels. It was created to give 18,000 formerly enslaved families, lands of their own to settle on. So, the fabled 40 Acres story was true. In 2006, a Democratic

Congress passed the Gullah/Geechee Cultural Heritage Corridor Act designating the same land with slight geographical variations: North from Wilmington, NC and South to Jacksonville, Florida to be funded with 10 million dollars for Cultural Preservation and Tourism. This was the original 40 Acres. But President Lincoln's first gesture of reparations was doomed by an assassin's bullet on April 15th, 1865 five days after the Civil War ended. The new President, Andrew Johnson, a Southerner, over the summer of 1865 would pardon the ex-Confederate Plantation owners and reverse the order confiscating their land. However by then at least 10,000 formerly enslaved Blacks had already taken possession of what they believed would be their 40 Acres. Sadly it was not to be. Gen. Oliver Howard, Director of the Freedmen's Bureau, and the Abolitionist for whom, Howard University was

named, was given the unenviable task in October of 1865, of informing those Black Land Owners that they had to return the land. This meeting took place on Edisto Island, SC in front of 2,000 interested parties, who were told they could stay on as sharecroppers. These facts should no longer be hidden and forbidden that the land currently called the Gullah/Geechee Cultural Heritage Corridor is the same tract of land that was given and taken back. It now has been designated as one of 49 tracts of land under the Cultural Heritage Act. It is the only tract in America dedicated to Black Culture. It represents a tragic land loss and the country, especially African Americans need to know the truth.

(Pompey) Phil Wilkes Fixico, Seminole Maroon Descendant, Participant: National Parks Service/Underground Rail Road Conference, 2012, St. Augustine, Florida, Signer/Writer, of the: "Treaty of St. Augustine"

San Diego World Beat Center Peace Pole

Makeda Dread is the Executive Director and Founder of the WorldBeat Center. She is a Cultural Anthropology teacher and ethno-musicologist who has traveled to Costa Rica, Panama, Peru, Brazil and numerous other countries researching and experiencing ethnic music throughout the world. In addition to producing programs and artists from African, Latin Jazz, Cuban, Afro-beat, Reggae and Danceshe is currently

working on the African in the Americas project linking the African People of the Americas.

Makeda is dedicated, committed and determined to raise world consciousness through music, dance, and arts. Promoting unity in diversity while teaching world peace."One day, it is our intention for peace to prevail on Earth, she says. "We recently (May 20th 2012) planted a Peace Pole in our



Children's Garden reaffirming our commitment to World Peace. Over 200,000 Peace Poles that have been dedicated to every country in the world.. Planting a Peace Pole is a way to bring people together to inspire, awaken and uplift the

Human Consciousness the World over. May Peace Prevail on Earth is an all inclusive message and prayer, it is a meeting place of the heart bringing together people of all faith, backgrounds and cultures to embrace the oneness of our Planetary family. This experience has been important to reaffirm our commitment to Peace, Education and Diversity. We look forward to meeting you and your family and your children. It is the children who will change the world, and it is the children who will end the suffering and divisions between us."

UGRR Conference

Continued from page 1

work in partnership to preserve, interpret, and commemorate the history of slavery and the Underground Railroad (UGRR) internationally. A small delegation of NTF staff, Bahamian officials and scholars, including anthropologist Dr. Rosalyn Howard, made a day long trip to Andros Island from Nassau. The group traveled to Red Bays where the Black Seminole descendant community greeted us with dance, song and music performances. One of the highlights of the visit was talking with some of the descendants and admiring their extraordinary craftsmanship in woodcarving and straw bas-

kets. In a conversation with woodcarver and musician Wilton Russell, he began to speak of the Florida roots of his community and his ancestors John Horse and Wildcat. When I mentioned that I had met his "cousins" in Texas and Mexico, he replied that he was not aware of them. At that moment, I mused that maybe we would have to find a way to bring everyone together. The idea for the 2012 conference in St. Augustine had been born.

Accomplishing the vision of reuniting the different communities proved to be daunting, but rewarding. Visiting Brackettville for Seminole Days in 2011, I realized that the "western cousins" were not aware of their Bahamian relatives. With the help of several cooperating

organizations and individuals, the dream became a reality. Descendants of Black Seminoles escaping to Texas, Mexico, and the Bahamas and of their Gullah Geechee counterparts met for the first time. Those enjoying the opportunity to learn about this little known aspect of Underground Railroad history came from across the country.

The conference and related activities spanned 5 days and included tours, reenactments, keynote speakers, panels on historic topics and education, workshops, performances, an exhibit hall with craft demonstrations, and a Black Seminole/Gullah Geechee cultural festival. Perhaps the most rewarding moment came at the culmination of the Black

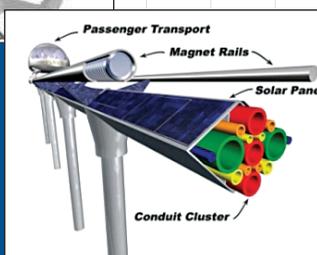
Seminole Descendants' Convocation which provided a chance for descendants to talk about their heritage publicly. As woodcarver/musician Wilton Russell performed his music, some of the descendants and members of the audience spontaneously began dancing. Hardly had the audience recovered when Semiroon descendant Phil Fixico performed the Black Seminole Peace Belt Ceremony. The collective heritage of the Black Seminole peoples is very important to our nation. The conference was one step in helping more people to know of this proud history and its legacy.

Further information about the conference and the Network to Freedom Program can be found at www.nps.gov/ugrr



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Native American Communities Can Leapfrog the Slow Transition to Their Own Green Economies

by Ken Yoder

The road away from fossil-fueled to renewable energy is not the leap of faith many of us thought it would be. Federal political polarization has gridlocked infrastructure development while abuse of planet intensifies with “fracking” for natural gas and stripping our mountains of their topological integrity.

Our Native American communities, however, are already empowered to break with the gridlock Using the autonomous discretion of tribal government, leadership in the stewardship of our earth as

practiced by the elders can seize upon new, available technology to achieve tribal energy independence.

The new technology is provided by the Detroit-based Interstate Traveler Co through massive solar array, either fixed or as part of a magnetic-levitation transit system that provides sufficient tribal-owned energy to also support installation facility power. The company had a “Regional Awareness Team” out in late March, 2012 to assess interest in its transit and energy grid systems. The initiative is privately financed and provides opportunities for generous revenue sharing and

rapid, quake-resistance installation, all 100% carbon free. Details of technology and operations will be presented in 5 subsequent articles dealing with sustainability and solar economics, concurrent applications, propulsion and suspension, and transit command and control.

Native American utilization of “maglev” power generation falls under the company’s core national product as described by the following question and answer website extract below.

What is the Interstate Traveler Hydrogen Super Highway?

It is a collection of vital municipal utilities bundled into what we call the Conduit Cluster providing a first of its kind full integration of solar powered hydrogen production and distribution system supporting a high speed magnetic

levitation (MagLev) on-demand public transit network built along the right of way of the US Interstate Highway Systems, and any other permissible right of way where such a machine would be of benefit. The Hydrogen Super Highway, also known as the HyRail, is accessed by Traveler Stations that are built within the right of way of the Interstate Highway within the land locked real-estate of the clover leaf interchanges providing maximum ease of access for people who live anywhere near the Interstate Highway. The HyRail is much more than just a high speed rail system.

The HyRail public transit network will enable millions of people in the future to utilize on-demand publicly owned transit vehicles that share the same maglev rail with privately owned transit vehicles. Essentially the HyRail represents the addition of new lanes of transportation traffic.

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Censored News

by Brenda Norrell, Censored News
<http://www.bsnorrell.blogspot.com>

Need to Know, Crossing the Line, Part II, PBS exposes torture by US Border Patrol agents, sexual abuse of migrants, and pouring out life-saving water in the desert.

PBS exposes how a Border Patrol agent sexually abused a migrant entering at Las Cruces, N.M., for 15 minutes, calling her “baby.” Then, when the woman went to view the lineup of agents to file charges in El Paso, she was taken into a room alone and searched by agents to intimidate her.

In the interviews, even US citizens are harassed by US Border Patrol agents.

A Border Patrol agent whistleblower in Tucson said migrants were crammed into cells, even when other cells were empty. Food and water was denied migrants in custody for up to two days,

the whistleblower said.

Migrants in Nogales describe the verbal abuse from agents, and also screaming to be let out of hot, overcrowded cells. One young man describes how he was denied medical treatment after being lost for three days, dehydrated and vomiting blood.

The Red Cross is now in Nogales, Mexico, treating migrants who are sick because of the abuse and who have been beaten by US Border Patrol agents. It was this fact, that the Red Cross has responded, that caused PBS to expand their investigation.

In one video excerpt, US Border Patrol agent David Kermes is shown pouring out life-saving water left for migrants in the desert. On Kermes Facebook page, he posted a photo of migrants, with these words: “Run you little bastards.”

The Red Cross is now in Nogales, Mexico, treating migrants who are sick because of the abuse and who have been beaten by US Border Patrol agents.

A hidden camera placed by the humanitarian group No More Deaths shows a female Border Patrol agent kicking gallons of water over, which could save the lives of migrants, down into a ravine.

PBS exposes how detained migrants were forced to stand in stress positions for three hours, which is a form of torture. Migrants were forced to kneel on bottle caps in one form of torture.

Border Patrol cameras were covered at the time to prevent exposure of the agents.

The PBS program exposes the same facts that Tohono O’odham human rights activists have been exposing for years. Formal complaints have been filed with Homeland Security following the physical abuse of O’odham on their own land, the Tohono O’odham Nation, by US Border Patrol agents.

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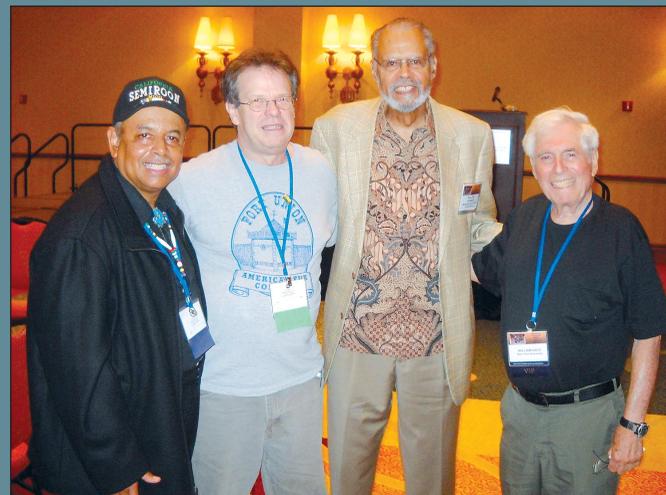
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“ESCAPING TO DESTINATIONS SOUTH” JUNE 20-24, ST. AUGUSTINE, FLORIDA

The National Park Service, National Underground Railroad Network to Freedom, sponsored an innovative conference which explored resistance to enslavement along the Southern Borderlands, with an emphasis on the story of the Black Seminoles. This was an educational and cultural extravaganza featuring a Peace Belt Ceremony Re-Uniting Ancestors and Descendants.



Kumeyaay Featured in San Diego Gay Pride Parade July 21, 2012



Karen Vigneault - MLIS Librarian, Santa Ysabel Virtual Tribal Library, founder Kumeyaay Historical Society and leader of Nations of the 4 Directions (LGBT Native organization) made sure that the Kumeyaay contingent was prominent at the parade.

The two-spirit (formerly called berdache) was a sort of Native American transgender person who wore the clothing of the “opposite” sex. Two-spirits were highly regarded and respected as artisans, craftspeople, child rearers, couples counselors and tribal arbiters, and yet, one of the reasons they got respect was out of fear, because two-spirits were considered to be touched by the spirits and considered to have powers on the order of a shaman. (In many tribes, a shaman would consult the tribe’s two-spirit for advice in spiritual matters!)

It has been determined that there were male two-spirits in more than

150 different Native American tribes, but there were female two-spirits, as well. Two-spirits were considered to be a “third gender,” and female two-spirits were considered to be a “fourth gender” (similar to the way in which both male and female homosexuals are considered to be gay, while females are also considered to be lesbian).

Due to their perceived spiritual gifts and physical strength, male two-spirits were considered to be “super-women” and as such were often prized as mates. A warrior’s strength was seen as being augmented if he counted among his wives one or more two-spirits. The term berdache has had a

checked past etymologically, and had various negative connotations, so, in 1991, it was replaced with the word two-spirit by a group of Native American anthropologists

The new term has become politicized somewhat, so that the word is now used to describe gay, lesbian, bisexual, and transgender Native Americans, and yet it is preferable in much the same way as the term intersex has replaced the word hermaphrodite. That said, few two-spirits were intersex, although a great many were androgynous, meaning they had the gender identity of both a man and a woman -- or neither.



SD VA Native American Indian Program presented one hour of Holistic Medicine Wheel Reflection

June 19, 2012

Events included:

- Blessing of Medicine Wheel by Mr. Edward [Chuck] Cadotte,
- Posting of Colors by AIWA
- Open prayer Chaplain Nancy Dietsch.
- NAP members will presented reverence of Medicine Wheel of different American Indian Tribes
- Welcome Greeting by ELT.
- Closing with Flute Music by Mr. William Buchanan



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

Indian Casinos Bustin Out

WASHINGTON, D.C. — After buying a new chunk of land 50 miles north of San Francisco, the Federated Indians of Graton Rancheria just broke ground on a new, Las Vegas-style casino. It will be the largest in the Bay Area, with 3,000 slot machines, 200 hotel rooms, a spa, bars, restaurants and parking for more than 5,000 cars.

In New York, the Shinnecock Indian Nation is considering Long Island as a site on which to build the Big Apple's first tribal casino.

And in Washington state, the Spokane Tribe of Indians wants a new 13-story

casino and hotel next to the Fairchild Air Force Base, prompting fears that the city will become "Spo-Vegas."

The plans are extraordinary for one reason: In all three cases, the tribes want to build their palaces on new land that's not part of their original reservations.

The expansions are the latest twist in the nation's Indian casino wars, and they mark a major shift for the tribes, which already run 385 casinos and bingo halls in 29 states.

Since the U.S. Supreme Court cleared the way for large-scale Indian gambling 25 years ago, tribes have been forced to

keep the majority of their casinos on reservation land held in trust by the federal government, usually in remote regions far from public view.

Indian tribes across the country are ready to bust out, bringing gambling to the same land that was taken from them so long ago, when the U.S. government executed its bloody campaign to relocate Indians to a patchwork of lands across the country and eventually to reservations.

In Oklahoma, the Kialegee Tribal Town proposed a casino half a continent away, on the coast of Georgia, on land that it said it once occupied, raising the specter of tribes going across state lines to pursue new gambling ventures.

San Diego Fair Breaks Attendance Record

DEL MAR, CA - An extra two days on the schedule helped the San Diego County Fair break its total attendance record for the fourth year in a row, with more than 1.5 million people passing through the turnstiles at the Del Mar Fairgrounds, organizers announced Thursday.

Total attendance over 24 days was 1,517,508. The per-day average was higher last year, however, when the previous record of 1,412,113 was set in 22 days, according to the fair.

The fair has set total attendance records every year since 2009.

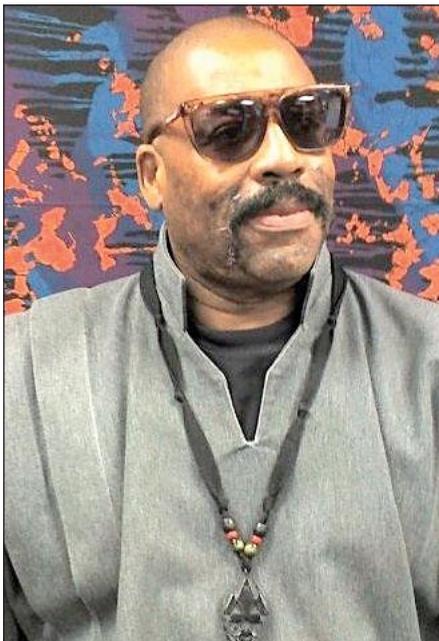
Wednesday's holiday crowd of 92,407 was the fifth-highest on record for a single day.

Black Path Commentary: Critical Analysis on Culure, Community and Struggle

by Min. Tukufu Kalonji

Welcome to Black Path Commentary. We will discuss critical issues of community and struggle in the realm of spirituality/religion, history, political, economic, and social organization, creative production, and community psychology of self (Afro Ameircans & Afro Indian matters), society, and the world; in the context of topical issues of the day

Afro Americans as a



particular group of African people in the Diaspora are a unique, beautiful, proud, special, and productive people. We have a rich expansive history and legacy of struggle and achievement that is equally sacred and secular that has not only contributed to our development but, candidly speaking; our history has served as a model for other peoples who've

struggled for justice in America and indeed throughout the world. Furthermore indigenusness Indians of the western hemisphere faced many of the same struggles that Afro Americans did and still do. They both have faced racism and genocide at the hands of the "ruling race and class." Afro Americans suffered horrors through the holocaust of African enslavement; Indians were run out of their own home, many were killed, and then were forced onto reservations. We both have a definitive unique culture and as key cultural groups had to fight constantly against the oppressor and his onslaught upon our humanity

Moreover as we Africans resisted the holocaust through multifaceted forms of courage, self determination, and dili-

gence; and escaping from the oppressor's domain; we found refuge, friendship, and our family in a peaceful place amongst various native Indian ethnic groups in what we now call America. Subsequently through this relationship and its developing familial context evolved the Afro Indian relationship lineage. It seems perhaps that both of our people's ancestors may have played a role in guiding us into each others lives as Africans and Indians blended naturally forging a bond that continues to exist and grow today. Until next time may our ancestors continue to guide us to bring good into the world.

Min. Tukufu Kalonji is Founder/Kasisi of Kawaida African Ministries, and an initiate in the M'TAM School of Kemetic Culture, for info contact @ tkalonji@hotmail.com

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Pink Slime Journalism

Is there any job that can't be outsourced?

Millions of American workers have been put out of work as employers move operations overseas. It's true in manufacturing, data processing and customer service.

Now it's true for local news. That's right, media giants including Sam Zell's Tribune Company have begun to send local reporting jobs overseas to the Philippines.

According to a major story by This American Life, dozens of papers around the country have outsourced local news

production to Journatic, a company that hires underpaid workers in the Philippines to create local news for communities in the United States.

Local Journalists attach fake bylines to their stories to obscure its outsourcing scheme. Zell's Tribune Company has bought into this deception, hoping people won't notice the journalistic sleight of hand.

Free Press is a nonpartisan organization building a nationwide movement for media that serve the public interest. Learn more at www.freepress.net. Join us on Facebook and follow us on Twitter. You can unsubscribe from this mailing list at any time.

Stop Antibiotic Abuse on Factory Farms

Almost 80 percent of antibiotics sold in the United States are given to food animals. Factory farms indiscriminately use these antibiotics with healthy pigs, chickens and beef cattle. But they're not using these antibiotics to treat sick animals. They're compensating for the crowded, filthy conditions they have forced the animals to live in.

That's not just inhumane, it's dangerous to the health of animals AND humans.

The routine overuse of antibiotics cre-

ates virulent "super bugs," bacteria resistant to known drugs. Illnesses caused by antibiotic-resistant bacteria kill 70,000 Americans every year.

With more Americans becoming ill from bacteria untreatable with common antibiotics, we must end this practice threatening the very viability of these drugs needed to treat sick people and animals.

Take action go to link: www.care2.com/go/z/e/AGOUy/zm_x/sXUF

Lake Jennings Opened Every Day for Two Weeks

Usually open only weekends and holidays, Lake Jennings will be open very day between July 30 and August 12 from 5:30 a.m. to 8:30 p.m. Bring the family! For only nominal fee, you can pack a picnic, enjoy marvelous vistas, watch the wildlife, take the 5-mile hike

around the lake, or just relax with a BBQ in a wilderness that is just minutes from downtown San Diego. For only a few more dollars you can launch your boat (\$8) or rent one (motorboat \$40, rowboat \$19). For more information go to www.lakejennings.org/fishing/prices.htm

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SBX Toll Reductions Now in Effect

SANDAG implemented across-the-board toll reductions for the South Bay Expressway (State Route 125 toll road) today and marked the historic occasion by hosting a free community celebration at the Otay Ranch Town Center.

Dignitaries at the event included SANDAG Chair and Encinitas Mayor Jerome Stocks, Chula Vista Mayor Cheryl Cox, and County Supervisor Greg Cox. "Today marks the start of a new era for the South Bay Expressway and this fast-growing part of our region," Stocks said.

"By lowering tolls, we are optimistic that we will give this area an economic boost and improve residents' quality of life by providing a fast, convenient, and affordable alternative to the I-805 and local arterial roads."

As of today, SANDAG has cut toll prices by as much as 40 percent on the South Bay Expressway. Tolls now range from 50 cents to \$2.75 for customers with a FasTrak electronic tolling account and from \$2 to \$3.50 for cash and credit card users.

Healing the Sacred Circle in a Land called Ocotillo

Ocotillo stands at the crossroads of history.

Twenty-five miles west of El Centro in Imperial Valley Ca. this rural landscape has little to offer urbanites other than a portal to step back in time when ageless aboriginal cultures lived at one with nature. Ceremonies lasting four to five days with songs timed to the movement of the sun and stars managed all life passages. Indeed, so fiercely loyal were the inhabitants to nature and the earth that would be conquerors were astounded. In 1779, Spanish Lt. Colonel Fages summed up the Kumeyaay attitudes as follows, "This tribe, which among those discovered is the most numerous, is also the most restless, stubborn, haughty, warlike, and hostile toward us, absolutely opposed to all rational subjection and full of the spirit of independence."

The Kumeyaay connection to the earth is strong and passed down through customs for generations. In spite of efforts to exterminate a way of life, unwritten stories of the past are kept alive on the wings of Bird Singers whose Bird Songs reach back to the unifying ancestral element of the culture.

Southern California Indians' modern struggles for survival and historical cultural identity have taken a toll on tribes. The oldest known Kumeyaay ancestors have been traced back into prehistoric San Diego lands to 10,000 B.C. The

Diegueno and Kumeyaay Indian peoples have lived in Southern California and northwest Mexico for at least 12,000 years.

To a people whose mother tongue is tied to the earth, the desert is the cathedral where ceremonies and rituals that manage all of life are held. Ancestral burial grounds are scattered throughout. Ocotillo is sacred ground zero for spiritual renewal for the people. As a worldwide assault on ancestral indigenous land by corporations controlled and motivated by profit have started to encroach on San Diego's rural backcountry, ancient burial grounds in the area are being desecrated and a way of life is being threatened.

Ocotillo calls for the tribes to come together

At a recent gathering concern was expressed about the desecration of burial ground in the area, as well as other spiritual abuses to the earth by those to whom nothing seems sacred.

The people came together in a positive and hopeful spirit of healing, with the fire, dancing and singing, mother earth embraced the evening.

As dawn broke the sparkle of two bright images shown in the sky. It was a celestial message letting us know that Jupiter and Venus had been shining down on Ocotillo as the Kumeyaay leadership spoke to the Indigenous World with the breath of the Great Spirit.

Welcome to Kumeyaay.com



This web site is dedicated to the promotion and preservation of the Kumeyaay culture. **Kumeyaay.com** tells the story from the Kumeyaay perspective, and is the premiere source for Kumeyaay Indian information.

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Pelican Bay - Debrief or Die

In October 1990, only months after being transferred to Pelican Bay's Security Housing Unit (SHU), Todd Ashker was shot in the right wrist by a prison guard. "This nearly severed my hand from my wrist and caused severe damage to hand, wrist and forearm," he recounted. Ashker stated that he was denied medical care, including pain management, and was told by medical staff, "If you want better care, get out of SHU. It's your choice." Only after he won a court injunction in February 2010 was he given an arm brace and physical therapy. [Letter from Todd Ashker, November 13, 2011.] Ashker's experience is the norm rather than the exception. "Prisoners with medical concerns are routinely told by prison officials that if they want better medical care for their conditions or illnesses, or improved pain management, the way to obtain adequate care is to debrief," states a federal lawsuit filed by Ashker and other SHU prisoners.

On July 1, 2011, Ashker and thousands of other prisoners went on hunger strike to protest such draconian conditions. As reported in Truthout last year, for three weeks, at least 1,035 of the 1,111 inmates locked in the SHU refused food. In the SHU, which comprises half of California's Pelican Bay State Prison, prisoners are locked into

their cells for at least 22 hours a day. Over 500 people have been confined in the SHU for over a decade, over 200 for more than 15 years and 78 for over 20 years. The only way that a person can be released from the SHU is to debrief, or provide information incriminating other prisoners. Even those who are eligible for parole have been informed that they will not be granted parole so long as they are in the SHU. "They are told they can debrief or die," stated Jules Lobel, president of the Center for Constitutional Rights, which recently filed a federal class-action lawsuit on behalf of the SHU prisoners. [Press conference by phone, May 31, 2012.]

The Pelican Bay hunger strike spread to 13 other state prisons and, at its height, involved at least 6,600 people incarcerated throughout California.

"We have decided to put our fate in our own hands. Some of us have already suffered a slow, agonizing death in which the state has shown no compassion toward these dying prisoners." Mutope DuGuma, one of the hunger strike representatives, wrote in the original announcement for the hunger strike. "No one wants to die. Yet under this current system of what amounts to immense torture, what choice do we have? If one is to die, it will be on our own terms."

Founder of Joy Community Outreach



Born in Louisiana to Mertis and Lillie John, Mable is the eldest of ten sisters and brothers.

A former R&B vocalist, she is the sister of the late-

great Little Willie John. When she embarked on her singing career, she received a bit of advice from her already famous brother. "Either be a star or pack your bags and go home". Mable heeded his advice; she is indeed a star.

During the 50's and 60's, John toured the South with some of the biggest names of that era: Jimmy Reed, Shirley and Lee, B.B. King, Sam Cooke, The Flamingo's and others.

John was signed to the Stax label by her manager, Lucky Cordell. John's first big hit (which she co-authored) was "Your Good Thing (Is About To End)", recorded in 1966. Before signing with Stax, she was with Motown. She recorded on the Tamla label and is a personal friend of the Gordy family. For a brief time, Mable worked with Gordy's

The Bureau of Black Indian Affairs is proud to announce that Dr. Mable John of the: "Joy in Jesus Ministries", located in Westchester, CA a suburb of Los Angeles, CA has been confirmed as: "HUMANITARIAN OF THE YEAR" for her food give-away campaigns held during Thanksgiving and Christmas each year. She has literally feed thousands of people over the years. She was nominated by BBIA Co-Founders Phil Wilkes Fixico and Rose Davis. She was the first Artist to sign on Berry Gordy's Motown Label and Directed Ray Charles' famous back-up singers the Raelettes. In addition, to having a successful career of her own her brother was none other than the: legendary, "Little Willie John". She has Native American Ancestry on both sides of her family.

SEE Mable John, page 15

Attention Seniors - Housing Opportunity

Low income senior apartment complex in National City, CA is taking applications for the waiting list for one bedroom apartments. To qualify, applicant must be 62 years of age or older (in the case of couples, at least one must be 62).

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U.N. Panel Session

Continued from page 3

on the Rights of Indigenous Peoples).”

The “Doctrine of Discovery” refers to international laws that set forth the ways in which colonial powers laid claim to newly discovered territories beginning in the early 1500s and continuing through the 1700s. Throughout the 19th century, it was believed that the United States, specifically people of Anglo-Saxon descent, were destined to expand across the continent, in what was referred to as “Manifest Destiny.”

The 2009 meeting of the General Convention of the Episcopal Church passed a resolution repudiating the Doctrine of Discovery. The Anglican Church of Canada took a similar action in 2010, followed by the World Council of Churches in 2012.

In addition to Kennedy, the panel included Episcopal Church Presiding Bishop Katharine Jefferts Schori; Robert J. Miller, a professor at Lewis & Clark Law School in Portland, Ore., and chief judge of the Grand Ronde Appeals Court; and Sarah Augustine, director of the Suriname Indigenous Health Fund and a member of the Mennonite Church.

Sarah Eagle Heart, the Episcopal Church’s missionary for indigenous ministries, moderated the panel, which began

with the screening of a video produced by the Episcopal Church that explores the lasting impact of the Doctrine of Discovery.

The hurt left by the doctrine on North America’s Native people can be seen in the form of high suicide rates, alcohol and drug abuse, and the prevalence of violence and rape. It’s not easy to enter into the work of reconciliation, and it’s easier for non-Native people to walk away and ignore the acts of their ancestors, said Eagle Heart.

“It’s much, much harder to sit together and face the pain,” she said. “Healing from excruciating pain is still needed today.”

Following the eviction from the Garden of Eden, the Bible is full of stories that focus on human communities and their striving to return “to a homeland that will be a source of blessing for the whole community,” said Schori during the panel.

Miller talked briefly about international law and the Doctrine of Discovery, going back to the Crusades when Rome and the Christian monarchies of Europe set out to dominate the world and subjugate and enslave all non-Christian people.

In 1436, Pope Eugene IV issued a papal bull giving control and sovereignty of the Canary Islands to Portugal, rather

than Spain, which then sent Portugal on the path to colonization down the western coast of Africa. Spain, feeling left out, headed west. In 1493, Pope Alexander V, issued four papal bulls that, in effect, divided the world in half; splitting it between Spain and Portugal, said Miller.

“When the Europeans showed up, Native people lost title to their land,” he said.

Other European nations followed, staking claim to territories by planting flags and crosses, but it wasn’t until 1823, with Johnson v. McIntosh, that the United States defined the Doctrine of Discovery as “discovery” and “conquest,” limiting Tribal land and sovereignty rights. The court case, which involved a land dispute between two white men in Indiana, became the international model, added Miller.

Even today, said Augustine, indigenous people are being “colonized.” Augustine works with indigenous people in Suriname who have been displaced and made sick by the growth of the mining industry in that small South American country, which until 1975 belonged to the Netherlands.

“The people I help need help every day,” said Augustine, urging those present to encourage aid to indigenous people through the support of grassroots movements. She also urged support for

nations, such as Suriname and the United States, to adopt the U.N. rights of indigenous people into their constitutions.

In addition to Kennedy, Tribal member Greg Archuleta attended the panel discussion.

This article was previously published in Episcopal News Service and is reprinted with permission.

Psalm 23

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

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First Nations Delegation Denied Access to New England Governors' Conference

by Global Justice Ecology Project Special to Climate Connections

BURLINGTON, Vt. July 30, 2012—Members of the Innu First Nation from Quebec and the Nulhegan Abenaki of Vermont were denied access to the 36th Conference of New England Governors and Eastern Canadian Premiers this morning.

Around 9:30 am, while governors and premiers were discussing access to renewable energy, Charles Megeso of the Nulhegan Abenaki and Elyse Vollant, from the Innu community of Uashat-Maniutenam entered the Hilton Hotel and asked to speak with governors and have a seat at the table, according to Megeso.

According to Megeso, they were told by conference director John Shea, "we just don't have enough room for you here. There's not enough breakfast."

"I told them, 'you're being very kind,'" Megeso said, "the Quebec government was just saying no. They weren't comfortable with us being here."

Vollant, who traveled 12 hours from northern Quebec with three of her children and one other family member, is opposed to Hydro-Quebec development on the La Romaine River and the Plan Nord. The delegation sees themselves as stakeholders in these projects who have

not been consulted, and are representative of many other Innu families. Both projects threaten their traditional lands and cultures, which have been under attack from the Quebec government for the past century.

Vollant was arrested in March 2012 during a blockade near her community along Highway 138. The blockade was in opposition to Plan Nord, an \$80 billion dollar industrial development project on indigenous land north of the 49th parallel in Quebec.

While being denied access to the conference, the group remained calm and cooperative. Megeso said, "I made it clear to the authorities that we're not here to protest, we're not here to cause any dysfunction... we just came to ask for a seat at the table that we thought was [the Innu's] right. It was quietly and politely disagreed."

While the voices of First Nations people were silenced at the conference, a delegation of Chinese officials, including vice-governor of Heilongjiang Province, Liu Guozhong, were given 15 minutes of floor space to address the governors and premiers on trade and the Chinese economy.

According to Megeso, "The Chinese have invested a lot of capital into a lot of these places...the dam on the Yangtze

River was built by engineers from Hydro-Quebec."

After being denied access to the conference, Vollant and Megeso, supported by members of Red Clover Climate Justice Collective, held a press conference on the lawn in front of the Hilton.

Megeso told reporters, "[the conference] is a power brokerage. This conference is a formality. The agreements have already been made. This is just a party for the leaders to get together to pat each other on the back."

Megeso was present to provide solidarity to the Innu, and to help them tell their story to the governors, premiers, the press and residents of various New England states who were represented during Sunday's massive demonstration. He told reporters, "Every country in the world has indigenous people and they are treated the same way. It's how this is done."

Regarding the Innu struggle to stop Hydro-Quebec's development of massive hydroelectric dams on indigenous land—much of which will power aluminum smelters, mining operations, factories, or be sold as "renewable energy" to New England states—Megeso said "I am not anti-energy. There is no such

Bereavement Support

Dear Friends,

I realize it's been awhile since I have spoken with many of you. I wanted to let you know about a Bereavement Support Group I have been facilitating for the last two years.

We have opened this group up to our community now. Perhaps you are in need of support yourself or know someone who might be. Materials and resources are made available. Please let them know about us. For further information I can be reached at 702-379-4489.

Our Bereavement Support Group meets at 6625 Roy Horn Way Las Vegas, Nevada 89118 at the Gaudin Ford dealership off of 215 and Rainbow.

Support is necessary during our grieving and healing process. In what way could you use support right now? Perhaps you aren't sure. Let's find out!

I will be sharing an experience I have had with a recent loss.

Feel free to bring a friend or loved one you believe might benefit from our group. The need is great but many are not aware of resources that exist. You can play a role in helping someone else. I look forward to seeing each of you again.

Many blessings,
Laurana Leigon D.Div. C.Cht.
Lleigon@gmail.com

thing as 'green energy'. There is a price to pay for whatever choices you use. The whole idea is the 'how' this is going to be done. And...the ramifications to the environment and to the people who are actually living on the land is not being taken into account."

Coastkeeper's Signs of the Tide Invites Community to Develop Advocacy Skills

Former City Councilmember Donna Frye will lead a panel of policy insiders who will share ideas for effective strategies to reach, influence decisionmakers

SAN DIEGO, CA – On August 7, San Diego Coastkeeper invites San Diegans to develop stronger voices and become better advocates for their communities. Donna Frye, a former City Councilmember, will join three other experts on environmental advocacy and regulatory decision-making at University of San Diego Law School from 6 p.m. – 8 p.m. to empower participants to influence policy. Community advocates from any industry will benefit from this free public forum.

Frye, who is known for her commitment to environmental leadership during her service as a councilmember, will share her own tips for influential advocacy as well as moderate the panel of presenters including: Sara Wan, a former Coastal Commissioner and a coastal

advocate, will share her perspective as an experienced and successful environmental activist. Arthur Coe, a former staff member at Regional Water Quality Control Board, will share an inside view of regulatory decision-making and what makes effective regional board advocacy. Jimmie Slack, chief of staff at Councilmember Tony Young's office, will provide an inside view of making decisions as a senior policy advisor to a councilmember. Along with the interactive dialogue, the participants will enjoy light food and refreshments provided by San Diego Coastkeeper.

Everyone is welcome at USD School of Law in Warren Hall, Room A3 at 5998 Alcala Park, San Diego, CA 92110 on Tuesday, Aug. 7. Parking is available in the lot adjacent to the law school or the Mission parking area. The free event runs from 6 - 8 p.m.

Visit Coastkeeper's official website at www.sdcoastkeeper.org for more info.

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We Must Combat Bullying in Schools Across Indian Country

Across Nevada and throughout Indian Country, bullying in our schools has become a serious problem that can lead to health issues, conflicts in school, and even suicide. Bullying has become a growing concern for many rural areas and Native communities in particular, and we must find ways to address this issue so Indian children feel safe in schools. Alongside school administrators and local officials, our focus on youth bullying has intensified in response to

school violence which is often linked to bullying related incidents. To deal with an increased rate of bullying-related suicide, Nevada joined 45 states to enact laws that direct school districts to adopt bullying policies. As states continue to enact anti-bullying laws, Tribal Nations are taking action to bring awareness to the issue beyond the schoolyard and address this type of behavior. Schools and Indian tribes are working to educate teachers, parents and kids on the scope

and effects of bullying, and deter bullying behavior. Further community collaboration will help to create positive atmospheres for students in our schools. In 2009, I was honored to testify before the U.S. Senate Committee on Indian Affairs about the problem of youth suicide in Indian Country, and I am currently working to pass legislation such as the Student Non-Discrimination Act and the Safe Schools Improvement Act to combat bullying and harassment in our nation's

schools. These bills would require public schools to develop clear prohibitions against bullying, harassment, and discrimination and provide procedures for students and parents to follow if they are victims of bullying. Parents, community members and tribal leaders need to work together to combat bullying across Indian Country. I will continue to work closely with tribal leaders to help build and strengthen tribal communities so bullying does not rob tribal youth of their dreams.

Mable John

Continued from page 12

Mother at a major Detroit insurance firm.

A picture taken at the close of a show at the Flame Bar in Detroit shows Mable with Billie Holiday and Berry Gordy, Jr., Billie Holiday's husband liked the photograph and had a ceiling to floor, wall to wall blow-up made, which now hangs in the studios at Paramount Pictures in Hollywood.

Mable viewed the screening and filming of "The Billie Holiday Story" starring Diana Ross, at the request of Berry Gordy, Jr., because of the past association and because of her closeness to the late Billie Holiday.

After performing as a solo artist for seventeen years, she joined Ray Charles where she became a performing member

of the Raelettes. She has co-written 52 songs with Ray Charles and was with his organization for 10 1/2 years before leaving in 1976.

Now living in the Los Angeles area, John is Pastor of "Joy In Jesus Ministries" with an evangelistic outreach called "A PLACE TO PRAY", where she feeds the hungry and gives clothes to the needy on a daily basis. The ministry has a full line referral service that assist men and women on how to reclaim their place in society. July 1993, John received her Doctrine of Divinity degree from the Crenshaw Christian Center.

Mable John now ministers through song and has chosen to sing the gospel. Her first gospel album "WHERE CAN I FIND JESUS" has been released on her family owned independent label, Meda Records.

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