



# INDIAN VOICES

OUR 26<sup>TH</sup> YEAR

MULTI-CULTURAL NEWS GLOBAL NETWORK

SEPTEMBER 2012

## Many Wars Woman - Sheilah Naajiibah Dasher Looks to the Future

Ya'at'eeh shik'ei doo shi Dine'. I am Sheilah Naajiibah (Many Wars Woman) Dasher. I am a tribal member of the Navajo Nation and the first granddaughter to the Zuni Red Streak Clan, born for the Black People, maternal grandfather the Edge Water clan, paternal grandfather the Black People. (Naaneesht'ezhi tachii'nii, yinshi Naakaii le Zhinii' dine'e bashishchin, Tabaaha dashicheii aadoo', Naakaii le Zhinii' dine'e dashinali').

What this means to me is carrying on the pride and faith that has kept my people (shi Dine') alive. Through the long walk back from our imprisonment at Fort Sumner, to the battlefields of foreign countries, to my own multitude of mini skirmishes as a minority educating her peers and professors on a University campus. I am proud to represent my self, family, people, and the Urban Native community as the reigning 2012-2013 Miss University California San Diego Powwow

Princess (Miss Indian UCSD).

Holding the title of such a prestigious University and a proud community gives me the opportunity to speak to youth about the importance of higher education. As American Indians attending and graduating from Universities we are realizing the dreams of our ancestors. "My grandchild, education is the ladder. Tell our people to take it" by Dine' Chief Manuelito, Hastiin Ch'ilhaajinii This dream was not to assimilate and forget our culture but to be able to preserve and protect ourselves, and be able to compete in a new world.

My maternal grandmother always stressed getting an education before having a family. She was not granted the same opportunities as I am. Being the proud mother of 10 children, she can not speak English fluently and only attended school till the 3rd grade. Although the education of our ancestors is a very different education, we still need to walk in both worlds.

One of the most important parts of changing American Indian negative statistics is through owning the power to represent our selves accurately in arenas where we were not allowed in. Granting us access to this elite club is the great equalizer of having an education.

Today I am proud to say although it has not always been an easy journey to get where I am, I did not always like school and had difficulty with a form of dyslexia. Through much hard work and support I now have an education that will follow me forever. The prayers of my grandmother and mother for me to become the first female in my immediate family to have a degree has come to pass. Being one of two Navajo women to be apart of the graduating class of 2012 at California State San Marcos has made me apart of a positive statistic. I hope I serve as a small inspiration to members of my community as a woman for positive change for our Native people. I will work to display the beauty



Sheilah Naajiibah (Many Wars Woman) Dasher

and intelligence of Native American women by wearing the Miss UCSD Powwow title. Walk in beauty this coming school semester.

### In this issue...

- 1 Many Wars Woman - Sheilah Naajiibah Dasher Look to the Future  
First Chula Vista Pow Wow
- 2 Continuing the Work of Chief Wilma Mankiller
- 3 Women Peace Makers Conference  
SOHO Challenges Plaza de Panama Project  
Bay Area Association of Disabled Sailors
- 4 Sherman Heights Farmers Market vs WalMart  
Navajo Water Rights
- 5 State Spending on Corrections Higher than Education  
Chavis Carter Killed by Police not Suicidal  
End the Use of Shackles on Pregnant Women
- 6 Forty Acres and Mule  
Gullah Geechee Heritage
- 7 Black Path Commentary
- 8-9 Chula Vista Bayfront Pow Wow  
Barona Powwow
- 10 Living the Red Road  
Viejas Traditional Gathering
- 11 Chicano Park Women Muralists Park
- 12 Southern California American Indian Resource
- 13 Solar High Speed Rail Revenue
- 14 Nevada News
- 15 Reid All About It  
3000 Cyclists Ride Coronado Bridge
- 16 California Earthquake Authority

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## First Annual Chula Vista Bayfront Pow Wow

by Rose Davis

It was less than six months ago when the ancestors suggested that Chula Vista might be a good place to have a Pow Wow. A meeting of interested parties, representing the indigenous communities in the area was held and the first Bayside Chula Vista Pow Wow Bayfront Celebration of Native American Tradition was born.

It was a traditional gathering with dance and ceremony, held on the Chula Vista Bayfront August 11th and 12th, 2012.. The well attended event was open to the public as a free educational and cultural event.

Visitors enjoyed a weekend of traditional music, dance, arts and crafts and food which was designed 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

Native American culture and preserve the rich heritage of American Indians. 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 it is hoped that this powwow will be the beginning of an annual celebration of our heritage.

The rich cultural blend of the participants was inspiring. The success of the Pow Wow was due in large part to the leadership skills of Omar Quintaro, and his indigenous network of traditional, artisans, craftsmen, musicians and dancers.

A strong, sensitive Pow Wow committee with input from Carla Tourville and Chuck Cadotte, assisted by Susan Johnson aid to Chua Vista council member assured the success of the event.



American people way of meeting together, to join in dancing, singing, visiting, renewing old friendships, and making new ones. These events serve to renew

# Continuing the Work of Chief Wilma Mankiller

by Chief Wilma Mankiller

Now that the Democrats and Republicans have concluded their National Conventions and have chosen their candidates it is up to the people of America to address the issues that can bring us together as a balanced and healthy nation. We can think of no better place to start than continuing the work of Wilma Mankiller before her tragic and untimely death. As moderator for the 2000 NCAI gathering *Exploring the Legacy and Future of Black/Indian Relations* the former Principal Chief of the Cherokee Nation focused on cultural issues that need to be examined and discussed.

I became interested in the relationships and the connections between Native American and African American people many years ago. I had been reading a book called *Things Fall Apart* by Achebe. Before that, I was like everybody else who learned from the national news about the struggle against Apartheid in Africa. I knew there were a lot of political organizations, but I really didn't put it together until I read Achebe's story about an individual family, an individual community, and the destruction of the people. The situation was strikingly similar to what has happened to Native People in this country. It is almost as if the colonizers had "a little

black book" that they used to colonize the people, as they went around the world. They took away the leaders, destroyed their medicines, destroyed their governmental system, sent the kids away to distant schools and, in the case of Africa, to French and other European schools, and in our case, to government boarding schools, the native boarding school. That piqued my interest and I have been interested in these issues since that time. I later found that there were many connections in this country between African Americans and Native Americans, some positive and, some not so positive. In some of the large southeastern tribes, the mixed-blood population were slave holders, and there was and continues to be what I would describe as almost a class system, in the southeastern tribes. And by and large the full blood people were absolutely opposed to holding of human beings in bondage. And so we have that history. On the other hand, we have a history of a great deal of intermarriage; we have a history of our people joining abolitionists in their struggle. It is a complicated history. It is important for us to talk about that a little bit today and think about it. Why is that important? Why is it important to Indian country? One of the reasons it is important is that, as we in tribal governments continue to be

under siege, it is critical to build coalitions with African Americans to advance our issues and theirs. Sometimes our issues are not the same as theirs. In the seventies and the late sixties I had a great deal of trouble explaining to my friends who were working in the Civil Rights Movement that while the civil rights movement tried to help people gain entry into the system, we were fighting for the right to have our own system. And so sometimes we need to understand our different issues here, and talk to one another about those issues so that we can support their civil right issues and they can support our issues to retain our separate tribal government and our traditional way of life. Coalitions are important.

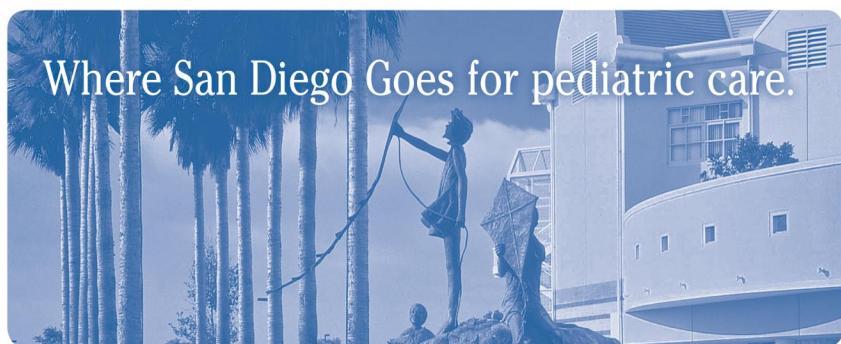
The other reason it is important is because there are a couple of issues in Indian Country now, where things that happened to African American people happened to all of us. For example, in the case of the Pequots, with the Benedict book, and the fact that the Pequot Nation [is being challenged in] the federal recognition process-- is about racism, not just about questioning their ancestry. Society tends to accept tribal people when mixed with white people, without any problem whatsoever. If you meet someone who says I am half white and half Yakama, or half white and half

Oneida, or whatever, people tend to accept those people. But, if you find someone who says I am half black and half Oneida, Yakama, or Cherokee, people have more difficulty with that. That is the reality of the time that we live in. And, I believe, watching this issue from afar, that is what is driving the issue of the Pequots -- part of it is greed, just plain old greed, in envy of their financial success -- and part of it is racism.

There is another issue of freed slaves who generally were a class of citizens, described as Freedmen; and I mean citizens, they were full citizens in the Seminole Nation, until recently. There were two bands that participated fully in the Seminole Nation until very recently, and then in July in the year 2000, there was a tribal vote and they were excluded from further participation in the Seminole Nation. Which raises a couple of questions -- it raises two issues that I think are important for people to talk about, (one) the tribal right, which tribes have fought for since the beginning of contact, to determine who is their membership, (two) the civil and human rights of the Freedmen, and to bring together these very different issues -- they are sort of at a juncture, and I think that we are going to see these issues arise more often.

One of the things that struck me in going to the South--the last NCAI

SEE **Chief Wilma Mankiller**, page 13



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## Women Peace Makers Conference and Dinner

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*What it will take to achieve security, justice and peace?*

*September 26-28, 2012*

*Joan B. Kroc Institute for Peace & Justice*

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be able to join us at the Joan B. Kroc Institute for Peace & Justice for this international conference of peace builders held in conjunction with the 10th anniversary of the Women PeaceMakers Program.

This singular working conference will convene nearly 40 Women PeaceMakers from 33 countries with other peace builders and human rights defenders to strategize how to overcome both the age-old and newly systematized impediments to peace. Understanding that

peace does not come at the end of conflict but with the rise of justice, panel presentations, workshops and breakout working sessions will engage delegates to formulate recommendations under three primary areas: security, justice and peace.

For more information, to review the agenda and to register to become a delegate, please visit: [http://peace.sandiego.edu/breaking\\_barriers](http://peace.sandiego.edu/breaking_barriers)

## GOP Platform Looks Like the Platform of 1812

*by Phil Wilkes Fixico*

Los Angeles Mayor Antonio Villaraigosa, the Chairman of the National Democratic Convention for 2012, said in a television interview, recently on Fox News, that, the GOP's platform on immigration abortion and healthcare "looks like the platform of 1812".

Many of the people that I talked to have said that the difference between the two Party's conventions are that the Democratic Convention is obviously more reflective of today's true demographics. The year 1812 was a very scary time for anyone who was not a White-Anglo-Saxon-Protestant. The Underground Railroad was still going South during 1812. Blacks continued to escape U.S. Slavery by fleeing to Catholic Spanish Florida. Even though George Washington's Administration in 1790 had forced Spain to repeal its "Edict of 1693" which gave asylum to all Blacks who reached Florida for over 100 years. The Seminole Indians became escaped Blacks last hope for freedom, however, they would have to fight for their freedom along side of Indians who were resisting Removal.

On January 15th, 1811 the U.S. Congress during President James Madison's Administration passed a secret act for the acquisition and occupation of the Spanish Floridas. Gen. George Matthews was appointed a U.S. Commissioner assigned to carry out the take-over. James Cusick, Author of "The Other War of 1812", The Patriot War and the American Invasion of Spanish East Florida, writes this "in 1812, a former governor of Georgia, George

SEE **GOP Platform of 1812, page 4**

## SOHO Files Suite Challenging Plaza de Panama Project

SAN DIEGO, CA - On August 13, Save Our Heritage Organization (SOHO) sued the City of San Diego in Superior Court regarding its failure to comply with local and state laws in approving the Balboa Park Plaza de Panama project. Earlier this year, SOHO won its lawsuit challenging the premature Memorandum of Understanding (MOU) and "we expect to prevail again," said SOHO Executive Director Bruce Coons, "because the new violations of law that threaten Balboa Park are again blatant." The City concedes that the project would cause significant adverse impacts to the iconic architecture and cultural landscapes of Balboa Park, a national historic landmark, including impacts to the Cabrillo Bridge.

The lawsuit contends that there are other ways to resolve parking issues with fewer impacts to the natural and built environment, and so the California

Environmental Quality Act (CEQA) requires the City either to implement such alternatives or to deny the project. Given every opportunity and despite great outcry from San Diego citizens and local, state, and national historic preservation experts, the City failed to do so and violated CEQA. SOHO also alleges that the City's approval of the Plaza de Panama project violated its own Municipal Code.

The Code allows substantial alteration of the historic Cabrillo Bridge only if "no reasonable beneficial use" of Balboa Park would otherwise remain. Instead, as pointed out by California State Historic Preservation Officer Milford Wayne Donaldson, even "if there was no project, Balboa Park would continue to serve the public as it has for almost 100 years." A final allegation in the lawsuit points out that in 1870, the California Legislature

declared that Balboa Park must be held by the City of San Diego "in trust forever" for "the use and purposes of a free and public park." SOHO challenges the project's inclusion of a paid-parking garage inconsistent with a "free" park. The Court is asked to issue a peremptory writ in the public interest to enforce the many laws that protect Balboa Park. Coons further states that "It is undisputed that the Jacobs plan would irreparably damage the iconic 1914 Cabrillo Bridge by cutting through its historic fabric for a new, freeway-off ramp style bypass bridge and road system.

It is SOHO's obligation to spearhead this litigation on behalf of the many thousands of San Diegans that object to this flawed proposal and whose concerns and suggestions were ignored by Mr. Jacobs, the Mayor and the City Council. SOHO is seeking donations to its legal fund to help protect "the people's park." To make a tax-deductible donation to help save historic Balboa Park, visit [sohosandiego.org/giving/pdeplegaldefense.htm](http://sohosandiego.org/giving/pdeplegaldefense.htm) or contact SOHO at (619) 291-9327.

## Bay Area Association of Disabled Sailors

The Bay Area Association of Disabled Sailors started in Lake Merit Oakland California in 1987, they moved to their present location in 2000 with the help of the South Beach Yacht Club as sponsor at pier 40 San Francisco. The "BAADS" were helpful in the construction of the Giants Baseball Park making it the most accessible area for physically challenged persons with even a dog park for the residents of the area.

In 2003, Access Dinghy from Dandenong Australia came with boat designer Chris Mitchel. the Access Dinghies took off and now with twenty five sailing dinghies the BAADS can be seen sailing these boats in McCovey cove (Next to AT&T Park) every Saturday. There over 175 members and all types of disabilities can be seen sailing these boats on any weekend.

The BAADS will be participating in the National Disabled Sailing Championship 24-28 October 2012 at the Southwestern Yacht Club 1202 Qualtrough San Diego

with their favorite boat the Access Liberty which is a twelve foot single person sailing dinghy that is fully assisted and some even have a covered well for a respirator like a Trilogy machine for a ventilated quadriplegic. The Paralympic class boat the SKD 18 was first shown at Quindao in 2008 with Nick Scandone of Balboa Yacht club and Dianne McKendon of Marblehead Massachusetts winning gold. Nick passed away from ALS (Lou Gerigh's Disease) three weeks after the medal was awarded. His medal now sits in the Balboa Yacht Club.

There has been a lot of advances since then. I hope there will many spectators to come and see this event 24-28 October 2012 at the Southwestern Yacht Club. Maybe, you can take this idea of Sailability to your nearby body of water and start a new one.

*Robert Xavier Betancourt Junior, badskpr11@me.com*  
References: *Surfing the Wave length (the story of the South Beach Yacht Club), Sailors First (a documentary awarded first prize at the Berkley Film Festival)*

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# "We Deserve Better!"

by Nice Piaget-Clarke

Back on April 17, the Sherman Heights community in San Diego was shocked to see bulldozers tearing down the historic Farmers Market at Imperial and 21st. Wal-Mart had plans to replace the Farmers Market with a "Neighborhood Market." By six o'clock the next morning, 50-60 community, union, and other friends of Sherman Heights were rallying in front of the Market, locking arms to stop the bulldozers. Now, five months later, the number of those opposed to this corporate assault has risen to the point that they have called for the 'Biggest Ever Rally and March Against Wal-Mart' in San Diego history. The date of the event is Saturday, September 22. The rally will begin at 9 a.m. in Golden Hill Community Park and then proceed to the Farmers Market.

It is difficult to briefly describe the many facets of the maneuvers which have brought the community to this point. It is a multi-year tale of the Sherman Heights community standing up to deceit, bullying, corruption, and attempts at gentrification. Much of Wal-Mart's role is just what Wal-Mart has been doing for years: here, around California, in Mexico, around the world.

As of 2012 and according to Fortune Magazine, Wal-Mart is the third largest corporation in the world and the biggest private employer with 2,200,000 employees in 8,500 stores in 15 countries under 55 different names. As is common, among large, multinational corporations their rise to power has been based on bankrupting and absorbing



their competition while paying their workers, both here and abroad, as little as they can get away with.

What is particularly heartbreaking in the case of Wal-Mart, though, is the collateral damage involved. The destruction of the communities into which they move; the demise of small businesses; the lowering of wages and other compensation for working people; the sending of jobs to other countries; the exploitation and physical harm to the workers and environments in those countries; the fostering of poor diets, a general health deterioration, and an artificially cheap consumerism; and the corruption of local governments. Just watch the movie "The High Cost of Low Prices." Just read the series of articles in The New York Times about the years of bribery of officials in Mexico so that more and more Wal-Marts could be built throughout Mexico. Just read the Puget Sound Study which disproves Wal-Mart's claims of actually helping communities. Just read in the Huffington Post about

how since 2007 Wal-Mart has developed in California communities a system of expensive ballot initiatives which involves both bullying local governments and avoiding environmental impact studies. Just read Assemblyman Hueso's letter to the California Legislature requesting an audit of the City of San Diego to investigate suspicious permit issuance, avoidance of environmental review of traffic and parking impacts, the "loss of a historic resource," and "five-figure donations" to a ballot initiative "widely touted as a measure to 'break' the City's public employees and their union."

With this march and rally the community is saying, "No." At the same time, the community is creating. Creating a network of support that includes Sherman Heights,

Logan Heights, and others; a network that includes unions throughout the city, and many other organizations. They are discussing community gardens to grow their own food. They are discussing creating local markets with local vendors. They are defending and sustaining their dignity.

## Navajo Look to New Leader on Water Rights

An alliance of Navajo grassroots organizations is recommending the appointment of Council Delegate Katherine Benally to head the effort to re-negotiate a water rights settlement to govern the Little Colorado River.

Speaker Johnny Naize is recommending that he, as speaker, handle that job. Naize was directed by the Council to set up a water rights task force when the delegates voted July 5 against the Navajo Hopi Little Colorado River Water Rights Settlement Agreement proposed by President Ben Shelly.

Benally, who chairs the Council's Resources and Development Committee, has been a vocal critic of the agreement and the enabling legislation that would make it law.

The Diné Water Rights Committee is comprised of the Forgotten People Corp., Black Mesa Water Coalition, To Nizhóní áni, Diné Citizens Against

## GOP Platform of 1812

Continued from page 3

Matthews tries to spark a revolt against Spanish rule in East Florida. Instead of a revolt he set off a rather vicious bloodbath between the settlers of southern Georgia and those of northeast Florida. And thus a shooting war began". The American filibusters, called themselves the "Patriots". Cusick, points out, that in, March of 1812 after the "Patriots" reached St. Augustine, Fl. the Madison Administration due to International outrage rescinds George Matthews commission and public ally repudiates the seizure of East Florida but in April continuing a secret policy, they appoint Gov. David Mitchell of Geo. to replace George Matthews.

In June the U.S. declares war on Great Britain. That same year the Red and Black Seminoles enter into the war.

They eventually, ambush and kill the covert filibusters final commander General Buckner Harris which led to the ultimate collapse of the Patriot army. It is believed by some authorities that their Patriot war victories convinced the U.S. to send its military to do the job. Therefore, General Andrew Jackson's service were required.

Ruining the Environment, Hada'asidi, Next Indigenous Generation, Council Advocating an Indigenous Manifesto, and individual tribal members.

According to Naize's task force legislation, the task force would be a seven-member subcommittee of the Naa'bik'iyáti Committee.

Naize nominated delegates LoRenzo Bates (Nenahnezad/Newcomb/San Juan/T'iistoh Sikaad/Tsé Daa Kaan/Upper Fruitland), Elmer P. Begay (Dilkon/Greasewood Springs/Indian Wells/Teesto/White Cone), Joshua Lavar Butler (Tó Nanees Dizi), Jonathan Nez (Navajo Mountain/Oljato/Shonto/Ts'ah bii Kin), Walter Phelps (Cameron/Coalmine Mesa/Leupp/Tolani Lake/Tsidii To'ii) and Dwight Witherspoon (Forest Lake/Hardrock/Kits'iili/Piñon/Whippoorwill) as task force members.

He stated that there also would be an advisory group to the task group made up of tribal members representing non-governmental organizations, academic professionals, and Navajo traditional practitioner.

Naize recommended that the task force be authorized to involve all appropriate tribal entities, including but not limited to the Department of Justice and the Water Rights Commission, in its work.

The task force would exist until the Council approves a water rights settlement for the Little Colorado River.

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# State Spending More on Corrections Than on Education

by Les Leopold

State spending on corrections is growing six times faster than states spending on higher education, according to a 2011 report commissioned by the NAACP. Little wonder that state dollars on prisons will soon outpace state spending on higher education in every state of the union.

Why is this happening?

## 1. Prohibition

Our insanity starts with the fact that you can go to prison for dealing drugs, but you are a well-respected member of society if you own a liquor store. It's as if we have learned nothing from our ill-fated attempts to jam temperance down the throats of fellow-citizens 100 years ago. Our pathetic war on drugs helped pump up the prison population in America from 200,000 in 1980 to over 2 million in 2011. Approximately 50 percent of people in federal prisons and 20 percent of people in state prisons are there for drug-related crimes. But the number is much higher if you include those incarcerated because of other crimes (like theft) related to obtaining drugs.

## 2. Law-and-Order Conservatives

Politicians are more easily elected if they talk tough about crime, including,

but not limited to, putting people away for smoking a joint. Mandatory sentencing laws, including three-strikes-and-you're-in, guarantee an ever-increasing prison population. And this is a disproportionately large black and Hispanic population, since being tough on crime is all too often code for protecting white folks from dangerous people of color.<sup>3</sup> Racism

We're number one when it comes to imprisoning minorities. We have the highest percentage of minorities imprisoned in the world. Seventy-five percent of young black men in Washington, DC will spend some time in prison. "In major cities across the country, 80% of young African Americans now have criminal records."

## 4. The Prison-Industrial Complex

The pressure for more prisons comes from an unholy alliance of law-and-order conservatives, private corporations that construct, supply and run prisons, and the prison guard unions that hope to protect and expand their membership. They know exactly what they are doing when they support tougher sentencing, more enforcement and more state funding for prisons.

## 5. They Can Dump Tuition Costs on Students and Their Families

The sad fact of life is that politicians

can shift more and more of the costs of higher education onto students with tuition increases and increased fees, while they cannot push the financial costs of prisons onto prisoners. Instead, state general funds increasingly go to prisons while general funds for higher education get slashed.

## 6. The Wall Street Crash

The horrific trends of the past three decades are being amplified by the Wall Street-created crash that crushed state government budgets. After the banks looted our economy into the ground, over 8 million jobs were destroyed in a matter of months. What Can We Do About It?

### The solutions are staring us in the face:

1. End drug prohibition and free all prisoners held on drug related crimes. (This means abolishing the entire war on drugs apparatus, from the feds on down.)
2. End mandatory sentencing.
3. Provide amnesty for all undocumented immigrants and develop a sane and safe immigration policy.
3. Place a financial speculation tax on Wall Street to fund free higher education at all accredited two- and four-year public institutions.
4. Put all of our people to work through a green jobs program paid for by increased taxes on the top 1 percent.

Les Leopold is the executive director of the Labor Institute and Public Health Institute in New York,

# Suicide While Handcuffed: The Chavis Carter Case

'My child was never suicidal'

A grieving mother, family, friends and community are trying to get an answer about how a 21-year-old kills himself while handcuffed behind his back. Some are convinced Chavis Carter was killed by police in Arkansas and say his death is part of a longtime problem—the killing of Black males at the hands of law enforcement.

(FinalCall.com) - Theresa Carter doesn't believe police claims that her son shot himself to death with his hands cuffed behind his back in a police cruiser.

"I'm just heartbroken. I just want to know what really happened. ... My child was never suicidal. He would never kill himself. My son was full of joy, full of life, full of ambition," Ms. Carter somberly yet emphatically told The Final Call in an exclusive interview.

There is a growing movement to get the truth about the death of Chavis Carter with Facebook pages calling for justice, an online petition and a prayer vigil on August 20 at the National Civil Rights Museum to press demands for justice and the story of what happened.

# End the Use of Shackles on Pregnant Women

Ask Governor Brown to sign AB2530, a bill that will end the barbaric practice of shackling pregnant women held in California prisons and jails.

AB 2530 will strengthen protections on the use of restraints on pregnant women in correctional facilities. Two prior versions of this bill passed both houses of the legislature without a single "no" vote. Last year, under pressure from the California State Sheriffs' Association (CSSA) and both Alameda and Sonoma County sheriffs' departments, Governor Brown vetoed the bill.

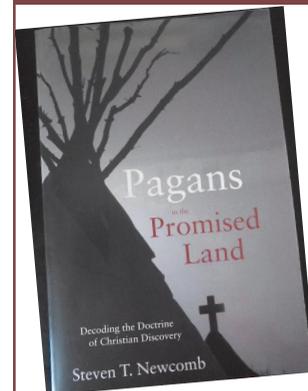
AB 2530 addresses Governor Brown's veto by clarifying language and prohibiting the most dangerous forms of shackling.

The American College of Obstetricians and Gynecologists (ACOG) opposes the use of shackles on pregnant women in all but the most extreme circumstances. Pregnant women in correctional facilities are more likely to experience miscarriage, preterm birth, low birth weight infants, and potentially fatal conditions like preeclampsia. Excessive shackling could not only increase stress

and lead to further complications, but also render doctors unable to treat women in emergency situations. AB 2530 provides medical professionals the authority to have restraints removed in order to treat pregnant inmates. The bill is on Governor Brown's desk. Please urge him to sign it now! Feel free to edit the letter in the box below.

Questions? Contact Karen Shain - Policy Director, Legal Services for Prisoners with Children: Karen@prisonerswithchildren.org

## Pagans in the Promised Land, Decoding the Doctrine of Christian Discovery



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An analysis of how religious bias shaped US Federal Indian law.

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## Forty Acres and A Mule

*After the Civil war, the former slaves envisioned a new era. A former slave interviewed in the 1930s recalled:*

One day a few negroes was sticking sticks in the ground when massa come up. "What you niggers doing?" he asked. "We is staking off the land, Massa. The Yankees say half of it is ourn. The massa never got mad. He just look calmlike. "Listen, niggers," he said, "What's mine is mine and what's yours is yours. You're just as free as I and the missus, but don't go fooling around my land. I have tried to be a good master to you. I have never been unfair. Now if you wants to stay, you are welcome to work for me. I'll pay you one-third the crops you raise. But if you wants to go, you sees the gate. The task of restoring the Union after the trauma of what Walt Whitman called "that strange, sad war" would have been difficult and complex in any case. The assassination of a beloved President made it harder still. An embittered society, a revengeful Congress and a new President with Southern sympathies -- Andrew Johnson -- set the stage for a period of bitter dissension over the political future of the South. In the Reconstruction era, two huge rebuilding tasks had to be accomplished. The rebel states had to be brought back into the structure of the national government -- and the shattered economy of the South had to be rebuilt -- without its former advantage of slave labor. And so a new battle unfolded, about the best means to accomplish these tasks.

Four million newly-freed people in the South could now go where they wished, but they had no land and no shelter. Echoing their feelings, Frederick Douglass said these freedmen were sent away empty handed, without money, without friends, and without a foot of land to stand upon. "Many felt that political freedom, without economic

assistance, would simply enable white landholders, with the aid of various local laws, to reestablish bondage. This was, generally, the position of the group in Congress that came to be known as "radical Republicans."

One of the most hotly contested issues was the question of confiscation of Southern land. Since the slaves had tilled the soil for many years, argued the "radicals," they had every right now to the land. However, many of these politicians wanted more beside simple justice for the former slaves; they also had a mind to punish the secessionists and remove the base of the Old South's wealth and culture: the plantation system. They asserted that Rebel leaders who had supported secession had no right to keep their land. Foremost among Congressional leaders was Thaddeus Stevens, one of the leading radical Republicans. Suggesting that 70,000 rebels owned 394,000,000 acres of land, it seemed only fitting to him that the freedmen be given their own lands. Since this figure represented less than five per cent of white families, the vast majority of Southerners would suffer little, but the freedmen would have an opportunity to earn a living, free of the former plantation owners. According to this view, if the back of the plantation owner was to be broken, then he must be relieved of the source of his power: land.

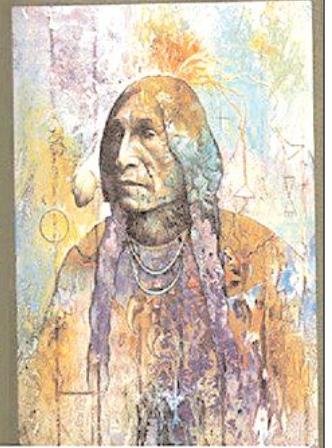
A small amount of confiscated land had already been given to the newly freed slaves. Meeting with Black leaders, Secretary of War Edwin Stanton and General William Tecumseh Sherman had recommended that land be given to the freedmen. In South Carolina and Georgia, forty acres each were given to more than 40,000 freedmen. In Davis Bend, Mississippi, large tracts of confiscated land were given to 1,800 former slaves, who tilled their soil and made a handsome profit, until President Andrew Johnson rescinded all such orders.

Congress, in its discussions on land reform in the South, did not support any proposals of specific compensation in land. Some felt that this lack of support for "Forty acres and a mule" spelled defeat for the entire Reconstruction program. Some argued that protecting the political rights of the freedmen -- the right to vote, to own property and to hold office, etc., which were guaranteed in the 13th, 14th, and 15th Amendments -- would suffice. Others thought that the confiscation of land was a violation of property rights -- a right many Congressmen felt was too sacred to tamper with. And there were those who thought that it was good for business not to give land to Black people, for two strongly self-reinforcing reasons. One was the general white attitude that they were an inferior class of being; the other was the convenience of a ready supply of cheap labor.

That, in the end, is how it turned

Before our white brothers arrived to make us civilized men, we didn't have any kind of prison. Because of this, we had no delinquents. Without a prison, there can be no delinquents. We had no locks nor keys and therefore among us there were no thieves. When someone was so poor that he couldn't afford a horse, a tent or a blanket, he would, in that case, receive it all as a gift. We were too uncivilized to give great importance to private property. We didn't know any kind of money and consequently, the value of a human being was not determined by his wealth. We had no written laws laid down, no lawyers, no politicians, therefore we were not able to cheat and swindle one another. We were really in bad shape before the white men arrived and I don't know how to explain how we were able to manage without these fundamental things that (so they tell us) are so necessary for a civilized society.

- John Fire Lame Deer, Native Indian Chief



## The Gullah Geechee Heritage Corridor Commission Needs our Help

They're looking for our comments as the commission readies its corridor management plan for federal review. Federal approval by the Secretary of Interior is the first step toward accessing \$10 million to create this significant African-American "cultural highway" from Wilmington, N.C., to St. Augustine.

It's been a 12-year effort to get this far which was begun in 2000 by U.S. Rep. Jim Clyburn, South Carolina's first black congressman since Reconstruction. He asked for a study after seeing so much encroachment of modern development on Gullah Geechee historical sites. Congress created the corridor in 2006 under the National Heritage Areas Act for the purpose of preserving, promoting the Gullah Geechee African heritage, culture and traditions that have existed over three centuries. Now it's time to formulate the programs, activities and highlights along the four-state corridor.

At first it was going to stop near Jacksonville. But after efforts by local residents, led by Derek Boyd Hankerson, a descendant of the Murray Gullah Geechee Clan of South Carolina, the commission reviewed the history

and concluded that St. Augustine, Fort Mose and the 18th-century underground railway through our area played a significant role in the spread of the Gullah Geechee culture.

So, here's where you come in. The Corridor Commission is asking for public comment in support of the plan by Aug. 17. Public-private partnerships are being sought as well as the federal funding but the corridor needs a solid plan of action. The St. Johns County Commission and the St. Augustine City Commission have adopted resolutions of support. Then-Gov. Charlie Crist supported it on behalf of the state in 2009.

The management plan is a lengthy document but once you start reading it, we're sure you will be inspired to comment and support it. We are.

In 2009, a Record editorial said, "Many people share the vision of increasing African-American heritage tourism in St. Johns County. Being a stop on the Gullah Geechee corridor is a key step in that direction."

Our view hasn't changed.

More information - View the plan at <http://park-planning.nps.gov/projectHome.cfm?projectID=24119> and click on "open for comment."

out. Although the Freedmen's Bureau contributed somewhat to better the lot of Black people, their economic status remained little changed. Many became sharecroppers.

Large and small landowners rented out part of their acreage for a return of 50% of their crop. Already in debt to local merchants, Blacks without the ownership of land were to remain both poor and also deprived of many of their civil rights.

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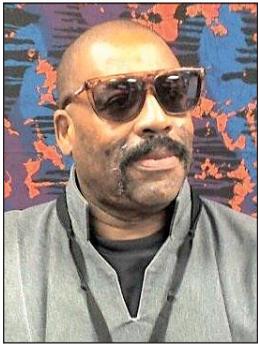
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# Black Path Commentary: Critical Analysis on Culture, Community, & Struggle

## Matters of Mental Health in Black & Red Communities: Issues of Challenges & Possibilities

by Min. Tukufu Kalonji



Social circumstances often serve as an indicator for the likelihood of developing a mental illness. Afro Americans are disproportionately more likely to experience social circumstances that increase

their chances of developing a mental illness. Subsequently, Afro Americans are less likely to receive diagnoses and treatment for their mental illnesses than Euro Americans. Cultural biases against mental health professionals and health care professionals in general (which are rightful considerations); prevent many African Americans from accessing care due to prior experiences. These concerns are with historical practices of misdiagnoses, inadequate treatment, and a lack of cultural understanding. Only 2% of psychiatrists, 2% of psychologists and 4% of social workers in the U.S. are African American.

According to Mental Health America of San Diego County; "indigenous Indian populations don't have full scale access to services to adequately address mental health issues." Thus as it is like with Afro Americans, a major challenge is not being able to retain experienced mental health professionals in their community that is from that community. Thus, the indigenous Indian population's populations are

ineffectively treated by therapists who are newly graduated and are not familiar with their culture and community. In many, if not most cases, some of these therapists stay for a short of time resulting in not providing a competent level and/or length of services considered necessary to make the best therapeutic decisions and actions to correct the mental health/illness problems in the indigenous Indian community.

Consequently, there isn't consistency with individuals providing mental health services in the Indian communities. So neither the Indian nor the therapists get to know and build a relationship of trust resulting in inept care their clients.

According to the Black Mental Health Alliance for Education and Consultation, Inc:

- Nearly one in five Americans suffer from some kind of mental disorder, which can be successfully treated.
- Less than half of African American adults with mental illness seek treatment for mental health problems, and less than one third of their children receive treatment.
- African Americans make up about forty percent of the homeless population; the majority suffering from mental illness is self medicating to treat mental illness.
- Seven percent of African American men will develop depression during their lifetime. This is likely to be an underestimate due to lack of screening and treatment services.
- Stigma and difficulty paying for care keeps millions of Americans from treatments that have proven successful.

The matters of mental health are a real challenge that our (Afro-Americans & Indians) communities face daily. All one has to do is simply ride a bus or trolley to recognize the tragic reality that so many folks are in great need for treatment, and are just walking hopelessly around not knowing they have the access and opportunity to effectively take care of themselves.

This is not to be viewed as an indictment of the ill but rather a context for critiquing the society in which we live and know that we are living under the ruling race's and class institutionalized oppression.

Furthermore it is evident that oppression in its varied forms creates what revolutionary Pan African psychiatrist Franz Fanon argues;

"That the colonized or oppressed person who is lacking the cultural wherewithal and/or personal self determination and to defend themselves against the oppressors onslaught experiences different states of psycho-social degeneration, which are: Self-Doubt, Self-Denial, Self-Condensation, & Self-Mutilation.

As I wrote last month the African/ Indian lineage, culture and history is inextricably linked due to our sharing a history of creativity, struggle, and achievement in the face of adversity; as well as blood lines. Given the multiple facets of a shared ad prosperous history; it is incumbent upon us to first and foremost research within our own cultures and extract community based models to respond to the needs of our people who suffer with this illness. And, simultaneously, we cannot turn a blind eye to the societal constructs and conditions that feed and fuel the deteriorations of a communities psycho-social functioning.

Thus, we must educate ourselves,

organize and mobilize our respective communities in the same spirit that we confronted and fought strategic battles side by side against the oppressor during the early days of the holocaust of enslavement of Africans and Indians. It cannot be left on the shoulders of the afflicted to heal themselves. Most likely, as it is with the sick in general, they lack the knowledge and skills to do so. Thus, we must be compelled to trans-

form our folk who suffer from mental illness to becoming mentally healthy. This will of necessity involve a concerted effort nationally to get first, more of our peoples trained in culturally centered methodologies of treating mental illness.

Secondly, we provide the training of already established mental health professionals that lack real cultural competency as it relates to our communities.

Thirdly, we collectively engage in a political process to institute effective public policy that gives some level of sureness for our acquisitioning the necessary funding to provide necessary and sufficient treatment. And lastly, as the allies that we are; may we continue the struggle for liberation as it is embodied in this statement from Sioux Chief Sitting Bull who said;

"I am a red man. If the Great Spirit had desired me to be a white man he would have made me so in the first place. He put in your heart certain wishes and plans, in my heart he put other and different desires. Each man is good in his sight. It is not necessary for Eagles to be Crows. We are poor ... but we are free. No white man controls our footsteps. If we must die ... we die defending our rights."

Min. Tukufu Kalonji is Founder/Kasisi of Kawaida African Ministries  
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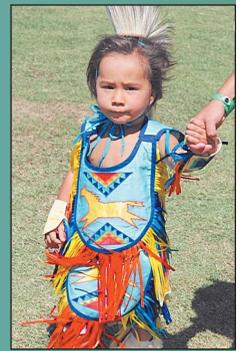
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- Head Woman Dancer - Jessa Growing Thunder
- Head Gourd Dancer - Moses Whitecloud
- Head Young Woman Dancer - Jasmine Darby
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- Host Southern Drum - Southern Thunder
- Host Northern Drum - Iron Horse
- Emcee - Tom Phillips

2012-2013 Powwow Princess  
Karina Okuniewicz



## Living the Red Road is Not Easy

by Roy Cook

Indians are here, in the western hemisphere, far longer than previously thought and in much greater numbers. And they were so successful at imposing living within and on the landscape that in 1492 Columbus set foot in a hemisphere thoroughly dominated by humankind.

Given the charged relations between white societies and native peoples, inquiry into Indian culture and history is inevitably contentious. But the recent scholarship is especially controversial. One of the nation's first and most important environmental laws restoring this long-ago, putatively natural state, in the view of environmentalists, a task that society is morally bound to undertake. Yet if the new view is correct and the work of humankind was pervasive, where does that leave efforts to restore nature? In the 19th century, grazing techniques were virtually non-existent. Pastures would be grazed for long periods of time, with no rest in between. This led to overgrazing and it was detrimental to the land, wildlife, and livestock producers. The use of livestock grazing can be dated back to the Civil War. During this time, land ownership was not common, and ranchers grazed their cattle on the surrounding, often federal, land. Think; think hard where did this 'federal land' come from? Not having a permanent home, these cowboys would frequently graze an area down, and then continue on their way. More commonly, however, cattle were rotated between summer and winter ranges. Soon, the public saw how profitable cattle could be

and many tried to get into the cattle business. With the appearance of free, unlimited grass and feed, the land became overcrowded and the forage rapidly depleted. Think about the US Constitution, where did this 'federal land' come from?

Ranchers tried to put a stop to this by using the military forces, politics and barbed wire fences to barricade their land, water sources, and cattle. After failed attempts, the Taylor Grazing Act was enacted in 1934. This act was put into place to help regulate the use of public land for grazing purposes and allotted ranchers certain paddocks of land. Additionally, "fees collected for grazing livestock on public lands was returned to the appropriate grazing district to be used for range improvements".

In California the Indians trapped fish in the seasonally flooded grassland. To keep the habitat clear of unwanted trees and undergrowth Tribes regularly set huge areas on fire. Over the centuries the burning created an intricate ecosystem of fire-adapted plant species dependent on native burning. The Californio period Tribal inhabitants of the Southern California continued to burn, although it was to maintain the land for cattle. Winona Laduke; and a Central American Indian wiseman, Tlakaheel, as commentators who urge changes in humankind's relationship with the Earth. A basic argument underlines the narrative argument for a return to the way of the elders, including human scale population residence patterns and a return to agriculture as the basis of existence.

## Viejas Traditional Gathering 2012

by Roy Cook

Traveling east from the overcast San Diego coast it is refreshing to see the bright sunshine over the Cuyamaca Mountains. It is a beautiful warm afternoon day of anticipation, August 25, 2012, for the Viejas valley residents and visitors.

Viejas 14th annual gathering is the public celebration reminiscent of many outdoor ceremonies of the historic past. Our seen and felt relations can once again listen to familiar tunes as they weave the lengthening shadows of times past and the afternoon. Bird songs are from a time before time that you can feel but not explain. In my opinion, our ancestral relations must be pleased to hear these songs again. Historically, there have been many years of nights with singing and dancing by firelight and with the shadow of Viejas Mountain looming in the background.

Then as now we can expect a fine traditional Viejas gathering, with songs and fires and friends and relatives from both sides of the international border. Hospitality and generosity was evident and popular with gift Tee shirts and meal tickets that offered variations and choices of food booths selections. The annual gathering is the platform for many other events culminating this summer night of August 25, 2012. It is empowering to see Tribal cultural self determination in action. The gathering also brings public the efforts of the reservation cultural classes in songs, dance and language. This is the cultural reward of traditional Tribal education.

Early in the afternoon there is enter-

tainment: Phillip Espinoza from Mesa Grande. Phillip is the fastest rubric cube wizard in North America, and he amazed the audience by solving the cube with one hand and also blindfolded. Also featured is Kenny Shelton from Viejas. Kenny was on Season one of "Americas Got Talent" demonstrated his magic, card tricks and juggling skills.

These were followed by the traditional Kumeyaay Tucus Bird. The singing started with the Viejas Bird Singers lead by Ral Christman with a fresh crop of singers from the ages 5-11. They have been learning all year from Ron Christman about the tradition of the bird songs. They are the same group of singers found on the gift Tee shirt. This initial group was followed by Colorado River bird and Lasha bird along with a little Cahuilla bird singing.

Bird singer leaders were from various communities and age groups: Levi Evanstan-Fort Mojave; Titus Welsch-Parker CRIT; Curtis "CJ" Martin-Parker CRIT; Ron Christman-Santa Ysabel; Steve Casiosas-San Pasqual; Dale Phillips-Cocopah; Paul Cuero-Campo; Mike Meralez- Torres Martinez; Chris Emerson-Quechan and the Panictum Singers lead by Peter Arviso Jr. from Palm Springs.

Many large strong rows of singers continue through the early evening for all to enjoy and dance to. There were some great songs sung and some very tricky double step ones too. These Bird songs continued until Paul Cuero sang the closing songs and it was time for the Peon gambling teams and games to begin. This traditional Peon gaming

SEE Viejas Gathering, page 13

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# Women Muralists Return to Chicano Park

SAN DIEGO, CA - "Being the disobedient woman was the only way to save your soul," Irma Lerma Barbosa exclaims when she recalls growing up Chicana/Yaqui in

of the civil rights and radical movements of the time, with all of their contradictions. Barbosa, Rodriguez, and Palacios are three "disobedient" women who sought to por-



tray the Chicano Movement through the "different lens" of their Chicana experiences.

Celia Herrera Rodriguez, now a professor at UC Berkeley, recalls that from the

Sacramento and then navigating the heady days of the Chicano Movement. She, along with Celia Herrera Rodriguez and Rosalinda Montez Palacios, returned in early July to restore their Women Hold Up Half the Sky mural as part of the historic Chicano Park Restoration Project. Missing from the original team are Antonia Perez and Barbara Desmangles. San Diego artists Glory Galindo Sanchez and Vera Sanchez, however, now complete the current team. Both were responsible for preparing the wall and other essential tasks.

Over the past year, restoration artists who originally painted their murals in the 1970s have been present at the park not only repainting, but also teaching about a time when many were deeply involved in the United Farm Workers Movement, in community organizing, in the Chicano Moratorium against the war in Vietnam, and in the struggle for a decolonized identity. Now, these women artists teach us how young women at the time struggled not only as members of such movements, but also as advocates against sexism within those movements. The three returning women have remained active as artists/organizers to this day. They remind us that it is simply impossible to appreciate the early murals without understanding that they are the work of young people who were embedded in the many strands

beginning the mural was immediately embroiled in controversy. The women were associated with the Royal Chicano Air Force (RCAF), a legendary group that completed three murals in the park. In Marilyn Mulford's 1988 documentary Chicano Park the RCAF's José Montoya, assuming the speech of an Air Force commander, declared: "The women jumped the gun" by arriving earlier than expected and "it was a solo flight" that is usually a "court martial. Again, it is the old machismo coming out. But they did a very beautiful pillar."

Rodriguez remembers the court martial as "traumatic," and explains from her perspective how the mural came to be. In 1975, San Diego artist Antonia Pérez told her that there were no women painting in Chicano Park and wondered if she knew that the RCAF was painting a mural. While the RCAF felt that the women took one of their walls, Rodriguez says, "Antonia Perez recently told me that the wall was given to us women. I did what Antonia asked me and went to Sacramento to look for women artists." There she recruited Barbosa and Palacios among others. When it reached the leadership of the RCAF that the women were going to paint a wall they viewed as theirs, Celia simply responded, "We need to do this."

The stand the women took must be

understood within the context of the change in gender consciousness at the time. Rodriguez attended the 1975 World Conference on Women convened by the United Nations. The point of the conference was to discard notions of merely supporting women and to focus on the agency of women in developing within their own nations and in fighting discrimination. In addition, all three women went to Cuba on the Venceremos Brigade. "Going to Cuba was a miracle," Rodriguez explains. "I didn't know what it meant, but I knew it meant an open door." Rodriguez went on to work with CASA (Center of Autonomous Social Action) and Bert Corona and for the past ten years has been a member of the UN Permanent Forum on Indigenous Issues. Irma Yerma Barbosa was a member of the RCAF, an original member of the Sacramento Brown Berets, and after the controversy with RCAF went on to found the Comadres Artistas, an all-women's group. Rosalinda Palacios is a sixth generation Californian ("we were here before there was a border") and has a long history of involvement with progressive movements, including her work with the Chicano Moratorium in 1970 and organizing with the United Farm Workers Movement. All three emphasize that they never thought of themselves as just artists. As Palacios says, "The term artist was not in our vocabulary. We did it all." She recalls creating posters and fliers and putting them on Greyhound buses to publicize events like the Chicano Moratorium.

The conception of the mural began in a discussion around Rodriguez's kitchen table in Sacramento. Palacios says, "We wanted to do something about consciousness and women's part in the revolution and movement" and "not the usual stuff." Rodriguez emphasizes that the title has always been Women Hold Up Half the Sky, a Confucian proverb taken up by Mao Tsetung. This explains the indigenous women on the top of the mural who hold up the sky/pylon.

When asked about the iconography of the mural, the artists insist that everything — activism, family, indigenous and female consciousness — contributed to the mural,

especially, a new awareness of the female body that was blossoming in the 70's. As with any monumental art, male and female figures are central, from Michelangelo's Sistine Chapel to Chicano Park's Aztec warriors and Mujer Cosmica. The figures in Women Hold up Half the Sky, though, have received negative attention. "You better put some chonies (panties) on that girl," one male artist recently said referring to one of the painting's female figures.

Palacios explains how such attitudes continue to be hurtful. At Chicano Park, male artists have represented the nude female body but not like women artists: "Coming here, we put up women in a natural position. We all come to this place with a different consciousness. Men develop their consciousness in a different way. But the point is that our ways were not accepted." She emphasizes that her "brother artists" are allowed their perspective, but the women's lens was not allowed. Since the 70's were a time when women were reinterpreting their bodies in non-sexist and non-shame based ways, this silencing and continuing ridicule hurts.

All three women emphasize how gender balance is central to the indigenous culture so richly celebrated in the park. Palacios's studies in Mexico taught her the concept of La Dualidad (duality): "We on the planet are equal to the stars, the tress, fish, water. We have that equality. Without duality, there can be no existence." When women are removed from a central position, the whole premise of cosmic balance is violated. This is a crucial distinction they make about the roles of women as viewed by their antagonists: "We are not supposed to tell the truth. We're supposed to be quiet," Barbosa states.

The restoration/revitalization work of Rodriguez, Barbosa, and Palacios along with Sanchez and Sanchez, prevails against the erasures of the past. Women Hold Up Half of the Sky invites us to contemplate how women who refuse to be devalued continue to struggle and resist the ecological, political and psychological assaults on all of us. Our very continued existence relies on restoring the feminine and making visible the women who really do hold up half the sky and half of Chicano Park.

*Gail Pérez is a professor in the ethnic studies department at the University of San Diego.*

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## San Diego American Indian Stories are Brought to You by Southern California American Indian Resource, SCAIR

### SCAIR Office Grand Opening 2012

The new central location of the Southern California American Indian Resource Center, SCAIR, main office is located in downtown El Cajon-239 E. Main St. The spacious facility is designed to encourage instruction in a culturally supportive environment.

Wanda Michaelis is the Executive Director of Southern California American Indian Resource Center. SCAIR both administers and participates in partnership affiliations with: Tribal Temporary Assistance for Needy Families, TANF services. Both organiza-

tions' are under the auspices of the Southern California Tribal Chairman's Association. In attendance were: Denis Turner, Lynne Ray Smith TANF site manager and many of his staff. Also seen were Richard Parker Van Dyke, Chuck Cadotte, Larry Aldama, Gary Ballard and Bonnie Edmonds.

To open the dedication ceremony, Bill Johnson, SCAIR Board President and Wanda Michaelis called upon SCAIR Senior advisor Randy Edmonds, Kiowa-Caddo, for his Tribal thoughts on the SCAIR organization and urban Tribal traditions. Randy addressed the positive impact provided by the SCAIR organiza-

tion since 1997. He also presented the traditional Tribal blessing for this event gathering. Additionally, Desiree Stevenson, IT specialist, assembled an ongoing visual presentation from the SCAIR archives for this event.

We look to many future visits for celebrations of success and accomplishment by SCAIR. Finally, refreshments were bountiful and very well received and the icing on this festive event was a most creative 'cupcake' cake. It was especially ordered for this occasion. Almost too pretty to eat, it was visually pleasing and most tasty!

## New UC Chancellor

UC San Diego's new chancellor received a near rock-star welcome as he greeted the nearly 4,000 staff members who turned out at the annual UC San Diego All Staff Picnic Friday. The event was part of the Making Connections plan to introduce Chancellor Pradeep Khosla to the campus and community.

As part of the Making Connections plan to introduce UC San Diego's eighth

Chancellor Pradeep K. Khosla, our new leader spent his first weeks learning the many ways that we lead, we heal, we explore and we discover.

Staff stopped Chancellor Pradeep Khosla at seemingly every step to shake his hand, share a campus insight or offer a warm welcome. Many asked to take their photo with the new chancellor, who – proudly sporting a surfboard-decorated shirt presented to him by UC San

Diego staff alumni – warmly agreed. Some picture takers used their cell phones to immediately share their shots with friends on Facebook.

Khosla helped kick off the annual event by taking to the main stage at the front of Town Square and thanking staff for their important contributions to the campus' success. He shared that he had taken an overnight flight in order to be there to offer his appreciation for all of their hard work.

"You are the backbone of this university," he told the gathered crowd to cheers. "So, I want to thank you for all you do."

He also thanked them for giving him such an enthusiastic welcome to campus.

"The welcome out here has been so warm and so great that within two weeks of being here, I already feel a part of this place," he told them.

Khosla, who previously served as dean of engineering at Carnegie Mellon University, congratulated the campus for being named one of the top 15 campuses in the world according to the 2012 Academic Ranking of World Universities released by Shanghai Jiao Tong University.

"This is truly amazing for a university that is only 50 years old," he said. "And the reason this is happening is because

## Homeless Veterans

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multi-unit dwellings in which efficient use of space and resources provide all the base needs of a veterans shelter needs.

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[www.homelessveteranservice.org](http://www.homelessveteranservice.org)

of the people here."

Khosla said that he was also impressed by the fact that as he walked around the campus, staff members felt comfortable stopping him to introduce themselves. And he encouraged them to continue to do so.

Chancellor Khosla handing out ice cream sandwiches and popsicles "You are important to me, and I hope my presence out here can make a difference."

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# Solar High Speed Rail Revenue Multipliers Enhance Cost Effectiveness, Jobs

by Ken Yoder

The Interstate Traveler Co. is an infrastructure development company engaged in the promotion, research, development, fabrication, installation and maintenance of a solar powered, plug and play infrastructure system. As versatile features are added to its basic transit role, job creation grows along with private investment returns. The increased performance, in addition to its elevated magnetic-levitation passenger and cargo "Traveler" vehicles, includes;

a) a municipal conduit for signal cable, broadcast radio, fiber optics, electrical distribution and for a multitude of liquids, vapors and gases. One application of the system can employ the conduit cluster to operate and maintain a constant supply of potable water and standard municipal services to our Traveler Stations and Substations.

b) Hydrogen production and distribution of sufficient size to create a surplus of energy in the form of stored hydrogen.

The system is operated using a TCP/IP-styled nested domain addressing network operating system that facilitates:

a) The routing and position control of multiple transports;

b) Control of the collection, and

movement of materials;

c) Control of signals and energy in the system;

d) Real-time data sharing to enable a network of independent, interconnecting and interoperable rail networks.

Moreover, the network operating system provides direct addressability and control of all valves, switches, meters, gauges, motors, monitors, cameras, kiosks, sensors, relays, regulators, interfaces, lights, locks, actuators, future subsystems and electronic databases.

When appropriate, the operating system may allow for the real-time communication of redundant independent computers and computer programs that may host the operating system, allowing for the seamless expansion and reconfiguration of the system in a "plug and play" fashion.

Further, the operating system includes "failover" backup systems, data archiving, and the ability to compute, store and report values based on system activity, performance and integrity that may be used in ongoing performance analysis, enhancement and general accounting. (Failover is a backup operational mode in which the functions of a system component (such as a processor, server, network, or database, for example) are assumed by secondary system compo-

nents when the primary component becomes unavailable through either failure or scheduled down time. Used to make systems more fault-tolerant, failover is typically an integral part of mission-critical systems that must be constantly available. The procedure involves automatically offloading tasks to a standby system component so that the procedure is as seamless as possible to the end user. Failover can apply to any aspect of a system: within a personal computer, for example, failover might be a mechanism to protect against a failed processor; within a network, failover can apply to any network component or system of components, such as a connection path, storage device, or Web server).

Subsystems include water generation, water conditioning, sewage processing and high-intensity spectral inundation for the destruction of biological and organic contaminants in water supplies and other materials as may be applied. A portion of the Hydrogen produced will support solid waste deconstruction using Hydrogen plasma and electric-arc plasma technology to reduce all source material into its mineral base for commodity sale;

All the above features are collectively also known as the Hydrogen Super Highway, or simply the "HyRail".

## Support First Nations Help Reservation Communities Recover from Fires

July 2012 will go down as the hottest July on record. Coupled with the worst drought since the 1950s, fires have been ravaging Indian Country.

Especially hard hit is the Northern Cheyenne reservation, following a June fire near Ashland, a second fire burned this past week near Lame Deer. The Rosebud complex is comprised of six wildfires and has burned 205 square miles. To the west, a wildfire burned east of Crow Agency at the same time.

Some of the other reservations that had fires this year are San Carlos Apache, Fort Apache, Fort Yuma, all in Arizona, Southern Ute in Colorado, Western Mohegan in New York, near Flathead in Montana, Yakima and Umatilla in Washington, Pine Ridge in South Dakota, and Fort Hall in Idaho.

Some Indians have lost everything and others endured hardship as they have had to evacuate their homes. During these times, the American Red Cross has been there to assist. Please give to the Red Cross nationally or to a local chapter so they may continue to help those in need. You can specifically state you would like your donation to assist on a reservation.

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## Chief Wilma Mankiller

Continued from page 2

Congress was in Myrtle Beach --was that I saw people who appeared to be African-American, who I could absolutely look at and say "that person is Creek, or that person is Cherokee. "And, I saw three or four people like that, and I thought that the whole area of family connections between African Americans and Native Americans was very interesting and we should have a dialogue about it. Anyway, that is where we are, and that is what got us here. I have sort of abused the prerogative of the moderator, I am sounding too much like a retired MIT professor.

## ANNOUNCEMENT

The 1st Annual Natives in Recovery Campout of 2012 is set to happen on September 14, 2012. Check in starts at noon. We will be celebrating recovery from alcohol and drugs in a Native way. We have Native speakers, community dinners and potlucks, sweat lodge, ribbon ceremony, mini powwow, drumming, bird singing, narcotics anonymous meetings, alcoholics anonymous meetings, and al-anon meetings. We will conclude on September 16th at noon. The event is free. Please call Sarah Hernandez for further info and to register. (619) 971-3375

## Dennis Banks Featuring Grammy Awarded Artist Kitaro's Collaboration Album "Let Mother Earth Speak" Has Been Started to Pre-Order on iTunes!

iTunes:  
<http://itunes.apple.com/us/preorder/let-mother-earth-speak/id557628837>

Physical CD has also been available to pre-order in two ways; with a special handmade small drum with Dennis Banks and Kitaro's autographs or with a white sage hanging accessory (various colors are available).

Also, you can purchase CDs for whole sales price if you buy more than 10 CDs at once to share with your friends and family.

*What lies behind us and  
what lies before us are tiny  
matters compared to what  
lies within us.*

— Ralph Waldo Emerson

## Pacifica Radio Appoints Transitional Leadership: Summer Reese

Board Chair Takes Over as Interim Executive Director

BERKELEY, CA - The Pacifica Foundation's Board of Directors has appointed Board Chair Summer Reese as Interim Executive Director effective August 17, 2012, to stabilize the organization with continuity of leadership, while a search for a new permanent Executive Director is conducted.

As Board Chair, Ms. Reese is well versed in the challenges facing the organization and the steps necessary to meet and overcome them. Ms. Reese will continue to work with the board, staff, and volunteers to stabilize Pacifica's finances, increase listenership, and improve service to the community. Outgoing Executive Director Arlene Englehardt will be working together with Ms. Reese for a smooth transition in leadership.

The Pacifica Foundation looks forward to a new and energetic chapter in its history of serving the listening public with news, information, arts and culture and forwarding the Pacifica mission.

## Viejas Gathering

Continued from page 10

competition of all ages and gender would go on, maybe, all night. Congratulations to all the winners.

It has been a beautiful day and a beautiful night. Cool breezes sweep over the valley as dusk shadows and silhouettes Viejas Mountain. There is a half moon clear night with the stars shining brightly in the sky. There were bright beautiful sparkling young ladies present as representative royalty from Arizona and the Colorado River tribes. It has been a successful good night of sober, clean, summer family fun. We sit under the arbor living in the moment as the children run in the cool grass, playing together and laughing in the joy of their youth. This event is self determination, in continuing local Kumeyaay Tribal custom and tradition. Our Indian Future, our Indian children are all our hopes and all our expectations fulfilled.

Mehan and thank you Viejas for the invitation.

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# NEVADA NEWS

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## Montana's First Medical Weed Caregiver Dies in Federal Prison

LAS VEGAS, NV —, The first person to register as a caregiver under Montana's now gutted medical marijuana program has died in federal prison. Richard Flor, 68, died at a Bureau of Prisons medical facility outside Las Vegas Wednesday just a few months into a five-year federal prison sentence.

Flor, his wife, Sherry, and his son, Justin, operated a caregiver business from their home and at a Billings dispensary. Flor was also the co-owner of Montana Cannabis, one of the state's largest medical marijuana providers until it was raided by the DEA as part of the massive raids in March 2011.

Although there were no allegations of Flor or his family violating state laws, they could not escape the wrath of the federal government. All three were found guilty of drug-related charges and were sentenced to prison terms. Sherry Flor got two years for keeping the books and tending plants, while Justin Flor got five years for running the Billings dispensary.

US District Court Judge Charles Lovell sentenced Flor to years in federal prison despite testimony that he was suffering from a variety of illnesses, including dementia, diabetes, hepatitis

C, and osteoporosis. Lovell did recommend that Flor "be designated for incarceration at a federal medical center" where his "numerous physical and mental diseases and conditions can be evaluated and treated."

Flor died after a pair of massive heart attacks, according to his daughter.

Three other founding members of Montana Cannabis also face long prison sentences, including activist and political consultant Tom Daubert, who helped run the initiative campaign that brought medical marijuana to the state via the popular vote. At least a dozen other Montana medical marijuana providers have also been convicted on federal drug charges.

As the DEA was busily decimating the state's burgeoning medical marijuana industry in 2011, Republican lawmakers were also moving to destroy it, and largely succeeded, passing legislation that all but gutted it. But medical marijuana proponents are fighting back. They have qualified the Montana Medical Marijuana Initiative, I-124, for the November ballot. It would repeal the bill passed by the legislature last year.

## ANNOUNCEMENT

### CE Credit Brown Bag Lunch

Topic: "Daylighting"

Presented By: Tom Herron, of The National Fenestration Rating Council

Date: Thursday, September 13, 2012

Time: 11:30 AM

Location: Alternative Management Conference Room

1880 East Warm Springs, Suite 100 Las Vegas, NV 89119

Cost: FREE for MEMBERS only (limited to the first 25 to register)  
No shows will be billed \$25

This is an ERB approved course good for 1 hour continuing education.  
This is a brown bag lunch so BYOL!

### 5th Annual Native American Welcome Back Picnic and Community Fair

Saturday, Sept. 22nd  
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Shadow Lane Park  
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All UNLV, CSN, CCSD and NSC students and families are invited!!  
More info contact: 702.774.2526  
Dr. Christopher "Dr. K" Kypuros

## American Indian Genocide Museum: Buffalo Soldiers and Genocide

My name is Steve Melendez and I am the president of the American Indian Genocide Museum here in Houston, Texas. Currently we have been protesting the Buffalo Soldiers Museum, also located here in Houston. We are struggling to prevent the glorification of ethnic cleansing and genocide.

The Buffalo Soldiers take great pride in dressing up in Cavalry uniforms and parading around as if hunting our people down and forcing them onto reservations was at one time, the patriotic thing to do.

Dr. Quintard Taylor (who is black) of the University of Washington has put the whole situation in perspective when he said, "Here you have black men killing red men for the white man."

Has it been forgotten that the Buffalo Soldiers were so recently emancipated from 200 years of slavery by the white man at the time? Also, our museum has uncovered evidence that the earliest account of anyone ever claiming to have coined the phrase, 'Buffalo Soldiers' was by a white man.

Former Texas Ranger, Ed Carnal wrote, "At Fort Richardson were stationed what we Texans called the 'buffalo soldiers'-- U.S. negro troops." Ed Carnal died in 1921 at the age of 72. Thanks to Ed Carnal, we can put the bizarre myth to rest that our ancestors 'honored' those who hunted them with the name, "Buffalo Soldiers".

How could things get so out of hand that such a thing is glorified? There must be a duty to remember.

Perhaps one day the American Indian Genocide Museum will be on the Mall in Washington D. C. with the Jewish Holocaust Museum.

Sincerely, Steve Melendez President  
-American Indian Genocide Museum

*Censored News, www.bsnorrell.blogspot.com*

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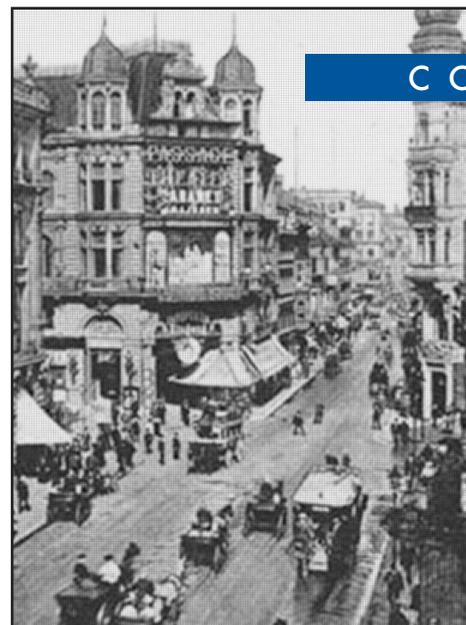
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## Reid: The Hearth Act Will Help Tribal Communities Thrive

Historically, it has been difficult for Indian Tribes to develop their lands and expand their communities on their own terms. Tribes that want to construct new homes, office buildings, or even new schools on Indian land often go through long and drawn out processes to get leasing approval from the Bureau of Indian Affairs. This process, which sometimes can take up to two years, inhibits growth and limits economic opportunities for these communities. I am pleased that the

Helping Expedite and Advance Responsible Tribal Homeownership (HEARTH) Act passed the House of Representatives in May and then the Senate in July with unanimous votes. Signed into law in July, this legislation will reform the previous federal leasing requirements that made it hard for Tribes to act effectively upon their own determinations on using their lands as they see fit.

The HEARTH Act allows Tribes to

develop their own leasing regulations, and pending the approval of the Department of the Interior, these new regulations would greatly streamline the development process. Instead of waiting for months or years, the surface leasing process could take as little as a few days or weeks. By helping to spur development in Tribal communities across the United States, the HEARTH Act will help to create jobs and strengthen Tribal sovereignty.

I am pleased that Tribes will now have a new tool to develop their communities

and grow their economies. I believe, as do all of my colleagues in Congress, that this is a victory for Tribes everywhere. Now that President Obama has signed the HEARTH Act into law, Tribes are closer to having the necessary authority to better address the grave housing shortage which is widespread across Native communities. By removing impediments within federal policy, Tribes have more autonomy to leverage their land, their greatest resource. I will continue to work so Nevada Tribes, and all tribes, have new opportunities to flourish.

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### 3,000 Cyclists Ride 2.1-Mile Coronado Bridge

More than 3,100 cyclists gathered Saturday morning at the South Embarcadero Park for the 5th annual Bike the Bay, a 25-mile ride fundraiser for San Diego County Bicycle Coalition. Some participants flew from the east coast to for the once-a-year chance to ride the 2.1-mile Coronado Bridge and follow around San Diego Bay on the new Bayshore Bikeway.

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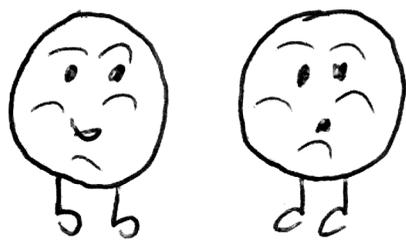
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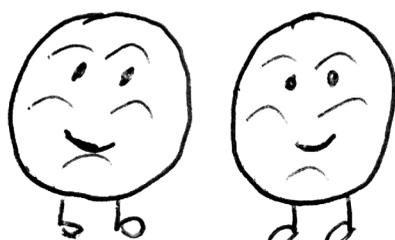
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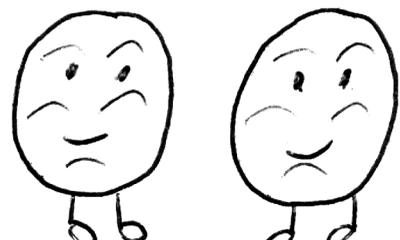


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