

6th Annual Yuman Family Language Summit

Native Americans from across the West unite at Barona for the 6th Annual Yuman Family Language Summit — tribes will focus on keeping their language and culture alive.

BARONA INDIAN RESERVATION, LAKESIDE, CA – Native American Tribes from across the Western United States united at the Barona Convention Center for the 6th Annual Yuman Family Language Summit from April 29 through May 1, 2008.

The Barona Band of Mission Indians is proud to have hosted this year's language and cultural event. This year's

conference entitled "Sixteen Languages, One Family" and celebrated the culture and traditions of the Yuman Nation, which encompass Tribes spanning from Southern California to the Grand Canyon to northern Baja, Mexico.

In a collaborative effort among the Tribes to preserve and revitalize the Yuman languages and cultures, attendees had the opportunity to attend a variety of presentations including language workshops, traditional art seminars, as well as classes discussing native plants and the relationship of language and song.

The three-day summit also featured traditional foods, games, storytelling traditions and a dinner recognizing the elders who have been instrumental in preserving the language/culture.



Shirley Murphy, Lakota, Pine Ridge Indian Reservation, opens the Language Panel. Shirley Murphy is a Native American linguist and she was wearing traditional Lakota regalia. Shirley Murphy, a professional educator, has been married to fire Chief Hank Murphy, Sycuan Kumeyaay, for more than 36 years, and they have lived on the Sycuan Indian Reservation for more than three decades.

In this issue...

Language Summit	1
From Longest Walk	2
Freedman Citizenship Issue	3
Blackwater Open Letter to Mayor ...	4
Karen Vigneault Honored	5
Texas Farm Bureau	6
When The Great Spirit Died	7
Grossmont Powwow	8
American Indian Cultural Festival ...	9
Gov. Schwarzenegger Bad Faith ...	10
Latino Film Festival	11
Cedar Fire Survivor Running for County Supervisor	12
Harry Reid Story	13
Las Vegas Uptown View	14
Community Corner	15
All Of Us Or None	16



NIGA Meets at U S Grant Hotel

Ernie Stevens Native Indian Gaming Association Chairman addresses the audience representing organizations, tribes and businesses engaged in tribal gaming enterprises from around the country, kicking off their 21st convention in San Diego.

The NIGA mission is to advance the lives of Indian peoples economically, socially and politically and operates

as a clearinghouse and educational, legislative and public policy resource for tribes, policymakers and the public on Indian gaming issues and tribal community development.

Chairman Stevens was cordial and gracious, while acknowledging great excitement anticipating the arrival of his next grandchild, which was imminent.



CEO Stevens (left) welcomes the attendees at the Native Indian gaming Conference in April. The Kumeyaay Bird Singers (above) entertained the audience with a captivating, educational and cultural presentation.

Message from Dennis Banks

Written by Dennis Banks

This is Dennis Banks. 30 years ago our first Longest Walk was in progress across Kansas. It was beginning to get hot and our walkers were getting thin and trim. Once again we take to the roads of America to cross this Continent in search of sacred sites needing to be protected and secured for the next generation - in fact for the next Seven Generations. We walk this land to listen to the people and hear their concerns about this Planet we call mother Earth.

We walk to remind America that this is still Indian Land, that we are very concerned about the mistreatment and contamination of the Air, the Water and the Soil. When the Great Spirit asked us to care for the land we accepted this task and duty. It is a committed duty with many responsibilities; within these duties are found the many Spiritual ceremonies that govern our way of life. These ceremonies are conducted daily, weekly, monthly, seasonally, and yearly.

In preparation we look for medicinal plants, herbs, and roots that accompany our ceremonies and songs. Now with this climate change we fear many of the herbs, roots and plants will be lost because of the

warming of Mother Earth and of mankind's destructive policies. In California, we have walked this land thru Rumsey Band of the Wintun Tribe, Yokuts, Santa Rosa Rancheria and the Mojave People at Fort Mohave. In Arizona, we walked through the Hualapai, Havasupai, Yavapai-Apache and Diné Territories. In New Mexico, we walked through the pueblo lands of the Ohkay Owingeh and are about to enter the Taos pueblo territory. Community after community the people welcomed us and fed us. they opened up their homes and shared many tribal stories with us. They showed us family pictures of son and daughters graduating from schools. We saw many photos of men and women in uniform. We became extended families to each other. Then they began to tell us of environmental concerns - what we heard is very troubling.

At this hour we are compiling a "Manifesto for Change." This Work will reflect our findings, suggestions, and Articles for change to members of the United States Senate and the U.S. House of Representatives. As we progress on this Document we realize that many Tribal Nations have not had an opportunity share with us their concerns.

We now wish to invite all tribal mem-

bers and nations from Turtle Island to send, write, email any concerns of the environment in your area or of any outstanding congressional action which may have deprived you of ancestral lands, water or human rights. We shall include them in our Manifesto. We will walk into Washington, D.C. united with the Northern Route, Michigan running team, many delegations from the Southwest will join us as we walk into D.C. on July 11, 2008. Please note we have less than 90 days before we reach D.C. We are planning the "Cultural Survival Summit" for July 8, 9 and 10, 2008. Should you wish to participate in this historic event, please register online at our website - you will be contacted by the Cultural Survival Summit planning committee. Cultural Survival Summit details will be posted on our website in the coming days. We invite indigenous leaders from around the world to bring a delegation to join us at the Summit and walk into DC with us; We invite Indigenous musicians, drum groups,



cutline goes here

dancers, singers, and performers to join us; We invite the Youth of our Nations to join us; We invite the Elders of our Nations to join us; We invite Native organizations to join us; We invite Tribal delegations to join us; We invite brothers and sisters from all cultural backgrounds to join us.

As we walk these final 90 days, I will make every attempt to update you at least once a week from this day forward. 30 years ago we did make some changes by walking across this country - now let's make more changes. This country still owes the first nations people a great deal and we shall not abandon what is rightfully ours.

Respectfully,

Dennis J. Banks - from The Longest Walk in Albuquerque, New Mexico



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Study of historical facts clarifies Freedmen citizenship issue

By Dr. Dan Littlefield
Director of Sequoyah Research Center

The controversy over Freedmen citizenship in the Cherokee Nation has led to misunderstanding and misstatement of historical facts. These misrepresentations come from various sources: citizens who are simply unlearned in Cherokee history, politicians who tend to rewrite Cherokee history to serve their own purposes and out-and-out racists.

No matter who causes the misunderstanding or makes misstatements, all promote a distortion of the historical facts, which must be clarified if Cherokee citizens are to make informed decisions. It is time for them not only to face the facts, but honestly to re-evaluate their positions in light of them. Because so much attention focuses on the work of the Dawes Commission and the Dawes rolls, they should consider the background for making Cherokee rolls and what the Dawes Commission did.

The argument that the Freedmen never had full citizenship rights in the CN prior to the Dawes period is spurious. In 1866, for the first time, the Freedmen gained the first citizenship they had ever held. It was the only citizenship they would have until 1901, when the United States made all of the citizens of the CN citizens of the United

States as well. The Freedmen's rights in the Cherokee Nation were guaranteed by the Treaty of 1866, which the CN signed and carried out. It did so admirably, considering the racial climate in the adjoining states at the time.

Following the Treaty in 1866, the Cherokee National Council amended the constitution to guarantee the freedmen full rights as citizens. The Nation's own citizenship court and Supreme Court subsequently admitted large numbers of additional Freedmen applicants to citizenship. These were primarily Freedmen who had not returned to the CN within the six-month limit set by the treaty. A good example was the Supreme Court's action on June 21, 1871, which "admitted to Cherokee Rights and Citizenship" 34 Cherokee Freedman households. Without doubt, the court realized the implications of its action: not only those admitted but their hundreds of descendants would be future citizens of the Nation. This was only one of a number of such decisions.

In taking its censuses, the CN listed citizens according to the basis for their rights to citizenship: by blood or by adoption. In the latter category, they listed four groups: Shawnees, Delawares, Freedmen, and intermarried whites. No matter what category a person was in, he

or she was still a citizen of the CN.

If the CN did not want the Freedmen as citizens or did not recognize them, why did it, year after year for decades, guarantee their rights by law; willfully admit more of them to citizenship and consistently list them as citizens of the Nation while at the same time keeping separate lists of intruders or people who had doubtful status as citizens? The Cherokee Nation was, in fact, a multi-racial, multi-cultural constitutional nation, whose citizenship was based not on blood or culture but on either birth or adoption.

The freedmen also participated in the economic, social and political life of the CN. Like other citizens, they had access to land under the improvement laws that guaranteed Cherokee citizens the right to occupy as much of the public domain as they could improve so long as their improvements were at least one-quarter of a mile from the next citizen's. Like other citizens, they had elementary schools and a high school, built and supported by the CN. Like other citizens, they were subject to the courts of the CN. In contrast, those black, white and Indian residents in the Nation who were not citizens had none of these rights and privileges and were subject to the United States court at Fort Smith.

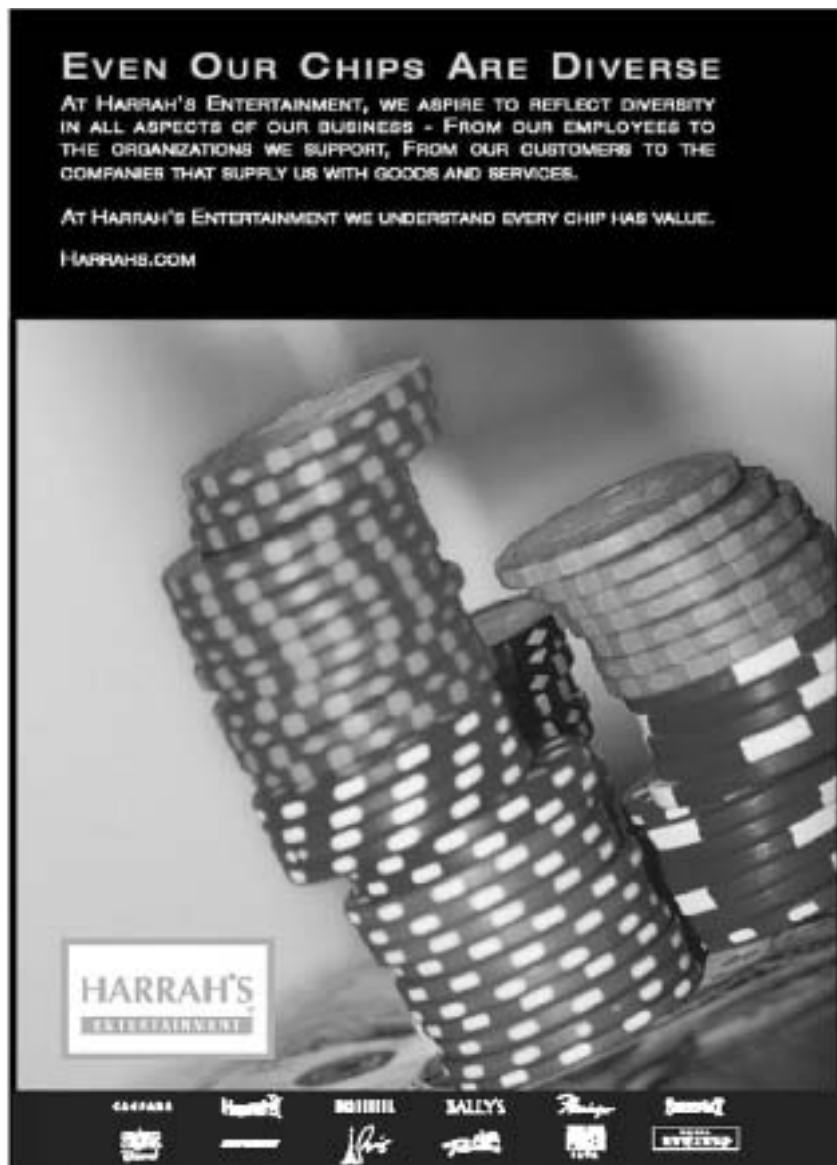
When a Senate investigating committee visited the CN in 1878, the senators interviewed Freedman Jesse Ross among others. In response to their questions, Ross testified that the Freedmen had the same rights as other Cherokee citizens: access to as much land as they needed, schools, right to sit on juries and the right to vote. Ross's testimony makes clear that Freedmen participated in the political process.

In 2003, the press quoted the late Julian Fite as saying that the Freedmen had never voted in the CN. Whether Fite made the statement or not, the contrary was true. Like other Cherokee citizens, they voted and ran for political office. Cherokee historian Emmett Starr lists six who were elected and served in the National Council: Joseph Brown, Stick Ross, Ned Irons, Frank Vann, Samuel Stidham and Jerry Alberty. There were probably more. The historical record shows that numerous others from various districts were nominated and ran for office under the banner of one of the two major political parties. A cursory reading of the Cherokee Advocate and other papers from the Nation in the late 19th century shows that Freedmen voters were main players in every election.

SEE **Freedmen**, page 5

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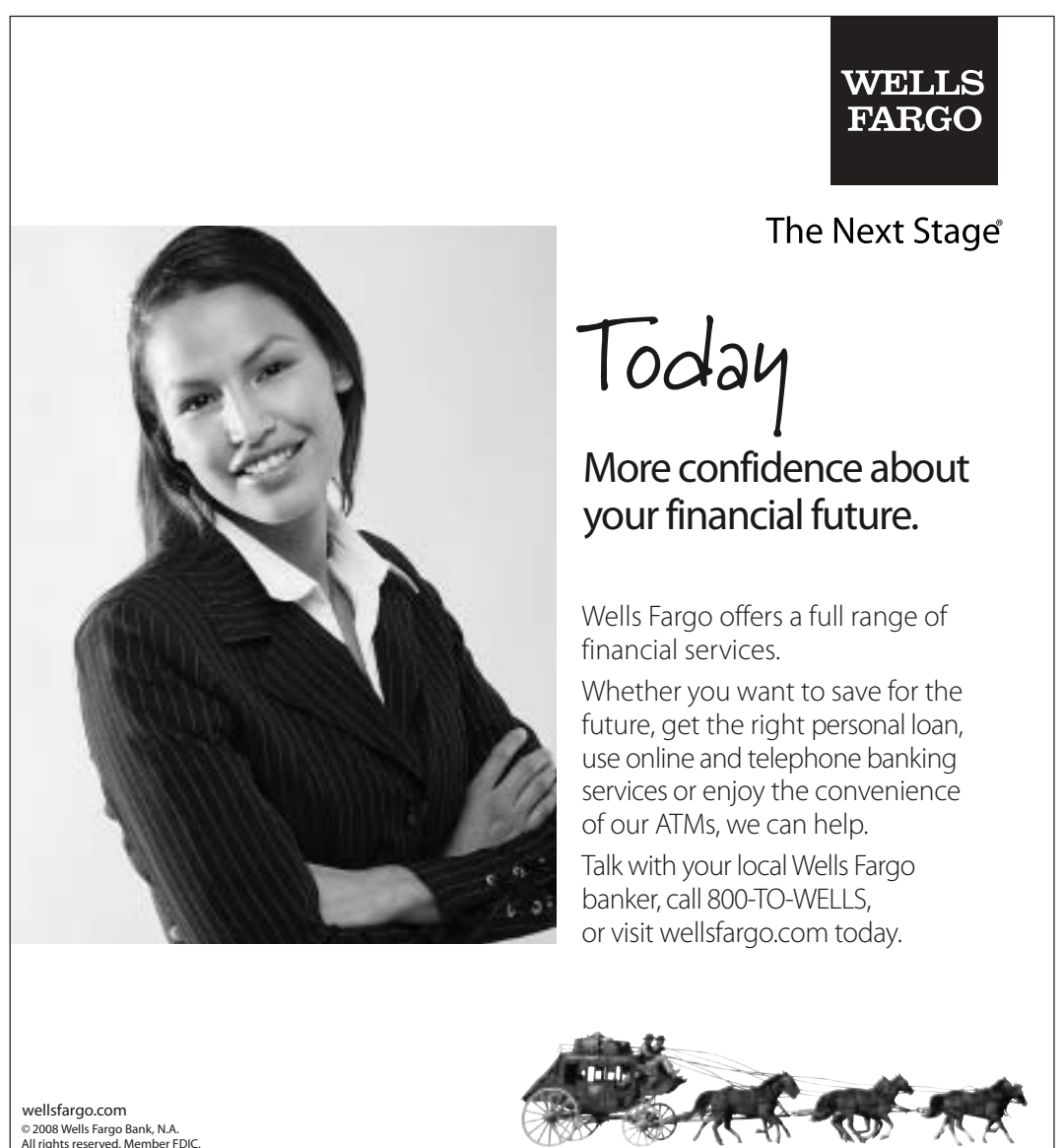
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Soboba Band of Luiseño Indians Chairman Receives Wendell Chino Humanitarian Award

SAN DIEGO, CA – Robert Salgado, Chairman of the Soboba Band of Luiseño Indians was honored with the National Indian Association's (NIGA) Wendell Chino Humanitarian Award, the National Indian Gaming Association's most prestigious award. The award ceremony, which took place on the second day of "Indian Gaming '08" – NIGA's 17th annual meeting and trade show was preceded by the swearing in of Kevin Leecy, Chairman of the Bois Forte Band of Chippewa Indians in northern Minnesota, as NIGA vice chairman. J.R. Mathews, Vice Chair of the Quapaw Nation of Oklahoma, was sworn in as NIGA treasurer. The swearing in ceremony was conducted by Gerald L. Hill, former special counsel to the council of the Oneida Nation of Wisconsin and current President of the Indigenous Language Institute. "These two men are modern day warriors and one day they will go down in history," said Stevens. The swearing in ceremony was followed by an honor song by Chief Frank King. The evening's master of ceremonies was actor Adam Beach and cohost actor Irene

Bedard.

California Attorney General Jerry Brown delivered the evening's keynote address. "I'm very glad to be part of this and to follow in footsteps of the person to be honored this evening," said Brown. Wendell Chino, who served 43 years as Chairman of the Mescalero Apache Tribe in New Mexico, is remembered for his leadership and humanitarianism. Chino's son Mark, former Mescalero tribal president, presented the award to Salgado. Chino paid tribute to his father, stating that in November it will be 10 years ago that he passed away. "I ask that in November, on that day, wherever you are, that you remember my father and the things he did: the fight that he started on behalf of all of us as Indian people," said Chino. "I would urge you to continue the battle in his memory, so that our rights and our sovereignty are protected for the generations. Without that fight, this battle is going to go on and on and on. All the things we enjoy as Indian people can never be taken for granted."

The award ceremony was marked

with a film that chronicled Salgado's life and included tributes from U.S. Rep. Joe Baca (DCalif.), U.S. Rep. Mary Bono, (RCalif.), sister Rose Salgado, Rosemary Murillo, Vice Chair of the Soboba Band of Luiseño Indians, Pechanga Band of Luiseño Indians Chairman Mark Macarro, among others. "I'd like to thank the creator, without him we are nobody, but with him we can do all things," said Salgado.

He reminisced about growing up on his reservation in a two-room house. "That's why we as tribal chairmen have to fight for our people so they don't have to suffer any more. There are still a lot of tribes out there without water. Kids still have to walk to school." "We come from a bloodline of champions because we're the only group of people to trace our bloodlines back to this earth right here in Southern California – and in

America," said Salgado, who also included a moving tribute to Native women. "We are a better group of people who are very proud to be who we are," said Salgado. "Don't look down on people unless you are going to pick them up," said Salgado. "Our youth are out there today, and we need to get programs to help them," said Salgado. "They are our future leaders, our future teachers, our future chairmen." The award ceremony was followed by a performance by the popular musical group, Earth, Wind and Fire.

The National Indian Gaming Association is a non-profit trade association comprised of 184 American Indian Nations and other nonvoting associate members. The mission of NIGA is to advance the lives of Indian people – economically, socially and politically. NIGA operates as a clearinghouse and educational, legislative and public policy resource for tribes, policymakers and the public on Indian gaming issues and tribal community development.

Blackwater— Open Letter to Mayor Sanders

Blackwater has shocking new plans to build a base of operations in Otay Mesa, just three blocks from the Mexican border.

It's time for San Diego's elected officials to take a stand and kick Blackwater out of San Diego County for good.

The one man standing in the way of Blackwater is Mayor Jerry Sanders. He has the power – under San Diego's "strong mayor" system – to launch a full investigation into the false pretenses Blackwater used to obtain a "vocational trade school" permit for their facility in Otay Mesa.

Dear Mayor Sanders,

We, the undersigned, request that you use your full array of powers as the Mayor of San Diego to launch an extensive investigation into the questionable process by which Blackwater obtained a permit to establish a "training facility" in Otay Mesa.

When the citizens of Potrero nixed Blackwater's plans to build a base in East County, we thought that Blackwater was out of San Diego for good. But now we've discovered that Blackwater obtained a permit under the "Raven Development Group" (a Blackwater subsidiary) to build a new base of operations just three blocks from the Mexican border. In addition, the name on design plans reviewed by the city was "Southwest Law Enforcement," not Blackwater USA.

The facility has been permitted as a "vocational training school," but Blackwater spokespeople admit that the facility won't be open to the public and will be used exclusively to train Navy personnel in military tactics. That's not a vocational school, and it calls into question every other aspect of this facility.

This isn't the first time that Blackwater has tried to hold itself above the law, and it probably won't be the last. As ABC News recently reported, "Blackwater has been accused of tax fraud, improper use of force, arms trafficking and overbilling connected to its work for the U.S. government in Iraq. A grand jury, federal prosecutors and congressional investigators are all currently probing allegations against the company."

This isn't how San Diego should operate. The people of Potrero spoke out loud and clear that San Diego County doesn't want Blackwater in our community. That's still true. While the City Council has taken steps to oppose Blackwater's latest attempt to force itself into San Diego, you must do your part and take a stand against Blackwater's continued attempts to skirt the law. Please review Blackwater's questionable permit before these dangerous mercenaries establish a presence on our border with Mexico.

San Diego's government has experienced its struggles in recent years, but you promised to turn things around. That means following the law and not allowing friends of the Bush Administration special privileges when they want to set up shop in America's Finest City.

Members of the City Council have spoken out and vowed to do what they can to shed light on this process, but it's ultimately up to you, Mayor Sanders. Please launch a full investigation into the false pretenses by which Blackwater obtained the permit to establish a base of operations in San Diego.

Sincerely,
Jess Durfee, Chair,
San Diego County Democratic Party

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Freedmen

Continued from page 3

Cherokee political cartoonist Roger Eubanks even made political hay out of those politicians who courted the Freedman vote. If the Freedmen could not vote, how could they run for political office and be elected?

Contrary to what some people say, in the Dawes period the citizenship of the Freedmen in the CN was not questioned. The argument that the Dawes Commission somehow "palmed" the Freedmen off on the Cherokee Nation is a distortion of the historical record. So is the idea that blood quantum on the Cherokees by-blood roll had some special meaning in determining exclusive citizenship in the Nation.

The CN's agreement with the Dawes Commission was ratified by the Cherokee electorate - including the freedmen - on Aug. 7, 1902. Regarding the making of rolls it stated, "The roll of citizens of the Cherokee Nation shall be made as of September first, nineteen hundred and two, and the names of all persons then living and entitled to enrollment on that date shall be placed on said roll by the Commission to the Five Civilized Tribes." It did not say "citizens by blood" or "citizens and Freedmen" or "citizens and others."

The roll that the Dawes Commission made was a roll of Cherokee citizens according to the means by which they acquired citizenship: by blood or by adoption.

The Dawes Commission had actually begun enrolling Cherokee citizens in 1896, at which time and thereafter the CN insisted that the Commission use the CN's own authenticated roll of 1880 as

the base roll for enrollment. The 1880 authenticated roll listed five categories of citizens according to the means by which they acquired citizenship: Cherokees by blood, adopted Shawnees, adopted Delawares, adopted Colored and adopted Whites. The Dawes Commission simply followed the CN's directions in making what became the final roll of citizens. Thus as of Sept. 1, 1902, the Freedmen were citizens of the CN, according to the CN and the Dawes Commission. In the last elections held in the Nation before 1906, the Cherokee Freedmen, like other citizens of the Nation, voted for the offices of chief and national council, just as they had done in decades past. The form the Dawes roll took made no change in their status.

Much is made of the blood quantum - or lack of it - listed on the Dawes rolls. Blood quantum was a method devised by Indian policy makers, such as the Dawes Commission, to lay the groundwork for separating the citizens of Indian nations from their assets. It was rooted in the virulent racism of the late 19th century, which said that the whiter one was, the more civilized he was. By the time of Cherokee enrollment, the theory was commonly accepted. It laid the basis for restrictions on the sale, or alienation, of homestead allotments. The idea was that those who were more than half Cherokee were incompetent to manage their own affairs and would therefore become wards of the Department of the Interior.

In recent years, full blood has held a premium value. Cherokee family stories commonly tell how an ancestor on the Dawes roll is listed as half blood when he or she was really full. Most of those stories are probably true. Knowing that

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they would likely be labeled incompetent, many Cherokees probably chose voluntarily to lower their blood quantum.

Subsequent historical events suggest that the Dawes Commission could also have had a motive to do so. Congress's primary purpose in creating the Commission was to guarantee the transfer of land from the common Cherokee National title to individual ownership. That was a preliminary step to the ultimate goal: to transfer the land from Cherokee hands to the hands of "real" American settlers, as whites were generally called by the politicians of the day.

The blood quantum designation had no useful purpose in determining who was a Cherokee citizen or who received an allotment. It was simply a device to determine which Cherokee citizens would become the first marks for American land buyers and which citizens would become wards of the Interior Department, which would manage whatever resources might be on or below the surface of their allotments. By the time the Cherokee Nation-Dawes agreement was drawn up, there was a public clamor for removal of restrictions on the sale of allotments in Indian Territory. In 1904, only two years after the agreement, restrictions were removed from the allotments of Freedmen and intermarried whites. The next land to go in the CN was allotments of Cherokees listed as half blood or less, from whose allotments the restrictions were soon removed.


Removal of restrictions did not affect the citizenship of the allottee. When the Five Tribes Act was passed in 1906, it applied as much to the Cherokee Freedmen as it did to the adopted Shawnees, adopted Delawares, intermarried Whites and Cherokees by blood. If the "full force and effect" clause of the act has validity for Cherokee descen-

dants today, it has validity for descendants of the four other classes of Cherokee citizens in 1906. If the CN rejects the descendants of the Cherokee Freedmen without simultaneously rejecting the descendants of the adopted Shawnees, adopted Delawares, and intermarried whites, it will be guilty of attempting to legalize racism, for all were equal participants in the CN according to the Dawes rolls of citizens.

It is only through a knowledge and understanding of Cherokee history that a resolution of the impasse now facing the CN can be bridged. Nothing is to be gained from a repudiation of that history without giving it a hearing. Could all of the Cherokee leaders who averred the Freedmen's right to citizenship from 1866 to 1906 have been wrong? Both sides must become as informed as possible and must raise public awareness and understanding of the subject. Sadly, court decisions are rarely about morality or right or justice. They are about what words mean. As the Freedmen mark the 140th year of their citizenship in the CN, it behooves everyone to seriously consider the words of the historical records.

Dan Littlefield is the director of the Sequoyah Research Center, which houses the American Native Press Archives, at the University of Arkansas at Little Rock. He has written "The Cherokee Freedmen" (1978), "Africans and Seminoles" (1977), "Africans and Creeks" (1979) and "The Chickasaw Freedmen" (1980). He will complete a book on the Dawes Commission during the next two years.

Dr. Littlefield has been called on to discuss the subject of the Freedmen of the Five Tribes on numerous occasions and was called as an expert witness in the recent Creek-Freedman case in Muscogee (Creek) District Court in August.



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Texas Farm Bureau supports transportation alternatives

By Terri Hall
Southwest Farm Press

Texas Farm Bureau offered several viable transportation and funding alternatives to the proposed Trans-Texas Corridor (TTC) in meeting Texas' future transportation needs during testimony

before the Senate Transportation Committee.

"Let me assure you, as an industry we absolutely support and recognize the need for building and maintaining roads in Texas," said Texas Farm Bureau State Director Tom Paben. "We feel this can be

accomplished within the current framework of the Texas Department of Transportation (TxDOT)."

"However, there is a need for redirection, as well as a review of the current priorities of the agency," Paben added, noting several concerns about the TTC

project raised in a report commissioned by Farm Bureau and conducted by professors at Baylor Law School. He also said Farm Bureau believes that the recent Draft Environmental Impact Study (DEIS) of I-69 "is fatally, flawed," and would not stand up to judicial scrutiny.

Paben, who represents 15 counties potentially affected by the massive TTC transportation project, said the first option for new highway and road construction, when possible, should be use of existing rights-of way and routes.

"In many cases, using entirely new routes would impact irreplaceable farm and ranch land," Paben said. "If new right-of-way is needed, at a minimum, landowners should have reasonable access to their property."

The cattle, corn and hay producer said members of the state's largest farm organization supported funding alternatives, including indexing and/or increasing the gas tax, to finance new road construction. Paben suggested bonding could also help build roads across Texas.

"Recent articles suggest the Cintra-Zachry Consortium stands to make billions of dollars from the TTC," he said. "If they are able to do so, then why can't the State of Texas? It seems those kinds of revenues could certainly go a long way in funding Texas roadways in the future."

Although Farm Bureau does not support tolling existing roads, Paben said the organization does not oppose the use of tolls to fund construction of new roads.

The Farm Bureau testimony suggested the state focus on transportation projects that will help the "impending stress" on traffic ways—using existing routes—in the Golden Triangle, where it is estimated 60 percent of the state's population will live in the next 30 years.

The testimony also recalled Farm Bureau's support of legislation by Senator Steve Ogden to utilize the existing state highway "trunk" system.

"We believe the trunk system comprised of improving current state highways, and constructing by-passes and loops, could greatly relieve traffic flow in our metropolitan centers," Paben said.

The farm leader noted Texas Farm Bureau members support the need for new and better roads in Texas.

"We are an industry no different from any other and need to move our products throughout the state," he said. "...if building highways is to be a profit center, then let those highways be built by Texans for Texan taxpayers."



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When The Great Spirit Died

“There are two basic methods by which man can feed his ego and make himself seem important. One is by genuine accomplishment. The other is by making a second party appear inferior... This is the root cause of bigotry and can occur in the most learned of men, when circumstances are such that ethics can be conveniently shunted aside. Politics... can create these circumstances.”

“... the Indians were ruthlessly destroyed in California. This was accomplished, not only directly by the most brutal class..., but through the acquiescence of all the 'decent' people who did not care enough to be outraged about what was taking place...”

These passages are taken from the book, “When the Great Spirit Died: the destruction of the California Indians 1850-1860” by William B. Secrest.

These passages were meant to describe the conditions that existed in California during the 1850's. Conditions which led to the campaign to exterminate California Indians by settlers and



Paulene Hunter Pachanga family disenrolled.

others who had “adopted” California as their home.

These same passages could be applied today to the conditions that exist in many places in Indian Country. The lone exception being that the exterminators are no longer white settlers (or are they)...the exterminators are other Indians.

Mari Sandoz, a late historian, is quoted as saying: “Properly conditioned, any people will produce a good percent of men (including women) who look upon the extermination of those who differ from them (and have something they want) as the proper destruction of a predatory animal. It is not only the Nazis that do these things, or the wool hat boys of the South. We can all be led down this path if the approach is insidious enough.”

Does this sound like a place you know of or heard of? Does it make you think of any number of gaming tribes who use methods such as disenrollment or moratoriums to exterminate their own and take what is not theirs?

NOBODY SPEAKS: 'MIXED BLOOD' VOICES

From Harvey Arden EXTRACT from *NOBODY SPEAKS*:

Hello Harvey, I feel negative this morning and want to tell you why. I will also try and keep it condensed and remember I'm not educated so if you're interested enough to read this please do not be so critical of me since you're educated and an author. Thank You!

I'm nobody and I don't understand why I must be a somebody to get through to other somebodies about the things you've been sending me regarding our 'Earth Mother' and the Peltier problem. I would never consider myself to be the keeper of any wisdom from any of the indigenous populations anywhere in the world but specifically speaking of the North American Indian Peoples. I am a mixed blood that has absolutely no idea what Nation runs through my veins. I've spent much of my life isolated from other people that feel their belonging to Earth and cry constantly because of the pain caused her by the insatiable need for MONEY and the material possessions that never seem to be enough for those greedy ones! And due to the

fact that my family did exactly what the government wanted them to do and that is assimilate into the main stream of White society—so that makes me a victim of genocide. So that makes me nobody, I say I'm nobody because really the only real people in my opinion are the ones that didn't lose their way from and forget why we're here, our basic reason for why we were created and know what the term 'Mother Earth' means. But because of the genocide I can't carry a tribal card and I can't proudly say I'm Lakota, Cheyenne or any of the other great tribes and bands of Indian people, I'm therefore nobody and am not entitled to any wisdom either?

So I ask myself every day when I get up, whilst thinking of God called by many other names but really has no name, to me the Creator of all the universe, why have my eyes been opened up to things that I cannot possibly do anything about and why do I feel so much pain when most could care less about what I see and feel and so again

SEE *Nobody Speaks*, page 11

Tim Giago: CBC goes after Cherokee Nation

The Congressional Black Caucus, in attacking the sovereign status of the Cherokee Nation of Oklahoma, is placing in question and in jeopardy, the sovereign status of all Indian nations. At least that is the conclusion drawn by many tribal leaders across America.

In a letter to Senate Majority Leader Harry Reid, the CBC, of which Presidential Candidate Barack Obama is member, demanded that he support their efforts to deny federal funding to the Cherokee Nation. The letter reads:

When H. R. 2786, the Native American Housing and Assistance and Self-Determination Reauthorization Act of 2007, was considered and passed the House Members of the Congressional Black Caucus and others insisted that the bill include a provision that would prevent the Cherokee Nation of Oklahoma from receiving any benefits or funding under the bill until the Cherokee Nation of Oklahoma is in full compliance with the Treaty of 1866 and recognizes all Cherokee Freedman and their descendants as tribal citizens.

We understand that the Senate may be considering a version of this bill that does not include these critically important requirements. We are writing to advise you that the members of the CBC will not support, and will actively oppose, passage of a NAHASDA bill that does not include this limitation. We must send the unequivocal message to the Cherokee Nation of Oklahoma that failure to provide full citizenship rights to the Cherokee Freedmen will have severe consequences.

This is probably the first time in history that a Congressional Black Caucus, or any other Black organization for that matter, has severely threatened not only the sovereign status of an Indian nation, but also the withholding of funds that could cause widespread damage to the citizens of an Indian nation.

The people of the Cherokee Nation exercised their democratic rights when 70 percent of them voted to extinguish the tribal citizenship to the Cherokee Freedmen. The Freedmen are former Black slaves that became a part of the Cherokee Nation under the provisions of the Treaty of 1866.

The bill was introduced by Representative Diane Watson (D-CA). Tribal leaders across America feel that this bill could threaten Indian housing nationwide. They also believe that this action by the Congressional Black Caucus could set a precedent where any Indian legislation could be threatened by any special interest group.

In a memo sent out by Indian activist Ron Andrade it was noted that Obama is

also a member of the CBC. “Someone needs to ask him how he can reconcile his support of the Congressional Black Caucus and his rhetoric about supporting the sovereign status of tribal governments,” Andrade wrote.

The Cherokee Nation of Oklahoma and the Eastern Band of Cherokee Indians of North Carolina met on Wednesday of last week in a joint tribal council meeting. At the meeting they denounced legislation that would cut federal funds to the Cherokee Nation unless the Freedmen are restored to citizenship. The Eastern Band of Cherokee would not be affected by the legislation.

A joint resolution issued after the meeting reads, “This alarming, inappropriate and unacceptable overreach could set a precedent that undermines the sovereign tribal governments throughout Indian country. These proposed legislative actions threaten to turn back the clock on hard-won rights and to cease a nation's right to exist.”

It should be noted that California is one of the worst states in the Union where tribes are systematically removing and denying citizenship to members. Rep. Watson represents a voting district in that state. What has she done about this problem in her own district? And what about the rest of the Congressional Black Caucus? Are they not concerned that Indian people are often removed from tribes in California without even a democratic vote? Or will they only speak up when Black Americans are involved?

And the final question: What gives the Congressional Black Caucus the right to interfere in the internal affairs of an independent sovereign Indian nation?

These are all questions that every Native American leader and citizens should be asking every member of the CBC including presidential candidate Barak Obama who is a member of the Congressional Black Caucus.

And isn't ironic that the very word “Caucus” is derived from the Algonquin Indian language and meant, “A group of people united to promote an agreed-upon cause.”

When the CBC begins to use its power to go after some of the tribes of California for ejecting and denying citizenship to their members then, and only then, will their actions against the Cherokee Nation of Oklahoma have the appearance of justice or otherwise their objectivity will always be in question to the sovereign people of the Indian nations.

Tim Giago, an Oglala Lakota, was born, raised and educated on the Pine Ridge Reservation in South Dakota. He was a Nieman Fellow at Harvard in the Class of 1991. He can be reached at najournalist@msn.com.

see

double truck file

see

double truck file

Judge Agrees with Rincon Band: Governor Schwarzenegger is charging an illegal tax and compacting in bad faith.

Orders a compact to be negotiated in 60 days.

Rincon, CA – A San Diego federal district court magistrate has found the Schwarzenegger administration's demands for large payments by the Rincon Band of Luiseño Indians to the state's general fund, in return for a gaming compact amendment that allows the tribe to add additional slot machines, to be an illegal tax in violation of federal law.

Judge William McCurrine Jr. found that the state was negotiating in bad faith and awarded remedies under the federal Indian Gaming Regulatory Act (IGRA), which governs the Class III compacting rules between tribes and states. Judge McCurrine has ordered that the parties reach an agreement within the next 60 days, and if the tribe and state fail to reach agreement each side will submit their best offer to a court-appointed mediator. The mediator will choose the offer that most closely conforms to the court's findings and IGRA.

"This is an incredibly important decision and one that potentially changes the whole landscape of tribal and state gaming negotiations," said Bo Mazzetti, vice chairman of the Rincon Tribal Council. "Bad faith' has haunted California tribal negotiations with the state since 1991 under then-Governor Pete Wilson, who refused to negotiate regardless of federal mandates. Until this decision, the courts have not enforced it, and not until this case has the benchmark been established

for fair and legally negotiated fees versus an illegal tax on tribal gaming revenues."

Mazzetti emphasized that the Rincon Tribal Council is looking forward to working with the governor's office in the next 60 days to produce a compact that complies with federal law, provides for local mitigations, participates in the public safety and environmental concerns of neighbors, and continues to support an improved quality of life in all of California's tribal communities.

"This case means a great deal, not just to Rincon, but all tribes because it confirms one of the basic foundations between American Indian tribes and states: Indian tribes are sovereign governments, which, like other governments, may not be taxed.

Rincon v. Schwarzenegger

The judge makes it clear that federal law, specifically IGRA, prevents states from using compact negotiations to assess a tax on tribal government gaming revenues," he added. In his April 29, 2008 decision, Judge McCurrine points out that tribal government gaming was meant to benefit tribal governments and aid tribal economic development, not to balance state budgets. "Compact negotiations," he reminded the state, "are between equal sovereigns and fees paid under the terms of a Tribal-State Compact are only to be used to mitigate impacts, protect public safety and to

establish a framework of the regulation of gaming with the tribes."

The level of taxation that the state was demanding to amend their compact would have amounted to 79 percent of the Harrah's Rincon Casino profits.

"That's not right and it's not fair. No taxpayer would stand to have over two thirds of their income taken by the state. There would be a Sacramento Tea Party," said Mazzetti, adding, "Throughout history, some people have had the opinion that fair doesn't apply to tribes.

However, Rincon has honored its agreement with the state and is willing to pay our fair share, but we have opposed revenue sharing that exceeds what is allowed under federal law or that goes for impermissible purposes."

Rincon's immediate goal remains to add 400 machines to the existing 1600 gaming devices to reach the 2,000 maximum promised in the 1999 Tribal State Compact. The tribe has repeatedly refused to accept a compact that does not respect the mutual agreements and terms of the promised 2,000-machine allowance. "The 1999 compact is a legal document. It's still binding and cannot be swept under the Sacramento carpet because the state's fiscal circumstances have changed," explained Mazzetti.

"Additionally, Rincon recognizes that to add machines beyond the 2,000 limit will require new terms, but terms that meet the requirements of IGRA and good

faith negotiations."

"How many times, and in how many ways must tribes prove that we are governments before people hear and respect what this means? How often must we spend our precious resources to protect this constitutional status and our right to govern our own lands?" Stephanie Spencer, Rincon tribal council member asked.

"Indian gaming was meant to assure that tribes become self-reliant and would no longer have to beg for handouts from the federal government, the state or taxpayers. To stand on our own feet and to generate the revenues that allow us to do for our communities what taxpayers take for granted from their local governments is what we sought to validate in this lawsuit. It's what we want for all tribal governments," she explained.

"To this end," Mazzetti added, "We have requested that the governor's office commence negotiations in earnest to achieve the goals of the Indian Gaming Regulatory Act and the wishes of the citizens of California when they amended the state constitution to allow casino gaming on tribal lands. If this administration chooses, instead, to oppose us legally, we will continue to fight for tribal sovereignty."

Symington Communications

Wildcat Singers Open Balboa Park Culture Days

Presidents Way and Park Blvd. Balboa Park, San Diego



The Three Aukas: Ben Nance, Jon Meza Cuero-Lead singer, Roy Cook sing traditional Tipai Wildcat songs from San Diego County, California.

By Roy Cook

Jon Mesa Cuero and the Three Aukas, open the annual Culture Day Pow wow on Mothers Day weekend, at 10 am daily, May 10-11, 2008. These Wildcat songs are some of the traditional songs

of the Tipai and are mostly of a social character. Also these songs chronicle San Diego County Tribal communities and significant events in the epic journeys and history of the nine or more Southern San Diego County Tipai Bands.

Jon is a Master singer of the Nymii,

Gato, Wildcat song style. The Southern Diegeno Tipai or Kumeyaay is a rich culture of literature with an oral tradition and many song styles.

Often Jon will begin the presentation with the song about San Diego with variations and selected songs from Jamul and Sycuan to invite and encourage the dancers to join in. Very often this will bring smiles to all that are captivated by the tunes. This is one of the delights and wonders of music. We can feel the emotion and recall the melody without needing to know the words or their meanings. Naturally, knowledge of the local language opens doors to an even greater appreciation of the creative genius of song composers like Ammay Ta Quas, Yellow Sky and the timeless beauty of the Native American heritage.

Everybody is invited to this free event. We hope to see you there!

Historical Election

A recent history making tribal election was held at Campo Kumeyaay Nation. The result was an all woman council.

The results:

Chairwoman-Monique LaChappa
Vice Chair-Michelle Cuero
Treasurer-June Jones
Secretary-Kerm Shipp
Committee Member-Nancy Cuero
Committee Member-Dominique Connolly
Committee Member-Jessica Jones



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Nobody Speaks

Continued from page 7

I'm nobody I guess because I don't get the answers I'm looking for. Everywhere I go people think I'm an 'Indian' and yet as a child I wasn't taught anything about Native culture or even about being Indian.

The older I got more and more doors were slammed in my face, I was told there's no way you can do this work and there's no way you could possibly learn this and there's no way you deserve to make this kind of money. Note that I wasn't looking for a way to get rich I just wanted to be able to be a home owner and have somewhat of a comfortable life and felt that I should make the same money as everyone else that's doing what I do but usually I was making less and was always asked to do more and know more for less and always was expected to do more and more therefore was never able to achieve that comfort zone I saw others reach and if I didn't like it I was told, "Too, bad leave!" and I would, and it would just start all over in another place. So after 30 years of this in the work place I figured it out. It's as simple as being mixed blooded and those mixed blooded people like me are plagued with trouble from prejudices.

This all sounds like it's just about me but it really isn't, it's about all the people like me that are stuck in the same web I'm stuck in. What another horrifying thing about this is, the Native people in the Eastern section of the states are just as bad with their prejudice's as White people. As for the ones that carry their so called card which makes them the real Indians and without the card we're called " Wannabes ". To try and figure some of this out I attend Pow Wows frequently and as I sit there and watch the people in the circle, excluding veterans, people are supposedly dancing an Indian Dance but in actuality they're just out there in the sacred circle wiggling around making a mockery of what their supposed to be doing and if they were doing it right which I have have no idea what's right or wrong but for some reason I cannot explain why I seem to know when they're doing something that's a terrible mockery. At times whilst watching them I will become overwhelmed with grief and completely break down into a full blown CRY especially when the drum group is doing a good job. Every once in while there's a group that resonates clean into my soul and then mixing all that together is when I just break down. This problem of the grief feeling as stuck with me for several years now and I think I might have come to the conclusion that it's very complicated and simple at the same time because I either have a very powerful imagination or Creator not only opened my eyes to the plight of the Human condition, nowadays, but opened my eyes to the past as well?

There are moments when I could say that I've been back there in a long time gone before the Alien Invasion, seen the health of Earth Mother and snapped back to this time and then I'm completely shocked at the differences and rapid deterioration of Mother's Health not to say either that everywhere I would travel in that past I didn't see any " Wannabes " anywhere. and there wasn't a money problem either.

I don't understand why I've been a receptacle for Spiritual contact or why I've been chosen for this but by no means do I think I'm a "Wisdomkeeper," again I'll say, but the fact that something is happening to me is telling me that Creator working with the Natural World is communicating with me and without proper guidance from the elders I can't begin to understand the meaning of all these things that happen to me. How without a tribal card could I possibly have any insight to the Human Condition and or Native American Philosophy. It should be grounds for consulting a psychiatrist because without the card it's not possible to communicate with the old ones our ancestors and in my travels around here there are no Elders willing to speak to a Wannabe, nobody, non Indian so then events like this one. Next paragraph.

I wanted to show a drunken friend something of my view of the Natural world and took him to a place very secluded as secluded goes for the Eastern shore of Md. where I was living at the time and where my contact with the spirits of the Ancients began. It was actually a Md. State Hunting Area on the Eastern Shore. To get there you have to go about 10 miles down a dirt road and at the end of that dirt road there's a small parking lot on the edge of a corn field. Across the corn field there's a large wooded area and on the other side of that wooded area is the Nanticoke River, which remains very dear to me from the travel I mentioned earlier. I was able to see what the Nanticoke was like long before the Aliens landed and what a beautiful area it was. So we pulled into this small parking lot and I saw in the distance the sky filling up with what looked like a swarm of insects.

I looked over at my drunken friend who was sober at the time because he only drinks at night, and I said "Look at that!" This swarm was getting closer and it wasn't long before I realized that it was coming straight for us. Well, I've never seen anything like this and probably never will again. This swarm of Dragon Flies literally came to my pickup that we hadn't even thought of stepping out of and there were thousands of them and they came right up to the windshield and then many of them moved around to the side windows and were just hovering there buzzing. It was very scary for my friend and I could tell he was afraid and he looked over at me and asked what does this mean and I said I don't know but I wasn't afraid because I

La Quincenera mas esperada de San Diego

Escrito por Michelle Banuet

Este pasado marzo 6 se llevo acabo la inauguracion del evento mas esperado El festival de cine latino en San Diego se viene presentando desde hace 15 años, con gran éxito .

Este ano es especial ya que quince anos de de grandes logros y popularidad. ya que se destaca por traer a las mejores celebridades de Latino America, este ano no es la excepcion ya que chequense la madrinita que tuvo este gran evento nada mas y nada menos que la gran señorona Carmen Salinas.

Inaugurando asi la gran noche con grandes personalidades. Como Patricia Riggen, directora de la película Bajo la misma luna y su gran elenco, Carmen Salinas, Adrian Alonso, Gabriel Porras.

Siguiendo asi las sorpresas con Julio Bracho, Luis Felipe Tovar, Veronica Langer, Lorena Velazques, quedando asi inaugurado el festival de cine latino en San Diego.

Le seguía una gran celebración en un popular antro localizado en la 5 y c en downtown tirando la casa por la ventana, asistiendo a este gran evento



empresarios, actores, periodistas y muchos mas.

El productor Tijuaneño Luis Albores de la película Parparos Azules, trajo consigo la gran actriz Mexicana Cecilia Suarez. Y que decir del gran revuelo que causo Susana Zabaleta actriz y cantante muy querida.

Se presento tan bien Gerardo Taracena de la película El Violin, película ganadora de mas de 40 premios. Esta cinta tardo mas de 10 anos en filmarse por falta de dinero por eso esta grabada en blanco y negro esta película fue ganadora del Festival de Cannes.

Dijeron presente los Españoles, Maria Brea,

Pastrana y Jesus Prieto de la gran película la spinnin.

Entre tantos El Burro Van Rankin, Bruno Bichir, Damian Bichir, Arai Bethker, Plutarco Haza, Sergio Umansky, Daniela Smith y Stephanie Salas. Este ano presentando mas de 300 películas de diferentes partes del mundo México, Brasil, España, Argentina y de muchas partes mas.

Este gran evento se lleva acabo cada ano en Ultrastar Mission Valley cinemas localizado en Hazard Center.

knew that it was Creator communicating again to me through the Natural World and it was kind of fun because it was a time when I actually was a witness to these "insane things" for a non-Indian. But I've got no idea the meaning of it completely, I have ideas and that's all I have.

Well, apparently after writing all this I've begun to feel better! I had to leave somewhere in the middle of writing this to go to a job interview for a part time job. I'm looking for a part time job because after having 3 Heart attacks and 2 feet of my colon removed I'm not viewed anymore as someone to do somebody's crappy work for them and make them lots of money so after many denials I'm finally living on SSDI and it came at a good time because all my resources were totally exhausted and I probably might have had a stay of homelessness.

By the way on the way back from the interview I stopped at Barnes and Noble

Books and bought Prison Writings. I sat for a while and read through it and again I think for a non-Indian I sure do think and feel like an Indian!

Sincerely, Steve Goode

Harvey:

Steve, Thanks for your powerful letter. There are many many folks in your plight, mixed bloods and 'non-bloods' who feel called to the Red Road. I'm one of'm myself. But I've come to realize that WE ARE ALL FULL-BLOODED HUMAN BEINGS. Yes, we're 'nobodies', mere fragile human beings, but we're also somebodies as well, filled with genuine Spirit. May I send your letter out to folks on my list? I know your words will touch their hearts. And perhaps some will share their thoughts and feelings with you. Blessings & friendship from a fellow nobody. -Harvey

Rudy Reyes Is Disgusted With Lack of Progress On Fire Issues

Cedar Fire Survivor Running for County Supervisor

By Marc Snelling

Rudy Reyes, Cedar Fire survivor, runs for San Diego County Supervisor

San Diego County native Rudy Reyes is a study in perseverance. The 2003 survivor of the Cedar wildfires has a powerful story to tell. Rudy came to be known as a hero to many locals after the worst wildfire in California's history swept through San Diego's back-country. During the fires Rudy, placing the safety of his family above his own, ensured they got to safety before leaving himself.

Reyes built his one bedroom home, only months before the fires, on his family's Wildcat Canyon Road lot. His house and his family's 5-bedroom home were among the 2,300 homes destroyed in this fire. On October 26th 2003 Rudy was awakened by his sister to an orange glow and a warning that fire was moving in rapidly. Realizing there was no chance to save the homes, Rudy made sure his family members were safely in their vehicles before he left.

When Rudy attempted to drive out the air was so thick with smoke that his car would not start. Out of options, he doused himself in water, covered his face with his hands and prepared to run for his life. He ran one and a half miles down the road through the wall of flames until reaching a neighbor in their vehicle. The neighbor drove him to the bottom of the road where an emergency crew was setup. With visible serious burn injuries paramedics sedated him and he began his lengthy recovery.

His recovery began at the UCSD Burn Center, where he remained unconscious for 2 months. His run through the wildfire burned him over approximately 70% of his body. He lost his left ear, most of a finger, and was left temporarily blind by the flames.

Reyes' recovery involved 28 surgeries, including a new lasik procedure that brought his vision back. His recovery also included the use of medicinal marijuana, in the form of lotions and salves to heal his damaged skin. He also used a vaporizer in the hospital, which he cited as more effective pain relief than strongest pain drugs routinely prescribed. On March 4th 2004, five months after the fire, he was the last burn victim released from hospital.

The story of Rudy's perseverance does not end after his release from hospital. Reyes stayed busy after his recovery. He earned a degree in Archaeology, and



continued his teaching career, while helping organize the Barona Cultural Center and Museum. His archaeological work is currently on display at the El Cajon courthouse as the 'Barona Photo Collection'.

Grateful to the citizens of San Diego County who helped him and other burn survivors, Rudy has

decided to use his life to give back. His gift for sincere and articulate speech, have made him an excellent spokesperson for organizations such as the Burn Institute and CHAD/United Way. He served as a mentor for young burn survivors for the Burn Institute, who describe him as "truly an inspiration to those who have met him."

Four years after the Cedar Fire, Wildcat Canyon Road was again part of the area effected by a massive back-country wildfire. The Witch Creek fire was one of multiple fires that burned the county again. Witnessing many of the same problems in this wildfire, Rudy is determined to take his public service to the next level. Dismayed by a lack of leadership from the County on this issue he has decided to take matters in to his own hands, through a campaign for the County Board of Supervisors.

Reyes points to decisions by the board ending the program of inmates in County facilities removing brush, their failure to create a unified fire authority, as well as continuing to let development proceed in fire prone areas. The majority of San Diego's wildfire-prone areas are within County Board of Supervisors, District 2. The seat currently occupied by Dianne Jacob. Reyes notes Jacob "had fire trucks parked on her property" in Jamul during both wildfires, and has singled out some of her official positions for criticism.

Two positions in particular are irksome to Reyes, and to many of Jacob's constituents. Her delaying tactics in the creation of a county-wide fire authority, and her controversial vote in a 3-2 decision to sue the State of California's over the Compassionate Use Act, enacted in 1996. (Also known as Proposition 215) Reyes notes the board has enough resources to fight a losing lawsuit to overturn State law, but not enough to continue effective fire prevention programs.

He blasted the county "slush fund" which he says is doled out to groups each year "to make sure nobody challenges them at election time". The slush-

fund was the subject of a 2005 grand jury investigation which showed nearly \$1 million in missing receipts in the 7 years since the program's inception.

At the time Jacob admitted the program had shoddy book-keeping but pointed to the slush-fund as evidence of the county's health saying, and as she stated to the North County Times: "Because county government is healthy, stable and well-managed, we have an opportunity to re-invest tax dollars back into the community."

The secretive grant program gives each county's supervisor up to \$2 million a year from the county's general

fund. They are able to distribute this money to projects and non-profit groups as they wish with no written policy. Up against that kind of money and a 16-year incumbency, Rudy shows the same determination that has come to define his public life as a burn survivor.

"They have all been there long enough and it is time for a change." Says Reyes referring to the five supervisors who have sat together uninterrupted for more than a decade.

Visit Rudy's campaign website at www.Reyes4Supervisor.com

Council of American Indian Organizations:

March 28, 2008

By Roy Cook

There is a good participation of organizations for the starting time of 11:30 am. The overcast skies and morning fog was burning off on Claremont mesa at the Clairmont Community Center, 4731 Clairemont Drive.

Pierre Romero opened the meeting and called upon San Diego City schools Indian Education program, Vickie Gambala, Cherokee, to offer the blessing for the day. This day the Council has invited the new President of Grossmont College Dr. Sunita Cooke, to speak at this monthly meeting of the Council. Before our guest speaker is called upon there is a quick introduction of organiza-

tions by their representatives. As this began the informal lunch is presented. The ever popular, student fare is pizza and soda pop for all to enjoy. Dr. Cooke is escorted and introduced by Tom Gamboa, GCC instructor. She related her ethnic background as a person from India and childhood growing up in New York City. She acknowledged the support for the Indian Studies program and Tom's achievements. She then opened up the discussion for questions from the floor. Topics included: Tribal recognition, Federal tribal recognition, special circumstances that apply to the Indian Student population attending Grossmont College. Many lively viewpoints were voiced and examined.

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Harry Reid story, the man who is now U.S. Senate Majority Leader Harry Reid



Harry Reid & Z. Z. Zorn

Harry Reid was born in the mining town of Searchlight, Nevada where he was raised in a small cabin without indoor plumbing. He attended a two-room elementary school. His father was a hard rock miner with an 8th grade education. His mother helped the family make ends meet by taking in laundry.

Searchlight had no High School, so Harry had to attend Basic High School in Henderson, where he met Landra Gould, who became his High School sweetheart. In 1959 they were married. In 1961, their first child, and only daughter Lana was born. Son, Rory was born in 1962 and three more brothers followed - Leif, Josh and Key.

Basic High was also where Reid met a teacher named Mike O'Callaghan who would play many roles in his life: teacher, boxing coach, political mentor, trusted advisor and best friend.

After completing law school, Harry returned to Henderson to serve as City Attorney. In 1968, he was elected to the Nevada Assembly. In 1970 he was elected Lieutenant Governor. In 1977 he was

appointed Chairman of the Nevada Gaming Commission. In 1983 he won the first of two terms in the United States House of Representatives.

He was elected to the Senate in 1986 and in 1998, Harry was elected to his third term as U.S. Senator, and his colleagues selected him as Assistant Democratic Leader – the second highest post among Democrats in the Senate. After he won a fourth term in 2004 by a wide margin, he was unanimously elected Senate Democratic Leader.

Today, Harry Reid is the Majority Leader in the U.S. Senate. This position combined with his reputation for integrity and fairness has given our small state of Nevada a uniquely influential voice in Washington. Senator Harry Reid is a man who commands the respect of colleagues from both parties, and is a powerful advocate for Nevada's middle-class families. Every day he puts his leadership position to work to deliver meaningful results for Nevadans.

However, he still lives in Searchlight and is still guided by the lessons and values he learned there. The Las Vegas Sun newspaper summarized that by saying that he "has gone from underdog to Senate's top dog." Parade Magazine, the nation's largest weekly magazine identified him as one of a handful of leaders in Washington with integrity and guts.

U.S. Senator Harry Reid has developed a reputation as a skillful legislator. Although his demeanor and voice is soft-spoken, what he has to say is experienced loudly to those who hear him.

What an amazing and inspirational story, considering his early roots. And, proof that our country gives one an opportunity, regardless of their humble early beginnings, to raise themselves up to unparalleled heights.

Garrow effort pays off

Marcus Garrow, member of the St. Regis Mohawk Tribe, had survived a blistering 5:48 early pace for the first mile of the Bantam Boys Division race in the snow and cold for the USATF Junior Olympic Cross-Country National Championships held on Saturday, December 8th at Rim Rock Farm, in Lawrence Kansas, considered one of the most difficult and most "pure" cross country courses in the nation. Snow from the night before along with freezing rain and high winds the morning of the race made the 3-kilometer course very cold and slippery creating the necessity of wearing spikes.

"I planned on following the leaders and making my move at the last 800 meters when everyone was tired from the last two big hills," Garrow said. "I knew I had to make my move when the leaders least expected it. He made his move and one runner went with him but quickly dropped back. The battle for second ensued as Garrow gapped the other runners and sprinted out the last 600 meters. "My feet were spinning in circles and I never looked back."

Garrow took control on a straightaway with 800 meters left, and then pulled away on an uphill to sprint past the final turn to the finish line in 10 minutes and 59 seconds, four and a half seconds

ahead of the runner-up.

Marcus ran much of the fall season with a calf injury but realized he could compete with the nation's top runners after beating the 1500 meter track & field champion three weeks before the National Championship race, in the Regional Qualifier held in San Diego, CA.

His father and Coach, Michael Garrow of Las Vegas who trained as a youth in Akwesasne said that Marcus deserved the win and All-American status as Marcus worked very hard, training for over a year to build up his strength and stamina. In addition, Marcus was inspired by the pep-talk the night before given by Billy Mills, Sioux Indian who won the gold medal despite enormous odds for the 10,000 meters in the 1964 Olympics. Marcus had the privilege of meeting and getting a photo with Billy Mills after his race.

Marcus is the son of Michael Garrow & Karen Jensen of Las Vegas, NV.



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Maria Avilez is a local attorney. She is Taos Pueblo. Once a month she hosts a Legal Lounge at Saxby's Coffee House located at 475 West Craig Road from 1pm-3pm. She is available to answer free legal questions. If she can't answer your questions, she will point you in the right direction. If you don't need advice but know someone who might, please pass along this information.
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UPTOWN VIEW

The 5th Story

UPTown View of the 702 • Edited by Kena Adams

Large Vision Business Network Mixer

Pioneers in Helping Local Business Owners

Roy Ennis Civil Rights Activist, whom fought alongside Martin Luther King Jr. and Jesse Jackson, enjoys himself at the LVBNM (Large Vision Business Network Mixer) held at the Texas Station Casino in February 2008. Sylvester and Paula Jackson created LVBNM in the hopes to educate small business owners on how to promote and market their business with a grassroots approach. Their goal is to offer business owner's here in Las Vegas the tools to survive and thrive. They offer all kinds of ways to help your business including classes, seminars, mixers and just good old fashioned advice. During

their "March Madness" event Mayor Pro-Tempore of the City of North Las Vegas presented Assemblyman Harvey Munford and Greg Jones (LVBNM Underwriter) MVP Award for their outstanding community achievements. For more information e-mail LVBNM today at srjaxx@aol.com or visit their website at www.pjproductionlive.com.



Elect Marsha Kimble-Simms for Justice of the Peace North Las Vegas

Marsha Kimble-Simms is running for Justice of the Peace North Las Vegas Dept. 3. I have been residing in North Las Vegas for 7 years. I am a wife and have 5 beautiful children and one spoiled grandchild.

I am a practicing attorney and former prosecutor with more than a 90% conviction rate. I've represented many handicap and developmentally disabled children ensuring they have adequate resources and educational opportunities.

I am an active member in the following organizations:

- NFPA National Foster Parent Association
- FCAAN President Foster and Adoption Association of Nevada

I was also a member of the Joint United States Delegation to Russia for a Rule of Law Conference in St. Petersburg, Russia on women and children.

I AM A MOTHER, WIFE, PROFESSIONAL AND FEEL I CAN REPRESENT NORTH LAS VEGAS WITH THE UTMOST DIGNITY AND RESPECT. Vote for Marsha Kimble-Simms Justice of the Peace Dept. 3 to help insure a better tomorrow for the City of North Las Vegas.

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Moulin Rouge Development Corporations Steps Up

Moulin Rouge Development Corporation (MRDC) steps up in Uptown or also known as Ward 5 with the redevelopment of the Moulin Rouge Hotel and Casino. Moulin Rouge is an important part of African American history here in Las Vegas. MRDC assures anxious residents in the area that the redevelopment of the Moulin Rouge is for them; to provide jobs and economic stability, but without Uptown residents support this can be a quite difficult endeavor. As a Las Vegas resident the Moulin Rouge has been a mystery with little or no information released to the public. In April 2008 MRDC changed that with an open house to explain just what it is their doing. And when I say they, let's specify. Ed Vance and Associates, Stan Wickerson, Alan Glover just to name a few "Ed Vance has been on this project from day one" explained Dale Scott CEO of MRDC, "and is relentless in his vision to see redevelopment in this part of town."

Republic Urban Properties has also stepped up to the plate to see this project followed through. MRDC and Partners aims to please all, residents and tourists alike. April 2nd MRDC will brave City Hall to see if they can stick to the plan of breaking ground early next year. Alan Glover (MRDC partner)



Ed Vance and Associates in front of the New Moulin Rouge sketches

expressed in a phone conversation the great effect the project will have on Downtown and the extension of the metropolis stretching all the way to the Moulin Rouge. How excited Uptown Las Vegas is to have the Moulin Rouge redeveloped! With seventeen acres to work with don't be surprised if the Moulin Rouge is the grandest hotel in Uptown Las Vegas! Or maybe as expressed by MRDC that if all goes well they could also provide housing as well to the residents of Uptown Las Vegas in the future.

The sky's the limit! Remember Ward 5 residents Moulin Rouge Development Corporation needs your support. If it wasn't for the Moulin Rouge segregation might still be present in Las Vegas. So let's not forget its history!



Senator Harry Reid and Sara Ann Knight Preddy at the Martin Luther King Jr. Banquet



CEO Moulin Rouge Development Corporation Dale Scott (right) and MRDC Attorney (left) at open house earlier this month.

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Ban the Box in Oakland

All Of Us Or None

After a year of waiting for Mayor Dellums to make the changes he promised in Oakland's hiring policies, Plan for a Safer Oakland called a Speakout and Rally to Ban the Box in Oakland. (Plan for a Safer Oakland is a community coalition started by All of Us or None and Critical Resistance.) On April 1, over 100 folks showed up to the speakout including crews from the Center for Young Women's Development (CYWD), United Playaz (UP), Destiny Arts/Silence the Violence (STV), Trunk Boiz crew, Intertribal Friendship House, and more. The speakout included testimonies from a range of folks about their efforts to get a job after being released from prison. A lot of performers also did spoken word and music at the rally: an American Indian Movement drumming circle blessed the gathering, and there were also performances by: Randy from Youth Against Youth Incarceration, D.Nok, Trinidad, and STV/Destiny Arts youth, Trunk Boiz, and the Brass Liberation Orchestra.

All three points from the PSO platform were presented: 1) Welcome folks home from prison: Ban the Box in Oakland City hiring, repeal the curfew for people on parole and probation, fund more re-entry services. 2) Invest in

People, not policing and prisons: stop Operation Impact, re-affirm Oakland as a Sanctuary city, stop Oakland police collaboration with ICE (Immigration and Customs enforcement), stop using Three Strikes in Oakland prosecutions. 3) Stand Up for Oakland Youth: no more Oakland youth to CYA, keep Oakland's schools open, implement the Bill of Rights for Children of Incarcerated Parents.

We also got a lot of media coverage! The event/issue was on the front page of the Bay Area section of the SF Chronicle on Wednesday. KQED and Telemundo also covered the speakout, and several radio shows covered the event. Leading up to the event, we did a lot of outreach around Ban the Box throughout Oakland, circulated petitions, and collected endorsements from individuals and organizations that were faxed to the mayor's office.

As a result of all of this, by May 31 the City Administrator has agreed to evaluate which Public Works jobs will no longer require disclosure of an applicant's conviction history. Once again we learned that bureaucracies respond best to mass mobilizations that DEMAND OUR RIGHTS.

Pet Tip of the Month

Parvo (canine parvovirus) is a disease that attacks the intestinal track of its victim and unleashes a horrifying illness which usually results in death. Even with treatment the veterinarian still cannot guarantee the dog will survive. As a dog lover it is quite devastating to have to put your canine down if it becomes infected with this deadly virus. Now there is hope if your animal becomes infected and you don't happen to have an extra \$1,000 dollars lying around. Amber technologies developed PARVAID in 1997 and it has an 85% success rate for about \$49.00. PARVAID is not just for Parvo, it is also used to build the immune system of young canines just weaning off the mother, eases travel discomfort and helps bad breath just to name a few of its uses. For more information on PARVAID go to www.ambertech.com or call 877.727.8243. PARVAID can be purchased at Jones Feed and Tack located on Rancho and Lone Mountain.

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