

Here & Now

Not Just Frank's Cafe: a local staple

Town Center Fall Festival
Oct. 26
Free admission



Packed with food vendors, falsy merchandise, face painting and a pumpkin patch, this event has stuff for the whole family.

Making Strides
Oct. 27
Free admission



Put on some pink and join this walk to support breast cancer awareness. Volunteer at the event to help the cause -- get some community service hours while you're at it.

Fall Shenanigans
Oct. 31
Free Admission



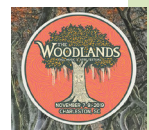
Hayrides, pumpkin carving and music all in one place to celebrate Halloween. Come in your best costume, and you'll have the chance to win gift cards and more.

YALLFest
Nov. 8-9
Free
Keynote and Smackdown \$7



Featuring discussion panels with well-known YA authors ranging from serious to hilarious, book signings and an assortment of other events. This annual event is a book lover's paradise.

Woodlands Fall Music Festival
Nov. 7-9
\$155/car



A camping trip like no other. A range of bands, alongside the best of Charleston's food, dance and art. What's more, you can still enjoy all the typical activities -- kayaking, hiking, fishing and the like.

Local restaurant aims to bring back a small town feel to booming city

EVA CHILLURA | *Co-Editor in Chief*

A local customer Shirlene Limb walked up to the sliding glass window of the small Not Just Franks Cafe and ordered the Pimento Cheese Grits on Oct. 7. She sat back down on the bright blue stool at the counter and started making conversation with the stranger next to her.

Moving here a few months ago from Palm Coast, Fl, the small town, local feel of Not Just Franks is a major draw -- away from the booming city life in Mount Pleasant. Limb visits the small cafe connected to Sweetgrass Hardware around three times a week, she said.

Salmon-colored wooden panels and bright cyan lining marks the Not Just Franks Cafe, sitting on the right side of the Sweetgrass Hardware, a coop of Ace Hardware on the North side of Highway 17. Small porcelain cats and ducks sit next to customers on the aged picnic tables and deck -- continuing Mount Pleasant's historically small-town feel.

"I've never been here where there is not [at least] two or three people here, and they are loyal customers," Limb said. "When I find a good place to eat -- this is very simple, good food, right?" Limb leaned over asking the stranger, named Johnny Lucas.

"I do. Been coming here for quite a while," Lucas said. "Whenever me and my wife is together during the weekdays, we normally stop here for lunch... They have the best sausage dogs I've ever had. And the service is great and the people are great. This is not uncommon to have a conversation like this right here."

But there are seven Starbucks in Mount Pleasant. Three Chick-fil-a's. A brand new additional Taco Bell. The tide of Mount Pleasant is changing, commercializing as the population increases over 13,000 people from 2010 to 2015, according to the Census Bureau.

With the growth of Mount Pleasant, co-owner Tina Harbit has noticed the increasing commercialization in the city.

"There are very few places like this left, you know competing with the Chick-fil-a's of the world is not always easy," Harbit said. "So I guess our goal is to continue to be what Mount Pleasant used to be -- for people to come sit outside and enjoy the town and have good, homemade food."

Harbit has owned the cafe with her family since May 2016 simultaneously with a catering company that caters for Wando football games. Since new ownership, the menu has expanded, but the space has not.



"We have expanded [the menu] to include everyone we can think of," Harbit said. "We are just trying to make sure that everybody in the community can come here and find something they like."

Not Just Franks Cafe is known for its hot dogs, but the menu has not just franks, but vegetarian options, breakfast options, gluten-free options. But this expansion is purely on the menu.

In order to keep the local feel, the restaurant has strung up lights, "picnic tables and umbrellas, keeping it simple homemade food. You know when people come here and they get a burger, they get a burger. It is not like a fast food restaurant; we cook everything to order," Harbit said.

Harbit has made local connections with her catering company and the cafe and made the effort to make their simple dishes homemade and fresh.

"We get [tomatoes] from Boone Hall [Plantation] year round, sometimes they are from Florida or North Carolina when Boone Hall doesn't have any in season," Harbit said. "We want to support them as well. They are local. Local supporting local."

The local, simple atmosphere that Not Just Franks prides themselves on draws "loyal customers." The cafe uses the sole marketing technique of word of mouth, Harbit said, relying on their customers for the business side as well.

The cafe serves simple and homemade food to the community, in aims to provide a glimpse of the old Mount Pleasant that the population is growing out of.

"This is a truly locally-owned business," Harbit said. "So what you put into this business, it goes right back into the community, and we'd like to keep that alive as long as possible."

Jeff Boss, manager of Sweetgrass Hardware, along with his coworkers eat at the cafe on a daily or weekly basis, he said. The chicken salad is his favorite.

(Left) Not Just Franks Cafe specializes in hot dogs, breakfast sandwiches, pimento cheese grits and their club sandwich (pictured). This triple deckered sandwich is popular in the community. (Below) The cafe is located on the side of Sweetgrass Hardware, sharing real estate and customers. The bright colored accents, decorative lights and small ceramic animals create this space for the community. photos // Eva Chillura



"They rent space from us, and besides just being a tenant, [they] are good customers as well. And a good friend," Boss said. "They take really good care of their customers and so do we, so we are on the same wavelength. We are like minded in taking care of our customers."

The store added a mall for local small businesses to help them get on their feet without paying the rising real estate prices in Mount Pleasant. The mall houses local artisans, antique dealers and a community post office.

"[Not Just Franks Cafe] definitely keeps that small town feel. Right here is this area in Mount Pleasant, which we call new Mount Pleasant, there is a lot of new people -- transient people. What is missing is a local downtown kind of feel, a gathering place," Boss said. "And our combination with Not Just Franks... the goal is to be that downtown sort of hang out space, where you can see and meet your neighbors."

Lucas ordered two sausage dogs. Wyatt, the manager of Not Just Franks, handed Limb her grits.

"Everybody [here] knows our name," Limb said.

And Lucas responded, "That's right. Everybody knows Franks."

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”

Becoming a catalyst of change

In the years following the Mother Emanuel shooting the *Tribal Tribune* looks into what's changed.

EVA CHILLURA

Co-Editor in Chief

It has been four years, four months, 27 days since the shooting at Mother Emanuel AME claimed nine lives from the community.

Four years since racism took nine souls from Charleston.

Four years, one church, an entire community.

This event stands out in community members' minds -- mass gun violence grabbed the community by the wrist and dragged it through a horrifying image stained on this generation. Four years, limited gun legislation.

People remember where they were, what they were doing when a man sat in on Bible study Wednesday, June 17, 2015. When he stood up and shot Rev. Clementa Pinckney, Cynthia Hurd, Rev. Sharonda Coleman-Singleton, Tywanza Sanders, Ethel Lance, Susie Jackson, Depayne Middleton Doctor, Rev. Daniel Simmons and Myra Thompson. People remember.

Current pastor of Mother Emanuel AME church, Rev. Eric Manning, remembers. He was with his wife at his home near Georgetown where he then pastored Bethel AME church. That day they put down their boxer, Manning said. They were consoling their children, when their daughter saw the news. Shooting at Mother Emanuel.

"Shortly thereafter, after the phone rang, it became very clear," Manning said. "I was like, 'what can you do?' so we began to pray, and early the next morning I got up and came back to Georgetown and made my way down to Charleston."

What followed the tragedy was a uniting of the greater community -- all races -- to mourn together, to show solidarity, he said. The community at large felt the pains of this event, especially the day after.

"That was an image that I will never forget. One that I wish we had a community would focus on from time to time," Manning said. "Peace like a river. It is well with my soul.' When you begin to reflect upon that, it helps you understand that there's a greater presence through these troubling times, and that's what we leaned on. We leaned on our faith."

But the journey in the wake of the event did not end a week -- or a year -- after. Four years later and the solution

to mass gun violence is still up in the air, the solution to modern racism is nonexistent.

"Not the easiest fix but the most obvious is gun legislation. Gun control. That's a no-brainer that should be there," Manning said. "You cannot realistically legislate matters of the heart... We all want the same things from life. And it does take time. But what we must not do is allow too much time to take place before we come to some sort of agreement on how we can make our communities better."

But gun legislation has moved slow, at best, since the incident, at a crawling pace for the state.

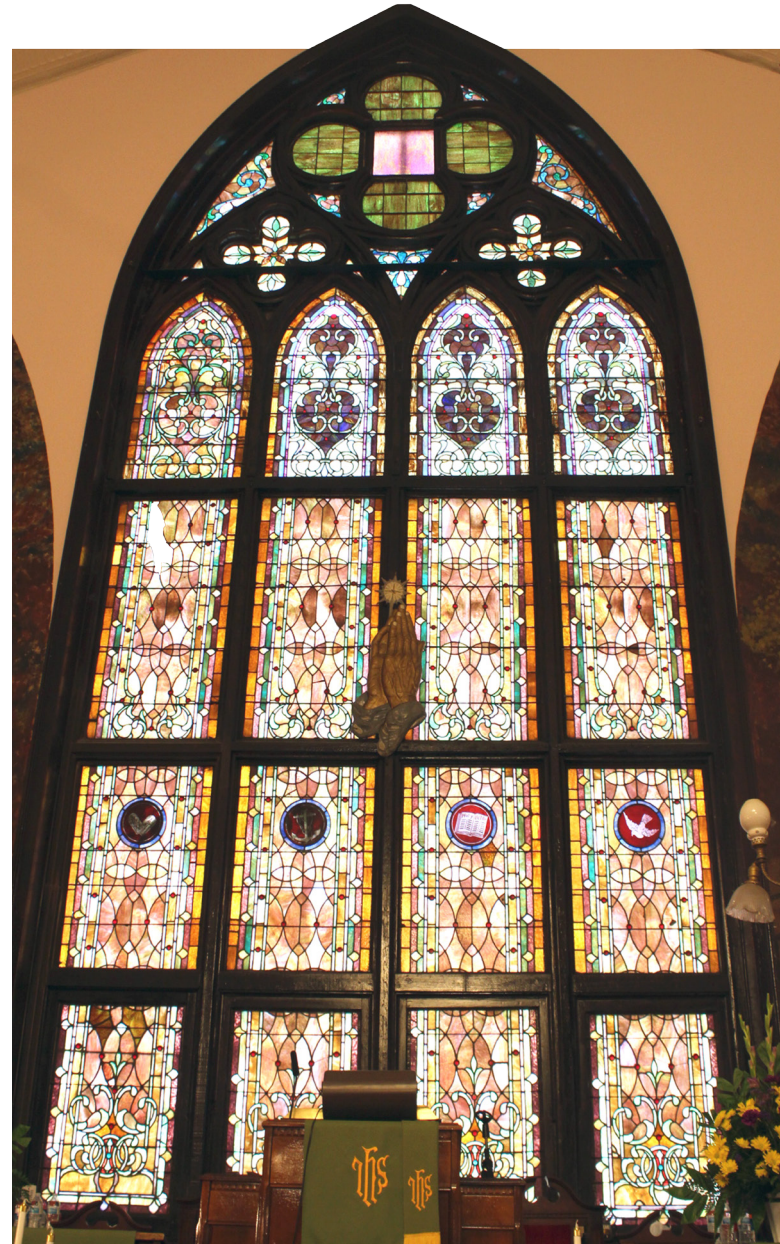
State bill s516 -- which increases the days for background checks to occur from three (current time) to five days before the licensed dealer can sell the firearm -- was introduced to the State Senate in March 2017, and is still residing in the Senate.

“
If the people in your particular state suffered such a traumatic event, then surely you would take up the mantle and at least push.
”

REV. ERIC MANNING

it; it takes courage. And realistically, it's not to go after anyone's Second Amendment right," said Manning, an avid supporter of the bill. "I understand that they need to remember that they are there to represent the people, and if the people in your particular state suffered such a traumatic event, then surely you would take up the mantle and at least push. And that is something that of course, unfortunately, that doesn't seem to happen."

While legislation has been harder to pass, Manning is



Pictured above is the center stained glass piece at the altar of Mother Emanuel AME Church. photo // Peyton Raybon

taking more direct measures of honoring the victims.

Mother Emanuel AME church is in the midst of constructing a memorial designed by Michael Arad (who designed the World Trade Center Memorial) to honor the victims and survivors of the Emanuel Nine.

"We are prone to forget," Manning said. "which is why we are in the process of gearing up momentum to build a memorial here so that way we do not forget the lives of the Emanuel nine and the survivors and the act of forgiveness and repentance."

Current projections have the memorial being open for the fifth-year anniversary of the shooting in 2020. But until then, change is happening slowly.

"We never really do forget. The question is: have we allowed for it to become a catalyst of change?" Manning said. "But we as a community need to continue to rally together and focus on what really unites us... Then can we begin to take the time to share with our neighbors, our stories. Our history. And then have a sympathetic and empathetic ear as we go through this with one another."

The rise of cannabidiol

Since its legalization in S.C. in 2018, the CBD industry has grown exponentially. Yet questions still linger about use of the controversial alternative medicine.

EVA CHILLURA

Co-Editor in Chief

Six drops on the tongue before school, six drops before bed. Almost instantly, senior Skylar McGinnis feels calm, like a weight is lifted off her shoulders. After struggling with anxiety-related panic attacks and sleeping issues for two to three years, McGinnis asked her mom, Traci McGinnis, if it was time for her to get on medication, like Prozac. Ms. McGinnis did some research because the thought of medication treating McGinnis's anxiety scared her -- based on some of her friend's past experiences -- she said.

"While I know that those types of drugs are important and help lots and lots of people," Ms. McGinnis said, "It's just another thing to try before trying prescription drugs."

After doing some more research on CBD, Ms. McGinnis offered to take Skylar to Eucalyptus Wellness Company to see if CBD -- cannabidiol -- oils would work.

CBD is an element found in hemp plants. People smoke it, vape it, drop it under the tongue and use it cosmetically -- but it is not weed and has no high effect. The use of CBD products and the growth of the hemp plant has become widely popularized in recent years, spurring controversy if it should be legal or what regulations should be applied with lawmakers, consumers and planters, while still not universally FDA-approved.

After her mom recommended it and she consulted with her therapist, McGinnis realized that CBD could be her solution. The oil that McGinnis has been using for a little over a year now contains CBD tastes and smells like "grass" but helps her carry through her day without added stress and anxiety, she said.

"[CBD] is not the answer for everybody," Ms. McGinnis said. "We both started taking it at the same time because we were both dealing with similar issues... It's not a magical pill. I think it's a combination of the CBD oil, continuing to eat right, continuing to go to therapy... It took the edge off."

While McGinnis has been juggling her AP classes, college applications and student council, CBD has been helpful to reduce added stress in her academic life, she said, but she doesn't rely on the product to get her through the day.

"Even when I'm not taking CBD oil because I notice myself getting better, I have no withdrawal effects because it is not something you can get addicted to," McGinnis said. "I genuinely see no bad side to it... I hope it becomes more normalized."

Birth of an Industry

In January 2018, the farming, distribution and sale (to persons at least 18 years old) of hemp in the form of CBD became legal in South Carolina and spawned an expansion of the industry in the state. After the legalization of CBD, the first 20 farmers were given permits in the state, including Charleston Hemp Company, a hemp farm located in Ridgeway. Now,

114 growers are permitted in SC for the 2019 season, according to the South Carolina Department of Agriculture.

Charleston Hemp began Jan. 12, 2018 as a nursery -- just doing growth. As business started revving up, the company expanded, and now it operates on a 250-acre property, according to Malia Young-Williams

in public outreach for the company.

"We grow, extract and produce" for multiple farms in the state as well as their own hemp growth at Charleston Hemp, Young-Williams said.

Not only has the supply for the product drastically expanded in the state, but so has the demand. As well as people looking for hemp products in gas stations in the area. Stores specifically selling CBD -- like CBD Social on King Street which aims to "reduce narcotic use," according to its website -- are trying to keep up with the increasing demand.

This includes students like McGinnis, who are able to use CBD to alleviate anxiety or seizures -- people 17 and under can legally use CBD if a parent buys the product, Young-Williams said. It is also recommended

to talk to a medical professional or therapist before starting use.

"[CBD] was definitely a trending topic when it first got onto the scene," Young-Williams said. "And with it, a lot of people were confused or really didn't know what it was, or thought it was a drug because it's coming from a plant that is so closely related to cannabis."

CBD is the sister plant to marijuana, Young-Williams said, but it does not produce that high. According to state law, all growers in South Carolina must maintain at most a 0.3% THC level in their hemp plant to remain in business. THC is the chemical in hemp that makes the high effect when using marijuana, while CBD is the chemical that relieves stress and acts as an anti-inflammatory, said Dr. Mark Hamann, Chair of Drug Discovery and Biomedical Sciences at the MUSC College of Pharmacy.

Hamann works with Charleston Hemp Company by testing each product, making sure they are viable with THC content under 0.3%. It is required by S.C. law for hemp growers to get testing done by a third party academic group to offer a Certificates of Analysis for their products, Hamann said. The way Charleston Hemp maintains its THC levels is by using all female plants. If the female is pollinated by a male hemp plant, it can "literally destroy the CBD content," Young-Williams said.

One state farmer was charged with unlawful cultivation of hemp based on the 2019 Hemp Farming Act. Because of a mapping error,



Shown above is a hemp plant grown at Charleston Hemp company. *photo // Hunter Musi*



Charleston Hemp Company owner **David Bulick** explains the process of raising and cultivating hemp plants inside a greenhouse. The greenhouse is used to cultivate female seedlings, grow the hemp plants and to teach classes on growing the plant. *photo // Hunter Musi*

plants were being grown outside of the farmer's licensed farmland. He was arrested in September and his CBD plants mowed down, Bulick said. This becomes an issue when the pollinating plants from his farm -- which the location was unknown to other growers -- could potentially infiltrate other hemp farms without those permitted growers knowing, Young-Williams said.

CBD and the body

The growth, distribution and sale of CBD has strict regulation from the S.C. Hemp Farming Act to ensure what is sold is actually CBD and that consumers realize low health risks when they use the product, according to Hamann.

"The cannabinoids... are not required for nutrition like proteins or fats or carbohydrates are, and they are not vitamins, from a regulatory standpoint they are supplements," Hamann said. "They are drug-related molecules."

CBD, to be specific, has anti-inflammatory elements, benefitting users with arthritis, and it has shown benefits in users with epilepsy and ADHD as well, Hamann said.

"Your body is equipped with an endocannabinoid system," Young-Williams said. "You have C1 and C2 receptors in your body... You know, our bodies are made for it."

When CBD is used, it enters the blood-

stream and is in turn broken down by these receptors -- Cb1 and Cb2 -- which occur naturally in the body to break down the cannabinoid, according to the Department of Biomedical Sciences, Institute of Medical Sciences, Foresterhill, UK.

The ways CBD is used can determine the level of risk on the body, Hamann said.

"The benefit of the cannabinoids -- at least when they are used orally or topically -- is that they have a fairly low amount of risk," Hamann said. "They are not the most potent or aggressive or effective drugs on the market necessarily, but... now because the opioid epidemic, and that it's claiming 60,000 American lives every year due to opioid addiction, there is clearly a need for better treatments."

But there are risks.

Vaping CBD puts the user at high risk for drug-related illness and death. Vaping, in general, has caused 39 deaths as of Nov. 5 and over 2,000 cases nationwide for vaping-related illness -- 79% of whom are under the age of 35, according to the CDC. This puts CBD vapers at an even higher risk for health issues with continual use of the product.

"The cannabinoids are actually also very similar to pine resins which are used as varnishes or coatings, so you could effectively dissolve the cannabinoids in a solvent," Hamann said.

"The challenge is a material like that is not really suitable for inhalation... They are a very viscous oil that can polymerize and harden which means they can physically form barriers in your lungs which makes it difficult to breathe."

Growth in the Future

Grocery stores and gas stations are now selling CBD products, which also poses an authenticity risk, according to Young-Williams.

"And that always scares me too because when you see some of these places that have it like gas stations, and if you read the bottle, you don't always know where you are getting it from. You don't know where that's really coming from," Young-Williams said. "Nothing is FDA approved. The only drug that is FDA approved is Epidiolex, and that is made specifically for seizures." Young-Williams sees the industry having a "bright future," but the rapid rate of CBD's expansion can be alarming.

From 20 to 114 licensed growers in under two years since SC's legalization, the CBD industry is here, and it's growing.

"This has only been since 2018," Young-Williams said. "It hasn't even been that long since hemp has been legal in growth, but you've already seen -- around the nation -- how having [CBD] legal, being able to grow, has changed a lot of people's mentalities, going more holistic, using alternative medications, just how it helps."

One kilo of hemp oil, once made into products, is worth

\$182,000

(David Bulick)

Demand for CBD has increased by

76%

in one year

(Loud Cloud Health)

Over

850 brands

are selling CBD products

(Loud Cloud Health)

In 2018,

\$238 million

of CBD products were

sold in the US

(Loud Cloud Health)

The average age of CBD users is

40 years old

(BDs Analytics)

COMPILED BY EVA CHILLURA



Oil

One of the strongest dosage methods, oil contains 33 mg of CBD and is taken orally under the tongue.



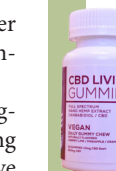
Chocolate

Each square of chocolate contains 10 mg of CBD.



Tea

Each tea bag has 5 mg of CBD and there are several varieties of tea to choose from.



Gummies

Similar to CBD chocolate, the gummies also have 10 mg per piece and can be taken one to two times daily.

COMPILED BY HANNAH FLINT ABRILLE ZELEK

Appropriation or appreciation

By recognizing cultural differences, society moves towards awareness of diversity

EVA CHILLURA | Co-Editor in Chief

Richie Plass was asked to dance. A high school senior in 1968, Plass, a Menominee and Stockbridge-Munsee Indian, was asked to dress in Indian garb and dance in front of his classmates and community as a mascot at a football game halftime.

This mascot stole from his culture. It was his tribe, his lifestyle.

He grew up on the reservation in Menominee reservation in northeastern Wisconsin. The Stockbridge-Munsee tribe originally lived in Stockbridge, Ma., before migrating to the Wisconsin region and sharing lands with the assigned lands of the Menominee.

The reservation elders wanted him to show the crowd a “Hollywood Indian,” what he expected they wanted out of this “show,” he said. They didn’t want him in aiding them exploit their actual traditions as a tribe, so they asked him to show them what they thought they wanted.

He was asked to dance in front of the football crowd more than one time, like a mascot while “little kids [came] running up to me and tried to touch and pull things from me,” Plass said. Next was the orange peels and then, the spit.

Plass experienced what it was like to be a real life mascot, he said.

That was 52 years ago. Cultural appropriation still exists but now survives as misleading headdresses, caricature logos, demeaning chants. Plass, now in his 60s, dedicates his time to speaking at high schools and youth events about his experience and how cultural appropriation impacts native culture.

While names of the publications can be used in multiple contexts, they still have an impact on the present day natives, like Plass, and the perception of natives. The use of the words “tribe” and “warrior” as well as the headdress of the logo is perceived as mocking, according to Plass.

“I think all high school students should carry themselves with pride and dignity,” he said. “But when it comes to that name, if you really think that you are honoring me -- and I’m

personalizing it because I was a mascot, I am Native American... and I’m telling you right now, if there is not an Indian in sight [in the school], get rid of it.”

And while she is not personally affected by the appropriation, VanMiddlesworth said, it feels disrespectful towards her tribe, her culture.

“The Wando Warriors -- when I hear that I’m just kind of like --” she cringes again. “No, I don’t feel like part of the Wando tribe. That’s not really -- tribe is like blood connection... That’s not what that word means. It’s annoying because it is not used in the right context. It’s actual context has a lot of meaning...”

“Your tribe is how you trace back your bloodline for a lot of people, it is your family history. It is very important to a lot of native people because it is how you identify...” she added. “It is a pride in knowing that there was a lot that had to be overcome for me to be here, working against the odds for a really long time. It is not like Wando had to overcome those kinds of odds to be where it is.”

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Understanding the historical context Cultural appropriation sinks its teeth in historical context, which makes the situation much more important to people like Plass. When one sector of the community has historical ties to colonization over a group, that intensifies the issue, VanMiddlesworth said, from being a trivial cartoon to exploiting years of mistreatment.

The original Wando natives are extinct -- driven to extinction from disease and colonization, as many of the Lowcountry natives were centuries ago, according to Anthony.

“Shame on everybody because that tribe [Wando Indians] are extinct,” Plass said. “Use an image and/or a name or logo that truly represents your town and your area, and leave [Native Americans] alone.”

While the renaming of the words “tribal” and “warrior” at Wando seem far off, there are ways that students can appreciate native culture and native peers.

“There is a lot more resentment there [on the reservations about cultural appropriation] than from me living in a... mostly white neighborhood, so I don’t feel the effects as much,” VanMiddlesworth said. “[Cultural appropriation] is just something that you have to learn to accept -- you know, the mascots, the football games, the headdresses -- it’s just something that you have to live with.”

“Honor is not in the action,” Plass said. “Honor is in being asked... I’m not honored by that headdress, I’m not honored by that name, I’m not honored by what people think. Because again, I now have grandchildren. And I still teach around the country, and so [it is] an honor being asked [what I think].”

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“There is a lot more resentment there [on the reservations about cultural appropriation] than from me living in a... mostly white neighborhood, so I don’t feel the effects as much,” VanMiddlesworth said. “[Cultural appropriation] is just something that you have to learn to accept -- you know, the mascots, the football games, the headdresses -- it’s just something that you have to live with.”

personalizing it because I was a mascot, I am Native American... and I’m telling you right now, if there is not an Indian in sight [in the school], get rid of it.”

And while she is not personally affected by the appropriation, VanMiddlesworth said, it feels disrespectful towards her tribe, her culture.

“The Wando Warriors -- when I hear that I’m just kind of like --” she cringes again. “No, I don’t feel like part of the Wando tribe. That’s not really -- tribe is like blood connection... That’s not what that word means. It’s annoying because it is not used in the right context. It’s actual context has a lot of meaning...”

“Your tribe is how you trace back your bloodline for a lot of people, it is your family history. It is very important to a lot of native people because it is how you identify...” she added. “It is a pride in knowing that there was a lot that had to be overcome for me to be here, working against the odds for a really long time. It is not like Wando had to overcome those kinds of odds to be where it is.”

Understanding the historical context Cultural appropriation sinks its teeth in historical context, which makes the situation much more important to people like Plass. When one sector of the community has historical ties to colonization over a group, that intensifies the issue, VanMiddlesworth said, from being a trivial cartoon to exploiting years of mistreatment.

The original Wando natives are extinct -- driven to extinction from disease and colonization, as many of the Lowcountry natives were centuries ago, according to Anthony.

“Shame on everybody because that tribe [Wando Indians] are extinct,” Plass said. “Use an image and/or a name or logo that truly represents your town and your area, and leave [Native Americans] alone.”

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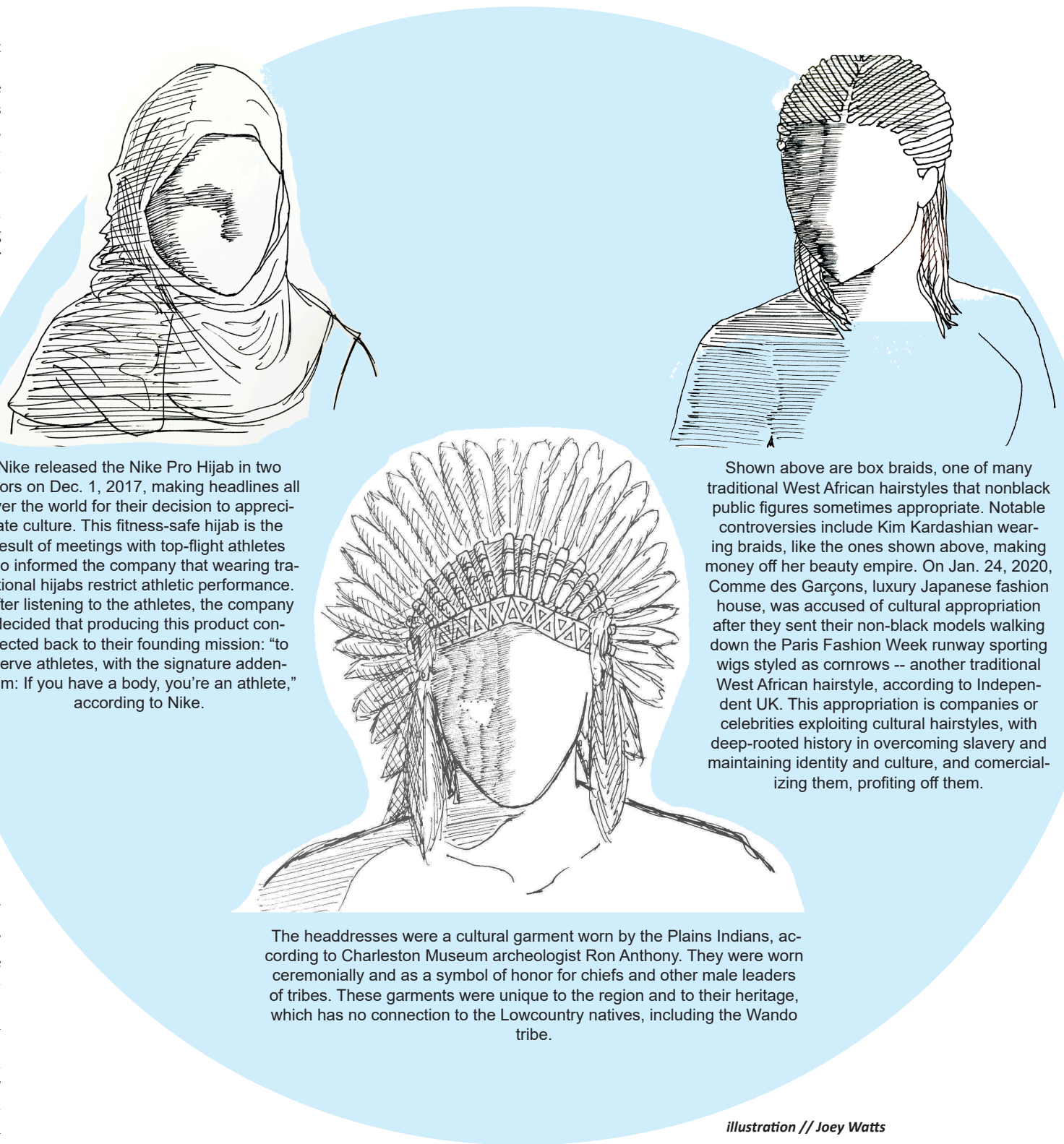
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Nike released the Nike Pro Hijab in two colors on Dec. 1, 2017, making headlines all over the world for their decision to appreciate culture. This fitness-safe hijab is the result of meetings with top-flight athletes who informed the company that wearing traditional hijabs restrict athletic performance. After listening to the athletes, the company decided that producing this product connected back to their founding mission: “to serve athletes, with the signature addendum: If you have a body, you’re an athlete,” according to Nike.

The headdresses were a cultural garment worn by the Plains Indians, according to Charleston Museum archeologist Ron Anthony. They were worn ceremonially and as a symbol of honor for chiefs and other male leaders of tribes. These garments were unique to the region and to their heritage, which has no connection to the Lowcountry natives, including the Wando tribe.

Shown above are box braids, one of many traditional West African hairstyles that nonblack public figures sometimes appropriate. Notable controversies include Kim Kardashian wearing braids, like the ones shown above, making money off her beauty empire. On Jan. 24, 2020, Comme des Garçons, luxury Japanese fashion house, was accused of cultural appropriation after they sent their non-black models walking down the Paris Fashion Week runway sporting wigs styled as cornrows -- another traditional West African hairstyle, according to Independent UK. This appropriation is companies or celebrities exploiting cultural hairstyles, with deep-rooted history in overcoming slavery and maintaining identity and culture, and commercializing them, profiting off them.

illustration // Joey Watts

What is cultural appropriation?

Cultural appropriation is the unacknowledged or inappropriate adoption of customs, practices, ideas, etc. of one people or society by another and typically more dominant group.

In theory, this phenomenon seems easy to avoid, but in practice it is a common issue, as defining what is considered an inappropriate adoption can be a gray area.

Be sure to be conscious and respectful of another group’s culture as an outsider, and never “borrow” from it without comprehending its significance and understanding its source.

Here are examples of cultural appropriation vs cultural appreciation to help you understand the difference:

Ways to appropriate

- A white fashion model wearing a Navajo war bonnet as part of her “look”
- Day of the dead sugar skulls, blackface and kimonos for a Halloween costume
- White pop stars using “blaccents”
- Cornrows and wearing chopsticks as hair accessories

Ways to appreciate

- Traveling to places to respectfully learn and experience another culture
- Engaging in discussions about culture
- Buying material items from another culture that are authentic
- Listen to the stories from those of another culture to broaden your world view
- Not using sacred items or artifacts from another culture to accessorize

| MARISSA COL |

2020 NSPA Writer of the Year Personal Statement

The era of local news coverage is coming to a crashing and unfortunate end, with over 1,800 local newspapers folding due to waning ad revenue, leaving over 3.2 million people in the U.S. without any local news, according to Pen America. This is a tremendous loss in the integrity of journalism and following the stories of individuals and places without a news source. In its wake, student journalism has become the beating heart of local journalism. It is now the job of high school publications to tell the stories of the local unsung heroes or those affected by larger-scale issues who are typically overlooked.

“Everyone has a story. Read yours.”

This is what I changed our publication’s slogan to in my first editor position because I knew that we have a very important job to do. Tell the story of the marginalized students at our school and their brushes with police brutality. Tell the story of the high achieving student that uses CBD everyday for her anxiety. Tell the story of the people maintaining our town’s charm. These are the unique stories, and they are not getting told.

Sharing the experiences of our student body connects our community even more and sheds light on issues that are hitting closer to home than one might think. As a journalist, it is my job to capture broader issues as they affect the marginalized people at my school and in my community because local student journalism is the voice of the people -- now more than ever.

The rise of cannabidiol (<https://tribaltribune.org/tribal-tribune-vol-45-issue-3/#modal-photo>) scroll to page 06-07

Over the past six months before starting this investigation, I had noticed the large amount of CBD stores and products that had popped up in Charleston and how rapid this industry was expanding in a traditionally conservative state. It had also become widely known that the teen deaths related to vape products had been linked to hemp oil at the time. After getting in touch with the owner of one of the largest manufacturers and distributors of CBD in the state, he offered me a tour around the rural facility to check out the process, legal requirements, and store. This was a journalistic project that I got to fully experience investigating the business and health side of something that was really affecting teens close to home.

Appropriation or appreciation (<https://tribaltribune.org/tribal-tribune-vol-45-issue-5/#modal-photo>) scroll to page 16-17

There has been controversy surrounding the use of Wando’s mascot of a man with a tribal headdress for several years, and it has been something that our publication has covered in the past. After a couple of school sponsored groups used a culturally inappropriate song and a white-washed image of a Native American was used to decorate a door for spirit week, the controversy over our school’s role in cultural appropriation was sparked again. It was important as a staff to let the story of Native Americans who felt affected by this share their unique experience, especially with such a small population of Natives at our school. Covering this story taught me the importance of including everybody involved because this was such a complex issue that left even our principal conflicted.

Black Lives Matter urges city of Charleston to take further actions (<https://tribaltribune.org/15479-2/#photo>)

This story was really important for me to cover because of how attached Charleston is to racial injustice and the history of marginalized persons of color. Our city is one of immense history and culture, so when I heard of a peer of mine getting arrested and detained at a peaceful protest several days after the murder of George Floyd, I reached out to her immediately because I knew her story needed to be told. I talked with a senior member of the Charleston Black Lives Matter organization and a city councilman chairing a new commission on racial equity to get the full picture of what these protests looked like and what was happening as a result. This was so crucial to telling the story of being black in Charleston. After this story was published, the mayor of Charleston decided to remove the city’s most known monument of John C. Calhoun as a result of weeks of protests.

Not Just Frank’s Cafe: a local staple (<https://tribaltribune.org/tribal-tribune-vol-45-issue-2/>) scroll to page 16

This is one of those local gems that you always know is there and has been there for years but never really knew that much about. Food reporting is so integral in capturing the essence of a town, especially one that is booming as quickly as Mount Pleasant is. In covering this breakfast and lunch stop attached to the locally owned hardware store, I was able to capture a piece of our town and the people in it as they were now and years ago before such a rapid influx of residents.

Becoming a catalyst of change (<https://tribaltribune.org/tribal-tribune-vol-45-issue-3/#modal-photo>) scroll to page 16

One of the most impactful moments of my life was almost five years ago when the Emanuel 9 shooting happened in my hometown. I remember where I was and what I was doing when I found out about it, and most Charleston residents do. But it had been over four years, and I had questions. What has come from it? Have people forgotten? What has changed? This story taught me to look into the tiny details and to be meticulous in coverage that is still pretty sensitive.