

A VERY MERRY CHRISTMAS and Happy New Year!



Merry Christmas! For all you good folks that seem to be somewhat confused with the notion that Christmas is some kind of pagan holiday, please allow me to assure you that it is not. Christmas is the celebration of the birth of Jesus Christ our Lord and Savior, 2050 years past. Merry Christmas and a Happy New Year to everyone! *Ernie C. Salgado Jr.*

“Progress Through Education”

The Relationship between the American Indian Tribes and the United State Government is Political.

Assemblyman, James Ramos

40th Assembly District



Making history, James Ramos is the first California American Indian to be elected to the California State legislator.

He is a tribal member of the San Manuel Band of Mission Indians. The Reservation is located in the City of Highland CA adjacent to the City of San Bernardino.

Ramos is the immediate past Chairman of the San Manuel Band of Mission Indians.

He attended public schools in San Bernardino. Upon graduating from high school he earned a bachelors degree at San Bernardino State and his MBA from the University of Redlands.

Having growing in poverty on the San Manuel Indian Reservation he understand the need for education and opportunity.

With a deep commitment to the preservation American Indian culture he is deeply involved in establishing new venues.

He is co-founder of the San Manuel Band’s Cultural Awareness Program, and serves as director of the California Indian Cultural Awareness Conference held annually at California State University, San Bernardino.

Ramos has served as a San Bernardino County Supervisor since 2012. In 2015, he was unanimously elected by his colleagues to serve as Board Chairman.

Ramos was the first Native American to be elected to the Board of Supervisors,

as well as to the San Bernardino Community College Board of Trustees, on which he served from 2005-12.

Ramos has worked for both Republican and Democratic Governors. In 2008, Governor Schwarzenegger appointed him to the California State Native American Heritage Commission of which he is chairman.

In 2011, he became the first American Indian appointed to the State Board of Education by Governor Jerry Brown.

In addition to his elected service, Ramos is a proven civic leader and has served on numerous boards and organizations in the greater San Bernardino area.

ASSEMBLY DISTRICT 40

Assembly District 40 includes the cities of San Bernardino, Redlands, Highland, Loma Linda and Rancho Cucamonga in San Bernardino County.


Assemblyman elect, Ramos currently represents over half of the 40th Assembly District as chairman of the San Bernardino County Board of Supervisors.

He was elected to his first term on the San Bernardino County Board of Supervisors in November 2012. He beat the incumbent Supervisor by 19%.. He was reelected to the board in June of 2016 with almost 65% of the vote.

We want to offer Assemblyman, James Ramos a super giant congratulations!

JAMES RAMOS

“THE ASSEMBLYMAN YOU CAN COUNT ON!”



NATIVE WOMEN WARRIORS - ELECTION WINNERS MAKING HISTORY



Deb Haaland
Congress New Mexico

#SheRepresents




Peggy Flanagan
Lt. Gov - Minn



Sharice Davids
Congress Kansas


THREE MORE FIRST: Deb Hassland (D) New Mexico and Sharice Davids (D) Kansas share the honors of becoming the first American Indian Women to be elected to the United States House of Representatives.

Peggy Flanagan (D) Minnesota is the first American Indian Woman to be elected Lt. Governor in the United States of America.

77-Years Ago on December 7, 1941
America Entered World War II

On December 7, 1941 America was forced into World War II by the Japanese attack on its military and Navy base at Pearl Harbor, Hawaii. The Inland of Hawaii is located in the Pacific Ocean about 2,000 mile off the west coast of the United States.

World War II actually began in 1939 with the invasion of Poland by German troops. Almost all the major countries in the world were involved in the chaos. President, Franklin D. Roosevelt wanted to join in support of our allies but Congress refused. During the next four years, from 1941 to 1945 a total of 670,846 Americans were wounded and 405,399 Americans lost their lives



NEW SHERIFF IN TOWN

CHAD BIANCO

Chad Bianco was elected Riverside County Sheriff by an overwhelmingly margin on November 6, 2018.

Bianco received 54% of the vote to end the 11-year reign of the Riverside County Sheriffs Department by Sheriff, Stan Stiff.

He attended college on a baseball scholarship and received numerous NCAA awards and All-American recognition.

In 1993 he attended the San Bernardino Sheriff’s Academy where he graduated at the top of his class.



County Sheriffs Department.

He is currently stationed at the Hemet Sheriffs sub-station in Valle Vista.

He was endorsed by the Riverside County Sheriffs Association. The organization contributed \$800,000 to his campaign.

He believes hard work and integrity are the cornerstones of success. *“Respect as a person, father, employee, and leader, is something that you earn, based on your actions, morals, and integrity.”* He said.

He was hired by the Riverside County Sheriff’s Department shortly after his graduation from the Academy .

Lt. Bianco, 51 is a 25-year veteran of the Riverside

— DISPATCHES —

IN MEMORIAM LARRY “MOTO” BANEGAS 1949–2018

By Gary P. Taylor, SCTCA Tribal TANF Newsletter October 2018



On the last day of August, hundreds of people gathered at the Barona Cemetery for the funeral of Larry “Moto” Banegas.

Banegas died on August 10, 2018 of cardiac arrest. He was 69 years old.

As noted by John Wilkens in the San Diego Union Tribune, “Born in 1949 into a Kumeyaay/Luiseno family, Larry Banegas believed in preserving history. Making it, too. Activist, social worker, college instructor, Barona tribal council member, musician — he spent much of his life exhorting others to seize opportunities for a better life.”

The Barona tribal elder had a lifetime of accomplishments that spanned the decades.

“Banegas was among those who occupied Alcatraz Island off San Francisco in the early 1970s,” Wilkens wrote. “In 1974, he graduated from Long Beach State University, one of the first from his tribe to get a degree, according to family members. He helped start the Native American Studies program there.”

Banegas also earned a Master’s Degree in Social Work from San Diego State University. For more than two decades he worked in child welfare jobs with the country and other agencies. Banegas spent most of his career helping individuals with adoptions, foster care and protective services.

He was a well-respected tribal member at Barona, serving on the tribal council for several years. And, as noted by Wilkens, “He became the first Native American on the board at the Museum of Man in Balboa Park. He loved music – a guitarist and accordion player, he formed one band with his sons –and travel.”

Before he was laid to rest, Banegas’ son Ethan spoke at length about his father, pausing several times during an emotional tribute that included laughter and tears.

In the funeral program, the Banegas Family expressed its appreciation to all those who attended.

“Our hearts are full of gratitude that words cannot convey, for all the kindness, sympathy and support you have shown, with loving thoughts and gratefulness, we thank you on this day. Special Thank you to All the gravediggers, singers and cooks.”

On the back of the program was a poem completed by Banegas in late June called The Journey.

“A journey there is a start and sometimes you don’t know where your going sometimes you have to go back. It’s the present time of the journey that is the most important to live. Look around and see the world see nature in the most detail. Smell the air see the sky hear the world. Notice self and the change inside and out. Take the time or you’ll miss the journey. Feel the earth and see and feel the bliss. Each step is closer to the end.”

Banegas’ survivors include his sons, Brandon, Ethan and Zackary Banegas; longtime partner, Denise Mahaffey; brother, Bobby Banegas; sisters, Beverly Means, Velma Schlater, Diane Bojorquez and Doris Magante; Linda Sanchez; Gwendolyn Sevela; and nine grandchildren.



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National Native American Hall of Fame Names First Historic Inductees

On October 13, 2018 (12) American Indian people known for their distinction in athletics, activism, education, art and even reaching the stars were honored during the inaugural **National Native American Hall of Fame** induction ceremony at the Phoenix Indian School Memorial Hall. Attendees heard comments of inspiration, hope and more from such history changers. **Photo on below left to right:** is educator **Lionel Bordeaux**, longtime Native rights activist **LaDonna Harris**, American Indian astronaut **John Herrington**, and gold-medal winning Olympian **Billy Mills**. Photo: Deb Krol



Primary sources Shayne's Journal and



INDIAN COUNTRY TODAY
Digital. Indigenous. News.

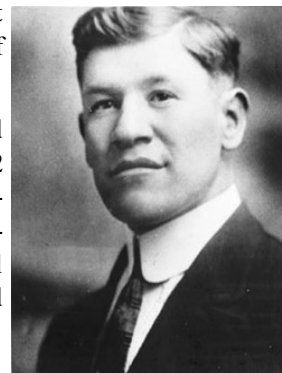


Allan Houser, Chiricahua Apache (1914-1994) Houser is one of the most renowned Native American painters and sculptors of the 20th century

Jim Thorpe, Sac and Fox (1887-1953)

The first American Indian to win Olympic gold medals for the United States. Thorpe is considered one of the most versatile athletes of modern sports.

He won Olympic gold medals in the 1912 pentathlon and decathlon, and played collegiate and professional football, baseball and basketball.



LaDonna Harris, Comanche Nation (1931-)

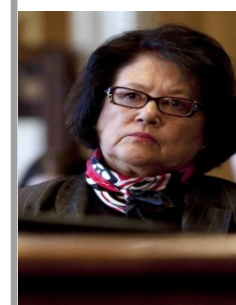
Harris, a longtime Native activist, has influenced the agendas of civil rights, feminist, environment and world peace movement, and is the founder of president of Americans for Indian Opportunity.

Lori Piestewa, Hopi (1979-2003)

United States Army soldier Lori Piestewa as the first Native American woman in history to die in combat while serving in the U.S. military and the first woman killed in the Iraq War. Piestewa Peak in Arizona is named in her honor



Eloise Cobell/Yellow Bird Woman, Blackfeet (1945-2011) Cobell was the lead plaintiff in the groundbreaking class action lawsuit Cobell v. Salazar, that exposed the U.S.'s mismanagement of trust funds belonging to more than 500,000 American Indians.



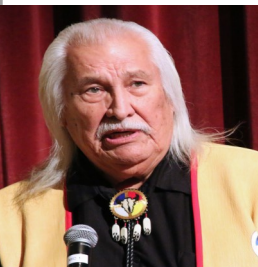
John Herrington, Chickasaw (1958 -)



As an Astronaut he was the first American Indian to fly in space. He is an enrolled citizen of the Chickasaw Nation.

Herrington advocates getting Native students involved in the sciences and for promoting what Indigenous knowledge can contribute to modern science and engineering.

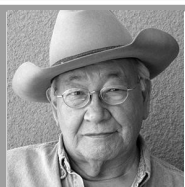
Lionel Bordeaux, Sicangu Lakota (1940 -)



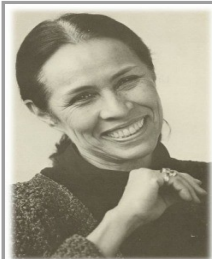
Bordeaux is a distinguished educator and one of the longest-serving college presidents in the United States; he's the president of Sinte Gleska College in South Dakota.



Wilma Mankiller, Cherokee Nation (1945-2010) Mankiller was a community organizer and the first woman elected to serve as principal chief of the Cherokee Nation of Oklahoma. In January 1998: Wilma Mankiller receiving the Presidential Medal of Freedom from President Bill Clinton.



N. Scott Momaday, Kiowa (1934-) Momaday is a novelist, short story writer, essayist and poet. His novel, "House Made of Dawn" (1969) was awarded a Pulitzer Prize for Fiction.



Maria Tallchief, Osage (1925-2013) Tallchief was an American ballerina and was considered America's first prima ballerina, the first Native American to hold that rank. She became the first star of the New York City Ballet, co-founded in 1946 by legendary choreographer George Balanchine.



Billy Mills, Oglala Lakota (1938-) Mills was the Olympic 10,000-meter Gold Medalist at the 1964 Olympics. He was the only individual from the Western Hemisphere to win the Olympic gold in this event. He now supports Native youth with his Running Strong for American Indian Youth.

Vine Deloria, Jr., Standing Rock Sioux (1935-2005) Author, theologian, lawyer, historian and activist, Vine Deloria, Jr. is widely known for his book, "Custer Died for Your Sins" and "An Indian Manifesto" which helped generate national attention to Native American issues.



IllumiNative was founded by Crystal Echo Hawk, President of Echo Hawk Consulting, and a group of respected Native artists, thought leaders and allies, to capitalize on the findings of Reclaiming Native Truth – the largest public opinion research and strategy setting initiative ever conducted for, and about, Native Americans. The data presented in Reclaiming Truth project concluded that pop culture, media and K-12 education drive and perpetuate the negative stereotypes and myths and has led to the erasure of Native peoples.

By honing IllumiNative's focus on these drivers, this initiative will provide oppor-

tunities to not only substantially increase accurate and positive representations of Native peoples, but also positively impact policy and end the continued discrimination and disparities faced by Native communities.

By supporting and illuminating contemporary Native voices, stories, issues and ideas in popular culture and influential social institutions – including the entertainment industry, media, K-12 education, philanthropy, and government – IllumiNative advances an important and powerful new narrative about Native peoples through the following:

- ♦ **Messaging:** Developing and sharing fact-based messaging and materials that advance a more positive, inspiring and accurate narrative about Native peoples and Native communities.
- ♦ **Amplifying:** Developing a national campaign in partnership with a broad coalition of tribes, Native organizations, youth and allies to amplify the new narrative and strategies to move hearts and minds within strategic demographics.
- ♦ **Training:** Fostering understanding and building capacity with media companies, philanthropic institutions, academic institutions, and government about contemporary Native experiences through educational workshops, meetings and trainings.
- ♦ **Advocating:** Advocating with – and on behalf of – Native talent for greater representation and accurate portrayals in the entertainment industry, media and K-12 education.
- ♦ **Connecting:** Connecting and supporting Native young people and Native

talent (e.g., writers, producers, directors, actors, etc.) with specific opportunities in the entertainment industry as well as building relationships and networks with allies and influencers to create opportunities for narrative change and impact.

IllumiNative is a fiscally-sponsored project of New Venture Fund (NVF), a 501(c)(3) public charity, supports innovative and effective public interest projects. It executes a range of donor-driven public interest projects in conservation, global health, public policy, international development, education, disaster recovery, and the arts. More than half of the 50 largest US grant-making foundations have funded projects hosted at NVF, including 8 of the top 10.

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Gordon Johnson, is a Tribal member of the Pala Band Of Indians. Johnson is an author and veteran journalist.

Johnson lives on the Pala Indian Reservation in north-east San Diego County. He Said. *“I want my writing to connect my Native American culture with the non-tribal community.”* *“Tribes are more than the casinos of today and the Westerns of yore.”* He added.

Currently he’s introducing new book, **“Bird Songs Don’t Lie: Writings from the Rez,”** to the community. It is a collection of newspaper columns from his time with the Riverside Press-Enterprise and The Californian and nine short stories based on a fictional Native American tribe, the San Ignacio.

“Writing can be a way toward better understanding,” Johnson said. *“We’re all human beings. Maybe if we Natives were better understood, maybe there wouldn’t be so much fear and so much racial divide.”*

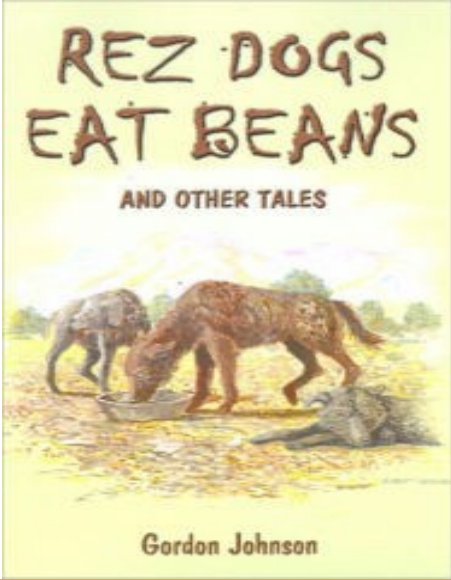
He noted that for seemingly forever, the only time Native Americans made a newspaper was a crime story.

He’s trying to change that, to focus on the many good things Native Americans do. *“And we’re starting to see Natives rise in all walks of life, including politics,”* he said. *“There was a time when a Native couldn’t be a politician, or a judge or a journalist. But that is changing.”*

Johnson has written about the tribal culture so eloquently for most of his 67 years.

He journalist career started in the early 1980s as editor of The Californian newspaper.

As a Rez Dogg, I have enjoyed his newspaper articles over the years, which were often a glimpse into life on the Rez which I could relate. And I know many other tribal people feel the same way.



“Rez Doggs Eat Beans” is one of my favorite books he has published. Someone is going to make a movie of the three Rez Doggs that serve as the main characters of the book. And how he gives the life and how they are so much a part of the tribal culture. If you haven’t read **“Rez Doggs Eat Beans”** you gotta put it on your to do list.

(The cover was designed by Robert Freeman, Tribal member Rincon Band of Luiseno Indians)

The Johnson’s family roots extend to the Pechanga Indian Reservation and Old Town Temecula.

His families connection to Temecula of years past is well documented which includes the **“They Passed This Way Monument”** in Old Town Temecula. The name of his great-great-grandfather, John Magee, is engraved on it.

Magee was quite the figure in the late 1800s Temecula. He owned a popular general store, served as the town postmaster and was the local judge.



Gordon Johnson sit in front of the **“They Passed This Way Monument”** in Old Town Temecula, CA.

When he was a toddler and the place wasn’t much but a few buildings in Old Town. It was a place for folks from the “Pechanga Rez” to hang out. Sure, it was dull, but Johnson misses it. Especially the Long Branch Saloon.

In my humble opinion I don’t think Gordon Johnson understand or even has a clue of the impact his writings have on the many of the tribal folks in Southern California.

That said, the educational opportunity he has to enlighten not only the tribal community but the non-tribal folks as well is currently unlimited.

One of the stories in his new book is entitled “Tukwut” a tribal elder who Johnson likens as a Native American version of Ernest Hemingway’s classic, **“The Old Man and the Sea,”** *“an old man battling a force of nature, struggling for redemption.”*

Johnson was exposed to Hemingway when he typed out the book for practice as an early teen.

Now he’s thinking of expanding his work into a novella and publishing it separately.

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TRIBAL INDIAN LAWS



Jurisprudence: The study of the theories and philosophies of law

From Tribal sovereignty, to historical treaties with the U.S. government and the Constitution of the United States, the organization and study of the laws surrounding Native American Indian and Alaska Native tribes of the United States are as intricate and varied as their respective tribal histories.

Join others in the study and immerse yourself in the culture, history and application of INDIAN LAW.

8) SOVEREIGN TRIBAL GOVERNMENTS

What does "tribal sovereignty" mean in the United States of America?



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Source  INDIAN COUNTRY TODAY
Digital, Indigenous, News.
By Rhonda LeValdo

Edited by Ernie C. Salgado Jr., The original article was not changed only the cropping, arrangements and omission of the photos, the highlighting of the quotes and the addition of the Editors notes and the photo at the bottom of the article.



Supporters, students, teachers and the gold medal-winning Olympian Billy Mills gathered in Lawrence, Kansas on Friday to celebrate a historic day in honor of Billy Mills Middle School as the only public school to bear the name of a Native American public figure.

The day was a re-dedication ceremony to commemorate the official name change of South Middle School to become Billy Mills Middle School. The name was put in place over the summer, Friday's dedication makes it official.

In February of 2018, the Lawrence school board voted unanimously to change the name of South Middle School to honor Native Americans and honor the success of the 1964 Oglala Lakota Olympic Gold Medalist Billy Mills. Friday also marked the school's 50th anniversary.

At the commemoration, Mills

spoke on the Doctrine of Discovery, the Civil Rights Movement and the Jim Crow laws.

The day before, when Mills answered a question from a student about racism, he said it was a question that brought him to tears, but that it needed to be asked and talked about.

"We need to empower our young people. As citizens of tribal nations, citizens of states, citizens of the United States, we need to come together and carve out the future for our children. Mills told the students.

As an elder in my tribe, elders have vision and young people have dreams. I have a vision for your middle school to become one of the most empowering middle schools. I have a dream that your young people dreams can and will come true. We turn on the news everyday and feel the pain. The racism today — we know what has caused it — which provides us the answer on

how to solve it if we are willing. Our country is on the brink. Do we develop it to become a full-fledged democracy, or do we withdraw and become a full-fledged autocracy. How do we put this in our educational system and empower our children?"

"Your community can be one of the leaders in fulfilling the sacredness of democracy, I believe that can happen, I believe it can happen in my lifetime" said Mills.

School board member Carol Cadue-Blackwood (*Kickapoo*), initiated the move to change the name of the school from South Middle School to Billy Mills Middle school after learning about the high dropout rates of Native students from her coworker, Jennifer Attocknie who serves as the Lawrence Native American Student Success coordinator.

She found out that they said, *"No one cared about them, and they were invisible."* That always stuck with me.

After we successfully changed the name, I spoke with a pediatrician at Haskell Health Center, and she said she noticed the kids were more positive. They say, *"I go to Billy Mills Middle School."* *"Billy, thanks for letting us use your name. We all see how one kid can make a change, and that was Billy Mills."* said Cadue-Blackwood.

As part of the commemoration and acknowledgement to the success of the life of Billy Mills, a mural on the wall painted by Oglala Lakota artist Isaiah Stewart. The mural chronicles the life



four-years-older and we looked up to him. When he went to KU we were inspired again. I am really happy to see them give him this recognition. It is way overdue, especially in this diverse community."

Mills ended his speech by thanking the Lawrence community.

"Patricia and I are thrilled and humbled to be a part of your community I spent 9 years in your community. Your community is our community. It was where a dream was born for me."

of Billy Mills from his early life on the reservation, to his eventual success at the Olympics.

"I wanted to show these images of his life along with student's works that will be part of it, I feel incredibly blessed," said Stewart.

The Lawrence Superintendent of Schools Dr. Anthony Lewis also expressed his thoughts. *"This is amazing day in the city of the Lawrence. I am extremely humbled and proud to be a part of this celebration."*

Jerry Tuckwin, Prairie Band Potawatomi, is a Haskell alumni who went to school with Mills. *"He was a hero for us little guys. He would always say prayers for us. He was an inspiration. Billy was*

Editors Note: For all you Southern California Rea folks, Karen Nelson, the widow of Willie Nelson from the La Jolla Rez is Billy Mills first cousin, their fathers were brothers.



People make a big mistake when they say, 'I need to be motivated.' You motivate yourself. I might inspire somebody, but that person has to be motivated within themselves first. Look inside yourself, believe in yourself, put in the hard work, and your dreams will unfold.

— Billy Mills —

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What does "tribal sovereignty" mean in the United States of America?



PHOTO above of sculpture by Allan Houser, Chiricahua Apache (1914-1994) Houser is one of the most renowned Native American painters and sculptors of the 20th century.

WOUNDED KNEE MASSACRE

DECEMBER 29, 1890

PINE RIDGE INDIAN RESERVATION, SOUTH DAKOTA

Mass grave for the Oglala Sioux Tribal members murdered at Wounded Knee on December 29, 1890.

Northwestern Photo Co. -United States Library of Congress Prints and Photographs Division, Reproduction Number: [LC-USZ62-44438](#)

December 29, 2018 marks the 128th anniversary of the **Wounded Knee Massacre** on the Pine Ridge Indian Reservation, South Dakota. Time should not diminish its memory as it was only one of numerous acts of terrorism and genocide committed against our people.

Just as we celebrate Christmas in honor of the birth of our Lord and Savior, Jesus Christ (*At least for many of us believers and not so politically correct folks*) and with the New Year right around the corner let us take a moment to remember and honor our people murdered at **Wounded Knee, South Dakota**.

On that infamous day, December 29, 1890 it is estimated that 275 Lakota Sioux men, women and children were murdered with hundreds more wounded and 25 U.S. soldiers killed and for no other reason than fear! Fear of the "Ghost Dance" was the reason given as if one could justify the incomprehensible murdering and maiming of so many innocent people. Why, because of the political policies at that period in time.

After all what more could the "Indians" want? The Government was going to take care of them as long as the rivers flow and the grass shall grow.

Again, 45-years ago on February 27, 1973, **Wounded Knee**, South Dakota

became the center of national attention when the American Indian Movement (AIM) leaders, Denis Banks and Russel Means led an armed takeover and occupation of Wounded Knee. The protest followed the failure of an effort of the Oglala Sioux Civil Rights Organization (OSCRO) to impeach tribal president Richard Wilson, whom they accused of corruption.

The armed occupancy of Wounded Knee which received national attention, ended after 71 days when Lawrence "Buddy" Lamont, a local Oglala Lakota, was killed by a shot from a government sniper on April 26, 1973. He was buried on the site in a Sioux ceremony. A U.S. marshal was also shot and paralyzed.

After Lamont's death, tribal elders called an end to the occupation. Knowing the young man and his mother from the reservation, many Oglala were greatly sorrowed by his death. Both sides reached an agreement on May 5, 1973 to disarm.

Over 200 federal armed law enforcement were joined by local law enforcement and Wilson's private militia, *Guardians of the Oglala Nation (GOONS)*.

With the decision made to end the protest, many Oglala Lakota began to leave Wounded Knee under the cover of darkness walking out through the federal agents lines.

Three days later, the siege ended and the town was evacuated after 71 days of occupation; Government agents took control of the town.

The stand at Wounded Knee electrified American Indians, who were inspired by the sight of their people standing in defiance of the government which had so often mistreated them. Many American Indian

supporters traveled to Wounded Knee to join the protest. At the time there was widespread public sympathy for the goals of the occupation, as Americans were becoming more aware of longstanding issues of injustice related to American Indians.

AIM leaders Dennis Banks and Russell Means were indicted on charges related to the events, but their case was dismissed by the federal court for prosecutorial misconduct, and upheld on appeal.

With the support of the U.S. Government, Wilson stayed in office and in 1974 was re-elected amid charges of intimidation, voter fraud, and other abuses.

The rate of violence climbed on the reservation as conflict opened between the political factions during the following three years; More than 60 opponents of Wilson's tribal government died violently during those years, including Pedro Bissonette, director of the Oglala Sioux Civil Rights Organization. Traditional tribal members blamed Wilson's private militia, Guardians of the Oglala Nation (**GOONS**).

Shortly following the Wounded Knee standoff 21-year old Leonard Peltier, a young AIM leader was asked by traditional Indian people at Pine Ridge, to help protect them from being targeted for violence by Wilson's tribal GOONS. He went to their aid never to return home to his wife and children.

On June 26, 1975 two FBI agents in unmarked cars followed a pick-up truck onto the Jumping Bull ranch. The families immediately became alarmed and feared an attack. Shots were fired and a shoot-out ensued. More than 150 federal agents, GOONS, and law enforcement officers surrounded the ranch occupied by 40 Indians.

When the shoot-out ended FBI Special Agents, Jack R. Coler and Ronald A. Williams and American Indian, Joseph Stuntz lay dead. Stuntz's death has never been investigated, nor has anyone ever been charged in connection with his death.



Leonard Peltier was convicted for the deaths of the two FBI agents killed during the shoot-out on the Pine Ridge Indian Reservation.

He was sentenced to life in prison where he remains as a political prisoner to this day.

Yet, 60 Oglala Sioux died at the hands of the GOONS after that infamous day and no one was ever investigated, charged or prosecuted. The FBI and GOONS prevailed.

Numerous doubts have been raised over Peltier's guilt and the fairness of his trial, based on allegations and inconsistencies regarding the FBI and prosecution's handling of this case.

Even former U.S. Attorney General, Ramsey Clark served *pro bono* as one of Peltier's lawyers and has aided in filing a series of appeals on Peltier's behalf. In all appeals, the conviction and sentence have been affirmed by the 8th Circuit Court of Appeals.

The sad irony is that 128-years after the December 29, 1890 **Wounded Knee Massacre** and 45-years since the 1973 armed protect on the Pine Ridge Indian Reservation, South Dakota very little has changed for the American Indians.

By Ernie C. Salgado Jr.

Ghost Dance Founder, Wovoka (AKA Jack Wilson)

By Teresa Rodriguez (Mescalero, Apache)



Wovoka (AKA *Jack Wilson*) was born in Smith Valley area southeast of Carson City, Nevada, around the year 1856. Quoitze Ow was his birth name.

From the age of eight until almost thirty he worked for a rancher in the Yerington, Nevada area, David Wilson and his wife Abigail, who gave him the name Jack Wilson for when dealing with European Americans. David Wilson was a devout Christian, and Wovoka learned Christian theology and Bible stories while living with the Wilson's.

One of his chief sources of authority among Paiutes was his alleged ability to control the weather. He was said to

have caused a block of ice to fall out of the sky on a summer day, to be able to end drought with rain or snow, to light his pipe with the sun, and to form icicles in his hands.

Wovoka claimed to have had a prophetic vision during the solar eclipse on January 1, 1889. His vision entailed the resurrection of the Paiute dead and the removal of whites and their works from North America. He taught that in order to bring this vision to pass the American Indians must live righteously and perform a tra-

ditional round dance, known as the "**Ghost Dance**", in a series of five-day gatherings. His teachings spread quickly among many American Indian peoples, notably the Lakota.

The **Ghost Dance** movement is known for being practiced by the victims of the **Wounded Knee Massacre**; Indian Agents, soldiers, and other federal officials were predisposed towards a militaristic posture when dealing with a movement that was so antithetical to their views and ideas.

Wovoka's preaching's included messages of non-violence, but two Miniconjou, Short Bull and Kicking Bear, allegedly emphasized the possible elimination of whites which contributed to the existing defensive attitude of the federal officials who were already fearful due to the unfamiliar "**Ghost Dance**" movement.

Wovoka died in Yerington on September 20, 1932 and is interred in the Paiute Cemetery in the town of Schurz, Nevada.

WHY DON'T ANTI-INDIAN FACTIONS COUNT AS HATE GROUPS?

The current understanding of ‘hate groups’ excludes those who undermine tribal rights and sovereignty.

Anna V. Smith is an assistant editor for High Country News. Email her at annasmith@hcn.org or submit a [letter to the editor](#)

In October 2018, a group of anti-government activists held a gathered in Whitefish, Montana, for the “New Code of the West” conference — a symposium catering to Western conspiracy theorists and extremists.

Speakers range from Ammon Bundy, leader of the 2016 Malheur National Wildlife Refuge occupation in Oregon, to state legislators Montana Rep. Kerry White and Washington Rep. Matt Shea. Also present will be Elaine Willman, a board member and former chair of the Citizens for Equal Rights Alliance (CERA), whose mission is “to change federal Indian policies that threaten or restrict the individual rights of all citizens living on or near Indian reservations.”

The national group, with board members in Montana, New Mexico, Arizona, California and Washington, *has declared that treaties regarding land and water rights are no longer valid, advocated for state rights at the expense of tribal sovereignty, and repeatedly sown distrust between non-Natives and tribal governments on issues like taxation, voter fraud and land use. CERA, which calls tribal sovereignty a “myth,” works to undermine forms of self-determination* — foundational issues for tribal nations that have borne the brunt of violent U.S. expansion for centuries.

Tribal leaders and organizations like the National Congress of American Indians have denounced CERA for supporting policies that undermine tribal rights and would further assimilate Indigenous people.

“CERA uses false stereotypes to create turmoil, divide communities, and undermine tribal governments.” Montana state Rep. Shane Morigeau, a member of the Confederated Salish and Kootenai Tribes, told the Montana Human Rights Network. “Now, CERA is aligning with anti-public land radicals to try and spread their hateful message.”

Willman disputes the characterization that CERA is anti-American Indian, but rather “anti-federal Indian policy.” On its website, CERA states: “We do not tolerate racial prejudice of any kind. We do not knowingly associate with anyone who discriminates based on race.”

However, a July report by the Montana Human Rights Network argues that CERA, along with other anti-American Indian groups, such as Upstate Citizens for Equality and Proper Economic Resource Management, should be labeled hate groups for their multifaceted attempts to reduce Indigenous political power while promoting racist stereotypes.

Willman calls the network’s labeling of CERA as a hate group “absolute trash,” but says that the network does always quote her accurately. “There’s no one at that event who holds hate in their heart,” Willman says of the Whitefish conference. “The only ones who hold hate in their heart is probably the Montana Human Rights Network, and I think that’s sad. What a horrible way to think and live.”

Anti-American Indian groups have received little-to-no public scrutiny, compared to their anti-black and anti-Latino counterparts. Yet the number of hate



Séliš Ksanka Ql'ispé Dam, formerly known as Kerr Dam, was completed in 1938 and dams the Flathead River a few miles below Flathead Lake southwest of Polson, Montana (2017)

crimes against Native Americans in 2016 was 4 percent nationwide, even though Indigenous people represent around 2 percent of the population.

The Southern Poverty Law Center, a leading civil rights organization that monitors hate groups, does not include anti-American Indian groups in its annual accounting of hate groups, currently at 954 nationwide.

A Southern Poverty Law Center representative told **High Country News** that they will examine whether CERA “fall in line with our hate group criteria as we work on finalizing our 2018 count.”

Advocates believe that Americans’ understanding of both civil and Indigenous rights affects their perception of anti-American Indian groups. Because groups like CERA say they advocate for “equal rights for all,” their deeper message often slips by unnoticed.

Calling them hate groups, the Montana Human Rights Network argues, could help communities identify and resist their ideology.

So, why aren’t they already considered hate groups? The answer lies in a combination of coded language, mainstream ignorance of Indigenous issues and long-embedded racism against Native Americans.

The Federal Bureau of Investigation defines a hate group as one whose primary purpose is to promote animosity, hostility and malice against people belonging to, among other things, a race or ethnicity different from the organization’s members.

Willman claims she is Cherokee though she is not an enrolled member. (Another Elizabeth Warren?) CERA claims to have some Native members.

The Southern Poverty Law Center defines hate groups similarly, including “practices that attack or malign an entire class of people” for their “immutable characteristics.”

For anti-American Indian groups, those characteristics can include Indigenous culture, religion, language and history. The Montana Human Rights Network has applied those definitions to such groups, saying in a 1992 report that groups like CERA constitute “a systematic effort to deny legally-established rights.”

Indeed, CERA has its own legal arm, the Citizens for Equal Rights Foundation, which files lawsuits and “friends of the court” briefs for court cases opposing tribal interests.

In the past two years, those have ranged from land-to-trust cases in Massachusetts, to attacks on the

Indian Child Welfare Act, to a case where tribes asked Washington state to fulfill its treaty obligations and remove salmon-blocking culverts. “No matter the issue,” says Travis McAdam, research director for the Montana Human Rights Network, “if American Indians are asserting their rights, these groups will be in opposition.” That, McAdam says, makes the difference between an anti-American Indian hate group, and one that expresses prejudiced, anti-American Indian sentiments.

Anti-American Indian groups also seek to influence the legislative branch. In 2015, at a CERA-sponsored conference, Willman told attendees that the bipartisan Flathead Water Compact in Montana was “a template for federalizing all state waters and implementing communalism and socialism” that was “aligned to spread tribalism as a governing system while eliminating State authority and duty to protect its citizenry.”

Willman dismissed the Confederated Salish and Kootenai Tribes’ treaty rights and publicly challenged their sovereignty. Despite a lawsuit filed by two former and current Montana legislators, the settlement eventually gave the tribes control of Kerr Dam, making them the first tribe to control a hydroelectric dam.

These high-level conversations in government and litigation impact Native communities by altering public discourse.

Researchers say a connection exists between inflammatory local conversations involving tribes and the disproportionate rates of hate crimes against Native Americans.

Chuck Tanner, advisory board member at the Institute for Research and Education on Human Rights, has tracked anti-American Indian groups in Washington and elsewhere since the mid-’90s. “When these organized groups put forward these frameworks that distort and deny tribal rights and cast them as essentially taking from white people, that fuels these expressions of bigotry and violence,” he says.

That affects individual Native Americans, especially in places with a high number of non-Natives, like the Flathead Indian Reservation.

Carolyn Pease-Lopez, a member of the Crow Tribe and a Montana state legislator from 2009 to 2017, remembers how CERA, and Willman, affected the discussion around the Flathead Water Compact. “They were going to oppose it, so they needed to hang their hat on something,” Pease-

Lopez says. “And she gave them something to hang their hats on.”

During the negotiations, Pease-Lopez was struck by the animosity from non-Natives, who felt that the compact was “going to give the tribe something that wasn’t rightfully theirs” — even though off-reservation water rights were not ceded in the original 1855 treaty.



Carolyn Pease-Lopez

Throughout the process, Pease-Lopez heard many non-Natives complain that “they’re being left behind, and here are all these people skating through life getting things for free.”

A major point of the Montana Human Rights Network’s report is that these are more than talking points; they are an agenda at work.

The “hate group” label relies on civil rights and an organization’s disregard for them. But there are flaws in that framework when it comes to categorizing anti-American Indian groups, because they exploit the language of civil rights in their names and rhetoric to bolster their motives and credibility. “They all try to pack equality into their titles and framing as much as possible, but it doesn’t change the fact that they’re a full-scale assault on tribal sovereignty,” says Tanner. As American citizens, Native Americans are afforded full civil rights.

But there is an additional layer of tribal rights involved in tribal membership that the civil rights framework does not encompass. That can result in the erasure of those rights from conversation.

Tanner thinks that the “hate” designation may not be effective, because it reduces the conversation to psychology and emotion. That obscures the fact that these groups want to restructure political power to favor non-Natives over American Indians in Indian Country. Still, Tanner says, if we’re going to use the “hate” designation, anti-American Indian groups should be included. “They’re not as overtly racist as the Klan, but their endgame is

the subjugation of tribes and the dismissal of tribal human rights.”

Because concepts like treaty rights and tribal sovereignty aren’t commonly understood by non-Natives, organizations like CERA can easily make inroads.

A study released in June by Reclaiming Native Truth surveyed non-Natives and found that “limited personal experience and pervasive negative narratives” can “cement stereotypes” of Native Americans.

The survey also found that “people who live near or work in Indian Country, especially areas of great poverty, hold bias.” McAdam says that’s how anti-American Indian groups are able to resonate: by melding concepts like private property rights and anti-federal sentiments with their own anti-Indigenous ideology.

“There’s these frameworks out there, and organizations out there looking for opportunities,” McAdam says. “When there is an absence of knowledge to understand what’s going on, it’s people like Elaine Willman that show up and fill in that gap of knowledge.”

Pease-Lopez agrees, noting that nearly half of Montana’s 56 counties either border or contain a reservation, making education even more important. “It’s very subtle how they’re working their way in among our citizens. People could be supporting them or agreeing with them because of some points that are of concern to them, but they don’t realize their full agenda.”

Because “hate” is hard to define, anti-American Indian groups have gone mostly unnoticed in a culture built around subtle, consistent aggressions against Indigenous peoples.

McAdam and others say this helps normalize their message in political discourse and opens easy lines of attack that are coded in legalese and rely on stereotypes. But ultimately, it damages the human rights of Indigenous peoples: their lands, histories and bodies. “It’s something we face every day,” Pease-Lopez says. “You almost have to have an outsider come in to say, ‘This isn’t normal.’”

*Please note that the article was edited by Ernie C. Salgado Jr., American Indian Reporter editor and publisher. The original article was not altered.

The editing consisted of the bold and italics and the replacement of photos with those that appear in the current article. Also the comment on Elisabeth Warren.

FREEDOM

“Freedom is one of the deepest and noblest aspirations of the human spirit.”
“Freedom is the right to question and change the established way of doing things. It is the continuous revolution of the marketplace. It is the understanding that allows us to recognize shortcomings and seek solutions.”
“Freedom is not something to be secured in any one moment of time. We must struggle to preserve it every day. And freedom is never more than one generation away from extinction.”

President, Ronald Reagan



DID THE CALIFORNIA EXODUS SAVED SENATOR TED CRUZ?

Did the thousands of former Californians who have moved to Texas, of which the majority are conservative and business owners save Senator Ted Cruz? Most likely given the closeness of the election.

The migration of numerous businesses from California to Texas is well documented. Big names, like Charles Schwab, Campbell’s Soup, Burger King, Waste Management and many other billion-dollar businesses cutoff their California connections for Lone Star liberty.

In fact, it was amusing to watch the sparring between former Texas Governor Rick Perry, who frequented California to poach businesses from California and the Golden State’s own Jerry Brown who tried to portray Texas as hick-country governed by a buffoon.

More than just businesses, it is people who have left California in numbers significantly larger than those coming in from other states.

From 2007 to 2016, California has experienced net domestic outmigration of a million citizens, and the number-one destination? You guessed it. Texas.

Of course, that doesn’t mean that California has lost population, in fact it has gained. But those gains have come from immigration, both documented and otherwise and new births.

When Californians started moving to Texas in big numbers, the concern of many Texans, especially conservatives who have dominated Texas politics for decades was that those crazy, lefty Californians would bring their progressive politics with them. But it appears that Californians are making Texas, well, more like Texas.

The exit poll taken in Texas on Election Day indicated that former Cali-

fornians living in and voting in Texas supported Senator Ted Cruz in his high-profile reelection bid by a 15 percent margin. An older poll of Californians in Texas suggesting that conservative outnumbered liberal. more than 2 to 1.

Cruz’s opponent, Beto O’Rourke, darling of Socialist Democrats, was a charismatic candidate backed by a \$70 million campaign budget.

And while it is unlikely that Cruz’s margin of victory was decided by just ex-Californians, the same would not be true if the race were as close as the hotly contested races in Arizona and Florida.

We’ve seen the impact of ex-Californians on other states’ politics before. Nevada barely went for George W. Bush in the 2000 presidential race Al Gore . But for former aerospace workers who left California and tend to vote for conservatives, it is entirely possible that Gore would have become president.

The upshot is that California is exporting conservatives. We’re sure that California progressives are happy about this but it is bad news for California’s ever-shrinking number of fiscal conservatives.

This month’s election has saddled California with billions in higher taxes and bond debt on top of our highest in the nation income taxes and sales taxes.

In California, the Socialist Democrats have secured a supermajority in both houses and are seriously talking about a hundred-billion-dollar single-payer health plan for the state.

As California turns toward Socialism look for more conservative voters moving out to more receptive states and taking their sane voting habits with them.



Assemblywoman Marie Waldron a Southern California conservative representing northern San Diego County and Temecula in Riverside County was elected to lead the Republican caucus in the California Assembly.

Her duties will begin when the new legislative session starts in January 2019.

Democrats won or are leading in 58 of the Assembly’s 80 districts and could hold as many as 60 seats after all ballots are counted.

The Democratic Party only needs 54 seats for a supermajority in the Assembly. With 58 seats it will have the biggest advantage in that Assembly since 1978.

It’s also likely that Democrats will hold a supermajority in the state Senate.

The questions now are how much of a caucus remains for Assemblywoman Marie Waldron to lead? How effective can that caucus be in the face of a Democratic supermajority? And can she help craft a message that might lead the state GOP out of the electoral wilderness?

The advantages in the Legislature, along with Democrat Gavin Newsom winning in the gubernatorial race, mean Democrats have the numbers to override vetoes, pass the state budget and put constitutional amendments before voters without GOP consent, potentially turning GOP law-

Southern California Assemblywoman Marie Waldron California GOP Leader

“Strangely enough, I believe in my right to defend my family, and no amount of political sleight of-hand or gamesmanship will change that,”
Assemblywoman Marie Waldron

makers in Sacramento into political bystanders.

Adding to the California GOP’s woes is the loss of Republican held House seats in the midterms.

For the first time in decades, a majority of Orange County residents will be represented by Democrats in Congress.

The GOP’s current lack of power in Sacramento doesn’t faze Waldron. *“Even though we’re a small caucus, we represent millions of people in the state,”* Waldron, 58, said in an interview last week. *“We stand for the values of hard-working Californians and trying to make California more affordable and ... the ability to grow our economy and reduce some of the onerous regulations. That is what we fight for when we’re up in Sacramento.”*

“I’m a conservative and I stand for the values of our party,” she said. *“We can put those principles into action, and we can communicate those values in ways that help California. ... “We’ll have lots of discussions; there will be negotiations,”* she added. *“We’ll try to make sure we have our voice at the table.”*

She’s also offered ideas on immigration that seem to mirror some ideals of the Trump administration. Last year, on Twitter, when the administration threatened to withhold Department of Homeland Security money from communities that don’t cooperate with federal immigration agents, Waldron wrote on Twitter: “The lives of our citizens are at risk until criminal aliens are out of the country.” Waldron also has worked with Democrats, including on a bill to give workers more time to file sexual harassment claims with the Department of Fair Employment and Housing. Senate President Pro Tem Toni Atkins, D-San Diego, praised Waldron for shepherding a Senate bill through the Assembly that allows crime victims to be compensated for pet-related relocation costs.

It remains to be seen how Waldron’s leadership style will differ from Assemblyman Chad Mayes, R-Yucca Valley.

Mayes outraged many California conservatives and was forced out as caucus leader in 2017 because he worked with Democrats to extend California’s cap and trade anti-pollution program.

Prop 6: Big Business Wins \$5-Billion Annual Gas Tax Dollars

California tax-and-spend progressives on full display during this campaign. Big business, including large construction companies, teamed with big labor to contribute well over \$50 million in campaign funds.

A one-time \$50-million investment for \$5-billion in tax proceeds every year can only be describes as an insane return on investment. The \$50-million dwarfed the \$5-million raised by the Anti-Prop 6 supporter. With that kind of spending disparity, the disinformation spewed out by the opponents could not be challenged effectively, particularly in major media markets.

Third, the Prop 6 supporters engaged in repeated acts of questionable and even illegal behavior.

Beyond just the over-the-top threats of collapsing bridges if Prop. 6 passed, there was the well-publicized use of Caltrans supervised work crews to stop traffic and hand out campaign fliers urging a no vote on Proposition 6. And the full integration of Caltrans management with Prop 6 supporters campaign operatives was an exam-

ple of real, not fake, collusion.

While legal actions are pending on this kind of activity, it is of little solace to California drivers who are being punished every time they pull up to the pump or write a check to the DMV.

All of this demonstrates that it is not easy to persuade Californians to pay higher taxes.

Proposition 6 was confusing to many voters because it was not labeled on the ballot as a tax cut. A vote of no was to keep the gas tax increase. Even now it’s confusing.

The **“Tax & Spend”** Socialist Democrats have already developed a proposal that would directly increase taxes on business-



es and it has already qualified for the 2020 ballot.

The measure would create a “split roll” for property taxes, triggering immediate reassessments on business properties and imposing billions of dollars in higher property taxes.

This initiative is also a direct assault on Proposition 13 by weakening, for the first time, the core protections of that famous initiative that prevents the over taxing on home owners.

Unlike the Proposition 6 campaign, the **“Tax & Spend”** forces will be asking for a Yes vote. **A NO VOTE** will be a no tax increase vote.

The traditional taxpayer advocacy organizations will be joined by a large force of business interests. Many of those groups were part of the powerful coalition that soundly defeated Proposition 10, which would have unleashed rent control in California.

Proposition 6 was a disappointment and taxpayer advocates may be down but they are not out.

Taxpayer must stay vigilant and informed.

THE CORN POLLEN PATH

By: Joannie Suina Romero, MJIL University of Tulsa, College of Law
Owner & President, Corn Pollen Consulting, LLC.



As a fulltime employee, proud mother to four small children, a wife, daughter, and active Tribal member, I had every reason to say I couldn’t do it. I had every reason to make an excuse or to procrastinate from furthering my education, as though I was comfortable with where I was at in life. I had an amazing job that allowed me to travel and research, but along the way I found myself itching to dig deeper into what it meant to “give back” to my community.



I’ve always closely identified with my Cochiti Puebloan roots, though I am of mixed Irish/Pueblo heritage. My mother, a full-blood Cochiti woman whose first language was Keres, raised me to be grounded in Native values, including being connected to our community through ceremony and through the Keresan language. As a child I paid close attention to her work ethic, determination, as well as her practice of prayer- greeting the sun every morning and the moon each night as a way to remain in balance with the universe. It wasn’t until I was much older that I began to appreciate how powerful prayer would become in my own life. It’s also very fitting that my maternal grandfather chose to name me Corn Pollen which is a crucial component to practicing Pueblo faith, as well as extending prayer from Earth world to Spirit World.

As I was approaching my thirties, I realized that my path yearned for something more and I tediously began researching graduate programs. Just a year earlier I attended Graduate Horizons, which taught me what to look for in graduate programs, how to pay for school, and what kind of support system I needed to keep me focused. When I came across the Master of Jurisprudence in Indian Law (MJIL) Program, through the University of Tulsa, College of Law, I was star struck. I found myself visiting the website, requesting information over the phone, participating in webinars, and I felt content that it would be a good fit for me. And after a long talk with my family, I decided to apply. Applying to the program was an easy decision because I knew what I wanted. I wanted a different kind of education, one that taught me specific skills in how to further develop myself as an administrator, businesswoman, educator, and ambassador of our Pueblo Nations.

Last May, I had the honor of walking across the stage to receive my degree at the commencement ceremony. I proudly adorned a white manta, deer skin moccasins, and a fluffy white eagle feather- the same that has carried me through many Pueblo ceremonies. I sat back in my chair and looked over at my family, my husband, my mother, my son, and my three daughters and exhaled a sigh of relief. It reverberated in my mind that I did it, but now what?

I felt moved to find a solution to all the soul searching, prayers, and brainstorming. I then decided to leave my full-time job at the Institute of American Indian Arts to pursue fulltime consulting. I realized that through consulting, I could still teach, research water rights, provide legal and technical briefings for Tribal leaders, strategize planning efforts to improve Tribal programming, serve as a Keres translator, partake in community events, and serve as a motivational speaker to Native youth. And so, the idea of Corn Pollen Consulting, LLC. was born

The mission of Corn Pollen Consulting, LLC. is to empower, educate, and support Native communities to foster growth and development by combining alternative and innovative approaches to solve the educational, economic, political and social issues facing Indian Country in the 21st century. The MJIL degree has equipped me with such a unique skillset that only continues to enhance my existing background. I’ve been blessed with many opportunities and clients ranging from Tribal Programs, non-profit organizations, as well as state and federal agencies.

I can’t express how grateful I am to have been a part of the MJIL Program. The support of the faculty, Program Director-Shonday Randall, and Dean Tim Thomp-

son is what made me feel a part of the U-Tulsa family. This fall semester, at the Institute of American Indian Arts, I’ll be teaching Creative & Critical Inquiry and Federal Indian Law & Policy. It is such a dream of mine to be able to teach at a Tribal College and to teach in the Indigenous Liberal Studies Department. I feel like I’m able to get the best of both worlds - education and Native entrepreneurialism.

I’m eager to see where this degree continues to take me and I know that this is just the beginning. The impact of the MJIL degree speaks volumes of resiliency; it is an honoring to our Ancestors prayers. I am the result of those prayers, on this Corn Pollen Path, and I will continue to plant my roots and pollinate.

TRIBAL INDIAN LAWS



Jurisprudence: The study of the theories and philosophies of law

From Tribal sovereignty, to historical treaties with the U.S. government and the Constitution of the United States, the organization and study of the laws surrounding Native American Indian and Alaska Native tribes of the United States are as intricate and varied as their respective tribal histories.

Join others in the study and immerse yourself in the culture, history and application of INDIAN LAW.

8) SOVEREIGN TRIBAL GOVERNMENTS

What does "tribal sovereignty" mean in the United States of America?

Who Chooses the MJIL

The Master of Jurisprudence in Indian Law (MJIL) degree program from The University of Tulsa College of Law attracts students typically from five walks of life:

1. **Tribal leaders and tribal administrators.** The men and women in leadership and management roles at tribes, large and small, have a practical perspective on how meaningful it can be to gain a deep level of expertise on Federal Indian law.
2. **Emerging professionals seeking an exciting, in-demand career.** Many MJIL students have just recently completed their undergraduate studies and are looking to develop their knowledge, skills and connections. For students who majored or minored in disciplines like American Indian Studies, the MJIL program allows them to add practical legal knowledge to their historical and sociological perspectives, thereby opening many avenues for successful careers.
3. **Practicing attorneys whose careers necessitate their investment in an Indian law degree.** Attorneys choose the MJIL program because their interests have expanded since they first went into practice. The MJIL is an aca-

demic master’s degree program that helps these legal practitioners to become expert practitioners of Indian Law.

4. **Mid-career professionals who want to shift gears and get into management or leadership positions.** A significant number of MJIL students are professionals who are currently working for tribal, state and federal agencies, and who serve in management and supervisory roles. They want to develop the skills and know-how necessary to promote themselves into upper management and leadership positions. By gaining deep knowledge about Indian law through the MJIL program, they are able to achieve those career goals. The information and insights offered in the MJIL program are unique and valuable. The program has an unparalleled focus on the protection of Indian sovereignty. Instructors and professors from colleges and universities across the country are choosing to expand their knowledge through the MJIL program. About half of the men and women who choose the MJIL program at TU Law are members of US Indian tribes.

SUCCESS

The Master of Jurisprudence in Indian Law (MJIL) at The University of Tulsa College of Law is a cutting edge, 100% online degree program that moves your career forward and helps you work effectively in Indian Country. The courses in the MJIL program are developed and taught by TU professors as well as other recognized experts. MJIL candidates will successfully complete seven required courses, elective courses, and a capstone master project totaling 30 credit hours. The program typically takes approximately two years to complete for full-time students. Part-time enrollment is also available.


The areas of knowledge include:

- ♦ Legal principles that guide Indian policy
- ♦ Workings of tribal government
- ♦ Indian family law
- ♦ Indian natural resource law and land titles
- ♦ Indian civil and international rights
- ♦ Jurisdiction in Indian Country
- ♦ Energy and environmental law in Indian Country
- ♦ Water law and water rights
- ♦ Advanced legal writing and research


A COST-EFFECTIVE INVESTMENT IN YOU

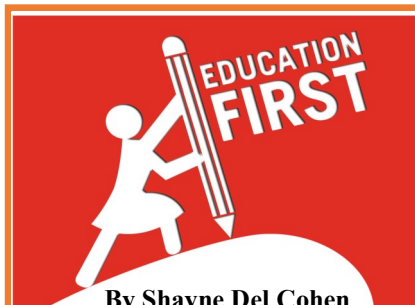
Earn a Master’s degree from TU Law, a *US News & World Report* top 100 law school at a Division I, fully accredited United States University. An MJIL degree is a smart educational (and financial) decision that has real value for your future.

The total cost of an MJIL degree is less than half of many other much-less-focused Master’s degree programs; and, unlike other schools, we do not charge a premium for online courses.



MASTER OF JURISPRUDENCE IN INDIAN LAW





By Shayne Del Cohen

SHAYNE'S JOURNAL

shayne@sprintmail.com

THE MID-TERM ELECTIONS ARE OVER.
THE WORK (OR GAMES) FOR 2020 HAS BEGUN.



Always looking for comment/dialogue.....shayne@sprintmail.comtil next month. sdc

If nothing else can be said about the last two years, the American public has gotten a great education or re-introduction to government, American style.

It's no secret that generally tribal communities have always known more about US Government than their non-Indian neighbors, if only because of a very personal history with the US Cavalry, Indian Service or BIA (*Bureau of Indian Affairs*). Holding on to treaty and other legislated rights necessitates a constant vigilance and understanding of basic process and the games and politics that arise.

Now the American public faces so much of the same. From First Amendment to voting rights; from infrastructure creation/maintenance to maintaining basic health and safety standards -- all is under attack.

The public is being challenged to review their contract with various levels of government. Are they getting the value and return on their dollar for taxes sent? Are other components of the social contract as citizens being maintained or expanded?

These times provide a rich environment for those parents, educators and tribal leaders who want their children to understand their convoluted history with the United States Government as they prepare for an adulthood of survival and leadership.

One does not need to go the arduous route of curriculum revision or adoption

to introduce Indian government into existing studies. As your student reaches a subject related to civics, all the parent or educator must do is to suggest a "compare and contrast" essay or report. While many texts now pay a head nod to the Haundenosaunee Confederation and how it influenced the founding fathers as they constructed the original US Constitution, students are not challenged to articulate how that Confederacy compared with their tribe's ancient organization or how traditional practices changed or were adopted into IRA and subsequent constitutions.

Voting rights are one of the historical threads that runs throughout USA history and a contentious one at that. Starting from a definition of exclusivity (white, property owning males over 21), two centuries of discussion, legislation and war have brought us to a point where it is assumed all citizens over 18 may participate. Is this true in your area?

Voting in this year's midterms was way up. In Nevada, the formerly meagre 22% turnout of registered voters turned into 70 per cent. Across the country, voting by those in their twenties almost quadrupled. The Washington Post reported "But as of Sunday, it looks like national turnout is tracking toward 49.7 percent of all registered voters.

"That would be the highest turnout for a midterm election since 1914, one of the last elections held before universal suffrage. It's obviously higher than any

midterm since the passage of the Voting Rights Act and since the voting age was lowered to 18. It's even higher than turnout in the 1996 presidential election."

With such heightened public awareness now including the Supreme Court and Executive Agencies, every day is a "What now?"

That "what now?" provides an exciting tablet of compare/contrast subjects, for instance:

Justice - what were traditional practices to maintain social order and mete out punishment to those who violated custom practices?

Defense/Homeland Security - how did the community maintain defense (or aggression) against enemies, foreign or domestic?

Environment - what knowledge did the tribe have that allowed it to survive several thousand years in the homeland? Were there any natural calamities (earthquake, fire, flood)? What were the natural pollutants of the day? How was disease identified/handled?

Energy - What were the traditional sources and practices? Once gas/oil became part of the US obsession, how did the tribe handle it? What are the challenges today?

Education - who were the traditional educators? What knowledge/skills were tribal youth expected to gain/achieve? What does your tribe expect of its youth today?

Health/Welfare- Who was responsible for this? What practices were utilized for various conditions? What happened to persons with permanent injury/disability? What medicinal/surgical practices were utilized?

State - How/why did tribes end up under the Department of War and then the Department of Interior despite the Constitution recognizing the "various Indian nations"? What roles do tribes/indigenous people now play on the world stage?

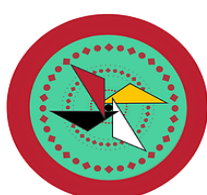
Each of these topics provides a galaxy of opportunities for reports, term papers, thesis, etc. And each provides a "tabula rasa" of your future, an opportunity to utilize the knowledge of the past, perhaps to repeat the good and avert the bad on the way to the future.

While not my favorite presidential personality, I will leave you with these words:

You are not here merely to make a living. You are here in order to enable the world to live more amply, with greater vision, with a finer spirit of hope and achievement. You are here to enrich the world, and you impoverish yourself if you forget the errand."

"We are citizens of the world. The tragedy of our times is that we do not know this."

— (President) Woodrow Wilson



NATIVE FINANCIAL EDUCATION COALITION

The Native Financial Education Coalition's (NFEC) primary goal is to provide financial education in Indian Country.

The need for financial education in Indian Country is critical. As Tribal Government become financial solvent as a result of gaming and other business ventures and the development of their natural resources such as gas, oil and coal due to the deregulation of prohibitive regulations.

The current efforts by (NFEC) is to meet the tribal educational needs in the area fiscal management to in-

crease the knowledge and understanding of tribal policymakers at the tribal, federal and state levels.

The current level of tribal expertise in finance of the majority of the Tribal Government vary from entry level to management.

NFEC offers the Tribal Governments and Tribal organization with an opportunity to formulate and share key policy priorities for the purpose of strengthening financial capability among Native people and in tribal communities.

A U.S. Census Bureau report dated January 2012 "The American Indian and Alaska Native Population: 2010," says that 175,494 Mexicans (*Mexican-American, Chicano*) self-identified as American Indian, making them the fourth largest tribal group in the country, says Think Mexican.

The group also pointed out on its tumblr page that the 2010 Census form was "deliberately disorienting" and that some Census workers were encouraging Mexicans to identify as white.

They refer specifically to question No. 9 on the form, which asks to which race residents of a home belong. The choices included: White, Black, American Indian, Alaska Native, various Asian descents, Hawaiian, Pacific Islanders, and "some other race."



"It was confusing. I came to that question, and I just stopped. I didn't know what to put," Jessica Valenzuela, a schoolteacher from Avondale, told The Arizona Republic in 2010. "Obviously, I'm not White. I would consider myself Hispanic or Mexican-American, but definitely not White. The form doesn't really

leave you with another option, though."

Think Mexican says that while 175,494 out of 31 million Mexicans in 2010 may not seem like that much, but despite the confusing form and centuries of Catholic indoctrination, it's a "powerful statement."

"It says that indigenous identity amongst many Mexicans is strong, and although this group is numerically relatively small, it represents a much larger group with a similar heritage," the group says.

he also say Mexicans making up the fourth largest tribal group directly challenges Manifest Destiny by saying: "*This land is still Native.*"



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COURT RULES AGAINST TRUMP ON DACA

SAN FRANCISCO California: The 9th U.S. Circuit Court of Appeals in San Francisco Ca blocked President Trump from immediately ending the Obama executive order that overrides federal immigration laws.

The Obama executive order shielding young immigrants from deportation, saying the administration's decision to phase it out was arbitrary because it was based on a flawed legal theory. The three-judge panel of the 9th U.S. Circuit Court of Appeals unanimously kept a preliminary injunction in place against Trump's decision to end the Deferred Action for Childhood Arrivals program.

Lawsuits by California and others challenging the administration's decision will continue in federal court while the injunction stands.

The U.S. Supreme Court eventually could decide the fate of DACA, which has protected some 700,000 people who were brought to the U.S. illegally as children or came with families that overstayed visas.

In Thursday's ruling, 9th Circuit Judge Kim Wardlaw said California and other plaintiffs were likely to succeed with their claim that the decision to end DACA was arbitrary and capricious.

She said the court was not trying to infringe on the president's power to enforce

U.S. District Judge William Alsup rejected the argument that then-President Obama had exceeded his power in creating DACA and said the Trump administration failed to consider the disruption that ending the program would cause. The administration then asked the 9th Circuit to throw out Alsup's ruling.

However, he failed to cite under which powers of the U.S. Constitutional Obama was authorized to create DACA by Executive Order.

immigration law but wanted to enable the exercise of that authority *"in a manner that is free from legal misconceptions and is democratically accountable to the public."*

The Trump administration has said it moved to end the program last year because Texas and other states threatened to sue, raising the prospect of a chaotic end to DACA. The administration cited a 2015 ruling by another U.S. appeals court that blocked a separate immigration policy implemented by President Barack Obama.

The 9th Circuit disagreed with the New Orleans based 5th U.S. Circuit Court of

Appeals and said one of its conclusions did not apply to DACA.

The administration's belief that DACA exceeded Obama's authority and was illegal was therefore "incorrect," the court said.

Trump's decision to end DACA prompted lawsuits across the nation, including one by California. A judge overseeing that lawsuit and four others ruled against the administration and reinstated the program in January.

During a hearing in May, Deputy Assistant Attorney General Hashim Mooppan

argued that the courts could not review the administration's decision to end DACA and defended the move against assertions that it was arbitrary and capricious.

"It's a question of an agency saying, 'We're not going to have a policy that might well be illegal,'" Mooppan told the judges. "That is a perfectly rational thing to do."

Mooppan said the administration was under no obligation to consider the fact that people had come to rely on DACA.

The judges on the 9th Circuit panel appeared skeptical of the argument that the DACA decision was beyond the court's authority to review.

Judge Jacqueline Nguyen questioned the government's contention that a DACA decision was beyond the authority of the court. She also disagreed with the argument that DACA isn't legal.

The administration has been critical of the 9th Circuit and took the unusual step of trying to sidestep it and have the California DACA cases heard directly by the U.S. Supreme Court. The high court in February declined to do so.

Federal judges in New York and Washington also have ruled against Trump on DACA.

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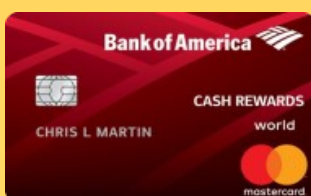
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The American Indian Reporter

A VERY MERRY CHRISTMAS and Happy New Year!

MENIFEE DEDICATES NEW ELEMENTARY SCHOOL TÁAWILA ELEMENTARY

“Táawila” means “sitting down place” or “gathering place” in the Pechanga Indian Luiseño language. According to Tribal leaders Táawila was the name of a village and sacred site near the Audie Murphy Ranch property where the school is located. It is found in records dating to the 1800s.

In prior centuries, members of the Pechanga Band of Luiseño Indians would gather to learn about and use native healing plants at a sacred site in the hills where present-day Menifee now sits.

Now Menifee children are learning inside a school that shares a name with that site: Táawila.

Táawila Elementary School, which opened this year off Newport Road in the Audie Murphy Ranch housing development, was dedicated at a ceremony Nov. 16, 2018.

Community leaders in attendance included Assemblywoman Melissa Melendez, school district Superintendent Steve Kennedy, school board member Jerry Bowman and members of the Pechanga tribe.

WITH A \$1.28 MILLION CONTRIBUTION SAN MANUEL BAND OF MISSION INDIANS PROMOTES AMERICAN INDIAN EDUCATION

The San Manuel Band of Mission Indians committed \$1.28 million to UC Riverside to help fund its **Gathering of the Tribes Summer Residential Program**.

Since 2005 over 500 American Indian high school students from throughout the Nation have attended the eight-day program, organized by UCR’s Native American Student Programs.

The program was designed to expose American Indian youths to college life.

Participating American Indian students stay in campus dorms and attend academic, cultural, and personal development lessons. A daily writing class to

help the students with their writing skills and with the application process which is an important component of the eight-day program.

“The tribe is aware that the number of Native American high school graduates across the country who go on to college is relatively small, and we intend to increase that number both regionally and nationally,” said San Manuel Chairwoman Lynn Valbuena.

Along with the summer residency program, the grant money will be used over the next 10 years to pay for a full-time staff member to increase student and community outreach for UCR’s Native American Student Programs and to de-

velop educational programming and help create a Native Pathway to College Program.

Funds also will help pay for \$6,000 academic scholarships for Native American students in need — four per year.

“Here at UCR, we’re surrounded by more than 30 different tribes in the Southern California region, and many indigenous peoples who are affiliated with tribes throughout North America,” said UCR program director Joshua Gonzales. “There’s so much potential to reach more American Indian students in this region — so much opportunity we look forward to developing.”

50-Years & Counting 1968-2018 Riverside-San Bernardino Indian Health

On October 13, 2018 Board President Sherri Salgado welcomed more than 350 Tribal Leader and guests from Riverside and San Bernardino Counties at the Morongo Band of Mission Indians Community Center in celebration 50-years of health care services.

“In 1968, when the Morongo and Soboba tribes came together to form a consortium, the goal of bringing culturally appropriate health care to an underserved population became a reality for our reservations and for the many other Native Americans who live in our two county service area.” she said. “Our patients and their health care needs became the highest priority to our board members, administrative leadership and employees.” She added.

Since its start on the Morongo reservation in an old tribal jail building, the consortium has grown to seven Indian health clinics and tribal membership from the following: Agua-Caliente Band of Cahuilla Indians, Cahuilla Band of Indians, Morongo Band of Mission Indians, Ramona Band of Cahuilla Indians, Pechanga

Band of Luiseño Indians, San Manuel Band of Mission Indians, Santa Rosa Band of Cahuilla Indians, Soboba Band of Luiseño Indians and Torres Martinez Desert Cahuilla Indians.

“To summarize 50 years in a couple of hours is impossible,” said Veronica Espinoza, a member of the Santa Rosa Band of Cahuilla Indians and chair of the 50th anniversary subcommittee of the consortium’s board.

“We have over 350 employees in 29 different departments, 19 employees who have worked here over 25 years, 16 behavioral health providers, 10 dentists, five optometrists, 23 doctors and nurse practitioners, over 17,000 registered patients and nearly 25 million patient visits,” Espinoza said.

The first employees were Project Director Vivian Vance, a registered nurse from Cabazon, and Community Health technicians sister-is-laws, Dollie (St. Marie) Soza of Morongo and Inez Soza (Wife of Willie Soza of Soboba), both were licensed vocational nurses. Dollie was married to Frank Soza.

Inter Tribal Sports

40880 County Center Dr., Suite K
Temecula, California 92591
Email Us: info@intertribalsports.org
Phone : 951-719-3444

Inter Tribal Sports provides recreational services for all the Southern California American Indian Tribes.

Each member tribe has one representative on the board of directors. The officers of the organization act as the executive council for the board of directors.

The American Indian Reporter will be posting the monthly schedule for Inter Tribal Sports as well as game results and standings.

Join us in supporting the good works Inter Tribal Sports provides for the community.



For more Information Call: 951-719-3444



HAPPY NEW YEAR

CONTACT INFORMATION

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RESOURCES FOR INDIAN STUDENT EDUCATION, INC., NATIVE YOUTH CELEBRATE HEALTH CENTER ADDICTION

By, Dr. April Lea Go Forth, Executive Director
Resources for Indian Student Education
P.O. Box 1878, Alturas, CA. 96191



Administrative Assistant/Youth Coordinator, Melissa Channell, invited Rising Nations and the Medicine Wheel dance troupe from Resources for Indian Student Education (RISE) to open the afternoon's event.

Pit River Elder Ruben Martinez, who is the Modoc TANF Site Manager, lifted a prayer in blessing of the grounds and future ser-

Director Carlson offers the the community an opportunity for membership in the new Youth & Fitness Center.

Modoc County Sheriff's Office congratulated SFHC for the "... addition to our community. We commend your hard work, determination and dedication."

Culture Advisor to the Medicine Wheel project Lisa Craig, Atwamsini/Paiute, received the SFHC invitation for the youth drum and dancers to open the celebration.

Craig had youth leader Matthew Urban smudge and singer/dancer Angela Villarreal offered food and water while Craig lifted a prayer with other medicine plants.

The youth led a cleansing both inside the new facility and outside on the grounds, which contains a basketball court and activity area.

Many of the singers on Rising Nations are also dancers, and all are part of TUPE project (*Tobacco Use Prevention Education*).

Youth who were able to attend the celebration were Matthew Urban (San Pasqual), Angela Villarreal (Pit River-Atwamsini/Paiute/Cree), Randi Urban

(San Pasqual), Saige Townsend-Brown (Pit River-Kosalextawi/Paiute), and Betty George (Pit River-Madesi/Atsugewi).

Drum keeper Lisa Craig began singing on that same youth drum, Rising Nations, in 1996. Lisa currently advises a number of Native students, including her own daughter Angela as a lead singer. The primary purposes of language preservation, healthy choices, leadership, community service and honoring traditional plants. Lisa may be contacted at (530) 233-2226.



On November 1, 2018 intertribal student singers on the youth drum, Rising Nations answered an invitation to open a community event with songs.

The event to celebrate a grand opening of the new Youth & Fitness Center in Alturas, CA. The additional facility was built by Strong Family Health Center (SFHC) to expand healthcare services with needed space and equipment for Modoc County Native youth and families.

Candace Carlson, SFHC Director, designed the opening with a cultural identity.

vices.

RISE students remained after the event to assist with clean up.

The Youth & Fitness Center was dedicated to Erin Forrest, who retired in 2002 from the then Modoc Indian Health Project.

The youth center concept originated with Duanna Knighton, the former Cedarville Rancheria Administrator, to offer youth in the rural, isolated region a safe and positive activity location.



In keeping the Thanksgiving and Christmas spirit of sharing and giving the Southern California American Indian Resource Center, Inc., (SCAIR) distributed over 350 Thanksgiving "Food Boxes" to needy American Indian families living within the urban areas of east San Diego and Imperial Counties. And will distribute another 350 or more "Food Boxes" in December for Christmas.

The "Food Boxes" distribution effort is funded in part by the Northern California Indian Development Council (NCIDC) is located in Eureka, California. The several local tribal Governments have also contributed to this worthy effort.

Also During the months of November and December traditional Gathering of Native Americans (GONA's) are held at the SCAIR center.



Randy Edmonds, (Kiowa-Caddo), SCAIR Senior Advisor.

SCAIR Training Center participants along with their families and SCAIR staff will be celebrating Christmas with activities at the SCAIR Training Center in El Cajon, CA.

In an effort to expand health services to the American Indian community in San Diego County SCAIR has partnered with United Healthcare is San Diego.

The SCAIR Training Center is located in the City of El Cajon and provides Tribal TANF

Training, Work Force Training and career counseling.

SCAIR is a California American Indian Education Center authorized by the California Department of Education. The CDE funding allow SCSIR to provide tutorial services for American Indian students in grades K-12 attending schools with the San Diego Unified School District.

The San Diego Unified School Districts which is one of largest school districts in the state with over 37,000 students that includes approximately 750 self identified American Indian and Alaskan Natives.

The majority of the services provided by SCAIR are in east San Diego County which, include the City of San Diego and the tribal members from the Barona, Sycuan, Campo, Viejas, Manzanita, La Posta and Jamul Village Indian Reservations.

Wanda Michaels, SCAIR Executive Director in a resent interview with the American Indian Reporter said. "It seems like it was only yesterday that we started, but it's been 21-years." "The east Diego County tribes have been very supportive of SCAIR over the past twenty-one years and we are thankful for their continued support." she added. "The Southern California Tribal Chairmen's Association, Inc., (SCTCA) has also been very supportive over the years with technical assistance and training"



SCAIR gives 250 Thanksgiving "Food Boxes" to the needy American Indian families in San Diego and Imperial Counties.

American Indian Reporter

Editors Note: By Ernie C. Salgado Jr.

I submit this note as a former Director of a California American Indian Education Center for over 40-years.

The **Resources for Indian Student Education (RISE)** located in Alturas, in Northern California and the **Southern California American Indian Resource Center, Inc. (SCAIR)** located in the City of El Cajon in east San Diego County are two of the 22 California Indian Education Centers designated by the California Department of Education actively promoting American Indian Education to the general public.

The American Indian Reporter is more than willing to help promote the successes of the individual California American Indian Education Centers. And at no cost, FREE.

The California American Indian Education Centers are funded by the California Department of Education from a specific funding allocation authorized by the State Legislator. Therefore, continued funding is dependent on the documented successes of the Indian Centers.

Every few years the funding for the California American Indian Education Centers is reviewed by the political committees of the State Assembly and Senate for review and recommendation for re-funding. Let the, know what you're doing.

Over the past decade the funding for the California American Indian Education Centers has been stagnate.

As we stated earlier there is 22 California American Indian Education Centers currently funded mainly due to the lack of funding. This is a decline of 8 Centers for the 30 that were previously funded.

The main reason for the lack of funding is due to the lack of political involvement at every level of the political food chain.

Currently, the American Indian population of California is estimated at 450,000 with 160,000 school age children according to the 2010 U.S. census.

Los Angeles County alone accounts for over 100,000 American Indians of which approximately 35,000 are school age. About 20% of the American Indian school age population. Yet, there is only one center funded in the San Fernando Alley.

A little positive publicity showcasing of the California American Indian Education Centers can't hurt.

Send your news directly to me at: erniesalgado51@hotmail.com

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The American Indian Reporter

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OKLAHOMA

By Gary Taylor, SCTCA Tribal TANF

"Blood Moon is the story of the century-long blood feud between two rival Cherokee chiefs from the early years of the United States through the infamous Trail of Tears and into the Civil War.

The two men's mutual hatred, while little remembered today, shaped the tragic history of the tribe far more than anyone even the reviled.

Their enmity would lead to war, forced removal from their homeland the devastation of a once-proud nation.

What happened, according to Sedgwick, was a tribe that once ruled lands in what are now eight states in the American Southeast could not sustain its independence against the onslaught of white settlers.

How it happened, though, is what Sedgwick writes about in *Blood Moon*, published earlier this year.

The author points out at the time of the American Revolution in 1776, Cherokees had their own government, language, newspapers, and religious traditions. "It was one of the most culturally and socially advanced Native American tribes in his-

tory," Sedgwick writes.

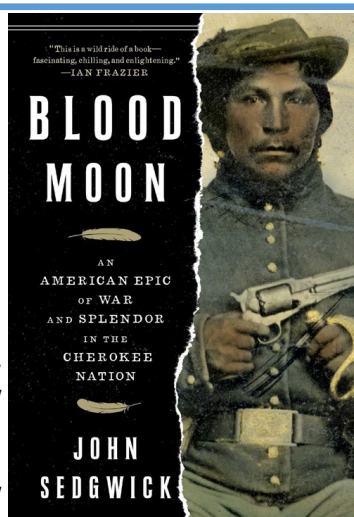
But within just a few years of the American independence, "two rival Cherokee chiefs (*The Ridge and John Ross*), different in every conceivable way, emerge to fight for control of their people's destiny," Sedgwick declared.

The fight over who should lead the Cherokees — and whether to fight the settlers or try to reach some type of compromise through negotiation — emboldened their followers for nearly a century.

"One of the men, known as *The Ridge*—short for *He Who Walks on Mountain-tops*—is a fearsome warrior who speaks no English but whose exploits on the battlefield are legendary.

The other, *John Ross*, is descended from Scottish traders and looks like one: a pale, unimposing half-pint who wears modern clothes and speaks not a word of Cherokee.

At first, the two men are friends and allies. To protect their sacred landholdings from white encroachment, they negotiate with almost every American president



from George Washington through Abraham Lincoln.

But as the threat to their land and their people grows more dire. They break with each other on the subject of removal, breeding a hatred that will lead to a bloody civil war within the Cherokee Nation.

The tragedy and heartbreak of the Trail of Tears, and finally the two factions battling each other on opposite sides of the US Civil War.

In *Blood Moon*, this rivalry is recounted in detail, complete with oral and written histories, recollections from white settlers, politicians, tribal leaders, warriors and soldiers.

Sedgwick concludes that *The Ridge's* battle with *Ross* is a story of loss and destruction, both within the Cherokee Nation and outside of it.

CAHUILLA BAND OF INDIANS BUILDING NEW CASINO & HOTEL

The **Cahuilla Band of Indians** broke ground on its new casino and hotel which will replace its existing casino.

The Cahuilla tribal casino is located in the San Jacinto Mountains on the scenic back road from San Diego and Los Angeles to Palms Spring on Highway 371 in Anza, CA.

It is approximately 30 miles east of Temecula and 35 miles southwest of Palm Desert. back road from Los Angeles and San Diego to the Coachella Valley.

The tribe's current Casino will stay open during the construction of the new casino and hotel.

The tribe's Casino will remain open during construction, according to tribal officials.

The new gaming facility will including a 57-room hotel and provide more amenities such as a fitness center, a up scaled restaurant and bar and an enlarged parking lot that

will include RV parking.

The casino will feature a new gaming area with additional slot machines and table games as well as a dedicated high-limit gaming area.

The project is expected to be completed in late 2019.

Details were not available on the size of the new facility, how much the project will cost, how the project will funded, how many jobs it will create or what the plans are for the existing casino facility.

In Riverside, San Diego and San Diego Counties in Southern California many of the tribal gaming tribes are in the midst of a casino expansion and building surge as tribes strive to add resort amenities to their gaming businesses.

Some recently completed projects include the addition of a 500 room hotel wing, convention center and pool complex to Pechanga Resort & Casino in Temecula.

Pala Casino Spa & Resort in northern San Diego County has put a similar hotel expansion on hold but completed a new pool complex.

Soboba Casino is building a six-story hotel and convention center about a half mile from its current casino location near the City of San Jacinto that is scheduled to open in the first quarter of 2019.

San Manuel Casino near the City of San Bernardino in Highland CA is investing in a \$550 million expansion including a multi story hotel. It has not announced a completion date.

Morongo Casino, Resort & Spa also announced plans for an expansion and renovation expected to be ready in 2020.

San Diego County gaming tribes have also had a similar expansion and building surge over the past few years.

TRIBAL INDIAN LAWS



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8) SOVEREIGN TRIBAL GOVERNMENTS

What does "tribal sovereignty" mean in the United States of America?



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—Adolph Hitler, 1935

We must stop asking how stupid Maxine Waters can get because she takes it as a challenge!





My View—Your View

Ernie C. Salgado Jr.



Can the First Amendment be Censored?

Free Speech is seriously challenged by the Socialist. Where is the ACLU? For over 100-years they have defended free speech, yet the seem to have capitulated to the Socialist.

Please don't misunderstand my point here. I'm not defending offensive or hateful dictums. My concern is where does censorship end?

What is the Constitutional definition of "Hate Speech or a Hate Group?" Does the Constitution even provide for any limits on "Free Speech?"

Does the liberals political definition of "Hate Speech or a Hate Group" as any one that disagree with their political agenda meet any Constitutional litmus test? I don't think so. It doesn't even meet any reasonable common sense criteria.

However, it appears that it is only a "One Way Street" when

defining "Hate Speech or a Hate Group."

For example during the days before the conformation of Judge Kavanaugh to the Supreme Court a female university professor said men should be castrated and left to die in agony as women watched in glee. Holy crap! If that doesn't qualify for "Hate Speech," what does? And this is supposedly a highly educated individual teaching our children what?

And if you have the audacity to challenge her you are instantly labeled as anti-feminist. Sorry folks but I'm not buying this double standard or selective "Hate Speech."

Former President Obama called the Tea Party "Terrorist" while refusing to call ISIS and other Muslim extremist that have vowed to murdering American citizens "Terrorist." Former

President is music to my ears.

Hilary Clinton while claiming to support women's rights continues to demonize the woman that her husband, former President Bill Clinton sexually assaulted, abused and raped. Bill was the victim. Anyone buying this processed sewage or going along with it is defiantly a main stream liberal. Again, former President is defiantly hum a tune for me.

When you shine the light on the liberal their isn't much they won't overlook to further their political ideology.

One of the best example is the antics of the late senator, Ted Kennedy. No need to explain his crimes. Yet, he was the poster for the Socialist.

Our way of life is under siege and if we fail to protect it we are doomed to Socialism.

Socialist Democrats Take House

"ONE FLEW OVER THE CUCKOO'S NEST"

Red state (Republican) voters in hotly contested Senate races made their support of the administration's most recent Supreme Court nominee Brett Kavanaugh loud and clear by dumping longtime Democratic senate incumbents and Kavanaugh no voters Bill Nelson, D-Florida, Claire Mc-Caskill, D-Missouri, Joe Donnelly, D-Indiana and Heidi Heitkamp, D-North Dakota. Additionally, Montana Democrat Jon Tester appears to have been narrowly re-elected by just more than 1 percentage point.

In the House, Democrats will have to decide which political strategy to employ as we head to the 2020 presidential election.

If Democratic Speaker Nancy Pelosi holds off any challenges to her leadership will she capitulates to the will of the left wing of her party and uses her majority to investigate, obstruct and impeach President Trump and his legislative agenda, that will become the Dem-

ocrats' branding. And that will prove another disaster and may even help Trump as it will be a constant reminder for the public of the Kavanaugh disaster.

Also, a whole slew of aggressively partisan cable news morons are in line to become chairmen of hugely influential House committees, including Rep. Maxine Waters, D-Los Angeles, at Financial Services, Rep. Adam Schiff, D-Burbank, at the Permanent Select Committee on Intelligence, and Rep. Elijah Cummings, D-Maryland, at the Committee on Oversight and Government Reform.

Will Congresswoman Pelosi have the ability to rein in her blowhards after they turn CSPAN into a mixture of "One Flew Over the Cuckoo's Nest" and Court TV? My bet is no way Jose. These folks aren't mental giants to begin with and suffer from some serious "I love Me Syndrome."



AMERICAN FREEDOM AT RISK

The United States of America was established under the "Rule of Law" which is the Constitution of the United States of American.

For the past 242-years the Constitution has allowed us a freedoms unknown to the majority of the world. Freedom of speech, the right to bear arms and an election process to select our leadership.

The Constitution clearly defines the election process by which we elect the President of the United States of America and the members of Congress.

The electoral process was established to prevent the more highly populated States from controlling the election and allowing less populated states to have an equal voice.

Dinesh D'Souza in his resent book "[The Big Lie](#)," "[Exposing the Nazi Roots of the American Left](#)" illustrates the basic fundamentals of our electoral system.

He uses the scoring of a tennis match as a metaphor for the election process.

The tennis match is scored in sets for example like 6-4, 6-4, 1-6, 2-6 and 6-3 with the player winning the most sets 6-4, 6-4, and 6-3 is declared the winner and the loser winning two of the five sets 1-6, 2-6.

However, the Socialist Democratic mindset is that the person getting the most popular votes should be the winner. So the loser in the tennis match (election) world be the winner because they have scored the most points (23) as opposed to the winner of three sets having a total of (21) points.

Of course the popular vote agenda is total nonsense but it is one of the "Socialist" current opposition to the election of President Trump.

We know this is bogus because if it were reversed they would be in support of the process which has worked for over 242-years/

Another example of the Socialist hypocrisy is through out the presidential campaign, Presidential candidate, Hilary Clinton, President Obama and the Democratic Socialist Party were adamant for the "[Peaceful Transition of Power](#)." But here we are, two-years

later and have yet to see any indication of a "[Peaceful Transition of Power](#)."

Even many of the elected officials that claim to be Republicans but are Socialist at heart, Republican In Name Only (RINO's) have yet to accept his election.

Of course the Socialist were absolutely certain that Hillary Clinton was going to win the Presidency by a landslide, given all the support she received from the main stream media, Wall Street and George Soros and his left-wing funded organizations.

Going back to the presidential election campaign when Clinton and the main stream media made every effort to demonize President Trump as "[Unfit to be President, Racist, Womanizer, and calling him Hitler](#)." And his supporters as "[A Basket of Deplorable](#)," "[White Supremacist](#)" and other offensive names.

Instead of a "[Peaceful Transition of Power](#)" we have the Socialist Democrat's (Anti-Fascist) street thugs "[Antifa](#)" dressed in black from head to toe covering their heads and faces to protect their identity. Sound familiar?

They appear to be a reincarnation of Adolf Hitler's "[Brown Shirts](#)." Not to mention the Black Lives Matter racist and other Socialist hate groups.

"[Antifa](#)" appears to be a well organized and funded as well. They use violence, intimidation and the destruction of private and public property to promote the left-wing Socialist agenda.

They oppose all the rights we are guaranteed under the Constitution of the United States of America. Freedom of speech, gun rights, religion, individual rights and our history are at the top of their list.

As D'Souza declares in his latest documentary "[The Big Lie](#)," that the Ku Klux Klan has served as the strong arm of the Democratic Party for over 100 years.

He also professes that the KKK served as a model for Adolf Hitler's "[Brown Shirts](#)" of the National Socialist German Workers' Party, commonly referred to as the Nazi Party and in Italy, Benito Mussolini's "[Black Shirt](#)."



In Germany, Hitler's National Socialist Party was a far-left political party from 1920 to 1945.

And even though Hitler's Nazi Party and Mussolini's Socialist Party were politically left-wing with Communist roots it doesn't matter to the American Democratic Socialist Party's propaganda machine and the main stream media that promotes Nazism as a "[Right Wing](#)" political faction. Which, is totally bogus. The real Nazis are the Socialist.

How does a Conservative political Party adopt a Socialist/Communist political agenda? It's can't and it's never going to happen.

Don't be fooled, the primary agenda of the Socialist Democratic Party is **to transform America into a Socialist country, Saul Alinsky 101**. The impeach President Trump is a ruse to rally the troops. Gotta have a villain.

Should the Socialist overthrow the President of the United State of America it would be the end of the United States of America as established under the Constitution.

Free speech will be limited to those that support the Socialist agenda. All one needs to do is to look at the universities and colleges policies on guest speakers. And if a conservative speaker is allowed to speak they are threatened, protested and disrupted.

With political correctness running amok and attempts to erase and rewrite our history is a serious to our freedom.

The crusade to erase the history of the country by destroying the monuments, with the burning of books coming next, it is textbook Socialist Nazism.

Citing racism, hate and white supremacy as the culprits with the monuments and books as symbols is pure political propaganda. And anyone that disagrees is labeled a racist.

Is history not an opportunity to learn from one's mistakes? As soon as we are prevented from knowing our history, are we not bound to repeat the same errors? Sometimes you just can't fix stupid.

It seems that any congressman, senator or wana-be that is critical of President Trump is touted by the main stream media.

The mental giant, Maxine Waters for example is one of the most corrupt member of Congress, yet she is revered by the main stream media.

Still another absurdity is that the members of the Senate and House of Representatives have done nothing but line their own pockets for the past eight years.

DACA is just one examples of the lack of Congressional leadership. Although I don't agree that Obama had the Constitutional authority to waive an existing law he did address the issue.

And President Trump must battle the liberal courts to void DACA. He asked Congress to address the problem and again they were unable to do their job.

