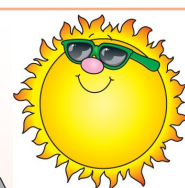


The American Indian Reporter

AUGUST 1, 2018



AMERICAN INDIAN TRIBAL NEWS * ERNIE C. SALGADO JR., PUBLISHER/EDITOR

CALIFORNIA TRIBAL CHAIRMEN'S ASSOCIATION ON TRACK TO BECOMING A REALITY

Last month, on June, 19, 2018 eighty of the one-hundred-one California American Indian Tribal Chairmen meet in Sacramento with only one item on the agenda, *"To Unite or not"* a simple yes or no decision. The conclusion was a unanimous YES!

The assemble appointed nine Tribal Leaders, three from the three regions of the State, Northern, Central and Southern and one consultant as an Organizational Council. The group will develop the organizational documents for the establishment of the California Tribal Chairmen's Association, Inc.

The names and tribes of the nine California Tribal Leaders selected are listed in the middle text box.

In a show of support for the proposed California Tribal Chairmen's Association another group the California Association

ORGANIZATIONAL COUNCIL

Northern California

Chairman Garth Sunberg, Trinidad Rancheria

Chairman Buster Attebery, Karuk Tribe

Chairman Dale Miller, Elk Valley Rancheria

Central California

Chairman Shawn Davis, Scotts Valley Band of Pomo Indians

Chairman Michael Hunter, Coyote Valley Band of Pomo Indians

Chairman Raymond Hitchcock, Wilton Rancheria

Southern California

Chairman Bo Mazzetti, Rincon Band of Luiseno Indians

Chairwoman Erica Pinto, Jamul Indian Village

Chairman Robert "Cita" Welch, Viejas Band of Kumeyaay Indians

Consultant

Denis Turner, SCTCA Executive Director

of Tribal Governments, a non-profit Tribal Organization has committed to dissolve and transfer their assets to the California Tribal Chairmen's Association as soon as it obtains its non-profit status.

It has been over 40-years since the California Tribal Governments have united in mass.

The potential political impact the organization will have within the State and on a National level is extraordinary.

However, a number of Tribal Governments will continue to follow *"The Big Fish in a Small Pond"* mentality hoping to gain favor from the BIA, local and other Government agencies.

What is significant is that the majority of the California Tribal Leaders understand the importance of this unification of the Tribal Governments.

CALIFORNIA AMERICAN INDIAN RESERVATIONS AND RANCHERIAS

Please note the list of the California American Indian Reservations and Rancherias was downloaded from the Bureau of Indian Affairs web site and may contain errors in the spelling or names of the tribes. If you would please you would please contact us should an error occur in reference to your tribe.

Thank you, Ernie C., Salgado Jr.

Agua Caliente Band of Cahuilla Indians
Alturas Rancheria
Augustine Band of Cahuilla Indians
Barona Band of Mission Indians
Benton Paiute Reservation
Berry Creek Rancheria
Big Lagoon Rancheria
Big Pine Reservation
Big Sandy Rancheria
Big Valley Rancheria
Bishop Reservation
Blue Lake Rancheria
Bridgeport Indian Colony
Buena Vista Rancheria
Cabazon Band of Mission Indians
Cahuilla Band of Cahuilla Indians
Campo Band of Kumeyaay Indians
Cedarville Rancheria
Chicken Ranch Rancheria
Chico Rancheria
Cloverdale Rancheria
Cold Springs Rancheria
Colusa Rancheria
Cortina Rancheria
Coyote Valley Reservation
Dry Creek Rancheria
Enterprise Rancheria
Ewiiapaayp Band of Kumeyaay Indians
Elem Indian Colony of Pomo Indians
Sulphur Bank Rancheria
Elk Valley Rancheria
Fort Bidwell Reservation
Fort Independence Reservation
Greenville Rancheria

Grindstone Rancheria
Guidiville Rancheria
Hoopa Valley Tribal Council
Hopland Reservation
Iipay Kumeyaay Nation of Santa Ysabel
Inaja-Cosmit Band of Kumeyaay Indians
Jamul Indian Village
Jackson Rancheria
Karuk Tribe of California
La Jolla Band of Luiseno Indians
La Posta Band of Kumeyaay Indians
Laytonville Rancheria
Lone Pine Reservation
Los Coyotes Band of Cahuilla Indians
Lytton Rancheria
Manchester/Point Arena Rancheria
Manzanita Band of Kumeyaay Indians
Mesa Grande Band of Mission Indians
Middletown Rancheria
Mooretown Rancheria
Morongo Band of Mission Indians
North Fork Rancheria
Pala Band of Mission Indians
Pauma Band of Luiseno Indians
Paskenta Band of Nomlaki Indians
Pechanga Band of Luiseno Indians
Picayune Rancheria
Pinoleville Indian Reservation
Pit River Tribal Council
Potter Valley Rancheria
Ione Band of Miwok
Quartz Valley Reservation
Ramona Band of Cahuilla Indians
Redding Rancheria

Redwood Valley Rancheria
Resighini Rancheria
Rincon Band of Luiseno Indians
Robinson Rancheria
Bear River Band of Rohnerville Rancheria
Round Valley Reservation
Rumsey Rancheria
San Manuel Band of Mission Indians
San Pasqual Band of Mission Indians
Santa Rosa Rancheria
Santa Rosa Band of Cahuilla Indians
Santa Ynez Band of Chumash Indians
Scotts Valley Band of Pomo Indians
Sheep Ranch Rancheria
Sherwood Valley Rancheria
Shingle Springs Rancheria
Smith River Rancheria
Soboba Band of Luiseno Indians
Stewarts Point Rancheria
Susanville Rancheria
Sycuan Band of the Kumeyaay Nation
Table Bluff Rancheria
Table Mountain Rancheria
Timbi-sha Shoshone Tribe
Torres-Martinez Desert Cahuilla Indians
Trinidad Rancheria
Tule River Reservation
Tuolumne Me-wuk Rancheria
Twenty-Nine Palms Band of Indians of CA
United Auburn Indian Community
Upper Lake Rancheria
Viejas Band of Kumeyaay Indians
Yurok Tribe



DISCLAIMER: By Ernie C. Salgado Jr.: The *American Indian Reporter* is based strictly on my humble opinion of the numerous tribal matters and issues. It is not intended to represent the views or positions of any American Indian Tribe, American Indian organization, community organization or private sector sponsor of the *American Indian Reporter*.

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The American Indian Reporter

Ramos Lags In Polls In Bid For State Assembly

By Ernie C. Salgado Jr.



While boasting campaign contributions of over half a million dollars American Indian candidate for the 40th District State Assembly James Ramos trails his opponent by a slim 4 point margin.

Although Ramos has been politically active over the past few years he is still an unknown to the voter within the 40th Assemble District.

However, he is confident that between now and November he will be able to get his message to the people in the district and become the first California American Indian to be elected to the State Assemble in its 168 year history.

Ramos is current the chairman of the San Bernardino County Board of Supervisors and former chairman of the San Manual Band of Mission Indians. He has also served on several boards and committee.

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 Manual Indian Reservation he understand the need for education and opportunity.

Political Notes on Assembly District 40

Assembly District 40 includes the cities of San Bernardino, Redlands, Highland, Loma Linda and Rancho Cucamonga. It will be one of the top targeted Assembly seats in 2018. Supervisor Ramos currently represents over half of the Assembly District. He won his first term in November 2012 when he beat the incumbent Supervisor by 19%. He was reelected to the board in June of 2016 with almost 65% of the vote.

One of his strongest qualities is his ability to see and understand to bigger picture. It is a trait that many Politian's lack.

He remind me of another American Indian that has this insight that served in the U.S. House of Representative and the Senator for the State of Colorado, Ben Nighthorse Campbell.



James Ramos, candidate for the 40th District State Assembly get endorsement from the California State Sheriffs Association. When elected he will be the first American Indian to serve in the State Assembly in the States 168-year history.

American Indian Reporter

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HELP!

The American Indian Reporter needs your help, big time.

This publication is our fourth edition and we have received great reviews and likes from all you good folks.

What we need your help in is for you to ask your tribal leaders to support the continued publication of the American Indian Reporter.

The reality is that without the financial support from the tribes, organization or business community we will not be able to continue to share the good news from the American Indian Community.

Respectfully, *Ernie C. Salgado Jr.*

CALIE.ORG

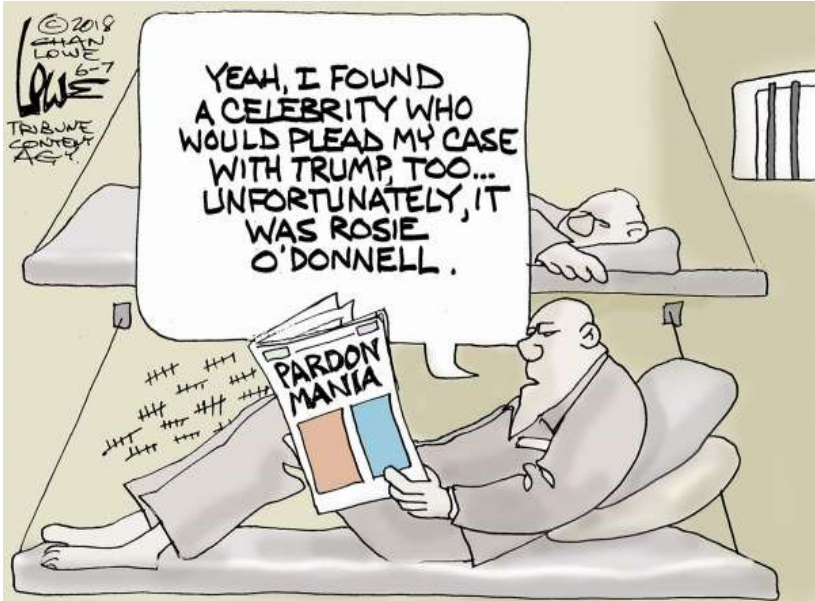
CALIE.ORG (California Indian Education) is the Number One American Indian website in the world with over fifty-eight million hits over the past five years and currently with over two million hits a month.

The primary purpose of **CALIE.ORG** is to enlighten the world on the traditional values, customs and culture of the American Indian people. In our effort to present a fair and balanced overview of our various tribal practices, we simple link various tribal websites to the **CALIE.ORG** home pages.

We also attempt to provide an honest overview of current tribal issues and the political positions of the Tribal Governments.



The **American Indian Reporter** is another communication method to help educate our own people.



American Indian Reporter

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Anyone interested in contributing information, photos or writing an article please contact us at our email:

AmericanIndianReporter11@gmail.com
 Or at 951-217-7205 ask for Ernie

You can help us keep the American Indian Reporter alive and well by becoming a sponsor and/or an advertiser.

We can't do it without your financial help that is the reality folks.

Respectfully,

Ernie C. Salgado Jr., Publisher/Editor

AmericaIndianReporter11@gmail.com

Powwows & Gatherings

Iipay Nation of Santa Ysabel Gathering
Saturday, August 4

Barona Cultural Gathering
Friday, August 10 and Saturday, August 11

Rincon Fiesta
Friday, August 17, Saturday, August 18,
Sunday, August 19

Pala Honoring Traditions Powwow
Friday, August 24, Saturday, August 25,
Sunday, August 26

Viejas Gathering
Saturday, August 25

Barona Powwow
Friday, August 31, Saturday, September 1,
Sunday, September 2

Sycuan Powwow
Friday, September 7, Saturday, September 8,
Sunday, September 9

Soboba Pow Wow
Friday, September 7, Saturday, September 8,
Sunday, September 9

Morongo Pow Wow
Friday, September 7, Saturday, September 8,
Sunday, September 9

UCSD Honors Eight Native American Graduates

By Karin Giron, Education Coordinator, SCTCA TANF Escondido

On June 14, 2018, the Inter-tribal Resource Center (ITRC) at the University of California San Diego (UCSD) hosted its annual Native Graduates Honoring Ceremony.

The Native community, campus community, friends and family gathered at the Sheraton in La Jolla to recognize eight graduates. As is customary, the ceremony began with a welcome and blessing from Kumeyaay community member Stanley Rodriguez of the Iipay Nation of Santa Ysabel.

After dinner, Abram Benally, Navajo, delivered the keynote address. Benally gained prominence for his appearance on the television competition series, *America Ninja Warrior*. An advocate for suicide prevention, he strives to inspire a generation by promoting health and wellness through calisthenics.

Benally knows about the value of hard work, setting goals and overcoming obstacles. He shared how his journey took him from being a college athlete at Arizona State University to being homeless on the streets of Phoenix at age twenty-two. He believes his homelessness was a direct consequence of the choices he made as a student; instead of studying, he got caught up with the "wrong crowd."

When he lost all hope and was contemplating suicide as his last option, Benally was approached by a stranger who sparked a conversation. Benally said the stranger didn't talk down to him because he was homeless, but instead made him feel like he mattered.

This new-found friendship guided him to the path he is on now. Benally encouraged the graduates and attendees to pursue whatever their passion is in life and provided his own road map for SUCCESS:

- See the goal
- Understand the obstacle
- Create a positive mental picture
- Clear mind of self-doubt
- Embrace the challenge
- Stay on track
- Show the world you can do it.

Each year the ITRC also honors community members at their ceremony. Upon arriving, I was surprised to see my husband, Richard DeCrane, and myself listed at this year's honorees.

DeCrane, Apsáalooke and Diné, is a widely respected community member. This year he served as an advisor to the Native American Student Alliance and the Intertribal Resource Center on a variety of topics, including this year's Powwow. He provided valuable guidance to the Native American students at UCSD. He has become an integral part of ITRC programming, including teaching a beading class, leading the first annual Powwow workshop and drumming for Native American Heritage Month.

According to its program, the ITRC recognized Karin Giron, Quiche, as an "outstanding community member who was a huge help in advising for this year's Powwow." They also acknowledged the work I do at Southern California Tribal Chairmen's Association (SCTCA) through our Tribal TANF program with Native youth and their families. As an Education Coordinator, I provide academic, cultural and prevention services to our Native youth residing in the urban areas of northern San Diego.

The main honorees of the night were the graduates. This ceremony is unique because each student is given the opportunity to select someone who's played an integral role in their lives to place their graduation stole and medallion on



Sierra Trujillo, Mesa Grande Kumeyaay Indians

them. The stoles are hand crafted by community member, Carla Tourville, Tule River Yokuts, and the medallions were hand-crafted by the DeCrane Family.

Graduates were given an opportunity to share their experience or thank those in their lives who supported their educational journey. All the graduates thanked their family, grandparents, and ancestors. A common thread in all of their speeches was the support provided by the ITRC and the students of the Native American Student Alliance.

Sierra Trujillo of Mesa Grande, shared how her journey took her from several colleges and universities, until finally transferring to UCSD. She stated that she couldn't have done it without the support system she found at UCSD's ITRC. Alexandra Kilkenny Hansen, Acoma Pueblo, shared that she didn't have a community when she first arrived at UCSD. Fortunately, in her 3rd year she stumbled upon the ITRC and admitted she doesn't know if she could have made it without the community and support she found there

2018 UCSD Native American Graduates

Kayleen Fulton, Haida Tribe
Master's Degree in Oceanography

Alexandra Kilkenny Hansen, Acoma Pueblo
Bachelor's Degree in Public Health

Izzy Narvaez, Hopi/Navajo
Bachelor's Degree in Political Science and Critical Gender Studies

Brody Patterson, Mono Tribe
Bachelor's Degree in Political Science

Lily Ramirez, NASA Member
Bachelor's Degree in Ethnic Studies and Public Health

Dalayna Sampton, Willamette Valley Clackamas
Bachelor's Degree in Sociology

Sierra Trujillo, Mesa Grande of Kumeyaay Indians
Bachelor's Degree in Human Biology with a Minor in Religious Studies

Monica Valdez, NASA Member
Bachelor's Degree in Physiology



Call for Native Musicians, Film Makers, and Writers.
<http://laskinsfest.com/>

For distribution... Please direct all inquiries to: contact@laskinsfest.com, or Patricia Gomes, (323) 466-7400.

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II. Native American Feature Film Writers Lab

III. Call for Entries: The 12th Annual L.A. SKINS FEST. November 13th – 18th, 2018.

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Courtesy Long Beach State University, Native American Studies

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TEXAS APACHE WOMAN FIGHTING BOARDER WALL SINCE 2009

Source: Internet News

She does not identify as Mexican or American. Eloisa Tamez is Lipan Apache and her ancestors owned this land a century before the war that imposed the boundary between Mexico and Texas.



© Provided by AFP Eloisa Tamez, an activist and opponent of the US-Mexico border fence, stands in her backyard on June 18, 2018 in San Benito, Texas

Now a hulking border wall crosses her backyard, something she says feels like a "violation."

That part of her property, in the border town of El Calaboz in the far south of Texas, is a vacant area split down the middle by the rusty iron fence, which stands 18 feet (5.5 meters) high.

Since it was impossible to build the wall in the middle of the Rio Grande River, which marks the natural border with Mexico, US federal authorities built it a couple miles (kilometers) north of the riverbank.

That meant some of the lands through which the wall already passes -- and will continue to be built, if President Donald Trump gets his way -- are owned by native tribes and private farmers.

This is what happened almost 10 years ago to Tamez, a nursing professor at the University of Texas Rio Grande Valley and a tribal rights activist.

"It makes me very sad to see what happened to my property, which was valued by my parents not for the money, but for what the land produced for us, because my father was a farmer," the 83-year-old told AFP. Referring to the land, she said: "They violate it. It's very sad to see that happening and I'm glad that my parents didn't live to see it." When federal authorities installed their fence, they divided her land not exactly in half.

Then they gave her a key to open the gate that allows her to access the

other side of her ancestral land, three acres (1.2 hectares) of desert dotted with cactus and mesquite.

That is all that is left of the 12 acres that once belonged to their Lipan Apache ancestors since the 18th cen-

tury, thanks to a land grant from the Spanish crown.

That is why the family separation of migrants that attracted international attention in the last two months had its epicenter in this state, particularly in the Rio Grande Valley region where Tamez lives.

It is home to the largest detention center for undocumented migrants and asylum seekers (nicknamed "Ursula," with more than a thousand detainees) and the "Casa Padre" shelter for minors, a former Walmart box store with a capacity to hold about 1,400 children.

Since May, more than 2,300 children were separated from their parents or guardians when they were detained while crossing the border, illegally or seeking asylum, under President Donald Trump's "zero tolerance" policy.

While Trump ordered on June 20 to end family separations, 2,000 children remain alone in "processing centers" and shelters.

"The current migration crisis is the result of the inability of Congress to enforce the law for decades," Tamez said.

An immigration reform bill that included the president's proposal for a \$25 billion wall that would dissect nearly 2,000 miles (3,200 kilometers) of the border failed again Wednesday in Congress.

"The loss of our lands to build a wall is a Band-Aid on the migration crisis, not the solution," said Tamez. "Congress has not been able to govern as it should, instead they are playing politics.

"It is not the first time that they violate our rights by taking away our land," the native activist continued, evoking an appropriation that took place in 1936.



© Provided by AFP Part of the border wall in the Rio Grande Valley Sector, near

U.S. SUPREME COURT SIDES WITH TRIBE IN SALMON CASE

Gary P. Taylor,
Southern California Tribal Chairmen; Association, Inc.

On June 11, 2018 the United States Supreme Court deadlocked 4-4 on a vote regarding tribal sovereignty in the state of Washington.

The deadlock allowed let the decision of the lower court which ruled in favor of the tribe stand.

Justice Anthony M. Kennedy recused himself, because the issue had come before him when he was a judge on the United States Court of Appeals for the Ninth Circuit, more than 30 years ago.

‘With a 4-to-4 tie, the Supreme Court did not write an opinion on the underlying merits of the case. But the outcome should serve as a warning for governments that have for generations abused the resources that Native Americans rely on.’ Swinomish Chairman, Brian Cladoosby told reporters.

It was actually a dramatic victory for the Swinomish Indians – and Native Americans across the country.

The Swinomish have been battling the state of Washington for decades over the state’s damage to salmon habitats.

The tribe contended that the state has decimated the salmon population, in direct violation of the Stevens Treaties, signed in 1854.

The state had given millions of acres to the Swinomish in exchange for **“the right to take fish,”** according to an article in the New York Times. But in the early 1970s, the state **“sought to control where Native Americans could fish, and tribal members asserted their treaty rights through acts of civil disobedience... and litigation,”** the Times wrote.

Federal courts have consistently sided with the tribe, ruling the state violated the treaties it had signed by destroying salmon habitats

and reducing the amount of fish available to the Swinomish. But the state held it had its own rights that eclipsed Native American sovereignty.

The Supreme Court’s deadlock – because it did not strike down earlier rulings - effectively upheld the federal courts that had ruled Native American sovereignty and treaty rights were violated by Washington.

For the Swinomish, the victory means the state must repair all the damage caused to salmon habitats near Skagit River. This must be done by 2030, at an estimated cost of more than \$2 billion dollars.

As the Times noted, the decades-long legal fight destroyed not only the salmon population but altered the tribe’s traditional way of life:

“There was a time when the murky waters of the Skagit River offered bountiful salmon harvests to the Swinomish Indians of Washington State. And even on a slow day, they could count on hauling in dozens of fish.”

“...Swinomish and other Native Americans have seen their salmon harvests dip by about 75 percent over the past three decades. In fact, the Swinomish have greatly curbed their fishing. They used to fish pretty much nonstop from June through December. But now, with the low stock, they get only about 35 days of salmon fishing a year. The tribal salmon harvest in the western area of Washington peaked at 5.3 million in 1985, but was down to 1.3 million last year.”

The Swinomish have won a great victory for tribal treaty rights and Native American sovereignty. It is also confirmation, at the highest level of our nation’s court system, of tribal authority, traditions – and dignity

The Swinomish people are enrolled in the federally recognized Swinomish Indian Tribal Community, also known as the Swinomish Tribe, which is headquartered in Swinomish Village, across the Swinomish Channel from La Conner.

They are an historically Lushootseed-speaking American Indian people located in western area of the State of Washington. The Tribe lives in the southeastern part of Fidalgo Island in northern Puget Sound, near the San Juan Islands, in Skagit County, Washington. Skagit County is

Pechanga turns coins in fountains into food pantry

COURTESY OF PECHANGA RESORT & CASINO

Anyone who recently tossed a coin into a fountain or water feature at the Pechanga Resort & Casino near Temecula helped feed a needy family.

The casino combed its areas that include water for coins and counted \$10,000. Then it donated the cash to open a food pantry for families at Elsinore Elementary School in Lake Elsinore.

The casino joined with Feeding America IE and the Elsinore Women’s Club for the project. More than 96 percent of students on the campus receive free or discounted meals. Aside from a small market, there isn’t a grocery store near the school.

“This is a great opportunity for us to meaningfully interact with students and families in our communi-

ty and provide them with healthy food options that take care of them over the week-end,” said Heidi Dodd, president of the Elsinore Women’s Club and a Lake Elsinore school board member. Bags can be refilled with fresh food every Thursday throughout

the summer and contain perishable and nonperishable items. Special emphasis was placed on fresh fruit and vegetables. The bags also include a bilingual cookbook with recipes using many of the items in the bag. The pantry will run all summer for summer-school students and their families before opening to the entire school when the school year begins in August.



Pechanga Development Corp. board member Patrick Murphy Jr., hands a bag of food to an Elsinore Elementary School family.

One recipient, Michelle Nugent, said the food bags will be a big help in feeding her six kids.

“It means a whole lot,” she said in a Pechanga news release. “My daughter loves coming here, and with this right here, this will be great to feed my kids for the week.” The casino plans to donate more coins to the pantry after future cleanings.



At I Dream The Impossible Conference Messages Of Determination, Success & Opportunity

Abram Benally drove 800 miles from Albuquerque, New Mexico, to Calif. State University San Marcos

By Gary P. Taylor, SCTCA TANF

Abram Benally, The Navajo Nation Tribal Member - who appears on the television show American Ninja Warrior - drove throughout the night to get to the 12th Annual Dream the Impossible conference at CSUSM on April 21.

It was important, Benally said, to tell his story to the more than 500 Native American students who had gathered for the conference. The distance he traveled didn't matter.

"Life is trial and error – you're not always going to succeed the first time," said Benally, appearing on a ballroom stage at the university. He was flanked by large screens, depicting images from American Ninja Warrior.

He told the students he was the only Native American on the show. He is also part of a Calisthenics team that has traveled throughout the country and internationally, competing against other teams in physically demanding competitions.

But he wasn't always a success, Benally said. He had gone through some dark times – homeless, living out his car and feeling helpless.

"I reached a point in my life where I thought of committing suicide," he told the students. *"I was actually walking to a bridge in Arizona to jump off. But when I got to the bridge, there was some man who saw me, and he came over and started talking to me. That simple conversation made me decide not to jump. That man – he didn't even know me – he made me feel my life was worth something."*

Benally told the students they would all make mistakes in their lives at some point, fail at some things, even feel depressed or hopeless as he had once been. But he said they should know they can overcome those feelings.

"Don't ever forget there are people who care about you," he said. *"There are people who love you, your mother and father, your sisters and brothers, your cousins, people in your tribe. Your lives mean so much to all of these people."*



“Our future tribal leaders”

After his remarks, Benally had teams of the Manzanita Band of the Kumeyaay Nation, Vice-Chairwoman Tishmall Turner from Rincon and Councilman Michael Vasquez of the Pechanga Band of Luiseno Indians.

Benally was one of more than a dozen presenters at the day-long conference this year. There were presentations on higher education, life challenges, plants as medicine, NCAA athletes discussing balancing school and competition.

There was also a Tribal Council Panel that included Chairman Bo Mazzetti of the Rincon Band of Luiseno Indians, Chairwoman Erica Pinto of Jamul Indian Village, Chairwoman Angela Santos of

Mazzetti had a simple message for the students: *"Get your education,"* he said, as students applauded and hollered. *"Once you have an education, that can never be taken away from you."*

Santos also told the students that education is part of leadership. *"The more you know, the more you are educated, the more you can help those who have not had an opportunity to attend a college or university,"* Santos said. *"You can be-*

come a leader, you can represent your tribe, and you can send a message that we will always be here and we are never going away."

There were also dozens of booths spread out across the far side of the campus, with representatives from colleges and universities providing brochures, pamphlets, buttons, stickers and information to students. Some of the colleges represented included: CSUSM San Marcos, CSU Sacramento, California Tribal College, Humboldt State University, Mira Costa College, Northern Arizona University, Palomar College, Saint Louis College, San Diego State University, San Jose State University and Syracuse University. Additional colleges included UCLA, UC Santa Barbara, UC Santa Cruz, UCSD, University of Florida, University of Kansas, University of Redlands, University of San Diego and Washington State University.

The annual Dream the Impossible conference draws students between 13-17 from throughout San Diego County, Orange County and Riverside County.

The conference is designed to introduce students to university or college surroundings and to encourage them to consider continuing their education beyond high school.



Mark The Date For Next Year, April 2019

Major Victory for Native American Students in Stephen C. v. Bureau of Indian Education

Native American Disabilities Law Center

On March 26, Plaintiffs won their first major court victory in Stephen C. v BIE, a landmark lawsuit asserting the educational rights of Native American students. In a historic ruling, a federal court in Arizona denied the federal government's motion to dismiss claims brought by Havasupai students and the Native American Disability Law Center. The court ruled, for the first time in the nation, that the federal government must meet the educational needs of Native American students attending schools run by the federal Bureau of Indian Education (BIE) by affirmatively addressing the mental health and wellness needs of students impacted by trauma and childhood adversity. *"This is a huge victory for Native students and their families because for the first time ever a federal court supports the idea that the federal government has an obligation to meet the mental health and wellness needs of students attending its schools,"* said Alexis DeLaCruz, staff attorney at Native American Disability Law Center.

The Court's ruling recognizes the right of Havasupai students to have a school with sufficient teachers, staff, and services to provide support that students need to learn. Billie P., mother of Plaintiffs Durrel P. and Taylor P, said, *"It means so much to me and my community that a federal judge has heard our voices. I*

am hopeful that, at long last, current and future Havasupai students will get the support and resources they need to learn in school."

The ruling addresses the consequences of historical oppression that have for generations adversely impacted Native peoples, depriving them of both educational opportunities and basic resources necessary for health and well-being. As the Society of Indian Psychologists wrote in an amicus brief submitted to the court, *"The marginalization of Native populations by federal and state governments lingers and harms the generations of Native people,"* subjecting Native children to *"both traumatic events on an individual basis and chronic, historical traumatic experience shared by the community."*

"This landmark ruling amplifies and adds power to the national movement of students, parents, educators, and scientists all across the country who know that we cannot provide true equal access to education until we recognize and address the impact of trauma and childhood adversity in our schools," said Kathryn Eidmann, attorney at Public Counsel.

"Each day the federal government continues to fight this lawsuit, Havasupai children lose another day of school that they will never get back," said Tara Ford,

Clinical Supervising Attorney at Stanford Law School Youth and Education Law Project. *"We are hopeful that the government will move expeditiously to resolve this matter and fulfil their obligation to provide the basic education and special education to which all children are entitled."*

"As this ruling recognizes, the federal government is on notice and has long been aware of the urgent need to address the impact that trauma and adversity have on Havasupai students," said Emily Curran-Huberty, attorney at Munger, Tolles & Olson LLP. *"The federal government has the legal obligation to ensure that all Havasupai children have meaningful access to public education."*

"This matter will have profound significance for Native American tribes in Arizona who are working to secure a decent education for their children, and we look forward to moving forward in the litigation and presenting evidence before the Court," said Judith Dworkin, partner at Sacks Tierney P.A. "This ruling will also have a powerful impact in states such as New Mexico where large numbers of Native students reside," said Kristin Greer Love, staff attorney at ACLU of New Mexico. "We stand by the students and families who are fighting to vindicate their rights."

WAYNE NEWTON TO SUPPORT THE VETERANS MEMORIAL
HONORING AMERICAN INDIANS-ALASKA NATIVES
Wayne Newton, world famous entertainer, legendary actor, recording artist and Las Vegas icon, will be the celebrity spokesperson for the first memorial to be built in a national cemetery dedicated to American Indian and Alaska Native veterans.

David vs Goliath: Pechanga Tribe vs California University System

The Pechanga Band of Luiseño Indians tribal archaeologist, Dr. Myra Masiel-Zamora is a UC Berkeley trained anthropology challenges the California Universities for ancestral remains.

Her challenge is to track down skeletons of Native Californians extracted from gravesites over the past two centuries and shipped off to museums around the world, and return them to the tribe’s ancestral land near Temecula so they can be reburied with dignity. And guess what? The California academic world balked.

The remains of thousands of Native Americans, along with artifacts buried with them, now sit in drawers and boxes at University of California museums. Federal and state laws require their return to tribes able to prove a connection to them.

Dr. Myra Masiel-Zamora, as the tribal archaeologist for the Pechanga Band of Luiseño Indians, accuses university officials of delaying the process so professors can continue to study the bones, and the tribe is pushing state legislation to force UC to speed up its efforts.



“As an anthropologist, you don’t own what you’re taking care of. They’re in your care,” Masiel said. *“But I think the research community does feel that they own them.”*

Over the decades, archaeologists and common looters have excavated Native American cemeteries — some even motivated by the racist eugenics movement, which compared skull shapes to attempt to prove white superiority.

Matching centuries-old skeletons with contemporary Native American groups can be challenging. Poor record-keeping abounds. Even when likely descendants are identified, tribes sometimes lack the money or land to take on repatriation.

UCLA’s Teeter said her team reaches out to tribes to help identify the origin of remains. *“We’re not talking about Neanderthals;*

we’re not talking about Homo erectus. We’re talking about people that are sometimes just a generation or two separated from us,” Teeter said. *“There’s more value in making sure our relationships are true and ethical than in trying to hold on to someone’s ancestors.”* Teeter said the collaboration with tribes is one reason for UCLA’s high repatriation rate.

However, at UC Berkeley, by contrast officials have designated more than 80 percent of the remains in its North American collection as *“culturally unidentifiable,”* a legal limbo that means researchers can study the bones without seeking permission from any tribe. Katz says that’s because they come from a broader range of places and time periods. In 1990, U.S. law began requiring federally funded museums to list remains in their collections, along with any *“associated funerary objects”* or other sacred items, and share the list with tribes, who could then make repatriation claims. California law extended that approach to state funded museums.

But UC campus responses varied widely. UCLA’s Fowler Museum has transferred nearly all of the 2,300 remains in its collection to tribes, according to its archaeology curator, Wendy Teeter. But at UC Berkeley’s Phoebe Hearst Museum, which holds one of the largest collections of human remains in the country, fewer than 300 bodies have been returned out of more than 9,000.

“It’s a huge black eye on the institution,” said Phenocia Bauerle, Berkeley’s director of Native American Student Development. She said the slow pace of repatriation has hurt her ability to build trust with Native American students and tribes.

Randy Katz, Berkeley’s vice chancellor for research, said the university *“works diligently to care for (remains) in a respectful and legal manner.”* He noted that he recently appointed more Native Americans to the campus committee that is reviewing repatriation requests. The committee was once dominated by anthropologists, with only one Native American member.

Pechanga’s dispute with the Hearst Museum began on San Nicolas Island, a sandy, scrub covered outpost about 60 miles offshore of Southern California, owned by the Navy. Archaeologists with the Navy and Cal State Los Angeles were digging there, seeking to unravel the mystery of



“A Walk through Temeéku: A look into the past and present of the Luiseño people,” Pechanga Art Exhibition in RAFFMA at Cal State San Bernardino in April 2013.

the Lone Woman, a Native American whose story inspired the novel *“Island of the Blue Dolphins.”*

That didn’t sit well with the Pechanga tribal council, which said traditional songs and stories prove the tribe’s connection to the island. It filed a petition with the Navy, which agreed the tribe had a cultural affiliation with the area. That meant digging had to stop and, by law, the nearly 500 remains uncovered on the island over the decades could go to the tribe.

In what tribal representatives describe as a six-year saga, other museums, including UCLA’s Fowler, have said they will return bodies they have from San Nicolas. The Navy has given permission for island reburial to Pechanga and three other Luiseño and Chumash tribes. But UC Berkeley insists it must conduct its own investigation before returning some of the remains.

The dispute reflects a longstanding clash of world views, with UC academics weighing concerns of descendants against potential research benefits.

“There’s a wealth of data in the human body,” said Robert Bettinger, professor emeritus of anthropology at UC Davis. “We can trace a whole series of isotopes that will tell us about your diet, about the water you drank and probably the region you came from.”

Bettinger worries that if tribes rebury remains without allowing anthropologists to examine them, society will lose the opportunity to gain detailed knowledge about life in western North America before Europeans’ arrival. *“Maybe this is patronizing from an archaeologist’s point of view, but I think someday, somebody in the Native American community is going to ask, ‘Why don’t we know this?’ ”* he said. *“And the answer will be because some of your forebears decided it was*

more important not to know that.”

But for many tribes, the very idea that their ancestors would become research objects is, *“abhorrent.”* Pechanga Chairman Mark Macarro said.



“As long as these remains are out there and our people are in pieces in different institutions,” he said, *“the tribes have this sense that things are really out of balance.”* He added.

Macarro subscribes to the Luiseño view that the world was created in the Temecula Valley and is skeptical of academics whom he sees as guessing at history, constantly changing their ideas as new evidence discredits the old ones. *“Look, if you want to know the past talk to us.”* He said.

California’s Assembly has passed legislation by San Diego Assemblyman Todd Gloria, a member of Alaska’s Tlingit Haida tribe, to create a uniform UC repatriation process, overseen by the state’s Native American Heritage Commission. Tribes would have equal representation on campus committees, and the state auditor would review UC’s legal compliance.

“If research was done in a cooperative fashion with the descendants, maybe something could happen here,” Gloria said. *“Sadly, right now the relationship is very adversarial.”*

Matching centuries-old skeletons with contemporary Native Amer-

ican groups can be challenging. Poor record-keeping abounds. Even when likely descendants are identified, tribes sometimes lack the money or land to take on repatriation.

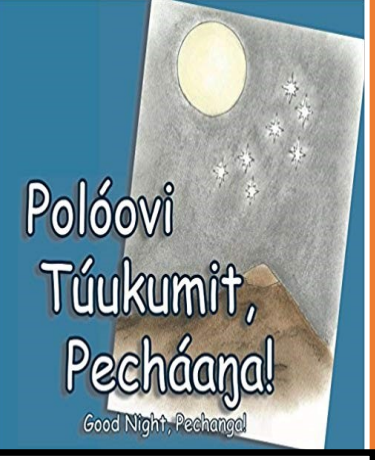
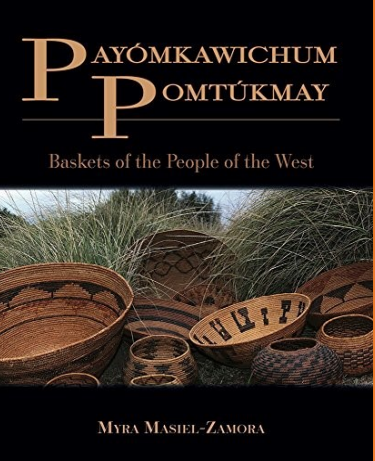
But even this process is controversial. The United Auburn Indian Community says its own claim for repatriation of remains and sacred items from UC Davis has dragged on for years and objects to scientists handling the bones, saying it is disrespectful.

The scientists contend they must ensure there’s sufficient evidence to repatriate the bones or they could be sued by anthropologists who want to study them. In 2012, Bettinger and two other UC scientists seeking DNA to study ancient migrations sued but failed to stop the university from transferring two 9,000-year-old skeletons to the Kumeyaay tribes.

UC has not taken a position on Gloria’s bill, though Berkeley’s Katz said he’s “concerned that as written it will increase layers of bureaucracy and hobble our ability to act swiftly on the advice of the new (committee) we’ve established that is more representative and inclusive of Native American perspectives.”

While the tribes await state Senate action, Dr. Masiel-Zamora continues her work. Last month, she flew to Europe to consult with a museum about remains that she says have ties to her people.

“The tribe, we’re very patient,” she said. *“We don’t forget. I will continue to fight for these people until they get returned back to where they came from.”*



Books by Dr. Myra Masiel-Samora



CELEBRATING AMERICAN INDIAN HERITAGE BOOSTS ACHIEVEMENT

“Learning and preserving their history and culture is key to Native American student success”

Looking back at her school days, Henrietta Mann, a Cheyenne educator in Weatherford, Oklahoma, says *“I learned my history is absent and my culture is not present.”*

Today, Mann is working with her school district and the local Native American Task Force to make sure Native American students in her community don’t have the same

Too often the history, culture and contributions of American Indians and Alaska Natives are absent from the curricula taught in many school systems across the country, even in districts with a high population of Native American students.

To address this problem, the Weatherford school district began a Community Conversation program, funded by a National Education Association (NEA) grant from the Public Engagement Project/ Family

School Community Partnership, to bring together parents, students, and educators to talk about their concerns and the best way to increase the achievement among Native Americans.

After listening to the conversations, the district provided more professional development opportunities in Native American culture for faculty, offered Weatherford students more cultural events and field trips, and established a Native American Club at Weatherford High School.

Their efforts are paying off — Native American math performance increased from 1080 to 1397 (on Oklahoma’s API scale of 1500) over the past two years; and Native American reading performance increased from 1059 to 1272.

A new NEA resource guide, *Focus on What Works*, highlights the Weatherford program as a model for other schools dis-

tricts. The guide provides background on America’s original citizens and details programs like Weatherford’s that have helped boost student achievement, test scores and graduation rates for American Indian and Alaska Native students.

“There are steps we can take today to preserve the history and culture of the past, while preparing American Indian and Alaska Native students for the future,” says said Dennis Van Roekel, president of NEA.

There are approximately 644,000 American Indian and Alaska Native students in K–12 public schools across America. Ninety percent of all American Indian and Alaska Native students attend regular public schools, and more than 170,000 teachers in America’s public schools are American Indian and Alaska Native.

Despite the large numbers, data for this

diverse group is often missing or incomplete from education research and literature, and their rich history and culture is left out of most school curricula, leading to the “invisibility factor” experienced by this population.

Focus on What Works (PDF) identifies action-driven initiatives and promising public school programs that show how incorporating this information into lesson plans boosts academic achievement among the American Indian and Alaska Native students.

In honor of National American Indian Heritage Month, NEA is also offering recommended reading lists to introduce students to Native American history and culture. Titles are listed by grade level and include fiction, nonfiction and poetry.

Source: Shayne’s Journal

AVELLAKA WALK:

SUPPORTING SURVIVORS OF ASSAULT & VIOLENCE

By Gary P. Taylor, So. California Tribal Chairmen’s Association, Inc. Tribal TANF

In the coolness of an early April 15, 2018 morning, hundreds of Native American men, women and children gathered on the Pala Indian Reservation. They came for Avellaka’s 9th Annual Sexual Assault Awareness Walk.

They walked to take a stand and show support for those who have suffered violence and sexual assault.

“The purpose of the walk is to support survivors and let them know they are not alone,” said Wendy Schlater, Avellaka Program Director. *“The walk is to raise awareness of sexual assault and rape culture so we may address these crimes by holding perpetrators accountable. (We also seek) to find cultural specific solutions on how to heal from these crimes and to prevent sexual violence from happening.”*

Before the Walk began, Diane Duro of the Pala Band of Mission Indians delivered impassioned remarks about *“removing the stain of violence from our hearts. We must not let our blood flow on our land.”* she declared. *“We must cleanse our land of this violence.”*

Duro – whose niece was shot and killed last year on the Pala reservation – expressed her hope the Avellaka Walk would continue to heal those who have suffered.

“We have come from the East and West, the North and South, with our hearts strong even though some of us have had our hearts broken,” she said. *“We walk for all those who cannot and for those who must walk to remain strong.”*

Schlater, who spoke after Duro, said she hoped the Walk *“will begin a ripple of healing to our communities.”*

The three-hour Walk on April 15, 2018 began at the Pala Administrative Building,



proceeded west and circled back east along Highway 76 before returning to the Administrative Building. Along the route, dozens of children walked alongside tribal elders. Those who could not walk rode in an open-air bus decorated with colorful hand-made signs and posters.

“They walked to take a stand and show support for those who have suffered violence and sexual assault.” Schlater said representatives from nine tribes throughout the county and more than 400 tribal members from San Diego County, San Bernardino, Riverside County and Ft. Mojave attended the Walk.

The event – officially the Avellaka Program’s 9th Annual Inter-Tribal Sexual Assault Awareness Walk – marked the culmination of three days of training sessions and discussions facilitated in mid-April by Avellaka Program staff assisted by the Strong Hearted Native Women’s Coalition.

The coalition held several trainings in Pala that lead up to the three-day weekend of activities which included the showing of “Wind River” that led to a discussion on Tribal Jurisdiction addressing these crimes. A session on Talking Circles around Missing and Murdered Indigenous Women was also included over the weekend of activities.



Avellaka’s 9th Annual Sexual Assault Awareness Walk. Pala Indian Reservation

“Fig Tree John”

By Ernie C. Salgado Jr. .

Fact or fiction?

“Fig Tree John” is listed on the Internet by several writers expressing interest in the myth or fact of “Fig Tree John” as he was named because he was credited with planting the first fig tree in the Coachella Valley.

Yes, for us American Indians “Fig Tree John” was a real person. His real name was John



Razon and he was a tribal member of the Torres Martinez Band of Cahuilla Indians. He also served as the their Tribal Spokesman in the early 1920’s.

He was also an active member of the Mission Indian Federation with its slogan **“Home Rule, Less Government and Individual Responsibilities.”** He was listed on the government records as one of the fifty-seven-(57) Federation leaders arrested by the United States Department



of Justice and charged with "conspiracy against the government" in 1923, a year before citizenship was granted to the American Indians.

Little is known about Mr. Razon partly due to his active involvement with the Mission Indian Federation and the their adoption of a protective strategy of vigilant while maintaining a sustainable presents within the southern California reservations after the mass arrest and subsequent release when the charges were dropped for lack of any evidence. However, the Government through the Bureau of Indian Affairs and tribal informants continued to harass and undermine the effort of the Federation.

What is noteworthy is that many of the descendants of the early Tribal Leaders that were influential members of Mission Indian Federations continue to lead their respective tribes today. However, this article is dedicated to the ancestors of John “Fig Tree John” Razon.

John “Fig Tree John” Razon had two children a boy, John Razon Jr. and a girl, Minnie Mac Razon. Both siblings attended Sherman Indian School where they met and married their high school sweethearts.

Both siblings, upon getting married, moved to the San Jacinto Valley. John Jr. married Clemencia “Clementine” Silvas a member of the Soboba Band of Mission Indians, (Soboba Band of Luiseno Indians as the name was changed a few year back). Ms. Clemencia Silvas also had a

brother, Leandro “Lee” Silvas. John Jr.’s sister, Minnie Mac married a young man from the Pechanga Band of Mission Indians, William “Bill” Miranda.

The John Razon, Jr., family made their home on the Soboba Indian Reservation while the Miranda family lived in the city of San Jacinto on Santa Fe St. near the

cross street of Esplanade, just three miles west of the Soboba Indian Reservation. Both had large families that attended the San Jacinto schools.

Mrs. Clemencia Silvas–Razon was active in tribal affairs and served on the Soboba Tribal Council and was a strong supporter of the Mission Indian Federation in her youth as were her oldest twin daughters Martina “Tina” and Lupe. Lupe married Larry "Dee" Boniface who was also a member of the Soboba tribe. Sister, “Tina” married Lester Lopez from the Torres Martinez Indian Reservation.

Sandy "Boniface" Arres, Lupe and Dee’s daughter served on the Soboba Tribal Council and their granddaughter, Monica Lindsey-Herrera is currently serving on the Tribal Council.

Martina “Tina” and Lester’s eldest son Arthur “Art” Lopez was enrolled at Torres Martinez and served as the Tribal Chairman his son Richie Lopez is serving in the tribal council. Two of Art’s younger brothers Carl and Darrel Lopez were enrolled at Soboba and both served on the Soboba Tribal Council, Carl as the Tribal Spokesman and Darrel served on the Tribal Council. Carl’s son, Steven also served on the Soboba Council. Gordon Placencia was also elected to the Soboba Tribal Council and is the son of Irene “Renie Razon” Placencia, another daughter of John and Clemencia,

Still another Razon daughter, May was enrolled at Torres Martinez married a non-Indian and their daughter, Maxine Resvaloso was enrolled at Torres Martinez and is currently serving as their Tribal Chairwoman.

Leroy “Lucus McCain” Miranda Sr. was the eldest son of Minnie Mac and Bill Miranda and he married a lady from the Pala Indian reservation, Donna Lavado. Their son, Leroy Miranda Jr. is currently the Vice-Chairman for the Pala Band of Mission Indians as well as a leader of the cultural resurgence of the tribe.

John “Fig Tree John” Razon may not only have planted the first fig tree in the Coachella Valley his legacy continues to have a direct impact on at least three southern California Indian Reservations, Soboba, Torres Martinez and Pala.

Like Sonny and Cher’s song *“The Beat Goes On.”*

The Self-Destruction of the American Indian

By Ernie C. Salgado

FIRST, ONE NEEDS TO UNDERSTAND that substance abuse has no barriers. Gender, age, race, size, intelligence (IQ) or physical ability has no bearing on substance abuse. It should also be understood that not everyone that drinks socially is an alcoholic. However, it is us that know and understand the difference to help our brothers and sisters to know and understand the difference.

ALCOHOL IS THE SINGLE MOST DANGEROUS DRUG ON THE PLANET and is legally sold in almost every town, city and state in the country and even on some reservations in the country. Alcohol abuse in the Native American community is epidemic and the leading cause of death of the tribal youth than any other drug.

METHAMPHETAMINE is the second leading drug of choice among the drug users, which is combined with the legal drug of alcohol in the nation today. Substances abuse is not confined to the southern California Indian Reservation population nor is it a gender, racial or age issue it is an

epidemic of massive magnitude in the nation.

WHAT IS METH? Methamphetamine (known on the street as “speed,” “meth,” “crank,” “crystal-meth,” and “glass”) is a central nervous system stimulant of the amphetamine family. Like cocaine, it is a powerful “upper” that produces alertness, and elation, along with a variety of adverse reactions. The effects of methamphetamine, however, are much longer lasting then the effects of cocaine, yet the cost is much the same. For that reason, meth is sometimes called the “poor man’s cocaine.”

ALMOST EVERY DAY the question is asked by tribal people, *“How do we stop the violence on our Reservation?”* The answer is simple, stop the abuse of alcohol and illegal drugs.

Doing it is a different matter altogether and the difficult part especially when the tribal community is in denial that it has a substance abuse problem in the first

place.” How many time have you heard this blame shift? “It’s only a few individuals that make it bad for everyone.”

TAKING ON ALCOHOL AND SUBSTANCE ABUSE within the Indian Tribal communities the primary focus must be on educating the tribal youth and community on the dangers related to the use of alcohol and methamphetamine.

THE SECONDARY FOCUS should be to assisting the tribal population with alcohol and methamphetamine abuse by providing rehabilitation and support. This will require a well-organized collaborative effort between the Tribal Governments, reservation tribal communities at large, local, county and state health provides, law enforcement and rehabilitation service providers.

A long-term commitment to providing the resource in the manifestation of facilities, funding and professional expertise are other key components for developing and sustaining a “Long-Term Comprehensive

Plan” to combat substance abuse by tribal members.

TRIBAL AND COMMUNIT7 PRIORITIES will need to change making the prevention of alcohol and substance abuse a top priority. The challenge must be a collaborative effort between all the tribes because they are not isolated from each other. The tribes will also need to make a long-term commitment to providing the financial resources to insure that the desired results are realized, saving our youth.

TO SAY THAT THE FUTURE OF OUR PEOPLE is in the balance is an understatement and without the leadership to address the problem we are doomed to repeating our history of self-termination.

But hey, we can always blame the white man or the Government or the missionaries anybody but ourselves *for our failure to take responsibility.*

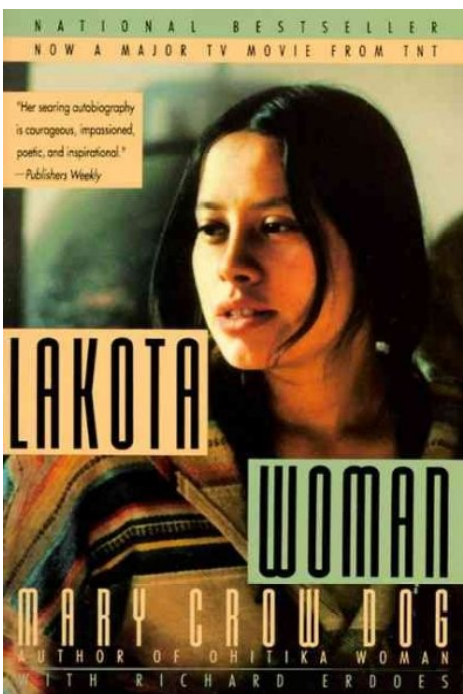
MARY BRAVE BIRD

September 26, 1954 - February 14, 2013

Source: *Native North American Biography* edited by Sharon Malinowski and Simon Glickman. Submitted by Andrea Marquez

Mary Brave Bird dictated her life story in the two books *Lakota Woman* and *Ohitika Woman* to Richard Erdoes, a photographer and illustrator who himself became involved in political activism through having taped and transcribed her story.

In these two books, written 15 years apart, Brave Bird told how the American Indian Movement (AIM) gave meaning to her life. *Lakota Woman*, written under the name Mary Crow Dog, portrays her life from her birth to 1977, and *Ohitika Woman* written under her current name of Mary Brave Bird, covers events up to 1992 and adds new details to the earlier history.



Mary Brave Bird's mother, Emily Brave Bird, had been raised in a tent in the village of He-Dog on the Rosebud Reservation in South Dakota, then taken to St. Francis Mission boarding school where she was converted to Catholicism.

While she studied nursing in Pierre, South Dakota, her four children were raised by their grandparents. Robert Brave Bird trapped in the winter and farmed in the summer. He was a descendant of the legendary warrior Pake-ska Maza ("Iron Shell"), who became chief of the Wablenicha ("Orphan Band") of the Brulé or Sicanju tribe of the Lakota Sioux.

Growing up on the Rosebud Reservation, Brave Bird faced poverty, racism, and brutality from an early age. Although she descended from a distinguished family, she was not taught a great deal about her heritage.

Her mother would not teach her her native language because, she said, "speaking Indian would only hold you back, turn you the wrong way."

She was sent to St. Francis Mission boarding school at the age of five, where she reported that nuns beat Indian stu-

dents who practiced native customs or spoke their native language. She later ran away from the school and began her teenage life drinking heavily and getting into fights.

While still a teenager, Brave Bird became involved in the protest activities of AIM, where she began to find new spirit and meaning in being Indian.

In 1972, at the age of 16, she participated in the Trail of Broken Treaties march on Washington, D.C., after which protesters occupied the Bureau of Indian Affairs building. At that time, Brave Bird met Leonard Crow Dog, a Sioux medicine man who was active in AIM and taught her much about Indian traditions. They were married the following year.

In February 1973 in Custer, South Dakota, Sarah Bad Heart Bull protested the release of the murderer of her son, Wesley Bad Heart Bull, and requested AIM's help at the Custer courthouse.

When AIM protesters in Custer learned that the police had used violence on Bad Heart Bull's mother, they rioted.

The riot was followed by a meeting attended by medicine men Frank Fools Crow, Wallace Black Elk, Henry Crow Dog, and Pete Catches, all there to consider how to protest this incident.

At the time the Pine Ridge Reservation was calling for AIM to help protest the corrupt rule of Richard Wilson, the elected chairman of the reservation.

Two elders suggested that they take a stand at Wounded Knee, where the U.S. cavalry had massacred hundreds of Sioux in 1890.

On February 27, under AIM leadership, a group of Native Americans, Brave Bird and Crow Dog among them, did take a stand at Wounded Knee. They dug trenches, put up cinderblock walls, and became warriors.

The siege lasted 71 days. On March 12, surrounded by armored cars spewing bursts of gunfire, a declaration was drafted for the independent Oglala Nation proclaiming its sovereignty.

Two Native Americans were killed, and many were wounded. Leonard Crow Dog treated the injured survivors with medicinal herbs; he led sunrise prayers and brought back the Ghost Dance for which his ancestors had been slaughtered in 1890. For four days, and for the first time in 80 years, on sacred ground, they circled a cedar tree, dancing in the snow.

On April 11 Mary Brave Bird's baby was born. She named him after Pedro Bissonette, a man who was killed by the tribal police for having founded the Oglala Sioux Civil Rights Organization (OSCRO).

The terrorist reprisals by Wilson's



"GOONS" (Guardians of the Oglala Nation) resulted in the deaths of 250 people, many of them children, on the reservation. Among those murdered was Delphine, Leonard Crow Dog's sister, who was beaten to death.

The American Indian Movement (AIM) played a crucial role in Brave Bird's new life. Without the organization, she lived in poverty and despair, coping with alcoholism, domestic violence, joblessness, and hopelessness. Within the movement, she felt a sense of purpose.

The alliance that AIM members made with the traditionalists restored for them their own ancient ways. Meanwhile, the tribal elders were given back their traditional roles as communicators of their culture. Brave Bird, sober, working for the cause, was heroic.

She learned from her work in the movement that pan-tribal (involving Native people from all tribal lines) unity can give spiritual power to even those who are treated as the dregs of society.

She described the movement's ability to strengthen Native communities in her book *Lakota Woman*, which became a national best-seller, won a movie contract, and earned the American Book Award for best nonfiction.

Both *Lakota Woman* and *Ohitika Woman* retell the ancient myths and explain the meanings of many Native American ceremonies. As Brave Bird wrote, "AIM made medicine men radical activists, and made radical activists into sun dancers and vision seekers.... It restored women's voices and brought them into the tribal councils."

But while *Lakota Woman* is a breathless first-hand account of AIM's early demonstrations from the perspective of a teenager who had been involved in heady events, *Ohitika Woman* presents them from the viewpoint of a mature woman, adding needed historical background.

Brave Bird's life did not necessarily become simpler with her new outlook, however. Even the large gap between their ages—Mary was 17 and Leonard was 31 when they married in 1973—was less of a problem than their cultural differences.

Leonard had to teach Mary the ceremonies, the use of healing plants, and reconcile her to the role of a medicine man's wife. This involved feeding multitudes of uninvited guests at the feasts following every service. It also meant never getting enough rest; as tribal counselor, Leonard

Crow Dog was always on call, traveling constantly, and taking his family along when he was summoned.

Since he did not charge for healing, and gave everything away, there was never enough money to feed the family.

Brave Bird raised seven children. In addition to Richard, Ina, and Bernadette from Leonard's first marriage, she had four more with him: Pedro, Anwah, June Bug, and Jennifer Louise.

On September 5, 1975, with helicopters whirring overhead, 180 agents broke into Crow Dog's home and took him away in handcuffs.

After three trials, he was sentenced to 23 years in prison for his political activities. Brave Bird addressed rallies to raise funds, but it took contributions of \$200,000 from friends, Amnesty International, and the World Council of Churches to get him out of prison.

Famed activist attorney William Kunstler argued on his behalf. At Lewisburg Penitentiary Crow Dog's cell was so small that he could not stand upright in it, while authorities at Leavenworth tried to disorient him by keeping a neon light glaring 24 hours a day.

Filmmakers Mike Cuesta and David Baxter made a documentary about his imprisonment, and as a result a number of celebrities rallied to his support.

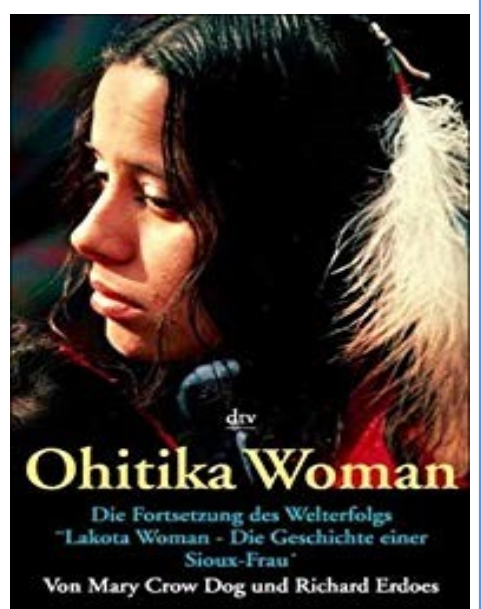
When he returned to Rosebud, the entire tribe welcomed him with honoring song languages.

After many separations and reconciliations Brave Bird and Crow Dog divorced. Brave Bird married Rudi Olguin, a descendant of Zapotecs, Mexican Indians, on August 24, 1991, in Santa Fe, New Mexico. Together they had a daughter, Summer Rose.

In her books Brave Bird tells what it means to be a Sioux woman—caught between the forces of tradition and the feminist movement, often subject to sexual harassment and degradation.

In *Ohitika Woman*, she speaks about her recurring problems with alcohol abuse, and the healing she has found in the Native American Church.

Still, like many other feminists who are also Native Americans, she tends to place the economic, political, and legal struggles of Indian peoples before the pursuit of women's rights.



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EDUCATION: PART 3

By Shayne Del Cohen

People all have different learning styles. Some are best by rote; others by audio, some by visual, others by hands-on. One of my favorites is compare and contrast.

This is not only a way to teach learners that there are often several ways to do something, but is an effective way for teachers and parents to address what they consider a curriculum gap.....that wide chasm that often precludes Native knowledge and wisdom from being part of every day learning in schools systems too rigid to reach out in creative ways.

Parents, teachers, tutors and others can be proactive in introducing the kind of information to which they want their children exposed by continuously pointing out how tribes did or knew something.

In History, for instance, one can take a standard text and methodically assert points to consider. In development of the Northwest Ordinances and subsequently the US Constitution, the fact that the Iroquois Confederation was used as a model is a good place to start.

Subsequent research on “Founding Father’s” statements about what they perceived about these issues offers an opportunity to compare and contrast how people of the 18th Century perceived the world around them.

Given the fact that (again) many of the Founding Fathers were educated in Greek and Roman classics, contrasting what they saw in the new world opens a long, large dialogue which eventually led to the encapsulation of the understanding of “Nation” in Article I, Section 8 of the US Constitution.

The compare and contrast of how this one little sentence has been interpreted/used and abused for two centuries provides curriculum fodder in additional subjects such as government, political science, sociology and public policy.

From elementary science to advanced botany students, compare and contrast is obvious. How did different tribes utilize the flora and fauna of the American continent? How/why did tribes use them differently?

Why does the USA manufacture/vend pharmaceuticals when native plants have the same chemical structure or properties? What medical knowledge did tribal people possess that the western world is just now learning? Conversely, what native beliefs have precluded adoption of modern technical medicine?

For fifty years (OMG, can I really say that?!) I have often been amused (and saddened) by subjects for which Indians were denigrated or ridiculed to watch the evolution of the “dominant society” begin to adopt them.

Worship of solar energy. Seasonal housing. High protein/high fiber diets. Conservation. Genetics (knowing

from whence you come/careful selection of mate).

The above are all topics that that can be charted over decades by compare and contrast.

The irony of Indians being precluded from historic migration patterns and “settled” on specific tracts of land, while a society that immigrated to claim a homestead but now seeks to have two or three homes or at least travel the country uninhibitedly comes to mind. Courting customs. Trial by peers. Leadership/executive responsibility. Separation of church and state (or a war leader and a spiritual leader). Economic systems. Dress. Astronomy.

There are virtually few subjects that cannot be presented or discussed with compare and contrast.

My point is that even if your community “has issues” with school district adopted curriculum, either with how material is presented -- or not present -- there are easy ways to bring it on today while, perhaps, addressing the policy and textbook purchasing protocols of the school keepers. No demonstrations necessary.

It does take a village. Traditionally everyone in a tribal community had a distinct role in the cultivation of children. Today most everything is put on beleaguered school districts. What is each tribal member doing to rectify this? What is your role?

It is not only to benefit the Indian students that curriculum and teaching methods should provide more indigenous knowledge, but to benefit the community at large.

So much knowledge of human nature and the geography of an area inhabited for over 10,000 years should yield some wisdom if it can be captured.

This is why language is so important. Comparing and contrasting greetings carries many lessons. Hello means one thing; aloha, shalom (neither a strict hello or good bye) another. What are the implications of this?

The graphic translation of a standard Chinese greeting is “Have you eaten?”.....brings a cavalcade of topics with it.

The hand position of “Nameste”, the stereotypic hand raised “How”, the kissing of cheeks - all have deep meanings, cultural and historical significance that can be compared and contrasted in a simple discussion.

Around each and every one are topics and examples of what might be compared and contrasted, resulting in a greater understanding of self/tribe and the possibilities of self and tribe in an ever expanding interactive world.

Textbooks and curriculum models may be important, but little steps can be taken daily to ensure minds are opened and facts provided.

SHAYNE'S JOURNAL

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Shayne Del Cohen began BA in community development, a Master's in International Administration and a PhD in International Law, all of which was balanced with the education provided by the many tribal leaders and individuals with whom she interacted over the years.

Later, first as the health planner and then AO to the tribal chairman spent a decade with the Reno-Sparks Indian Colony and then another two decades as a development consultant working with different tribal communities across the country.

Along the way she earned a

She has been honored to have been a TV talk show host for 15 years, the president of Nevada Press Women and a member of the Nevada State Historical Records Advisory Board.

Shayne's Journal is a daily news blog that serves the American Indian Community. She started it during a

time when she was the Nevada point person on a five state tribal library project. Archives are available at www.shaynedel.com.

The American Indian Reporter is pleased to have Shayne share some of her research and musings with us. Shayne can be reached at AIRez.shayne@gmail.com

Ernie C. Salgado Jr.,
Publisher/Editor
American Indian Reporter

Injustice against Standing Rock protesters is egregious and ongoing

Source: Shayne’s Journal

Standing Rock protesters faced below-freezing conditions, water cannons, sponge rounds, bean bag rounds, stinger rounds, teargas grenades, pepper spray, Mace, Tasers, and even a sound weapon. Officers carried weapons openly and threatened protesters constantly, by many accounts. Hundreds of protesters were injured, and more than two dozen were hospitalized.

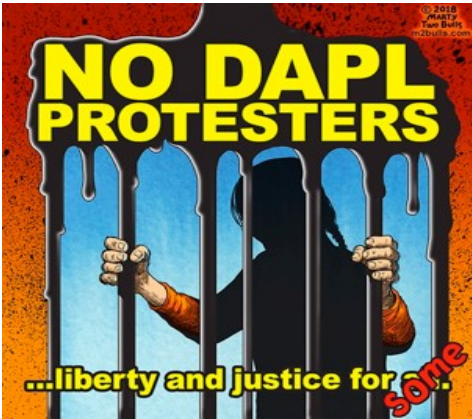
As of November 2016, 76 local, county, and state agencies had deployed officers to Standing Rock. Between August 2016 and February 2017, authorities made 761 arrests. One protester was arrested and slammed to the ground during a prayer ceremony; another described being put in actual dog kennels” with “photos of the types of dogs on the walls and piss stains on the floor” in lieu of jail. She wasn’t told she was under arrest; she wasn’t read her rights. Once detained, protesters were strip searched and denied medical care. Belongings and money were confiscated, the latter never returned..

Law enforcement officers razed the camp in February 2017. The protest may have ended, but aggression against protesters did not. Law enforcement and prosecutors’ efforts to charge protesters with as serious a crime as possible have become battles to convict them and obtain the maximum sentence possible.

During a Oct. 27, 2016, roadblock protest of the Dakota Access Pipeline at Standing Rock, several fires were set. By whom, no one knew. Prosecutors charged Little Feather of the

Chumash Nation, also known as Michael Giron, and Rattler of the Oglala Lakota, Michael Markus, with “use of fire to commit a felony” as well as civil disorder, anyway. The charging documents cite knowledge of “several fires ... set by unidentified protesters.”

Police tactics on Oct. 27, by the way, included the use of pepper spray and armored vehicles. Law enforcement and prosecutors only became more aggressive after President Trump assumed office, at his direction. Both Little Feather and Rattler opted to plead guilty, not because there was adequate evidence against them but because



the mandatory minimum sentence would be 10 years if they were convicted at trial. That was a risk not worth taking: *The Guardian* has reported that surveys found 84 to 94 percent of the jury pool has prejudged Standing Rock protesters.

Little Feather was sentenced to three years in prison. Rattler is expected to receive the same or a similar sentence. A third protester, Red Fawn Fallis, pleaded guilty to charges of civil disorder and illegal possession of a firearm by a convicted felon. She was accused of firing a gun during the protest, though she said she doesn’t remember doing so. The gun in question was owned by an informant who allegedly seduced Fallis. Despite these obvious flaws, she and her attorneys opted not to risk trial, citing both anti-protester sentiment and lacking disclosure by the prosecution. She received a 57-month sentence.

The ongoing experiences of Standing Rock protesters are all the more horrifying in contrast with the recent pardon of Dwight and Steven Hammond. Trump pardoned the pair, who’ve long “clashed” with the federal government, at the behest of a “tycoon” friend of Vice President Mike Pence. Both had been convicted of setting fires on federal land for a 2001 fire, while only Steven was convicted of a 2006 fire. When the mandatory minimum sentence for the pair—who originally benefited from pro-rancher bias—was imposed on appeal, it sparked an armed standoff led by another famous family of anti-government extremists, the Bundys.

The Dakota Access pipeline would carry 500,000 barrels of crude oil a day from North Dakota’s Bakken oil field, one of the world’s largest oil producers

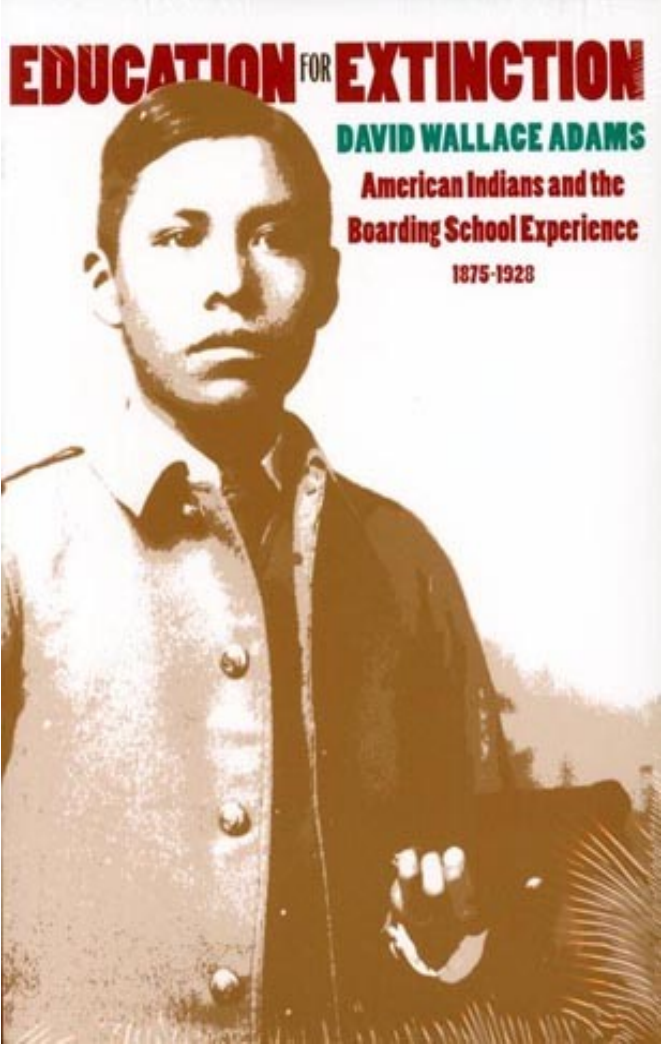
“Kill The Indian Save the man”

This was the educational policy of the Government and many tribal folks believe it’s still the policy.

Regardless of all efforts to make us over, we are still here & fully armed with knowledge of our traditions, culture and values.

We know our history and will not allow for a repeat.

Ernie C. Salgado Jr.



The 2018 National Council on Aging, Inc. Conference on Aging in Indian Country Pechanga Resort and Casino

The biennial conference, which will bring in 1,500 to 2,000 American Indian and Alaska Native Elders from all over the country, will be held at the stunning Pechanga Resort and Casino in Temecula, California from September 10-13, 2018.

The conference is a one-of-a-kind experience for attendees, especially for American Indian and Alaska Native Elders and those in aging organizations and communities. At the conference attendees will learn about

policy issues that are critical for Elders; learn about new programs and services that other tribal communities are developing to promote aging and support services within Indian Country and urban areas; attend workshops; participate in the elegant and culturally rich events focused on Elders, such as the Elder fashion show; and so much more. Members will also vote for new board members, vote on resolutions, and voice policy recommendations in order to help improve services to Indian Elders.

Pechanga Resort and Casino, Temecula CA. <https://www.pechanga.com/>
CONTACT: Cheryl Archibald, (505) 292-2001, carchibald@nicoa.org

Irving Charles Krauthammer

March 13, 1950 – June 21, 2018

Source: From Wikipedia, the free encyclopedia

Irving Charles Krauthammer (/ˈkrɑʊθæmər/; was an American political columnist whose weekly column was syndicated to more than 400 publications worldwide.

A well-respected conservative political pundit, in 1987 Krauthammer won the Pulitzer Prize for his column in *The Washington Post*.

While in his first year studying medicine at Harvard Medical School, Krauthammer became permanently paralyzed from the waist down after a diving board accident that severed his spinal cord at C5.

After spending 14 months recovering in a hospital, he returned to medical school, graduating to become a psychiatrist involved in the creation of the *Diagnostic and Statistical Manual of Mental Disorders III* in 1980.

He joined the Carter administration in 1978 as a director of psychiatric research, and eventually he became the speechwriter to Vice President Walter Mondale in 1980.



Krauthammer with President Reagan.

In the late-1970s and early-1980s, Krauthammer embarked on a career as a columnist and political commentator. In 1985, he began writing a weekly editorial for *The Washington Post*, which earned him the 1987 Pulitzer Prize for Commentary for his "witty and insightful columns on national issues."

He was a weekly panelist on the PBS news program *Inside Washington* from 1990 until it ceased production in December 2013.

He had been a contributing editor to *The Weekly Stand-*

ard, a Fox News Channel contributor, and a nightly panelist on Fox News Channel's *Special Report with Bret Baier*.

Krauthammer received acclaim for his writing on foreign policy, among other matters. He was a leading neoconservative voice and proponent of United States military and political engagement on the global stage, coining the term "Reagan Doctrine" and advocating for the Gulf War, Iraq War, and enhanced interrogation techniques of suspected Islamic terrorists.

In August 2017, due to his battle with cancer, Krauthammer stopped writing his column and serving as a Fox News contributor. Krauthammer died on June 21, 2018.

Early Life and Career

Krauthammer was born on March 13, 1950, in the New York City borough^l of Manhattan. His father, Shulim was from Bolekhiv, Ukraine (*then the Austro-Hungarian Empire*) and Thea (Horowitz), his mother, was from Antwerp, Belgium.

When he was 5, the Krauthammer's family moved to Montreal, Canada. Through his school year they resided in Montreal and spent the summers in Long Beach, New York.

His parents were Orthodox Jews, and he graduated from Herzliah High School.

Krauthammer attended McGill University in Montreal, graduating in 1970 with First Class Honours in both economics and political science.

At the time, McGill University was a hotbed of radical sentiment. Krauthammer said that it influenced his dislike of political extremism. *"I became very acutely aware of the dangers, the hypocrisies, and sort of the extremism of the political extremes. And it cleansed me very early in my political evolution of any romanti-*



cism,"^l

He later said: *"I detested the extreme Left and extreme Right, and found myself somewhere in the middle."* The following year, after graduating from McGill, he studied as a Commonwealth Scholar in politics at Balliol College, Oxford, before returning to the United States to attend medical school at Harvard.

Krauthammer was injured in a diving board accident during his first year of medical school. He sustained injuries that left him paralyzed from the waist down and required him to be hospitalized for 14 months. He remained with his Harvard Medical School class during his hospitalization, graduating in 1975.

From 1975 through 1978, he was a resident in psychiatry at Massachusetts General Hospital, serving as chief resident his final year.

During his time as chief resident, he noted a variant of manic depression (bipolar disorder) that he identified and named *"Secondary mania."* He published his findings in the Archives of General Psychiatry. He also coauthored a path-finding study on the epidemiology of mania.

In 1978, Krauthammer moved to Washington, D.C., to direct planning in psychiatric research under the Carter administration.

He began contributing articles about politics to *The New Republic* and, in 1980, served as a speech writer to Vice President Walter Mondale.

He contributed to the third edition of the Diagnostic and Statistical Manual of Mental Disorders. In 1984, he was board certified in psychiatry by the American Board of Psychiatry and Neurology.

News from California Indian Legal Services

Contributed by Willie J. Carrillo Sr.,
Tule River Tribal Member

What are the Most Pressing Tribal Issues CILS Should Focus Its Attention and Resources on?

Escondido, CA - June 6, 2018: Over the past fifty-one years, California Indian Legal Services (CILS) has witnessed dynamic changes in the lives of our people from one end of the State to the other. During this time, challenges, needs, and conditions have ebbed and flowed depending on fiscal, regulatory, and social circumstances, and CILS has adjusted its efforts accordingly. To remain current and relevant to these ever-changing needs, CILS is conducting a statewide tribal legal needs assessment to determine tribes' legal needs. What are the most pressing issues CILS should be focusing our attention and resources on?



In photo above: Mark Romero, Chairman of the CILS Board of Trustees and former Chair of the Mesa Grande Band of Indians, and Nicole Scott, CILS Director of Marketing and Development are visiting tribes throughout California to talk about their current legal issues. They are conducting a statewide tribal legal needs assessment with Tribal Councils, administrators, and other leaders to discuss how CILS can best serve tribes and our Native American community as a whole.

Since February 2018, Mark and Nicole have met with ten tribes in southern California. *"We anticipate it will take two years to reach our goal of visiting every tribe throughout the state."* Scott offered. *"From the current visits we have learned tribes are looking at revising their Constitutions, drafting more tribal codes have school discrimination concerns and are increasing economic development."* She added.

The first ten tribes gave us great advice. *"Visit all the tribes, and find ways to help groups with the same regional problems"; "Keep doing what you are doing"; "Go and talk with the tribes about issues, and find legal solutions."*

"These meetings allow us to get insight into what legal issues each tribe is focusing on and regional problems many tribes face. The assessments will help CILS prepare for the coming legal challenges and understand what tribes want most," stated Mark Romero, Chairman of the CILS Board of Trustees. *"It is humbling to think about all the legal victories tribes have won through the decades. Meeting with Tribal Councils, both old and new, reminds me of the story we are writing for the future generations. These legal victories play a big part in our future."*

"CILS will be reaching out to all California tribes for their valuable advice and counsel on how to best serve our community moving forward. The tribal legal needs assessment takes about an hour and helps CILS understand which issues need our attention and resources."

The *American Indian Reporter* is here to help you share your good news with our people. If you don't have much to say this spot is reserved for you.

FIVE-YEAR FARM BILL: Tribal Participation?

Voting 86-11, the Senate on June 28, 2018 passed a bill renewing farm, nutrition and anti-hunger programs for five years at a cost of \$87 billion annually. The bill (HR2) would subsidize crop insurance and commodity prices, cut spending for the Supplemental Nutrition Assistance Program by more than \$2 billion annually and set stricter work and job training requirements for food stamp recipients.

Every five years Congress goes through a massive legislative exercise, crafting a wide-ranging farm bill that now includes about a half-trillion dollars in spending. And every five years, American Indian leaders say they have largely been left on the sidelines.

"Indian tribes have been either ignored or overlooked or been the victim of policy changes since we can remember, that's just a fact of life," said Keith Anderson, vice chair of the Shakopee Mdewakanton Sioux Community, which is leading an effort to exert more influence by tribes in negotiations that are getting underway for a new farm bill.

Anderson said as his wealthy tribe provided grants to other Indian nations for infrastructure and healthy food initiatives, leaders realized there was no focused lobbying effort across Indian Country.

"We just recognize that the needs that might not be getting heard and the leverage that we can produce with that economic success by attaining our friends in Congress is just something we need to do, we need to do what we can do for who aren't there," said Anderson.

More than 30 tribes across the

country are part of the new Native Farm Bill Coalition. Partners include the National Congress of American Indians, the Indigenous Food and Agriculture Initiative and the Intertribal Agriculture Council.

"The effort of the Native Farm Bill Coalition represents the very first time such a concerted effort has been made on behalf of all of Indian country and only Indian country," explained Zach Ducheneaux who lives in South Dakota, works for the Intertribal Agriculture Council and has been involved in farm policy for years.

The most recent USDA census counted more than 56,000 American Indian operated farms and ranches across the country.

Ducheneaux said the farm bill can help develop a stronger tribal agriculture economy by funding projects that add value to livestock or crops produced by Indian farmers and ranchers.

But the legislation is so broad it

can help tribes in many areas only loosely linked to farming.

"There's really no part of a reservation community that the farm bill will not impact. Everything from the electricity to the water that you use, the food on the grocery store shelves, the buildings that you're going to house your community activities in," said Ducheneaux. *"It's absolutely critical that Indian Country realize how big of a player this could be in their game."*

Nutrition is the largest part of the farm bill, accounting for about 80 percent of spending in the current law. It's estimated 25 percent of tribal members across the country use federal nutrition programs, but in some poor communities as many as 60 percent of residents rely on USDA food assistance.

Some tribes already provide food for nutrition programs. For example, the White Earth Nation in northern Minnesota sells thousands of pounds of wild rice to

the USDA for use in food programs.

The Native Farm Bill Coalition would like to see that connection expanded.

Spending in the current farm bill totals nearly \$500 billion over five years, and funding in the new bill is not expected to grow. But Janie Hipp says that doesn't mean tribes can't access more funding. The director of the Indigenous Food and Agriculture Initiative at the University of Arkansas believes big improvements in Indian Country can happen by simply changing how the USDA implements the next farm bill.

"Enhancing how the existing programs can be delivered more effectively in Indian country to help us build value added agriculture, to build stronger food economies. But also to improve health, and the economic diversity within tribal communities," said Hipp.

One area of focus for the Native

Farm Bill Coalition is rural development programs which provide funding for housing, public infrastructure and business development.

The Red Lake Nation in northern Minnesota is a good example of using farm bill programs, according to Ducheneaux, who notes Red Lake has received \$18 million in the past 10 years in the form of rural development funding and conservation programs.

But Ducheneaux says tribes often don't have the resources to access federal funding. *"The challenge that we face in much of Indian country is that we're dealing with some of the most impoverished communities in the nation. And too often rural development dollars come tied to a cash match,"* he said.

The coalition will lobby for a farm bill provision allowing the USDA to waive the cash match for grants to impoverished areas.

Keith Anderson with the Shakopee Mdewakanton Sioux Community says digging into the farm bill has been a learning experience. But he said the Native Farm Bill Coalition represents a long term commitment to giving Indian tribes a louder voice at the table.



Tribal Sports Reporter

AIRez.Keith@gmail.com
NativeSportsMedia.com

Hi, I'm Keith Vasquez and I will be the Tribal Sports Reporter for the American Indian Reporter.

I am a tribal member of the San Pasqual Band of Mission Indians. I have lived on the reservation my entire life and currently live there with my wife and five children.

My primary occupation is as a professional sports photojournalist and photographer.

I have covered some of the most recent NFL professional football camps as a photojournalist. And the Pro Bowl in 2018 and NFL Combine. On April 26-27, 2018 I attended the NFL Draft. I want to share that experience with you.

The primary focus of the American Indian Reporter

Sports is to showcase tribal sports activities, programs and individuals.

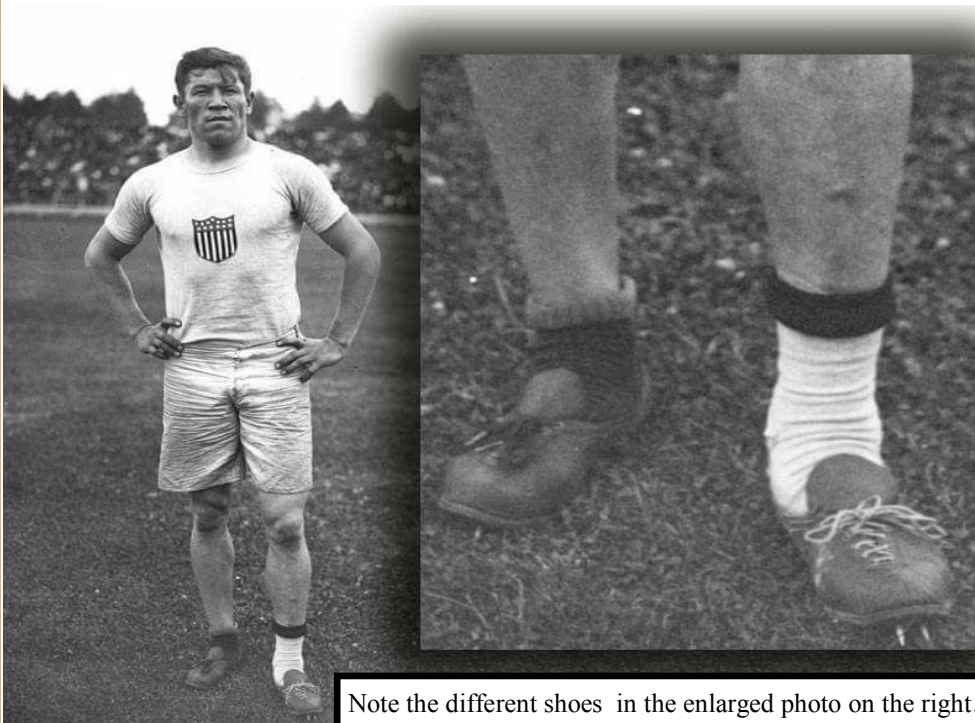
Let us help you promote your pending sports event.

please feel free to contact me. I can be reached at Email addresses listed above.



Olympics Flashback: Jim Thorpe won two Gold medals with shoes he found in the trash

Contributed by Gene Dixon. Pauma Tribal Member



Note the different shoes in the enlarged photo on the right.

Jim Thorpe grew up with adversity. As a Native American in the early 1900's, he faced racial prejudice and a difficult upbringing. His twin brother died at age 9. His mother and then father died just a few years later. He became an orphan.

So when somebody stole his shoes...

So when somebody stole his shoes right before he was set to compete in the Olympics, it was probably no big deal to Jim. He simply put on two other shoes that someone had tossed in a trash can. They were different sizes, though, so he had to wear extra socks on one foot to even them out.

He went on to win two Gold medals, but that only touches the surface of what he did in those games. He won gold in the (now defunct) pentathlon, winning four of the five events (long jump, discus throw, sprint, and wrestling). The one event he didn't win was the javelin. He's never competed in that event for the Olympics. He finished third in the world.

He'd actually tried to throw the javelin once before, in the Olympic trials. At the time, he didn't know that he could throw it with a running start. He threw it standing still, and placed second.

Back at the Olympics, he also took part in the grueling decathlon. To give you an idea of how great of an athlete he was, Thorpe finished first in four events (shot put, high jump, 110 meter hurdles, and 1,500 meters.) He finished third in four other events and 4th in two more.

After the Olympics...

Thorpe also played professional football, winning championships in 1916, 1917, and 1919. He played for the Canton Bulldogs, one of the 14 teams that would become the National Football League

Shortly after the Olympics, he broke the Amateur Athletic Union's All-Around Championship record by winning 7 of 10 events outright and finishing second in the 3 others that make up the decathlon.

Later, a newspaper reported Thorpe had been paid to play minor league baseball in 1090 and 1910. He was stripped of his amateur status and forced to return the Gold medals. His amazing performance was erased from the Olympic record books. 70 years later, he was awarded replica Gold medals posthumously. But his records still don't appear in the Olympic annals

Thorpe, it seemed, could play any sport.

Thorpe would amass an amazing professional athletic career, playing baseball with the National League championship NY Giants in 1913 and continuing to play professional baseball until 1922. He batted a career-best .327 in his final season.

Thorpe also played professional football, winning championships in 1916, 1917, and 1919. He played for the Canton Bulldogs, one of the 14 teams that would become the National Football League.

He also played professional basketball, barnstorming the country with a group of other Native Americans in 1926.

It's hard to imagine now that pro athletes get paid millions of dollars just to wear a particular brand of shoes. For Jim Thorpe, it didn't matter what kind he wore.



Paul Dughi VP/General Manager & WAAY-TV & Audience Pop, named one of Broadcasting and Cable Digital All-Stars "On the front lines of transforming's the broadcast industry

MICA DIAZ: RANKED 4TH IN NATIONAL WOMEN'S MOTOX PROFESSIONAL RACING

By Andrea Marquez, Soboba Indian Reservation



In photo above, Women's Professional MotoX racer, Mica Diaz a Soboba Band of Luiseno Indians Tribal member take checkered flag in a recent race.

In her rookie year she has already gaining national recognition as a fearless and complete rider. Diaz is the only American Indian Woman Professional MotoX racer in the nation.

With only three races left this year she is looking to move up in the standing with a close eye on the number one spot.

When asked what the main difference between the amateur and professional level is for her, she gave me that signature winning smile and said "...Night and day... first the riders are more focused, aggressive and highly skilled. "...And they don't cut you any slack...it's all business" she added. Asked if she feels she is ready to compete at this level she smiled again and responded "...I've been ready since I took my first ride at age four with my dad."

Three races remain to finish the 2018 calendar years and all are in southern California. November 5, at Gorman, November 25-27, at Glen Helen and the final race on December 6, at Lake Elsinore.

While Mica is making history Professional Women's MotoX still faces an uphill battle for recognition. Although the ladies are outstanding riders no one had picked up the helm and really promoted them.

This might be a great opportunity for some of the gaming tribe from throughout the country to promote the Professional Women's MotoX on Indian lands.

Something for the tribes to think about. This is an industry that has yet to be tapped and who else better than the Tribes to promote the underdog than the Res Dogs.

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INDIGENOUS BOWL



Photos by Keith Vasquez: The first ever "Indigenous Bowl" was held on July 7, 2018 at Mesa College in San Diego CA. American Indians that graduated from throughout the Nation participated in the event. Hundreds of supporters braved the 100 plus degree heat attended the game.

THE TRUTH ABOUT DEFERRED ACTION FOR CHILDHOOD ARRIVALS (DACA)

Source Wikipedia, the free encyclopedia *By Ernie C. Salgado Jr.*

In spite of knowing that he did not have the Constitutional authority to waive federal immigration law, nor did he have the authority to create it out of thin air, he did both by signing the Deferred Action for Childhood Arrivals (DACA) Executive Order.

Prior to signing the Executive Order that became known as the "Dreamers" or the DREAM Act bill, President Barack Obama had appeared on national television several times to explain to the American public that it was unconstitutional for him to arbitrary sign an executive order overriding Congress. He also explained that Congress was the only branch of the Government authorized by the Constitution to create legislation.

What is mindboggling is the failure of any state or Republican member of the Senate or House of Representatives to challenge the (DACA) Executive Order in the courts. It wasn't until the President attempted to expand DACA that 26 state filed suit in the federal courts.

However the Republican Party leaders denounced the DACA program as an abuse of executive power. Political lip service.

President Barack Obama announced the Deferred Action for Childhood Arrivals (DACA) policy with a speech in the Rose Garden of the White House on June 15, 2012. The date was chosen as the 30th anniversary of *Plyler v. Doe*, a Supreme Court decision barring public schools from charging illegal immigrant children tuition. The policy allowed certain immigrants to escape deportation and obtain work permits for a period of two years, renewable upon good behavior. To apply, immigrants had to be

younger than 31 on June 15, 2012, must have come to the U.S. when they were younger than 16, and must have lived in the U.S. since 2007. In August 2012, the Pew Research Center estimated that up to 1.7 million people might be eligible.

The policy was created after acknowledgment that these students had been largely raised in the United States, and was seen as a way to remove immigration enforcement attention from "low priority" individuals with good behavior. The illegal immigrant student population was rapidly increasing; approximately 65,000 illegal immigrant students graduate from U.S. high schools on a yearly basis.

U.S. Citizenship and Immigration Services (USCIS) began accepting applications for the program on August 15, 2012. As of June 2016, USCIS had received 844,931 initial applications for DACA status, of which 741,546 (88%) were approved, 60,269 (7%) were denied, and 43,121 (5%) were pending. Over half of those accepted reside in California and Texas. According to an August 2017 survey, most current registrants (called "Dreamers" in a reference to the DREAM Act bill) are in their 20s, and about 80% arrived in the United States when they were 10 or younger.

In November 2014, Obama attempted to expand DACA. However, in December 2014, Texas and 25 other states, all with Republican governors, sued in the District Court for the Southern District of Texas asking the court to enjoin implementation of both the DACA expansion and Deferred Action for Parents of Americans (a similar program). In February 2015, Judge Andrew

THE UNITED STATES CONGRESS IS THE ONLY BRANCH OF OUR GOVERNMENT THAT IS AUTHORIZED BY THE U.S. CONSTITUTION TO MAKE LAWS.

THE UNITED STATE CONGRESS NEEDS TO MAN-UP AND FIX THE DACA & IMMIGRATION MESS.

S. Hanen issued a preliminary injunction blocking the expansion from going into effect while the case, *Texas v. United States*, proceeds. After progressing through the court system, an equally divided (4–4) Supreme Court left the injunction in place, without setting any precedent.

The DREAM Act bill, which would have provided a pathway to permanent residency for unauthorized immigrants brought to the United States upon meeting certain qualifications, was considered by Congress in 2007. It failed to overcome a bipartisan filibuster in the Senate. It was considered again in 2011. The bill passed the House, but did not get the 60 votes needed to overcome a Republican filibuster in the Senate. In 2013, legislation that would have comprehensively reformed the immigration system, including allowing Dreamers permission to stay in the country, work and attend school, passed the Senate but was not brought up for a vote in the House. The *New York Times* credits the failure of Congress to pass the DREAM Act bill as the driver behind Obama's decision to sign DACA.

Nearly all Republican publicans in the House of Representatives (along with three Democrats) voted 224–201 to defund DACA in June 2013. Lead author of the amendment Rep. Steve King (R-Iowa) stated, "The point here is...the President does not have the authority to waive immigra-

tion law, nor does he have the authority to create it out of thin air, and he's done both with these Morton memos in this respect."^l However, in practice Congress does not have the ability to defund DACA since the program is almost entirely funded by its own application fees rather than congressional appropriations.

On September 5, 2017, Attorney General Jeff Sessions announced that the program is being repealed. Sessions said that the DACA-eligible individuals were lawbreakers who adversely impacted the wages and employment of native-born Americans. Sessions also attributed DACA as a leading cause behind the surge in unaccompanied minors coming to the United States from Central America. Trump said that "virtually all" "top legal experts" believed that DACA was unconstitutional. Fact-checkers have said that only a few economists believe that DACA adversely affects native-born workers, that there is scant evidence that DACA caused the surge in unaccompanied minors, and that it is false that all "top legal experts" believe DACA to be unconstitutional.

Sessions added that implementation will be suspended for six months; DACA status and Employment Authorization Documents ("EAD") that expire during the next six months will continue to be renewed. DACA recipients

with a work permit set to expire on or before March 5, 2018 will have the opportunity to apply for a two-year renewal if their application is received by USCIS by October 5, 2017.

In a follow-up statement, Trump said "*It is now time for Congress to act!*" The approximately 800,000 immigrants who qualified enrolled in DACA will become eligible for deportation by the end of those six months. A White House memo said that DACA recipients should "use the time remaining on their work authorizations to prepare for and arrange their departure from the United States."

On September 6, 2017, fifteen states and the District of Columbia filed a suit in the United States District Court for the Eastern District of New York seeking to stop the repeal.

President, Trump got it right it's the responsibility of the U.S. Congress to address the immigration problem.

- 1) The 2012 Executive Order by President Obama creating DACA is unconstitutional. He said so himself.
- 2) President Trumps Executive Order to end DACA in six-months and giving Congress time to make DACA legal is within his constitutional authority.
- 3) The U.S. Congress is the only branch of our Government that is authorized by the U.S. Constitution to make laws.

Regardless if you support DACA or not these are the true facts with regard to DACA. Any thing else is bogus.

TRIBAL WATER RIGHTS

By Ernie C. Salgado Jr.

Winters v. United States, 207 U.S. 564 (1908), was a United States Supreme Court case clarifying water rights of American Indian reservations. This doctrine was meant to clearly define the water rights of American Indians in cases where the rights were not clear. The case was first argued on October 24, 1907 and a decision was reached January 6, 1908. This case set the standards for the United States government to acknowledge the vitality of American Indian water rights and how rights to the water relate to the continuing survival and self-sufficiency of American Indian people.

The United States Supreme Court case of *Winters v. United States* held that the decree enjoining the companies from utilizing river waters intended for an American Indian reservation was affirmed. It was also held that when American Indian reservations were created by the United States government, they were created with the

intention of allowing the American Indian settlements to become self-reliant and self-sufficient. As American Indian reservations require water to become self-sufficient in areas such as agriculture, it was found that water rights were reserved for tribes as an implication of the treaties that created the reservations.

Although the ruling of *Winters v. United States* was made very clear, accounts show that water rights relating to American Indian reservations were put aside and neglected for decades after the ruling.

While the United States government was caught up in the emergence of non-Indian settlers moving west, the government seemed to turn a blind eye to many non-Indian settlers who were making use of water sources which, under the terms of *Winters v. United States*, had been reserved for American Indian reservation use. The United States Supreme Court was not

called upon to further define American Indian reserved water rights until the case of *Arizona v. California* in 1963.

Water rights are extremely important to American Indians, especially those American Indian tribes living in the West, where water supplies are limited. American Indian reservations, and those who live within them, rely on water sources for the water necessary for them to be self-sufficient.

American Indian reservations rely on streams and rivers for agricultural purposes. Not only is the water itself important to the American Indian reservations, but also what the water contains. By having the rights to an area of water, one also gains rights to what is in the water. This gives an implied right to fish the waters. Because life relies on water, it may be fair to say that who controls the water ultimately has control over life on the reservation.



Save the Date
United American Indian Involvement, Inc.

American Indian Day
17th Annual Community
Gathering and Family Picnic
September 8th, 2018

- Entertainment
- Fun
- Games
- Raffle Prizes



- Mini Pow Wow
- Food
- Crafts
- Music

Crystal Springs Picnic Site Griffith Park
4730 Crystal Springs Drive
Los Angeles, CA 90027

Save the date! **The 15th Dragonfly Gala** will take place on Saturday, August 11, 4-8 pm. *Reserve your table early!*

There will be wonderful food, lots of exhibits, singing and dancing. The Silent Auction has many interesting things too!

The Dragonfly Award goes to William Madrigal, Sr. and his family. They save and share the Cahuilla language, songs, stories, and more!

Saturday, August 11, 2018 4 to 6pm
Morongo Community Center
13000 Malki Rd.
Morongo Indian Reservation

For more information call 951-249-7736
Dorothy Ramon Learning Center: Ernie and June Siva

“The Rider” South Dakota

BY GARY P. TAYLOR, SCTCA TANF

“The Rider” is a film about Native Americans.

But it is much more. Filmmaker, Chloe Zhao has created a film that is at times harsh and yet also graceful in its depiction of a young Lower Brule Sioux, Brady Jandreau, and his family and friends. They all live on or near the Pine Ridge Indian Reservation in South Dakota.

Jandreau is no Hollywood veteran; in fact, he’s never appeared in any film before. And neither has his father Wayne or his sister Lilly, who are also in the movie. Zhao has cast all three as they are – brother, sister and father, changing only their last names in the film.

The natural relationships among the three – the tension, struggles, love, joy and despair – are the focus of the movie.

Peter Travers, in his review of **The Rider** in Rolling Stone magazine, summarized the newly-released movie this way:

The remarkable Brady Jan-

dreau – a star in the making with no acting experience – tackles the central role of Lakota cowboy Brady Blackburn, a 20-year-old saddle-bronco rider and horse trainer who lives for the rodeo.

Then a bronco bucks him hard in the skull and puts him in a three-day coma; the doc says another kick like that will kill him.

As it is, Brady, his fingers gnarled in a permanent curl, is already feeling a dizziness and weakness as foreign to him as a desk job.

“...*Set against the stunning vistas of the American heartland, The Rider explores the physical and psychological impact on a modern cowboy who feels useless if he can’t do what he was born to do. Should he risk his life for his idea of what gives him value? Zhao explores these questions with an artist’s eye and a deep respect for the dignity of what makes us human. Her film is as indelible as it is un-*miscible.”

The film also includes several scenes showing Brady’s closeness to his horse, Gus, and the other horses he trains. A.O. Scott of the New York Times, in his review, considered these among the best in the movie:

In several long, crucial scenes in the middle of “**The Rider**”...we look on as Brady trains horses, including Apollo, a stubborn and high-spirited colt. A rodeo champion recovering from a serious head injury, Brady understands the animals in a way that suggests both long practice and natural intuition. His total absorption in the task at hand, his graceful combination of discipline and talent, his un-showy confidence in his own skills — all of these are signs that we are watching an artist at work.

The Rider is remarkable not only in its casting of non-actor Native Americans, but in its story of struggles, adversities – and triumphs.

MARIJUANA: THE DOPING OF AMERICA

By Ernie C. Salgado Jr.

Marijuana, if anyone tells you that it is not dope, run. The doping of the masses in America is nothing new in stupefying the population one only need to look at the history of China as far back as the 7th century.

Although usage of opium was made illegal by the ruling party it did little to deter its usage, same here. Comparing apple to oranges, Marijuana to opium I don’t think so it’s the usage of a controlled substance that is being compared not the substance. Regardless it’s my opinion and that is all that matter at this point.



Granted marijuana is “supposedly” not addictive, harmful or dangerous as alcohol it does alter normal brain though process and alters personality. Users normally become more passive and compliant avoiding confrontation unless seriously provoked making them more pliable and easier to manipulate and control.

I’m not suggesting a grand nationwide conspiracy but rather a devastating collapse of the moral fiber of the Nation of epic proportion and sanctioned by the political liberal left. Snowflakes as Bill O’Reilly references them. The wide spread usage of marijuana will continue to escalate regardless if it legalized or not just as the usage of opium did in China.

And frankly as a realist I don’t foresee much opposition to the legalization of the “Controlled Usage” of marijuana nationally within the next five-years. “Controlled Usage” is the liberal political narrative “**Catch Phrase**” for the legalization of possessing and usage of marijuana in limited quantities.

Liberal politicians can only see the revenue and the young voters support. However, they fail to see the long term deterioration of core values and the debility of law enforcement to control the illegal distribution of the drug. The drug cartel has got to be toasting the national legalization of marijuana. Since the hands of law enforcement will be limited at best. The car-

tel will have no problem under selling the “**Controlled Usage**” as designed by the political bureaucrats that will be producing the regulations.

There is no way any government agency can control the usage of marijuana. At best it can only provide for the oversight of sales and beyond that it has no policing ability or resources. In way of example, the legalized usage of marijuana will be limited to 18-years of age and older however, several studies and

research indicate that children as young as 8-years of age have used marijuana and at a critical level of usage in the 12 to 17 age group. But little or nothing is made public by the liberal press or even the conservative news media.

Sure the drug cartel and government licensed dispensers will co-exist with the cartel doing whatever is necessary to insure that it does. The quality of the marijuana and pricing will be the number one key marketing focus of the drug cartel. Sounds a little too corporate main line? It is because it is big business and with the legalization of marijuana customer satisfaction will be front and center just like any other merchandise.

Like alcohol, marijuana is a “gateway drug” to the more addictive and harmful drugs such as heroin, cocaine and methamphetamine just to name a few of the proliferation of legal and illegal drugs available. Granted not everyone that used marijuana will escalate their drug usage to a more additive and harmful drugs.

As a Nation we have become a “**Drug Centered Culture**”. How did it happen? It didn’t happen overnight, it started in the early 60’s with the “Hippies and Flower Power Movement” along with the “Anti-America Factions” and “Politically Correct” that has established a very powerful political presents in the community at large and within the halls of Congress.

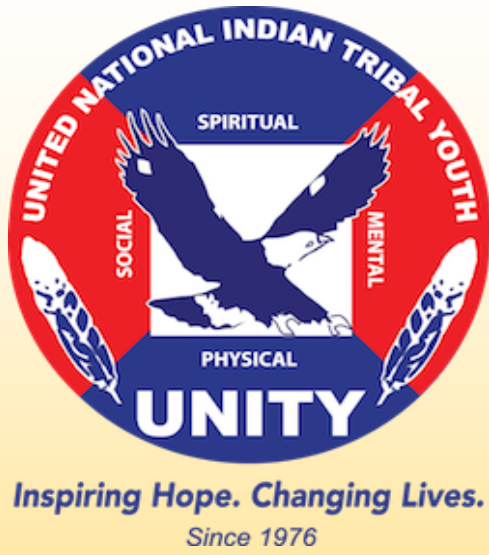
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CHARLIE TWO DOGGS CORNER



Regardless of what anyone tells you alcohol is the most dangerous drug on the planet. Why? Because it is sold legally implying that safe.

Did you know that more people have died from alcohol related disease thank any other reason including all the wars.

Suicide which is related to mental health, liver disease such as cirrhosis and so many others that it would take all the pages of this newspaper to name them. Diabetes and

heart problems top the list and it keeps getting longer. Domestic violence involves the entire family.

But where is the warning label from the Surgeon General of the United States? Even then it most likely wouldn’t make any difference, like cigarettes.

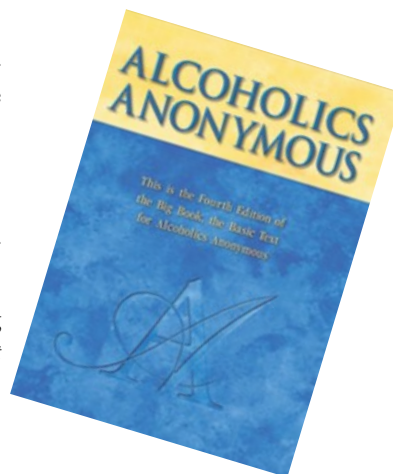
In fact most alcoholics never drink more than two drinks a day: Wen asked how many drinks they had the standard answer is, a couple because they don’t count. It’s true ask anyone that is a heavy drinker how many beers they had and the answer will be “a couple”.

So where do you start? First, if you drink anything don’t drive. It’s a start because you are recognizing that you are impaired and you are being responsible.

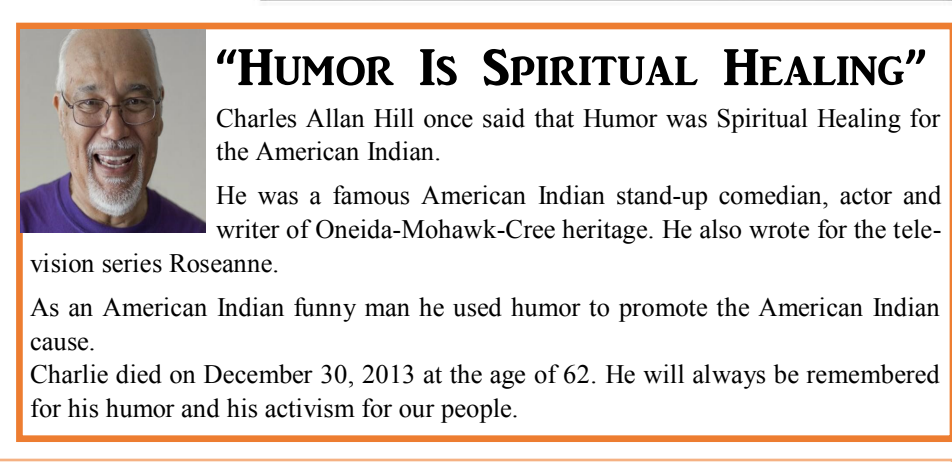
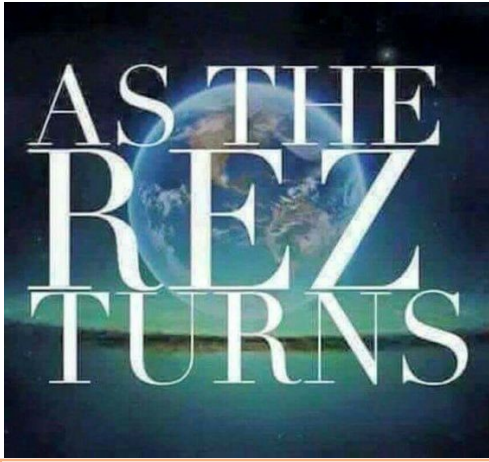
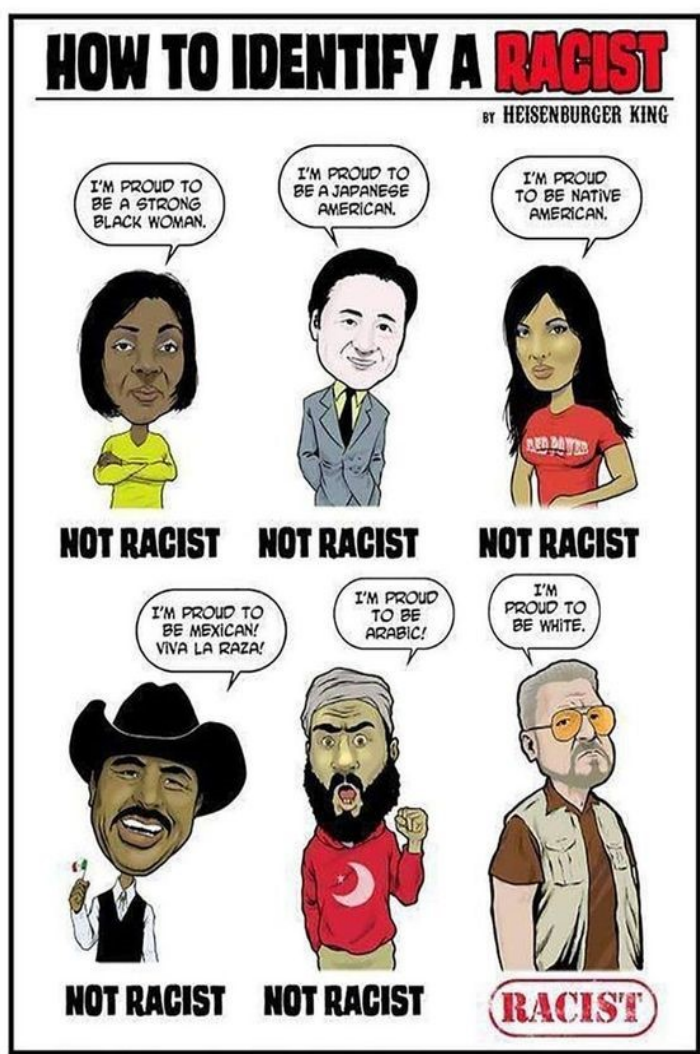
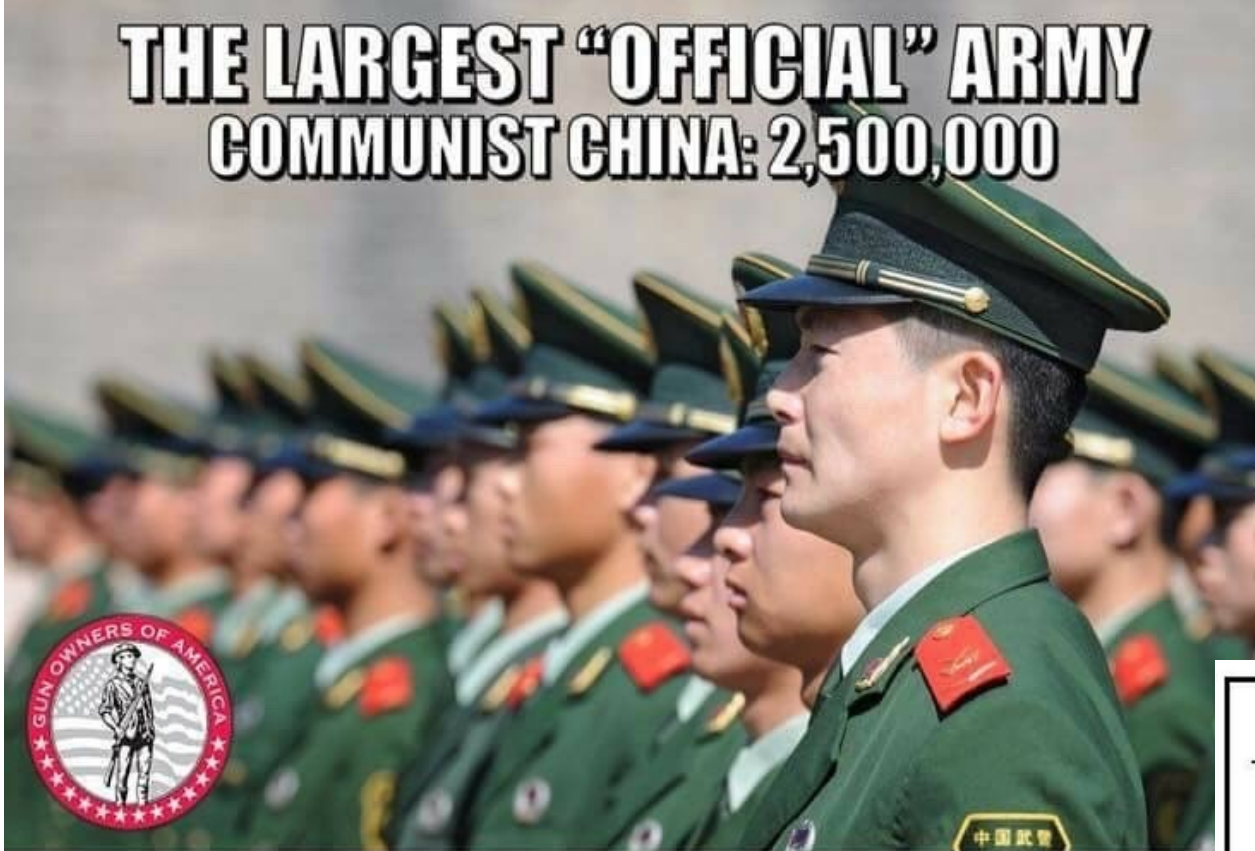
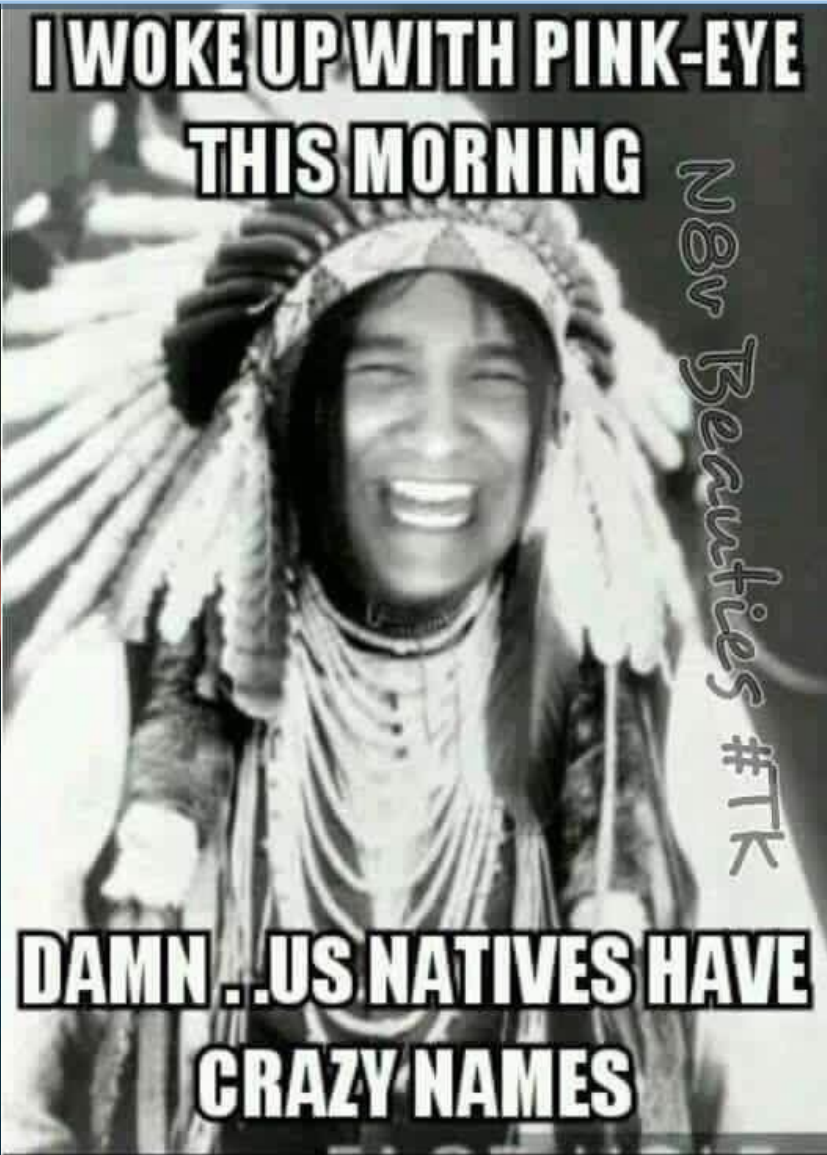
Alcoholics Anonymous is one of the most successful approaches in addressing alcoholism. And it’s free.

You don’t have to admit to having a drinking problem to attend an AA meeting. *More next month.*

Don’t Drink and Drive”



Funny Bone & More



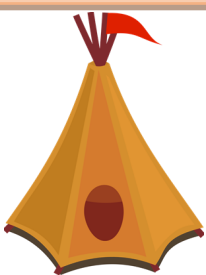
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My View—Your View

Ernie C. Salgado Jr.



PRESIDENT TRUMP’S AMERICAN INDIAN COALITION

President, Donald J. Trump established his American Indian Coalition before his election.

These men and women are grassroots leaders and tribal elected officials who engage on relevant issues with the American Indian tribal community.



Markwayne Mullin, U.S. Representative (R-OK) and tribal member of the Cherokee Nation is the Chair of the Coalition.

He had this to say: *"The daily flood of new federal regulations keep Indian Country from becoming self-sufficient. Local tribal decisions, not federal bureaucrats, are the best way to improve our communities. As both an enrolled member of Cherokee Nation and a Member of Congress, I will stand with Donald Trump in supporting tribal sovereignty and reining in federal over-regulation."*

Honorary Chair Fleming Begaye, Sr., one of America's revered Navajo Code Talkers, said, *"Native Americans need a federal government that gets out of the way of small business. As an independent and a successful small businessman, I crossed the line this week and voted for Mr. Trump."* *"As a local elected official, I am outraged that Indian Country is prevented from harnessing our own energy resources by ever-increasing regulations."*



President Donald Trump (R) with, from left to right, Fleming Begaye Sr., (Seated lower left corner) Thomas Begay, and Peter MacDonald (Former Tribal Chairman for the Navajo Nation), each of whom served as Navajo Code Talkers in World War II.

Sharon Clachischillage, New Mexico (R-NM) State Representative of the 4th District and tribal member of the Navajo Nation, said. *"The Trump Administration will ease restrictions on American energy reserves worth trillions of dollars. Together we will block the bureaucrats holding Native American businesses back and bring new jobs into our communities."*



Ross Swimmer is the former Principal Chief of the Cherokee Nation and Special Trustee for American Indians at DOJ: *"Hillary Clinton's war on coal interferes with our sovereign right to develop energy on native lands. We need a new traffic cop so the federal government stops playing gate-keeper with Tribal economies."* Swimmer said



Former Poarch Band of Creek Indian Chairman Eddie Tullis finished by saying: *"Hillary Clinton favors union bosses over Tribal authority in labor matters. Instead, native communities should be treated like state governments when it comes to labor."*



"Economic development is the key to the self sufficiency of the American Indian tribes. We now have a President willing to help us." He added.

PROPOSED 28TH AMENDMENT TO THE U.S. CONSTITUTION

The Congress of the United State of America shall pass no laws that that applies to the citizens of the United States of America that does not apply equally to all the members of the United States Senate and the House of Representatives.

And Congress shall pass no laws that applies to all the members of the United States Senate the House of Representatives that does not apply equally to the citizens of the United States of America.

CURRENT PENDING LEGISLATION U.S. CONGRESS

Sponsor: [Sen John Hoeven R-ND](#)

S.2515 - To amend the Indian Self-Determination and Education Assistance Act to provide further self-governance by Indian Tribes, and for other purposes.

Sponsor: [Sen. Murkowski, Lisa \[R-AK\]](#)

S.Res.444 - A resolution recognizing the heritage, culture, and contributions of American Indian, Alaska Native, and Native Hawaiian women in the United States.

Sponsor: [Sen. Udall, Tom \[D-NM\]](#)

S.3168 Indian Water Rights Extension Act. To amend the Omnibus Public Land Management Act of 2009 to make the Reclamation Water Settlements Fund permanent.

BIG GAS & ELECTRICITY TAXES FOR THE CALIFORNIA PEOPLE.

I know the majority of you will be ok with the latest tax increase for the funding of Cap and Trade to curb carbon emissions in California and to save the planet.

Yes you will, but I have to wonder what happens when the wind blows from our next door neighbors like Arizona, Nevada and Oregon that have yet to decide to save the world from carbon emissions.

Last year In mid July 2017 the Democratic controlled California State legislator, with the help of a few RINOs (*Republican In Name Only*) voted to increase gas taxes by .63 to .90 cents per gallon and 10 to 20 percent on electricity.

Please allow me to help you with the math. To fill your 20 gallon gas tank your cost will increase (*that means more than you are paying now*) from \$12.60 to \$18 and on top of your current \$300 per month electric bill you will be paying \$30 to \$60.

And once you get accustomed to paying these fees it will be increased as is the normal practice for our Tax and Spend elected officials.

However, the additional hidden cost will be the increase in the cost of food, housing and healthcare to name only the most first tier living expenses. It is basic economics all production cost are passed onto us, the ultimate taxpayer and consumer.

I assume most of our liberal and RINO elected officials have never heard of Greece or Venezuela who also taxed and spent themselves into bankruptcy. Or even our own national debt of over 16-17 trillion dollars.

But, hey we will be making these financial sacrifices to make the planet a better place to live for our children. Even if they may have less to eat, or they may be forced to live in substandard housing, go without basic healthcare and will need to bundle up more during the cold weather.

Look at the bright side Gov. Brown and his merry gang of liberals will be able to check the Cap and Trade taxes off their "Bucket List."

2018, mid term elections and the big spenders face serious backlash from the people.

Democrats helping Republican Party Win

The Republican Party should be headed to a reckoning of historic proportions.

And, despite his Trump's own often unforced errors, they may have found an unwitting ally far more impactful than Vladimir Putin: the Democratic Party.

The Democrats in their anti Trump fervor, have embraced leftist positions that weaken their prospects in 2018 and even into the 2020 election.

The Parties leftward shift was evident in many of primary elections around the country and more so here in California where the party endorsed Socialist climate activist and open-borders advocate Kevin De Leon over longtime moderate and heavily favored, Sen. Dianne Feinstein.

The move to the progressive left could become particularly problematic if the economy, always a big if, holds up. Currently about two-thirds of the voters think the economy is in good shape, according to a recent poll.

The Democratic party's latest socialist star, Alexandria Ocasio-Cortez, (NY) has made her anti-Israel position very clear as have other Democratic congressional candidates including in South Carolina and Pennsylvania, where the party's choice funded the boycott of Israel.

Perhaps the most serious potential problem for the Democrats lies in the incompatibility of their base of support of the powerful wealth donors and the simulta-

neous embrace of socialist ideology.

Trump's trade and immigration policies threaten the interests of the corporate elite, depriving them of potential markets, cheap suppliers and labor.

But an assault on inequality as proposed by Bernie Sanders and his supporters would also mean higher taxes and more stringent regulations on the corporate elite.

Ultimately the Democrats may try to square this circle by increasing taxes on the upper-middle class, the only ones, outside the corporate elite capable of paying for expansive socialist policies.

Yet this too creates a problem since well-educated professionals constitute one of the key components of the party coalition.

According to one recent survey, nearly three-quarters of likely voters prefer a free market to a socialistic system.

As the Democratic party drifts farther to the left, we may see more hesitation by some to participate in a "resistance" that works against their interests.

Some Republicans even see the possibility of an anti-progressive wave that could rise as early as this fall. That too may be delusional, given Trump's repeatedly demonstrated ability to shoot himself in the foot.

But by threatening to alienate sizable parts of the party base, the resistance may yet fail to depose Trump, largely because of its own fundamental contradictions and endemic foolishness.



No one called Donald Trump a racist until June 16, 2015.

