

California Tribal Chairmen Meet To Unite



By Ernie C. Salgado Jr.

HISTORICAL moments are seldom recognized in the making. However, on June 19, 2018 eighty of the one hundred and one California American Indian Tribal Chairmen held an historical one-day reunion in Sacramento for the single purpose of pledging their commitment to the formation of the California Tribal Chairmen’s Association.

The Southern California Tribal Chairmen’s Association, Inc. (SCTCA) helped sponsored the summit. Denis Turner, Executive Director said, “It’s time for the California Tribes to unite and exercise their sovereign authority.”



Bo Mazzetti, Chairman of the Rincon Band of Luiseno Indians has been the driving force behind the unification of the California Tribal Governments. “This is not a one-man show” Mazzetti told AIR “A lot of people



Denis Turner, Executive Director of the SCTCA, said, “It’s time for the California Tribes to unite and exercise their sovereign authority.”



Kevin Day, Chairman of the Central California Tuolumne Rancheria, said, “It has been over 40-years since the California Tribal Chairmen have come together in a united front.

Even with the establishment of Indian Gaming have the States’ Tribal Chairmen come together as a collective political bargaining power.

Granted the Gaming Tribes joined forces to protect their interest and in all fairness in an

have contributed to making this reality.” he added. “The SCTCA with Denis Turner stepping up to the plate to make the first meeting a reality.” “And Northern California Trinidad Rancheria, Chairman, Garth Sandburg and , Kevin Day Tuolumne Rancheria Chairman in Central California have worked tirelessly to make this happen.”

indefinable manner to represent the interest of all the California Tribal Governments. Which is commendable yet, they lacked the political force of a truly collective powers of the Tribal Governments.

The California American Indian Tribes have historically been separated into three regional groups by the Bureau of Indian Affairs (BIA) as Southern, Central and Northern. The separation of the Tribal Government runs even deeper as the BIA effectively pitted one tribe against the other by favoring those tribes that supported the BIA policies. “BIA Indians” or “Hang around the Fort Indians” as we refer to them.

Historical Background: During the formidable years in the late 60’s and turbulent 70’s the California Tribal Chairmen’s Association, Inc., consisting of the majority of the California Tribes and became one of the strongest American Indian organizations in the Country and dominated the tribal political policies in the

State.

However, with the passage of Public Law 93-638 in 1975 and implemented in 1976 which allow the Tribal Governments for the first time in the history of the American Indians to contract and manage service provided by the Bureau of Indian Affairs and Indian Health Services.

The Bureau of Indian Affairs strongly opposed the legislation because it threatened its very existence.

The BIA and the tribes both failed to understand the need for co-existence and instead of becoming allies they became adversaries.

The BIA within two years using ruthless tactics that would make Saul Alinsky proud, was able to bring about the demise of the California Tribal Chairmen’s Association. And in kind the Association was able to bring about the failure of the BIA.

While neither the BIA nor the tribes have totally recovered from this impasse the time is here for

rectification.

The BIA still exists and has inherent congressional authority over the tribes which it is unable to preform simple because it lacks the funding and the authority to hire qualified people to get the job done.

The disastrous management situation within the BIA gives new meaning to the “Peter Principal.” However, as perilous as it seems it is fixable.

The June 19, 2018 meeting of the California Tribal Chairmen resulted in a unanimous referendum to move forward in forming the Tribal Chairmen’s Association with the establishment of a nine-member organizing council to develop the organizational documents.

The California Association 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.

Tribal Sovereignty

Tribal Sovereignty is the U.S. Governments recognition of the power of the Tribal governments to govern itself.

Treaties between United States Government and the American Indian Tribes that granted peace, alliances, trade, and land rights between the two Governments is the foundation for Tribal Sovereignty.

Tribal governments used treaties to confirm and retain such rights as the sovereign right of self-government, fishing and hunting rights and jurisdictional rights over their lands. Treaties did not, as is commonly assumed, grant rights to Indians from the United States. Tribes ceded certain rights to the United States and reserved rights they never forfeited.

Tribal sovereignty preceded the development of the United States Constitution. “*The framers of the Constitution specifically recognized the sovereignty of Indian tribes in Article I, section 8, clause 3 which identified Congress as the governmental branch authorized to regulate commerce with “foreign nations, among the several states, and with the American Indian tribes.”*

The Supreme Court has repeatedly recognized tribal sovereignty in court decisions for more than 160 years. In what is known as the “**Marshall Trilogy**,” the Supreme Court established the doctrinal basis for interpreting federal Indian law and defining tribal sovereignty.

Three bedrock principles resulted from the 19th Century court decisions that continue today to guide the Supreme Court in its interpretation of the respective rights of the federal government, the states, and the tribes:

- (1) by virtue of aboriginal political and territorial status, Indian tribes possessed certain incidents of preexisting sovereignty;
- (2) such sovereignty was subject to diminution or elimination by the United States, by not by the individual states; and
- (3) the tribes’ limited inherent sovereignty and their corresponding dependency on the United States for protection imposed on the latter trust responsibility.

By Ernie C. Salgado Jr.



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*. The primary purpose of this newspaper is to provide information to the American Indian population and general public on American Indian affairs at the local, state and national levels. Currently we have applied for a non-profit status. Any reproduction or posting of any data herein in any form is strictly prohibited unless authorized and any violation will be subject to legal action.

The American Indian Reporter

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She has worked for 25 years as a licensed falconer! She may even bring a bird with her.

You don't want to miss it.



James Ramos candidate for the 40th District State Assembly visits with Voter. When elected he will be the first American Indian to serve in the State Congress.

American Indian Reporter

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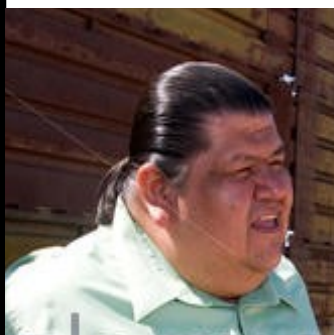
Respectfully,

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SDSU Honors American Indian Tribal Leader And Retiring Professor

By Karin Giron, Education Coordinator, SCTCA TANF Escondido



This year, the graduation ceremony also recognized H. Paul Cuero Jr., Vice Chairman of the Campo Kumeyaay Nation, who received the honorary degree of Doctor of Humane Letters from SDSU at the College of Arts and Letters Commencement ceremony on Friday, May 11th. Cuero spoke of the important role education has on tribal sovereignty, leadership, culture and pride. With regards to tribal youth, he said,

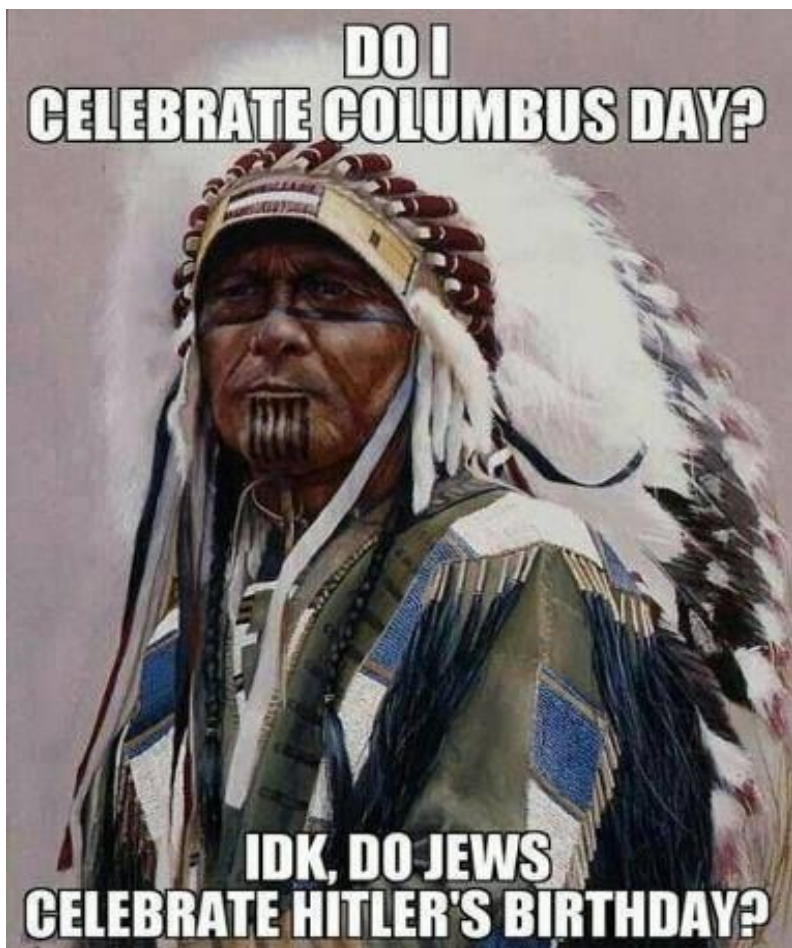
"I try to give them pride in who they are, in their belief system and culture." "If you really understand who you are, you can fit in anywhere." He encouraged the graduates to go back home to see how what you have learned fits into your peoples philosophy. "When you bridge western knowledge with traditional knowledge you will be able to unlock many things."



The graduation ceremony also recognized Professor Linda Rose Locklear, of the Lumbee Tribe of North Carolina, who is retiring from SDSU at the end of the Spring 2018 Semester. Locklear, Professor Emeritus from Palomar College, has been a lecturer at SDSU since 1988. For the past 30 years she has taught a variety of courses in the American Indian Studies Department. She began her journey at SDSU as a student and was there when the American Indian Studies program started.

Since then, she's been a staple in the field of education here in Southern California and has been instrumental in the success of many students. I first met Professor Locklear in 1995, when I was a student at Palomar College. In addition to being a professor there, she was our advisor, mentor and friend. Like many Native women she took on the role of "Auntie" and would encourage us students in all we did, but would also give us a much needed talking to when needed.

Like many of her students, Professor Locklear made me feel welcomed and as if I mattered to our community. I give her much credit in guiding my educational journey and ensuring that I graduated from college. She gave so much of herself and her time to her students these past few decades that she leaves a lasting legacy as a dedicated and beloved teacher, colleague, mentor and friend.



“Alcatraz The Shot Heard Around The World!”

In a recent interview on June 11, 2018 with Denis Turner a Rincon Band of Luiseno Indians tribal member, “*Alcatraz, It seems like it was yesterday*” he said, marking the 47th anniversary ending the occupation of Alcatraz.

But, it was almost 49-year ago at the tender age of 21 that he joined 89 other young American Indians men, woman and six children who called themselves Indians of All Tribes (IOAT) to board the Monte Cristo, a three-masted yacht after Adam Fortunate Eagle convinced the owner to cross the San Francisco bay launching them into the annals of American Indian history: **The Occupation of Alcatraz.**

"The occupation began on November 20, 1969 and was forcibly ended by the U.S. government on June 11, 1971 six days shy of my 23rd birthday" Turner told AIR. "But I had my 22nd birthday on Alcatraz." He added with pride. "I'm going on 70 but it's still crystal clear in my mind." He told AIR.

Turner was attending College at Santa Cruz when he joined the Occupation. He stayed on the inland until the end of the summer of 1970 when he returned to his home on the Rincon Indian Reservation in San Diego County. He finished his college education at the University of California at San Diego where he earned a BA degree in economics.

The **Occupation of Alcatraz** lasted for nineteen months and is considered by the American Indian people as one of the most significant confrontations in the history of the American Indians and the U.S. Government.

It should be declared National American Indian Day of Recognition by the 500 plus Tribal Governments. Why, because of the achievements resulting from occupation. The political relationship between the American Indian Tribal Governments and the U.S. Government was changed forever.

BACKGROUND: An older tribal activist, Adam Fortunate Eagle, had planned a symbolic occupation of the inland for November 9, 1969. University student leaders Richard Oakes (Mohawk) and La Nada Means (Shoshone Bannock), head of the Native American Student Organization at the University of California, Berkeley, with a larger group of student activists joined Fortunate Eagle and changed the course of events.

On November 20, 1969 in the early morning hours, 89 American Indians, including students, married couples and six children, set out to occupy Alcatraz Island.

After Adam Fortunate Eagle convinced the owner of the Monte Cristo, a three-masted yacht, to pass by the island when their own boats did not arrive as scheduled, Richard Oakes, Jim Vaughn (Cherokee), Joe Bill (Eskimo), Ross Harden (Ho-Chunk) and Jerry Hatch jumped overboard, swam to shore, and claimed the island by right of discovery.

The Coast Guard quickly removed the men, but later that day, a larger group made their way to the island again and fourteen stayed overnight. The following day, Oakes delivered a proclamation, written by Fortunate Eagle, to the General Services Administration (GSA) which claimed the island by right of discovery, after which the group left the island.

According to the IOAT, the Treaty of Fort Laramie (1868) between the U.S. and the Lakota, all retired, abandoned or out-of-use federal land was returned to the Native people from whom it was taken. Since Alcatraz penitentiary had been closed on March 21, 1963, and the island had been declared surplus federal property in 1964, a number of Red Power activists felt the island qualified for a reclamation.

At the height of the occupation there were 400 people. Native and non-native people brought food and other necessary items to the people on the island. The occupation lasted about 19 months but ended peacefully.

The protesters, predominately students, drew inspiration and tactics from contemporary civil rights demonstrations, some of which they had themselves organized.

The original fourteen students who occu-

pied the Island were LaNada Means, War Jack, Richard Oakes, Joe Bill, David Leach, John Whitefox, Ross Harden, Jim Vaughn, Linda Arayando, Bernell Blindman, Kay Many Horse, John Virgil, John Martell, Fred Shelton, and Rick Evening. Jerry Hatch and Al Miller, both present at the initial landing but unable to leave the boat in the confusion after the Coast Guard showed up, quickly turned up in a private boat.

The first landing party was joined later by many others in the following days, including Joe Morris (a key player later as a representative of the Longshoreman's Union, which threatened to close both ports if the Occupiers were removed), and the man who would soon become "The Voice of Alcatraz," John Trudell.

Although she would not receive the same recognition from mainstream media as Trudell and Oakes, La Nada Means, who was one of the first to arrive and one of the last to leave, organized written statements and speeches that outlined the purpose of the occupation.

To the media and the federal government, Means made it clear that the occupiers wanted complete Indian control over the island, under the Treaty of Fort Laramie, for the purpose of building a cultural center that included Native American Studies, an American Indian spiritual center, an ecology center, and an American Indian Museum.

The occupiers specifically cited their treatment under the Indian termination policy and accused the U.S. government of breaking numerous Indian treaties. President Richard Nixon's Special Counsel Leonard Garment took over negotiations from the General Service Administration.

On Thanksgiving Day 1969, hundreds of supporters made their way to Alcatraz to celebrate the Occupation. In December, John Trudell (Isani Sioux), began making daily radio broadcasts from the island, and in January 1970, occupiers began publishing a newsletter.

Joseph Morris, a Blackfoot member of the local longshoreman's union, rented space on Pier 40 to facilitate the transportation of supplies and people to the island.

Grace Thorpe, daughter of Jim Thorpe (Sac and Fox), was one of the occupiers and helped convince celebrities like Jane Fonda, Anthony Quinn, Marlon Brando, Jonathan Winters, Buffy Sainte-Marie and Dick Gregory, to visit the island and show their support. Not only did Thorpe bring both national and international attention to the occupation, she also provided supplies necessary to keep the occupation alive. Thorpe gave a generator, water barge and an ambulance service to the island. Rock star, Creedence Clearwater Revival supported the Occupation with a \$15,000 donation that was used to buy a boat, named the *Clearwater*, for reliable transport to Alcatraz. As a child, the actor Benjamin Bratt was in the occupation with his mother and his siblings.

COLLAPSE & REMOVAL: On January 3, 1970, Yvonne Oakes, 13-year-old daughter of Annie and stepdaughter to Richard, fell to her death, prompting the Oakes family to leave the island, saying they just didn't have the heart for it anymore.^[2] Some of the original occupiers left to return to school, and some of the new occupiers had drug addictions. Some non-aboriginal members of San Francisco's drug and hippie scene also moved to the island, until non-Indians were prohibited from staying overnight.

After Oakes left, LaNada Means, John Trudell and Stella Leach were challenged with rebuilding the occupations' worsening reputation. Means, having been in a family that was always active in tribal politics, was comfortable briefing reporters on how reservations operated or directing occupiers on island clean up.

Bob Robertson, a Republican U.S. Of
working for the National Council sor at U



on Indian Opportunity, arrived on the island in 1970, just a week after Yvonne Oakes' passing, Means took the lead in trying to negotiate the grant for the cultural center. Along with Means, Robertson originally met with a group of occupiers to discuss safety and negotiations regarding the occupation. He was surprised that only ten men were present while forty American Indian women were present and active in discussion.

When the initial meeting ended, Means had invited Robertson to a private dinner between herself and three lawyers to propose a \$500,000 grant to renovate the island. However, Robertson refused and would continue to refuse the proposals until finally in May 1970 the federal government began to transfer Alcatraz to the Department of the Interior and the National Park System which stalled the process.

While the Nixon administration did not accede to the demands of the protesters, it was aware of the delicate nature of the situation, and so could not forcibly remove them. Spurred in part by Spiro Agnew's support for Native American rights, federal policy began to progress away from termination and toward Indian autonomy.

La Nada Means attempted to find different routes to support Indians of All Tribes and those still on Alcatraz. Means believed that if she could hire a high-profile attorney to represent their claim for the Treaty of Fort Laramie, However, as she traveled further and further away from the island to find supporters, rumors began that she was offered a screen test with a movie producer, therefore becoming an opportunist.

When she returned she had found that Trudell and the occupation's attorney's disagreed with her approach. Ultimately, the remaining occupiers followed Trudell.

By late May 1971, the government had cut off all electrical power and telephone service to the island. In June, a fire of disputed origin destroyed numerous buildings on the island. Left without power, fresh water and in the face of diminishing public support and sympathy, the number of occupiers began to dwindle.

On June 11, 1971, a large force of government officers removed the remaining people from the island.

Though fraught with controversy and forcibly ended, the Occupation is hailed by many as a success for having attained international attention for the situation of native peoples in the United States, and for sparking more than 200 instances of civil disobedience among the American Indian tribal people.



Left, Richard Oaks, Center white shirt, a 21-year old Denis Turner, (Rincon Indian Reservation) Current Executive Director Southern California Tribal Chairmen's Association, Inc., and Right, U.S. Office of Civil Rights Region IX representative. Missing is Ed Castillo who was a Professor at UCLA at age 22 and of Cahuilla Indian descendant.

CELEBRATION HONORS 143

NATIVE AMERICAN STUDENT

By Gary P. Taylor, SCTCA TANF

The largest-ever graduating class of Native American students from the 20-member SCTCA tribes was honored in early May 2018 at the annual Southern California Tribal Chairmen’s Association, Inc., High School Graduation Celebration.

This years annual High School Graduation Celebration was held at the Harrah’s Rincon Events Center The SCTCA honored 143 Native American high school graduates.

The class was the single-largest in the history of the Graduation Celebration, drawing more than 750 graduates, family members, relatives, friends, tribal leaders and elders to the colorfully-decorated Events Center.

“On behalf of the Rincon Band of Luiseno Indians, it is my pleasure to welcome all of you to the Southern California Tribal Chairmen’s Association Graduation Celebration.” Mazzetti wrote in the event program. “I would like to take this opportunity to thank the families, friends and teachers of the students for your support and guidance throughout their educational journey.” “Today is a very exciting day in your lives.” “It is the beginning of utilizing all of the talents and characteristics you have developed and put them into action.” “As Indians, it is our continued goal to challenge the status quo and become extraordinary leaders. We are not here to stay silent but to create greatness. As we all know, knowledge is power. The future of our people depends on your perseverance, leadership and determination to continue the fight to protect our sovereignty.”



The Blessing of the Eagle Feathers was done by Chris Devers of the Pauma Band of Luiseno Indians. **Edward McEnespy** of the Rincon Band of Luiseno Indians said the Opening Prayer.

Asa Cook from the La Posta Band of Mission Indians and a graduate of Santana High School was the Class of 2018 Valedictorian. In the fall, she intends to pursue a degree in Forensic Psychology at Northern Arizona State University.

“Hope I think is the single most influential factor in human actions, whether it be hope to become rich someday or hope to see the people you love smile and be happy.” Cook wrote in the Graduation Celebration Program. “In this case I hope to be an example for others to look up to...I want to do good. Be good. Because that’s what I choose and aspire to be, the good in the world.”

Jesse Johnson of the San Pasqual Band of Mission Indians

and a graduate of Valley Center High School was the Class of 2018 Salutatorian. He intends to pursue a degree in Mathematics/ Applied Sciences at the University of California Los Angeles (UCLA). “With my degree and major I am able to show my fellow tribal community that higher education is realistic and that achievement is not just for the rich, it is for everyone.” Johnson wrote in the program. Several other students were also presented honors, including the SCTCA Education Awards, the Walking Shield Award and the prestigious Matt LaChappa Athletic Scholarship Fund.

Through out the evening, graduates posed for pictures with friends and family at photo booths located near the entrance of the Events Center.

The event concluded with remarks from SCTCA Executive Director Denis Turner, who congratulated the graduates and urged them to continue their education at colleges and universities.



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High School Graduation Celebration

Class of 2018 Valedictorian



Asa Cook

La Posta Band of Mission Indians
Santana High School

I ponder over what makes an individual’s mind tick, or if there is a broader set of variables that apply to all animal tendencies. These observations in psychology proceed to connect with my other devotions in my criminal justice course I am currently taking in my senior year. After all, I will continue on to achieve a master’s degree in Forensic Psychology once I complete my Bachelors of Psychology at Northern Arizona University. Hope I think is the single most influential factor in human actions, whether it be hope to become rich someday or hope to see the people you love smile and be happy. In this case I hope to be an example for others to look up to. I wish to lead by example and inspire future generations of children and Native American students to pursue a higher education into a career that means something to them. I want to do good. Be good. Because that’s what I choose and aspire to be, the good in the world.

High School Graduation Celebration

Class of 2018 Salutatorian



Jesse Johnson

San Pasqual Band of Missions Indians of California
Graduating from Valley Center High School

Being a young leader for my fellow Native students I have decided to commit and attend the University of California, Los Angeles and major in Mathematics/Applied Sciences. The sound of my major might sound difficult and rather different but within mathematics and applied sciences I am able to expand on the interest I have now. With my degree and major I am able to show my fellow tribal community that higher education is realistic and that achievement is not just for the rich, it is for everyone. My elders are the initial individuals that have impacted me and my culture. I have chosen to serve them at the fullest by being able to be here for them even when they just need people to talk to. Once I graduate I plan to come back and aid in my community explaining and helping students move forward in their educational pathway teaching of the opportunities and showing how realistic higher education is.



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SCAIR “GATHERING OF NATIVE AMERICANS” GONA

The Southern California American Indian Resource Center, Inc. (SCAIR) held its annual Gathering Of Native Americans (GONA) on June 28, 2018 at Santee Lakes Recreation Preserve. The activity was sponsored in part by the California Department of Education and U.S. Department of Labor. Funding for the Classy Green Sports Wear was contributed by PAF Associates of Santee, CA.

The primary goal of the **Family GONA** is to stem the cycle of poverty within the Native American Indian community in San Diego County. In an effort to achieve this goal as a component of its employment training curriculum. SCAIR host two **Family GONA’s** annually.



The **SCAIR Family GONA’s** includes the extended community family of elders, adults, parents and youth. The GONA curriculum is designed to develop positive self-esteem, goal setting, traditional tribal values and tribal cultural awareness for the Native American Tribal community in east San Diego County.



Above, GONA participants celebrate with the Round Dance

Below left, Kayla Hilario (Miwok), SCAIR Training Center Career Counselor with her

The six (6) **SCAIR Family GONA** objectives are:

- 1) to promote American Indian Education,
- 2) to increase awareness of the employment training Program,
- 3) to increase awareness of the importance of tribal leadership,
- 4) to promote unity within the Native American Tribal Community,
- 5) to promote the understanding and importance of traditional tribal customs & values, and
- 6) to increase the self-sufficiency and employability of the individual.

Cultural resilience is a relatively new term, but it is a concept that predates the so-called "discovery" of Native American people. The elders teach that children are gifts from the Creator and it is the family, community, school, and tribe's responsibility to nurture, protect, and guide them. Thus, resilience is not new to the Native

people; it is a concept that has been taught for centuries. The word is new; the meaning is old. (*Heavy Runner et al. 1997*).

In spite of tribal differences, there are shared core values, beliefs and behaviors. Ten (10) are highlighted here to guide our thinking about innate natural, cultural resilience:

- 1) spirituality,
- 2) child-rearing,
- 3) extended family,
- 4) veneration of age/wisdom/tradition,
- 5) respect for nature,
- 6) generosity and sharing,
- 7) cooperation/group harmony,
- 8) autonomy/respect for others,
- 9) composure/patience,
- 10) relativity of time and verbal communication.

"Participation in the Family GONA events has increased each year and we are very happy to have the opportunity to serve American Indian community. Everyone enjoyed the stress free interaction with elders, families

and children," Wanda Michaelis, SCAIR Executive Director told the **American Indian Reporter**. "We also want to thank our staff, the SCTCA, San Diego State University, University of California, San Diego, California Department of Education and U.S. Department of Labor for their support in making the GONA a reality." It's a lot of work for our staff but just seeing all the happy smiles makes it all worth it," she added.

Over the past twenty-one (21) years, SCAIR has provided numerous educational programs for the Tribal community including Early Head Start, Even Start, the Soaring Eagles Pow Wow Dance program and Tribal TANF Job Readiness Training.

The SCAIR computer Lab has thirty (30) computers and the Computer Lab Training Instructor is also a Microsoft Certified Instructor for Microsoft Certification.

Mission Statement

To provide career, educational, cultural, mental health and community services to urban and tribal Native Americans and their families throughout San Diego County.

We work to assist our Participants in reaching their personal and professional goals, by overcoming individual barriers and challenges.

The SCAIR "Employees" work readiness training program is unique and has proven to be highly successful. In 2017 the U.S. Department of Labor best training work preparedness programs in the Nation.

The SCAIR Training Center is located at 239 East Main Street, El Cajon, CA 92020.



Randy Edmonds (Kiowa-Caddo), SCAIR Senior Advisor kicked off the GONA with a traditional tribal blessing.

JAMES RAMOS SAN MANUAL TRIBAL MEMBER IN RUN-OFF FOR CALIF. ASSEMBLE 40TH DISTRICT SEAT

James Ramos, is a Tribal member of the San Manuel Band of Mission Indian and a candidate for the 40th Assemble District of California.

When elected he will be the first American Indian to ever serve in The California State Legislature.

In 2012 Ramos became the first American Indian to be elected to the San Bernardino County Board of Supervisors and to the San Bernardino Community College Board of Trustees, on which he served from 2005-12.

He was unanimously elected by his colleagues in 2015 to serve as Chairman of the San Bernardino County Board of Supervisors.

Ramos has worked for both Republican and Democratic Governors.

In 2008, Governor Arnold Schwarzenegger appointed him to the California State Native American Heritage Commission which he is serving as chairman.

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

In addition to his elected service, Ramos is

a proven civic leader and has served on numerous boards and organizations in the greater San Bernardino area.

Ramos is also the immediate past Chairman of the San Manuel Band of Mission Indians, with a deep commitment to the preservation of California Indian culture. He is co-founder of the San Manuel Cultural Awareness Program.

Ramos is highly qualified having earned an MBA from the University of Redlands and his extensive service in the community.

Supervisor Ramos has served and continues to serve the Inland Empire in government leadership roles at the State, on Local Boards and Commissions.

Ramos has a wide range of local and regional knowledge with the unique ability to bring collaboration to controversial issues, his governing style has led to the overall success of boards and commissions he serves.

As of May 1, 2018 his campaign fund topped \$500,000. "I am proud of the strong showing of support from throughout the Inland Empire," said Supervisor



JAMES AND TERRI RAMOS: HIS STRONGEST SUPPORTER.

Ramos. "What makes me most proud is the support that I'm getting from friends, neighbors and constituents who know me and trust that I am the best choice for the Assembly."

James and his wife, Terri of 28 years are the proud parents of four children and three grandchildren.

Southern California Tribal Chairmen's Association



SCTCA STRIVING FOR EXCELLENCE

The primary mission of SCTCA is to serve the health, welfare, safety, education, cultural, economic and employment needs of its tribal members and descendants in the Southern California.

The (SCTCA) Southern California Tribal Chairmen's Association is a multi-service non-profit 501 (c)(3) corporation established in 1972 as a consortium of federally-recognized American Indian Tribal Governments in Southern California.

A board of directors comprised of the tribal chairperson or the representative from each of its member tribes governs SCTCA.

An 5-member Executive Board has been established within the organization which allows for better oversight of the day-to-day administration and the decision making process.

For the past 46-years SCTCA has provided numerous services, grants and programs for the southern California American Indian tribal community, on and off the reservations.

Services and programs include: Tribal Temporary Assistance to Needy Families (TANF), Adult Vocational Training, Law Enforcement, Commodities Food Distribution, Broad Band Information and Internet Technology Services.

A full Service State Licensed Child Development Center is located on the Rincon Indian Reservation . The Rincon Child Development Center is open Monday thru Friday and 12-months per year.

The Career Development Center provides a wide range of vocational training on site and out-sourced.

A tribal Low Income Home Energy Tribal Assistance Program provides a wide range of services including home weatherization designed to conserve energy.

A Tribal Library Program located on the XXXX Reservation allows tribal members from adjacent reservations easy access to books, computers and other resources that they would otherwise not have access.

The (TDV) Tribal Digital Village and Resource Prevention Program brings a multitude of advanced technology to the reservations that includes Broad Band Internet Technology Information and Services.

The Tribal TANF program provides services for both the Reservation residence and the Urban Tribal Community in San Diego County.

Currently the SCTCA has satellite training centers on the Manzanita, Pala, Rincon and Santa Ynez Indian Reservations andl the Cities of El Cajon, Ventura, San Diego and Escondido.

Denis Turner is currently the Executive Director. He is a tribal member of the Rincon Band of Luise-

no Indians. Turner has been with the SCTCA for over forty-years told AIR. “Since the late sixties their has been a lot of changes and for the better, but we must never become complacent.” “Over the years I have had the opportunity to work with a lot of great tribal leaders like Banning Taylor, Tony Pinto, Anthony Pico and Leroy Elliott just to name a few.” he added.

And Suzie Johnson is the Chief Financial Officer without whom SCTCA would be in deep unprocessed sewage. As anyone who has managed a business or service organization knows the management of the financial assets of the company is the true backbone and strength of the business and make no mistake SCTCA is a business.

Let’s not forget Pei Chin, Denis’ trusted and highly qualified assistant. She makes it happen.

With 20 of the 31 Southern California American Indian Tribal Governments as members of the SCTCA the Tribal Leaders bring a barrage of leadership, knowledgeable and egos to the table.

However, cream always rises to the top as the old saying goes and the SCTCA has a lot of cream. Just to name a few with no intention of demonizing anyone because I don’t know all the Chairpersons:

- ⇒ Chairman, Bo Mazzetti, Rincon Band of Luiseno Indians.
- ⇒ Chairman, Robert Smith, Pala Band of Mission Indians.
- ⇒ Chairman, Ralph Goff, Campo Kumeyaay Nation.
- ⇒ Chairman, Allen Lawson, San Pasqual Band of Mission Indians,
- ⇒ Chairwoman, Erica Pinto, Jamul Indian Village.
- ⇒ John Meyer, Tribal Representative. U.S. Army Retired Coronal, Santa Rosa Band of Cahuilla Indians.
- ⇒ Chairman, Temet Angular, Attorney at Law, Pauma Band of Luiseno Indians.
- ⇒ Chairman, Daniel Salgado, Cahuilla Band of Indians.

The SCTCA administration office is located at 36146 Pala Temecula Rd., on the Pala Indian Reservation.

For additional information please call 760-742-1804.

20-SCTCA MEMBER TRIBES

Barona	Inaja	Manzanita	San Pasqual
Cahuilla	Jamul	Mesa Grande	Santa Ysabel
Campo	La Jolla	Pala	Santa Rosa
Chemehuevi	La Posta	Pauma	Sycuan
Ewiiapaayp	Los Coyotes	Rincon	Viejas

UNITED WE STAND



U.S. SUPREME COURT RULED 8-0 FOR FREE SPEECH AGAINST U.S. PATENT AND TRADEMARK OFFICE

Ernie C. Salgado Jr.

Sources: Wikipedia, the free encyclopedia and other internet publications

On June 19, 2017 the Supreme Court in a unanimous 8-0 ruling, the court determined the law's so-called "disparagement clause" violates the free speech clause of the First Amendment. "The disparagement clause violates the First Amendment's Free Speech Clause. Contrary to the Government's contention, trademarks are private, not government speech." The Redskins' appeal of their trademark cancellations to the U.S. Court of Appeals for the 4th Circuit in Richmond may now proceed. (Justice, Neil Gorsuch did not vote because he was not on the court when the case was presented.)

The majority opinion stated, in part, that "whatever our personal feelings about the mark at issue here, or other disparaging marks, the First Amendment forbids government regulators to deny registration because they find speech likely to offend others." In April 2016, the U.S. Patent and Trademark Office asked the U. S. Supreme Court to review the case.

In December 2015, the Federal Circuit Court of Appeals struck down the prohibition of "disparaging" trademarks in a separate case involving a similar denial of trademark registration to the Asian-American band The Slants.

The court ruled that a federal trademark law banning offensive names is unconstitutional, siding with a rock band whose name had been deemed racially disparaging by the U.S. Patent and Trademark Office. The case centered on Oregon-based, Asian-American band "The Slants", which was denied a trademark because its name was considered offensive. The band countered that the 70-year-old law at issue violates free-speech rights and Justice Samuel Alito, in the court's opinion, agreed.

"The commercial market is well stocked with merchandise that disparages prominent figures and groups, and the line between commercial and non-commercial speech is not always clear, as this case illustrates. If affixing the commercial label permits the suppression of any speech that may lead to political or social 'volatility,' free speech would be endangered," he wrote.

THE AMERICAN INDIAN'S CASE:



Evidence of disparagement include the frequent references to "scalping" made by sportswriters for sixty years when reporting the Redskins loss of a game, and passages from movies made from the 1940s to the 1960s using "redskin" to refer to Native Americans as a savage enemy. A linguistics expert for the team unsuccessfully

In 1992, Suzan Shown Harjo, with six other prominent Native Americans petitioned the U.S. Patent and Trademark Office (USPTO) to cancel the trademark registrations owned by Pro-Football, Inc., the team's corporate entity.

In 1999 the Trademark Trial and Appeal Board (TTAB) judges canceled the federal registration of the mark REDSKINS. In

2005 the United States District Court for the District of Columbia reversed the TTAB's decision on the grounds of insufficient evidence of disparagement. Subsequent appeals were rejected on the basis of laches, that the Native Americans had pursued their rights in an untimely manner, in other words they were too old.

Another case was filed by younger plaintiffs led by Amanda Blackhorse. On June 18, 2014,

the TTAB again voted to cancel the six trademarks held by the team in a two to one decision that held that the term "redskins" is disparaging to a "substantial composite of Native Americans", and this is demonstrated "by the near complete drop-off in usage of 'Redskins' as a reference to Native Americans beginning in the 1960s." The TTAB majority held that the NCAI represented about

30 percent of Native Americans during the time in question, which the Board found satisfied the substantial composite test. The TTAB also found that the term "Redskin" refers to Native Americans (rather than having an "independent meaning" as the team sometimes claims) as shown by the costumes worn by both the cheerleaders and marching band from the 1960s until the 1980s, and the native imagery used on the press guides for many years.

On July 8, 2015, District Court Judge Lee affirmed the decision of the Trademark Trial and Appeal Board, denying the team's summary judgment motions challenging the constitutionality of the Lanham Act and granted the Blackhorse Defendants' summary judgment motions, finding that

"the evidence before the Court supports the legal conclusion that the Red-skin Marks consisted of matter that 'may disparage' a substantial composite of Native Americans." The decision does not bar the team from using the marks and taking other steps to protect other rights to their brand.

On October 30, 2015 Pro-Football, Inc. filed its appeal with the United States Court of Appeals for the Fourth Circuit. In addition to maintaining the validity of all the arguments rejected by both the TTAB and the first appeal, the team has added a list of names they claim are offensive and racist that have been given trademarks, thus making the cancellation of their marks unequal treatment.

However, the Washington Redskins may not be in the clear with their team name just yet, even after the Supreme Court ruled that the government can't block trademarks on the basis that they're offensive. The Supreme Court decision may help the club in its ongoing legal battle, but the fight over the Redskins moniker will continue in social and business realms. The Redskins, Cleveland Indians with their "Chief Wahoo" logo and other professional and college organizations featuring Native American nicknames and mascots cannot be censored by the U.S. government, but that doesn't take the pressure off.

"Just because the Redskins may believe they're in the clear or the Cleveland Indians or even



WASHINGTON REDSKINS

some collegiate teams think they're in the clear, that doesn't mean that those that do business with the team, including its sponsors, are going to take their foot off the gas if they believe change is really required," USC professor of sports business David Carter said. "A positive legal ruling may not yield beneficial business impacts in and around the sports business world because we've seen a heightened sensitivity over the years with this topic."

The Redskins have a separate case that had been on hold in federal appeals court while the Slants decision was rendered. Owner Dan Snyder said he was "thrilled" by the ruling, and lawyer Lisa Blatt said it resolves the team's dispute and vindicated its position.

St. John's University intellectual property law center director Jeremy Sheff said while the Supreme Court has essentially shut the door on legal challenges to the Redskins name, "there can still be social pressure brought to bear



LET'S TALK HYPOCRISY!

On July 7, 2017 Governor, Jerry Brown signed amended Senate Bill 106 in to law. The legislation simply extended the exemption for Marin County from the State low income housing rules for another fifteen years.

Talk about a double-standard! It looks like the upper income liberals don't want the poor folks living close to them. But in reality this is the standard procedure for the socialists elite.

Under the flag of protecting the poor and middle class, they gain control and once they have complete political

control they establish the class order.

All one needs to do is review the history of the socialist governments. In way of a couple of examples, Josef Stalin, Russia's most infamous Community Organizer, Italy's Benito Mussolini and Germany's very own house painter, Adolf Hitler.

Just so it's understood, Marin County is one of the wealthiest localities in the United States, known for its affluence.

In May 2009, Marin County had the fifth highest income per capita in the United States at about \$91,480.

Marin County is located in the San Francisco Bay Area of California. As of the 2010 census, the population was 252,409.

San Quentin Prison is located in the county, as is George Lucas' Skywalker Ranch. Autodesk, the publisher of AutoCAD, is also located there, as well as numerous other high-tech companies.

The Marin County Civic Center was designed by Frank Lloyd Wright and draws thousands of visitors a year to guided tours of its arch and atrium design.

"Let them eat cake" seems to be fitting.



Will Sampson - (Sept. 7, 1933 – June 3, 1987) was an American Indian, (Muscogee Creek). He was born in Okmulgee, Oklahoma.

Sampson's most notable roles were as "Chief Bromden" in One Flew Over the Cuckoo's Nest and as "Taylor the Medicine Man" in the horror film Poltergeist II.

He had a recurring role on the TV series Vega\$, as Harlon Twoleaf and starred in the movies Fish Hawk, The Outlaw Josey Wales (Ten Bears) and Orca.



Will Trump Free Leonard Peltier?

By Ernie C. Salgado Jr.,

.Since he was sent to prison 42-years ago six Presidents have re-
fuse to grant him clemency.

President Obama was the most
resent to deny clemency to Peltier.
In a letter sent to Leonard Peltier’s
lawyer dated January 18, 2017,
the Obama administration formally
denied the request for clemency.

If their ever was a President with
the courage to pardon Leonard
Peltier it is President Donald
Trump. Whether he will or not has

Given the resent exposure of the
deep seeded corruptions within the
(FBI) and the courts records prov-
ing his Constitutional were violat-
ed he must be freed.

The current FBI polices seem sim-
ilar to the covert operations under
which the official COINTELPRO
took place between 1956 and 1971.

COINTELPRO tactics are still
used to this day, and have been
alleged to include discrediting tar-
gets through psychological war-
fare; smearing individuals and
groups using forged documents
and by planting false reports in the
media; harassment; wrongful im-
prisonment; and illegal violence,
including assassination.

The FBI's stated motivation was
"protecting national security, pre-
venting violence, and maintaining
the existing social and political
order."

Leonard Peltier is an American
Indian rights activist and member
of the American Indian Movement
(AIM), and has been incarcerated
since 1976. At 73-years of age he
is considered to be in poor health.

Although there is overwhelming
evidence that he did not commit
the crime/s for which he was con-
victed and imprisoned he has not



been able to gain the opportunity
to present it to the court.

Peltier’s struggle to gain freedom
has crossed the globe and support-
ers include the likes of Mother
Theresa and Desmond Tutu, whom
have all called for his clemency.

Recently, the lead prosecutor in the
Peltier case, former United States

.As a matter of legal proof, in 2003
(15-years ago), the judges of the
United States 10th Circuit stated:
“*Much of the government’s be-
havior at the Pine Ridge Reserva-
tion and in its prosecution of Mr.
Peltier is to be condemned. The
government withheld evidence. It
intimidated witnesses. These facts
are not disputed.*”

**Leonard Peltier is in prison for the crime
of exposing the corruptness of the Bureau
of Indian Affairs, the local Tribal Govern-
ment and the Federal Bureau of Investi-
gation (FBI).**

Attorney James H. Reynolds,
called on Obama to grant Peltier
clemency stating Peltier’s release
would be, “*in the best interest of
justice in considering the totality
of all matters involved.*”

Fast forward forty-years and we
are at Standing Rock, North Dako-
ta and the American Indians are
still trying to seek justice guaran-
teed under the Constitution of the
Unites States of American.

The Leonard Peltier case is more
than about the protest of one man,
it is about the Civil and Constitu-
tional rights of the American Indi-
an people.

It is time for Leonard Peltier to
come home. It is time for Presi-
dent, Trump to release Leonard
Peltier to right the wrong that has
been committed against Mr. Peltier
and the American Indian people
for the past forty two-years.

Normally, a President doesn't issue
Presidential Clemency until the
end of their term in office but,
President, Trump is not bound by
such incidental protocol as his
leadership has exhibit.

**Dear President Trump please
free Leonard Peltier.**

Governor's Tribal Advisor



Christina Snider, of Healds-
burg, has been appointed
Governor's Tribal Advisor and
executive secretary to the Na-
tive American Heritage Com-
mission.

Snider is a member of the Dry
Creek Rancheria Band of Po-
mo Indians and has served as
an Indian Child Welfare Act
representative for the Tribe
since 2017.

She was of counsel at Ceiba
Legal LLP from 2016 to
2017, staff attorney at the
National Congress of Ameri-
can Indians from 2015 to
2016, a legal fellow at the
Wishtoyo Foundation in 2014
and a law clerk in the Office
of Tribal Justice at the U.S.
Department of Justice in
2012.

Snider also serves as a mem-
ber of the Dry Creek Ranche-
ria Band of Pomo Indians
Housing Advisory Committee
and the California Indian Law
Association.

She earned a Juris Doctor
degree from the University of
California, Los Angeles
School of Law.

The Office of the Governor's
Tribal Advisor, created by
Governor Edmund G. Brown
Jr. in 2010 is part of the Of-
fice of the Governor.

The Tribal Advisor's Office
(TAO) serves the Governor
and advises the Governor and
Cabinet colleagues on issues
affecting Tribal governments
(except gaming compacts).

The Governor's Tribal Advi-
sor is charged with the follow-
ing:

- ◆ Implementation of effec-
tive government-to-
government consultation
between the Governor's
Administration and Cali-
fornia Tribes on policies
that affect California
Tribal communities.
- ◆ Advise on Tribal govern-
ments in California
- ◆ Serve as a direct link be-
tween the Tribes and the
Governor of the State of
California
- ◆ Facilitation of communi-
cation and consultations
between the Office of the
Governor, the Tribes,
state agencies, and agen-
cy tribal liaisons
- ◆ Review and make recom-
mendations on state legis-
lation and regulations
affecting Tribes

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July 16-19, 2018
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The 2018 National Tribal TANF Institute is fast approaching!
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the special hotel room rate discount.

This year’s Institute will be held at the Pechanga Resort and
Casino in Temecula, California. A block of rooms has been
reserved at the resort for Institute participants. To receive this
special rate, call the resort at (888) 732-4264 or go online.
Reservations must be made by Friday June 15, 2018, to
receive the discounted rate of \$139 per night. All self-parking
and valet parking (based on availability) are complimentary.

Use the following information when making your reservation:

- Group Name: UC Davis National Tribal TANF Institute
- Group Code: 6011053
- Check-in: 07-15-2018
- Check-out: 07-19-2018

Tailored Workshop Tracks

The 2018 National Tribal TANF Institute will offer more than
20 workshops in four distinct tracks designed to help partici-
pants in various levels of experience and responsibility. Full
workshop descriptions are now available on our website.

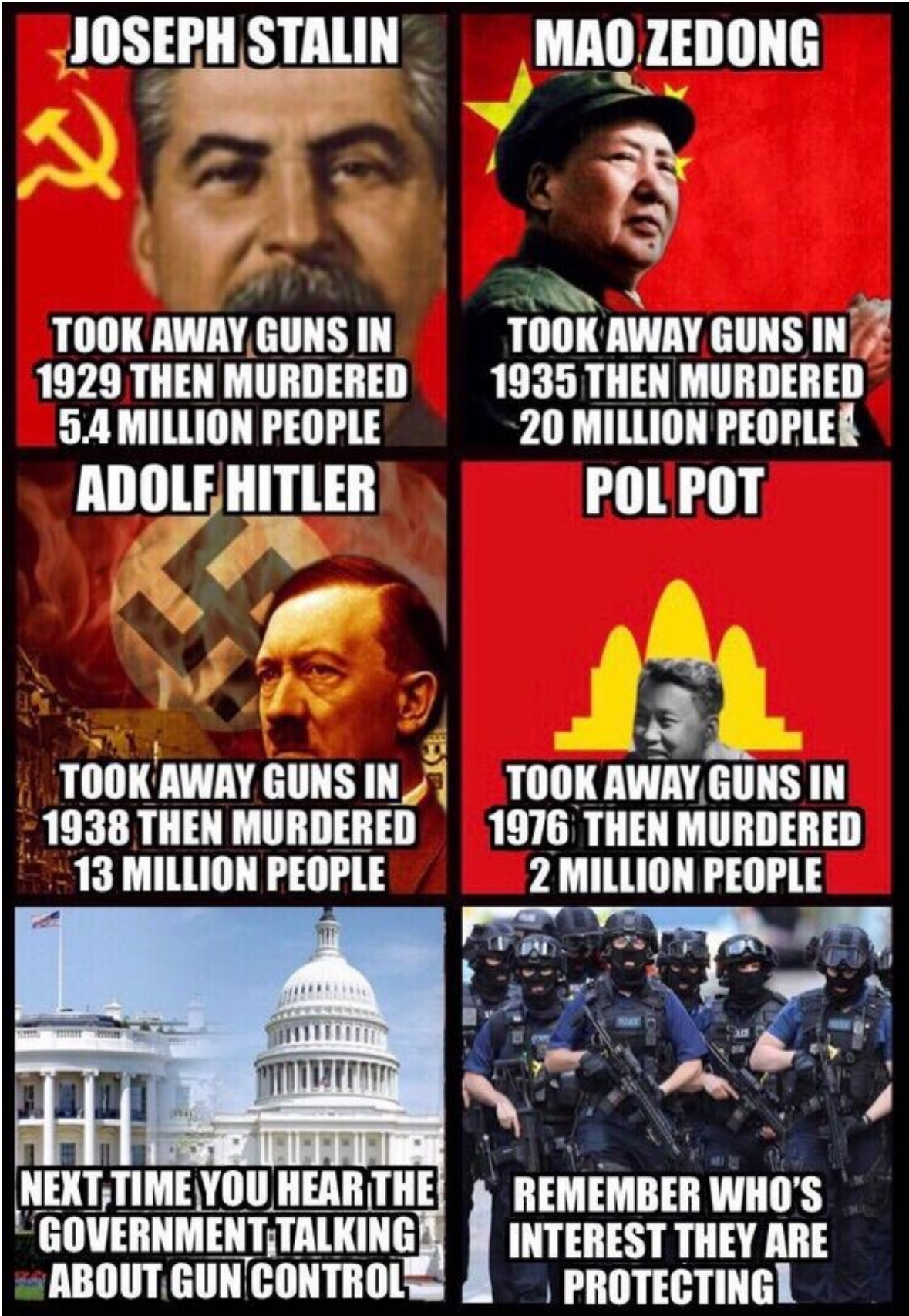
Enrollment Information

To enroll online, complete the online enrollment form.
To enroll by phone, please call our Student Services office at
(800) 752-0881 during business hours: Monday-Friday, 8:30
a.m.-4:30 p.m. (PST).

For More Information

If a colleague forwarded this email to you, please be sure to
get on our email list at tribal@ucdavis.edu, and we’ll send
you details about the 2018 Institute as it approaches. Also,
please forward this on to any colleagues whom you think
might be interested. If you have questions, you can con-
tact us at (530) 757-8814 or email tribal@ucdavis.edu.

We look forward to seeing you at the 2018 Institute!



AmericaIndianReporter11@gmail.com

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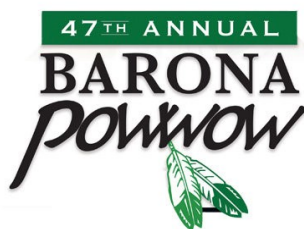
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For questions regarding Tribal Matters, please e-mail us at

counciloffice@barona-nsn.gov
Questions or comments pertaining to this website, should be directed to the
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- ♦ ♦ Cahuilla Band of Cahuilla Indians
- ♦ ♦ Campo Band of Kumeyaay Indians
- ♦ ♦ Chemehuevi Indian Tribe
- ♦ ♦ Ewiiapaayp Band of Kumeyaay Indians
- ♦ ♦ Iipay Kumeyaay Nation of Santa Ysabel
- ♦ ♦ Inaja-Cosmit Band of Kumeyaay Indians
- ♦ ♦ Jamul Indian Village
- ♦ ♦ La Jolla Band of Luiseno Indians
- ♦ ♦ La Posta Band of Kumeyaay Indians
- ♦ ♦ Los Coyotes Band of Cahuilla Indians
- ♦ ♦ Manzanita Band of Kumeyaay Indians
- ♦ ♦ Mesa Grande Band of Mission Indians
- ♦ ♦ Morongo Band of Mission Indians
- ♦ ♦ Pala Band of Mission Indians
- ♦ ♦ Pauma Band of Luiseno Indians
- ♦ ♦ Pechanga Band of Luiseno Indians
- ♦ ♦ Ramona Band of Cahuilla
- ♦ ♦ Rincon Band of Luiseño Indians
- ♦ ♦ San Manuel Band of Mission Indians
- ♦ ♦ San Pasqual Band of Mission Indians
- ♦ ♦ Santa Rosa Band of Cahuilla Indians
- ♦ ♦ Santa Ynez Band of Chumash Indians
- ♦ ♦ Soboba Band of Luiseno Indians
- ♦ ♦ Sycuan Band of the Kumeyaay Nation
- ♦ ♦ Torres-Martinez Desert Cahuilla Indians
- ♦ ♦ Twenty-Nine Palms Band of Indians of California
- ♦ ♦ Viejas Band of Kumeyaay Indians

Education is not memorizing that Hitler Killed 6 Million Jews.

Education is understanding how millions of Ordinary Germans were convinced that it was required.

Education is learning how to spot the signs of history repeating itself.


Martin Sensmeier will portray Jim Thorpe in the new movie entitled **Bright Path: The Jim Thorpe Story**.

Angelina Jolie is teaming with producer Todd Black, Steve Tisch of Escape Artists Productions to produce the movie.

Sensmeier was born on June 27, 1985 in Anchorage, Alaska, to Raymond and Eva Sensmeier, but was raised in Yakutat.

His father is Tlingit and his mother is Koyukon-Athabaskan from Ruby, Alaska on the Yukon River.

MEET MARTIN SENSMEIER



His first feature film was a sci-fi thrill *Encounter*, which has yet to be released.

He was cast in a leading role in the remake movie *The Magnificent Seven*, alongside big names such as Denzel Washington, Chris Pratt, Ethan Hawke, and Vincent D'Onofrio.

Sensmeier was recently cast in the lead role in the biopic, *The Chickasaw Rancher* portraying Montford Johnson, the man who built a ranching empire near the Chisholm Trail.

before entering into acting he work as a professional model.

By Andrea Marquez

GOP U.S. Supreme Court Uphold Tribal Sovereignty

By Ernie C. Salgado

THE CASE: Upper Skagit Tribe v. Lundgren. Supreme Court of the United States of America., April 20, 2018.

The Upper Skagit Indian Tribe purchased a piece of land in 2013 and found out later that the property line was actually past the southern fence. The previous landowners and southern landowners, the Lundgren's, had always acted like the fence marked the property line. The Tribe told the Lundgren's that it would take back that strip of land and put up a new fence.

Property law does not like wasted land. It sounds like a strange statement, but property law includes some rules to ensure that land is never wasted, or just sitting. One of the rules of the "no-waste" principle is called "Adverse Possession." If a property owner does not use the owner's land for a period of time *and someone else does*, the user of the property can actually take ownership after a period of time.

That's what the Lundgren's did. They filed a claim for "Quiet Title" (*the type of filing to get property through Adverse Possession*). "*We have been using (and taking care of) this property since 1981, and our extended family has been using it since 1947, so the strip is ours.*"

The tribe's brief points out that its sovereign immunity "*is a matter of federal law.*" That principle was clearly established in a 1998 decision, *Kiowa Tribe v. Mfg. Techs., Inc.*

Tribes have sovereign immunity; there's no waiver of sovereign immunity in the absence of express language. The same case declares that "*the immunity possessed by Indian tribes is not coextensive with that of the States.*"

The Lundgren's, meanwhile, relied on a Supreme Court decision they claimed established that a state court could enforce law with respect to property owned by a tribe (*in*

Kiowa Tribe v. Mfg. Techs., Inc.

May 26, 1998 the Supreme Court of the United States of America held that an Indian Nation were entitled to sovereign immunity from contract lawsuits, whether made on or off the reservation, or involving governmental or commercial activities.

rem), just not the tribe itself (*in personam*), despite the assertion of sovereign immunity. In other words, the Lundgren's could not sue the tribe, but their action to claim tribal property under Washington state law was A-Okay.

The Washington Supreme Court agreed with the Lundgren's, Gorsuch did not. Rather, he quoted their finding and noted simply, "*That was error.*" The majority clarified that *Yakima* cannot be used to abrogate tribes' sovereign immunity.

The case now returns to state court for consideration of the Lundgren's secondary, common law argument.



Gorsuch claims the justices opted for remand because the Lundgren's fallback argument was belatedly introduced in an amicus brief from the U.S. government.

That's probably not the full story; Gorsuch likely wanted to go farther, ruling that there's no abrogation of tribal sovereign immunity for a fee land purchase within a tribe's reservation. That would mean tribal land is tribal land, as protected as the tribe itself.

Lacking five votes for the right course, Gorsuch opted to assemble a seven-justice majority for the next best option. Which is, to be clear, a big, big deal. It is a procedural win

for the tribe, and a victory that resolves a subject of contention in the lower courts in favor of tribes, opening the door for litigation.

Bigger yet? It signals a potential shift for the Supreme Court toward protecting tribal sovereign immunity.

The anti-tribe block, as a friend who practices Indian law describes it, has had six votes for a while, sometimes seven. That Gorsuch managed a seven-justice majority is spectacular. Especially given his reputation for clashing with his colleagues.

The ruling bears on Washington's second Indian law case before the Supreme Court this term. The same Indian law expert offered delicately, "*Washington is fucked in the culverts case.*"

One sour note: Chief Justice Roberts' concurrence. Roberts stated, "*[t]he correct answer cannot be that the tribe wins no matter what; otherwise a tribe could wield sovereign immunity as a sword and seize property without impunity, even without a colorable claim of right.*"

That's an astonishing sentence even in a maddening concurrence. There's no potential for tribes to effect seizure; only reclamation of lands rightfully theirs.

We, American Indian folks need to understand that Chief Justice Roberts' is a Republican In Name Only "RINO" and a "Progressive" just like McCain and is no friends of the American Indians an they pretend to be.

However, the good news is that we have a strong friend in Justice Neil Gorsuch.



Angelina Jolie To Produce Jim Thorpe Movie



Photo Above L to R: Angelina Jolie, Jim Thorpe and Martin Sensmeier

Angelina Jolie is teaming with Fences producer Todd Black, Steve Tisch of Escape Artists Productions, and Abraham Taylor to produce **Bright Path: The Jim Thorpe Story**, a biopic on legendary American Indian athlete Jim Thorpe, who will be played by Martin Sensmeier. Taylor penned the script with Alex Nibley and Sterlin Harjo. Executive producers are Sensmeier, Josh Aker, and Justine Hunt of Box of Daylight Productions.

Jim Thorpe was a member of the Sac and Fox Nation and his native name, Wa-Tho-Huk, translates as Bright Path.

In 1912, he won two Olympic gold track and field medals, representing the United States while his citizenship went unrecognized during a period of cultural genocide for Native Americans.

Known as one of the most versatile athletes, Thorpe went on to play Major League Baseball, professional Football and eventually founded the organization that became the National Football League.

Warner Bros released a Thorpe biopic, *Jim Thorpe—All-American*, in 1951, which was directed by Michael Curtiz and starred Burt Lancaster.

The producers are said to have secured support from Indian Country

to participate in financing the film as well as the involvement of Thorpe's family in telling the authentic story.

"*My brother Richard and I are the only surviving children of Jim Thorpe,*" commented Bill Thorpe. "Our father's accomplishments in life are a great source of pride to us."

In the more than six decades since Burt Lancaster's *Jim Thorpe: All American*, our family has heard of dozens of attempts to bring this story to modern audiences, but we have never shared the vision of a movie until the authentic portrayal in **Bright Path: The Jim Thorpe Story**."

"*I'm honored to be working on this project,*" said Jolie. "*I have had the privilege of spending time with Bill Thorpe, and will be listening to and guided by the Tribes and the Thorpe family in the making of this film.*"

UTA's Independent Film Group will rep *Bright Path: The Jim Thorpe Story* for financing and distribution.

Jolie is repped by UTA, Media Talent Group and Sloane Offer.

Sensmeier, who was recently seen in Taylor Sheridan's *Wind River* and the HBO series *Westworld*, is repped by UTA and Justine Hunt of Hines and Hunt Entertainment

By Andrea Marquez



EDUCATION: PART 2

By Shayne Del Cohen

If one believes that education is to give one skills with which to successfully experience and enjoy this journey, then one must develop a list of those skills to be addressed. Some may be taught at home, others institutionally.

By age seven or eight, one hopes that a little person has acquired the basics for emergent literacy, communication and computation. My personal wish is that they have also developed a love of learning, for with that, backed by basic skill, they will be able to take advantage of any opportunities afforded to them and also be able to thwart or overcome negatives provided by poor instructors or inadequate curriculum.

The heritage of every tribal community contains knowledge gained over 10,000 years. It is rich, insightful and valuable. However, as the physical world in which these knowledge bases were developed disappears, other topics emerge that need to be added to the tribal knowledge base. Building a community's knowledge base is essential for sustainability and for leadership of coming generations.

While there are so many topics that are important to learners, the one thing thing about which I am adamant, is that no child should be allowed to graduate high school without knowing **THE RULE OF 72**.

The rule is essential for financial acuity, be it a teenager acquiring his first car, someone financing post secondary education/vocational education, family wondering how best to utilize a claims payment, or a finance director in your casino. The barrage of consumerism and vulture internet sites makes this doubly important - a tool of protection as well as one to

wage in building financial security.

Simply put, the **RULE OF 72** is about the concept of compound interest. Taking an interest rate and dividing it into seventy two will reveal how long it will take a vendor to double their money on you or, conversely, how long it will take you to double your money left in a compounding interest account.

So say you purchase something or use a credit card with an interest rate of 18%. That means you will pay twice as much for the item (house, car, Christmas shopping) in four years.

Conversely, should you be lucky enough to find a savings account that pays 18% compounding interest, you could double your money in four years. Ergo, a \$5000 deposit for a newborn, left untouched, would yield \$1.4 million by the time a child is 30; an 18 yr old depositing such would find his million at 50; and a late starting saver starting at 40 would be there at 72.

Unfortunately, the potential to earn 18% is very limited these days (altho if the national economy takes a correction, history may repeat itself). Unfortunately, too, the predators can easily command 18%, so forewarned is forearmed.

The easiest way to teach this concept is to create two teams is to say (or write on a board), "I (theoretically) will give you \$10,000 for taking out the trash for a month (or not use your cell phone is probably more appropriate to this day and age)" OR "I will give you a penny a day doubled for a month." "Which team do you wish to be on?" Most will sign up for the first.

Then you should proceed to write out a penny a day

doubled on the board/wall/screen. It is also dramatic to have children do this on their own paper in which days have been blocked out as boxes.

Day One's income is one cent; Day Two is two cents; Day Three is four cents; Day Four is eight cents. Looks pretty boring.

Even by the end of the second week, the day's income is only \$81.92 (cumulatively \$174.83). But be persistent.

Keep your eye on the prize (end of the month). Keep doubling income every day.

You will see eyes beginning to widen during the fourth week. By the last day, there will be clamoring to change teams. Tell them, "That is the first million you've blown. Don't do it again".

Please understand that in this article, money is not a value, it is a tool. In past times, other items were used as a mediums of exchange; the world in which we live today recognizes money. To be a warrior, to be a good community member providing guidance to village young, to be a parent endeavoring to support their child's journey, to be a peer - all must be armed with the proper tools in their quiver. **Knowing how money works is as essential as knowing how the season's change** or what a piston does.

I am honored that Mr. Salgado has asked me to pen a few thoughts every month.

The musings above should set the tone for topics on which I will write, but should also provide a forum for readers to comment and share their perceptions.

Education, after all, includes the exchange of ideas and experiences.

*Til next month,
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or
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SHAYNE'S JOURNAL

AIRez.Shayne@gmail.com

Shayne Del Cohen began her career as a teenage VISTA volunteer for the Inter-Tribal Council of Nevada and subsequently a program director and then resource developer, working with 23 tribes during the exciting OEO 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

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

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

TAKING THE STAND: JUDGE SUNSHINE SYKES

By Andrea Marquez

Walking into Riverside County's historic court house on her first day, as a newly appointed California Superior Court Judge Sunshine Sykes got some jarring news: Her seat was being challenged.

• *"It was very unusual,"* says Judge Raquel Marquez, a colleague at the court. *"I called Sunshine as soon as I heard. Everyone in the courthouse knew about the challenge and I wanted her to know too."*

It was a dramatic start to a new career on the bench. **"My challenger was saying that I was appointed only because I was Native and that the American Indian casino tribes were behind my appointment. He dismissed the work I had done for the community and my legal career. So, there was racism in the challenge,"** Sykes commented, *"Typically, a judge is challenged on her record. But I didn't have a record yet."* But Sykes took it in stride. She had dealt with worse.

The daughter of a Navajo mother, Sykes was born on the Navajo Nation Reservation in Tuba City, Arizona, spending most of her early years there and in the border town of Gallup, New Mexico. Her parents divorced when she was young and her mother sometimes struggled to make ends meet while raising her. Though it wasn't poverty that stood out to Sykes as much as the sting of prejudice.

"Gallup was a kind of hard town with lots of alcoholism



and racism. We were pretty poor and didn't have a car, so we walked a lot and I remember people calling us names and being mean because we were Native," she recalls.

Life with her mother contrasted starkly with visits to her father—the difference sowing the seeds for her career in law.

"I would go visit my father, who's non-Native, in big cities—L.A., Chicago, New York—and I started to see how, depending on who you were and how you looked, people treated you differently. When I was with him, it was with respect and dignity," she says. "I was very young, maybe in third grade, but could see that juxtaposition, the unfairness, and I wanted to do something about it."

Appointed by Governor Jerry Brown in 2013 to the California Superior Court, Sykes is the first Native American ever to sit on the Riverside court—bringing experience and diversity to the bench. And she's fulfilling that early ambition to do something about fairness and justice in the world, one case at a time.

Sykes' career in law began when she was an undergrad-

uate at Stanford when she interned for the California Indian Legal Services at their Oakland, California office.

After earning her Bachelors of Arts Degree (BA) in 1997 she began her legal studies at the Stanford Law School where she thrived in a less competitive, more cooperative, learning environment. *"It wasn't cut-throat everyone was helping everyone else to succeed,"* she said. *"And when I had my daughter during my third year, so many students stepped up to help me and take notes for me—the School administration helped too. I don't know how I would have done it without them."* She earned her Juris Doctors (JD) Degree in 2001.

During law school, Sykes studied *Indian Law* and *Juvenile Law* and took the East Palo Alto Law Clinic, where she worked with domestic violence victims.

She also continued her work at California Indian Legal Services. She also interned with DNA People's Legal Services in Tuba City, Arizona.

After law school, she built her expertise in the field as a staff attorney and Equal Justice Works fellow at the California Indian Legal Services. She then served as a contract attorney on the Juvenile Defense Panel.

She and her family made Riverside their home, and she served as a deputy county counsel at Riverside County Office of County Counsel from 2005 to 2013.

We Were Warned

By Shayne Del Cohen

SALIDA, Colo. (AP) — On June 23, 1988, a sultry day in Washington, James Hansen told Congress and the world that global warming wasn't approaching, it had already arrived.

The testimony of the top NASA scientist, said Rice University historian Douglas Brinkley, was *"the opening salvo of the age of climate change."*

Thirty years later, it's clear that Hansen and other doomsayers were right. But the change has been so sweeping that it is easy to lose sight of effects large and small — some obvious, others less conspicuous.

Earth is noticeably hotter, the weather stormier and more extreme. Polar regions have lost billions of tons of ice; sea levels have been raised by trillions of gallons of water.

"The biggest change over the last 30 years, which is most of my life, is that we're no longer thinking just about the future," said Kathie Dello, a climate scientist at Oregon State University in Corvallis. *"Climate change is here, it's*

now and it's hitting us hard from all sides."

Warming hasn't been just global, it's been all too local. According to an Associated Press statistical analysis of 30 years of weather, ice, fire, ocean, biological and other data, every single one of the 344 climate divisions in the Lower 48 states.

The effects have been felt in cities from Atlantic City, New Jersey, where the yearly average temperature rose 2.9 degrees in the past 30 years, to Yakima, Washington, where the thermometer jumped a tad more. In the middle, Des Moines, Iowa, warmed by 3.3 degrees since 1988.

South central Colorado, the climate division just outside Salida, has warmed 2.3 degrees on average since 1988. When she was a little girl 30 years ago, winery marketing chief Jessica Shook used to cross country ski from her Salida doorstep in winter. It was that cold and there was that much snow. Now, she has to drive about 50 miles for snow that's not on mountain tops, she said.



Deb Haaland, 1st Indian Woman In Congress?

By Shayne Del Cohen

Deb Haaland won the Democratic nomination in New Mexico's heavily Democratic 1st district. The former state party chair beat two other candidates.

Haaland is a member of the Laguna Pueblo tribe. New Mexico moved the country one step closer to putting the first American Indian woman in Congress.

In her victory speech after the primary election, Haaland said *"New Mexico made history,"* adding that

hers was a *"victory for working people, a victory for women and a victory for everyone who has been sidelined by the billionaire class."* She added: *"Donald Trump and the billionaire class should consider this victory a warning shot: The blue wave is coming."*

Haaland is an attorney and a former tribal administrator. She was Native-American vote director for Organizing for America in 2012. She called for elimination of the U.S. Immigration and Cus-



toms Enforcement.

She will face Republican Janice Arnold-Jones for the seat in November.

There are two Native Americans in Congress, Tom Cole and Markwayne Mullin, both Republican men from Oklahoma.

The American Indian Reporter



Tribal Sports Reporter

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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 the 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.



VIEJAS, SILENT RAIN ESPINOZA NAMED ALL AMERICAN FIRST TEAM

Silent Rain Espinoza, a senior at Christian High School in El Cajon, CA., was named to the 2017 MAXPREP high school All American First Team for Softball. She led her team to the CIF San Diego Section D3 Championship with a 26-9-1 record. She posted a .560 batting average with 62 hits and scored 64 runs. Almost half her hits were for extra bases. She had 34 RBIs with 19 doubles and 9 homeruns and stole 15 bases.



She was also selected to the All CIF first team and was named East San Diego County Player of the Year.

In the fall she will be attending the University of Washington which she chose over Stanford and Arizona State. She has a 3.97 GPA (Grade Point Average) for her four year in high school.

Congratulations Silent Rain the American Indian Reporter will be following your career at Washington.

She is a tribal member of the Viejas Band of Kumeyaay Indians. Her very proud parents are Greybuck and Mackenzie Espinoza. Her grandparents are Orlando and Diana Vigil.

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Inter Tribal Sports

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Profile

Inter Tribal Sports provides athletic opportunities and values education in conjunction with cultural, physical, mental, and spiritual development.

Inter Tribal Sports furnishes youth and communities with occasions to build self esteem, respect, acceptance, and sportsmanship through fun and positive activities, while developing athletic skill and forming friendships, guided by appropriate role models in a sound, structured program that is non-profit, volunteer-oriented, and open to all tribal youth.

Organizational Structure

Inter Tribal Sports is governed by a Board of Directors, comprised of a diverse group of individuals committed to youth interests in Tribal communities. Board representatives include educators, youth program coordinators, recreation professionals, and other dedicated community members.

Most of the board members are employed by tribes or tribal consortiums and have many duties apart from their roles in Inter Tribal Sports. The board consists of up to two appointed representatives from each participating Tribe or Tribal organization.

The Board of Directors is responsible for providing the overall direction of Inter Tribal Sports, including voting on issues such as allocation of funds and capital projects, formation of rules and policies, and communication with participating Tribal Governments and their leaders.

The Board of Directors meets monthly with meetings hosted by member tribes and tribal organizations.

Full board meetings are held on odd months and Executive Team meetings are held on even months. The Executive Team consists of four elected officers, President,

Vice President, Treasurer, and Secretary, each serving two-year terms.

Day-to-day operations of the organization are administered from the headquarters in Temecula, California. An Executive Director oversees the staff and functions of the administrative branch, including program management, public relations, and development activities. Staff work closely with the Board of Directors, coaches, and community leaders to ensure that programs and activities are meeting the needs and expectations of the communities and that desired outcomes are being achieved.

History

Inter Tribal Sports began in southern California in the Fall of 2002 when representatives from Viejas, Barona, and SCTCA's North County Community Resource Center recognized a need for an organized, semi-competitive youth sports league.

A meeting was called and a few dedicated individuals acted on this need and created the Inter Tribal Flag Football League. Five teams from four organizations participated in that inaugural season.

Determined to keep the momentum going following the early success, those involved began planning for a youth basketball and softball seasons. At that time, the Inter Tribal Flag Football League was renamed Inter Tribal Sports, or ITS.

All three sports leagues were consistently offered year after year, with new tribes and tribal organization joining every season.

The organization operated successfully in this grass-roots manner for five years. However, as the service area expanded, it was recognized that the more structure would be necessary to accommodate the rapid growth and to meet the demand for organized youth sports from the tribal communities.

An intense two-day planning meeting was held in February 2007, at which time the Inter Tribal Sports Board of Directors was officially created and the organization drafted its mission statement, vision, and bylaws and elected officers.

Shortly thereafter, Inter Tribal Sports became incorporated and gained 501(c)(3)non-profit status. The admin-

istrative branch of Inter Tribal Sports was created in 2009 to assist and alleviate some of the growing burden and workload on the board, with a primary function of overseeing the day-to-day operations of the organization.

Since its inception, Inter Tribal Sports has served an estimated 3,000 youth from 22 tribal communities and currently serves over 1,200 youth per year.

In addition to the three initial sports (flag football, basketball and softball), three additional sports have been added: soccer (2011), volleyball (2012), and soft lacrosse (2014).

Inter Tribal Sports also offers a wealth of enrichment programs that include: cultural gatherings, sports camps, group outings and leadership training activities.



AmericaIndianReporter11@gmail.com

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SANTA YNEZ BAND OF CHUMASH INDIANS REBURIED "TUQAN MAN"



SAN MIGUEL ISLAND: The skull of an ancient man discovered in the eroding coastline of a remote Southern California island has been laid to rest along with the bones unearthed by researchers.

However, much of the story of the Native American who died 10,000 years ago will remain unknown.

After more than a decade of study, the bones of the "Tuqan Man" as he was named were recently returned to San Miguel Island and buried by the Santa Ynez Band of Chumash Indians that had claimed him as their own.

"We made it a priority to ensure that our ancestor was laid to rest with a proper burial." tribal Chairman Kenneth Kahn said. *"Protecting the final resting places of our ancestors is of paramount importance."*

The skull was inadvertently discovered during an archaeology survey by researchers from the University of Oregon in 2005.

Because the remains were exposed and in jeopardy of being lost at sea as the shoreline eroded, the National

Park Service consulted the Chumash tribe and decided to excavate them.

The island 120 miles west of Los Angeles and is one of the Channel Islands, also known as the North American Galapagos, where climate change is feared to be eating away at the beaches and sea cliffs and washing away cultural relics. Five of the isles form Channel Islands National Park.

Testing of the "Tuqan Man" as he was called according to the Chumash name for the island, took years. Ultimately, the scientific testing couldn't determine if he was a Chumash ancestor.

Analysis found the prehistoric remains to be Native American with a significant relationship to the culture found on the islands for more than 13,000 years, the Park Service said.

The Chumash was granted custody of "Tuqan Man" and reburied him in late May in a ceremony that included singing and burning of white sage.

"We're very happy that we could lay this man to rest." Kahn told the reporters.

AMERICAN INDIAN HEALTHCARE AS A MODEL FOR UNIVERSAL HEALTHCARE

By Ernie C. Salgado Jr.

The following is an excerpt from the *Wall Street Journal* published on July 7, 2017.

"At the Indian Health Service hospital in Pine Ridge, S.D., a 57-year-old man was sent home with a bronchitis diagnosis—only to die five hours later of heart failure. When a patient at the federal agency's Winnebago, Neb., facility stopped breathing, nurses responding to a 'Code Blue,' found the emergency supply cart was empty, and the man died. In Sisseton, S.D., a high school prom queen was coughing up blood. An IHS doctor gave her cough syrup and antianxiety medication; within days she died of a blood clot in her lung."

Most tribal people are very much aware of the quality of healthcare provided by the U.S. Government through the Indian Health Service. Some have even experienced the misdiagnosis and have suffered the consequences.

The environment stems from the Governments focus on quantity as opposed to quality healthcare. In way of example doctors and other service providers are issued quotas they are expected to meet.

Again, these administrative policies stem from the Congress to the funding agencies to the Office of Management and Budgets which focus on the quantity. They want numbers as a return on the money they appropriate, bottom line management.

For the Government success is measured in numbers, quantity. Although the doctors and other service providers make ever effort to provide quality healthcare the administrative support is absent.

However, in all fairness the healthcare administrators are only doing their job, insuring that the clinics remain open by focusing on the number of people they provide services.

The reality is that until the congressional evaluation criteria for healthcare changes from one of quantity to quality nothing is going to change.

Yet there is hope, with the increasing wealth of many of the gaming tribes so does their political influence. And as such they may enlighten our congressional leaders to bring about these changes.

My most current experience was about four years ago. I had just lost my wife, on June 22, 2014 and had been feeling a little ragged to say the least.

I went to the clinic and the doctor I preferred was on vacation so I was handed off to another doctor. The handed off doctor's, with whom I was not confident with to begin with diagnosis was that I was suffering for the flu and pre-

scribed bed rest and lots of fluids that included Gatorade, root beer soda and raspberry tea and other sugar lased drinks were given the green light.

After about two weeks in bed with little sleep and lack of energy because I had to urinate every few minutes and food was tasteless. my daughter and grand-daughter became alarmed at my condition and man-handled me to the Indian Health Clinic to see my regular doctor.

Long story short—my sugar level was off the charts at over 500. Needless to say it, but by the grace of God my diabetes was rendered under control within a few months and the removal of any limbs was avoided as well as diabetic shock.

I don't mean to make light of the loss of limbs because I know others that were not so lucky after being admitted to the hospital with severe flu symptoms only to wake up with the absence of a foot or leg.

Still another heartbreaking example for our family was with my brother. I stopped by his home on the Reservation on a Friday afternoon for a short visit, March 5, 2016 to be exact. I noticed that he didn't look to good and mentioned it to him. I suggested he get into to see his doctor. He told me that he had been to the clinic on Wednesday and the doctor told him he had a touch of the flu.

On that Saturday afternoon March 6, 2016, my brother, Bobby stopped breathing because his lungs were filled with fluids that were caused from the pneumonia he was suffering.

Historically, healthcare for the American Indian people has been lacking since its inception. A good example is the Soboba hospital disaster from 1927 to 1947.

During the 30's and 40's, the Mission Indian Federation filled complaint upon com-

plaint with the Federal Government regarding the sub-standard healthcare at the Soboba Hospital. The Federation was asking for the improvement of healthcare.

So what does the Government do? It closed the Indian Hospital at Soboba leaving the Southern California Indians without any health care. It wasn't until the early 70's under the Nixon administration that Indian healthcare was reinstated in California.

However, in all fairness Government run healthcare has never been successful. Another good example is the Veterans Administration where the term "disaster" doesn't ever come close to defining it.

What is mind boggling is the socialist political movement for universal healthcare.

"If you like your doctor, you can keep your doctor." *"If you like your insurance plan, you can keep it"* this was from the President of the United States of America bare face lying to the American people while trying to gain public support for his signature "Affordable Healthcare" legislation that was later branded "Obamacare."

And currently, to make matters even worse, the Republican led U. S. Congress can't even simply vote to repeal it. They either have too many RINOS, (*Republicans in Name Only*) or Far Right Wingers (*Tea Party Folks*).

If you were to be inclined to write a summary on how to lose control of the U.S. House of Representatives and the U.S. Senate all you would have to do is document the current political strategies of the Republican Party.

The American people deserve nothing short of quality healthcare—not Socialism.

One thing you can say about the Democrats is that they are consistent in their Socialist agenda. *"A chicken in every pot and ..."* was coined by a another socialist leader in Germany.

Maria Tallchief

January 24, 1925 – April 11, 2013

By Andrea Marquez



met legendary choreographer George Balanchine.

Balanchine co-founded what would become the New York City Ballet in 1946, and Tallchief became the first star of the company.

Elizabeth Marie "Betty" TallChief (Osage) was an American ballerina. She was considered America's first major prima ballerina, and was the first American Indian to hold the rank.

Almost from birth, Tall Chief was involved in dance, starting formal lessons at age three. When she was eight, her family relocated from her birth home of Fairfax, Oklahoma, to Los Angeles, California, to advance the careers of her and her younger sister, Marjorie.

At age 17, she moved to New York City in search of a spot with a major ballet company, and, at the urging of her superiors, took the name **Maria Tallchief**. She spent the next five years with the Ballet Russe de Monte Carlo, where she

The combination of Balanchine's difficult choreography and Tallchief's passionate dancing revolutionized the ballet.

Her 1949 role in *The Firebird* catapulted Tallchief to the top of the ballet world, establishing her as a prima ballerina.

Her role as the Sugarplum Fairy in *The Nutcracker* transformed the ballet from obscure to America's most popular. She traveled the world, becoming the first American to perform in Moscow's Bolshoi Theater.

She made regular appearances on American TV before she retired in 1966. After retiring from dance,

Tallchief was active in promoting ballet in Chicago. She served as director of ballet for the Lyric Opera of Chicago for most of the 1970s, and debuted the Chicago City Ballet in 1981.

Tallchief was honored



by the people of Oklahoma with multiple statues and an honorific day. She was inducted in the National Women's Hall of Fame and received a National Medal of Arts. In 1996, Tallchief received a Kennedy Center Honor for lifetime achievements. Her life has been the subject of multiple documentaries and biographies

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San Pasqual Indian Reservation

By Gary P. Taylor



On the second day of May 2018, a delegation of South Korean citizens arrived on the San Pasqual Indian Reservation.

The six individuals were there to present the tribe with a medal and certificate in recognition of the service of Native Americans who fought in the Korean War more than six decades ago.

Tribal Chairman Alan Lawson accepted the award on behalf of the tribe. Lawson then invited several other veterans attending the ceremony at the Tribal Hall to stand with him next to the South Korean delegation.

Nearly 10,000 Native Americans served in the Korean War from 1950-53, including more than 700 who were killed, wounded or unaccounted for. During the presentation, Park Young-du expressed “the deep gratitude of myself, my family and the people of South Korea for the sacrifice of Native Americans who fought for our freedom.”

“We remember what was done, and we will never forget,” Young-du said. He and the other members of the delegation shook the hands of every veteran in the room before leaving, bowing gracefully before each of the aging warriors.

The ceremony was a brief but emotional reminder of the still-simmering remnants of the Korean War.

On June 25, 1950, the war began when some 75,000 soldiers from the North Korean People’s Army poured across the 38th parallel, the boundary between the Soviet-backed Democratic People’s Republic of Korea to the north and the pro-Western Republic of Korea to the south, according to the History website. The war raged for three years, eventually

killing more than five million soldiers and civilians on the Korean Peninsula until an armistice was declared in November of 1953.

During the war, Native Americans suffered casualties at a much higher rate than other ethnic groups. But Native

Americans also received three Medal of Honor awards, including one for **Mitchell Red Cloud Jr.**, a Ho-Chunk who was killed in action during the war.



The 25-year-old United States Army corporal was posthumously awarded the Medal of Honor for heroic actions “above and beyond the call of duty” near Chonghyon, North Korea, on November 5, 1950.

Red Cloud single-handedly held off Chinese forces despite being shot eight times, at one point ordering his men to tie him to a tree because he was too weak to stand by himself.

And there was **Raymond Harvey**, a Chickasaw Army captain who

charged up a hill alone March 9, 1951, in the face of enemy fire. As noted on the *History* website: “Harvey tossed grenades into the first enemy pillbox he got to, killing those inside. Then he advanced on the next entrenchment and dispatched all five occupants with his M1 carbine.



The men of Company C eventually joined Harvey, only to watch their commander charge the next machine gun nest. He single-handedly wiped out gunners in another fortification while taking a bullet to the chest.”

These are the things remembered by Park Young-du, and why he and his delegation paid tribute to Native American veterans half a world away from South Korea



Labor of Love



she took on the challenge of collecting the photographs of the 232 American Indians and Alaskan Natives that were killed or MIA in Viet Nam.

She is still having some difficulty locating photographs of many of the Warriors named on the adjacent list.

She is asking for anyone that has or knows of anyone that has a photograph

Janna Hoehn currently lives in Hawaii and is a former resident of Hemet, CA.

Janna became involved in the Viet Nam Memorial Education Center Project in 2014 in her adopted State of Hawaii with the collection of photographs of the Native Hawaiians that lost their lives or were Missing in Action during the Viet Nam War.

Because of her growing up on Hemet and going to school with many of the American Indians

of any of the Warriors listed to contact her at the email address below:

**neverforgot-
ten2014@gmail.com**

Her dedication doesn’t stop with the collection of the photos. In way of example, Joseph Pink was not listed as an American Indian and because she knew Joe in high school she gathered the evidence of his tribal affiliation to insure his name was listed.



Veterans Memorial Education Center

In 2003, after some years of lobbying, the National Park Service and the Vietnam Veterans Memorial Fund won permission from Congress to build the Veterans Education Center at The Wall.

The two-story 37,000-square-foot, Education Center, located belowground just west of the Maya Lin-designed memorial, highlights the history of the Vietnam War and the multiple design competitions and artworks which make up the Vietnam Veterans Memorial, Vietnam Wom-

en’s Memorial and the Memorial Plaque.

The center will also provide biographical details on and photographs of many of the 58,000 names listed on the Wall as well as the more than 6,600 service members killed since 2001 fighting the War on Terrorism.

The \$115-million museum will be jointly operated by the Park Service and the Funds. Ground-breaking for the project occurred in November 2012 with the center expected to open in 2020.

American Indians & Alaskan Native Veterans VETERANS MEMORIAL



Photo left: The American Indian Alaska Native Veterans Memorial Committee: Left to Right: Rincon Chairman Bo Mazzetti is serving as Honorary Chairman of the Committee, Cynthia Schomberg, Chairwoman Sharron Savage, Wayne Newton and Faith Price,



Proposed sculptor for the Veterans Memorial

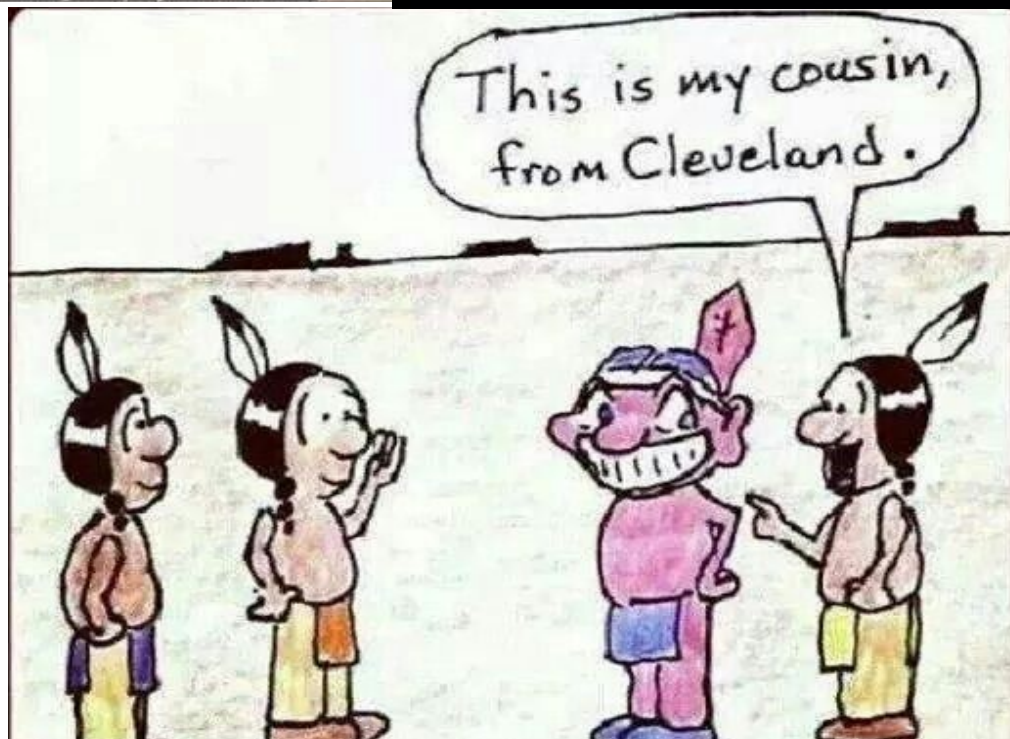
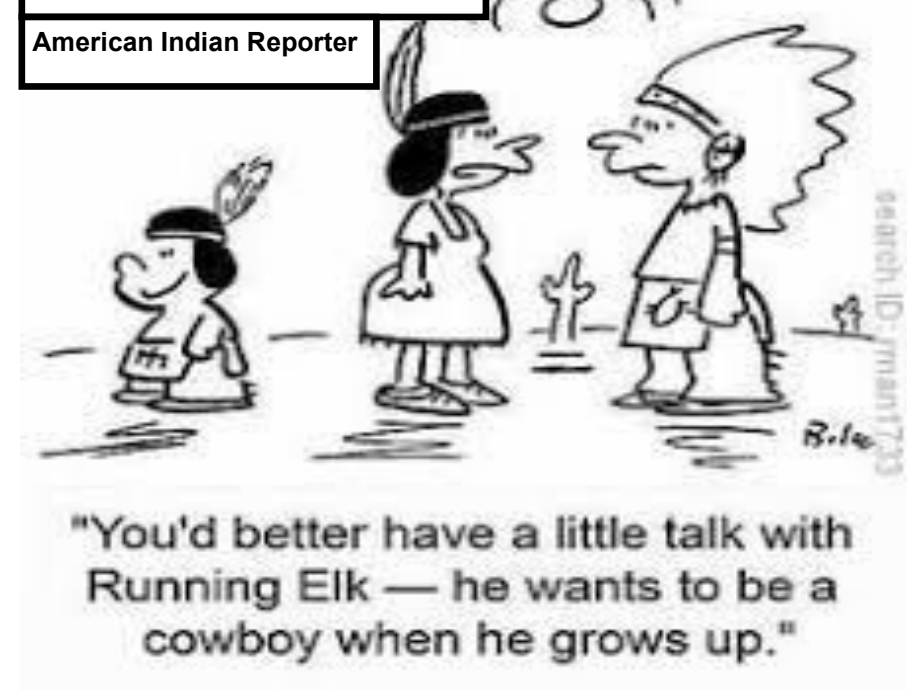
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My View—Your View

Ernie C. Salgado Jr.

Happy Birthday to American 4th of July - 242 Years

WELCONE to the third edition of American Indian Reporter a monthly publication. Our maiden publication was April 1, 2018 for a Happy Easter.

The American Indian Reporter (AIR) is the only tribal newspaper serving the southern California Tribal Communities which, covers an area larger than many states.

Our plan is to distribute the publication to the southern California American Indian Tribes, Organizations and Urban Tribal Indian Communities and expand our distribution to the entire State. We also welcome the non-Indian community as well.

The southern CA area includes Los Angeles, , Santa Barbara, San Diego, Ventura, Orange, Imperial, Riverside, and San Bernardino Counties.

The American Indian population in southern California is estimated at 200,000 accord-

ing to the 2010 U.S. census.

The distribution area will be include the seven county areas from the Chemehuevi Indian Reservation located in the remote eastern region of San Bernardino County bordering on Arizona and the Colorado River to the Santa Ynez Indian Reservation in Santa Barbara County to the east San Diego County Indian Reservations of Campo, Manzanita and La Posta.

The American Indian Reporter will provide the southern California American Indian tribes, American Indian Organizations and the Urban Indian Tribal Community with a monthly publication to share their news.

The American Indian Reporter is Currently in printed in a traditional tabloid format of 11x22 inches pages, 16 pages and in full color.

The American Indian Reporter will be posted monthly at the

AmericanIndianReporter.org and CALIE.ORG. web sites

In addition to the news section the American Indian Reporter will include a local and national information sections and an editorial page/s.

The American Indian Reporter is currently printing and distribute 5,000 copies per month and emailing 2,500.

In summary, the reality is that like all good things it cost money to produce, publish and distribute the American Indian Reporter.

Without the sponsorship and support of the American Indian Tribal governments, American Indian Organizations and Urban Tribal Community the American Indian Reporter will have been a great idea.

A well informed people is a knowledgeable, educated and powerful people.

Dear American Indian Reporter Readers,

The My View - Your View page is reserved to provide you and I with the opportunity to exercise our U.S. Constitutional right of free speech.

However, with due respect to our Constitutional right of free speech we must establish some simple ground rules that we feel are necessary to maintain the integrity, values and ethical status of the American Indian Reporter.

- 1) Please no profanity, it's not becoming.
- 2) We will not accept any slander, defamation, hate or libel comments regarding any person, organization or group.
- 3) The editor reserves the rights to review and select comments for publication.

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California Tribes Face State and Federal Road Blocks To Marijuana Business

LOS ANGELES (AP) -- American Indian tribes that say they have been cut out of California's legal marijuana market have raised the possibility of going their own way by establishing pot businesses outside the state-regulated system that is less than two months old.

The tribes floated the idea of setting up rival farms and sales shops on reservations after concluding that rules requiring them to be licensed by the state would strip them of authority over their own lands and their right to self-governance.

The possibility of the tribes breaking away from the state-run system is one more challenge for California as it attempts to transform its longstanding medicinal and illegal marijuana markets into a unified, multibillion-dollar industry.

For tribes to participate in the state-run market, "they have to give up their rights to act as governments, with regard to cannabis," said Mark Levitan, a tribal attorney.

At issue are legally thorny questions about who governs whom, taxation and the intersection of state marijuana laws with tribes that the federal government recognizes as sovereign nations within the U.S.

Under regulations issued last year, California would retain full control over licensing. Tribes would have to follow state rules,

including "submission to all enforcement," to obtain a license to grow or sell marijuana. Any application must include a waiver of "sovereign immunity," a sort of legal firewall that protects tribal interests.

Without state licenses, businesses cannot take part in the legal state pot market. California has over 100 federally recognized tribes, the most of any state, and estimates of the number either growing and selling pot or eager to do so varies, from a handful to over 20.

Unlike those that have prospered from casino gambling, some are in struggling rural areas and would welcome a new source of cash to improve schools and pave roads.

After long-running negotiations between tribes and state officials failed to produce an agreement before broad legal sales began Jan. 1, the California Native American Cannabis Association warned state officials that tribes "may engage in commercial cannabis activities through our own inherent sovereign authority."

If tribes choose to step away from California's market, "the state will have no jurisdiction to enforce its cannabis laws and regulations on tribal lands," the group said in a sharply worded letter to Democratic Gov. Jerry Brown's administration in December.

Tribes "just want to be able to do business in the state of California



and elsewhere, just like anybody else," said Paul Chavez, former chairman of the Bishop Paiute tribe.

The dispute in California differs from another legal pot state, Washington, where seven tribes have marijuana compacts with the state and others are in negotiations or awaiting the governor's approval. The compacts allow tribal marijuana businesses to participate in the legal system, such as selling tribe-grown pot to retailers off the reservation.

In California, the tribes are circulating a proposal that calls for the governor to strike agreements with them. Those pacts would allow them to participate in the legal market, while the state would recognize a tribe's "exclusive authority" to regulate commercial marijuana activity on its lands.

Tribes are eager for a settlement,

but reaching a deal in the Legislature could take the remainder of the year.

"Everyone agrees conceptually there should be an even playing field, a level playing field," said state Assemblyman Rob Bonta, a Democrat at the center of the negotiations in Sacramento.

In addition to the problems in Sacramento, tribes are facing uncertainty at the federal level.

Earlier this year, Attorney General Jeff Sessions lifted an Obama-era policy that kept federal authorities from cracking down on the marijuana trade in states where the drug is legal, which also guided enforcement on tribal lands.

The shifting ground has put a chill over development plans - including in an isolated stretch of eastern San Diego County.

Nevada-based GB Sciences Inc.

announced last year that it would build and manage a commercial cannabis company on tribal lands, nurturing plants, manufacturing products and distributing them across the state.

The tribe, the Los Coyotes Band of Cahuilla and Cupeno Indians, would get an ownership stake, jobs and 40 percent of the profits. GB Sciences would get income for its marijuana research and a foothold in the largest legal pot market in the U.S.

But the projected \$8 million project is on hold, with the status of tribes in the pot market unclear.

Issues involving sovereignty touch a sensitive subject for tribes, and they see the predicament with marijuana as part of a history of exploitation.

The state rule "harkens back to the end of the 19th century ... when federal and state policies favored extermination or forced assimilation of California tribes," the tribal group wrote.

Associated Press writers Gene Johnson in Seattle and Kathleen Foody in Denver contributed to this report.

Michael R. Blood is a member of AP's marijuana beat team. Follow him at [www.twitter.com/MichaelRBloodAP](https://twitter.com/MichaelRBloodAP).

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