



Giving From The Heart in Alabama The Poarch Band of Creek Indians



The Poarch Band of Creek Indians in Alabama is donating \$184,000 as part of an effort to cover the funeral costs for the 23 people who died this week in an outbreak of tornados.

Stephanie A. Bryan, the tribe's CEO, said *"It is at times of greatest need that we often see our communities coming together to help one another, this is one of those times," "Our thoughts and prayers are with all of those affected."*

The original donation made by the tribe was going to be \$50,000. However the other group stopped returning Harris' calls, he said. When he explained that to the tribe, it asked what it would take to cover everything. *The check will be hand delivered by the tribe early next week.*

The money will be donated to the

East Alabama Medical Center Foundation so that none of the money is spent on administration costs.

The Poarch Band of Creek Indians is the only federally recognized tribe of Native Americans

in Alabama. Speaking the Muskogee language, they were formerly known as the Creek Nation East of the Mississippi.

The tribe was never removed from its lands and has kept a presence in the area for 200 years around the Poarch, Alabama reservation.

The Poarch Band operates a number of business, including several casinos and racetracks, operating under Wind Creek Hospitality. Three of its casinos are located on sovereign tribal land in Alabama: Wind Creek Atmore, Wind Creek Montgomery, and Wind Creek Wetumpka.

The Poarch Creek Indian Reservation is located in southern Ala-

bama near the city of Atmore, Alabama. Their current tribal chairwoman is Stephanie Bryan. (Photo below)



Beyond its reservation, the tribe owns majority stakes in Mobile Greyhound Park, Pensacola Greyhound Park, and Creek Entertainment Gretna.

In the Caribbean, the tribe owns

two hotel casinos operating under the Renaissance Hotels brand in Aruba and Curacao, which it purchased in October 2017.

In Gardnerville, Nevada, the tribe financed and manages the Wa She Shu Casino, owned by the Washoe Tribe. The casino opened in May 2016.

In D'Iberville, Mississippi, Wind Creek purchased land for a planned casino development in March 2016.

In Pennsylvania, the tribe agreed in March 2018 to purchase Sands Casino Resort Bethlehem for \$1.3 billion.

In 2012 the tribe announced plans to expand their gaming operations at Hickory Ground in Wetumpka, Oklahoma.

The Muskogee (Creek) Nation of Oklahoma filed suit to prevent this, arguing that the expansion would require excavation and reinternment of remains from an historic Creek burial ground at the site.

The tribe made a deal in 2016 to purchase the Margaritaville Resort Casino in Bossier City, Louisiana, which would have been rebranded as a Wind Creek casino. The sale was canceled, however, because of a dispute over licensing payments for the Margaritaville name.



Fourth-grader Forced to Remove Ashes

Fourth-grader William McLeod arrived at Valley View Elementary School in Bountiful, Utah, on Wednesday morning looking a bit different than all the other students in his class

You see, William is Catholic. And he like countless other Catholics and Christians around the world had an ash cross on his forehead in observance of Ash Wednesday.

"A lot of students asked me what it is," he recalled to reporters. "I was like, 'I'm Catholic. It's the first day of Lent. It's Ash Wednesday.'"

William told the reporter that his teacher also seemed perplexed, asking *"What is that?"*

Despite his explanation, William noted that his teacher took him aside and told him the cross was *"inappropriate"* and to *"go take it off."*

He told the reporter that *"She gave me a disinfection wipe, whatever they are called and she made me wipe it off."*

"I felt, like, really bad," William recalled, adding that the incident happened *"In front of all my friends."*

If you're doubting the teacher didn't know what the cross on William's forehead stood for, get a load of what his grandmother detailed to the reporters about her phone call with the teacher.

"I was pretty upset," Karen Fisher, William's grandmother, told the press, adding

that, *"I asked her if she read the Constitution with the First Amendment, and she said, 'no' and 'oh.'"*

The Davis School District apologized about the incident and told the reporters. *"It wasn't acceptable and that students of all faiths should feel welcomed."*

"Why that even came up, I have no idea," district spokesperson Chris Williams told reporters. *"When a student comes in to school with ashes on their forehead, it's not something we say, 'Please take off.'"*

William's teacher, who may face disciplinary action gave him some candy and a handwritten apology note in the hopes the pair can *"move forward from this,"* the reporter said.



In addition, an ordained deacon who works at the district put another cross on William's forehead with his family's permission.

"I hope it helps somebody," his grandmother noted, *"and I hope it never happens again."*



California Socialist Legislators Plan to Ban The Holy Bible

As insane as it may seem to many of you normal thinking folks that anyone in their right mind would even think of banning the Holy Bible in the United State of America.

But, remember they have already removed Prayer from the classroom and most public places.

The Pledge of Allegiance to the Flag is also forbidden in our schools because it contains the word **"God."** Be vigilant!



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 Tribal Government, 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. Any reproduction or posting of any data herein in any form is strictly prohibited unless authorized or used for educational purposes. Violators will be subject to us creating an effigy of you and stick it with pins and needles.

James Ramos
California Assembly Member
40th Congressional District



Assemblymember Ramos
Appointed to Select Committee on
Native American Affairs

(Sacramento, CA) – As the first California Native American elected to the State Legislature, Assemblymember James C. Ramos (D-Highland) has been appointed Chair of the Select Committee on Native American Affairs by Speaker of the Assembly Anthony Rendon (D-Lakewood). Assemblymember Ramos's appointment marks the formation of this committee.

Assemblymember Ramos, who previously served as Chairman of the San Manuel Mission Band of Indians, sought to create the Select Committee to identify opportunities to strengthen ongoing working relationships with tribes throughout the state.

The scope of the Select Committee will focus on critical issues facing Native American communities – cultural preservation, domestic violence, youth suicide, opioid abuse, missing Native American women, mental health, and education attainment. The work plan to carry out this scope will consist of information hearings and roundtable meetings in the 40th Assembly district and other member districts, fact finding tours, committee white papers, and potential legislation.

“As Speaker of the Assembly, I am grateful for the background, experience, and dedication that Assemblymember Ramos brings to the Democratic Caucus,” said Speaker Rendon. *“I admire his dedication to the Inland Empire and his efforts to advance the discussion on Native American cultural preservation. I am proud to appoint Assemblymember Ramos to Chair the Select Committee on Native American Affairs.”*

“It is a great honor to represent the Inland Empire as the first California Native American elected to the State Legislature,” said Assemblymember Ramos. *“I never thought as a child, growing up in a trailer on the San Manuel Indian Reservation, that I would one day have the privilege to serve in the Assembly and to be the Chair of the Select Committee on Native American Affairs. I am thrilled to lead the Select Committee on issues affecting the Native American community and hope to be a voice for all native peoples in California.”*

Ramos Appointed to Key Assembly Committees:

(Sacramento, CA) -- Assembly member James C. Ramos (D-Highland) was appointed by Speaker Anthony Rendon to the following committees:

- Budget
- Budget Subcommittee No. 1 on Health and Human Services
- Health
- Jobs, Economic Development, and the Economy
- Local Government
- Rules

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City Of Oxnard To Serve As SCAIR West Coast Counties Headquarters

The U.S. Department of Labor recently awarded Southern California American Indian Resource Center, Inc (SCAIR) addition funds to expand its current “Native NetWORKS Program” which is chiefly a (“Work Readiness Training Program.”)

The proposed service area will include the 6-coastal Counties of Ventura, Santa Barbara, San Luis Obispo, Santa Cruz, Monterey and San Benito.

Currently SCAIR is in the process of establishing its headquarter in the City of Oxnard to provide local access to the “Work Readiness Training Program” - AKA the “Native NetWORKS Program” for the proposed 6-Coastal Counties

SCAIR has been recognized by the U.S. Department of Labor as one the top work force training centers in the Nation. Its ability to integrate traditional American Indian Tribal traditions values, and customs into its One-Stop-Shop approach are two of the leading factors to the success of the SCAIR training program.

In addition to the Work Force Training SCAIR hopes to help the American Indian Community build on the existing services provided in the area.

SCAIR will be hosting an information center at the First Annual Native American Peoples Intertribal Powwow “Honoring our Elders and Veterans” at Oxnard Beach Park, 1601 S. Harbor Blvd, Oxnard CA. The dates and times are Saturday, April 13, 2019 10am-7 pm and Sunday, April 14, 2019 10am-6 pm.

Frances Diaz is the SCAIR Site Developer for the “Work Readiness Training Program” will be on hand to answer question regarding the project and the



The Southern California American Indian Resource Center, Inc (SCAIR.) is a Non-Profit 501 (c)(3) Community Based Tribal Organization established in 1997 under the authority of P.L. 93-638, the Indian Self Determination and Education Act of 1976 and founded by Mr. William H. Johnson, an American Indian of Comanche decent.

Mr. Johnson understood the dilemmas and challenges of American Indians living in the urban areas. Upon his retirement as a lathing contractor he consulted with local community members and friends to meet the educational, cultural and community needs of all self-identified American Indians.

organization. Mrs. Diaz is a tribal member of the Soboba Band of Luiseno Indians.

SCAIR was established in 1997 in San Diego County. For the past 22-years it has provided a multitude of educational and cultural services for the urban and reservation tribal communities.

The majority of the services provided by SCAIR have been in east San Diego County which include the tribal urban community, City of San Diego and the Reservation members from the Barona, Sycuan, Campo, Viejas, Manzanita, La Posta, Santa Ysabel, Mesa Grande and Los Coyotes Indian Reservations and the Jamul Village .

Mr. Johnson, pictured above was the founder of SCAIR. He moved to California with his family from Texas at the age of 5, during the Great Depression.

He attended schools in the City of El Cajon in his youth. While growing up in El Cajon and like all American Indians he sought out other tribal youth. With nine American Indian Reservations within driving distance he made a lot of life long friends.

He was a veteran of the “Korean Conflict” in the early 50’s. Upon his honorable discharge from the U.S. Army he returned to his home in El Cajon.

With his love for hard work and his strong work-ethic he went to work in construction as a laborer and later became a lathing contractor. A business he maintained until his retirement in 1997.

In the mid-50’s he met a his soul mate and after a short whirlwind courtship they were married. Together they raised seven children, five boys and two girls.

In addition to the local tribes a multitude of out-of-state tribal people were getting relocated in the San Diego area as part of the Bureau of Indian Affairs Vocational Training Program in the late 50’s.

The program relocated the American Indian youth 18 to 30 years of age from their reservation to the larger Cities through out the Nation for vocational training.

Mr. Johnson witnessed the devastation resulting from this ill conceived program and understood the hopelessness.

He helped those that he could but he wanted to help more on a larger scale but was not able to. However, his oldest daughter went to work as the office manager for a non-profit Indian organization.

Upon his retirement he approached his daughter with his idea of establishing a non-profit organization to help tribal people in need. She introduced him to a tribal leader who had created and managed a

highly successful American Indian Tribal Organization.

They became good friends and SCAIR was born in 1997 and opened a small center in a 1,200 square foot office space in the small village of Alpine in east San Diego County.

Today, the SCAIR Training Center is located in the City of El Cajon is a 6,000 square foot building that it is already out-grown.

Mr. Johnson passed away a few years ago but his legacy lives on as SCAIR continues to help the American Indian tribal people break themselves free from the chains of dependency.

The SCAIR central is located at 239 E. Main, El Cajon CA. 888-217-2247

Mission Statement

Is to provide career, educational, cultural, mental health and supportive services for the America Indians and Hawaiian Natives families living within its services area. To assist Participants in reaching personal and professional goals. To overcoming individual barriers and challenges.

“Help Us, Help People”

Oxnard Pow Wow Contacts

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Vendors: Shannon Fallis-Kane, cell 818-249-4107 matohota@charter.net

Elder: Sonny Flores, cell 805-276-0355 asonpinebird@gmail.com

For information on becoming a sponsor, contact: Mary Anne Rivera, cell 805-701-3141 rebmar09@gmail.com

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American Indian, Mica Diaz Women Team Wins Las Vegas



Mica Diaz, is the first and only American Indian woman professional Motocross racer in the United States of America. That in its self is a notable accomplishment.

March 6-10, 2019 Mica raced in the Mint 400 Classic in Las Vegas NV. Her motocross team consisted of two other professional woman riders, Gina Alvarez and Kimberly Loppnow.

Earlier this year, the Mint 400 announced that motorcycles would be allowed to return to "The Great American Off-Road Race," the Mint 400 in Las Vegas NV.

Mica and her team mates finished first in the 240 mile race consisting of a three lap 80 Mile course . There were two other all female teams that participated in the Mint 400.

The Diaz team was the first ever female team to complete and win in the Mint 400, prior to the bike return women were not permitted to raced motorcycles at the Mint 400.

Mica is a tribal member of the Soboba Band of Luiseno Indians. The Soboba Indian Reservation is located in Southern California in Riverside County.

Although she is an enrolled member at Soboba her extended family includes the Pala Indian Reservation where her grandfather was a member.

She began riding at the age of four. Prior to tuning professional In March 2016 she raced as an amateur for 6-years, from 2010 to 2016.

She has been motocross racing as a professional for three-years. she obtained her professional motocross racing license and began to race as a professional.

As an amateur Mica won her first of many motocross championships in 2011 in the Women's 250 B class in the WORCS series.

For the Mint 400 her teams main sponsors were Coyne Powersports, Team Pink Racing, ASV Inventions & Bell Helmets.



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Reauthorize the Violence Against Women Act

Women are an integral part of our tribal communities. Revered as life bringers, healers, knowledge bearers, and leaders; as mothers, sisters, aunts, and wives. While our roles vary from tribal nation to tribal nation, one element remains consistent: women are to be respected. That respect extends to ensuring our safety and well-being. Within sovereign nations, violence is not a tradition. We were raised to know our tribal women are sacred.

Six years ago, today, U.S. Congress reauthorized the Violence Against Women Act, or VAWA, for the third time. The Act serves as a line of defense against the violence that pervades our tribal communities. Each time the Violence Against Women Act has been reauthorized, it has included life-saving provisions for Native women.

In 2013, I watched as Congress reaffirmed our inherent right as tribal nations to prosecute non-Natives who victimize our people on tribal lands. Since that time, tribal courts across the country have held non-Native domestic violence offenders accountable in tribal courts and have brought justice and safety to many Native victims who had previously seen little of either.

However, despite the ground-breaking reaffirmation of tribal jurisdiction in the Violence Against Women Act 2013, federal

law continues to prevent tribal courts from prosecuting non-Natives who commit sexual violence crimes or who stalk or traffic Native women. Moreover, other members of our tribal communities are also affected. Last year the National Congress of American Indians released a report on how the Violence Against Women Act 2013 provision is working in tribal communities. That report found that Tribes prosecuting non-Natives for domestic violence report that children are involved in their cases as victims or witnesses more than 60 percent of the time. But in these cases, federal law prevents tribal governments from prosecuting the crimes committed against Native children. Tribes are also unable to protect tribal police officers who may be assaulted when arresting a non-Native for domestic violence. Too many of our sisters, sons, and daughters are suffering, and too many non-Native offenders continue to prey on our people with impunity. This must end.

As Congress is preparing to reauthorize the Violence Against Women Act for the fourth time, the National Congress of American Indians recently adopted resolution ECWS-19-005 urging Congress to pass a Violence Against Women Act reauthorization bill. The resolution includes key protections for Native victims: addressing jurisdictional gaps, improving the re-



sponse to missing and murdered Indian women, and ensuring that all tribes are able to make use of the Violence Against Women Act's important provisions. All of these priorities have bipartisan support ending the scourge of violence in tribal communities is not a partisan issue.

As we move forward, I pray our spirits are renewed with the strength to keep advocating for the well-being of the next generation. It is time once again for Native women to stand tall and not have to constantly look over our shoulders. It is time for us to hold our heads up high and know the federal government is doing its part to support our sovereignty through the Violence Against Women Act to ensure the safety of our children and our people. Tribal nations are here, and we are ready for a positive change. The time is now for Congress to reauthorize the Violence Against Women Act.

Juanita Majel-Dixon

(Photo above) serves as the Traditional Legislative Council for the Pauma Band of Mission Indians. Ms. Majel-Dixon is the Recording Secretary on the Executive Board of the National Congress of American Indians and currently serves as Co-Chair of the National Congress of American Indians Task Force on Violence Against Women.

The National Congress of American Indians is the owner of Indian Country Today and manages its business operations. The Indian Country Today editorial team operates independently as a digital journalism enterprise.

Sen. Jeff Merkley (D-Ore.) Save the Cat-Kill the Babies

Sen. Jeff Merkley (D-Ore.) announced earlier this month that he is sponsoring a Senate bill that would prevent kittens from being killed after they are used in research, NBC News reported.

Though he is backing a bill to protect kittens, Merkley voted against the Born-Alive Abortion Survivors Protection Act. Democrats successfully blocked the bill, which would have extended protections for newborn babies born as a result of a botched abortion.

What are the details of this new bill?

The KITTEN Act would protect cats from being euthanized after government testing. Merkley told NBC News last week that the practice is "archaic" and "horrific."

"The USDA's decision to slaughter kittens after they are used in research is an archaic practice and horrific treatment, and we need to end it," he insisted. **The**

KITTEN Act will protect these innocent animals from being needlessly euthanized in government testing, and make sure that they can be adopted by loving families instead."

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Though he is backing a bill to protect kittens, Merkley voted against the Born-Alive Abortion Survivors Protection Act. Democrats successfully blocked the bill, which would have extended protections for newborn babies born as a result of a botched abortion, in February.

What are people saying about this?

Family Research Council President Tony Perkins issued a statement on the matter Wednesday.

"What do cats have that

newborn babies don't?" Perkins asked. His answer was succinct enough: **"Democrats' support."**

Calling Merkley's bill **"one of the sickest ironies no one is talking about,"** Perkins pointed out the hypocrisy that Democrats would strive to save the lives of kittens, but not newborn babies.

"I can't wait to see some of these politicians standing on debate platforms next year telling the American people that when it comes to protecting living things: We chose cats over kids," he wrote.

"Here [Sen. Merkley] is, arguing that America 'must stop killing kittens,' when, three weeks ago, he stood in the U.S. Capitol and agreed with 43 Democrats that human beings should be put down," he said.

"Democrats said no [on the bill]," Perkins added. **"Killing a child is a 'personal decision,' they said, and Congress shouldn't get in the way."**



Rep. Ocasio-Cortez Mocked Prayers

Rep. Alexandria Ocasio-Cortez (D-N.Y.) mocked the notion of thoughts and prayers following Friday's deadly massacre in Christchurch, New Zealand, which took the lives of at least 49 people and injured many.

An accused mass killer opened fire on two different mosques during times of prayer.

Authorities charged at least one person in the attack and detained three more.

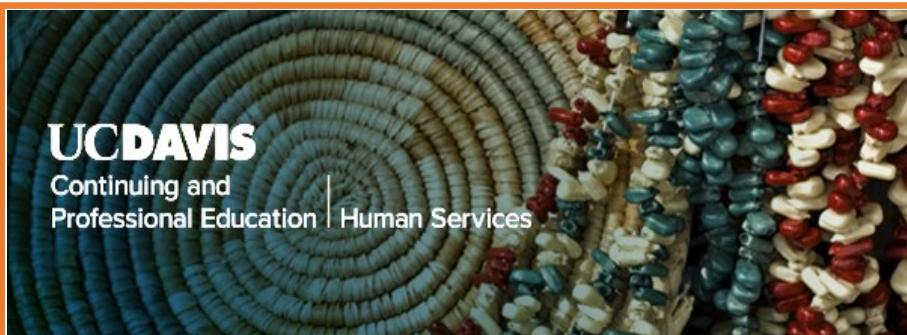
What did she say?

In what the freshman congresswoman later described as a slam on the National Rifle Association, Ocasio-Cortez questioned the usefulness of thoughts and prayers during a tragedy like the one in New Zealand.

Shortly after the news broke, Ocasio-Cortez addressed comments made by New Zealand Prime Minister Jacinda Ardern. In her remarks, Ardern said that her "thoughts" were with those grieving

over the deadly mass killing.

Ocasio-Cortez tweeted, **"At 1st I thought of saying, 'Imagine being told your house of faith isn't safe anymore.' But I couldn't say 'imagine.' Because of Charleston. Pittsburgh. Sutherland Springs. What good are your thoughts & prayers when they don't even keep the pews safe?"**



The 2019 National Tribal TANF Institute is now open for enrollment! Hosted by the UC Davis Tribal TANF Program, the 2019 Institutes takes place July 29-August 1 at the University of California, Davis campus. This unique educational experience brings people together from across the country to learn from expert instructors as well as each other. Now in its 14th year, the theme of the 2019 Institute is "Honoring the Sacred Wheel."

Our Keynote Speaker

Theda New Breast, M.P.H. (Montana Blackfeet), is a founding board member and master trainer/facilitator for the Native Wellness Institute (NWI). She is one of the pioneers in the Native training field and an original committee member for the Men's and Women's Wellness gatherings. She has been a leading authority on indigenous cultural resilience internationally and has worked with over 500 tribes in 34 years on Proactive Healing from Historical Trauma, Post Traumatic Growth, Mental Health Healing and Sobriety/Recovery/Adult Child of Alcoholic. She is the co-founder and co-writer of the GONA (Gathering of Native Americans) curriculum, one of the Ten Effective Practices and Models in Communities of Color.

[More about our keynote speaker.](#)

What to Expect at the 2019 Institute

At this engaging and enriching learning experience, participants will have opportunities to:

- Gain university-quality, culturally competent professional development skills
- Foster and encourage collaboration and interaction between tribal communities
- Learn best practices in service delivery to those in need in our communities
- Celebrate the diversity of culture and experience of institute participants and their sovereign nations

Enrollment Fee

The enrollment fee for this four-day training event is \$1,275. The enrollment fee includes quality instruction by subject matter experts, researched-based curricula and course materials, as well as parking on a daily basis and meals as follows: Lunch and dinner on July 29; and breakfast, lunch and snacks on July 30, July 31 and August 1.

[Visit the 2019 Institute web page for information about lodging accommodations.](#)

How to Enroll

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).

We look forward to seeing you at the 2019 Institute!

Last Chance to Enroll in Spring Leadership and Case Management Training

A few seats are still open for [Excellence in Tribal Case Management Series](#), which begins April 15 at UC Davis. In this nine-day comprehensive training that takes place over three months, you'll learn through facilitated topic discussions and skill-building practice scenarios and activities that serve to increase competency in effectively working with the clients you serve. [Enroll in this series.](#)

There's still time to enroll in [Strategic Planning: The Journey to Future Success](#), which takes place May 8-10 at UC Davis. In this three-day training, tribal social services leaders will develop foundational knowledge of the elements of strategic planning. We will examine useful tools to engage staff, clients and the community, and define the steps necessary to implement initiatives that improve services and outcomes for all stakeholders. [Enroll in this seminar.](#)

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JAMES C. RAMOS
Assemblymember, District 40



PRESS RELEASE

Ramos State Audit Request of Homeless Youth Data Clears Key Committee



Assemblymember James Ramos addresses the Joint Legislative Audit Committee.

(Sacramento, CA) — Assemblymember James C. Ramos (D-Highland) issued the following statement on the approval of a state audit request with Assemblymembers Luz Rivas (D-Arleta) and David Chiu (D-San Francisco) that was presented before the Joint Legislative Audit Committee:

“Helping our homeless youth in Assembly District 40 is a top priority,” said Assemblymember Ramos. “It is imperative to review the data and practices, and learn on areas that can be improved. With this audit, we will provide our local schools the critical tools that will lead to solutions to reduce the risk of homeless youth becoming homeless adults.”

The request for audit calls for a selection of three to five Local Educational Agencies (LEA), including at least one each in a ru-

ral, suburban, and urban area and at least one in the San Francisco Bay Area and one in **San Bernardino County**. The selection should also include LEAs that report zero homeless students in the entire LEA or have large schools that report zero homeless students, as well as one LEA that has been successful in identifying and serving a high number of homeless students. The request also calls for the audit to examine on charter schools reporting zero homeless students.

With the request clearing committee with bipartisan support, the California State Auditor’s office will begin work on administering the audit.

This will be the first audit on the subject of homeless youth that will be conducted by the California State Auditor.

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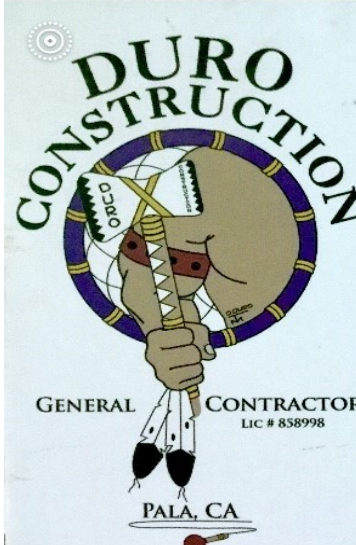
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The American Indian Reporter

“...If you want to see the failure of Socialism visit an American Indian Reservation.”

Russell Means, 1989



Russell Means, American Indian Movement (AIM) leader testified at a Congressional hearing in 1989 that “...If you want to see the failure of Socialism visit an American Indian Reservation.”

Yet, to this day the Democratic Socialist Party has prevented efforts by the Tribal Government to promote their natural resources for economic development.

Oil, gas, coal, uranium, water and agriculture are a only a few resources that tribe have been prevented from developing. Prohibitive regulations and Government bureaucracy are two of the major barriers.

And although Tribal Leaders are heavily courted by the Democratic Socialist, their policies are the very source of the tribal economic barriers.

One must not forget that the basic ideology of the Democratic Socialist Party is to maintain the dependency of the needs of the people on Government. D’Souza in his book “Death Of A Nation” labeled it “Plantation Politic” because it mirrors the slaves – worker dependency on the Big House or Government.

“Economic Slavery,” welfare, food stamps, subsidized housing, health care and transportation just to name a few of the human needs provided as part of the “Plantation Policies” of the left. Self-sufficiency is not encouraged.

While Saul Alinsky’s “8-steps to Create a Socialist State” is the bedrock strategy of the American Socialist Democratic Party there are two specific “Redistribution Policies” you need to be aware of:

1) **U.N. Agenda 21**; In a nutshell, the Agenda 21 plan calls for governments to take control of all land use and not leave any of the decision making in the hands of private property owners.

It is assumed that people are not good stewards of their land and the government will do a better job if they are in control. Individual rights in general are to give way to the needs of communities as determined by the gov-

erning body.

Moreover, people should be rounded up off the land and packed into human settlements, or islands of human habitation, close to employment centers and transportation. (*Reservations?*)

Another program cited within Agenda 21 is the Wildlands Project that spells out how most of the land is to be set aside for non-humans, animals.

Agenda 21 cites the affluence of Americans as being a major problem which needs to be corrected.

It calls for lowering the standard of living for Americans so that the people in poorer countries will have more, a redistribution of wealth.

2) Cloward-Piven: The Cloward and Piven’s plan is focused on forcing the Democratic Party, which in 1966 controlled the presidency and both houses of the United States Congress, to take federal action to help the poor. They stated that full enrollment of those eligible for welfare “*would produce bureaucratic disruption in welfare agencies and fiscal disruption in local and state governments*” that would: “...deepen existing divisions among elements in the big-city Democratic coalition: the remaining white middle class, the working-class ethnic groups and the growing minority poor.

To avoid a further weakening of that historic coalition, a national Democratic administration would be constrained to advance a federal solution to poverty that would override local welfare failures, local class and racial conflicts and local revenue dilemmas.

The Obama-Clinton Cloward-Piven legacy. It’s also not a coincidence that those who espoused the Cloward-Piven strategy were a group of radicals who have been a big part of Obama’s life and education: Bill Ayers, Saul Alinsky, Bernardine Dohrn, Wade Rathke, George Soros and his boyhood mentor, Frank Marshall Davis, among others.

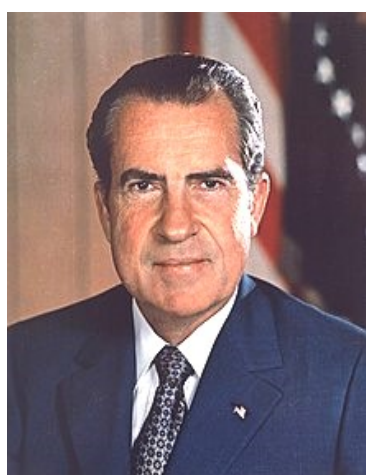
Most of these policies have been imposed on the American Indian Tribes since they agreed to peace by signing Treaties with the United States Government of which the majority were never honored. Even today tribes are forced to take their grievances to the federal courts which have not always proven fair.

President, Richard M. Nixon’s signature American Indian legis-

“...the basic ideology of the Democratic Socialist Party is to maintain the dependency of the needs of the people on Government which they control.”

lation Public Law 93-638, the Indian Self-Determination and Education Act of 1975 allowed for the first time in history for the American Indian tribes to self-governance and to determine their own destiny.

The chains of “Dependency” are hard to break but many tribes are becoming more independent of Government Dependency. However, the option is there for them.



Another Republican President, Ronald Reagan allowed the American Indian tribes to implement gaming on tribal lands.

And as Governor of California he signed Senate Bill 2264 in 1974 which allowed for the first time in the history the establishment of American Indian Education Centers under the control of tribal people.



Currently we have a strong presents of conservatives on the United States Supreme Court which have ruled in favor of the tribes in three major cases over the past year.

And a majority of Republican Justices in the near future given the Progressive leaning position of Justice Roberts who does not support Tribal Sovereignty along with the Socialist Democrats.

Historically, the Socialist Democrats have not supported Tribal Sovereignty or Self-Governance because it goes against its basic ideology of central Government control.

They opposed President Nixon’s Public Law 93-638, the Indian Self-Determination and Education Act of 1975 as well as President Reagan’s support of tribal gaming.

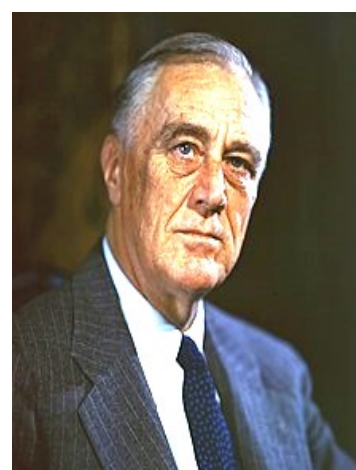
One of the best examples of the Socialist Democrats is President Franklin D. Roosevelt’s appointment of John Collier Commissioner for the Bureau of Indian Affairs from 1933 to 1945.

He was chiefly responsible for the “Indian New Deal”, especially the Indian Reorganization Act of 1934, through which he intended to reverse a long-standing policy of cultural assimilation of Native Americans.

Collier was a “Socialist” and although he was viewed as an advocate for the American Indian tribes a majority of the Indian tribes rejected his policies as unwarranted outside interference with their own political systems that the new approach had brought them.

And, 85-years later the tribes are still trying to unravel the devastation caused by his policies. One example are the policies of Tribal Land Allotments where an entire extended family has equal undivided ownership which in its self is acceptable but nothing can be done with the property unless 100% of the extended family agree. Yes, it protects the land from going out of tribal control but it also prevents the usage of the land by an individual family member. Socialism at it finest.

However, many tribal leaders climbed aboard the “Socialist” bandwagon as Bureau of Indian Affairs Indians to gain favor from the local agencies and Area Office of the BIA.



Although the Bureau of Indian Affairs is virtually non-functional it still has the full authority of the United States Government over the American Indian Tribes.

And even though it has been over 44-years since the passage of Public Law 93-638, the Indian Self-Determination and Education Act of 1975 it has yet to be accepted by the majority of the Washington D.C. bureaucracy which has prevented the tribes from implementing Tribal Sovereignty and Self-Governance.

Over the past half century the American Indian people have made unprecedented progress toward Self-sufficiency and Self-Governance.

Education has been the catalyst for the tribal advancement toward overcoming the racial discrimination, “Socialist Indoctrination” and economic barriers faced by American Indian Tribes.

Politically many of the tribes are coming together and becoming more involved in the policy making process at all level of Government.

Politics 101, money is the life blood of politic in this country. However, the tribes have yet to form a political PAC to pool money to assist American Indian candidates seeking public office and individual support Tribal Sovereignty.

I know that 100 or more gaming tribe could pony-up \$1-million dollars each and Indian gaming vendors and supporter could generate a PAC of 200-million dollars. This would make the tribes real player in the American political arena.

And while we’re talking about money it is time for the American Indian Tribes seek **REPATRIATION COMPENSATION**.

I’m not suggesting a cash award to each member of a recognized American Indian Tribe, but rather a minor change in the tax codes exempting all tribal members for any and all State and Federal taxes and fees.

The cost would be minimal to the national tax base because in my estimation there is less than 200,000 on the IRS tax rolls. The 2010 U.S. Census identified about 2 million American Indian tribal members.

Yes, these concepts are radical in tribal speak but it can be done.

The tribes also need to demand the Federal Government protect Tribal Sovereignty against the infringement of the States.

Saul Alinsky’s “8-steps to Create a Socialist State”

Who was Saul Alinsky? He was an American community organizer and writer. He is generally considered to be the founder of modern community organizing.

He is often noted for his book Rules for Radicals (1971) and his “8-steps to topple a nation and create a socialist state”

These basic Socialist fundamentals reduced Venezuela from the number four economic ranked country in the world to 197th and bankruptcy in 10 years. Is this what we want for America? A serious reality check is definitely in order.

1) **Healthcare:** Control healthcare and you control the people.

2) **Poverty:** Increase the Poverty level as high as possible, poor people are easier to control and will not fight back if you are providing everything for them to live.

3) **Debt:** Increase the debt to an unsustainable level. That way you are able to increase taxes, and this will produce more poverty.

4) **Gun Control:** Remove the ability to defend themselves from the Government. That way you are able to create a police state.

5) **Welfare:** Take control of every aspect of their lives (Food, Housing, and Income).

6) **Education:** Take control of what people read and listen to — take control of what children learn in school.

7) **Religion:** Remove the belief in the God from the Government and schools.

8) **Class Warfare:** Divide the people into the wealthy and the poor. This will cause more discontent and it will be easier to take (Tax) the wealthy with the support of the poor.

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MASTER OF JURISPRUDENCE IN INDIAN LAW

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Who Chooses the MJIL

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

1. Tribal leaders and tribal administrators. The men and women in leadership and management roles at tribes, large and small, have a practical perspective on how meaningful it can be to gain a deep level of expertise on Federal Indian law.

2. Emerging professionals seeking an exciting, in-demand career. Many MJIL students have just recently completed their undergraduate studies and are looking to develop their knowledge, skills and connections. For students who majored or minored in disciplines like American Indian Studies, the MJIL program allows them to add practical legal knowledge to their historical and sociological perspectives, thereby opening many avenues for successful careers.

3. Practicing attorneys whose careers necessitate their investment in an Indian law degree. Attorneys choose the MJIL program because their interests have expanded since they first went into practice. The MJIL is an academic mas-

ter's degree program that helps these legal practitioners to become expert practitioners of Indian Law.

4. Mid-career professionals who want to shift gears and get into management or leadership positions. A significant number of MJIL students are professionals who are currently working for tribal, state and federal agencies, and who serve in management and supervisory roles. They want to develop the skills and know-how necessary to promote themselves into upper management and leadership positions. By gaining deep knowledge about Indian law through the MJIL program, they are able to achieve those career goals.

The information and insights offered in the MJIL program are unique and valuable.

The program has an unparalleled focus on the protection of Indian sovereignty. Instructors and professors from colleges and universities across the country are choosing to expand their knowledge through the MJIL program. About half of the men and women who choose the MJIL program at TU Law are members of US Indian tribes.

THE MJIL PREPARES YOU FOR

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The Master of Jurisprudence in Indian Law (MJIL) at The University of Tulsa College of Law is a cutting edge, 100% online degree program that moves your career forward and helps you work effectively in Indian Country.

The courses in the MJIL program are developed and taught by TU professors as well as other recognized experts. MJIL candidates will successfully complete seven required courses, elective courses, and a capstone master project totaling 30 credit hours. The program typically takes approximately two years to complete for full-time students. Part-time enrollment is also available.

The areas of knowledge include:

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

A COST-EFFECTIVE INVESTMENT IN YOU

Earn a Master's degree from TU Law, a *US News & World Report* top 100 law school at a Division 1, fully accredited United States University. An MJIL degree is a smart educational (and financial) decision that has real value for your future.

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

Testimonials

"The program has helped me in my work by teaching me how to understand different statutes. It has helped us in our meetings to be able to look at a property law and determine if it applies under certain scenarios."

– Donald Newberry (MJIL '15)
Tulsa County Court Clerk

"I am a recent graduate of the Master of Jurisprudence in Indian Law program at TU Law. I have to say it has been valuable. If you are considering the MJ program, I would certainly advise you to apply!"

– Jayare Francisco (MJIL '13), Navajo Nation Assistant to the President, Navajo N

MJIL courses are incredible and my professors are highly accomplished scholars. I enrolled because not all attorneys fully appreciate the importance of the scholarly perspective and vice versa. My goal is to be a litigator who is well versed in all areas of federal Indian law and tribal law."

– Jana B. Simmons (MJIL '16)
Partner, Foley & Mansfield, Detroit, Michigan

The TU Law MJIL program is a unique, cutting edge academic program that provides solid up-to-date knowledge in Indian law, Indian economic development, environmental issues, and related academic information with real-world applicability.

– Eugene Herrod (MJIL '15),
Muscogee (Creek) Nation Instructor, ITT Technical Institute, Torrance, California



In the nearly 250 years that have passed since the signing of the first treaties between the United States government and American Indian tribes, the legal complexities in managing the various relationships between and among tribes, state and federal governments has only increased. Today, the tribal leaders of 567 federally recognized tribes manage the interests of 2 million tribal members across more than 56 million acres of land.* It is of utmost importance that tribal members particularly those who serve in management or leadership positions understand the nuances of Indian law and how it impacts their communities, their businesses, and their sovereignty.

To address the distinct needs of those in tribal leadership and management, as well as professionals at state and

federal agencies, practicing attorneys, and scholars with interest in Indian law, The University of Tulsa College of Law provides a unique online graduate program offering unparalleled academic experiences and career results: the Master of Jurisprudence in Indian Law (MJIL). Whether you already work in or with tribal government leadership or are seeking to launch a career through which you can contribute to a tribal community, choosing the MJIL program could change everything for you. The MJIL program is available in part-time and full-time formats to students across the country and can be completed in 18-24 months. For professionals and paraprofessionals looking to work more effectively in Indian Country, there is no preparation quite as powerful as the MJIL degree.

Online Curriculum

Our online courses and innovative thesis and research program make career acceleration a part of your coursework:

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- ♦ Indian Civil Rights
- ♦ Indian Property Rights
- ♦ Indigenous Rights
- ♦ Principles of Federal Indian Law
- ♦ Rise of International Indigenous Rights in the US Social Services Law in Indian Country
- ♦ Tribal Gaming Law Tribal Government
- ♦ Water Rights & Water Law

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Rather than opining this time, I thought I'd have you listen to the eloquence of students who have received American Indian College Fund scholarships and a powerful (edited) summary from the CEO, Cheryl Crazy Bull.

“In many Native communities, people have to drive over two hours to get to a hospital. With my education, I will build a clinic so people can have equal access to healthcare.” ~Anitra

“Young people in my community are facing a drug epidemic. With my education, I will become a strong voice that helps guide my community toward a healthier outlook in life and education.” ~ Levi

“The young people in my community need a safe place to grow. With my education I will be the one to provide a space for wellness and learning for everyone for years to come. Don't we all want that for our children and out children's children too?” ~ Christen

“My community is negatively affected by climate change, but there is a lack of Native voices when it comes to discussing the issue. With my education, I will be able to guide policy discussions about the preservation of our rivers.” ~Johnny

“I intend to work in environmental policy so I can help the country's most vulnerable communities build much-needed capacity. I want to make sure that tribal communities and cultures like ours will be able to continue to thrive no matter what unforeseeable challenges a climate changed world throws at us. With your support I know I'll succeed beyond my wildest dreams.” ~Jasmine (Menominee)

“I started my educational journey wanting to work toward a degree in IT. Then I got the unexpected opportunity to intern with the US Department of Agriculture. It changed my whole perspective. Now my goal is to one day work for the Office in Partnerships and Public Engagement, which would give me the chance to truly give back to my community. Thanks to everyone who donates to the College Fund for helping me find my path.” ~Roland (Navajo)

“My generation is the era of tribal self-determination; I am determining my future by utilizing my education and cultural foundation. Aside from providing financial support, my College Fund scholarship allowed me to explore what Indian Education means to me. It has and continues to impact my ability to advocate and educate others on how American Indians can provide a unique perspective to the scientific community. Right now in the field of wildlife biology, there are only three Native American women who have a PhD. I want to be the forth. Having an education is an accomplishment no one can diminish.”~Celina (Little Shell Tribe of Chippewa Indians of Montana)

“As we continue to tell our own stories, we empower the citizens of our nations. When I graduate, I will be able to teach classrooms full of Native students and improve American Indian visibility in the writing and teaching profession. It's just another step in addressing American Indian representation in our students' higher education journeys.”~Blue (Muscogee (Creek) Nation)

“My dream is to obtain my nursing degree. Whether I wind up as a nurse, a nurse practitioner, or a midwife - all of which I'm considering = I know that I will have a real impact on my tribe and my community. More than anything, though, I want to give back to the College Fund, which has helped make my dreams of becoming a nurse a reality. And if along the way, I can help make someone else's dream a reality, it would

make this opportunity all the more worth it. ~ Levi (Navajo)

“Every time you stand up to support a Native student, you are changing lives. One student at a time.

And each of those students has the opportunity to help entire American Indian communities. Your support of Native education can be the first step toward self-reliance for communities everywhere.

Even if the treaties were being fully honored, they only allow our people to barely survive. *We want to THRIVE.*

We want to experience economic prosperity and be represented in all spaces as a community of people who are valued and respected for the knowledge and experience

we hold. And we know that in order achieve this, Education is the Answer.

Our students are ready to positively impact our communities. They are willing to do the hard work. They are all focused and forward -thinking. Some just need a little help - a hand UP, not a handout.

We, as American Indian people, have a long history of doing what we must to take care of ourselves and each other.

We are tenacious, we persevere, and we have the will to build stronger communities. But education is key.

Cheryl Crazy Bull President and CEO , American Indian College Fund

Our Impact



5896 scholarships were distributed last year.

4353 students were served last year.

36% of all recipients were first generation students.

184 different schools were attended by our scholars.

Top 6 major categories: **BUSINESS, EDUCATION, FINE ARTS, HEALTH, LIBERAL ARTS, STEM** (in that order)

Our Mission

The American Indian College Fund invests in Native students and tribal college education to transform lives and communities.

“Introduction to Indian Country”

By Shayne Del Cohen

Back in the day, I taught some on-line classes for community colleges.

“Introduction to Indian Country” envisioned the class as a bus touring the continental US. Each student/passenger chose a tribe to represent as we toured both geography and history of Indian Country through documents. Each passenger was responsible for posting (their) Tribe's response to a document presented.

Choosing a tribe was Lesson #1 as most non-Indians and many Natives never recognized the complexity of this heritage. One could not pick their own Tribe, for as I have mentioned before in this column, compare and contrast is an exciting way to approach a topic and thus, comparing other tribal customs, history and heritage to one's own was important.

The reason for utilizing documents as the lens was to encourage students to gain analytical skills as well as the ability to take the “long view” on a variety of topics. Repeating myself again, I am a radical, and that is the result of a “50's” education where this mathematical term meant “go to the root”.

Despite over 500 years of human drama passing, many of the documents developed and honored “back then” set the

tone, tempo and outcome for tribal communities of today.

We started with what I consider to be one of the most arrogant acts in western history, the Inter Caetera of May 4, 1493 by Pope Alexander VI, followed by the Treaty of Tordesillas, June 7, 1494 and most recently invoked in 1962 and 1982).

The Pope declared, and the western world fell into line, that the world was divided into two parts: those belonging to Spain and those belonging to Portugal

Ask twenty people in your circle how this Papal Bull affected your tribe. I'd be interested in the responses!

Europe then began the painful process of determining which king or queen would rule the world.

When Ferdinand and Isabella united their kingdoms to create a “modern” Spain, they employed an Italian, Cristo Colombo, to explore their new world.

When he returned with stories of “humanoids” in the New World, the deeply religious Isabella (X at the time) turned to the Papa for counsel.

The Pope, suffering from a decline of Papal Authority, saw his chance and issued new instructions stating that since every

expedition sent by the royals would appear to be military, a cleric (prince of the church), must also accompany them.

The “humanoids” must be given a chance to become Catholic; if they chose not to, then they could be killed.

What was the impact of this policy on your community?

As European powers scrambled to get a toe-hold in the Americas, many sovereigns developed their “Indian Policies”. France, England, Belgium and Russia all had Indian Policies and programs way before that of the US Continental Congress and Army. Do you know these policies/programs? What were the impacts on your Tribe?

Most passengers on the bus say, “None at all” and therein lies the lesson. Even if a tribe were not directly mentioned in edicts, treaties or campaigns, the tenor of policy became entrenched in non-Indian thinking and action with legacies that touch us today.

This is where one “goes to the root.” This is where a student needs to search and find the documents - as well as the stories - of how colonialism first touched their territory, then their people.

This is where one self examines and analyzes the impact and assimilation of different philosophies and different interpretations of the world, that evolved to form

their community's thought process and values of today. This is where one learns how to identify the actions of “disinterested” parties many miles or continents away that can still impact one's village today.

Understanding this evolution enables leaders, as well as their constituencies, to develop their modern platforms with which to face current challenges as well as those yet unnamed or identified that will surely come.

“Climate change” is just one of an obvious stage to witness how this will play out. Many of the first “cultural clashes” were over environmental factors. The care - or rape - of Mother Earth has been going on for several centuries. From the priests of the Southwest reporting to Europe that Indians were lazy because they would not work (forced labor) the fields during high sunlight hours to the current controversies over mineral and fossil fuel extraction by “foreign entities”, this conversation is eons old.

The irony of tribal tradition/thinking about this now becoming vogue for many is almost naive to state. But do you and your descendants know the stories and practices now so urgently needed? They exist in the language, diaries of “visitors”, formal documented policies, newspaper reporting, literature, oral histories, etc.

Happy Archival Research!

John Pinto 94, a Navajo code talker, and longest serving member of the New Mexico Senate



INDIAN COUNTRY TODAY
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By Harlan McKosato

Santa Fe, NM – State Senator John Pinto, a Democrat from Gallup, is still going strong at 94 years old. His colleagues and those familiar with his work rave about his high energy level and his ability to influence the entire state legislature. He is one of the last living Navajo Code Talkers and is considered by many in the state to be a living legend.

He has served as a Democratic member of the New Mexico Senate since 1977, making him the longest-serving member in the Senate. Pinto represents the 3rd District, which includes the Four Corners area and spans much of western San Juan County, as well as a portion of western McKinley County. Much of the district is made up of the Navajo Nation; it includes the towns of Shiprock, Sheep Springs, and most if not all of Gallup.

Physically, he is small in stature, but he serves with a big heart and quick sense of humor. During this latest session of the state legislature, which ended on March 16, he was able to secure millions of dollars for the people in his district and for Native people throughout the state.

In addition to his contributions to the residents of New Mexico. Sen. Pinto is also well-known for his annual ritual of singing 'The Potato Song,' in which the senator tells the story of how he and other Navajo Code Talkers had been in training and won a contest about the best song at boot camp.

He acquired \$1.1 million for a new Code Talkers Museum in the Tse Bonito area of the Navajo Nation in McKinley County in northwestern New Mexico. "One of the gas companies donated the land to the Code Talkers for nothing for their appreciation; to help us build (the museum.)

That's very nice that the New Mexico legislature thought of us, the Navajo people, for serving in the U.S. Marine Corps. I want to thank the New Mexico legislature for giving us the money to start the construction of the museum." said Sen. Pinto, who now resides in Gallup, NM.

He is one of only eight living legendary Navajo Code Talkers. There were 400 Navajo Marines that developed a secret code using the Navajo language. "*The Indians helped the United States defeat the enemy (in World War II.) The enemies never understood the Navajo language that was broadcast. A lot of the (Code Talkers) got killed in the South Pacific. But there are only eight of us left – the rest of them have passed on.*"

He was responsible for getting land located south of Gallup transferred to the Navajo Nation. On the heels of that success, he was asked to run for the state senate. "*I was elected to the McKinley County Commission long before I became a senator. I was trying to help the Navajo people. That's why I ran. The people asked me. I got so many votes. After that, they learned how strong I was.*"

He explained that after he was sworn in back in January of 1977 that he has won 11 straight four-year terms. "*I'm undefeated. I've served more than 40 years,*" said Sen. Pinto, who was born in Lupton, Arizona on the Navajo Nation on December 15, 1924. "*I have one more year to go as a state senator. When my term is up, I'm thinking about running again. It depends on my health. The people want me to run again.*"

Looking back over the last 40 years Sen.



Pinto reflected on some of his memorable accomplishments, "*One of the biggest accomplishments was building the four-lane highway from Gallup to Shiprock – U.S. 491. That cost about \$400 million. When you build a four-lane highway it costs a million dollars a mile. The state legislature loves me here in New Mexico. I've got a lot of friends here.*"

"*I've got a lot of money for other projects all these years. I've helped all the citizens of the state of New Mexico, including the Jicarilla Apache and the Navajo people, the Mescalero Apache and all the Pueblos,*" said Sen. Pinto, who is chair of the Senate Indian and Cultural Affairs Committee and also is a member of the Senate Education Committee.

In November, the state elected a new governor, Democrat Michelle Lujan Grisham. New Mexicans also elected a new U.S. Representative, Democrat Debra Haaland. The former State Party Chair, Haaland, was recently honored by Sen. Pinto and the state legislature. "*I love her,*" he said.

He explained that she is the first Native American in the state to be elected to the U.S. Congress. Haaland and Sharice Davids (D-Kansas), Ho-Chunk Nation, became the first two Native American women to be elected to the United States Congress.

In addition to serving all these years, Sen. Pinto also owns a restaurant in Gallup.

"*I sit over there and watch our people eating a lot of frybread.*"

Harlan McKosato is a former host of Native America Calling and has served as an adjunct professor of journalism at the Institute of American Indian Arts. In 2005 McKosato was recognized by his alma mater, the University of Oklahoma, as a "Distinguished Alumnus of the Gaylord College of Journalism." He received his bachelor's degree in Journalism & Mass Communications (Radio/TV/Film) from OU in 1988. Harlan is a citizen of both the United States and the Sac and Fox Nation of Oklahoma



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Tribal Youth Dominate California Education Conference



RISE Executive Director, April Lea Go Forth, PhD, was recognized as an Honored Elder at conference. Grandchildren and students posed with Go Forth, back row/red jacket.

“Triple T TUPE Traditional Tobacco Project Students Shine At Education Conference”

The annual California Conference on American Indian Education (CCAIE) was held March 17-19, 2019 in Sacramento at the Hilton Arden. The conference has always featured two workshop tracks, one for adults and a youth track. This year was the first conference where Native youth proposed and were selected to present the youth strand!

Twenty-four Native youth from the TUPE Traditional Tobacco project, “Triple T”, implemented their training in the development of workshops that they delivered to other Native youth. Workshop titles that were presented by Triple T teams in the youth track were: Life As A Native Youth, Voice of Art in Prevention, Fight the Bully - Power of Enough, Experiences & Adventures – Life to the Fullest, Teens N’ Tobacco, and CIS – Culture In School Through Native Language. The first workshop delivered by the teams only filled all 30-seats. Each of the remaining five workshops contained over 44-participants with barely standing room!

During the second conference session, on Tuesday morning of March 19th, the youth teams of Triple T were presented with California Department of Education (CDE) certificates of service appreciation.

Triple T is a collaborative of RISE, Foothill Indian Education Alliance, Roundhouse Council and LIFE centers, and is funded by a Tobacco Use Prevention Education grant through the CDE. Triple T applies cultural methodology to create respect of traditional medicine plants,

which naturally compete with commercial tobacco use and the abuse of Nicotiana rustica or tobaccum.

Jack Kohler, of On Native Ground, filmed the youth teams throughout the conference in preparation for a documentary to be featured on a LA TV station, and during the 43rd CCAIE in 2020. At that conference, Triple T will share DVDs of the project in hopes of motivating other projects to adopt youth-oriented service towards prevention of health risks. Triple T students anticipate a new public service announcement to be featured during the youth track of the 2020 conference. Teams will begin recording and filming that PSA in May 2019 for a release late this year. Additional information may be received by contacting RISE at rise@citlink.net.



Photo Above: Nick Wilson, left, from RISE-Fall River presents a workshop with Alexis Elmore, Vanessa Munguia and Randi Urban from RISE-Alturas, far right.



Photo left: Pit River students from the Burney High satellite of RISE with their certificates are Vanessa Munguia, left, and Alexis Elmore. Vanessa’s mother was an original ‘90s Medicine Wheel Project leader during her education with RISE in Fall River.

Three rows, left to right, from the back: Kayla Smith-Edwards, Nora Zade, Niah Hayes, Nick Wilson, Alexis Elmore, Isaac Lindsay, Arnold Simmons, River Joseph, Cane Joseph, Harvey Merino, Jr., Janessa Jaimes, and Emily Potts.

Middle half-row left side are: Matthew Urban, Marina Figueredo, Iiobii Nabahe-Henry, and Angela Villarreal.

Front row left across: Randi Urban, Isabel Figueredo, Naiyeli Maes, Vanessa Munguia, Virginia Hefner, Cheyanne Solso, Maudesty Merino and Justina Jaimes.



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Lori Ann Piestewa

December 14, 1979 – March 23, 2003



Lori Ann Piestewa; December 14, 1979 – March 23, 2003 was a United States Army soldier killed during the Iraq War.

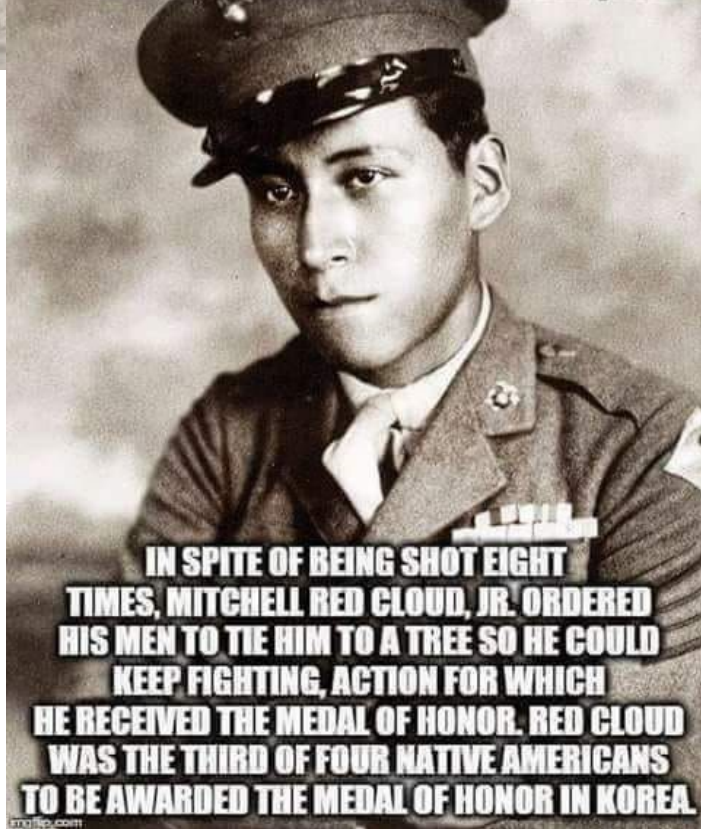
A member of the Quartermaster Corps, she died in the same Iraqi attack in which fellow soldiers Shoshana Johnson and Jessica Lynch were injured.

A member of the Hopi tribe, Piestewa was the first Native American woman in history to die in combat while serving in the U.S. military and the first woman in the U.S. military killed in the Iraq War.

Arizona's Piestewa Peak is named in her honor.



MITCHELL RED CLOUD, JR



IN SPITE OF BEING SHOT EIGHT TIMES, MITCHELL RED CLOUD, JR. ORDERED HIS MEN TO TIE HIM TO A TREE SO HE COULD KEEP FIGHTING, ACTION FOR WHICH HE RECEIVED THE MEDAL OF HONOR. RED CLOUD WAS THE THIRD OF FOUR NATIVE AMERICANS TO BE AWARDED THE MEDAL OF HONOR IN KOREA.



Jack C. Montgomery ~ A Cherokee from Oklahoma, and a First Lieutenant with the 45th Infantry Division Thunderbirds. On 22 February 1944, near Padiglione, Italy, with his platoon was under fire he single-handedly attacked the enemy forces taking prisoners in the process and let his men to victory. He graduated from the University of Redlands in Southern California.



Jack C. Montgomery
Cherokee, 1917-2002

EUGENE MADRIGAL
Attorney


LAW OFFICE OF EUGENE R. MADRIGAL

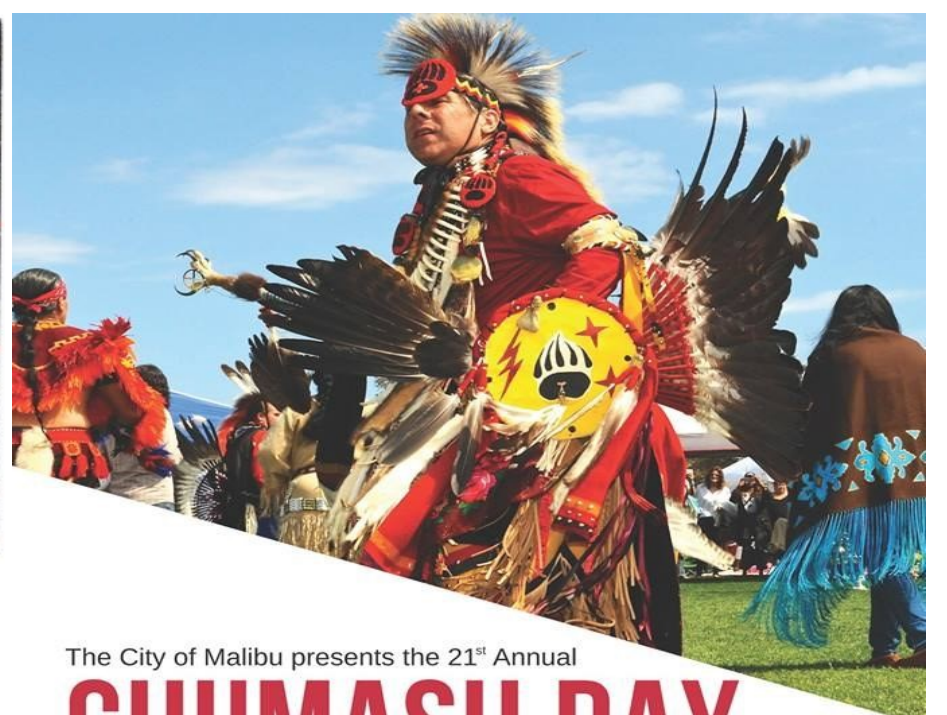
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MARK YOUR CALENDAR

Courtesy Long Beach State University American Indian Studies

DEADLINE. April 1st, 2019. • *"INSPIRE."* Residential college readiness program for American Indian high school students from tribal nations in Arizona.

This no-cost, week long program date June 16 -21, 2019. LOCATION: Arizona State University. CONTACT: Danyel Chleboard, danyel.chleboard@asu.edu

April 5 -7, 2019. • AISES Region 2 Conference. Stanford University, CA. <http://www.aises.org/> (505) 765-1052, info@aises.org

April 8th – 13th, 2019. • *The 47th Annual Symposium on the American Indian, "Celebrating Indigenous Women."* <https://offices.nsuok.edu/centerfortribalstudies/NSU-Symposium> LOCATION: Northeastern State University, University Center, 600 North Grand Ave., Tahlequah OK 74464-2301. CONTACT: (918) 444-4350, tribalstudies@nsuok.edu Facebook, <https://www.facebook.com/NSUSymposium/>

April 12 & 13, 2019. • AISES Region 3 Conference. New Mexico Institute of Mining and Technology. <http://www.aises.org/> (505) 765-1052, info@aises.org

April 13th, 2019. • 12pm to 3pm. *Apache Nation – UAI Community Tribal Gathering.* LOCATION: UAI, 1125 W. 6 St., Los Angeles CA 90017. <http://www.uaii.org> RSVP Required: (213) 550-4093

April 24th, or 25th 2019. (date pending) • *American Indian Chamber of Commerce of California - Northern California Chapter Meeting.* Legislative Day, Sacramento <http://www.aicccal.org/> LOCATION: TBA CONTACT: Monique (213) 448-2330, events@aicccal.org

Thursday, May 23rd, 2019. • *American Indian Chamber of Commerce of California – Joint SoCal & San Diego Chapter Meeting.* <http://www.aicccal.org/> LOCATION: TBA CONTACT: Monique (213) 448-2330, events@aicccal.org

Thursday, June 13th, 2019. • *American Indian Chamber of Commerce of California Annual June Luncheon.* <http://www.aicccal.org/> LOCATION: Autry Museum, Griffith Park, Los Angeles CA CONTACT: Monique (213) 448-2330, events@aicccal.org

June 21st – 23rd, 2019. • *California Indian Basket Weavers Annual Gathering* <https://ciba.org/> LOCATION: Berry Creek Rancheria CONTACT: (530) 668-1332, ciba@ciba.org

July 4 – 8, 2019. • *The 2019 National UNITY Conference.* <https://unityinc.org/event/2019-national-unity-conference/> LOCATION: Orlando, FL. CONTACT: (480) 718-9793.

July 14th – 16th, 2019. • *American Indian Chamber of Commerce of California – EXPO '19.* <http://www.aicccal.org/> LOCATION: Agua Caliente Resort, Rancho Mirage CA. CONTACT: Monique (213) 448-2330, events@aicccal.org

Tuesday, July 16th, 2019. • *Jr. American Indian Chamber Youth EXPO'19.* <http://www.aicccal.org/> LOCATION: Agua Caliente Resort, Rancho Mirage, CA. CONTACT: Monique (213) 448-2330, events@aicccal.org

October 8 – 10, 2019. • *International Conference of Indigenous Archives, Libraries, and Museum* <http://www.atalm.org> LOCATION: Pechanga Casino & Resort, 4500 Pechanga Pkwy, Temecula CA 92592 <https://www.pechanga.com/> CONTACT: (405) 401-9657. <http://www.atalm.org/?fbclid=IwAR1aQ8LBzr7gDppNlnY0eTledK351WaCz4xmTO-G07Ql8YyZlk7C6KxmQt8>

Go BEACH!! Cal State Puvungna!!
<http://www.csulb.edu/aiss>

**Celebrating the 50th Anniversary, 2019
CSULB American Indian Studies**
<http://www.csulb.edu/aiss>

Submitted By Willie J. Carrillo Sr., Tule River

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Native American Initiative

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esquivelamber@mail.fresnostate.edu

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Middle School Students

- Focus on your goal
- Maintain passing grades of "C" or better
- Become involved on campus with sports or clubs

WHY Think About College Now?

As a middle-school student, you probably have a lot on your mind: Will I get my school project finished on time? What's for dinner? What should I do this weekend? Will mom or dad notice that I went over my cellphone data usage limit (yikes!!)?

But have you seriously thought about college?

Here are some reasons why you should start thinking about college now.

YOU SAY: It's too early to think about college!

WE SAY: The steps you take now (such as developing good study habits; reading to develop your verbal, writing, and critical thinking skills; and developing an interest in extracurricular/community-based activities) will help determine your college options later. Start planning now!

YOU SAY: No one in my family ever went to college.

WE SAY: Be the first! Set a good example for others to follow by learning new and interesting things, and talking to other students and faculty members about career goals and opportunities.

YOU SAY: I can't afford it!

WE SAY: We at the U.S. Department of Education, Federal Student Aid (and others), can help meet the cost! More than two-thirds of college students get some type of financial aid.



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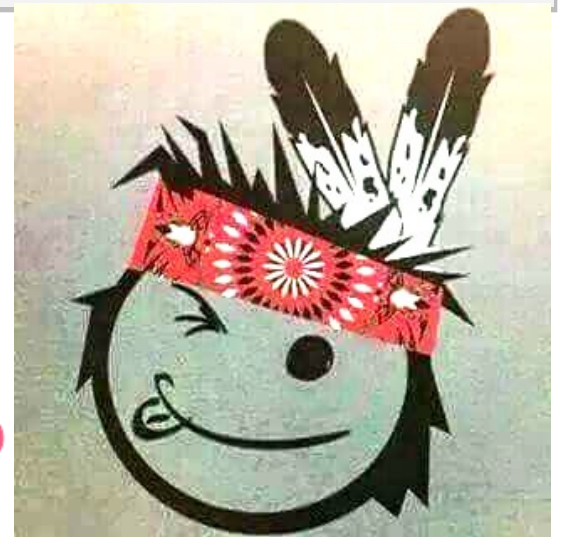
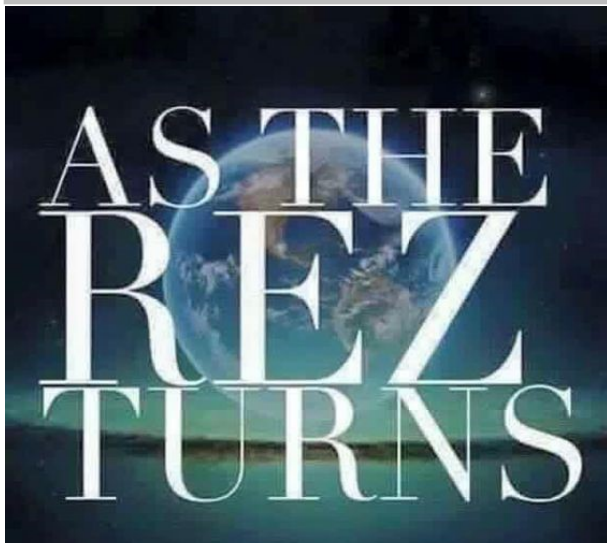
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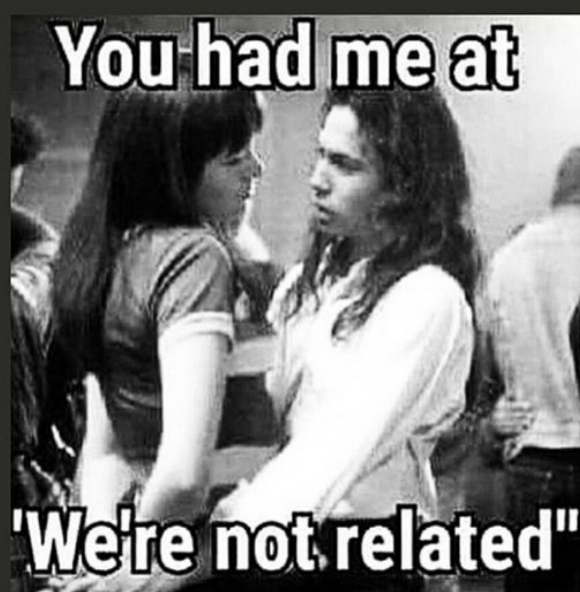
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Yeah I've got
O.C.D
old, cranky
and
Dangerous.



JUST BEFORE I DIE,
I AM GOING TO SWALLOW A
BAG OF POPCORN KERNELS.
MY CREMATION IS GOING
TO BE EPIC!



WHEN THAT OLDER
AUNTIE WITH NO KIDS



If I was a plastic
surgeon... I would **100%**
put a squeaky toy in
every breast implant.



NO SELFIE STICK?
NATIVES BE LIKE



Fry
Bread
and
Spam



By Dr. Sioux

12 things to
always remember.

1. The past can't be changed.
2. Opinions don't define your reality.
3. Everyone's journey is different.
4. Judgements are not about you.
5. Overthinking will lead to sadness.
6. Happiness is found within.
7. Your thoughts affect your mood.
8. Smiles are contagious.
9. Kindness is free.
10. It's okay to let go and move on.
11. What goes around, comes around.
12. Things always get better with time.

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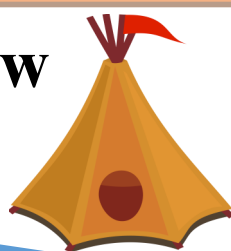
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My View - Your View

Ernie C. Salgado Jr.



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Dear Folks,

Since I have a vested interest in the Soboba Band of Luiseno Indians as a tribal member. It gives me great pleasure to extend my personal invitation for you to visit our first class Casino Resort.

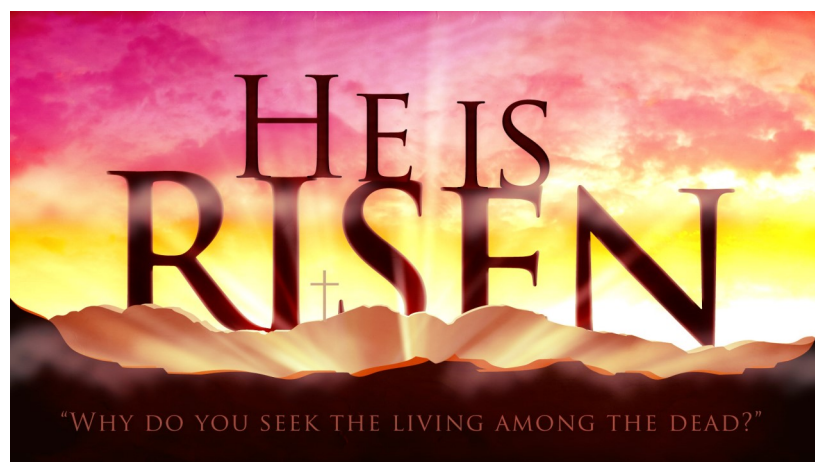
We are located in east Riverside County near the Cities of San Jacinto and Hemet.

Since we are not a Big Super Maxs Casinos I guarantee you that you will not get lost in a monster crowd of people.

Everyone counts at Soboba and our hotel rates are the best. For your room reservation call **1-844-663-2269**.

Respectfully,

Ernie C. Salgado Jr.



Southern California (SCTCA) Tribal Chairmen's Association, Inc.

Tribal TANF (*Temporary Assistance for Needy Families*) is a grant-funded program that provides a variety of temporary benefits and services to low-income federally-recognized tribes, American Indian and Alaska Native families, with an emphasis on employment.

Tribal TANF temporarily provides families with monthly cash assistance to help take care of their basic living needs, while simultaneously working with the adults in the home to gain or maintain employment that will sustain their family long-term.

Each Tribal TANF family is assisted with developing a personalized educational training plan to assist them in succeeding in reaching their employment training goals. The plan identifies each step in reaching



the job-ready of each participant. The individual educational training plan identifies what each trainee needs to obtain and maintain employment and to advance within their employment field.

The plan also identifies any challenges the family may have that may prevent them from succeeding and develops goals

and steps to overcome those challenges. As for job readiness, an adult is job-ready if he or she has the work experience or training to enter into a job.

Tribal TANF participants may want to complete additional training or obtain a degree before entering into employment, however, the family's immediate needs are addressed first. Therefore, the primary objective is to supporting the families current employment needs first.

The SCTCA Tribal TANF staff and training centers work very close with each individual family to assist in every way possible to encourage the family in a direction of self-sufficiency. This accomplishment not only strengthens the family but also strengthens the community

American Indian Chamber of Commerce of California

555 W 5th St, Fl 31st
Los Angeles, California 90013



"8-steps to Create a Socialist State"

I know it appear that I'm redundant with the continued posting of Saul Alinsky's "8-steps to Create a Socialist State" that is the bedrock of the American Socialist Democratic Party. But, I believe it's important for you to understanding want it means.

Who was Saul Alinsky? He was an American community organizer and writer. He is generally considered to be the founder of modern community organizing.

He is often noted for his book *Rules for Radicals* (1971) and his "8-steps to topple a nation and create a socialist state" which are as follows:

- 1) **Healthcare** — Control healthcare and you control the people.
- 2) **Poverty** — Increase the Poverty level as high as possible, poor people are easier to control and will not fight back if you are providing everything for them to live.
- 3) **Debt** — Increase the debt to an unsustainable level. That way you are able to increase taxes, and this will produce more poverty.
- 4) **Gun Control** — Remove the ability to defend themselves from the Government. That way you are able to create a police state.
- 5) **Welfare** — Take control of every aspect of their lives (Food, Housing, and Income).
- 6) **Education** — Take control of what people read and listen to — take control of what children learn in school.
- 7) **Religion** — Remove the belief in the God from the Government and schools.
- 8) **Class Warfare** — Divide the people into the wealthy and the poor. This will cause more discontent and it will be easier to take (Tax) the wealthy with the support of the poor.

These basic Socialist fundamentals reduced Venezuela from the number four economic ranked country in the world to 197th and bankruptcy in 10 years.

Is this what we want for America? A serious realty check is definitely in order.

SDSU Native American Student Alliance is

INDIGENIZING THE ARC

(Aztec Recreation Center)

We are looking for Kumeyaay/Southern California Native American Artists who would be interested in assisting us with this process!

Email SDSU.NASA@gmail.com or Visit our [Facebook](#) for the form!

Kumeyaay Aztec Recreation Center Artist Inquiry

The San Diego State University (SDSU) **Native American Student Alliance**, with support from the **SDSU American Indian Studies Department** is partnering with the **Environmental Justice Committee from Associated Students** (SDSU's student government) to invite proposals of art pieces made by Indigenous people in the San Diego Region—particularly Kumeyaay peoples—to be displayed in the new Aztec Recreation Center (ARC) recently approved for construction. The inclusion of Kumeyaay Art in the Aztec Recreation Center would:

- *Create a sense of community and connection to local land and history*
- *Promote diversity and Environmental/Social Justice in the uplifting of indigenous peoples on campus and within the San Diego community*
- *Bring awareness to the unique and special history of the indigenous peoples within the San Diego region*
- *Serve to be beneficial to all communities on campus*
- *Set the SDSU ARC apart from other recreation centers around the U.S.*

We, as The San Diego State University (SDSU) **Native American Student Alliance**, (NASA), are in search of Kumeyaay or Southern California Indians who would be interested in assisting us with this process. Please share this form with Kumeyaay/Southern California Indian artists who would be interested in participating.

We can be reached at sdsu.nasa@gmail.com



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