

California American Indian Business Association To Host Reception for Assemblyman, James Ramos

Several receptions in honor of Assemblyman, James Ramos are planned for the new year. However, dates times and locations were not available at this time.

Ramos at age 51 (born January 29, 1967) a tribal member of the San Manual Band of Mission Indians located in San Bernardino County Southern California will forever be immortalized in American Indian history as the first California American Indian to be elected to the California State Legislator is the 168-year history of the State. He was elected on November 6, 2018 the represent the 40 California Assembly District.

The 40th Assembly District encompasses the San Bernardino County communities of Highland, Loma Linda, Redlands, and parts of Rancho Cucamonga and the city of San Bernardino.

HISTORICAL NOTE: The first Spanish missionaries arrived in California in the 1700s, but California didn't become a U.S. territory until 1848, as part of the treaty of Guadalupe Hidalgo with Mexico ending the Mexican-American War. However, the treaty was never ratified by the U.S. Congress.

Shortly thereafter, the discovery of gold at Sutter's Mill in 1848 inspired a wave of settlers to head to the west coast in search of fortune. In 1850 California became the 31st state in the Union.



In the treaty of Guadalupe Hidalgo the Indigenous people were referred to as "Savages" and later labeled as "Indians" by the United States Government. And, later to "American Indians." In the mid 1970's the reference was changed to "Native American."

However, in 1850 the "Savages" were not allowed American citizenship instead they were designated as "Wards" of the United States Government and placed under the jurisdiction of the Department of Interior and delegated to it's agency, the Bureau of Indian Affairs.

The American Indians were granted United States citizens on June 2, 1924 with the passage of the Snyder Act.

California is home to over 470,000 American Indians and Alaskan Natives which is about 20% of the Nations American Indian and Alaskan Native population and

101 of the Nations 565 Indian Reservations and Rancherias.

James C. Ramos was first elected as Tribal Chairman of the San Manual Band of Mission Indians in March 2005.

And 13-years after beginning his political career he was elected to the California State Assembly on November 6, 2018, defeating Republican Henry Gomez Nickel.

What is significant is that the 40th Assembly District is predominantly Republican yet, Ramos (D) received 59.5% of the votes.

Ramos wasted no time after his election as Tribal Chairman in expanding his influence beyond the boundaries of the reservation.

In 2005, Ramos was the first American Indian elected to the San Bernardino Community College Board of Trustees, where he currently serves as vice president of the board. He also serves as director of the California Indian Cultural Awareness Conference held annually at Cal State San Bernardino.

Gov. Arnold Schwarzenegger (R) appointed him to the Native American Heritage Commission in November 2005.

In 2011, he became the first Native American appointed to the State Board of Education by Governor Jerry Brown (D).

In 2026 Governor James Ramos?



Tribal Chairman Denied Supreme Court Access

Tribal Chairman JoDe Goudy of the Yakama Nation in Washington state was not allowed access to a U.S. Supreme Court hearing on Tuesday that involved the tribe, because he refused to remove his traditional headdress.

Yakama Nation chairman JoDe Goudy was told he could access the Supreme Court if he removed the headdress.

Goudy's Facebook post reads, *"Denied access to view the Yakama Nation Supreme Court case it's a beautiful day my relatives ... keep a prayer in your hearts for all of our Nations, Lands, Waters, Peoples, and Relations ... Atauwishamush."*

Washington State Department of Licensing v. Cougar Den is a Supreme Court case that questions whether the Yakama Nation has the right to avoid state taxes on off-reservation commercial activities that make use of public highways, under the Yakima Treaty of 1855.

According to the Department



of Licensing, Kip Ramsey, who is the owner of a gas station called the Cougar Den, sold out -of-state fuel without paying the state's fuel tax and sold it for 50 cents less than other gas stations nearby.

Under the 1855 treaty, the Yakama Nation argues that it does not have to pay the state gasoline tax because the treaty allows free travel to tribe members. The state contends it isn't a tax on travel, but instead on a product.

Goudy, who would not remove his headdress and was not granted access, left the courtroom to pray.



Rincon Band of Luiseno Indians Vice Chairwoman, Tishmall Turner (Left) and Chairman, Bo Mazzetti (Right) are pictures above with Assemblyman, James Ramos.

Ramos is the first American Indian to be elected to the California State Legislator since California became the 31st State in the Union 168 years ago. Ramos represents the 40st Assemle District.

Ramos is a tribal member of the San Manual Band of Mission Indians located near the Cities of Highland and San Bernardino, California. He also the past Chairman of

the San Manual tribe and most recently he served as the Chairman of the San Bernardino County Board of Supervisors.

He attended public schools in San Bernardino and earned a bachelors degree from San Bernardino State Collage and a Masters on Business Administration (MBA) from the University of Redlands.

As a fiscal conservative it is going to be interesting to see how he fairs with the more liberal tax and spend Assembly members.

California Tribal Chairpersons Association

The California Tribal Chairpersons Association, Inc., became a realty in December 2018 with the formal approval of the organizational documents and the seating of the Board of Directors and the Executive Council.

The Board of Directors consist of one representative from each of the member tribes. The six member Executive Council is composed of two representatives from the three geographical areas identified as Southern, Central and Northern.



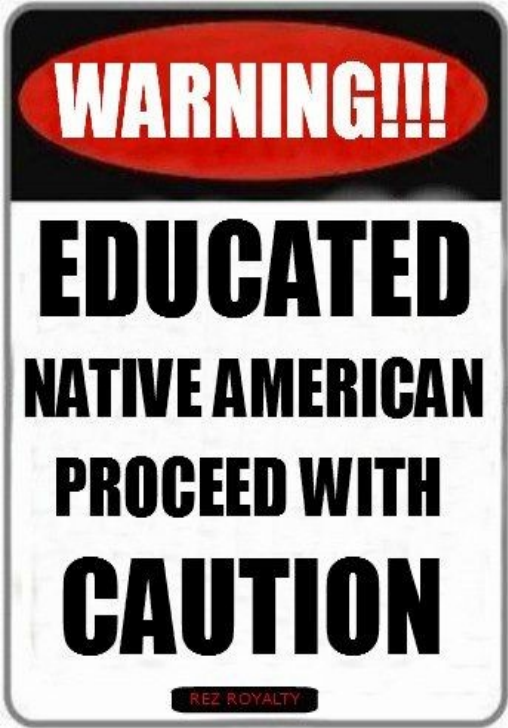
Bo Mazzetti, Tribal Chairman of the Rincon Band of Luiseno Indian has provided the leadership in bring the tribal leaders together.

Denis Turner, Executive Director of the Southern

California Tribal Chairmen's Association, Inc., provided the organization with expertise on the development of organizational document and in-service training.



Denis Turner



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Wishing you
Merry Christmas
and a
Happy New Years
of 2013



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UNITY Conferences coming up, Contact Info.

(United National Indian Tribal Youth (UNITY),
<https://unityinc.org/events/national-conference/>

February 15th – 18th, 2019
2019 UNITY Mid-Year Conference

Scottsdale, AZ
(480) 718-9793

<https://unityinc.org/product/2019-unity-midyear-conference/>

July 4th – 8th, 2019
2019 National UNITY Conference
Orlando, FL
(480) 718-9793

<https://unityinc.org/event/2019-national-unity-conference/>

State Assemble To Consider Banning the Holy Bible in California

The California State Assemble has appointed a committee to review banning the Holy Bible in the State.

The strategy will mist likely be to remove it from public facilities. Public libraries will also be include but not at first as will hotel and motel rooms.

Saul Alinsky's Doctrine: 8 steps to topple a nation and create a socialist state. # 7) Religion — Remove the belief in the God from the Government and schools.

Yes, it's real folks as sad as it may be to deal with. And to be

truthful it didn't start yesterday, it has been over 80 years in the making.

All one needs to do is look at our history. Roosevelt's "New Deal? And the 60's mindset is today's Socialist agenda.

If all the Christian solders fail to stand up to these on-going attacks on religion now its game over.

This also include the American tribes since it has only been a few years that we have been allowed to practice our religion.

SURE YOU CAN TRUST
THE GOVERNMENT...
JUST ASK AN INDIAN.



Saul Alinsky: Rules for Radicals (1971)

By Ernie C. Salgado Jr.

In an effort to help you better understand the political agenda of the American Socialist Democratic Party one must first be aware of their goals and objective which are clearly defied by Saul David Alinsky (January 30, 1909 – June 12, 1972).

Alinsky 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).**

In the course of nearly four decades of political organizing, Alinsky received much criticism, but he also gained praise from many public figures.

His organizing skills were focused on improving the living conditions of poor communities across the United States.

In the 1950s, he began turning his attention to improving conditions in the black ghettos, beginning with Chicago's and later traveling to ghettos in California, Michigan, New York City, and a dozen other "trouble spots".

In the 1960s, his ideas were adapted by some U.S. college students and other young counterculture-era organizers, who used them as part of their strategies for organizing on campus and beyond.



True revolutionaries do not flaunt their radicalism. They cut their hair, put on suits and infiltrate the system from within.

— Saul Alinsky —

AZ QUOTES

In 1970, *Time* magazine wrote that "*It is not too much to argue that American democracy is being altered by Alinsky's ideas.*" Conservative author William F. Buckley Jr. said in 1966 that Alinsky was "*very close to being an organizational genius.*"

Saul Alinsky's Doctrine: 8 steps to topple a nation and create a socialist state

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.

What is sad is that many of the folks that support the Socialist agenda think they will have a voice when the control over all aspect of Government are assumed by the Socialist. In California it's dangerously close.

Agenda 21 and the Cloward-Piven are two Strategies promoted by the Socialist Democrats. You might want to research them.

Voting Rights for American Indians

Self-government in America was practiced by American Indians long before the formation of the United States government. And yet, American Indians faced centuries of abuse and struggle before acquiring full U.S. citizenship and legal protection of their voting rights.

Many government political officials felt that the American Indians should be assimilated into America's mainstream culture before they became enfranchised.

The Dawes Act of 1887 was passed to help spur assimilation. It provided for the dissolution of American Indian tribes as legal entities and the distribution of tribal lands among individual members (**capped at 160 acres per head of family, 80 acres per adult single person**) with remaining lands declared "surplus" and offered to non-Indian homesteaders.

Among other things, it established Indian schools where tribal children were instructed in not only reading and writing, but also the social and domestic customs of white America.

The Dawes Act had a disastrous effect on many tribes, destroying traditional culture and society as well as causing the loss of as much as two-thirds of tribal land.

The failure of the Dawes Act led to changes in U.S. policy toward the American Indians. The drive to assimilate gave way to a more hands-off policy of allowing the American Indian tribes the choice of either enfranchisement or limited self-government.

And, to this day the U.S. Government had custodial oversight of all Indian lands.

However with regards to voting rights citizenship, the 14th Amendment was passed on July 9, 1968 granting citizenship to all person, including former slaves but it specifically excluded the American Indians.

And although the 15th Amendment was ratified on February 3, 1870 granting all U.S. citizens the right to vote regardless of race the American Indians were again excluded because they were not American citizens.

The Snyder Act or the American Indian Citizenship Bill as it was referred to was passed by Congress on June 2, 1924 admitted American Indians born in the U.S. to full U.S. citizenship.

Even with the passing of this citizenship bill, American Indians were still prevented from participating in elections because the Constitution left it up to the states to decide who has the right to vote.

Even after the passage of the 1924 Indian citizenship bill, it still took over forty years for all fifty states to allow the American Indians to vote.

One example is the state of Maine was one of the last states to comply with the Indian Citizenship Act, even though it had granted tax paying American Indians the right to vote in its original 1819 state constitution.

As reported by Henry Mitchell, a resident of Maine stated that, American Indians were not al-

lowed to vote in Maine in the until after the end of WW II.

[T]he Indians aren't allowed to have a voice in state affairs because they aren't voters. Just why the Indians shouldn't vote is something I can't understand.

One of the Indians went over to Old Town once to see some official in the city hall about voting. I don't know just what position that official had over there, but he said to the Indian, 'We don't want you people over here. You have your own elections over on the island, and if you want to vote, go over there.'

In 1948, the Arizona Supreme Court struck down a provision of its state constitution that kept Indians from voting. Other states eventually followed suit, concluding with New Mexico in 1962, the last state to enfranchise American Indians.

Even with the lawful right to vote in every state, American Indians suffered from the same mechanisms and strategies, such as poll taxes, literacy tests, fraud and intimidation, that kept African Americans from exercising that right.

In 1965, with passage of the Voting Rights Act and subsequent legislation in 1970, 1975, and 1982, many other voting protections were reaffirmed and strengthened.

Yet, as resent as the 2018 mid-term election Tribal people came under attack by the state of Montana mandating a street address as a requirement to vote.

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SCAIR Share Christmas Dinners with Needy American Indian Families

Frank Pancucci, SCAIR Programs Director
Phone: 619.328.0676 ext. 208 frank@scairinc.org

The Southern California American Indian Resource Center, Inc. staff was busy during the month of December with the second annual Christmas holiday food boxes distribution to needy American Indian families living within east San Diego and Imperial Counties.

The Christmas food box distribution in Imperial County took place on Friday, December 7th at the Food 4 Less parking lot in the City of El Centro CA and in east San Diego County the Christmas food boxes giving was held on two separate days and locations. The first took place on Thursday, December 13th at the Food 4 Less parking lot in El Cajon CA and the second on November 15th at the Grocery Outlet in El Cajon CA.

Each Christmas food box was valued at \$50 each and included a turkey and ham, fresh produce, canned and packaged goods, pies and sparkling cider.

“The Christmas holidays can be a difficult time for many of the families we service and we are proud to help Participants provide a healthy and nutritious meal for their children and loved ones,” SCAIR Executive Director, Wanda Michaelis said. *“The SCAIR staff puts in a tremendous amount of effort to ensure the Christmas food distribution was well-organized and that the community benefits from the food drives.” “This is our second year with the Christmas Food distribution ”* She added.

SCAIR is Tribal non-profit 501(c)(3) corporation as identified under Public Law 93 -238 The Indian Self-Determination and Education Act of 1975.

The Southern California American Indian Resource Center, Inc., (SCAIR) is located

in the City of El Cajon, CA. The primary goal of the organization is to provide a “One-Stop-Shop” services for the educational, recreational and cultural needs of the American Indian Tribal Community.

Some of these needs include career education, basic education, cultural awareness, mental health, counseling and supportive services to Native Americans/Alaska Natives and Hawaiian Natives living in the SCAIR service areas.

Funding for the Christmas food boxes distribution is provided through a Community Service Block Grant sub-contracted with the Northern California Indian Development Council in Eureka, CA. SCAIR as well as several of the local Tribes contributed to the Christmas food give away.

The Northern California Indian Development Council funding also funds the SCAIR’s *Howka* Program (meaning “hello” in the Kumeyaay language) and provide emergency supportive services for urban and low-income Native Americans/Alaska Natives in the form of interview clothing, groceries, utility assistance, and other needs determined to keep a family safe and secure.



Photo above is the SCAIR Christmas Food Boxes that were distributed to needy American Indian Families.



Photo above L-R show SCAIR Santa’s Helpers: Kayla Hilario (Miwok), Julie De-Philippis (Aleut) and Melanie Edmonds (Kiowa-Caddo)

Since 1997, SCAIR has been providing educational services for the American Indian Tribal Community in east San Diego County.

Some of the numinous “One-Stop-Shop” services include job training, career, educational, cultural, mental health and supportive services to eligible Participants.

SCAIR recently received approval by the Department of Labor for the expansion of its Workforce Innovation Opportunity Act (WIOA) *Native NetWORKS* Program services into a new six-county region.

The goal of *Native NetWORKS* is to help Participants gain and retain employment that will lead to self-sufficiency through its One-Stop-Shop service approach to training.

The new region will include its existing service area of San Diego County, as well as: San Benito, Santa Cruz, Monterey, San Luis Obispo, Santa Barbara and Ventura Counties.

“It is an exciting time for SCAIR,” Michaelis said. *“This was my fathers vision when he established SCAIR, to provide as many services as possible to the American families and community, now we get to expand that vision into a new region.” “We plan to continue to provide the integral training needed for each individuals to reach their professional and personal goals, as well as provide the important supportive services like the Thanksgiving and Christmas holiday food giving for many, many years to come.”*

For more information about SCAIR and the Thanksgiving and Christmas holiday food giveaway’s call us at (619) 328-0676 or u may also visit: www.SCAIRInc.org.

RESOURCES FOR INDIAN STUDENT EDUCATION, INC. Tobacco Use Prevention Education (TUPE) collaborative in Triple T Training

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

Resources for Indian Student Education, Inc., (RISE) is funded by the Office of American Indian Education within the California Department of Education California to provide health education through Tobacco Use Prevention Education (TUPE) grant program. The funding for the TUPE program are from the California State tobacco tax.

A portion of these funds specifically include applications from American Indian Education Centers (AIEC). One of the objective of TUPE funding with the AIEC programs is to increase the awareness of the dangers of tobacco usage among the Native American Indian people, to identify the variety of traditional medicine plants and to prevent commercial use and abuse of tobacco, which is widely abused by our own people.

The American Indian Education Centers (AIEC) TUPE-funded programs created a plan to collaborate with and sponsor neighboring programs in a statewide training. Four Winds of Indian Education, Northern California Indian Development Council (NCIDC) and Resources for Indian Student Education (RISE) had a short window of time to include 3-4 other AIEC programs in training on tobacco awareness and education towards healthy choices.

Recruitment of students was challenging



Photo above is Triple T leadership team from the Pit River Nation and Burney High School are left to right, Alexis Elmore, senior; Vanessa Munguia freshman and Madison Villarruel, freshman.

with training to begin during the Christmas break, but over 80 Native youth made the commitment and Triple T (TUPE Traditional Tobacco) leadership training begins in January 2019.

The RISE-TUPE collaborative in Triple T is comprised of Native youth in grades 7-12 from Foothill Indian Education Alliance, Roundhouse Council, LIFE (Local Indians For Education) and RISE. The TUPE programs of NCIDC and Four Winds is sponsoring Triple T training at

CSU, Chico during January 2-4, 2019.

Sponsorship will benefit AIECs without TUPE funding for student teams to learn how to implement social behavior and attitude change with cultural strategies in their own communities. Triple T training with LIFE, Foothill, Roundhouse Council and RISE will be conducted at a South Tahoe venue during the same January dates with 34 students.

Native student teams will develop workshops to present in their community, as

well as submit for the youth strand of the March 2019 California Conference on American Indian Education (CCAIE) in Sacramento.

Triple T youth will design health posters, script and act in a documentary on the history of tobacco and prevention of commercial abuse, and produce a music message on a vimeo to be posted online. The tobacco documentary will be disseminated on a DVD to AIEC programs, and featured on TV through On Native Ground.

Although many students were interested in participating with Triple T and the service areas, serious leadership was required for youth to choose health education training over personal vacation time, sports, community events and family activities. A few of students from the Burney Pit River Tribe committed to the year with Triple T, and are pictured below.

The service of thirty-four Native youth will inspire many communities through this first-time TUPE statewide training.

A workshop on Triple T and how to implement a project will be offered at the 2019 CCAIE, where details to receive the DVD may received.

CCAIE registration may be received by contacting Judy Delgado at 916-319-0506 or Chavela Delp at 916-319-0609.



Federal Judge In Texas Declares Obamacare Unconstitutional

Recently a federal judge in Texas has ruled the Affordable Care Act, better known as Obamacare unconstitutional. What does that mean, and what does it mean for you? The debate over health care reform and the Affordable Care Act, (*Obamacare*) has been so wrapped up in partisanship and politics that it's hard to clearly explain what is happening and what can be done about it.

First, let's look at what the term of "*unconstitutional means* ." Just in case you skipped the American government classes in high school, **here's what you missed:**

- 1) The individual states existed before the national or federal Government was established. The USA.
- 2) The states made an agreement for the establishment a national or federal government to do the things that the states couldn't do individually without creating chaos.
- 3) The United States Constitution is the legal document the individual states created to form the national. Federal Government. It lists each of the specific powers that the states were delegating to the national government.

One of the amendments to the United States Constitution is the regulation of interstate commerce, business activity across state lines. The power to regulate commerce between the states is in Article 1, Section 8, Clause 3. This also includes the American Indian Tribal Governments.

However, as a side note the individual American Indian were exempt from the

The constitutional question: "*Is the Affordable Care Act beyond the authority of what Congress is allowed to do?*" **The simple answer is YES!**

In 2012 the Supreme Court ruled that the "*individual mandate*," the requirement in the Affordable Care Act for individuals to buy health insurance, was beyond the powers granted to Congress by the commerce clause.

mandates of the Affordable Care Act, (*Obamacare*) because the federal Government is already obligated by Treaty Rights to provide health care to the recognized American Indian Tribes and Alaskan Natives.

Congress doesn't have the power to pass legislation or force American citizens to purchase a product because they think it's a good idea at the time. The federal government has limits, and that's what protects your rights. Freedom is a condition that exists under a government of limited power.

The constitutional question about the Affordable Care Act has always been, "*Is this beyond the limits of what Congress is allowed to do?*" **In 2012 The Supreme Court ruled** that the "*individual mandate*," the requirement in the Affordable Care Act for individuals to buy health insurance, was beyond the powers granted to Congress by the commerce clause. Congress can't regulate "*inactivity*," the decision not to buy a product or service.

However, Congress does have the power to tax. The Supreme Court ruled that the "*shared responsibility payment*," the

penalty fee for not buying insurance, was a tax. That made the Affordable Care Act constitutional.

Then in 2017, with the control of Congress going to the conservatives the "**Health Care Tax Mandate**" was eliminated with the Tax Cuts and Jobs Act eliminated the shared responsibility payment to zero.

Judge Reed O'Connor's recent opinion in **Texas v. United States** explains that without the shared responsibility payment, which is a tax, the individual mandate is simply a command to buy health insurance. **And the Supreme Court in 2012 has already ruled that the commerce clause doesn't give Congress the power to regulate business "inactivity," the decision not to make a purchase.**

Whether it's a good idea or a bad idea to force everyone to buy health insurance, the issue is whether the federal government has that power. The answer from the high court was "no."

The next question is whether the rest of the law can be upheld after the individual mandate is struck down. O'Connor says it cannot. Because the individual mandate is "*essential*" to the workings of the

reformed health care system, as stated in the law itself, the whole law has to fall along with it.

The problem is that without a requirement for healthy people to buy insurance, the pool of insured people becomes disproportionately costly to insure. That makes the law's other mandates, including the one for businesses with at least 50 employees to provide health insurance, dramatically more costly than Congress intended when it passed the law. So if the courts uphold everything except the individual mandate, they're effectively making a new law that Congress didn't pass.

So because the individual mandate is unconstitutional, Judge O'Connor ruled, the entire law has to be declared "invalid."

So what happens now? Simple answer, nothing. Everything continues as it is currently.

The Texas court's decision will be appealed to the Supreme Court, and everything stays the same while that's pending.

If the Supreme Court allows the Texas court decision stands based on the Supreme Courts 2012 ruling, Congress will have show some leadership and responsibility and address the health-care goals of the Nation.

It may be possible to require insurance companies to cover preexisting conditions if the government provides a financial backstop, double speak for subsidies.

But Congress won't be able to generate revenue by forcing Americans to buy a product or service that they don't want. **That would be unconstitutional!**

COURT RULES AGAINST TRUMP ON DACA

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

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

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

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

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

She said the court was not trying to infringe on the president's power to enforce immigration law but wanted to enable the exercise of that authority "*in a manner that is free from legal misconceptions and is democratically accountable to the public.*"

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

U.S. District Judge William Alsup rejected the argument that then-President Obama had exceeded his power in creating DACA and said the Trump administration failed to consider the disruption that ending the program would cause. The administration then asked the 9th Circuit to throw out Alsup's ruling. However, he failed to cite under which powers of the U.S. Constitutional Obama was authorized to create DACA by Executive Order.

The 9th Circuit disagreed with the New Orleans based 5th U.S. Circuit Court of Appeals and said one of its conclusions did not apply to DACA.

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

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

administration and reinstated the program in January.

During a hearing in May, Deputy Assistant Attorney General Hashim Mooppan argued that the courts could not review the administration's decision to end DACA and defended the move against assertions that it was arbitrary and capricious.

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

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

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

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

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

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

What is troubling is that so many federal judges are basing their "Legal Decisions" on their political biases.

The U.S. Constitution makes it very clear that Congress is only legal body that can make laws. And the President does not have the Constitutional authority to make or change existing laws.

Even President Obama acknowledged publicly on numerous occasions that he did not have the Constitutional authority to issue an Executive Order such as DACA.

President Trump in his frustration with the liberal federal court judges lashed out at them through social media call them "Obama judges."

Chief Justice Roberts, a Progressive took issue with the comments made by the Presidents and came to the defense of the liberal federal judges.

In the interim both parties continue to ignore the issue while the Democrats push for open borders.

FREEDOM

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

President, Ronald Reagan



The American Indian Reporter

U.S. Court Finds Mongols Motorcycle Club Guilty of Racketeering & Conspiracy.

As another chapter in the ongoing court battle between the U.S. Government and the Mongols motorcycle club ended on December 13, 2018 with a U.S. federal court jury in Santa Ana finding the Mongols motorcycle club guilty of racketeering and conspiracy to commit racketeering in a trial seeking to revoke the club's trademarks and prevent members from wearing its logo on their jackets.

The conviction advances the case into a second phase focused on the forfeiture of the group's trademark logo, depicting a muscle-armed, ponytailed Asian man on a motorcycle.

During the five-week trial, Assistant U.S. Attorney Steven Welk argued that the patches Mongols wear on their leather jackets are meant to be *"messages and signals"* to rival gang members and even the general public that Mongols should be feared.

Welk noted that Mongols are instructed to not wear their leather jackets with patches in a car, and when they drive a car they are taught to fold them in a way to conceal their affiliation with the club from police.

"It's all about protecting themselves because they are a paranoid organization," Welk argued. *"They're fearful and deeply suspicious of the government."*

He presented testimony during the trial in an effort to show a *"lengthy parade of cruelty"* by the club's members.

Welk argued that the club's members commit a range of crimes from drug trafficking to murder, all in service to the organization and at the direction of its leaders.

And he said when club members commit murder, they wear a specific skull-and-crossbones patch like a badge of honor.

But the club's attorney, Joseph A. Yanny argued that the government was going after the organization for racial reasons.

"I believe this group has been targeted because they have a lot of Mexican-Americans in there," Yanny said during his closing argument.

Yanny argued that the members who have committed crimes were kicked out for violating *"zero tolerance"* policies against illicit activity that draws the attention of law enforcement.

Yanny accused federal prosecutors of taking the *"wrongful acts of a few individuals"* and escalate it to a *"group conviction."*

"These are ordinary people," he said of his clients. *"They are hardworking people. You don't see the Hell's Angels here. You see the Mongols and minorities are easy to pick on and they typically don't fight like these guys do."*

Among the people who testified during the trial was former pro wrestler and ex-Minnesota Gov. Jesse Ventura, who joined the Mongols in the 1970s.

Ventura told City News Service after his

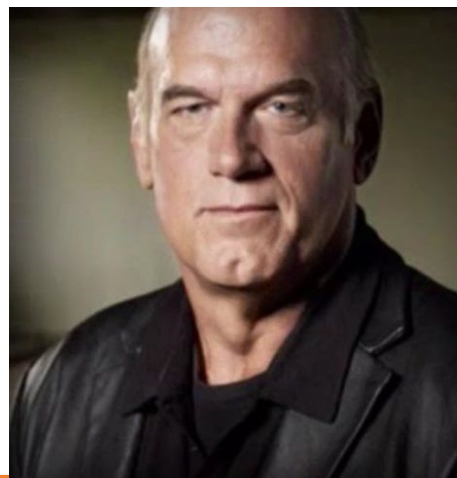
testimony that he considered the government's attempts to seize the club's trademark as a threat to the First Amendment.

"This is bigger than the Mongols club," Ventura said. *"You've got the government... telling you what you can and cannot wear."*

He added, *"The First Amendment is to protect unpopular speech... Some people may think the Mongols are horrible, but they still have equal rights under the Bill of Rights... Who's next? The Shriners? Where does it end? It's a First Amendment issue top to bottom."*

However, neither Ventura or Yanny commented nor challenged the federal juries verdict of the Mongols motorcycle club guilty of racketeering and conspiracy to commit racketeering.

With the Rico Act coming into play will the Government target individual members of the Mongos organization?



In a prior U.S. court case which found the club guilty of racketeering the Government targeted 76 club member under the Rico statutes.

Although the issue of *First Amendment Rights of Freedom of Speech* may be valid it seem to pale in consideration of guilty verdict of racketeering and conspiracy to commit racketeering the organization pledges to appeal the decision.

And ex-Minnesota Gov. Jesse Ventura, who has never been accused of being shy lends credibility to the club's claim of the Governments violation of their *First Amendment Rights of Freedom of Speech* which is the foundation of the Governments case against the Mongols motorcycle club.

Photo Left, former Minnesota Gov. Jesse Ventura, who joined the Mongols in the 1970s. He is also a former Navy Seal and Viet Nam veteran. He was also a pro wrestler. He is 67 year old.

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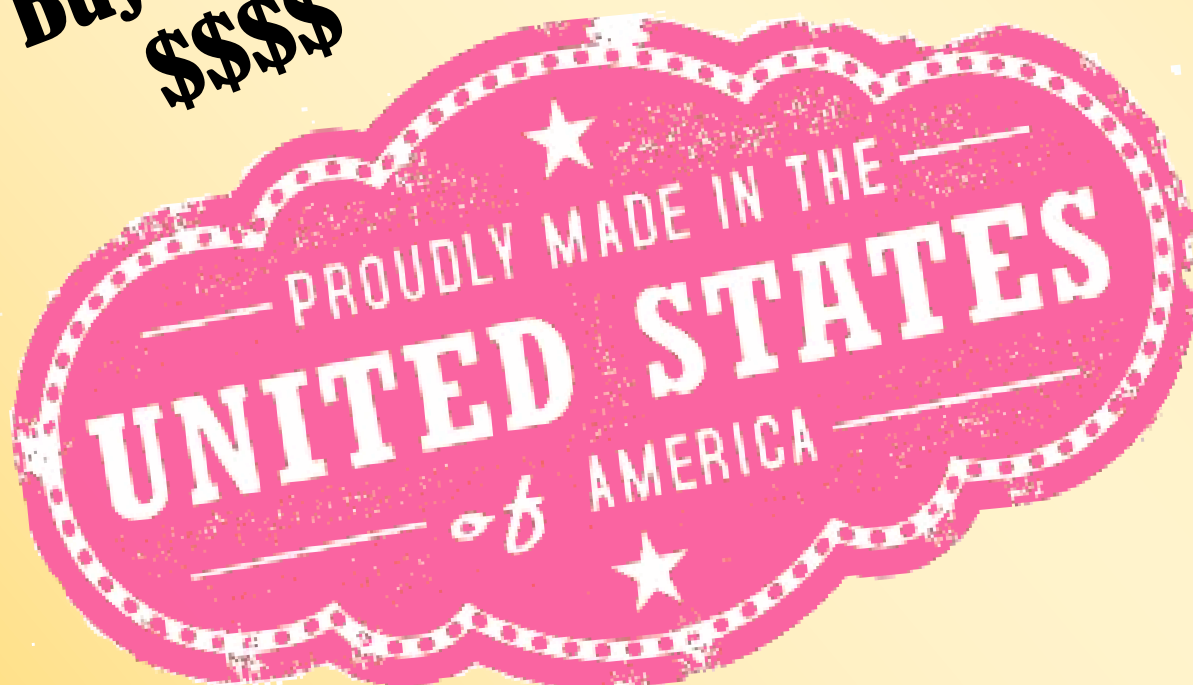
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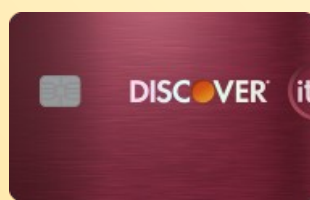
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American Indian Education By Tribal People A Winner

By Ernie C. Salgado Jr.



American Indian Education has grown over the past century from boarding school, reservation day schools to the 50's mid-60's **"Bureau of Indian Affairs Indian Relocation Training Program."**

The Relocation Program was basically focused on vocational training. Reservation youth were relocated to the larger cities across the country where they were enrolled in trade schools.

Although many tribal members benefited from participation in the BIA training program many more became trapped in poverty in the cities.

However, one of the major positives resulting from the program was that it brought Indians together. An real grassroots inter-tribal bonding so to speak which

led to the formation of the resistance against the U.S. Governments treatment,

In Los Angeles in the late 50's and early sixties Ernie Stevens a highly intelligent young man was a relocation participant and former U.S. Marine Corps Korean War veteran from the Oneida Nation in Wisconsin.

As a leader he saw the need to help other relocated tribal people adjust to the urban setting. He formed a small group of Indians to address the issue.

However, as the demand for services by the program participants grew the small group of Indians manifested into a highly successful Indian organization.

As the demand for services and advocacy increased Stevens formed the California Inter-Tribal Council. The organization was the first modern day American Indian managed tribal organization in the Nation. The Mission Indian Federation established in 1910 and ended with the death of its president, Adam Castillo in 1953.

However, Bureau of Indian Affairs officials saw him and the organization as a major threat to

their authority over the tribes. Yet, 56-years have passed and the organization still stands as a symbol of what can be accomplished when the American Indian Tribes unite.

In the mid-sixties a small group of like minded Indian people formed an Ad Hoc Committee to address the high dropout rate of the American Indian high school students and the lack of any concern by the public school system.

The California Indian Education Association, Inc. (CIEA) was the first Statewide coalition that was totally focused on the education of the American Indian people.

In 1969 CIEA was chartered as a non-profit 501(c)(3) organization under the guidance of two American Indian college professors UC Davis, Dave Risling (*Hoopaa*) and Jack D. Forbes (*Powhatan-Renape & Delaware-Lenape*).

Subsequently the National Indian Education Association was also was established in 1969 with both Resling and Forbes at the center of the foundation.

In 1974 under Governor Ronald Reagan California passed Senate Bill 2264 which provided funding for the establishment of ten

American Indian Education Centers in the State. The legislation was the first in the history of the Nation to provide funding directly to Indian Tribes and American Indian Organizations.

Over the years the number of Indian Education Center has expanded to thirty and is currently at twenty-two. The current list of California American Indian Education Centers is list below.

Since the mid-sixties American Indian Education has expanded to a full fledged daycare/pre-school to graduate school educational pathway.

The increase of American Indians with college degrees over the past 50-years is extraordinary since in the 60's and 70's graduation from high school was considered a milestone.

The United States Congress under the direction of President Nixon passed Public Law 93-638, The Indian Self Determination and Education Act the following years that allowed the American Indian Tribes to contract and manage their own educational projects.

This legislation was also an historic and ground-breaking policy

change between the U.S. Governments and the American Indian Tribes.

The legislation not only provided the Tribes with the opportunity to contract and manage programs and services for their members it allow them to become independent of Government oversight as Self-Governance Tribes.

Yet, after forty-three years since 93-638 was passed only a few tribes have taken advantage of the opportunity to become Self-Governance. One analysis is that the chains of dependency run deep.

The American Indian Reporter is decatenated to the advancement of the American Indian people through education.

We offer an open invitation to all American Indian Education providers to share their educational successes and offerings to the American Indian Community.

We also welcome news from Colleges. Universities and Vocational Training Centers.

Let the American Indian Reporter help you help our people.

CALIFORNIA AMERICAN INDIAN EDUCATION CENTERS

Alameda

American Indian Child Resource Center
Mary Trimble Norris, Director
522 Grand Avenue
Oakland, CA 94610
510-208-1870, ext. 309 * Fax: 510-208-1886
E-mail: mary@aicrc.org

Alpine

Woodfords Indian Education Center
Amber Bill, Education Director
96-A Washo Boulevard
Woodfords, CA 96120
530-694-2964 * Fax: 530-694-2739
E-Mail: amber.bill@washoetribes.us

Amador and El Dorado

Foothill Indian Education Alliance, Inc.
James Marquez, Executive Director
P.O. Box 1418
El Dorado, CA 95623
Placerville: 530-621-3096
Fax: 530-621-1609 * Ione: 209-274-0296
E-mail: foothill@innercite.com

Butte and Glenn

Four Winds of Indian Education, Inc.
Rachel McBride, Executive Director
2345 Fair Street
Chico, CA 95928
530-895-4212 ext 110 * Fax: 530-895-4310
E-mail: rachel.4winds@sbcglobal.net

Del Norte County

Northern California Indian Development Council
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NCIDC

Humboldt

Hoopaa Valley Tribe
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E-mail: kerry.venegas@gmail.com

Indian Action Council of NW CA, Inc.
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707-443-8401 * Fax: 707-443-9281
E-mail: indianaction@att.net

Inyo

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Bishop Indian Education Center
Meryl L. Picard, Interim Education Director
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760-873-5740 * Fax: 760-873-4143
E-mail: meryl.picard@bishoppaiute.org

Kern

Kern Indian Education & Community Resource Center
Dolly Manuelito
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Bakersfield, CA 93309
661-328-6206 * Fax: 661-328-6235
E-mail: dollymanuelito@ovcdc.com

Lake

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Elizabeth Valles, Executive Director
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E-mail: eavalles@excite.com

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Susanville Indian Rancheria
Anna Pasqua, Director
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Elizabeth FastHorse, Interim Director of Special Projects
1019 Second Street * San Fernando, CA 91340
818-837-0794 *Fax: 818-837-0796
E-mail: efasthorse@tataviam-nsn.us

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Resources for Indian Student Education, Inc.
April Lea Go Forth, Director
P.O. Box 1878
Alturas, CA 96101
530-233-2226
Fax: 530-233-2226
E-mail: rise@citlink.net

Plumas
Roundhouse Council, Inc.
Mary Joseph, Executive Director
P.O. Box 217
Greenville, CA 95947
530-284-6866 * Fax: 530-284-6741
E-mail: mary@roundhousecouncil.com

San Diego

Campo Band of Mission Indians
Debbie Cuero, Education Director
36190 Church Road, Suite 1
Campo, CA 91906
619-478-9346, ext. 222 * Fax: 619-478-5143
E-mail: dcuero@campo-nsn.gov

Pala Band of Mission Indians
Doretta Musick, Education Director
PMB 50, 35008 Pala Temecula Road
12196 Pala-Mission Road
Pala, CA 92059

760-742-1997 * Fax: 760-742-1178
E-mail: dmusick@palatribe.com

Rincon Indian Education Center, Inc.
Hun-wut Turner, Director
P.O. Box 1147
Valley Center, CA 92082
760-749-1386 or 760-751-9921
Fax 760-749-8838
E-mail: rinconeducation@yahoo.com

Southern California American Indian Resource Center, Inc.
Wanda Michaelis, Director
239 East Main Street
El Cajon, CA 92020
619-328-0676 * Fax: 619-328-0724
E-mail: scair@hotmail.com

Santa Barbara

Santa Ynez Band of Chumash Indians
Niki Sandoval, Education Director
P.O. Box 1234
Santa Ynez, CA 93460
805-688-7997 * Fax: 805-688-5131
E-mail: nsandoval@santaynezchumash.org

Shasta

Local Indians for Education
Rod Lindsay, Executive Director
4440 Shasta Dam Boulevard
Shasta Lake, CA 96019
530-275-1513 * Fax: 530-275-6280
E-mail: rod@localindiansforeducation.com

Tulare

Towanits Indian Education Center
Jerry Livesey, Education Director
P.O. Box 589
Porterville, CA 93258
559-784-6135 * Fax: 559-784-1351
E-mail: jlivesey@towanits.com

The CDE contacts for the Indian Education Centers is Judy Delgado at 916-316-0506 email at judelgado@cde.ca.gov and Chavela Delp at 916-316-0609 email at cdelp@cde.ca.gov

The American Indian Reporter

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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.

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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.

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Testimonials

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— 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 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 profes-

sionals 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.

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The American Indian Reporter



By Shayne Del Cohen



Shayne's Journal

shayne@sprintmail.com



The Age of Ages: Information & Technology



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

Western historians tend to group "civilization" epochs (*Periods*) into "The Age of Agriculture", "The Industrial Age", and now, "The Age of Information".

The latter has caused a rush to technology and a generation of screen focused students.

It has also caused many policy persons to push **Science, Technology, Engineering and Math: (STEM)** education centered around technology.

But technology for technology's sake does not serve the needs of most tribal communities when it is not a part of a coordinated, thoughtful process that balances traditional knowledge with needed skills and information for present circumstances, to say nothing of what is ahead.

Cradle to career workforce is a term often used but it excludes the continuing education needs of the adult population as well as a way to incorporate their knowledge and experience being passed on to subsequent generation.

Thus a policy making body of a community organization must leverage community strengths and knowledge, assess its assets and human capital while determining what skills and general



knowledge will be needed for at least the next decade, if not generation.

We are two decades into the "Age of Information" and most of the populace has become comfortable with becoming key-board competent, navigating electronic documents and shopping, and incorporating pictures, etc into postings.

How many have thought their way through what technology can or cannot do to enhance their day or community life?

Many are threatened by the advance of computer, drones and robots taking over their jobs. And yet, for every job function taken over by an electronic device, a programmer or maintenance person is required.

Taking into account the volume of work to be done, vacation and leave schedules, there should be a minimum of two persons available to provide this service.

If the function/service demands 24 hour coverage, at least 4.3 persons are needed with appropriate skill/knowledge base to give the community uninterrupted service. Then there is content knowledge.

A tribe beginning to use electronic irrigation systems, for instance, must have a programmer and a maintenance person who understand, if not having intimate knowledge of crop yields, water availability, climatic conditions, etc. Thus a "nerd" should also have a foundation in farming and ranching and perhaps hydrology and some civil engineering, to say nothing of knowing how to read the land.

Clinics and like health organizations have the amazing potential to "modernize" intake/triage information, other patient information, etc.

Much surgery today is provided robotically. Yet the humanoid has not changed that much and most patients want some human interaction.

Many patient oriented functions no longer require an eight year degree; thus a tribe can easily develop an "apprentice" program that combines on-the-job training with some continuing education.

Education is another unexploited treasure chest.

While many institutions put their students onto a computer or I-pad for lessons, the human touch to recognize and cultivate each student's unique abilities and interests, requires a knowledgeable person who uses technology as a tool, not the teacher.

As this column has formerly opined, the ability to have conversations with people all over the world, the opportunity to see places in the nooks and crannies of the universe, and the access to information on almost any subject at several levels of comprehension or complexity represents an unique time in human history.

It does, however, demand learning analysis, evaluation, and oversight skills that cannot be taught by computer (*yet-someone may develop an algorithm*). Thus one must decide what curricula may be taught electronically and what new skills aspiring teachers must develop. No job loss there!

Traditional knowledge is a vast landscape of search and rescue, recovery and passing on. From flora to fauna, from language to customs, from the human history to the modern legacy, to thousands of years of information

unique to each area, the rush to document, record and put in electronic formats is now on.

Gone, apparently, is the reluctance to use photographic or recording technology. Incorporation of native topics in many curricula is no longer thwarted or destroyed as in years past. Yet there are some drawbacks.

As one cultural director stated, *"We don't just want to put it on a disc for people to see; we want people to learn-learn the context, learn who and why was transmitting the information, learn the hidden lessons, understand what their role now is in sharing and transmitting the information gained."*

Each of the above examples demonstrates how a tribal elder paired with a younger person can create an education trajectory that benefits the community immediately as well as in the future.

"The Age of Information" started thousands of years ago and (hopefully) will continue for a few more.

Tribal communities can be creative and responsive. There are still ways in which everyone in the village can be gainfully employed and contributing.



**Stay Fat
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Happy!**

END THE GRAVY TRAIN

This is why the idea should be passed around, regardless of Political Party.
The Trump Rule's Congressional Reform Act Of 2018:

- 1 – No Tenure/No Pension. A Congressman/Woman, collects a salary while in office and receives no pay when they're out of office. No more perks go with them.
- 2 – Congressman/Woman (*past, present & future*) participate in social security. All funds in the Congressional Retirement Fund move to the Social Security System immediately. All future funds flow into the Social Security System, and Congress participates with the American People. It may not be used for any other purposes
- 3 – Congress must purchase their own retirement plan, just as all Americans do.
- 4 – Congress will no longer vote themselves pay increases. Congressional pay will rise by the lower of CPI or 3%.
- 5 – Congress shall loses their current Healthcare System and participates in the

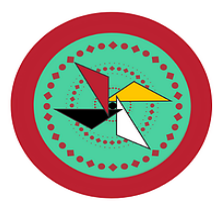
same Healthcare System as the American people.

6 – Congress must equally abide by all the laws, they impose on the American people.

7 – All contracts with past and present Congressman/Woman are void. The American people did not make these contracts with Congressmen/Women.

The Congress members made all these contracts for themselves. Serving legislators should serve their terms, then go home and go back to work, and not get all kinds of freebies!

If each person contacts a minimum of 20 people, It will only take 3 days for most people in the United States to receive this message. It's time for us to take action now!



NATIVE FINANCIAL EDUCATION COALITION

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

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

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

fiscal management to increase the knowledge and understanding of tribal policymakers at the tribal, federal and state levels.

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

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

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THE
MORONGO BAND OF
MISSION INDIANS

A SOVEREIGN NATION

By *Ernie C. Salgado Jr.*

Many times as we cope with the daily challenges we wonder why things happen the way they do, when we know that it is the way it is suppose to happen. It is our way as Indian people to accept the path God has set for us. However, he also gave us free will and how we make the choices and decisions in the direction of how we live our life is totally ours.

For Mary Ann Martin Andreas many of her choices and decisions were painfully hard and others were no brainers. Growing up on the Morongo Indian reservation with her eight brothers and sisters life was not easy and an experience in itself. Growing up in poverty without electricity or running water is only the tip of the ice berg.

Life on the Rez can be brutal as clearly illustrates by Sherman Alexis in his book *“The Absolutely True Diary of a Part-Time Indian.”* As a child Alexie suffered from *“Water on the Brain”* so he was nicknamed *“Hydro-Head”* yes, only on the Rez. Mary Ann was no exception to this harsh environment. Who knows, maybe it help prepare her for the sometimes not so nice non-Indian political arena.

She learned her tribal customs, values, and traditions at the family kitchen table from her mother, as well as from her extended family of aunts and uncles.

Mary Ann began her tribal service career long before the official public announced date of the mid-1970's.

In reality Mary Ann began her tribal work with the Malki Museum in the late 60's with founders Jane “Pablo” Penn and Katherine “Siva” Saubel. Over 50-years have passed since and she is still front and center. She is dedicated to preserving the American Indian cultures and traditions.

Prior to her election as tribal chairwoman of the Morongo Band of Mission Indians she served as a tribal council member, a commissioner for the

All Mission Indian Housing Authority Board; a tribal delegate for Riverside and San Bernardino County Indian Health, Inc. and as a board member of the Malki Museum. She served four terms as the tribal chairwoman. She is currently serving on the Tribal Council as the vice-chairwoman.

Guided by her personal motto, *“There is always more to do – each day offers more opportunities to serve.”*

Mary Ann continues to build on her accomplishments and seek new opportunities to secure the future of Morongo tribal members.

She has spent many years working to curb alcohol and substance abuse in Indian Country.

Her efforts include all her fellow tribal members from other tribes in the areas of child welfare, housing, health care, vocational training, education and the environment.

As the chairwoman for Morongo she helped lead the groundbreaking effort to secure the rights of all tribal governments to offer gaming on their lands, culminating in Morongo's 1987 U.S. Supreme Court victory affirming this right. This decision proved to be a watershed moment in the struggle for self- reliance for tribes across the nation.

With the Supreme Court of the United States of America decision secure, Andreas turned her attention to advancing tribal self- determination through gaming rights at the state level.

In recognition of her leadership, more than 50 tribal officials from across California selected Andreas to lead the Council of tribal leaders in the negotiation the landmark tribal gaming agreements with the State of California. These gaming compacts allowed tribes across California to shed over a century of extreme poverty to become economically self reliant.

The results were the historic tribal-state gaming compacts and more than 50,000

jobs for California were created and the economic future of California tribes was assured.

The Morongo Tribe, which once lived in poverty, is now self-sufficient and one of the largest tribal employers in California with more than 1,500 employees in gaming and non-gaming enterprises.

Andreas has worked for the progress not only of her own tribe but also for all California Indians. She has served more than 40-years in tribal government and has worked closely with city, county, state and federal lawmakers and staff.

Mary Ann earned an associate's degree in Business Management and was the first Morongo tribal member to attend Harvard University's John F. Kennedy School of Government.

She has been recognized frequently for her dedication and commitment to others, and she has received numerous prestigious honors including the California Lieutenant Governor's Woman of the Year Award, California Black Voice Foundation Woman of Achievement Award, honoree of the United National Indian Youth, Inc., and the National Indian Gaming Association's Tribal Leader of the Year Award. Andreas was honored by the California State Assembly for her contributions toward promoting and preserving California Native American history and

culture.

Women's International Center enthusiastically presents the Native American Living Legacy Award to Mary Ann Martin Andreas, a proud Indian woman who speaks for Native Americans everywhere.

Some of her other accomplishments include:

- ◆ 1998- Recipient, National Indian Gaming Association, Tribal Leader of the Year
- ◆ 2000-Served as a featured speaker at the Democratic National Convention 2000-Serving on the Colorado Regional Water Board
- ◆ 2000-First-time-ever recipient of the Lt. Governor's Woman of the Year for the State of California
- ◆ 2000-Recipient of the California Black Voice Foundation Woman of Achievement Award
- ◆ 2000-Honoree and keynote speaker for the United National Youth, Inc. annual conference

Although her work to combat alcoholism and substance abuse in Indian Country is legendary she has received little or no recognition for her efforts.

However, those of us who know her are well aware that she don't care about “Recognition” her goal is to get the job done for the betterment of her people. That is the real Mary Ann Martin Andreas.

She recently worked on the successful election campaign for newly elect California Assemblyman, James Ramos for the 40th Assembly District.

Ramos became the first California American Indian is the 168-year history of the State to be elected the the State Legislator.

Miss America 1926: Cherokee Indian, Norma Smallwood

Folk Figure. Born Norma Des Cygne Smallwood, she was a full blood Cherokee Indian from Tulsa, Oklahoma.

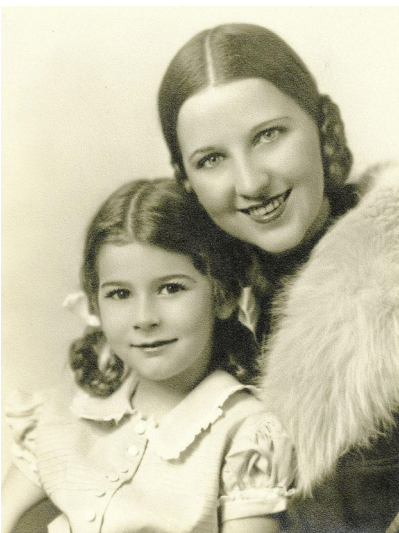
While as a student at Oklahoma State University, she entered the Miss America Pageant in 1926 and was crowned the first Native American to win the title.

During the year of her reign, she had an acute business sense demanding a fee for appearances. She reportedly made over \$100,000, more than either Babe Ruth or the President of the United States.

She was later married to George H. Bruce, President of the Aladdin Petroleum Corporation.

Early life: Bristow, Oklahoma was Smallwood's hometown. She was the daughter of Edward Smallwood and Mahalia Angela (Robinette) Smallwood. She also had a half sister and a half brother from her father.

She earned the Miss Tulsa title and graduated from high school at age 16.



Miss America 1926: At the time she competed for Miss America, Smallwood was a student at the Oklahoma College for Women. Her hobbies included swimming, dancing, and horseback riding, and she served as captain of her college hockey team.

Smallwood captured first place in both the bather's review and the evening gown contest. For the latter, she wore a pale blue velvet gown designed by Paul Nemzershe.

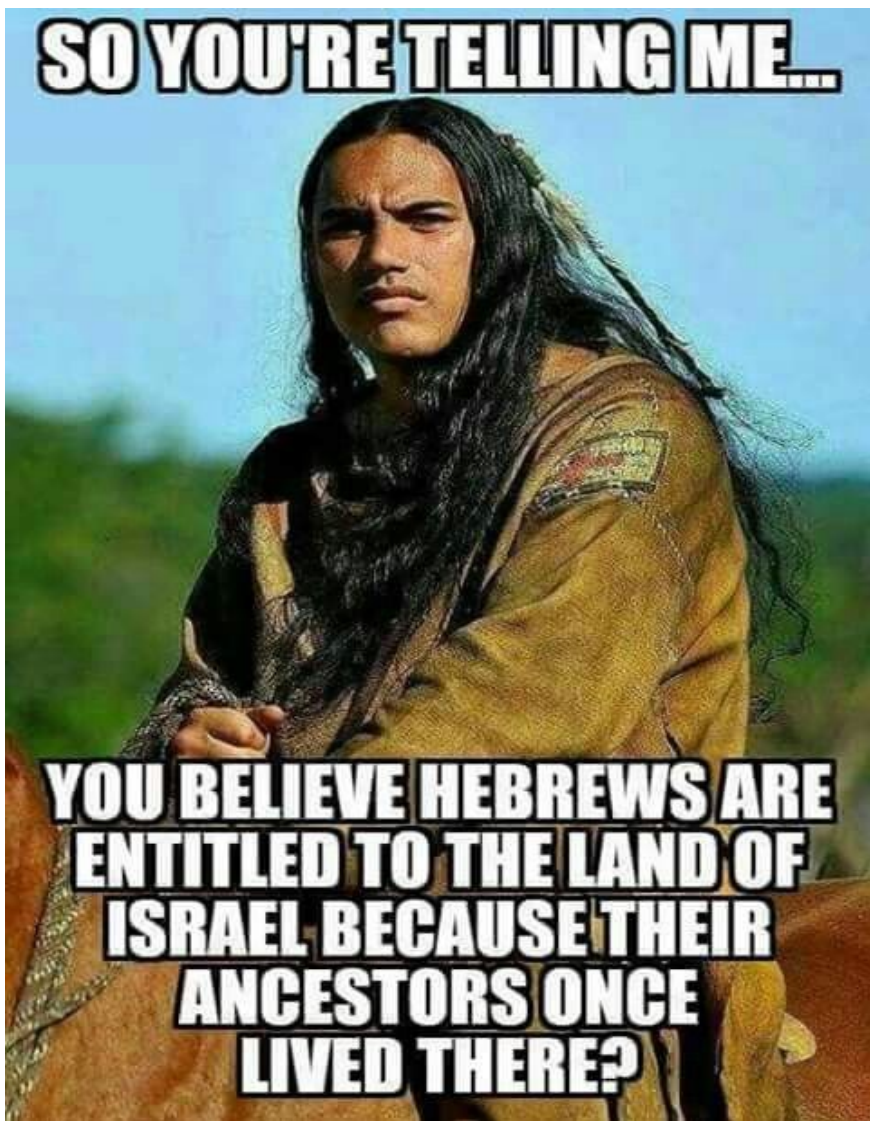
The following evening, she was crowned Miss America 1926.

Smallwood is noted as being the first Native American (Cherokee) to win the crown.

Smallwood wore her long chestnut hair in two braided buns, unlike the bobbed flapper style that was popular at the time. Her measurements were 33-24-33, which also contrasted with the flat-chested style preferred by flappers.

The *Tulsa World* considered Smallwood's win a victory against the nontraditional flappers.

During her year as Miss America, she became the poster girl for Meadows Washing Machines and Westinghouse Electric, in addition to many others. It was said she earned \$100,000 during her year as Miss America 1926.



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Brian Van Wanseele (Barona), President

Brian received a B.S. in Kinesiology with an emphasis in Physical Education from San Diego State University in 2006. Shortly after his graduation was hired by the Barona tribe as Assistant Recreation Director in September 2006 and has served in this position for the past 12-years.

He first coached Barona's ITS C-League basketball team in 2003 and was a participant in ITS' inaugural retreat in 2007 where the organization was established. He helped

develop the mission statement, vision statement, core values, and by-laws were drafted.

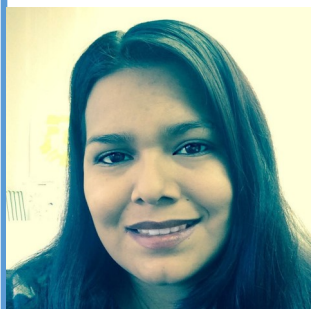
As a Barona tribal member, Brian has served as president of the Inter Tribal Sports, Inc., Executive Board of Directors since 2009.



Andrew Masiel Jr (Pechanga), Vice President

Andrew is a Pechanga tribal member and has been their board representative for several years. He was responsible for bringing the first team from Pechanga to ITS.

He has earned a masters' degrees in school counseling and school administration and is currently the principal at Chammakilawish Tribal School on the Pechanga Indian Reservation. Prior to becoming the school principal he served as vice president since 2009.



Erica Rae Calloway (Cahuilla), Secretary

Erica is a member of the Cahuilla Band of Indians. She was elected in January 2013 to serve on the Cahuilla Tribal Council. She also serves on several tribal committees as well.

She was elected to the ITS Board of Directors in November 2016 and became Secretary of the Executive Board of Directors in December 2016.

She has been a ITS coach for many years in basketball, softball, and flag football and currently coaches the Cahuilla D team for basketball and softball. She is family orientated with two children, and is very honored to have this opportunity to serve on the Board of Directors.



Inez Sanchez Pojas (La Jolla), Treasurer

Inez is an enrolled tribal member of La Jolla Band of Luiseno Indians. She received her degree in Child Development and currently works as the Youth Sports Director, Academic Liaison for Middle and High school youth and serves as Tribal Secretary for the La Jolla tribe.

Inez has been an active member of ITS for many years and is proud to serve as Treasurer of the Executive Board of Directors and brings a wealth of knowledge and experience to the Board.

Inter-Tribal Sports

Strong Leadership and Tribal Support A Winning Community Partnership

Inter-Tribal Sports formally was established in 2007 as a non-profit 501(c)(3) Tribal Organization to provide educational and Recreational services for the Southern California American Indian Community.

The organization can trace its root back to "Rez Ball" as sports activities were referred to in the late 1900s.

The services area includes the 30 American Indian Reservations located in Southern California and the urban tribal communities in Riverside, San Bernardino and San Diego Counties.

The organization is governed by a Board of Directors consisting of two representatives from each of the



Inter-Tribal Sports, Inc., main office is located at:

40880 Country Center Dr., Suite K
Temecula CA 92591
Phone: 951.719.3444
Fax: 951.719.3466
info@intertribalsports.org

member tribes and organization.

An Executive Board of Directors consisting of four members that is selected by the full Board to provide the day-to-day oversight of the organization.

Currently the Board of Directors consists of 30 members which include 19 Southern California Tribes and 11 organizations.



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Kate Cruz



Tribe: Cahuilla
Eddie Chacon



Tribe: La Jolla
Katrina Keyoite



Tribe: Los Coyotes



Tribe: Mesa Grande
Cindy Rivera



Tribe: Mesa Grande



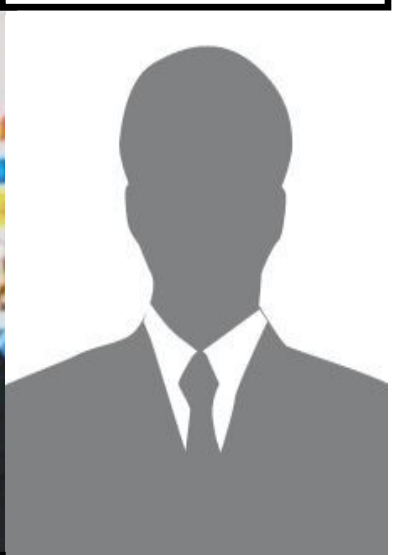
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Mary Ann Andreas



Tribe: Mesa Grande
Robert Seneff



Tribe: Tribe: Pala
Bradly Guachino



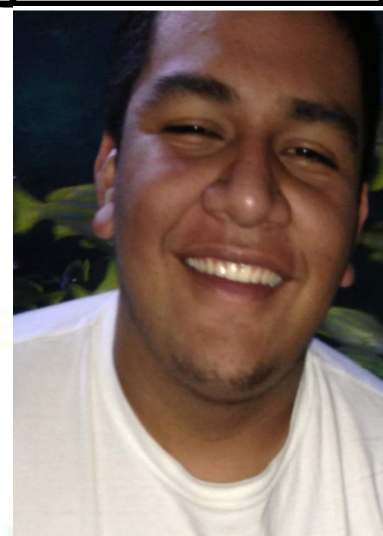
Tribe: Pala
Andrew



Tribe: Pauma
Venessa Brown



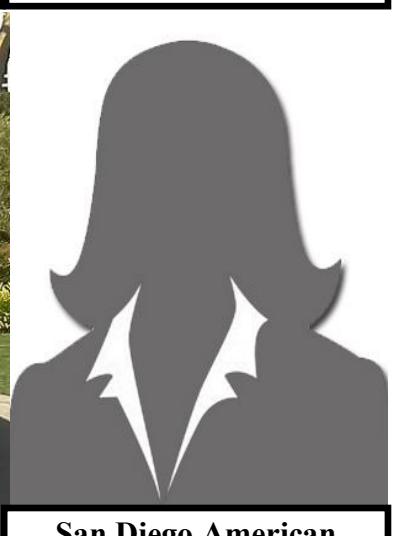
Tribe: Rincon
Robby Tortes II



Tribe:



Tribe: Rincon
Victor Navarro



San Diego American
Indian Health & Youth
Center



Larry Edmonds
San Diego
American Indian
Health & Youth Center



Tribe: San Pasqual



Tribe: San Pasqual
Armando Martinez



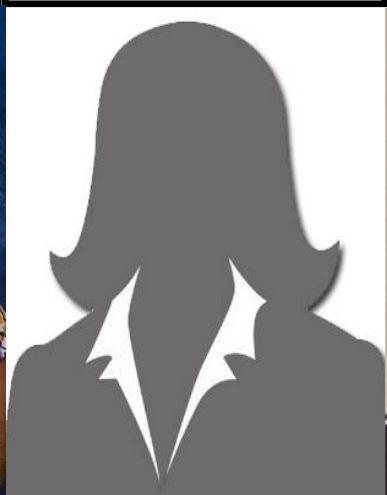
Tribe: Santa Rosa
Dolores Odom



Tribe: Santa Ysabel



Sherman Indian
High School
Sister Mary Yarger



Sherman Indian
High School
Tara Sherlock



Tribe: Soboba
Andy Silvas



Tribe: Soboba
Steve Lopez



Tribe: Sycuan
Clayton Pettiford



Tribe: Torres Martinez



United American
Indian Involvement
Amanda Simon



United American
Indian Involvement
Ramon Enriquez



Tribe: Viejas
Amanda Clemmons



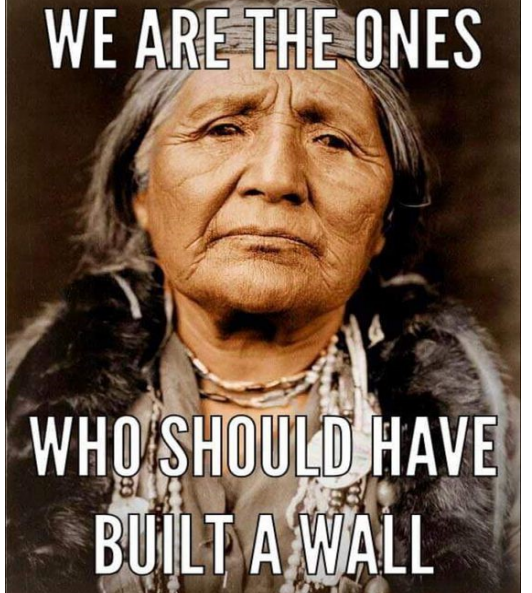
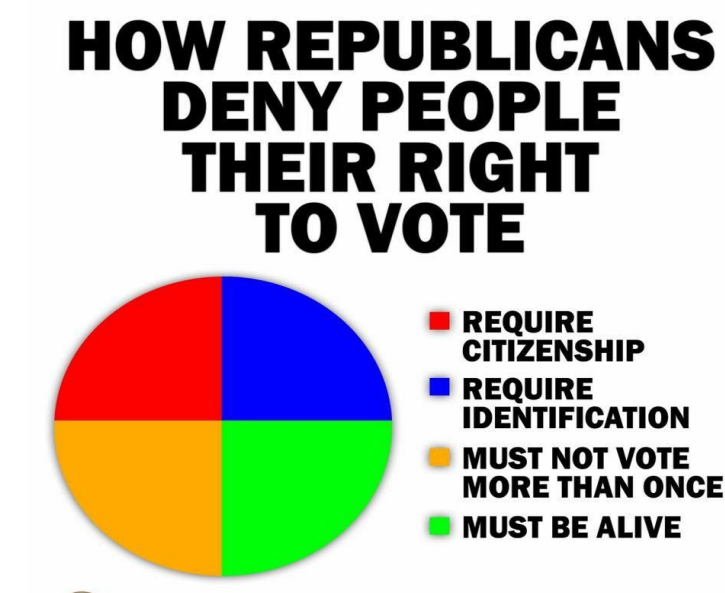
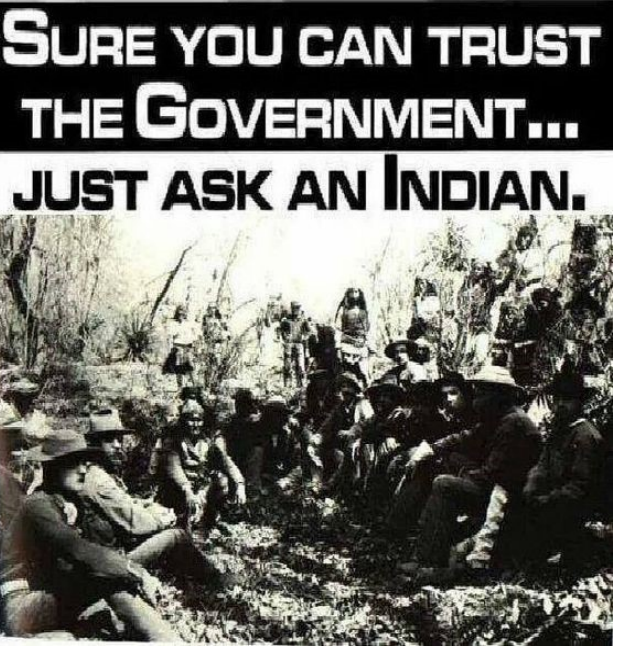
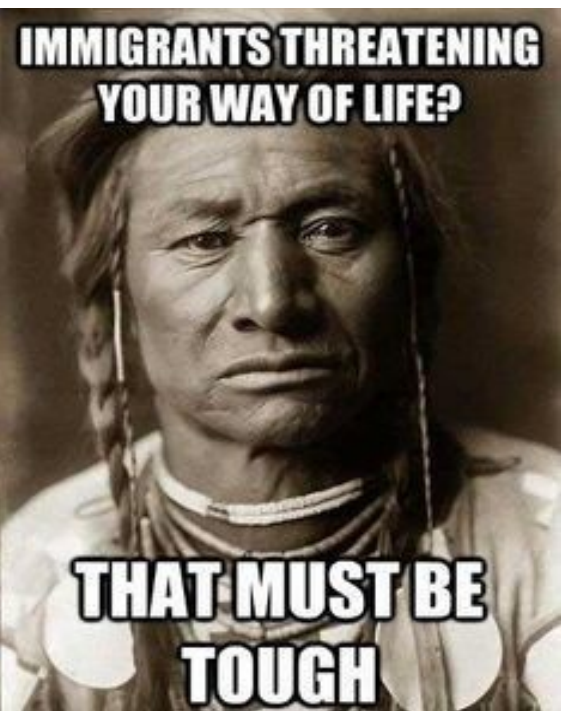
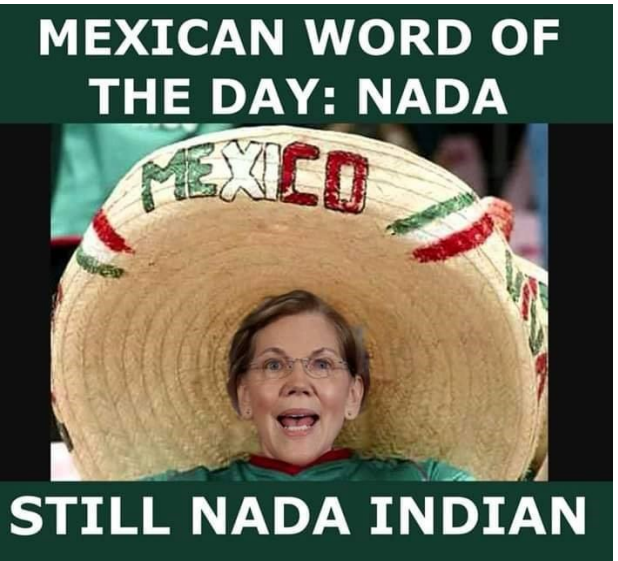
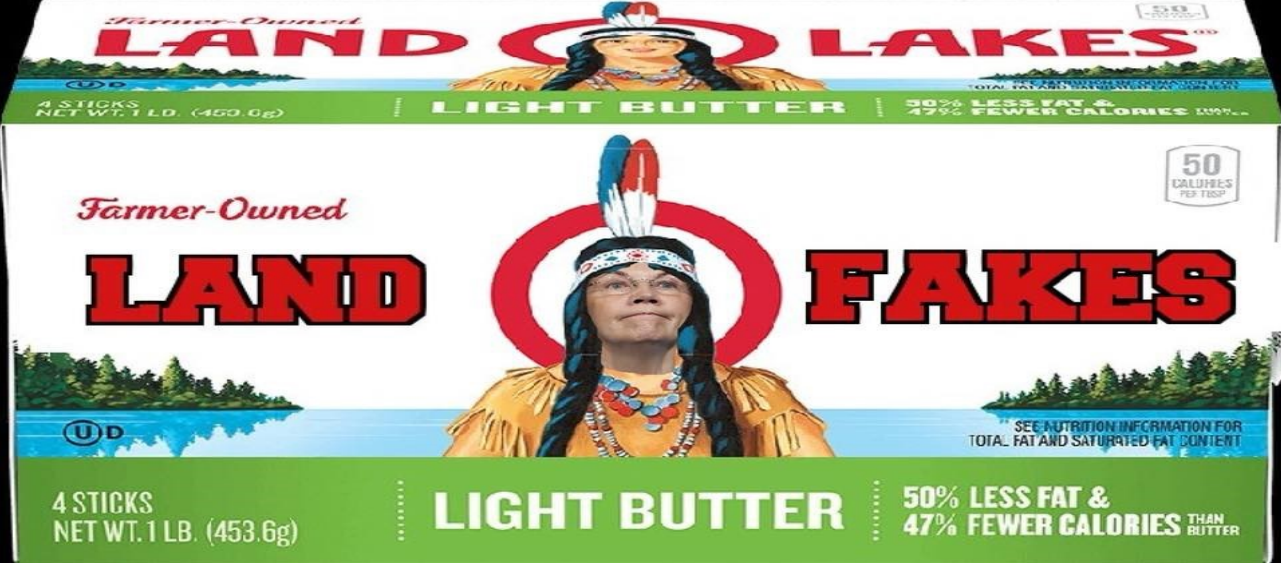
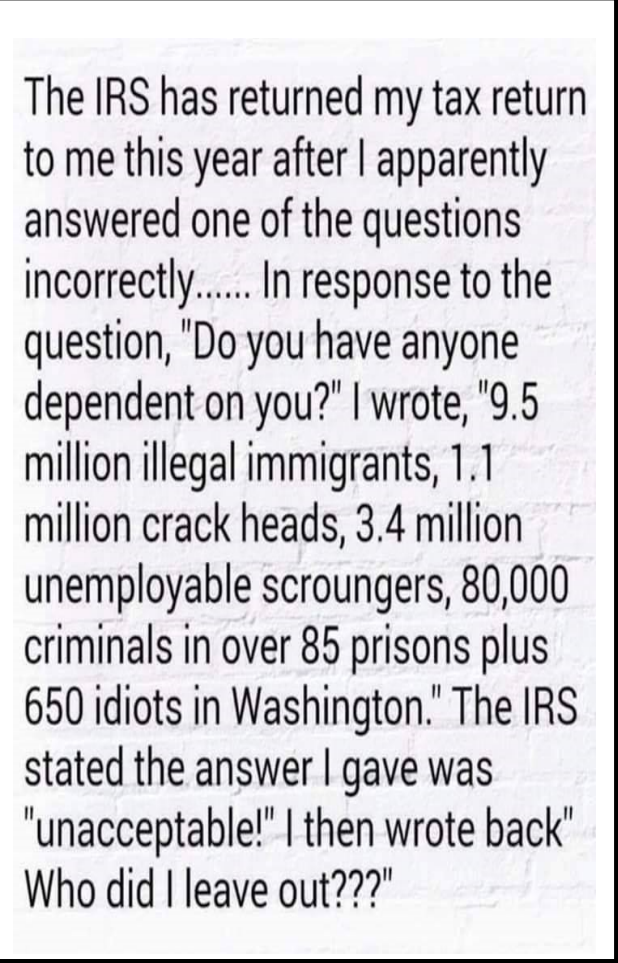
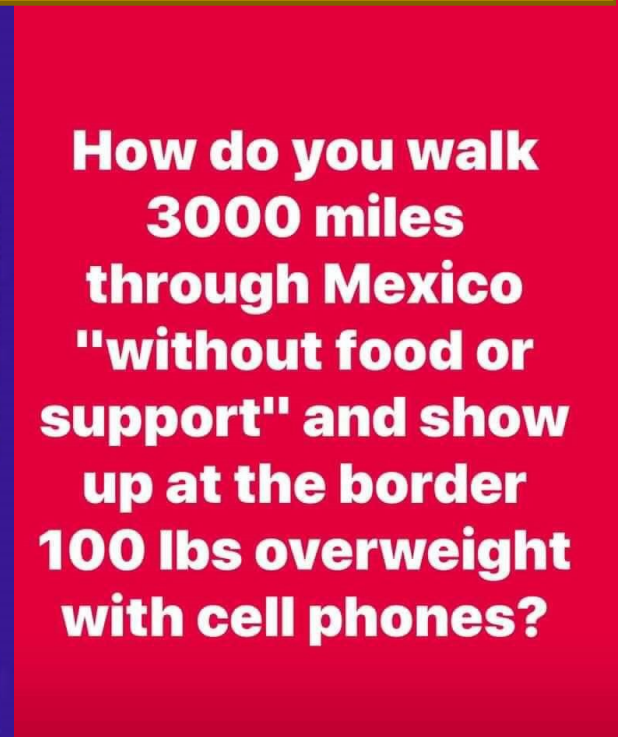
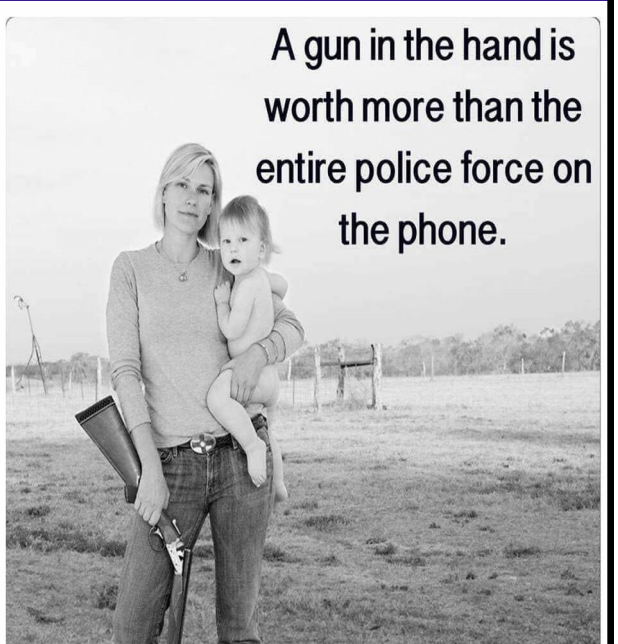
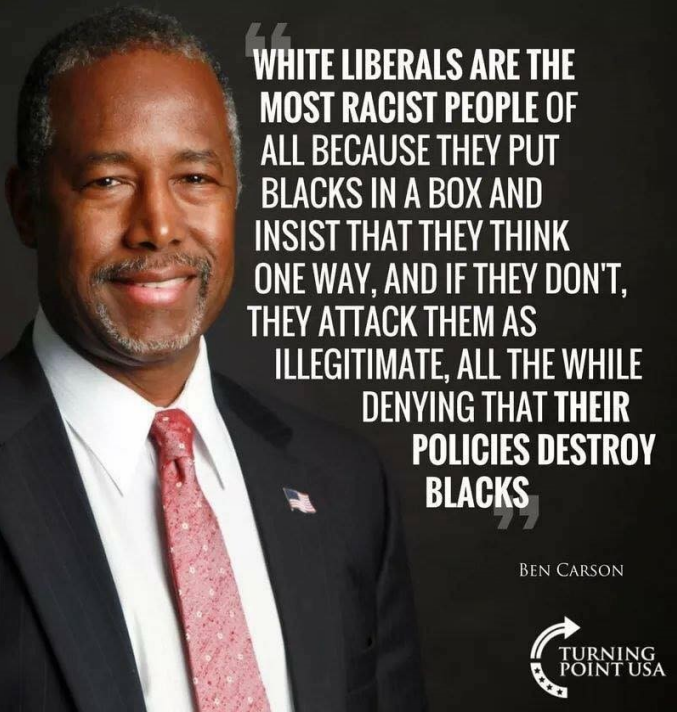
Tribe: Viejas
Derrick Monty

NATIVE AMERICANS ON THE VIETNAM VETERANS MEMORIAL

The below 232 names represent the identified American Indian and Alaska Native service members KIA-MIA during the Vietnam War. Their names are etched on THE VIETNAM VETERANS MEMORIAL “THE WALL” in Washington, D.C. Their status as Natives was dependent on if they checked the Native American box on their induction papers. We would like your help to identify all Native American warriors listed on The Wall, and obtain photographs to honor their memory on the Wall of Faces. Source & more information: www.vvmf.org / www.calie.org

LAST NAME	FIRST NAME	SERVICE	RANK	PANEL	ROW	CASUALTY DATE	HOME OF RECORD	STATE	COUNTY
ACOSTA	JOHN MICHAEL	ARMY	PFC	35E	2	1/21/1968	SACRAMENTO	CA	Sacramento Co.
ADIKAI JR	ALVIN	ARMY	PFC	4W	45	3/14/1971	WINDOW ROCK	AZ	Apache Co.
ALBERTS	ROGER DUANE	ARMY	PFC	37E	30	2/5/1968	FT TOTTEN	ND	Benson Co.
ALECK	JOHN IRA	USMC	PFC	30W	62	3/7/1969	RENO	NV	Washoe Co.
ANDERSON	DENNIS WILLIAM	ARMY	SSGT	13E	31	12/17/1966	NORFOLK	NE	Madison Co.
ANTONIO JR	JOHNNIE	USMC	LCPL	32E	67	12/27/1967	CROWN POINT	NM	McKinley Co.
ARKIE	VALLANCE GALEN	USMC	CPL	25E	91	9/3/1967	PARKER	AZ	La Paz Co.
ARLENTINO	DUDNEY NELSON	ARMY	SP4	31E	58	12/7/1967	COOLIDGE	AZ	Pinal Co.
ARMSTRONG	DEAN EDWARD	USMC	SGSGT	19E	103	5/13/1967	ATOKA	OK	Atoka Co.
ARTHUR	JOHN VERNON	ARMY	SP5	3W	71	6/10/1971	FRUITLAND	NM	San Juan Co.
ARVISO	ALBERT	ARMY	SGT	17W	119	10/26/1969	FARMINGTON	NM	San Juan Co.
ATOLE	FLOYD SAMUEL	ARMY	SGT	32W	69	2/21/1969	DULCE	NM	Rio Arriba Co.
AUSTIN	WILLIAM EUGENE	ARMY	SGT	8W	72	7/31/1970	LENOIR	NC	Caldwell Co.
BAKER	ELWOOD	USMC	LCPL	22E	56	6/24/1967	BATTISTE	OK	McCurtain Co.
BARNETT	PAUL WAYNE	ARMY	SP4	35W	23	1/3/1969	DUSTIN	OK	Hughes Co.
BARNEY	LUTHER	ARMY	SP5	2W	90	12/21/1971	MEXICAN SPRINGS	NM	McKinley Co.
BARR	EDWARD NASUESAK	NAVY	SN	25W	105	5/31/1969	BREVIG MISSION	AK	Nome Census Area
BARR	THOMAS M	ARMY	SP5	25W	60	5/12/1969	ANCHORAGE	AK	Anchorage Borough
BARRIOS	JAMES PATRICK	ARMY	SP4	35W	74	1/12/1969	LEMOORE	CA	Kings Co.
BATTISTE	ANDREW	ARMY	CPL	55W	32	6/25/1968	CALIPATRIA	CA	Imperial Co.
BEAR	DONALD EARL	ARMY	SFC	53W	42	7/8/1968	MOUNTAIN VIEW	OK	Kiowa Co.
BEAULIEU	LEO VERNON	USMC	PFC	7E	64	5/16/1966	LENGBY	MN	Polk Co.
BEGAYE	EDDIE CHARLES	USMC	CPL	20E	100	5/25/1967	RAMAH	NM	McKinley Co.
BEGAYE	FELIX DOHALTAHE	USMC	PFC	31E	70	12/10/1967	LITTLE WATER	NM	San Juan Co.
BEGODY	HAROLD L	ARMY	SP4	39E	28	2/14/1968	TUBA CITY	AZ	Coconino Co.
BELLANGER	JOHN GEORGE	USMC	LCPL	39E	29	2/14/1968	MINNEAPOLIS	MN	Hennepin Co.
BERNARD	VINCENT	USMC	LCPL	43W	51	9/21/1968	DORCHESTER	MA	Suffolk Co.
BIOTREE	JAMES VICTOR	ARMY	CPL	4E	63	1/1/1966	SYRACUSE	NY	Onondaga Co.
BILLIE	LARRY ROGERS	USMC	PFC	61E	66	10/11/1966	CHINLE	AZ	Apache Co.
BLACKFOX	ROBERT LEE	USMC	PFC	13W	22	2/17/1970	TAHLEQUAH	OK	Cherokee Co.
BLACKWATER	DWIGHT THOMAS	ARMY	1LT	3W	82	6/19/1971	PHOENIX	AZ	Maricopa Co.
BOSWELL	DAVID HENRY	NAVY	HN	43E	14	3/6/1968	BUFFALO	NY	Erie Co.
BRISENO	JOHNNY CHARLES	USMC	PFC	9W	62	6/18/1970	WAYNOKA	OK	Woods Co.
BROWN JR	RANDOLPH	USMC	CPL	32W	19	2/12/1969	NORTH HIGHLANDS	CA	Sacramento Co.
BROWNROTTER	LAWRENCE DEAN	ARMY	CPL	30E	13	11/18/1967	BULLHEAD	SD	Corson Co.
BRUNER	DAVID	ARMY	SP4	24W	2	5/14/1969	SAPULPA	OK	Creek Co.
BUTLER	LAWRENCE JOSEPH	ARMY	SP4	27W	8	4/4/1969	HAYWARD	WI	Sawyer Co.
CAMPBELL	EUGENE CHARLES	USMC	LCPL	25E	49	8/27/1967	REDWOOD VALLEY	CA	Mendocino Co.
CANO	JOSE RAMON	ARMY	SP4	34W	4	1/15/1969	AUSTIN	TX	Williamson Co.
CARNEY	JOSHUA ELI	ARMY	SSGT	11E	56	5/12/1971	MCALISTER	OK	Pittsburg Co.
CHARLIE	PETER	USMC	LCPL	8W	93	8/8/1970	FARMINGTON	NM	San Juan Co.
CHESTER	ALVIN	USMC	LCPL	2E	27	7/5/1965	WINDOW ROCK	AZ	Apache Co.
CHINO	GERALD GREGORY	ARMY	SP4	46E	3	3/24/1968	CUBERO	NM	Cibola Co.
CHOPPER	FRANKLIN DELANO	ARMY	PFC	21E	96	6/13/1967	BROCKTON	MT	Roosevelt Co.
CHRIST JOHN	PAUL EMERSON	ARMY	PFC	44W	8	9/9/1968	ONEIDA	WI	Outagamie Co.
CHRISTY	GILMORE WILSON	ARMY	SP4	14E	127	2/6/1967	TULSA	OK	Nowata Co.
CLAW	PETER YAZZIE	ARMY	PFC	48E	18	4/5/1968	KAYENTA	AZ	Navajo Co.
CLOUD	RONALD MYRON	ARMY	SGT	53W	8	7/4/1968	PONEMAH	MN	Beltrami Co.
CORBIERE	AUSTIN MORRIS	USMC	LCPL	7E	42	5/9/1966	CANADA	AZ	Maricopa Co.
CROOK	ELLIOTT	ARMY	SP5	1W	26	5/17/1972	PHOENIX	AZ	Wayne Co.
CRUZ	FRANK BRYAN	ARMY	PFC	24E	5	7/27/1967	DETROIT	MI	Wayne Co.
CUCH	WILBERT WAYNE	USMC	LCPL	60W	4	5/26/1968	SPRINGVILLE	OK	Cibola Co.
CURLEY	ALBERT ALLEN	USMC	PFC	17E	70	3/30/1967	CUBERO	NM	Apache Co.
DALE	BENNIE	ARMY	SP4	59E	3	5/12/1968	WIDE RUINS	ND	Rosette Co.
DAVIS	CHRISTOPHER WILMER	ARMY	SP4	16E	104	3/18/1967	BELCOURT	ND	Coconino Co.
DAW	JERRY LORENZO	ARMY	CPL	21E	73	6/8/1967	TONALEA	AZ	Coconino Co.
DEER	TERRY LOUIS	ARMY	PFC	7W	113	5/15/1970	WEWOKA	OK	Seminole Co.
DEERE	CHARLES KENNETH	ARMY	SFC	55E	73	1/25/1969	MCALISTER	OK	Pittsburg Co.
DEERINWATER	BRUCE EDWARD	ARMY	SSGT	34W	74	12/3/1965	CHURCH ROCK	NM	McKinley Co.
DEMPEY	WARREN LEIGH	USMC	CPL	3E	122	12/3/1965	CHURCH ROCK	NM	Coconino Co.
DENIPAH	DANIEL DEE	USMC	LCPL	32E	86	12/28/1967	TUBA CITY	AZ	Wayne Co.
DEVANEY	JAMES PRICE	ARMY	CPL	13W	68	2/28/1970	GOLDSBORO	NC	Wayne Co.
DEWEY	ERIC MELVIN	USMC	PFC	24E	20	7/29/1967	BISHOP	CA	Inyo Co.
DOCTOR	GARY DEAN	USMC	LCPL	1E	56	10/7/1966	BASCOM	CA	Gentry Co.
DUNNING	DENNIS PAUL	ARMY	PFC	56E	5	5/6/1968	UKIAH	CA	Mendocino Co.
DURANT JR	FORBIS PIPKIN	USMC	LCPL	44E	6	3/10/1968	ATOKA	OK	Atoka Co.
EISENBERGER	GEORGE JOE BU	ARMY	SGT	3E	126	12/5/1965	PAWHUSKA	OK	Osage Co.
ELISOVSKY	DAVID HENRY	ARMY	SGT	4E	83	1/23/1966	CORDOVA	AK	Valdez-Cordova
ETSITTY	VAN	ARMY	CPL	61W	3	6/1/1968	GALLUP	NM	Census Area
FISHER	WILLIAM JOHN	USMC	LCPL	10E	132	9/22/1966	ARLEE	MT	McKinley Co.
FLYING HORSE	CONRAD LEE	USMC	LCPL	7W	26	8/31/1970	MCINTOSH	SD	Lake Co.
FRAGUA	GEORGE LEONARD	ARMY	PFC	13E	78	12/25/1966	JEMEZ PUEBLO	NM	Corson Co.
FRANCISCO	PATRICK PHILLIP	USMC	LCPL	18E	93	4/26/1967	STANFIELD	AZ	Sandoval Co.
FRASER	THOMAS EDWIN	USMC	PVT	12E	92	4/4/1970	DETROIT	MI	Pinal Co.
FREDENBERG	RALPH	ARMY	SP4	45E	45	4/2/1968	SHAWANO	WI	Wayne Co.
GAMBLE JR	CHARLES F	ARMY	SP4	17W	127	10/28/1969	JUNEAU	AK	City and Borough of Juneau
GENERAL	LESLIE NEIL	USMC	CPL	53E	31	5/1/1968	NIAGARA FALLS	NY	Niagara Co.
GHAHATE	LUTHER ANDERSON	ARMY	SP4	40W	12	10/21/1968	ZUNI	NM	McKinley Co.
GOING	WALLACE	NAVY	BM2	36W	69	12/23/1968	WATSON	OK	McCurrtain Co.
GOODIRON	RONALD CHRISTY	USMC	PFC	41E	66	2/28/1968	SHIELDS	ND	Grant Co.
GREEN	LARRY	USMC	PFC	35W	60	1/9/1969	NIAGARA FALLS	NY	Niagara Co.
GRITTS	WILLIAM ARCHIE	ARMY	CPL	57W	9	6/13/1968	HULBERT	OK	Cherokee Co.
HALE	VICTOR	USMC	LCPL	37W	65	12/8/1968	TOPEKA	KS	Shawnee Co.
HARJO	KENNETH DEWAYNE	ARMY	SP4	16W	91	11/18/1969	SEMINOLE	OK	Seminole Co.
HARRIS	CARL E	ARMY	SGT	3E	57	11/15/1965	ROCK HILL	SC	York Co.
HAWTHORNE	GENE	ARMY	SSGT	7E	25	5/4/1966	LUPTON	AZ	Apache Co.
HAYES	THOMAS	ARMY	SGT	36W	81	12/27/1968	SHIPROCK	NM	San Juan Co.
HEALY	LOUIS GLENN	USMC	PVT	53W	19	7/5/1968	DODSON	MT	Phillips Co.
HENRY	ROBERT GREGORY	ARMY	PVT	55W	35	6/25/1968	SAN DIEGO	CA	San Diego Co.
HENSHAW	LARRY ROY	ARMY	SGT	11W	79	5/1/1970	SAPULPA	OK	Creek Co.
HICKS	DONALD	ARMY	SGT	54W	24	6/30/1968	TONALEA	AZ	Cocconino Co.
HICKSON	LEONARD MARTIN	ARMY	SGT	24W	42	5/18/1969	FT DEFIANCE	AZ	Apache Co.
HOWARD	CHARLES VINCENT	ARMY	SGT	8E	120	7/2/1966	BRIMLEY	MI	Chippewa Co.
HUMMINGBIRD	FERRELL	USMC	LCPL	14E	27	1/14/1967	OAKLAND	CA	Alameda Co.
HUSKON	BENNY LEO	ARMY	SP4	59W	23	6/7/1968	LEUPP	AZ	Coconino Co.
INCASHOLA	JEAN BAPTISTE	ARMY	PFC	12E	112	11/23/1966	ST IGNATIUS	MT	Lake Co.
INGRAM	JOHN LEE	USMC	PFC	48E	1	4/7/1968	WELETKA	MT	Okfuskee Co.
IVEY	SAM	ARMY	PFC	2E	84	9/16/1965	MCGRATH	AK	Yukon-Koyukuk
JACKSON	LLOYD WILNER	ARMY	SGT	11W	124	5/7/1970	AUSTIN	NV	Census Area
JACKSON	MICHAEL MEREDITH	ARMY	PFC	6E	44	3/24/1966	WAUBAY	SD	Lander Co.
JACKSON	RALFORD JOHN	USMC	PFC	24W	76	5/22/1969	TUBA CITY	SD	Day Co.
JAMERSON	KENNETH ROBERT	ARMY	LCPL	17E	104	4/5/1967	LITTLE EAGLE	AZ	Coconino Co.
JAMES	BILLIE	ARMY	SP4	50E	3	4/15/1968	FARMINGTON	CA	Corson Co.
JEALOUS-OF-HIM	FRANK W	ARMY	SP4	22W	2	6/9/1969	WOUNDED KNEE	NM	San Juan Co.
JOHNSON	CLIFFORD CURTIS	ARMY	CWO	4E	110	1/29/1966	FAIRFAX	SD	Shannon Co.
JOHNSON	ZANE EVERETT	USMC	LCPL	28W	61	3/27/1969	FRUITLAND	OK	Osage Co.
JONES	MICHAEL BRUCE	ARMY	PFC	59E	5	5/12/1968	MOHAVE	NM	San Juan Co.
KEE	WILSON BEGAY								

FunnyBone & More



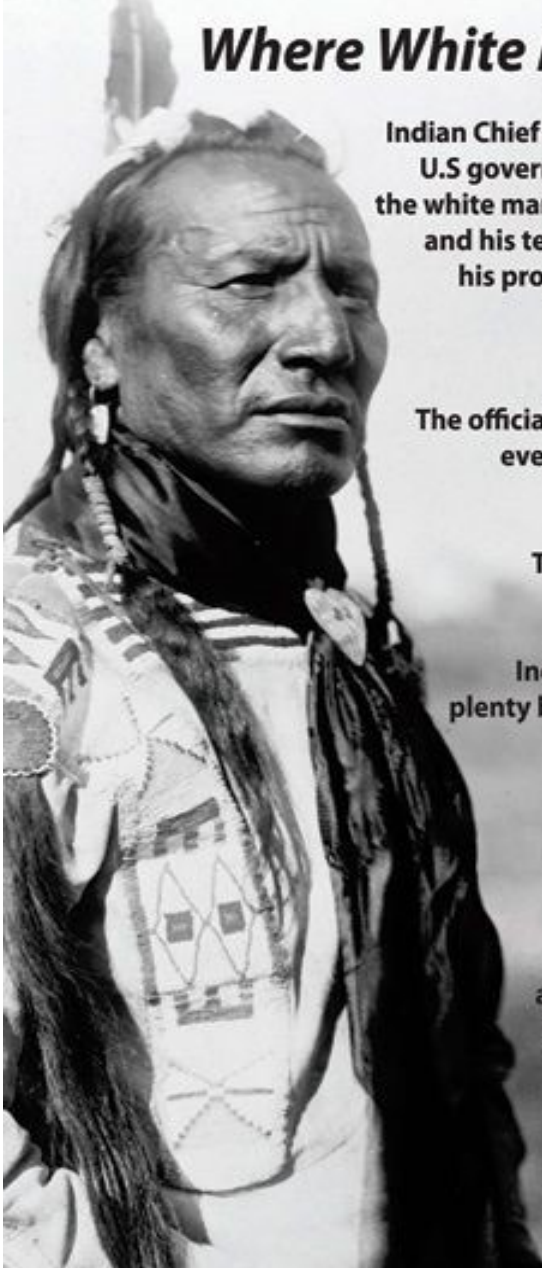


My View —Your View

Ernie C. Salgado Jr.



Where White Man Went Wrong



Indian Chief "Two Eagles" was asked by a white U.S government official, "You have observed the white man for 90 years. You've seen his wars and his technological advances. You've seen his progress, and the damage he's done".

The Chief nodded in agreement.

The official continued, "Considering all these events, in your opinion, where did the white man go wrong?"

The Chief stared at the government official then replied, "When white man find land, Indians running it, no taxes, no debt, plenty buffalo, plenty beaver, clean water. Woman did all the work, Medicine man free. Indian man spent all day hunting and fishing; all night having sex."

Then the chief leaned back and smiled, "Only white man dumb enough to think he could improve system like that."

Identity Crisis: A Problem for my Age Group

By Danney Edward Ball, Hemet CA

I used to think I was just a regular guy, but I was born white, which now, whether I like it or not, makes me a racist and responsible for slavery.

I am a fiscal & moral conservative, which by today's standards, makes me a fascist because I plan and support myself.

I went to HS, worked through college, got a degree & have held a job, and am here not because I earned it but because I was advantaged.

I am heterosexual, which according to gay folks, now makes me a homophobe.

I am non-union, which makes me a traitor to the working class and ally of big business.

I am not a Muslim, which now labels me as an infidel.

I believe in the 2nd Amendment, which makes me a member of the vast NRA gun lobby.

I am older than 65 and retired, making me a useless old man who doesn't understand Facebook.

I think & I reason, so I doubt what the mainstream media tells me, which must make me a reactionary.

I am proud of my heritage and our inclusive American culture, making me a xenophobe.

I value my safety and that of my family, & I appreciate the police and the legal system, making me a right-wing, cop loving extremist.

I believe in hard work, fair play, and fair compensation according to each individual's merits, which today makes me an anti-socialist.

I believe our system guarantees freedom of effort - not freedom of outcome or subsidies which must make me a borderline sociopath.

I believe in the defense & protection of America for & by all citizens, now making me a militant.

I am proud of our flag, what it stands for, & the many who died to let it fly so I stand & salute during our National Anthem, taking me back where I started - I must be a racist.

Please help me come to terms with the new me because I'm just not sure who I am anymore!

I thank my friends for sticking with me through these abrupt, new found changes to my thinking!

I just can't imagine or understand what's happened to me so quickly!

Funny - it all took place over the last 7 or 8 years!

If all this nonsense wasn't enough to deal with, I don't know which restroom to use, and I gotta go!!!



1/1024
Indian



1/1024
Mexican



1/1024
Black



1/1024
Female



1/1024
Funny



1/1024
Vietnam Vet



1/1024
Intelligent



1/1024
Spartacus



1/1024
Believable



0/1024
President



This is George Soros.



-Abrasive Atheist

Remember this the next time the Soros-funded liberals call you a racist, fascist, or Nazi.

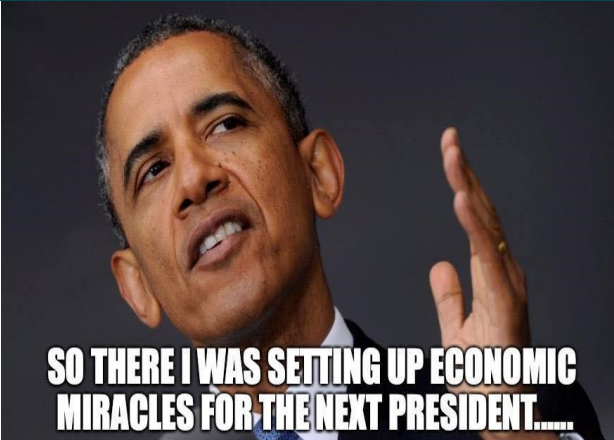


Y'ALL MUST BE SO PROUD.

MEXICAN WORD OF THE DAY: NADA



STILL NADA INDIAN



SO THERE I WAS SETTING UP ECONOMIC MIRACLES FOR THE NEXT PRESIDENT.....

