

The

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Happy July 4th



American Indian Reporter



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

Tribal Elder, Ramona Bennett: A Voice From the Past Washington and Indian Tribes go from Fish Wars to Informed Consent

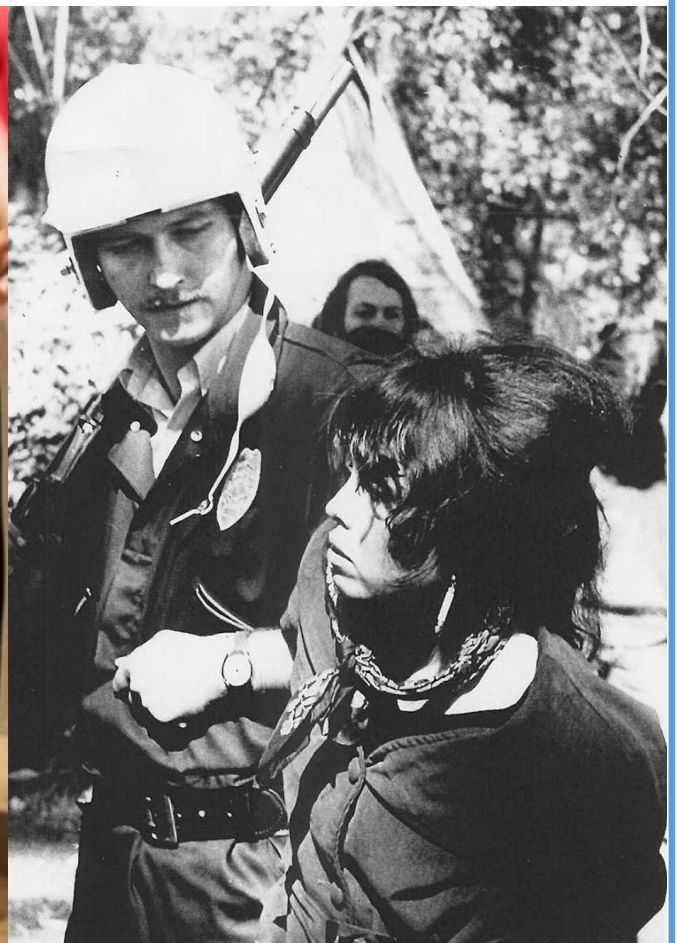


INDIAN COUNTRY TODAY
Digital. Indigenous. News.

By Frank Hopper: He is a Tlingit, Kagwaantaan, a freelance writer, born in Juneau, Alaska, and raised in Seattle. He now resides in Washington, D.C.
The article has been edited by Ernie C. Salgado Jr., AIR Editor/Publisher.



Puyallup Tribal Elder, Ramona Bennett at age 80 speaks with the Washington State Attorney General Bob Ferguson at the May 10, 2019 announcement of his office's new FPIC policy.



Ramona Bennett at age 31 being taken into custody at the September 9, 1970 Puyallup Fish Camp raid. Archive Photo by Dolores Varela

From the “Fish Wars” days of the 60’s and 70’s, over half a century ago to the current informed consent, Washington’s Attorney General, Ferguson acknowledged Quinault Indian Nation President, Fawn Sharp as person “most responsible” at press conference.

Ferguson, along with several tribal leaders and members of the Affiliated Tribes of Northwest Indians, made the announcement at a press conference in Seattle.

Once, there was no easy recourse for tribes when governments or corporations engaged in one-sided, or unilateral, actions that negatively affected them.

But on May 10, 2019 a major milestone in the fight for Native sovereignty was reached when Washington State Attorney General Bob Ferguson announced a new state policy regarding the federally recognized tribes in the State of Washington.

“Effective immediately,” Ferguson said, “my office is adopting a consultation and consent policy regarding Washington’s 29 federally-recognized tribes. Going forward my office will obtain informed consent before initiating a program or project that directly affects tribes in our state.”

80-year old tribal elder, Ramona Bennett approached the podium and spoke about the old days when her tribe fought the State of Washington for Tribal fishing rights.

“My name is loch-shad. I’m known as Ramona Bennett and I’m the former chairwoman of the Puyallup Tribe, back in the more crazy days of the sixties and seventies. What I’ve been taught and told, is that we were put on that river to protect our brothers and sisters, the nations of salmon. And it’s been a battle. We were the tribe that triggered the Boldt Decision. When I say triggered, I mean literally. We really had to fight for that right to harvest salmon.”

Bennett’s presence brought a certain circularity to the state’s announcement. On September 9, 1970, state law enforcement officers surrounded the fish camp set up by the tribe on the Puyallup River and raided it using tear gas and Billy clubs.

Bennett was the leader of that camp and was hauled away in handcuffs and thrown in jail along with all the other Native people there that day.

Her nemesis at the time was Washington State Attorney General Slade Gorton who fought against the tribe’s treaty rights to fish.

The conflict resulted in a 1974 decision by the U.S. District Court for the Western District of Washington federal judge George Boldt, who said the tribes in Washington were entitled to half the state’s yearly harvest of salmon. It was the first major treaty stand victory

in modern times.

The conflict eventually resulted in a 1974 decision by United States District Court for the Western District of Washington federal judge George Boldt, who said the tribes in Washington were entitled to half the state’s yearly harvest of salmon. It was the first major treaty stand victory in modern times.

In 1975 the Ninth Circuit Court of Appeals upheld Judge Boldt’s ruling. The U.S. Supreme Court declined to hear the case. After the state refused to enforce the court order, Judge Boldt ordered the United States Coast Guard and federal law enforcement agencies to enforce his rulings. On July 2, 1979, the Supreme Court rejected a collateral attack on the case, largely endorsing Judge Boldt’s ruling and the opinion of the Ninth Circuit.

President Sharp later described how meaningful it was for her to look at Bennett during the announcement and see her smiling face. The moment spoke of the poetic nature of the event.

The office of Bennett’s previous enemy was now the source of a major advance in the fight for Native sovereignty.

Bennett told the gathering the new policy is beneficial not only to Native people but also to the planet and the environment.

“Us Indians,” Bennett said, “really are the monitors, the

guardians and the protectors of our share of the planet. And if we can get a little flow started here, maybe it’ll spread.”

Quinault Indian Nation President Fawn Sharp, who helped create the new policy, co-moderated the press conference.

Attorney General Ferguson acknowledged her as the person “most responsible” for bringing everyone together at the event.

“Our policy objective,” she explained, “is to ensure no other sovereign is able to take unilateral action affecting our land, territories or people without our consent. It’s a pretty basic principle, but it’s been so difficult to achieve, just a basic understanding of inherent civil rights, basic human rights, that all tribes should possess.”



Quinault President, Fawn Sharp
Photo by Frank Hopper

Sharp described how the FPIC principle was included in the United Nations Declaration of Rights for Indigenous People, which the United States first rejected in 2007, but then accepted 2010.

In that document, the FPIC principle is only “aspirational” and not enforceable, a situation that became clear when her tribe later negotiated with the federal government over a fisheries issue,

Critics of the policy note two main downsides. The first is that it only applies to federally-recognized tribes in the state and the second is that it is only an executive policy within the state attorney general’s office and not an official law.

“After the Obama administration came into office we still found that when we would consult on critical issues, the U.S. was still taking unilateral predetermined action.

We had a fisheries issue in upper Quinault and we consulted with four or five federal agencies over our science, over federal science, over our policy and legal objections. They consulted with us, but they still proceeded with unilateral action.”

AIR Editors note: The War to protect Tribal Rights is not against right or left political ideologies it’s against Government policies.

Happy Birthday USA 243-Years

July 4, 1776 - 2019



The American Indian Reporter

**Education is not the learning of facts
but, the training of the mind to think.**

Albert Einstein

American Indian Reporter TEAM

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James Ramos
California Assembly Member
40th Congressional District
(Tribal Member San Manual Band of Mission Indians)
Appointed to Key Committees:

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

- **Chairman of the Select Committee on Native American Affairs** (*A new Select Committee*)
- **Budget Subcommittee**
- **Health and Human Services**
- **Jobs, Economic Development, and the Economy**
- **Local Government**
- **Rules-Budget - Health**

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PROGRESSIVISM: THE INTOLERANT LEFT



American Indian and Alaska Natives Facts:

Poverty rate: 25.4%
Total in poverty: 670,571
American Indian and Alaska Natives as pct. of U.S. population: 0.8%
American Indian and Alaska Natives as pct. of poor population: 1.6%

Today, American Indians have the highest poverty rate of any major racial group in the United States, with one in four living below the poverty line.

Those who live on reservations face obstacles such as food insecurity and associated health problems like diabetes. And have no Constitutional protection or rights.



Arizona and the Navajo Nation have lost another patriot with the passing of U.S. Marine William Tully Brown.

We are forever grateful for his service as a Navajo Code Talker and will never forget the impact of his contributions.



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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.
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While Congress Spends Billions on Support for Illegals American Indians Go Without Electricity

Source: Original article by Charlie Lapastora, Fox News - Edited By Ernie C. Salgado Jr. - Contributed by Andrea Marquez, Tribal member Soboba Band of Luiseno Indians

TONALEA, Arizona June 2019

According to the Charlie Lapastora’s article over 15,000 Navajo families have never had electricity.

They represent a large part of the Navajo Nation – the largest Native American territory in the country – has never done basic things like flipped a light switch or used an oven.

The Littlefoot family didn’t have electricity for 17 years. They lived off of a low-powered generators and used flashlights and kerosene lamps when it got dark.

“Seventeen years without electricity, so it’s been hard...some of the appliances that we have, we can’t run it,” Ernest Littlefoot, Sr. said.

But now there is a major effort to power up Native American lands that never had an electrical grid or adequate solar energy.

“The idea that there are these wonderful citizens of the United States without power is just mind boggling,” said Michael Hyland, American Public Power Association senior vice president of engineering services.

The Littlefoot family was able to get electricity for the first time a few weeks ago. While they had some solar power before crews dug up powerlines, it was not enough energy for basic things like storing food in a refrigerator and lighting up the house.

The Navajo Tribal Utility Authority, a non-profit tribe-owned utility company that started in 1959, has been slowly trying to address the lack of power on the Navajo reservation, which is in parts of Arizona, New Mexico and Utah.

The authority has been trying to



Ernest Littlefoot, Sr. shows the newly installed powerline poles near his home as part of the Light Up Navajo Project. (Fox

connect tribal homes to power for the first time ever.

Dozens of volunteer power line crews from 25 utility companies throughout 12 states have been traveling to the Navajo Nation to help install electricity as part of a Navajo tribal pilot project called #LightUpNavajo.

The tribe has been raising funds through an online campaign.

The crews were partnered up, sometimes with workers from another state, to tackle the installation of electricity at different homes.

In total, from April to May, they built power lines to connect more than 233 families to electricity.

“We used to, when it got dark... we were running around feeling for everything or would turn on... the flashlights or I had a couple of candles here,” Phyllis Littlefoot, Ernest’s wife, said. “Now I’m coming in and I just flip the lights and everything’s going and I just come home from work and then jump into bed, and sometimes I wake up at night. ‘Oh, we have electricity, not solar.’ I see that the nightlight is still on...I don’t want to start crying but I’m just so happy.”

Depending on the terrain, it costs an average home \$60,000 to \$70,000 for a utility line that is around a mile long.

Gaylda Tso is Tuba City’s office supervisor for the Navajo Tribal Utility Authority said it seems like a basic necessity for families, but on the reservation it was common to live without electricity.

“When I heard about the project, I was very excited and I was on board to help all these customers without electricity...The Littlefoot family, they were faced with a high cost, they’re close to a mile from the main power line,” Tso said. “I wish I could’ve reached out to more customers, there’s more customers out there but we did as much as we could for our district.”

The project came about after conversations NTUA’s general manager, Walter Haase had with American Public Power Association members at events throughout the country.

The APPA already had a mutual aid program that sends electric crews to natural disaster areas, so they decided to partner up and use mutual aid to help out what’s already been a disaster for dec-

ades, installing electricity for the first time Indian families’ homes.

“All of us are Americans and we need to help each other become a better, greater place,” Haase said.

Haase said that in the 1920s and 1930s, when the rural utilities service corporation of the USDA provided money to co-ops, the NUTA didn’t exist and the investor-owned utilities that were supposed to serve areas in the Navajo Nation did not.

“That’s why we’re kind of late to the game with providing the services and – because we’re late to the game – the dollars and the resources that the federal government made available to the rest of the United States population were not made available to our people,” Haase said.

The Department of Energy is now trying to replicate the effort in states like Alaska, Oklahoma, and other areas that don’t have electricity.

My View/Editors Note: My first question is where is our newly elected American Indian Congresswoman, Deb Hassland (D) New Mexico and Sharice Davids (D) Kansas?



Sharice Davids
Congress Kansas

While they are championed by the tribal leaders because they share the honors of becoming the first American Indian Women to be elected to the United States House of Representatives. And the main stream media for their liberal views and support for open borders and undocumented illegal immigrants.



Deb Haaland
Congress New Mexico

And I have yet to hear any of the abundant number of Democratic Socialist presidential candidate mentioning anything about electrifying Indian Country while promising free everything else.

The \$125 Billion Dollars Obama gave to Iran would have gone a long ways in the effort to provide electricity for the American Indian people.

Neither Hassland or Davids have asked Congress to appropriate funding to provide electricity for the American Indians in need. But they support the allocation of billions of dollars for the support of people in the United States of America illegally.

Their priorities appear to be with the Democrats Socialist agenda rather than with the basic needs of the tribal people.

California Governor Apologizes to Tribes for Past Atrocities “It’s called genocide. There’s no other way to describe it.”

Photo by Rich Pedroncelli/AP



In Sacramento, California on June 18, 2019 newly minted California Governor Gavin Newsom formally apologized to California Indians for the genocide, oppression and other atrocities of their people since 1850 when California became the 31st State in the Union.

In a statement released by Newsom’s office, the governor says, “The State of California and California Native Americans have never jointly or formally examined or documented their relationship for the express purpose of acknowledging and accounting for historical wrongs committed by the State of California against California Native Americans – and the state has never formally apologized for these atrocious actions.”



State Assemblyman James Ramos, (D) Highland, California sang traditional bird songs to bless and open the ceremony.

Ramos said. “Coming here today and having the acknowledgement from the governor of a lot of things our people have known, the atrocities that have happened to us but finally having it recognized by the state of California means

a lot.” Ramos is a tribal member of the San Manuel Band of Mission Indians and he is the first California Indian elected to the legislature in 169-years.

The political ramification are significant in that the State has openly taken responsibility for the undeniable inhuman treatment of the American Indian people. he did offered to work with the tribal leaders to better serve the estimated 700 tribal members living in the State.

First, the tribal leaders must understand the reason for this political change of heart towards the California tribes by the political establishment. MONEY! It’s all about Money. The basic foundation of politics in America is money and the Indian Tribes have lots of it.

For the first time in almost 200-years the tribal leaders have a fantastic opportunity to bring about real change for the tribes.

But, they must unify and speak with one voice to keep from falling into the age old political trap of being “divided and conquered” which has been their eternal nemeses. However, the “Big Fish in a Small Pond Syndrome” is alive and well. Real Tribal leadership must prevail as the future of our people is at stake!

U. S. Supreme Court Votes 5-4 Bans Sharia Law and Islam in Schools.

Contributed by Franklin Motte, Moreno Valley CA

The full panel of the United States Supreme Court which consists of 9 judges met to decide the fate of Islamic indoctrination in our American public schools.

In a typical 5-4 decision, common sense won out, and we have sanity restored to our schools once again.

The United States Supreme Court was able to hand out this decision banning Sharia Law and Islam from being taught in classrooms because of the tie-breaking vote of the newly appointed Supreme Court Justice Neil Gorsuch

Gorsuch went on to write about the decision: “The government certainly has no business being involved in religion, but this isn’t a government issue or a religious issue. This is about the judicial branch interpreting the laws as they apply to the teaching of reli-

gion. We shouldn’t be teaching any religions in the public schools of this country.” Amen, Justice Gorsuch, Amen!

This should have been a unanimous decision, not 5 to 4, but it seems like the 4 liberal judges on the Supreme Court don’t care about the Constitution, nor our values.

Liberals are all about teaching Islam and Sharia Law but they have issues with “Under God” in the pledge of allegiance and “In God We Trust” on our currency.

Perhaps this is the start of restoring America to its founding glory.

Thank GOD for our new Supreme Court Justice Neil Gorsuch--- a great selection by President Trump.

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A First Class Act!

On this immortal Sunday in May of 2019 members of Morehouse College's class of 2019 received more than their diplomas at the college's commencement ceremony.

In a shocking announcement the honorary degree recipient Robert F. Smith said his family would eliminate the entire class's student debt.

But "*This is my class, 2019,*" he said. "*And my family is making a grant to eliminate their student loans.*"

In our short life time we don't see many truly humanitarian acts of kindness, unselfishness and generosity. But this is a real one.

Morehouse is an all-male, historically black college in Atlanta GA. The billionaire's gift is estimated to be worth about \$40 million, based on the combined debt shouldered by the graduating class's nearly 400 students, making it the single largest individual donation to a historically black college or university.

Smith, 56, who holds an undergraduate degree from Cornell Uni-



Robert F. Smith

versity and a master of business degree from Columbia University, is the founder of the nearly 20-year-old Austin, Texas, private equity firm Vista Equity Partners.

His Private Equity firm, which manages more than \$46 billion in assets from pension funds and other big institutional investors, buys major stakes exclusively in software, data and technology companies.

It has an exceptional annualized rate of return of 22%, according to Forbes. The magazine also estimates the business whiz is worth about \$5 billion.

Recognized for his leadership in both business and philanthropy,

Smith is the first African-American to sign the Giving Pledge, created by Bill and Melinda Gates and Warren Buffett as a promise to commit at least half one's wealth to philanthropic causes.

Other ultra-wealthy pledgers include former New York City mayor Michael R. Bloomberg and Facebook founder Mark Zuckerberg and his wife, Priscilla Chan.

Smith began his career in business at Kraft General Foods, where he earned a four U.S. and international patents, and joined Goldman Sachs in 1994 before ultimately founding his own investment firm.

His approach to philanthropy has been described as transformative, and his gifts, much like his grant to Morehouse students last weekend, are often unprecedented.

Smith in 2017 made a \$20 million gift to the National Museum of African America History and Culture, making him the single largest individual donor in the museum's history.

Other past gifts include sizable donations to Columbia and Cornell Universities.

The Great Vanishing Act

By Norbert S. Hill, Jr., By Kathleen Ratteree

Publication Date: August 2017

Blood Quantum & The Future of Native Nations

Overview: The Indian Reorganization Act of 1934 was the US government's attempt to define who "Indians" were.

Among the criteria the act set was a blood quantum, which declared that "Indians" were "all other persons of one-half or more Indian blood".

Today, many tribes wrestle with the legacy of blood quantum and "Indian" identity, as they work to manage tribal enrollment and social services.

As the bloodlines grow increasingly diluted, within a few generation, recognized tribes might legally disappear. Through essays, personal stories, case studies, satire, and poetry, **The Great Vanishing Act** brings together writers from around the world to explore the biological and cultural metaphor of blood quantum, the most critical issue facing Indigenous populations in the twenty-first century.



Yes, We are Still Here!

By Annette Guachino A tribal member of the Lipay Nation of Santa Ysabel. The Reservation is located in north San Diego County in Southern California.

A while back I was at La Jolla Shore, near the City of San Diego and an elderly foreign woman, maybe Russian approached me.

Heavy accent, she asked if we were real Indians and why we were singing and dancing there on the beach.

She was genuinely interested, no sarcasm. She said she was in the restroom and couldn't wait to go out to see it for herself.

She was brought to tears listening to the bird songs and watching the young women

dance. She kept saying it was beautiful just beautiful.

She asked if we lived on Indian reservations. I told her yes a lot (*many*) of us do and I told her she was on Kumeyaay Indian land now.

She was so excited and the look in her eyes as she stood there and watched in disbelief that "*Real Indians*" were before her was something I'd never witnessed.

I left her with tears in her eyes and a smile like a child looking at the gates of Disneyland. She thought we were extinct.

PLEASE NOTE: *The article above was contributed by Annette Guachino and shared in the Soboba Indian Reporter with her permission. Annette is a tribal member of the Lipay Nation of Santa Ysabel which is located in San Diego County.*

In an effort to enhance the significance of the encounter between Annette and the Russian lady, one needs to understand the American Indian population within the Nation as well on the world stage.

The estimated population of the United States of America as of August 12, 2016 was

324,385,585 with 1,900,000 identified as American Indian or Alaskan Native.

Doing the math the American Indian and Alaskan Native population is .58 which is about 1 out of every 200 Americans is an American Indian or Alaskan Native.

Annette's Russian lady was close to being spot on when comparing the American Indian and Alaskan Native population with the world population of over 7.5 billion people.

It gives a new meaning to the phrase "*Endangered People.*"

More Facts: American Indian and Alaskan Natives

The U.S. government forced tribes onto remote reservations that often lacked natural resources or arable soil.

Today, American Indians have the highest poverty rate of any major racial group in the United States, with over one third living below the poverty line.

Total AI/AN in Poverty: 670,571 of total population 1,900,000

Poverty Rate: 35.29% (Alarming, one 1/3 of the total *American Indian and Alaska Natives live in poverty*)

American Indian and Alaska Natives as pct. of U.S. population: 0.58% (*About one half of one percent*)

American Indian and Alaska Natives as pct. of poor population: 1.6%

American Indians are still dealing with the effects of the U.S. Government Socialist mandates imposed on Reservation system. Along with years of persecution and discrimination.

Those who live on reservations face obstacles such as food insecurity and associated health problems like diabetes, drug abuse and alcoholism.

In addition to living in poverty many tribal members are forced to live under tyranny and dictatorships with the blessing of the U.S. Government.

And in addition they have no Constitutional protection or rights on the Reservations. Yes, as hard it might be to believe the Supreme Court ruled that the Tribal Government has absolute authority over its members.

As American Citizen how can this be allowed? Again, the U.S. Congress has turned a blind eye regarding the individual rights of American Indian Tribal members.

But when it comes to money the Government agents are first in line to hold tribal officials accountable. Double Standard or just don't care about the American Indian people? Or both.

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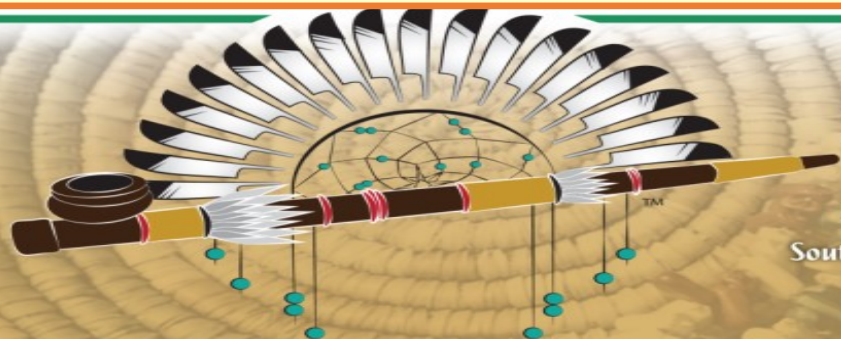
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SCAIR

Southern California American Indian Resource Center
Serving the Native American Community Since 1997

City Of Oxnard To Be West Coast Headquarters

By Wanda Michaelis, Executive Director

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.**"

The Southern California American Indian Resource Center, Inc (SCAIR) is set to launch its "**Native NetWORKS Program**" which is chiefly a ("**Work Readiness Training Program.**") in the 6-coastal Counties of Ventura, Santa Barbara, San Luis Obispo, Santa Cruz, Monterey and San Benito.

The SCAIR "**Native NetWORKS Program**" ("**Work Readiness Training Program.**") is scheduled to begin providing services on July 1, 2019.

For the past few months SCAIR has been busy establishing its headquarter in the City of Oxnard to provide local access to the "**Work Readiness Training Program**"

Frances Diaz, a tribal member of the Soboba Band of Luiseno Indians is the SCAIR Site Developer for the "**Work Readiness Training Program.**"

Diaz, SCAIR's Executive Director, Wanda Michaelis and Frank Pancucci, Programs Director met with many of the American Indian service providers within the six-county coastal area over the past few months. Follow up meeting have been scheduled as well.

A training center and administration office is in the development process and the community will be notified of its location and hours of operation in a timely manner.

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

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 traditional values, and customs into its One-Stop-Shop approach are two of the leading factors to the success of the SCAIR training program.

SCAIR was established in 1997 in San Diego County as a Not for Profit Tribal Organization.

For the past 22-years SCAIR 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,

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"

Sycuan, Campo, Viejas, Manzanita, La Posta, Santa Ysabel, Mesa Grande and Los Coyotes Indian Reservations and the Jamul Village .

Today, the SCAIR Training Center is located in the City of El Cajon near the City of San Diego CA. The Training Center is housed in a 6,000 square foot building.

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



SILENT RAIN ESPINOZA University of Washington Tribal Member Viejas Band of Kumeyaay Indians



Silent Rain Espinoza is standing tall at 5'4" and brings "**Big Thunder**" to the University of Washington woman's softball team.

She is a tribal member of the Viejas Band of Kumeyaay Indians. The Viejas Indian Reservation is located off of Interstate 8 near the village of Alpine in east San Diego County.

Her very proud parents are Greybuck and Mackenzie Espinoza. And has two brothers, Greysun and Bucky. Her paternal grandparents are Orlando and Diana Vigil and maternal grandparents are Robert and Melissa Cole.

She graduated in 2017 from Christian High School in El Cajon, CA., and was named to the 2017 **MAXPREP high school All American First Team for Softball.**

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

She led her team to the CIF San Diego Section D3 Championship with a 26-9-1 record. She posted a .560 batting average with 62 hits and scored 64 runs. Almost half her hits were for extra bases. She had 34 RBIs with 19 doubles and 9 homeruns and stole 15 bases.

She was heavily recruited through out the Nation and chose to attend the University of Washington over Stanford and Arizona State. She had a 3.97 GPA (*Grade Point Average*) for her four year in high school.

She hit over .500 in 2016 and 2017 high school seasons. And helped her team win the CIF championship in her sophomore and junior seasons. She also played for the Corona Angels club team.

As a freshman she has accomplished;

- Pac-12 All-Freshman
- National Fastpitch Coaches Association (NFCA) All-Region Third Team
- Pac-12 Freshman of the Week (April 22, 2019)
- She Singled in her first-ever collegiate plate appearance, against UNC (Feb. 8, 2019)...
- had three hits and three RBI against #19 Baylor (Feb. 10, 2019)...
- had a single in her second career pinch-hit at-bat (Feb. 15, 2019)...
- had two hits against Cal Poly (Feb. 22)...
- hit an RBI single at Cal (April 6, 2019)...
- single and a run against #23 Arizona State (April 12, 2019)...
- two hits against ASU (April 13, 2019)...

- hit her first career home run and drove in a career-best four, at BYU (April 17, 2019)...
- scored after both of her hits at Utah (April 18, 2019)...
- two-run double at Utah Valley (April 22, 2019)...
- career-long five-game hit streak (April 17-May 3, 2019)...
- doubled against #4 Arizona (May 4, 2019)...
- three-run homer at #4 Arizona (May 5, 2019)...
- two hits and two runs against Stanford (May 10, 2019)...
- She became the first Husky freshman with multiple hits in their postseason debut since Taylor Van Zee in 2015 (May 17, 2019).

The Washington Huskies were ranked second in the country in the ESPN/USA Softball poll and third in the country in the first USA Today/NFCA poll of the season.

These are the highest preseason rankings for the Huskies since 2010, when they were ranked as the nation's top team.

Washington received five first-place votes

in each poll, one of only three teams to receive first-place votes in each poll.

At the end of the regular season they were ranked 3rd with UCLA 2nd and Oklahoma 1st.

The National Women's Softball World Championship Tournament had 64 teams entering the double elimination tournament is May.



Washington eliminated five teams in ten games without a loss to win the Regional championship. They scored 21 runs while giving up only one run.

They are one of the eight teams to qualify for the Women's College World Series Championship finals in Oklahoma.

GAME 1: Lost to Arizona State 3-0 in a 10 inning over time thriller.

GAME 2: The Huskies came back strong beating 5-3 in a rain delayed game.

GAME 3: They defeated Oklahoma State 1-0 in a pitching dual with Washington's Gabbie Plain setting a new WCWS single game strike out record at 16.

GAME 4: In another 10 inning over time game they lost to UCLA 3-0.

Ranked Number 4 in the world will have to do until next year. Great job ladies.



U.S. Supreme Court Has a New Sheriff in Town

Contributed by Franklin Motte, Moreno Valley CA

Justice, Neil Gorsuch has only been on the Supreme Court for a short while. Yet, he has ignited the fire of liberty and broke 40-years of precedent when he refused to join the SCOTUS "cert pool."

The cert pool was established in 1973 during the early days of the Burger Court, in order to efficiently review the nearly 8,000 petitions the court received each term.

In practice, the petitions are apportioned among the Court's law clerks, who then circulate a memo to the justices recommending a grant or denial.

The obvious problem here is that this gives the power in these 8000 cases to the law clerks instead of the Justices. It also, in theory, allows 3rd parties to unfairly influence a case through the clerks.

That is NOT how the Supreme Court was designed to operate. Neil Gorsuch just managed to set his foot down in the Supreme Court and say it is NOT okay to pass off judgments to the discretion of legal clerks.

This is the kind of story everyone should be hearing or reading in the media, but obviously is not



INDIAN COUNTRY TODAY
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Joseph Burton, Professional Basketball Player Soboba Indian Reservation

Joseph Burton, is a tribal member of the Soboba Band of Luiseno Indian. The reservation is located in eastern Riverside County in Southern California.

Joseph played for Oregon State University where he holds three records, 1) most rebounds, 2) Assist and 3) Points scored.

He has been playing professional basketball in Europe for the past 7-years. He has been named the MVP six of the 7-years.

During the off season he lives on the Soboba Indian Reservation with his extended family which includes his mother, grandmother, aunts, uncles, and more cousins than can be counted.

Last year he lost his beloved grandfather and No. one fan, Charlie "Be-Bop" Silvas.



Joseph is a gentleman, role model and family man. He is an asset to the community.

He recently shared the following in a Facebook post:

"Well year number-7 has come to a close I'm on my way to the airport.

I want to thank the club adabloisbasket41 for giving me a contract this past season all though the season wasn't what we expected, but I feel we still made progress.

To the fans and supporters thank you for coming to the games home and away cheering for us and giving us the will to win.

I will always remember the kindness you have showed my family and I when they

were here and I know they feel the same way as me when I say blois will have a special place in our hearts.

I don't know where I'll be next year, if it's back in France or neighboring countries I always will try and make a stop here in blois to say hello again.

Thank you for letting me entertain you and hopefully I have given you some memories to cherish forever.

To the city and to the supporters of Blois I thank you again."

American Indians Weren't Guaranteed the Right to Vote in Every State Until 1962



American Indians won citizenship in 1924, but the struggle for voting rights stretched on much longer.

By Becky Little: History Stories Update February 2019 - Edited by Ernie C. Salgado Jr., Editor/Publisher AIR

Do U.S. citizenship and voting rights go hand and hand? For most of the country’s history, the answer has been no—just look at the example of Native voting rights, which weren’t secured in all states until the 1960s.

Native Americans couldn’t be U.S. citizens when the country ratified its Constitution in 1788, and wouldn’t win the right to be for 136 years.

“I am not yet prepared to pass a sweeping act of naturalization by which all the Indian savages, wild or tame, belonging to a tribal relation, are to become my fellow-citizens and go to the polls and vote with me,” argued Michigan Senator Jacob Howard at the time, according to the Native American Voting Rights Coalition.

Some tribal people didn’t want U.S. citizenship since they were already part of their own sovereign nations.

However, these nations still found their land and the lives of their people subject to the whims of a country that would not recognize them as citizens.

The Indian Citizenship Act of 1924, also known as the Snyder Act, was proposed by Representative Homer P. Snyder of New York and granted full U.S. citizenship to the indigenous peo-

ples of the United States, called "Indians" in this Act.

While the Fourteenth Amendment to the United States Constitution defines as citizens any persons born in the U.S. and subject to its jurisdiction, *the amendment had been interpreted to not apply to Native people.*

The act was signed into law by President Calvin Coolidge on June 2, 1924. It was enacted partially in recognition of the thousands of Native Americans who served in the armed forces during the First World War.

But Coolidge and his Congress didn’t enact this law out of their own benevolence. Many saw this as a way to break up Native nations and forcibly assimilate them into American society; as Carlisle boarding school founder Richard Henry Pratt said in 1892, *“kill the Indian in him, and save the man.”*

In any case, Congress didn’t given Native people voting rights at that time either.

The Constitution gave states the right to determine voting rights (with the exception of the 15th and 19th Amendments, which many states violated anyway by preventing black people from voting).

There were plenty of white Americans who didn’t want



1925 photo shows President, Calvin Coolidge with tribal leaders at the White House a year after they were given U.S. Citizenship with the passage of the Indian Citizenship Act of 1924.

Native people voting in their states.

In the late 1930s, *“One of the Indians went over to Old Town once to see some official in the city hall about voting,”* reported Henry Mitchell, an *“Indian Canoe Maker”* in Maine. *“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.”*

Native Americans were only able to win the right to vote by fighting for it state by state.

The last state to guarantee voting rights for Native people was New Mexico in 1962.

Despite these victories, Native people were still prevented from voting with poll taxes, literacy tests and intimidation - the same tactics used against black voters.

The Voting Rights Act of 1965 helped strengthen the voting rights that Native people had won in every state. However, the act is no longer fully intact.

In 2013, the Supreme Court’s decision in *Shelby County v.*

Holder dismantled one of its provisions, which required that states with a history of racial bias in voting get permission before passing new voting laws.

And, ust before the 2018 mid-term elections, North Dakota’s Supreme Court ruled in favor of a new voting requirement that may prevent hundreds of Native residents from voting.

EDITOR NOTE: *The Mission Indian Federation logo above was added in honor of the organizations efforts to gain U.S. Citizenship for the American Indian people.*

A Century Apart, Two Native American Women Remain Inspirations Of Courage And Hope

By Gary P. Taylor, Southern California Tribal Chairmen’s Association, Inc., Tribal TANF May 2019 Newsletter

Toypurina lived in what is now Southern California in the late 18th century. The Tongva medicine woman isn’t cited much in the state’s history books, though, and even less in American chronologies. Swyalpuh, a Colville Indian in Washington state, lived nearly a century later. She too, isn’t mentioned much in American history.

Both women should be – but for far different reasons. Toypurina lived in the 1780s, not far from what was then the newly-established San Gabriel Mission near what is now Los Angeles.

At the time, California Indians – including the Tongva – were “under the brutal yoke of the Spanish mission system,” as noted on the Indian Country Today web site. “The San Gabriel Mission was one of the earliest missions to be established after the first Spanish incursions into Southern California indigenous territories in 1769.

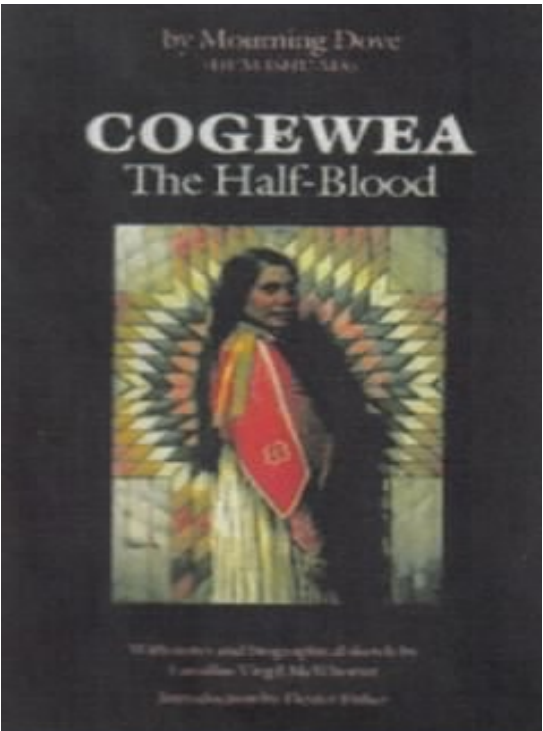
Within a few years Indians around today’s San Diego began revolting against the Spanish, and by 1785 the Tongva (also known as Gabrieleno for the San Gabriel Mission) had organized their own resistance movement with the participation of neighboring missions,” according to Indian Country Today.

Toypurina was a young woman when her tribe began to rebel against the violence of widespread rape, forced labor and conversion to Catholicism. After the Spanish banned traditional Native dances, Indian Country noted “Toypurina, widely known as a powerful Tongva medicine woman, 25 years old and pregnant at the time, emerged as one of the primary planners of an attack against the mission.” But the

attack never took place.

The Spanish heard of the plan, ambushed the Tongva and ended the potential revolt. “More than a dozen people were publicly lashed in punishment, and Toypurina was exiled to a faraway mission in today’s Carmel (California),” according to rare published histories. Within a few years,

Toypurina eventually married a Spanish soldier with whom she had three children. She also became a convert to Christianity. It is unclear whether she did so willingly or under coercion. “Some scholars have argued her choices could be seen less as a sign of defeat than a survival tactic under extremely difficult circumstances, and she is today an icon of strength and resilience to California Indians,” concluded Indian Country Today.



A century later, in Washington state, Swyalpuh lived among the peoples of the Upper Columbia River Plateau region. Her tribe was then still living in relative isolation, with little to no contact with the white man or his world. She was a Colville Indian, born a decade after the establishment of the Colville Indian Reservation. But the path she chose was markedly different than Toypurina. Instead of rebelling against the oncoming onslaught of the white man, Swyalpuh (also known as Christine Quintasket) became a writer. “Mourning Dove (her pen name) was a writer who thought of herself as a woman between two worlds.

Her first language was Salish, but her Catholic mission school education and later at a business school gave her enough command of the English language to compose manuscripts that would be published into books,” according to Indian Country Today.

As noted in Indian Country Today: “Her first book, Cogewea, The Half-Blood: A Depiction of the Great Montana Cattle Range was published in 1927 and for many years was thought to be the first novel ever published by a Native American woman (until the rediscovery of S. Alice Callahan’s 1891 Wynema: A Child of the Forest).

Mourning Dove went on to record the traditional stories of the Colville people in Coyote Stories (1933), and two other books were published posthumously, Tales of the Okanogans (1976, edited by Donald M. Hines), and A Salishan



Christine Quintasket, Mourning Dove (1880s-1936)

Autobiography(1990, edited by Jay Miller).” Swyalpuh was an author but she spent much of her adult life as a laborer. She was also involved in tribal politics.

But her first love was writing, and she did it throughout her life, “writing late into the night in a tent or cabin after long days in the field,” according to Indian Country Today. And, unlike Toypurina, she never married, never had children and died before she was 50.

But the two women did share one thing in common: facing the destruction of their way of life, they chose to live the best way they knew how, displaying courage and determination.

The American Indian Reporter

The Traumatic True History and Name List of the Dakota 38



by Vincent Schilling December 27, 2017



INDIAN COUNTRY TODAY
Digital, Indigenous News.

On the day after Christmas in 1862, 38 Dakota men were hanged under order of President Abraham Lincoln. The hangings and convictions of the Dakota 38 resulted from the aftermath of the U.S.-Dakota War of 1862 in southwest Minnesota.

In addition to the 38 men hanged the day after Christmas, there were terrible injustices committed against 265 others in the form of military convictions and inhuman injustices to more than 3,000 Dakota people who were held captive, then forced to march west out of Minnesota.

How It All Started

The conflict erupted when treaties restricted the lands of the Dakota people to an area that could no longer sustain them. Promised compensations were slow or non-existent and the Dakota people feared starvation heading into a brutal Minnesota winter.

The Dakota also faced terrible racism, one white settler historically quoting, "Let them eat grass."

As skirmishes and interactions between whites and Native people heightened on August 17, 1862, four young Dakota hunters were credited with killing five settlers. A war council was held that evening and a decision was made to go to war. Taoyateduta, Little Crow, supported the decision as is part of the council process, but he was apprehensive as were other Dakota leaders.

The U.S.-Dakota War of 1862

The U.S.-Dakota War of 1862 encompassed 37 days of fighting. The aftermath of the war fatality estimates included 77 American soldiers, 29 citizen-soldiers, 358 settlers and 29 Dakota warriors.

U.S. Colonel Henry H. Sibley contacted Taoyateduta in an attempt to stop the fighting but Sibley's requests, which included taking hostages, were denied.

In September of 1862, some Dakota left with their families. Other Dakota leaders surrendered to Sibley, who said he would only punish those who attacked the settlers. Sibley took more than 2,000 into custody.

The Military Commission That Sentenced Hundreds to Death

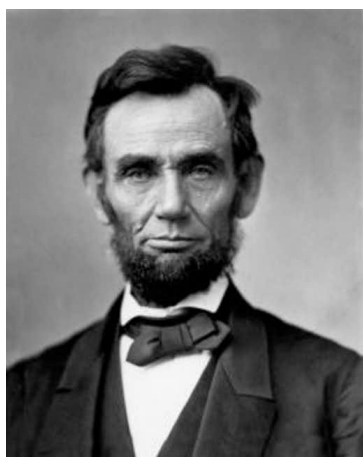
An immediate court of inquiry

and military commission was created. The panel then sentenced 20 Dakota to prison and 303 Dakota were sentenced to death. The time for the trials took 42 days between September 28 and November 8, 1862.

In the years since the convictions, historians often question whether a military commission was legitimate in cases where the main charges were murder, rape and robbery. Additionally, all of those appointed to the commission had fought in the war, which brings to question the bias of those handing out convictions.

Another point to consider is that most of the Dakota did not speak English, did not know that they were being tried for crimes and most did not have counsel defending them.

President Abraham Lincoln's Decision

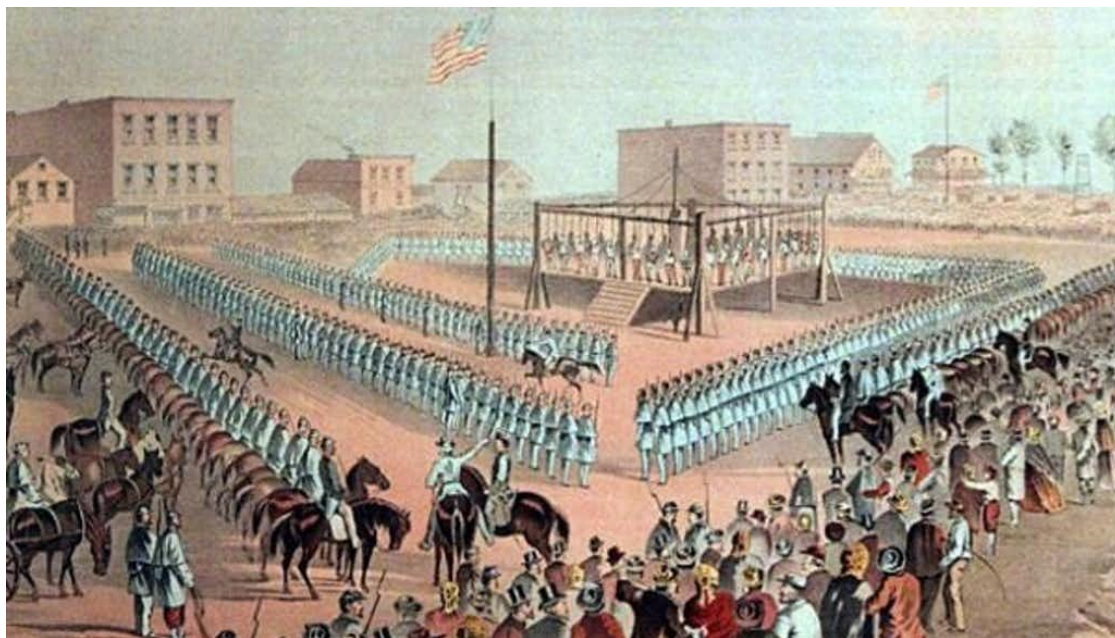


Since the war commission was a military proceeding, President Abraham Lincoln had the ultimate say on the punishment, and asked to review all 303 execution convictions.

Initially, Lincoln considered approving execution where rape had been proven, but only two men would be executed. Lincoln decided on those convicted of participating in civilian massacres and approved 39 executions, though one was later suspended.

Lincoln had made a decision based on convictions that were based on witnesses, who testified in multiple trials, many of whom were also facing charges and possible execution. One witness gave evidence in 55 cases, who was later sentenced to hang (he was not part of the Dakota 38).

One of the condemned men, Hdainyanka, Rattling Runner, sent an angry letter to his father-in-law. *"I have not killed, wounded or injured a white man or any white persons..."*



An artist's image of the execution of 38 Dakota men on December 26, 1862, in Mankato, Minnesota.

and yet today I am set apart for execution."

Angelique Eagle Woman, a Sisseton-Wahpeton Dakota professor of law at the University of Idaho College of Law criticized the actions of Lincoln. She previously told Indian Country Today, "I think he should have followed general military practice at the time. They should have been released. He made a political decision, made based on the racial hatred... Lincoln was a lawyer, knew that this was improper."

The Execution

The 38 executions were originally scheduled for December 19, but were delayed for fear of mob retaliation. It was not until December 22 that the prisoners learned of their executions. On the 23rd, the condemned men danced and sang and were permitted visits with family to say goodbye.

At the same time as convictions were being doled out, a massive wagon train of approximately 3,000 Dakota tribal members and prisoners moved out to Fort Snelling. A crowd attacked the Dakota community on their way out; one baby was pulled from its mother's arms and beaten to death.

As the prisoners made their way to Mankato—the location of the hanging scaffold created for the occasion—a crowd of men, women, and children threw bricks and stones, seriously injuring prisoners and guards. The hangings took place December 26, 1862.

It is believed that at least two men were executed at the mass hanging by mistake—one man answered to a name "Chaske" or "first son" that was misidentified and another young white man, raised by the Dakota, who had been acquitted but was hanged.

More than 4,000 people crowd-

ed the square. They cheered when the hanging was done.

The Minnesota Historical Society's U.S.-Dakota War website describes the execution and the aftermath:

"After dangling from the scaffold for a half hour, the men's bodies were cut down and hauled to a shallow mass grave on a sandbar between Mankato's main street and the Minnesota River. Before morning, most of the bodies had been dug up and taken by physicians for use as medical cadavers."

In the days that followed, several prisoners were given pardons due to lack of evidence. Others were taken to a prison camp in Iowa.

More than 25% of the thousands who surrendered to Sibley would be dead before the end of 1863. Thousands were exiled to the Dakotas, Montana or as far as Manitoba.

The List of Those Who Were Executed

The following is a list from Marion Satterlee's "A Detailed Account of the Massacre by the Dakota Indians of Minnesota in 1862," published in 1923. The spellings and translations are as Satterlee recorded them.

A photocopy of her list and the hand-written list from Abraham Lincoln of those to be executed is found on a page of Minnesota Historical Society's U.S.-Dakota War website.

Tipi-hdo-niche, Forbids His Dwelling Wyata-tonwan, His People Taju-xa, Red Otter Hinhan-shoon-koyag-mani, Walks Clothed in an Owl's Tail Mazabomidu, Iron Blower Wapaduta, Scarlet Leaf Wahena, translation unknown Sna-mani, Tinkling Walker Radapinyanke, Rattling Runner Dowan niye, The Singer Xunka ska, White Dog Hepan, family name for a second son Tunkan icha ta mani, Walks With His Grandfa-

ther Ite duta, Scarlet Face Amdacha, Broken to Pieces Hepidan, family name for a third son Marpiya te najin, Stands on a Cloud (Cut Nose) Henry Milord (French mixed-blood)

Dan Little, Chaska dan, (possibly We-chank-wash-tadon-pee, mistakenly executed as "Chaska" when he had answered a roll call - perhaps mis-hearing the name. (<http://usdakotawar.org/history/multimedia/caskes-pardon>) based on him.

Baptiste Campbell, (French mixed-blood) Tate kage, Wind Maker Hapinkpa, Tip of the Horn Hypolite Auge (French mixed-blood) Nape shuha, Does Not Flee Wakan tanka, Great Spirit Tunkan koyag I najin, Stands Clothed with His Grandfather Maka te najin, Stands Upon Earth Pazi kuta mani, Walks Prepared to Shoot Tate hdo dan, Wind Comes Back

Waxicun na, Little Whiteman (a young white man, adopted by the Dakota who was acquitted, then hanged, according to the Minnesota Historical Society U.S.-Dakota War website).

Aichaga, To Grow Upon Hotan inku, Voice Heard in Returning Cetan hunka, The Parent Hawk Had hin hda, To Make a Rattling Noise Chanka hdo, Near the Woods Oyate tonwan, The Coming People Mehu we mea, He Comes for Me Wakinyan na, Little Thunder Wakanozan and Shakopee:

These two chiefs who fled north after the war, were kidnapped from Canada in January 1864 and were tried and convicted in November that year and their executions were approved by President Andrew Johnson (after Lincoln's assassination) and they were hanged November 11, 1865.

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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:

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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.

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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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- ◆ Advanced legal writing and research

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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 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.

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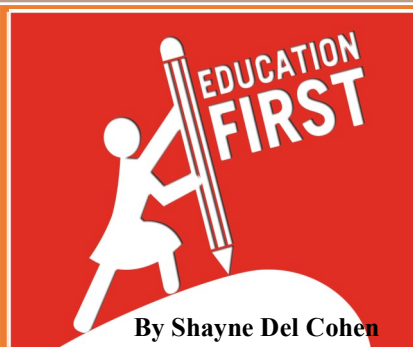
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Shayne's Journal

“Community Service As An Alternative Youth Learning Option”



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“Service is the rent we pay for living, the anchor to our humanity. It is about moral courage, not about being smart. Moral courage is about stepping forward, and I think everybody can do it - if they find their memory and find their song.” (Norbert Hill Jr. (Oneida), 1991)

Service learning is a concept and has been actualized for some time. The Minnesota Campus Compact defined a concept informally used by other colleges:

Service-learning is a process through which students are involved in community work that contributes significantly:

- 1) to positive change in individuals, organizations, neighborhoods, and/or larger systems in a community; and
- 2) to students' academic understanding, civic development, personal or career growth, and/or understanding of larger social issues. This process always includes an intentional and structured educational/developmental component for students, and may be employed in curricular or co-curricular settings. Even with an expanded vision for the field, service-learning will undoubtedly continue to play a critical role in campus-community collaboration.”

Academic in approach at the college level, programs tend to be of two types:

Type One is characterized by teaching, tutoring and sharing knowledge from the class. An example of which was students at Bentley College in Waltham, Massachusetts, in partnership with several immigrant-based non-governmental organizations, assisted local immigrants in a variety of tasks including taking photos, ESL tutoring, job counseling, and helping to complete packets for naturalization.

The students gained insight into the immigration process and realized that “*decisions to immigrate are difficult for immigrants to make and often quite personal.*”

Type Two is based on using information in the class to do something with/for a community organization. Students at California State University, Monterey Bay explore multiculturalism and pluralism in “*culturally and linguistically diverse elementary school classrooms.*” The students “*share literature, promote literacy, and help children make cross-cultural connections.*” They then reflect on cultural misconceptions. Their experiences are then drawn upon for other aspects of the class including developing an annotated bibliography for cross-cultural reading materials, and a final multi-media presentation.

“*This presentation is a celebration of the growth in knowledge and perspective that each student has gained through the course and the service learning.*” “*Not only is it good experience for the students, but it also helps create and maintain good relationships with our community partners.*”

Many service learning projects often led to internships and other

early employment for participants.

The conundrum, however, is that unless taking place in a reservation based community college, most tribal communities were precluded from developing such programs for their students. Department of Labor training funds, in some instances, do provide a resource for placing students in tribal functions but seldom breached the credit question.

A new variation, however, is popping up at the high school level across the country and is easily adapted anywhere in Indian Country.

In Iowa and Minnesota, for example, teenagers are being awarded Physical Education credit for assisting elders and disabled with “*chores*” that require substantial physical activity such as lawn mowing and house repairs.

One can predict that these students, too, will have experiences that will expand their world but particularly for those who are not

sports minded, they will have an opportunity to be rewarded for putting down their phone, stepping away from their computer or simply vegging on the couch.

Since obesity has become epidemic throughout Indian Country among the very young, this sort of simple approach is one way to combine two teenage needs: credit towards graduation and physical activity.

It also addresses a wider issue of how a tribal community can ensure inclusion of traditional values into the daily lives of its young people. Providing service to the elderly reaffirms the practice of paying daily respect to the elderly. It also reinforces the “it takes a village” approach to community life in which each individual, no matter their age, has a role to play and is important to all others.

Every community has elderly; every community has basic maintenance needs, whether they be an elderly's domicile or a community facility.

“Topping-Out Ceremony” Marks Debut of New Arizona We-Ko-Pa Casino-Resort

Article contributed by Pat Kremer - Photos by Larry Arbanas, courtesy of WeKoPa Casino Resort - Photos provided by Carolyn Jacobs

Fort McDowell, AZ (June 6, 2019) Today, members of the Yavapai Nation hosted a “Topping-Out Ceremony” at the location of the new We-Ko-Pa Casino Resort.

In addition to marking an important milestone in the construction project, the ceremony also marked the debut of the new name We-Ko-Pa Casino Resort (formerly Fort McDowell Casino) and the new logo.

The new casino is located in the heart of Fort McDowell's Yavapai Nation on the eastern edge of Scottsdale, Arizona.

The function of the Topping-Out Ceremony is to bring a building good luck and mark the intermediate point of the project.

This point identifies that the construction team is about to dry-in-the-roof, which means the roof can provide semi-protection from the elements.

The structural phase of the building remains on schedule to open the We-Ko-Pa Casino Resort in the summer of 2020.

As part of an ancient tradition, a special white painted beam with a Christmas tree placed on top was hoisted into place by a large construction crane.

A banner was adorned with the logos of the project team: The General Contractor, Kitchell Construction; W.E. O'Neil (Owner Representative); Thalden Boyd Emery (Architects); along with the We-Ko-Pa Casino Resort's new logo and the Fort McDowell Yavapai Nation tribal seal.

The beam was signed by tribal members and tribal elders, casino and resort employees, construction crew, and the project construction team in a special signing ceremony prior to the placement of the beam by the Kitchell construction crew.



WeKoPa Casino Resort Topping Out: As part of an ancient tradition, a special white painted beam with a Christmas tree placed on top was hoisted into place by a large construction crane to bring the building good luck and mark the intermediate point of the construction project.

The commemorative beam was placed in the framework of the new facility's Porte Cochere.

The new multi-million dollar casino property will be 244,000 square feet and includes a 4 story parking garage, a larger casino area with a garden court, specialty high end dining, sports bar with entertainment stage and other new amenities.

The We-Ko-Pa Casino-Resort was created by the Fort

McDowell Yavapai Nation to serve as a major vacation destination.

The Casino-Resort has everything from outdoor adventures to relaxing spa retreats.

This new venue will offer premium accommodations, championship golf, fun gaming, Southwestern entertainment and unique shopping.

The Fort McDowell Yavapai Nation is a 950 American Indian tribe that call Central Arizona's upper Sonoran Desert home.

It is located to the northeast of Phoenix in Maricopa County, Arizona.

The 40 square mile reservation is a small part of the ancestral terri-

tory of the once nomadic Yavapai people, who hunted and gathered food in a vast area of Arizona's desert lowland and mountainous Mogollon Rim country.

The We-Ko-Pa Casino-Resort is located at 10424 N. Fort McDowell Road, Fountain Hills, AZ 85264.

CONTACT INFORMATION:

PHONE: 480-789-7000.

WEBSITE:

www.fortmcdowelldestination.com

Other Contact:

Pat Kremer
RPM Advertising
Phone 312-423-9357
email Address:
pkremer@bigsplashpr.com



WeKoPa Casino Resort Beam Signing: Tribal President Bernadine Burnette signs the commemorative beam for the Topping Out ceremony for the new multimillion dollar WeKoPa Casino Resort.

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California Tribal Chairperson's Association



LAWSUIT: To Remove POW Bible From VA Hospital

Source: Catholic News Agency

Contributed by Andrea Marquez, Tribal member Soboba Band of Luiseno Indians

Manchester, N.H., May 8, 2019 / 08:00 pm (CNA).- A Bible once carried by a World War II prisoner of war is the center of a legal fight at a veterans' medical center in New Hampshire.

The Bible was part of a "Missing Man" table display, honoring prisoners of war and missing soldiers, placed at the entrance of the Manchester Veterans' Administration Medical Center. The bible was donated to the medical center by a 95 year old veteran and former POW to whom it belonged. The veteran had the Bible while he was a prisoner of war.

A federal lawsuit now argues that the Bible should be removed from display, because it violates the First Amendment by appearing to favor one religion over another.

The suit was filed by U.S. Air

Force veteran James Chamberlain, a Christian, after months of back and forth between a group of veterans and the staff of the Manchester Veteran's Affairs Medical Center over the Bible. According to the New Hampshire Union Leader, 14 veterans and patients of the medical center filed complaints against the Bible with the Military Religious Freedom Foundation (MRFF) in January of this year. These veterans were of varying religions; they were Protestant, Catholic, atheist, agnostic and of other religions, the Union Leader reported.

After receiving the complaints, the MRFF advocated for the Bible's removal, and in late January informed the medical center of the complaints they had received against it. At that point, the medical center told the foundation that the Bible would be removed.

But by Feb. 23, the MRFF received new complaints that the Bible was back on display, now

in a plexiglass case, in the memorial. Chamberlain became the 15th veteran to file a complaint, and then became the plaintiff of the lawsuit, which was filed in U.S. District Court in Concord.

Attorney Lawrence Vogelstein, who is representing Chamberlain, sent a letter on March 25 to Alfred Montoya, director of the medical center, asking again for the Bible's removal. Vogelstein received a letter from the Department of Veterans Affairs on April 4, which said the display of the Bible did not violate the First Amendment.

Vogelstein wrote in the lawsuit that the display of the Bible in the memorial is "just as objectionable" as it would be if "the MVAMC only provided care to Christians, or denied care to non-believers, or those who worship their God in other ways," the Union Leader reported.

This week, the MRFF arranged for an airplane to tow a banner over the medical center calling for the removal of the Bible.

Curt Cashour, press secretary for the Department of Veterans Affairs, said in a statement that the lawsuit is "nothing more than an attempt to force VA into censoring a show of respect for America's POW/MIA community."

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"Make no mistake: VA will not be bullied on this issue," he added.

Cashour told reporters that after the initial removal of the Bible, the medical center received numerous complaints from patients and their families, asking that the Bible be put back. After seeking legal counsel, the medical center decided to put the POW Bible back on display, Cashour said.

"We apologize to the veterans, families and other stakeholders who were offended by the facility's incorrect removal of this Bible," he told the Union Leader.

The Missing Man Table was sponsored by the Northeast POW/MIA Network.

First Liberty Institute, a non-profit organization that defends religious freedom, said in a statement that the Northeast POW/MIA Network "should be able to honor and remember those killed, captured or missing with a display that includes a Bible donated by a WWII veteran that represents the strength through faith necessary for American service members to survive," the Union Leader reported.

"First Liberty recently represented the Northeast POW/MIA Network in successfully ensuring that the POW/MIA Remembrance display it donated would remain intact at the Manchester VA Medical Center," Mike Berry, FLI's chief of staff, said in a statement.



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Our Keynote Speaker

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Duro Construction is a native owned and operated construction company located on the Pala Indian Reservation,

Duro Construction owner is 58 years old David Duro Sr. He is an enrolled member of the Torres Martinez Desert Cahuilla Tribe.

Mr. Duro has over 37 years of construction trade experience and is fully licensed and bonded with the State of California.

Duro Construction covers San Diego and Riverside counties which includes all the tribal communities within those counties.

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capabilities to build any kind of construction ranging from the ground breaking phase to the finish product.

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Duro Construction is also community minded give back to the community by offering employment and training to local tribal members, employing veterans, and annually donates to the less fortunate.

For more information give Duro Construction a call: **Davis Duro Sr. at:**

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Sports Betting in the Nation

Sports Betting Tax Revenue By State in Millions of Dollars

State	Months of reported collections	Tax revenue collected	Annual projection
Delaware	10	\$6.0	\$5
Mississippi	8	\$3.1	\$5-10
Nevada	12	\$20.3	NA
New Jersey	10	\$20.0	\$12-17
Pennsylvania	5	\$4.5	\$5
Rhode Island	5	\$0.7	\$23.5
West Virginia	6	\$0.9	\$5

It's been just over one year since the U.S. Supreme Court ruled in favor for states to allow sports betting.

Seven states anticipating a budgetary boost from sports betting tax revenues, rushed through that door to join Nevada, where sports gambling was already legal: Delaware, Mississippi, New Mexico, New Jersey, Pennsylvania, Rhode Island and West Virginia.

All had passed legislation approving sports betting be-

fore the high court's ruling. Several others are set to follow.

Has the bet paid off? Nearly \$8 billion has been legally wagered since the Supreme Court's decision, including \$3 billion in the new markets, according to the American Gaming Association.

But a new report published in May by Richard C. Auxier of the Tax Policy Center finds that just over half the states that allow sports betting expect to meet their tax

revenue projections.

Some states, most notably New Jersey, which allows online wagers are set to far exceed their projections, while others, like Rhode Island, are falling well short.

Officials say the shortfalls are likely the result of limited online gambling options and low consumer awareness of legal sports betting in those states according to Bloomberg Tax.

American Lives Matter



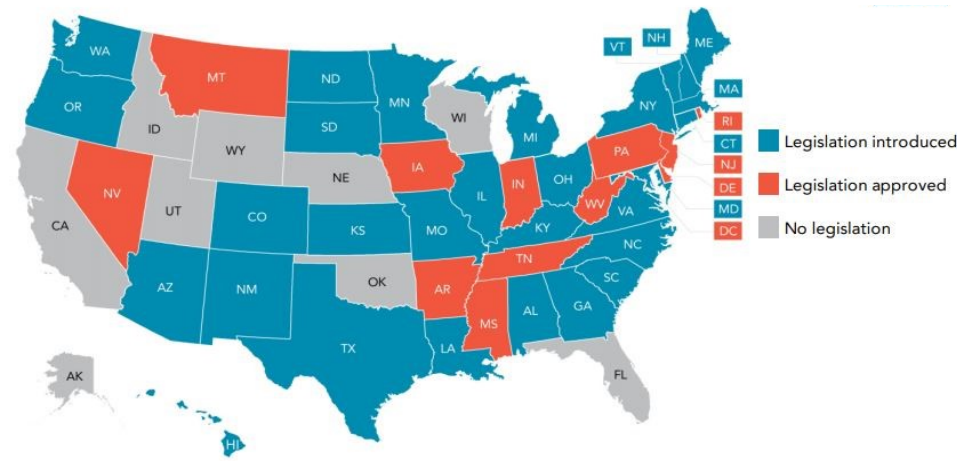
Will anyone ever be held accountable for the deaths of these four brave Americans?

Or will secretary Hilary Clinton's testimony at the U.S. Congressional Hearing on Benghazi continue to be acceptable? She said. *"At this point in time, what difference does it make."*

And what is even more troubling is that millions of Americans voted for her to be President of the United States of America. *(And I'm sure a lot of non-citizens did too.)*

Wake up America, we are in deep unprocessed sewage.

Sports Betting Legislation By State, May 2019



Fentanyl: A Deadly Killer

Fentanyl (also spelled **fentanil**) is an opioid used as a pain medication and together with other medications for anesthesia. Fentanyl is also made illegally and used as a recreational drug, often mixed with heroin or cocaine.

It has a rapid onset and effects generally last less than an hour or two. Medically, fentanyl is used by injection, as a patch on the skin, as a nasal spray, or in the mouth.

Common side effects include vomiting, constipation, sedation, confusion, hallucinations, and injuries related to poor coordination.

Serious side effects may include decreased breathing (respiratory depression), serotonin syndrome, low blood pressure, addiction, or coma.

In 2016, more than 20,000 deaths occurred in the United States due to overdoses of fentanyl and fentanyl analogues, half of all reported opioid-related deaths.

Fentanyl works primarily by activating μ -opioid receptors. It is around 100 times stronger than morphine, and some analogues such as carfentanil are around 10,000 times stronger.

Fentanyl was first made by Paul

Janssen in 1960 and approved for medical use in the United States in 1968.

In 2015, 1,600 kilograms (3,500 lb) were used in healthcare globally. As of 2017, fentanyl was the most widely used synthetic opioid in medicine.

Fentanyl patches for cancer pain are on the WHO List of Essential Medicines, the most effective and safe medicines needed in a health system.

For a 100 microgram vial, the average wholesale cost in the developing world is US\$0.66 (2015) while in the USA the price is US\$0.49 (2017) for that amount.

OVERDOSE

In July 2014, the Medicines and Healthcare Products Regulatory Agency (MHRA) of the UK issued a warning about the potential for life-threatening harm from accidental exposure to transdermal fentanyl patches, particularly in children, and advised that they should be folded, with the adhesive side in, before being discarded.

Needless to say the patches should be kept away from children, who are most at risk from fentanyl overdose.

In the US, fentanyl and fentanyl analogs caused over 29,000 deaths in 2017, a large increase over the previous four years.

Death from fentanyl overdose was declared a public health crisis in Canada in September 2015, and it continues to be a significant public health issue.

In 2016, deaths from fatal fentanyl overdoses in British Columbia, Canada, averaged two persons per day.

In 2017 the death rate rose over 100% with 368 overdose related deaths in British Columbia between January and April 2017.

Fentanyl has started to make its way into heroin and oxycodone, and more recently, cocaine. A kilogram of heroin laced with fentanyl may sell for \$1.6 million, but the fentanyl itself may be produced far more cheaply for about \$6,000 per kilogram.

Fentanyl is often produced in China and exported illegally to the U.S.

As of 2018 fentanyl was the most commonly listed opioid in overdose drug deaths surpassing heroin. Between 2013-2016 overdose deaths involving fentanyl increased 113% per year.

The LEFT is Pro-WOMAN ...

The Atheist Antidote / YouTube

UNLESS YOU ARE A BRAVE, BEAUTIFUL, CONSERVATIVE.



The image of the man pictured on the Mission Indian Federation logo on the left is identified as Mr. John Ortega from the Pala Indian Reservation. He was a graduate of the Carlyle Indian School in Pennsylvania. He was an active member of the Federation and highly successful farmer on the Pala Reservation.

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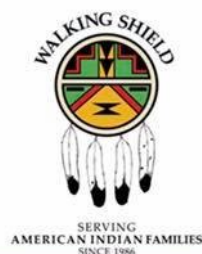
MONDAY, OCTOBER 21, 2019

10:00am Shotgun Start

Walking Shield is a 501(c)(3) non-profit organization
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Proceeds to benefit
American Indian College Access Program

For further information and registration materials please contact:
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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

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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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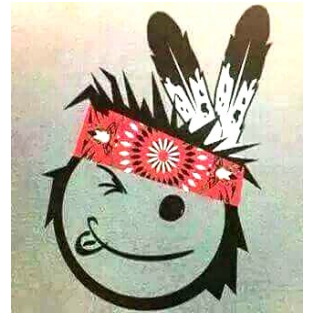
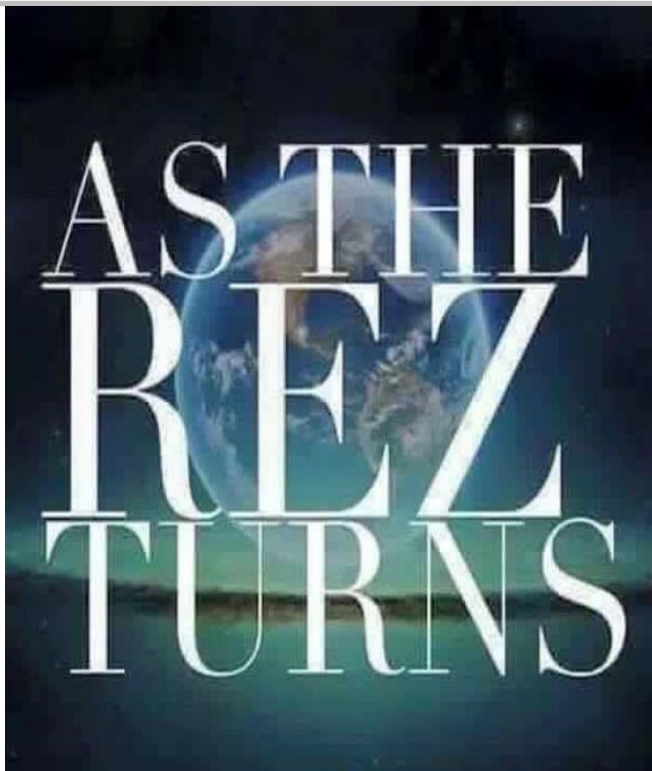
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FunnyBone & More



The 2nd Amendment

*A well regulated militia being necessary for the security of a free state; the right of the people to keep and bear arms **Shall not be infringed***

"THERE'S ALWAYS KIND OF A CALMING FEELING, I TELL FOLKS, WHEN I THINK OF THE HOLOCAUST"

~ REP. RASHIDA TLAIB



Women are not capable of defending themselves with "death machines" we call guns. Women were designed to produce life, not take it away

~Dianne Feinstein

THE ENTIRE POPULATION OF ISRAEL SAYS THAT'S A LIE



SO MUCH TO DO



NO DESIRE TO DO IT!

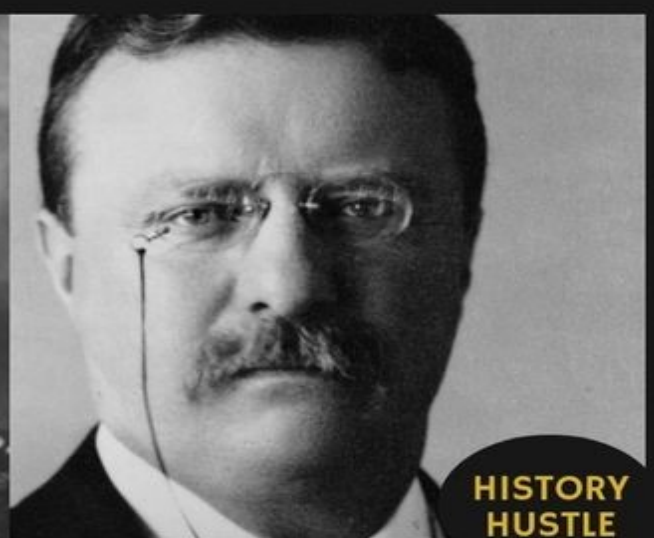


Liberals 2020 Platform

- Raise Taxes
- Kill Babies
- Open Borders
- Protect Pedophiles
- Slow Economy
- Defund Military
- Illegals Can Vote
- Suppress Free Speech
- Control Media
- One World Government
- Indoctrination In Schools
- Reparations For Slavery

WAKE UP AMERICA!!!

K' Custom Made Handbags
"Happy 4th of July"



HISTORY HUSTLE

After Minnie Cox, the first black female postmaster was pressured out of her post in Mississippi, President Theodore Roosevelt continued to pay her salary and punished the town by rerouting their mail 30 miles away until they gave her back the position.



The American Indian Reporter

Ernie C. Salgado Jr.

My View - Your View

July 1, 2019

Page 16 of 16

ANOTHER THING I BET YOU NEVER HEARD ON THE NEWS . . .In 1991, at the end of Desert Storm, a 19 yr old US Army Cavalry Scout Private who had just spent 8 months at war sat out on a street at Khobar Towers in Saudi Arabia. He sat there on his duffle bag with his Battalion around him for 4 days waiting for the buses to come and take him to the King Fahad Airport so he could go home. Unfortunately, the politicians of the day never planned for how to bring so many soldiers home after the war ended so there was a shortage of planes. Politicians are great at talking, but terrible at doing. Finally, the buses came, and took the young man to the airport. The planes waiting were from Tower Air. The owner of Tower Air had volunteered his planes and staff to bring soldiers home for the cost of fuel only. Happily, the young veteran got home just in time for Easter weekend in 1991, and spent that time emotionally healing with friends and family surrounding him.

That Private was me. The Airline owner Donald J Trump. That is why I will vote Trump. Loyalty for loyalty, respect for respect. Any questions?
Written by Ron Knouse

You Really Need to Know This!

What is Agenda 21?

Who is George Soros?

Who was Saul Alinsky?

What did Bill Ayers do?

What does Cloward-Piven mean?

It is important that you know that we are being deceived by the Socialist Democratic Party of America.



"Under no pretext should arms and ammunition be surrendered; any attempt to disarm the people must be stopped, by force if necessary"

-Ronald Reagan

"We must reject the idea that every time a law's broken, society is guilty rather than the law breaker. It is time to restore the American precept that each individual is accountable for his actions."

~ Ronald Reagan



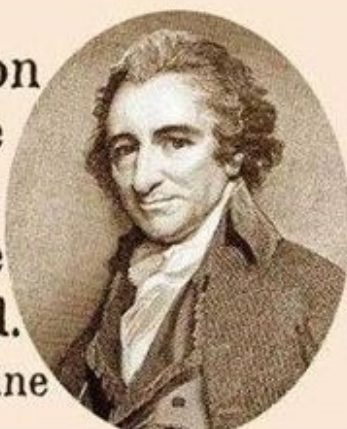
"THE AMERICAN DREAM IS MORE APT TO BE REALIZED IN PLACES SUCH AS EL SALVADOR, VENEZUELA AND ARGENTINA"

BERNIE SANDERS



To argue with a person who has renounced the use of reason is like administering medicine to the dead.

• Thomas Paine



THEN WHY DON'T PEOPLE FLOCK TO EL SALVADOR, VENEZUELA AND ARGENTINA THE WAY THEY DO AMERICA?



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