

The



June 1, 2019



American Indian Reporter

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

California Tribes Take State of California to Court For Failure To Enforce Gaming Laws



Anthony Roberts
Yocha Dehe Chairman

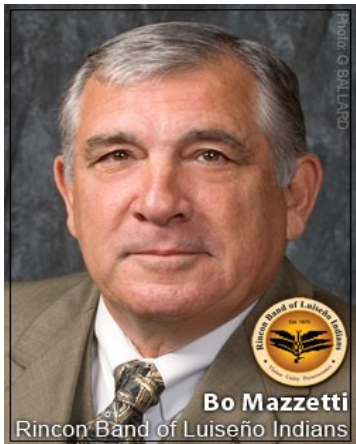
Three of California's lucrative American Indian casino tribes filed a federal lawsuit against the State of California claiming it has breached tribal-state compacts and violated state laws and a constitutional amendment granting tribes exclusive right to operate house-banked card games.

The lawsuit, filed in January 2019 in the Ninth Circuit U.S. District Court, alleges that Governor Jerry Brown and state regulators have been "complicit ... and at times even encouraging" unlawful conduct by cardrooms in the playing of banked games such as blackjack.

The 38-page complaint and 114 pages of attachments filed by the Yocha Dehe Wintun Nation and the Viejas and Sycuan Bands of Kumeyaay Indians seeks "*an injunction directing the state to enforce its laws prohibiting the*

play in cardrooms of banking card games and twenty-one."

The legal action culminates a nearly seven-year dispute between tribes, cardrooms and state regulators over the play of card games banked by third-party proposition players, or TPPPs.



Two other casino tribes – the Rincon Band of Luiseño Indians and Santa Ynez Band of Chumash Indians in November 2018 filed a lawsuit in San Diego County Superior Court alleging cardrooms and player-banking firms are violating state law..

Sixty-three California tribes operate casinos in accordance with tribal-state regulatory agreements, or compacts, the first of which were enacted with passage of Proposition 1A in 2000. Prop 1A is an amendment to the state constitution giving tribes exclusive right to operate banking and percentage games.

"State law, the constitution and our compacts are all very clear about our exclusive right to operate house-banked, casino-style card games," Yocha Dehe Chairman Anthony Roberts said of last week's federal litigation.

"We did not want to file this suit, but cardrooms continue to play and brazenly advertise these games, even though it's patently illegal for them to do so." *"We are asking the state to simply do its job and enforce the gaming laws and rules California's voters and state Legislature have put in place."* Roberts added.

The responsibility of enforcing the state cardrooms in accordance with state laws, game rules and regulations is the Bureau of Gambling Control, a division of the state Department of Justice that was under the control of former Attorney General Kamala Harris and currently Xavier Becerra.



U.S. Senator, Kamala Harris

From 2012 to January 2017 as the State Attorney General, Kamala Harris followed the policies of selective implemented of laws.

But, Stephanie Shimazu, director of the Bureau of Gambling Control (BGC), said in a September 25, 2018 memo that her office *"plans to rescind game rules approvals for games too similar to 21/blackjack that are prohibited by state law."*

Shimazu said the bureau also will *"promulgate regulations to address rotation of the player-dealer"* and examine cardroom contracts with TPPP firms hired to bank the games.

The bureau serves as the law enforcement arm of a bifurcated regulatory system with a policy-making Gambling Control Commission under the governor. California has the only politically bifurcated gambling regulatory system in the country.

Tribal regulators have held several meetings with the bureau and the commission in an effort to get gambling regulations in compliance with state penal and business codes dealing with prohibited games, rotation of the player-dealer position and use of TPPPs.

"Since 2012, we have sought resolution through the agencies and individuals responsible for enforcing these laws and pre-

venting illegal gambling activity in California," Viejas Chairman John Christman said.

"Going to court is regrettably our last recourse, only because of the state's continued inaction against such blatant illegal activity. If California enforced its current laws, we would not have filed this lawsuit." He added,



John Christman
Viejas Chairman

Austin Lee, executive director of Communities for California Cardrooms, warned that Shimazu's game rules crackdown could cripple a card room industry that employs more than 20,000 workers and generates up to \$300 million in federal, state and local taxes. *"It would require cardrooms to significantly adjust operations,"* he said.

The potential financial losses to the American Tribal Government may be in the billions of dollars.



James Ramos
California Assembly Member
40th Congressional District
Appointed to Key Committees:

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

- Chair of the Select Committee on Native American Affairs
- Budget Subcommittee
- Health and Human Services
- Jobs, Economic Development, and the Economy
- Local Government
- Rules • Budget • Health

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Trump Sides With the Massachusetts Wampanoag Tribe of Gay Head

Source: foxnews.com/

Washington D.C. - President Trump urged congressional Republicans to vote against H.R. 312, a bill that would keep the reservation of a Native American tribe in Massachusetts in trust and renewed his controversial nickname for Sen. Elizabeth Warren, D-Mass., who supports the legislation.

"Republicans shouldn't vote for H.R. 312, a special interest casino Bill, backed by Elizabeth (Pocahontas) Warren," Trump tweeted. *"It is unfair and doesn't treat Native Americans equally!"*

The legislation is also opposed by the Wampanoag Tribe of Gay Head— a sister tribe of the Mashpee tribe – whose Chairwoman Cheryl Andrews-Maltais said *"...the bill's passage would have a very real potential to have a serious adverse effect"* on her tribe's ability to acquire additional land within the Wampanoag Nation's ancestral territory, according to the Cape Cod Times.

Some congressional Republicans have voiced their concerns over the planned casino given that the tribe is currently embroiled in a financial scandal involving Genting Malaysia, a multinational gaming conglomerate that has already in-



vested almost a billion dollars in the project.

Republicans are also concerned about the Mashpee Wampanoag Tribe's connection to scandal-ridden lobbyist Jack Abramoff, who lobbied back in the mid-2000s for the tribe to be nationally recognized so it could benefit from federal aid programs.

The House was set to vote on the bill in early May 2019 – known as the Mashpee Wampanoag Tribe Reservation Reaffirmation Act - that would guarantee the tribe's lands in the Bay State can't be taken out of trust by the federal government and can't be challenged by litigation.

The tribe is seeking to have its land held in trust after Trump's Interior Department overturned an Obama-era decision and ruled against a casino project on the reservation.

The resolution passed out of the House Natural Resources Commit-

tee by a vote of 26-10, including three Republicans, and now seems poised to pass with bipartisan support in a full House vote. It is unclear what the bill's chances are of passing in the Senate, which is still controlled by a Republican majority.

However, the bill was pulled on by House Democrats shortly following Trump's tweet, with some lawmakers accusing Trump of both racism and corruption for his tweets.

Warren, a Democratic presidential candidate, has been drawn into the debate over the bill because she sponsored a previous piece of legislation regarding the reservation, and her now famous claims of Native American heritage.

While no companion bill has been introduced in the Senate, Trump and other Republicans leaders have publicly tied the resolution to Warren.



Ernie C. Salgado Jr.

June 1, 2019: The American Indian Reporter Is Officially An On-Line Nationwide Publication

Who am I? I am a tribal member of the Soboba Band of Luiseno Indians. I was born and raised on the Reservation, a tribal elder, and a veteran. And as a tribal member I have been active in tribal affairs my entire life.

Growing up on the Soboba Rez my early life was influenced by the Mission Indian Federation (MIF) political policies, as my mother and father were strong supporter of the organization.

Individual rights, Tribal Self Governance, Tribal Sovereignty and conservative tribal values were the MIF primary goals.

the Southern California Tribal Chairmen's Association, Inc., (SCTCA). This was almost 50-years ago, as a youngster.

In the late 60's I was an active member of the California Indian Education Association (CIEA). Dr. David Risling (Hoopa) was one of my early mentors.

I have had the opportunity to work in a wide range of jobs, as a farm laborer (*Before Mr. Caesar Chaves*) in the mid and late 50's, I am a professional licensed barber, businessman and from 1967-70 I was a State licensed bail-bondsman & bounty hunter.

married to the same beautiful lady for 51-years. We were blessed with two daughters, five granddaughters, five great grand daughters and two great grand sons.

The education of our people is my life's work. Which brings us to the primary objective of the American Indian Reporter. The one and only objective of the American Indian Reporter is to provided the tribal communities with historical and current information of issues that are vital to the survival of Tribal Sovereignty.

Socialism and Tribalism are not one in the same political principals as they have been led to believe.

The Democratic Party is not the same one our parents belong to. They were Reagan Democrats.

For the first past year the American Indian Reporter has provided the southern California American Indian tribes, Urban Indian Tribal Community and American Indian Organizations with a monthly publication to share their news and promote their services and business.

Printed copies have been mailed to the 27-Tribes located in the seven counties areas in Southern California over the past year.

The American Indian Reporter is posted on two websites:

AmericanIndianReporter.org
CALIE.ORG.

See the Box5@ email address below for your E-Paper.

In summary, the reality is that like all good things it cost to produce, publish and distribute the American Indian Reporter. And without the financial support of the American Indian Tribal Community the American Indian Reporter will have been a great idea.

Respectfully,

Ernie C. Salgado Jr.

WELCOME to the NEW on-line and updated American Indian Reporter (AIR) tribal newspaper.

For the past 6-months the American Indian Reporter has expanded its news coverage to a national level with great results.

Effective June 1, 2019 the Nationwide distribution to every Tribal Government in the Nation including Alaska will be official.

Currently, AIR publication consist of 16-full color pages and is published on a monthly bases.

We plan to increase the publication to 20 or more pages and increase the frequency as needed.

The original plan was for the American Indian Reporter (AIR) to be a non-profit educational publication.

But, because of my political incorrectness, support for Tribal Sovereignty, Self-Governance, traditional conservative values and political views it was a no-go issue from the start.

Therefore, since the American Indian Reporter is my brain child it's owned, created, managed, published and distributed by yours truly, Ernie C. Salgado Jr.

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

Albert Einstein

Over the years I have served on the Soboba Tribal Council as the Tribal Chairman and as a Council member.

As a young tribal activist and militant in the early sixty's and seventy's along with my brother Bobby, we were members of the American Indian Movement and were life long friends of Dennis Banks and Russell Means.

I am a charter board member of (AMIHA) the All Mission Indian Housing Authority, Inc., and

From 1975 to 2015 I served as the Executive Director of Ahmim Education, Inc., a non-profit Tribal organization.

I also had the good fortune to attend the local community college and earn a Associate of Science degree (AS) from Mt. San Jacinto College. And earned my BA degree in Business and MBA at the University of Redlands.

At the risk of sounding like an obituary I am a widower, was

I believe a well informed, educated and knowledgeable tribal community gives us the power to meet the challenges we face.

The American Indian Reporter also allow the non-tribal community to better understand our plight.

However, one of the major obstacles is that many of the tribal leaders are of them mindset that the Government will provide for them. BIA Indian who have lost their way over time.

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June 16, 1829 - February 17, 1909 ·

Geronimo (Mescalero-Chiricahua) was a prominent leader and medicine man.

While well known, Geronimo was not a chief among the Chiricahua. Geronimo was joined with members of three other Chiricahua Apache bands. From 1850 to 1886 his small band carried out numerous raids as well as resistance to U.S. and Mexican military campaigns in Mexico and in the southwestern American territories of New Mexico and Arizona.

His last words were reported to be said to his nephew, *"I should have never surrendered. I should have fought until I was the last man alive."* He was buried at Fort Sill, OK in the Apache Indian Prisoner of War Cemetery.

This Day in History:

U.S. Army Master Sergeant Woodrow “Woody” Keeble Became The first Sioux to receive the Medal of Honor

Posted on January 28, 2017 by Tara Ross

On this day in 1982, U.S. Army Master Sergeant Woodrow “Woody” Keeble passes away.

More than 25 years later, he would finally be recognized with the Medal of Honor. He was the first Sioux to receive the medal.

The honor had been a long time coming!

When World War II broke out, Keeble was being recruited for a major league baseball team, but that didn’t stop him from serving.

He had already joined the National Guard and would serve in the war as an infantryman. In one notable engagement, he would eventually receive three medals, including the Purple Heart and Bronze Star.

Keeble was a big, strong guy! *“The safest place to be,”* one soldier later remembered, *“was right next to Woody.”*

After the war, Keeble returned home and became a teacher. That wouldn’t last too long, of course! When the Korean War began, Keeble was ready to serve again.

Actually, he was more than ready. His commander had planned a lottery to determine who would serve on the front lines, but Keeble simply volunteered for the task.

Keeble’s reason? Simple. *“Somebody had to teach those kids how to fight.”*

It wasn’t long before Keeble’s company found itself engaged in an operation to seize a series of hills.

The fighting was intense. The commanding officers of the other platoons in Keeble’s company were all either injured or killed. And yet the fight



wasn’t over, and Keeble just kept volunteering to lead new platoons.

He was wounded so often during these days that 83 pieces of shrapnel would eventually be removed from his body. Some pieces would stay in his body for the rest of his life.

Keeble, of course, just kept fighting, despite his wounds. He was patched up by medics, but ready to go again on October 20.

On that day, the company was working to take a particularly steep hill with enemy machine gun nests positioned at the top.

The casualties were staggering and one platoon was pinned down. Keeble had had enough. He took a load of grenades and launched his own attack, systematically taking out the enemy machine gun nests, one at a time. For each of the first two nests, he snuck up on the nest, then tossed a grenade in.

Unsurprisingly, the enemy soon locat-

ed Keeble and began firing at him. One soldier later reported that *“there were so many grenades coming down on Woody, that it looked like a flock of blackbirds.”*

Keeble still continued on, taking out the third and final nest. His men were able to finish taking the hill. Keeble was finally evacuated for treatment, but not until later that evening after his men were safe. His health would never be the same again.

During his lifetime, Keeble was not awarded the Medal of Honor for these actions. He was nominated for it, but the paperwork was lost. Eventually, Keeble’s tribe and others undertook an effort to get his Distinguished Service Cross upgraded to a Medal of Honor.

The effort took years because of the difficulty in tracking down lost materials and obtaining witness statements.

Congress even had to approve the late Medal, but it was finally awarded on March 3, 2008.

“I deeply regret that this tribute comes decades too late,” President George W. Bush said at the time. *“Woody will never hold this medal in his hands or wear it on his uniform. He will never hear a President thank him for his heroism. He will never stand here to see the pride of his friends and loved ones, as I see in their eyes now. But there are some things we can still do for him. We can tell his story, and we can honor his memory. And we can follow his lead.”*

Yes, we sure can. Can’t we?



MINNIE SPOTTED WOLF

1ST NATIVE FEMALE MARINE



Diane Humetewa became the First Native American woman confirmed as federal judge (via USA Today) May, 2014

Congratulations to all the American Indian Graduates in the United States of America.



Southern California (SCTCA) Tribal Chairmen’s Association, Inc. Tribal TANF: Seeking To Assist & Support Native American Families

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

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

Each Tribal TANF family is assisted with developing a personalized educational training plan to assist them in succeeding in reaching their employment training goals. The plan identifies each step in reaching the job-ready of each participant. The individual educational training plan



identifies what each trainee needs to obtain and maintain employment and to advance within their employment field.

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

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

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

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

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Mrs. Jane Penn, a cultural leader on the Malki Cahuilla reservation near the City of Banning, California (which was later renamed Morongo Reservation), in 1958 had visualized a reservation museum and cultural preservation center where she could display her extensive collection of Cahuilla artifacts and educational resource for the tribal members.



May 6, 1910 - March 22, 1980

Being a wise person she understood her shortcomings in her organizational and limited resources, she enlisted the help of her life long friend, Katherine Siva Saubel. Together they were unstoppable as proven by history.

Her vision was beyond the reservation borders, in addition to preserving the culture and for Malki to be the center of knowledge and a place to expose this knowledge, she wanted a place where non-Indians could come and learn that Indian people should be respected.

With the help of Lowell John Bean, who was an anthropology graduate student at that time and a good friend of Katherine Saubel and in 1964 the small group of supporters obtained a non-profit status for the Malki Museum on the Morongo Indian Reservation near Banning, California.

The small group of supporters were Penn's husband Elmer Katherine's and her husband Mariano, Alvino Siva, Jane's brothers, Bill, Walter and Eugene Holmes, Robert Levi and John and Mary Ann Andrea and Anthony "Biff" Andreas.



Mary Ann Martin Andrea later served as the Tribal Chairwoman for the Morongo Band of Mission Indians as well as serving on the Malki Board of Directors.

She is a strong advocate against substance abuse, domestic violence and child abuse.



Malki Museum
Est. 1964

By Ernie C. Salgado Jr.

During the sixties and seventies John and Biff kept the Birds alive as no other group in southern California were singing the Birds. On most occasions Bill, Walter or Gene Holmes (Morongo) accompanied them.

The Malki Museum, was the first non profit museum on an Indian reservation in the Nation and opened its doors to the public in February 1965, and continues to display artifacts from prehistoric times to this day.

The Malki Press, the museum's publishing arm, recently purchased Ballena Press from authors Lowell John Bean and Sylvia Brakke Vane, enabling the museum to continue to publish scholarly works on Southern California's Native Americans.

Saubel's research has appeared internationally in government, academic and museum publications. Her knowledge of Cahuilla ethnobotany and tribal affairs has prompted state and federal legislative committees to seek out her testimony.



March 7, 1920 – Nov.1, 2011

Past and current governors of California have honored her, and she has been appointed to numerous commissions and agencies.



Most visitors to the annual Malki Memorial Celebration never pay attention to the Ramadas." They are just part of the scenery. Once a year they are covered with fresh palm fans. However, the basic frame structure is constructed with used telephone poles and redwood cross beams.

John and Anthony "Biff" Andreas led a crew of tribal guy in the early 70's, over a three day period with the building of the "Ramadas" I think it was in 1972 but my memory never was that good to begin with so I can't blame it on getting old.

The building of the museum facility took a bit longer and John and Biff were front and center. And, Mary Ann wasn't far off. Someone had to be in charge.

To say Mrs. Penn and Mrs. Saubel were highly intelligent and strong women would be an understatement, together they were unstoppable. They will live forever in our hearts and minds and at Malki.



Salvador Lopez, a tribal member of the Torres Martinez Band of Desert Cahuilla Indians demonstrates the art of fire-eating. I think this qualifies as a "Don't try this at home folks" warning.

Seated is Gene Pablo, Jane Penn's nephew, standing behind him is Kenneth "Candy" Torte from Santa Rosa and standing to his left is Elijah Smith, long time Principal of Sherman Indian School in Riverside CA.

Malki Museum Traditional Memorial Day Celebration

Photo Contributed by Patricia Andreas.

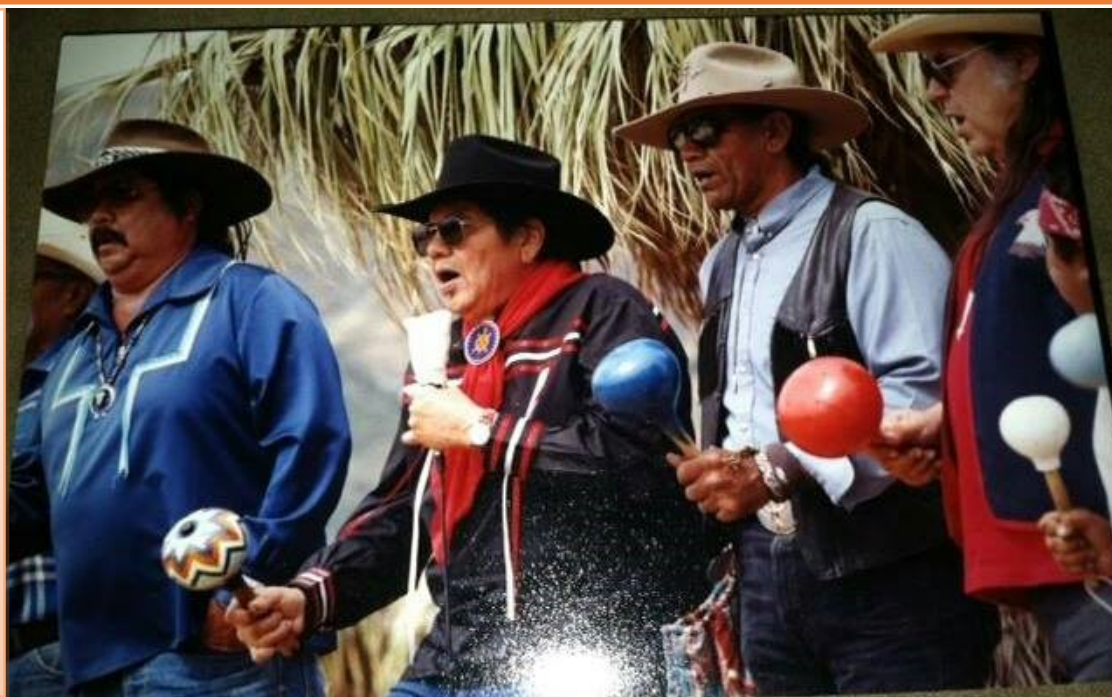
The photo on the right (Mid 70's) of the Cahuilla Bird Singer at the Malki Museum Memorial Day celebration

(Left to right) John and Anthony "Biff" Andreas, Walter (Boyee) Holmes and Paul Apodaca.

During the sixties and seventies John and Biff kept the Birds alive as no other group in southern California were singing the Birds.

On most occasions Bill, Walter and Gene Holmes (Morongo) accompanied them. Alvino Siva (Los Coyotes Indian Reservation) and Robert Levi (Torres Martinez Indian Reservation) also participate with the Andreas brothers. All of them contributed to the establishment of the Malki Museum.

Thousands of people have attended annual celebration over the years



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The Left's Disdain of Christians Sickeningly More Apparent

Posted April 22, 2019 by Brandon Morse at **RedState**



But I didn't look at the news about it — not because I would become sad or angry about the attack — I was — but because if I began perusing the responses about it from various politicians and leaders, then I would have to confront the emotion of despondency.

It's a feeling that the world I live in is far darker than attacks by a radicalized enemy, but that the people

in our very own country, who share citizenship with me and who have platforms that many pay attention to, would treat it as a shrug-worthy event.

As [Streff covered on Sunday](#), leftist activists and politicians either sneered or feigned care about Christians being slaughtered.

Barack Obama, Hillary Clinton, and others did everything in their power to dance around what group was killed, who did the killing, and even what Easter was about in tweets released to the public. Many of them went so far as to not even mention the word "Christian," instead, calling them "Easter worshipers."

As I sat down to listen to my pastor speak during an outdoor Easter service where I couldn't have asked for more perfect weather, I tried to push back an uneasiness in the back of my head. Gathered around me was a large group of Christians, all sitting in one place. If an attack happened, unless a miracle by God intervened, people would die.

I thought about that because just earlier I had read about the bombing of a Christian church in Sri Lanka while they celebrated Easter Sunday. I noticed the various police officers patrolling around the park on foot where the service was being held, and wondered if our own church had that very same worry.

Federal Court Judge Rules Against Agua Caliente Band of Cahuilla Indians

Source **Desert Sun.**
PART OF THE USA TODAY NETWORK

A federal judge has dismissed portions of a multi-years lawsuit brought by the Palms Spring Agua Caliente Band of Cahuilla Indians against the Coachella Valley's water districts, ruling against the tribe's attempt to quantify its rights to groundwater,

The judge ruled that the tribe's access to water has not been sufficiently harmed to adjudicate the matter.

The ruling strikes a blow to the tribe's sweeping 2013 lawsuit aimed at asserting greater control of the groundwater beneath its land.

Specifically, U.S. District Court Judge Jesus Bernal ruled that because the tribe has always had enough water that met all applicable water-quality standards, the tribe did not have a claim of harm, even if the aquifer has been over drafted at times and even though saltier Colorado River water has been used to recharge the aquifer.

As the court case progresses, the two sides will be able to continue to argue over that narrower part of the claim relating to storage space in the aquifer.



But the judge also ruled that the tribe would not be able to use the groundwater storage capacity issue to raise its claims regarding water quality.

Agua Caliente Chairman Jeff Grubbe has suggested treating the Colorado River water that flows to the Coachella Valley and is used to replenish the aquifer.

He has said the tribe's leaders are concerned about the quality of the water and the aquifer's long-term sustainability and the tribe would be willing to help pay for building treatment facilities to remove salts and contaminants from the imported water.

An initial component of the tribe's claims is that the tribe has a legal right to the groundwater below its reservation and it was already adjudicated in the tribe's favor.

Another component of the claim has yet to be adjudicated: whether the tribe legally controls the groundwater storage capacity under its land.



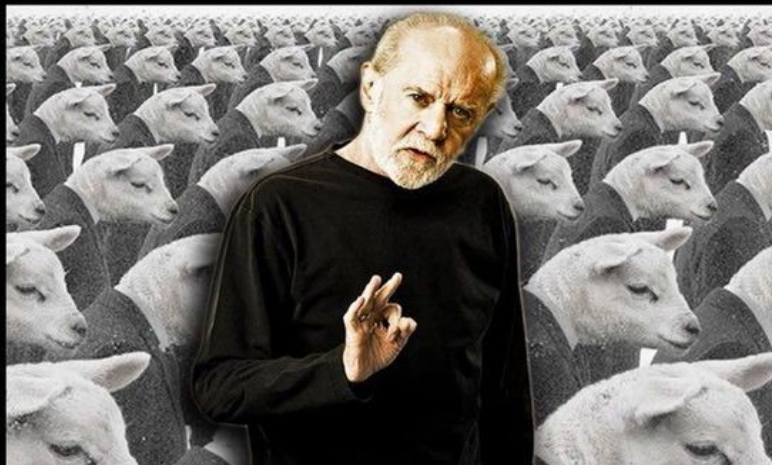
Agua Caliente, Chairman
Jeff L. Grubbe



Governments don't want an intelligent population because people who can think critically can't be ruled.

George Carlin

Truth Inside Of You



They want a public just smart enough to pay taxes and dumb enough to keep voting.

Duro Construction Pala Indian REZ

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.

The company has the wide-ranging capabilities to build any kind of construction ranging from the ground breaking phase to the finish

product.

Having been in the construction trade for almost four decades there is literally no project too small, too large or difficult for us to complete.

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 760-419-0568 - email Realskon11@yahoo.com

Victoria Dushane, Sherman Indian High School Wins National American Indian Science and Engineering Fair

Source: Riverside Press - By Melanie C. Johnson, Correspondent - Photo by Helen Bonner

Victoria Dushane, a Sherman Indian High School senior, recently won the Grand Science Senior Award at the National American Indian Science and Engineering Fair.

As a little girl, she jokingly would tell her father that she wanted to be a doctor when she grew up. She later realized that she really did want to become a physician.

Dushane, tapped into her academic talents to win the Grand Science Senior Award, the top science prize at the National American Indian Science and Engineering Fair held in Oklahoma on April 6.

The win qualifies the 18-year-old for the Intel International Science and Engineering Fair competition May 12-17 in Phoenix.

Besides the overall award, Dushane also received the Bickford Family Award for Innovation.

Dushane grew up on the Mescalero Apache Indian Reservation in Mescalero, New Mexico. Her mother is a member of the tribe. Her father is a member of the Tlingit and Haida tribes in Alaska. She came to Sherman Indian School as a Junior.

"I love that with math, you can work stuff out," she said. "Then I started getting into



physics and loved calculating things. Then I was introduced to biology and really got interested in anatomy."

"I am so happy and so proud," she said of winning the top prize. "Out of all of the seniors from my school who have competed in this before me, I was the first one to win the competition."

Dushane's research project was on the chaga mushroom, a natural remedy used by Native Americans and its effectiveness in fighting cancer.

Last year, she took a tour of Western University of Health Sciences in Pomona during a field trip and was connected with a doctor who was researching the use of chaga in tea.

The project that Dushane worked on with Western University involved treating living neck cancer cells in a petri dish with the tea.

The study found that the treatment helped to stop the spread of cancer in the cells tested, Dushane said. "Seeing that was very interesting because there haven't been very many tests on these mushrooms," she said. "To see that it was effective ... made me want to continue to research."

Helen Bonner, Sherman High's environmental science teacher, had Dushane in her geology class last year and has become a mentor. Bonner accompanied Dushane to the national competition. She said "Victoria is a hard worker."

"She's very bright, energetic and pleasant," Bonner said. "She can think on her feet. She's very confident giving presentations. That's why she impressed me."

Dushane, who graduates on Thursday, May 9, 2019 plans to attend Grand Canyon University in Phoenix. She hopes to attend the University of Washington for medical school.

"I'm excited about graduating," she said, "and I am excited about getting out in the world, so I can be more independent."

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The American Indian Reporter

Catholic Theologians, Clergymen Accuse Pope Francis Of Heresy, Call Upon Bishops To Admonish Him

Contributed By Franklin Motte, Moreno Valley

On May 2, 2019 it was reported at [LifeSiteNews](#) that a group of 19 Catholic priests and other theologians called upon the bishops to correct the alleged heresy of Pope Francis, which includes going lax on communion for the divorced and remarried, homosexual actions, and religious diversity.

"We take this measure as a last resort to respond to the accumulating harm caused by Pope Francis's words and actions over several years, which have given rise to one of the worst crises in the history of the Catholic Church," the group said in a 20-page open letter that was published at [LifeSiteNews](#).

The letter went on to say that Pope Francis is only being accused of heresy for public statements he has made that have allegedly undermined the faith while clarifying they are not claiming Pope Francis has *"denied truths of the faith in pronouncements that satisfy the conditions for an infallible papal teaching."*

"We limit ourselves to accusing him of heresy on occasions where he has publicly denied truths of the faith, and then consistently acted in a way that demonstrates that he disbelieves these truths that he has publicly denied," it says.



and Bishop Juan Barros. Meanwhile, as Pope Francis held those men in high esteem, he has simultaneously side-lined other faithful members of the hierarchy.

These are among the list of many reasons that the authors "respectfully request the bishops of the Church to investigate the accusations contained in the letter, so that if they judge them to be well founded they may free the Church from her present distress, in accordance with the hallowed adage, *Salus animarum prima lex* ('the salvation of souls is the highest law')." Bishop Gustavo Zanchetta,

Aside from the Roman Pontiff's statements, the letter also takes issue with many members of the Catholic hierarchy that Pope Francis has either praised or promoted men who have either flagrantly violated the faith or have notorious histories of corruption: Cardinal Blase Cupich, Cardinal Godfried Danneels, Cardinal Donald Wuerl, Bishop Gustavo Zanchetta,

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Chief, Caleen Sisk Earth Day Award

By Yuba Net, Oakland, Calif.
April 22, 2019



The Rose Foundation for Communities and the Environment announced Winnemem Wintu Tribal Chief and Spiritual Leader Caleen Sisk as the winner of the 2019 Anthony Grassroots Prize, an annual \$1,000 Earth Day award recognizing an outstanding example of grassroots environmental activism.

Caleen Sisk, Spiritual Leader and Chief of the Winnemem Wintu Tribe for Exceptional Advocacy for Indigenous Rights and Water Justice

Since assuming leadership of the Winnemem Wintu Tribe in 2000, Chief Sisk has focused on uplifting the cultural and religious traditions of the tribe, such as the revitalization of the Winnemem's H'up Chonas (War Dance) and BaLas Chonas (Puberty Ceremony).

She also advocates tirelessly for salmon restoration, the undamming of rivers and lakes, and the basic human right to clean water

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Who Chooses the MJIL

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

- 1. Tribal leaders and tribal administrators.** The men and women in leadership and management roles at tribes, large and small, have a practical perspective on how meaningful it can be to gain a deep level of expertise on Federal Indian law.
- 2. Emerging professionals seeking an exciting, in-demand career.** Many MJIL students have just recently completed their undergraduate studies and are looking to develop their knowledge, skills and connections. For students who majored or minored in disciplines like American Indian Studies, the MJIL program allows them to add practical legal knowledge to their historical and sociological perspectives, thereby opening many avenues for successful careers.
- 3. Practicing attorneys whose careers necessitate their investment in an Indian law degree.** Attorneys choose the MJIL program because their interests have expanded since they first went into practice. The MJIL is an academic mas-

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

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

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

The program has an unparalleled focus on the protection of Indian sovereignty. Instructors and professors from colleges and universities across the country are choosing to expand their knowledge through the MJIL program.

About half of the men and women who choose the MJIL program at TU Law are members of US Indian tribes.

THE MJIL PREPARES YOU FOR

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

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

The areas of knowledge include:

- ◆ Legal principles that guide Indian policy
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- ◆ Indian family law
- ◆ Indian natural resource law and land titles
- ◆ Indian civil and international rights
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Testimonials

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

– Donald Newberry (MJIL '15)
Tulsa County Court Clerk
- "I am a recent graduate of the Master of Jurisprudence in Indian Law program at TU Law. I have to say it has been valuable. If you are considering the MJ program, I would certainly advise you to apply!"*

– Jayare Francisco (MJIL '13), Navajo Nation Assistant to the President, Navajo N
- MJIL courses are incredible and my professors are highly accomplished scholars. I enrolled because not all attorneys fully appreciate the importance of the scholarly perspective and vice versa. My goal is to be a litigator who is well versed in all areas of federal Indian law and tribal law."*

– Jana B. Simmons (MJIL '16)
Partner, Foley & Mansfield, Detroit, Michigan
- The TU Law MJIL program is a unique, cutting edge academic program that provides solid up-to-date knowledge in Indian law, Indian economic development, environmental issues, and related academic information with real-world applicability.*

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



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

To address the distinct needs of those in tribal leadership and management, as well as professionals at state and federal agencies, practicing attorneys, and scholars with interest in Indian law, The University of Tulsa College of Law provides a unique online graduate program offering unparalleled academic experiences and career results: the Master of Jurisprudence in Indian Law (MJIL).

Whether you already work in or with tribal government leadership or are seeking to launch a career through which you can contribute to a tribal community, choosing the MJIL program could change everything for you. The MJIL program is available in part-time and full-time formats to students across the country and can be completed in 18-24 months. For professionals and paraprofessionals looking to work more effectively in Indian Country, there is no preparation quite as powerful as the MJIL degree.

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Shayne's Journal

“U.N. Report Says Indigenous Sovereignty Could Save the Planet”



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

The headline this weeks :“U.N. Report Says Indigenous Sovereignty Could Save the Planet” , is confirmation of one of my favorite observations.

Physicists say matter is never created nor destroyed. Thus one can watch the panorama of human existence as the back and forth of ideas and social constructs.

While one can look at tribal rivalries on the American continent, the real clash came with the European invasion.

Above and beyond the fight to control land and exploit natural resources, cultural conflict was present within almost any institution of daily life: health practices, housing, education, care of young, care of elderly, religious beliefs/practices, dress, economy, etc.

For the three centuries, we have watched the conversation swing

wildly to European concepts but now find the pendulum swinging back to native/indigenous/tribal concepts.

The “discussion” about “climate change” has accelerated the phenomena. There are examples everywhere.

At the 2012World Conservation Congress of the International Union for Conservation of Nature the conference passed a historic resolution declaring that children have a human right to experience a healthy natural world. "*The Child's Right to Connect With Nature and to a Healthy Environment,*" begins by recognizing "*the increasing disconnection of people and especially children from nature, and the adverse consequences for both healthy child development (nature deficit disorder) as well as responsible stewardship for nature and the environment in the future.*"

The resolution goes on to state, "*Growing up in a healthy environment and connecting children with nature is of such a fundamental importance for both children and the (future of) the conservation of nature and the protection of the environment, that it should be recognized and codified internationally as a human right for children.*"

The Idle No More and DAPL protests spark many other communities (including nuns and “older people”) to take a stand about their environment. Student leadership is ascending.

- New Zealand grants a river the same legal rights as a person.
- The Governor of South Dakota is banned from accessing 3500 acres of tribal territory.

- Nooshin Razanie, founder of the Center for Natural Health is quoted worldwide, “*The truth is that people whose cultures were colonized often had more true nature connection in their histories than did the colonizers*”. She also states, “.....live in green neighborhoods live longer than those with little nature nearby.”
- And Edward O Wilson of “biophilia” hypothesizes that humans are genetically programmed to have an affiliation with the rest of nature.
- EPA document tells communities to brace for climate change impacts; releases report advising communities to Prepare for Climate Related Disasters.
- An Amazonian Tribe compiles a 500-page traditional medical text.

And just this week, the headline “*How the Loss of Native American Language Affects our Understanding of the Natural World.*”

Even the press is getting it. (And hopefully is professionally embarrassed about previous reporting over the centuries that fostered campaigns that eliminated local languages and practices).

The resultant conundrum is that should the world come to your tribe for information/guidance, will there be anyone who holds the knowledge sought? can provide hands-on models? can translate/articulate the ancient environmental knowledge from traditional language to modern application?

Add these questions to your education plans. The world depends on it.

Defining Perseverance

By Chantelle Blue Arm, Cheyenne River Sioux, South Dakota

Source: Shayne’s Journal May 10, 2019

I thought about not going to my Master of Social Work hooding ceremony or the graduate commencement at the University of South Dakota, because I was utterly exhausted. And it was giving me anxiety to think about traveling and sitting through hours of ceremonies with the 3 kids and the baby. Luckily, we worked it out.

The main reason I felt it was important to go, was because I needed people to see that Native Americans are rising and we are resilient.

I needed people who are not familiar with us to know we are proud of who we are and where we come from. Slowly but surely, we are making ourselves more visible, and this was my chance to do my part.

As I listened at our hooding ceremony to the introduction of the white student speaker and she was introduced as receiving multiple scholarships and had a 4.0, I thought, I bet she isn’t raising 4 children, and I bet she didn’t take care of her sibling until the moment she died while still doing coursework. And I bet a close friend of hers didn’t pass away in a similar way in the past few months and she doesn’t experience the deep sorrow of losing loved ones so tragically.

I bet she doesn’t know what addiction, mental illness and trauma is REALLY like. I bet she didn’t have to work 60-plus hours to make ends meet and was so sleep deprived at times she worried she’d have a heart attack.

I bet her scholarship and loan money didn’t go towards paying for the bills or buying mobile homes or vehicles for loved ones (because if your loved ones at least have a car and they are homeless, they can at least sleep in the car) to keep them from experiencing the deeper effects of poverty.

I bet she hasn’t screamed in the middle of the night or in the shower on multiple occasions, begging the Creator to give her more strength for herself, her loved ones and her people. And yet, I also had nearly a 4.0 (I took 24 courses and received one B) and multiple scholarships. But who tells and listens to our stories?

People don’t understand how much more of a struggle we face to be on the same level. Wearing a cap and gown makes us look like the rest of them. I was SO



PROUD to see other Natives at the hooding ceremony and Graduate commencement and that they stood out.

There were maybe 5-6 of us among the 300 graduates in attendance. Although hundreds of students didn’t attend, I bet all of us showed up. One Native woman was wearing beaded moccasins. I saw beaded caps, eagle feathers and plumes, a turquoise necklace, ribbon skirts, a beautiful beaded medallion. I saw a large Native family who all came out to support a graduate and they shouted and hollered with pride when their graduate crossed the stage.

It meant so much to see them all and know how proud they were. They should be. It means so much more when we can accomplish our goals. I felt proud to represent our culture and our artwork.

I had just finished my ribbon skirt on the drive (my sister Tanille has intended to make it for me, but she has been having issues with her tendons. She was focused on decorations and food too). The skirt was fun and easy to make because I felt like I was making it in her place, and we

connected with each other while I worked on it. I proudly wore the beaded cap my mom made. I proudly wore the rawhide matching earrings and bracelet my dad made, and proudly wore the eagle feather my dad gave to me.

It was very uncomfortable for me to make a starquilt for myself. I wanted to give up many times. I would even cry. Multiple times I said to myself, “Why am I even doing this? At the end of the day, I don’t NEED a starquilt. I have plenty of blankets. What’s the point?” I was literally agonizing over it. I told my mom I was thinking of not making it. She said, “But Chantelle, WE want you to have a starquilt!!” So, for her, I finished it. But I’ve never had so much trouble finishing a quilt.

When it was done, I still felt uncomfortable about it. The quilt was sitting on the couch like any other quilt. I didn’t feel connected to it or particularly proud in any way because of it. Even when we attended the hooding ceremony and the graduate commencement, it didn’t make sense to bring it with us, because it was just a blan-

ket I made for myself. We might as well have left it at home. Little did I know, this quilt was about to have a profound effect on me and gain meaning in a way I never would have expected.

At the commencement, as it was getting closer to my name being called, I noticed my mom and sister Tanille folding the starquilt, as if they were getting ready to put it on me. My heart started pounding out of my chest. Nearly all of the other 300 graduates had walked. There were only about 15 of us left. The graduates were separated from their guests by the arena wall. None of the other Natives wore a starquilt. Was it not allowed? Why didn’t any of the other Natives do it? Would I be told I couldn’t wear it? How would I handle that?

As I watched my family stand together and fold the starquilt, I realized that moment was so much more than me. It was a family wanting to show their graduate how proud of her they were.

They knew her story and what she has faced. They knew this was how they could show others how proud they were.

In the heart of South Dakota, where our people are often disparaged, stereotyped, dehumanized, and in a room dominated by white people, my mom and sister stopped the procession and wrapped me in this starquilt.

I was humbled. I knew people would be confused. I knew they didn’t understand. But they would know it was a moment to celebrate. Not a moment to celebrate me but celebrate our Native people, our history and our culture. To honor the sacrifices of our people so that we could ALL be here. In that moment, as nervous as I was, I saw the quilt from the corner of my eye, and I thought, “*This is the modern-day buffalo robe, and I was just wrapped in it.*” It sounds corny, but in that moment, I actually felt my ancestors walking with me and I instantly felt calm. It grounded me to the land. It grounded me to my purpose. It connected me to everyone, especially to our people and it reminded me what this has all been for.

This moment was so much more than me. This hard work has been for us. We will defy the odds. We will overcome. We are strong. We are resilient. We are rising.

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SCAIR AMERICAN INDIAN YOUTH ART MURAL PROJECT

By Melanie Edmonds

This spring, between May 8 and June 12, 2019 SCAIR is commissioning a Native American Youth Art Mural Project with ArtReach in San Diego's Old Town area. The project is funded through the Sacred Pipe Tobacco Use Prevention Education (TUPE) Program by the California Department of Education's American Indian Education Centers Programs with an augmented grant award from the California Department of Education.

The SCAIR mural project will be conducted in collaboration with the San Diego Unified School District's Title VI and Johnson O'Malley Indian Education Programs and at the School District's Ballard Parent Center, Title VI Indian Education Community Garden site.

The San Diego Unified School District is one of the largest school districts in the state with over 37,000 students including an estimated 759 American Indian student in grades K-12. The district has a large representation of tribal students from the numerous tribes from throughout the Nation.

The mural project is a six-week activity. A prominent wall space near the community garden located at the Ballard Center will feature the mural project created by

Native youths in the San Diego Community. The community garden, where the mural will serve as a backdrop, has been a vital part of the community for many years, which made it a perfect location to place the mural.

SCAIR is honored to work with local artist Regan Russell and Donald Gould from ArtReach. 12 to 15 American Indian Youth in grades 3 to 12, will participate in the development of the proposed mural, from inception to end.

ArtReach believes that *"all children, regardless of zip code or socioeconomic status, benefit from the opportunity to practice creative thinking and creative doing."* ArtReach works with students K-12 in the San Diego community to focus on creating a space where kids can show their creativity.

The artists working with the TUPE Program youth will help facilitate the artistic expression for the mural project by helping to narrow down culturally significant values and imagery contributed and developed by the youth. The mural will focus on the artistic and cultural vision of the 12 to 15 American Indian Youth that are dedicated to working on the mural.

The Mural will be inspired by the goals and objectives of SCAIR's TUPE Program which focuses on the sacred use of tobacco rather than the commercial use of the product, as well as cultural education and overall Native health and wellness.

During the first couple of weeks the students will be learn what a mural is and how they are going to implement their creative skills into this artwork that they will be creating. The participating students will be committed to a 6-week schedule of activities that is designed to teach them about responsibility and involvement in their community.

This project is an opportunity for visitors to the Old Town area to



have the opportunity to better understand and respect the local American Indian tribal customs, traditions and values of local Kumeyaay Tribes as well as and youth from other tribes.

The name of the garden is "Sa'mall Lly Hapsh" which in Kumeyaay, stands for "Flowers that Bloom". This name was given to the garden by a Ku-

meyaay Elder who gave a blessing to the garden when it first opened in 2014. This garden is special to the community because it is part of the Native culture.

Upon completion of the six-week schedule, SCAIR will host an unveiling and honoring ceremony on June 19, 2019 at the Harold J. Ballard Center. This will be a chance for the youth who participated in the creation of the mural to showcase their hard work and dedication to this project. In addition, it will be a time to come together with local songs, traditions, good food and celebration of family. The community will be invited.

SCAIRs hope is that the mural will serve as a legacy project and help contribute to the growing visibility of Native culture in the larger community.



Five Ways Storytime Helps Kids Get Ready for School

Early learning | 3-minute read
By Tracie Popma (Sacramento Library) January 29, 2019
Source: Shayne's Journal # 4418 -May, 16, 2019

Did you know that story time at the Library can get your kid up, dressed with their teeth brushed and out the door on time? Instead, our storytimes lay the groundwork for young children to become everything they have the potential to be.

Instead, our storytimes lay the groundwork for young children to become everything they have the potential to be.

By the time a child is 5 years old — the point where we often think education begins — a child's brain has grown to 90% of the size of an adult's brain. Use your full-size brain to ponder that for a moment ... amazing, isn't it? That's why we're so excited to be able to help parents be their child's first teacher.

Early learning — that's for kids 0-5 — is our top priority at the Library. These crucial years make a difference as they are a vital time for developing a growing bank of words that your child understands

Talk. Sing. Read. Write. Play. These five activities help build a child's vocabulary and get them ready for school, while creating opportunities for them to practice language and build a full word bank.

There is no greater place to get started than at your local storytime. It's like blending cauliflower into your child's mac and cheese. They love it, and are none the wiser that it's good for them. Here's insight into how that works:

TALK: Talking with children helps them learn vocabulary. Talking about what is happening on the pages of a book is a great way to share language, and giving children a chance to talk helps them use different parts of their brains.

SING: Singing slows down language so that children can hear the smaller sounds in words. Storytime songs also help introduce new words and concepts in a fun, engaging way.

READ: Hearing stories read out loud is a great way to learn new words. Picture books can contain up to 40% more rare words — words that aren't typically used in everyday conversations.

WRITE: Children need to develop the muscles and coordination needed to learn to write. To help them do that, we move our hands while singing "Itsy Bitsy Spider" and often provide toys and art activities after storytime to help them practice their motor skills.

PLAY: Most of all, storytime is fun! And play is the most natural way that young children learn. So while storytime is jam packed with early learning activities, children will think of it as the place they get to play with shakers, move and wiggle, or giggle at a silly story. There are also age-appropriate toys and play spaces in every library to continue the learning and exploration after storytime is over.

So what do you do now? Hop onto Ticketmaster and get your tickets for the next storytime.

We kid, we kid.

Everything at the Library is free — quality, free programming that gives your child the head start that they need to be ready for school. Getting their teeth brushed is up to you.

Saul Alinsky's

"8-Steps to Create a Socialist State"

By Ernie C. Salgado Jr.

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

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

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

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

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

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

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This Day in History: The Kentucky Derby, a “grand slice of Americana”

Posted on May 17, 2018 by Tara Ross

At about this time in 1875, the first Kentucky Derby is run. The Derby has been described as a “grand slice of Americana”! No wonder? Early foundations for the race can be found as early as 1783, nearly a decade before Kentucky entered the Union.

That was the year that city officials had to address horse racing on city streets. People were racing their horses in the middle of downtown Louisville! It was disruptive, to say the least.

But there’s another factor that perhaps adds to the quintessentially American nature of the event. The founder of the Kentucky Derby was none other than Meriwether Lewis (“Lutie”) Clark, Jr. The name sounds familiar for a reason: Lutie was the grandson of explorer William Clark, co-leader of the Lewis and Clark Expedition.

In 1872, Lutie Clark was recruited by locals who wanted to revive horse racing in Kentucky. Clark was soon in Europe, investigating the practices of successful race tracks such as England’s Epsom Downs. He returned to America, prepared to create a spectacle horse racing event that would draw high society. He created the Louisville Jockey Club and raised funds. He built his new racetrack on land owned by his uncles, John and Henry Churchill.

That track finally opened on May 17, 1875.

A surprisingly large crowd of 10,000 people was in attendance. Fifteen 3-year-old Thoroughbreds competed in the Derby, and a horse named Aristides set an American record as he won. Spectators were dressed to the nines. They were pampered. They were entertained.

The Derby was off to a roaring start!



The photo is of Secretariat. He won the 1973 Derby in a stunning 1:59.40 minutes—a record that stands to this day.

Unfortunately, human nature intervened? A squabble with bookmakers nearly derailed the entire enterprise. The Derby was boycotted, and the racetrack operated in the red for years. Clark himself could be difficult to work with, and he was beginning to get sidelined in his own venture. Sadly, these and other difficulties prompted Clark to commit suicide in 1899.

All might have been lost but for the intervention of Col. Matt J. Winn. He was a natural salesman. He courted locals and convinced many to bring their horses back. When antigambling “reform” movements overtook the nation, he outwitted local officials and kept his race running. But the crowning achievement came in 1915: He’d convinced a New Yorker by the name of Harry Payne Whitney to bring his filly, Regret, to the Derby.

Regret crushed the boys that year! She was the first filly to win the race, and her owner’s enthusiasm secured the Derby’s reputation. “I do not care if [Regret] never wins another race, or if she never starts

in another race,” Whitney said at the time. “She has won the greatest race in America, and I am satisfied.”

The Derby has changed in many ways over the years: The length of the race was altered. Grandstands were built. Roses became a tradition. The Derby’s schedule became more regular to accommodate the Preakness and the Belmont—and to allow for the possibility of a Triple Crown.

Yet, in the midst of it all, the Derby did something more important: It persevered. Through boycotts and financial difficulties, it never took a break, not even for the World Wars or the Great Depression.

Today, of course, all that endurance has paid off. The Derby is a raging success. It is not only a slice of “Americana,” but it is a testament to what American perseverance and determination can accomplish.

Surely Lutie Clark would be proud.



Native Actors and John Legend, Shine in animated film: ‘Crow: The Legend’

‘Crow: The Legend’ was directed, written and produced by Eric Darnell, the creator of such mega-blockbuster hits as Antz and the Madagascar movies and was executive produced, and voiced by singer and songwriter John Legend.

The other main characters include Oprah Winfrey, as The One who Creates Everything by Thinking; *Tribal Elder; Randy Edmonds as the Narrator (Kiowa-Caddo);* Sarah Eagle Heart as Luna, Liza Koshy as the Owl; Diego Luna as the Moth; Tye Sheridan as the Turtle; and Constance Wu as the Skunk and John Legend as Crow.

According to the studio release, ‘Crow is based on the

moving Native American story about the bird’s cultural genesis and its place in Native American mythology.’

Sarah Eagle Heart who portrayed the part of Luna and is the CEO of Native Americans in Philanthropy consulting and experiences in the making of *Crow: The Legend*.



Randy Edmonds (Kiowa-Caddo), SCAIR Advisor .



Fostering Undergraduate Talent by Unlocking Resources for Education (FUTURE) Act (S. 1276) Gets Bipartisan Congressional Support

Washington, D.C.—The 37 Tribal Colleges and Universities in the nation, which are collectively named as the American Indian Higher Education Consortium or (AIHEC), applaud Senators Doug Jones (D-AL) and Tim Scott (R-SC) for introducing the bipartisan “Fostering Undergraduate Talent by Unlocking Resources for Education” (FUTURE) Act (S. 1276).

The *FUTURE Act* will ensure continued support for Tribal Colleges and Universities (TCUs) and Minority Serving Institutions (MSIs) by reauthorizing vital mandatory funding for TCUs within the Strengthening Institutions program (Title III) of the Higher Education Act.

The mandatory funding will cover the next two fiscal years and three academic years.

“AIHEC is thrilled that Senators Jones and Scott have introduced the *FUTURE Act*, which is critically important to Tribal College students and our tribal communities. This funding supports TCUs across 16 states – it provides \$30 million annually for critical student support services, library services, curriculum development, building updates and construction,” said Carrie Billy, AIHEC’s President & CEO. “This legislation is vitally important to the success of our students, as well as our tribal communities and the states in which TCUs are located. We urge Congress to ensure its swift enactment.”

“The Strengthening Institutions funding is essential for academic operations on our campus. Without this funding, we would most likely close our doors,” emphasized President Cynthia Lindquist

of Cankdeska Cikana Community College (Fort Totten, ND).

“As Tribal Colleges, we are concerned with the fast impending expiration date. We need Congress to pass this bill for us to reassure our students and community members that courses and services will be available in the fall,” said David Yarlott, Jr., AIHEC’s Board Chair and President of Little Big Horn College (Crow Agency, MT).

The (AIHEC) comprises the nation’s 37 Tribal Colleges and Universities (TCUs).

TCUs are public institutions of higher education operating more than 75 sites in 16 states and serving approximately 160,000 American Indians, Alaska Natives, and other rural residents each year in academic and community-based programs.

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This Day in History: The origins of the National Day of Prayer

Posted on May 5, 2019 by Tara Ross

On this day in 1988, President Ronald Reagan signs a law designating the first Thursday in May as the National Day of Prayer.

Of course, Reagan had already issued a proclamation for a day of prayer that year. In classic Reagan style, his proclamation included a story.

"Americans in every generation have turned to their Maker in prayer," Reagan began. "That was surely so at the very beginning of our Nation, in the earliest days of our quest for independence and liberty. It could only be thus, for a people who recognized God as the Author of freedom . . . So did they believe, those who gathered in Carpenters' Hall in Philadelphia in 1774, the members of the First Continental Congress."

The Congress described by Reagan was called to order on September 5, 1774. Early in the proceedings, a delegate moved that Congress be opened with a prayer. Two other delegates opposed the motion on the grounds that "we were so divided in religious sentiments."

At this juncture, one respected delegate from Massachusetts spoke up. Samuel Adams rose to his feet and declared that he "was no bigot, and could hear a prayer from a gentleman of piety and virtue, who was at the same time a friend to his country." Reagan summarized Adams's plea: "Because Sam Adams gave voice to all the goodness, the genius, and the generosity that make up the American spirit, the First Continental Congress made its first act a prayer—the beginning of a great tradition."

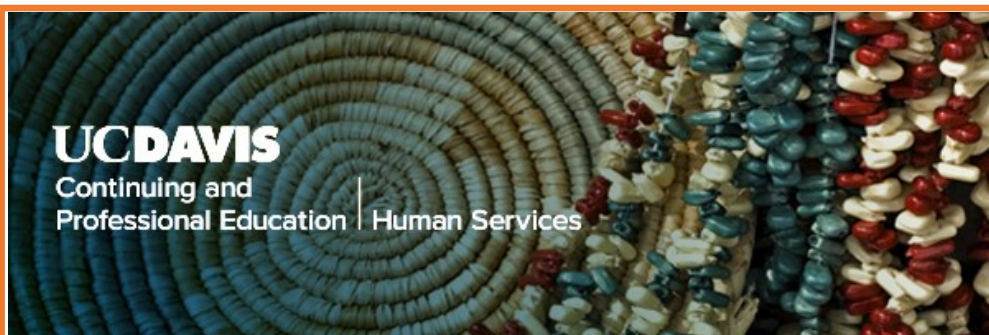


The Reverend Jacob Duché, a local Episcopal clergyman, was nominated to lead the Congress in prayer. He decided to read Psalm 35. Have you read the Psalm lately? Such an appropriate choice, under the circumstances. The Psalm begins: "Contend, Lord, with those who contend with me; fight against those who fight against me . . ."

Duché finished the Psalm, then prayed a prayer that "filled the bosom of every man present," according to John Adams.

Our nation began with the Boston Tea Party, the "shot heard round the world," and other great moments. But perhaps we should remember that one of these great moments was a few quiet minutes in a hall in Philadelphia. Men of different religious persuasions agreed to spend a few moments praying together, because they knew that they needed divine assistance for the long struggle ahead.

That long struggle is ahead of us today, too.



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

Our Keynote Speaker

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

What to Expect at the 2019 Institute

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

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

Enrollment Fee

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

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

How to Enroll

To enroll online, complete the [online enrollment form](#).

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

We look forward to seeing you at the 2019 Institute!

Last Chance to Enroll in Spring Leadership and Case Management Training

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

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

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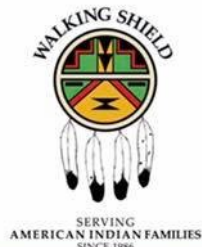
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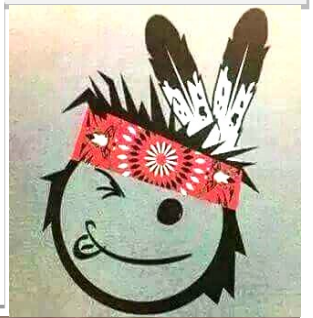
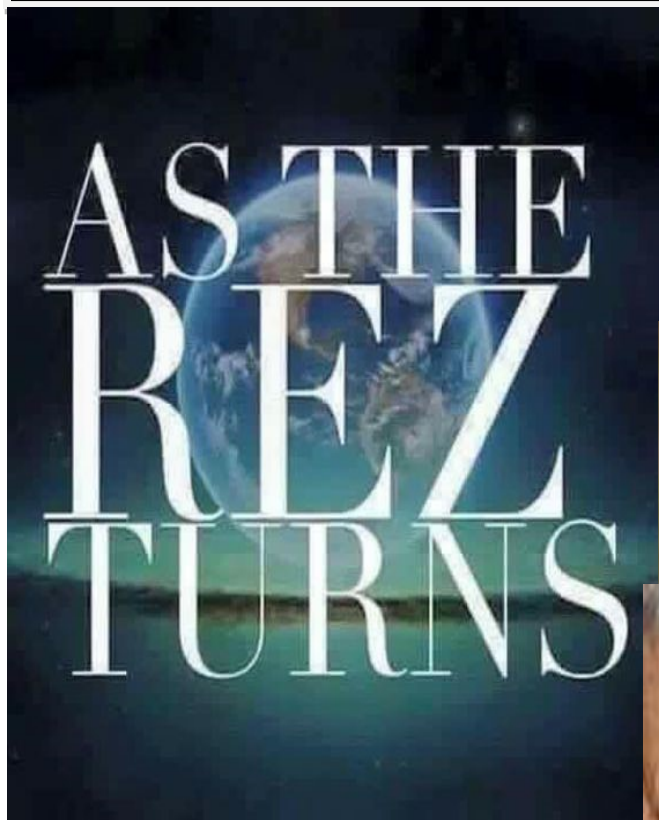
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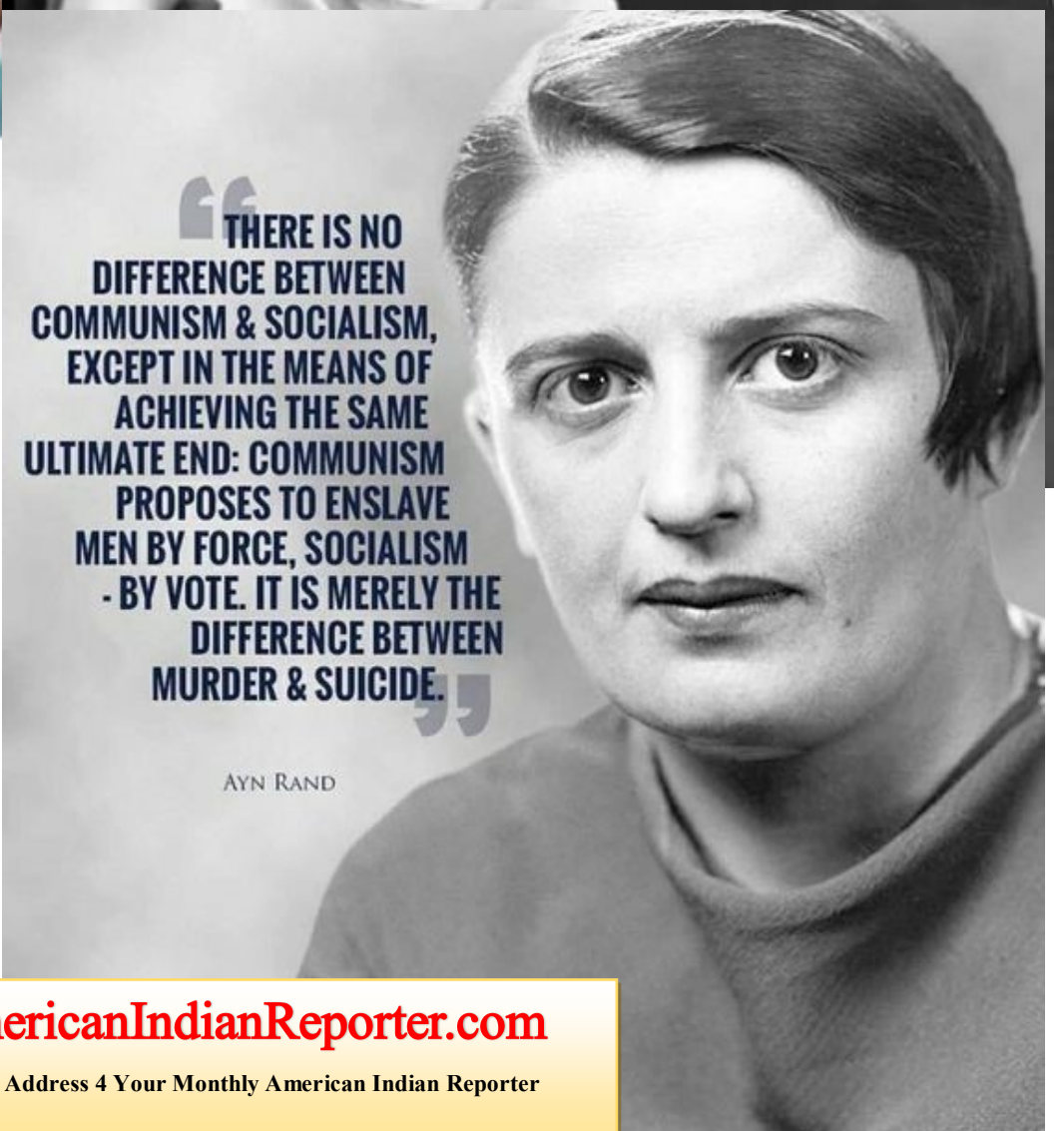
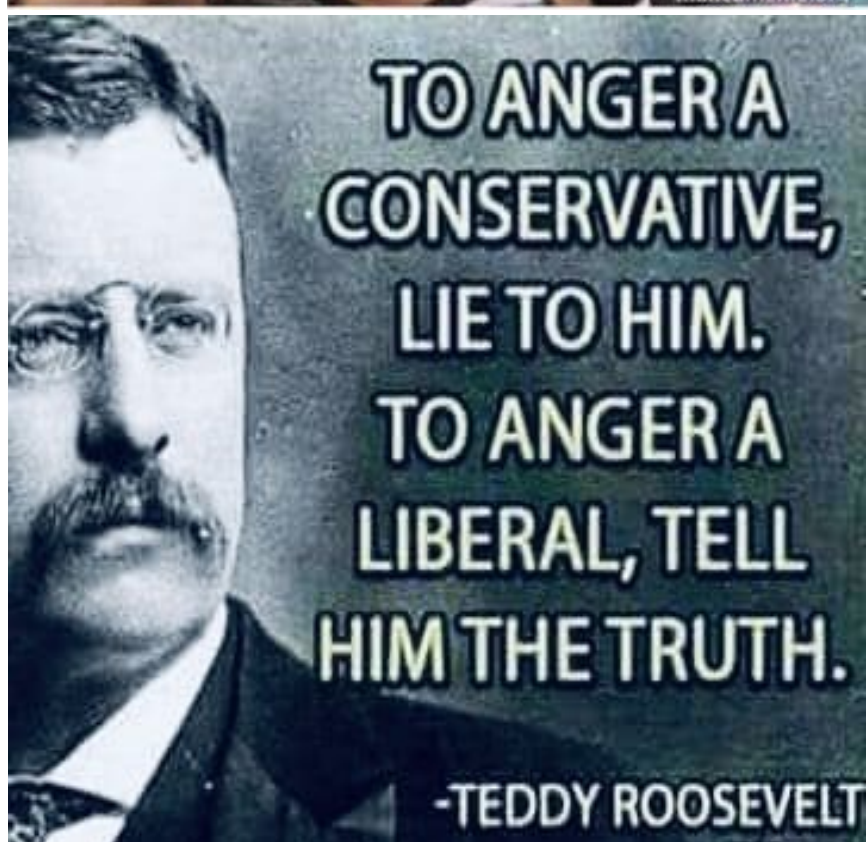
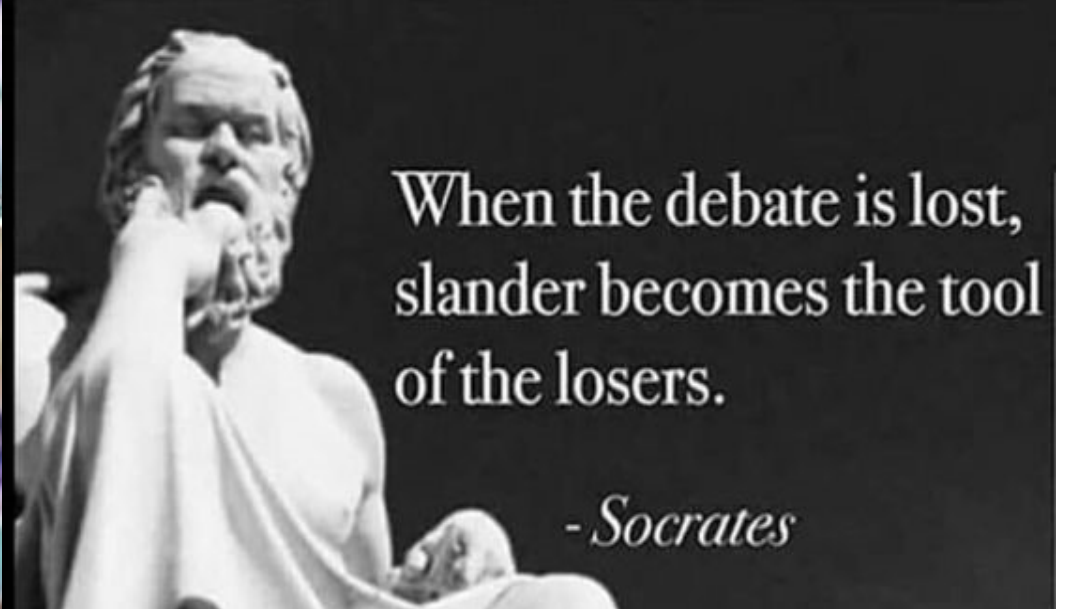
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June 1, 2019

Page 16 of 16

Sometimes

My greatest accomplishment is just keeping my mouth shut.

Do You Remember?

Contributed by Franklin Mott , Moreno Valley CA

Remember when Donald Trump was business partners with the Russian government and his company got 53 million from the Russian government investment fund called Rusnano that was started by Vladimir Putin and is referred to as "*Putin's Child*"? Oh wait that wasn't Trump it was John Podesta.!!

Remember when Donald Trump received \$500 thousand for a speech in Moscow and paid for by Renaissance Capital, a company tied to Russian Intelligence Agencies? Oh wait that was Bill Clinton.!!

Remember when Donald Trump approved the sale of 20% of US uranium to the Russians while he was Secretary of State which gave control of it to Rosatom the Russian State Atomic Energy Corporation? Oh wait that was Hillary Clinton.!!

Remember when Donald Trump lied about that and said he wasn't a part of approving the deal that gave the Russians 1/5 of our uranium,

but then his emails were leaked showing he did lie about it? Oh wait that was Hillary Clinton and John Podesta.!!

Remember when Donald Trump got 145 million dollars from shareholders of the uranium company sold to the Russians? Oh wait that was Hillary Clinton and the Clinton Foundation.!!

Remember when Donald Trump accepted millions in donations from Russian Oligarchs like the chairman of a company that's part of the Russian Nuclear Research Cluster, the wife of the mayor of Moscow, and a close pal of Putins? Oh wait that was the Clinton Foundation.!!

Remember when Donald Trump failed to disclose all those donations before becoming the Secretary of State, and it was only found out when a journalist went through Canadian tax records? Oh wait that was Hillary Clinton.!!

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On March 27, 1973, **Sacheen Littlefeather** gave up her chance for fame and fortune as an actress to expose the Hollywood bigotry and Government oppression of the American Indian people.

She never worked again as an actress in Hollywood. Another forgotten Warrior!

You 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 how you are getting scammed by the Democratic Socialist Party.

Hey! It's either "One Nation Under God," or bite my ass and just leave!

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Like Karl Marx, today's political leaders believe they must **force their ideas** onto we, the people.

They've decided we are **simply not smart enough** to understand what is "good" for us.

Ben Carson

I find it amusing when your demand for complete tolerance collides with your intolerance of differing opinions.

America Indian Report

TRIBAL NEWS * ERNIE C. SALGADO JR., CEO

Tribes Take State of California To Court Over Failure To Enforce Gaming Laws

cardrooms of banking games and twenty-one.”

Legal action culminates a seven-year dispute between tribes, cardrooms and state over the play of card games banked by third-party operators, or TPPPs.



Other casino tribes – the Ynez Band of Chumash Indians in November 2018 lawsuit in San Diego Superior Court alleging that the tribes were violating state law..

Three California tribes operating casinos in accordance with state regulatory agreements or compacts, the first of which were enacted with passage of Proposition 13 in 2000. Proposition 13 gave tribes exclusive rights to operate gaming and gaming machines.

“State law, the constitution and our compacts are all very clear about our exclusive right to operate house-banked, casino-style card games,” Yocha Dehe Chairman Anthony Roberts said of last week’s federal litigation.

“We did not want to file this suit, but cardrooms continue to play and brazenly advertise these games, even though it’s patently illegal for them to do so.” “We are asking the state to simply do its job and enforce the gaming laws and rules California’s voters and state Legislature have put in place.” Roberts added.

The responsibility of enforcing the state cardrooms in accordance with state laws, game rules and regulations is the Bureau of Gambling Control, a division of the state Department of Justice that was under the control of former Attorney General Kamala Harris and currently Xavier Becerra.



U.S. Senator, Kamala Harris

From 2012 to January 2018, State Attorney General, Kamala Harris followed the policy of selectively implemented of the law. But, Stephanie Shimazu, Director of the Bureau of Gambling Control (BGC), said in a September 25, 2018 memo that her office “plans to rescind game approvals for games too close to 21/blackjack that are prohibited by state law.”

Shimazu said the bureau would “promulgate regulations to address rotation of the dealer” and examine contracts with TPPP firms to bank the games.

The bureau serves as the enforcement arm of a bifurcated regulatory system with a making Gambling Control Commission under the governor. California has the only bifurcated gambling regulatory system in the country.

Tribal regulators have held several meetings with the bureau and the commission in an effort to resolve gambling regulations in accordance with state penal and business codes dealing with prohibited games, rotation of the dealer position and use of the dealer position.

“Since 2012, we have passed a resolution through the assembly and individuals responsible for enforcing these laws are



Member District Committees:

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Trump Sides With the Mashpee Wampanoag Tribe of Gay Head

Source: foxnews.com/

Washington D.C. - President Trump urged congressional Republicans to vote against H.R. 312, a bill that would keep the reservation of a Native American tribe in Massachusetts in trust and renewed his controversial nickname for Sen. Elizabeth Warren, D-Mass., who supports the legislation.

“Republicans shouldn’t vote for H.R. 312, a special interest casino Bill, backed by Elizabeth (Pocahontas) Warren,” Trump tweeted. “It is unfair and doesn’t treat Native Americans equally!”

The legislation is also opposed by the Wampanoag Tribe of Gay Head— a sister tribe of the Mashpee tribe – whose Chairwoman Cheryl Andrews-Maltais said “...the bill’s passage would have a very real potential to have a serious adverse effect” on her tribe’s ability to acquire additional land within the Wampanoag Nation’s ancestral territory, according to the Cape Cod Times.

Some congressional Republicans have voiced their concerns over the planned casino given that the tribe is currently embroiled in a financial scandal involving Genting Malaysia, a multinational gaming conglomerate that has already in-



vested almost a billion dollars in the project.

Republicans are also concerned about the Mashpee Wampanoag Tribe’s connection to so-called lobbyist Jack Abramowitz, who lobbied back in the mid-1990s for the tribe to be nationally recognized so it could benefit from federal aid programs.

The House was set to vote on the bill in early May 2019 – known as the Mashpee Wampanoag Reservation Reaffirmation Act – that would guarantee the tribe’s lands in the Bay State can’t be taken out of trust by the federal government and can’t be challenged in litigation.

The tribe is seeking to have its lands held in trust after Trump’s Interior Department overturned an Obama-era decision and ruled against a casino project on the reservation.

The resolution passed out of the House Natural Resources Committee.



Ernie C. Salgado Jr.

June 1, 2019: The American Indian Reporter Is Officially An On-Line Nationwide Publication

Who am I? I am a tribal member of the Soboba Band of Luiseno Indians. I was born and raised on the Reservation, a tribal elder, and a veteran. And as a tribal member I have been active in tribal affairs my entire life.

Growing up on the Soboba Rez my early life was influenced by the Mission Indian Federation (MIF) political policies, as my mother and father were strong supporter of the organization.

Individual rights, Tribal Self Governance, Tribal Sovereignty and conservative tribal values were the MIF primary goals.

the Southern California Tribal Chairmen's Association, Inc., (SCTCA). This was almost 50-years ago, as a youngster.

In the late 60's I was an active member of the California Indian Education Association (CIEA). Dr. David Risling (Hoopa) was one of my early mentors.

I have had the opportunity to work in a wide range of jobs, as a farm laborer (*Before Mr. Caesar Chaves*) in the mid and late 50's, I am a professional licensed barber, businessman and from 1967-70 I was a State licensed bail-bondsman & bounty hunter.

married to the same beautiful lady for 51-years. We were blessed with two daughters, five granddaughters, five great grand daughters and two great grand sons.

The education of our people is my life's work. Which brings us to the primary objective of the American Indian Reporter. The one and only objective of the American Indian Reporter is to provided the tribal communities with historical and current information of issues that are vital to the survival of Tribal Sovereignty.

Socialism and Tribalism are not one in the same political principals as they have been led to believe.

The Democratic Party is not the same one our parents belong to. They were Reagan Democrats.

For the first past year the American Indian Reporter has provided the southern California American Indian tribes, Urban Indian Tribal Community and American Indian Organizations with a monthly publication to share their news and promote their services and business.

Printed copies have been mailed to the 27-Tribes located in the seven counties areas in Southern California over the past year.

The American Indian Reporter is posted on two websites:

AmericanIndianReporter.org
CALIE.ORG.

See the Box5@ email address below for your E-Paper.

In summary, the reality is that like all good things it cost to produce, publish and distribute the American Indian Reporter. And without the financial support of the American Indian Tribal Community the American Indian Reporter will have been a great idea.

Respectfully,

Ernie C. Salgado Jr.

WELCOME to the NEW on-line and updated American Indian Reporter (AIR) tribal newspaper.

For the past 6-months the American Indian Reporter has expanded its news coverage to a national level with great results.

Effective June 1, 2019 the Nationwide distribution to every Tribal Government in the Nation including Alaska will be official.

Currently, AIR publication consist of 16-full color pages and is published on a monthly bases.

We plan to increase the publication to 20 or more pages and increase the frequency as needed.

The original plan was for the American Indian Reporter (AIR) to be a non-profit educational publication.

But, because of my political incorrectness, support for Tribal Sovereignty, Self-Governance, traditional conservative values and political views it was a no-go issue from the start.

Therefore, since the American Indian Reporter is my brain child it's owned, created, managed, published and distributed by yours truly, Ernie C. Salgado Jr.

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

Albert Einstein

Over the years I have served on the Soboba Tribal Council as the Tribal Chairman and as a Council member.

As a young tribal activist and militant in the early sixty's and seventy's along with my brother Bobby, we were members of the American Indian Movement and were life long friends of Dennis Banks and Russell Means.

I am a charter board member of (AMIHA) the All Mission Indian Housing Authority, Inc., and

From 1975 to 2015 I served as the Executive Director of Ahmim Education, Inc., a non-profit Tribal organization.

I also had the good fortune to attend the local community college and earn a Associate of Science degree (AS) from Mt. San Jacinto College. And earned my BA degree in Business and MBA at the University of Redlands.

At the risk of sounding like an obituary I am a widower, was

I believe a well informed, educated and knowledgeable tribal community gives us the power to meet the challenges we face.

The American Indian Reporter also allow the non-tribal community to better understand our plight.

However, one of the major obstacles is that many of the tribal leaders are of them mindset that the Government will provide for them. BIA Indian who have lost their way over time.

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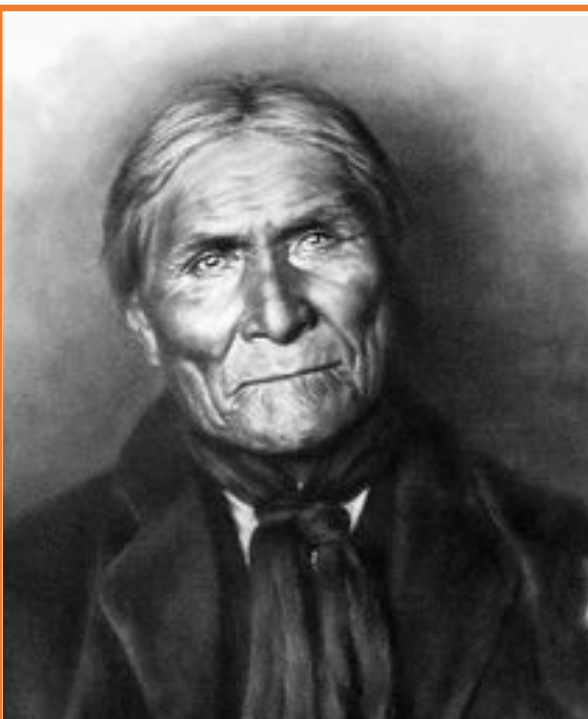
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June 16, 1829 - February 17, 1909 ·

Geronimo (Mescalero-Chiricahua) was a prominent leader and medicine man.

While well known, Geronimo was not a chief among the Chiricahua. Geronimo was joined with members of three other Chiricahua Apache bands. From 1850 to 1886 his small band carried out numerous raids as well as resistance to U.S. and Mexican military campaigns in Mexico and in the southwestern American territories of New Mexico and Arizona.

His last words were reported to be said to his nephew, "I should have never surrendered. I should have fought until I was the last man alive." He was buried at Fort Sill, OK in the Apache Indian Prisoner of War Cemetery.

This Day in History:

U.S. Army Master Sergeant Woodrow “Woody” Keeble Became The first Sioux to receive the Medal of Honor

Posted on January 28, 2017 by Tara Ross

On this day in 1982, U.S. Army Master Sergeant Woodrow “Woody” Keeble passes away.

More than 25 years later, he would finally be recognized with the Medal of Honor. He was the first Sioux to receive the medal.

The honor had been a long time coming!

When World War II broke out, Keeble was being recruited for a major league baseball team, but that didn’t stop him from serving.

He had already joined the National Guard and would serve in the war as an infantryman. In one notable engagement, he would eventually receive three medals, including the Purple Heart and Bronze Star.

Keeble was a big, strong guy! “*The safest place to be,*” one soldier later remembered, “*was right next to Woody.*”

After the war, Keeble returned home and became a teacher. That wouldn’t last too long, of course! When the Korean War began, Keeble was ready to serve again.

Actually, he was more than ready. His commander had planned a lottery to determine who would serve on the front lines, but Keeble simply volunteered for the task.

Keeble’s reason? Simple. “*Somebody had to teach those kids how to fight.*”

It wasn’t long before Keeble’s company found itself engaged in an operation to seize a series of hills.

The fighting was intense. The commanding officers of the other platoons in Keeble’s company were all either injured or killed. And yet the fight



wasn’t over, and Keeble just kept volunteering to lead new platoons.

He was wounded so often during these days that 83 pieces of shrapnel would eventually be removed from his body. Some pieces would stay in his body for the rest of his life.

Keeble, of course, just kept fighting, despite his wounds. He was patched up by medics, but ready to go again on October 20.

On that day, the company was working to take a particularly steep hill with enemy machine gun nests positioned at the top.

The casualties were staggering and one platoon was pinned down. Keeble had had enough. He took a load of grenades and launched his own attack, systematically taking out the enemy machine gun nests, one at a time. For each of the first two nests, he snuck up on the nest, then tossed a grenade in.

Unsurprisingly, the enemy soon locat-

ed Keeble and began firing at him. One soldier later reported that “*there were so many grenades coming down on Woody, that it looked like a flock of blackbirds.*”

Keeble still continued on, taking out the third and final nest. His men were able to finish taking the hill. Keeble was finally evacuated for treatment, but not until later that evening after his men were safe. His health would never be the same again.

During his lifetime, Keeble was not awarded the Medal of Honor for these actions. He was nominated for it, but the paperwork was lost. Eventually, Keeble’s tribe and others undertook an effort to get his Distinguished Service Cross upgraded to a Medal of Honor.

The effort took years because of the difficulty in tracking down lost materials and obtaining witness statements.

Congress even had to approve the late Medal, but it was finally awarded on March 3, 2008.

“*I deeply regret that this tribute comes decades too late,*” President George W. Bush said at the time. “*Woody will never hold this medal in his hands or wear it on his uniform. He will never hear a President thank him for his heroism. He will never stand here to see the pride of his friends and loved ones, as I see in their eyes now. But there are some things we can still do for him. We can tell his story, and we can honor his memory. And we can follow his lead.*”

Yes, we sure can. Can’t we?



MINNIE SPOTTED WOLF

1ST NATIVE FEMALE MARINE



Diane Humetewa became the First Native American woman confirmed as federal judge (via USA Today) May, 2014

Congratulations to all the American Indian Graduates in the United States of America.



Southern California (SCTCA) Tribal Chairmen’s Association, Inc. Tribal TANF: Seeking To Assist & Support Native American Families

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

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

Each Tribal TANF family is assisted with developing a personalized educational training plan to assist them in succeeding in reaching their employment training goals. The plan identifies each step in reaching the job-ready of each participant. The individual educational training plan



identifies what each trainee needs to obtain and maintain employment and to advance within their employment field.

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

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

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

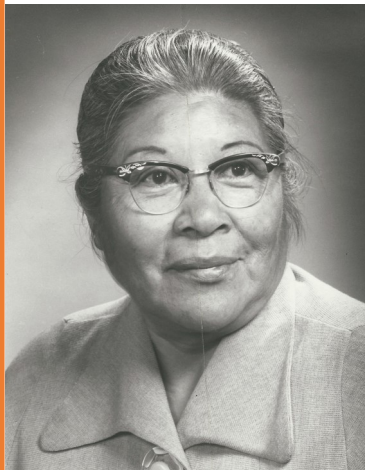
The SCTCA Tribal TANF staff and training centers work very close with each individual family to assist in every way possible to encourage the family in a direction of self-sufficiency. This accomplishment not only strengthens the family but also strengthens the community

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Mrs. Jane Penn, a cultural leader on the Malki Cahuilla reservation near the City of Banning, California (which was later renamed Morongo Reservation), in 1958 had visualized a reservation museum and cultural preservation center where she could display her extensive collection of Cahuilla artifacts and educational resource for the tribal members.



May 6, 1910 - March 22, 1980

Being a wise person she understood her shortcomings in her organizational and limited resources, she enlisted the help of her life long friend, Katherine Siva Saubel. Together they were unstoppable as proven by history.

Her vision was beyond the reservation borders, in addition to preserving the culture and for Malki to be the center of knowledge and a place to expose this knowledge, she wanted a place where non-Indians could come and learn that Indian people should be respected.

With the help of Lowell John Bean, who was an anthropology graduate student at that time and a good friend of Katherine Saubel and in 1964 the small group of supporters obtained a non-profit status for the Malki Museum on the Morongo Indian Reservation near Banning, California.

The small group of supporters were Penn's husband Elmer Katherine's and her husband Mariano, Alvino Siva, Jane's brothers, Bill, Walter and Eugene Holmes, Robert Levi and John and Mary Ann Andrea and Anthony "Biff" Andreas.



Mary Ann Martin Andrea later served as the Tribal Chairwoman for the Morongo Band of Mission Indians as well as serving on the Malki Board of Directors.

She is a strong advocate against substance abuse, domestic violence and child abuse.



Malki Museum
Est. 1964

By Ernie C. Salgado Jr.

During the sixties and seventies John and Biff kept the Birds alive as no other group in southern California were singing the Birds. On most occasions Bill, Walter or Gene Holmes (Morongo) accompanied them.

The Malki Museum, was the first non profit museum on an Indian reservation in the Nation and opened its doors to the public in February 1965, and continues to display artifacts from prehistoric times to this day.

The Malki Press, the museum's publishing arm, recently purchased Ballena Press from authors Lowell John Bean and Sylvia Brakke Vane, enabling the museum to continue to publish scholarly works on Southern California's Native Americans.

Saubel's research has appeared internationally in government, academic and museum publications. Her knowledge of Cahuilla ethnobotany and tribal affairs has prompted state and federal legislative committees to seek out her testimony.



March 7, 1920 – Nov.1, 2011

Past and current governors of California have honored her, and she has been appointed to numerous commissions and agencies.



Most visitors to the annual Malki Memorial Celebration never pay attention to the Ramadas." They are just part of the scenery. Once a year they are covered with fresh palm fans. However, the basic frame structure is constructed with used telephone poles and redwood cross beams.

John and Anthony "Biff" Andreas led a crew of tribal guy in the early 70's, over a three day period with the building of the "Ramadas" I think it was in 1972 but my memory never was that good to begin with so I can't blame it on getting old.

The building of the museum facility took a bit longer and John and Biff were front and center. And, Mary Ann wasn't far off. Someone had to be in charge.

To say Mrs. Penn and Mrs. Saubel were highly intelligent and strong women would be an understatement, together they were unstoppable. They will live forever in our hearts and minds and at Malki.



Salvador Lopez, a tribal member of the Torres Martinez Band of Desert Cahuilla Indians demonstrates the art of fire-eating. I think this qualifies as a "Don't try this at home folks" warning.

Seated is Gene Pablo, Jane Penn's nephew, standing behind him is Kenneth "Candy" Torte from Santa Rosa and standing to his left is Elijah Smith, long time Principal of Sherman Indian School in Riverside CA.

Malki Museum Traditional Memorial Day Celebration

Photo Contributed by Patricia Andreas.

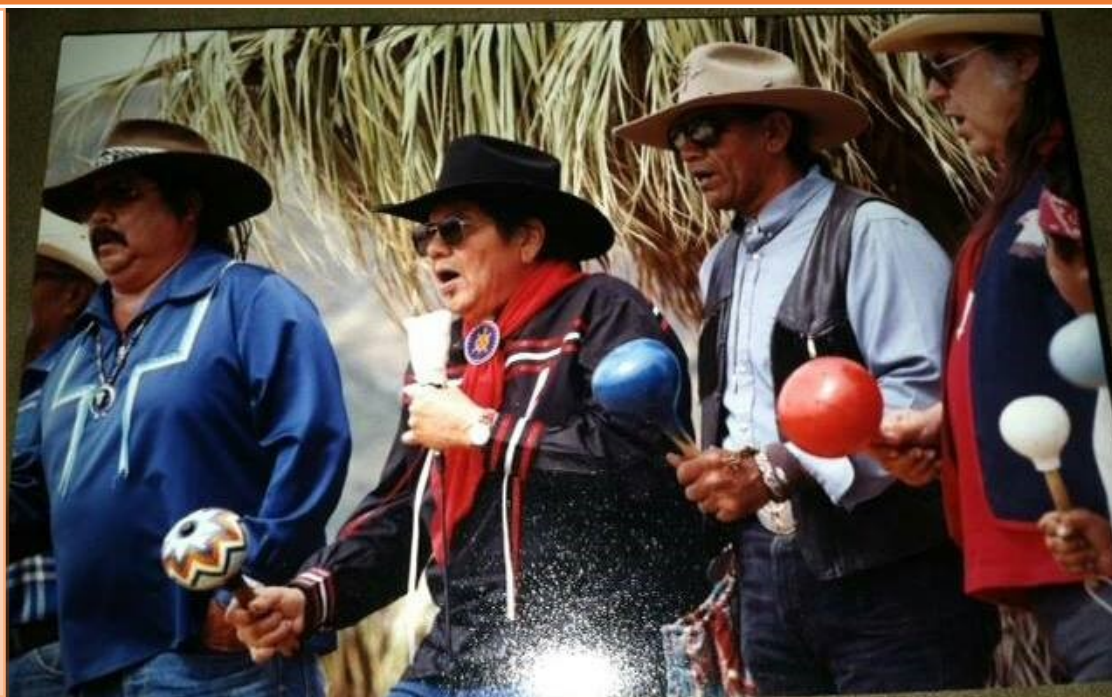
The photo on the right (Mid 70's) of the Cahuilla Bird Singer at the Malki Museum Memorial Day celebration

(Left to right) John and Anthony "Biff" Andreas, Walter (Boyee) Holmes and Paul Apodaca.

During the sixties and seventies John and Biff kept the Birds alive as no other group in southern California were singing the Birds.

On most occasions Bill, Walter and Gene Holmes (Morongo) accompanied them. Alvino Siva (Los Coyotes Indian Reservation) and Robert Levi (Torres Martinez Indian Reservation) also participate with the Andreas brothers. All of them contributed to the establishment of the Malki Museum.

Thousands of people have attended annual celebration over the years



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The Left's Disdain of Christians Sickeningly More Apparent

Posted April 22, 2019 by Brandon Morse at **RedState**



But I didn't look at the news about it — not because I would become sad or angry about the attack — I was — but because if I began perusing the responses about it from various politicians and leaders, then I would have to confront the emotion of despondency.

It's a feeling that the world I live in is far darker than attacks by a radicalized enemy, but that the people

in our very own country, who share citizenship with me and who have platforms that many pay attention to, would treat it as a shrug-worthy event.

As Streiff covered on Sunday, leftist activists and politicians either sneered or feigned care about Christians being slaughtered.

Barack Obama, Hillary Clinton, and others did everything in their power to dance around what group was killed, who did the killing, and even what Easter was about in tweets released to the public. Many of them went so far as to not even mention the word "Christian," instead, calling them "Easter worshipers."

As I sat down to listen to my pastor speak during an outdoor Easter service where I couldn't have asked for more perfect weather, I tried to push back an uneasiness in the back of my head. Gathered around me was a large group of Christians, all sitting in one place. If an attack happened, unless a miracle by God intervened, people would die.

I thought about that because just earlier I had read about the bombing of a Christian church in Sri Lanka while they celebrated Easter Sunday. I noticed the various police officers patrolling around the park on foot where the service was being held, and wondered if our own church had that very same worry.

Federal Court Judge Rules Against Agua Caliente Band of Cahuilla Indians

Source **Desert Sun.**
PART OF THE USA TODAY NETWORK

A federal judge has dismissed portions of a multi-years lawsuit brought by the Palms Spring Agua Caliente Band of Cahuilla Indians against the Coachella Valley's water districts, ruling against the tribe's attempt to quantify its rights to groundwater,

The judge ruled that the tribe's access to water has not been sufficiently harmed to adjudicate the matter.

The ruling strikes a blow to the tribe's sweeping 2013 lawsuit aimed at asserting greater control of the groundwater beneath its land.

Specifically, U.S. District Court Judge Jesus Bernal ruled that because the tribe has always had enough water that met all applicable water-quality standards, the tribe did not have a claim of harm, even if the aquifer has been over drafted at times and even though saltier Colorado River water has been used to recharge the aquifer.

As the court case progresses, the two sides will be able to continue to argue over that narrower part of the claim relating to storage space in the aquifer.



But the judge also ruled that the tribe would not be able to use the groundwater storage capacity issue to raise its claims regarding water quality.

Agua Caliente Chairman Jeff Grubbe has suggested treating the Colorado River water that flows to the Coachella Valley and is used to replenish the aquifer.

He has said the tribe's leaders are concerned about the quality of the water and the aquifer's long-term sustainability and the tribe would be willing to help pay for building treatment facilities to remove salts and contaminants from the imported water.

An initial component of the tribe's claims is that the tribe has a legal right to the groundwater below its reservation and it was already adjudicated in the tribe's favor.

Another component of the claim has yet to be adjudicated: whether the tribe legally controls the groundwater storage capacity under its land.



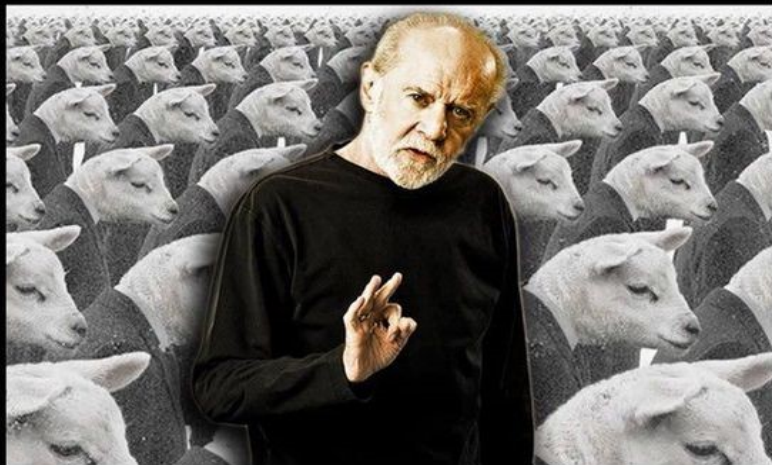
Agua Caliente, Chairman
Jeff L. Grubbe



Governments don't want an intelligent population because people who can think critically can't be ruled.

George Carlin

Truth Inside Of You



They want a public just smart enough to pay taxes and dumb enough to keep voting.

Duro Construction Pala Indian REZ

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.

The company has the wide-ranging capabilities to build any kind of construction ranging from the ground breaking phase to the finish

product.

Having been in the construction trade for almost four decades there is literally no project too small, too large or difficult for us to complete.

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 760-419-0568 - email Realskon11@yahoo.com

Victoria Dushane, Sherman Indian High School Wins National American Indian Science and Engineering Fair

Source: Riverside Press - By Melanie C. Johnson, Correspondent - Photo by Helen Bonner

Victoria Dushane, a Sherman Indian High School senior, recently won the Grand Science Senior Award at the National American Indian Science and Engineering Fair.

As a little girl, she jokingly would tell her father that she wanted to be a doctor when she grew up. She later realized that she really did want to become a physician.

Dushane, tapped into her academic talents to win the Grand Science Senior Award, the top science prize at the National American Indian Science and Engineering Fair held in Oklahoma on April 6.

The win qualifies the 18-year-old for the Intel International Science and Engineering Fair competition May 12-17 in Phoenix.

Besides the overall award, Dushane also received the Bickford Family Award for Innovation.

Dushane grew up on the Mescalero Apache Indian Reservation in Mescalero, New Mexico. Her mother is a member of the tribe. Her father is a member of the Tlingit and Haida tribes in Alaska. She came to Sherman Indian School as a Junior.

"I love that with math, you can work stuff out," she said. "Then I started getting into



physics and loved calculating things. Then I was introduced to biology and really got interested in anatomy."

"I am so happy and so proud," she said of winning the top prize. "Out of all of the seniors from my school who have competed in this before me, I was the first one to win the competition."

Dushane's research project was on the chaga mushroom, a natural remedy used by Native Americans and its effectiveness in fighting cancer.

Last year, she took a tour of Western University of Health Sciences in Pomona during a field trip and was connected with a doctor who was researching the use of chaga in tea.

The project that Dushane worked on with Western University involved treating living neck cancer cells in a petri dish with the tea.

The study found that the treatment helped to stop the spread of cancer in the cells tested, Dushane said. "Seeing that was very interesting because there haven't been very many tests on these mushrooms," she said. "To see that it was effective ... made me want to continue to research."

Helen Bonner, Sherman High's environmental science teacher, had Dushane in her geology class last year and has become a mentor. Bonner accompanied Dushane to the national competition. She said "Victoria is a hard worker."

"She's very bright, energetic and pleasant," Bonner said. "She can think on her feet. She's very confident giving presentations. That's why she impressed me."

Dushane, who graduates on Thursday, May 9, 2019 plans to attend Grand Canyon University in Phoenix. She hopes to attend the University of Washington for medical school.

"I'm excited about graduating," she said, "and I am excited about getting out in the world, so I can be more independent."

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The American Indian Reporter

Catholic Theologians, Clergymen Accuse Pope Francis Of Heresy, Call Upon Bishops To Admonish Him

Contributed By Franklin Motte, Moreno Valley

On May 2, 2019 it was reported at [LifeSiteNews](#) that a group of 19 Catholic priests and other theologians called upon the bishops to correct the alleged heresy of Pope Francis, which includes going lax on communion for the divorced and remarried, homosexual actions, and religious diversity.

"We take this measure as a last resort to respond to the accumulating harm caused by Pope Francis's words and actions over several years, which have given rise to one of the worst crises in the history of the Catholic Church," the group said in a 20-page open letter that was published at [LifeSiteNews](#).

The letter went on to say that Pope Francis is only being accused of heresy for public statements he has made that have allegedly undermined the faith while clarifying they are not claiming Pope Francis has *"denied truths of the faith in pronouncements that satisfy the conditions for an infallible papal teaching."*

"We limit ourselves to accusing him of heresy on occasions where he has publicly denied truths of the faith, and then consistently acted in a way that demonstrates that he disbelieves these truths that he has publicly denied," it says.

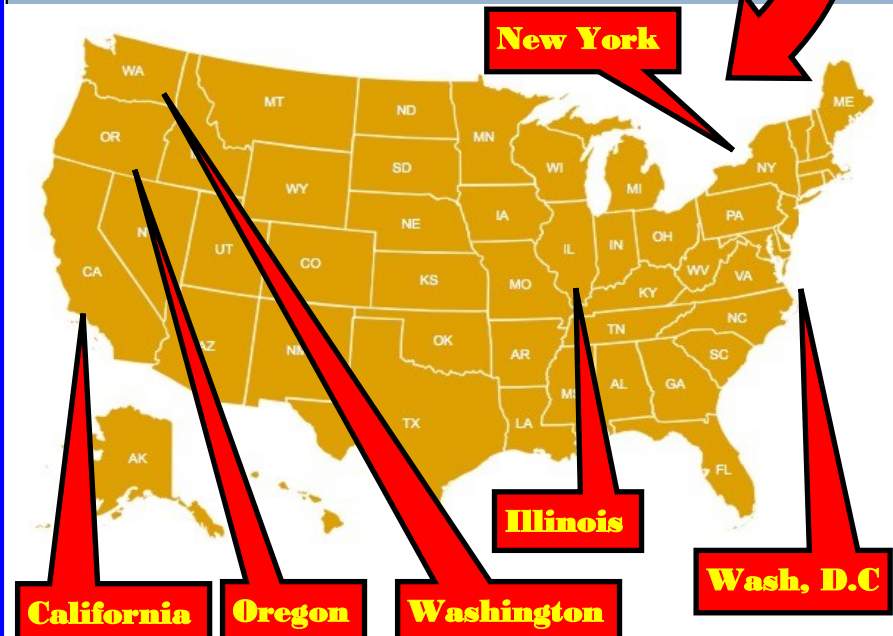


and Bishop Juan Barros. Meanwhile, as Pope Francis held those men in high esteem, he has simultaneously side-lined other faithful members of the hierarchy.

These are among the list of many reasons that the authors "respectfully request the bishops of the Church to investigate the accusations contained in the letter, so that if they judge them to be well founded they may free the Church from her present distress, in accordance with the hallowed adage, *Salus animarum prima lex* ('the salvation of souls is the highest law')." Bishop Gustavo Zanchetta,

Aside from the Roman Pontiff's statements, the letter also takes issue with many members of the Catholic hierarchy that Pope Francis has either praised or promoted men who have either flagrantly violated the faith or have notorious histories of corruption: Cardinal Blase Cupich, Cardinal Godfried Danneels, Cardinal Donald Wuerl, Bishop Gustavo Zanchetta,

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Chief, Caleen Sisk Earth Day Award

By Yuba Net, Oakland, Calif.
April 22, 2019



The Rose Foundation for Communities and the Environment announced Winnemem Wintu Tribal Chief and Spiritual Leader Caleen Sisk as the winner of the 2019 Anthony Grassroots Prize, an annual \$1,000 Earth Day award recognizing an outstanding example of grassroots environmental activism.

Caleen Sisk, Spiritual Leader and Chief of the Winnemem Wintu Tribe for Exceptional Advocacy for Indigenous Rights and Water Justice

Since assuming leadership of the Winnemem Wintu Tribe in 2000, Chief Sisk has focused on uplifting the cultural and religious traditions of the tribe, such as the revitalization of the Winnemem's H'up Chonas (War Dance) and BaLas Chonas (Puberty Ceremony).

She also advocates tirelessly for salmon restoration, the undamming of rivers and lakes, and the basic human right to clean water

THE WORD 'RACISM' IS LIKE KETCHUP. IT CAN BE PUT ON PRACTICALLY ANYTHING - AND DEMANDING EVIDENCE MAKES YOU A 'RACIST.'

Thomas Sowell
www.quote-coyote.com

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Arena Director	Victor Chavez - Diné
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Head Man Dancer	Michael Cadotte - Standing Rock Sioux
Head Woman Dancer	Angelina Cruz - Pascua Yaqui/Apache
Head Young Man Dancer	Ricky Garcia - Tule River Band of Yokuts
Head Young Woman Dancer	Maura Carvajal - Lakota/Yaqui
Northern Host Drum	Bear Springs
Southern Host Drum	Hale & Co. - Diné

When:
June 8, 2019 | 9:00a - 11:00p
June 9, 2019 | 9:00a - 6:00p

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For More Info: CARMEN MOJADO
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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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- 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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- ♦ Workings of tribal government
- ♦ Indian family law
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- ♦ Water law and water rights
- ♦ Advanced legal writing and research

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Testimonials

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

– Donald Newberry (MJIL '15)
Tulsa County Court Clerk
- "I am a recent graduate of the Master of Jurisprudence in Indian Law program at TU Law. I have to say it has been valuable. If you are considering the MJ program, I would certainly advise you to apply!"*

– Jayare Francisco (MJIL '13), Navajo Nation Assistant to the President, Navajo N
- MJIL courses are incredible and my professors are highly accomplished scholars. I enrolled because not all attorneys fully appreciate the importance of the scholarly perspective and vice versa. My goal is to be a litigator who is well versed in all areas of federal Indian law and tribal law."*

– Jana B. Simmons (MJIL '16)
Partner, Foley & Mansfield, Detroit, Michigan
- The TU Law MJIL program is a unique, cutting edge academic program that provides solid up-to-date knowledge in Indian law, Indian economic development, environmental issues, and related academic information with real-world applicability.*

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



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

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

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- ♦ Rise of International Indigenous Rights in the US
- ♦ Social Services Law in Indian Country
- ♦ Tribal Gaming Law
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"It's A Family Tradition" - Proud Cahuilla Indian Great-Grandmother, Nelia "Salgado" Heredia with her Magnificent Seven Great-Grandsons at a Inter Tribal Sports Event.



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Mailing:
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Shayne's Journal

“U.N. Report Says Indigenous Sovereignty Could Save the Planet”



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

The headline this weeks :“U.N. Report Says Indigenous Sovereignty Could Save the Planet” , is confirmation of one of my favorite observations.

Physicists say matter is never created nor destroyed. Thus one can watch the panorama of human existence as the back and forth of ideas and social constructs.

While one can look at tribal rivalries on the American continent, the real clash came with the European invasion.

Above and beyond the fight to control land and exploit natural resources, cultural conflict was present within almost any institution of daily life: health practices, housing, education, care of young, care of elderly, religious beliefs/practices, dress, economy, etc.

For the three centuries, we have watched the conversation swing

wildly to European concepts but now find the pendulum swinging back to native/indigenous/tribal concepts.

The “discussion” about “climate change” has accelerated the phenomena. There are examples everywhere.

At the 2012World Conservation Congress of the International Union for Conservation of Nature the conference passed a historic resolution declaring that children have a human right to experience a healthy natural world. "*The Child's Right to Connect With Nature and to a Healthy Environment,*" begins by recognizing "*the increasing disconnection of people and especially children from nature, and the adverse consequences for both healthy child development (nature deficit disorder) as well as responsible stewardship for nature and the environment in the future.*"

The resolution goes on to state, "*Growing up in a healthy environment and connecting children with nature is of such a fundamental importance for both children and the (future of) the conservation of nature and the protection of the environment, that it should be recognized and codified internationally as a human right for children.*"

The Idle No More and DAPL protests spark many other communities (including nuns and “older people”) to take a stand about their environment. Student leadership is ascending.

- New Zealand grants a river the same legal rights as a person.
- The Governor of South Dakota is banned from accessing 3500 acres of tribal territory.

- Nooshin Razanie, founder of the Center for Natural Health is quoted worldwide, “*The truth is that people whose cultures were colonized often had more true nature connection in their histories than did the colonizers*”. She also states, “.....live in green neighborhoods live longer than those with little nature nearby.”
- And Edward O Wilson of “biophilia” hypothesizes that humans are genetically programmed to have an affiliation with the rest of nature.
- EPA document tells communities to brace for climate change impacts; releases report advising communities to Prepare for Climate Related Disasters.
- An Amazonian Tribe compiles a 500-page traditional medical text.

And just this week, the headline “**How the Loss of Native American Language Affects our Understanding of the Natural World.**”

Even the press is getting it. (And hopefully is professionally embarrassed about previous reporting over the centuries that fostered campaigns that eliminated local languages and practices).

The resultant conundrum is that should the world come to your tribe for information/guidance, will there be anyone who holds the knowledge sought? can provide hands-on models? can translate/articulate the ancient environmental knowledge from traditional language to modern application?

Add these questions to your education plans. The world depends on it.

Defining Perseverance

By Chantelle Blue Arm, Cheyenne River Sioux, South Dakota

Source: Shayne’s Journal May 10, 2019

I thought about not going to my Master of Social Work hooding ceremony or the graduate commencement at the University of South Dakota, because I was utterly exhausted. And it was giving me anxiety to think about traveling and sitting through hours of ceremonies with the 3 kids and the baby. Luckily, we worked it out.

The main reason I felt it was important to go, was because I needed people to see that Native Americans are rising and we are resilient.

I needed people who are not familiar with us to know we are proud of who we are and where we come from. Slowly but surely, we are making ourselves more visible, and this was my chance to do my part.

As I listened at our hooding ceremony to the introduction of the white student speaker and she was introduced as receiving multiple scholarships and had a 4.0, I thought, I bet she isn’t raising 4 children, and I bet she didn’t take care of her sibling until the moment she died while still doing coursework. And I bet a close friend of hers didn’t pass away in a similar way in the past few months and she doesn’t experience the deep sorrow of losing loved ones so tragically.

I bet she doesn’t know what addiction, mental illness and trauma is REALLY like. I bet she didn’t have to work 60-plus hours to make ends meet and was so sleep deprived at times she worried she’d have a heart attack.

I bet her scholarship and loan money didn’t go towards paying for the bills or buying mobile homes or vehicles for loved ones (because if your loved ones at least have a car and they are homeless, they can at least sleep in the car) to keep them from experiencing the deeper effects of poverty.

I bet she hasn’t screamed in the middle of the night or in the shower on multiple occasions, begging the Creator to give her more strength for herself, her loved ones and her people. And yet, I also had nearly a 4.0 (I took 24 courses and received one B) and multiple scholarships. But who tells and listens to our stories?

People don’t understand how much more of a struggle we face to be on the same level. Wearing a cap and gown makes us look like the rest of them. I was SO



PROUD to see other Natives at the hooding ceremony and Graduate commencement and that they stood out.

There were maybe 5-6 of us among the 300 graduates in attendance. Although hundreds of students didn’t attend, I bet all of us showed up. One Native woman was wearing beaded moccasins. I saw beaded caps, eagle feathers and plumes, a turquoise necklace, ribbon skirts, a beautiful beaded medallion. I saw a large Native family who all came out to support a graduate and they shouted and hollered with pride when their graduate crossed the stage.

It meant so much to see them all and know how proud they were. They should be. It means so much more when we can accomplish our goals. I felt proud to represent our culture and our artwork.

I had just finished my ribbon skirt on the drive (my sister Tanille has intended to make it for me, but she has been having issues with her tendons. She was focused on decorations and food too). The skirt was fun and easy to make because I felt like I was making it in her place, and we

connected with each other while I worked on it. I proudly wore the beaded cap my mom made. I proudly wore the rawhide matching earrings and bracelet my dad made, and proudly wore the eagle feather my dad gave to me.

It was very uncomfortable for me to make a starquilt for myself. I wanted to give up many times. I would even cry. Multiple times I said to myself, “Why am I even doing this? At the end of the day, I don’t NEED a starquilt. I have plenty of blankets. What’s the point?” I was literally agonizing over it. I told my mom I was thinking of not making it. She said, “But Chantelle, WE want you to have a starquilt!!” So, for her, I finished it. But I’ve never had so much trouble finishing a quilt.

When it was done, I still felt uncomfortable about it. The quilt was sitting on the couch like any other quilt. I didn’t feel connected to it or particularly proud in any way because of it. Even when we attended the hooding ceremony and the graduate commencement, it didn’t make sense to bring it with us, because it was just a blan-

ket I made for myself. We might as well have left it at home. Little did I know, this quilt was about to have a profound effect on me and gain meaning in a way I never would have expected.

At the commencement, as it was getting closer to my name being called, I noticed my mom and sister Tanille folding the starquilt, as if they were getting ready to put it on me. My heart started pounding out of my chest. Nearly all of the other 300 graduates had walked. There were only about 15 of us left. The graduates were separated from their guests by the arena wall. None of the other Natives wore a starquilt. Was it not allowed? Why didn’t any of the other Natives do it? Would I be told I couldn’t wear it? How would I handle that?

As I watched my family stand together and fold the starquilt, I realized that moment was so much more than me. It was a family wanting to show their graduate how proud of her they were.

They knew her story and what she has faced. They knew this was how they could show others how proud they were.

In the heart of South Dakota, where our people are often disparaged, stereotyped, dehumanized, and in a room dominated by white people, my mom and sister stopped the procession and wrapped me in this starquilt.

I was humbled. I knew people would be confused. I knew they didn’t understand. But they would know it was a moment to celebrate. Not a moment to celebrate me but celebrate our Native people, our history and our culture. To honor the sacrifices of our people so that we could ALL be here. In that moment, as nervous as I was, I saw the quilt from the corner of my eye, and I thought, “*This is the modern-day buffalo robe, and I was just wrapped in it.*” It sounds corny, but in that moment, I actually felt my ancestors walking with me and I instantly felt calm. It grounded me to the land. It grounded me to my purpose. It connected me to everyone, especially to our people and it reminded me what this has all been for.

This moment was so much more than me. This hard work has been for us. We will defy the odds. We will overcome. We are strong. We are resilient. We are rising.

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SCAIR AMERICAN INDIAN YOUTH ART MURAL PROJECT

By Melanie Edmonds

This spring, between May 8 and June 12, 2019 SCAIR is commissioning a Native American Youth Art Mural Project with ArtReach in San Diego's Old Town area. The project is funded through the Sacred Pipe Tobacco Use Prevention Education (TUPE) Program by the California Department of Education's American Indian Education Centers Programs with an augmented grant award from the California Department of Education.

The SCAIR mural project will be conducted in collaboration with the San Diego Unified School District's Title VI and Johnson O'Malley Indian Education Programs and at the School District's Ballard Parent Center, Title VI Indian Education Community Garden site.

The San Diego Unified School District is one of the largest school districts in the state with over 37,000 students including an estimated 759 American Indian student in grades K-12. The district has a large representation of tribal students from the numerous tribes from throughout the Nation.

The mural project is a six-week activity. A prominent wall space near the community garden located at the Ballard Center will feature the mural project created by

Native youths in the San Diego Community. The community garden, where the mural will serve as a backdrop, has been a vital part of the community for many years, which made it a perfect location to place the mural.

SCAIR is honored to work with local artist Regan Russell and Donald Gould from ArtReach. 12 to 15 American Indian Youth in grades 3 to 12, will participate in the development of the proposed mural, from inception to end.

ArtReach believes that *“all children, regardless of zip code or socioeconomic status, benefit from the opportunity to practice creative thinking and creative doing.”* ArtReach works with students K-12 in the San Diego community to focus on creating a space where kids can show their creativity.

The artists working with the TUPE Program youth will help facilitate the artistic expression for the mural project by helping to narrow down culturally significant values and imagery contributed and developed by the youth. The mural will focus on the artistic and cultural vision of the 12 to 15 American Indian Youth that are dedicated to working on the mural.

The Mural will be inspired by the goals and objectives of SCAIR's TUPE Program which focuses on the sacred use of tobacco rather than the commercial use of the product, as well as cultural education and overall Native health and wellness.

During the first couple of weeks the students will be learn what a mural is and how they are going to implement their creative skills into this artwork that they will be creating. The participating students will be committed to a 6-week schedule of activities that is designed to teach them about responsibility and involvement in their community.

This project is an opportunity for visitors to the Old Town area to



have the opportunity to better understand and respect the local American Indian tribal customs, traditions and values of local Kumeyaay Tribes as well as and youth from other tribes.

The name of the garden is *“Sa'mall Lly Hapsh”* which in Kumeyaay, stands for *“Flowers that Bloom”*. This name was given to the garden by a Ku-

meyaay Elder who gave a blessing to the garden when it first opened in 2014. This garden is special to the community because it is part of the Native culture.

Upon completion of the six-week schedule, SCAIR will host an unveiling and honoring ceremony on June 19, 2019 at the Harold J. Ballard Center. This will be a chance for the youth who participated in the creation of the mural to showcase their hard work and dedication to this project. In addition, it will be a time to come together with local songs, traditions, good food and celebration of family. The community will be invited.

SCAIRs hope is that the mural will serve as a legacy project and help contribute to the growing visibility of Native culture in the larger community.



Five Ways Storytime Helps Kids Get Ready for School

Early learning | 3-minute read
By Tracie Popma (Sacramento Library) January 29, 2019
Source: Shayne's Journal # 4418 -May, 16, 2019

Did you know that story time at the Library can get your kid up, dressed with their teeth brushed and out the door on time? Instead, our storytimes lay the groundwork for young children to become everything they have the potential to be.

Instead, our storytimes lay the groundwork for young children to become everything they have the potential to be.

By the time a child is 5 years old — the point where we often think education begins — a child's brain has grown to 90% of the size of an adult's brain. Use your full-size brain to ponder that for a moment ... amazing, isn't it? That's why we're so excited to be able to help parents be their child's first teacher.

Early learning — that's for kids 0-5 — is our top priority at the Library. These crucial years make a difference as they are a vital time for developing a growing bank of words that your child understands

Talk. Sing. Read. Write. Play. These five activities help build a child's vocabulary and get them ready for school, while creating opportunities for them to practice language and build a full word bank.

There is no greater place to get started than at your local storytime. It's like blending cauliflower into your child's mac and cheese. They love it, and are none the wiser that it's good for them. Here's insight into how that works:

TALK: Talking with children helps them learn vocabulary. Talking about what is happening on the pages of a book is a great way to share language, and giving children a chance to talk helps them use different parts of their brains.

SING: Singing slows down language so that children can hear the smaller sounds in words. Storytime songs also help introduce new words and concepts in a fun, engaging way.

READ: Hearing stories read out loud is a great way to learn new words. Picture books can contain up to 40% more rare words — words that aren't typically used in everyday conversations.

WRITE: Children need to develop the muscles and coordination needed to learn to write. To help them do that, we move our hands while singing “Itsy Bitsy Spider” and often provide toys and art activities after storytime to help them practice their motor skills.

PLAY: Most of all, storytime is fun! And play is the most natural way that young children learn. So while storytime is jam packed with early learning activities, children will think of it as the place they get to play with shakers, move and wiggle, or giggle at a silly story. There are also age-appropriate toys and play spaces in every library to continue the learning and exploration after storytime is over.

So what do you do now? Hop onto Ticketmaster and get your tickets for the next storytime.

We kid, we kid.

Everything at the Library is free — quality, free programming that gives your child the head start that they need to be ready for school. Getting their teeth brushed is up to you.

Saul Alinsky's

“8-Steps to Create a Socialist State”

By Ernie C. Salgado Jr.

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

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

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

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

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

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

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The American Indian Reporter

This Day in History: The Kentucky Derby, a “grand slice of Americana”

Posted on May 17, 2018 by Tara Ross

At about this time in 1875, the first Kentucky Derby is run. The Derby has been described as a “grand slice of Americana”! No wonder? Early foundations for the race can be found as early as 1783, nearly a decade before Kentucky entered the Union.

That was the year that city officials had to address horse racing on city streets. People were racing their horses in the middle of downtown Louisville! It was disruptive, to say the least.

But there’s another factor that perhaps adds to the quintessentially American nature of the event. The founder of the Kentucky Derby was none other than Meriwether Lewis (“Lutie”) Clark, Jr. The name sounds familiar for a reason: Lutie was the grandson of explorer William Clark, co-leader of the Lewis and Clark Expedition.

In 1872, Lutie Clark was recruited by locals who wanted to revive horse racing in Kentucky. Clark was soon in Europe, investigating the practices of successful race tracks such as England’s Epsom Downs. He returned to America, prepared to create a spectacle horse racing event that would draw high society. He created the Louisville Jockey Club and raised funds. He built his new racetrack on land owned by his uncles, John and Henry Churchill.

That track finally opened on May 17, 1875.

A surprisingly large crowd of 10,000 people was in attendance. Fifteen 3-year-old Thoroughbreds competed in the Derby, and a horse named Aristides set an American record as he won. Spectators were dressed to the nines. They were pampered. They were entertained.

The Derby was off to a roaring start!



The photo is of Secretariat. He won the 1973 Derby in a stunning 1:59.40 minutes—a record that stands to this day.

Unfortunately, human nature intervened? A squabble with bookmakers nearly derailed the entire enterprise. The Derby was boycotted, and the racetrack operated in the red for years. Clark himself could be difficult to work with, and he was beginning to get sidelined in his own venture. Sadly, these and other difficulties prompted Clark to commit suicide in 1899.

All might have been lost but for the intervention of Col. Matt J. Winn. He was a natural salesman. He courted locals and convinced many to bring their horses back. When antigambling “reform” movements overtook the nation, he outwitted local officials and kept his race running. But the crowning achievement came in 1915: He’d convinced a New Yorker by the name of Harry Payne Whitney to bring his filly, Regret, to the Derby.

Regret crushed the boys that year! She was the first filly to win the race, and her owner’s enthusiasm secured the Derby’s reputation. “I do not care if [Regret] never wins another race, or if she never starts

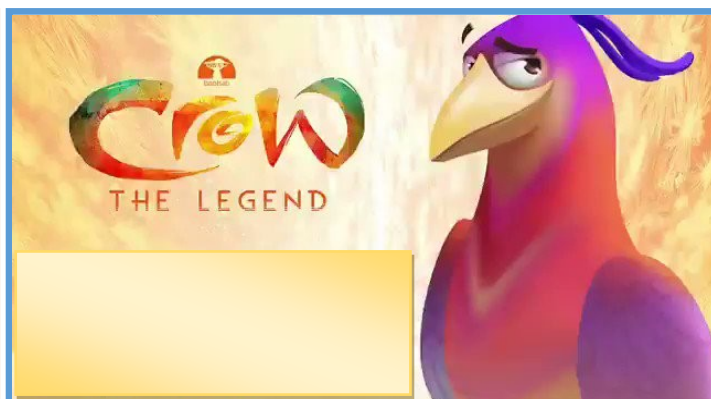
in another race,” Whitney said at the time. “She has won the greatest race in America, and I am satisfied.”

The Derby has changed in many ways over the years: The length of the race was altered. Grandstands were built. Roses became a tradition. The Derby’s schedule became more regular to accommodate the Preakness and the Belmont—and to allow for the possibility of a Triple Crown.

Yet, in the midst of it all, the Derby did something more important: It persevered. Through boycotts and financial difficulties, it never took a break, not even for the World Wars or the Great Depression.

Today, of course, all that endurance has paid off. The Derby is a raging success. It is not only a slice of “Americana,” but it is a testament to what American perseverance and determination can accomplish.

Surely Lutie Clark would be proud.



Native Actors and John Legend, Shine in animated film: ‘Crow: The Legend’

‘Crow: The Legend’ was directed, written and produced by Eric Darnell, the creator of such mega-blockbuster hits as Antz and the Madagascar movies and was executive produced, and voiced by singer and songwriter John Legend.

The other main characters include Oprah Winfrey, as The One who Creates Everything by Thinking; **Tribal Elder; Randy Edmonds as the Narrator (Kiowa-Caddo);** Sarah Eagle Heart as Luna, Liza Koshy as the Owl; Diego Luna as the Moth; Tye Sheridan as the Turtle; and Constance Wu as the Skunk and John Legend as Crow.

According to the studio release, ‘Crow is based on the

moving Native American story about the bird’s cultural genesis and its place in Native American mythology.’

Sarah Eagle Heart who portrayed the part of Luna and is the CEO of Native Americans in Philanthropy consulting and experiences in the making of *Crow: The Legend*.



Randy Edmonds (Kiowa-Caddo), SCAIR Advisor .



Fostering Undergraduate Talent by Unlocking Resources for Education (FUTURE) Act (S. 1276) Gets Bipartisan Congressional Support

Washington, D.C.—The 37 Tribal Colleges and Universities in the nation, which are collectively named as the American Indian Higher Education Consortium or (AIHEC), applaud Senators Doug Jones (D-AL) and Tim Scott (R-SC) for introducing the bipartisan “Fostering Undergraduate Talent by Unlocking Resources for Education” (FUTURE) Act (S. 1276).

The **FUTURE Act** will ensure continued support for Tribal Colleges and Universities (TCUs) and Minority Serving Institutions (MSIs) by reauthorizing vital mandatory funding for TCUs within the Strengthening Institutions program (Title III) of the Higher Education Act.

The mandatory funding will cover the next two fiscal years and three academic years.

“AIHEC is thrilled that Senators Jones and Scott have introduced the FUTURE Act, which is critically important to Tribal College students and our tribal communities. This funding supports TCUs across 16 states – it provides \$30 million annually for critical student support services, library services, curriculum development, building updates and construction,” said Carrie Billy, AIHEC’s President & CEO. **“This legislation is vitally important to the success of our students, as well as our tribal communities and the states in which TCUs are located. We urge Congress to ensure its swift enactment.”**

“The Strengthening Institutions funding is essential for academic operations on our campus. Without this funding, we would most likely close our doors,” emphasized President Cynthia Lindquist

of Cankdeska Cikana Community College (Fort Totten, ND).

“As Tribal Colleges, we are concerned with the fast impending expiration date. We need Congress to pass this bill for us to reassure our students and community members that courses and services will be available in the fall,” said David Yarlott, Jr., AIHEC’s Board Chair and President of Little Big Horn College (Crow Agency, MT).

The (AIHEC) comprises the nation’s 37 Tribal Colleges and Universities (TCUs).

TCUs are public institutions of higher education operating more than 75 sites in 16 states and serving approximately 160,000 American Indians, Alaska Natives, and other rural residents each year in academic and community-based programs.

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INDIAN COUNTRY TODAY

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This Day in History: The origins of the National Day of Prayer

Posted on May 5, 2019 by Tara Ross

On this day in 1988, President Ronald Reagan signs a law designating the first Thursday in May as the National Day of Prayer.

Of course, Reagan had already issued a proclamation for a day of prayer that year. In classic Reagan style, his proclamation included a story.

"Americans in every generation have turned to their Maker in prayer," Reagan began. "That was surely so at the very beginning of our Nation, in the earliest days of our quest for independence and liberty. It could only be thus, for a people who recognized God as the Author of freedom . . . So did they believe, those who gathered in Carpenters' Hall in Philadelphia in 1774, the members of the First Continental Congress."

The Congress described by Reagan was called to order on September 5, 1774. Early in the proceedings, a delegate moved that Congress be opened with a prayer. Two other delegates opposed the motion on the grounds that "we were so divided in religious sentiments."

At this juncture, one respected delegate from Massachusetts spoke up. Samuel Adams rose to his feet and declared that he "was no bigot, and could hear a prayer from a gentleman of piety and virtue, who was at the same time a friend to his country." Reagan summarized Adams's plea: "Because Sam Adams gave voice to all the goodness, the genius, and the generosity that make up the American spirit, the First Continental Congress made its first act a prayer—the beginning of a great tradition."

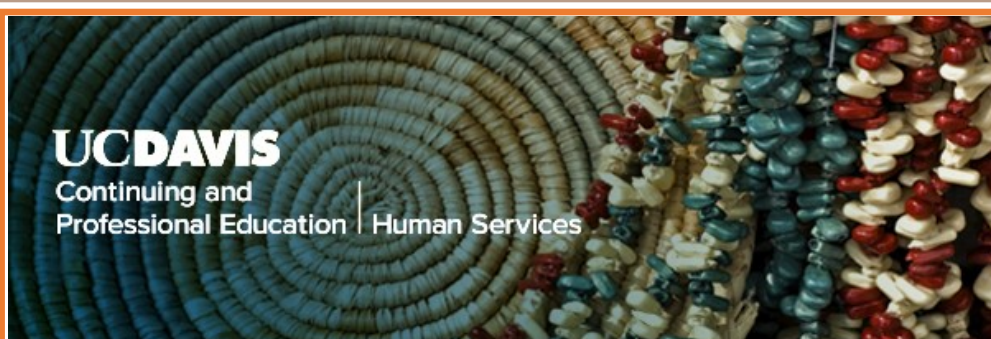


The Reverend Jacob Duché, a local Episcopal clergyman, was nominated to lead the Congress in prayer. He decided to read Psalm 35. Have you read the Psalm lately? Such an appropriate choice, under the circumstances. The Psalm begins: "Contend, Lord, with those who contend with me; fight against those who fight against me . . ."

Duché finished the Psalm, then prayed a prayer that "filled the bosom of every man present," according to John Adams.

Our nation began with the Boston Tea Party, the "shot heard round the world," and other great moments. But perhaps we should remember that one of these great moments was a few quiet minutes in a hall in Philadelphia. Men of different religious persuasions agreed to spend a few moments praying together, because they knew that they needed divine assistance for the long struggle ahead.

That long struggle is ahead of us today, too.



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

Our Keynote Speaker

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

What to Expect at the 2019 Institute

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

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

Enrollment Fee

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

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

How to Enroll

To enroll online, complete the [online enrollment form](#).

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

We look forward to seeing you at the 2019 Institute!

Last Chance to Enroll in Spring Leadership and Case Management Training

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

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

CONTACT US

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UC Davis Continuing and Professional Education
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Barona Creek Golf Club in Lakeside, CA

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LA County - Please register with UAII for a referral to Workforce Dept.
Please contact René Williams @ (213) 202-3970 or rwilliams@uaii.org

Orange County - Lynda Gonzales @ (657) 900-2197 or lestrella@walkingshield.org

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Register Early - Discounts Hotel Rooms are limited

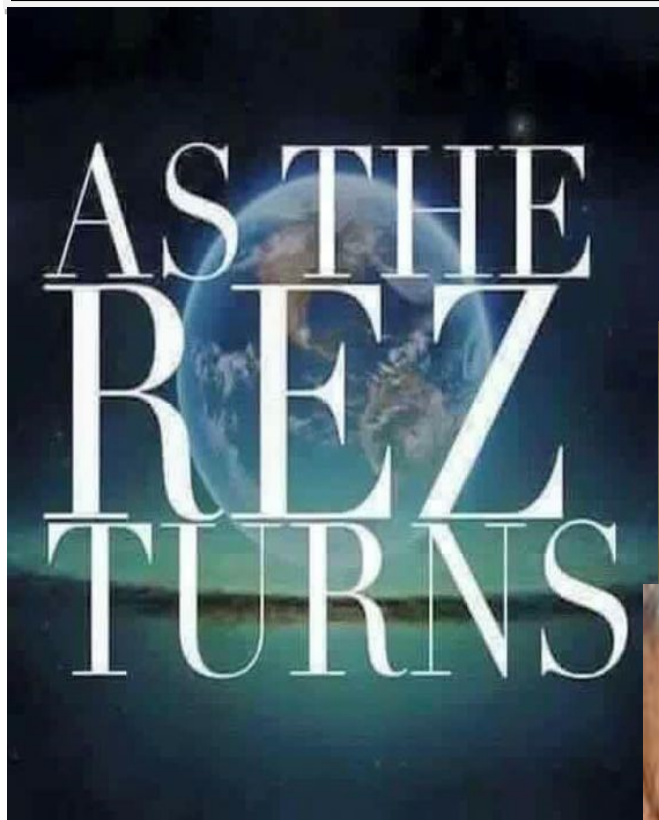
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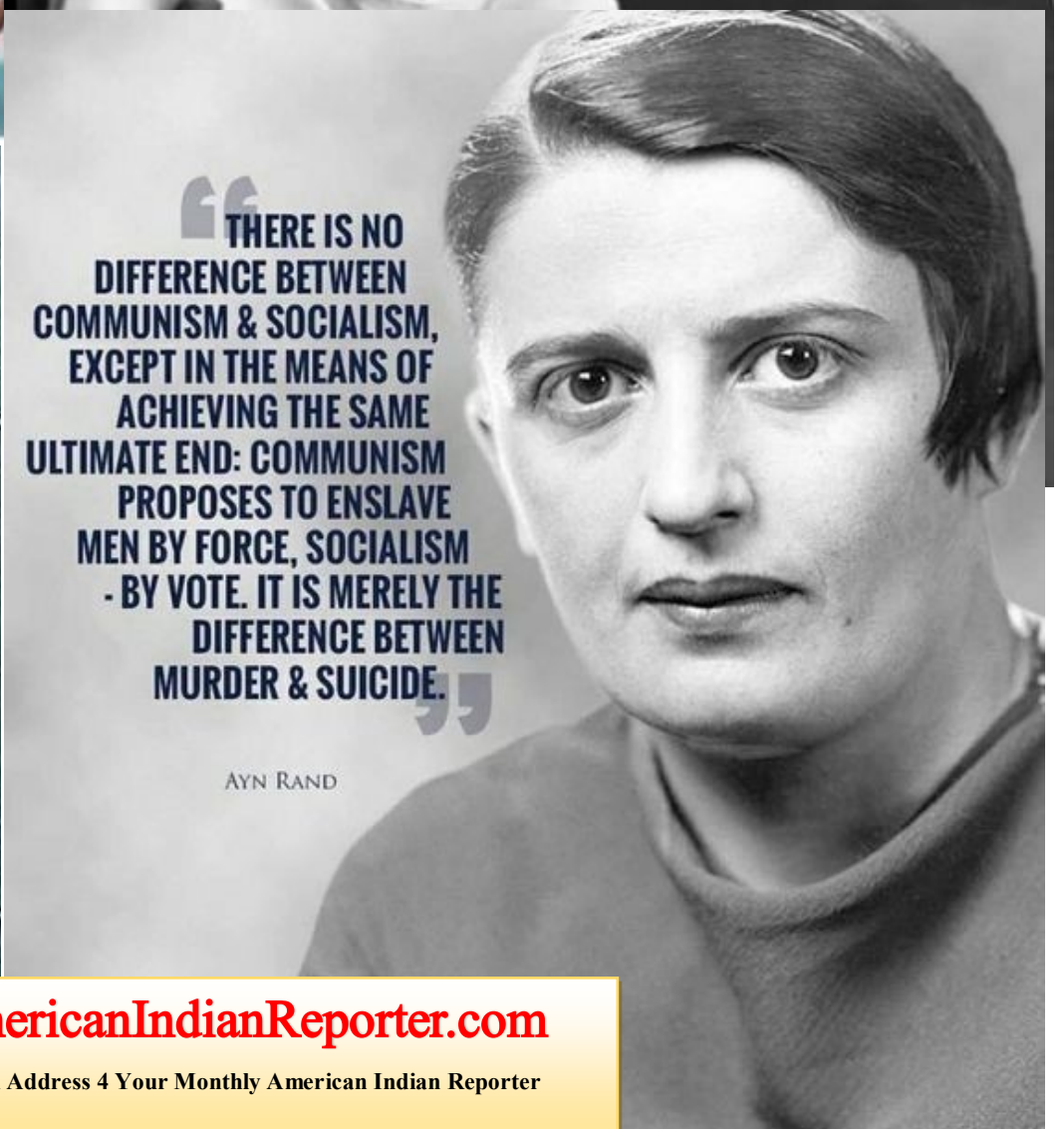
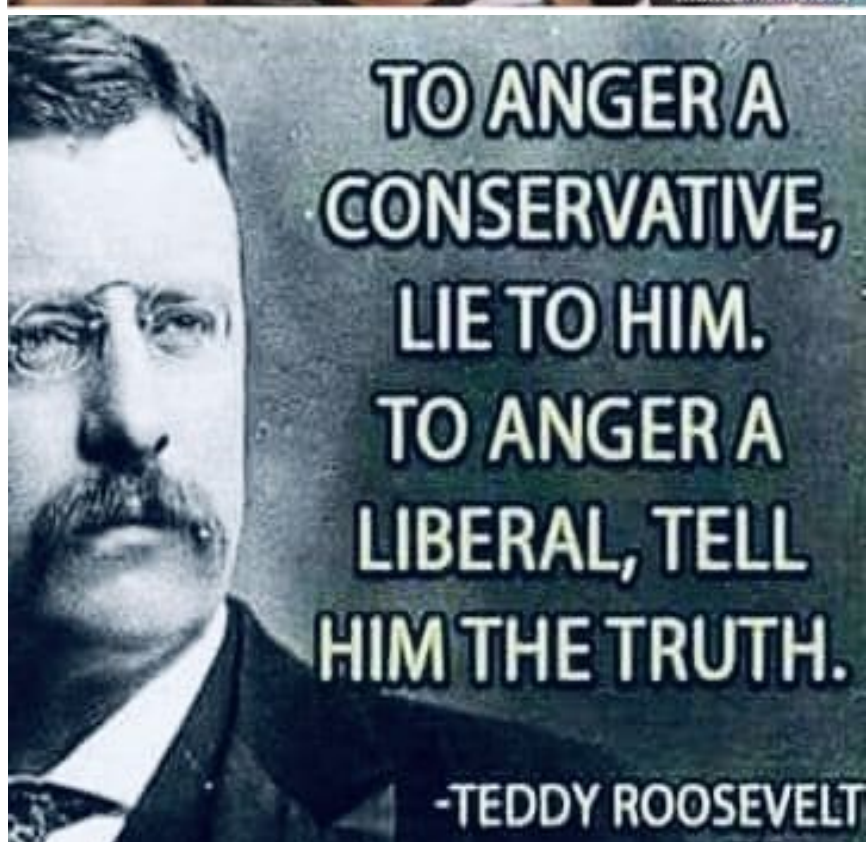
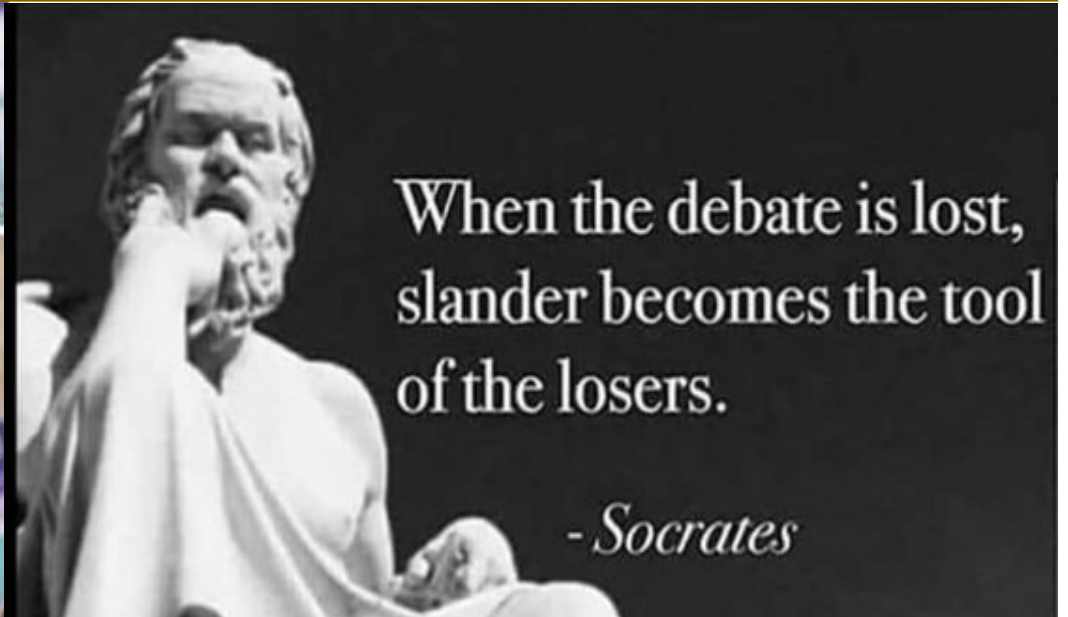
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June 1, 2019

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Sometimes

My greatest accomplishment is just keeping my mouth shut.

Do You Remember?

Contributed by Franklin Mott , Moreno Valley CA

Remember when Donald Trump was business partners with the Russian government and his company got 53 million from the Russian government investment fund called Rusnano that was started by Vladimir Putin and is referred to as "*Putin's Child*"? Oh wait that wasn't Trump it was John Podesta.!!

Remember when Donald Trump received \$500 thousand for a speech in Moscow and paid for by Renaissance Capital, a company tied to Russian Intelligence Agencies? Oh wait that was Bill Clinton.!!

Remember when Donald Trump approved the sale of 20% of US uranium to the Russians while he was Secretary of State which gave control of it to Rosatom the Russian State Atomic Energy Corporation? Oh wait that was Hillary Clinton.!!

Remember when Donald Trump lied about that and said he wasn't a part of approving the deal that gave the Russians 1/5 of our uranium,

but then his emails were leaked showing he did lie about it? Oh wait that was Hillary Clinton and John Podesta.!!

Remember when Donald Trump got 145 million dollars from shareholders of the uranium company sold to the Russians? Oh wait that was Hillary Clinton and the Clinton Foundation.!!

Remember when Donald Trump accepted millions in donations from Russian Oligarchs like the chairman of a company that's part of the Russian Nuclear Research Cluster, the wife of the mayor of Moscow, and a close pal of Putins? Oh wait that was the Clinton Foundation.!!

Remember when Donald Trump failed to disclose all those donations before becoming the Secretary of State, and it was only found out when a journalist went through Canadian tax records? Oh wait that was Hillary Clinton.!!

YOUR ENTIRE COUNTRY GRINDED TO A HALT OVER A 1982 HIGH SCHOOL DRINKING PARTY

AND YOU THINK IT TOOK A RUSSIAN MASTERMIND TO INFLUENCE YOUR ELECTION. DID ANY OF YOU GRADUATE KINDERGARTEN ??

On March 27, 1973, **Sacheen Littlefeather** gave up her chance for fame and fortune as an actress to expose the Hollywood bigotry and Government oppression of the American Indian people.

She never worked again as an actress in Hollywood. Another forgotten Warrior!

You 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 how you are getting scammed by the Democratic Socialist Party.

Hey! It's either "One Nation Under God," or bite my ass and just leave!

Master's in Indian Law

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- Gain the legal knowledge tribal leaders need

Like Karl Marx, today's political leaders believe they must **force their ideas** onto we, the people.

They've decided we are **simply not smart enough** to understand what is "good" for us.

Ben Carson

I find it amusing when your demand for complete tolerance collides with your intolerance of differing opinions.