

The

memorial
DAY

May 1, 2019

American Indian Reporter



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

SAN MANUEL BAND OF MISSION INDIANS



Gives \$25,000,000

To Loma Linda Children's Hospital

That's correct, \$25 Million Benjamin Franklins is the amount of money the San Manuel Band of Mission Indians donated to the Loma Linda Hospital for the expansion of the children's ward.

The San Manuel Tribal Council has also contributed millions of dollars to advance the education of the tribal youth.

And although San Manuel sets the bench mark for the American Indian Gaming Tribes in the Country by give back to their neighbors and communities they remain humble.

The next time a political fool like former Calif. Governor Arnold Schwarzenegger (RINO) says that "...the American Indian Tribes need to pay their fair share,"

Besides telling them to kiss your A- -, tell them to call Loma Linda, the University of California at Riverside or food panty's just for starters.

Although San Manuel is one of the smallest land based tribes it is one of the most profitable gaming tribe in the Nation. Since it has the three basic requirements needed for a successful business venture, location, location and location.

Located adjacent to the City of Highland CA and within walking distance of the freeway with an On-Ramp and Off-Ramp providing easy access to their casino.

San Manuel has been a leader in the American Indian Gaming business since the Bingo days in the 80's. Their Tribal Leadership and excellent management consistency have been two of their greatest assets.

In honor of San Manuel's latest gift, the fifth floor of Loma Linda University Health's new adult acute care hospital and Children's Hospital facility will be named the San Manuel Maternity Pavilion.



California Tribal Chairpersons' Association, Inc.

Sacramento, CA, – On Tuesday, April 9, 2019, the Southern California Tribal Chairmen's Association, Central California Tribal Chairpersons' Association and the Northern California Tribal Chairpersons' Association joined forces to formally establish the California Tribal Chairpersons' Association (CTCA), a state-wide organization established to collectively address critical issues facing Tribes in California.

At its inaugural meeting, the CTCA met in Sacramento to adopt bylaws, vote and elect the Executive Board consisting of the following members:

Bo Mazzetti - Chairman of Rincon Band of Luiseno Band of Indians was elected Chairman of the CTCA.

"The mission of the CTCA is to promote unity and strength by advocating for all California Indian people. As my father taught me, it is important to improve the lives for future generations and to pursue a path that younger tribal leaders can follow, like our tribal elders did for us." Mazzetti said,

"The California Tribal Chairpersons' have united to create an association that represents every region of the State of California." Michael Hunter, said.

Garth Sundberg - Chairman of the Trinidad Rancheria was elected Treasurer of the CTCA.

Dale Miller - Chairman of Elk Valley Rancheria was elected Member at Large of the CTCA

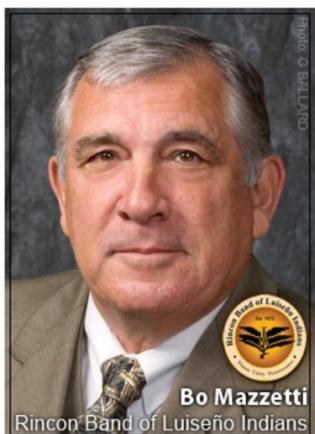
Kevin Day - Chairman of Tule Wuk Band of Me-Wuk Indians was elected Member at Large of the CTCA.

93-638, the Indian Self Determination and Education Act of 1975.

The primary mission of the CTCA is to protect and promote the tribal sovereign government rights, advocate for the general welfare of California Tribes and cultural identity and interests.

The CTCA is organized as a tribal resource and recognized as a central point for the issues in California. For more information contact Erica M. Pinto, Secretary at epinto@jiv-nsn.gov

Denis Turner, Executive Director of the Southern California Tribal Chairmen's Association was very active in the formation of CTCA.

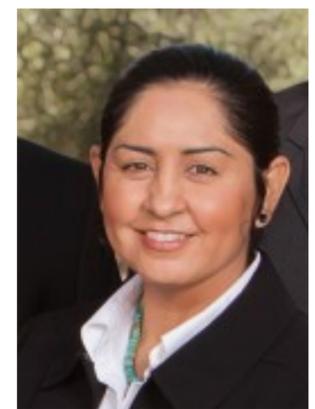


Bo Mazzetti
Rincon Band of Luiseño Indians



Michael Hunter

Michael Hunter - Chairman of the Coyote Valley Band of Pomo Indians was elected Vice Chairman of CTCA.



Erica M. Pinto - Chairwoman of the Jamul Indian Village of California was elected Secretary.

"CTCA represents a majority of the sovereign tribal governments throughout the state. And with one voice, the collective influential of the organization will be a positive. CTCA will work collaboratively on all fronts with other tribal organizations to find solutions, promote Tribal sovereignty and bring needed resources to Tribal nations." Pinto told AIR.



Kevin Day

The California Tribal Chairperson's Association (CTCA) was formally established earlier this year with the adoption of its legal organizational documents.

CTCA is a 501(c)(3) non-profit Federally recognized Tribal Organization as defined under P.L.



Denis Turner



DISCLAIMER: By Ernie C. Salgado Jr.: The **American Indian Reporter** is based strictly on my humble opinion of the numerous tribal matters and issues. It is not intended to represent the views or positions of any American Indian Tribal Government, American Indian organization, community organization or private sector sponsor of the **American Indian Reporter**. The primary purpose of this newspaper is to provide information to the American Indian population and general public on American Indian affairs at the local, state and national levels. Any reproduction or posting of any data herein in any form is strictly prohibited unless authorized or used for educational purposes. Violators will be subject to us creating an effigy of you and stick it with pins and needles.

James Ramos
California Assembly Member
40th Congressional District



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

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Ernie C. Salgado Jr.

WELCOME to the American Indian Reporter's first year anniversary of publication.

The American Indian Reporter (AIR) published its first newspaper on May 1, 2018 consisting of 16-colorful pages and printed 1,000 copies and has expanded to 5,000.

The American Indian Reporter is sole owned and published by yours truly, Ernie C. Salgado Jr.

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

Over the years I have had the opportunity to work in a wide range of jobs, as a farm laborer (*Before Mr. Caesar Chaves*), a California professional licensed barber, businessman and served as the CEO of a non-profit Tribal organization for over 40-years.

The education of our people was and still is my life's work. Which brings us to the primary objective of the American Indian Reporter.

Although, the original intended was for the paper to be an educational non-profit endeavor. But because of the tribal political views, the support for Tribal Sovereignty and the promotion of Self-Governance is offensive to some folks it was a no go issue.

The one and only objective of the American Indian Reporter is to provided the tribal community with historical facts and current information of political issues that are vital to the survival of our Tribal Sovereignty.

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.

For the first six-month the American Indian Reporter 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.

We have expanded the news coverage and distribution to a national level that include ever tribe in the nation including Alaska.

For the past 6-months the American Indian Reporter has expanded its distribution to ever Tribal Government in the Nation through social media.

Printed copies are currently mailed to the 27-Tribes located in the seven counties areas in Southern California.

The geographical area is from the

Chemehuevi Indian Reservation located in the remote eastern region of San Bernardino County bordering on the Arizona border on the Colorado River to the Santa Ynez Indian Reservation in Santa Barbara County to the east San Diego County Indian Reservations of Campo, Manzanita and La Posta.

The distribution of the printed copies to the tribes, organizations and urban tribal communities is by U.S. mail. Individual copies are also mailed to subscribers.

The American Indian Reporter is posted on two websites:

AmericanIndianReporter.org
CALIE.ORG.

The American Indian Reporter expects to print and distribute 10,000 to 15,000 copies per month this year.

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

Respectfully,

Ernie C. Salgado Jr.
 American Indian Reporter, CEO



"Raising the Flag on Iwo Jima"



Corporal, Ira Hamilton Hayes, and five other U.S. Marines were photographed on February 23, 1945 by Joe Rosenthal.

Three of the six Marines depicted in the photograph, Sergeant, Michael Strank, Corporal, Harlon Block, and Private First Class, Franklin Sousley were killed in action over the next few days. The three surviving flag-raisers were Corporals Rene Gagnon, Ira Hayes, and Harold Schultz.

Hayes was born on January 12, 1923 at Sacaton on the Gila River Indian Reservation in south central Arizona. He died on January 23, 1955 at the age of 32.



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The American Indian Reporter

Wayne Newton HONORARY CHAIRMAN AMERICAN INDIAN & ALASKAN NATIVE VETERANS MONUMENT AT RIVERSIDE

“Why an American Indian & Alaskan Native Memorial?”

There is no federal memorial honoring American Indians and Alaska Native Veterans. It is time to recognize their contributions to our freedom. Help us build an American Indian Veterans Monument at Riverside National Cemetery.

What is unique about this Memorial?

100% of all donations for the American Indian Alaska Native Veterans Memorial is applied to the construction and perpetual maintenance for the monument.

Let’s remember American Indian Alaskan Native veterans at the Riverside National Cemetery – alongside the other warriors who fought and served with them.

Why Riverside National Cemetery?

The Los Angeles National Cemetery can no longer arrange for burial sites on its sacred grounds as there is not space to accommodate additional graves.

Veterans from Los Angeles, Orange, San Bernardino and Imperial Counties are directed to Riverside National Cemetery.

The suburban area of Los Angeles, Riverside, San Bernardino and San Diego



“I am also of American Indian heritage and have been an entertainer most of my life. I have entertained with the U.S.O. since 2001 and over the years I have had the privilege of meeting many men and women in the military and have the upmost respect for them and their service. I believe all veterans have earned the right to be remembered. “

“Please Join us in supporting the American Indian and Alaskan Native Memorial that will be built at Riverside National Cemetery.

With All Due Respect, Wayne Newton

Counties has the largest number of American Indians than any U.S. major suburban area. There are over a 100,000 L.A. area American Indian veterans.

Riverside National Cemetery is the third largest national cemetery in the country. Currently negotiations are underway to increase its land base which will make it the largest. Its annual rate of interments already far exceeds any other National cemetery.

The Riverside National Cemetery has three major memorials honoring military veterans -- the Medal of Honor, the Veter-

an, and the Prisoner of War / Missing in Action Memorial. Help us build an American Indian Veterans Memorial here. The Veterans Legacy Program shares the stories of Veterans through the legacy enshrined in our national cemeteries. Riverside National Cemetery is the only west coast National Cemetery to host the Legacy Program.

Historical Points

Our country has over 500 different tribes and villages

American Indians have fought in every U.S. military conflict, from the French &

Indian War right up to the Middle East.

During WWI, WWII and the Korean War, over 111,000 American Indians fought for their land, our country.

One in four indigenous adult males serves in the military – the U.S.’ highest percentage of service.

Before gaining the rights of citizenship or of voting, American Indians and Alaskan Natives served during World War I. It is often said that their military service led the way to citizenship for all tribal members by the Indian Citizenship Act of 1924. Also called the Snyder Act.

During World War I, In France, there were Indian military men who spoke 26 American Indian languages and dialects. Eighteen Choctaw soldiers served as radiomen –other tribes’ soldiers were also enlisted to communicate in their languages. These were the first “Code Talkers.”

During WW II , the Marines trained approximately 400 Navajos as “Code Talkers at Camp Pendleton, California. Their service in the Pacific is well known and well honored. Many other tribes served as “Code Talkers” as well.

Veterans Memorial Committee

The vision of the American Indian Alaska Native Veterans Memorial Committee (AIANVMC) is to honor the American Indians' and Alaskan Natives' for their military service. The National Memorial at the Riverside Veterans Cemetery is to recognize the proud military history of our peoples.

What most American citizens do not know is that;

- One of every four Indian males serves as a military Veteran. Indians have the highest record of service per capita of any ethnic group; 47% of tribal leaders are military Veterans.
- 27 American Indian men have received the Congressional Medal of Honor.
- American Indians were not drafted during WWI since they were not citizens, so they volunteered. A grateful nation enacted legislation to grant the American Indian people citizenship in 1924.
- The first U.S. “Code Talkers” were Choctaw men serving in WWI. The 19 Choctaw men "talking on the radio" have been credited with turning around the Germans' successful advances into France during the last six weeks of WW I. During WW II the Navajo, Comanche, and Choctaw served as “Code Talkers.”
- During World War I and II, more than 44,000 American Indians served in the military, and over 40,000 Indians relocated from reservations to work in war industries. Many seasoned

American Indian military members continued service during the Korean War, where an estimated 10,000 served. 90% of the 42,000 Indians who served in Vietnam were volunteers.

- Of the estimated 42,000 American Indians that fought in Vietnam 230 were “Killed in Action” with 89 of them listing California as their home State. Three of those that lost their lives in Vietnam were tribal members from southern California Indian Reservations:
- **1st Lt. Willie Lyons Jr.**, from the Morongo Indian Reservation,
- **Specialist E4, Joseph Pink** from the Pala Indian Reservation and
- **PFC. Victor Mesa** from the Jamul Indian Village in East San Diego County.
- Since the current actions began in Iraq, 42 American Indian Alaska Native service members have died in that country and 22 in Afghanistan.

Join us in honoring our Warriors

Honorary Chairman, Bo Mazzetti, Tribal Chairman, Rincon Band of Luiseno Indians, U.S. Navy Veteran, Vietnam;

Chairwoman, Sharron Savage -Ojibwa Descendant, L'Anse Band of Chipewewa Indians, Keweenaw Bay, Michigan; Phone 951.306.5656, E-mail ac.sl.savage@gmail.com

Vice Chairman, Michael Lombardi - Tribal Gaming Consultant.. Phone 562.714.1478, E-Mail lombardico@aol.com

Commander, Donald "Don" Loudner 2005 originating member of AIANVMC; Hunkpati Dakota Sioux Nation Tribal Member; U.S. Army, Retired; Chief Warrant Officer in Korean War; National American Indian Veterans, Inc. Commander; Phone 605.770.7106 Email poisonarrow32@yahoo.com

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David Roman -Taine, Arawak Indian Nation Tribal Member; U.S. Marine Corps, Retired; Master Level Counselor, Addiction Therapeutic Services, Palm Springs; Public Riders Motorcycle Club Officer, So. California; Phone 760-799-9081 E-Mail modakathanyou@yahoo.com

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Dominique Lombardi - Morongo Band of Mission Indians, Tribal Member; University of Redlands Student; former co-chairperson United National Indian Tribal Youth (UNITY). Phone 951.533.1635, Dominique_Lombardi@redlands.edu

Chag Lowry –Yurek, Mountain Maidu and Pit River Native American Ancestry, Poway, CA; Author The Original Patriots –1st volume, Northern California Indian Veterans of World War Two, 2nd volume, California Indian Veterans of the Korean War and 3rd volume to be published in 2017, The Forgotten Doughboys; Phone 707.496.2407 E-Mail ova4@sonic.net

Assembly Member James Ramos to Lead Select Committee on Native American Affairs



(Sacramento, CA) – Assembly Member James C. Ramos (D-Highland) has been appointed Chair of the Select Committee on Native American Affairs by Speaker of the Assembly Anthony Rendon (D-Lakewood).

As the first California American Indian ever elected to the State Legislature, Assembly Member Ramos's appointment marks another first as the formation of the Select Committee on Native American Affairs is the first committee of its kind in California.

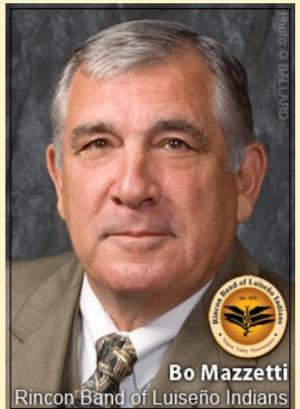
Assembly Member Ramos, who previously served as Chairman of the San Manuel Mission Band of Indians and Chairman of the San Bernardino County Board of Supervisors sought to create the Select Committee to identify opportunities to strengthen ongoing working relationships with tribes throughout the state.

The scope of the Select Committee will focus on critical issues facing Native American communities – cultural preservation, domestic violence, youth suicide, opioid abuse, missing Native American women, mental health, and education attainment.

The work plan to carry out this scope will consist of information hearings and roundtable meetings in the 40th Assembly district and other member districts, fact finding tours, committee white papers, and potential legislation.

Bo Mazzetti, Chairman of the Rincon Band of Luiseno Indians and Chairman of the recently formed California Tribal Chair-

persons Association, Inc. Said. *"I was elated when he (Ramos) was elected but the establishment of the Select Committee on Native American Affairs is something else as it will allow the California tribes to have a real voice."*



Speaker Rendon, in Sacramento said. *"As Speaker of the Assembly, I admire Assembly Member Ramos' dedication to the Inland Empire and his efforts to advance the discussion on Native American cultural preservation. I am proud to appoint him Chairman of the Select Committee on Native American Affairs."*



Denis Turner, Executive Director of the Southern California Tribal Chairmen's *"We look forward to working with Assembly Member Ramos and the*

Select Committee on Native American Affairs. It's a new day for the California Tribal Governments."

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



Kevin Day, Chairman of Tolumne Band of Me-Wuk Indians said, *"When Ramos was elected, I felt a sense of pride that we had one of us in Sacramento who understands tribal issues. But the establishment of the Select Committee on Native American Affairs is absolutely fantastic as it not only gives recognition to the 101 tribes in California, it provides the tribes with a real opportunity to be heard. We will do whatever we can to insure its success."*

168-Years and Counting

For those tribal folks that have yet to understand the historical, significant and extraordinary impact the election of James Ramos will have on the American Indian Tribal Governments in California, please allow me to enlighten you.

Just in case you don't read the entire article, I

will make the point simple.

To understand how monumental the election of Mr. Ramos to the California State Legislator is to the future of the California Tribal Government one must first understand that **for over 500-years** the California Indian people have had no official voice in the decision making process as to their well being. That's right, 5-Centuries.

As the first and only California American Indian to be elected to the State Legislator he will have an overwhelming responsibility and expectations by the tribal community. And in my humble opinion he will more than meet the challenges. **Am I reaching anyone yet?**

The **history of California** can be divided into: the Native American period; European exploration period from 1542 to 1769; the Spanish colonial period, 1769 to 1821; the Mexican period, 1821 to 1848; and United States statehood, from September 9, 1850 (in Compromise of 1850) which continues to this present day.

California was settled from the North by successive waves of arrivals during the last 10,000 years' It was one of the most culturally and linguistically diverse areas in pre-Columbian North America. After contact with Spanish explorers, most of the Native Americans died out from European diseases.

On February 2, 1848, the **Treaty of Guadalupe Hidalgo** was signed officially ending the Mexican-American War. Previously occupied territory under the rules of war, California's legal status changed as part of the lands ceded to the U.S. by the terms of the treaty.

And although the Native Indian people were referred to as "Savages" in the Treaty, they were given specific rights. However, the Treaty was never ratified by the U.S. Congress.

Regardless of the absents of the Treaty, California became an official part of the U.S. as a territory and as such its laws promulgated by the military government and had to conform to the Constitution.

On September 9, 1850, California became the 31st State in the United States. However, in 1848 after the Mexican/American War California became a territory of the United States.

After the Mexican-American War of 1846-48, Mexico was forced to relinquish any claim to California to the United States.

The discovery of gold at Sutter's Mill in 1848 produced a spectacular gold rush in Northern California, attracting hundreds of thousand of ambitious young men from around the world.

The results of the gold discovery was devastating to the Native People as thousands were murdered with the approval of the U.S. Government.

Only a few struck it rich and many returned home disappointed. Most appreciated the other economic opportunities in California, espe-

cially in agriculture. Many returned with their families.

California became the 31st State in 1850 and played a small role in the American Civil War.

Chinese immigrants increasingly came under attack from nativists; they were forced out of industry and agriculture and into Chinatowns in the larger cities.

As gold petered out, California increasingly became a highly productive agricultural society. The coming of the railroads in 1869 linked its rich economy with the rest of the nation, and attracted a steady stream of migrants. In the late 19th century, Southern California, especially Los Angeles, started to grow rapidly.

Pre-contact period.

Different tribes of Native Americans lived in the area that is now California for an estimated 13,000 to 15,000 years.

Over 100 tribes and bands inhabited the area. Various estimates of the Native American population in California during the pre-European period range from 100,000 to 300,000. California's population held about one-third of all Native Americans in what is now the United States.

The native horticulturalists practiced various forms of forest gardening and fire-stick farming in the forests, grasslands, mixed woodlands, and wetlands, ensuring that desired food and medicine plants continued to be available.

The natives controlled fire on a regional scale to create a low-intensity fire ecology which prevented larger, catastrophic fires and sustained a low-density agriculture in loose rotation; a sort of "wild" perma-culture.

European Exploration

California was the name given to a mythical island populated only by beautiful Amazon warriors, as depicted in Greek myths, using gold tools and weapons in the popular early 16th-century romance novel *Las Sergas de Esplandián* (The Adventures of Esplandián) by Spanish author Garci Rodríguez de Montalvo.

This popular Spanish fantasy was printed in several editions with the earliest surviving edition published about 1510.

In exploring Baja California the earliest explorers thought the Baja California peninsula was an island and applied the name *California* to it. Mapmakers started using the name "California" to label the unexplored territory.

European explorers flying the flags of Spain and of England explored the Pacific Coast of California beginning in the mid-16th century.

Francisco de Ulloa explored the west coast of present-day Mexico including the Gulf of California, proving that Baja California was a peninsula, but in spite of his discoveries the myth persisted.

In 2019, the California American Indian Tribal Governments have one of the greatest opportunities to set the standard for Tribal Affairs for the Nation. The only thing standing in the way is the failure to unite. The pettiness need to stop and it needs to stop now.

President Harry Truman (1945-53) said. *"Just think what we could accomplish if it didn't matter who got the credit."*

Duro Construction, Pala 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 extensive expertise particularly in remodeling, additions and concrete work.

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 to small, to 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

Box5@AmericanIndianReporter.com

Please Send Us Your Email Address For Your Monthly American Indian Reporter

The American Indian Reporter

Native Women's Drum Releases CD "Songz" Resources for Indian Student Education, Inc. (RISE)

By Kandi Maxwell, Tsalagi

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

Thoz Womenz is a Native drum group of seven women who have developed an original women's style with an emphasis on restoration of Native languages.

The group adheres to respect of cultural diversity and adaptation, which has allowed Native people to persevere.

After two 2007 Native American Music Award nominations for their first CD "Language Preservation", a language CD called "Thoz Womenz and Them Guyz", a compilation CD called "Thoz Womenz N' Friendz", and

a CD of 24 songs the group gifted to Native women drums called "Songs for Our Sisters",

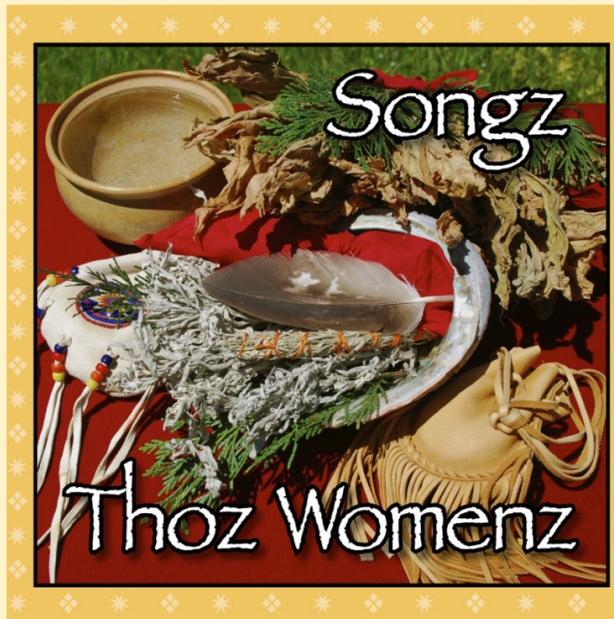
Thoz Womenz Drum have just released their newest CD, simply named "Songz". The purpose of the recording is to honor Indigenous language and women.

Thoz Womenz have collaborated with Native women and drums for 20 years. Their annual drum retreat seeks to connect women, girls and youth with cultural pride, service, spirituality and healing.

In past retreats, Thoz Womenz have shared their voices with drums like Red Woman Drum Society, Shannon Thunderbird, Mankillers, and the Feather River Singers.

Thoz Womenz had the opportunity to open for the Native American Music Award winning group "Blackfire" at the "Nature Fest" in Georgetown, CA in 2006.

Thoz Womenz have also performed with multiple-NAMA winning artists Yolanda Martinez and Keith Secola, NAMA Lifetime Awardee.



2003. Singers on Thoz Womenz hold careers in education and medical/health services and they are Ann Sanchez, Ft Bidwell Paiute; Jo Guasco, Yurok; Christina Cruz, Chumash/Lenape; April Lea Go Forth, Aniyvwiya; Mary Beth Bullock; Kandi Maxwell, Tsalagi; and Lisa Craig, Pit River-Atwamsini/Paiute.

The group feels honored to sing and instruct wherever called and in sharing the circle with many strong, talented and supporting people.

An independent French artist and filmmaker, Lorenza Garcia, is producing an Earth documentary called Hope2U that includes the song Greatness from the "Songz" album.

Lorenza traveled with Thoz Womenz to Indian Canyon last year to meet with Ann Marie Sayers and interview Maggie Steele.

Thoz Womenz were invited to perform at that Cahors Festival in Paris, France in July 2019, but the drum had already committed to the International Women Drummers annual event of Born To Drum.

Born to Drum is an international women's camp that will be held July 17, 18 and 19, at Bort Meadows in Oakland. The weekend

offers hundreds of women camping, camaraderie and fun, with drum circles led by some of the world's best known and respected women drummers.

Native American drumming has been represented by Thoz Womenz throughout the nine-years of the event.

Their latest CD "Songz" includes melodies to lift prayers and invite dance. Two solo hand drum songs are for healing and unity, with an Earth song featuring the flute of Native American Music Award winner, Cody Blackbird. The CD has been released for radio play and previews of each song are available through CD Baby at [Songz - Thoz Womenz. Listen @cdbaby.](https://www.cdbaby.com/Songz-ThozWomenz)

For more information contact Thoz Womenz at P.O. Box 1878, Alturas, CA 96101 or thozwomenz@citlink.net.



Southern California American Indian Resource Center, Inc. U.S. Department of Labor Adds Sonoma Co. To Service Area

In addition to the recent expansion of the 6-coastal Counties of Ventura, Santa Barbara, San Luis Obispo, Santa Cruz, Monterey and San Benito the U.S. Department of Labor has awarded Southern California American Indian Resource Center, Inc (SCAIR) addition funds to expand its current "Native NetWORKS Program" which is chiefly a "Work Readiness Training Program." to include Sonoma County in northern California. Currently SCAIR is in the process of establishing its headquarter in the City of Oxnard to provide local access to the "Work Readiness Training Program" - AKA the "Native NetWORKS Program" for the proposed 6-Coastal Counties and will now include Sonoma County. According to SCAIR Executive Director, Wanda Michaelis.

"We just finished visiting the 6-coastal Counties earlier this month." Michaelis told AIR. "We were very impressed with the programs and people we met with during our trip." She added.

Frances Diaz is the SCAIR Site Developer for the "Work Readiness Training



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

Program" said. "We plan to be full operational by July first." Mrs. Diaz is a tribal member of the Soboba Band of Luiseno Indians.

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

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

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

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

For more information about SCAIR call us at (619) 328-0676 or u may also visit: www.SCAIRInc.org.

Mission Statement

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

"Help Us, Help People"

Margaret Higgins Sanger

(September 14, 1879 - September 6, 1966)

Planned Parenthood Federation of America

Source From Wikipedia, the free encyclopedia and edited by Ernie C. Salgado Jr.

Margaret Higgins Sanger was an American birth control activist, sex educator, writer, and nurse. Sanger popularized the term "birth control," opened the first birth control clinic in the United States, and established organizations that evolved into the **Planned Parenthood Federation of America**.

Sanger used her writings and speeches primarily to promote her way of thinking.

She was prosecuted for her book "**Family Limitation**" under the Comstock Act in 1914. She was afraid of what would happen, so she fled to Britain until she knew it was safe to return to the US.

Sanger's efforts contributed to several judicial cases that helped legalize contraception in the United States.

Due to her connection with Planned Parenthood, Sanger is a frequent target of criticism by opponents of abortion. However, Sanger drew a sharp distinction between birth control and abortion and was opposed to abortion through the bulk of her career.

Sanger remains an admired figure in the American reproductive rights movement. She has also been criticized for supporting eugenics.

In 1916, Sanger opened the first birth control clinic in the United States, which led to her arrest for distributing information on contraception, after an undercover policewoman bought a copy of her pamphlet on family planning. Her subsequent trial and appeal generated controversy.

Sanger felt that in order for women to have a more equal footing in society and to lead healthier lives, they needed to be able to determine when to bear children.

She also wanted to prevent so-called back-alley abortions that were common at the time because abortions were illegal in the United States.

She believed that while abortion was sometimes justified it should generally be avoided, and she considered contraception the only practical way to avoid them.

In 1921, Sanger founded the American Birth Control League, which later became the **Planned Parenthood Federation of America**.

In 1929, she formed the National Committee on Federal Legislation for Birth Control, which

served as the focal point of her lobbying efforts to legalize contraception in the United States. From 1952 to 1959, Sanger served as president of the International Planned Parenthood Federation.

After World War I, Sanger increasingly appealed to the societal need to limit births by those least able to afford children.

The affluent and educated already limited their child-bearing, while the poor and uneducated lacked access to contraception and information about birth control. Here she found an area of overlap with eugenicists.

She believed that they both sought to "**assist the race toward the elimination of the unfit.**" They differed in that "**eugenicists imply or insist that a woman's first duty is to the state; we contend that her duty to herself is her duty to the state.**"

Sanger was a proponent of negative eugenics, which aimed to improve human hereditary traits through social intervention by reducing the reproduction of those who were considered unfit.

Sanger's view of eugenics was influenced by Havelock Ellis and other British eugenicists, who held that environmentally acquired traits were inherited by one's progeny. Consequently, she rejected race and ethnicity as determining factors.

Instead, she stressed limiting the number of births to live within one's economic ability to raise and support healthy children. This would lead to a betterment of society and the human race.

Sanger's view put her at odds with leading American eugenicists, such as Charles Davenport, who took a racist view of inherited traits. She continually rejected their approach.

In "**The Morality of Birth Control**", a 1921 speech, she divided society into three groups: the "**educated and informed**" class that regulated the size of their families, the "**intelligent and responsible**" who desired to control their families in spite of lacking the means or the knowledge, and the "**irresponsible and reckless people**" whose religious scruples "**prevent their exercising control over their numbers.**"



Sanger & sons Grant and Stuart, 1919

Sanger concludes, "**There is no doubt in the minds of all thinking people that the procreation of this group should be stopped.**"

Sanger's eugenic policies included an exclusionary immigration policy, free access to birth control methods, and full family planning autonomy for the able-minded, as well as compulsory segregation or sterilization for those that were "**profoundly retarded.**"

Not a good time for the American Indian tribal people since they were not considered "Competent" as Wards of the Government and not American citizens.

And since Indian Health Service records for the tribal people are non-existence or not available it can be legitimately assumed that birth control, abortions and eugenics were in full implementation.

If fact as recent as the mid-70's Indian Health Service records revealed that they had conducted the illegal sterilization of "Many" tribal women without their consent or knowledge. The number of woman sterilized was never disclosed nor was anyone prosecuted.

The point being that the selection process as stated by Sanger and her supported is questionable at best.

Sanger wrote, "**we [do not] believe that the community could or should send to the lethal chamber the defective progeny resulting from irresponsible and unintelligent breeding.**"

In personal correspondence she expressed her sadness about the aggressive and lethal Nazi eugenics program; and donated to the American Council Against Nazi Propaganda.

In addition, Sanger believed the responsibility for birth control should remain with able-minded

individual parents rather than the state and that self-determining motherhood was the only unshakable foundation for racial betterment.

Sanger justified her decision to speak to a women's auxiliary of the Ku Klux Klan group by explaining, "**to me any aroused group is a good group.**"

She was closely associated with one of the most influential and extreme racist authors in America in the 1920s and 1930s, the klanman and Nazi sympathizer Lothrop Stoddard.

During the years of her greatest influence she opposed abortion and sharply distinguished between birth control, which she saw as a fundamental right of women, and access to abortion, which she did not see as such a right.

Already in 1916 when she opened her first birth control clinic she was employing harsh rhetoric against abortion. Flyers she distributed to women exhorted them in all capitals: "**DO NOT KILL, DO NOT TAKE LIFE, BUT PREVENT.**"

Sanger's patients were told "**that abortion was the wrong way - no matter how early it was performed it was taking life; that contraception was the better way, the safer way - it took a little time, a little trouble, but it was well worth while in the long run, because life had not yet begun.**"

Sanger consistently distanced herself from any calls for legal access to abortion, arguing that legal access to contraceptives would remove the need for abortion.

Ann Hibner Koblitz has argued that Sanger's anti-abortion stance contributed to the further stigmatization of abortion and impeded the growth of the broader reproductive rights movement.



W. E. B. Du Bois in 1918

Sanger worked with African American leaders and professionals who saw a need for birth control in their communities.

In 1929, James H. Hubert, a black social worker and the leader of New York's Urban League, asked Sanger to open a clinic in Harlem.

Sanger secured funding from the Julius Rosenwald Fund and opened the clinic, staffed with black doctors, in 1930.

The clinic was directed by a 15-member advisory board consisting of black doctors, nurses, clergy, journalists, and social workers.

The clinic was publicized in the African-American press as well as in black churches, and it received the approval of W. E. B. Du Bois, the co-founder of the NAACP and the editor of its magazine, *The Crisis*.

Sanger did not tolerate bigotry among her staff, nor would she tolerate any refusal to work within interracial projects. Sanger's work with minorities earned praise from Martin Luther King, Jr., in his 1966 acceptance speech for the Margaret Sanger award.

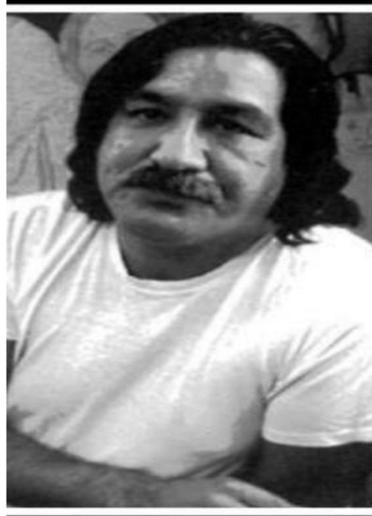
Due to her connection with Planned Parenthood, many who oppose abortion frequently condemn Sanger by criticizing her views on birth control and eugenics. In spite of such controversies, Sanger continues to be regarded as a force in the American reproductive rights movement and women's rights movement.

Chesler's comments: Margaret Sanger was never herself a racist, but she lived in a profoundly bigoted society and her failure to repudiate prejudice, especially when it was manifest among proponents of her cause has haunted her ever since.

Sanger died of congestive heart failure in 1966 in Tucson, Arizona at age 86, about a year after the U.S. Supreme Court case *Griswold v. Connecticut*, which legalized birth control in the United States.

Sanger is buried in Fishkill, New York, next to her sister, Nan Higgins, and her second husband, Noah Slee.

One of her surviving brothers was College Football Hall of Fame player and Pennsylvania State University Head Football coach Bob Higgins



"The only thing I'm guilty of is struggling for my people."
Leonard Peltier

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The American Indian Reporter

Let's Talk Hypocrisy:

23 Race Horses Die at Santa Anita Race Track it Raises Political Outcry, But the Murders of over 300,000 Unborn Children ever Year is Called A Women's Choice!

By Ernie C. Salgado Jr.

I'm not implying that the death of the 23-race horses is not significant or worthy of concern.

But, what I am saying is that the murder of the unborn is immoral regardless of legislation allowing it.

Adolf Hitler's "Final Solution" was also "Legal" as was slavery, racial segregation and the "Forced Assimilation of the American Indians in America."

And yes, it's a fair comparison simply because wrong is wrong anyway you slice it.



Senator, Dianne Feinstein, D-Calif. called on the California Horse Racing Board to halt racing at Santa Anita Park pending further investigation of the 23 fatal injuries to thoroughbred race horses.

Congresswoman, Judy Chu has called for a temporary shutdown at Santa Anita Park.

She emboldened the animal welfare activists and raised anxiety among the sport's promoters.

It is beyond my understand or rationalization how anyone can justify the murdering of babies and how it can even be acceptable to a civilized and humane society?



Rincon Band of Luiseño Indians

www.rincon-nsn.gov

Rincon \$10,000 Donation Helps Cruisin' Grand™ Celebrate 20th Anniversary

By Tanya Duggan, Rincon Communication

Valley Center CA. The Rincon Band of Luiseño Indians presented a \$10,000 donation to the Escondido 2019 Cruisin' Grand.

The presentation was made on Friday April 5, 2019 at 6:00pm at the main DJ Booth located at Broadway and Grand Avenue in Downtown Escondido.

This \$10,000 donation will go to support the music venue which will highlight local musicians and talent.

"We are proud to support this event and are incredibly appreciative for our long-lasting friendship with founder of Cruisin' Grand Steve Waldron," Chairman of the Rincon

Band of Luiseño Indians, Bo Mazzetti said. "This event makes a huge impact in our region and are thrilled we can give back our community and support this great venue become a memorable occasion for visitors and residents alike."

Cruisin' Grand has become the number one car cruise in the nation due to its attendance,

community support and venue. Its where the high-end hotrods cruise and park, but more importantly it's a gathering place for friends and families to spend time together, visit local restaurants and businesses and rediscover all that downtown has to offer.

"We are very grateful for the outpouring amount of support

we have received from our local community," said founder of Cruisin' Grand, Steve Waldron. "With the Rincon Band of Luiseño Indians supporting our music venue we can expect a very successful program recognizing local talent as well as our local historic downtown, our car community and the people of North County. Thank you Rincon for partnering with our community."

Cruisin' Grand is open Friday nights from 5:00pm - 9:00pm, April through September.

For information : www.cruisingrand.com

Submitted By Willie J. Carrillo Sr., Tule River Rez

FRESNO STATE

Outreach and Special Programs



Amber Esquivel

Native American Initiative

California State University, Fresno

esquivelamber@mail.fresnostate.edu

Office phone: 559-278-4430

5240 North Jackson M/S UC59 Fresno, CA 93740

Middle School Students

- Focus on your goal
- Maintain passing grades of "C" or better
- Get involved with Campus sports or clubs
- •• Visit with your counselor to prepare for high

WHY Think About College Now?

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

But have you seriously thought about college?

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

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

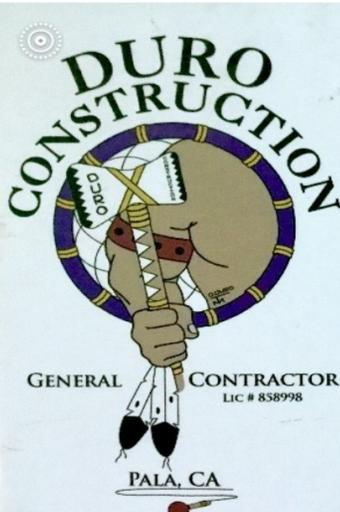
WE SAY: The steps you take now (such as developing good study habits; reading to develop your verbal, writing, and critical thinking skills; and developing an interest in extracurricular/community-based activities) will help determine your college options later. Start planning now!

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

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

YOU SAY: I can't afford it!

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



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A Native American Woman Exposed Hollywood Forty-Six Years Ago

By Gary P. Taylor, Reporting for SCTCA TANF
Editor's note: This story was first published in the SCTCA TANF Newsletter in 2016.

Marie Louise Cruz was born in Salinas, California on November 14, 1946. She took the stage name of **Sacheen Littlefeather**.

She was an Apache-American actress and activist for Native American rights. She was involved in the 1969 occupation of Alcatraz.

She is Half-Native American (*White Mountain Apache*) and half-white on her mothers side, Littlefeather had sought to become an actress.

Long before the recent rumblings over diversity in Hollywood, there was controversy at the Academy Awards over a Native American.

On March 27, 1973, at the 45th Academy Awards, Marlon Brando was awarded the Oscar for Best Actor for his role as Mafia boss Don Corleone in movie *The Godfather*.

However, Brando boycotted the ceremony in protest of Hollywood's portrayal of Native Americans and to draw attention to the AIM standoff at Wounded Knee.

He refused to accept the Oscar and instead asked Sacheen Littlefeather to read a statement on his behalf.

It was a long statement decrying the treatment of Indians throughout American history, but Littlefeather would only be able to read a portion before being cut off.



She told Hollywood's elite and a live television audience in the millions. "It's hard enough for children to grow up in this world," "When Indian children watch television, and they see their life for as long as life can remember. " "When they laid down their arms, we murdered them. We lied to them. We cheated them out of their lands. We starved them into signing fraudulent agreements that we called treaties which we never kept. We turned them into beggars on a continent that gave them life for as long as life can remember."

Littlefeather's remarks resulted in boos from the audience, controversy in Hollywood and some public disdain for Brando.

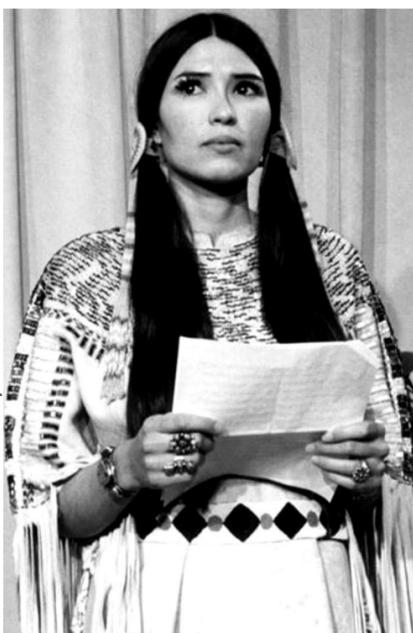
After her short Academy Award speech, which turned out to be a career ending endeavor she was unable to find work as an actress. She worked in hospice care, continued her activism for a number of Native American health-related issues and tribal rights. She also produced films and potent documentaries the plight of the Native Americans.

What was lost in the uproar was Brando's complete statement. It was emotional, direct and poignant. **Here are some excerpts:**

"For 200 years we have said to the Indian people who are the world to hear that we live up fighting for their land, their life, to our commitment when every their families and their right to be free: 'Lay down your arms, my friends, and then we will remain together. Only if you lay down your arms, my friends, can we then talk of peace and come to an agreement which will be good for you.' "When they laid down their arms, we murdered them. We lied to them. We cheated them out of their lands. We starved them into signing fraudulent agreements that we called treaties which we never kept. We turned them into beggars on a continent that gave them life for as long as life can remember."

And by any interpretation of history, however twisted, we did not do right. We were not lawful nor were we just in what we did. For them, we do not have to live up some agreements, because it is given to us by our virtue of our power to attack the rights of others, to take their property, to take their lives when they are trying to defend their land and liberty, and to make their virtues a crime and our own vices virtues.

"But there is one thing which is beyond the reach of this perversity and that is the tremendous verdict of history. And history will surely judge us. But do we care? What kind of moral schizophrenia is it that allows us to shout at the



was that it was on behalf of Native Americans, upon whom Hollywood had heaped hundreds of decimating cavalry charges on film.

Brando suffered a brief period of criticism after that night, but Littlefeather suffered a furious, decades-long backlash.

She saw her Hollywood career in ruins, with the big studios and television networks refusing to hire her for any roles. Some people in Hollywood even questioned whether she was an Indian.

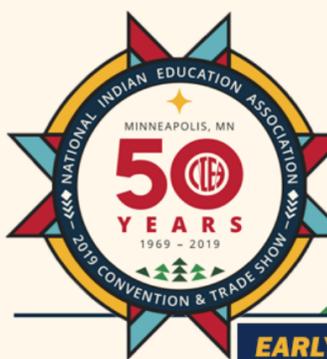
"I was the subject of a big exclusion," Littlefeather told the Los Angeles Times. "There's an old saying, if you don't like the message, you kill the messenger. And I was the messenger. I was blacklisted, or red-listed" you could say "

The backlash didn't deter Littlefeather. She went on to teach at universities and has been involved with film projects such as 2009's "Reel Injun," a documentary that explores how Native Americans are portrayed in Hollywood, according to the Times.

In that sense, for Littlefeather and Hollywood, it's 1973 all-over again.

Brando's letter also criticized Hollywood, declaring that "the motion picture community has been as responsible as any for degrading the Indian and making a mockery of his character, describing his as savage, hostile and evil." Never before had an actor used the Academy Awards to issue such a charged political statement.

What made it more remarkable



50TH ANNUAL NIEA Convention & Trade Show

EARLY BIRD REGISTRATION BEGINS MARCH 1, 2019

shops, Research Presentations, and Poster Sessions for the 50th Annual NIEA Convention & Trade Show, Oct. 9-12, 2019 in Minneapolis, MN. Every year, Convention attendees learn from over 150 sessions that focus on subjects like Culture-Based Education, Early Learning, and STEM, all designed to help educators create welcoming and inclusive learning environments for Native students. NIEA is looking to highlight presentations focused on innovative strategies to support the implementation of culture-based pedagogy, instructional and administrative leadership practices for creating culturally and socially inclusive school climates, and those who are highlighting new resources available for educators who serve Native students and communities.

- [WORKSHOP SUBMISSIONS](#)
- [POSTER SESSION SUBMISSIONS](#)
- [RESEARCH SUBMISSIONS](#)



Nominate a Native Education Advocate for an NIEA Award! Nominations Due May 6 NIEA provides all educators and advocates an opportunity to recognize individuals in Native communities who are role models and have provided service to their communities in the past calendar year. In honoring a few individuals we recognize what is possible for all of us. NIEA invites educators and advocates to nominate deserving individuals and organizations



Master's in Indian Law

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

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

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

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

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

The plan also identifies any challenges the family may have that may prevent them from succeeding and develops goals and steps to overcome those challenges. As for job



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

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

Therefore, the primary objective is to supporting the families current employment needs first.

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

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ONLINE DEGREE PROGRAM



MASTER OF JURISPRUDENCE IN INDIAN LAW

ONLINE DEGREE PROGRAM



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

SUCCESS

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

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

The areas of knowledge include:

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

A COST-EFFECTIVE INVESTMENT IN YOU

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

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

Testimonials

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

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

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

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

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

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

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

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



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

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

Online Curriculum

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

Civil Jurisdiction in Indian Country
Criminal Jurisdiction in Indian Country
Economic Development in Indian Country
Family Law in Indian Country

- ◆ Federal Contracting & Compacting
- ◆ Indian Civil Rights
- ◆ Indian Property Rights
- ◆ Indigenous Rights
- ◆ Principles of Federal Indian Law
- ◆ Rise of International Indigenous Rights in the US
- ◆ Social Services Law in Indian Country
- ◆ Tribal Gaming Law
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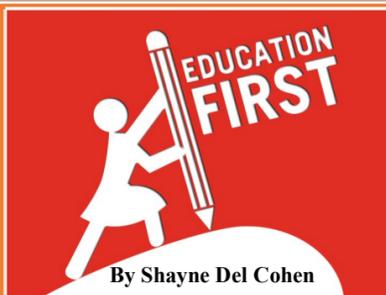
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Shayne's Journal Sustainability



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

Sustainability. It means the ability to be maintained at a certain rate or level or the ability to be upheld or defended.

In today's political world, most hear it as sustaining budgets and service - not growing; not shrinking, just maintaining.

With some interesting budgeting and administrative ruling happening daily, the burden on tribal leadership may be heavy as local jurisdictions struggle to keep employees and services. Does your community have a plan to do this?

It also raises the issue of what tribal institutions are to be upheld or defended.

What will ensure that valued traditions, practices and knowledge bases will be sustained after they are upheld or defended? What are your tribal institutions? What values do you want to see protected and passed on?

Will your education practices ensure the transmission or language and other cultural arts? These are some of the baseline questions that need to be answered so that sustainability can occur, despite the swirl of changing conditions.

Note, I stated sustained, not grown or enhanced. But it all does not need to sound negative.

It is an exciting time to be in almost any field, even out in the field maintaining fencing and irrigation ditches because

artificial intelligence and drone technology can enable a tribal community to exercise its sovereignty, realign budgets and personnel to sustain a community in service to itself while positioning membership, particularly the young, to greet the new decades with appropriate skills, substantial knowledge bases from both tribal and other jurisdictions, as well as a predisposition to evaluate each "new opportunity or resource" to determine how they will be adopted, revised or rejected.

Tribes have some basic givens that put them in the drivers' seat: First, a manageable land base, a population easily identified and small enough to know more intimately, and a legal status that

enables leadership to respond and/or implement programs, policies, and procedures far more quickly than some other jurisdictions.

Since I was talking about fields, let's go back out there. Those that a majority of the younger population, once past the excitement of rodeo, do not want or will opt out of "riding fence". Obviously a drone can step in here and do this task, relaying back information about each mile.

Flora and fauna in addition to crops and herds may be entered into a data base determined, collected and analyzed by the Tribe's artificial intelligence.

The cowboy's drudgery may be eliminated, but the need to fix a fence or find a stray may still be needed, he'll just do it quicker and probably not on horseback.

The operation may not need as many wranglers as before but now they will need IT/AI programmers to maintain (sustain) the 21st Century life of the institution.

So have you analyzed each tribal

operation to determine where new technologies may be adopted into each unit, how many jobs may be eliminated but how many new jobs will be need to address not only the technology but also maintain human interaction with the tribal constituency if this is one of your values.

There is also the deep question of traditional knowledge and intellectual property rights. The ability to communicate with future generations is voluminous as well as the ability to educate the world.

Do you have a clear statement of values that you intend to take you/yours through the next century? Along with other emergent wonders, "5-G" technology, for instance, is touted as holding remarkable potential for health care and education.

Again, within this framework, what functions, new as well as old, may be adopted? and/or adapted? What personnel and what training will they need? Will a person be able to stand on a platform and have their metrics recorded and maybe a blood sample analyzed with no physical

staff person in attendance?

Will traditional medicines be compounded and disbursed by robots. Immunizations no longer require a nurse or doctor to be administered when air guns are utilized.

What will robots be doing within a clinic or hospital if allowed? While "traditional" tasks may be eliminated or consolidated, there will still be the need for supervision and the ability/ies to deal with hardware, software construction, training and maintenance.

The ability to self-record tribal experience and communicate with the world is obvious. So is the ability to remain silent and protect access. What, then are the implications?

Almost every component of tribal government can - and will - be impacted by "artificial intelligence" and technology.

Will you manage it by creating curriculum units, internships, on the job training and employment for community members or will you contract it out?

HELPFUL RESOURCES/WEBSITES FOR TRIBES AND TRIBAL ORGANIZATIONS:

Courtesy of Shayne's Journal (the Southwest Office of Native American Programs (SWONAP) Office)

Centralized website for federal grant opportunities: www.grants.gov

• Government Information by Topic: <http://www.usa.gov/>.

Explore U.S. Federal Agency Resources for Native Americans: <https://www.usa.gov/tribes>

HUD's PIH Notices to Tribes and TDHEs: https://www.hud.gov/program_offices/public_indian_housing/ih/regs

HUD's Office of Sustainable Housing and Communities: www.hud.gov/sustainability.

Federal Register Today: http://www.gpo.gov/su_docs/acces/fr-cont.html.

Environmental Resources <http://www.hud.gov/offices/pih/ih/codetalk/resources/env.cfm>

• Grants Available to Tribes on Health Issues

• Resources Available to Tribes on Health Issues

National Resource Database for Tribal Water System Operators: www.smallwatersupply.org

Multi-agency Infrastructure Task Force in Indian Country: <http://www.epa.gov/tp/trprograms/infwater.htm>

Asset Building for Native Communities: <http://www.idaresources.org/page?pageid=a04700000ArRpk>

Center for American Indian Economic Development: www.franke.nau.edu/businessoutreach/caied

Southern California Indian Center - www.indiancenter.org

Indian Dispute Resolution Services, Inc. <http://www.idrsinc.org>

Native American Contractors Association: <http://www.nativecontractors.org/>

CDFIs: Native Capital Access: www.nativecapitalaccess.com Native Community Finance: www.nativecommunityfinance.org

National Congress of American Indians: www.ncai.org

National American Indian Housing Council: www.naihc.net

Southwestern States Inter Tribal Councils and Indian Chambers of Commerce

Inter Tribal Council of Arizona: <http://www.itcaonline.com/>

All Pueblo Governors Council (of New Mexico): <http://www.iad.state.nm.us/pueblos.html>

American Indian Chamber of Commerce of Arizona www.aiccaz.org

American Indian Chamber of Commerce of California <http://www.aicccal.org>

Southwest Tribal Housing Alliance (SWTHA) <http://www.swtha.org/>

Nevada/California Indian Housing Association www.nevcal.org

FEDERAL PARTNERS:

USDA Rural Development <https://www.rd.usda.gov/>

Rural Utilities Service: High Energy Cost Grant Program (USDA): http://www.rd.usda.gov/UEP_Grant_Program.html.

Department of Interior Bureau of Indian Affairs (BIA), Indian Self-Determination Services

Department of Justice, Office of Justice Programs (Native Americans) <http://www.ojp.usdoj.gov/programs/aiana.htm>

General Services Administration (GSA) <https://www.gsaadvantage.gov/advantage/main/>

Indian Health Service (IHS) <http://www.ihs.gov/>

IHS Environmental Health Support Center (Training Opportunities) <http://www.ihs.gov/EHSCT/index.cfm?module=home>

Department of Health & Human Services (HRSA) <http://www.hrsa.gov/publichealth/community/indianhealth/index.html>

Department of Energy's (DOE) Tribal Energy Program <http://apps1.eere.energy.gov/tribalenergy/>

Environmental Protection Agency (EPA) Region 9 Tribal Solid Waste: <http://www.epa.gov/region9/waste/tribal/index.html>

Environmental Protection Agency (EPA) Region 9 Green Building: <http://www.epa.gov/region9/greenbuilding/index.html>

Environmental Protection Agency Office of Sustainable Communities: www.epa.gov/smartgrowth

Internal Revenue Service - Tax Information for Indian Tribal Governments: <http://www.irs.gov/govt/tribes/index.html>

Department of Treasury CDFI Fund <http://www.cdfifund.gov>

Federal Deposit Insurance Corporation (FDIC) Money Smart materials can be found at www.fdic.gov/moneysmart

US Department of Commerce - MDBA (Minority Business Development Agency)



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 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 consulted and experiences in the making of *Crow: The Legend*.



Randy Edmonds (Kiowa-Caddo), SCAIR Advisor .

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?**

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California Socialist Democratic Assemble Bill 2943 To Ban Christianity

Imagine a hater of Catholics, using AB 2943 suing your local Catholic Church for teaching The Catechism. This is the same State that allowed someone to sue McDonalds for serving coffee that was too hot—and won.

In Oregon, people were sued for not baking a special wedding cake and although they won at the Supreme Court, they lost everything they had.

The same could happen in California, win at the Supreme Court after you lose your business, home, cars and other property.

AB 2943 will make Progressive lawyers rich while the rest of us losing our First Amendment right to religious beliefs. Oh, we will still have them, but we will be sued to keep them.

Can you afford AB 2943? The Socialist Democrats tells the public, no one will lose their religious rights. Do they think we are stupid? But look at the Phillips and a wedding cake, or the lady that lost everything because she would not sell flowers for a same sex wedding. “*Leftists lie—that is who they are.*”

“Unlike this section of existing law, AB 2943’s definition of “*sexual change orientation efforts*” is not limited to “*practices by mental health providers,*” and its prohibitions are not limited to minors.

AB 2943 defines “*sexual orientation change efforts*” as “*any practices that seek to change an individual’s sexual orientation. This includes efforts to change behaviors or gender expressions, or to eliminate or reduce sexual or romantic attractions or feelings toward individuals of the same sex.*”

The bill’s only express exclusion from “*any practices*” are “*psychotherapies that:*”

(A) provide acceptance, support, and understanding of clients or the facilitation of clients’ coping, social support, and identity exploration and development, including sexual orientation-neutral interventions to prevent or address unlawful conduct or unsafe sexual practices; and

(B) do not seek to change sexual orientation.”

Thus, under AB 2943, “*any practice,*” except certain psychotherapies, would qualify as an unfair and deceptive business practice, so long as it is intended as part of a sale of goods or services. There is no guidance as to what qualifies as “*seek[ing]*” to change an individual’s sexual orientation.”

Most discussion of the bill has focused on its potential ban of Bible sales. More likely, the bill will make religious education programs the target of ‘*death by litigation.*’ By Eileen Han, The Federalist, 6/29/18

AB 2943 Bans ‘Any Practice’ that Proclaims Christian Doctrine

Unlike this section of existing law, AB 2943’s definition of “*sexual change orientation efforts*” is not limited to “*practices by mental health providers,*” and its prohibitions are not limited to minors. AB 2943 defines “*sexual orientation change efforts*” as “*any practices that seek to change an individual’s sexual orientation. This includes efforts to change behaviors or gender expressions, or to eliminate or reduce sexual or romantic attractions or feelings toward individuals of the same sex.*”

SB 2943 Will Ban Catholic Parents From Teaching Their Kids The Catechism

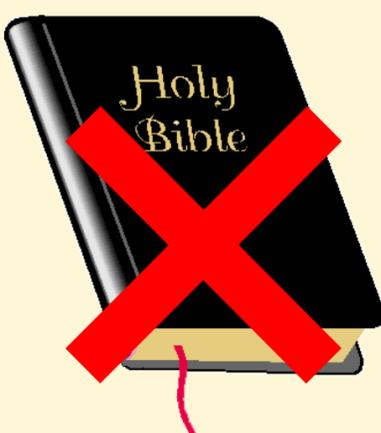
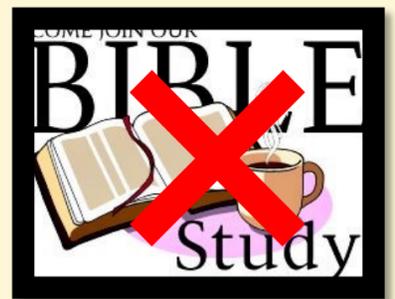
Under these broad and ill-defined terms, “*any practice*” could include Catholic catechism classes, commonly known as CCD, in which every Catholic child who attends public school must participate to make First Communion and Confirmation.

Parents pay for their children to attend these classes, so they are purchasing a service. The purpose of these classes is to teach the Catechism of the Catholic Church and to teach the students to live in accordance with the church’s teachings.

The catechism is very clear on the church’s position on homosexuality in three sections:

2357 Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex.

It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained. Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that ‘homosexual acts



are intrinsically disordered.’ They are contrary to the natural law. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.

2358 The number of men and women who have deep-seated homosexual tendencies is not negligible. They do not choose their homosexual condition; for most of them it is a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided.

These persons are called to fulfill God’s will in their lives and, if they are Christians, to unite to the sacrifice of the Lord’s Cross the difficulties they may encounter from their condition.

2359 Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection.

To the extent the issue of human sexuality is raised in a CCD class, the catechist is obligated to tell the students what the church’s view on homosexuality is. That would certainly qualify as attempting to “*change behaviors*” in the context of sexual orientation. Sections 2357 and 2359 of the catechism expressly call on persons who are attracted to the same sex to refrain from such behaviors by living a life of chastity, and Section 2357 states that “*under no circumstances can [homosexual acts] be approved.*”

The students in CCD classes for First Communion can range from ages 7 to even 12, for children whose parents failed to enroll them in second grade. Confirmation classes have students who are between 15 and 16 years old. Classes for children who were not baptized and seek to be baptized into the church at a later age can include

students up to 17 years old.

Given these age ranges, questions about the church’s position on marriage, sexuality, sexual orientation, cohabitation, and divorce will most certainly arise.

If the teacher performs his or her duties accordingly, he or she is obligated to refer to sections 2357-2359 of the catechism and, if AB 2943 is in place, expose the parish to a potential lawsuit.

This Law Could Also Ban Christian Schools

The potential risk that parochial schools, particularly high schools where issues of sex and sexuality are a major part of students’ lives, will be ensnared by AB 2943 is also high.

Parents at these schools pay tuition and are therefore paying for services and goods. The mission of Catholic schools, like CCD classes, is to educate students in the teachings of the Catholic Church, including Sections 2357 to 2359 of the catechism.

AB 2943 would force teachers at these schools to choose between fully and freely teaching the full catechism, thereby exposing the school to a potential lawsuit under AB 2943, and censoring the portions of the catechism taught to avoid litigation.

AB 2943 would chill any discussion of the church’s position on homosexuality and homosexual acts in religious education classes, including debate among students regarding the merits of that position.

More than 10 million adults in California identify as Catholic. There are 306 parishes in the Archdiocese of Los Angeles alone. There are also hundreds of Catholic elementary and high schools all over California. AB 2943 would chill the religious freedom of Catholics to study and examine the tenets of their faith.

AB 2943 is impermissibly vague and broad. As drafted, it will impinge on the First Amendment rights of numerous religious groups.

Many religious education programs will self-censor due to potential lawsuits. Those who refuse to do so risk being sued out of existence or into submission.

AB 2943 is not yet law and is currently still in committee. Perhaps with sufficient opposition, it will never become law. The bill is currently in the Senate Appropriations Committee.

According to John Nam, Chief of Staff for Assemble Member James Ramos the proposed legislation died in committee last year (2018).

We will keep you informed if it should be

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May Pow Wow Highway Schedule

Source : Shayne's Journal

May 3-4 Ma-Chis Tribe and Troy University Pow Wow (2019) Troy, AL Time: 8:30 AM -5:00 PM Central Time Location: Troy University Main Campus

May 4-5 32nd Annual Fresno State Pow Wow (2019) Fresno, CA

May 4-5 PowWow on Manatawny Creek (2019) Pottstown, PA

May 4 1st Annual Santa Clara University Powwow (2019) Santa Clara, CA

May 8 Annual Powwow for Hope: Dancing for Life, Love & Hope Saint Paul, MN

May 10 -12 8th Annual Stanford Pow Wow (2019) Stanford, CA

May 11-12 26th Annual Mariposa Pow Wow (2019) Mariposa, CA

May 11-12 30th Annual Cherokee County Indian Festival and Mother's Day Powwow Canton, GA

May 11 38th Annual Ben Calf Robe Traditional Pow Wow (2019) Edmonton, AB Edmonton Catholic Schools & Indigenous Learning Services.

May 11-12 47th Annual Dartmouth College Powwow (2019) Hanover, NH Master of Ceremonies: Bart Powaukee Arena Director: Orrenzo Snyder Host Drum: Bear Creek Head Man: Mitchell Baker Head Woman: Sky leruczaboski

May 11-12 14th Annual Millington Pow Wow (2019) Millington, TN

May 17-18 Gathering of the People Pow Wow (2019) Evans, GA

May 17-19 Susanville Indian Rancheria 10th Annual Powwow (2019) Susanville, CA

May 17 Native American Studies Center 2019 Lunch and Learn Series Lancaster, SC

May 18-19 24th Annual Tunica-Biloxi Pow Wow (2019) Marksville, LA Northern and Southern categories. (3 places in each category). No entry fee. Drums must have a minimum of 6 singers. Contest Prizes Golden Age (Age50+) Nos

May 18-19 7th Annual Monacan Indian Nation Pow Wow (2019) Amherst, VA Dance Specials Admission- \$10 Seniors and kids 5-12 - \$5

May 18-19 All Nations Veterans Council 12th Annual Teaching Our Traditions (2019) Howell, MI

May 18-19 Big Sandy Rancheria 18th Annual Pow Wow and Gathering (2019) Auberry, CA



May 18-19 Manito Ahbee Pow Wow (2019) Winnipeg

May 18 Two Rivers Pow Wow (2019) Main Street, Elk River Doors Open 11:00 am Grand Entry 1:00 pm Female Head Dancer: Miskwa Desjarlait Male Head Dancer: Makina Desjarlait

May 18-19 Annual Multicultural Indian Event (2019) Danville, AL

May 18 -19 Honoring of the Elders Native American Inter-Tribal Pow Wow Tamworth, NH 10:00am - 4:30pm both days/ rain or shine Saturday (Armed Forces Day) Veterans and Active service members free with ID

May 18-19 2nd Annual Chaske Wacipi (Pow Wow) (2019) Chaska, MN Traditional Powwow. A celebration of Native American culture! Everyone is welcome to come, enjoy and participate! Grand Entries: *Saturday - 1:00 pm & 7:00

May 24-25 38th Annual UC Riverside Pow Wow (2019) Riverside, CA <https://nasp.ucr.edu/> 5 p.m.: Bird Singing (Dancer Registration Opens) 6 p.m.: Gourd Dance 7 p.m.: Grand Entry 11 a.m.: Bird Singing 12 p.m. & 6 p.m.: Gourd Dance 5 p.m.: Danza

May 24-26 De-Un-Da-Ga 45th Annual Memorial Day Powwow (2019) Carlton, PA

May 24-26 Feast of the Flowering Moon (2019) Chillicothe, OH

May 24-26 Leech Lake Memorial Day Traditional Pow Wow (2019) Cass Lake, MN 5:30pm-7:00pm

May 25-26 St. Ignace's Annual Native American Festival (2019) St. Ignace, MI

May 25-26 10th Annual Woodland Gathering (2019) Zanesfield, OH

Reservations, Resistance, and The Indian Reorganization Act 1900-1940

In 1900, the federal census recorded just over 200,000 American Indian people living in the United States. Most lived on reservations, parcels of land that Indian people had retained in treaty negotiations over which the federal government claimed jurisdiction.

By 1900, the policy of the federal government was that American Indian people needed to assimilate into white society, giving up their traditional ways to become like Euro-Americans in their living arrangements, dress, pastimes, religious expression, and work.

The government tried to achieve assimilation in many ways. One was to divide certain reservations into individual parcels of land for male-headed families to own and farm.

A federal policy since 1887, this process astically reduced the size of the affected reservations and saw the transfer of land from Indian hands to those of whites.

A second government policy required Indian children to attend boarding schools a great distance from their homes, where school staff tried to

make them look, speak, and pray like white children.

These policies largely came to an end in 1934 with the passage of the Indian Reorganization Act (IRA), which replaced assimilation programs with initiatives that attempted to strengthen the tribes.

Part of the "Indian New Deal," this legislation was spurred by a 1928 Brookings Institution report that found terrible poverty on reservations across the United States.

Each American Indian nation had to vote on whether to accept the IRA. When voting was finished, 172 tribes had accepted the act, and 73 had rejected it.

The Navajo nation, the largest Indian nation in the country—rejected the plan. They distrusted the Bureau of Indian Affairs because it had ordered them to kill many of their sheep and goats in 1934 in a misguided attempt to stop soil erosion on the reservation. The Navajo were left without the livestock on which they depended, especially during the harsh winter of 1934.

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TRIBAL COLLEGE

JOURNAL OF AMERICAN INDIAN HIGHER EDUCATION



The Community Garden: A Resource Guide

By Brian McGinness the director of the Land Grant Department at United Tribes Technical College. – Article contributed by Willie J. Carrillo Sr., Tule River Indian Rez



The Native American Food Sovereignty Alliance is dedicated to restoring, supporting, and developing indigenous food systems through best practices and advocacy that place Indigenous peoples at the center of national, tribal, and local policies and natural resources management to ensure the food security and health of all future generations.

La Via Campesina is an international organization established to be a voice and advocate for small-scale farmers against the interests of industrialized, commodified agriculture.

La Via Campesina launched its political vision of food sovereignty at the World Food Summit in 1996.

The organization states, "Food sovereignty is the right of peoples to healthy and culturally appropriate food produced through sustainable methods and their right to define their own food and agriculture systems."

The Intertribal Agriculture Council's mission is to provide a unified effort to promote change in Indian agriculture for the benefit of Indian people.

Global Resources

The Indigenous Terra Madre Network, of Slow Food International brings together over 370 communities in 86 countries around the philosophy of good, clean, and fair food as a human right, and the role of Indigenous peoples in protecting the heritage, tradition, and culture that makes this possible.

Learn more at these website:

- <https://viacampesina.org/en/http://nativeamericanagriculturefund.org/>
- <http://www.indianaglink.com/>
- <http://www.aihec.org/who-we-serve/TCUmap.cfm>

Growing our food is in itself a resource that connects us to the Earth and to each other. Gardening is, of course, local. It is based in soil, the land, water, sunlight, air, and the ecological and human communities in which it lives.

Local Resources

For anyone looking to make connections with a community of people engaged in indigenous food sovereignty, reaching out to your closest tribal college land grant staff is a great first step.

And so the gardener's own connection to the garden, along with their senses and observations, are the greatest resources to be cultivated in the quest for meaningful food sovereignty.

Here's a link to the American Indian Higher Education Consortium's map of the tribal colleges to get you started: The website "*Garden Warriors to Good Seeds: Indigenizing the Local Food Movement*" is a great resource for connecting with inspiring grassroots indigenous food projects.

Likewise, bringing children into the experience of engaging with the Earth to bring forth nourishing food is also a resource for which we can all be responsible.

National Resources

Children provide the garden with joy and purpose, as important as light and water.

The Native American Agriculture Fund was recently established as part of the *Keepsseagle v. Vilsack* class-action lawsuit and is the largest philanthropic organization devoted solely to serving the Native American farming and ranching community.

In other words, when it comes to food sovereignty, start as local as your own heart and move outward. Below are a few resources from which to draw inspiration, support, and community.




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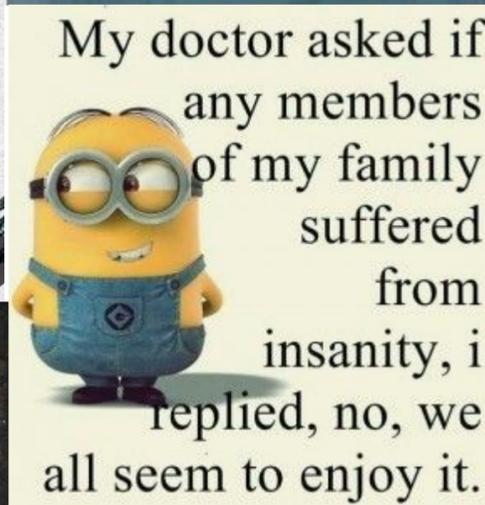
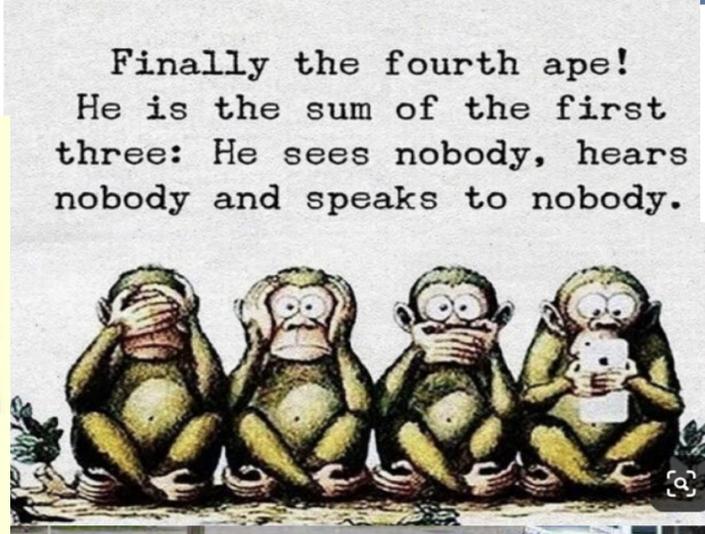
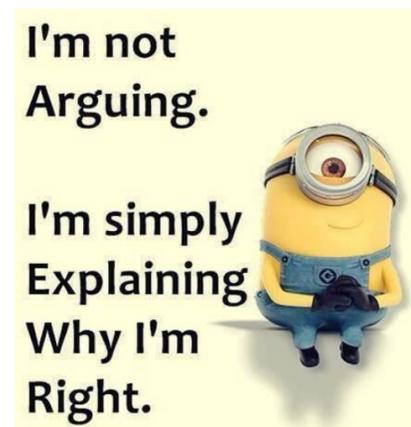
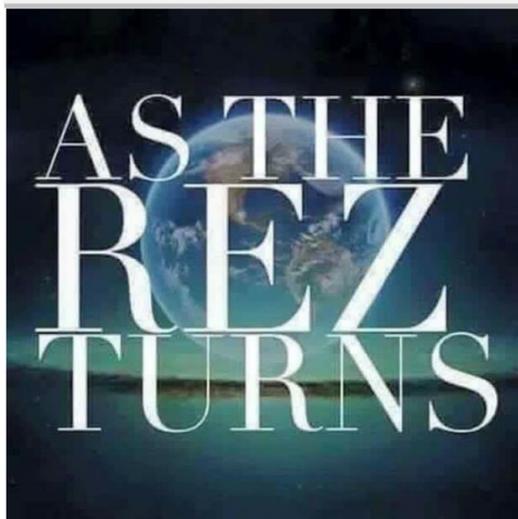
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Ernie C. Salgado Jr.



California's Transformation To Calenzuela

It seems like the California Democratic Socialist Party is in competition with the liberal legislators in the State of New York to see which can be first to destroy their economic base.

Taxes, taxes and more taxes are the future for both States.

California new gas tax at \$1.29 a gallon that includes a "mystery tax" that no one is able to identify nor where it is going.

The Amazon fiasco in New York that cost the State 27-Billion dollars and thousands of job is just another example of the liberals agenda.

The California legislators have introduced a bill to increase the corporate taxes which, is already the highest in the Nation.

Even the high tech industry is being targeted for "Special Taxation." Weather they will stay and pay or move to a more business friendly state is yet to be decided.

Also, in an effort to combat homelessness a bill has been introduced to allow building developers to buy a home in a residential neighbor-

hood, tear the house down and build a multi-housing unit and getting a wavier on local zoning restrictions.

This would not only not work, it would destroy property values as well as the housing industry.

There is more than enough vacant lands in the State to build housing for the homeless without destroying our neighborhood and communities.

This is nothing more than a thin veil to move the us toward "Agenda 21," which prohibits individual home ownership.

And, in an effort to chip away at Prop 13, which protects the home owners from excessive taxation, another bill has been introduced to tax small business on their business property.

All these taxes are not about making the state a better place, improving education that is at the bottom of the list for quality or fixing our infrastructures, it's all about power. The power toward dictatorship and tyranny.

I won't even get into to the millions of tax dollars spent on people that are in this country

in violation of federal laws. And the millions spent in defending State Legislation that is in conflict with U.S. federal statutes.

Within a 10-year span Valenzuela went from the number four economic financial power in the world to bankruptcy under its Socialist Government.

While Valenzuela had a bus driver become president, New York not to be out done has elected a bartender that seems to be a graduate of Karl Marks School of Communist Studies.

And has the complete support of the liberal main stream media. She has propose a "New Green Deal" that would totally destroy our way of life.

California is right in the mix with a presidential candidate that has never held a job other than as a political appointee or elected official.

Like the rest of the multitude of Democratic Socialist presidential candidates "Free Stuff" seems to be her promise to prosperity.

She also claims to be black because her parents are dark skinned. Her mother is an Indian

from India and her father is Jamaican.

So, how does all this affect the American Indian Tribes? In California, Oregon, Washington and New York, to name a few of the more Socialist States many corporations and private businesses will be moving to more business friendly state like in the south including Idaho and Texas to name a few.

It is basic economics 101, corporations and private businesses employ people. If there are no jobs because they have moved out of the state they will either follow the work or stay and try to make ends meet.

Southern California is the most highly populated place in the Nation as such with less money in the state to spend the Tribal Casinos will be one of the first to feel the loss of income.

The tribes will also be forced to reduce their labor forces as well adding to the dismay of the state.

The current policies of the State Government are not sustainable its that simple. The only outcome is Calenzuela.

"8-steps to Create a Socialist State"

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

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

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

- 1) Healthcare** — Control healthcare and you control the people.
- 2) Poverty** — Increase the Poverty level as high as possible, poor people are easier to control and will not fight back if you are providing everything for them to live.
- 3) Debt** — Increase the debt to an unsustainable level. That way you are able to increase taxes, and this will produce more poverty.
- 4) Gun Control** — Remove the ability to defend themselves from the Government. That way you are able to create a police state.
- 5) Welfare** — Take control of every aspect of their lives (Food, Housing, and Income)
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 - 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 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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8) SOVEREIGN TRIBAL GOVERNMENTS

What does "tribal sovereignty" mean in the United States of America?

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