

The

October 1, 2019



American Indian Reporter

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

Their Crimes? Was being Aboriginal and Protecting their Land!

Please note handcuffs and leg irons photo on right.

Manifest Destiny was the justification for the attempt to purge the Country of the Aboriginal people.

What is the justification today?

For the benefit of our young, we can not change the past, but we can govern the future.

We live as a free people in a country that recognizes its wrongs. In a country that provides opportunities our ancestors never had. We must never forget our history, but we must live in the world in which we exist.

The education of our people is paramount. A wise man once said. *"If you plan for a year, plant a garden, if you plan for a couple of decades, plant trees, but if you plan for a century, educate your children."*

Ernie C. Salgado, Jr.



**AMERICAN HOLOCAUST
ONE HUNDRED MILLION
NATIVE AMERICANS KILLED**

'Never Forget' Though these two words may mean nothing to you, to those whose ancestors perished by stake, drowning, flame, and other forms of torture during the Crusades, the Inquisitions, the Native...



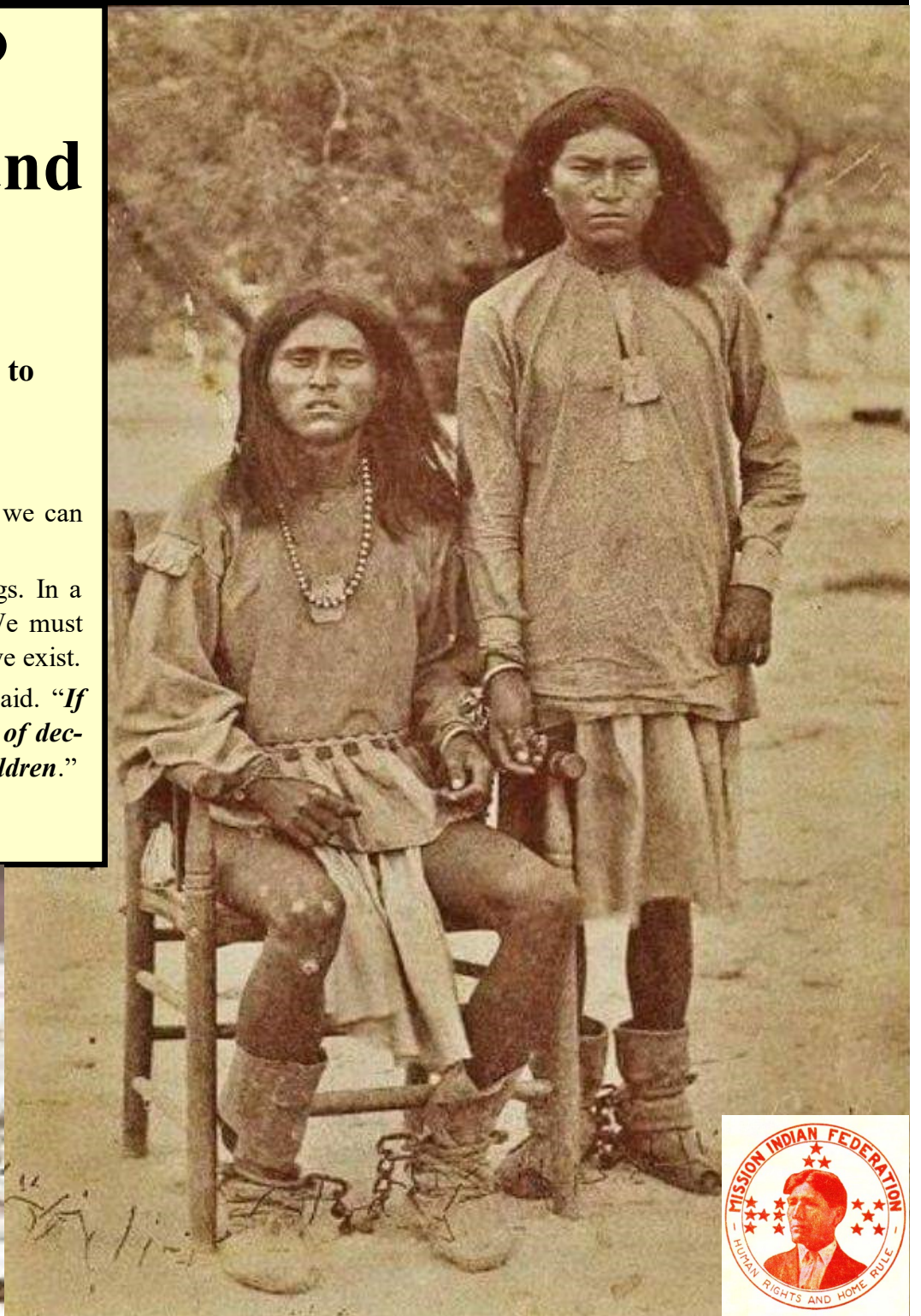
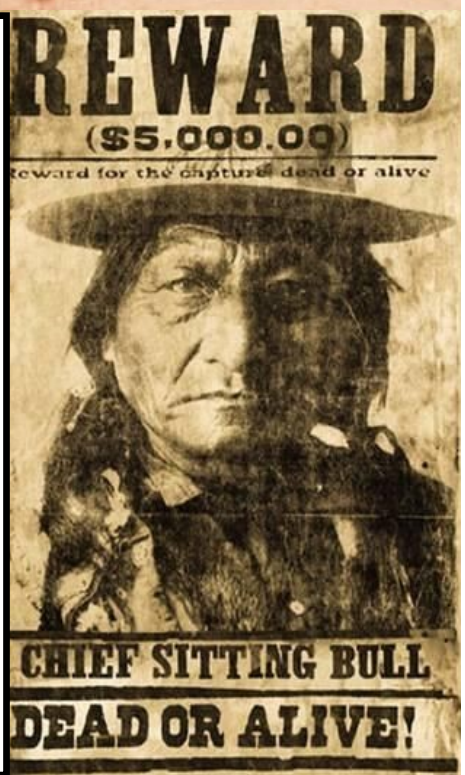
Photo above 1890. The public execution of tribal leaders was the common practice up to the 1900's. Today it's incarceration. Leonard Peltier for example.

Large rewards on tribal leaders like Chief Sitting Bull was also used against many tribal leaders.

American Indians were not citizens until June 2, 1924. And even then many were not allowed to vote in many States until the late 60's.

Even to this day tribal leaders must gain permission from the Government to use their tribal lands.

Government Control of the Indian Reservation prevents prosperity and maintains the dependency.



Manifest Destiny

"The Justification for the Genocide and Annexation of Indian Land"

Manifest Destiny had devastating and fatal consequences for the Native Americans, since continental expansion implicitly meant the occupation and annexation of Native American land, sometimes to expand slavery and the Government supported murdering of the Native people.

This ultimately led to armed confrontations with many of the tribal groups of native peoples and the systematic killing and removal of Indian people from their home lands.

The United States continues to this day, the practice of recognizing only limited land rights of indigenous peoples.

In a policy formulated by Henry Knox, the Secretary of War, to expand into the west through the taking of Native American land by purchase, treaties or force.

The Federal Government was the only one allowed to purchase Indian lands, the individual States were excluded. And the majority of the Treaties were never honored.

The national policy was for the Indians to join American society with the intent for them to become "civilized", which meant no more wars with neighboring tribes or raids on white settlers or travelers and a shift from hunting to farming and ranching.

Advocates of the American Indian civilization programs believed that the process of

settling native tribes would greatly reduce the amount of land needed by the Indian tribes resulting in making more land available for homesteading by white Americans.

Thomas Jefferson believed that while American Indians were the intellectual equals of whites, they had to live like the whites or inevitably be pushed aside by them.

Jefferson's belief, rooted in Enlightenment thinking, that whites and Native Americans would merge to create a single nation did not last and he began to believe that the natives should emigrate across the Mississippi River and maintain a separate society, an idea made possible by the Louisiana Purchase of 1803.

In the age of manifest destiny, this idea, which came to be known as "Indian removal", gained ground.

Humanitarian advocates of removal believed that American Indians would be better off moving away from whites.

Historian Reginald Horsman argued in his influential study *Race and Manifest Destiny*, racial rhetoric increased during the era of manifest destiny.

White Americans increasingly believed that Native American ways of life would "fade away" as the United States expanded. As an example, this idea was reflected in the work of one of America's first great

historians, Francis Parkman, whose landmark book *The Conspiracy of Pontiac* was published in 1851.

Parkman wrote that after the British conquest of Canada in 1760, Indians were "destined to melt and vanish before the advancing waves of Anglo-American power, which now rolled westward unchecked and unopposed". Parkman emphasized that the collapse of Indian power in the late 18th century had been swift and was a past event.

The termination of the Indian culture, language and religion was the policy of the U.S. Government.

In an effort to accomplish the "Indian Termination Policy" children were forced from their homes and placed in government run boarding schools across the Nation where they were forced to learn the "White Way." The government still continues to operate many of these schools today.

The "Indian Termination Policy" was ended by President Richard M. Nixon in 1973 by executive order.

However, the American Indian Tribes continue to be under the control of the U.S. Government with regards to land usage which hinders many of the Tribal Governments' efforts toward economic development and self-sufficiency.



Ernie C. Salgado Jr.

The American Indian Reporter



October 1, 2019

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DISCLAIMER:

By Ernie C. Salgado Jr.:

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THE FAMILY IS THE SOLE OF OUR CULTURE



Photo above: Front Center, Irene "Rene" Razon flanked by her twin daughters, Doris and Lois and standing behind L to R: Joyce, Gordan, Glen, Gary and Patrick Placencia. Sister, Maria not pictured.

FAMILY! This is how we, American Indians survived hundreds of years of persecution. The family is the backbone of the American Indian culture, not beads, headbands or feathers, **FAMILY!**

The family pictured in the photo above is known as "Rene's Gang." Irene "Rene" Razon (*Maiden name*) is the granddaughter of John Razon Sr., AKA "**Fig Tree John**" who was credited with planting the first fig tree in the Coachella Valley and immortalized in local lore. He was a member of the Torres Martinez Band of Desert Cahuilla Indians and was their Tribal Chairman for many years.

He was also a member of the Mission Indian Federation and was one of the 57-members arrested by the U.S. Government for demanding freedom and tribal rights in 1923.

Irene is an enrolled member of the Soboba Band of Luiseno Indians as are her children, grandchildren and great-grandchildren. The extended Razon family number in the hundreds and are tribal members of several of the Southern California American Indian Tribes. And as their famous ancestor, John Razon Sr., AKA "**Fig Tree John**" many of them are tribal leaders of their respective tribes.

The Razon family is one example of the many extended American Indian families that keep our culture alive through out the Nation. We survive through our families.

Again, the **FAMILY** is the sole of the American Indian Tribal Culture.

American Indian Reporter

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CAUTION

I'M POLITICALLY INCORRECT

I TELL THE TRUTH AND USE COMMON SENSE



James Ramos

**California Assembly Member
40th Congressional District**

(Tribal Member San Manual Band of Mission Indians)

Appointed to Key Committees:

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

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

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U.S. Appeals Court Rules Tribal Sovereignty Prevents Environmental Groups From Suing Navajo Nation Over Coal Mine

By Miranda Faulkner

Cronkite News - For Cronkite News, visit cronkitenews.azpbs.org.

WASHINGTON — A federal appeals court said environmental groups cannot sue to block expansion of a coal mine owned by the Navajo Transitional Energy Co., because it is an arm of the Navajo government and thus immune from civil suits.

The Monday ruling by a three-judge panel of the 9th U.S. Circuit Court of Appeals upheld a lower court’s dismissal of the suit by several environmental groups, on and off the Navajo Nation.

The courts said Navajo Transitional Energy has to be part of any lawsuit because of the millions in revenue the mine produces every year for the Navajo Nation. But because tribal sovereignty prevents the company from being sued, the lawsuit has to be dismissed, the court ruled.

Conservation groups that brought the suit said they were assessing next steps in light of the ruling they said will “cause harm on and off of the Navajo Nation.”

“Practically speaking, this ruling invites the worst polluters to set up shop on tribal lands where they can operate without public oversight,” said the Center for Biological Diversity’s Taylor McKinnon in a statement Tuesday.

But an official with Navajo Transitional Energy welcomed the ruling.

“We are pleased with the well-reasoned decision of the court affirming Navajo self-determination,” said Navajo Transitional Energy Chief Executive Officer Clark Moseley

in a statement, adding that the company is “always concerned by outside influences attempting to force their views on the Navajo.”

The Navajo mine is a 33,000-acre strip mine that has been operating since the 1960s. Its only client is the Four Corners Power Plant, which was built at the same time as the mine, is jointly owned by several power companies but operated by Arizona Public Service Co.

The mine had been BHP Billiton Navajo Coal Co. until 2013 when the Navajo Nation created Navajo Transitional Energy to buy the mine.

In 2015, after Navajo Transitional Energy took over ownership of the mine, the federal government approved renewal permits after review by several Interior Department agencies, including the Bureau of Indian Affairs, the Bureau of Land Management and the Fish and Wildlife Service, among others. The department also consulted with the Army Corp of Engineers, the Environmental Protection Agency and the Navajo and Hopi tribes during the process.

Since then, Navajo Transitional Energy and Arizona Public Service claimed to have made hundreds of millions of dollars of plant upgrades and required conservation measures, according to court documents. The court also said that operations at the mine and the power plant are expected to generate between \$40 million to \$60 million a year for the Navajo Nation.



But in 2016, the conservation groups challenged the permit for the mine. They charged that the government did not take a hard enough look at the mine’s environmental impact, did not consider alternatives and conducted a faulty Endangered Species Act review.

The suit did not include either Arizona Public Service or Navajo Transitional Energy which asked to be added as defendants because of the impact the case could have on them. For Navajo Transitional Energy, it asked to be joined for the sole purpose of having the suit dismissed on grounds of sovereign immunity.

A district judge agreed, and the appeals court upheld that decision Monday.

Judge Michelle T. Friedland wrote that the Navajo Transitional Energy was a required party because “the Navajo Nation would lose a key source of revenue in which NTEC has already substantially invested” if the mine permits were lost.

The court rejected other arguments that would have let the case proceed without Navajo Transitional Energy because of the potential impact.

Friedland conceded that requiring Navajo Transitional Energy to be part of the suit, then ruling that it could not be sued, could create a situation where “no one could obtain such a review unless the tribe were willing to waive its immunity and participate in the lawsuit.”

“This result, however, is for Congress to address, should it see fit, as only Congress can abrogate tribal sovereign immunity,” she wrote.

McKinnon said the decision “threatens to continue the U.S. government’s shameful legacy of disregard for the health of tribal people, land, water, and wildlife.”

“FCPP (Four Corners Power Plant) is the prime example,” he said. “It is causing widespread harm to the public on and off the Navajo Nation, yet the

court’s ruling deprives the people suffering from this pollution from any redress.”

Friedland conceded that requiring Navajo Transitional Energy to be part of the suit, then ruling that it could not be sued, could create a situation where “no one could obtain such a review unless the tribe were willing to waive its immunity and participate in the lawsuit.”

The ruling comes as northern Arizona faces the loss of hundreds of jobs at the Kayenta Mine and the Navajo Generating Station it supplies with coal, with the power plant slated to close at the end of this year. Those job losses are expected to hit particularly hard on the Navajo and Hopi reservations.

“With this decision, Navajo Transitional Energy can continue to provide economic opportunities for the Navajo people, create wealth for the Navajo Nation, and promote transitional energy opportunities,” Moseley said.

Southern California October Cherokee Gathering

By April Skinas CSULB Alumni

PUBLIC NOTICE.... On behalf of the Cherokee Nation of Oklahoma (*formerly Western Band*), Invites all Cherokee Citizens to upcoming events. Enjoy culture presentations and demonstrations.

At-large Tribal Councilors Julia Coates and Mary Baker Shaw will be present as well as Principal Chief Chuck Hoskin Jr.

You will have an opportunity to get your official Cherokee Nation photo ID. This is a potluck event.

Saturday, October 19th, 2019. 10am to 2pm.

Cherokee Gathering, Cherokee Community of the Inland Empire, Cherokees of Orange County, Tsa-La-Gi Los Angeles.

LOCATION:

Lutheran Church of our Savior,
5050 N. Sierra Way, San Bernardino CA.
CONTACT: (918) 207-4963.

Sunday, October 20th, 2019. 12pm to 4pm.

Cherokee Gathering, San Diego Cherokee Community.

LOCATION:

Ronald Regan Community Center,
195 E. Douglas Ave., El Cajon CA.
CONTACT: (918) 207-4963.

At-Large Cherokee information;

<http://cherokeesatlarge.org/>

Cherokee On-line newsroom, <https://www.anadisgoi.com/>
Osiyo, Voices of the Cherokee People, <http://osiyo.tv/>



50TH ANNUAL NIEA Convention & Trade Show

October 8-12, 2019

The National Indian Education Association (NIEA) is celebrating fifty years of Native education advocacy from Oct. 8-12 at the Minneapolis Convention Center.

The 50th Annual NIEA Convention and Trade Show is already exceeding last year's number of registrants, trade show size, and opportunities for professional development.

Convention keynote speakers include: Congresswoman Deb Haaland; Congresswoman Sharice Davids; Minnesota Lt. Governor Peggy Flanagan; Native musician and actor, Darryl Tonemah; "Auntie Pua" Pualani Burgess Hawaiian activist/educator; and poet. traditional community leader and international human rights advocate, Alaska Native Mary Ann Mills.

Celebrating and converging in Minneapolis aligns not only with NIEA's early beginnings but also

with this year's convention theme, "Celebrating 50 years of Building Education Nations: Strengthening and Advancing Native Control of Native Education."

Fifty years ago in 1969, Native educators and Tribal leaders from communities across the country began advocating for the changes needed to improve education for Native youth.

They established the NIEA and supported the passage of critical American Indian legislation such as the Indian Education Act of 1972 and the Indian Self Determination and Education Assistance Act of 1975.

Today, NIEA is the leading national Native non-profit organization exclusively dedicated to advancing and advocating for the educational needs of American Indian, Alaska Native, and Native Hawaiian youth.

The evening Gala and Awards Dinner will feature musical entertainment by Native Grammy award winner Joanne Shenandoah, Ph.D., the comedic duo Williams and Ree, and a special recognition event of past NIEA presidents.

The Convention brings more than 2,000 Native educators, advocates, researchers, school officials, and Tribal leaders to discuss ways to improve the quality of education for Native students.

Registered attendees have access to more than a hundred professional development workshops for everything from culture and language immersion to digital learning, tribal colleges, and important legislative updates on the needs of urban and rural Native students.

Register for the 50th Annual NIEA Convention and Trade Show at www.niea.org/programs/convention/.

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Tribal Elder, Faith Spotted Eagle observes and listens at the first Native American Presidential Candidates Forum. She said, “*It is now up to the young ones.*” See article below for more on Faith Spotted Eagle. (Photos by Charles Perry)



A Major First Time Event! Biden a No-Show - A Lot of Promises - None of the candidates have done anything for the Tribes in the past - One would think the American Indian people have had enough of broken promises, Government control, sub-standard healthcare, poverty & Socialism. But it's a start. Frank LaMere looks like the only real winner - Maybe he should RUN!

Missing & Murdered American Indian Woman is a Grim, Unsolved Problem

By Danielle McLean, ThinkProgress August 24, 2019

Four in five American Indian women experience violence at some time in their lives.

Faith Spotted Eagle recalls, as if it were yesterday, the time she and three friends were viciously beaten by five white men.

It was 1974, months after an armed occupation by members of the Oglala Nation in the town of Wounded Knee in South Dakota. That standoff between indigenous protesters and federal law enforcement resulted in the deaths of two Native Americans.

It also riled up white sentiment against indigenous people.

The protest, which lasted 71 days, aimed to call attention to onerous federal policies toward Native Americans, to point the finger at a local white South Dakota leader accused of abusing his power.

At the time of the attack on her and her friends 45 years ago, Spotted Eagle was a young woman studying at the University of South Dakota and walking along the streets of Vermillion, South Dakota.

But the Native women’s very presence was all the provocation needed for their aggressors, who bellowed racist slurs, taunting them as “squaws” and “prairie niggers,” as they drove by in their car.

Then the men got out of the vehicle and, again unprovoked, started beating them. One picked up Spotted Eagle and threw her against a parked car. After she slid off the hood, he started to kick her, shattering one of her legs. Bystanders did nothing to help.

The attack was unthinkable in its brutality and yet reflects everyday reality for Native women, who are victims of physical violence with shocking regularity.

Indigenous women for generations have confronted an epidemic of murder, kidnappings, and rape. They disappear into the sex-slavery trade — or simply disappear altogether. And as Faith Spotted Eagle discovered years ago, they can sometimes become the victims of a brutal, racist beatdown.

“We were told to be careful, and that was an instance where we thought we were more safe on the city street and we weren’t,” Spotted Eagle, who at 70 is white-haired and wizened, told ThinkProgress.

“When my leg was broken, I was targeted. On the street, they didn’t beat up any white people. They beat us up.”

With a population of under 7 million, the American Indian population is relatively small. But in 2016 alone, there were 5,712 reports of missing or murdered Native women and girls across the country, according to research by the Urban Indian Health Institute.

Another grim study, from the National Institute of Justice, found in 2016 that four in five, or 1.5 million American Indian or Alaska Native women, experience violence in their lifetimes. Over half of Native women have been victims of sexual violence.

While that violence in many cases is committed by an intimate partner, Native Americans are more likely than people of other races to experience violence committed by someone of a different race, a 1999 Justice Department report found. **About nine in ten Native American rape or sexual-assault victims had assailants who were white or black, the report said.**

Although the number of Native Americans murdered or missing in 2016 exceeded 3,000, roughly the number of people who died during the September 11, 2001, terror attack — the Justice Department’s missing persons database logged only 116 cases that year.

The sheer scale of the violence against Native women and the abysmal failure by the government to adequately address it, explains why the issue was given such prominence during this week’s presidential candidates’ forum in Sioux City — the first to focus entirely on Native American issues.

Many of the indigenous women in attendance said that even more important than candidates offering solutions was that they were there at all, helping thrust Native issues into the national spotlight.

The community has, in fact, come to be more than a little skeptical of politicians’ promises. In the past, task forces have studied violence against Native women, but members of the indigenous community say it’s not been nearly enough. Legislation has simply scratched the surface; assurances from elected leaders that the issue will be addressed have seldom been kept.

“Every time a new president comes in, they come up with a so-called answer to the Indian problem,” said Spotted Eagle, who is the founder of a Native

advocacy group, the Brave Heart Society.

It’s not as if the abuse of Native women is a new issue.

White colonizers have been raping and brutalizing Native women since Europeans arrived in the Americas hundreds of years ago. Spotted Eagle said members of her Yankton Sioux tribe living in South Dakota have been abused by white colonizers since the U.S. military outpost Fort Randall was created in 1856.

Native women make easy targets. Indian reservations are located for the most part in remote, desolate regions of the country, out of sight and out of mind for most Americans. Current laws give understaffed and under-resourced tribal police little power to investigate and prosecute non-tribal members who commit such crimes, said Tom Rodgers, acting president of the Global Indigenous Council.

“If I’m a successful perpetrator, I’m going to go to places where I know the chances of being caught are slim,” Rodgers said. “They work hard, they drink hard, they see a population of people and women that are vulnerable, that are isolated, you see that interaction.”

Federal and state law enforcement agencies also struggle to solve such crimes because they have little presence or sometimes none at all in remote reservations. Some carry a bias against Native people, tribal leaders say.

The situation has worsened in some areas, including in North Dakota, as a result of an oil boom of recent years. Crews working on pipeline projects live in temporary facilities known as “man camps” that are located near a number of Native reservations in the region.

News reports say men affiliated with the camps are sometimes suspected of preying on Native women. In recent years, reports have surged of violent crimes committed against women and girls from three affiliated tribes of Mandan, Hidatsa, and Arikara in the region.

Media coverage or the lack of it has also been part of the problem. When an affluent, white woman goes missing, there are often nationwide manhunts, alerts, and round-the-clock news coverage. But when a Native woman goes missing, news coverage can be minimal to nonexistent.

News organizations have historically given a disproportionate amount of coverage to white victims for a number of reasons: lack of newsroom diversity, storylines they believe will generate ratings, and a certain level of “pure discrimination,” Joshua Benton, director of Harvard University’s Nieman Journalism Lab, told ThinkProgress.

“For indigenous women, there’s also the factor of geography: News outlets are nearly all located in urban areas, most of them very far away from reservations,” said Benton.

The community is taking matters into its own hands as it tries to draw attention to the problem of violence against Native women.

The Native rights organization Global Indigenous Council, along with other regional tribal leadership groups, recently placed billboards along highways in states where Native women often go missing, including in Minnesota, North Dakota, South Dakota, Michigan, Montana, New Mexico, Arizona, and Oklahoma.

The billboards, which say, “Invisible No More,” show the face of a Native woman with a giant red hand painted over her mouth.

Many of the candidates attending this week’s forum pledged to support a number of bills that have been introduced in Congress to address aspects of the issue in recent years.

The plans of two candidates in particular seemed to garner support at the forum: Sen. Elizabeth Warren (D-MA) and former Housing Secretary Julián Castro both proposed additional funding to support victims of assault and abuse. Warren also pledged to fully fund under-resourced public safety and criminal justice efforts in Native communities.

There also have been some efforts on Capitol Hill to address the problem. Among the legislation that appears to have the best prospects of getting passed is a bill with bipartisan support in the House and the Senate that would improve federal data collection on violent crimes committed against indigenous people and provide new training guidelines for how federal agencies respond. Another bill, the Not Invisible Act, would create an advisory committee that would make recommendations on how the Justice and Interior De-

partments can best use their resources to address violence against indigenous women.

And the Reauthorizing the Violence Against Women Act, which already has passed in the House, would allow tribal law enforcement agencies to investigate and prosecute non-Indians who commit crimes of sexual violence, sex trafficking, stalking, child abuse, and violence against tribal members on their land.

However, it is unclear whether Senate Majority Leader Mitch McConnell (R-KY) will allow any of those measures to come to the floor. And some tribal members say the bills only scratch the surface when it comes to solving the problem of violence against women.

What would help, Rodgers said, is if state, federal, local, and tribal law-enforcement agencies stop working in “silos” and communicate with each other better.

There’s also a need for better training to improve cooperation among agencies. Federal agents should be required to take anti-bias training before being assigned cases on reservations, he said.

The Global Indigenous Council, with the backing of 50 Indian tribes, proposed various amendments to a congressional bill that would create an interagency law-enforcement body within each U.S. Bureau of Indian Affairs region to help coordinate efforts among federal, state, and tribal agencies.

The council has a raft of other proposals, including creating tribal liaison offices to help indigenous victims to get support and share information about cases. Another would allow police to monitor and clamp down on man camps.

But in the end, no legislation will work if it doesn’t include additional federal funding that would give tribal and federal law-enforcement officers the resources they need to investigate and prosecute cases, Rodgers said.

“We have an extremely vulnerable population with little to no resources across the board,” he said.

“We don’t need legislation that is not being funded. You can take your platitudes and your nice commissions and everything. We know what the problem is: Not enough funding.”

LaDonna Harris (born Feb. 26, 1931) is an Oklahoma Comanche and an American Indian Icon.

To say she is a social activist and politician would be an understatement.

Harris is the founder and president of Americans for Indian Opportunity (AIO). She was the vice presidential candidate for the Citizens Party in the 1980.

In 2018, she became one of the inductees in the first induction ceremony held by the National Native American Hall of Fame.

Harris began her public service as the wife of U.S. Senator Fred Harris.

From the early 1970s to the present, she has presided over AIO, which advances, from an Indigenous worldview, the cultural, political and economic rights of Indig-

nous peoples in the U.S. and around the world.

She helped found some of today's leading national Indian organizations including the National Indian Housing Council, Council of Energy Resource Tribes, National Tribal Environmental Council, and National Indian Business Association.



American Indian Icon - Chairman, Dr. Anthony Pico Viejas Band of Kumeyaay Indians

Ernie C. Salgado, Jr.

It's not very often in our short tenure here on earth that we have the opportunity to meet an individual that is truly a great person and an extraordinary leader.

I'm not talking about some fake politician, famous movie star or rapper that can't even tell what day it is, no less lecture us on what's best for us.

I'm talking about an individual that rose from the depths of poverty, hopelessness and despair with a vision to inspire and lead his tribe and other tribal leaders to prosperity. Dr. Anthony Pico is one of those gifted individuals.



Chief Cinon Duro Mataweer
(c. 1815-1910) is a famous 19th century American Indian spiritual leader (kumseyay or tribal shaman). He is the great-great-grandfather of Anthony Pico. Photo courtesy of the Pico family archive, special to CALIE.org.

Anthony Pico, PhD is a nationally recognized authority and lecturer on American Indian sovereignty and self-governance.

For more than four decades he has been a formidable voice for American Indian education, Tribal self-reliance, economic development and asset diversification.

Dr. Pico served for 24-year as the Chairman of the Viejas Band of Kumeyaay Indians.

The Viejas Indian Reservation is

For over 12,000 Years the Kumeyaay ancestors occupied the region known today as Southern California (Imperial and San Diego Counties) in the USA, and Baja California Norte in Mexico.

located off interstate 8 near the east San Diego County Village of Alpine, in Southern California.

Under his strong leadership and vision, the Viejas Band achieved national and state recognition for its economic and social progress.

The tribe operators and owners the Borrego Springs Bank, a joint venture with two other tribes in a hotel in Washington D.C., and Sacramento CA. the Viejas Hotel and Casino, Viejas Outlet Center and two RV Parks.

He also sat on the tribe's Finance Committee which oversees and provides recommendations on the tribe's business enterprises, investments and future economic development.

Dr. Pico was a driving force and spokesman in the landmark California initiatives Proposition 1A in 1998-2000 that allowed for economic growth to many of the 109 federally recognized tribes in the state and San Diego County.

He served as co-chair of the Proposition 1A initiative to amend the California Constitution, enabling tribes to engage in gaming on tribal land.

During his tenure as tribal chairman, Viejas was a leader in promoting inter-tribal business ventures, most notably the establishment of Four Fires and Three Fires LLC, tribal coalitions in the development of a Marriott Residence Inns in Washington, D.C. and Sacramento, Calif.

A Kumeyaay leader and traditional bird singer, steeped in the cus-

toms and traditions of his people, Dr. Pico leads by consensus, example and a commitment to the well-being of the Viejas people.

In 2007, he served on the board of directors of the Native American Rights Fund (NARF), a non-profit law firm dedicated to asserting and defending the rights of American Indian tribes, organizations and tribal members nationwide.

He was appointed to the Board of Trustees for the Gene Autry Center. Based in Los Angeles, the Center celebrates the American West through three important institutions: the Southwest Museum of the American Indian, Museum of the West and the Institute for the Study of the American West.

He was also a director for Borrego Springs Bank, one of the first American Indian owned banks in the United States. Dr. Pico was named the National Indian Gaming Association (NIGA) Man of the Year in 1997 and received the organization's

2007 John Kieffer Award demonstrating a lifetime of achievement and commitment to Indian Gaming.

Pico is also a recipient of the prestigious 2008 Award for Public Service from the Woodrow Wilson International Center for Scholars of the Smithsonian Institution.

In 1975, he was one of the first American Indian Education Center Directors in the state. The 11 California American Indian Education Centers were the first tribally controlled Indian Education Centers in the Nation. He earned an associate of arts degree from Grossmont College in El Cajon, California and was awarded an honorary doctor of humane letters from Long Island University, New York.

He served as a U.S. Army paratrooper in Vietnam. He was recognized for his courage in combat with a number of Distinguished Service awards and medals.

Although Dr. Pico is technically "retired" he has recently emerged to raise the awareness of the sensitive issue of **"Family Domestic Violence,"** which both the tribal and non-tribal communities have been reluctant to acknowledge much less address.



In a short video recently posted on YouTube, he outlines the long term negative outcomes resulting from family domestic violence. He labeled his acknowledgement of family domestic violence as **"Intergeneration Trauma,"** due to its long term effect on the family and community. Like alcoholism and substance abuse it has no ethnic boundaries.

Currently, the primary focus on family domestic violence has been on the women, and rightfully so because they are the one's being physically abused.

However, in his video Dr. Pico expands the awareness of the family trauma in a much more graphic description of the physical abuse and its lasting negative effect on the children.

I, for one can relate to his concept of **"Intergeneration Trauma"** and strongly support his efforts.



Pictured above Left to Right: Sycuan Chairman, Danny Tucker , Manzanita Chairman, Leroy Elliott and Viejas Chairman, Dr Anthony Pico with his Kumeyaay brothers and life long friends.

National Congress of American Indians Slam President Trump on "Pocahontas"

The National Congress of American Indians (NCAI) formally condemned President Trump in a statement for his "continued use of the name 'Pocahontas' as a slur" when referring to Sen. Elizabeth Warren (D-Mass.).



"NCAI condemns the President's continued use of the name 'Pocahontas' as an insult for political gain," NCAI CEO Kevin Allis said in the statement. "Not only does it disrespect Pocahontas' legacy and life, it likens her name to a slur." Allis referenced numerous slurs Native people have faced for hundreds of years "that the forces of racism and intolerance deploy to dehumanize our people, mock our cultures, and interfere with our inherent right to control our own lands and destinies."

He added that those terms "dismiss our rightful place as this country's First Americans, and ignore the immense contributions that tribal nations and peoples have made and continue to make to America."

Trump has frequently referred to

Warren as **"Pocahontas,"** seizing on the 2020 candidate's previous claim of Native American heritage.

Warren took a test last year that demonstrated she was between 1/64th and 1/1028th Native American and has since apologized multiple times for the confusion caused when she identified herself as Native American.

Trump swiped at Warren again while complaining that the media gave too much coverage to her crowd size at recent campaign events. Trump earlier this month promised to "revive" the nickname he refers to Warren as, doing so as she climbs in the polls.

The statement from NCAI concluded with a call to all Americans to **"denounce the continued use of such terms and the sentiments they express."**

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Nazi Germany and American Indians

Robert J. Miller, Eastern Shawnee Tribe of Oklahoma, is Professor Sandra Day O'Connor College of Law at Arizona State University. (Photo: Robert J. Miller)



Most Americans would probably be shocked to learn that in the early 1930s Nazi scholars, lawyers, and officials were heavily influenced by United States law when they were developing policies and laws concerning Jewish people.

Most Americans would also no doubt be surprised to discover that when Nazis were turning their racist ideas into legislative proposals and laws they were carefully studying federal Indian laws and American state laws that discriminated against American Indians.

A 2017 book by a Yale law professor, James Q. Whitman, Hitler's American Model: The United States and the Making of Nazi Race Law lays out a convincing argument that Nazis studied in minute detail American federal and state laws that discriminated against African-American, Chinese, Japanese, Filipino, Puerto Rican, and other racial groups in the United States. Whitman, however, only mentions Native Americans on eleven pages in his book according to the book's index.

In this article, I am undertaking the first step of what I anticipate will be a much larger study on how, and how extensively, federal and state laws and policies regarding American Indians influenced Nazi scholars, lawyers, and officials in formulating and enacting Nazi laws.

According to Professor Whitman, the Nazi laws that best exemplify its racist goals and tactics versus Jews were the Nuremberg Laws that were enacted and announced in September 1935.

These laws established two important principles. First, the Reich Citizenship Law created a distinction between Reich citizens and mere German nationals. Under this law, Jewish people became nationals with restricted political rights and were not German citizens. Second, the Blood Law criminalized marriage and sexual relations between Jews and Germans.

Whitman proves that for years building up to the 1935 Nuremberg Laws that Nazi lawyers, jurists, scholars, and officials were studying and writing research materials, articles, and books on United States immigra-

tion laws from the very first one in 1790, through the 1870s, 1880s, 1917, 1921, and 1924.

Nazis also studied U.S. state and federal laws that allowed racial discrimination and limits on the citizenship rights of minorities.

The Nazis were especially interested in American anti-miscegenation laws (bans on inter-racial marriage). Such bans existed in North America as early as 1664 in Maryland, in 1691 in Virginia, and right up to the early 1930s when the Nazis were studying them. In fact, Nazi scholars expressly cited the statutes of thirty American states that banned inter-racial marriages in the early 1930s, as well as many other aspects of U.S. race law:

Heinrich Krieger, Das Rassenrecht in den Vereinigten Staaten, in Verwaltungsarchiv (1934); Heinrich Krieger, Das Rassenrecht in den Vereinigten Staaten (Race Law in the United States) (1936); Johann von Leers, Blut und Rasse in der Gesetzgebung. Ein Gang durch die Volkergeschichte (Blood and Race: A Tour through the History of Peoples) (1936); and Herbert Kier, Volk, Rasse und Staat, in Nationalsozialistisches Handbuch fur Recht und Gesetzgebung (1935).

Nazis and Indians

The Nazis' interest in the United States policies and laws regarding American Indians originated with Adolf Hitler himself. In his book Mein Kampf, Hitler discussed U.S. laws and policies and noted that the United States was a racial model for Europe and that it was "the one state" in the world that was creating the kind of racist society that the Nazi regime wanted to establish.

In a 1928 speech, Hitler stated that Americans had "*gunned down the millions of Redskins to a few hundred thousand, and now keep the modest remnant under observation in a cage ...*" Other scholars agree that for "*generations of German imperialists, and for Hitler himself, the exemplary land empire was the United States of America.*"

Interestingly, the German word *lebensraum* (living space) became a Nazi rallying cry that demanded more land in Eastern Europe for German expansion

and Germany's growing population.

This Nazi policy clearly evokes the **American motto of Manifest Destiny** that led to military actions, massacres, and official federal policies and laws to remove Indians from the path of American expansion.

American Manifest Destiny led to attempted extermination of Indians, to Indian nations and Indians being confined to reservations, and to federal policies to allot and confiscate many of those reservations, and to terminate Indian nations political status.

Following Hitler's lead, Nazi scholars, officials, jurists, and lawyers also delved deeply into United States Indian law when developing the 1935 Nuremberg Laws. The most important meeting in the process of drafting and enacting those Laws was held on June 5, 1934.

At this meeting, the seventeen attendees reviewed extensive research materials that analyzed United States law and American states' laws. Along with other Nazi scholarship, the materials presented at this meeting specifically highlighted and cited the laws of thirty U.S. states that criminalized or civilly nullified inter-racial marriages. Significantly, seven of those thirty state statutes also expressly outlawed white Americans from marrying Indians.

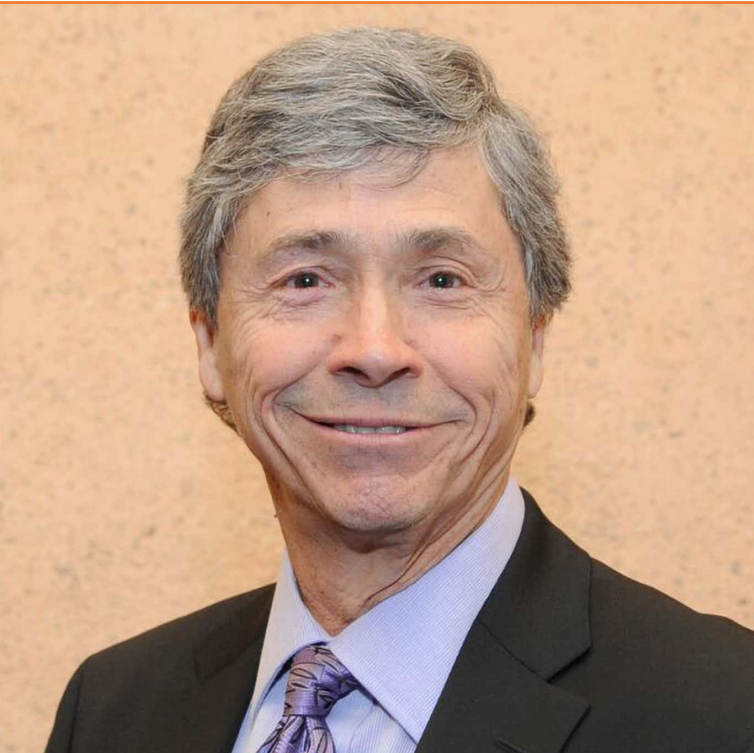
Other Nazi scholarly research also highlighted U.S. and state laws that treated Indians differently than other American citizens.

The Nazis were very interested in how the United States had gotten away with discriminating against Indians for several centuries based on race and bloodlines.

Consequently, it appears irrefutable that Nazi officials, jurists, and lawyers were influenced when developing the Nuremberg Laws, at least partially, by American Indian laws and policies.

Heinrich Krieger

"Heinrich Krieger ... was the single most important figure in the Nazi assimilation of American race law ..." James Q. Whitman, Hitler's American Model: The United States and the Making of Nazi Race Law.



A review of Heinrich Krieger's thesis that Nazi scholars and officials were heavily influenced by United States Indian law.

Krieger was a crucial actor in the process of Nazis studying and adopting American racial policies and Indian laws. Krieger researched and drafted the most important materials that German officials, jurists, attorneys, and scholars used to debate and formalize the legislative proposals and strategies for the Nuremberg Laws. For example, Krieger's research, written materials, and conclusions were no doubt incorporated into the conference materials distributed to the seventeen attendees, and discussed at length, at the crucial June 5, 1934 meeting.

The attendees of this meeting were provided with Krieger's and other scholars research on American laws that discriminated against minorities and Indians. In fact, Krieger published his research and findings on American racial laws contemporaneously with the June 1934 Nuremberg Laws meeting in his 1934 article, Race Law in the United States. He later developed and expanded his arguments further in his 1936 book of the same name.

Most importantly for my argument, Krieger was intimately familiar with American Indian Law. He published a twenty-nine page law review article on Indian law in March 1935, Principles of Indian Law and the Act of June 18, 1934.

He researched and wrote this article during 1933-34 when he was an exchange student at the University of Arkansas Law School and while he was also conducting research at the Library of Congress to publish his dissertation on "American Racial Law." It is beyond belief that he would not have included his findings on Indian law in the ma-

terials he provided to Nazi officials for the June 1934 meeting when they discussed and planned what became the Nuremberg Laws.

In his law review article, Krieger discussed a wide array of issues regarding American Indians' U.S. citizenship and their rights, the discriminatory treatment of Indians and Indian nations by the United States, and myriad federal Indian laws and policies.

After all this research and analysis, he concluded that United States Indian law was racial law, and that the United States discriminated against and treated Indians and Indian nations differently from other American citizens based on their alleged racial differences from white Americans. ("*...Indian law is exactly what its name indicates: a racial law; and there is no way out of the extra-constitutional situation ...*" *Emphasis in original.*)

Krieger also concluded: "*The proper nature of the tribal Indians' status is that of a racial group placed under a special police power of the United States.*"

It appears certain that what Krieger learned from his intensive study of federal Indian law and the state laws that discriminated against Indians, and what he emphasized to Nazi officials, was that the United States discriminated against its Indian citizens because of their race and had always done so. Thus, he concluded that Nazi Germany should be justified in doing the same against German Jews.

How intriguing, yet at the same time how profoundly disturbing, that American Indian law played a role in the Nazi formulation of Jewish policies and laws.

Further research will hopefully reveal just how large a role United States Indian laws and policies played in that disturbing chapter of world history.

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Navajo Code Talker Peter MacDonald, Former Navajo Nation Tribal Chairman 1970-86. He became one of the most powerful Tribal Leaders in the Nation by leading the Navajo Nation to economic resilience.

Because of his strong leadership the U.S. Governments Bureau of Indian Affairs (BIA) viewed him as a serious threat to their authority over the Navajo Nations tribal affairs. Although they never admitted this to be true.

The BIA joined forces with MacDonald's Tribal political opponents and sought criminal action against him. He was convicted by the a Tribal Court based on the testimony of one of his advisory who was given immunity and allowed to keep over 4-million dollars in funds he had received in illegal activities.

MacDonald served 3-years in a federal facility from 1992-95. The day before President Bill Clinton left office in 2001, U.S. Rep. Patrick J. Kennedy lobbied the White House to commute the sentence of the former tribal leader. President Clinton granted the request.

He was one of the four Navajo Code Talker that met with President Trump on 2017.

At 92 years of age he continues to be a strong influence within the Navajo Nation.

Ira Hayes - Iwo Jima

NOTE: In the photo below PFC, Ira Hayes is the second from the left. Hayes was a Pima Indian for the Sacaton Indian Reservation in Arizona.

As a United State Marine Corp paratrooper, Hayes in many USMC Campaigns..

The photograph below made him the most recognized American Indian in the world. Fame that pledged him thr rest of his life.

A day to Honor the Navajo Code Talker's legacy

By Ramona Emerson; A Diné filmmaker and writer originally from Tohatchi, New Mexico Twitter: @reelindian



Seated right to left: Navajo Code Talkers Peter MacDonald, John Kinsel and Thomas H. Begay, attend the ceremony in their honor. They are among the last living Navajo Code Talkers who served in WW II. (Photo by Ramona Emerson)

On August 14th, 2019, the Navajo Nation celebrated the legacy and history of the Navajo Code Talkers. The event began with a parade that took the surviving code talkers, their families and descendants into the heart of the Navajo Nation capital.

start the Navajo Code Talker events after attending the Ira Hayes Iwo Jima Flag Raising ceremony in Sacaton, Arizona. He knew then he wanted the same kind of celebration for the Navajo Code Talkers.

"When I first started this event in 2005, we had 66 Code Talkers that were living, and we had 33 men attend the event. Today, we only have five living men and we have four men here today," said Smith, *"Although President Reagan only declared that day as National Navajo Code Talker Day, the code talkers continue to celebrate it on their own."*

"We are here today to celebrate our traditional values but most importantly our language, and how the Navajo Nation Code Talkers are really here to bring that vision and that Navajo Nation global ambassadorship back here for one day," said Navajo Nation Speaker Seth Damon. *"I think that's one of the most important things we can say about Navajo Code Talker Day, August 14th. Celebrate it every day. It's recognized by two states, Arizona and New Mexico and we're trying to push for that in the State of Utah and the State of Colorado."*

Michael Smith, the coordinator of the festivities, said he was inspired to spouses of the code talkers, the descendants of the code talkers and, of course, our men and it's just a good day to throw them a great party. To come out here and meet a Navajo Code Talker but also see all the booths that the descendants have put up to for their men, to honor them and to show their legacy."

He said the all about the community coming together and celebrating the Navajo Code Talker legacy.

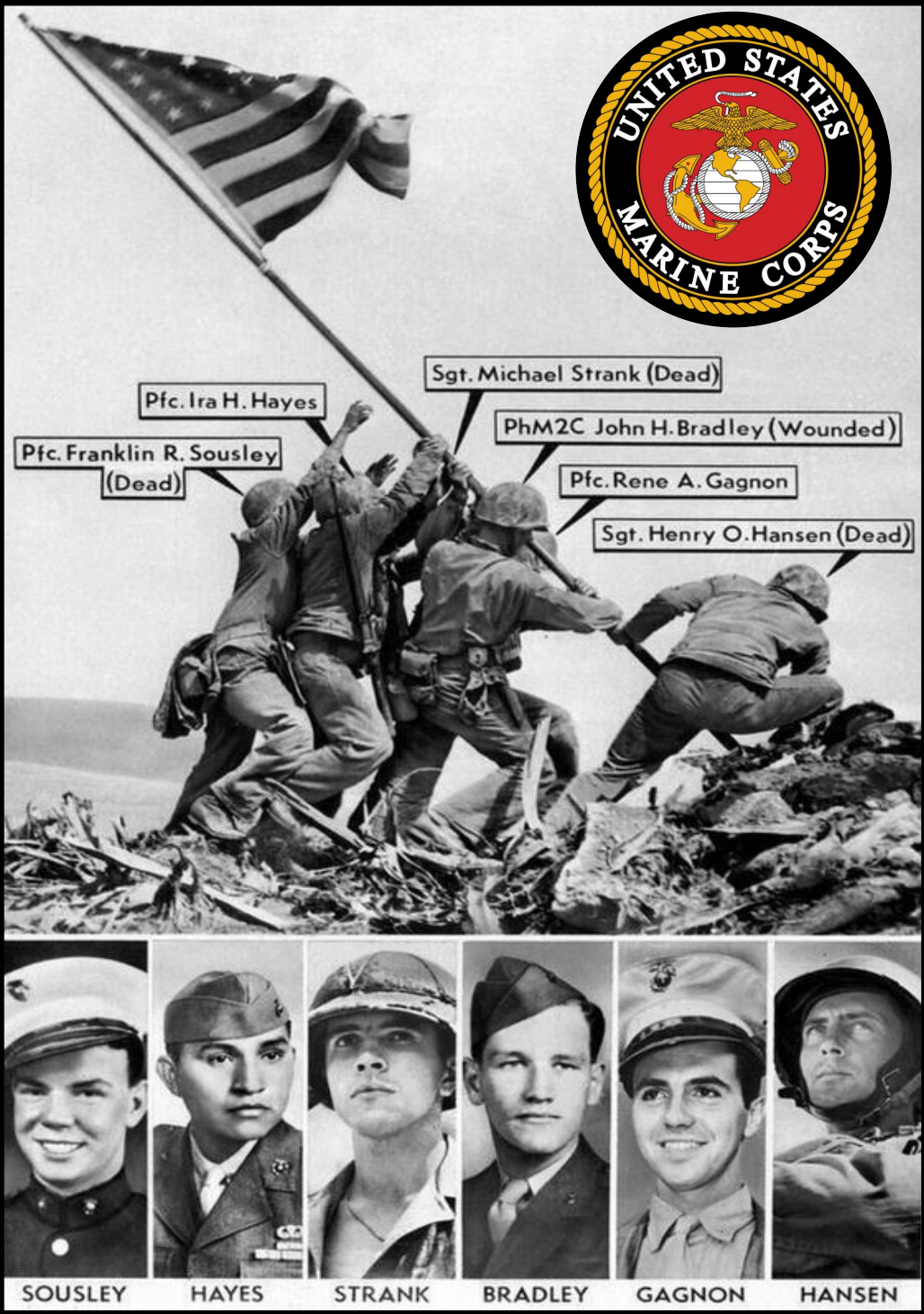
The event was attended by the Navajo Nation Devil Pup Program, who attended to lay the wreath at the Navajo Nation Code Talker Memorial and to honor the Navajo Code Talkers.

"We are humbled that we have this national holiday – national recognition," said Daniel Tso, Navajo Nation Council Delegate. *"Certainly, the pride that we feel is were relatives, were descendants."*

"As it evolved, I found out that we were educating a lot of people, not just Navajos but people across the country about the legacy of the Navajo Code Talkers and the event continues to grow. Last year, we had over 2000 people attend the event," he said. *"I just like every year, to see the*

The men who raised the flag on Iwo Jima

Joe Rosenthal's iconic photo from Feb. 1945 * 74-Years Ago



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Oregon Indict Antifa Members, Will the State Prosecute?

In August a grand jury in Oregon delivered a four-count indictment against a local Antifa-affiliated members over his violent behavior at an anti-terrorism rally that was held last month.

“The indictment charges Alexander Dial, 37, with one count of felony riot, one count of second-degree assault, one count of second-degree unlawful use of an electrical stun gun, tear gas or mace, and one count of fourth-degree assault,” Portland station KGW reported Tuesday.

“The indictment states that Dial ‘intentionally and knowingly’ participated with five or more people to engage in ‘tumultuous and violent conduct’ and that he ‘used a dangerous weapon to cause physical injury to another person.’

It also accuses him of ‘recklessly [discharging] an electrical stun gun.’ During an “**End Domestic Terrorism**” themed rally last month by the Proud Boys, Dial and his partners were caught on camera assaulting members of the pro-free-speech fraternity with hammers and other weapons as they exited a bus.

They were also seen spraying mace into the face and beating up a middle-aged man, chasing and

harassing a young girl and maligning a black Christian as an “*Uncle Tom.*”

Dial was reportedly among a slew of Antifa-affiliated members who were arrested on the day of the rally. All of them were reportedly hit with a one-count indictment of felony riot at the time.

According to independent journalist and Portland native Andy Ngo, Dial is known by his fans and supporters by the nickname “BETA CUCK 4 LYFE.” These same supporters are responsible for a GoFundMe page that’s raised \$15,000 for the Antifa-affiliated members “legal defense fund.”

The page falsely describes Dial as a mere “protestor who was defending Portland, Oregon along with a large group of local citizens against Southern Poverty Law Center designated hate groups who had invaded the downtown area without permits in order to spread their rhetoric of intolerance.”

First, the Southern Poverty Law Center (SPLC) is a discredited left-wing propaganda group that has a history of smearing Christian conservatives and that’s been described by its own staffers as being a “*highly profitable scam.*”

The Proud Boys, meanwhile, is a pro-free-speech, pro-liberty fraternity that’s led by Enrique Tarrio, a Cuban immigrant who was raised in Miami’s Little Havana, but that’s faced constant smears from the Southern Poverty Law Center and the main stream media over its promotion of speech and liberty.

“I’m a person of color,” he said during a heated interview with a CNN reporter following the rally last month. *“I’m Cuban, right. My family, two of my family members got killed in Castro’s regimen. It’s a difference of opinion of whether it’s people of color, white people, it’s always about race. Our message isn’t about race. It’s never been about race.”*

He added, *“When you join our ranks, we don’t ask you what race you are, what religion you are. We just accept you for who you are.”* He made the remarks after the white reporter accused the Proud Boys of terrorizing “people of color.”

Because of smears by the Southern Poverty Law Center and the main stream media, both of which have aligned themselves with Antifa.

He’s also reportedly been booted from Facebook, Twitter, Instagram, Airbnb, FirstData, Square, Stripe and PayPal. While Dial has nor faced any similar consequences of his actions.

In addition to the blacklisting is that when you type Tarrio’s name into Google, hundreds of smear pieces pop up. Whereas when you type Dial’s name into the search engine, you encounter a dearth of mainstream media reporting.

It’s clear that the main stream media are more concerned about a pro-free-speech person of color versus an Antifa-affiliated member who’s been caught on camera assaulting people.

It’s also evident that the main stream media have sought to smear Ngo, a nonpartisan journalist who suffered a brain hemorrhage after he was attacked by Antifa-affiliated members at another event in Portland three months ago.

Yet in the July issue of the Rolling Stone magazine it ran a piece smearing him as a “*right-wing troll.*” And, not once has the far-left magazine ever ran a piece critical of Antifa and other veritable far-left terrorist groups.

However, the question remains: Will the indicted Antifa-affiliated members be prosecuted?

The reason for the question is that in many cases through out the Nation Judges, prosecutors, law enforcement and politicians are deciding what laws they intend to follow, enforce or prosecute.

This also includes federal judges, Department of Justice attorneys, Congressional lawmakers and even U.S. Presidents.

My first example is the Department of Justice decriminalization of marijuana usage and harvesting laws. Under what legal authority does an acting U.S. Attorney General have to flout the law?


My second example is the resistance to the implantation of our federal immigration laws.

Under what statue does any State or City have the authority to circumvent federal laws by approving Sanctuary Cities and State?


Is it still unlawful to give aid and comfort to anyone that has broken the law?

Not to mention DACA, which federal judges are citing as law and so many more examples but I’m out of space.

But one last question. Why isn’t the Department of Justice taking legal action against all these violation of federal statutes?




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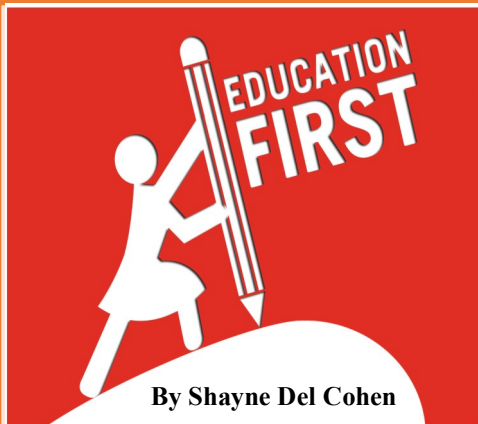
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Shayne's Journal

“Tribal Economics 101”

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No matter one’s political allegiances, the next few years will be full of economic uncertainty and chaos, reflecting the federal administration.

Rather than looking at this as a downer, it will be a time of opportunity, for tribes to continue their restoration of sustainability and sovereignty.

This will, however, demand that tribal communities be introspective and reflective about many things:

1. corporate status
 2. assessment of human resources
 3. assessment of natural resource inventory
 4. internal GDP (gross nation profit)
- ◆ place/status in regional economy
 - ◆ community vision
 - ◆ heritage preservation/cultural integrity
 - ◆ sustainability of physical site/holdings
 - ◆ self sufficiency of economic life for individuals as well as tribal community

Once many components of the above are articulated, then it behooves tribal leadership to educate their young - and returned community members - to the vision and with the skills to attain such.

On a day to day basis, most of us do not evaluate our place in the economic world.

Thus the concepts and vocabulary associated with the economic world is unfamiliar or confusing. Were those concepts reflected in the native language and/or are retrievable?

When learning tribal history, is the economic life of those passed examined? For instance, how did the community originally feed, clothe, house and educate itself? Was everything shared on a communal basis or was individual profit leading to barter and trade practices?

It is no secret that the impact of Europeans changed everything (and continues to). The assessment of individual tribes and their invaders varies across the geographic panorama and time of contact. What was traded? What was “snuffed out”?

The American colonization occurred very differently, again influenced by time and place. The legacies of different individuals - missionaries, military men, BIA and IHS officials - is fortunately preserved (and often in boring accounting records) in various archives making this history easier to obtain. But each saga leaves a distinct impact on the economic status of each tribe today.

So, is your tribe an exporter or importer? If both, what is the balance of trade? Does that give the tribe enough profit/surplus to invest in itself (self-sufficiency)?

Many casino tribes appear to be exporters. While they import revenue from customers, where does this go? They export jobs and import utilities, food, supplies, etc from non-Indian jurisdictions. If a tribe pays per capita for any reason, does that money circulate internally within tribal boundaries or is it also exported?

Running tribal health centers has been a boon to many communities, if only in dollars saved for the cost of attaining health care access (gas, days off, etc). But again, where do all the dollars taken to run the facility go? As federal dollars (imports) are reduced or disappear, is there sufficient income to sustain this operation?

A healthy local economy is one in which a dollar turns over seven times before leaving.

In today’s world economy, much is different than 100 years ago. Now instantaneous communications is the primary infrastructure need and in which roads and vehicles, once paramount, become secondary.

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Looking forward to the success of your economic sovereignty.

Sneaky Stressors: Four Sources of Anxiety You Might Not Expect

Everyone gets stressed out once in a while. From busy workweeks to surprise car troubles to disagreements with friends or family, life throws stressful things at us all the time. These visible stressors can have some benefits: They’re usually temporary, easy to identify, and some level of fixable.

However, more sneaky stressors can create a constant, low-level anxiety that can begin to affect your mental and physical health. Here are a few things that might make you stressed out without you even noticing:

Too Little Sunlight: If you work an office job without access to a window, you might be suffering from sun deficiency. Office lighting is notoriously draining, and it’s no substitute for proper sunlight. If you drive to and from work when it’s dark out, it’s possible to go a whole day without even seeing the sun. This can have a noticeable impact on your mood.

Try to make a point of getting some sunshine every day. Plan a lunch outside of the office, or make time during breaks to take a quick walk outdoors. You can also supplement your sunshine with a good sunlamp. Stick it on your desk and soak up those rays.

Too Much Mess: Noticing your home or office is getting a little bit out of control? Setting yourself some time to tidy up might be just what you need to relax. Cleaning can be a lot of work, but it has huge dividends when it comes to its impact on your mood.

There are several ways mess can affect your mood. Being in a cluttered space gives your brain too much to think about, so it develops a habit of constantly jumping from thought to thought, keeping you stuck in a stressful pattern. Your brain needs time to relax – a clean space gives it that opportunity.

Moreover, having a messy space can increase feelings of guilt or shame, inhibit creativity, and create daily moments of micro-stress when looking for keys, wallets, or other small items lost in the fray. Commit to a cleaning and tidying schedule to keep your stress levels low - it might even help you get a better night’s sleep!

Poor Nutrition: Eating right isn’t just



Jennifer Scott is a single mom who writes about the ups and downs of mental illness on SpiritFinder.org

about your physical health; the right vitamins and nutrients have a serious impact on your mind as well. Take an honest look at the nutritional balance of what you eat day-to-day. Are you eating plenty of vegetables and lean meats? Going light on processed foods and sugary snacks? Staying hydrated? Missing the mark can make you feel more tired, easily irritated and, yes, much more anxious.

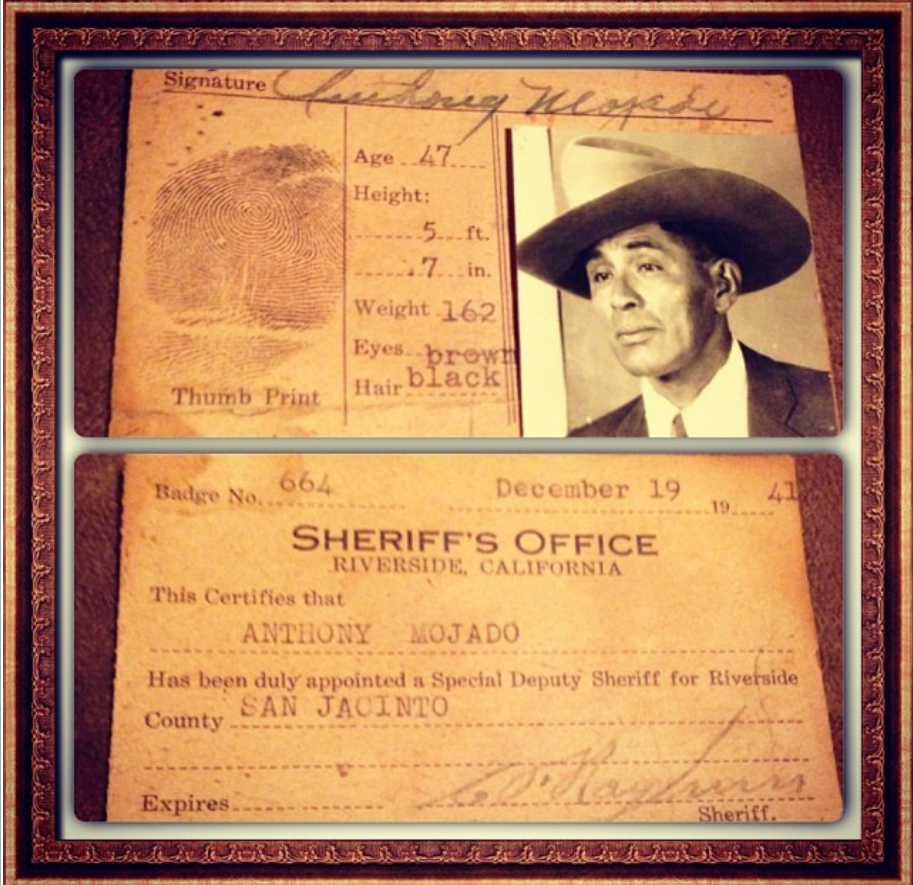
However, busy schedules mean even the most aware individuals can wind up missing out on valuable nutrients. Taking a daily multivitamin is a great way to make sure you get all the good stuff you need, including a boost in your mood and energy levels, even if you miss your meal goals for the day.

Second-Hand Stress: One of the sneakiest sources of anxiety: other people’s stress. If your family members, friends, or co-workers are particularly stressed out, the odds are good you’ll pick up on that energy and end up stressed as well.

This is all due to empathy. It’s a basic human instinct, but one that can easily backfire emotionally. Take care to check in with your own emotional state whenever you’re a listening ear for a loved one or co-worker. Remember – their stress doesn’t have to be your stress. Afterward, take some time for yourself to refresh and dial back into your own energy.

Stress is normal, but that doesn’t mean you have to accept it as a fact of life. Addressing these subtle stressors can make the difference between daily anxiety and daily calm.

Photo Credit: [Pexels](#)



Soboba Tribal Chairman, Anthony Mojado Sr. Riverside County Special Deputy Sheriff December 19, 1941

Source: Photos from Geneva Mojado Facebook page. Geneva is the great-granddaughter of Chairman Mojado.

Photo above is a 78 year-old document dated December 19, 1941 from the Riverside County Sheriff's Office in Southern California showing the appointment of Mr. Anthony Mojado Sr. with the department.

At the time of his appointment as a Special Deputy Sheriff, Mr. Mojado was 47 years old and was the Tribal Chairman for the Soboba Band of Mission Indians and is now named the Soboba Band of Luiseno Indians.



Photo above is Maurice “Buster” Mojado, grandson of Chairman Mojado and the little man is the great-great grandson of the Chairman.

He was born on the Reservation in 1894 and at the age of 30 he became a United States citizen on June 2, 1924.

What is significant is that in 1941 American Indians were still considered semi-wards of the Government with only 17-years as U.S. citizens. And in many States, including some Counties in California, many tribal people were not allowed to vote.

To better understand the discrimination toward the American Indians in California during this era the tribal people were not permitted by law to buy alcoholic beverages until 1953.

All the racial prejudice and barriers he overcame are testaments to his extraordinary leadership, tenacity and vision.



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Dancing In Justice

By Kandi Maxwell, Tsalagi * Meadow Valley CA

On August 31, 2019 five members of Thoz Womenz Drum participated in a Public Service Announcement (PSA) video in support of two bills currently under consideration in Congress:

- 1) **Savanna's Act**
- 2) **The Not Invisible Act.**

The PSA was filmed at the annual Native Women's Drum Retreat at the UC Berkeley Forestry Camp in Meadow Valley, CA.

Many Americans are not familiar with the issues regarding missing and murdered Indigenous women, but a report from the Urban Indian Health Institute (UIHI), a division of the Seattle Indian Health Board, provides statistics that show the need for new legislation. According to the UIHI report,

"The National Crime Information Center reports that, in 2016, there were 5,712 reports of missing American Indian and Alaska Native women and girls, though the US Department of Justice's federal missing persons database, NamUs, only logged 116 cases. The Center for Disease Control and Prevention has reported that murder is the third-leading cause of death among American Indian and Alaska Native women and that rates of violence on reservations can be up to ten times higher than the national average."

- 1) **Savanna's Act** would require mandatory annual reporting to Congress on known statistics relating to missing and murdered Indians in the United States. The act was named after Savanna LaFontaine-Greywind from North Dakota, who was murdered in 2017. Her baby was cut from her womb and survived. Savanna was 22-years-old.

- 2) **The Not Invisible Act**, was introduced by senators on the Indian American Congressional Committee, calls for the federal government to provide quicker response time to killing, kidnapping and trafficking of Native American women.

Also included in the filming was an installment of the REDress Project. Jaime Black, a Metis artist from Winnipeg, Canada, began The REDress Project almost ten years ago. The purpose was to collect red dresses from the community and hang them as a visual reminder of the Indigenous women who are missing or have been murdered.

Ann Sanchez, Ft. Bidwell Paiute, collected and installed the red dresses for the gallery, and Leah Go Forth, Aniyvwiya, gathered research and statistics for the project.

Prior to filming the PSA, Dr. April Lea Go Forth, Director of RISE, drum keeper of Thoz Womenz Drum and the developer and vision of the PSA, spoke to the retreat participants about the statistics of missing and murdered Native women in the United States.

Dr. Go Forth's hope was for the stats to 'wake us up' to choices, and not continue as victims, but instead, give that instance of pause to make good choices. It was shocking to learn that very few at the retreat were aware of the enormity of the issue.

Magdalena Steele, Chiricahua Apache/Chicana, delivered a message to Native girls about our own instincts that can feel imminent danger. Just as our Creator instills that awareness in wildlife, it exists within us to be considered for our own safe choices.



The women and youth who attended the drum retreat were then filmed as they walked through the REDress gallery. Go Forth stated later, *"Women spoke to me afterwards, saying how heavy the gallery was after hearing the tragic statistics. Two cried telling of missing women and one woman did not come as she was in the hospital, beaten by her husband."*

Congresswoman Debra Anne Haaland, an American Indian lawyer serving as the U.S. Representative from New Mexico, will describe the need for the law.

The PSA was filmed by Jack Kohler, a member of the Hoopa Valley Tribe.

Kohler is the Executive Producer of the non-Profit Media Organization *'On Native Ground.'* He is also the Media Coordinator and Media instructor for the United Auburn Indian Community. The PSA will be released this fall.

The film soundtrack was recorded and produced by Rich Ayers, Cherokee, River City Recording. Ayers has performed with and co-produced works with Doobie Brother's, Jefferson Starship, Neil Young, and many more reputable people in the music industry. Ayres is a seasoned engineer with a wealth of experience in all types of music



Native Americans barred From Alamo Chapel

By Vincent T. Davis & Scott Huddleston, Staff writers
Photo by Kin Man Hui/San Antonio Express-News



Local Native Americans gather during their 25th Annual Sunrise Ceremony at the Alamo on Saturday, Sept. 7, 2019. Ramon Juan Vasquez, executive director of American Indians in Texas at the Spanish Colonial Missions, along with over 60 people who claim ancestry with the Native Indians who are buried on the grounds of the Alamo, formed a circle in front of the church to pray and honor their descendants.

In the past, the group was allowed to have the service inside the chapel but were told days before the event that the service would not be permitted inside the Alamo.


With a noticeable presence of Alamo security officers and chain blocking the walking to the front doors, the group formed a circle on Alamo Plaza to air their griev-

ances and to remember their descendants.



Vasquez and the group was joined by State Senator Jose Mendendez, State Rep. Leo Pacheco and Poet Laureate Carmen Tafolla who all expressed dismay that the indigenous group would not be allowed to pray and honor their loved ones inside the Alamo.

Despite the prohibition, members of the Tap Pilam Coahuiltecan Nation and other indigenous people paid their respects on the ground by the front of the Alamo. A shell filled with sage slowly burned and filled the early morning sky with wafts of smoke - which traditionally serves to bless and purify - as the service ended just as the sun rose over the Alamo.

#LAPOWWOW2019



Los Angeles City/County
NAIC
Native American Indian Commission



POW WOW

November 16, 2019

Yaangna Village

Grand Park, Spring St. (between 1st & Temple)

Los Angeles, CA 90012

10:00am-10:00pm • Grand Entry: 12 noon

Head Staff:

MC - Arlie Neskahi

AD - Victor Chavez

Sound - Craig Stone

Drums - Hale & Company

Bear Springs

Indian Hill

Head Man - Darren Henson

Head Woman - Clementine Bordeaux

Golden State Gourd Society 11:00am

Bird Singers • Apache Dance • Chumash Dances, Tongva

and other California Storytellers and interpretive space

Contests: All Categories

All Drummers and Dancers Welcome!

Dance contests registration close at 2:00pm


Free Parking! with flyer on Broadway, Lot 10 (between 1st & Temple St.)

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Vendor Info: Shawn ImitatesDog, shawn.imitatesdog@gmail.com

Drug/Alcohol Free Event



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Correction Still Good!

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FREE MONEY!

Correction

By Ernie C. Salgado.

Free Money CORRECTION! Yea I got it wrong in the September 2019 issue of the American Indian Reporter on page 5 with the title of the article “FREE MONEY”. I said the money was FREE which was incorrect.

What is correct is that the HUD 184 Tribal Home Loan “Down Payment Assistance First Time Buyers Program” is really a “Deferred Down Payment” program that doesn’t need to be re-paid until the home is sold or refinanced. *This is correct.*

I reported that the HUD 184 Tribal Home Loan Department in a recent announcement that in an effort to increase the home ownership of American Indians and Alaskan Natives it would allow for a 3.5% down payment allowance for First Time Buyer and tribal member that have not owned a home for three-years. *This is correct.*

The current down payment for a HUD 184 Home Loan is set at 2.25% and the closing is estimated at 3% for a total down payment of 5.25% or \$15,750 on a home cost of \$300,000. *This is correct.*

With the new HUD 3.5% down payment assistance money of \$10,500 on a \$300,000 home the original down payment is reduced to \$5,750. *This is correct.*

The average monthly mortgage payments on a \$300,000 home is about \$1,600 including principal, interest, taxes and insurance (PITI). About what one would be paying for rent. *This is correct.*

And on the Rez you can save another \$300 to \$400 on property taxes. *This is correct.*

If you have been thinking about buying or building a home for your family this offer may be your ticket. If nothing else it something to look into and it free. *This is correct.*

And, yea my first reaction was right on, there is no free money, but it would help with buying or building a home for your family.

Sorry, if I caused anyone any hardship.

California, Yurok Tribe Acquires 50,000 Acres

Source: Last Real Indians:

After a 10-year struggle that began in 2006 to preserve and place approximately 50,000 acres of forest surrounding four salmon sustaining streams, including Blue Creek into ownership of the Yurok Tribe in northern California it became a reality.



On Monday, August 19, 2019 the Yurok tribe, Green Diamond Resource Company and Western Rivers Conservancy celebrated the transfer of the 50,000 acres site to the Yurok Tribe.

“It is a good day for the Yurok people,” said Joseph L. James, the Chairman of the Yurok Tribe. “On behalf of the Yurok Tribe, I would like thank Green Diamond and Western Rivers for assisting us in the reacquisition of a significant part of our ancestral territory and putting us in a position to permanently protect the Blue Creek watershed, which is the crown jewel of the Klamath River. These organizations have stood by us every step of the way during this 10-year project.”

“This is a historic and joyous moment,” said Western Rivers Conservancy President, Sue Doroff. “The Yurok Tribe has been reunited with Blue Creek, and we have finally ensured that this all-important tributary of the Klamath River will forever remain a source of cold, clean water and a refuge for the incredible fish and wildlife that depend on it.”

In 2006, the two organizations and the Tribe formed a partnership whose primary objectives were to facilitate the transfer of the land to the Tribe and conserve Blue Creek, the lifeline of the Klamath River.

During this period, Green Diamond and Western Rivers Conservancy held the land while the Yurok Tribe and Western Rivers Conservancy pursued funds for the acquisition.

Financial support was secured from myriad sources, including: funds from the Hoopa-Yurok Settlement Act; the New Market Tax Credits program; The Kendeda Fund; the David and Lucile Packard Foundation; the Wyss Foundation; National Fish and Wildlife Foundation/Acres for America and Walmart

Stores, Inc.; Wildlife Conservation Board; California Coastal Conservancy; other private, state and federal grants; loans from the California State Water Quality Control Board and Indian Land Capital Company; and the sale of carbon offsets.

The Tribe is restoring approximately 15,000 acres in Blue Creek into an old-growth forest and a Salmon Sanctuary. Blue Creek is one of the most important Klamath River tributaries, providing a critical thermal refuge area for migrating salmon as well as forest habitat for sensitive wildlife species.

During the fall Chinook salmon run, the water at the mouth of the creek can be 20 degrees cooler than the main-stem of the river. In most years, thousands of fish, stressed by dam-warmed water temperatures, rest and recharge below Blue Creek in order to make it to the upriver spawning grounds in a healthy condition.

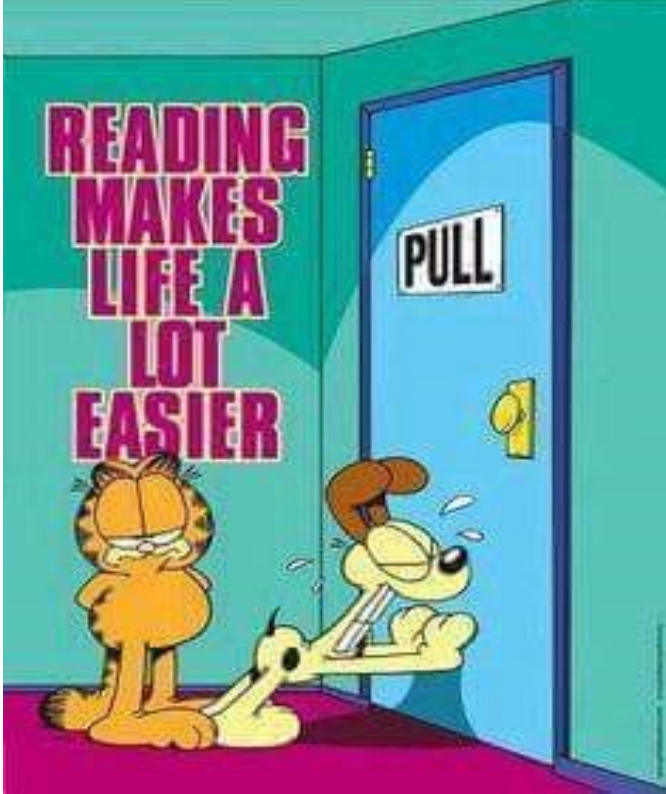
Yurok biologists, foresters and cultural experts are nearly finished with a comprehensive plan to create the one-of-its-kind Salmon Sanctuary. Containing a Yurok-specific blend of Traditional Knowledge and western science.

The long-term blueprint will guide the restoration of habitat for endangered species including coho salmon, marbled murrelet, northern spotted owl and Humboldt marten, along with other culturally important fish and mammals. The Management Plan includes a comprehensive, hypothesis-based monitoring and assessment plan component that will inform the adaptive management of the innovative reserve for many centuries to come.



President Trump marked his first Memorial Day as commander in chief, place a wreath at the Tomb of the Unknown Soldier at Arlington National Cemetery. During his visit he befriended the son of a fallen U.S. Marine.

CALIE.ORG



Born at Standing Rock, Defenders of the Water School

By Frank Hopper * Native American Journalist * 4-Time NAJA Award Winner * Last Real Indian

For centuries, Western education has been used as a weapon against Native people. Brutal residential schools tore children from their families and communities and sent them to far-off places where they were often physically, sexually and spiritually abused. Echoes of that legacy exist today in what’s been termed the school-to-prison pipeline.

The idea was to reshape their minds to think like white people, to force them to learn facts, figures and skills useful only for becoming cogs in the industrial society. Education was thought of as a largely mechanical process, like installing software on a computer.

But Indian children are not computers. They are members of a community, members of a network of relationships, Mitákuye Oyás’iŋ. Often, the software of Western education just doesn’t fit Native children and the hardware crashes, leading to despair, drug abuse, crime, prison, and even suicide.

That’s why the innovative community-based education model of Mní Wíchóni Nakíčiziŋ Owáyawa, The Defenders of the Water School, which arose organically 3 years ago at the Oceti Sakowin Camp during the Standing Rock stand-off is so important.

A school that serves the community

In an interview last May, two founders of the school Alayna Eagle Shield and Kimimila Locke, explained how it differs from traditional Western public schools.

“It will be project-based, but the idea is that the project that the students are creating, the project that the students are designing, will meet the needs of the community,” Locke said.

Alayna Eagle Shield, who grew up on the Standing Rock Reser-

vation and had worked for the tribe as a language and culture specialist, described how students will meet their academic needs while at the same time serving their community.

“It’s going to be community education-based where the students are going to figure out what the needs are of the community and create projects or write papers or whatever their strengths are. They’re going to do things that are going to help the community that they’re in,” Eagle Shield explained.

Kimimila Locke, who is Lakota and Ahtna Dene, has been an educator for 20 years and described how she experienced community-based education at her first position years ago teaching at the Santa Fe Indian School. The school there is surrounded by several Indian communities and students become involved with projects those communities need.

“Whatever that community is working on the students are actually out there gathering the data, doing environmental, scientific data gathering and then coming back to class,” Locke said. “As an English teacher my part of the project was to help them create their reports and help them do their research. So they essentially created scientific reports they were then able to return to their tribal communities. And these were things that they were actually able to use in legislation trying to get water rights, for example.”

Locke described how she saw students become excited when they realized what they were learning directly helped the community they lived in.

“These kids are actually meeting the needs of their home communities and they’re excited about going to school, like ‘Oh, Jimmy! I’m going to go home and do this!’ And they’d be stoked

about it and they’d jump in the back of the truck and we’re cruising on Rez roads and they’d have galoshes on and we were tromping through swamp areas doing all this and they were in it! They were just about it. So I’ve seen that in action. I know that that can work,” she said.

The guiding principle - Mitákuye Oyás’iŋ

The Lakota principle of Mitákuye Oyás’iŋ, “all my relations” or “we are all related,” was taught at the Oceti Sakowin Camp where the school originated. From August 29, 2016 until the camp was forcibly evacuated in February 2017, children of Water Protectors were taught in The Defenders of the Water School by tribal elders, craftspeople and storytellers.

Mitákuye Oyás’iŋ was the guiding principle of this first version of the school. Eagle Shield and Locke feel this core teaching fits perfectly with the new version of the school they are designing, which they hope to open in 2021.

We see that as something deeper than just us all being related to each other and our families and our extended families. We see that as we’re related to the stars,” Eagle Shield explained.

Being related to everything in the universe is an understanding that teaches respect for all things and builds self-esteem. Using it as the core principle of the school’s teaching method enables students to build stronger relationships with their community, to give love to the community and receive love from it through learning. This method stands in stark contrast to Western public schools where knowledge is simply transmitted and its use isn’t as connected to the student’s real world experience.

“So we want to focus on, I don’t know what the right word is, but

we’ve been saying ‘activating’ our students gifts,” Eagle Shield said.

Just as a plant grows all by itself if you remove the stones from the earth around it and provide water and sunlight, a student’s own natural abilities will emerge when obstacles are removed and the sunlight of praise and encouragement are applied.

The water that ultimately creates student growth comes from connecting them with their community and showing them they are a valuable part of it. The give and take of this relationship is the sacred water that brings life, the water protected at the Oceti Sakowin Camp, and the water defended in the very name of the school, Mní Wíchóni Nakíčiziŋ Owáyawa, The Defenders of the Water School.

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What’s next?

In the summer of 2018 Eagle Shield and Locke received fellowships from the Native American Community Academy in Albuquerque, New Mexico. Since then they’ve been traveling around the country as part of the fellowship, learning about the techniques used in other Native schools who are part of NACA’s Inspired Schools Network.

“We visited schools in New Mexico, Colorado, South Dakota, North Dakota, Minnesota, Wisconsin, New York,” Locke said.

The school is struggling to find funding and also to navigate state-imposed regulations and accreditation requirements. Government educational systems do not fit well with the teaching methods of a culture thousands of years old based on the wisdom of generations of ancestors.

Hopefully, in 2021, the new Mní Wíchóni Nakíčiziŋ Owáyawa, Defenders of the Water School will emerge from its birth at the Oceti Sakowin Camp and begin growing a new generation of wise and powerful warriors.

Mitákuye Oyás’iŋ

U.S. seeks dismissal of tribes' lawsuit over Keystone pipeline

Source: Shayne’s Journal #4505 Sept. 14, 2019

On September 12, 2019 the United States District Court for the District of Montana, Great Falls Division, heard arguments in Rosebud Sioux Tribe v. Trump.

NARF was there on behalf of our clients, the Rosebud Sioux Tribe (Sicangu Lakota Oyate) and the Fort Belknap Indian Community (Assiniboiné (Nakoda) and Gros Ventre (Aaniiih) Tribes).

At the hearings, the US government argued that the treaties that the United States signed with tribal nations are not relevant to the Keystone XL pipeline. In fact, the treaties were created specifically for this sort of violation.

“When the Tribes negotiated their treaties, they gave millions of acres of land to the United States—including, ironically, the land on which the courthouse now stands. In return, they asked that the United States protect their lands from trespass and their resources from destruction. Today, the Presidents of Rosebud Sioux Tribe and Fort Belknap Indian Community were in federal court to invoke their sacred inheritance from these treaties because the KXL pipeline is exactly the kind of depredation the Tribes sought to prevent,” NARF Staff Attorney Natalie Landreth explained after the hearings.

When they entered into treaties with the United States, the tribal nations were working to protect their natural resources (*water, grasslands, sacred places, and the great buffalo herds*) and keep people from crossing their lands.

The United States formally agreed, among other things, to keep outsiders off Lakota (Sioux) and other tribal nations’ territories and protect tribal cultural and natural resources.

The 2019 pipeline approval violates both of these provisions. All the Tribes are asking is that the US government honor the treaties that the president signed and the US Congress ratified. All they are asking is the law be upheld.

Neither the president nor wealthy foreign corporations are above the laws of our country. Treaties are not just an agreement between two sovereign governments. Rather, they are an agreement between the citizens of those sovereigns. If a government violates their agreements, they dishonor not just themselves, but also the people they are representing.

Do not allow the US government to ignore or forget the agreements made with tribal nations. Don’t let this president dishonor our country. Don’t allow him to dishonor you. You can support the Tribes’



Juanita Dixon, (right) National Congress of American Indians board member and (California) Pauma Rez tribal member with unidentified Tribal representative (left) meet with Presidential candidate Senator Warren (center) in Washington D.C. during the annual NCAI Conference. Many other Socialist Democrats attended the summit including House Speaker, Nancy Pelosi.



Happy 75th Birthday Leonard Peltier

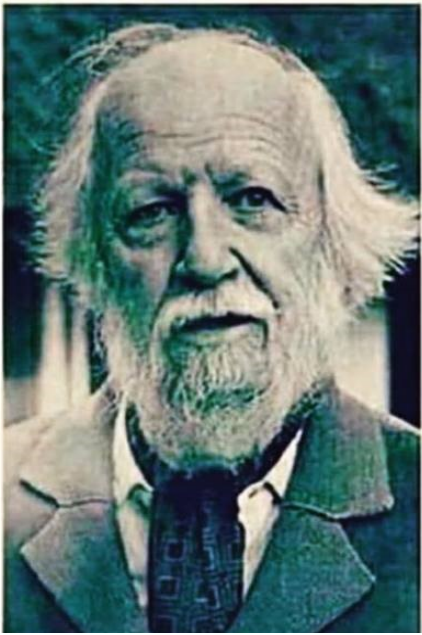
Peltier is an American Indian political prisoner at the United States Penitentiary, Coleman in Florida.

He became eligible for parole in 1993; his next scheduled parole hearing will be in July 2024, when Peltier will be 79.

President Trump, if anyone understands fake evidence of which Peltier was sent to prison.

The fabrication of evidence by the FBI is overwhelming and was proven in court. Yet, Peltier remains imprisoned.

Now here's a man who understands women.....



William Golding
British Novelist, Playwright & Poet
1911 --1993

I think women are foolish to pretend they are equal to men. They are far superior and always have been. Whatever you give a woman, she will make greater. If you give her sperm, she will give you a baby. If you give her a house, she will give you a home. If you give her groceries, she will give you a meal. If you give her a smile, she will give you her heart. She multiplies and enlarges what is given to her. So, if you give her any crap, be ready to receive a ton of shit!



The American Indian Reporter

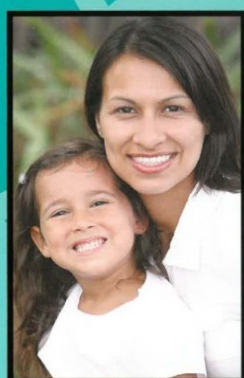


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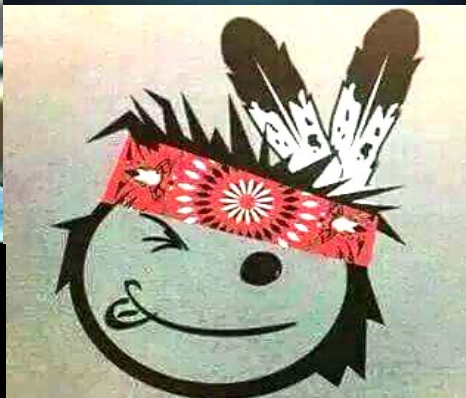
Funny Bone & More

Fake News



Court Jester

AS THE
REZ
TURNS



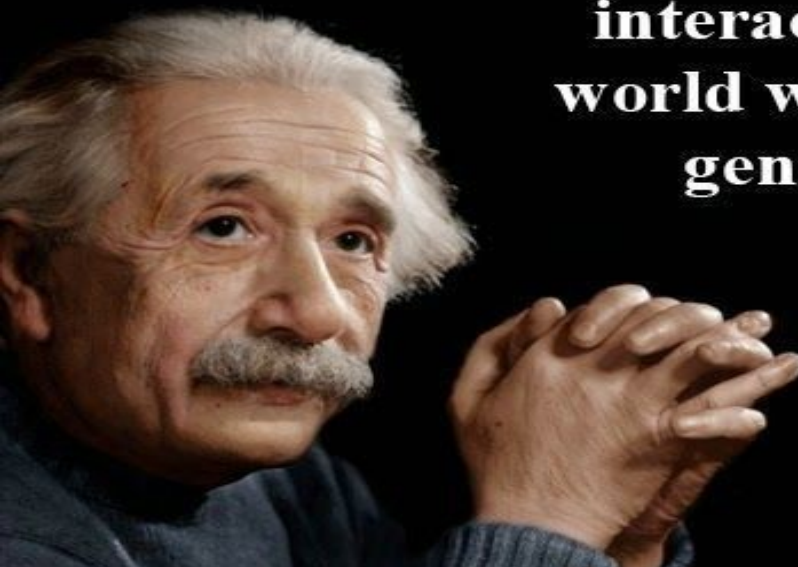
WATCHING THE LEFT COME UP
WITH NEW SCHEMES TO TRY TO
“CATCH TRUMP”



IS THE SAME AS WATCHING
WILE E. COYOTE TRY TO CATCH
THE ROADRUNNER!

“I fear the day that technology
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interaction. The
world will have a
generation of
idiots.”

—Albert Einstein



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only politicians can solve our problems.
But at some point, maybe we will wake-up
and recognize that it was the politicians
who created our problems.”

— BEN CARSON

WITHOUT GOVERNMENT



WHO WOULD WATER TREES IN THE RAIN?



“NOT A SINGLE GREAT
NATION **STARTED** WITH
SOCIALISM, BUT EVERY
SINGLE FAILED NATION
ENDED WITH **SOCIALISM**”

BRANDON TATUM



God Bless AMERICA



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I Stand With President Donald Trump Keeping America Free, Safe & Working

Many of my fellow tribal brothers and sisters, the few friends I have and readers ask me why I support President Trump when so many people seem to hate him.

First, one needs to understand is that the majority of the people that profess to hate him seem to be Socialist/Communist, elitist or just simply uninformed and the majority of them don't really hate him, they hate free America.

I don't acknowledge the question because I don't care to talk to myself. And I don't much care what the main stream media has to offer either, since most of it is fabricated and lacks credibility. Simply put they are the main brainwashing element of the Socialist/Communist political agenda.

Yes, my President has his short comings just like most of us simple "Deplorables," and I don't care that his language skills are not perfect, I don't care about his sex life or his temper.

I care that he respect the men and women in our armed services, he loves America, he honors our flag and defends Christianity.

I care that he had delivered on his promises to "Make American Great Again," and is proud of

America and apologies to no one for our greatness nor does he bow down to Islamic leaders.

I care that he puts the American people first and is standing up to the world for America.

I care that his policies have brought manufacturing companies home creating more jobs for the American people.

I care that he has been able to get million of Americas off of food stamps and unemployment.

I care that he is serious about keeping the American people safe and securing our borders.

I care that he is tough on terrorist and supports Israel even though we have elected members of congress that support the Islamic extremist and are protected by the Socialist Democrats. Forget 9/11?

I care that we have the lowest unemployment rate in history for all Americans including people of "Color." I hate that term "People of Color" like white isn't a color.

He has exceeded all expectations while having to fighting a fabricated "Russian Collision" investigation that proved him innocent and cost the American taxpayer 25-million dollars.

Evidence is emerging that the

Socialist/Communist used illegal tactics against Trump during his 2016 presidential campaign. And may have illegally attempted to over-thought his presidency. The investigation is on-going by the U.S. Attorney Generals Office.

A few years ago American Indian Movement leader, Russell Means told a Congressional Hearing Committee that the American people were the new Indians.

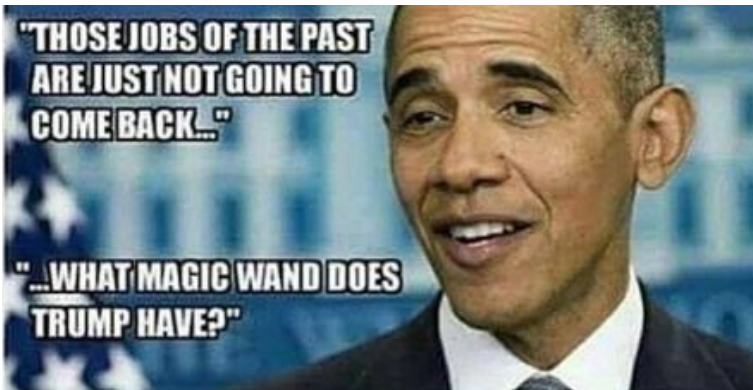
What he was saying is that the systematic congressional approval and implementation of the Socialist/Communist policies controlling the lives of the American people was turning the Nation into one big reservation, where the Government controls every aspect of the peoples lives.

The irony is that for many of you that have asked what it was like living on an Indian Reservation may soon find out.

However, I pray that you never know what life is like without rights or freedom and be under total government control.

What is even more frightening is the proposed policies offered by all the Socialist/Communist 2020 presidential candidates are supported by so many people.

May God please help us!



You Need to Know This!

- What is Agenda 21?
- Who is George Soros?
- Who was Saul Alinsky?
- What did Bill Ayers do?
- What does Cloward-Piven mean?

It is important that you know the policies proposed by these people that include U.N. Agenda 21 and Cloward-Piven will simply destroy our way of life.

A Socialist/Communist American Government that is controlled by the "Chosen Ones" will not allow us our FREEDOM.

KING GEORGE'S ONE-WORLD-ORDER

Michelle Malkin's "Open Borders Inc.," is a must read. She goes beyond the call of duty, if you will in her research and documentation of the organized systematic efforts for the destruction of America.

She provides documented proof of the worldwide implementation of strategies to bring about transition of Governments to a One-World-Order.

She exposes the frightening truth of the profit making business of legal and illegal immigration and those profiting.

George Soros and his Billionaire Club of friends including many of the Silicone Valley owners are among the most powerful people in the world. They own the news media, internet & Democratic party.

Soros & friends worldwide One-World-Order movement is funded throughout the world through a maze of organizations in over 40 Counties including the United State of America. \$18-Billion last year.

"Open Borders Inc.," Read it, it's an eye opener!

Rating The Socialist/Communist Presidential Candidates 1 Thru ?

Joe Biden is a Buffoon pure and simple. But, he will most likely win the primary simply because none of the others are electable in a general election. Weather the voters will over look his less than stellar record with regards to questionable business transactions involving his sons with foreign governments and lobbyist will need to be seen. This will be a major factor. Trump will certainty paint him as the "Poster Boy" of political corruption. And the evidence is compelling.

Bernie Sanders is totally into the "Twilight Zone" (Imagine if you will...) but appeals to the "Entitled Elitist Youth," with free toilet paper for all and more. And as he continues to move farther into the abyss he will crash and burn before it's over. His 30-Trillion dollar transformation plan is totally unrealistic by any standard as is his world abortion plan. Besides, Warren is selling it better.

Elizabeth Warren is the smartest of the bunch and has a great team. She could possible win the primary but she is to far left to beat Trump. Thump must stop calling her "Pocahontas" even though it's not intended to be racist it is perceived as such and it helps her. "Fake Indian" or "Want-A-Be-Indian" would be more acceptable and still get his point across. Better yet, would be for him to forget it all together. Why keep beating a dead horse?

Kamala Harris lacks substance and is a racist. Her "Social Justice" strategy will show it as the campaign heats up. Her political history, ethics and value including her record as Attorney General for the Socialist State of California will haunt her. She will be history soon.

As for the rest of the field of so called candidates, their 15-minutes of fame will end shortly. And, who knows, a "Johnny-Come-Lately" or two may be waiting in the wings. Jerry Brown? Oprah Winfrey?



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