

# The COVID-19 Emergency Hit American Indian Country Hard

Source: Indian Country Today - March 5, 2021  
By Ernest L. Stevens, Jr., Chairman, National Indian Gaming Association  
Title edited by Ernie C. Salgado, Jr., American Indian Reporter

In Native America, the National COVID-19 public health emergency has hit us hard. American Indian and Alaska Native people died in connection with COVID-19 at nearly twice the rate of non-Indian people in a sample of 14 states, according to a new study published by the Centers For Disease Control.

For Indian nations and tribes, the loss of our elders is a family and community tragedy because tribal elders have unique knowledge of Native histories, traditions, ceremonies and languages. Yet, the greatest disparities in the COVID-19 mortality rate are among parents and grandparents ages 20–49 years-old. COVID-19 is striking at the heart of our young Native American communities.

Nationwide, more than 28.5 million people have contracted the virus and more than 515,000 people have died from COVID-19. In the past week alone, after falling during early February, the United States experienced a 7 percent rise in COVID-19 deaths. Yet, there is light at the end of the tunnel—23 million Americans have been vaccinated. We have a way to go and the CDC has advised us to continue to protect our tribal communities.

In these difficult times of this national COVID-19 public health emergency, Indian nations and tribes have acted to protect our tribal members, employees, patrons and our neighbors by closing our tribal government gaming facilities, when necessary.

To protect ourselves and our neighbors, we limit the capacity of our casino, hospitality, and entertainment venues, while reducing the number of visitors, requiring masks,

promoting social distancing, hand sanitization, and deep cleaning.

Through Indian gaming, Indian tribes have created more than 780,000 jobs. Pre-pandemic, Indian gaming generated \$35 billion in gross revenue. Taking into account our primary and secondary economic effects, Indian gaming generates \$14 billion in federal government revenue, \$12 billion in state and local revenue, and \$200 million through charitable outreach.

As a result of the pandemic, Indian gaming and related tribal businesses are incurring annual losses of up to \$25 billion in lost revenues. Despite these losses, our tribal enterprises and reservation economic activities continue to finance essential tribal government services. These economic numbers impact much of our health care, police, fire and safety, and other services both within and without our reservation boundaries.

Due to the pandemic economic crisis, tribal governments have curtailed some tribal government services.

At the National Indian Gaming Association, we have prioritized state, local and tribal government coronavirus relief funding. Along with our sister organization, the National Congress of American Indians, we were the first to advocate for \$20 billion in federal aid to provide essential tribal government services and save our tribal economies from ruin.

The House COVID-19 rescue plan includes \$350 billion for state, local and tribal government coronavirus relief.

The tribal portion of the coronavirus relief fund addresses:

- The national COVID-19 public health emergency on Indian reser-



tions and negative impacts of the emergency;

- Lost, delayed and decreased tribal government revenues;
- Expenses of the COVID-19 crisis; and
- Long-term economic impacts of the pandemic.

We think it is very important for these funds to be available to address the disastrous revenue losses and business disruptions that Indian nations and tribes have suffered as well as the underlying conditions that make our Native peoples more susceptible to the pandemic: chronic unemployment, economic distress, limited health care, poor educational opportunities and sub-standard housing.

Respect for tribal sovereignty is essential. Tribal governments are the governing bodies of Indian nations and tribes. In light of the federal trust and treaty relationship with Indian nations and tribes, the United States should adhere to the legal principle that Indian nations and tribes are prior sovereigns with original, inherent authority over tribal citizens and tribal territory. 584 Indian Tribes are listed in the Federally Recognized Indian Tribe List Act. 25 U.S.C. sec. 5130–31.

Across Indian Country, we must all join hands to promote the enactment of the \$20 billion tribal government coronavirus relief funding.

We look forward to working with all Indian nations and members of Congress to secure the enactment of President Biden’s \$1.9 trillion American rescue plan.

*Ernest L. Stevens, Jr., is the Chairman of the National Indian Gaming Association.*

*The National Indian Gaming Association, with 184 Member Tribes, represents Indian nations engaged in gaming to generate essential tribal government revenues, and our mission is to support Indian gaming and defend Indian sovereignty.*

HAPPY

Easter

SUNDAY





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# “Forgotten Warriors” The Mission Indian Federation

MY VIEW by *Ernie C. Salgado, Jr.*, The Mission Indian Federation Logo is a likeness of Mr. John Ortega. Pala Res.



First, I want to thank all my tribal brothers and sister for their friendship and support even if my views don't always coincide with many of their own. Since my political orientation trends to lean toward the conservative side.

Basically I believe that the tribe has the right to self governance, Home Rule or Tribal Sovereignty whichever semantics you prefer and in the individual rights of each tribal member.

I don't believe we need the oversight of the Federal Government to regulating how we should manage our communities or families. I believe that should be our own right. I also believe that we have a traditional responsibility to our fellow tribal brothers and sisters to be held responsible for our actions.

My conservative beliefs stem for my basic upbringing as a Mission Indian Federation Indian. Although my mother was not an American Indian she grew up on the Soboba Indian Reservation and as such was supportive of the doctrine of the Federation. *“Because they were fair and they cared about the people”* she said many times.

My father had little chose since he lived with his grandparents, Jose Maria and Juana “Apapas” Silvas, who were strong supports of the Federation.



However, to better understand the relationship between the California American Indian tribes and the United States Government one must be aware of two important facts; First, the California Indian tribes do not have any treaties with the Federal Government. Secondly, the relationship between the California tribes and the United State Government is political and not racial.

However, in effort to promote the Federal Governments policy of termination of the tribes the Bureau of Indian Affairs was charged with realizing this goal.

The one of the BIA's long term strategy to bring about the termination of the American Indian Tribes was the establishment of **“Blood Quantum's,”** making the Tribal-Government relationship racial.

And to a great extent it has been successful. One only needs to look at the membership requirements of many of the tribes requiring a specific degree of **“Tribal Blood”** or **“Indian Blood”** for membership.

The Federal Government has also extended Treaty Rights made with mid-western and eastern tribes to the California Indian in its effort to create a *“One Size Fits All”* policy for dealing with the Tribal Governments which is beneficial to the California Indian tribes.

## HISTORICAL BACKGROUND

Little is know today about the Mission Indian Federation because the organization was force to operate clandestinely due to the political persecution, harassment and oppression by the Bureau of



Indian Affairs and their tribal supporters which have been dubbed **“BIA Indians.”**

The Mission Indian Federation (MIF) was formed around 1910 and formally chartered in 1920. The organization became one of the strongest advocate for the southern California tribal people over the following 40-years.

As a result of the Federation's influence within the southern California tribes the Bureau of Indian Affairs became so threaten that it pushed the U.S. Attorney General to investigate the activities of the organization.

On April 22, 1921 a federal Grand Jury in Los Angeles, California filed federal indictments against fifty-seven (57) members of the Mission Indian Federation on charges of conspiring to oppress the rights guaranteed by the United States Constitution.

Additional charges of preaching **'Bolshevistic'** doctrines among the Indians and with arousing them to **“rebellion”** were filed against the Mission Indian Federation's elected leaders President, **Adam Castillo** (Soboba), Vice President, **Joe Pete** (Auga Caliente) and Secretary, **Robert Magee** (Pechanga) and the Federation's legal counselor, **Jonathan Tibbet**. The charges were later dropped against all the defendants but the damage was done.

After the release of the arrested 57-Federation leaders the organization became vigilant, focused and clandestine.



One must also be aware that the American Indian people were not American citizens until June 2, 1924.

The **Indian Citizenship Act of 1924**, also known as the **Snyder Act**, was sponsored by Representative, Homer P. Snyder (R) from New York that granted full U.S. citizenship to America's indigenous peoples, which were called "Indians" in this Act.

The **Act** was signed into law by President Calvin Coolidge on June 2, 1924. It was enacted partially in recognition of the thousands of Indians who served in the armed forces during World War I.

While the Fourteenth Amendment to the United States Constitution defined as citizens any person born in the U.S., the amendment had been interpreted to not include the American Indians.



(NOTE: *The Bolshevistic' doctrines is nothing more than another definition or form of Communism, Socialism, Progressives or collectivism.*

*The Bolsheviks, founded by Vladimir Lenin and Alexander Bogdanov, were by 1905 a major organization consisting primarily of workers under a democratic internal hierarchy governed by the principle of democratic centralism, who considered themselves the leaders of the revolutionary working class of Russia. Their beliefs and practices were often referred to as Bolshevism.*

The irony is that the Constitution of Mission Indian Federation clearly addressed the recognition of the rights of the individual in Section 2 *“Its object are to secure by legislation or otherwise all the rights and benefits belonging to each Indian, both singly, and collectively- to protect then against unjust laws- rules- and regulations- to guard the interests of each member against unjust and illegal treatment.”* The rights of the individual will never be honored in any Bolshevistic' or Socialist doctrines.

The Federation promoted Capitalism. Their primary goal was to be given the opportunity to participate in the free market as both tribes and as individuals.

In fact Adam Castillo in 1910 sent a letter on behalf of the Federation to the BIA asking for approval to allow gambling on Indian Lands, stating that government support for the tribes would no longer be needed should they be allowed to provide gaming to the general public. It only took about 75-years for many of the tribes to even understand the concept.

**Historically**, the California Indians were consigned as **“Wards of the Government”** from the beginning as California became the 31st State on September 9, 1850.

Several bills were introduced into Congress during the 1880s which sought relief for the **“Mission Indians”** proved unsuccessful. The **Dawes Act of 1887** which provided for the allotment of reservation lands further imperiled their homes.

Finally under legislation passed in January of 1891 a commission chaired by Albert K. Smiley, an influential Redlands Community Leader was empaneled to study the problems of the California Mission Indians.

Their final recommendation resulted in the establishment of 30 reservations in Southern California. As was evident, however, with the formation of the Mission Indian Federation, conditions had improved little with the formation of the reservations.

The influence of the Mission Indian Federation expanded as did its creditability not only within the tribal community but with the Government.

Although they were not elected official to the many of the Tribal Governments they operated as a **“Shadow Tribal Government.”**

The Federation also formed its own police forces and although they had no legal jurisdiction they enforce law and order on the reservations.

The BIA also maintained an **“Indian Police”** force but it was not well respected by the tribal people because of their unfairness and corruption.

As with all political organization money was needed for mail, printing and travel. A major fundraiser for the group was the annual fiestas that were held on various reservation. In addition to the sale of food and wares wine and whiskey were bootlegged as until 1953 it was illegal for Indians to drink or buy liquor. Gambling was another revenue source at the fiestas.

The Federation served as a strong advocate and protector of the tribal people and in turn they pledged their money and loyalty to the Federation.

Although their monetary contributions were normally small they were steadfast and served to maintain the organization financial needs.

The Federation challenged the Government on many fronts. One example was the Indian hospital located on the Soboba Indian Reservation. The Federation lobbied long and hard for the establishment of a health care facility.

The hospital was opened in 1927 and closed in 1947. Again, the Federation was incremental with the shutting down of the hospital.

After years of filling grievances on the substandard medical services

and the apathy and indifference of the medical staff toward the tribal people and the untold loss of lives the hospital was closed. And not one administrator or medical provider were ever held accountable.

The organization held regular membership meetings that were well attended yet the locations and times of the meetings were held in the strictest confidence.

Water rights was s major concern of the Federation. They assisted many southern California Tribes with filed law suits against the Government for negligence of duties of protecting the tribes water rights and against local water agencies for infringement on their water resources.

However, the Governments legal strategy was to stall any court proceedings which they implemented successfully. The Soboba tribal water litigation was settled after 67-years and after an additional 20-years it has still not been finalized.

Soboba is only one example of the governments refusal to honor the tribal water rights, the list is very lengthy.

The U.S. Supreme Court landmark decision on the water rights of the Auga Caliente tribe proved the Federation to be correct in their claims on tribal water rights.

In 1953, Congress passed Concurrent Resolution 108 and Public Law 280, which reduced the influence of the BIA on reservations and transferred the policing of reservations to the State.

The P.L. 280 legislation was and is, to this day a disaster. While it allowed the States to enforce criminal laws on tribal lands the State and local governments have clashed with the Tribal Governments over the extend of jurisdiction.

Throughout the years, Pechanga members remained active in the Federation, and in the 1960s, **Pechanga Tribal Chairman, Dan Pico** was considered one of the last leading members of the organization.

The goals of the MIF no longer seemed relevant to younger generations and the organization faded away. Or did the goals remain but the strategies changed? The occupancy of Alcatraz? Wounded Knees and the American Indian Movement (AIM)?

**Fast forward** - today many of the Nations 574 American Indian Tribes have gaming while others are oil, gas and coal producers, yet the majority of the tribes continue to live below the national poverty level.

Many American Indian Reservation lack domestic water, electricity, housing and quality healthcare.

And last year the congress awarded the tribes \$8-billion in Covid relief funds while giving hundreds of billions of dollars to foreign countries and other pork barrel projects.

This year is no different. Of the \$1.9-Trillion giveaway in March 2021, approximately \$1.7-Trillion went to political friends. And the tribes were given another bone to fight over.

Regardless, the point is that even though the Tribes have made significant progress on a national level with the NIEA, NCAI, NARF and six elected House Representative the tribal governments seem to be missing a great opportunity to gain political momentum at the local, state and national level.

The people at home need to be informed. A well informed and knowledgeable people makes a stronger tribal community.





# César Chávez

March 31, 1927 – April 23, 1993

MY VIEW by *Ernie C. Salgado, Jr.* American Indian Reporter  
Source: From Wikipedia, the free encyclopedia



monitored by the Federal Bureau of Investigation (FBI).

**"Sí se puede" (Yes we can)** was the slogan was first developed by Chavez's UFW in the early 1970s

Chavez increasingly blamed the failure of the UFW strike on **"Wetbacks (Mojados)"** and **"illegal immigrants."** Who he believed were brought in as strikebreakers.

He also made the unsubstantiated claim that the CIA was involved in part of a conspiracy to bring illegal migrants into the country so that they could undermine his union.

In Chavez's view, **"If we can get the illegals out of California, we will win the strike overnight."** This was a reiteration of an early view he expressed concerning the problems the UFW boycott faced in 1972; Chavez believed that illegal labor could undermine any strike undertaken by agricultural workers could be undermined by **"Wetbacks"** and **"illegal immigrants"**.

Huerta urged him not to refer to migrants who had come to the U.S. illegally as **"illegals"** but Chavez refused, stating: **"A spade's a spade."**

Some UFW field offices refused to collaborate with the campaign,<sup>1</sup> and the National Lawyers Guild (NLG) refused to allow its interns to work on it, at which Chavez cut the UFW's links with the NLG. Chavez increasingly blamed the failure of the UFW strike on illegal immigrants who were brought in as strikebreakers.

In the early 1970s, Chavez sought to expand the UFW's influence outside California by opening branches in other U.S. states. Viewing illegal immigrants as a major source of strike-breakers, he also pushed a campaign against illegal immigration

into the U.S., which generated violence along the U.S.-Mexico border and caused schisms with many of the UFW's allies.

Interested in co-operatives as a form of organization, he established a remote commune at Keene. His increased isolation and emphasis on unrelenting campaigning alienated many California farmworkers who had previously supported him and by 1973 the UFW had lost most of the contracts and membership it won during the late 1960s.

His alliance with California Governor Jerry Brown helped ensure the passing of the California Agricultural Labor Relations Act of 1975, although the UFW's campaign to get its measures enshrined in California's constitution failed.

Influenced by the Synanon religious organization, Chavez re-emphasized communal living and purged perceived opponents.

Membership of the UFW dwindled in the 1980s, with Chavez refocusing on anti-pesticide campaigns and moving into real-estate development, generating controversy for his use of non-unionized laborers.

A controversial figure, UFW critics

raised concerns about Chavez's autocratic control of the union, the purges of those he deemed disloyal, and the personality cult built around him, while farm-owners considered him a communist subversive. He became an icon for organized labor and leftist groups in the U.S. and posthumously became a **"folk saint"** among Mexican Americans.

His birthday is a federal commemorative holiday in several U.S. states, while many places are named after him, and in 1994 he posthumously received the Presidential Medal of Freedom.

Comrade Biden has placed a bust of Chavez in the Oval Office. (Pictured behind him in the photo.)

In some misguided way, the bronze statue of Chavez is to show solidarity with his **"Open Borders"** policies.

However, the irony is that Chavez viewed **"Wetbacks"** and **"illegal immigrants"** as a threat to farm workers and despised them.

Again, in all fairness, Imperial Comrade Biden and his fellow Socialist are of the belief that all Mexicans, Blacks, American Indians and other minorities think alike. But, that's not racist!



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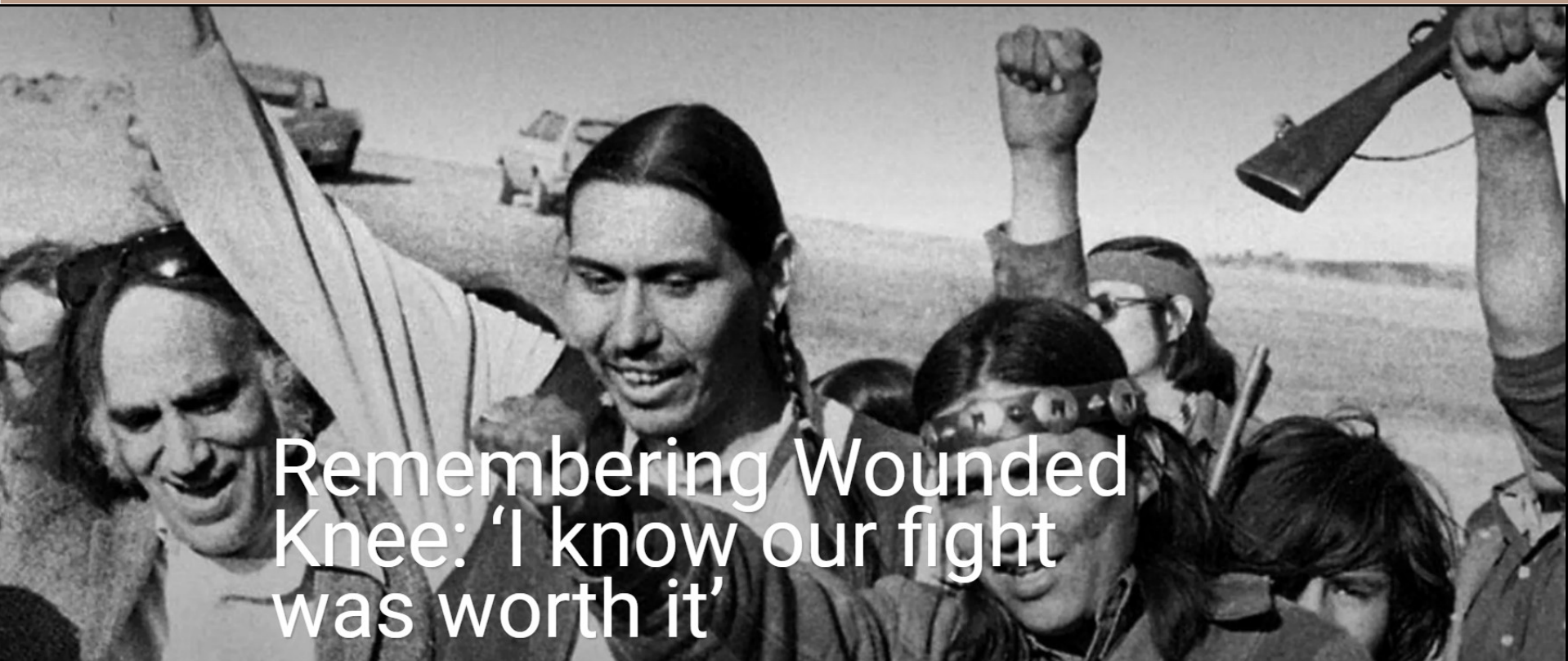
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# The American Indian Reporter



## Remembering Wounded Knee: 'I know our fight was worth it'

By Dwain Camp, Elder, Ponca Nation: Photo above From left to right, attorney Bill Kunsler, Carter Camp and Dwain Camp (Courtesy image)  
Source: Indian Country Today \* March 8, 2021

**Wounded Knee, South Dakota** on December 29, 1890 was the site of the massacre of nearly 300 Native men, women and children by the United States military forces. **Not a battle — as it has often been called —** but a well-documented mass murder of unarmed civilians.

**This atrocity** receives scarcely a footnote, if that, in our children's history books. It deserves much more.

**Wounded Knee, South Dakota** was also the historically appropriate site, in 1973, of an occupation by Native warriors that also deserves never to be forgotten.

February 27, 2021 marked the 48th year since the American Indian Movement made their stand for 71 days at this small village.

**I was there.**

**As a Native man** born during the depths of the Great Depression in an Indian Health Service hospital, I was raised on a federal reservation and educated at a Bureau of Indian Affairs boarding school.

**To add another dimension,** immediately after leaving boarding school, I traveled, worked, married, and had children while living in the world of the dominant society thus having one foot firmly planted in our ancient culture and one foot firmly planted in the new millennium.

**Through living my dual cultures,** I had a bird's eye view of a deeply ingrained racial inequity. Then, in 1973 I joined the New Warrior Society of Native People, the freedom fighters of the American Indian Movement (AIM) at the occupation

of Wounded Knee, S.D. Many people often refer to it as WK73.

**This life-changing** experience began my 48-year journey down the red road of education and the associated struggles of Indigenous activism.

I stood with my brothers and sisters at WK73.

**I fought from the bunkers beside my own brothers, Craig and Carter Camp.** I came to understand that the United States was built on land stolen by force and by broken treaties. I learned that the European philosophical rationalism of "Doctrine of Discovery and "Manifest Destiny" simply means, "might makes right." I also learned that our Native nations, oppressed for 300 years, ravaged by new diseases to near or complete extinction, survived, as Native nations within the United States.

**This progression** from the subjugation of a disenfranchised people to today's Native nations has been one of the most exciting and important chapters in recent history.

**Indigenous people, against all odds,** with diligence, intelligence, strength and courage, salvaged the remnants of a sovereignty denied for centuries and thus embarked upon the miraculous renaissance of a historically resilient people.

**The Native people** of our generation, coming of age in a country with rampant racism, when a President was assassinated and other great leaders murdered, were swept up in a turbulence that did not include easily won social changes.

**It's been said that the occupation** of Wounded Knee in 1973 was possi-

bly the longest civil disorder with armed conflict in U.S. history since the Civil War.

**Certainly,** it brought national attention to the oppression of Indian people and it brought new energy and leadership into the Native sovereignty movement.

**The result has been broad changes in federal Indian policy.** The enactment of the 1975 Indian Self-Determination and Education Act, the Indian Child Welfare Act, the Indian Freedom of Religion Act, the Indian Higher Education Act and later the Indian Gaming Regulatory Act, became catalysts of change unimaginable before the unprecedented siege.

**Legions of nameless,** Native heroes and heroines died or went to prison during those formative years. Many more went on to work the rest of their days, with pride and dignity, for their reborn tribal nations, exercising newly restored treaty rights including self-governance.

**Importantly, we elders must pass on this knowledge gained and time is not on our side.**

**Our Earth Mother is sick.** All mankind is threatened. Modern technology, plus man's avarice and greed,

have caused an impending apocalypse.

**We, who have always been here,** whose bones of untold generations of our ancestors enrich the soil, are the stewards, the caretakers of this land.

**Joining hands with all kindred spirits, Native and non-Native,** we can give future generations a place in the sun. Our children must learn how imperative is this truth as we teach continuity of culture, tradition, and our true history.

**To help overcome** five hundred years of generational trauma and historical trauma, we elders must impart these truths to our young ones.

**Giving them** a positive ancestral foundation helps engender our children with a strong, positive self-image. Pride in themselves as Natives will help future generations be more capable of making good life decisions.

Brother Carter Camp, the founder of Oklahoma AIM, said. *"As time has passed and I see so many of our young people taking part in a traditional way of living and believing, I know our fight was worth it, and those we lost died worthy deaths."*

*We will heal with Mother Earth.  
We will continue to give thanks to Wakonda.  
We will continue to sing our ancient brave heart songs.  
And our journey will continue. It always has. It always will.  
**AND WE WONT FORGET WOUNDED KNEE***

Dwain Camp, Elder, Ponca Nation

**Happy Easter**

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## Charlie Two Doggs Corner “One Day At A Time”

By Ernie C. Salgado Jr.



For clarification, Alcohol and the abuse of other drugs and Domestic Violence has no racial, sexes or wealth barriers. It's an equal opportunity disease/illness. However, for the purpose of this publication I will be dealing with the American Indian Tribal Community.

My name is Charlie Two Doggs, I was introduced to you last year as your new “Imaginary” American Indian Reporter advocate for the elimination of Alcohol and the Abuse of other drugs and Domestic Violence in Indian Country and the return to Tribal Customs, Values and Traditions.

What is not fiction is my message on Alcohol and the Abuse of other drugs and Domestic Violence. In Indian Country these issues are as real as it gets as the horrors that many tribal families have endured from Domestic Violence would make Freddie Kruger look like a saint.

Domestic Violence in 99.9 percent of the cases is a direct result of Alcohol and the Abuse of other drugs.

As a recovering alcoholic my insight will be helpful in providing information, resources and often the brutal realities of the damage caused as a result of the degenerate behavior.

As Charlie Two Doggs I will be providing current information on the “Red Road” to sobriety and a broad spectrum of resources such as Alcoholic Anonymous (AA) and Narcotics Anonymous (NA) to name two of the most successful down to earth self treatment programs.

There are many different recovery treatment programs that have proven successful result. Some are free but the majority come with a healthy price tag.

The reality is in the final analysis that it all up to you. No one can do it for you, they can only provide support and special drugs to help with the withdrawals. However, these drugs can be fatal if not followed as prescribed.

First, Alcoholism has been described as a progressive disease or “ailments” by those into semantics, for which there is no medical cure. Yes, let that sink in for a while. No cure! How on earth can that be true? We can go to the moon, replace vital body organs or drop a bomb in a dime 10,000 mile away by remote control and getting closer to finding a cure for cancer.

More facts, almost every health issue suffered by American Indian people can be traced to substance abuse. Not all, but the percentage is alarmingly high.

Sobriety is not without change, sacrifice or commitment. The change in life style can be terrifying and challenging at best coupled with the numerous sacrifices like not drinking or using, loss of friends and taking responsibility for yourself and the commitment of staying clean.

The first step to recovery is “Self Honesty” Do you really want to change your life? The question in not do you want to quit drinking or using other drugs? Because “Recovery” is life changing.

I've seen numerous alcoholics deciding to quit drinking by “Cut Down,” (Lay Off the Hard Stuff) or just do it on the “Weekend” which is certainly not “Self Honesty.”

Abstinence is the only known treatment for alcoholism and in the case of heroin addiction a replacement drugs such as Methadone is provided in a controlled environment.

Again, my preference is the 12-step program offered by AA and NA. Almost every town or city in the Country have AA or NA meetings. Check you local paper, church, Internet or ask someone. Make sure you have a dollar for the offering. If not go anyway, no one cares, everyone is just like you, looking for sobriety.

Below are the original 12-steps as published by Alcoholics Anonymous (AA):

1) We admitted we were powerless over alcohol—that our lives had become unmanageable.

2) Came to believe that a power greater than ourselves could restore us to sanity.

3) Made a decision to turn our will and our lives over to the care of God or higher power as we understood Him or it.

4) Made a searching and fearless moral inventory of ourselves.

5) Admitted to God or higher power, to ourselves, and to another human being the exact nature of our wrongs.

6) Were entirely ready to have God or higher power remove all these defects of character.

7) Humbly asked Him or the higher power to remove our shortcomings.

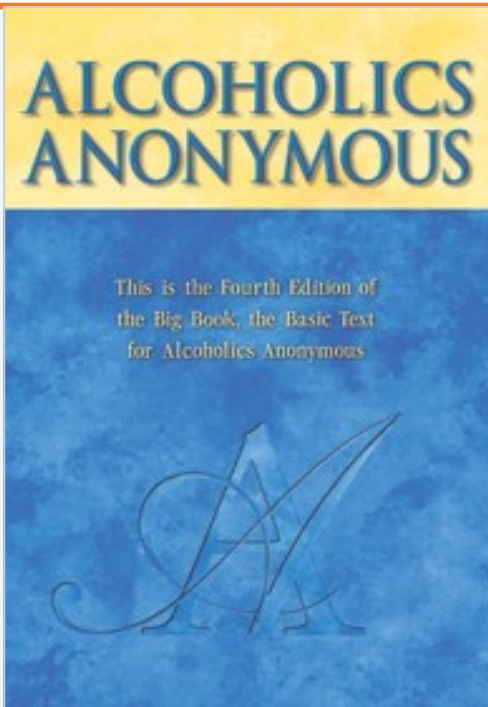
8) Made a list of all persons we had harmed, and became willing to make amends to them all.

9) Made direct amends to such people wherever possible, except when to do so would injure them or others.

10) Continued to take personal inventory, and when we were wrong, promptly admitted it.

11) Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

12) Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.



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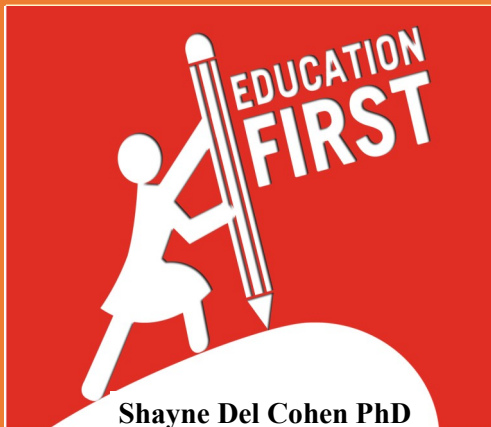
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## Shayne's Journal

Email: shayne@sprintmail.com

### "ECONOMICS 101-B"

Shayne's Journal is a daily blog posted by Shayne Del Cohen, PhD



Traditionally, cows, land, crops, slaves, objects bartered, wives and other items have been used as a medium of exchange.

"Money" has become the major medium of exchange. But even that is evolutionary. From coin to paper to electronic exchange/transfers and now bitcoin, we are now in a period of flux with more change coming. *(The \$600 EIP Cards mailed out as credit cards gave the "unbanked" entre to services they could not previously access, again in great profit to Megabank, Visa, Plus, Interlink and Star. But, again another topic for another day.)*

Finance has become a big (hugely big) industry. Contrary to days past when individuals would forge some material into a new form or labor on a farm or in a factory to produce a good and sometimes, profit, today there are thousands of individuals working computers and algorithms to buy and sell financial products.

So back to the bubble of students who are usually interested in obtaining money as a means of exchange to acquire basic necessities or things they have come to desire.

There are all kinds of products from checking and savings accounts to brokerage products. Insurance, which started as a community's way of "putting money in a pot for a rainy day" to stave off a negative event is now a multi billion dollar industry constantly coming up with new forms of financial manipulation products for an owner's profit.

A whole dictionary of terms such as REITS, bonds, treasuries, annuities, mutual funds, short buys, etc. etc. And let's not forget Bernie Madoff. Today's solo topic will be loans which touches on interest.

The following paragraph will outline that discussion for older students BUT EVERY FOURTH GRADER CAN BE TAUGHT THE RULE OF 72. *(Prior article on how to make it a game.)*

Here, however, we will only bring up the concept of loans or historically, usury, the act of lending money at an interest rate that is considered unreasonably high or that is higher than the rate permitted by law.

The religious institutions of the world have been the most vociferous and vocal critics of usury throughout history.

Among its most visible and vocal critics have been the religious institutions of Hinduism, Buddhism, Judaism, Islam and Christianity.

Andcent Vedic (2000-1400 BC) and the Sutra (700-100 BC) from ancient India and the Buddhist Jatakas (600-400 BC) preclude the infamous priests that Jesus called out.

The Lex Genucia reforms in Republican Rome (340 BC) outlawed interest altogether although later the Democratic party in Rome taking up the cause of those suffering the burden of debt, set a ceiling on interest rates of 12% under Julius Caesar and lowered to between 4% & 8% under Justinian.

Ancient western philosophers Plato Aristotle, two Cantos, Cicero, Seneca and Plutarch condemned usury.

Jews are forbidden from usury in dealing with fellow Jews, although not exclusively. Lending is to be considered tzedakah.

In Islam, dealing with Riba (usury) is one of the major sins, which entail severe punishment by Allah Almighty. Allah, the Exalted, Says [Quran 2:275-279].

And the Holy Bible, Leviticus 25:37: *"Thou shalt not give him thy money upon interest, nor give him thy victuals for increase. Thou shalt not lend upon interest to thy brother: interest of money, interest of victuals, interest of anything that is lent upon interest. ... He that puteth not out his money on interest, nor taketh a bribe against the innocent."* So, the dynamic of making money off another is not new in either the western or eastern world. Was/is this true of the indigenous world? This, perhaps, has been the penultimate cultural conflict.

How does one obtain "money/capital" in your community? Is it provided at a reasonable rate?

Does the expenditure of dollars in your community turn over several times, adding to/creating a local economy before flying off somewhere?

Again, the exercise is to use activities in a student's life to illustrate what often seem to be terribly complex. "Man" may be a political animal, but he is also an economic one.

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**Now that the rainbow flag can be flown on Gov't property, I want to start seeing crosses put back where they've been removed, the Ten Commandments put back in court rooms and The Bible back in schools.**

## The Censorship of Free Speech in America

Source: WMD "A Free Press for A Free People" March 8, 2021 \* Contributed by Andrea Marquez, Soboba Indian Reservation, So.CA

So for a brief period of time, the left appeared to care about free speech and opposing big government. This may explain why so many intelligent neocons were leftists in the 1960s.

But as we've seen in hindsight, it was mostly a facade. The hippies opposed the government because it didn't give them the radical agenda they wanted - not because it was too big and controlling.

They engaged in controversial free speech so they could ultimately force unpopular viewpoints on others. Marching for abortion rights carrying coat hangers paved the way to make abortion legal everywhere.

Notice you rarely hear about the ACLU anymore? The left won most of their free speech battles during the years following the 1960s. These included legalizing pornography, virtual child pornography and what used to be considered obscene by getting the courts to narrow the definition of obscenity.

So the free speech battles now are on the right, which the leftist ACLU

doesn't want to defend. Once in a while the ACLU will defend neo-Nazis or white supremacists, in order to show it's being "fair." Well, that's not being fair. Those offensive groups aren't "conservative"; they're radicals who often have ties to the left.

The most prominent white supremacist today, Richard Spencer, voted for Biden. Nazism is actually socialism, which is on the left.

Today, the left is in overdrive stamping out free speech everywhere. Can't criticize transgenders, can't discuss that objections to election fraud could lead to civil disobedience, can't post satirical memes because they're fake news, etc.

At first, the left tried to defend the censorship by saying it was merely private big tech censoring conservatives. While big tech is taking the lead here, the censorship is occurring at all levels of society.

The left films people carrying signs or speaking in public places that results in terrible treatment by the left,

including death threats. The left shows up at the right's rallies and drowns out their speech with noise or hassles the police into making the rallies inoperable.

A man (*An American citizen*) posted an anti-leftist voting meme and was prosecuted by the DOJ - he wasn't merely banned from social media.

The left showed up at talk-show host Tucker Carlson's home and banged on his door, threatening, "We know where you sleep at night." Rep. Maxine Waters, R-Calif., instructed people to harass Trump officials in public.

A moderate friend told me he could deal with the left if they would just back off on the lockdowns. He thinks they've finally gone too far.

But the left will not allow people to pick and choose their viewpoints; they are required to adopt the whole slate or risk the consequences.

A good friend of mine who voted for Biden hides her activities from her more radical friends because

she disagrees with the masks and extreme measures.

Who wants to be associated with the party of perpetual masks and social distancing, which is what the Democratic Party has become lately? Even some European countries to the left of us have backed down there.

No one in the U.S. even attempts to claim anymore that the Democrats are the anti-establishment and free-speech party. Generation Z has grown up without any remnant of the '60s left. *They've never known anything other than Democrats as the party of Big Brother.*

Conservative intellectual Dennis Prager explained concisely why the left fears free speech: *"One articulate conservative can undo years of left-wing indoctrination in a one-hour talk or Q&A."* Facts, logic and reason are on our side. With technology now advancing so fast, young people are quickly finding ways around censorship, forcing the left to get big tech involved and expanding the censorship to every segment of society.



**LEE VINING, Calif.** — In a fevered bid for wealth, white ranchers and gold miners began pouring into the remote Mono Lake Basin east of Yosemite in the 1850s, taking over the ancestral lands of Native Americans who had existed there from time immemorial. To members of the Mono Lake Kutzadika Paiute tribe, it was an assault on their traditions, their culture and their very survival.

Now, 150 years after the Mono Lake Paiute culture was vanquished, the tribe has dwindled from 4,000 members to just 83. Tribal leaders are also facing the long and expensive process of gaining federal recognition of their Native American status — a step needed to establish a land base and a measure of sovereignty and to qualify for assistance with healthcare, education and protection of sacred sites.

*"It breaks my heart to hear tribal elders worry that they won't live long enough to see it happen," she said. "Eight of our elders passed away in the last year and a half alone."* Lange wishes federal offi-

**The Native (*American Indian*) California population** has rebounded to about 150,000, many of whom belong to the state's 110 federally recognized tribes. Those groups are able to determine their own destiny, and in many cases, that destiny has involved lucrative gambling palaces.

**The Mono Lake Paiutes** are among roughly two dozen unrecognized and landless tribes in California that have initiated petitions for federal recognition by the Department of Interior's Bureau of Indian Affairs.

*"Luckily, the Mono Lake tribe is well documented and has a strong case,"* said Dorothy Alther, an attorney with California Indian Legal Services who is representing the tribe on a pro bono basis.

*“But these things take years,” she added. “It’s a matter of keeping up with federal rules and regulations that never stop changing, and tribal attorneys that come and go.”*

**The Mono Lake Paiute** had something to crow about in September when then-Rep. Paul Cook (R-Yucca Valley) introduced a bill that would bypass the petition process by having Congress extend federal recognition to the tribe. It raised expectations only to expire as the session ran out.

Cook went on to become a San Bernardino County supervisor, and it remains unclear whether his successor, Rep. Jay Obernolte (R-Big Bear Lake), plans to resubmit the bill.

"If Obernolte doesn't resubmit the bill, we'll find someone else to do it," Alther said. *"In any case, we'd like the bill to be as bipartisan as possible."*

Lange holds out hope in part because of President Biden's nomination of Deb Haaland, a congresswoman from New Mexico, to lead the Interior Department. If approved, Haaland would make history as the first Native American to oversee an agency that manages millions of acres of public land and the powerful Bureau of Indian Affairs.

**Critics among Indigenous groups,** however, point out that every new administration vows to do better on Native American lands but rarely lives up to the promises.

Without federally protected land to call home, Mono Lake Paiute tribal members are scattered across the state. But their spiritual hubs remain near the almost million-year-old, alkaline Mono Lake in the shadows of the jagged eastern escarpment of the Sierra Nevada.

**The tribe takes its name** from its traditional word for what was once a high-protein food source, the pupae of tiny black alkaline flies that carpet the Mono Lake shoreline. They have a crunchy, nutty flavor, which makes them very snackable when dried. The tribe's ancestors adapted to life in the high-altitude valley with short growing seasons by irrigating villages, harvesting pine nuts and



hunting pronghorn antelope and jackrabbits for food and pelts for clothing.

**During long treks over a network of** routes in the Sierra Nevada, they protected their skin from mosquito bites and sunburn by coating themselves with a layer of mud. Reminders of their presence — grinding stones, arrowheads and stone carvings known as petroglyphs — are found throughout the region and are considered sacred by Native Americans.

**The plight of the Mono Lake Paiute** is an all too common story for California's tribal communities, Madley said.

*“Despite the signing of 18 treaties in the 1850s,” he said, “the U.S. Senate refused to ratify any of them.”*

*"That's because state officials and news organizations directed their congressional delegation in Washington to vote against the treaties," he said. "Their argument being that the land was too valuable because it might contain gold, timberlands, water and ranchlands."*

*"After gold was discovered just north of Mono Lake in 1859," he said, "ranchers unleashed hundreds of cattle in the area for sale to miners seeking to strike it rich."*

After that, he said, “*there was a slew of massacres along the eastern Sierra Nevada.*” “*They included the slaughter of a large group of men, women and children on the northern shores of Mono Lake.*”

In 1904, Congress broke up tribal lands throughout the region into allotments. These tracts were given to individual members of “homeless tribes” to produce income from sales and leases.

**The new allottees, however,** had few defenses against white people who had mastered the art of making a quick profit. Among them were agents sent from Los Angeles in the 1920s to secure a reliable water supply for the burgeoning metropolis about 350 miles to the south. Within a few years, most of the Kutzadika allottees had sold their lands to white outsiders, who were often seeking water rights.

In 1950, the tribe requested an investigation into its living conditions

in hopes that federal officials might “set aside land for us,” according to Bureau of Indian Affairs records. Instead, they were told that there were no public lands available and all the water resources were owned by Los Angeles.

**In 1976**, the tribe launched its ongoing effort to petition for federal recognition by the Bureau of Indian Affairs.

**The tribe touts support** from more than a dozen other recognized tribes throughout the Sierra Nevada, as well as the Mono Lake Committee, a 41-year-old nonprofit conservation organization.

**Support also comes from the Forest Service**, which has set aside a grove of Jeffrey pine trees for traditional purposes, and the National Park Service, which permits tribal members to enter Yosemite National Park at no cost.

**The stakes are high.** A federally recognized tribe has sovereignty and does not pay taxes. It is also exempt from following state or county legal ordinances. Yet it is entitled to full service from local law enforcement authorities and fire departments, hospitals, and road and flood control systems.

**It is eligible for assistance from legal programs** created to help impoverished tribes reclaim lands lost over the decades through tax sales, fraud and violence, and to find new housing for members displaced by disasters such as the wildfire that a year ago destroyed dozens of buildings and killed at least one person in the community of Walker, Calif., about 44 miles north of Mono Lake.

There has always been a hope among tribe members for a Mono Lake Reservation — a place to preserve the group's dialect, stories and values for future generations. To some, that dream seems to be as distant as ever.

**Gazing out at Mono Lake** as the sun set over the snow-clad Sierra Nevada peaks on a recent weekday, Ronda Kauk, 37, a Kutzadika mother of four and lifelong resident of Lee Vining, placed a hand over her heart, trying not to cry.

*"It's hard and it's sad,"* she said,  
"and it hurts me right here."

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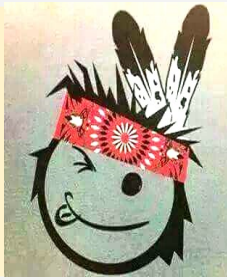




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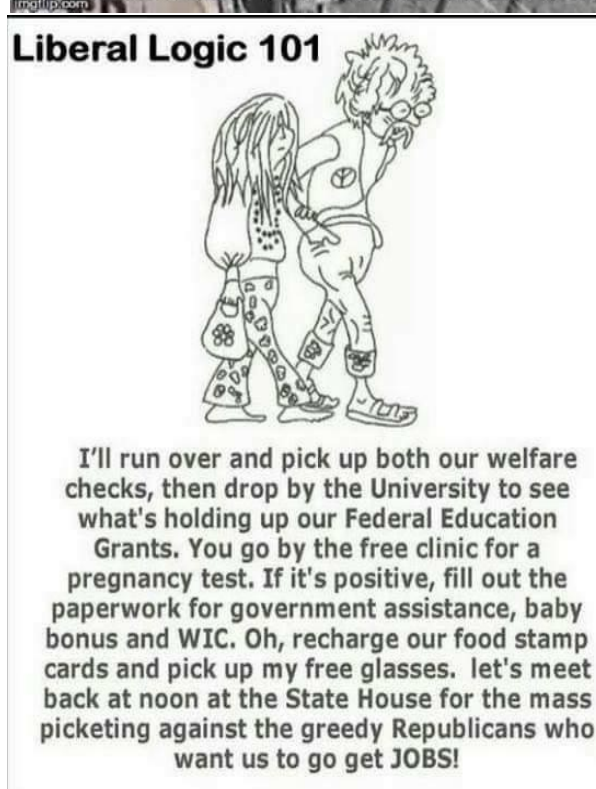
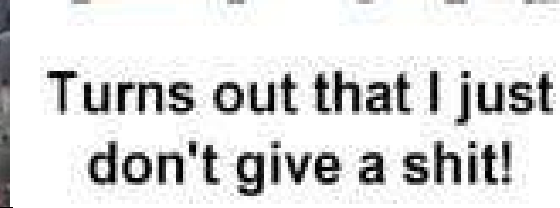
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"Laughter is the Best Medicine"

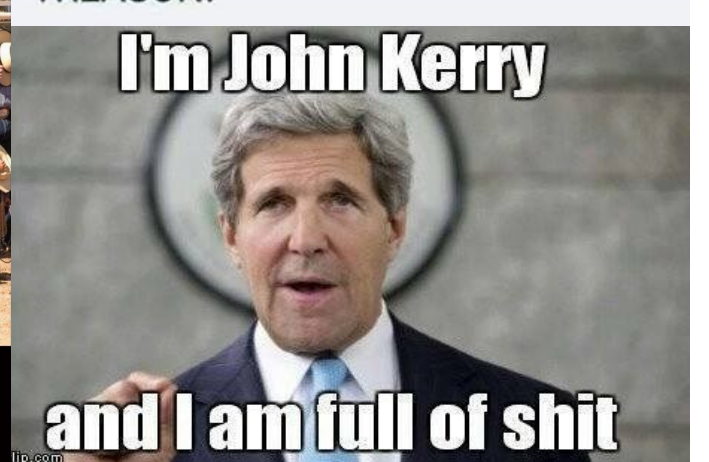


"America is just like an insane asylum. There is not a soul in it will admit they are crazy." - Will Rogers, 28 April 1935

Rogers was an enrolled member of the Cherokee Nation. Shayne's Journal # 4677 May 13, 2020



Article IV, Section 4 of our Constitution **REQUIRES** our government to protect and defend our borders. If government does not, the Constitution, by virtue of the named part herein, **AUTHORIZES** the Free Citizens(s) to defend themselves and their state in place of **TREASONOUS GOVERNMENT**. \*\*note; In **NOT** defending our borders, government gives "aid and comfort" to a hostile foreign invasion; and **THIS**, under Article III, Section 3 of our Constitution is properly labeled **TREASON!**"



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