

The



December 15, 2022

American Indian Reporter



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

*May the peace and hope of
Christ's birth
be with you now and in the days ahead...*

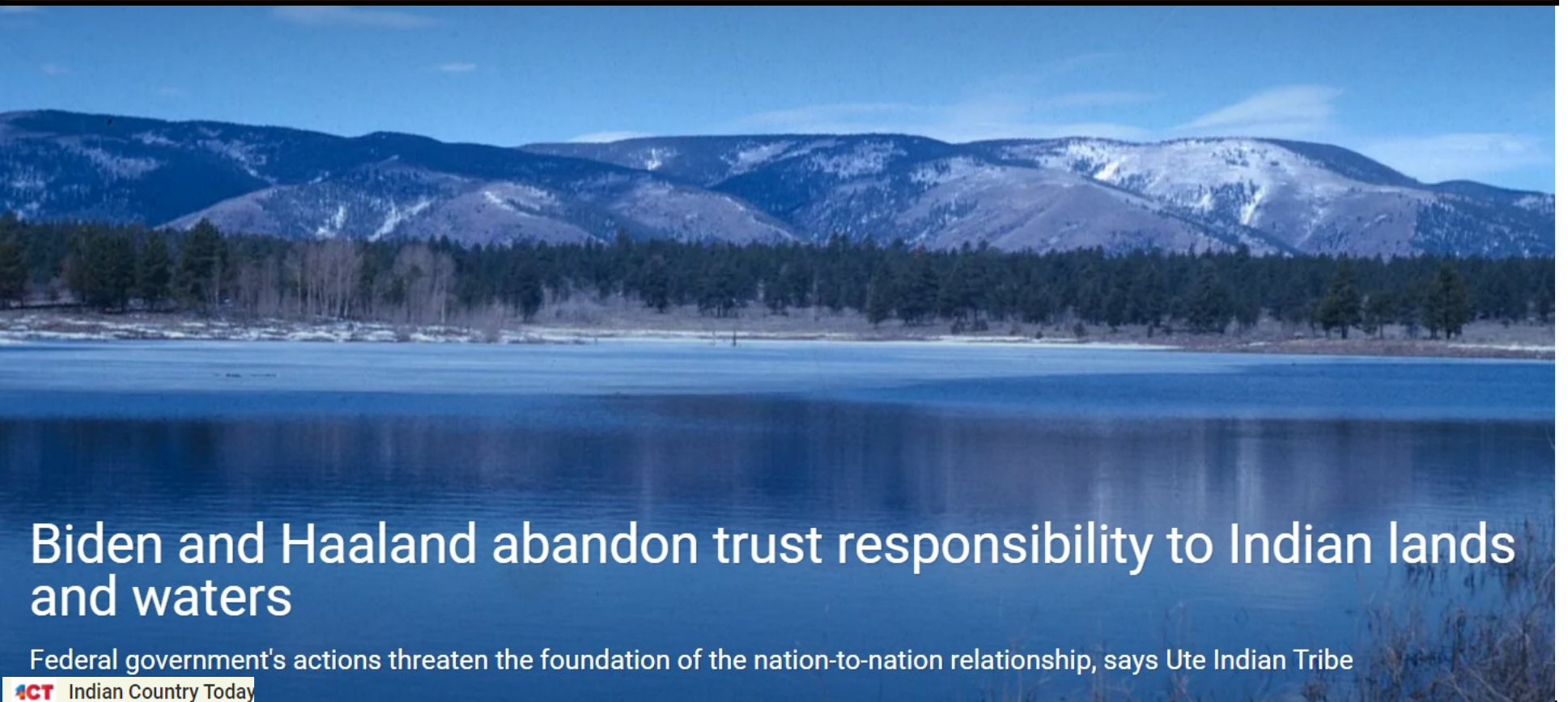
**Merry Christmas & Happy Birthday
to Our Lord & Savior, Jesus Christ**

Please take note that we have made some changes with the posting of articles and stories in an effort to provide you with a wider range of news.

We are also seeking contributions of local news, notices of future events and supporters.

Merry Christmas and may God Bless you and your Family.

Ernie C. Salgado, Jr.



Biden and Haaland abandon trust responsibility to Indian lands and waters

Federal government's actions threaten the foundation of the nation-to-nation relationship, says Ute Indian Tribe

ICT Indian Country Today

President Joe Biden conceded at the opening session of the two-day White House Tribal Nations Summit that the federal government hasn't always lived up to its "solemn trust and treaty obligation" to American Indian tribes. In his remarks to tribal leaders, President Biden promised that his administration is taking steps to remedy that failure.

Yet, the Ute Indian Tribe of the Uintah and Ouray Reservation contends the Biden Administration itself is responsible for seeking to end federal trust obligations to tribes in two critical and over-arching areas — first, restoring tribal lands to trust status, a federal policy that's been in existence since the Indian Reorganization Act of 1934 (IRA), and second, in protect-

ing and preserving Indian water rights as required by treaties and more than a century of legal precedent.

In two pending lawsuits, the Biden Administration is currently asserting to the U.S. Supreme Court that the United States does not have an "affirmative, judicially enforceable duty to assess and address [an Indian tribe's] need for water." Biden and Haaland are also claiming in the Federal District Court in Washington, D.C. that the Administration has "plenary power" to transfer Indian lands to non-Indian ownership without Congressional authorization.

Biden and Haaland's actions threaten the foundation of the nation-to-nation relationship between Indian tribes and the United States, and the Federal govern-

ment's trust responsibility to Indian tribes. This relationship was built on treaties, agreements, and acts of Congress.

While the United States routinely engaged in economic warfare against tribes, used duress and starvation to force tribes into treaties and agreements, and routinely violated these treaties, under Biden, Haaland, and modern federal Indian law, Indian tribes looked to a new era where tribal lands, waters, self-determination, and sovereignty would be protected and restored.

[CLICK HERE for full article](#)



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The Psychology of Turkeys

This section is dedicated to the insane actions, decisions and policies made by our would be leaders.

My View By *Ernie C. Salgado Jr.*

FBI 'meetings' led to Twitter's censorship of Hunter laptop story

Bureau told Big Tech giants to expect 'hack-and-leak operations' by 'state actors'

By [Art Moore](#) Published December 5, 2022 at 3:16pm



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Biden admin policy move will pulverize Americans' pocketbooks for good, national security expert warns

[CKICK HERE To Read Full Article](#)



By [Terresa Monroe-Hamilton](#) * [Click Title for Full Article](#)

Republican lawmakers react to ‘Twitter Files’ part 3: ‘It’s even worse than we thought’



[Federal appeals court bars Biden administration from forcing Catholic groups to provide transgender care](#) [Click Title for Full Article](#)



By [Vivek Saxena](#) * [Click Title Below for Full Article](#)

[GOP joins forces with Dems to approve Biden judicial nominee who gave sex offender probation](#)

A Biden nominee for the U.S. Court of Appeals for the Fourth Circuit reportedly has a history of going soft on child predators.

“It’s not clear why President Joe Biden keeps nominating women who apparently have a soft spot for child predators. What’s known is that the president himself has been accused of being a predator because of his habit of inappropriately [touching and sniffing](#) both grown women and little girls.”



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Best political cartoons of the week: After Brittney Griner trade, do you trust ‘em?



[Click Here To Read Full Story](#)

‘Holier-than-thou’ climate guru Buttigieg has flown on taxpayer-funded private jets at least 18 times



By [Lee Brown](#)

[Click Title Below to View Full Story](#)

[Ghislaine Maxwell dishes on ‘dear friend’ Prince Andrew, ‘special’ pal Bill Clinton](#)

Convicted madam Ghislaine Maxwell has said she feels “so bad” for her “dear friend” Prince Andrew – and heartbroken at the end of her “special friendship” with former President Bill Clinton.

In a series of jailhouse interviews for an upcoming TV documentary, Maxwell decried the fact that famous friends have been hurt and “canceled” through their association with her and late pedophile Jeffrey Epstein.

Among those was 42nd commander-in-chief Clinton, whose already sullied reputation was further tarnished when it emerged he flew on Epstein’s so-called “Lolita Express” private jet.



Soboba Band of Luiseno Indians



Soboba opens Legacy Bank to serve the community [Click Here to View Full Story](#)

Located at 41391 Kalmia Street, Suite 100 in Murrieta, more information can be found at www.legacybankca.com or by calling 951-579-3177.



Our Native Connection

Group by Charlene Valenzuela * [Click Here to View Site](#)



Indian Country Today (MY VIEW By Ernie C. Salgado, Jr.)

Indigenous elders evicted and banished from Winnemucca Indian Colony without trial

It's called "Disenrollment" and in my humble opinion it is beyond wrong. This third world behavior may very well be viewed as "Legal" by the Supreme Court but it may be the one issue that could bring about the demise of Tribal Sovereignty.

The exploitation of Tribal Sovereignty by many shortsighted Tribal Leaders lends itself to fascism, dictatorship and tyranny, which will not withstand the political pressure of the dominate forces in the Nation.

[CLICK HERE for full story](#)

Merry Christmas and may God Bless you and Family



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Elon Musk Lets Loose Another Batch Of Twitter Files That Point To Existence Of 'Secret Blacklists'

BZ Benzinga Story by Shivdeep Dhaliwal

Twitter CEO **Elon Musk** has made public the second tranche of “Twitter Files” that point to the existence of secret blacklists which kept certain disfavored tweets from trending.

What Happened: Musk retweeted a thread from the journalist **Bari Weiss** who shared excerpts from the files. The entrepreneur also posted popcorn emoji to insinuate his anticipation of the forthcoming drama.

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U.S. Rep. Markwayne Mullin, Cherokee Nation, speaks with his wife Christie and children, from left, Lynette, Ivy, Andrew, Larra, Jayce and Jim at his side during an election watch party, Tuesday, Nov. 8, 2022, in Tulsa, Okla. (Stephen Pingry/Tulsa World via AP)

Markwayne Mullin, will be the third American Indian to serve as a U.S. Senator in the 243 year history of America.

Charles Curtis (January 25, 1860 – February 8, 1936) was the first American Indian to serve in the House and as a U.S. Senator from 1924 to 1929 and as the 31st vice president of the United States from 1929 to 1933 under Herbert Hoover.

Ben Nighthorse Campbell (Cheyenne) became the second American Indian to serve as a U. S. Senator from Colorado from 1993 to 2005. He represented Colorado's 3rd congressional district in the United States House of Representatives from 1987 to 1993,

During his time in office, Tom Cole (R) (Chickasaw Nation), was elected to the House in 2003.

More than 85 Indigenous candidates won election on Nov. 8 to political offices up and down the ballot in 22 states, adding Indigenous representation to Congress, statehouses, courtrooms and local governments across a wide swath of the nation.

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How preserving Native American traditions could help prevent wildfires

Story by Talker News By Pol Allingham via [SWNS](#)

Practicing Native American traditions could help prevent devastating wildfires, according to a new [study](#).

Researchers showed how "cultural burning" weakened the link between climate conditions and fire activity for around 400 years in the southwestern United States.

The age-old practice involved deliberately setting controlled fires on the land.

A [Southern Methodist University](#), Texas, team studied a network of 4,824 fire-scarred trees in Arizona and New Mexico, once homes of the Apache, Navajo and Jemez tribes.”

They discovered a pattern - between the years 1500 and 1900 it would rain more than usual for one to three years, allowing more vegetation to grow.

A fire would follow, leaving a year of significant drought.

However, the study showed Native American tribes broke the pattern using traditional burning practices.

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Above: James Ramos, Serrano and Cahuilla, California State Assembly District 45, Democrat, took more than 60 percent of the vote to defeat Republican Joseph W. Martinez.

Below: Gov. Kevin Stitt, Cherokee Nation, Republican, defeated Democratic challenger Joy Hofmeister. Stitt drew nearly 56 percent of the vote to Hofmeister's 42 percent.



Nuclear energy official Sam Brinton — who was charged with stealing a Vera Bradley suitcase — has been accused of swiping luggage at an airport for a second time, report says

- Energy Department official Sam Brinton has been accused of stealing airport luggage again.
- Brinton was charged last month with taking a mother's Vera Bradley suitcase from a Minnesota airport.
- Now, a warrant has reportedly been issued over accusations that Brinton stole luggage in Las Vegas.

[Read Original Story](#)
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Pictured Below is a Few Intergenerational American Indians That Have Gained Worldwide Recognition, That We, As Tribal Members, Share in Their Glory

My View By *Ernie C. Salgado Jr.,*



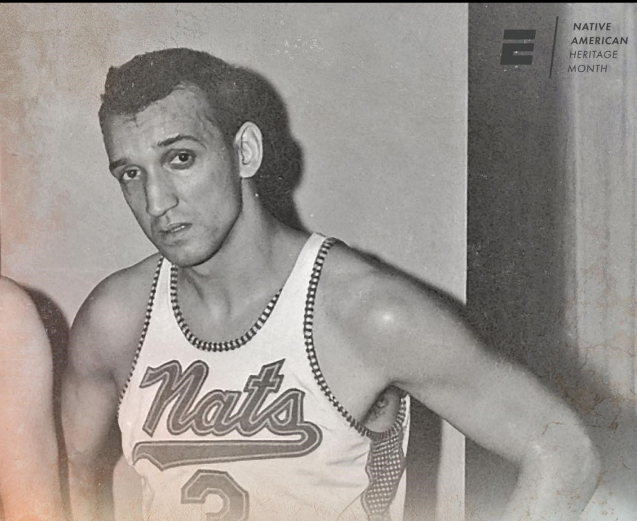
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JANEE' KASSANAVOID
TRACK & FIELD | COMANCHE

"Making history as the first Native American woman to medal at the World Athletics Track & Field Championships symbolized the strength and the resilience that I have carried throughout my career."

VIA TEAM USA

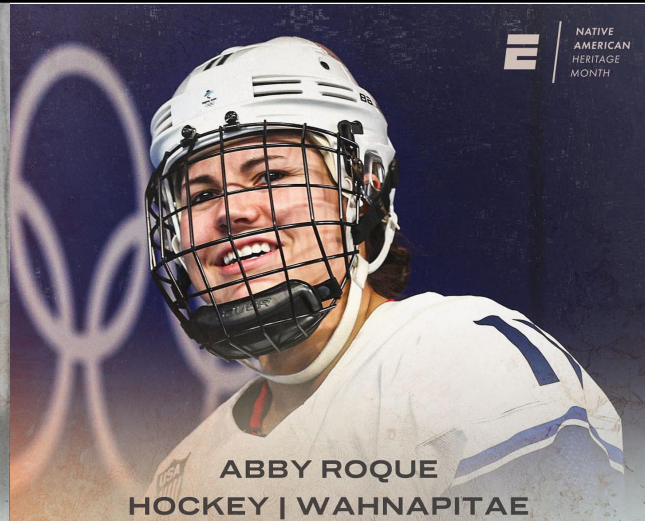


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BOB HARRISON
BASKETBALL | WINNEBAGO

Potentially the first NBA player of Native American heritage, Harrison played 615 games from 1949-1958. He was an All-Star in the 1955-56 season and won three NBA titles during his career.




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ABBY ROQUE
HOCKEY | WAHNAPIITAE

"I'm sitting here as the only player and first player on the U.S. women's team that's Indigenous. It's a cool moment and something I'm so proud of, but something I obviously want to help change. I want to see more Indigenous players playing the game and making these teams. It's really eye-opening."

VIA TEAM USA



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KEENAN ALLEN
FOOTBALL | LUMBEE

Allen is a five-time NFL Pro Bowl wide receiver for the Los Angeles Chargers. After tearing his ACL in the 2016 season, he was named Comeback Player of the Year in 2017.



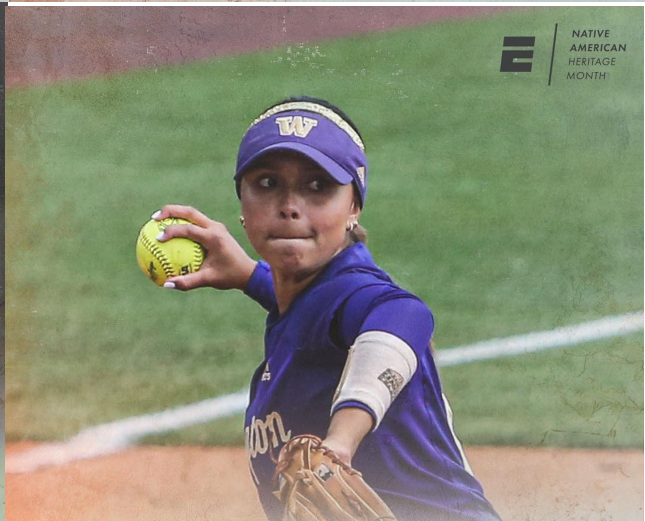
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MADISON HAMMOND
SOCCER | NAVAJO & SAN FELIPE PUEBLO

"I'm really excited to be the first Native American to play in the NWSL, but I'm more excited not to be the last. ... For me, my Native ancestry is what gives me strength and resilience to chase whatever dream or goal that I have."

VIA NATIVE NEWS ONLINE



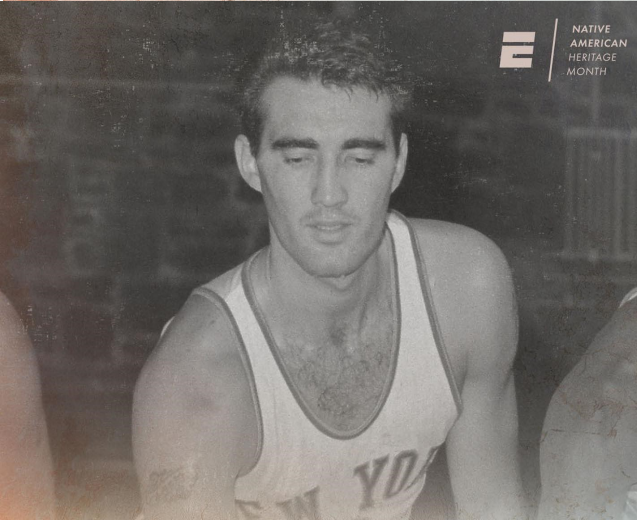
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SILENTRAIN ESPINOZA
SOFTBALL | KUMEYAAY

"I really want to show all minority girls, specifically Native American girls, that it's definitely possible that they can play at this level and succeed and get an education."

VIA UW ATHLETICS



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PHIL JORDON
BASKETBALL | WAILAKI & NOMLAKI

One of the first Native American players to play in the NBA. He played 442 games for the New York Knicks, St. Louis Hawks, Cincinnati Royals and Detroit Pistons from 1956-1963.



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JIM THORPE

8 NFL Seasons

—

First-Team All-Pro (1923)

—

NFL 1920s All-Decade Team

—

NFL 50th Anniversary All-Time Team

—

Member of the Pro Football Hall of Fame

—

6 MLB Seasons

—


2-Time Olympic Gold Medalist

—

Associated Press' Greatest Athlete of the First Half of the 20th Century

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RYAN HELSLEY
BASEBALL | CHEROKEE

Helsley is one of few active Native American MLB players. He was named an All-Star in 2022 and on September 16, he pitched an immaculate inning against the Cincinnati Reds.




Pedro "Pete" Calac (May 13, 1892 - January 30, 1968) Calac was born on the Rincon Indian Reservation. At the age of 15 Pete Calac left the Rincon Reservation for the Carlisle Indian School in Carlisle, Pennsylvania. He was captain of the football team and became life long friends with Jim Thorpe and would later play professional football with him and the Canton Bulldogs and the Oorang Indians.

Chief Bender



Charles Albert "Chief" Bender, Chippewa,
(May 5, 1884–May 22, 1954). He was an American professional baseball pitcher who played in Major League Baseball during the 1900s and 1910s.
In 1911, Bender tied a record by pitching three complete games in a single World Series. He finished his career with a 212–127 win-loss record for a .625 winning percentage and a career 2.46 earned run average (ERA).
Bender was voted into the **Baseball Hall of Fame in 1953**, less than a year before his death. He died before his induction ceremony and Marie accepted the Hall of Fame plaque on his behalf.



John Tortes "Chief" Meyers (July 29, 1880 - July 25, 1971). Tribal member Santa Rosa Indian Reservation of Cahuilla Indians So. CA
Overall, he played in four World Series, the 1911, 1912, and 1913 Series with the Giants, as well as the 1916 Series with the Robins. He was a catcher for the New York Giants, Boston Braves, and Brooklyn Robins from 1909 to 1917.
Sports writers claimed he would have been selected to the baseball Hall of Fame as a catcher if he had not joined the Army during WW I. This left him 2 years short of the minimum requirement.



Oklahoma tribal leaders say synergy felt at tribal summit

This year's panelists discussed topics such as mental health and health equity, economic development, tribal homeland initiatives and climate and clean energy

ICT Indian Country Today

Oklahoma delegates to the summit included, from left, Cheyenne and Arapaho Gov. Reggie Wassana, Peoria Chief Craig Harper, Muscogee Chief David Hill and Muscogee Second Chief Del Beaver. (Photo by LaRenda Morgan, government affairs representative for the Cheyenne and Arapaho Tribes) Indian Country Today * Original article by Zoë Blume, Gaylord News

WASHINGTON D.C. – More than a thousand miles from home, Oklahoma tribal leaders found themselves in Washington this week as tribes from every corner of the United States assembled in one room to hear President Biden deliver new commitments on co-stewardship of federal lands and waters, implementation of the Indian Energy Purchase, and much more.



Quapaw Nation Chairman Joseph Byrd poses with U.S. Interior Secretary Deb Haaland. (Photo provided by the Quapaw Nation)

Joseph Byrd, chairman of the Quapaw Tribe, headquartered in far northeastern Oklahoma, said the state's own Indian Country was represented well, with tribal leaders from the east to the west of the state experiencing the summit together.

"When you're sitting in that room, with representation of 574 tribal nations across the country. It's... extremely powerful. I would go ahead and say it's a synergy, not an energy but a synergy in the room, of this commitment by the

Biden-Harris administration. It can't really be depicted through video," Byrd said.

The White House Tribal Nations Summit was created by the Obama administration in 2009, but brought to a halt when the Trump administration took office in 2017.

The administration of President Joe Biden pledged its dedication to reviving the event, but due to restrictions brought on by the Coronavirus pandemic, was limited to hosting last year's summit virtually.

This year's event marked the first time in six years the tribes had the opportunity to attend in person.

The event was held Wednesday and Thursday (November at the Department of the Interior. This year's panelists discussed topics such as mental health and health equity, economic development, tribal homeland initiatives and climate and clean energy.

"We're talking about improving the health and welfare of our tribal citizens, ensuring public safety and really advancing our tribal economies, and, in this administration, they're not just talking the talk, they're walking the walk," Byrd said.

Byrd said this is the first time he's been able to attend a summit.

"The collaboration that I'm witnessing this week and the partnership through government-to-government relationships with all tribal nations, it's quite an impactful experience for myself personally," Byrd said.

Craig Harper, chief of the Peoria Nation of Oklahoma, headquartered in Miami, Oklahoma, credited the positive impression the event left on him to Deb Haaland, secretary of the Depart-

ment of Interior, and the nation's first Native American selected as a cabinet secretary.

"Secretary Haaland's commitment to put this call out to Indian Country, to the federally recognized tribes, that spoke volumes to me," Harper said.

Tribal dance performances were scheduled both days of the event.

"Even in the midst of government, we still took time to remember culture. That means a lot to me. I believe that is from the lead of Secretary Haaland. I've been thoroughly impressed with her," Harper said.

Biden and Vice President Kamala Harris addressed the group separately during Wednesday's session. They made several announcements, including new funding commitments for the Indian Health Service, and the relocation of 11 tribal communities that are at risk due to climate-related environmental threats, including coastal erosion, sea-level rise and extreme weather events.

"To have President Biden make an appearance for us, for me and Peoria that confirms that the Department of Interior, under Secretary Haaland, that she has the support from this administration to do the things they promise. A lot of times our heart is in the right place, but without the support from different administrations, you know, it's executed differently," Harper said.

Reggie Wassana, governor of the Cheyenne and Arapaho Tribes of Oklahoma, headquartered in Concho, Oklahoma, said the commitment he sees in the current administration is unmatched.

"This administration has been more dedicated and open to the needs of tribal nations than any we've seen before. Even the Department of Interior

being run by a Native American female is a big and major step in helping the tribes solve a lot of their land issues, and a lot of their conservation issues."

Wassana said the presence of Biden and Harris meant a lot to the tribal leaders who attended..

"It's not too often that the president and vice president of the United States will come to a tribal event and actually address the tribal nations," he said.

"It's a historic thing when you have both heads of the government saying they are committed to the tribe's efforts, it gives us a lot of energy," Wassana said.



Cheyenne and Arapaho Gov. Reggie Wassana poses with U.S. Agriculture Secretary Tom Vilsak. (Photo by LaRenda Morgan, government affairs representative for the Cheyenne and Arapaho Tribes)

Byrd said he'll be taking some of the president's words home with him as he travels back to Oklahoma.

"During President Biden's speech, he said what we need is commitment, not compliance. And I love that. I wrote it down. The commitment, not the compliance... in Indian Country, and in Oklahoma, that speaks to us," Byrd said.

Tribe searches for remains at California construction site



AP The Associated Press by By SOPHIE AUSTIN, Associated Press/Report for America

SACRAMENTO, Calif. (AP) — A Native American tribe in Northern California is racing toward a Friday deadline to conclude its search for human remains and cultural artifacts on what was once a tribal village site but will soon be home to a shared-use path and parking area.

Ancestors of the Wintu Tribe of Northern California were buried near the site, and tribal leaders said they didn't receive proper notification about construction plans from the Federal Highway Administration, which is in charge of the project.

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[CLICK HERE for Assembly Member James Ramos](#)

Ramos takes Assembly office to newly drawn 45th district and introduces new legislation after swearing in.
Ramos starts first day of new session by introducing measures to combat homelessness, create military pension tax exemption and increase public safety on tribal lands

SACRAMENTO—Assemblymember James C. Ramos today was sworn in as the representative for the newly drawn 45th Assembly District representing the cities of Highland, San Bernardino and Redlands which he represented in previous terms as well as two new cities – Rialto and Fontana.

“I want to thank the constituents of the 40th Assembly District for their support during my first two terms in the legislature and for creating history by allowing me to become the first California Native American ever elected to the state legislature. It is a tremendous honor and responsibility for which I will always be grateful.” Ramos added, *“For the constituents of my new 45th Assembly district, I want to express my deep appreciation for their support in November and my commitment to serve them with integrity, diligence and respect.”*

City of Fontana Mayor Acquanetta Warren said, *“I am excited to have James as Fontana’s new Assembly representative. He is a dogged fighter for his constituents. We need his persistence and legislative skill during these turbulent times. He understands that we have a lot of work ahead of us to restore jobs and services after the pandemic. James will do what he always does – listen to constituents and district leaders, then roll up his sleeves and get to work.”*

Liz Brown, District Vice-President of CAL FIRE, Local 2881 said, *“The people have spoken and the re-election of James Ramos to the California Assembly proves people want a leader who puts their needs and voices first. James Ramos is fully invested in his district and brings real solutions and decisive action to problems that affect our district.”* She added,

“He supports public safety in manner not seen very often in politics today, which is why we have supported him from the beginning of his political career. He is a man of his word, when he commits to a solution, you can be sure he will be right there next to you putting in the hard work to make lasting change in California. CAL FIRE Local 2881 is proud and honored to work along side James for another term to keep moving this great state forward.”

Sheriff’s Employees’ Benefit Association President Grant Ward said, *“SEBA is pleased to have Assemblymember James Ramos as a public safety partner. We value his efforts on behalf of our members who work to keep our communities safe every day.”*

NEW LEGISLATION INTRODUCED:

- AB 42: Exempts dwellings** (primarily tiny homes) of 500 feet or less from fire sprinkler requirement. Fire sprinklers are already exempted in some limited circumstances. Tiny homes are a unique way to tackle the housing crisis, particularly for homeless youth, and the exemption would ease the path for homeless housing providers to build more tiny homes. **Sponsor: Family Assistance Program.**
- AB 44: Grants tribal police officers access to the California Law Enforcement Telecommunications System** referred to as CLETS. Measure also allows tribal police officers to maintain peace officer status in California and gives them access to state law enforcement resources and databases. This law would aid in combatting the issue of violence against Native Americans, particularly women and girls. Yurok Tribe Chairman Joe James, stated, *“Indigenous Persons, especially Indigenous Women and Girls, are disproportionately affected by violence, human trafficking, and murder, and become ‘missing’ at much higher rates than people of other racial groups. The Yurok Tribe declared an emergency almost a year ago in response to the crisis of Missing and Murdered Indigenous Women and Persons (MMIWP) and is well-aware of the desperate need for this legislation.”* Sponsor: Yurok Tribe
- AB 46: Reintroduction of Ramos 2022 military pension state tax exemption measure, AB 1623.** California is now the only state in the county that does not provide any type of tax exemption for military pensions. Jeffrey L. Breiten, 3rd Vice-President, Legislative Affairs of California Council of Chapters Affiliated Military Officers Association of America (CALMOAA) said, *“By providing an exemption to military retirement, as every other state in the nation currently does, California can reverse the steady decline of military retirees calling California home upon their retirement and keep that valuable skilled workforce in California.”* Sponsor: CALMOAA

Assemblymember James C. Ramos proudly represents the newly drawn 45th Assembly district which includes the cities of Highland, San Bernardino and Redlands which he represented in previous terms as well as two new cities – Rialto and Fontana.
He is the first and only California Native American serving in the state’s legislature. He chairs the Assembly Military and Veterans Affairs Committee.

Joshua Tree National Park and the Twenty-Nine Palms Band of Mission Indians Reaches Landmark Agreement

COACHELLA, CA – Joshua Tree National Park and the Twenty-Nine Palms Band of Mission Indians will join forces this week with a co-stewardship agreement, officials reported.

Tribal Chairman Darrell Mike and Joshua Tree National Park Superintendent David A. Smith and other representatives will sign the agreement at 1 p.m. Thursday, at the Spotlight 29 Casino Lobby at 46200 Harrison Place in Coachella.

There are currently around 80 co-stewardship agreements in place, according to the Bureau of Land Management. The Twenty-Nine Palms Band of Mission Indians is the first of 15 associated area tribes to act as an official co-steward of Joshua Tree National Park's natural and cultural history. The tribe and the parks have worked together since 2018, according to a recent news release.

The new agreement expands on this initiative – for the tribe, it provides experience and assistance in creating trails. For Joshua Tree National Park, it helps meet the agency's goal of stewardship and service for tribal residents, the local community and visitors, according to the release.


The first project planned under the new agreement will be a trail extension from Tortoise Rock Casino into the national park, a park spokesperson shared over Facebook.

“This will offer additional park access and more chances for visitors from around the world to be able to recreate in the Mojave Desert,” they wrote. *“We are grateful to have the opportunity to work with the indigenous people in this place. We pay our respect to the people past, present and emerging who have been here since time immemorial.”*

Which Tribes Are Associated With Joshua Tree National Park?

According to the park service, the lands currently managed by Joshua Tree National Park include parts of the traditional homelands of the Maara'yam (Serrano), Nüwü (Chemehuevi), and Kawiya (Cahuilla), and the traditional use area of the Aha Macave (Mohave).

“Today, these communities are comprised of 15 tribes: Agua Caliente Band of Cahuilla Indians, Augustine Band of Cahuilla Indians, Cabazon Band of Mission Indians, Cahuilla Band of Indians, Chemehuevi Indian Tribe, Colorado River Indian Tribes, Fort Mojave Indian Tribe, Los Coyotes Band of Cahuilla and Cupeño Indians, Morongo Band of Mission Indians, Ramona Band of Cahuilla, Yuhaaviatam of San Manuel Nation, Santa Rosa Band of Cahuilla Indians, Soboba Band of Luiseño Indians, Torres Martinez Desert Cahuilla Indians, and Twenty-Nine Palms Band of Mission Indians.”



Joshua Tree National Park and the Twenty-Nine Palms Band of Mission Indians will work together in joint stewardship of the federal lands, they announced this week.
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Please Send Us Your Email Address For Your Monthly American Indian Reporter



AN OPPORTUNITY
for your voice
to be heard

Share your story about
Historical Trauma in
these modern times.

I am conducting a research study to gain a better understanding of Historical Trauma since casino operations have improved the standard of living for many Native Americans. To be eligible to take part in this research, you must be a Tribal Member receiving per capita income for at least 5 years, and be willing to participate in a video recorded face-to-face interview.

If you are interested in participating in this research please contact Kevin Speir, doctoral student at NCU at 951-514-7911 or email to kevinspeir@rocketmail.com

Recruitment Social Media Post

My name is Kevin Speir, and I am a doctoral student at Northcentral University. I am conducting a research study to explore American Indians' perceptions of Indigenous Historical Trauma and engagement with native culture in the era of tribal casino income. I am recruiting individuals who meet the following criteria:

1. Being a tribal member and receiving per capita income from gaming operations for a minimum of five years, and willing to participate in a video recorded face to face interview.

If you decide to participate in this study, you will be asked to do the following activities:

2. *Participate in a one-on-one online interview over zoom for 45 to 60 minutes, and review your transcript via email for 10-15 minutes.*

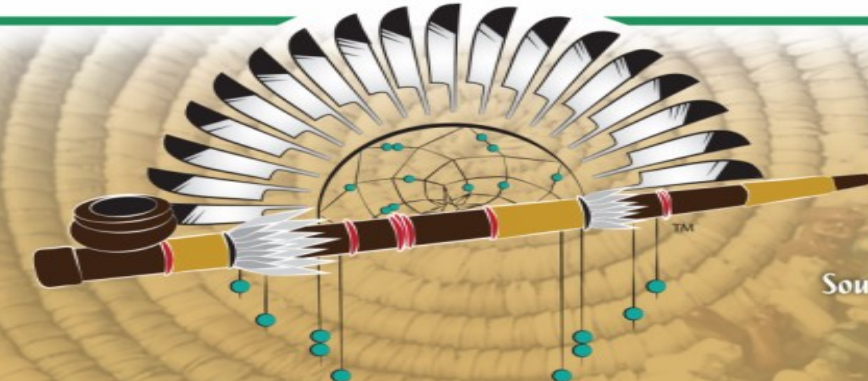
During these activities, you will be asked questions about:

Your tribal identification, education, employment and marital status, ethnic identity and involvement with American Indian and White cultures; your experiences with a casino operating on your Nation's reservation and the presence of casino tourism; your experiences of Indigenous Historical Trauma, and your feelings about the positive or negative effects of per capita income and cultural engagement on coping with Historical Trauma.

Participants in this study will receive a \$50.00 gift certificate via email after the interview.

If you are interested in participating in this study, or have questions, please contact me be at kevinspeir@rocketmail.com or (951) 514-7911 Thank you very much for your consideration!

Kevin Speir



SCAIR

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

Southern California American Indian Resource Center, Inc.

Mission Statement



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Climate-driven drought is stressing Hopi foods and traditions

ICT Indian Country Today Story by Inside Climate News

Corn goes back to their very creation story. As the Hopi people emerged into this world, the Creator gave them three things: a gourd of water, a planting stick and a short ear of blue corn. *“And he told us one specific thing,”* says Clark Tenakhongva, a 65-year-old Hopi farmer and former vice chairman of the tribe, recounting the story that’s been passed down through generations to him. *“This is my land, but I’m allowing you to benefit off the land. Life is going to be difficult, but if you should be the good people, if you are going to be the stewards of the land, it will take care of you.”*

Tenakhongva grows heirloom Hopi blue, gray, red and white corn in the valley between First Mesa and Second Mesa in the middle of the 2,532-square-mile Hopi Reservation in northern Arizona. The seeds that he plants have been cultivated over countless generations to grow in this dry climate of the high desert. He, like most Hopi farmers, uses traditional dryland farming methods in which, rather than irrigating crops, he relies solely on snowmelt and the rain that falls directly on his fields.

“We’re farmers and we’re stewards of the land,” he said. *“If you have the heart and soul and the belief and trust in yourself and the Creator and the forces beyond, we can make the desert bloom.”*

But now, more than two decades into the worst drought in the southwestern United States in a millennia, making the desert bloom is harder than ever.

Tenakhongva arrives at his corn field just before sunrise in late September for his third day of harvesting. He clutches a small, cloth pouch in his left hand as he turns to face the sun that’s just peeking over the horizon. He whispers a morning prayer to himself in Hopi and removes “Ho’ma,” ground white corn from a previous years’ harvest, out of the pouch. Tenakhongva sprinkles the powder on the ground, returning it to the Earth from which it came, and then gets to work.

“Corn is very special to the Hopi people,” says Tenakhongva, who in Hopi is named “Nan-Ha” after a fungus that grows on corn and is a culinary delicacy to the tribe. *“You are blessed with the corn when you are born. You are blessed with the corn when you depart.”*

Tenakhongva was named by his father, who is of Hopi’s Corn Clan, but according to tribal tradition, children follow the clan of their mother, so he is in the Rabbit-Tobacco Clan. His earliest memory of farming goes back to when he was 4 years old, when he helped

plant the corn seeds. He watched his father, uncles and grandfather tend to the crops.

“The way they did things was all the lessons of how I do farming today,” he says.

Outside of the years between 1976-1986, when Tenakhongva served in the U.S. Army, he farmed on Hopi land his entire life. In that time, things have changed drastically.

Prior to 2000, Tenakhongva recalls only one season, in 1972, when they received no corn harvest because of lack of precipitation. But since the turn of the century, Tenakhongva says there’s virtually no harvest every other year.

“It’s heartbreaking, because then you have to ration your corn, because you don’t know what that next season’s gonna bring,” says Tenakhongva’s wife, Ann Tenakhongva, 62, of the Kachina Clan. *“You yourself watch the season as it goes. Is moisture coming? How much moisture is coming?”*

Hotter weather, increased winds, lack of moisture and animals eating the crops that can be the only green vegetation around, all can lead to a year with no harvest. The crows and rodents have always been there, but according to Tenakhongva, elk and deer have started eating the corn recently, as bigger wildfires scorched the ponderosa pine forests in the high country south of Hopi during the last 25 years, pushing the big game north onto the reservation.

Preserving traditions

Sixty miles to the west, on the boundary between the reservation and the Navajo Nation, Hopi farmers Brian Monongye, 36, of the Fire Clan and Brandon Nasafotie, 32, of the Corn Clan, walk along the banks of Pasture Canyon Reservoir.

The spring-fed reservoir initially built by Mormon settlers in the late 19th century has been preserved by the Hopi Tribe to provide irrigation to the farmers in Moenkoepe, on the western boundary of the reservation. It is the only place on the Hopi Reservation where relatively large-scale irrigation occurs. Just a few miles away, Monongye receives that water into his modest field through a series of irrigation ditches and pipes to grow corn and beans.

Even though the drought has made farming more challenging for Monongye, the reservoir has shielded him from many of the challenges the dry farmers on the rest of the reservation face. During most years, Monongye



Hopi farmer Brian Monongye, 36, smells an ear of Hopi corn on his field in the valley of Moenkopi Wash on the Hopi Reservation in October 2022. The valley is one of the few places on the Hopi Reservation where fields can receive irrigation, provided by a series of canal ditches and pipes from Pasture Canyon Reservoir just a few miles away. (Photo by David Wallace, courtesy Inside Climate News)© Provided by Indian Country Today

flood-irrigates his fields twice between the months of April and July. There have been a few seasons in which the amount of water Monongye could take from the reservoir was severely limited because of dry winters that lowered the reservoir level.

Although the irrigation is a step away from the Hopi’s agricultural tradition, Monongye also sees the potential that he and other farmers in Moenkoepe could help provide heirloom Hopi corn and beans for the rest of the reservation to help keep its ceremonies going.

“If this drought continues and they’re not able to produce and get anything from their planting, we’re probably going to end up being the producer for Hopi corn for the rest of the reservation, because there’s no water coming in for the dry farmers on that side,” he says.

Monongye recalls weddings that had to be postponed or ceremonies that had to be scaled back because of a bad harvest.

“We’ve been dry farming, using this method for so long that change is hard now for a lot of our people,” he said of ceremonies and social obligations dependent on corn that traditional farming practices can no longer consistently produce. *“Now even some of our own people are trying to figure out different ways, different methods, of still being able to grow our traditional foods using other techniques that work in the drier climate.”*

Back in Tenakhongva’s field, a blast that sounds like it’s coming from a shotgun explodes every 15 minutes as he pulls corn from its stalks, shucks the leaves and places the blue, white, yellow and red ears in laundry baskets on the back of his pick-up. The concussive blasts come from a propane-powered “crow cannon” set on a timer to scare away animals tempted to browse the stalks. Between the blasts, classical music plays from a battery powered transistor radio that sits on the hood of the truck as he slowly works his way down the rows of corn surrounded by wild sunflowers.

It’s been a good year, thanks only to an extremely active monsoon season that brought heavy rains in early July. Had it not been for that rain flooding Tenakhongva’s field, it would have been yet another year with no harvest.

He initially planted in early May when the soil is supposed to be moist, saturated from recent snowmelt, but the winter of 2022 was another dry one in northern Arizona. Between the lack of moisture and high winds coating the young plants with sand, the crops never took hold. But after the fields flooded a couple of months later, Tenakhongva took the unusual step of replanting. Continued rain from the monsoons throughout the summer months led to an abundant but late harvest, and left Tenakhongva very pleased.

He gently places an especially beautiful ear of blue corn on the passenger seat of the truck.

“It’s heartbreaking. It’s like you lost a part of your life, a child,” he says of previous years with less success or none at all. *“These children that you plant the seeds, in April or May, that child is going to come to this land, young, little, innocent children and you see them*

slowly develop. But with this drought, most of them get two feet high at the max. And you can slowly see like a human they may be affected with cancer or some form of disease, but it’s not cancer, it’s no human form of disease. They need moisture. They need water.”

Tenakhongva drives home by mid-morning with four laundry baskets filled to the brim with corn. Half a dozen choice ears sit in the passenger seat next to him. Ann is already sorting the corn from the previous days’ harvest according to size and color. She gently handles the ears and methodically places them down on drying racks as if laying a baby in a crib.

A day earlier she gave a gift of blue corn meal from a previous years’ harvest to a young mother at a baby-naming ceremony. *“To share with her it made me feel like I’m helping her, that with this blessing, this corn, her and her child will have a good life.”*

The couple share as much of their harvest as they can. A group of women from around the Hopi community will be coming by in a few days to help de-husk their corn. They will all leave with bags of corn. They never sell the corn.

“Being a Hopi is always being that person that you’re going to offer yourself, rather than take,” says Tenakhongva. Years of limited harvest have put a strain on that core Hopi value of sharing.

‘Our Way of Life’

Monongye is driving from his farm field back to his home in Moenkoepe with a second load of Hopi beans that he just harvested. There are already three women, along with Monongye’s mother, sorting through the beans from the first load he dropped off. Within an hour their numbers will grow to 10, sitting in a circle around a tarp covered in mounds of beans. Laughter is constant as the group strips the beans off the plants and places them into buckets.

The scene represents the Hopi values of “Kyavtshi,” “Sumi’nanwa,” “Nami’angwa,” “Hita’angwa” and “Pasi’angwa,” which roughly translate to respect, coming together for the benefit of all, giving aid in the time of need, helping without having to be asked and having humility, respectively.

After several hours, all the beans are sorted in buckets. The remaining vegetation will be dried and burned, with the ash added to the traditional Hopi Piki bread whose primary ingredient is the tribe’s blue corn. Piki bread is often eaten during special occasions.

As the women all leave with bags filled with beans from Monongye’s harvest, he smiles broadly.

“I am a participant in our way of life, and if I’m going to continue to be a participant in that I need to bring home a harvest to my mom and to my family, year after year,” he says. *“We have to think about our ancestors who went through all these trials and tribulations to get us to where we are at. I want to see it continue 100 years, 200 years into the future and to continue to perpetuate our way of life and our seeds that our ancestors have carried since time immemorial.”*

Clark Tenakhongva holds traditional Zuni gold beans and cow beans that he just harvested in September 2022 at his field in First Mesa on the Hopi Reservation in Arizona. Tenakhongva uses the traditional method of “dry farming” in which he does not irrigate his fields to grow the beans and corn, but dry farming is becoming more challenging after more than two decades of drought in the Southwestern United States. (Photo by David Wallace, courtesy Inside Climate News)© Provided by Indian Country Today



California Tribal Families Coalition establishes “The California ICWA Institute” think tank to help protect Indian Child Welfare Act and tribal children

Announced immediately after oral arguments before the U.S Supreme Court, the new group will unite thought leaders in Indian Child Welfare to develop strategies to protect Indian children, families and tribal sovereignty

ICT Indian Country Today

The California Tribal Families Coalition (CTFC) announced today that it is assembling the best and most innovative minds in tribal social services and Indian Child Welfare practice to create a new think tank to advance and defend protections for Indian children, families and tribal sovereignty.

The California ICWA Institute, a new collaborative project of California Tribal Families Coalition, will provide a strong and unified voice on behalf of tribal youth by crafting legal, policy and political strategies to protect Indian children and families, tribal child welfare systems and tribal sovereignty.

California Tribal Families Coalition’s launch of the Institute comes just days after tribes and tribal leaders from across the nation gathered in Washington D.C. in support of the Indian Child Welfare Act (ICWA) during oral arguments before the U.S. Supreme Court in *Brackeen v Haaland*, a constitutional assault on ICWA and tribal sovereignty.



Families Coalition Board Chairperson Maryann McGovran, a tribal council member of the North Fork Rancheria of Mono Indians in CA.



“The Brackeen case is not the first attack on the Indian Child Welfare Act, and it will not be the last. Now more than ever, the Institute is critically needed to counter the well-resourced and coordinated interests who continue to strike against the Indian Child Welfare Act and tribal sovereignty,” said California Tribal Families Coalition Board Chairperson Maryann McGovran, a tribal council member of the North Fork Rancheria of Mono Indians in California.

“By bringing together thought leaders and experts in tribal social services and Indian Child Welfare, the Institute will develop proactive strategies to counteract these ongoing threats to Native culture and the well-being of Indian children and families,” McGovran said.

The Morongo Band of Mission Indians, a founding California Tribal Families Coalition member and an intervening tribe defending the Indian Child Welfare Act in the *Brackeen* case, described the establishment of the Institute as a critical step forward for tribes in the protection of Indian children.

“The Institute will proactively address issues such as those raised by the Brackeen case as it works to strengthen tribal rights and participation in Indian child welfare matters in the face of the ongoing attacks on ICWA,” said Morongo Tribal Chairman Charles Martin.

The Institute’s activities will include:

- Creation of white papers in policy and law on the legal standing and interest of tribes in child welfare proceedings.
- Development of model California state statutes that preserve tribal rights to participate in state child welfare pro-

ceedings and the right of tribes to protect their members in tribal child welfare proceedings.

- Drafting of model legal briefs to support impactful litigation efforts to protect tribal roles in child welfare related cases and policy implementation.
- Identifying strategies to increase tribal child welfare funding and funding for Indian children in state systems, including securing federal and state resources for tribal social welfare infrastructures.

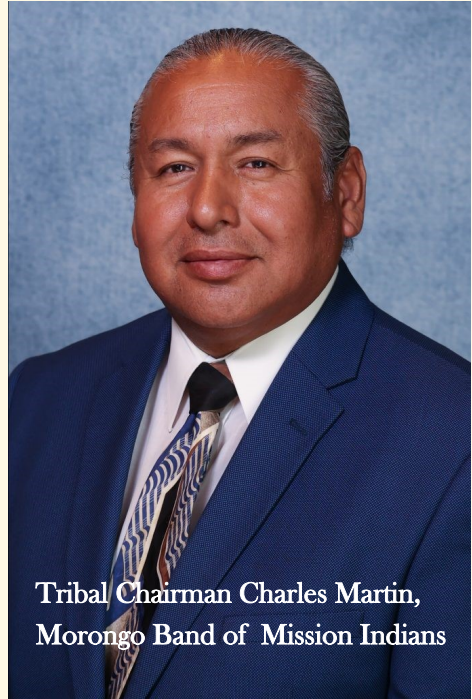
The groundwork for the Institute began months ago as California Tribal Families Coalition met with tribal leaders and stakeholders. CTFC will host a series of events to gather stories and concepts starting with a California tribal listening session in late November where participants will review and discuss existing threats to tribal sovereignty and attacks on ICWA – the most notable *Brackeen v Haaland*. The meeting will include establishing subcommittees for specific deliverables.

Because 109 of the nation’s 577 tribes are in California, and California has the highest annual number of Indian Child Welfare cases and appeals in the country, CTFC is leading the effort to establish the Institute as national changes on Indian Child Welfare policies have a disproportionate impact in California.

Recognizing the needs to build a vast and strong coalition, California Tribal Families Coalition is also partnering with national tribal child welfare experts and agencies as well as leaders from other states and systems to continually refine the Institute’s work.

California Tribal Families Coalition’s formation of the Institute aligns with its mission to promote and protect the

health, safety and welfare of tribal children and families. Established by tribal leaders from across California as a force for change, CTFC and its member tribes have successfully passed state legislation that helps protect Native children and strengthen tribal sovereignty and is a national advocate on behalf of Native children and families on legislation, administrative policies and impact litigation.



Tribal Chairman Charles Martin, Morongo Band of Mission Indians

About the California Tribal Families Coalition

Comprised of tribes and tribal leaders from across the state, the California Tribal Families Coalition’s mission is to promote and protect the health, safety and welfare of tribal children and families, which are inherent tribal governmental functions and are at the core of tribal sovereignty and tribal governance.

For information, please visit **CLICK** <https://www.caltribalfamilies.org>

ICT Indian Country Today

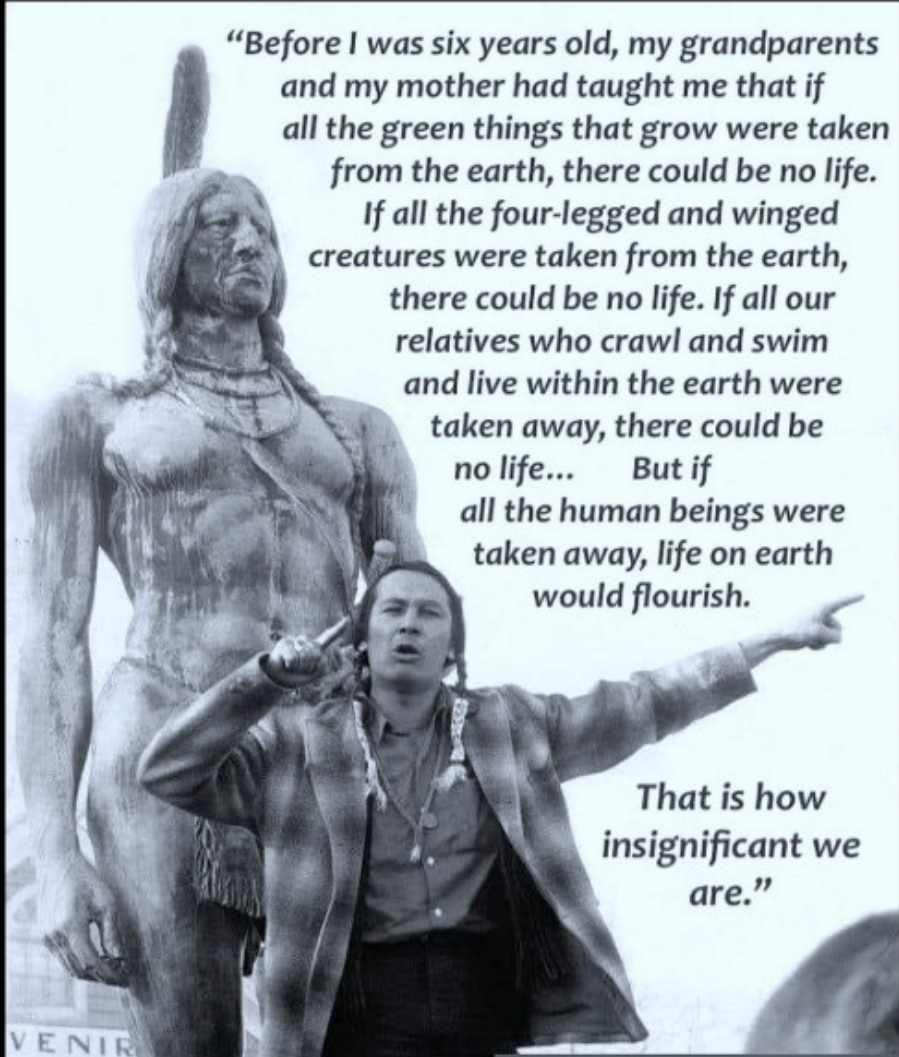
Northern Plains tribes bring back their wild 'relatives'

Matthew Brown * Associated Press

As extinctions of animals and plants accelerate around the globe, tribes with limited funding are trying to re-establish imperiled species and restore their habitat .

Now with guidance from elders and outside wildlife groups, students and interns from the tribal college are helping reintroduce the small predators to the northern Montana reservation sprawling across more than 1,000 square miles near the U.S.-Canada border.

Sakura Main, a 24-year-old Aaniiih woman who is entering Fort Belknap's Aaniiih Nakoda College in January, is helping to locate, trap and vaccinate the severely endangered ferrets against deadly plague in a program overseen by the tribal fish and game department.



Shayne’s Journal Dec. 5, 2022

Russell Means, Oglala Lakota Nation

[Read Original Story](#)
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Wounded Knee Massacre

December 29, 1890

Pine Ridge Indian Reservation, South Dakota

Occupation of Wounded Knee

February 27, 1973 - May 5, 1973

MY VIEW by Ernie C. Salgado, Jr.

Mass grave for the Oglala Sioux Tribal members murdered at Wounded Knee on December 29, 1890.
Northwestern Photo Co. -United States Library of Congress Prints and Photographs Division, Reproduction Number: [LC-USZ62-44458](#)

December 29, 2022 marks the 132th anniversary of the **Wounded Knee Massacre** on the Pine Ridge Indian Reservation, South Dakota.

Time should not diminish its memory as it was only one of numerous acts of terrorism and genocide committed against our people.

Just as we celebrate Christmas in honor of the birth of our Lord and Savior, Jesus Christ (*At least for many of us believers and not so politically correct folks*) and with the New Year right around the corner let us take a moment to remember and honor our people murdered at **Wounded Knee, South Dakota**.

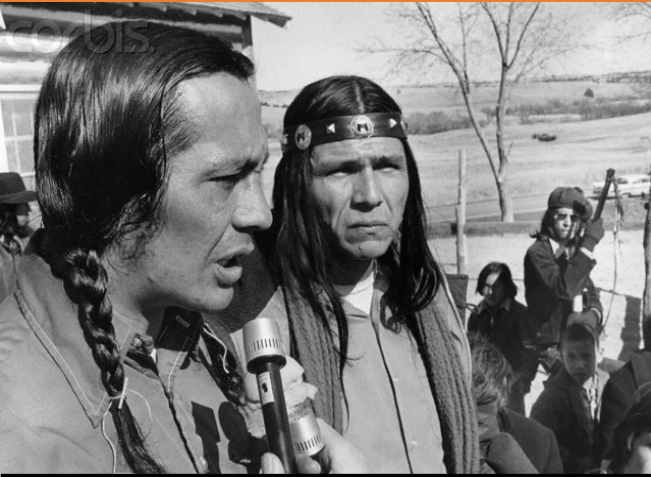
On that infamous day, December 29, 1890 it is estimated that 275 Lakota Sioux men, women and children were murdered with hundreds more wounded and 25 U.S. soldiers killed and for no other reason than fear! Fear of the "Ghost Dance" was the reason given as if one could justify the incomprehensible murdering and maiming of so many innocent people. Why, because of the political policies at that period in time.

After all what more could the "Indians" want? The Government was going to take care of them as long as the rivers flow and the grass shall grow.

Again, 49-years ago on February 27, 1973, **Wounded Knee**, South Dakota became the center of national attention when the **American Indian Movement (AIM)** leaders, Denis Banks and Russel Means led an armed takeover and occupation of Wounded Knee.

The protest followed the failure of an effort of the Oglala Sioux Civil Rights Organization (OSCRO) to impeach tribal president Richard Wilson, whom they accused of corruption.

The armed occupancy of **Wounded Knee** which received national attention, ended after 71 days when Lawrence "Buddy" Lamont, a local Oglala



Above: Russell Means and Dennis Banks

Lakota, was killed by a shot from a government sniper on April 26, 1973. He was buried on the site in a Sioux ceremony. A U.S. marshal was also shot and paralyzed.

After Lamont's death, tribal elders called an end to the occupation. Knowing the young man and his mother from the reservation, many Oglala were greatly sorrowed by his death. Both sides reached an agreement on May 5, 1973 to disarm.

Over 200 federal armed law enforcement were joined by local law enforcement and Wilson's private militia, *Guardians of the Oglala Nation* (GOONS).

With the decision made to end the protest, many Oglala Lakota began to leave Wounded Knee under the cover of darkness walking out through the federal agents lines.

Three days later, the siege ended and the town was evacuated after 71 days of occupation; Government agents took control of the town.

The stand at Wounded Knee electrified American Indians, who were inspired by the sight of their people standing in defiance of the government which had so often mistreated them.

Many American Indian supporters traveled to Wounded Knee to join the protest. At the time there was widespread public sympathy for the goals of the occupation, as Americans were becoming more aware of longstanding

issues of injustice related to American Indians.

AIM leaders **Dennis Banks** and **Russell Means** were indicted on charges related to the events, but their case was dismissed by the federal court for prosecutorial misconduct, and upheld on appeal.

With the support of the U.S. Government, Wilson stayed in office and in 1974 was re-elected amid charges of intimidation, voter fraud, and other abuses.

The rate of violence climbed on the reservation as conflict opened between the political factions during the following three years; *More than 60 opponents of Wilson's tribal government died violently during those years*, including Pedro Bissonette, director of the Oglala Sioux Civil Rights Organization. Traditional tribal members blamed Wilson's private militia, **Guardians of the Oglala Nation** (GOONS).

Shortly following the Wounded Knee standoff 21-year old Leonard Peltier, a young AIM leader was asked by traditional Indian people at Pine Ridge, to help protect them from being targeted for violence by Wilson's tribal GOONS. He went to their aid never to return home to his wife and children.

On June 26, 1975 two FBI agents in unmarked cars followed a pick-up truck onto the Jumping Bull ranch. The families immediately became alarmed and feared an attack. Shots were fired and a shoot-out ensued. More than 150 federal agents, GOONS, and law enforcement officers surrounded the ranch occupied by 40 traditional Indians.

When the shoot-out ended FBI Special Agents, Jack R. Coler and Ronald A. Williams and American Indian, Joseph Stuntz lay dead. Stuntz's death has never been investigated, nor has anyone ever been charged in connection with his death.

Leonard Peltier was convicted for the deaths of the two FBI agents killed during the shoot-out on the Pine Ridge Indian Reservation.

He was sentenced to life in prison where he remains as many Tribal and non-tribal people believe as a political prisoner to this day.

Yet, 60 Oglala Sioux died at the hands of the GOONS after that infamous day and no one was ever investigated, charged or prosecuted. The FBI and GOONS prevailed.



Numerous doubts have been raised over Peltier's guilt and the fairness of his trial, based on allegations and inconsistencies regarding the FBI and prosecution's handling of this case.

Even former U.S. Attorney General, Ramsey Clark served *pro bono* as one of Peltier's lawyers and has aided in filing a series of appeals on Peltier's behalf. In all appeals, the conviction and sentence have been affirmed by the 8th Circuit Court of Appeals.

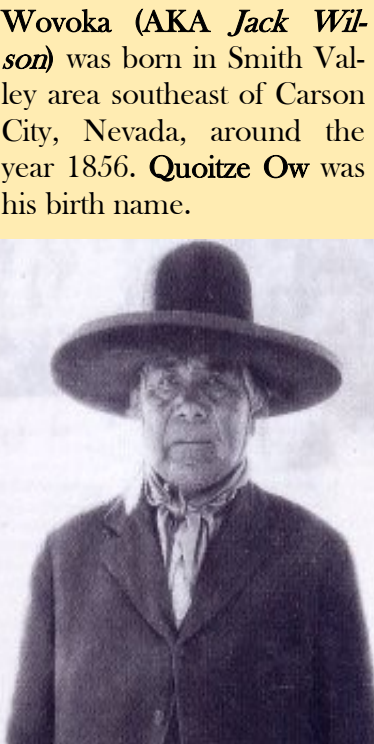
The sad irony is that 132-years after the December 29, 1890 Wounded Knee Massacre and 49-years since the 1973 armed protect on the Pine Ridge Indian Reservation, South Dakota very little has changed for the American Indians.

However, progress is being made as more tribes are getting involved in the political process at every level, but government dependency is a hard nut to break.

CLICK name for more Info: [Peltier](#) * [Banks](#) * [Means](#)

Ghost Dance Founder, Wovoka (AKA Jack Wilson)

By Teresa Rodriguez (Mescalero, Apache) Published December 1, 2018 American Indian Reporter * Reference wikipedia.org Wovoka (AKA Jack Wilson)



From the age of eight until almost thirty he worked for a rancher in the Yerington, Nevada area, David Wilson and his wife Abigail, who gave him the name Jack Wilson for when dealing with European Americans. David Wilson and his wife were devout Christian, and Wovoka learned Christian theology and Bible stories while living with the Wilson's.

One of his chief sources of authority among Paiutes was his alleged ability to control the weather. He was said to have caused a block of ice to fall out of the sky on a summer day, to be able to end drought with rain or snow, to light his pipe with the sun, and to form icicles in his hands.

Wovoka claimed to have had a prophetic vision during the solar eclipse on January 1, 1889. His vision entailed the resurrection of the Paiute dead and the removal of whites and their works from North America. He taught that in order to bring this vision to pass the American Indians must live righteously and perform a traditional round dance, known as the "Ghost Dance", in a series of five-day gatherings. His teachings spread quickly among many American Indian peoples, notably the Lakota.

The Ghost Dance movement is known for being practiced by the victims of the Wounded Knee Massacre; Indian Agents, soldiers, and other federal officials were predisposed towards a militaristic posture when dealing with a movement that was so antithetical to their views and ideas.

Wovoka's preaching's included messages of non-violence, but two Miniconjou, Short Bull and Kicking Bear, allegedly emphasized the possible elimination of whites which contributed to the existing defensive attitude of the federal officials who were already fearful due to the unfamiliar "Ghost Dance" movement.

Wovoka died in Yerington on September 20, 1932 and is interred in the Paiute Cemetery in the town of Schurz, Nevada.

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“America is just like an insane asylum. There is not a soul in it will admit they are crazy.” - Will Rogers, Rogers was an enrolled member of the Cherokee Nation.
Shayne’s Journal # 4677 May 13, 2020



WELL SON"



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EVERY ONCE IN A WHILE, I GO OUTSIDE AND RUN THE VACUUM CLEANER OVER THE DRIVEWAY. JUST TO ENSURE THAT THE NEIGHBORS NEVER TALK TO ME.

A WISE MAN ONCE SAID

BEES DON'T WASTE THEIR TIME EXPLAINING TO FLIES THAT FLOWERS TASTE BETTER THAN SHIT

IF YOU DON'T DO STUPID THINGS WHILE YOU'RE YOUNG YOU'LL HAVE NOTHING TO SMILE ABOUT WHEN YOU'RE OLD