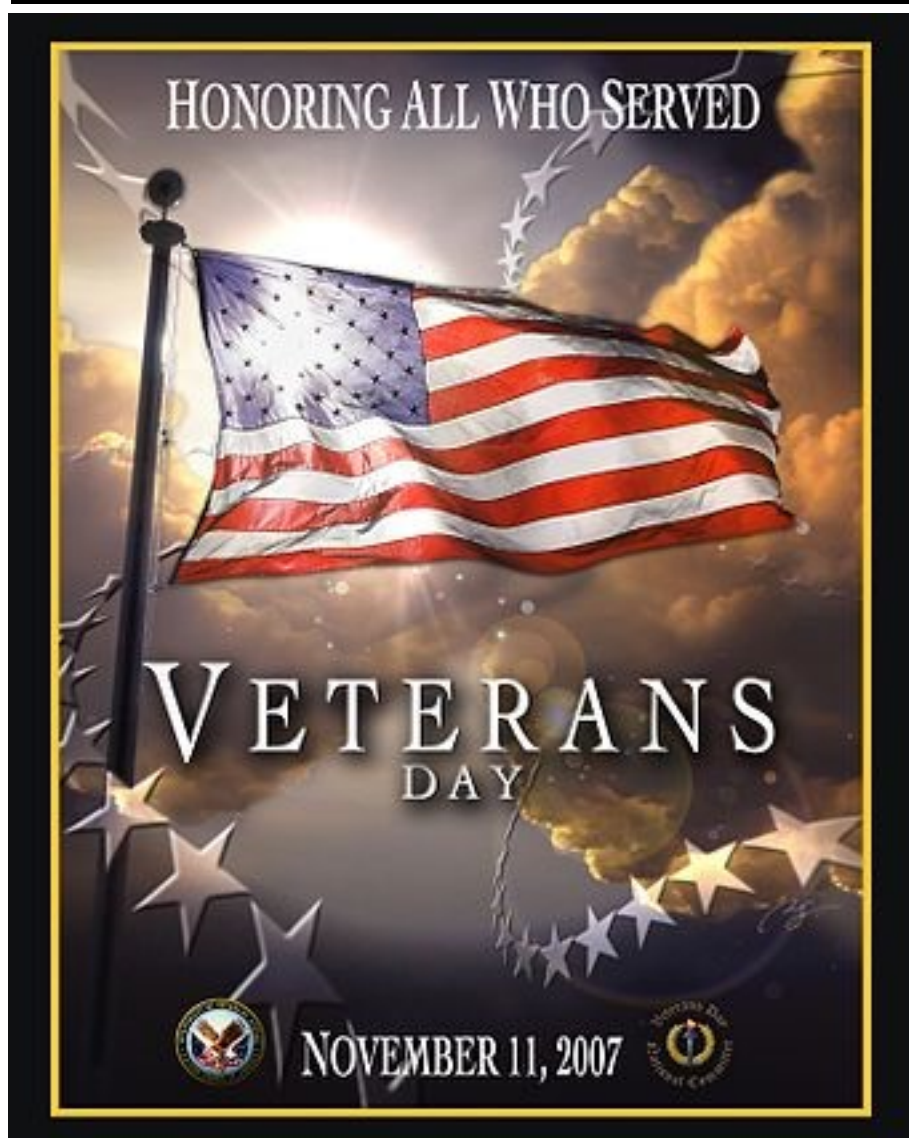




November 1, 2017

Salalea Indian Reporter

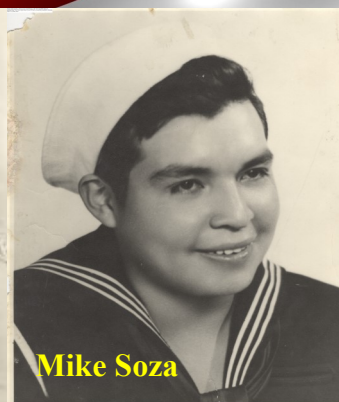
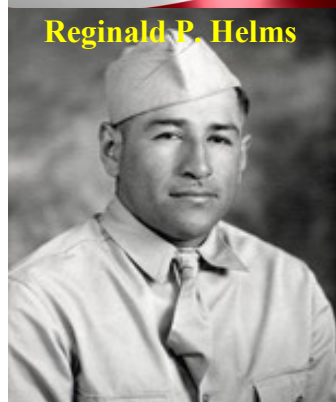
SOBOBA INDIAN REPORTER: ERNIE C. SALGADO JR., PUBLISHER/EDITOR



SOBOBA TRIBAL MEMBERS KILLED IN ACTION

- ♦ U.S. Army Private First Class, Romaldo A. Helms, Killed in Action Anzio, Italy. (1912-1944)
- ♦ U.S. Army Private, Reginald P. Helms, Killed in Action in Hotten, Belgium (1913-1944),
- ♦ U.S. Navy, Mike Soza (1924-1941)

Reginald P. Helms



Mike Soza

The photograph below was taken around the mid-50's at the Soboba Tribal Cemetery. From L-R: Tilly Valdez, Mrs. Chacon (Marian Chacon's mother-in-law), Rose Arres, seated is *double Gold Star mother, Mrs. Maria "PeeWee" Helms the mother of Romaldo and Reginald Helms, Virginia "Dean" Badilla & Clara Helms.

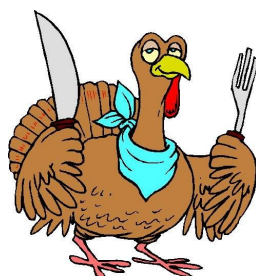
The Soza, Helms and cemetery photographs are courtesy of the Soboba Band of Luiseno Indians.



NEW e-mail address for the
Soboba Indian Reporter
Sobobaindianreporter@hotmail.com



Photo above was taken in Viet Nam in 1966-67 by an unknown photographer and was posted on the internet. The good looking guy, second from the right is Richard "Dumbo" Salgado. He served with the 1st Cavalry Airborne Division in Viet Nam. Richard is a tribal member of the Soboba Band of Luiseno Indians. He currently lives in Palms Springs CA. Richard's Father and brother are also veterans. His father, Ernest Salgado Sr., served in WWII and his brother Ernie Jr. was in the Army National Guard and was called on active duty in 1966.



HAPPY BIRTHDAY AUNT NELLA!



Aunt, Nella “Salgado” Herreda recently celebrates her 90th birthday with family and friends.

ACTIVE, best describes her in a nutshell. As a single mother, tribal leader and business woman she believed in leading by example. And as a single mother she raised her children with a strong work ethic, to believe in God, to honor their tribal traditions, customs and values and to respect others.

Her influence is not limited to her immediate

family and the Cahuilla tribe but to her extended family that includes tribal members of the Soboba, Pechanga, Rincon and Pala reservations.

Soft spoken she is highly respected not only because she is an elder but for her kindness, honesty and integrity.

She is still very active with her church and the tribal community. She currently lives on the Cahuilla Indian Reservation where she is a tribal member.

Happy Birthday Aunt, Nella!!!



Dennis Banks needs our prayers as his health is failing. Many people know him for his activism as the militant leader of (AIM) the American Indian Movement in the 1970's.

At Soboba we know him as a brother and friend, since he lived on the Rez for almost a year with Ernest and Fidelia Salgado while he was hunted by the racist North Dakota authorities.

Dennis is also a veteran serving in the U.S. Air Force.

Funny Bone Humor!

A true story of Dennis Banks

Upon his release from prison in 1985 for protesting for Indian rights and challenging the racism against Indians, Dennis Banks had several job offer but he wanted to stay close to his family on the Pine Ridge reservation.

He wanted to teach but lacked the educational qualification since he didn't have a college degree so he applies for the job of running coach.

While completing the application one of the questions was: What experience do you having as a running coach? He answered the question as follows: ***"I ran from the FBI for eleven years and they couldn't catch me."***





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HONORING SOBOBA VETERANS

Soboba Tribal members have served in the armed forces of the United States in every war and conflict since WW I.

The United States entered the war with the attack on Pearl Harbor, Hawaii on December 7, 1941 ending in May 1945 in Europe and September 2, 1945 with Japan. WW II officially began in September 1939 with the German invasion of Poland.

It is estimated that over 80 million people were killed during the seven years of WW II. U.S. military records indicate their were 670,846 Americans wounded and 405,399 lost their lives, three of which were Tribal Members of the Soboba Band of Luiseno Indians.

Currently 51 veterans are buried at the Soboba Tribal Cemetery of which 32 were Soboba tribal members, 12 Indians from other Indian tribes and 7 non-Indian.

World War I Soboba Veteran buried at Soboba are Prudencio Resvaloso who also served as with the U.S. Calvary as a Scout in Arizona, Danny Navarro, and David Navarro.

Non-Soboba Eugene Arenas (Cahuilla), Ben Largo (Cahuilla) and Mariano Largo (Cahuilla).

World War II Soboba veterans that are buried at Soboba are brothers, Romaldo "The Boss" Helms and Reginald Helms who were killed in action, Eloy Soza, Frank Soza and William "Willie" Soza



Ernest Salgado Sr.,

(Mike Soza who was killed in action while serving in the Navy in the Pacific Ocean and is buried at sea.) Ernest Salgado Sr., their uncle, Frank "Chico"

Silvas, Joe "Jody" Silvas, Marcus "Max" Mojado, Mateo "Moot" Apapas, Joe John Lala, Norbert "Norb" Arres, Theodore "T-Bone" Arres and Carmel "Sallie-Buck" Valenzuela.

Non-Soboba George Silvas (Soboba/Sioux), Leonard Lubo, (Cahuilla), Senon

"Sub" Lubo (Cahuilla), Miguel "Mickey" Briones (Non-Indian), Refugio Garcia (Non-Indian), Pio Morillo (Non-Indian), Richard Macy, (?) and James Navarro (Indian),

Korea Veteran: Larry "Dee" Boniface, Benny Helms Sr., Jesse "Helms" Gilmore, Tiefertelo Lugo, Leonard Arrietta, Ralph Arrietta Jr., Gloria "Castello" Cozart and Robert "Buggie" Bentiste.

Non-Soboba Fred "Pinkie" Miranda (Pechanga), Bruce Cozart (Non-Indian), Orvin Gilmore (Non-Indian), Mariano Torte (Santa Rosa), Clifford "Tippy" Brittian (Pala) and Andrew Jackson (Non-Indian),

Vietnam Veterans: Peter Felix "Boy" Castello, Allynn Silvas and Martin Hurtado,

Non-Soboba Phillip "Woody" Rodriguez (La Jolla) and Arthur R. Lopez Sr. (Torres Martinez)

Cold War Veterans: Danial Arres, John Vincent "Dugger" Valdez, Paul Resvaloso

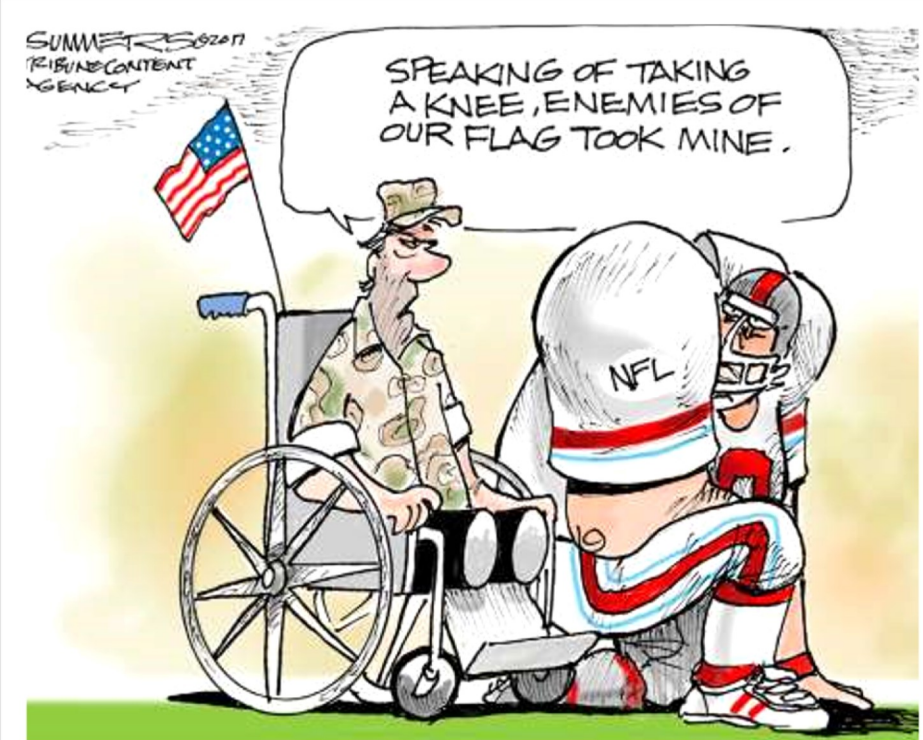
Sr., and Robert "Bobby" Arrietta,

Non-Soboba James "Jimmy" Walker (Pima/Pechanga).

Please Note: Three Soboba tribal members Albert Silvas, World War 1 veteran and Danial Silvas, Korean veteran are not buried at Soboba and Mike Soza was killed in action during WW II and was buried at sea.

***During WW II a Gold Star** was awarded to the mothers of those killed in combat. Mrs. Helms lost two son, Romaldo and Reginald Helms therefore was awarded two Gold Stars. Mrs. Rose Soza, the mother of Mike Soza was also a Gold Star mother.

Soboba Veterans Sill Kicking: Treasa "Silvas" Seaton, Benny "Junie" Helms, Robert and Louie "Bunky" Vivanco, Glenn Valenzuela, Harvey Resvaloso, Ernie "Jr" and Richard "Dumbo" Salgado, Gordon "Gordie" Arres Sr., Willian Sosa Jr., Charles "Chuck" Castello. and Anderson "Calm Waters" Begay,



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Photo Below: San Jacinto High Baton Twirlers 1953-54 L to R: Mona Kolb, Elaine Wiseman, Nancy Butler and Christine Miranda (Murphy). Christine is an enrolled member of Pechanga and granddaughter of John Razon “Fig Tree John”



Photo Below: Donna Estrada “Legs” Silvas second from left 1953-54 San Jacinto High Drill Team. *Sorry No other names*



Below: The three San Jacinto High 1953 JV football stars are L to R Kenneth “Candy” Tortes (Santa Rosa), Larry and “Woody” Rodriguez (Mesa Grande)



Left to Right: Tino Miranda, Anthony “Buyer” Mojado Jr., Albert Reed and Vincent “Dugger” Valdez. 1953 San Jacinto High School Varsity football team.

1960 San Jacinto High School Varsity Baseball Team Top Row Left to Right: Coach, James Flevares, Bobby Salgado, Tim Short, Richard “Dumbo” Salgado, Gordon Wright, Larry Bottom and George Reed. Middle Row Left to Right: Richard Johnson, Dave Cornell, Ken Reed, Steve Wile and Ken Kovacik. Bottom Row Left to Right: Ray Geiser, Clair, Higgins, Albert Stevenson and Bob Park.



:Photo below San Jacinto High 1953 Varsity football starting team left to right standing: Don Goforth, Gilbert Lockwood, Don Flowerbird and Clifford Miranda (Freshman). Front Row Eldean Rose, Herman Booy, Kenny Freeman (Using sign language) Danis Reeves, Fred “Pinkie” Miranda, Paul Resvaloso and Jim Quast. Varsity team members Vincent Valdez, and Anthony “Buyer” Mojado Jr., Soboba Tribal members are pictured above with Tino Miranda (Pechanga) and Albert Reed.



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FUNDING



All Saints Day-All Souls Day St. Joseph's Mission Church

On the Soboba Indian Reservation All Saints Day and All Souls Day is known as “Candle Night” which begins at dusk and into the evening on the first day of November.

The blessing of the candles normally takes place at the big cross at the entrance of the Soboba Tribal Cemetery around dusk. And for some unknown reason as long I can remember every “Candle Night” was accompanied by fairly mild to strong winds.

The old people use to tell us when we were children that “Candle Night” was the day that the dead came back to visit us, but we shouldn't be afraid. Yea right, but excuse me if I wasn't buying it.

Dead folks wandering around the graves in the middle of the night when you can't see 10 feet in front of you. And to make matters worse their were a lot of people mingling among the graves or standing

under the big peppertree or next to the eucalyptus trees off by them selves on the edge of the cemetery.

Just so you know that when my pants become a little damp or I start to smell like raw sewage my imagination had gotten the best of me. And the older kids whispering, pointing and running away didn't help matters either. Even some of the older gentlemen got into the act as well. For us Rez kids Halloween was nothing more than a warm up for “Candle Night”.

However, the lessons were not lost because once a year on “Candle Night” we are given the opportunity to communicate in our hearts with our loved ones that have gone before us.

In Christianity, Beliefs and practices associated with All Souls' Day vary widely among Christian churches and denominations.

All Souls' Day commemorates All Souls, the Holy Souls, or the Faithful Departed; that is, the souls of Christians who have gone before us.

In Western Christianity the annual celebration is now held on November 2nd and is associated with the three days of All hallow tide, including All Saints' Day (November 1st) and its vigil, Halloween (October 31st).

In the Catholic Church, "the faithful" refers specifically to baptized Catholics; "All Souls" commemorates the church penitent of souls in Purgatory, whereas "all saints" commemorates the church triumphant of saints in Heaven.

All Saints Day, or Solemnity of All Saints, is a Christian festival celebrated in honor of all the saints, known and unknown. In Western Christianity, it is celebrated on November 1st by the Roman Catholic Church.



Pete Homer, Jr.

July 22, 1936 - September 30, 2017

It is with great sadness and respect to notify you of the passing of Pete Homer, Jr., who is one of Indian

Country's great leaders.

Pete, an Army veteran, is Mohave and Shasta Indian and a member of the Colorado River Indian Tribes in Parker, Arizona.

He devoted his entire career to the advancement of the American Indian tribal people through employment and training and economic development programs, including job creation efforts and Section 8 (a) federal contracting for tribes and Alaskan villages at the Small Business Administration.

Pete served as the Division Chief of the Department of Labor, Employment and Training Administration's Indian and Native American Programs from 1975 to 1985, an era when tribes strongly advocated for supplemental Federal employment and training

programs specifically for American Indians.


He resided in the Washington D.C. area after leaving the Inter Tribal Council of Arizona many years ago on what was to be a temporary assignment to assist in establishing what is known currently as the Indian and Native American Programs under the Workforce Innovation and Opportunity Act.

He recently mentioned that he was initially reluctant when tribal leaders called on him to move to D.C. to assist in this effort. He had no choice, he joked, when a tribal leader finally assigned him. This was his father, the late Pete Homer, Sr. He went on to say, after meeting Liz, his temporary became a permanent status in the D.C. area.

In his later years, Pete served as the President and Chief Executive Officer of the National Indian Business Association.

He is survived by his wife Elizabeth Lohah Homer, sisters Cindy, Veronica, Denise, Vicki, and Marlene and children Michelle, Monica, Pete III, Courtney, and Ashley.

In Loving Memory of
Larry John Rodriguez
June 13th, 1938 - July 30th, 2017



Service Information
- Rosary -
Friday August 11th, 2017
4 PM - Mc Wane Family Funeral Home
350 N. San Jacinto St.
Hemet CA, 92543
Luncheon to follow at Tara Placencia's
43599 Castile Canyon Rd.
Soboba Indian Reservation
Main Course provided
Side dishes or Desserts Welcome
- Final Resting Place -
Arlington-Riverside National Cemetery
(Private Graveside Service @ later date)
For more information please contact Alicia 951.349.7980

In Loving Memory



Beverly Patencio Diaz
9/30/1936 - 10/1/2017

Beverly Patencio Diaz was born September 30, 1936 to John Joseph Patencio and Frances Saubel. Her mother was a Morongo tribal member and was widely known for her amazing cooking. Her father was the Last Ceremonial Singer of the Kausik Clan of the Agua Caliente Band of Cahuilla Indians.

Beverly grew up in Palm Springs and married Arthur “Sonny” Diaz when she was 18 years old. They shared 63 wonderful years of marriage,

.As a little girl, Diaz's first language was Cahuilla, and she spoke it at home with her family.

Beverly served for many years as an ordained minister for the Rincon Chapel.

She was always involved in tribal affairs, serving in various positions in-

cluding the Election Committee, as a Tribal proxy, and Chairwoman of the Enrollment and Cemetery Committees.

She was extremely proud of the Agua Caliente Band of Cahuilla Indians' work in the community.

Witnessing her grandchildren serving the tribe was one of her proudest moments,

Beverly was preceded in death by her parents, John Joseph and Frances Saubel Patencio, Priscilla Patencio Gonzales, Joseph Patrick Patencio, Winifred Preckwinkle, Ray Leonard Patencio, Ruth Elaine Patencio, Sylvia Patencio, William Patencio, Arthur Walter Diaz Jr., Thomas Richard Cummings Jr., David Diaz Jr., Christina Diaz, Tasheena Diaz and Quasanh Brian Diaz.

She is survived by her husband of 63 years, Arthur “Sonny” Diaz (Pala); her children Frances Lucille Cummings, Darlene Diaz, David Diaz, and Dennis Diaz; 23 grandchildren, 78 great-grandchildren and 5 great-great-grandchildren.

There was a Hallelujah Farewell open to the public on Friday, October 13, 2017 from 5-8pm at the Agua Caliente Tribal Building at 64250 Old Rincon Village Rd. in Palm Springs.

Her graveside service was held Saturday, October 14, 2017 at 10am at the Jane Augustine Patencio Cemetery at 1095 Tahquitz Way in Palm Springs.

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California State Sheriffs' Association





Occupation of Alcatraz November 1969 - 1971

The more famous **Occupation of Alcatraz** began on November 20, 1969, with 89 American Indians who called themselves Indians of All Tribes (IOAT). The Alcatraz Occupation lasted for nineteen months when it was forcibly ended by the U.S. government on June 11, 1971.

The **Occupation of Alcatraz** is the most significant achievements in the history of the American Indians and the U.S. Government. It should be declared National Day or Recognition by the 500 plus Tribal Governments. Why, because it changes the tribal relationship between the Tribal Governments and the U.S. Government forever.

However, the first American Indians group to claim Alcatraz occurred on March 8, 1964, by a small group of Sioux demonstrators that occupied the island for four hours. The entire party consisted of about 40 people, including photographers, reporters and Elliot Leighton, the lawyer representing those claiming land stakes. The Sioux activists were led by Richard McKenzie, Mark Martinez, Garfield Spotted Elk, Virgil Standing-Elk, Allen Cottier and Walter Means, Walters nephew, Russell Means who later became one of the American Indian Movement leaders was present at demonstration accord to his autobiography **“Where White Men Fear to Tread.”** 1995.

BACKGROUND: Adam Fortunate Eagle planned a symbolic occupation for November 9, 1969. University student leaders Richard Oakes (Mohawk) and LaNada Means (Shoshone Bannock), head of the Native American Student Organization at the University of California, Berkeley, with a larger group of student activists joined Fortunate Eagle and changed the course of events.

On November 20, 1969 in the early morning hours, 89 American Indians, including students, married couples and six children, set out to occupy Alcatraz Island.

After Adam Fortunate Eagle convinced the owner of the Monte Cristo, a three-masted yacht, to pass by the island when their own boats did not arrive, Oakes, Jim Vaughn (Cherokee), Joe Bill (Eskimo), Ross Harden (Ho-Chunk) and Jerry Hatch jumped overboard, swam to shore, and claimed the island by right of discovery. The Coast Guard quickly removed the men, but later that day, a larger group made their way to the island again, and fourteen stayed overnight. The following day, Oakes delivered a proclamation, written by Fortunate Eagle, to the General Services Administration (GSA) which claimed the island by right of discovery, after which the group left the island.

According to the IOAT, the Treaty of Fort Laramie (1868) between the U.S. and the Lakota, all retired, abandoned or out-of-use federal land was returned to the Native people from whom it was taken. Since Alcatraz penitentiary had been closed on March 21, 1963, and the island had been declared surplus federal property in 1964, a number of Red Power activists

felt the island qualified for a reclamation.

At the height of the occupation there were 400 people. Native and non-native people brought food and other necessary items to the people on the island. The occupation lasted about 19 months but ended peacefully. The protesters, predominately students, drew inspiration and tactics from contemporary civil rights demonstrations, some of which they had themselves organized.

The original fourteen students who occupied the Island were LaNada Means War Jack, Richard Oakes, Joe Bill, David Leach, John Whitefox, Ross Harden, Jim Vaughn, Linda Arayando, Bernell Blindman, Kay Many Horse, John Virgil, John Martell, Fred Shelton, and Rick Evening. Jerry Hatch and Al Miller, both present at the initial landing but unable to leave the boat in the confusion after the Coast Guard showed up, quickly turned up in a private boat. The first landing party was joined later by many others in the following days, including Joe Morris (a key player later as a representative of the Longshoreman's Union, which threatened to close both ports if the Occupiers were removed), and the man who would soon become "the Voice of Alcatraz," John Trudell.

Although she would not receive the same recognition from mainstream media as Trudell and Oakes, LaNada Means, who was one of the first to arrive and one of the last to leave, organized written statements and speeches that outlined the purpose of the occupation. To the media and the federal government, Means made it clear that the occupiers wanted complete Indian control over the island, under the Treaty of Fort Laramie, for the purpose of building a cultural center that included Native American Studies, an American Indian spiritual center, an ecology center, and an American Indian Museum.

The occupiers specifically cited their treatment under the Indian termination policy and accused the U.S. government of breaking numerous Indian treaties. President Richard Nixon's Special Counsel Leonard Garment took over negotiations from the GSA.

On Thanksgiving Day 1969, hundreds of supporters made their way to Alcatraz to celebrate the Occupation. In December, John Trudell (Isani Sioux), began making daily radio broadcasts from the island, and in January 1970, occupiers began publishing a newsletter. Joseph Morris, a Blackfoot member of the local longshoreman's union, rented space on Pier 40 to facilitate the transportation of supplies and people to the island.

Grace Thorpe, daughter of Jim Thorpe (Sac and Fox), was one of the occupiers and helped convince celebrities like Jane Fonda, Anthony Quinn, Marlon Brando, Jonathan Winters, Buffy Sainte-Marie and



Dick Gregory, to visit the island and show their support. Not only did Thorpe bring both national and international attention to the occupation, she also provided supplies necessary to keep the occupation alive. Thorpe gave a generator, water barge and an ambulance service to the island. Rock star, Creedence Clearwater Revival supported the Occupation with a \$15,000 donation that was used to buy a boat, named the *Clearwater*, for reliable transport to Alcatraz. As a child, the actor Benjamin Bratt was in the occupation with his mother and his siblings.

COLLAPSE & REMOVAL: On January 3, 1970, Yvonne Oakes, 13-year-old daughter of Annie and stepdaughter to Richard, fell to her death, prompting the Oakes family to leave the island, saying they just didn't have the heart for it anymore.^[7] Some of the original occupiers left to return to school, and some of the new occupiers had drug addictions. Some non-aboriginal members of San Francisco's drug and hippie scene also moved to the island, until non-Indians were prohibited from staying overnight.

After Oakes left, LaNada Means, John Trudell and Stella Leach were challenged with rebuilding the occupations' worsening reputation. Means, having been in a family that was always active in tribal politics, was comfortable briefing reporters on how reservations operated or directing occupiers on island clean up.

Bob Robertson, a Republican working for the National Council on Indian Opportunity, arrived on the island in 1970, just a week after Yvonne Oakes' passing, Means took the lead in trying to negotiate the grant for the cultural center. Along with Means, Robertson originally met with a group of occupiers to discuss safety and negotiations regarding the occupation. He was surprised that only ten men were present while forty American Indian women were present and active in discussion. When the initial meeting ended, Means had invited Robertson to a private dinner between herself and three lawyers to propose a \$500,000 grant to renovate the island. Robertson, however, refused and would continue to refuse the occupiers' proposals until finally, in May 1970 the federal government began to transfer Alcatraz to the Department of the Interior and the National Park System.

While the Nixon administration did not accede to the demands of the protesters, it was aware of the delicate nature of the situation, and so could not forcibly remove them. Spurred in part by Spiro Agnew's support for Native American rights, federal policy began to progress away from termination and toward Indian autonomy.

LaNada Means attempted to find different routes to support Indians of All Tribes and those still on Alcatraz. Means believed that if she could hire a high-profile attorney to represent their claim for the Treaty of Fort Laramie, However, as she traveled further and further away from the island to find supporters, rumors began that she was offered a screen test with a movie producer, therefore becoming an opportunist. When she returned she had found that Trudell and the occupation's attorney's disagreed with her approach. Ultimately, the remaining occupiers followed Trudell.

By late May 1971, the government had cut off all electrical power and all telephone service to the island. In June, a fire of disputed origin destroyed numerous buildings on the island. Left without power, fresh water, and in the face of diminishing public support and sympathy, the number of occupiers began to dwindle. On June 11, 1971, a large force of government officers removed the remaining 15 people from the island.

Though fraught with controversy and forcibly ended, the Occupation is hailed by many as a success for having attained international attention for the situation of native peoples in the United States, and for sparking more than 200 instances of civil disobedience among the American Indian tribes people.

IMPACT: The **Occupation of Alcatraz** had a direct effect on federal Indian policy and, with its visible results, established a precedent for Indian activism.

In Nixon's July 8, 1970, Indian message, he decried termination, proclaiming, *“Self-determination among Indian people can and must be encouraged without the threat of eventual termination.”* While this was a step toward substantial reform, the administration was hindered by its bureaucratic mentality, unable to change its methodical approach of dealing with Indian rights. Nixon's attitude toward Indian affairs soured with the November 2, 1972, occupation of the Bureau of Indian Affairs (BIA). Nixon reputedly felt betrayed, and claimed that *“He was through doing things to help Indians.”*

Much of the Indian rights activism of the period can be traced to the Occupation of Alcatraz. the Occupation of Alcatraz was noted as *“the symbol of a newly awakened desire among Indians for unity and authority in a white world.”*

Although the Alcatraz occupation inspired many other Pan-Indian movements to occur, it also showed how gender played a part in Indian activism. Mainstream media had an obsession with documenting the stereotype of the male Indian warrior and as such it was only the men that were highlighted as being the leaders and creators of movements. Women such as LaNada Means, Stella Leach and the other women at Alcatraz receive little attention for contributing to the movement. As a result, the many women who had initiated movements such as Wounded Knee Incident would never be as well-known as Russell Means and other AIM leaders, even though, in the case of Wounded Knee, of the 350 occupiers, just 100 were men. Quoted in John William Sayer's **Ghost Dancing the Law: The Wounded Knee Trials**, John Trudell admitted, in reflection, *“We got lost in our manhood.”*

Though recently many people have claimed that the American Indian Movement was somehow involved in the Takeover, AIM had nothing to do with the planning and execution of the Occupation, though they did send a delegation to Alcatraz in the early months in order offer support.

Alcatraz the shot heard around the world!



Left. Richard Oaks— Center white shirt, Denis Turner, (Rincon) Current Executive Director Southern California Tribal Chairmen's Association, Inc., and Right, U.S. Office of Civil Rights Region IX representative. Missing is Ed Castillo who was a Professor at UCLA at age 22 and of Cahuilla decent.



November 1, 2017

Soboba Indian Reporter



FRANCES DIAZ MARKS ONE-YEAR AS SOBOBA TRIBAL HOUSING DIRECTOR

"It has been a great year for housing at Soboba." Diaz told SIR in a recent interview. When asked what she viewed as accomplishments for the years. She said. "We are financing and building homes for tribal members, we have a tribal home loan and the HUD 184 home loan program and the Veterans home loan program has been approved by the Tribal Council and just needs to be formalized." "The Soboba Tribal Housing Department is now approved to conduct the Tribal Survey Report (TSR)." "This is the legal description of the tribal land that the home will be built." She added.

SIR asked her how the approval to conduct the Tribal Survey Report (TSR) helps. She said. "The home loan process can be completed within a 30 to 45-day time frame depending if it a tribal home loan or HUD 184 and should be the same for the Veterans home loans." "But, getting through the BIA bureaucracy was a high anxiety experience that took up to two-years in some cases. Now we can complete the TSR process within the home loan process."

When asked what the tribal goals were for the future. She said. "Developing more home sites for the tribal members that don't have a land assignment which includes access roads, water, electricity, natural gas and sewer systems." "Also expanding home loan options for the tribal members."

Soboba Housing Manager, Frances (Salgado) Diaz is a Soboba tribal member and was retained by the Tribal Council last year to head the Tribal Housing Department. Frances brings over forty-years of experience in the tribal housing position.

Currently she is serving as the Chairwoman for the All Mission Indian Housing Authority (AMIHA). Under her leadership the All Mission Indian Housing Authority (AMIHA) in order to meet the challenges of economic changes in Indian County the AMIHA has established a separate department as a non-profit 501(c)(3) to help fill the housing needs of tribal members from the gaming tribes.

This department of AMIHA will allow the coalition of the tribes to consolidate the 184 loan process as well as contract with the HUD Title VI program which provides funds for the development of the infrastructures such as septic systems, roads, water, electric power and natural gas lines to name a few.

The New HUD 184 home loan guarantee program provides tribal member that receive "Per Capita" from their tribes with an option to buy a home either on or off the reservation. It also provides option to buy a manufactured home or to construction a home on or off the reservation.

Under the new HUD guideline the tribe can manage the development of a consolidated

multi housing development at any reservation location.

The AMIHA can also do this as well with the consent of the member tribal governing body. For example, if a tribe or a group of tribal members wanted to build homes using the HUD 184 loan program at the same time on a reservation the tribe or AMIHA can put all the proposed home to be built into a single construction project that will meet all the requirement of the HUD program. This process allow for the TSR, loan process, environmental assessment and construction to be completed in a one-stop-shop procedure.

The Soboba tribe has established a tribal home loan program of its members through the Tribal Credit Department. However, the Soboba tribal home loan program is limited to tribal member under the age of 60 and only for homes on the reservation.

Under Frances' leadership the Soboba Tribal Housing program can move forward to help tribal members with the sometimes challenging home loan process to getting a home.

Frances can be reached at the Soboba Tribal Administration Office Monday thru Thursdays from 9am - 4pm - phone number 951-654-5544 extension 4145; Or on her cell phone at 951-623-4169. Her work email address is fdiaz@soboba-nsn.gov.



The Southern California American Indian Resource Center, Inc (SCAIR) has partnered with United Healthcare is San Diego to expand health services to the American Indian community in San Diego County.

SCAIR is located in the City of El Cajon and provides Tribal TANF Training, Work Force Training, counseling and tutorial services for American Indian students in grades K-12 attending schools with the San Diego Unified School District. The San Diego Unified School Districts one of largest school districts in the state with over 37,000 students of which approximately 700 have self identified as American Indian or Alaskan Natives.

The organization is currently preparing for the Thanksgiving and Christmas holidays. In addition to the annual Gathering of Native Americans (GONA) activities SCAIR will be providing food baskets for the most needy American Indians living in Imperial County.

However, the majority if the services provided by SCAIR are in east San Diego County which include the City of San Diego and the tribal members from the Barona, Sycuan, Campo, Viejas, Manzanita, La Posta and Jamul Village Indian Reservations.

SCAIR Executive Director, Wanda Michaels in a recent interview with SIR said. "The east San Diego County tribes have been very supportive of SCAIR over the past twenty years and we are thankful for their continued



Randy Edmonds (Kiowa-Caddo), SCAIR Senior Advisor will kicked off the GONA with a traditional tribal blessing and MC .

support." "The Southern California Tribal Chairmen's Association, Inc. (SCTCA) has also been very supportive" She added.



Paul Miranda SCTCA San Diego Tribal TANF Site Manager will sing some tunes at the GONA.

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PROPOSED 28TH AMENDMENT TO THE CONSTITUTION OF THE UNITED STATES

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FAST FACTS: NATIVE AMERICAN YOUTH AND INDIAN COUNTRY

Is CHRISTOPHER COLUMBUS, MASCOTS AND BROKEN TREATIES A REAL PRIORITY?

Source: Center for Native American Youth at the Aspen Institute

GENERAL INFORMATION

There are **567 federally-recognized tribes in 36** states in the Unites States.

According to the **2010 US Census**, approximately 5.2 million self-identified American Indian/Alaska Natives (AI/ANs) live in the US, of whom 2 million qualify for federal services.

As of 2010, there were over 2.1 million American Indians and Alaska Natives (AI/AN) under the age of 24 living in the US.

The **US Department of Health and Human Services (HHS) Office of Minority Health (OMH)** estimates that in 2016, **22%** of AI/ANs lived on reservations or other US Census-defined tribal areas while **60%** of AI/ANs lived in metropolitan areas.

The 2010 US Census indicates that the majority of the AI/AN alone-or-in-combination population (78 percent) lived outside of American Indian and Alaska Native areas.

CHALLENGES IN INDIAN COUNTRY

As a result of historical trauma, chronically underfunded federal programs, and policies of the US Government, American Indians and Alaska Natives (AI/AN) experience many health, educational, and economic disparities compared to the general population.

The poverty rate among AI/ANs in 2014 was 28.8% (*United States Census*), and more than one in three AI/AN children live in poverty.

In 2012, the average AI/AN household income was reported at \$37,353 while the national average was \$56,565, according to Office of Minority Health (OMH) and N. Bruce Duthu in American Indians and the Law (2008) respectively. In 2014, unemployment rates for AI/ANs nationally stood at 11.3% - twice the average for white Americans (*Bureau of Labor Statistics*). Some tribal communities report persistent rates of unemployment above 80%.

As of 2013 approximately 7.5% of homes in Indian Country lack safe drinking water and proper waste removal systems (*Indian Health Service*).

According to the **National Conference of American Indians (NCAI)** there are less than 3,000 tribal and federal law enforcement officers to patrol the more than 56 million acres of Indian Country.

23.1% of AI/ANs lacked health insurance coverage in 2014 (*United States Census*) and relied solely on the Indian Health Service (IHS) system. In 2013 IHS per capita expenditures for patient health services were just \$2,849, compared to \$7,717 per person for health care spending nationally. (*NCAI*)

OTHER HEALTH DISPARITIES

In 2013, chronic liver disease was the fifth leading cause of death for all American Indians/Alaska Natives. (*Center for Disease Control*)

AI/AN adults are 2.4 times as likely as white adults to be diagnosed with diabetes. (*OMH*)

In 2012, the tuberculosis rate for AI/ANs was 6.3, as

compared to 0.8 for the White population. (*OMH*)

STATISTICS ON NATIVE AMERICAN YOUTH

About 90% of all AI/AN students attend regular public schools and about 8% attend schools administered by the Bureau of Indian Affairs (*National Indian Education Association Statistics*).

AI/ANs are disproportionately suspended and expelled, representing less than 1% of the student population, but 2% of out-of-school suspensions and 3% of expulsions (*White House Native Youth Report*).

The national graduation rate for AI/AN high school hovers around 79% in comparison to over 94% for white students. (High school completion includes General Educational Development (GED) certificate recipients (*Childstats.gov*).

The **National Indian Child Welfare Association (NICWA)** reports that AI/AN children are **overrepresented in foster care** – at more than 2.4 times the general population – and 2 to 4 times the expected level are awaiting adoption.

AI/AN children have the 3rd highest rate of victimization at 11.6 per 1,000 children of the same race or ethnicity. In 2009, 7,335 AI/AN children were victims of child maltreatment (*NICWA*).

In 2013, the rate of death among American Indian infants was the second-lowest among racial/ethnic groups, at 401 per 100,000. However, American Indians had the second-highest death rate for children ages one to four and 15 to 19. (*childtrends.org*).

AN EPIC LOW FOR PROFESSIONAL FOOTBALL

Since all these rich black NFL football players lack any respect for the flag of the United States of America do we stope to their level and respond to them in a negative manner with racial slurs or take the high road and just abstain from watching the NFL on TV and not attend any games. Me, I'll most likely do both. Like the High-Low road. However, I know that their is no justification for racism even in private.

On a more personal level I believe they have a legitimate claim to some extent but to condemn all law enforcement and white Americans as racist is beyond moronic. And their is no way in God green earth I can support the disrespect for our American Flag.

As stupid as some of these players might be they understand the value of their endorsements and should know how influenceable the combined endorsements of the NFL players would have been if used in a more positive approach.

With their combined wealth and influence they could have developed a more positive and acceptable professional public relations campaign and/or funded the establishment of com-

munity based groups to bridge the communications gap within the black community.

Still the question begs to be asked: Where is their outcry for the daily murdering, mayhem and destruction of the black communities by the black thugs and gangs members? It seems to be much easier for them to ignore the problem and blame the "White Folks." While they pocket the millions of dollars the majority of them are paid to exploit their God given athletic abilities and the freedom to do so as Rome Burns.

And even though I support President, Trump on many of his proposals I can't for the life of me understand why he would give these idiots a world platform by acknowledging them in the first place. I would think getting the economy back on track, increasing employment opportunities, repealing Obamacare, replacing the RINO's in Congress and dealing with his Korean "Rocket Man" would be more productive than wasting time with a bunch spoiled black liberal elitist.

Only in an algebraic equation does a negative plus a negative equal a positive.

THE REAL THANKSGIVING STORY

Thankfully, the Thanksgiving holiday has become one of heart-warming stories. Because Thanksgiving sure didn't start off happy.

According to Ramona Peters, the Mashpee Wampanoag Tribe's Tribal Historic Preservation Officer, quoted in the **Indian Country Today Media Network**, President Lincoln promoted the celebration of a happy meal between the Pilgrims and Indians to create a feeling of harmony and bring together the country after the Civil War.

But there was nothing harmonious about how the Thanksgiving holiday came about—the massacre of an entire Indian tribe. In 1636, when a murdered man was discovered in a boat in Plym-

outh, English Major John Mason and his soldiers blamed the Pequot Indians. They then killed 400 of them in retribution, including women and children.

The Governor of the Massachusetts Bay Colony, William Newell, proclaimed: "From that day forth, shall be a day of celebration and thanks giving for subduing the Pequots." Not quite the kind of thankfulness story we read about in grammar school nor great for sharing over turkey and pumpkin pie.

So now you know the truth. However, we can still give thanks for our blessings and share a peaceful day of Thanksgiving with our families, relatives and friends.

SOBOBA TRIBAL ENROLLMENT ON HOLD, WHY?

It is with great sadness for me to witness the deterioration of the core values, traditions and customs of the Soboba Band of Luiseno Indians through the actions of the Tribal Enrollment Committee.

What ever their reasons, motives or justifications they are totally and completely out of compliance with the Tribal Constitution. Not only have they violated the mandates of the Tribal Constitution they have cause destructive division within the tribal membership.

First, they have no authority to discontinue tribal enrollment which illegally prevents any descendent of a current tribal member from

enrollment in the tribe. Many of the requirement they have imposed on tribal members attempting to enroll their family members are with out merit or authorization.

The enrollment has been "On Hold" for over two years yet the Tribal Council has failed to provide the leadership that is significantly needed at this time to rectify the continued transgression of the Enrollment Committee.

At the recent September 2017 Tribal General membership meeting the issue was tabled to the March 2018 Tribal Election. At the two 2016 Tribal Election the general membership made it very clear that a change of

Tribal Chairman was needed. First, the membership elected a dead man by a landslide and upon the second election they again elected a new Tribal Chairman by another landslide.

The current tribal enrollment issues were a creation of the former Tribal Chairperson and it has manifested into a serious problem.

What in more troubling is this is same way many of tribes that disenrolled families from their tribes started. By changing and distorting the guidelines. We don't need any of this at Soboba.

Maybe it's time the tribal membership looks for a more proactive leaderships.



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