

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

President Trump Sign Historical Executive Order To Fight Missing & Murdered American Indian Women

By Ernie C. Salgado Jr.



For the past 30-year four American Presidents, Bush 1, Clinton, Bush 2 and Obama have turned a blind eye toward the American Indians plea for help regarding the abuse, missing and murdered American Indian women. Included in the 30-years total is the first two-years of the Trump administration and to be fair he was not aware of the crisis until May 2019.

A report released last year by the Urban Indian Health Institute said there were 5,712 cases of missing and murdered Indigenous girls in 2016, but only 116 of those cases were logged in a Justice Department database.

President Trump takes bold action with the signing of an Executive Order establishing a task force to fight missing and murdered American and Alaska Natives which include 1.5 million dollars in start up funds.

Like it or not, President Trump will expand the protection of American Indian men, women and children over the next five-years. However, it may come at the expense of some minor compromises in Tribal Sovereignty such as allowing Constitutional Rights for tribal members and non-Indians. The resistance of both parties in Congress will be another major factor.

I envision him authorizing the jurisdiction of the tribes over crimes committed by non-Indians on Indian lands. I also see him creating a criminal justice system that includes the tribal courts and law enforcement within the federal judicial system which would lend to the credibility of the tribal courts and law enforcement.

Granted, Congress has passed several toothless legislation that expired within a few years and little or no money. And it seemed to take a backseat in Congress with the Democrats and Republi-

cans more focused on gun control and gun rights than the lives and safety of the American Indian women. In way of example, earlier this year legislation to recognize and allow for some efforts on domestic violence in the reservation was delayed for most of the year because the Democrats wanted gun restrictions on individuals convicted of domestic violence while Republicans op-

posed it because they believed it violated their Second Amendment Right of the U.S. Constitution,

Many obstacles prevent tribes from providing protection or prosecution of non-Indian criminal violators in the reservations. Jurisdiction is one of the major obstacles faced by the tribal law enforcement and tribal courts. The tribes have no jurisdiction over non-Indians. They are not even allowed to intervene in a domestic dispute if the non-Indian male is beating his wife or

sexually abusing his mixed blood daughter. This is only one example of thousands.

Both parties in Congress have refused to allow the tribes jurisdiction over non-Indians simply because they don't trust the tribal law enforcement or the tribal court to treat the non-Indians fairly. All this at the expense of hundreds of missing and murdered American Indian women. **But, Trump is the racist!**

U.S. Attorney General William "Bill" Barr wasted no time in rolling out a new plan to address the growing crisis of missing and murdered Native Americans according to news reports.

"American Indian and Alaska Native people suffer from unacceptable and disproportionately high levels of violence, which can have lasting impacts on families and communities," Barr said in the Department of Justice (DOJ) statement. The Justice Department and the wider Trump administration will be allocating additional federal resources to the issue in hopes of **"reducing the**

number of Native Americans who are murdered or reported missing every year."

He went on to say: **"Native American women face particularly high rates of violence, with at least half suffering sexual or intimate-partner violence in their lifetime. Too many of these families have experienced the loss of loved ones who went missing or were murdered."** Making a lasting impact

In a statement released by the Department of Justice (DOJ) announced that Barr had launched a three-part **"national strategy"** known as the **"Missing and Murdered Indigenous Persons Initiative,"** which **"places the coordinators in 11 U.S. Attorney's offices who will develop protocols for a more coordinated law enforcement response to missing cases."**

According to the Associated Press, the initiative will receive at least \$1.5 million in federal funding to pay for these staffers. **"The plan also calls for the deployment of the FBI's most advanced response capabilities when needed, improved data**

collection and analysis, and training to support local response efforts," the DOJ's statement noted.

Barr announced the plan at an event **"with tribal leaders and law enforcement officials on the Flathead Reservation in Montana"** last week, according to CBS News. **"Ending the violence that disproportionately affects American Indian and Alaska Native communities is imperative,"** the president said in a statement at the time. **"Under my administration, federal agencies are working more comprehensively and more collaboratively to address violent crime in Indian country, to recover the American Indian and Alaska Native women and children who have gone missing, and to find justice for those who have been murdered."**

He went on to declare May 5, 2019, as **"Missing and Murdered American Indians and Alaska Natives Awareness Day"** — and since then, it seems the president has made good on his promise not to forget the crisis.

"As a nation, we honor the lives of all missing and murdered American Indians and Alaska Natives, and we reaffirm our commitment to ensuring that violence against these vulnerable Americans shall not be overlooked or tolerated," Trump wrote in his May statement. **"My administration will continue working to root out injustice and protect each and every person in America."**

Barr's announcement comes just six months after President Donald Trump first drew attention to the issue in May 2019.





The American Indian Reporter

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Our mission is to provide the American Indian Tribal Community with a wide range of information and views that may help to better understand the current tribal issues and the changing world in which we live.

Ernie C. Salgado Jr., Editor/Publisher



JAMES C. RAMOS
Assemblymember, District 40



Assembly Member Ramos and Governor Newsom Kick-off Statewide Announcement of \$650 Million in Emergency Homelessness Aide

Thursday, December 5, 2019 * Contact: Jeovana Sanchez Gonzalez (909) 476-5023

(Loma Linda, CA) – Assemblymember James C. Ramos (D-Highland) welcomed Governor Gavin Newsom to the Loma Linda Veterans Village where they announced \$650 million in emergency homelessness aide.

Monies can be used with local discretion as needed for projects such as the Loma Linda Veterans Village, where supportive services connect homeless veterans to mental health, job, and community resources.

While on site, Assemblymember Ramos and Governor Newsom visited with two households in the village to see first-hand how the services are providing pathways to prosperous lives. Of the \$650 million, \$36 million will go to San Bernardino County.

“We have to keep this about our shared humanity” said **Assembly member Ramos**. “*These resources are working. Because of the supportive housing services one of the households has re-*

ceived, they have gotten back on their feet, secured a job closer to their family, and will be moving in the near future. Now, that unit is available to help the next homeless veteran. This \$36 million in emergency homelessness aide will provide much needed relief to San Bernardino County and Assembly District 40.”

Assemblymember Ramos and Governor Newsom answered questions from local press on the issue of homelessness to wrap up the site tour. Discussion centered on the dramatic influx of homeless individuals flooding cities and counties. Touching on Assemblymember Ramos’s shared humanity remark, the Governor concluded that together we can solve homelessness.

At the state level, Assemblymember Ramos hopes to introduce legislation in the upcoming session that supports transitional age homeless youth between the ages of 18 and 26 who are often forgotten.

###

Assemblymember James Ramos proudly represents the 40th Assembly district which includes Highland, Loma Linda, Mentone, Rancho Cucamonga, Redlands, and San Bernardino.

DISCLAIMER:

By Ernie C. Salgado Jr.:

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The Mission Indian Federation An American Indian Institution

By Ernie C. Salgado Jr.,

The Mission Indian Federation was a strong Tribal political organization with members in California, Arizona, Nevada and Oregon from 1910 to the mid-60's.

The Mission Indian Federation was officially chartered in 1920, 100-years ago. However, it unofficially began in 1910. Its primary goal was to advocate on behalf of the American Indian Tribes.

Their primary goals were: Home Rule (Self Government), Less Government (Tribal Sovereignty), Tribal and Individual Rights.

One must first understand that in 1910-20 the Indian people were not American citizens, they were considered *“Wards of the Government.”* Which meant they had limited if any Constitutional rights. In fact Indians were not legally allowed to buy liquor until 1953, almost 30-years after they became U.S. citizens.

The ideology of Tribal Self-Determination, the rights of the individual and Tribal Sovereignty is still not acceptable for many government officials today as it has been for over the past two and a half centuries.

The American Indian Reporter supports the political ideology championed by the Mission Indian Federation: Tribal Sovereignty, Individual Rights, Treaty Rights, Self Government, and the Constitution of the United States of America.

Many people don't know that the organizational documents of the six-confederated tribes

of the Iroquois Nation, the Mohawk, Onondaga, Oneida, Cayuga, Seneca and Tuscarora was used as a model by the framers of the U.S. Constitution.

Benjamin Franklin was friends with many of the tribal leaders and even tried to include the Indian Tribes as a State status in the Constitution without success. However, the Constitution is based on Indian Laws.

Tribalism has been so distorted over the past two centuries that it has become the accepted norm. Granted communal living was the most common practice for the indigenous people on the continent.

The primary purpose for the communal living was safety, food and shelter. As stated in Maslow's hierarchy of needs.

However, families, extended families and clans were and are to this day the basis for Tribal membership by the American Indian people.

Historically, tribal groups had no formal criteria for membership, one was born and accepted into the family and tribe in a natural order. A birthright in a sense.

However, after all the Treaties were signed, the lands taken, the guns confiscated and the relegation of the tribal people to the isolation of the Reservations the Government adopted the *“Indian Termination Policy.”* The Government policies were to eliminate its political relationship with the tribes.

And since the wholesale slandering of the indigenous peo-

ple was no longer politically acceptable to the public the *“Indian Termination Policy”* gave legal authority to the Government to bring this to fruition.

The Department of Interior was assigned as the lead and its agency the Bureau of Indian Affairs (BIA) to develop and implement the strategy for the termination of the tribes.

The BIA set the benchmark for tribal membership at one quarter degree of Indian blood with the end results being the eventual termination of the American Indian people as recognized by the U.S. Government. A subtle and lethal form of political genocide.

The policy of *“Indian Blood Quantum”* is solely the creation of the U.S. Government and is beyond any absurdity. How does a family member cease to be family?

The *“Indian Blood Quantum”* changed the narrative of the relationship between the American Indian Tribal Government and the U.S. Government from *“A Political to Racial Relationship.”*

while it has sadly been adopted by many of the tribes can be reasonably attribute to the Indian boarding schools mass brainwashing of the tribal children. *“Kill the Indian save the Man”*

The Indian boarding school system was and still is a component of the termination policy, even though it no longer exist.

The strategy was to break-down the Indian families, cul-

ture, language and way of tribal life by removing the children as young as 5-years of age from the homes.

They forbid the speaking of the tribal language, the practice of tribal ceromancies, the Indian religion/s and tribal dress and hair. Simulation was the public propaganda while termination was the end goal.

The *“Indian Termination Policy”* ended in 1975 with the passage of President Richard Nixon's historical legislation, Public Law 93-638. The Indian Self-Determination and Education Act.

This single historic legislation not only end the Termination Policy it allowed tribes for the first time in American history to self governance, establish tribal enrollment that allow for federal recognition of all its members eliminating the BIA 1/4 *“Indian Blood Quantum.”*

However, many tribe opted to make tribal membership even more constraint. In fact, many tribal governments currently require a 1/4 of specific Tribal *“Indian Blood Quantum”* which will only accelerate their demise. Again, *“Kill the Indian...”*

Still others like the Cherokee under the leadership of the late Wilma Mankiller established a membership requirement of a linear decadency of tribal family “Bloodlines” to a 1/164th degree. And, although it increased the current membership of the Cherokee Nation making it one of the largest in the Country it set and ending time for the tribe.



Any requirement for tribal membership that mandates a specific degree of *“Indian Blood Quantum.”* will eventually lead to the termination of the tribe. It is mathematically impossible not to.

Since many tribal member tend to marry outside the tribe to Indians of other tribes and non-Indians the bloodlines are bound to decline.

The BIA did a masterful job of convincing the majority on the tribal folks that Tribalism is somehow akin to Socialism which nothing could be farther from the truth.

Tribalism is all about families while Socialism is nothing more than a political ideology of elitist adjury power.

The Mission Indian Federation membership understood the long term consequences of the *“Blood Quantum's”* and implied Tribal - Socialist concept and opposed them.

However, the Mission Indian Federation was not without its critics led by the BIA and their tribal supporters (BIA Indians) for their opposition to the BIA's totalitarian treatment of the tribal people and their conservative ideology.

Self-rule and less government control was one of Federation's primary goals.

And although the Indian Self-Determination Act provides for Self-Governance very few tribe have opted to take advantage of it. The chains of dependence are hard to break.

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ANSWERS TO FREQUENTLY ASKED QUESTIONS ABOUT AMERICA INDIANS

Adapted from the U.S. Department of the Interior Bureau of Indian Affairs’ publication *American Indians Today: Answers to Your Questions, Third Edition, 1991* * Source: Native American Rights Fund

Who is a Native American?

As a general principle an Indian is a person who is of some degree Indian blood and is recognized as an Indian by a tribe/village and/or the United States.

There exists no universally accepted rule for establishing a person’s identity as an Indian. The criteria for tribal membership differs from one tribe to the next. To determine a particular tribe’s criteria, one must contact that tribe directly.

For its own purposes, the Bureau of the Census counts anyone an Indian who declares to be such. By recent counts, there are more than 2.4 million Native Americans, including Native Alaskans and Native Hawaiians.

Why are Indians sometimes referred to as Native Americans?

When referring to American Indians or Alaska Natives, it is appropriate to use the terms American Indians and Alaska Natives. These terms denote the cultural distinction between the indigenous people of the continental United States and those of Alaska.

While the term “Native Americans” came into usage in the 1960s out of respect to American Indians and Alaska Natives, usage of the term has expanded to include all Native people of the United States and its territories, including Native Hawaiians and American Samoans.

What is an Indian Tribe?

An Indian tribe was originally a body of people bound together by blood ties who were socially, politically, and religiously organized, who lived together in a defined territory and who spoke a common language or dialect. In the eyes of the US government a body of people as described above must be officially recognized in order to be considered a tribe.

What does the term “federally recognized” mean?

Only tribes who maintain a legal relationship to the US government through binding treaties, acts of Congress, executive orders, etc., are officially “recognized” by the federal government.

Once “recognized” a tribe has a legal relationship with the United States. There are currently more than 550 federally recognized tribes in the United States, including some 200 village groups in Alaska.

However, there are still hundreds of tribes undergoing the lengthy and tedious process of applying for federal recognition. Read more about NARF’s work on preservation of tribal existence.

What does “tribal sovereignty” mean and why is it so important to Native Americans?

Tribal sovereignty describes the right of federally recognized tribes to govern themselves and the existence of a government-to-government relationship with the United States. Thus a tribe is not a ward of the government, but an independent nation with the right to form its own government, adjudicate legal cases within its borders, levy taxes within its borders, establish its membership, and decide its own future fate.

The federal government has a trust responsibility to protect tribal lands, assets, resources and treaty rights. Read more about NARF’s work on preservation of tribal existence.

What is a reservation?

In the U.S., there are only two kinds of reserved lands that are well-known — military and Indian. An Indian reservation is a landbase that a tribe reserved for itself when it relinquished its other land areas to the U.S. through treaties.

More recently, Congressional acts, executive orders and administrative acts have created reservations. Some reservations, today, have non-Indian residents and land owners. Read more about NARF’s work on the protection of natural resources.

Are Indians U.S. citizens?

Not until 1924 were all Native Americans granted citizenship. Before this juncture only individuals who were members of federally recognized tribes and “naturalized” individuals were given the rights of a United States citizen. Presently all Native Americans born within the territorial limits of the United States are by law citizens.

Native Americans have had the privilege of voting in national elections since 1924; however, until recently some states prohibited Native Americans from voting in local elections. New Mexico, for example, did not extend the vote to Native Americans until 1962. Most native people, of course, also are members of their respective sovereign tribes.

Are Native Americans exempt from military service?

Native Americans, despite tribal sovereignty, have the same obligations for military service as all other U.S. citizens.

Do Indians pay taxes?

All Indians are subject to federal income taxes. As sovereign entities, tribal governments have the power to levy taxes on reservation lands. Some tribes do and some don’t.

As a result, Indians and non-Indians may or may not pay sales taxes on goods and services purchased on the reservation depending on the tribe. However, whenever a member of an Indian tribe conducts business off the reservation, that person, like everyone else, pays both state and local taxes.



State income taxes are not paid on reservation or trust lands.

Do Native Americans receive any special rights or benefits from the U.S. government?

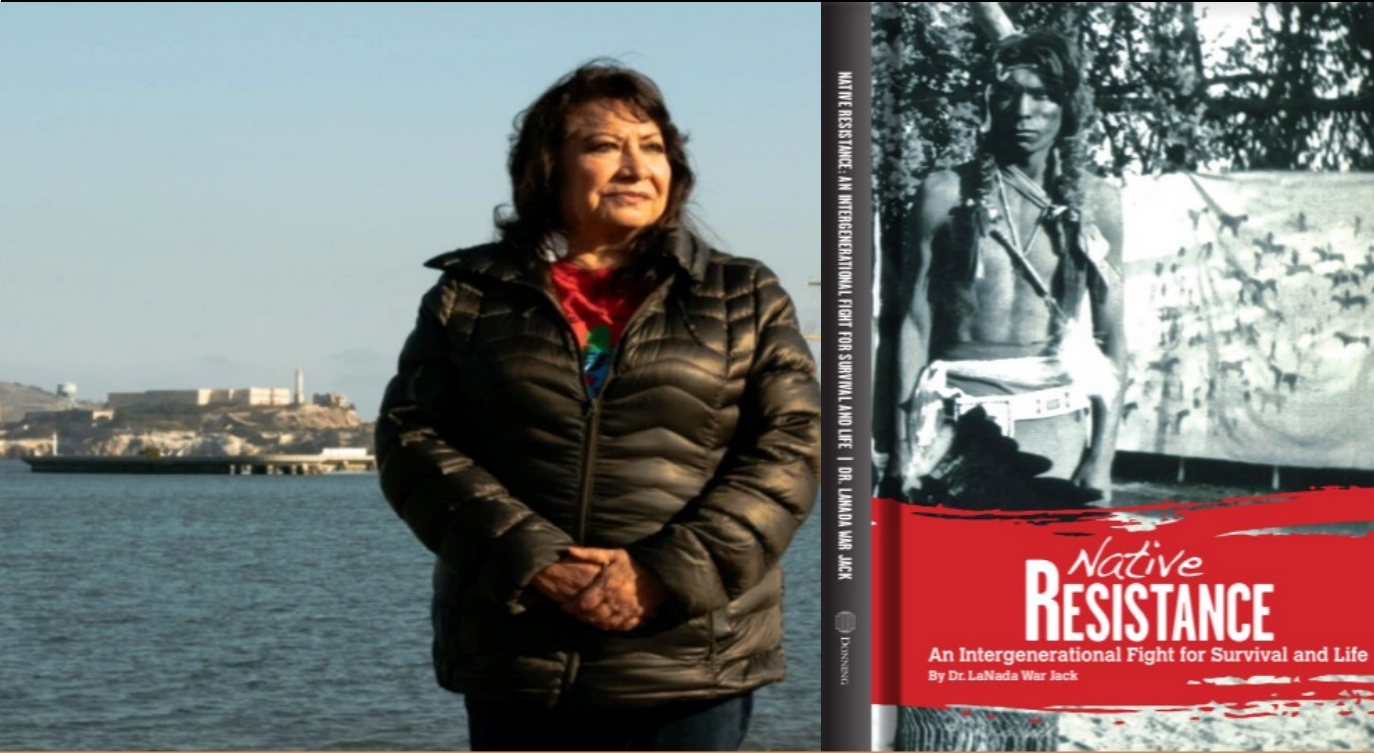
Contrary to popular belief, Indians do not receive payments from the federal government simply because they have Indian blood. Funds distributed to a person of Indian descent may represent mineral lease income on property that is held in trust by the United States or compensation for lands taken in connection with governmental projects. Some Indian tribes receive benefits from the federal government in fulfillment of treaty obligations or for the extraction of tribal natural resources — a percentage of which may be distributed as per capita among the tribe’s membership. Read more about NARF’s work to hold governments accountable.

What does all this mean?

Tribes deserve to be sovereign entities imbued with the authority of self-determination on their own land. For a healthy government-to-government relationship to exist the U.S. government needs to respect the binding agreements spelled out in their own treaties. All Native Americans should demand nothing less than what the U.S. government has promised them. That is why we at NARF, having sworn to preserve and protect the rights of all Native Peoples, take the battles to the courts.

50th Anniversary of the Occupation of Alcatraz !!

“Shot Heard Around the World”



“It turned that whole tide of assimilation.” Said, LaNda War Jack a member of the Shoshone-Bannock Tribes.

Ms. War Jack was a student at the University of California, Berkeley and a leader of the Alcatraz occupation.

“People were proud of who they were as Native people.”

LaNda War Jack
Shoshone-Bannock Tribes

Dr. LaNada War Jack is a member of the Shoshone-Bannock Tribes where she lives on the Fort Hall Indian Reservation in Idaho.

In January of 1968 she was the first Native American student enrolled at the University of California at Berkeley and graduated with honors with an Independent Major of Native American Law & Politics.

While attending UC Berkeley, Dr. War Jack participated as the first Native American component of the first Ethnic Studies Program in the UC statewide effort in establishing Native American Studies, African American Studies, Chicano Studies and Asian Studies.

In 1969, Dr. War Jack and students throughout California united together to

take over Alcatraz Island in peaceful protest against the federal government’s ill treatment of the Native Indigenous people and the federal government’s repeatedly breaking of treaties with tribes.

This lead to the ending of the *Indian Termination Policies, beginning the self determination era and facilitated certain subsequent government funded policies for Indian Tribes’ Nationwide while recovering millions of acres of land back.*

Pursuing serious enforcement of treaties’ obligations and Indian rights, Dr. War Jack was on the founding steering committee and executive board of the Native American Rights Fund (NARF). She also served on the Tribal Council of her tribes

and on many boards both locally and nationally.

In 1985, Dr. War Jack co organized Tribal Survival Ecosystems and received her Certificate in Permaculture Design from the International Permaculture Institute in Tasmania, Australia.

Dr. War Jack completed her graduate work at Idaho State University with a Masters in Public Administration and a Doctorate of Arts Degree in Political Science in Pocatello, Idaho in 1999.

Dr. War Jack served as the Executive Director for the Shoshone Bannock Tribes for three years and presently the President of Indigenous Visions Network and in Native American History at Creighton University in Omaha, Nebraska.

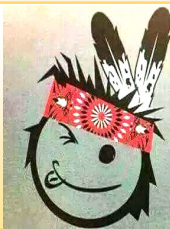
Dr. War Jack is currently a Distinguished Professor at Boise State University teaching federal Indian Law/Tribal Government and editing her book for publication this May, 2019. Her book is entitled *Colonization Battlefield: A Native American Historical and Personal Perspective on Oppression, Survival and Resistance.*

Editors Note: In 1975 Congress passed the *Indian Self-Determination and Education Act, (Public Law 93-638)* which was *President Richard M. Nixon’s signature legislation.*

This historic legislation end the termination policies and for the first time in U.S. history allowed the American Indian tribes self- governess.

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NATIVE AMERICAN HERITAGE DAY

Remembering Our Dead and Missing Sisters

SAN MANUEL
BAND OF MISSION INDIANS

Source: Riverside Press-Enterprise, November 29, 2019

By Lynn R. Valbuena, Chairwoman of the San Manuel Band of Mission Indians in Highland, CA

The day after Thanksgiving is nationally designated to recognize and honor the unique contributions of indigenous peoples to our country.

This year's Native American Heritage Day is also a good opportunity to educate our fellow Americans about a tragic and critical issue facing American Indians.

Each year, according to available statistics, hundreds of indigenous women are murdered and go missing, oftentimes without public awareness and response.

The issue of Missing and Murdered Indigenous Women and Girls was elevated this year by emerging young women leaders from the local San Manuel Band who gave testimony at a hearing of the Assembly Select Committee on Native American Affairs.

The issue also received recent advancement by the Southern California News Group in an article about the efforts of a young native playwright from Temecula to raise awareness through the arts.

Life is something we all hold sacred, but the plight of our country's Indigenous women shows we still have work to do if we are to show that we value all life.

In 2017 there were 5,712 reports of missing American Indian and Alaska Native women and girls; shockingly,

the United States Department of Justice's federal missing persons database only logged 116 cases.

While tribal nations and the federal government continue to improve how they work together to provide justice to indigenous peoples and take a critical look at the issue, there are things we must do now to protect the lives of Indigenous women.

Awareness and acknowledgement are the first steps toward change. MMIWG is slowly gaining more attention, but we need to continue to talk about the issue in order to help forge positive legislative changes and enhance enforcement of laws that protect indigenous women and girls and create greater collaboration between tribal, federal and state governments.

It is the lack of knowledge and understanding of the issue that is our biggest barrier to making policy changes that will help our indigenous sisters.

The Urban Indian Health Institute released this report on this tragic epidemic to help those unfamiliar with this issue to better understand the scope of the problem and why there is a discrepancy between the number of Indigenous women reported missing and murdered and the actual count.

We are very proud of the young San Manuel Youth Leaders, who have openly voiced their concerns on this issue.

In September, they testified in support of Assembly Joint Resolution 17 before the Assembly Select Committee, giving their testimonies to help the bill successfully pass.

Our Youth Committee will continue their advocacy this December during the 24th Annual Pow Wow by hosting an MMIWG informational booth.

Also, for the first time at Pow Wow, which is Dec. 13-15 at the San Manuel Stadium in San Bernardino, a dance called the Red Dress Special will demonstrate solidarity and healing for the victims of this issue.

We encourage you to stop by their booth at Pow Wow and speak with San Manuel youth about the problem and support their work to advocate for solutions.

The sanctity of life and the right to personal safety is a shared value across all cultures and it is of the utmost importance that we come together to have our voices heard on behalf of the Missing and Murdered Indigenous Women and Girls.



San Manuel Band of Mission Indians celebrate Native American culture during a pow wow at Cal State San Bernardino. Dancers, singers and artisans from across the country honor their culture through traditional music, dance and crafts. Photo Riverside Press-Enterprise Staff File

On this day of remembering and celebrating Native American people and heritage, it is equally as important for us to not forget the lost, unheard and ignored voices of these women.

Advisory Council on Historic Preservation Released New Tribes Handbook

Source: Shayne's Journal # 4569 December 13, 2019

The Advisory Council on Historic Preservation (ACHP) recently published Early Coordination with Indian Tribes During Pre-application Processes: A Handbook with assistance from a tribal working group, federal and state agencies, and energy producers and trade organizations. It provides background information on the Section 106 process for applicant-driven projects and offers suggestions for federal agencies, industry, and Indian tribes to work collaboratively and effectively in pre-application planning. The document includes best practices from an Indian tribe, an energy company, and a state transportation agency.

The ACHP also launched an online, on-demand eLearning course in July 2019, Early Coordination with Indian Tribes for Infrastructure Projects. The course will help federal agencies and applicants develop skills for interacting and working with Indian tribes early in project planning.

For more information, please visit: <https://www.achp.gov/indian-tribes-and-native-hawaiians/tribal-coordination-consultation-infrastructure-projects> ACHP Released An Early Coordination With Indian Tribes Handbook The Advisory Council on Historic Preservation (ACHP) recently published Early Coordination with Indian Tribes During Pre-application Processes: A Handbook with assistance from a tribal working group, federal and state agencies, and energy producers and trade organizations. It provides background information on the Section 106 process for applicant-driven projects and offers suggestions for federal agencies, industry, and Indian tribes to work collaboratively and effectively in pre-application planning. The document includes best practices from an Indian tribe, an energy company, and a state transportation agency.

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For more information, please visit:

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Raquel Montoya-Lewis, Isleta Pueblo First American Indian Named To Washington State Supreme Court

As he introduced Raquel Montoya-Lewis, Isleta Pueblo, on Dec. 4 as the newest member of the Washington state Supreme Court, Gov. Jay Inslee noted that because Montoya-Lewis is the first Native American to serve on the state's high court *"many will focus on the historic nature of this appointment."*

"And it's entirely appropriate to do so," Inslee said.

"But I want the record to show that Judge Montoya-Lewis is the kind of exceptional judge I want serving on the highest court in our state because she is the best person for the job."

Montoya-Lewis's appointment to a Supreme Court vacancy capped a week-long political roller-coaster ride that will not soon be forgotten in Indian Country or in the state.

First, Jeff Morris, Tsimshian, resigned from the state House of Representatives after 24 years of service. Morris, widely considered an expert on alternative energy and smart technology, is leaving to direct a global smart-tech firm. Among those hoping to be appointed to complete his House term: civil rights activist Marco Morales, Indigenous Mexican.

Then, Maia Bellon, Mescalero Apache, announced her retirement as director of the state Department of Ecology. She is leaving to return to law. *"My current plans are to enjoy some time off reconnecting with my family and friends,"* she said in her retirement announcement. *"I then intend to dust off my law degree and try my hand at private practice focusing on environmental law and policy."*

The departures of Bellon and Morris will leave a void. Bellon is the first and only Native American to serve in a state cabinet-level position here. Morris is one of only three Na-



tive Americans in the 147-member state legislature; the others are state Sen. John McCoy, Tulalip; and state Rep. Debra Lekanoff, Tlingit.

Then, Teresa Noreen Taylor, Lummi, lost her bid for a second term on the City Council in Ferndale, a city next to the Lummi Reservation. She was losing by two votes in initial election results, then was tied in two subsequent recounts. The election was settled by coin toss -- in favor of Taylor's opponent -- Dec. 4 in the county elections office.

All of this follows by one month the election or reelection of at least 15 Native Americans to county office, city councils and school boards in this state with 29 federally-recognized Indigenous nations.

But on Dec. 4, the day belonged to Montoya-Lewis.

Montoya-Lewis, 51, has more than 20 years of judicial experience, including five years as an elected Whatcom County Superi-

or Court judge. She served as chief judge for the Nooksack Tribe, Upper Skagit Tribe and Lummi Nation, and taught for more than 12 years at Western Washington University. She received the Children's Advocacy Center Community Leadership Award in 2018 for her work to protect children from exploitation.

"I have served as a judge for 20 years, in tribal courts and in Superior Court, and I know the struggles and challenges that land people in front of our hard-working judges at every level of our judicial system," Montoya-Lewis said when her appointment was announced.

"I bring each of the stories I have heard over my career to being a Supreme Court Justice and I hope to honor and serve the people, my colleagues, my ancestors, and my family with the integrity and honor each of them have shown me over these many years."

Inslee said Montoya-Lewis embodies qualities that every judi-

cial officer should possess.

"Judge Montoya-Lewis brings intellectual humility, courage of conviction, and a personal commitment to improving access to justice for all of our communities," Inslee said. *"I look forward to her professional mark in our state history and on our state's highest court ..."*

"Whether we spoke to the lawyers who practiced before her or the judges who reviewed her work, we've heard one thing over and over -- that she's exceptional. Some even used the word 'superstar.' Everyone kept telling us she is the best trial judge they've ever had."

As Whatcom County prosecuting attorney, Eric Richey has argued numerous cases in Montoya-Lewis's courtroom.

"Throughout my career as a prosecutor, I have had the distinct pleasure of being in front of many judges," Richey said. *"While they all have strengths in certain areas, Judge Montoya-Lewis has — without a doubt —*

set the bar for excellence. I am thrilled Judge Montoya-Lewis is going to be our next Supreme Court justice."

The Supreme Court justice that Montoya-Lewis is succeeding, Mary Fairhurst, also welcomed her appointment.

"I'm very excited to have Judge Raquel Montoya-Lewis taking my place," Fairhurst said. *"She follows a long line of wonderful justices to serve in [Supreme Court] Position 3, including Chief Justice William H. Williams, Justice William C. Goodloe and Justice Charles Z. Smith. I'm thrilled to welcome our first Native American to serve on this court. I only regret that I won't be able to work with her."*

Other high-profile leaders

In addition to local, regional and state offices, Native Americans serve in other high-profile positions in Washington State.

Denise Juneau, Mandan Hidatsa, is superintendent of Seattle Public Schools. She formerly served as Montana's superintendent of public instruction and ran for Congress there in 2016.

Debora Juarez, Blackfeet, is serving her second term on the Seattle City Council; she is the only enrolled Native American on the City Council of the 20th largest city in the United States.

Chris Stearns, Navajo, is a new member of the City Council in Auburn, a city of 70,180 located south of Seattle; a portion of the city is within the Muckleshoot Indian Reservation.

Ellen Kalama Clark, Native Hawaiian, is an elected Spokane County Superior Court judge.

Leonard Forsman, chairman of the Suquamish Tribe and president of the Affiliated Tribes of Northwest Indians, is vice chairman of the U.S. Advisory Council on Historic Preservation.

Congress Considers Lumbee Tribal Recognition

Kolby KickingWoman is a reporter/producer for Indian Country Today. He is Blackfeet/Gros Ventre from the great state of Montana and currently reports and lives in Washington, D.C. Follow him on Twitter - @KDKW 406. Email - kkickingwoman@indiancountrytoday.com

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Indian Country Today

Lumbee Recognition Act

Why are we here?

In 1885, the Lumbee Tribe of North Carolina received state recognition. Three years later, the tribe petitioned Congress for full recognition but the request was referred to the Department of the Interior which denied full recognition saying the tribe was too large and there was not enough money to provide services.

The Lumbee Tribe has 60,000 members, which makes them the largest tribe in North Carolina, the largest east of the Mississippi and the ninth largest in the nation, according to the opening statement form Rep. Ruben Gallego, D-Arizona.

Who testified?

- Harvey Godwin, Jr., chairman of the Lumbee Tribe of North Carolina

- Dr. Frederick Hoxie, professor emeritus, University of Illinois

- Richard Sneed, principal chief, Eastern Band of Cherokee Indians

The hearing

Despite receiving recognition from the state of North Carolina in 1885, the Lumbee Tribe was turned down for federal recognition in 1888. Since then, the Lumbee tribe submitted a number of recognition bills to Congress and in 1956 one was enacted, although with a caveat.

The bill that was ultimately enacted was amended to deny the tribe's eligibility for federal services, which left the tribe in a *"half-in, half-out"* federal relationship.

Chairman Godwin expressed the

importance for complete recognition of his tribe in his opening statement saying that he's the 19th Lumbee chairman to appear before Congress fighting for recognition and that he hopes the youth of his tribe don't have to wait as long as some have already.

"It's time to establish fair and just treatment of the Lumbee people," Chairman Godwin said. *"We have full faith in this subcommittee that you'll do the right thing and for once and for all, recognize us."*

Although, not all the witnesses in attendance were gung-ho for the bill's passage.

Principal Chief Sneed said that as the elected leader of the direct descendants of those who survived the Trail of Tears, it is his duty and responsibility to defend Cherokee identity. He said the

Lumbee have on multiple occasions falsely claimed to be Cherokee, as well as Croatan, Siouan and Cheraw.

"The Lumbee's have cloaked themselves in these tribal identities in a century long quest for federal recognition as an Indian tribe," Principal Chief Sneed said. He continued to say, *"Congress should not reward this identity shopping with federal recognition."*

The cases made for and against the bills passage differed along the lines of who should handle federal recognition in the case of the Lumbee Tribe; Congress or the Department of the Interior.

Sneed argues that if the the Lumbee are allowed to circumvent the Interiors Office of Federal Acknowledgement process, it will damage the sovereignty of tribes already federally recognized.

On the contrary, Godwin, Jr. says the Lumbee Tribe has a long history of culture and tradition. He said, lacking the "stamp of approval by the United States as a fully federally recognized tribe," has led to them being discounted and disrespected.

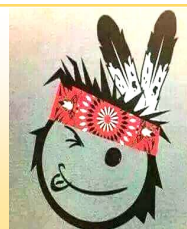
Census 2010 says that within the Lumbee Tribe, of those who reported being American Indian or Alaska Native, there are 62,306. This number is based off of individuals reporting as being Lumbee only. The number jumps to 73,691 if the individual reported as Lumbee and another race.

What's next?

Most recently, six tribes from Virginia were recognized in 2018 after, *"many years of hard work."* Or as Nansemond Chief Lockamy said, *"... it took 418 years to get here."*

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If you're an introvert, you already know how difficult it can be to take care of yourself in an extroverted world. Everyone wants you to go here or do that. When you try to back out, the response is, "*You never do anything. Why do you need time alone?*"

As Very well Mind explains, introverts are inward-looking individuals who focus on internal thoughts, feelings, and moods. They do not seek external stimulation. In fact, introverts expend energy in social situations, where extroverts gain energy. Being an introvert does not mean a person has social anxiety or is shy, but it does mean that an introvert needs to practice a different kind of self-care.

Recharge

Social interaction is a part of life. For introverts, that interaction can be energy draining. That's why it is important to schedule "alone time" during the day. It doesn't have to be for an extended period – 15 minutes can make a significant difference. Just make sure you take time every day to recharge.

Say No

Do you feel guilty when you tell someone no? Are you afraid you will hurt someone's feelings if you decline an invitation? Maybe you find it hard to tell your family no when they request that you join them for dinner. Whatever the reason, The Guardian points out you should not feel guilty **saying no**. If you're always saying yes, eventually your body is going to say no.

If you learn to say no, you give yourself time to say yes to what is important to you. You feel better because when you do say yes, it doesn't come from a place of fear. Saying no creates space in your life to take care of yourself.

Don't Compare

Introverts are not unfinished extroverts, so **stop comparing** yourself to those highly social individuals who seem to be more fun. Unfortunately, many people spend much of their lives comparing themselves to someone else. That person is happier or healthier than I am. I wish I were as popular as she is.

Making comparisons wastes time and energy. Comparing yourself to someone else doesn't accomplish anything. So why waste the little time you have each day making comparisons, especially when it can take the joy out of your life?

Reduce Stimulation

Life in the 21st century is full of stimulation. Traffic, crowds, work environments, even bright lights, and loud noises. By the end of the day, many introverts are exhausted from work and overstimulation. When arriving home, they turn on the TV or tablet. Maybe they play a few video games. Whatever electronic device, it is adding more stimulation to an already overstimulated introvert.

Choose a quiet solo activity that overflow with stimulation, like reading a relaxing book or listening to music. Or, instead of turning on another device or reaching for anything at all, sit quietly and meditate. Close your eyes and listen to the silence around you. It's essential that you minimize the amount of stimulation you experience during a day; otherwise, you may have difficulty relaxing and getting a good night's sleep.

Go Outside

Going outside is one of the best self-care activities you can do. **Spending time in nature** gives introverts the space they need. Numerous studies have shown that being in nature is good for both physical and mental health. So, find the time to be outside.

If you enjoy outdoor activities such as hiking, paddle boarding, or biking, consider purchasing a smartwatch or fitness tracker. The Apple Watch Series 4 has new motion-detecting hardware to help track your exercise routines. It can also detect if you stop moving and can notify others if you need emergency assistance. For the more casual user, Fitbit Charge 3 is an excellent choice. It has a long battery life with **high-tech sensors** and is swim safe.

Being an introvert means you need a unique form of self-care. Take time to fill your cup every day. You'll feel better and have more energy for the activities that matter.



Karen Bedonie a Navajo woman and tribal member, is seeking the New Mexico Republican nomination for the House of Representatives seat in Congress.

WHEN elected, Bedonie will be the first Native American Republican woman in Congress and Reservation resident. .

She is the second Republican to announce. while, 10 Democrats, including Marco Serna and Valerie Plame, are vying for the Democratic nomination.

The seat is opening because Representative Ben Ray Lujan is running for Tom Udall's U.S. Senate seat.

Udall was first elected to in 2008. A member of the Democratic Party, he previously served as the U.S. Representative for New Mexico's 3rd congressional district from 1999 to 2009 and was the Attorney General of New Mexico from 1991 to 1999.

"I want that vacated seat Luján, and I'm coming for it!" said Bedonie on social media. She calls for term limits in the House and Senate. She doesn't have any political experience, according to her campaign website. Her campaign didn't respond to a request for an interview.

The GOP candidate makes her positions on abortion, the 2nd Amendment, small businesses, and immigration clear.


As a business woman, Bedonie supports small businesses around the country. With her husband, they own four businesses in total.

"Small businesses employ the largest percentage of our nation and therefore we pay the most in taxes. Small businesses are not the rich 1 percent," she said. "We need to lighten the load."

She says all of the taxes on small businesses from the federal level and down to the commercial permit tax are "all too much," including the working class paying for social programs."



**Obama called me a clinger.
Terrorists call me an infidel.
Hillary calls me deplorable.**

Trump calls me 

American



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U.S. Supreme Court Voids Impeachment Article “Obstruction of Congress”

Sources: Fox News, Sean Hannity & Conservative Institute

The U.S. House Judiciary Committee passed two articles of impeachment on December 13, 2019 against President Donald Trump, “*abuse of power*” and “*obstruction of Congress*” for refusing to comply with *subpoena of Congress*.

Harvard law professor Alan Dershowitz believes the second article has already been voided due to the Supreme Court Ruling on the same day Friday the 13th.

On the same Friday night on Fox News with host Sean Hannity, Dershowitz said the Supreme Court’s ruling from earlier that day to hear President Trump’s appeals of three separate cases involving subpoenas for his financial records, one by the Manhattan, New York’s district attorney, and two others by three Democrat-controlled House committees.

Dershowitz told Hannity. “...*the most important development happened today, The Supreme Court of the United States absolutely pulled the rug out of part two of the impeachment referral by granting certiorari, by granting review in a case where Trump challenged a congressional subpoena.*”

He went on to say. “...*Trump was right. You don’t have to comply with a subpoena of Congress unless a court tells you that you have to comply.*”

The second article of impeachment, centers around the president’s alleged “*obstruction of Congress*,” specifically charged that Trump had unlawfully “*directed the unprecedented, categorical, and indiscriminate defiance of subpoenas issued by the House of Representatives.*”

But as Dershowitz pointer out, the mere fact that the Supreme Court agreed to review Trump’s challenges against the subpoenas makes it clear that it is not at all illegal, but rather standard practice, for disagreements between government branches to be settled by the courts.

“*Now, we don’t know how the court is going to come out. But they made it clear that’s a viable issue,*” Dershowitz said. “*So that charge, that ground of impeachment, should be immediately removed by the House and not sent to the Senate.*”

“*There’s nothing to it anymore after the Supreme Court today said you’re entitled to a review on an issue when the president challenges the subpoena power of Congress,*” the professor added. “All done. It’s over.”

However, the Democrat controlled U.S. House of Representatives may not accept the ruling of the U.S. Supreme Court and move forward on their quest to impeach President Trump.

Which, raises the possibility that should the House is successful with the impeachment: Will Trump be legally able to have it overturned by the court?

To be sure, there remains the possibility the court could ultimately rule against the impeachment and order it void.

But in terms of the Democrats’ ridiculous notion that resisting congressional subpoenas constitutes an impeachable offense, it appears the president has nothing to worry about.

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The American Center for Law and Justice

Jay Sekulow, ACLJ Chief Counsel at ACLJ.org

Contributed by Franklin Motte, Moreno Valley CA

The Supreme Court just rejected the abortion industry's attempt to dismantle a critical pro-life ultrasound law.

The justices refused to even take up the case allowing one of the most valuable, lifesaving laws to stand. We've supported these ultrasound laws across the country because they have proven to be one of the most effective ways to change hearts and minds and save the lives of countless unborn babies.

Now the stakes are even higher, as the Supreme Court is preparing to hear another major abortion case.

It's the biggest abortion case of the current Supreme Court and could establish a major pro-life or pro-abortion legal precedent for years to come. It could literally impact hundreds of pro-life laws nationwide and countless unborn babies.

We're preparing to file a major amicus brief at the Supreme Court in this case to defeat the lie that abortion is safe. But our deadline is quickly approaching. Take action with us.

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MESSAGE FROM THE EXECUE DIRECTOR:

Please join us at our Grand Opening on January 25, 2020 in celebration of expanding our educational services to the coastal Counties of San Benito, Ventura, Santa Barbara, Santa Cruz, Sonoma, Monterey and San Luis Obispo. For the past 23-years SCAIR has provided a wide range of educational and cultural services for the American Indian and Alaskan Native urban Tribal Communities in San Diego County. It is our goal to continue to provide the same quality of services for the coastal communities.

Wanda Michaelis, SCAIR Executive Director

SCAIR Native NetWORKS Training Program

Serving the American Indian, Alaska Native & Native Hawaiian living in the Counties of San Benito, Ventura, Santa Barbara, Santa Cruz, Sonoma, Monterey and San Luis Obispo.

Southern California American Indian Resource Center, Inc. (SCAIR) is funded in part by the U.S. Department of Labor. SCAIR is an Equal Opportunity Employer/Program. Auxiliary aids and services are available upon request to individuals with disabilities.

Workforce Innovation and Opportunity Act (WIOA) Program History:

On July 22, 2014, the Workforce Innovation and Opportunity Act (WIOA) was signed into law. The WIOA is intended to be customer-focused, to help Americans access the tools they need to manage their careers through information and high quality services and to help U.S. companies find skilled workers.

Funding is provided by the U.S. Department of Labor, Employment and Training Administration. Program Priorities: The following overall priorities have been developed by Southern California American Indian Resource Center, Inc. (SCAIR) for its WIOA Title I, Section 166 Program:

- Recruit American Indians, Alaska Natives and Native Hawaiians most in need and who can benefit from the **SCAIR Native NetWORKS Program Training** program services.
- Conduct an accurate and adequate assessment of the participant's academic skills, abilities, career interests and goals, employment needs, training needs, and other needs;
- Utilize the most current employment and related information and statistics when providing counseling for program participants so that training and career decisions can be made with the participant's informed understanding of the labor market;
- develop the** most appropriate plan of services for

each participant based on their assessment

- Meet participant's employment and training needs and enhance their long-term employability through the development of comprehensive plans of service and career pathways through the placement of participants in appropriate employment and training activities;
- coordinate services with other social service agencies to meet both the employment and training and other social services needs of program participants, thus improving their chances of successfully meeting their goals;
- Provide program services to the maximum possible number of participants by coordinating services with other available funding resources;
- coordinate and participate in the one-stop system;
- Place participants in employment and training activities that are based on employers' needs, thus improving participants' likelihood of obtaining and retaining unsubsidized employment;
- Continue the development of relationships with employers that will allow for the sharing of both information and expertise between private sector employers and the program;
- Contribute toward the development of both reservation and non-reservation Indian and Native American communities by making services available through the program

WORKFORCE INNOVATION & OPPORTUNITY ACT, TITLE I, SECTION

Eligibility

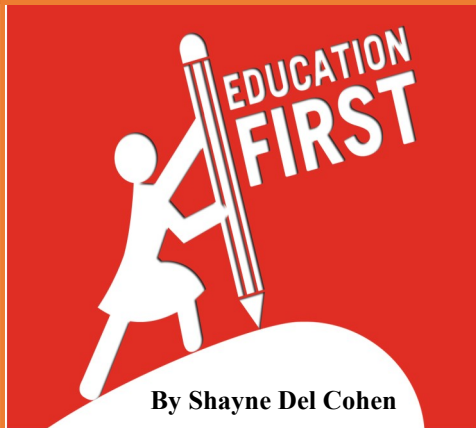
- American Indian, Alaska Native & Native Hawaiian

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Southern California American Indian Resource Center. Inc.,
Mission Statement

Our primary mission is to provide career, educational, cultural, mental health counseling, and emergency supportive services for the American Indians, Alaskan Natives & Hawaiian Natives and their families living within the urban Tribal and Native Hawaiian Communities.

It is our goal, at SCAIR to assist our Participants in reaching their personal and professional goals to overcome individual barriers and challenges.



Shayne's Journal

“Three Decades of The Age of Information.”

Editors Note: I would like to take the opportunity to thank Shayne Del Cohen for her monthly contribution to the American Indian Reporter. And although Shayne and I do not share the same political views she has the intelligent to understand another point of view. Once only one political ideology is allowed we, as Indian people will have once again lost our freedom.

Again, thank you Shayne for understanding our mission, to provide the American Indian people with a wide range of information and views that may help to better understand the current tribal issues and the changing world in which we live. *Ernie C. Salgado Jr.*



Shayne's Journal

Email: shayne@sprintmail.com

2020 ushers in the third decade of The Age of Information. Many now get it; we are not going back to the Age of Agriculture nor the Industrialization Age.

Traditionally, tribes named seasons or epochs, initially reflecting climatic or ecological conditions (seasons, floods, fire, absence of food supplies), later incidents of contact with other. What shall these times be named?

Like anything in our lives, “technology” has a ying and yang--the good and bad of everything.

“Technology” has always been a part of the human existence as the creative and inventive minds of individuals have always sought to improve on their world - to make things easier or more productive.

One can see these changes, from the “invention” of hunting instruments (*which also stimulated new forms of aggression and war*) to the cultivation of crops which meant the founding of permanent residences (*stimulating the tension of individual versus communal property*).

Thomas Jefferson, the agrarian visionary for the United States dreamed of a society

in which man would free himself from labor on the land (*but not lose the tie*) in order to pursue “arts and humanities”. This, of course, was based on slave labor and educating young men of a certain class (*he did support literacy for all*); the original vision has been expanded (*but one can see its threads in the political debates of today*).

As mechanization embraced the globe, the need for human slaves in the fields or building structures decreased but found a new application in factories. Mechanical devices such as trains and ultimately automobiles changed transportation, ergo communications radically.

As one grandma put it in a single word when asked what had been the greatest change in her lifetime, electricity stimulated much of what is our basic infrastructure. Many over 70 can remember daily life without it; those “*young un's*” have no clue.

So as we catapult into this Age, there are many things to be redefined. We have to review and revise our concepts of Labor, of Education, of Life Purpose, etc.

The Circle of Life is spinning; ironies I have previously discussed are becoming as more and more prevalent as mankind embraces solar energy, green diets and “*traditional medicine*”.

Indigenous knowledge is sought after world-wide and is mentioned in various press forums daily.

The traditional duties of a tribal leader were to ensure the health and safety of his/her group. Roles and responsibilities of tribal members were clear.

Depending on the geographical location and size of population of the tribe dictated differences in organization but essentially everyone had a role in food production, education of the young, and care of the elderly. Everyone developed their talents of cultural arts. Spiritual leaders, war leaders, and medical providers were subsidiary leaders. When any of this was unbalanced, turmoil ensued.

Tribal leaders still have the same responsibilities: to ensure the health and safety of his/her group. How will you meet these in the Age of Information?

There is a lot of noise about job displacement because of technology. Once, every town had a blacksmith; no one seems to have organized against their demise. For every job displaced by electronic devices, there is need for someone to maintain/repair it or to invent a new application.

Medical technology has revolutionized how wellness care can be provided and, thus, so many can become care providers at several levels without having to spend eight years in medical school followed by a residency. Those that retain in-depth traditional knowledge of roots and herbs can re-energize their roles as healers, educators, authors and product providers.

Education is wide open. Besides textbook content, visual aides and curriculum development for local programs, the Age of Information provides world-wide opportunities for collaboration with schools and colleges in every nook and cranny of the globe. And here, too, are the opportunities that know how to produce/maintain/repair materials provided by teachers, authors and historians.

I hope you have captured the excitement of potential! More next month



Agriculture Scholars Application

Tribal Application deadline is Feb. 9, 2020.

Contributed by Franklin Motte, Moreno Valley

The 2020 scholarship application cycle for the USDA 1994 Tribal Scholars Program is open. The program aims to increase the number of tribal college and university students studying agriculture, food, natural resource sciences, and other agriculture-related disciplines. The program is available through the USDA Office of Partnerships and Public Engagement.

The USDA 1994 Tribal Scholars Program was established in 2008 in partnership between USDA and 1994 institutions, tribally controlled colleges and universities with land-grant status. The program provides full tuition, fees, books, and workforce training to students pursuing degrees in agriculture, food, natural resource sciences, or related academic disciplines. When the student has completed the academic and summer work requirements of the scholarship, USDA may convert the student to a permanent employee without further competition.

The USDA 1994 Tribal Scholars Program is available to high school seniors entering their freshman year of college, and current freshman, sophomore, or juniors. General requirements include U.S. citizenship, a GPA of 3.0 or higher, and acceptance to, or attending a 1994 institution to study agriculture, food, and natural resources. The scholarship is renewable each year and is contingent on satisfactory academic performance and

normal progress toward an associates or a bachelor's degree.

“The USDA 1994 Tribal Scholars Program is an important way to collaborate with Indian Country and its tribal colleges and universities. Together we can train the workforce for 21st century agriculture and promote tribal agriculture,” said Mike Beatty, Director of USDA's Office of Partnerships and Public Engagement.

This program is among several USDA efforts to build the capacities of 1994 institutions. Since the passage of the Equity in Educational Land-Grant Status Act of 1994 and the Federal Agriculture Improvement Act of 1996, USDA has supported scholarships, research, education, extension activities, and grants for facilities and equipment at these institutions.

Tribal colleges and universities (aka “1994s”) play a significant role among tribal nations. These institutions serve as anchors in their communities, advance tribal health, promote economic opportunity, further environmental conservation, and prepare young people for the workforce. In addition to offering the distinctive land-grant mix of research, education and extension, they also frame that education in the context of Native American history, indigenous knowledge, and traditions. Today there are 36 federally recognized tribal colleges and universities designated as land-grants.







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All application materials must be postmarked by Feb. 9, 2020. See the [high school application](#) and the [college application](#) for details. For other questions, email 1994@usda.gov.

Navajo Nation Consider Indian Law School

AP By The Associated Press

Symposium centers on creation of law school at Dine College

TSAILE, Ariz. (AP) — The first college established decades ago by an American Indian tribe in the United States is now working to create a law school.

Formal efforts picked up speed with a recent two-day symposium held at Diné College on the Navajo Nation.

Officials talked about everything from the college's original mission and accreditation to student courses, judicial advocates and what community such an institution would serve.

Rex Lee Jim, the director of the college's Navajo Sovereignty Institute, said that ideally, the law school would specialize in emerging areas of Indian law that are significant to the Navajo Nation economy.

Jim organized the symposium and will help set up an advisory committee going forward.

Those who attended the recent meeting included Navajo Nation President Jonathan Nez; Stacy Leeds, dean of the University of Arkansas School of Law and a former Supreme Court Justice for the Cherokee Nation; Robert Yazzie, a former chief justice of the Navajo Nation; JoAnn Jayne, the Navajo Nation's current chief justice; Patrick Anderson, an Alaska-based lawyer and the CEO of the Rural Alaska Community Action Program, Inc.; and former Navajo Nation Chairman Peterson Zah.



Former Navajo President Peterson Zah (Creative Commons)

Zah said there were discussions about creating a law school during his tenure more than three decades ago. A former director of People's Legal Services, he offered to formally take the matter before the tribal council.

"This is something we need for the betterment of the Navajo people." he said.

Diné College began in 1968 as the first tribally-controlled institution of higher learning in the U.S. It has campuses in Arizona and New Mexico.

A 2015 essay in Tribal College Journal said the need for Native American attorneys has never been greater. *"There are approximately 2,400 American Indians who are lawyers, amounting to only about 0.2 percent of all lawyers in the United States, even though the*

U.S. Census estimates that American Indians make up 1.6 percent of the population," wrote Matthew Fletcher, a professor of law at Michigan State University and member of the Grand Traverse Band of Ottawa and Chippewa Indians.

Compare those numbers to the general population: The country is about 77 percent white but make up more than 88 percent of lawyers.

Fletcher wrote: *"American Indians are sorely underrepresented in the legal field in general and in the federal judiciary in particular. Out of more than 800 federal judges, only one is a member of a federally recognized Indian tribe: Judge Diane Humetewa (Hopi) in the District of Arizona."*

Montana - Oregon Tribal Water Bills

Senators introduced two tribal water bills in December. A Montana Tribal delegation proposed legislation to approve a \$1.9 billion water rights settlement with the Confederated Salish and Kootenai Tribes.

Already approved by state lawmakers, the settlement allocates 90,000 acre-feet of water per year to the Tribes.

The bill will allow the Tribes to lease water for use both on and off the reservation, and it establishes a trust fund for the settlement money.

The bill outlines more than a dozen ways in which the funds can be used, from irrigation repairs and geothermal development to construction of water and wastewater treatment facilities.

Oregon's delegation, meanwhile, aims to improve tribal

drinking water quality in its own region. It would do that by expanding the coverage of an existing federal program.

The Tribal Water Infrastructure Act would increase authorized funding for the Indian Reservation Drinking Water Program, from \$20 million per year to \$30 million per year.

Established in 2018, the program provides funds to tribes in the upper Rio Grande and upper Missouri river basins. The bill would expand the program to tribes in the Columbia River basin and nearby coastal watersheds. "We need to invest in replacing outdated pipe systems, to help ensure that tribal nations have reliable access to safe drinking water for years to come," said Sen. Jeff Merkley (D-OR), a bill sponsor, in a statement.

Court Re-Affirmed Klamath Tribal Water Rights

On November 14, 2019 the United States Court of Appeals for the Federal Circuit affirmed the Court of Federal Claims decision in Baley v. United States, in favor of the Klamath Tribal Water Rights denying compensation to Klamath Project irrigators for a claimed filed in 2001 for taking of their water rights by the United States government.

The decision hinged on recognition of the senior tribal water rights of the Klamath Tribes and other downriver Klamath Basin tribes.

This is a tremendous victory for the Klamath Tribes, which NARF represented as amicus curiae in the case, as well as for the other Klamath Basin tribes, the United States, and environmental groups.

Voting Rights Advancement Act of 2019

The House passed the Voting Rights Advancement Act of 2019, also known as H.R. 4, today which Myrna Pérez of the Brennan Center says is *"Congress reaffirming the American commitment and making sure every eligible American can go to the ballot box."* Voting Rights Advancement Act of 2019

Why is this important? This nationwide legislation amends part of the bill, section 4, that was invalidated in the 2013 U.S. Supreme Court case, *Shelby County v. Holder*. And, according to Vox, this has been on the Democrats' agenda.

What part was invalidated? Section 4 was invalidated and the bill restores it. It requires federal approval in states and local jurisdictions if any changes are to be made to the voting process. This is known as "preclearance."

Indigenize it for me. "They could not remove the only polling place on tribal communities or a reservation. They can't take it away. Also, it requires tribal approval if you're going to move it far away," said Natalie Landreth, Chickasaw and attorney for the Native American Rights Fund. So it's like tribal consultation.

Why is this important to Native people? Landreth said this legislation will protect 20 percent of the tribes and it complements the Native American Voting Rights Act.

Pérez, who is the director of the voting rights and elections program, add that "Native Americans are going to benefit from the strong statement affirmed by Congress that of the promise of the 15th amendment that you are free from discrimination."

The 15th amendment says: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude."

Cosponsored: H.R. 4 is co-sponsored by 229 lawmakers, including Democrat Reps. Deb Haaland, Laguna Pueblo, and Sharice Davids, Ho-Chunk. (Davids noted it was part of her first 100 days in Congress.)

Next step: The bill is on its way to the Senate. (The New York Times reported, *"The bill has little chance of becoming law given opposition in the Republican-controlled Senate and by President Trump, whose aides issued a veto threat against it this week."*)

Oklahoma Governor And Tribes Still "No Deal"

AP By The Associated Press

OKLAHOMA CITY (AP) — Oklahoma Gov. Kevin Stitt said Tuesday that he's taking over gambling negotiations with Native American tribes from the attorney general and plans to hire his own out-of-state legal team.

Stitt also announced at a news conference that he intends to offer tribes an extension that would allow casino gambling to continue after Jan. 1, 2020 when Stitt maintains the current compacts expire.

"The language in this extension will allow each side who signs on to the extension to retain their legal positions," Stitt said. "I want business to continue as usual while we resolve this dispute."

With just 18 days until the deadline, Gov. Kevin Stitt announced that he was changing course.

"The state cannot reach an agreement that meets the needs of every tribe within the next 18 days," Stitt said during a news conference on Tuesday.

Stitt said if an agreement wasn't reached, that Class III gaming would be illegal in Oklahoma on Jan. 1, 2020. **"I cannot put Oklahoma in this position,"** he said.

Attorney General Mike Hunter took over several months ago as the state's lead negotiator with the tribes, but Stitt said Tuesday that he felt it was best to have **"one unified voice."**

He said his office is working on finalizing a contract with an out-of-state law firm to assist his office in negotiating with the tribes.

Stitt and the tribes are locked in an impasse over whether the 15-year agreements that give the tribes the exclusive rights to operate casinos in Oklahoma expire on Jan. 1, 2020 Stitt says they do,



and he wants to renegotiate for a larger percentage of casino revenue.

Some tribal leaders have suggested that they're willing to renegotiate the fees they pay, but they first want Stitt to acknowledge that the compacts automatically renew.

Oklahoma Indian Gaming Association Chairman Matt Morgan said he couldn't comment on the idea of an extension since he hasn't seen any language, but he expressed disappointment with the governor.

"Tribal leadership has been clear from the beginning, that if he acknowledges auto-renewal, we'll sit down and negotiate with him. But clearly he does not want to do that," Morgan said.

Morgan said he expects business to continue as usual at the state's tribal casinos after Jan. 1, 2020 and that the tribes are prepared to go to court, if necessary, to resolve the dispute.

"Unlike contracts, compacts are solemn agreements between two sovereigns that remain in force until both parties agree otherwise," Chickasaw Governor Bill Anoatubby told Oklahoma Four News. **"Former Solicitor General Seth Waxman issued a powerful legal opinion that reinforces our confidence that the com-**

pacts automatically renew on January 1, 2020."

The State of Oklahoma listed certain conditions for automatic renewal in the compact they offered to the Tribes. That compact was accepted by the Tribes and approved by the federal government. We have honored the terms of the compact and intend to continue operating under that renewing agreement, and we expect the State to do the same."

Oklahoma's current gambling compacts call for the tribes to pay between 4 percent and 10 percent of a casino's net revenue in "exclusivity fees," which gives tribes the exclusive rights to operate casinos in the state. Those fees generated nearly \$139 million in payments to the state last year on roughly \$2.3 billion in revenue from games covered under the compacts.

Nearly 60 percent of Oklahoma voters approved a state question in 2004 that authorized expanded gambling, and nearly all the tribal nations in Oklahoma signed compacts with the state.

Casino gambling is now a booming industry in Oklahoma, with 130 casinos dotting the state, ranging from gas station annexes to resort-style hotel casinos, many of them in border communities.

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Tribal Leaders Can't Wait to Shoot Themselves In Both feet! (Edited)

Gay Kingman, Cheyenne River Sioux, works with 16 tribal chairmen, presidents and chairpersons as the executive director of the Great Plains Tribal Chairmen's Association. She also understands why tribal leaders won't talk about the impeachment.

She mentioned how Navajo Nation Vice President Myron Lizer attended the signing of the executive order by President Trump on November for the expanding of the Governments role in the missing and murders American Indian and Alaskan girls and women.

Lizer has been the target of liberal tribal leaders and has received a lot of flak for his attendance. She also cited how last year men in headdresses at a Trump campaign rally in Montana received criticism. Because of those incidents *"I can see where people are careful,"* she said.

When it comes to the impeachment inquiry, she said Congress is *"following the law"* because it's an act set out in the Constitu-

tion. The Yurok Tribe Vice Chairman Frankie Myers agrees with both the process and the law.

"The Yurok Tribe supports all sovereigns, federal, state, and tribal following constitutional processes. The tribe urges those involved to adhere to those laws and support democracy," Myers wrote.

At the same time, *"Congress needs to pay attention to the budget,"* said Kingman.

She wants the appropriations passed so they can continue to operate, especially in South Dakota where are experiencing rough snow storms and are still recovering from the flooding.

Native people are *"trying to survive and live and the impeachment tends to not be in the forefront,"* she said.

If Trump is impeached, *"his cabinet continues,"* she said. It shouldn't affect the Department of Interior, the Bureau of Land Management, the Department of Education, or other federal enti-

ties that work with Indian Country.

Kingman has a lot of experience in Washington. She was there during the Clinton impeachment and where she worked as the director of public affairs for the National Indian Gaming Association and the director of the Seminar Institute. She had been executive director of the National Congress of American Indians before that.

Kingman said Clinton's impeachment didn't stop the federal government from doing business..

"That was another battle we weren't part of," she said. *"It didn't really affect us."*

"We have lawmakers that are focusing on the impeachment process when they could work on local issues back at home,"

Washines said. *"All the attention is getting sucked into the vacuum with the impeachment and it's hard to get things done."*

One of the points that tribal leaders see is how Speaker Nancy

Indian Country Today

Jourdan Bennett-Begaye, Diné, is the Washington editor for Indian Country Today based in Washington, D.C. Follow her on Twitter: [@jourdanbb](#).

Pelosi cites the impeachment duty as a Constitutional requirement. Yet *"they should read further down and look at article 3 section 6 where treaties are the 'supreme law of the land,'"* Washines said. *"And follow through on that."*

"What does that [relationship] look like for Indian Country?" Washines said. *"I know right now it's hard to see what that would look like being that tribal issues are nonpartisan. I think tribes would reach out and try to have conversations with the White House."*

The former tribal council member said Vice President Mike Pence *"seems more conservative on a lot of issues,"* especially social issues.

EDITORS NOTE: Sad as it is many of our tribal leaders find it compelling to criticize Navajo Nation Vice President, Myron Lizer for attended the signing of the executive order by President Trump establishing a tasks force to fight missing and murdered

American and Alaska Natives which include 1.5 million dollars in start up funds

To demonize a fellow tribal leader for making political inroads that may benefit us all is unacceptable on so many levels.

Hypocrites, as they profess to promote unity, Tribal traditions, culture and sovereignty.

The American Indian and Alaskan Native population in less than 2 percent of the of the population in the United States of American. And granted we have Tribal Treaties which in some cases over 200 years old, yet we must fight everyday to insure they are honored.

Common sense dictates that if there are two opposing forces that outnumber you a million to one, you make friends with both.

I understand that my views tend to "Offend" many of my fellow tribal brethren but someone needs to speak out.

Ok folks, stick a fork in me I'm done.

MARK YOUR CALENDAR - 2020

Courtesy Long Beach State University American Indian Studies

January. Every Thursday!! • 10am -3pm. Southern California Indian Center Inc. (SCIC), "Diaper Bank." LOCATION: SCIC, 10175 Slater Ave., Suite 150, Fountain Valley CA 92708. CONTACT: (714) 952-6673, <http://www.indiancenter.org/> Facebook: <https://www.facebook.com/SCICinc/>

January. Every Thursday!! • American Indian Airwaves, with Marcus Lopez and Larry Smith, on KPFF 90.7 FM Radio. <https://www.kpff.org/on-air/american-indian-airwaves/> Listen live, downstream, or if you missed a series you can find archived show. KPFF, <https://www.kpff.org> CONTACT: Larry Smith, burnt.swamp@verizon.net <http://www.myspace.com/aiwaves> Facebook: <https://www.facebook.com/AIACRY> You can find archived programs at, <https://www.kpff.org/archives>

Friday, January 3rd, 2020. • Tule River, 2020 University - Tribal College Career Fair. LOCATION: Eagle Mountain Casino Event Center, Tule River Reservation, Porterville, CA. CONTACT: William Carrillo, William.Carrillo@tulerivertribe-nsn.gov, (559) 782-554, ext. 2110. Khristina Tyson, ktyson@ovcdc.com, (559) 782-8211, ext. 373. Tule River Education, <http://www.tulerivereducation.com/>

Saturday, January 4th, 2020. • 2:30pm to 4pm. Film Screening: "Standing Bear's Footsteps." Join everyone at the American Indian Resource Center (AIRC) for the screening of *Standing Bear's Footsteps: A Native American Chief Who Fought Equal Rights*. A documentary telling the story of famous Ponca Chief Standing Bear and his quest to fulfill his son's dying wish to be buried in their homeland (Nebraska). Captured by a U.S. army general on his route back to Nebraska, Chief Standing Bear sued the Federal government. His victory Marked the first time American Indians were recognized as having legal rights. Light refreshments will be provided. Best suited for ages 13 and up. LOCATION: AIRC, Huntington Park Library, 6518 Miles Ave., Huntington Park CA 90255. CONTACT: (323) 583-1461, (323) 583-2794. <https://lacountylibrary.org/american-indian-resource-center/> Facebook: <https://www.facebook.com/AmerIndianResourceCenter/>

Exhibition Closing. January 5th, 2020. • Coyote Leaves the Res: The Art of Harry Fonseca. Final day of California Native Artist Harry Fonseca exhibit of the complex trickster of Coyote. LOCATON: The Autry Museum of the American West, 4700 Western Heritage Way, - Griffith Park, Los Angeles, CA 90027. <https://theautry.org/> CONTACT: (323) 667-2000. <https://theautry.org/exhibitions/coyote-leaves-res-art-harry-fonseca>

Exhibition Closing. January 5th, 2020. • Indian Country: The Art of David Bradley (Minnesota Chippewa). LOCATION: The Autry Museum of the American West, 4700 Western Heritage Way, - Griffith Park, Los Angeles, CA 90027. <https://theautry.org/> CONTACT: (323) 667-2000. <https://theautry.org/exhibitions/indian-country-art-david-bradley>

Wednesday, January 8th, 2020. • 10am pacific time. WEBINAR: Tools for Addressing Gender Bias in Sexual Assault Response. EVAWI offers a number of resources designed to explore the phenomenon of gender bias, both explicit (conscious) and implicit (unconscious), and the resulting stereotypes and attitudes that can influence the professional response to, and investigation of, sexual assault. In this brief 30-minute webinar, we will offer a tour of these resources to help identify the presence of gender bias, mitigate its influence, and address key questions about how bias can disadvantage (or advantage) the victim and/or suspect.

Wednesday, January 8th, 2020. • 2pm-4pm. AI/AN UsCC Subcommittee Meeting. LOCATION: Campus of CSU Los Angeles, 5151 State University Dr., Los Angeles, CA 90032.

Wednesday, January 8th, 2020. • 6pm -8pm. Southern California Indian Center Inc. (SCIC), Parent Advisory Committee. This event takes place the second Wednesday of every month. LOCATION: SCIC, 10175 Slater Ave., Suite 150, Fountain Valley CA 92708. CONTACT: Cassandra, kurabe@indiancenter.org, (714) 952-6673, <http://www.indiancenter.org/>

Saturday, January 11th, 2020. • 10am to 12 noon. Native American Veterans Association (NAVA) Monthly Meeting. <https://www.navavets.org/> NAVA meets the second Saturday of each month. LOCATION: South Gate Park, The Girls Club House-Room A, 4900 Southern Ave., South Gate CA 90280. CONTACT: (888) 412-5997, info@navavets.org, Jenni McCown, (323) 620-0840, navavets@gmail.com Facebook: <https://www.facebook.com/NativeAmericanVeteransAssociation/>

January 13th & 14th, 2020. • Tuition Free: Law Enforcement Investigative Response to Child Sex Trafficking Specialized Training. Understand, recognize, and investigate cases involving child sex trafficking and exploitation. Learn the dynamics of trafficking and exploitation to improve skills related to interviewing the victim and interrogating the trafficker. Focus on the survivor's perspective and changing perceptions regarding trafficking victims. Receive instruction on tactical implementation designed to identify human trafficking and exploitation, conduct enforcement operations as well as receive instruction on the roles of non-profits, probation and parole. LOCATION: DC Children's Advocacy Center Safe Shores, 429 O Street NW, Washington DC 20001. NCJTC Registration: https://ncjtc.fvtc.edu/training/details/TR00008289/TR10009975/law-enforcement-investigative-response-to-child-sex-trafficking-specialized-training?utm_source=cc&utm_medium=email&utm_campaign=2019-11-19-%20bucket%20cst%20-%20nov

January, 23rd & 24th, 2020. • Tribal Justice Project Presents: Tribal Court Administrator Training. LOCATION: UC Davis School of Law, 400 Mrak Hall Dr., Davis CA 95616. CONTACT: TJP administrationtjp@law.ucdavis.edu, (530) 341-2528. FEES: \$150.00.

Saturday, January 25th, 2020 Southern California American Indian Resource Center, Inc., (SCAIR)., Open House 11am to 3pm. LOCATION: 877 S. Victoria Ave. Suite 110, Ventura CA. CONTACT: 888-217-2247.

Saturday, January 25th, 2020 • 11am. UAII Workforce Development Community Forum. <http://uaaii.org/> Open to UAII Community. LOCATION: UAII, Suite 205, 1125 W. 6th St., Los Angeles CA 90017. CONTACT: (213) 202-3970.

Monday, January 27th, 2020. • 6:30pm to 7:30pm. Book Club: "Killers of the Flower Moon." Read and discuss the highly acclaimed *Killers of the Flower Moon: The Osage Murders and the Birth of the FBI*. David Grann's book brings forth a chilling series of murders of the Osage people during the 1920s, who at the time were considered some of the richest people in the world. Despite being one of the FBI's first major homicide investigation, this case has been almost unheard of today. Pick up this book if you enjoy true crime and conspiracies. Best suited for ages 18 and up. LOCATION: AIRC, Huntington Park Library, 6518 Miles Ave., Huntington Park CA 90255. CONTACT: (323) 583-1461, (323) 583-2794. <https://lacountylibrary.org/american-indian-resource-center/> Facebook: <https://www.facebook.com/AmerIndianResourceCenter/>

January 28th & 30th, 2020 • Strengthening Sovereign Responses to Sex Trafficking in Indian Country Conference. <https://miwsactraffickingconference.com/home> The goal of this conference is to explore the issues surrounding the development of Tribal Digital Sovereignty and e-Commerce in Indian Country. Experts will examine the shifting political, legal and tax landscape in Indian Country, explore modern business models including: tribal operation of technology and data centers, online lending, online sports betting, blockchain technology and cryptocurrencies. LOCATION: El Conquistador, Tucson AZ 85716. CONTACT: <https://miwsactraffickingconference.com/contact>

Wednesday, January 29th, 2020 • 9am – 4pm. Indian Law 101. LOCATION: Ak-Chin Indian Community Conference Center, Room 544 Beus Center for Law and Society, Phoenix AZ

Registration: law.asu.edu/indianlaw101

January 30th & 31st, 2020. • The Fourth Annual National Telehealth Summit. <https://brinetwork.com/4th-annual-national-telehealth-summit/> LOCATION: Caesars Palace Las Vegas Hotel & Casino, 3570 S. Las Vegas Blvd., Las Vegas NV 89109. CONTACT: (800) 743-8490, info@brinetwork.com

January 30th & 31st, 2020. • Wiring the Rez: Innovative Strategies for Business Development via E-Commerce Conference. LOCATION: Wild Horse Pass Hotel & Casino, 5040 Wild Horse Pass Blvd., Chandler AZ 85226.

January 30th & 31st, 2020. • Tribal Economic Development. LOCATION: Wild Horse Pass Hotel & Casino, 5040 Wild Horse Pass Blvd., Chandler AZ 85226. <https://events.asucollegeoflaw.com/ilp-wiringtherez/>

Nooksack 306 Disenrollment Saga Concludes Year Seven

“More Reasons For the U.S. Constitutional Protection of Tribal Members”

By Michelle Roberts

Indian Country Today

On December 19, 2012, Nooksack Tribal member Terry St. Germane sought to have his children enrolled with the Nooksack Tribe by Christmas time. The next thing he knew, he and over 300 of his relatives were proposed for disenrollment.

Today marks the seven-year anniversary of the day when that extended family, commonly known as the Nooksack 306, were first slated for disenrollment by a faction of Nooksack politicians.

The seven-year saga has been well chronicled, particularly since 2016 when a Tribal Council faction refused to hold an election for four expired seats and incinerated the entire Nooksack government in an effort to forgo that election and carry out their mass disenrollment scheme.

The Council faction fired Tribal Court Chief Judge Susan Alexander and replaced her with Tribal Attorney Ray Dodge, and disbarred the 306's lawyers of record Galanda Broadman, PLLC, at Dodge's request. After former Police Chief Rory Gilliland was held in contempt by the Tribal Court of Appeals, they sued that appeals court and enjoined it from further operations. They even created a Nooksack Supreme Court and appointed themselves as "Justices," before purportedly disenrolling the 306 via ten-minute teleconferences.

That parade of fraud and malfeasance caused the Obama Administration to invalidate each of those actions in 2016 and cease federal funding and recognition of the Tribe through 2017.

“Nooksack is now a case study on how tribes should not ‘govern,’” said Gabe Galanda, counsel for the 306. “That faction has ruined Nooksack and made a mockery of tribal self-determination.”

The legal saga continues

Although Nooksack Tribe was re-recognized by the Trump Administration in March of 2018 after a dubious special election, the Tribe remains mired in legal controversy.

Galanda has multiple lawsuits pending before the Ninth Circuit Court of Appeals, U.S. District Court for the Western District of Washington, and Whatcom



Photo by Michelle Roberts

County Superior Court. His clients also have pending *pro se* lawsuits in what he calls the “so-called” Nooksack Tribal Court, as the Council faction and Dodge still refuse to let him or his law firm practice law at Nooksack.

Citing the following proclamations about Dodge and Nooksack from 2017 and 2018, Galanda said his pejorative description of the Nooksack judiciary is justified:

- The National Indian Court Judges Association Board of Directors rebuked Dodge: “while you have occupied the position of Chief Judge at Nooksack, proceedings do not appear to have been conducted in compliance with the federal [Indian Civil Rights Act] or fundamental tenets of due process at law.”
- The Washington State Bar Association commented that the Nooksack “‘justice system’” is “probably not worthy of that description.”
- The U.S. Department of the Interior expressed the United States’ continued concern about the lack of “respect for the rule of law” at Nooksack.
- Ninth Circuit Senior Judge Richard Clifton commented that the Council faction and Dodge’s record is one “a tinpot dictator of a banana republic might be proud of.”
- U.S. District Court John C. Coughenour rejected Dodge’s contention that “‘the cloud over the Tribe’ has been lifted” by Interior’s re-recognition of the Tribe, commenting that the “well documented” allegations

against him and his co-conspirators “are highly concerning.”

Galanda explained that his law firm is prepared to “litigate for another seven years if necessary” to protect his clients’ human rights, particularly their Indigenous right to belong.

Nooksack getting violent

All the while the Council faction has increasingly persecuted Nooksack 306 surrogates, including Indigenous women and elders, who have publicly challenged their disenrollment agenda.

Carmen Tageant was illegally recalled and cyber harassed by the Council faction in 2016 after she spoke out against the disenrollment of the 306. Tageant, a 46-year-old mother of seven, alleges that Nooksack Police Chief Mike Ashby physically assaulted her when seeking to file for reelection in January of 2018. According to her sworn court testimony: “Ashby forcefully grabbed both of my arms just above my elbows and violently pushed me back towards the door.”

Days later she filed suit against Ashby in Whatcom County Superior Court, and this year Tageant defeated his federal court effort to cause the United States to defend that lawsuit. This past September, U.S. District Court Judge James C. Robart ruled that Ashby was not acting in the scope of his employment during the incident, and dismissed his request for a federal defense.

Tageant’s account is corroborated by Deborah Alexander, a Nooksack Elder who testified under oath before Judge Robart about a video-recorded incident

in December of 2016 in which she alleges that Ashby assaulted her near the Tribal Courthouse. She testified that Ashby violently prevented her from attending court in support of her older sister Gretty Rabang, who Dodge was illegally attempting to evict from her home over the Christmas holiday three years ago.

In Alexander’s words, Ashby “put both of his hands on the left side of my upper body, between my collar bone and breasts, and violently shoved me.” Alexander explained that she is “struck by the similarities between his assault of her” and Tageant.

Judge Robart sent Tageant’s lawsuit back to Superior Court, where civil discovery has since revealed documents showing that other women living near Nooksack have also accused Ashby of “very agitated, hostile and belligerent” and “aggressive behavior” towards them.

Things also turned physical between Nooksack police and Elile Adams, a 33-year-old Lummi mother, and her father and Nooksack Elder, George Adams, in July of 2019. George Adams has been an outspoken critic of the Tribal Council and its disenrollment agenda, since 2014.

The morning after returning from Canoe Journey, Tribal police officers Francisco Sanchez, Daniel Bennett, and Brandon Farstad arrived to the Adamses’ home to arrest Elile Adams pursuant to a warrant issued by Dodge while they were away during the intertribal cultural voyage.

The three cops attacked George Adams after he, with Galanda on a recorded speakerphone, asked them under what pretext they were there to arrest his daughter. The cops grabbed him by his arms and threw him against a concrete sidewalk and stairway. Officer Farstad placed him in a chokehold while the other cops handcuffed him, before citing him for obstruction of justice.

Elile Adams, who had never before been arrested, as taken to the Whatcom County Jail where she spent almost eight hours in the jail’s general population. Neither Nooksack nor County police ever presented her with the arrest warrant, which arises from a Tribal

Court civil parenting proceeding that Dodge himself initiated against her in March of 2017 as a vendetta against her dad.

At that time, Dodge lacked authority to act as Nooksack's Chief Judge according to the Obama Administration, as well as subject matter jurisdiction to adjudicate the custody of her daughter as a matter of state law. Two months ago, the Whatcom County Superior Court ruled that it, not Dodge, “retains exclusive, continuing jurisdiction over the custody of” Elile Adams’ child.

Last month, Elile Adams sued Dodge in U.S. District Court for a writ of *habeas corpus*, seeking her "unconditional freedom" from him and the Tribal Court. Earlier this year she relinquished her and her daughter's Nooksack memberships and enrolled them both with the Lummi Nation, explaining that she was "seeking asylum and protection" from Dodge at Lummi.

The Adamses have also filed a personal injury suit against Dodge for abuse of judicial process and the three Nooksack cops for assault, battery, and false arrest, in Whatcom County Superior Court. Each of those defendants are named in their personal capacities.

The 306 will "stand their ground"

The year 2020 foretells that the Council faction will attempt to eject the 306 from their federally subsidized homes, which many of them own outright. Two months ago, the faction passed a new Housing Policy that requires individuals who own their homes to obtain a “ground lease” from and pay rent to the Tribe. According to the new law, ground leases are only available to “Currently Enrolled Tribal Member” applicants. According to Galanda, the law is targeted towards his clients.

Expecting Nooksack "despots and armed cops to come for" his clients and try taking their homes, Galanda concluded: “With legitimate governments looking away from human rights violations and increasing police violence at Nooksack, my clients are prepared to stand their ground.”

Sen. Lindsey Graham Calls House Democrats Impeachment A Crock

“*I don’t want to give it any legitimacy because it’s a crock,*” Graham said, according to Fox. “*My goal is to end this as soon as possible for the good of the country because I think it’s a danger to the presidency to legitimize this.*”

This isn’t the first time Graham has made clear that he doesn’t want to linger on impeachment. According to Breitbart, the senator signaled to Fox News last week that he’s “**ready to go**” when it comes to ending the impeachment charade.

House Democrats passed two articles of impeachment against President Donald Trump along partisan lines on December 18, 2019, setting the stage for an impeachment trial in the Republican-controlled Senate. And the GOP isn’t wasting any time getting the ball rolling.

However, the House Speaker is staling in forwarding the impeachment documents to the Senate knowing it will end in short order and Trump wil still be President.

According to Sen. Lindsey Graham (R-SC), chairman of the Senate Judiciary Committee, Trump’s impeachment “*will meet a quick demise in the Senate.*”

“*Today marks the culmination in the House of one of the most shameful political episodes in the history of our Nation,*” White House Press Secretary Stephanie Grisham said in a statement following the House’s vote.

“*The President is confident the Senate will restore regular order, fairness, and due process, all of which were ignored in the House proceedings. He is prepared for the next steps and confident that he will be fully exonerated.*” She added.

If Graham has his way, Trump will indeed be vindicated and this sham of an impeachment will soon meet its “**quick demise.**”

THE 14TH ANNUAL

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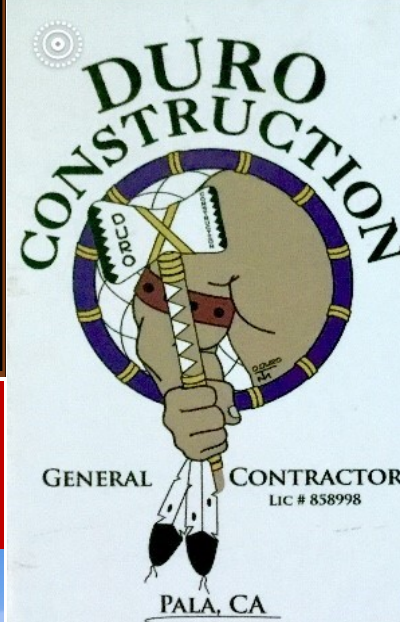
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Forrest Gump Meets Saint Peter

Forrest Gump died and went to heaven. Saint Peter met him at the Pearly Gates: “Welcome Forrest, I have been waiting a long time to meet you” he said to Forrest.

Forrest just smiled and thanked him.

Saint Peter said “If there is anyone that deserves to be in Heaven it is you, Forrest” “But since we have had such an increase in people for admittance the admission committee has developed a screening test for admission, I hope you understand” he told Forrest.

“No problem” Forrest responded.

“The test is only three questions and I don’t think you will have any problems with them” Saint Peter told Forrest. “Are you ready?” he ask Forrest. Forrest shook his head yes.

Saint Peter Question 1) “How many days in the week start with the letter “T”?

Forrest: “That’s easy, two” he said “Today and Tomorrow” he added.

Saint Peter: “That’s not the answer I was looking for but Two is the correct answer so OK I would say you are technically correct.”

Saint Peter: “The next question is a little harder.”

Saint Peter Question 2) “How many seconds are there is a year?”

Forrest: “That’s easy, 12”.

Saint Peter: “12?” “I don’t understand how did you come up with 12?”

Forrest: “January 2nd, February 2nd, March 2nd.

Saint Peter: “Ok, again it’s not the answer I was looking for but it make sense so I’ll give it to you”

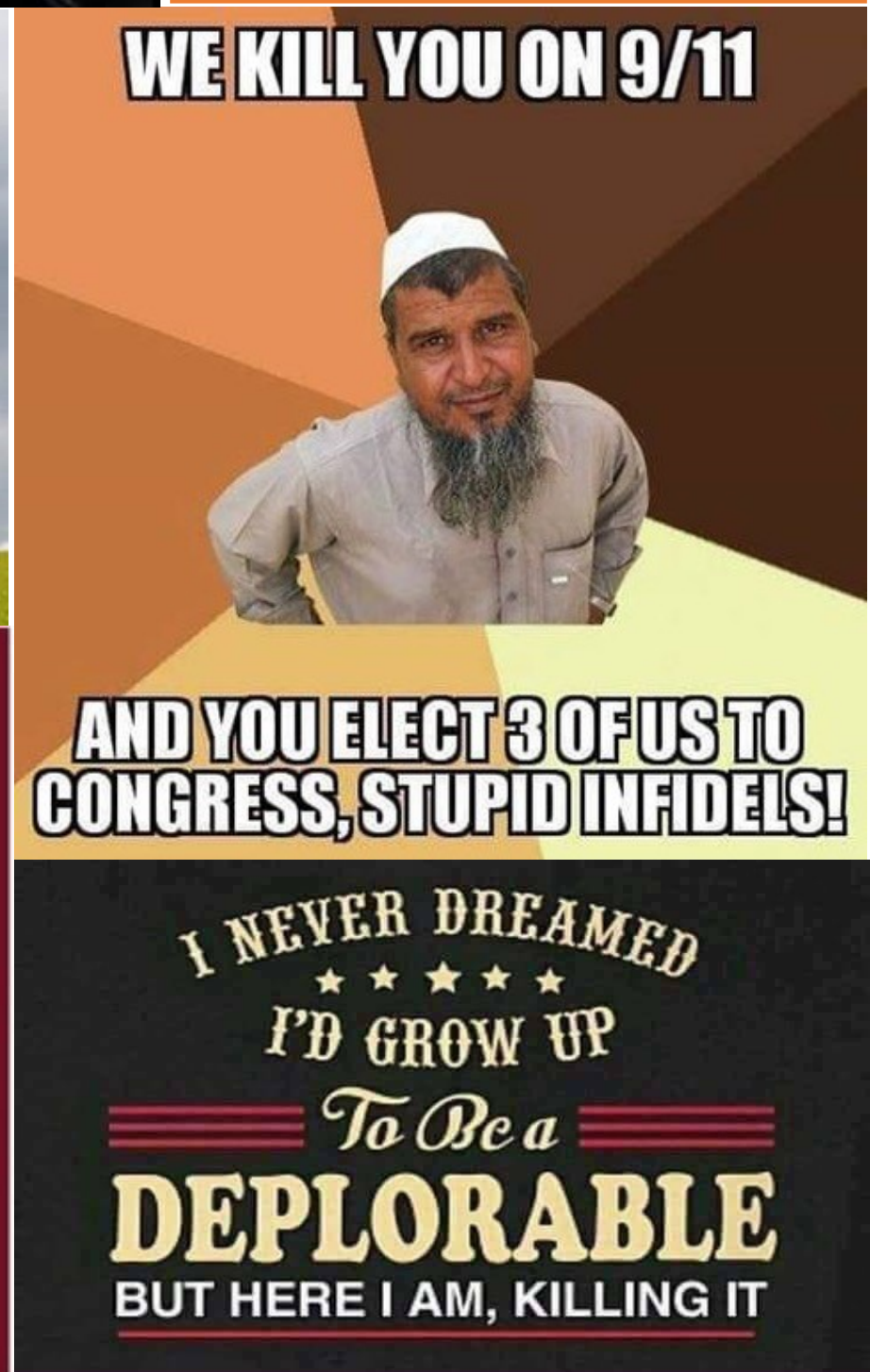
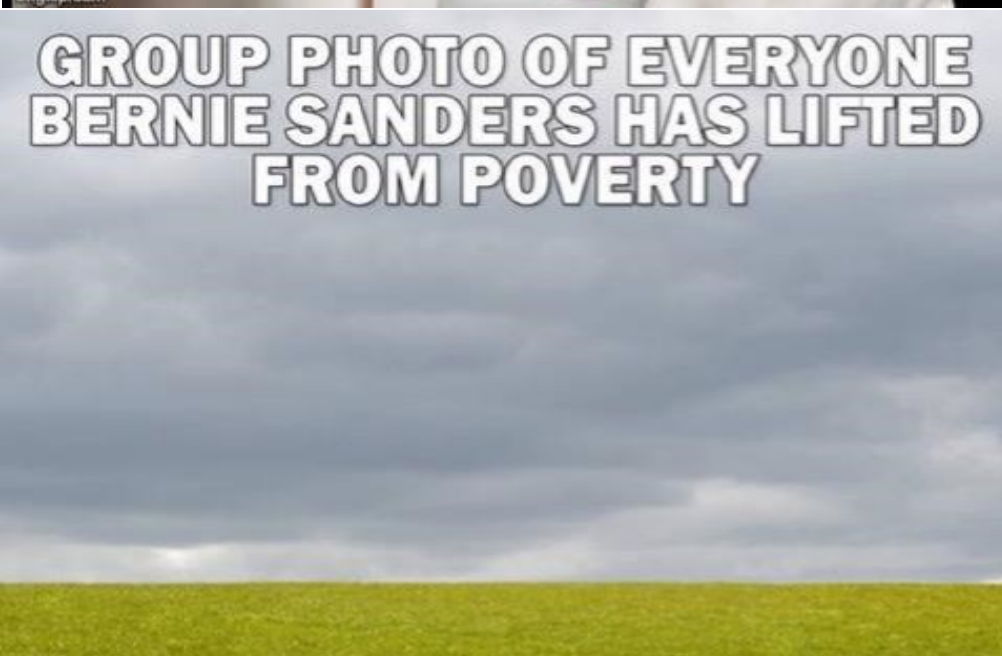
Saint Peter Question 3) “Okay Forrest!” said a flustered Saint Peter. “This last question is a real stumper”

Saint Peter: “What is God’s first name?”

Forrest: “That’s easy, God first name is Andy.”

Saint Peter : “Andy? How on earth and hevean did you come up with Andy?”

Forrest: “My mother took me to church every Sunday and we all would read the Bible and it tells you that God created everything for us and it says, Andy will always be with us, Andy will protect us, Andy will always provide for us.”



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Happy New Year!



YOU NEED TO KNOW THIS AS
YOUR FREEDOM DEPENDS ON IT!

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



AGENDA 21 is the UN resolution that declares that all property shall be owned by the State and individual property is forbidden.

GEORGE SOROS is a brilliant billionaire that is spearheading a global movement to bring about a “**One World Order**,” which is Socialism as proposed by Karl Marks.

He was born in Hungary to a Jewish mother who hated her Jewish heritage and past that mind set on to her son.

During World War Two he served in Hitler’s Nazi Army.

Through his numerous organizations he has funded hundreds of Socialist groups in over 40 countries.

In the United States he has contributed billions of dollars to liberal groups, politicians and the main stream media which include the Huffington Post, Southern Poverty Law Center, Move-On -Dot-Org, the Clinton’s, Obama, senators, representative, judges, district attorneys, open borders advocates and protest anti-America groups including the anti-free speech militant group, Antifa.

SAUL ALINSKY (January 30, 1909 – June 12, 1972) was a community organizer and author.

He is generally considered to be the founder of modern community organizing. He is often noted for his book **Rules for Radicals** (1971).

In the 1960s, his ideas were adapted by some U.S. college students and other young counterculture-era organizers, who used them as part of their strategies for organizing on campus and beyond.

In an effort to better understand the political agenda of the American Socialist Democratic Party one must first be aware of their goals and objective which are clearly defied in Saul David Alinsky’s Doctrine: **8 steps to topple a nation and create a socialist state**. (See on Left)

BILL AYERS is a Communist that headed a militant radical organization named the “Weathermen” during the 1960’s along with his wife, Bernardine Dorn.

Ayres was secretly tape recorded by an undercover FBI agent during a meeting with members of the “Weathermen,” stating that an estimated 50-million American would need to “Re-Educated” in camps set up throughout the nation when they took over the Country. And that another 25-million would need to be exterminated because they would not conform. He said that he was concerned how they would dispose of the bodies.

He was arrested and tried for several bombings of government facilities in which several Americans were killed. However, due to the illegal gathering of evidence by the FBI the case was dismissed.

After his case was dismissed he and his wife spent over 20-years as professors at the University of Chicago.

Ayres and his wife are friends with the Obamas and it was in their living room that Obama began his political career.

He is also credited with authoring Obama’s book, “**Dreams of my Father**.”

CLOWARD-PIVEN were two Frenchmen that basically coined the theory of the “**Redistribution of Wealth**” that was championed by President Obama.

Saul Alinsky’s Doctrine:
8 steps to topple a nation
& create a socialist state

1)Healthcare — Control healthcare and you control the people
2) Poverty — Increase the Poverty level as high as possible, poor people are easier to control and will not fight back if you are providing everything for them to live.
3) Debt — Increase the debt to an unsustainable level. That way you are able to increase taxes, and this will produce more poverty.
4) Gun Control — Remove the ability to defend themselves from the Government. That way you are able to create a police state.
5) Welfare — Take control of every aspect of their lives (Food, Housing, and Income).
6) Education — Take control of what people read and listen to — take control of what children learn in school.
7) Religion — Remove the belief in the God from the Government and schools.
8) Class Warfare — Divide the people into the wealthy and the poor. This will cause more discontent and it will be easier to take (Tax) the wealthy with the support of the poor.

free people [claim] their rights, as derived
from the laws of nature." – Thomas Jefferson

What is heartbreaking is that many of the folks that support the Socialist agenda think they will have a voice when the control over all aspect of Government are assumed by the Socialist.

One only needs to look at the Socialist control in countries like Russia, China and Cuba in way of example. And we are going to be different?

Politics aside if you think your Constitutional Rights will be honored think again. If they can deny a duly elected President of the United States of America his Constitutional Rights what make you think you will have any. The people will have no voice, freedom or rights.

In California plastic is a no-no but free hypodermic needles are provide to addicts free, paid for by taxpayer. And you are allowed to defecate and uraninite in public, like the sidewalks and streets. What health hazard?

Gas is the highest in the nation since the voters were tricked into passing a no limit gas tax. The Socialist legislators are also planning on banning natural gas, Christianity and allowing undocumented people to vote.

They are also trying to do way with Prop 13 which protects homeowners from out of control taxes. A pathway to Agenda 21.


Just look at the Democrat Socialist Predental candidates. Frightening!


IN THE 20th CENTURY,
China, Russia, & Germany
KILLED over 125,000,000
of their own citizens!

All 3 were Socialist Governments &
All 3 disarmed their Citizens FIRST!

Now considering the Liberal goals of
Socialism & Disarmament in the U.S.,
remember this:

"Those who do not learn from
history are bound to repeat it!"





DEMOCRATS VOTED TO FINE US IF
WE AS AMERICANS DIDN'T HAVE
INSURANCE

NOW THEY WANT TO GIVE
ILLEGALS WHO HAVE BROKEN
OUR LAWS FREE INSURANCE AND
OUR JOBS AND SANCTUARY
CITIES//REMEMBER THIS ON
VOTING DAY