

## ***Journal #4340      from sdc      1.28.19***

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### **Gila River Indian Community Threatens to Withdraw Support of Arizona Drought Plan**

“This is a direct assault on the community’s water rights. It’s a poison pill. If this bill were to be considered and enacted into law, the community will withdraw its prior approval (of the drought-

contingency plan) and, more importantly, its water.” –Don Pongrace, an attorney representing the Gila River Indian Community. The tribe has threatened to withdraw its support of Arizona’s Colorado River drought plan if HB 2476, a bill bolstering farmers’ rights to the Gila River, is considered. [Arizona Daily Star](#)

*In context: [In Drying Colorado River Basin, Indian Tribes Are Water Dealmakers.](#)*

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## **Trump's border wall would trample on indigenous land and culture**

GRETA MORAN



### **Trump's Wall Could Create Ripple Effects That Absolutely Devastate Animals, Too Bustle**

President Trump's border wall promise, which began on the campaign trail, has now dragged into 2019 with little actual progress and a lot of controversy. Concerns about immigrant rights and isolationism frequently make headlines, but how Trump's... [Read the full story](#)

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## **Native American Library Services Grants Now Available**

Application Deadline is April 1, 2019

Washington, DC - The Institute of Museum and Library Services is now accepting applications for the [Native American Library Services Basic Grants](#) program through Monday, April 1, 2019.

Native American Library Services Basic Grants are one-year grants of \$6,000 to \$10,000, which can include \$3,000 in eligible education and assessment activities or travel. The grants are available to federally recognized Native American tribes and Native Alaskan villages and are designed to support existing operations and maintain core services of tribal and Native village libraries.

Grants may be used to buy library materials, fund salaries and training, provide internet connectivity and computers, or develop public and private partnerships with other agencies and community-based organizations, among other things.

Libraries may request up to \$3,000 for staff to attend library courses or training workshops; attend or present at conferences related to library services; or hire consultants for onsite professional library assessments.

Application materials can be found on the [grant program page](#).

### **To Learn More**

Before applying, IMLS recommends interested applicants participate in the following webinars for Native American Basic Grants to learn more:

- [Wednesday, January 23, 4:00 – 5:00 p.m. ET](#) \*\*\*\*\*
- [Tuesday, February 12th, 2019, 4:00 – 5:00 p.m. ET](#)

IMLS uses the Blackboard Collaborate system. For first-time users of Blackboard, please see the [webinar page](#) for technical information. These events will also be recorded and made available on-demand on the IMLS website.

\*\*\*\*\* *This memo was sent out on 1.23. I got it after 2pm PST. Looks like someone snuck into work! sdc*  
*1.28 Congrats to all back at work.*

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## [Calendar](#)

### **Drinking Water Workshop**

**Moenkopi Legacy Inn**

**1 Legacy Lane**

**Tuesday, January 29 | 9:00 AM - 4:00 PM**

**Tuba City, Arizona 86045**

Public water system operators will learn how to take and label waypoints for key water infrastructure (gate valves, meters, PRVs, etc.) and how to create line files to map their piped networks. They also will have a practical hands-on session using an Emergency Response Plan template to begin or update an ERP for their system.

[More information and registration](#)

### **Sustainable Utility Management for Rural and Small Water and Wastewater Systems**

**Tuesday,**

**February 5 | 9:00 AM - 4:00 PM**

**Best Western Plus Henderson Hotel 1553 N Boulder Highway  
Henderson, Nevada 89011**

This workshop, originally developed by U.S. Department of Agriculture and Environmental Protection Agency, will provide background information on 10 key management areas for sustainable water and wastewater utilities, as well as assistance conducting the utility assessment process, and developing a customized action plan.

[More information and registration](#)



### **Facilities and Procurement Specialist**

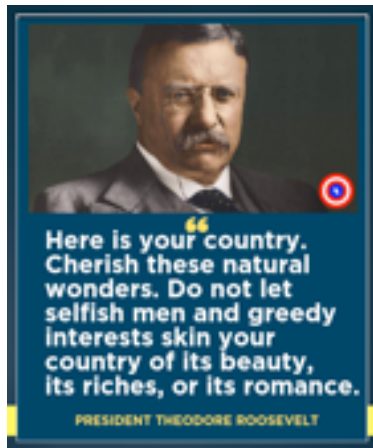
Looking for a new and exciting career path? Are you a detail-oriented problem solver? Do you have expertise in procurement and facilities management? Bring those skills to work with an organization full of passionate, dedicated individuals. [Read about this opening and all our job opportunities here](#)

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### **Teddy Roosevelt on**

#### **Indian Difficulties—Cause of**

When I went West, the last great Indian wars had just come to an end, but there were still sporadic outbreaks here and there, and occasionally bands of marauding young braves were a menace to outlying and lonely settlements. Many of the white men were themselves lawless and brutal, and prone to commit outrages on the Indians. Unfortunately, each race tended to hold all the members of the other race responsible for the misdeeds of a few, so that the crime of the



miscreant, red or white, who committed the original outrage too often invited retaliation upon entirely innocent people, and this action would in its turn arouse bitter feeling which found vent in still more indiscriminate retaliation. (1913.) *Mem. Ed.* XXII, 132; *Nat. Ed.* XX, 113.

### Indian Lands

During the past century a good deal of sentimental nonsense has been talked about our taking the Indians' land. Now, I do not mean to say for a moment that gross wrong has not been done the Indians both by government and individuals, again and again. The government makes promises impossible to perform, and then fails to do even what it might toward their fulfillment; and where brutal and reckless frontiersmen are brought into contact with a set of treacherous, revengeful and fiendishly cruel savages a long series of outrages by both sides is sure to follow. But as regards taking the land, at least from the Western Indians, the simple truth is that the latter never had any real ownership in it at all. Where the game was plenty, there they hunted; they followed it when it moved away to new hunting-grounds, unless they were prevented by stronger rivals, and to most of the land on which we found them they had no stronger claim than that of having a few years previously butchered the original occupants. When my cattle came to the Little Missouri, the region was only inhabited by a score or so of white hunters; their title to it was quite as good as that of most Indian tribes to the lands they claim; yet nobody dreamed of saying that these hunters owned the country. Each could eventually have kept his own claim of 160 acres, and no more. The Indians should be treated in just the same way that we treat the white settlers. Give each his little claim; if, as would generally happen, he declined this, why, then let him share the fate of the thousands of white hunters and trappers who have lived on the game that the settlement of the country has exterminated, and let him, like these whites, who will not work, perish from the face of the earth which he cumber. The doctrine seems merciless, and so it is; but it is just and rational for all that. It does not do to be merciful to a few at the cost of justice to the many. (1885.) *Mem. Ed.* I, 1820; *Nat. Ed.* I, 16.

\_\_\_\_\_. Much maudlin nonsense has been written about the governmental treatment of the Indians, especially as regards taking their land. For the simple truth is that they had no possible title to most of the lands we took, not even that of occupancy, and at the most were in possession merely by virtue of having butchered the previous inhabitants. For many of its actions toward them the government does indeed deserve the severest criticism; but it has erred quite as often on the side of too much leniency as on the side of too much severity. From the very nature of things, it was wholly impossible that there should not be much mutual wrong-doing and injury in the intercourse between the Indians and ourselves. It was equally out of the question to let them remain as they were, and to bring the bulk of their number up to our standard of civilization with sufficient speed to enable them to accommodate themselves to the changed conditions of their surroundings. (1887.) *Mem. Ed.* VIII, 44; *Nat. Ed.* VII, 38.

\_\_\_\_\_. The question which lay at the root of our difficulties was that of the occupation of the land itself, and to this there could be no solution save war. The Indians had no ownership of the land in the way in which we understand the term. The tribes lived far apart; each had for

its hunting-ground all the territory from which it was not barred by rival. Each looked with jealousy upon all interlopers, but each was prompt to act as an interloper when occasion offered. Every good hunting-ground was claimed by many nations. It was rare, indeed, that any tribe had an uncontested title to a large tract of land; where such title existed, it rested not on actual occupancy and cultivation, but on the recent butchery of weaker rivals. For instance, there were a dozen tribes, all of whom hunted in Kentucky, and fought each other there, all of whom had equally good titles to the soil, and not one of whom acknowledged the right of any other; as a matter of fact, they had therein no right, save the right of the strongest. The land no more belonged to them than it belonged to Boone and the white hunters who first visited it. (1889.) *Mem. Ed. X*, 80; *Nat. Ed. VIII*, 70.

### **Indian Policy**

It was wholly impossible for our policy to be always consistent. Nowadays we undoubtedly ought to break up the great Indian reservations, disregard the tribal governments, allot the land in severalty (with, however, only a limited power of alienation), and treat the Indians as we do other citizens, with certain exceptions, for their sakes as well as ours. But this policy, which it would be wise to follow now, would have been wholly impracticable a century since. Our central government was then too weak either effectively to control its own members or adequately to punish aggressions made upon them; and even if it had been strong, it would probably have proved impossible to keep entire order over such a vast, sparsely peopled frontier, with such turbulent elements on both sides. The Indians could not be treated as individuals at that time. There was no possible alternative, therefore, to treating their tribes as nations, exactly as the French and English had done before us. Our difficulties were partly inherited from these, our predecessors, were partly caused by our own misdeeds, but were mainly the inevitable result of the conditions under which the problem had to be solved; no human wisdom or virtue could have worked out a peaceable solution. As a nation, our Indian policy is to be blamed, because of the weakness it displayed, because of its short-sightedness, and its occasional leaning to the policy of the sentimental humanitarians; and we have often promised what was impossible to perform; but there has been little wilful wrong-doing. Our government almost always tried to act fairly by the tribes. (1889.) *Mem. Ed. X*, 91-92; *Nat. Ed. VIII*, 80.

\_\_\_\_\_. In my judgment the time has arrived when we should definitely make up our minds to recognize the Indian as an individual and not as a member of a tribe. The General Allotment Act is a mighty pulverizing engine to break up the tribal mass. It acts directly upon the family and the individual. Under its provisions some 60,000 Indians have already become citizens of the United States. We should now break up the tribal funds, doing for them what allotment does for the tribal lands; that is, they should be divided into individual holdings. There will be a transition period during which the funds will in many cases have to be held in trust. This is the case also with the lands. A stop should be put upon the indiscriminate permission to Indians to lease their allotments. The effort should be steadily to make the Indian work like any other man on his own ground. The marriage laws of the Indians should be made the same as those of the whites.

In the schools the education should be elementary and largely industrial. The need of higher education among the Indians is very, very limited. On the reservations care should be taken to try



to suit the teaching to the needs of the particular Indian. (First Annual Message, Washington, December 3, 1901.) *Mem. Ed.* XVII, 150-151; *Nat. Ed.* XV, 129-130.

\_\_\_\_\_. Wherever the effort is to jump the ordinary Indian too far ahead and yet send him back to the reservation, the result is usually failure. To be useful the steps for the ordinary boy or girl, in any save the most advanced tribes, must normally be gradual. Enough English should be taught to enable such a boy or girl to read, write, and cipher so as not to be cheated in ordinary commercial transactions. Outside of this the training should be industrial, and, among the Navajos, it should be the kind of industrial training which shall avail in the home cabins and in tending flocks and herds and irrigated fields. The Indian should be encouraged to build a better house; but the house must not be too different from his present dwelling, or he will as a rule, neither build it nor live in it. The boy should be taught what will be of actual use to him among his fellows, and not what might be of use to a skilled mechanic in a big city, who can work only with first-class appliances; and the agency farmer should strive steadily to teach the young men out in the field how to better their stock and practically to increase the yield of their rough agriculture. The girl should be taught domestic science, not as it would be practised in a first-class hotel or a wealthy private home, but as she must practise it in a hut with no conveniences, and with intervals of sheep-herding. If the boy and girl are not so taught, their after-lives will normally be worthless both to themselves and to others. If they are so taught, they will normally themselves rise and will be the most effective of home missionaries for their tribe. (1916.) *Mem. Ed.* IV, 40-41; *Nat. Ed.* III, 218-219.

### **Indian Wars**

The difficulty and duration of a war with an Indian tribe depend less upon the numbers of the tribe itself than upon the nature of the ground it inhabits. The two Indian tribes that have caused the most irritating and prolonged struggle are the Apaches, who live in the vast, waterless, mountainous deserts of Arizona and New Mexico, and whom we are at this present moment engaged in subduing, and the Seminoles, who, from among the impenetrable swamps of Florida, bade the whole United States army defiance for seven long years; and this although neither Seminoles nor Apaches ever brought much force into the field, nor inflicted such defeats upon us as have other Indian tribes, like the Creeks and Sioux. (1887.) *Mem. Ed.* VIII, 155; *Nat. Ed.* VII, 135.

\_\_\_\_\_. It is idle folly to speak of . . . [the Indian wars] as being the fault of the United States Government; and it is even more idle to say that they could have been averted by treaty. Here and there, under exceptional circumstances or when a given tribe was feeble and unwarlike, the whites might gain the ground by a treaty entered into of their own Free will by the Indians, without the least duress; but this was not possible with warlike and powerful tribes when once they realized that they were threatened with serious encroachment on their hunting-grounds. Moreover, looked at from the standpoint of the ultimate result, there was little real difference to the Indian whether the land was taken by treaty or by war. In the end the Delaware fared no better at the hands of the Quaker than the Wampanoag at the hands of the Puritan; the methods were far more humane in the one case than in the other, but the outcome was the same in both. No treaty could be satisfactory to the whites, no treaty served the needs of humanity and civilization, unless it gave the land to the Americans as unreservedly as any successful war. (1894.) *Mem. Ed.* XI, 272-273; *Nat. Ed.* IX, 55.

### **Indian Welfare—Responsibility for**

The Indians must be treated with intelligent and sympathetic understanding, no less than with justice and firmness; and until they become citizens, absorbed into the general body politic, they must be the wards of the nation, and not of any private association, lay or clerical, no matter how well-meaning. (1914.) *Mem. Ed.* VI, 148; *Nat. Ed.* V, 126. INDIANS. I suppose I should be ashamed to say that I take the Western view of the Indian. I don't go so far as to think that the only good Indians are the dead Indians, but I believe nine out of every ten are, and I shouldn't like to inquire too closely into the case of the tenth. The most vicious cowboy has more moral principle than the average Indian. Turn three hundred low families of New York into New Jersey, support them for fifty years in vicious idleness, and you will have some idea of what the Indians are. Reckless, revengeful, fiendishly cruel, they rob and murder, not the cowboys, who can take care of themselves, but the defenseless, lone settlers on the plains. (At New York, January 1886.) Hermann Hagedorn, *Roosevelt in the Bad Lands*. (Houghton Mifflin Co., Boston, 1921), p. 355.

\_\_\_\_\_. They were trained to the use of arms from their youth up and war and hunting were their two chief occupations, the business as well as the pleasure of their lives. They were not as skillful as the white hunters with the rifle—though more so than the average regular soldier—nor could they equal the frontiersman in feats of physical prowess, such as boxing and wrestling; but their superior endurance and the ease with which they stood fatigue and exposure made amends for this. A white might outrun them for eight or ten miles; but on a long journey they could tire out any man, and any beast except a wolf. Like most barbarians, they were fickle and inconstant, not to be relied on for pushing through a long campaign and after a great victory apt to go off to their homes, because each man desired to secure his own plunder and tell his own tale of glory. They are often spoken of as undisciplined; but in reality their discipline in the battle itself was very high. They attacked, retreated, rallied, or repelled a charge at the signal of command; and they were able to fight in open order in thick covers without losing touch of each other—a feat that no European regiment was then able to perform. (1889.) *Mem. Ed.* X, 74-75; *Nat. Ed.* VIII, 65-66.

### **Indians—Ability Among**

Always when I have seen Indians in their homes, in mass, I was struck by the wide cultural and intellectual difference among the different tribes, as well as among the different individuals of each tribe, and both by the great possibilities for their improvement and by the need of showing common sense even more than good intentions if this improvement is to be achieved. Some Indians can hardly be moved forward at all. Some can be moved forward both fast and far. To let them entirely alone usually means their ruin. To interfere with them foolishly, with whatever good intentions, and to try to move all of them forward in a mass, with a jump, means their ruin. A few individuals in every tribe, and most of the individuals in some tribes, can move very far forward at once; the non-reservation schools do excellently for these. Most of them need to be advanced by degrees; there must be a half-way house at which they can halt, or they may never reach their final destination and stand on a level with the white man. (1916.) *Mem. Ed.* IV, 39; *Nat. Ed.* III, 217.

\_\_\_\_\_. Of course all Indians should not be forced into the same mould. Some can be made farmers; others mechanics; yet others have the soul of the artist. Let us try to give each his chance to develop what is best in him. . . . A few Indians may be able to turn themselves into

ordinary citizens in a dozen years. Give these exceptional Indians every chance; but remember that the majority must change gradually, and that it will take generations to make the change complete. Help them to make it in such fashion that when the change is accomplished we shall find that the original and valuable elements in the Indian culture have been retained, so that the new citizens come with full hands into the great field of American life, and contribute to that life something of marked value to all of us, something which it would be a misfortune to all of us to have destroyed. (1916.) *Mem. Ed.* IV, 56; *Nat. Ed.* III, 231-232.

### **Indians—Missionaries**

To The Exceptional qualities of courage, hard-headed common sense, sympathy, and understanding are needed by the missionary who is to do really first-class work; even more exceptional than are the qualities needed by the head of a white congregation under present conditions. The most marked successes have been won by men, themselves of lofty and broad-minded spirituality, who have respected the advances already made by the Indian toward a higher spiritual life, and instead of condemning these advances have made use of them in bringing his soul to a loftier level. One very important service rendered by the missionaries is their warfare on what is evil among the white men on the reservations; they are most potent allies in warring against drink and sexual immorality, two of the greatest curses with which the Indian has to contend. . . . Many of the missionaries, including all who do most good, are active in protecting the rights of each Indian to his land. Like the rest of us, the missionary needs to keep in mind the fact that the Indian criminal is on the whole more dangerous to the well-meaning Indian than any outsider can at present be. (1916.) *Mem. Ed.* IV, 52; *Nat. Ed.* III, 228.

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### **Edited remarks from Makespace Productions**

#### **Braiding Strength, Hope, and Healing for the Path Forward Telling Our Stories**

The excitement and hope of the New Year was palpable at a conference I attended in early December: the **16th Annual Indian Nations Conference** in Palm Springs. More than a thousand tribal judges, state court judges, social workers, peacemakers, healers, and attorneys participated, all doing amazing work in their communities.

I was honored to serve on a panel about the power of storytelling and its potential for effecting social change. Fellow panelist Mary Kathryn Nagle described her powerful play *Sovereignty*, about tensions among her Cherokee ancestors during the Trail of Tears period. Singer/songwriter Joanne Shenandoah sang one of her beautiful songs and spoke about the healing power of music.

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I showed clips from [Tribal Justice](#) and talked about the many different audiences that have been inspired by the film, from judges to state supreme courts to addiction counselors and so many more.

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For the closing plenary session, Judge Abby Abinanti moderated a panel of groundbreaking and inspiring Native American women, all the first in their positions and several just elected to state



or national office. Abby (below at podium) was the first Native American woman to take and pass the bar in California, and is one of the two judges featured in [Tribal Justice](#).



*On Abby's left are Valerie Nurr'araaluk Davidson, first Native American woman to become Lieutenant Governor of Alaska; Ponka-We Victors, first Native woman to be elected to the Kansas state legislature; and Ruth Buffalo, the first Native American Democratic woman elected to the North Dakota Legislature who defeated the sponsor of that state's voter ID law.*

*On Abby's right are Stacy Leeds (Cherokee), the first Native American woman to become the dean of a law school; and Diane Humetewa (Hopi), the first Native American woman to become a federal judge.*

It was wonderful to see all these amazing women in positions of power where they can make a difference to so many lives.

### **Inspiration in Minneapolis**

In early November, I met another powerful Native American woman: Minnesota Supreme Court Justice Anne McKeig. Justice McKeig, Peacemaking Judge Laurie Villas, and I were on a post-screening panel discussion of how the methods portrayed in [Tribal Justice](#) can be applied in state courts. Justice McKeig said emphatically, "We have no choice."

Justice McKeig told a very moving story about a boy she had encountered when she worked in the family court system. Throughout his life and despite her heavy schedule, Justice McKeig has stayed in touch with this boy, now a young man, trying to help him out of the cycle that has landed him in prison. His story closely mirrors the stories of Taos and Isaac in [Tribal Justice](#).

It was a great honor to be with these strong women who are working hard for humane justice.

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## Request a Screening of Tribal Justice

To organize an event around the film, or to screen it at a conference or symposium, please click on the image



To date [Tribal Justice](#) has been screened at many law schools, including Harvard, Stanford, Yale, and UCLA, in ethnic studies classes, art symposia, film classes, and at conferences on restorative justice, indigenous rights, women's leadership, and other related subjects.

[Click here](#) to purchase the film for educational or institutional use.

To Stream for personal use, [click here](#)

To Buy the DVD for personal use, [click here](#) and scroll to the bottom

**Streaming Now** [Tribal Justice, Coming to Light, We Still Live Here, Rain in a Dry Land, Baby It's You, Moonchild, and Whistle in the Wind](#) are all available for streaming [HERE](#).

All except [Whistle in the Wind](#) are also available on DVD [HERE](#).

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*First let me say that your documentary [Tribal Justice] is powerful, enlightening, and authentic. It shows real struggles of native peoples but also leaves the audience with hope... It demonstrates the value of culture, sovereignty, and community and how those values can be harnessed to help those who have lost their way. It also gives us all a meaningful roadmap of how mainstream culture can learn and adapt successful tools that will help strengthen families and children rather than breaking them apart.*

*Chi Miigwech for all you do.*

**—Justice Anne McKeig, first Native American Supreme Court Judge in Minnesota**

*[After the screening of Tribal Justice], several interesting and important topics were brought up, including ancestral trauma, healing within communities, land rights and historical loss of land, substance abuse and other issues facing communities nationwide, tribal law, steps toward establishing a tribal court (as the Shinnecock lawyers are both working on at the moment), and more... it was a captivating event in many ways, and the audience was very impressed with both the film and our excellent panelists.*

**—Daniela Kronemeyer, Southampton Arts Center**

*We were delighted to have 65 children and adults attend our Nov 14th FORJ meeting. We showed a screening of "We Still Live Here - Âs Nutayuneân" — a documentary about the language revival for the Wampanoag Nation in Mashpee, MA. Board members Erica Streit-Kaplan and Tamika Olszewski gave a welcome, emphasizing how understanding Native American experiences fits into FORJ's mission, and reminding the group that we were meeting on Wampanoag land.*

**—From the Newsletter of ForJ (Families Organizing for Racial Justice), Newton MA**

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## Explore Our Language Website!

[OurMotherTongues.org](http://OurMotherTongues.org) is a companion website for [We Still Live Here](#) that shows the breadth and diversity of language revitalization programs. There are hundreds more in tribal communities all across all America.

Can you guess which icon below goes with which tribe on the Our Mother Tongues website?  
[Click to find out!](#)

Check out great photos, watch [Videos](#) and learn about many Native American languages from Alaska to North Carolina, Oklahoma to New York, Montana to Massachusetts. There is even an [Interactive Map](#), a [Voices page](#) where you can listen to thirteen different Native tongues, [a Blog](#), and a fun feature called [ePostcards](#) offering an entertaining way to connect with friends and family by sending audio greetings in a Native American language.

*Please visit [OurMotherTongues.org](http://OurMotherTongues.org)*

## A Reward for Reading This Far

Thank you for reading this newsletter all the way to the end! To show our appreciation, we are providing you with a coupon code so you can stream our [6 Pack: We Still Live Here; Coming to Light; Rain in a Dry Land; Baby It's You; Whistle in the Wind; and Moonchild](#) for free!

To redeem your reward, click on the image below to go our streaming page. Once there, click on the BUY BUTTON, then selection USE COUPON. Enter code **6FORFREE** to watch the film for free.

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[Attorneys spar over plan to bring dangerous nuke material to ...](#)

By [Colton Lochhead](#) / RJ



# **Honoring the Native Elder Women**

**Nixon Gymnasium**

**January 31, 2019**

**Time: 10:00 to 2:00 pm**

**Topics: Wellness & Safety**

**Luncheon provided by Special Diabetes  
Prevention Program**

**Door Prizes, Food, Informational booth**

**Please call if you are bringing a group.**

**More information Call Diana Mitchell  
775-980-6507**