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Vacancy Announcement- Administrator, Office of Native American Programs, GS-15, Phoenix, AZ

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The Great Western Public Land Robbery

Bangladesh Gave All Its Rivers Their Own Legal Rights

Bernadette Kaye

Shoshone-Bannock lost, found, now

November 13, 1995

Just before dawn on Oct. 24, police officers from the Shoshone-Bannock Tribe in Fort Hall, Idaho, parked a patrol car across railroad tracks at the border of the reservation. Then they waited.

Hours later, the engineer of a train hauling six casks of radioactive nuclear waste from Navy ships spotted the car and slowed to a halt. The train was a few hundred yards from the car and 40 miles from its destination, the Idaho National Engineering Laboratory (INEL).



Tribal leaders ordered the confrontation because they had been left out of a crucial Oct. 17 agreement among Idaho officials, the Navy and the Department of Energy. The tribe wasn't invited, yet the agreement will allow more than 1,000 shipments of high-level nuclear waste into the state over the next 40 years, all of it crossing the reservation. Although tribal police

eventually moved their car and let the train through, the blockade made it clear that the tribal government did not want more waste brought through Indian land.

Elizabeth Warren Offers a Policy Agenda for Native Americans



Frank LaMere
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9 am Marianne Williamson	11 am Mark Charles
10 am Elizabeth Warren	1 pm John Delaney
1 pm special presentation	3 pm Julian Castro
2 pm Amy Klobuchar	5 pm Bernie Sanders
3 pm Steve Bullock	6 pm Bill de Blasio

Central Standard Time ^ Media Contact: matt@fourdirectionsvote.com

By THOMAS KAPLAN

Ms. Warren's campaign got off to a rocky start amid a controversy over her ancestry. Now she is making an effort to show how she would help Native people.

Elizabeth Warren's Latest Plan Tackles US Injustices Against Tribes and Their Lands

Brian Kahn, Earther

Kahn writes: "Elizabeth Warren is a woman of many plans, but on Friday the United States senator and Democratic presidential candidate released one of her most detailed ones yet. The plan focuses on what she

would do as president to uplift indigenous people and tribes across the U.S." [READ MORE](#)

Frank LaMere Presidential Forum: August 19-20

The Native American Rights Fund is proud to be co-hosting the nation's first-ever presidential forum focusing entirely on Native American issues, the Frank LaMere Native American Presidential Forum. In addition to co-hosting, NARF Executive Director John Echohawk will be participating in the forum as a panelist. Over the two-day event, each candidate will make an individual appearance and respond to questions from panels of tribal leaders and Native American youth. The forum will be held August 19-20 in Sioux City, Iowa. [Get the event schedule and information on how to watch live.](#)

5G Cell Construction Must Follow Federal Laws

On Friday, August 9, [the DC Circuit Court of Appeals struck down an order issued by the Federal Communications Commission \(FCC\)](#) that would have exempted construction of the 5G cellular network from laws that protect Indian sacred sites, cultural resources, and the environment. The FCC's 2018 order essentially was a gift to industry saying 'build anywhere you

want, no questions asked.’ The DC Circuit’s decision effectively tore up that pass. [Learn more about the decision.](#)

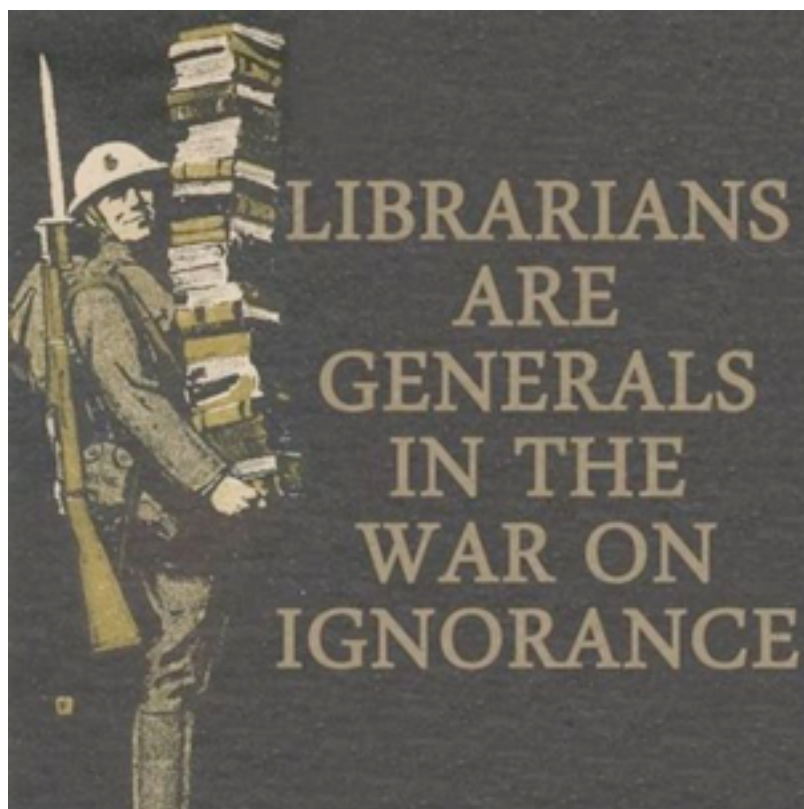
Below is information about the **Fiscal Year 2019 Resident Opportunity & Self-Sufficiency Notice of Funding Availability** is published on www.grants.gov

Applications are due October 15, 2019. If you have any questions, please email ROSS-PIH@hud.gov

<https://www.grants.gov/web/grants/search-grants.html>

https://www.hud.gov/program_offices/spm/gmomgmt/grantsinfo/fundingopps/fy19_ross

Resident Opportunity and Self Sufficiency Program NOFA



The Resident Opportunity & Self Sufficiency Service Coordinator (ROSS-SC) program is designed to assist residents of Public and Indian Housing make progress towards economic self-sufficiency. Self Sufficiency is an individual’s ability to support their household by maintaining financial, housing, and personal/family stability. To achieve self-sufficiency, an individual move along a continuum towards economic independence and stability; such movement is facilitated by the achievement of personal goals.

To help residents make progress towards self-sufficiency, HUD provides ROSS-SC grant funding to eligible applicants to hire a Service Coordinator who

assesses the needs of Public and Indian housing residents and links them to supportive services that enable participants to move along a continuum towards self-sufficiency. In the case of elderly/disabled residents, the Service Coordinator links them to supportive services which enables them to age/remain in place.

This place-based program targets the entire resident community in the project(s) to be served and aims to address the areas of need at the community and individual level. The ROSS-SC must work with residents, PHA staff, local partners, and other stakeholders to develop local

strategies to address the needs of residents and remove barriers so that residents are making progress towards achieving self-sufficiency.

ROSS-SC funds may be used for the coordinator's salary and fringe benefits, travel and training expenses, and administrative costs.

Funding of up to **\$35,000,000** is available through this NOFA.

Additional funds may become available for award under this NOFA, because of HUD's efforts to recapture unused funds, use carryover funds, or because of the availability of additional appropriated funds. Use of these funds is subject to statutory constraints. All awards are subject to the applicable funding restrictions contained in this NOFA.

NDNCollective

We honor the divine feminine in all creation and give praise to the original Matriarchs of this land, Indigenous women. We see you and value you!

NDN Collective is a national organization dedicated to building the collective power of Indigenous Peoples, communities, and Nations to exercise our inherent right to self-determination. Defend. Develop. Decolonize.

We are unapologetically, unabashedly, NDN. United like never before, we rise together—arm in arm—to equip all Indigenous Peoples with the tools needed to become architects of our future. Through a holistic approach to infrastructure, funding, advocacy, consulting, and philanthropy we are fostering a world of justice and equity for all people and the planet.



If you want to join the zoom webinar register here: <https://NDNCollective.zoom.us/j/1972ed9a8db3dac1d746f627e84...>

If you have any questions, please contact Webinar host: [Sarah Manning](#).

independent.co.uk

[Norway refuses to drill for billions of barrels of oil in Arctic, leaving ‘whole industry surprised and disappointed’](#)



[First-ever female chief sworn in on Standing Buffalo](#)

[Dakota Nation](#) globalnews.ca
thenarwhal.ca

Yes! Bringing back matriarchy.

+ + + +

“We’re multi-taskers, the matriarchs, the backbone of families, and we want to work together as a team to move forward for our nation and our children,” she said.”

[B.C. Quietly Grants Mount Polley Mine Permit to Pipe Mine Waste Directly Into Quesnel Lake](#) | [The Narwhal](http://TheNarwhal.com)

[Indigenous Canadians in water crisis as Nestlé drains 3.6m liters/day from their land](#) johnperkins.org

[Hemp is the New Oak: America’s First Hemp “Wood” Factory is Being Built](#)
returntonow.net

[46K Nevadans would lose food stamps under proposed federal plan](#)

The rule would eliminate “categorical eligibility,” which allows some people enrolled in other federal assistance programs to automatically qualify for food stamps.

[Nevada takes another step to force removal of plutonium from site](#)

Nevada is asking a federal judge to amend a lawsuit so the state can force the federal government to remove plutonium shipped to Nevada last fall.

[Too late, Silver State](#)

The Ninth Circuit Court of Appeals ruled against a Nevada lawsuit to block future transfers of nuclear material from South Carolina – because the Department of Energy already shipped the load. Carson City Bureau Chief **Colton Lochhead** explains....

[Researchers discovered a pink seaweed that ‘completely knocks out’ greenhouse gasses expelled by cows](#)



White Allies, Let's Be Honest About Decolonization

I want to experience the solidarity of allied actions that refuse fantastical narratives of commonality and hope.

[Kyle Powys Whyte](#) posted Apr 03, 2018

Indigenous environmental movements in North America are among the oldest and most provocative—from the Dish With One Spoon Treaty between Anishinaabe and Haudenosaunee peoples to the Mni Wiconi (“Water Is Life”) movement of the Standing Rock Sioux tribe. As a Potawatomi environmental justice advocate, I often get asked by other environmentalists in the U.S. to share my views on what they can do to be good allies to Indigenous peoples. Those who ask usually identify themselves as being non-Indigenous, white, and privileged. They are U.S. settlers: people who have privileges that arise from the historic and ongoing oppression of Indigenous peoples.

Whether one participates in settler colonialism is not entirely a matter of when or how one’s ancestors came to the U.S. Having settler privilege means that some combination of one’s economic security, U.S. citizenship, sense of relationship to the land, mental and physical health, cultural integrity, family values, career aspirations, and spiritual lives are not possible—literally!—without the territorial dispossession of Indigenous peoples.

How then can settler allies move beyond being sympathetic beneficiaries of colonialism? What approach is legitimately decolonizing?

More from this issue:

- [How This Tribe Got Their Coastal California Lands Returned](#)

- [Native and European—How Do I Honor All Parts of Myself?](#)
- [The Indigenous Collective Using Tattoos to Rise Above Colonialism](#)

The resilience of settler privilege is a barrier. Gestures toward allyship can quickly recolonize Indigenous peoples. Some people have tried to create bonds of allyship by believing that Indigenous wisdom and spirituality are so profound that Indigenous people have always lived in ecological harmony. This is the romantic approach. Other allies have tried to create solidarity through claiming that Indigenous and non-Indigenous environmentalists should not distinguish their efforts. In this view, environmental issues threaten us all, and we should converge around common problems that affect all humanity, instead of wasting dwindling time on environmental racism. This is the same-boat approach.

The romantic approach assumes that lifting up Indigenous wisdom and spirituality constitutes action. But this approach does not necessarily confront ongoing territorial dispossession and risks to health, economic vitality, lives, psychological well-being, and cultural integrity that Indigenous people experience. This is why scholars Eve Tuck and K. Wayne Yang say decolonization is not a metaphor. Yet, the empathetic responsibility to support others' self-determination and well-being is a major lesson in many Indigenous environmental traditions. Subscribers to the romantic view are unprepared to respond to criticisms of supposed Indigenous hypocrisies, like the alleged contradiction of tribally sanctioned coal industries. Responding to these critiques requires an understanding of colonialism, yet some romantics are unwilling to take the time to learn how the U.S. forcefully re-engineered tribal governments to facilitate extractive industries. This understanding is key if one's goal is to undermine the levers of power that undermine Indigenous self-determination and well-being today.

Nobody can claim to be an ally if their agenda is to prevent their own future dystopias through actions that also preserve today's Indigenous dystopias.

The same-boat approach also misses the colonial context. The conservation movement has been as damaging to Indigenous peoples as extractive industries. National parks, ecological restoration projects, conservation zones, and even the uses of certain terms—especially “wilderness”—are associated with forced displacement of entire communities, erasure of Indigenous histories in education and public memory, economic marginalization, and violations of cultural and political rights. Though certain sectors of conservation have improved greatly, newer movements, such as the international UN-REDD+ Programme, still repeat harms of the past. Almost every environmental achievement in the U.S.—such as the Clean Air or Clean Water acts—has required Indigenous peoples to work hard to reform these laws to gain fair access to the protections.

A decolonizing approach to allyship must challenge the resilience of settler privilege, which involves directly facing the very different ecological realities we all dwell in. Sometimes I see settler environmental movements as seeking to avoid some dystopian environmental future or planetary apocalypse. These visions are replete with species extinctions, irreversible loss of ecosystems, and severe rationing. They can include abusive corporations and governments that engage in violent brainwashing, quarantining, and territorial dispossession of people who stand in their way.

Yet for many Indigenous peoples in North America, we are already living in what our ancestors would have understood as dystopian or post-apocalyptic times. In a cataclysmically short period, the capitalist–colonialist partnership has destroyed our relationships with thousands of species and ecosystems.

Zoe Todd and Heather Davis, authors of “On the Importance of a Date, or Decolonizing the Anthropocene,” characterize the ecological footprint of colonialism as seismic. The ongoing U.S. colonial legacy includes forcing Indigenous peoples into grid-like reservations that empower corporations and private individuals to degrade our territories; fostering patriarchy and conditions for sexual violence in Indigenous communities; brainwashing Indigenous children through boarding schools; and brainwashing everyone else through erasing Indigenous histories and experiences across U.S. culture, education, and memory.

So Indigenous people awaken each day to science fiction scenarios not unlike the setup in films such as *The Matrix*. Yet in Indigenous science fiction films, such as *Wakening* and *The 6th World*, the protagonists are diverse humans and nonhumans who present unique solutions to daunting environmental problems. They are not portrayed as romantic stereotypes or symbols of a common humanity. They do not presuppose naive notions of Indigenous spirituality. They see environmental protection as possible only if we resist the capitalist–colonialist “matrix” of oppression and build allyship across different human and nonhuman groups. These films differ greatly from, say, *Avatar*, where the protagonist is a white male who passes as Indigenous and uses romantic Indigenous wisdom to save everyone. Indigenous people learn to ignore this difference, embracing a common foe together.

Indigenous environmental movements work to reject the ancestral dystopias and colonial fantasies of the present.

Decolonizing allyship requires allies to be critical about their environmental realities—and about the purpose of their environmentalism. To do this, allies must realize they are living in the environmental fantasies of their settler ancestors. Settler ancestors wanted today’s world. They would have relished the possibility that some of their descendants could freely commit extractive violence on Indigenous lands and then feel, with no doubts, that they are ethical people. Remember how proponents of the Dakota Access pipeline sanctimoniously touted the project’s safety and that it never crossed tribal lands? On the flip side, when more sympathetic (environmentalist) settler descendants lament the loss of Indigenous wisdom without acting for Indigenous territorial empowerment; buy into the dreams and hopes of settler heroism and redemption in movies like *Avatar*; or overburden Indigenous people with requests for knowledge and emotional labor yet offer no reciprocal empowerment or healing—then they are fulfilling the fantasies of their settler ancestors.

One can’t claim to be an ally if one’s agenda is to prevent his or her own future dystopias through actions that also preserve today’s Indigenous dystopias. Yet how many environmentalists do just this? I do not see much differentiating those who fight to protect the colonial fantasy of wilderness from those who claim the Dakota Access pipeline does not cross Indigenous lands. Indigenous environmental movements work to reject the ancestral dystopias and colonial fantasies of the present. This is why so many of our environmental movements are about

stopping sexual and state violence against Indigenous people, reclaiming ethical self-determination across diverse urban and rural ecosystems, empowering gender justice and gender fluidity, transforming lawmaking to be consensual, healing intergenerational traumas, and calling out all practices that erase Indigenous histories, cultures, and experiences.

Perhaps these goals and values are among the greatest gifts of Indigenous spirituality and wisdom. I want to experience the solidarity of allied actions that refuse fantastical narratives of commonality and hope. Determining what exactly needs to be done will involve the kind of creativity that Indigenous peoples have used to survive some of the most oppressive forms of capitalist, industrial, and colonial domination. But above all, it will require that allies take responsibility and confront the assumptions behind their actions and aspirations.

'Ground Zero:' Coastal Commission Approves Safety Corridor Project, Worries Sea Level Rise May Leave it Under Water By North Coast Journal, 8/15/19

While Caltrans' project on the 6-mile stretch of U.S. Highway 101 that connects Eureka and Arcata is aimed at improving safety for motorists, the agency got an earful Aug. 7 from California Coastal Commissioners who felt it is ignoring a potentially far more dangerous threat: sea level rise. "This is ground zero," said Chair Dayna Bochco. "We don't have a lot of time right here.

The traffic is a terrible problem. The water is going to be a worse one."

[Elveda Martinez](#)

Our tribe got funded for a **Hoop House** from a USDA Agriculture Management Assistance program grant (\$3,245). It's 20 x 48 feet and located behind the Tech Center. Funding was also used from the Tax Fund Use Plan. The total amount was \$4,127.00.

Thanks to all that worked on the construction; mainly the UNR Extension staff - Vic Williams, Randy Emm, Stacy Emm, [Candice Birchum](#) and Nick Wright from PL, Ray Johnson from Custom Gardens from Silver Springs, [Walker Ow-Wing](#), Stella Ow...

[See More](#)



Silence was meaningful with the Lakota, and his granting a space of silence before talking was done in the practice of true politeness and regardful of the rule that 'thought comes before speech.' ...and in the midst of sorrow, sickness, death or misfortune of any kind, and in the presence of the notable and great, silence was the mark of respect... strict observance of this tenet of good behavior was the reason, no doubt, for his being given the false characterization by the white man of being a stoic. He has been judged to be dumb, stupid, indifferent, and unfeeling.

Luther Standing Bear.

First-ever mandatory water cutbacks will kick in next year along the Colorado River

By Arizona Republic, 8/15/19

Arizona, Nevada and Mexico will be required to take less water from the Colorado River for the first time next year under a set of agreements that aim to keep enough water in Lake Mead to reduce the risk of a crash. The federal Bureau of Reclamation activated the mandatory reductions in water deliveries on Thursday when it released projections showing that as of

Jan. 1, the level of Lake Mead will sit just below a threshold that triggers the cuts. Arizona and Nevada agreed to leave a portion of their water allotments in the reservoir under a landmark deal with California called the Lower Basin Drought Contingency Plan, which the states' representatives signed at Hoover Dam in May.

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**[The climate-inspired detente on the Colorado](#)**

NATHANAEL JOHNSON



**Vacancy Announcement- Administrator, Office of Native American Programs,  
GS-15, Phoenix, AZ            Open- August 8, 2019    Closes- August 22, 2019**

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- Maintain contacts with tribal officials, tribal council members, TDHE directors, tenant groups, local, state, and other Federal agency officials to effectively administer the Department's programs and resolve sensitive and controversial issues.
- Provide administrative and technical supervision of assigned staff including: evaluating subordinate supervisors; hearing and resolving group grievances; reviewing and approving disciplinary actions; managing travel, staff, and equipment resources; providing training for staff; and ensuring that the agency's Affirmative Action Plan is met.

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[Apply here](#) if you are a U.S. citizens or U.S. Nationals; no prior Federal experience is required.  
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**[Brutal Outlook For Healthy Wild Horses And Burros: BLM Calls For Shooting 90,000](#)**  
horses-world.com

**[The Great Western Public Land Robbery](#)**

By TIMOTHY EGAN

Trump's pick to be the steward of America's public lands doesn't believe in public lands.

**[Bangladesh Gave All Its Rivers Their Own Legal Rights](#)**

*Sigal Samuel, Vox*

Samuel writes: "Bangladesh is sometimes known as the 'land of the rivers.' It's got hundreds of them - and over the years, they've been getting more and more polluted." [READ MORE](#)

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