

Journal #6176 from sdc 2.10.26

Trump set to gut US climate change policy and environmental regulations

We knew it was coming!

Kathy Jefferson Bancroft, guardian of a stolen lake

Canitellstevekoozer

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GrantStation

Help us honor 250 Women

Read and weep

Honor the Treaties; invest in what works



Getty image of fire retardant being spread.

Trump set to gut US climate change policy and environmental regulations

A White House official says the Trump administration is expected this week to revoke a scientific finding that long has been the central basis for U.S. action to regulate greenhouse gas emissions and fight climate change

- https://www.gazettextra.com/news/nation_world/trump-set-to-gut-us-climate-change-policy-and-environmental-regulations-white-house-official/article_d50ed3d0-b6e7-5328-a9af-251c8554fa6a.html

THE UNDERGROUND CONNECTION

Oklahoma Governor Stitt. Here we go! He is on the attack on the Sovereignty of the Native American Tribes! He is calling to dismantle Tribe Sovereignty.

He states that having “Separate Laws” for Native American Tribes is DEI. If we are going to have equal rights then it has to be equal for everyone!

Well he is wrong! The Sovereignty of the Tribes and the Treaty Agreements has Nothing to do with DEI, or “Equality”. Stitt is an ignorant fool! Native Americans are “ Americans!”First Americans! They Live on Sovereign land! They had treaties with Europeans in the 1600’s and the United States since the 1700 and 1800’s. The United States has no reason to break any treaties, and it would have to have Congress Involved!

Stitt can go xxxx himself!

This is just one more attempt by the Heritage Foundation to implement their White Christian Nationalist Ideology. Project 2025 Bullshit!



Someone should read the history of Oklahoma (originally supposed to be Indian Country, \ the US Constitution and several Supreme Court Decisions. sdc

Kathy Jefferson Bancroft, guardian of a stolen lake

“For decades, Kathy Jefferson Bancroft challenged the idea that Owens Lake was merely a technical problem, insisting it be understood as a living place with history, meaning, and obligations. As Tribal Historic Preservation Officer for the Lone Pine Paiute–Shoshone Tribe, she worked at the intersection of Indigenous knowledge and Western science, pressing agencies to account for longer timescales and deeper responsibilities. Her advocacy helped protect sacred sites, resist destructive mining and mitigation schemes, and reshape how land and water decisions were made in California’s Owens Valley. Bancroft’s work rested on a simple proposition that unsettled bureaucracies: water is not something to be managed at will, but something that carries memory, limits, and consequence. ... ” [Read more at Mongabay.](#)

[Canitellstevekoozer · Before European ships arrived, there was a place where women who were beaten could watch their abusers be put to death—or exiled forever. The colonizers called this place "uncivilized."](#)

When British officials arrived in Aotearoa in 1840 to sign the Treaty of Waitangi, they made a crucial mistake: they assumed only men mattered. They came prepared to negotiate exclusively with male chiefs, following the same rules that governed their world back in England—where wives were legally property, where a woman's money became her husband's the moment they married, where a woman had no name under the law except as someone's wife or daughter.



What they found confused them completely.

Māori women stood alongside the men, expecting to sign. They were angry when ignored. At least thirteen women signed the treaty anyway—possibly more, since many Māori names don't reveal gender. But the British barely noticed. They couldn't see what was right in front of them: a society organized on entirely different principles.

In traditional Māori culture, a woman kept her own name when she married. Her children could claim kinship with her family just as much as their father's. She dressed similarly to men. Her body was not seen as sinful, and childbirth was not viewed as punishment—these were natural, even sacred, parts of life.

But here's what shocked the colonizers most, had they understood it: violence against a woman could cost a man his life.

Not sometimes. Not rarely. It was taken with absolute seriousness. Sexual assault, physical abuse—these could result in execution or complete social death, where the perpetrator would be shunned by the entire community for the rest of his days. A man's home was not his castle. The community intervened. The community punished. The community protected women.

This wasn't sameness between men and women—roles were distinct. But they were balanced. The Māori worldview held that all parts were essential to the whole. Women were seen as the source of life itself, responsible for children and the home. But these weren't lesser duties. They were sacred responsibilities. A woman didn't lose her place in her own family when she married. She remained herself.

Women from chiefly lines held a status called tapu—sacred, spiritually powerful, set apart. When visitors arrived at a marae, the meeting ground, it was women who performed the karanga—the first ceremonial call of welcome. This wasn't decoration. It was spiritual authority that men could not claim.

The moko kauae makes this power visible even today. Unlike men, who could receive full-face tattoos, women traditionally wore intricate designs on their lips and chin. Each pattern was unique—a story of ancestry, achievement, and standing. These tattoos marked high status and spiritual authority, though the relationship was complex. Some individuals were considered too sacred, too powerful, to be tattooed at all.

Colonization nearly destroyed this tradition. Missionaries condemned it. By the early 1900s, full facial moko had almost vanished. Yet Māori women kept receiving chin tattoos into the 1950s—a quiet act of resistance through decades when their culture was being systematically erased.

The colonizers brought their laws with them. They imposed the Victorian family structure onto a society that had functioned entirely differently. They negotiated only with men. They taught that women's traditional power was primitive, shameful, wrong. What they destroyed wasn't perfect—no society is. But it was a place where women held genuine authority, where violence against them carried severe consequences, where they maintained their own identity in marriage, where their spiritual power was recognized as essential.

Then something began to shift.

Since the 1990s, more and more Māori women have chosen to receive moko kauae—reclaiming what was nearly lost. In 2016, Nanaia Mahuta walked into parliament as the first member in any country's legislature to wear a traditional chin tattoo. When she became Foreign Minister in

2020, she stood before world leaders with her moko kauae visible—not just as personal identity, but as proof that some things cannot be erased.

The story of Māori women isn't simply about victimhood. It's about power that existed, power that was suppressed, and power that refuses to die.

Every moko kauae worn today carries three things: the memory of what was, the grief of what was lost, and the absolute determination to restore what colonization tried to take.

When you see a Māori woman wearing her chin tattoo, you're not just seeing ink on skin. You're seeing centuries of resistance made flesh. You're seeing the living proof that some traditions are stronger than empires, that some truths cannot be buried, and that power—real power—doesn't disappear just because someone tries to make you forget it ever existed.

Mendocino Co.: Water Commission To Discuss Storage Options Thursday Ahead Of Potter Valley Project Shuttering

By Bay City News Service

Extract: “In 2019, PG&E opted not to relicense the project, saying it was not profitable. As soon as 2028, PG&E plans to decommission the Potter Valley Project, which could help fish restoration on the Eel River but could also decrease water availability and negatively impact local communities.”

The project's decommissioning has caused concern among residents, with farmers and ranchers anxious about losing the crucial water source. However, Native groups such as the Round Valley Indian Tribes are eager to see fish populations restored. The Round Valley Indian Tribes will also have water rights transferred to them under a formal agreement with PG&E.”

WATER IS A MANY SPLENDOR'ED THING: Personal Values Go a Long Way



It was around 1960 and a new guy rolled into Reno, Nevada. He was driving a white, 1957 Cadillac Burits convertible that still had the New York plates on it. Ted Arman turned a lot of heads on that first day. People were thirsty at that time to find investors for their mine and Ted was the man who had the financial connections. His growing connections in mining eventually landed him as owner of a massive sulfide mine located just west of Redding, California. Little did he know this mine was to become one of the worst environmentally damaged mines in the world. But there is a good nugget to be gained by this situation. Water is a Many Splendor 'ed Thing brings you another water relationship that has a personally significant impact to your life. Produced by Stephen Baker, Bringing People Together to Solve Water Problems, water@operationunite.co 530-205-6388

Commentary: Arizona is building a future the Colorado River cannot supply

Rusty Childress writes, “The potential collapse of the Colorado River system is not a distant

theory or an abstract climate warning. It is a direct threat to the water supply of roughly [40 million people](#) across seven U.S. states and Mexico. Yet growth across the basin continues as if risk itself were imaginary. More homes are approved. More long-term water obligations are created. More faith is placed in future solutions that do not yet exist. This behavior mirrors another crisis unfolding in plain sight. In artificial intelligence, leading researchers and industry executives now acknowledge that credible estimates place the risk of catastrophic failure at up to 25%, with some warning that loss of control could pose an existential threat to humanity. Despite this, AI development continues at full speed because no company or nation wants to slow down first. This is not optimism. It is a dismissive response to known risk, driven by competition and short-term incentives. The same logic now governs Western water policy. ... ” [Read more from the Arizona Capitol Times.](#)

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### **Why Spirit Cave's 10,000 Year Old Weaving Survived When Everything Else Vanished** sent by Css

Pretty good video about spirit cave (and lovelock cave) Biggest criticism is a lack of captions/sources on the images used in the video  
<https://youtu.be/Ok6VFUuSQZo?si=wf4iQ37zy6gju9E4>

## **GrantStation**

**[Headwaters Foundation for Justice](#) provides funding to grassroots organizations fighting oppression and advancing social change in Minnesota.**

**[The H. C. Gemmer Family Christian Foundation](#) supports U.S.-based organizations advancing peace, justice, sobriety, racial harmony, and interfaith collaboration.**

**[The Ben & Jerry's Foundation](#) supports grassroots organizations across the U.S. that are led by people most impacted by racial, social, and environmental injustice.**

### **[Rapid-Response Funding for Immigrant Justice](#)**

The Four Freedoms Fund (FFF) supports organizations strengthening the immigrant justice movement at the state and local levels across the U.S.

### **[Professional Learning Grants for Educators](#)**

The NEA Foundation offers Learning and Leadership Grants to fund high-quality professional learning for individual educators and groups of educators.

### **[Investing in Community-Led Climate Resilience](#)**

The Climate Smart Communities Initiative (CSCI) provides grants to support community-based climate resilience projects across the U.S.

### **[Support for New Dance Projects and U.S. Touring](#)**

The New England Foundation for the Arts offers National Dance Project Production Grants for the creation and U.S. touring or sharing of new dance works.

## **Regional Opportunities** — For specific geographic areas

### **Urgent Funds for Grassroots Political Action in Minnesota**

The Headwaters Foundation for Justice offers Rapid Response Fund grants to support grassroots organizing in Minnesota during unexpected legislative, policy, or political moments.

### **Strengthening Rural Libraries in New England**

The Association for Rural and Small Libraries (ARSL) administers the Sustainable & Resilient New England Libraries Grant to small and rural libraries in New England as they adapt to changing community needs.

### **Hands-On Learning Support for Youth Who Are Deaf**

The Columbus Foundation supports central Ohio nonprofits through the Dorothy E. Ann Fund (D.E.A.F.) Grants, which fund hands-on learning opportunities for children and youth who are Deaf or hard of hearing.

### **Small Grants to Boost Arts Programming in the Rural South**

South Arts invests in arts programming in rural or isolated communities across its nine-state region.

## **Federal Opportunities** — From the U.S. Government

### **Employment Grants for Unhoused and At Risk Veterans**

The Veterans Employment and Training Service administers the Homeless Veterans' Reintegration Program (HVRP), a competitive federal grant program that supports veterans who are experiencing or at risk of homelessness in securing stable, quality employment.

### **Strengthening Braille Instruction and Literacy Nationwide**

The U.S. Department of Education offers Braille Training grants to support projects that strengthen braille instruction and nonvisual access for youth and adults who are blind.

*“Our creation story tells of the time when there were only animals. The animals became people and when that happened, the Gwich’in will forever retain a piece of the caribou heart, and the caribou will always retain a piece of the Gwich’in heart. We are as one. Whatever befalls the caribou will befall the Gwich’in.”*

*“....all trying to gain access to the coastal plain of the Arctic National Wildlife Refuge for oil development. This is the area known to the Gwich’on as the birthplace of the caribou....We know if oil development is allowed in the birthplace, the caribou will be adversely impacted and our way of life will be devastated.”*

*“The vision and hope of the Gwich’in people is that our values will teach the policy makers that all life deserves respect and we should honor life, not destroy it. The Arctic National Wildlife Refuge is public land. We are asking for the support of all peopple to help us maintain our way of life and protect this fragile ecosystem —not jst for the Gwich’on, but for all humankind. — Faith Gemmill*



## Help us honor 250 women who shaped the United States

As the U.S. marks 250 years, the USA TODAY Network invites readers to nominate women whose leadership, creativity and courage shaped the nation.

**READ MORE**

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Read and weep

The following is presented on a need-to-know basis, certainly not my preference.

[https://secure.commoditysupercycles.com/?](https://secure.commoditysupercycles.com/?cid=MKT859595&eid=MKT861221&qclid=1995876926305037166%7C211106242652547%7C0&assetId=AST388114&page=1)

[cid=MKT859595&eid=MKT861221&qclid=1995876926305037166%7C211106242652547%7C0&assetId=AST388114&page=1](https://secure.commoditysupercycles.com/?cid=MKT859595&eid=MKT861221&qclid=1995876926305037166%7C211106242652547%7C0&assetId=AST388114&page=1)

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### Honor the Treaties; invest in what works

Mark Macarro's State of Indian Nations 2026 at the National Conference of American Indians Winter Meeting in Washington

MARK  
TRAHANT

## Tuesday's Newsrime

*Protecting sovereignty not just for today*

*our ancestors already knew the way*

*Future generations will ask what we did*

*Bold and unstoppable is a fair opening bid*

National Congress of American Indians President Mark Macarro gave the annual State of Indian Nations presentation Monday from Washington (and thanks to YouTube ... to all of us).



**NCAI President Mark Macarro (YouTube)**

President Macarro: “This state of Indian nations is more than a speech. It is Indian country’s unified formal message grounded in our inherent sovereignty and our government to government relationship with the United States. Today, we gather not just as representatives of our individual nations, but as relatives bound by shared history, shared responsibility, and shared destiny. We gather as tribal governments and as peoples carrying obligations to those who came before us and those not yet born. We gather at a moment of profound risk, yet in every challenge, there’s also opportunity, and we gather with a unifying purpose to build a strong and sustained tribal movement to protect the sovereignty of our nations, not for symbolism, not for performative meetings, but for results.”

Macarro said the U.S. Constitution does not define sovereignty, it was not created by treaties or granted by Congress. “It is inherent. It is inherent and existed before colonization.”

So much so that the colonies that became United States “borrowed” sovereignty from tribes in order to be represented in diplomatic spaces around the world.

“We always were, we always will be,” Macarro said.

The way I heard Macarro’s words, he was talking past the current administration, looking out into the future. A world that we cannot yet see. The “now” problem is that the Trump administration does not believe in treaties with any nation, including those from North America. Great Nations, like Great Humans, keep their words. Not his president. He breaks the bonds for the nation and himself on a daily basis.

Like many I have been wondering how long this structure of a Republic will even last.

President Macarro, who is chairman of the Pechanga Band of Indians, said:

“Now, the United States? The United States is strongest when it honors that truth, not when it tests it. This moment, right now, echoes another pivotal moment in the history of Indian country, and that is the Indian Civil Rights Movement of the 1970s catalyzed by the American Indian Movement, a time when native activists occupied Alcatraz and Wounded Knee. When fishing rights families stood in the rivers to defend what treaties promised, when grassroots leaders demanded tribal control over education, healthcare, and child welfare, where an everyday native citizens, grandmas, students, veterans, families refused to disappear and just go away. That movement changed federal law. It reshaped the public consciousness and ignited this modern era of tribal self-determination. That victory did not come from Washington. It came from the people. Today’s movement is key to understanding what happens next. Without a plan, tribes will go from one crisis to the next crisis.”

This is an important part of history. And critical in a time when the whole framework of government is in disarray. We grew up learning about three branches of government (the presidency, the Congress, and the Courts). The balance has shifted to about 80 percent executive power and 10 percent for the other branches. (Although Congress or the Courts could take powers back, in theory.)

That new structure means that activism, along the lines of the 1970s, may be the one lever that is working as a check. Think Minneapolis.

In his talk, Macarro pressed for “enough.”

“The only scarcity is political will. The trust responsibility is not discretionary. Treaty obligations are not optional. Native lives cannot be balanced against other priorities like an afterthought. The United States is fully capable of meeting its legal and moral obligations to tribal nations.”

He also championed the National Congress of American Indians as the forum to take on this challenge.

President Macarro: “Now, let us rise as one people, all nations and all generations, and across every division that others have tried to place between us. Let’s build a movement that is bold, relentless, and unstoppable. Let’s protect our sovereignty, not just for today, but for all time. Let’s be good ancestors so that when our future generations look back on this moment, they’ll say they did not wait. They did not compromise. They rose, they fought, and they spoke. Tribal nations rise. The movement begins and nothing will stop us. We are the first people of this continent. We are sovereign tribal nations and we will never back down. So let’s walk forward together in unity, in strength, and abundance, and commit to one another that we will not just survive this moment. We will shape it.

Now, let us rise as one people, all nations and all generations, and across every division that others have tried to place between us. Let’s build a movement that is bold, relentless, and unstoppable. Let’s protect our sovereignty, not just for today, but for all time. Let’s be good ancestors so that when our future generations look back on this moment, they’ll say they did not wait. They did not compromise. They rose, they fought, and they spoke. Tribal nations rise. The movement begins and nothing will stop us. We are the first people of this continent.”



## The collapse of governments

It's hard not to keep an eye on the unfolding documents coming from the Department of Justice's release of the Jeffery Epstein files. Even a cursory peek shows that it's worse than imagined.

As The New York Times' Moya Lothian-McLean wrote: The reach of the Epstein files is truly international. Norwegian royals, French luminaries and globe-trotting businessmen have been caught in its net. But one country, America aside, is worst afflicted: Britain. There's all the stuff about the former Prince Andrew, of course. But the latest revelations reach right into the heart of the government, threatening to bring down the country's embattled prime minister, Keir Starmer — or at least accelerate his exit.

The problem is “the reach.” This nasty mix of spy craft and sex trafficking is a web that needs an independent referee. Clearly, from what's already been released, the Department of Justice cannot be trusted to follow the law.

Rep. Tom Massie, R-Kentucky, spent about two hours reviewing documents in a secure reading room. “There are six men, some of them with their photographs, that have been redacted, and there's no explanation why those people were redacted,” he said. He declined — for the moment — to reveal the names but suggested he would do so from the floor of the House where it's protected speech. “These six are just what we found in two hours of a review of the files,” Ro Khanna, D-California, said. “The broader issue is why so many of the files they're getting are redacted in the first place.”

“What Americans want to know,” he added, “is who are the rich and powerful people who went to this island? Did they rape underage girls? Did they know that underage girls were being paraded around?”

I don't think Congress (other than a few) have seen how big a scandal this is, including the coverup. There has to be accountability. We need to the investigation moved to an independent commission, along the lines of the Warren Commission.

It's only going to get worse

*Thanks for reading! This post is public so feel free to share it.*