

Dr. Billie Masters - Talking Paper 7/20/07

When contemplating the CNO, it's creation and what has transpired since that time, it is necessary to reflect on the times of its origin.

We can not deny the need for functionality, in the origin of any entity. We can not believe any phenomena, actions or thing is independent and without function, not tribe, not family, not a table,In the spirit of this premise, we can look at the political landscape during the time of Bill Keeler and his request to the President to acknowledge the poverty, health needs and quality of life of the Cherokee. He was probably the only Cherokee who could have gotten the ear of the President, due to his position of Chairman of the Board, Phillips 66 Petroleum Company, who was a major political donor. He chose to use his position to get an executive order to form the Cherokee Nation of Oklahoma. It was the common belief that it was all that was possible at that time.

Bill Keeler had been the overseer of the Indian Work Program in the north-eastern Oklahoma area. It was much like the WPA, but only for Indians. My Dad worked in the Indian Work Program. They did a lot of the rock work, build culverts, low water bridges, schools, city and county government buildings, It was the program which provided government work during the depression and after because there was no other employment - the federal government designed the program to build up the rural nation with the man power that was not utilized any other way and to provide job for families to survive. That was when Bill Keeler first became a family friend. He and my Dad were friends for life from that time. He always came by our house when he was in the area and often sent word by friends when they had not seen each other for awhile.

A historical profile of what was going on with the Cherokee at that time will show why Bill Keeler was so concerned. Since statehood there had been no recognition of tribal rights, the federal government knew those rights continued to exist. That is why the Chief-for-a-day policy continued when it served the needs of the federal government. Yet there was no concern for the tribal rights or needs. It appeared as if there would be no change by the federal government. As a direct result of Bill Keeler's sole effort the CNO came into being. He felt there was no other way to lift the Cherokee given the situation and the political climate. No one could fault a person for doing all they could at the time.

In hindsight, I would have been grateful if he had the insight to just revive The Cherokee Nation, based on the government-to-government treaties - but he did not.

CNO is a dependent entity, no entity is independent. It is dependent upon a lot of parts working in the interest of supporting the status quo and those in control.

Ignorance allows one to believe that an entity, object or thing exists inherently, that is, on its own. This belief leads to exaggeration of all things: beauty, ugliness, power, and results in destructive emotions and actions that are cyclical and brings problems to those who are coming from a place of ignorance. (ignorance affects us all, we are all ignorant in some or other areas of life, those are the areas we know little or nothing about)

CNO is often exaggerated by others emotion and fear of loss. Reason and seeking truth removes emotional and exaggerated responses and actions.

Misperception creates mistakes and destructive emotions that are problematic to us. We must actively realize objects, entities do not exist as we imagine in and of themselves. Withdrawing from them or focusing on something else does not get to the root of the problem. If someone sees and fears a snake by the east side of the porch, you can not make the snake go away by saying look at this wonderful tree on the west side of the porch. Nor can they refuse the fear they feel from the snake. We must achieve realization of the falsity of an entity through reason. Reason and Truth eliminates ignorance.

Because nothing exists in and of itself, the impact of interrelatedness must come into play. Everything is relative, Einstein said. What does that mean here. It means that nothing exists as we imagine. Nothing exists in a concrete form. For instance, we can say an eight foot length of rope is long, until we have a twelve foot length of rope. Then the first one becomes short and is no longer long. When we have a twenty-five foot length, the twelve foot one becomes short. The conclusion is we must focus on a permanent object without attempting to define. Accept that it is. The United Cherokee Nation is permanent according to the standards of our society.

The CNO is also permanent, until another executive order by a President reverses the order. It exists just as it is: an agency of the BIA to seek grants to fulfill the government obligations as the BIA desires, not ratified by Congress. However, that has nothing to do with the existence of the United Cherokee Nation, they are as any non-profit organization, but they have gotten beyond their limits due to the fact they have not been challenged effectively. Just rumbling does not address the root of the issue.

The United Cherokee Nation is also a permanent entity by all government standards and based on the highest law of the land: treaty ratified by Congress. As a sovereign Nation the United Cherokee Nation does not fulfill BIA wishes, it is a sovereign by United States law.

It seems to me, as a Cherokee who does not need CNO to survive, that the CNO leadership at some point would have realized what Art Nave, Robin Mayes, Marvin Summerfield and David Cornsilk, and others discovered and became dedicated to the battle: those who realized that CNO was a shell of the great Cherokee Nation and knew we must restore our rightful place for the legacy to future generations.

If they did realize what was before them and they cared about the Cherokee, they would have initiated this work within the elected officials of CNO who have all the resources to accomplish this battle. It only takes the resources to get high enough in the government for the government to say YES, the United Cherokee Nation is the rightful entity of the Cherokee.

Why didn't they? We can only guess. One reason would be that (thankfully) none of them would go down in history as Cherokee Chiefs, by appointed directors of a governmental agency. Two, they had a full sand box with all the toys they could want, why lose that. None of them had ever had anything before now they had money, control (not power for it is granted by the people, control is bestowed from the top down), intimidation, and more material things than they ever realized possible. They would have been on welfare if not for CNO. Third, they felt that no one would bother to sit in the law library for months on end, studying, becoming a self-educated law student as Art did - they felt no one would ever realize and they did not anticipate that there was a core group of Cherokee who understood exactly what the documents meant. Forth they did not realize the strength of Cherokee warriors as Art, Robin, David, Marvin and all those who staked themselves to the ground in this battle: demonstrating they would not back up or give ground. They just never realized they would be challenged. At least that is what I have decided based on my involvement, observations, education and training. Someone else may have more and better explanations for the situation, but I wanted to share mine since I have been around on the fringes for soooo long.

John, challenged me to come up with a solution. That is hard. It would take winning the power-ball at least once to have equal resources to challenge in one way of doing it: the legal path. Another way is to fund a lobbyist to go to Washington DC to get to know Congress, Congressional Aides and Congressional Committee members, get a national organization for support letters to get you in the door, and after a while get an elected official in Congress to carry your position. That

person will have to be prepared to be there for possibly years, if necessary.

To get their attention in any way, you must be an elected representative of a federally recognized tribal group, have the resolutions passed by that body and not attempt to represent yourself as an individual. You must plan to hang-out wherever anyone will allow you to sleep on their couch, eat at receptions, have a lot of face-to-face time with Congressional Aides and attend so many hearing on your area that they begin to feel you belong there. Always have your information on you, be totally informed and prepared at all times, listen to others goals and help them when you can. Sleep very little and continually study, It is hard.

It will also take work at home. Not as rough of an existence as hanging out in DC, but also having a lot of face-to-face time with People, attending all gatherings, represent your group, let them know that you believe in what you are doing by your actions not only words. Assist others in achieving their goals, help whenever you can, if you can not help find someone who can. Be available, be dedicated in ways that you would want others to be if you were in need. Do not tell them the snake does not exist, it does - just let them know they need not go off the east end of the porch until the goes away and it can not hurt them, they have other ways out - because there is so much that is good on the west side.

Boren gets an agreement to keep Cherokee Nation funded

By Donna Hales
Phoenix Staff Writer

U.S. Rep. Dan Boren, D-Okla., said he worked out an agreement this week on the National Affordable Housing Trust Fund Act to prevent attempts to remove funding from the Cherokees.

That agreement is to stand at least until September, Boren told the Phoenix in a phone interview.

"I'm trying to convey to the committee that I don't want funding cut off to one of the largest employers in my district," Boren said. "I'm not weighing in on the merits of the issue."

Boren said proponents of removing tribal funding agreed with him the tribal court system should be allowed to complete its review of the Cherokee Freedmen issue before Congressional action is taken against the Cherokees.

"At this point, measures to withhold funding from the entire tribe will also eliminate opportunities and assistance to the Freedmen they seek to help," Boren said.

Boren said he reminded the committee that a court-ordered stay has reinstated full tribal benefits and rights to the Cherokee Freedmen. If H.R. 2805 were amended to exclude the Cherokee Nation of Oklahoma, the Cherokee Freedmen would lose the benefits as well, Boren said.

Proponents of eliminating the tribe's federal recognition and funding have made several recent attempts in committee hearings to amend legislation to exclude funding to the Cherokee Nation of Oklahoma, he said.

The National Affordable Housing Trust Fund Act provides for the construction, rehabilitation and preservation of decent, safe and affordable housing for low-income families, Boren said. According to a formula established under the Act, tribes, states and local jurisdictions receive allocations from the fund each fiscal year.

"Programs like these increase home ownership to an underserved population and are crucial to thousands of citizens in eastern Oklahoma," Boren said. "With the 10th poorest congressional district in the nation, I am committed to making sure my constituency receives these important opportunities for economic stability."

The program is a housing program,

Finance Bill not on hold - Vote to be taken in September

According to reliable sources in Washington D.C. the finance committee bill is not on hold but is expected to be taken to the full house to vote on in September 2007. That was when they had always planned to have the vote on this bill, anyway.

There was NO revote by the committee this week to take the Cherokee removal of funding amendment out of the bill. Rather, if the Cherokee Freedmen situation has been favorably resolved in accordance with the treaty to the satisfaction of various Congressional members, prior to the September vote on the bill by the full house, the amendment which will impact the CNO funding will be removed by a vote of the committee.

If the Cherokee Freedmen have not had their legal treaty rights restored including full citizenship rights, the bill will go forward as voted on this week by the committee including the amendment. The sources also said that similar amendments which will not allow the Cherokee nation of Oklahoma to receive funding for various programs and projects will be attached to other funding bills by Congressional members if the CNO does not resolve this issue so that the Freedmen receive equity under the treaty of 1866. [mjs]

but it is also legislation trying to allow tribes to expand on economic development, Boren said.

Boren said the amendment cutting out the Cherokee funding had passed by a voice vote. Boren said he voted on the initial bill because it impacted a lot of other tribes in the congressional district, but he did not vote for the amendment.

"The bill is put on hold until the Cherokee Nation issue works itself out," Boren said.

The same group that offered the amendment to keep funding from the Cherokees are basically offering amendments to every bill in an effort to cut funding for the Cherokee Nation.

The tribal court has said it is going to look into the matter (Freedmen) and rule on it, Boren said.

"In less than a year, we're going to know," Boren said. "If the court rules the Freedmen can be reinstated - it also can rule the Freedmen were illegally kicked out." Reach Donna Hales at 918-684-2923

Dan Boren duped the Muskogee Phoenix and the Tahlequah Daily Press

But not the Cherokee Observer...we received information from a highly reliable source who informed us that Dan Boren wasn't telling the truth about his so-called agreement with the finance committee in Washington D.C. Yesterday, Congressman Watt verified what our source had told us...we will be doing a follow up on this breaking story..hopefully, the other two local papers will be doing the same..Dan Boren's credibility has hit rock bottom with us. I bet our good friend Donna Hales will be on guard from now on, too.
Marvin Summerfield
Cherokee Observer

Become a cwyReporter for the Cherokee Observer.

"If you know of any cherokees being done wrong or see something out of the ordinary or see CNO elected officials doing something they shouldn't be doing, then send in your story, photo's or video."

The Effects of Revitalization Movements

Journal of Cherokee Studies 1988
(HISTORY REPEATS ITSELF IN 2007)

At the other extreme from the mixed blood contributions to Cherokee acculturation were those of the full bloods. It is a mistake to assume the full bloods, among the Cherokees or any other tribe, were uniformly conservatives, opposed totally to acculturation, seeking always to sustain or return to the old ways. One of the earliest and most active supporters of acculturation among the Cherokees was a full blood chief named Doublehead. All of the full bloods acquiesced in some aspects of the civilization program, especially those which enabled them to support their families by farming as the fur trade dwindled away.

Perhaps the most important contributions of the full bloods to the success of Cherokee acculturation was the brake they provided against the unbridled rush of many mixed bloods and intermarried whites to completely remodel Cherokee culture. The lower house of the Cherokee council could, and did, refuse to concur in measures pushed by the more rabid supporters of acculturation, thereby, saving the Nation from the kind of polarization which wracked other tribes. A functional and healthy tension between those eager for change and those reluctant to abandon traditions was extremely important in sustaining tribal unity during the difficult years of transformation.

Eventually that tension was incorporated into the Nation's evolving political structure. Majority votes in each district selected members of the legislature every two years. Deference to the useful talents of mixed bloods led to their domination in the upper house but full bloods retained control of the lower. This balance was further preserved by a tradition after 1789 which prescribed two principal chiefs of the Nation, one a full blood and one a mixed blood. The Cherokees did not need the example entrusting power to the mixed blood leaders, they never yielded all power to them as other southeastern tribes did. The highest Cherokee ideal had always been harmony and they worked hard to maintain it.

On the three occasions when harmony broke down, the Cherokees almost lost control of their destiny. The first occurred between 1805 and 1808 when the chiefs of the Lower Towns, placing their region above that of the national good, tried to exchange their part of the homeland for an equal part in the West. That failed when a nationalistic group in both regions agreed to depose those chiefs and sustain unity. The reunion of the Upper and Lower towns was the first major step toward political remodeling and led to the first major national

Delaware Elders take stand

By Special to the E-E

The Delaware Elder Committee recently passed a resolution that repudiated the proposed draft legislation and Memorandum of Understanding, which the Tribal Council of the Delaware Tribe of Indians and the Cherokee Nation of Oklahoma have presented to the United States Congress for the federal recognition of the Delaware Tribe of Indians.

Rusty Creed Brown, government specialist, moderated the meeting.

This resolution, signed by Bonnie Thaxton, Elder chairman, and Susan Cade, secretary, will be mailed to the U.S. Congressmen and representatives on all committees that will handle the proposal and to the Oklahoma delegation in particular. Thaxton and Cade planned to hand carry the resolution to Sen. Coburn when he was in Bartlesville.

A committee for distribution and further exposure of the Delaware Elders Committee plans has been formed. In addition to Thaxton and Cade, Don Wilson and Dee Ketchum are on the committee.

The Elder Committee of the Delaware Tribe fully supports a true and proper restoration of the Delaware Tribe's federal recognition, restoring the Tribe to its rightful place among other sovereign Indian nations. The Delaware

legislation. The second two occasions, in 1811-1812 and 1827, were described by James Mooney as Ghost dance movements in which full bloods traditionalists rebelled against acculturation and demanded a total return to the ways of their forefathers. Colonel Meigs and the Moravian missionaries who lived through the first of these felt the same way, and so did the missionaries in the Nation in 1827. Yet, in both cases the confrontation were peacefully resolved, and recent studies have tended to identify them as revitalization movements and not Ghost Dance movements. Ghost Dance Movements are symptoms of frustration, anger, and despair, revitalization movements are constructive assertions of traditionalist needs. Only a few extremists among the Cherokee conservatives had visions calling for total rejection of the white man's ways and predicting that the Great Spirit would destroy the whites. The vast majority of those in both movements (and they were not all full bloods who protested) simply sought a better balance between the best of the old and the best of the new.

In 1811-1812 the crisis was resolved when the Nation agreed to remain officially neutral in the impending war in the Mississippi Valley, thus thwarting those who might have wanted to join Tecumseh's effort to push the white man back east of the Appalachians. Those who wanted to side with the United States and fight the Creeks and Shawnees were allowed to volunteer to join Andrew Jackson's army. Significantly, many full bloods and conservatives joined the 600 volunteers, partly out of a sense of loyalty to their treaty obligations and partly out of the desire to enjoy once again the thrill of warfare (forbidden under treaty obligations without War Department approval.

In 1827 White Path and his rebels voluntarily abandoned their illegal council and agreed to adjust their grievances in the duly elected council. Both sides agreed to compromise because federal negotiators were on the way to obtain land cessions and it was important that the Nation speak with one voice against this. Concessions were made to White Path's conservatives by imposing checks on missionary schools, planning to institute secular public schools run by the nation, and agreeing not to enforce some of the new laws designed to impress Christian whites (e.g., laws against polygamy and laws favoring Sabbath observances and a Christian oath for all office holders.)

From all three instances of factionalism, the Cherokees emerged stronger, more united, more determined to retain their ideal of harmony for the nation's welfare.

and Cherokee leaders drafted a Memorandum of Understanding to accompany the proposed legislation. However, neither the elders nor the Delaware people were consulted or allowed to vote on the language in either drafted legislation or MOU.

The proposed drafted legislation and MOU does not restore a true government-to-government relationship between the United State of the Delaware Tribe as it once had. The MOU gives the Cherokee Nation control over most all federal funds the Delaware Tribe would rightfully receive and is paternalistic in its very nature by continuing to allow the Cherokee to govern the actions of the Delaware - two very distinctive tribes.

* The Delaware Elders seek to have the currently drafted proposals completely withdrawn, and new drafts written reflecting a true government-to-government relationship with the United States, and have complete separation from the Cherokee Nation.

Anyone interested in helping the Delaware Elders Committee or contributing help in distributing information to Washington D.C., may contact a member of the committee.

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