

"Committed" to being heard

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A voice indefinitely
"Committed" to being heard
TELL ALL YOUR FRIENDS

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Right to be Vigorously Represented by Counsel

By Terry Branson

Because all of us are civilly committed by a district court we are automatically assigned someone to represent us. We do not get a choice of who this individual will be. The court appoints someone to represent us from a pool of attorneys who have experience in criminal law.

It is important to understand that criminal law and civil law are two completely different areas of practice. So, the purpose behind this article is to assist you upon identifying that your attorney fails to be a vigorous advocate on behalf of you.

It is important that you maintain documentation that your attorney isn't performing the duties assigned to him. According to Minn. Stat. § 253B.07 Subd. 2c you have the right to be represented by counsel at any proceeding under this chapter.

My civil commitment order is from Anoka county. Each county is a little bit different in how they ruled during your civil commitment hearing. In my case I am not allowed to represent myself anytime I file any motion in Anoka county. This has been stated multiple times and is a part of the transcripts.

When I make legal phone calls to the courts' appointed attorney and I do not get to have a conversation with him/her, I ask the security counselor to write an incident report stating that fact. When I write an attorney asking them a particular question and they choose to not respond to that question, then I attach the two documents together and save them as evidence.

In the most recent incident involving me of getting rid of my attorney (Guptil) I utilized all the factual documents that I'd accumulated as evidence. It became my responsibility to prove that he wasn't providing me with vigorous advocacy.

I provided the court with documentation (i.e. incident reports) that various security counselors had written when making calls to his office. I also submitted evidence that he'd failed to submit a petition for an SRB hearing. I'd filed a petition with the court previously and was informed that I had to have my attorney submit it

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The country ... belongs to the people... Whenever they shall grow weary of the existing government, they can exercise their ... revolutionary right to dismember or overthrow it... Be not deceived. Revolutions do not go backwards." Abraham Lincoln

"Committed" to being heard

MISSION STATEMENT

This newsletter has the full intent and purpose of presenting a continuous uncensored, thought provoking informative service within the space it resides in. Its functions are to spread a message which offers a better understanding of what transpires within the Minnesota Sex Offender Program ("MSOP"). We believe every individual ultimately possess a natural ability to overcome every negative force which impacts their daily life. Through understanding and obedience of Universal Law we are afforded a more informed "freedom of choice". Freedom of choice allows each of us to encircle ourselves with those who share the same interests and values. Freedom of choice is making decisions for yourself; decisions which does not inflict harm upon another human being.

Disclaimer:

Statements, viewpoints and opinions expressed in articles, letters to the editor, or from other writers, are those of that individual author; and do not reflect the position/opinion of this newsletter. All submissions become the property of "Committed" to being heard and may be eligible for reprint without that authors consent.

Guidelines: This newsletter will attempt to perform research, conduct interviews and gather information in an effort to create content that will inform and educate its readers about activities, events of interest which transpire throughout the MSOP's detention facility. We possess the right to not publish any submitted materials. As editor(s), We may edit any submitted materials to bring the material into conformance with acceptable journalistic standards to the best of our knowledge, ability, and/or available space. This newsletter reserve the right to publish employees name based upon their relevant involvement to the circumstances pertaining to identified articles. All articles submitted for publication must include the authors first and last name. The editor(s) reserve the right to submit questions for reader's views and comments on any subject matter published within these pages.

Minnesota Constitution ARTICLE I—BILL OF RIGHTS

Sec. 3. **Liberty of the press.** The liberty of the press shall forever remain inviolate, and all persons may freely speak, write and publish their sentiments on all subjects, being responsible for the abuse of such right.

Thought for the Month

The way of the Creative works through change and transformation, so that each thing receives its true nature and destiny and comes into permanent accord with the Great Harmony: this is what furthers and what perseveres.

The Creative is Strong pg. 371 of the "Book of Changes" by Wilhelm/Baynes



WE WILL BE HEARD!

Commentaries

- **“You are not only accountable for what do, but also for what you don’t do.” - anonymous**
- *Interested in telling your story? The personal work you have done to better yourself and becoming the healthiest version of yourself. Write out your story and send it to Russell J. Hatton for review and it may be chosen to be posted online at sohealing.blogspot.com. See “Committed” to being heard article Sex Offense Healing. pg. 12 By Sixx|R*
- *On September 11, 2023, KBJR 6 Laura Lee will Interview OCEAN co-founders Mr. Russell J. Hatton, Raj, and Mr. Daniel A. Wilson, Raj.*
- **Obsta principiis.** *It is the duty of courts to be watchful for the constitutional rights of the citizen, and against any stealthy encroachments thereon. Legislatures are doubtless actuated by the same motives, but the vastness of their business sometimes prevents them, on a first presentation, from noticing objections which become developed by time and the practical application of the objectionable law.*

OBSTA PRINCIPIIS [RM]¹

By Sixx|R

To Those Detained in Shadow Prisons: In the RM, when we reference the “Shadow Prison” (“SP” henceforth) we are referring to the so-called, “Minnesota Sex Offender Program” in the State of Minnesota. When we reference “SP Officers” we are referring to any individual or entity by or contracted with the SP who directly or indirectly contribute to the operation of the SP, including clinical staff, security staff and anyone who operates the institution.

As long as individuals continue to pass the buck of responsibility for the SP regime, we are forced to decide who is to blame. We determine that all SP officers are guilty for the existence of the SP. In addition, anyone who is aware of the institution, yet refuses to hold guilty parties accountable, is responsible for the existence of the SP.

The RM is for any detained man who makes a decision to resist the SP regime. There is no sign-up list to be a Resistor. A man will not seek “permission” to be a Resistor. Although this document primarily applies to the SP in Minnesota, it can probably be applied to any so-called, “civil commitment” gulag in the nation. If any man finds this document to be helpful, he should use it.

There are 3 parts to this document: *The Resister’s Convictions of Resistance*, *The Resister’s Vow of Resistance* and *The Resister’s Declaration of Independence*. Together, these form the RM. *The Resister’s Convictions of Resistance* is an appeal to reason and will convince any reasonable man to resist the SP regime. The section

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1. RM :Resistance Manifesto | Overcoming Corruption Empowering All Nations©

Have you finished reading your copy of “Committed” to being heard?

Why don’t you give it to someone you know; let them read it; and keep sharing it. Leave it behind at the laundry mat, grocery store, bulletin board, or courthouse. Why not mail it to a friend. If you are interested in getting your own copy you can leave me a voice message at 218-351-1900 ext. 97666 or you can write me at the address listed on the front page. Your support is greatly appreciated.

(Continued from page 1 Rights to be Represented by Counsel)

if I’d wanted to be heard. He failed. Anything that relates to civil commitment is something that the attorney should be representing you for.

These attorney(s) who are representing us are not accustomed to us complaining about how they are representing us. What they have become accustomed to is our remaining silent and believing their lies and bullshit.

You can also file a complaint with the lawyers board of professional responsibility. It helps in establishing a record of how they are failing to perform their duties.

The statute clearly states that “the court shall appoint a qualified attorney to represent the proposed patient.” Shall in any statute is mandatory language.

Another shall is: “continue to represent the person throughout any proceedings under this chapter unless released as counsel by the court...”

I am somewhat hard on court appointed attorneys. I’ve found that if I choose to believe everything that comes out of their mouths then I will usually be the once getting screwed. Nothing will get accomplished and I will continue being civilly committed until either the day I die, or until I can complete this treatment program.

Nobody should be forced to live in this environment without hope! I know that there are quite a few individuals in here who does nothing more than think about some box to climb into. If that is all you are thinking about, then as far as I’m concerned you deserve to remain here for the remainder of your life.

If you are happy with the way your attorney is representing you, then stay with that person. It is extremely difficult to be appointed an attorney who is actually qualified to represent us. Do not ever forget that many of these attorney’s being appointed by the courts also are a stakeholder of the Minnesota Sex Offender Program. That also includes some of the judges that we are forced to appear before. You are constantly fighting an uphill battle at all times. And without legal representation which actually wants to see some type of reform then your battle simply gets even more complicated.

There are attorneys out there who do want to represent our arguments. They are few and far between, and it is up to us to continue documenting which ones are worthless and having them removed as our legal representative.

Just like everyone documents on you, you need to keep a record of what your attorney is and isn’t doing for you. Only with such factual documentation can you achieve the ultimate goal of eventually having someone appointed who’ll be a vigorous advocate in the courtroom.

Looking For Help

By Terry Branson

I know this newsletter is being circulated in a lot of directions. I am searching for some legal assistance from someone who believes it’s time to put an end to civil commitment in the state of Minnesota. Like many others I believe I have an idea worth considering, and I know that it never hurts anyone to consider whether my argument is worthy of representing.

So, if you are a law firm willing to take a complaint on in the pro bono capacity, then I’d surely like to hear from you. I will mail you a rough draft of the complaint upon receiving your address. Thank you for your time and consideration.

(continued from page 3 *Obsta principiis*.)

also reminds men in times of doubt why they chose to resist in the first place. Notice, there is not much in terms of actions in *The Resister's Convictions of Resistance* because reason must precede action. A man must be convinced to take the path of resistance before he can have the strength to resist.

The Resister's Vow of Resistance is an appeal to action and vows the Resister's separation from the whore that is the SP regime, connecting him to Lady Liberty. Once a man has conviction in his heart, he can make each day a masterpiece of resistance with *The Resister's Vow of Resistance*.

The Resister's Declaration of Independence is an appeal to freedom and declares the detained man's independence from the SP regime. Once a man is convinced that he must resist the SP regime, and he has begun to act on his convictions, he can now make an unapologetic proclamation of his new position. *The Resister's Declaration of Independence* is that proclamation. *The Resister's Declaration of Independence* does not replace the founder's Declaration of Independence. In fact, it restates many of the same principles, including the right to self-determination, government by the consent of the governed, the right to revolution, and natural law.

Portions of the *RM* were inspired by the teachings of Jesus Christ of Nazareth. Whatever your faith, or lack thereof, a Resister cannot seriously consider revolutions without considering Christ—the greatest revolutionary of all time. Notwithstanding what you believe about the Man or His teachings, His influence is undeniable. His revolution persist today, 2000 years after His death and resurrection, and persist all over the globe.

This document was also inspired by many other sources as well. For instance, much of the *RM* was inspired by America's founding documents, including *The U.S. Constitution*, *The Declaration of Independence*, *The Articles of Association* and Thomas Paine's *Common Sense*. However, we have taken one major detour: where the founders were patriarchal, dismissing the opinions of women, the *RM* draws from the traditions of the Indigenous tribes of Turtle Island in that we welcome the female perspective, a source of wisdom we would be foolish to reject. Similar to the Indigenous People of the Americas who were driven onto reservations by rapacious Europeans, we too find ourselves struggling to survive as a Nation within an oppressive nation. Therefore, we found much of their experiences applicable to our situation.

The radical resistance of the early antislavery movement is also a source of knowledge for us. Those teachings are the same teachings that shaped the peace theories of Leo Tolstoy and through him, Mahatma Gandhi, through whom its core ideas came back to the U.S. to influence the twentieth-century civil rights movement and antiwar activism. We drew wisdom from experienced organizers like Saul D. Alinsky and powerful intellectuals like Robert Greene. We include concepts from new philosophers like Dr. Jordan B. Peterson as well as ancients like Socrates and Aristotle. The experience of Viktor E. Frankl, survivor of Nazi death camps, taught us how to transcend the horrors of the SP and remember who we fight for. We analyzed the teachings of Timothy Snyder, one of the greatest historians today on the subject of tyranny. We delved into the Athenian history, where we found democracy in its infancy. We studied the tyranny of Soviet Russia and other totalitarian governments to become keen to the precursors of despotism. We inquired to elements of the SP comparable to the early rise of Nazi Germany.

...
Note: *Obsta principiis [RM]* to be continued in "Committed" to being heard Issue 7 September 2023

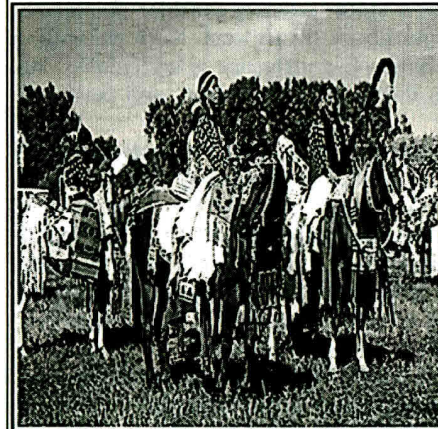
"Never give in, never give in, never, never, never, never – in nothing, great or small, large or petty – never give in except to convictions of honor and good sense." Churchill. 1941

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Sharing the Truth About Indigenous Women Violence.

By SIXX|R - First Nation Anishinaabeg

Comment from the editor. I received a copy of this book from a dear friend of mine who has been working in the field of Social Work for over 30 years. She has been supporting my academic pursuits and education about my First Nation Anishinaabeg culture over the past several years. When I received Project 562 and read it several times - so far, it was as if I was hearing the true history of our Indigenous brothers and sisters for the first time. All the stories the amazing Matika Wilbur gathered have revitalized my determination to stay in this fight. There was one story that hits true for me because I relate to it so personally. I was a victim of sexual abuse from the ages of 5 to 17. The silence, shame and guilt I suffered and never spoke with anyone about, contributed to my reckless lifestyle, and tragically in 2004 I committed a criminal sexual assault. I have been incarcerated ever since and have made it my life goal to understanding and sharing the contributing factors to sexual violence. I would like to share the essay obtained by Matika Wilbur because I feel that every opportunity to get our true stories out there is critical to prevention.



Protect Native Women

Adopted from
Project 562
CHANGING THE WAY WE SEE NATIVE AMERICA
BY MATIKA WILBUR

Note: this essay references sexual violence, rape, murder, and suicide. I encourage my Native relatives to read with medicine.

"If you read nothing else in this entire book, read this: Native women deserve safety." - Matika Wilbur

Our mothers have been robbed of the comfort of that radical peace of body. The level of violence that our Indigenous sisters, daughters, and aunties experience is a public health emergency. Native women are two and a half times more likely to be raped or sexually assaulted than any other population group in what is now known as the United States. Native women are murdered at ten times the national average and more than four out of five Native women experience violence in their lifetime. For many Native sisters, it is not a question of if, but rather a question of when.

The Urban Indian Health Institute (UIHI) conducted a survey of 148 Seattle-based Native women and found that 94 percent had been raped or sexually coerced in their lifetime. Statistically, 42 percent of rape victims have attempted suicide, and

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only 8 percent of rape victims' first attackers were convicted. Another UIHI found that in 2016, 5,712 cases of missing and murdered Indigenous women and girls (MMIW) were reported, but only 116 of those cases were logged into the Department of Justice database. That's just 2 percent of the reported cases, and many more go unreported.

It's important to cite these statistics to convey the suffocating truth that Native women live with every day. But I don't need statistics to understand this reality. I've experienced it firsthand, and it is the shared experience of so many women I love. When I've met with and listened to Native women, they erupt with their most personal stories. The experiences I've heard are hard to repeat, but nothing could be more important.

When I was in Nome, Alaska, a group of women heard that I was a journalist, and they asked me to join them for coffee. They wanted to tell me their stories. They said there were hundreds of rape kits waiting to be processed, but they couldn't get local law enforcement to take them seriously and convict the abusers. Hundreds of rape kits gathered in just a year, sitting there, collecting dust.

When I was in Southern California, I visited a shelter that was home to more than a dozen women fleeing violence. One woman told me she hadn't been able to get away in time to save her baby. We sat and wept together. In Maine, another woman shared with me that she was raped while serving in the US military and demoted when she sought justice. Upon returning home with a mixed-raced child born as a result of the rape, she was cast out of her own community.

I think of my friend whom I'll call Abby, Charismatic and beautiful, Abby liked to eat nachos. She laughed loudly. Her spirit was infectious. She dated this fancy Native guy, and they were climbing the social ladders of Hollywood. They had an unplanned pregnancy that they decided to terminate, but the complicated nature of the situation ended their romantic relationships. Heartbroken, Abby decided to get out of the city. Long highways brought her to the Midwest, where she met a man. They started dating and, since she didn't know what was next, Abby decided to stay with him a while. It went well for a bit, but eventually he started to abuse her. Too humiliated to tell her family back home what was happening, Abby felt like she didn't have anywhere to go. One dark night, after a particularly bad fight, she took her own life. To cross over. To find a safer world. A world without pain and loss.

I think of a grandma I met in Montana, a culture-bearer and language teacher, who told me about her daughter who had been raped and murdered. How she had gone to the police station to identify her child's body. She was so heartbroken that she suffered a heart attack. If it wasn't for her granddaughter, whom she lived with afterward, she wouldn't have made it. Several other grandmas told me about what happened to them in HIS clinics, many decades ago. How they'd gone in to have their first baby and were never able to conceive again. Years later, they found out that they'd been sterilized without their consent; victims of the US government's de

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facto one-child policy.

And I think of myself. Abused by a non-Native friend of the family, and a medicine man, and a random country man who wanted to take me on a date. I think of my best friend. My sisters. I worry about my daughter.

Native women are suffering the most excruciating pain. And even with increased national media coverage, attention from the US president, and the gathering of alarming data, the trend isn't shifting. In fact, the statistics are getting worse. How did we get here? We know that the systemic rape and murder of Native women started with the onset of white-settler colonization. The crimes against humanity that constitute MMIWG2S (missing and murdered Indigenous women, girls, and Two Spirit peoples) have been poisoning Native communities for all of American history.

As Sarah Deer, Muscogee (Creek) Nation of Oklahoma, points out in her book, *The Beginning and End of Rape: Confronting Sexual Violence in Native America*, what is now known as The United States was founded in rape culture. Christopher Columbus bragged about raping Indigenous women in his journals. We know from oral histories that Meriwether Lewis and William Clark were rapists and that the men they travelled with raped Indigenous women. US soldiers on the Trail of Tears wrote about raping Native women. These facts are extremely important to acknowledge. Deer explains, because this history "exemplifies the logic, of colonists who would continue to deploy rape as a tool of conquest."

Historian Albert L. Hurtado wrote that during the California Gold Rush, for example, "part of the invading population was imbued with a conquest mentality, fear and hatred of Indians that in their minds justified the rape of Indian women." We also know that rape was introduced to Indigenous communities with the invasion of our land. Native women have endured sexual trauma for many generations. But what did not exist before Columbus was today's epidemic of murder as the third leading cause of death of Native women and girls between the ages of ten and twenty-four.

Born out of the colonizer's rape culture was the "Pocahontas Perplex," a term coined by Cherokee activist Dr. Rayna Green that describes the white world's invented trope of the Indian princess, an "exotic, powerful, dangerous, and beautiful" symbol of the New World who defends the nascent America and sacrifices her Native life for the white man. In this ignorant and violent trope, the figure of the Indian princess steps in front of her father's club and lays her head on John Smith to save him. She risks her own life and leaves her people behind to aid in the survival and conquest of the white-settlers colonizers. Two of the most well-known Native figures in white culture are Pocahontas and Sacagawea. They're admired, adored for their role in the building of America. But the real stories of these women have been erased, replaced, and used as placeholders for tales of white male heroism. These erroneous tales are intended to ease the colonizers' mind of any guilt or moral alarm over the harsh truth of America's beginnings.

The truth is that Pocahontas, whose real name was Matoaka, was kidnapped and forced into marriage before she was brought to and paraded around London, where she fell ill and died, an ocean away from her people and her land. Sacagawea was kidnapped, enslaved, and sold when she was about twelve years old. Still a child herself, she was forced into marriage, abused, and impregnated. Sacagawea's abuser of-

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ferred her services to Lewis and Clark, and she aided them in survival as the only woman in the expedition. Oral histories tell us that Lewis and Clark raped Sacagawea multiple times.

The Pocahontas Perplex permeates the modern-day perception of Native women. This myth has prevailed over hundreds of years because it conveniently perpetuates the idea that Indigenous women are disposable to the whims of white men. That Native women are exotic and otherworldly, dehumanized, and sacrificial. Oftentimes, American children's first introduction to the Native people is what is now known as the United States are the harmful myths of Pocahontas and Sacagawea. Given the lack of Native representation in mainstream America consciousness, the continued celebration of these violent myths supports the idea that Native lives, and Native bodies, exist to support white supremacy.

This is why narrative matters. The effects of misrepresentation manifest in the blatant disregard for Native women's safety and protection. We even see this written into American law. The 1978 US Supreme Court case *Oliphant v. Suquamish Indian Tribe* ruled that Tribes could not prosecute non-Indian offenders to terrorize women in Tribal land with impunity, leaving native women extremely vulnerable to the threat of violence. Furthermore, the decision placed unlawful restrictions on Tribal sovereignty and complicated judicial agencies' jurisdictions.

Diane Millich, a Southern Ute woman and an advocate for the Violence Against Women Act (VAWA), endured physical and emotional abuse from her white husband beginning on the third day of their marriage. Because of the *Oliphant v. Suquamish Indian Tribe* legal decision, the Southern Ute Tribal Police could not intervene: Millich's husband was a white man living on the Southern Ute Reservation. The La Plata County sheriff could not arrest Millich's abuser either because the violence had taken place on Tribal grounds. Therefore, his crime fell under federal criminal jurisdiction, but the federal government declined to intervene. One time, after beating Millich, the abuser himself called the sheriff to taunt Millich with the fact that law enforcement wouldn't help her. After she escaped to a safehouse, Millich's abuser was finally arrested after he opened fire in Millich's office. Before arresting him, however, law enforcement took the time to measure the distance between the barrel of the gun and the point of the bullet impact to determine whether the crime occurred on state or Tribal land.

Millich's story of injustice is one that many Native women share. In cases of sexual violence against Native women, 96 percent are committed by non-Native perpetrators. These cases are often linked to such industries as mining and oil, which bring swarms of male workers to rural areas, usually near Reservations. When these non-Native men appear in camps surrounding Tribal lands, crime rates skyrocket. As my friend Ryan RedCorn said in his poem "To The Indigenous Women": "They trespass her body like they trespass this land."

In North Dakota, for example, the ongoing Bakken oil boom brings with it thousands of workers who have not received comprehensive background checks. Reports of violence and rape against Native women tripled with their arrival. It's not surprising that the industries that poison and degrade the earth also terrorize Native women. The way societies treat the land is often directly related to the way they treat women.

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As the late and powerful cultural-bearer LaDonna Brave Bull Allard (Standing Rock Sioux) wisely put it: "The abuse of women is well known in history and tells you a lot about what is happening on our Earth."

In 2013, the Violence Against Women Act was renewed with a supposed attempt to solve the destruction *Oliphant v. Suquamish Indian Tribe* left in its wake. The VAWA established legislation that permitted Tribes to prosecute non-Natives, but only if there were "sufficient ties" between the victim and perpetrator (meaning if they were a spouse, former spouse, or dating partner), which led to the so-called "boyfriend loophole." Consequently, women raped by acquaintances, relatives, or strangers were, again, failed by the US federal law.

The rape culture that built this country has resulted in at least one in three Native women being raped in her lifetime. But this statistic is actually outdated; it comes from a 1998 Department of Justice report. Even with updated and robust studies conducted by UIHI and the Sovereign Bodies Institute (SBI), data reveals only part of the picture. Plenty survivors of rape don't report it. Why wouldn't they? Their rape kits sit on shelves, their cases are ignored, their cries go unheard. Often, the perpetrator(s) is known, or there's a strong suspect. But for a variety of reasons, time and again, the local sheriff uses his role to shield the abuser rather than protect the victim(s).

In 2018, Lindsey Whiteman and Amy Sue Whitegrass, citizens of Blackfeet Nation, were murdered by two non-Tribal citizens. The men were found with the women's bodies in their car and were arrested by Great Falls, Montana, police for crimes related to confiscation of evidence in a homicide investigation – that is, removing the bodies from the scene. But the perpetrators were never charged for the actual homicide because Lindsay and Amy's murders were never investigated, despite years of pleas from their families and legal advocates.

Native women who do not report abuse are often misclassified as another race, of their race or Tribal affiliation is omitted completely. This makes data inaccurate at best and extremely hard to track. A report done by SBI found that the highest rate of racial misclassification of missing persons is in California's missing persons database, where 56 percent of Native women and girls are listed incorrectly. In most cases, they are assumed to be white. In other instances, cases of missing and murdered women and girls are misclassified as suicide, accidental deaths, overdoses, or even car accidents. The same study from SBI found that in Northern California, 37 percent of cases where the classification is known were still misclassified by law enforcement.

Missing since 2019, Aubrey Dameron is a Two Spirit Cherokee relative who left her family's home one morning to meet up with someone and never returned. When Aubrey's family reported her missing, a law enforcement officer from the Delaware County Sheriff's Office said they didn't believe she was missing. When asked why, the officer said it was because Aubrey's "lifestyle." Despite finding a bloody sock near her home shortly after her disappearance, little has been done to

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investigate Aubrey's case. Her disappearance remains unsolved to this day.

VAWA expired in 2018 during the US federal government shutdown. A reformed version was signed into law on March 17, 2022, and extends to 2027. It includes extended jurisdiction over non-Indian perpetrators guilty of domestic violence, dating violence, child violence, sexual violence, sex trafficking, stalking, and assault of Tribal law enforcement on Tribal lands. In addition to VAWA's extended provisions, Interior Secretary Deb Haaland (Pueblo of Laguna) is spearheading the new Missing & Murdered Unit within the Department of the Interior, which provides cross-departmental and interagency leadership. This unit is designed to enforce the full weight of the US federal government into investigation of such cases across federal agencies throughout Indian Country. This is significant because it actually requires agencies to work together and to be accountable.

In addition, the US Congress passed a resolution that declares May 5 the National Day of Awareness for Missing and Murdered Indigenous Women. This date was chosen to honor the life of Hanna Harris, who was a Northern Cheyenne Tribal citizen from Lame Deer, Montana. Hanna left her home to see fireworks. Her badly beaten body was discovered a few days later. To honor Hanna, Lindsey Whiteman, Amy Sue Whitegrass, Diana Millich, Abby, the grandmas, the aunties, the stolen sisters, the one in three, and the ones who didn't report, folks wear red every year on May 5.

Although there has been progress in policy since the early 2000s, there's much to be done to overcome the "missing white woman syndrome," a term coined by the late journalist Gwen Ifill to describe the disproportionate amount of media coverage, law enforcement attention, and resources that missing white women and their families receive as opposed to Indigenous, Black, and Brown people. In this well-known phenomenon, media outlets go into a frenzy when the missing person is a white woman, especially a conventionally attractive young white woman. But if a missing person is Indigenous, Black, Brown, low-income, or LGBTQ+, getting a response from the media and law enforcement continues to be an uphill battle.

A 2018 report from UIHI shows that 95 percent of the cases of missing or murdered Indigenous women investigated in their study were never covered by the national media. Of the cases that were, 31 percent of the articles referred to the victim's criminal history and used violent or racist language when referring to the victim. As UIHI points out, violent language in media perpetuates stereotypes and stereotypes perpetuate violent action. When victims are dehumanized, shamed, and made invisible, violence flourishes. In fact, the acronyms commonly used to refer to this public health emergency - MMIW, MMIWVG, and MMIWVG2S - further victimize the women and Two Spirit folks who have survived such violence. Minimizing the problem to a label removes the blamer from attackers and instead puts emphasis on the survivors. That's why this piece is titled "Protect Native Women." It's a command. A demand for more. More protection, more investigation, convictions, and legislation. More representation.

Violence on Native women's bodies begins and ends with American dogma and false propaganda that supports the idea that Native bodies and Native land exist to support American Exceptionism. And that is why representation matters - for us, it's life or death.

To honor Hanna, Lindsey Whiteman, Amy Sue Whitegrass, Diana Millich, Abby, the grandmas, the aunties, the stolen sisters, the one in three, and the ones who didn't report, folks wear red every year on May 5.

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Russell John Hatton Blog Dedicated to Healing

By Sixx|R

I recently started a new blog: **Sex Offense Healing**.

The blog address is: **sohealing.blogspot.com**

My blog is dedicated to healing both victims and survivors of sexual violence, families and individuals convicted of sexual offenses (ICSO).

There is healing when an ICSO can be accountable for the psychological, emotional and physical hurt and harm their actions have caused.

ICSO's can demonstrate this when they can share their remorse, their empathy and compassion, and the work they have done to understanding the harm and hurt they caused, and accountability for their healing. I want to provide you an opportunity to tell your road-to-recovery story to the world.

What I am looking for in your story is:

- **Remorse for the harm or hurt afflicted.**
- **Individual Accountability.**
- **Empathy and Compassion.**
- **Personal Growth and Change.**

What work have you done to take accountability for your abusive actions and what does this accountability look like in the present?

If you were asked why you made the choice to sexual abuse, how will you answer this question? This will require some perspective taking.

What were the contributing factors that lead to you committing sexual abuse?

What work have you done to assure you will not sexually abuse again?

If you were to write an apology letter, what might it read?

Is there anything that you want people to know about you?

Information request:

Your name and contact information in the submission and if you want others to contact you. The material must be relevant to the blog. Please only identify the victim/survivor by their initials.

Please keep your submission limited to 500 characters. Thank you.

Want to tell your sex offence healing story? Mail all submissions to:

Mr. Russell J. Hatton

1111 Highway 73

Moose Lake, MN 55767-9452

Terry L. Branson

terry_branson@protonmail.com

1111 Highway 73

Moose Lake, Minnesota 55767

Name

Street Address

City, State Zip Code

"Once social change begins, it cannot be reversed. You cannot uneducated the person who has learned to read. You cannot humiliate the person who feels pride. You cannot oppress the people who are not afraid anymore." Cesar Chavez

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