



CONSENSUAL DECISION MAKING PROCESS

MNN. Oct. 31, 2009. The meetings in Kahnawake to set up a justice system are supposedly based on the decision making process of the Rotino'shonni:onwe. [Wampums 5 to 11, Kaianereh'ko:wa]. Our ancestors brought rational thinking to a principle. To keep our identity, we have to be free in body, mind and energy. We have to make up our own mind based on all the facts. There are many similarities in the nature based philosophies of all Ongwehonwe on Onowaregeh [Great Turtle Island] and beyond. These are the basic principles of our decision making process.

GOAL. The decision must be in the best interests of all the people. Consensus does not mean that all agree but that all understand the decision.

NOTE. Whatever ideas are put into the process, the needs and attitudes of each is considered and complements the decision. The individual has a duty to be directly involved, and to bring their ideas into the discussion within their clan. The final decision will be fully satisfactory to some, satisfactory to others and relatively satisfactory to the remainder, and will reflect elements from each group. This is a slow careful process requiring the reaching of a full understanding by each individual and not a decision made by a leader.

WAR CHIEF. Presides over the meeting to make sure that collective rational thought and behavior are followed.

CLANS. The people are divided into three clans: Bear, Wolf and Turtle. Each have 3 chiefs for a total of 9.

ASSISTANT WAR CHIEF. Each clan selects a temporary spokesperson called an Assistant War Chief.

WELL-KEEPER announces the subject for discussion and passes the issue over the Council Fire.

The three clans deliberate.

Then the Assistant War Chief either reports or asks questions or reports a final decision. If the Clans disagree or there is an error or the proceedings are irregular, the Assistant War Chief calls attention to it on behalf of his clan. They once again deliberate.

The issue is then passed by all three clans.

THREE CRITERIA.

When an issue is discussed, the clans consider the short term and long term pros and cons of the issue. Three criteria must be met:

1.PEACE. Does it preserve the peace that is already established?

2.RIGHTEOUSNESS. Is it morally correct? And

3.POWER. Does it preserve the integrity of the nation? What does it do for the present and how does it affect the future seven generations from now?

DURING DELIBERATIONS.

Each must follow the criteria of peace, righteousness and power at all times. Persons are asked throughout the process if they fully understand. If not, the process stops until this is accomplished. One cannot simply be stubborn and refuse to understand as they will be questioned.

Every Person has a responsibility to expand and exercise their minds. The forces of life have given the human being the potential to use the mind to create a better life through peace, power and righteousness.

In the decision-making process:

-all opinions have to be considered;

-all must be completely reasonable;

-all should come with an open mind;

-all must fully understand the other's viewpoint;

-each participant cannot repeat a position once it has been fully explained and understood;

-if a person does not agree with the views that have been stated, they must fully explain their dissenting views;

-no one can impose their will nor make decisions for another;

-all must understand the viewpoint and agree of their own free will; and

-if there is no consensus, the consensus is to retain the status quo.

The Chiefs and the War Chief who preside over the meeting make sure that the Kaianereh'ko:wa and collective rational thought and behavior are followed.

All human beings are capable of rational thought, which leads to solving even the most difficult problem. The underlying philosophy is that human beings are loving, caring and wish to interact in a positive way. People cannot think clearly when they are in psychological pain, or have feelings of rage or lose hope. The process must bring us from despair to hope. We have to resist being manipulated or having decisions made for us or pacifying us. We all have a responsibility to develop our

minds. To think is to create a sane world for the present and future generations, a world safe from the emotional, irrational behavior controlled by fear, hatred, greed, jealousy, suspicion and conflict. The main obstacle to our survival is fear.

We are a distinct nation with our own law, government, people and territory. We have to always assert this.

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For more details: Horn, Kahentinetha. The Confusion Between the Great Law and the Handsome Lake Code. Mohawk Issues for Dummies Series. #2. The Longhouse Conflict in Iroquois Communities. MNN Mohawk Nation News. 2007. \$20.
Hall, Karonhiaktajeh. Gayanerekowa. The Great Law of Peace As Brought to the Confederacy of the Iroquois By Dekanawida the Peacemaker. Ohontsa. 1993. \$20. 6 hour video available. Book & video. \$80.

POLISH DEATH PROBED – ATTEMPT ON MOHAWK IGNORED

MNN. Oct. 29, 2009. On October 14th 2007, Polish immigrant, Robert Dziekanski, was killed by the RCMP at the customs venue in Vancouver Airport. He was tasered, knocked down and hit again. He screamed in pain on the floor. They fired again, again and again until he died.

Dziekanski had come from Poland to visit his mother, who had been waiting for him at the arrivals level for 7 hours.

A bystander video taped his death with his cell phone. The RCMP were all buffed up with body armor, hand guns, pepper spray and collapsible batons. They said they feared for their safety when he picked up the stapler and waved it at them.

The state is spending millions on an highly publicized investigation into his death.

What's the difference between this and the attack on Kahentinetha Horn at the Akwesasne border on June 14, 2009? The CBSA Canadian Border Services Agency video taped this vicious assault which they hide for reasons of National Security. Many witnesses have signed affidavits.

Horn was pulled over by the border guards to wait for hours. CBSA and a squad of heavily equipped commandos appeared. They surrounded her car, grabbed her and used stress tactics that brought on a heart attack. The border guards tried to push her to bend forward so the blood would rush into her heart and kill her. She survived.

This attack has been kept out of mainstream news. Every request to the RCMP, OPP and Attorney General of Canada to investigate this crime has been stopped. Canada does not want a review of their agents torturing and trying to kill a 69 year old woman who was peacefully crossing the border at Akwesasne.

Horn went to the Federal Court of Canada to file an action to investigate this crime. FCC issued an order that she must pay for all of the Crown's costs starting with a \$20,000 deposit. They declared she lives in the Mohawk community of Kahnawake and therefore is not a resident of Canada. This is an admission that we are sovereign.

Many have been brutalized at this border. The colonial Akwesasne Mohawk Council is hiring a high profile lawyer, paid by Canada, to mount a class action suit against Canada, mainly to avoid the sovereignty, international border and land issues. Indigenous victims will be urged to take a settlement. The deal will probably try to absolve Canada of guilt and responsibility in the eyes of their law.

Canada knows this is an international nation-to-nation issue. The lawyer will say the ruling is a great victory for the Indigenous, blah, blah, blah. Canada will keep pretending they are in control of their Indians.

The foreigners need guns to assert their illegitimate authority.

In Akwesasne we are in our homes, doing nothing wrong. When some antagonistic armed border goon confronts us, our guard goes up. An issue is created and we could be killed. Armed camps are being created around us to force us to defend ourselves against their brutality and weapons. Since they have guns, shouldn't we have guns to defend ourselves from them?

Any law abiding peaceful and compliant individual, black, white, yellow or brown, who shows up at the border is confronted with tasers and guns. They can become a victim, attacked and killed. Because it's at the border the goons think they can walk away scot free with no fear of retaliation.

Is Canada at war with us? Why are they pointing us at us? The corporations, Wall Street, bankers, military and lawyers now control governments. Anyone asserting self-determination and sovereignty or questioning their lack of jurisdiction in a resource rich territory is considered an enemy. We have been declared terrorists or enemy combatants and denied civil, sovereign and human rights.

Dziekanski was a visitor with more rights to an investigation than us. He was killed to desensitize the public to what state agents will do to enforce their will. The RCMP took 7 hours to plan his killing and to work up the nerve to do it. In the Horn case, they spent over an hour and botched it.

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NOTE: Charges could not be brought against the CBSA border guards unless the victims paid the crown's court costs. Federal Court of Canada Prothonotary Mireille Tabib made an order on October 23, 2008 that Mohawks residing in Akwesasne and Kahnawake are not residents of Canada. Two supporting FCC orders were made by Judge Francois Lemieux on January 29, 2009; and Claude Morissette on March 16, 2009. FCA T-1309-08 and T-288-09.

HOW STUPID ARE TRIBAL COUNCILS?

MNN. Oct. 25, 2009. Native Pride has asked if tribal, state and federal officials are really so stupid? MNN wonders too. US Senator Charles "Chuck" Schumer (D-NY) misinforms the public about how Indians have no right to sell our products to non-Indians and estimates that the state is losing billions? in taxes. There's also the misinterpreted 1994 US Supreme Court ruling that New York State could illegally collect taxes without our consent. [<http://letstalknativepride.blogspot.com/> edited by MNN]

Shumer says that his people can sell to us but we can't sell to them. NYS knows they may tax purchases but can't tax our sales. NYS says the consumer is supposed to remit the tax back to them. (Form CG-15). How likely?

We are born sovereign. It's an individual birthright. We didn't win it in an election. It can't be granted by foreign federal or state governments. Every business on our land is a Nation business. Every Native retailer is sovereign.

New York State Governor David Paterson allows everyone to buy up to 2 cartons of untaxed and unstamped native made cigarettes, which, we presume, can only be smoked in NYS. He allows anybody to buy 2 cartons from anywhere but but not from the Indians.

In Department of Taxation & Finance of New York et al. v. Milhelm Attea & Bros., non-native wholesaler, Attea, lost his challenge. He got his license to do business with Indians from the Bureau of Indian Affairs. He argued that it supersedes NYS law. Weak rulings in other states were used against Attea to imply somehow they beat us, but in fact they didn't.

NYS always wants to take in billions of dollars every way they can. Any attempt to shut us down will never get a net gain for the state.

It's not money. Control through threats and force is the end game. Shumer mentioned that many "tribes" elsewhere have entered into illegal agreements with the states. Why? The States have no rights. Otherwise why do they have to enter into compacts with us? We don't need agreements to exercise our sovereign trade and commerce rights anywhere.

The state promises casinos to sell-out tribal leaders that will assert illegitimate authority over us, our territory and our businesses. They want to disperse our internationally recognized distinction as Rotino'shonni:onwe.

The state is legitimately powerless and has to resort to coercion. Colonial tribal officials are puppets of their masters in Ottawa, Washington and Albany. To defend ourselves from their attacks, we have shut down the Thruway, blocked bridges and stood toe to toe with the police.

Mohawk and Seneca will always resist colonial lawlessness and human rights violation. Regrettably many tribal puppets are forced to enter into illegal compacts because they know we have a right to maintain a strong private sector economy.

These tribal councils help the state to arrest, criminalize and extort huge fines against almost half of our youth.

The Mohawk and Seneca don't have any legal tax compacts with any foreigners. We never gave our consent to anyone to sell us out. NYS can only use state criminality and force on us. Are these tribal puppets so stupid as to not know what they are doing is wrong? So Senator Shumer and Governor David Paterson, why don't you stop your colonial racist nonsense! [See <http://letstalknativepride.blogspot.com/> for original article.]

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HAIL MARY PASS BY JAMES [MOON BAT] OREILLEY

MNN. Oct. 25, 2009. A Hail Mary pass is when a long ball in football is thrown down the field towards the offence's goal line. It's a last ditch hysterical attempt [by the federal Mud Dogs] to beat the invincible Ongwehone Eagles. Time has run out for the mud dogs to stop their losses. They are desperate to win. If this pass is completed, they can go on to score the winning goal. Hey, Mud Dogs, it's hopeless. Give it up! You ain't goin' nowhere with it!!

Montreal ambulance chaser, James Moon-Bat OReilley, wanted my files. He was looking for my defense strategies on the Federal Court of Canada border case. Sometime in the ethereal future, Canada is going to try to carry out their plot to remove me from the earth. This comes on the heels of events where Mohawks and other Indigenous nations are asserting sovereignty, which MNN posts truthfully.

Last week my friend, a lawyer in Montreal, phoned me. He had been helping us in the FCC case to charge the border agents who almost killed me at Kawenoke of Akwesasne on June 14, 2008.

My friend received a call from James OReilley who wanted all my files to be SENT over to him and that I had given my permission. It's a lie!

What's odd here is that my case is against the CBSA [Canadian Border Services Agency] who are represented by James OReilley. He is on retainer with Akwesasne Mohawk Council and Akwesasne Mohawk Police, my adversaries in this case.

My friend found this odd that OReilley would give him the impression that he was taking over my case. I told him OReilley had never called me nor had I given permission for my files to be sent to him.

My friend found this strange. I took this to mean highly questionable behavior. We are now forced to ask the Quebec Bar if they condone this kind of behavior of their lawyers who are in a conflict of interest. Can he represent my opponents and request my files without my knowledge or permission while falsely stating they have my permission?

As far as I know the Federal Court of Canada is not going ahead with this case because I can't afford it. They initially ordered me to put \$20,000 on deposit as a retainer to cover the crown's costs. They've declared that because I live in Kahnawake I am not a resident of Canada. I must pay ALL court costs as a foreigner, which they told me is mandated in Canadian law.

We can only speculate that there is a plan in motion to get me into custody to kill me. Despite the squad of commandos brought in that day, the CBSA botched the hit. Since then they needed to keep their claws hooked into my flesh. So they drummed up bogus charges so they could drag me back into custody to finish the job. That's why these unknown charges have been filed.

I have no outstanding charges, warrants or citations that I know of. My friend thought they were looking for something on me. He felt that it may have to do with a rumor that the Akwesasne Mohawk Police charged me on behalf of CBSA, who are the main ones gunning for me. I think they want to charge me with failing to die.

It appears they want to know what kind of defense I've mounted for the eventual exercising of these phony charges. We hear a posse of their agents wanna com git me one of these days.

My understanding is there is a process involved when someone is held hostage by the authorities. First the arresting officers can decide to release the suspect on their own recognizance. The suspect could be held over for a bail hearing and then released, or have bail conditions imposed or money posted for a promise to appear.

If bail is not granted, the suspect is held in jail until their trial date, which could be months over a period of time.

The purpose of putting me in custody would be to have me miraculously disappear once and for all, or to put MNN out of commission. Water boarding, rape, torture, humiliation, beating and psychological tactics are commonly used by law enforcement. Anthony Griffin, Harriet Nahanee and many others have died under mysterious circumstances which were never satisfactorily explained to their families.

When we exercise indigenous sovereignty this is the treatment we can expect. No one is exempt.

Oreilly's Hail Mary pass is bound to fail. He didn't get my files. If this plan had succeeded, they would have known everything I told my lawyer friend about it. They would use this information against me and how I will respond to their interrogation.

We know well placed police informants in Akwesane read MNN. They are in a position to provide their version of intel to their handlers. The two people with me during the attempted Murder At The Border have surreptitiously removed themselves from my company. They could provide intel on their version of events to try to provide deeper insights into how we work as a people.

Nabbing and putting me away is a real threat. Why it's taking so long for this kangaroo court system to work is because Canada has no jurisdictional over me or my territory. According to the FCC court order, because I live in Kahnawake and am a Kanionkehaka, a separate sovereign nation, I am not a resident of the colony of

Canada. Therefore, Canada has no jurisdiction over me. The attempted murder by the CBSA happened in Kawenoke which is part of sovereign Mohawk territory.

Actually, anything I have to say about this is on MNN.

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NOTE: Two Mohawk women were brutally assaulted on June 14, 2008 at the Akwesasne border. They could not bring charges against the border guards unless they paid court costs. Prothonotary Mireille Tabib made an order on October 23, 2008 that Mohawks residing in Akwesasne and Kahnawake are not residents of Canada. Subsequent orders supporting Tabib are: Judge Francois Lemieux on January 29, 2009; and Claude Morissette on March 16, 2009. FCA T-1309-08 and T-288-09.

CONFUSION BETWEEN KAIANEREH'KO:WA & HANDSOME LAKE CODE

MNN. Oct. 16, 2009. PART I. Kaianereh'ko:wa, our way, is meant to help us regulate our lives and resolve issues peacefully to everybody's benefit. It isn't a law. There are no police, jails or judges. It's not a religion. Everything is scientific and based on natural law, which is provable. Handsome Lake followers are lead to believe they are traditional. They are unaware their ideas come from a foreign ideology on how a people behave that is not based on natural but on the unproveable supernatural.

The Kaianereh'ko:wa provides that everyone is equal and has a voice. The opening thanksgiving outlines the relations between all elements of the natural world. People are the power base. Issues are resolved through a complex system of consensual decision making.

The longhouse is a symbol of the Kaianereh'ko:wa and the world around us, which covers all of Great Turtle Island. The Rotinoshonni'on:we are the people who make the longhouse. The ceiling is the sky, the four directions are our walls and our mother the earth is our floor. The people are sacred. Literally longhouses are shelters to live in, places to meet or where we put away our stuff. It is not a place to worship a god up in heaven that has created us!

We have stories about our creation to connect us to the natural world. We will not know the face or place that the power of creation dwells, only the evidence of that power which we acknowledge. Everything was based on what we could see and observe, not blind faith and control of information by a few.

Has anybody listened closely to the thanksgiving rituals being done? Predominance is given to one creator, a god, who made us, before thanking the rest of creation. Has anybody noticed some of our speakers now talk about going to heaven instead of returning to our mother the earth?

Our people have a lot of mental and physical energy. We don't want to fight because we care about each other. Our energies are being redirected against each other instead of strengthening our family ties.

What happened to the excitement of a few years ago when the longhouses were full of people, activities, socials and fun. Why aren't people attending?

Is there a disagreement between those who stick to the Kaianereh'ko:wa and those who follow or are influenced by the Handsome Lake Code? Does anybody wonder why young people aren't going to the longhouse for answers to political, social or economic questions? They go there to have their babies named.

What is stopping us from standing up for our true way? Young and old need the Kaianereh'ko:wa to keep us on the right path. Handsome Lake Code seems like the easy way out through pacification and avoidance. When the Kaianereh'ko:wa is defended, questioners are called trouble makers by self-appointed leaders.

In the early 1800s Skaniatario, or the Handsome Lake Code, was created using native culture combined with Christian undertones. Skaniatario is a Seneca family title in the Confederacy. He was an alcoholic and committed wrongs against his people. He used witch hunts and other superstitions to scare the people. He forfeited and alienated himself and was banished. When he left he had no name, no clan and no birthright.

The Handsome Lake Code is a hierarchical order of spirits. They even arrange nature according to some idea of power reflecting the colonial system where a few are on top while the rest are left in the dark.

The conflict is between the inner directed people who are guided by the Kaianereh'ko:wa and the knowledge we have to figure things out. The Handsome Lake followers base their decisions on faith and prayers like a religion. The beauty of listening to a speaker is to hear their words coming from their mind, not just to hear a recital. Discussions are avoided about the violations of the Kaianereh'ko:wa.

Religion weakens, confuses and controls people. After every so-called native resistance the colonists push religion to pacify us. After the War of 1812 it was the Handsome Lake Code. After the American Revolution it was the Quakers. At Lakota it was the medicine power of Wovoka and the Ghost Dance. White people became afraid and murdered the people during the ceremonies. Since the 1990s the religion has been the healing circles.

The Kaianereh'ko:wa advocates co-existence as a separate nation. The Handsome Lake Code advocates integration and compromise.

The main issues are always sovereignty, respect for our nation, land claims and Indigenous jurisdiction. US and Canada know that any legitimate agreement has to be made with us. The colonial band and tribal councils are working with longhouses that will validate the band council's authority.

Elder Karonhiaktajeh always said that we're always trying to stop them from putting a steeple on our longhouse, which, he said, makes it comfortable for Christians to come in and take it over.

Maybe we should all refresh our memory of the Kaianereh'ko:wa. Weren't we taught to question everything and ask for proof? Remember that the Handsome Lake Code is highly influenced by foreign dogmas. The Two Row Wampum is very clear that we can't have one foot in the canoe and one in the ship.

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IS MOHAWK COUNCIL OF KAHNAWAKE TRYING TO HIJACK THE LONGHOUSE [Some comments from Native Pride]

MNN. Oct. 14, 2009. Many of us indigenous don't trust the Canadian government, otherwise known as the Mohawk Council of Kahnawake. Obviously our people want to follow the Kaianerehkowa and the Two Row Wampum, our true form of decision making and legal relationship with the colonial squatters.

Few attend these shows in Kahnawake which are meant to trick us into sanctioning the tacky colonial justice system they want to shove down our throats. When are these local smucks going to stop trying to treat us like a bunch of dummies? Why don't they all move to Ottawa to be near their masters? There they can commit colonial atrocities on each other like genocide, aggression, conformity, emotional repression, hypocrisy and the worship of comfort and consumer goods. Native Pride made some choice comments on these desperados [www.letstalknativepride.blogspot.com]:

Last year 60 Minutes exposed a cheating scandal that involved Mohawk Internet Technologies that is licensed and regulated by the puppet band council of Kahnawake (the MCK). Steve Kroft of 60 Minutes asked band councilor, Mike Delisle, if internet gambling was illegal in Canada. Delisle said Internet gambling is illegal in Canada. "We're not Canadians. We're a member of the Haudenosaunee Five Nations Confederacy. We're Mohawk, Kanienkehaka people." [As a puppet band councilor, Delisle is a Canadian and a willing agent of oppression].

Delisle didn't mention that the band council, their employees and their police administer colonial Canadian law. The MCK is not the Kanienkehaka nor the Haudenosaunee. They are set up, funded and regulated by Canada. They can't suddenly be Haudenosaunee People of the Longhouse.

Like Jim Ransom of the Saint Regis tribal council of Akwesasne, these sell-outs realize that these tribal and band councils ain't shit. When Saint Regis tried to fight OSHA violations by the US Department of Labor against their casino in Akwesasne, they were slapped. The US Federal court ruled the Saint Regis Tribe could not use Mohawk treaties because they were not party to them and could not claim to be the Mohawk Nation.

This kick in the groin to puppet tribal and band councils did not get much

attention. The MCK noticed. Inch by inch the band council tries to call itself the Kanonhsesne, the Longhouse. They try to hide behind Kanienkehaka sovereignty while pushing foreign laws.

Even this judicial reform nonsense in Kahnawake is a diversion. The puppets want to incorporate concepts from the Kaianerehkowa into the puppet tribal court system, which they will say is uniquely "Mohawk", while the court's authority will come from Canada. The Kaianerehkowa cannot be bastardized to create individuals or a panel to sit in judgment of others. For what? So illegal judgments can be made and to enforce seizures of our property!!

Puppet band councilors claim that the Great Law is theirs too. These puppet band and tribal councils have abandoned the Kaianerehkowa as well as their birthright as Kanienkehaka. They get their instructions from Ottawa and Washington, not from our history, ancestors and guidance handed down over time immemorial. [These puppet councils also violate the Two Row Wampum which defines our independent political position according to international law]. They all know true sovereignty lies with us.

How do you regain a birthright you have surrendered? These puppets think they can repackage themselves as Kanienkehaka or earn brownie points from their masters by undermining the Kanonhsesne.

The Kaianerehkowa does not create authority or institutions. It provides a process for the people to assert inherent power. Band councils are for people who don't want responsibility. They want someone else to do the work that they are too lazy to do themselves. Authority is abused when authority is delegated. We need to become more active in resisting incursions from these imposers and impostors. Native Pride edited by MNN.

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COINTELPRO NUANCES

MNN. Oct. 9, 2009. The Counter Intelligence Program COINTELPRO of the 70s has been adjusted to modern times. In Lakota country in 1974 the US started a political terror, surveillance and control operation to steal uranium for their politically connected corporations. Today intense fear is being produced on Haudenosaunee Territory to steal all of our water, oil, minerals, timber and so on. Colonial tribal and band councils and bogus Indian groups work alongside them.

AGENTS are law enforcement officers disguised as activists, friends and supporters. They have no obvious income or can have too much money. INFORMERS provide information and are recruited from within or sent in. They discredit, provoke tensions and sabotage unity. Fear of the possible presence of infiltrators creates paranoia.

INFILTRATORS work under the direction of cops or intelligence agencies. They can surface to make arrests and become government witnesses. [Douglas Durham].

Cops supply funds and arms to VIGILANTES to organize shootings, beatings and unrest. Assassinations and attempts are search and destroy missions.

BAD JACKET is a true activist that is falsely fingered by forged documents, or released from those arrested to create suspicion or putting out their names in phony police scanner messages and other means. To divide, certain groups are treated better than others.

PROVOCATEURS disrupt and lead targets into illegal activities or violence; arrive just before events; volunteer to work on finances, membership, minutes and confidential files; get in the middle of political differences; seek public attention on behalf of targets, give provocative statements and create controversies.

BLACK BAG JOBS are burglary, copying keys, planting false evidence, placing bugs, cameras and computer hacking.

SELF PROTECTION: Publicly discuss security and spying. Control keys, files and hide duplicates. Safeguard address books, membership lists and phone numbers. Record break-ins, theft, threats, raids, arrests, strange phone calls and harassment. Take photos of agents.

We have no leaders, just spokespeople.

Don't let paranoia paralyze you. Look for visitors who come to collect information, plainclothes who take pictures before and during demonstrations; those who seem out of place and are interested in members rather than issues. The four informants surrounding me mostly came around at the same time. They all suddenly disappeared then put out false stories about the demise of my mental health.

DIRECT ACTION: Have a sign-in policy for office and meetings; get Freedom of Information files; citizens arrests, mock trials, pickets, civil disobedience; educate the public; lobby politicians; support and learn from victims of covert actions; use trials for public education; class action suits; court settlements are meant to create disputes and splits [NYS wants to give thousands of dollars to a few and \$100 each to the rest];

INVESTIGATE INFORMERS: Check background, high school or college, employment records, parents, friends, references and list of police academy grads. Usually an informant will speak against the cops. Check those assuming identities of dead people; those using phony names on internet to issue death threats to scare us.

PRIVACY. Keep conversation private by leaving office. Watch for cars following, nosy neighbors or long time acquaintances suddenly becoming friendly. Watch for bogus discrediting about drug use or false relationships or activities. [Jean Seberg]. Watch timing of activities or pressures coincidental to industrial development or

exploitation timelines. Government may be panicking to get us out of the way. Sweep for electronics; don't say anything on phone that you wouldn't say in court.

Check out non-native groups that divert issues by giving lip service to various issues, such as residential school abuse, missing women, land claims or everybody has a right to all our resources.

Notice outside insurgents, like the Camel Toe Treaty. They were parachuted into Akwesasne promoting whacko [Egyptian influenced cult] ideas to confuse, control and disorient. Webmaster, Alice-in-Blunderland, conducts the two principle Mohawk recruiters we will call Karnak and Fawzi Amir to get us to join them.

TRUE SUPPORTERS. Don't scare or ostracize them or push them to take risks and become vulnerable.

DEBRIEF. Write down information and impressions. Always look for patterns. Check your vulnerabilities, strengths and weaknesses. Assess your allies and adversaries. Don't let agents inside your home to glean information about your prospects, lifestyle or floor plan.

COUNTER TACTICS. Laws are broken by governments to control through cutting information to the public, punishing whistle blowers and various covert actions. They threaten democracy, civil liberties and social justice. Complain about covert intervention of human rights. Start bail fund. Train members to know legal system.

Cointelpro was done before. Canada is now using it. Agents appear peaceful and friendly but are there to cause damage. What do we do when we find them? We make them all do the camel toe [purp] walk, of course!

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www.whatreallyhappened.com/RANCH/POLITICS/COINTELPRO

PERFECT INTRUDER OR TRUE FRIEND? HINDSIGHT

MNN. Oct. 6, 2009. This is about spies and agents in our midst. We Indigenous look at our experiences and try to put them into context. Some of us have been misled by colonial agents posing as scholars, friends, supporters or helpers. Because we don't have all the information at the time, we don't jump to conclusions. Afterwards we put the picture together and make guidelines to protect ourselves. There are always exceptions.

The perfect intruder will abandon you when they are finished their assignment, especially when they put your life or liberty on the line. My intruders took off when I almost died from the beating at the border. The end game was to kill me. I survived. They were nervous about how long

they could keep up their cover. We wondered about this too.

PROLOGUE. Any social order based on inequality of wealth and power depends on political repression. The establishment and colonial social order call us domestic dissidents. We could disrupt their image and their economy which is based on the theft of our lands, resources and space.

Infiltration is a sophisticated vigilante operation to stop free speech and to neutralize us. How? By creating factionalism, bringing us into disrepute and causing confusion and dissatisfaction.

BACKGROUND. Progressive activists are their main targets. Infiltration is low intensity warfare, which is molding public opinion, working outside the law and using fraud and force to sabotage legitimate political activity. Surveillance is used to gather intel, to expose, disrupt, misdirect, discredit or neutralize individuals or groups.

The federal government has become the main domestic covert repressor using hired thugs, right wing vigilantes, private military organizations and police. Local police are the foot soldiers for arrests, raids, beatings and infiltrations.

False stories are planted. Bogus organizations like the camel toe treaty cult in Akwesasne are set up. Parents, employers, landlords or school officials are strong armed to cause trouble for activists.

The legal system and courts criminalize activists through perjured evidence, false arrests and imprisonment. Threats, assaults, beatings and political assassinations are carried out. [Malcolm X].

It is well known that provocateurs like the KKK, Minutemen, Nazis, racist vigilantes and right-wing thugs are subsidized, armed, directed and protected by the government.

PROVOCATEURS seize every opportunity to disrupt, create disagreements, make divisions, sabotage, squander resources, steal funds, seduce leaders, promote rivalries, provoke jealousy and public embarrassment, lead activists into danger, and push paranoia to undermine trust.

Indigenous pursuing a traditional lifestyle are now the new domestic dissidents.

INFILTRATORS come unannounced and hang around target for years studying and gathering intel. Some offer a service, like a pro bono lawyer, or romances a community member, even has a family with them.

Agents have a vague cover story that can't be checked. They confuse everybody about their intentions. Nothing is kept around to identify them. Some have many aliases. They don't have cell phones and are hard to reach. Some pretend to be Indigenous. They are loners, unless they show up as a pair. They have no friends or social life that can be questioned.

Usually agents have no job but have a steady income. They live like they

could leave at a moment's notice.

Their training includes acting needy, meek and non-threatening. They are whiney and cry "poor me". The target is made to feel like they have to help them. They feign a rare sickness or obscure medical condition with vague chronic symptoms. This lets them distance themselves when necessary. They remain distant but act like a best friend. They downplay themselves. They are always observing. They don't say much as they are there to get others talking to get intel.

These tactics are meant to maintain control of their surroundings.

The infiltrator enters the community, gets involved with one faction and quietly confuses the people and the issues. At the same time, another agent infiltrates another faction. They drive wedges between people with false stories or lure them into compromising situations.

The infiltrator can clandestinely create fear around the target, like having them followed, strangers taking pictures, and so on. They can arrange an attack if necessary with police protection.

Infiltrators organize drug, booze and sex parties to recruit youth.

The intruder's value is not the intel they gather. It is that they are there, a concealed hostile within the community or movement to instill suspicion and fear. Some agents are valuable because they are community members who know the people's ideals. Others have to work hard to fit in. They will bad jacket an activist as being a government agent.

Agents dress and groom so they can change and re-do their image to work somewhere else, such as hair style, weight, clothes or car they drive or don't have. They disappear or cut off their association with the target suddenly.

Outside support groups are set up invite the targets to take part in their protests or meetings. The government and the police want us on the defensive by associating us with other groups we don't know.

PRECAUTIONS: Check authenticity of visitors, rumors or calls. Keep notes of harassment, etc. Be honest. Keep friends close and watch enemies more closely. Stay on the goals of the movement.

Watch for non-verbal cues. If the eyes say something different from the body, they are not genuine.

The Great Law provides that "As a weapon against a crawling creature, I lay a stick with you so that you may thrust it away from the Council Fire". A crawling creature may be a disrespectful person seeking to disrupt the people and must be removed. [Wampum 4].

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Brian Glick. War At Home - Covert Action Against US Activists & What We Can Do About It. South End Press. Boston

MISSION IMPOSSIBLE? ASSASSINATION ATTEMPT OF MNN

MNN Oct. 2, 2009. This is a 3 part story about the attempted murder at the border in 2008.

PART I: I have to admit that I am vulnerable and trusting. Probably because I'm a woman. That's why the men have the responsibility to protect us from what could be construed as a weakness. It also goes back to the way I was raised in Kahnawake.

One fall day in 1999 there was a knock at my front door. I opened it. Unannounced, a plain looking, late fiftyish non-native woman, with salt and pepper hair and buck teeth was standing there. I'll call her "Notre Dam". She said she was sent over by the Kahnawake Cultural Center. Looking back I should have checked her story.

She said she was a University of Quebec student and wanted to interview me for a paper on Iroquois history. She admitted she knew nothing about the indigenous or Iroquois. She was researching the paradigm theory. Her main interest seemed to be how the minds of the Mohawks function. She wheedled her way into my life and spent a lot of time trying to decipher us by talking to me for long periods of time.

For 10 years Notre Dam visited me or would call me at 4:00 a.m. to discuss my views on her findings. My thoughts are based on the philosophy of the Great Law. I gave some knowledge because I thought it would help us.

Notre Dam lived alone in Montreal. She had a big unkempt 4 bedroom brick house in a section that was being gentrified. Nothing was on the walls. Everything looked temporary like she was ready to leave at a moment's notice. The furniture looked like somebody else's discards. The plants were all dead. The kitchen and bathrooms were filthy. The dirt floor basement was stacked with plastic bags full of junk.

Nothing anywhere identified her. The rooms were covered in old dust and smelled like they had never been cleaned. Black curtains covered the large high windows.

Throughout the time I knew her, she never had a job, though she had a steady income and always drove a new car. She always said she was broke or hard up for money. I bought her a computer because she was so down and out. She had very few friends or activities in Montreal that I noticed. It looked like she was devoting a lot of time to us. Why? She was friendly and tried to ingratiate herself into our family activities. She had a habit of asking me first what I thought and then would agree with me. It was strange for someone who was supposed to be so educated.

One day she showed up at my house with an 8 year old Cree boy she had gotten from a family in western Canada. I still don't know the real story behind that. She said she was asked to raise him. Ben was a typical native boy, skinny, black hair and dark skin. She never had children and was getting old. She wanted me to help her

raise him by becoming his surrogate grandmother. The boy looked needy. So my family and I agreed because we are a giving and caring community.

Finally in 2008 Notre Dam got her Phd. She didn't mention all the work I had done with her, like she did it all by herself. We never signed an agreement to use my information from our hundreds of formal and informal interviews. I later learned that what she did might be illegal.

In 2004, while working with Notre Dam, I got a call from a member of the sister Mohawk community of Akwesasne, up the St. Lawrence River near Cornwall Ontario.

"Can you help us with a big claim that New York State is making to our lands here. The local federal Indian tribe is ready to sign away our land in northern New York State in exchange for a casino", the caller told me. The case was in the courts and settlements were being worked out without the people's consent. I said I wanted the local longhouse to pass their request for my help through their clans. The next day the longhouse passed the decision and wanted me to start working with them right away.

For the next year I worked closely with one of the women whom I will call "Sherry". She was a slim attractive well dressed 42 year old grandmother of two. We had relatives in common.

For the legal case we travelled to Albany, Washington, even Ottawa and other places to push our constitutional question on the five fraudulent land claims that were in the New York State court system.

I never questioned Sherry. She told me she had gone to Ontario provincial police school in London Ontario. When she finished she did not work as a cop. She told me, "It conflicts with my traditional upbringing." She mentioned some bogus charges on her that she ran the border and made me believe she was on the run from the cops. She was a heavy smoker and suffered some related ailments from it. She never had a cell phone and could only be reached at her mother's home in Akwesasne.

To fight the five land claims we entered a constitutional question in each case. We asked for proof of when we gave up our territory and jurisdiction. In the end, not a shred of legal evidence could be produced to support their case. As a result they were all dropped.

After that we sat around in my living room and wondered what to do with the victory. We decided to start filing objections to all kinds of developments and projects in New York State, Ontario, Quebec and northeastern Great Turtle Island. We even put one in for the Arctic. We the women are the custodians of the land for the future generations. No one can legally put up our land or resources as collateral to raise money from the public on the stock exchanges of the world.

Sherry came to my home in Kahnawake many times between 2005 to 2009, staying for weeks. She often stayed up all night in front of the computer. Since she professed to have no income, I gave her money from my pension. I also bought her a computer and cell phone. She drove my car around. Sometimes she'd be gone for the whole day!!? It turned out she had no drivers license or any other kind of ID.

Throughout, Sherry never had a job. She was better dressed than me most of the time. I treated her like a daughter.

PART II: Around 2007 in Old Montreal an exhibition purported that the Iroquois of the St. Lawrence Valley had disappeared, even though we live across the river from there. We Mohawks are part of the Iroquois confederacy. This was supposed to have happened after Cartier arrived here in the 1500s.

This man we will call, "Suzie-the-Guy", around 45 years old, asked us to oppose the exhibit. He told us he was a Mohawk from Kanehsatake. He was slight, well-dressed, always wearing black like a priest, with close cropped hair and a tiny thin itty bitty braid that hung from his crown to the middle of his back. Long hair would have completely changed his look. He was secretive, pale, nervous and smoked like a chimney. He said his mother was Mohawk and never mentioned his father. He did carry an Indian Affairs Canadian government identity card.

Four of us went to the museum in Old Montreal, another man and a woman from Kanehsatake. The museum staff got upset over our appearance and questions. Their aspersion was that Mohawks had mysteriously disappeared. Our assertion was that we had gone to pick blueberries. In the end they refunded our money.

Suzie-the-Guy said he had worked for the Roman Catholic church and had been laid off. He was challenging this. A hearing at the Holiday Inn in Montreal's China Town was coming up. He invited Notre Dam to his hearing. He invited me to a follow up hearing. I still can't figure out why he was laid off. Eventually, he apparently lost the case.

During this time he was showing up at my house from 9 to 5 on week days and making himself useful. He didn't have a job. He had a steady income. He never had a cell phone, never mentioned his family or anything about himself. He liked to take off his shirt and walk around in the sun tanning himself. "Was he trying to enhance his Indianness"? I thought.

He would sit at my table, casually ask questions, drive me around or cut the grass to make himself useful to me.

Eventually Notre Dam, Sherry, Suzie-the-Guy and myself started working together on MNN stories. I would write the stories, Notre Dam would look them over, Sherry would post them and Suzie-the-Guy would watch.

Then in the summer of 2007 another woman came on the scene. We'll call her "Radiant". She lived in Sharbot Lake, a half hour drive north of Kingston. A protest was going on there against uranium mining. She wanted MNN to do a story on it. She found a lot of good information. I wrote up a few and posted them.

Radiant came to visit me in 2008. She was a 56-year old, tall, scrawny, toothless woman. She did not wear her teeth which gave her a funny squished-in look. When she wore them, she was unrecognizable. She was high strung and told us she suffered from environmentally induced reactions, whatever that was? There were lots of places she couldn't go and foods she couldn't eat. Surprisingly, she knew lots about the Haudenosaunee. Eventually she became part of our enclave.

So gradually four strangers had come around me. On June 9th 2009, Sherry, my daughter and I went to North Bay to attend the doctoral honoring of one of my friends. We were closely followed for about half the way by an Ontario Provincial Police cruiser. Sherry was driving and seemed surprisingly unworried. We got there without incident, attended the event and then drove back. We dropped Sherry off at her mother's home in Akwesasne.

A few days later on June 14th Suzie-the-Guy came over, which was unusual because it was Saturday. I was getting calls from someone in Sharbot Lake we'll call "Space Cadet". Radiant knew her. Space Cadet wanted to talk about the Haudenosaunee land claim there. Another guy in Toronto was urging us to go there. We decided to go.

Suzie-the-Guy agreed to come with me to pick up Sherry in Akwesasne. We got there. The three of us drove through the US customs and over the bridge to the Canadian port on Kawenoke, Cornwall Island.

At the checkpoint I got pulled over by the Canada Border Customs Agents. We waited in the car for an hour without getting any explanation. Then a squad of about a dozen armed, flak jacketed and gloved border guards arrived. They surrounded my car. Suzie-the-Guy got out of the car, sat on the bench in front of the car and silently watched. Nothing happened to him.

The goons pulled Sherry out of the back seat, threw her to the ground, gave her a going over and took her away. She suffered scrapes and bruises, but not serious enough to get medical attention that I know of.

Then they told me to get out of my car. I asked for an explanation. They yelled, "We don't have to tell you anything. So get out."

A freckled fat-faced commander standing near Suzie-the-Guy coordinated the whole operation, getting instructions on a cell phone. Suddenly he gave the order, "Take her out!" They roughed me and applied a stress hold that induced a heart attack.

My brother was in the line up close to the checkpoint. He rushed in. The goons quickly took off the cuffs and sat me down so my brother wouldn't see what they were up to. He yelled, "She's having a heart attack. Call an ambulance". His quick action saved my life.

The attempt to murder me was unsuccessful. I landed in the Cornwall Ontario hospital. Policemen were everywhere wanting to grab me. My family placed guards around me. Eventually I returned to Kahnawake. It took about 8 months to recover, but I have never been the same. My question to Canada is: was the attack as good as the kill that failed?

PART III. At the end of the summer Suzie-the-Guy suddenly disappeared without a word.

Sherry didn't visit much. She brought cds and some amateurishly typed books on some bizarre cult she had joined that denounced the Great Law. She told me over the years that Mr. Green, a seer, had told her she would receive billions of dollars. She urged me to write on the Camel Toe Treaty cult. I refused. Her last visit to Kahnawake was around January 2009.

Another strange turn of events in early 2009 concerned Notre Dam. She started to distance herself. By February she dropped in once in a while unannounced. She was also feigning a rare sickness and pretended to be in dire health.

One day in March 2009 she arrived in a haughty mood. We sat in my front room. She kept on her hat and coat. Then she made comments that seemed like she was trying to provoke me.

My daughter showed up and told her, "Don't talk disrespectfully to my mother".

Notre Dam jumped up, angry and out of control. She started grunting at my daughter. The pupils of her eyes were fully dilated and she screeched like a banshee baring her buck teeth. Eventually we went outside. She stood on the other side of her car. In front of a lot of witnesses, Notre Dam came running around the car and punched me.

My daughter stopped her.

After that I never saw her again. Her house went on sale. She left town. We found out she has five aliases. She never had a legitimate job. She has a steady income and properties in British Columbia, Montreal, France and maybe Spain. She had an office across from the Vancouver court house. Her relationship with the Cree boy remained strange.

At about the same time Sherry stopped contacting me. For almost a year she refused to return my website. I called her and she hung up on me. I eventually got my website back.

Then Radiant got into the act. She sent a message that she had taken me off her email list and stopped all contact with me for good.

Suzie-the-Guy is now hanging out at one of the longhouses in Kahnawake. I went to Montreal to see a National Film Board film on protests. There was a scene of the World Trade Organization WTO protest in Quebec City a few years ago, where the Quebec police were throwing tear gas and knocking people around. Suddenly I saw this Quebec cop in a gas mask walking across the screen. It looked just like Suzie-the-Guy dressed up like an SQ.!

There is no end to the treason. In June 2009, a huge controversy loomed in Akwesasne over the border issue. The Camel Toe Treaty cult followers tried to take over the agenda, to confuse the people and the issue. They started posting weird videos of their leaders spouting Egyptian new age garbage and started to attack their critics. It is rumored that Sherry helps run the cult website. They started issuing passports with a camel on it!! To get one, recipients have to denounce the Great Law and our inherent power on Great Turtle Island.

One of our men questioned the camels on his blog, letstalknativepride.com, and their efforts to undermine the Great Law. Sherry exposed her true leanings. She quickly sent him a nasty email accusing him of ranting like myself, K. Horn. This is a common ploy of trained agents to try to put a wedge between targets by criticizing or shaming one against another.

Recently we learned that she worked for a time as a uniformed cop in Akwesasne. Those bogus charges of running the border seem to have disappeared.

Did Notre Dam learn how we think? As I explained to my friend, "It's like explaining color to a blind person. They hear it but they'll never know what color is." She spent hours talking to me. It almost seemed like she was gathering intelligence to fight a war. They need to understand their enemies.

Agents will always be agents. They will show up somewhere else. The most useful are those who live in the community and gather the intel that filters in.

At this point, we know what they know. We know how they got the information. We know how they imbedded their agents among us. We know what intel we fed them.

In the end, was the border incident an execution that went wrong?

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