

# Fairfax VOTER

February 2022

Volume 74, Issue 6

## Native Americans and the Vote

Like many other minority populations, Native Americans (who also refer to themselves variously as Indians and Native Alaskans) have long been the subject of voting denial and discrimination. Since 2015, members of the U.S. Congress have introduced various versions of the Native American Voting Rights Act (NAVRA), so far without passage. This month, we examine the goals of NAVRA, and the historical and contemporary issues affecting the ability of Native Americans to vote in Federal elections.

### Calendar

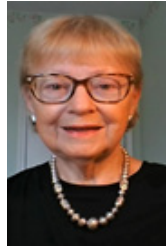
3	Fairfax Voter Deadline
4	LWVNCA Board Meeting (Virtual)
5	LWVFA At-Large Meeting (Virtual)
9 - 14	LWVFA Unit Meetings
9	Women's Legislative Roundtable (WLRT) (In-person with Virtual Option)
14	LWV Birthday!
16	LWVFA Board Meetings (Virtual)
16	WLRT (In-person with Virtual Option)
23	WLRT (In-person with Virtual Option)

### Inside This Issue

Presidents' Message	2
LWVFA Testimony to General Assembly Delegates	4
Native Americans and the Vote	EF-1
Program Director's Notes	5
Women's Legislative Roundtable	5
Environmental Update	5
Domestic Violence: How Can You Help?	6
In Memorium: Anne Andrews	7
February Unit Meetings	8



## Presidents' Message



*"If they don't give you a seat at the table, bring a folding chair."* Shirley Chisholm.

The above quote pretty much summarizes the League, doesn't it? The Suffragettes wanted a seat at the table and were denied again and again until they brought their own chair and the rest is history.

Time and time again, women have tried to get their rightful place in the world and have been turned back. Especially women of color. So, this month in honor of Black History Month we figured it would be interesting to shine a light on a few African American women who have tried and found their place in the sun. There are so many of them and we could fill the entire *Voter* with their stories, so it was very hard to pick a few from different walks of life. We all know Rosa Parks and Harriet Tubman amongst various others in American history. Here are a few with whom many of us are not familiar.

The first female self-made millionaire in the U.S., **Madam C.J. Walker** (1867-1919) built her business on products she developed. The largest African-American business in the nation employed thousands of African-American women and sold hair care and cosmetics. Walker worked to end racial discrimination by supporting civic, educational, and social institutions. It is interesting that we heard her great-granddaughter speak at a League Day event in Richmond.

A major force in shaping the development of the Civil Rights Movement in America, **Ella Baker** (1903-1986) was the premiere behind-the-scenes organizer with Martin Luther King, Jr. as the spokesperson. Baker was the co-founder of the Southern Christian Leadership Conference (SCLC) and an inspiring force behind the creation of the Student Non-Violent Coordinating Committee (SNCC).

**Fannie Lou Hamer** (1917-1977) became involved in the civil rights movement in 1962 when she attempted to register to vote. She helped organize the Mississippi Freedom Democratic Party that challenged the all-white Mississippi delegation to the 1964 Democratic National Convention. Her tombstone reads "I am sick and tired of being sick and tired."

**Shirley Chisholm** (1924-2005) was the first African-American woman elected to the U.S. Congress. An educator by training, Chisholm was a passionate and effective advocate for the needs of minorities, women, and children and changed the nation's perception about the capabilities of women and African Americans.

Known worldwide for her dedication to human rights for all, **Coretta Scott King** (1927-2006) helped ignite the civil rights movement. She pleaded with women to become involved: "Women, if the soul of the nation is to be saved, I believe that you must become its soul." She spent the four decades after the death of her husband advancing social programs, peace and justice around the world.

Civil rights activist **Marian Wright Edelman** (1939- ) founded the Children's Defense Fund (CDF) to ensure that those who cannot help themselves are helped by others. The first African American woman admitted to the State Bar in Mississippi, Edelman established the CDF, which is considered the most powerful children's lobby to help

Fairfax County 24-hr.  
Domestic & Sexual Violence Hotline:  
703-360-7273; 711 TTY

### LWVFA Fairfax VOTER 2021 - 2022

This newsletter, partially funded by the League of Women Voters of Fairfax Area Education Fund, is published 10 times each year from September to June by:

The League of Women Voters of the Fairfax Area  
4026-B Hummer Road  
Annandale, VA 22003-2403  
703-658-9150 (Info/fax/answering machine)  
[www.lwv-fairfax.org](http://www.lwv-fairfax.org) [league@lwv-fairfax.org](mailto:league@lwv-fairfax.org)

Co-Presidents: Anu Sahai 703-303-8498  
President2@lwv-fairfax.org  
Pat Fege  
Pat.Fege@lwv-fairfax.org  
Editor: Katherine Ingmanson 571-265-9745  
[kmingmanson@yahoo.com](mailto:kmingmanson@yahoo.com)  
[editor@lwv-fairfax.org](mailto:editor@lwv-fairfax.org)

Subscriptions to the *Fairfax VOTER* are available to non-Fairfax League members for \$15 per annum. Send your check to the above address and request a subscription.

Please e-mail address corrections to the office  
or call 703-658-9150.

poor children, and to coordinate nationwide activities to help children.

{All of the above is courtesy of the Library of Congress, National Women's Hall of Fame.}

We also wanted to talk about women who are changing the world as we speak.

**Allyson Felix** (1985-) is one of the most decorated track and field athletes in history with nine Olympic medals including six golds. What is amazing is that she broke Usain Bolt's gold medal record 10 months after her C-section. However, right after that her sponsor, Nike, offered her a 70 percent pay cut and when she publicly exposed this poor treatment, Nike agreed to update contracts for all their female athletes, expanding maternity policy. Ms. Felix writes that working women in every field "deserve protection when they have children." She was included in *Time* magazine's 100 Most Influential People of 2020 and 2021.

**Tarana Burke** (1973-), a civil rights activist and survivor of multiple sexual assaults from the Bronx, New York, founded the Me Too campaign in 2006 when she used the phrase to demonstrate that sexual violence was everywhere. This phrase, #MeToo, was retweeted in 2017 by Alyssa Milano and the movement exploded and became synonymous with the Harvey Weinstein case. *Time* magazine named Burke one of "the silence breakers" and she was the *Time* Person of the Year for 2017. She continues to fight for survivors and recently argued that political candidates should recognize sexual assault victims as voters. She is currently the Senior Director at Girls for Gender Equity in Brooklyn.

**Aimee Allison** (1969-) is the Founder and President of She the People, a national network elevating the political power of women of color and the President of Democracy in Color. Allison founded She the People to activate and mobilize women of color across the country in local and national politics and launched the inaugural She the People Summit, a national gathering of women of color transforming U.S. politics. In April 2019, Allison also organized the first presidential forum focused on women of color at Texas Southern University. Kamala Harris, Beto O'Rourke, Bernie Sanders, Elizabeth Warren and Amy Klobuchar were amongst those featured. Black women are a huge voting bloc, but they are all too often excluded from leadership and elected office. Aimee is working to change that.

**Alicia Garza** (1981-) is a Civil Rights activist who is the principal of Black Futures Lab and the co-creator of #BlackLivesMatter and the Black Lives Matter Global Network. She has organized over issues of health, student

rights and services, domestic workers rights, ending police brutality, anti-racism and violence against transgender and gender non-conforming people of color.

**Ayo (Opal) Tometi** (1984-) is a Human Rights activist, writer, community organizer and strategist. She is also a co-founder of Black Lives Matter. She is the former Executive Director of the United States' first national immigrant rights organization for people of African descent, the Black Alliance for Just Immigration (BAJI), working there in various roles. Tometi brings attention to racial inequities faced by Black people. She started as an active community organizer in her hometown advocating for human rights issues. She has campaigned for advancing human rights, migrant rights, and racial justice worldwide. She also worked as a case manager for survivors of domestic violence.

**Patrisse Marie Khan-Cullors Brignac** (1983-) is an activist, artist, writer and co-founder of the Black Lives Matter movement. Cullors created the #BlackLivesMatter hashtag in 2013 and has written and spoken widely about the movement. Other topics on which Cullors advocates include the abolition of prisons in LA and LGBTQ rights. She is the author of *When They Call You a Terrorist: A Black Lives Matter Memoir*.

These three started the Black Lives Matter movement out of frustration over George Zimmerman's acquittal in the killing of Trayvon Martin.

**Rosalind Brewer** (1962-) is the CEO of Walgreens' and the only African American woman to currently lead a Fortune 500 firm. She was the COO of Starbucks before taking on this role. As a longtime executive in corporate America, Brewer has been transparent about the challenges she's faced as one of very few Black women in the C-Suite. "When you're a Black woman, you get mistaken a lot," she said during a 2018 speech at her alma mater, Spelman College. "You get mistaken as someone who could actually not have that top job. Sometimes you're mistaken for kitchen help. Sometimes people assume you're in the wrong place, and all I can think in the back of my head is, 'No, you're in the wrong place.'"

There are hundreds of other amazing Black women we could have listed here but there is only so much room.

We hope you find these women as inspiring as we do.

In League,

*Pat and Anu*

***The following testimony was submitted to the Fairfax Delegates to the Virginia General Assembly:***

January 8, 2022

The League of Women Voters defends democracy and empowers voters throughout the United States and has done the same for more than 100 years. The League of Women Voters of the Fairfax Area, a non-partisan and fact-based, civil society organization with nearly 500 members, actively supports voter registration events, voter education outreach, and candidate forums.

The Fairfax Area League supports the 2022 Fairfax County Legislative Program and most notably its positions on elections, funding for K-12 public schools including opposition to diverting funds to support non-public options, affordable housing, and gun violence.

The following issues are high priorities for the League of Women Voters of the Fairfax Area.

**Support for Automatic Restoration of Returning Citizens Voting Access**

Automatic restoration of civil rights, including the right to vote, for those Virginians who were convicted of a felony and subsequently paid their debt to society, allows such people to resume their role as participating citizens, including the right to vote, promptly and inevitably.

**Support for Permanent Removal of the Witness Requirement on Mail-In Ballots**

The removal of the witness requirement facilitates successful mail-in voting and promotes the health and safety of voters. In November 2021, many voters were confused with the return to the witness requirement. In Fairfax County, the missing witness signature accounted for 57 percent of the mail-in ballots needing curing. In addition, this requirement disproportionately affected elderly, home-bound, and disabled voters.

**Oppose Vouchers and Tuition Tax Credits to Private Schools and Any Diversion of Funding from Public Schools to Private Schools**

The Virginia Constitution prohibits public funding of private schools (Article VIII, Section 10). Support for free public schooling provides an avenue to success for all students and is especially important for students from low-income families and those who are learning English as a second language. We rely on public education to prepare students to become responsible adults who are prepared to become active citizens of our democracy.

**Support for Campaign Finance Reform Including Dark Money/Honest Ads Full Disclosure**

Campaign finance reform legislation strengthens public faith in our democracy. Limiting campaign contributions from individuals, corporations, and Political Action Committees reduces undue influence on our political process and leaders. Campaign finance reform legislation includes support for a strong independent ethics agency to ensure accountability and allows candidates to compete more equitably for public office and citizens to have maximum participation in the political process.

**Support for Women's Reproductive Rights**

Protecting women's health is vital to the well-being of all Virginians. The Reproductive Health Protection Act signed in 2020, based on Senate Bill 733 and House Bill 980, supports women's reproductive rights, and must not be repealed or weakened.

The League of Women Voters of the Fairfax Area urges you to act on these important issues. Thank you for the opportunity to submit this testimony.

Anu Sahai and Pat Fege  
Co-Presidents, League of Women Voters of the Fairfax Area

## Native Americans and the Vote

By Vicki Mitchell

*(With thanks to Dave Peck, Saskia Poot, Angel Brown, Adarsh Trehan, and Arina van Breda)*

Like many other minority populations, Native Americans (who also refer to themselves variously as Indians and Native Alaskans) have long been the subject of voting denial and discrimination. Since 2015, members of the U.S. Congress have introduced various versions of the Native American Voting Rights Act (NAVRA), so far without passage. This study examines the goals of NAVRA, and the historical and contemporary issues affecting the ability of Native Americans to vote in Federal elections.

### **Introduction: NAVRA and its legislative history**

The Native American Voting Rights Act (NAVRA) is a measure that has been introduced in Congress repeatedly since 2015, both separately and as a portion of larger voting rights bills. From the start, the purpose of the proposed legislation has been to remove barriers to voting and registering to vote that undermine Native American populations' ability to participate fully in elections in the United States. New in the 2021 bill is the addition of three pioneers in Native American civil rights – Miguel Trujillo, Frank Harrison, and Elizabeth Peratrovich - to the title of the bill; this joins the practice of naming one of 2021's larger voting rights bills after John Lewis in honor of his role in advancing U.S. civil rights.

Addressing the issues that stand in the way of Native Americans' exercising their rightful franchise is not – as some might believe – a matter of charity, of going soft on national security or of encouraging election fraud, but rather a matter of holding the nation and the Federal government accountable for promises – in the form of treaties, legislation, etc. – that have been made over the course of hundreds of years. Contrary to popular opinion amongst the Euro-American segment of the U.S., neither the Native Americans nor the many treaties between tribes and the U.S. or the individual states/colonies have ever vanished to nothingness. Native Americans are still an active part of American society, and treaties are still an active part of the American legal structure. Native American nations retain a distinct government-to-government legal status within the country, and voting rights legislation is needed to address the unique challenges faced by the members of these nations. These bills have repeatedly been endorsed by civil rights and voting rights organizations, including the League of Women Voters in 2019, but as of the end of 2021 have yet to pass.

The key provisions of NAVRA 2021 ([vote.narf.org](http://vote.narf.org)):

- **Native American voting task forces:** Provides for a federal grant program to help establish state-level

*Native American voting task forces to address the unique voting issues in Indian Country (e.g., increasing voter outreach and access, addressing inadequate online connectivity and/or lack of mailing addresses, and voter identification and language assistance matters).*

- **Improves access to voter registration, polling places, and drop boxes in Indian Country:** Ensures that States designate at least one polling place and registration site in each precinct where tribal voters reside on tribal lands for State and Federal elections. Requires a Federally funded or operated facility on tribal lands to serve as a designated voter registration site. Increases ballot drop boxes on Indian lands.
- **Streamlines process for adding polling places on tribal lands:** Adopts factors to consider when deciding whether to add a polling place on tribal lands, such as distance voters must travel to vote, the time required to vote, the number of eligible voters who will vote in a given polling place, wait times to vote, and availability or lack thereof of public transportation.
- **Provides much needed uniformity for voting on tribal lands in federal elections:** In states where absentee/mail-in ballots are permitted, provides that ballots for voters on tribal lands will have postage pre-paid and voting materials for Voting Rights Act-covered states will be translated into the applicable language; in states where early voting is permitted, requires that not less than one early voting location be provided in each precinct where tribal voters reside on tribal land. Also establishes duration of early voting, daily hour minimums, and processing and tabulation timing requirements.
- **Requires the acceptance of a tribally or federally issued ID if ID is required:** Outlaws prohibition of tribal IDs and requires acceptance of IDs such as those provided by the Bureau of Indian Affairs or Indian Health Service.
- **Culturally appropriate language assistance:** Al-

lows language access to be provided orally if written translation of the language is not culturally permitted.

- **Permits tribes to designate buildings to be used as address to register:** Provides voters without residential addresses or mail delivery a means to register, pick up and drop off a ballot.
- **Provisional voting accessibility in federal elections:** Requires state to provide reason for rejection of provisional ballot.
- **Permission to deliver voting materials:** Permits an expanded category of persons to deliver voter registration, absentee ballots, absentee applications or sealed ballot of a voter residing on tribal lands at a designated location as long as no compensation is received based on number of ballots returned.
- **Enforcement provisions; administrative review:** Allows the U.S. Attorney General to seek declaratory or injunctive relief to enforce this statute; similarly, permits a tribe or person to bring a private right of action to enforce this statute.
- **Requirement for pre-approval of changes in election procedures:** Mandates that states cannot reduce the voter accessibility provisions in this statute without first obtaining tribal consent, U.S. Attorney General consent, or an order from the DC Federal District Court.
- **Federal observers and consultation:** Amends Section 8(a) of the Voting Rights Act to add a request from an Indian tribe to the U.S. Attorney General as grounds for assigning Federal observers; requires the U.S. Department of Justice to consult with tribes annually on issues related to voting.

NAVRA was first introduced in the Senate and sponsored by Senator Tester of Montana on July 30, 2015. It was not passed and again on October 3, 2018, the Native American Voting Rights Act of 2018 was introduced in the Senate and sponsored by Senator Udall of New Mexico. This was also not passed in the Senate, so it was introduced in the House on November 14, 2018, and sponsored by Representative Lujan of New Mexico. The House did not pass this either in 2018. Senator Udall sponsored the Native American Voting Rights Act of 2019, which was introduced in the Senate on March 12, 2019. Again, this was not passed, thus Representative Lujan sponsored the act in the House, introducing it on May 3, 2019, and this was also not passed. During the 2021 session of Congress, Representative Sharice Davids of Kansas and Senator Lujan of New Mexico sponsored NAVRA again, first as part of the For the People Act, as well as within the John Lewis Voting Advancement Act, and on its own as the Frank Harrison,

Elizabeth Peratrovich, and Miguel Trujillo Native American Voting Rights Act of 2021. As of December 31, 2021, the Act has not passed either House.

Having recognized the need for detailed and specific data to support the proposed legislation, in 2017 and 2018 the Native American Rights Fund (NARF) held a series of hearings in several states to document discriminatory voting practices as well as conditions that make registering and voting difficult for Native Americans well out of proportion to the obstacles faced by most citizens. The final report, “*Obstacles at Every Turn: Barriers to Political Participation Faced by Native American Voters*” (released on June 4, 2020) details the severe problems that Native people confront throughout the electoral process. Whereas for most suburban Americans their polling location is an easy neighborhood drive, many Native Americans face an arduous, hours-long drive across roads that are bad even in the best of weather. Even early and online voting is difficult or impossible due to distances, lack of a standard-format address, lack of internet capability, and other significant obstacles.

### A History of Discrimination

The United States, and the European colonial powers that preceded it, has long discriminated against the native peoples of North America, sometimes to the point of genocide. Even short of that act, Native Americans have been forced into treaties, forcibly relocated, forcibly reeducated, denied citizenship, and habitually discriminated against, including denying and restricting their voting rights.

Before 1776 and the start of the American Revolution, relations between the colonizing powers and Native Americans limited, to some extent, the influence exerted by European settlers, explorers, and those exploiting natural resources, such as fishermen and trappers. In North America, Britain, France and Spain (and to some extent Russia) competed for access to and exploitation of native populations and natural resources. While the details of their relations varied, each of the colonial powers worked to reach accommodations with the various tribes, rather than pursue a policy of subjugation and extermination. Although in many cases the Native Americans were attacked or suffered duplicitous indignities, such as receiving smallpox-laden blankets, up to at least 1783 there was no organized European goal to eliminate the Native American nations.

With the American victory against Britain, and following the subsequent Treaty of Paris in 1783, the situation between the new nation and its native neighbors changed. Britain had restricted westward settlement of the thirteen

colonies to keep from repeating the French and Indian War (1754-1763). As part of the Treaty, many of the former colonies expressed claims extending to the Mississippi River. While the new U.S. government attempted to negotiate treaties with Native American nations as westward expansion accelerated, those that would not negotiate were declared hostile and open warfare ensued.

The situation got worse for the Native American nations in the nineteenth century, as U.S. territorial claims, such as the Louisiana Purchase in 1803, gave, in the settlers' point of view, vast new areas in which to expand. Further east, new and aggressive policies repudiated prior treaties and caused the forcible resettlement of even those Native American nations that had tried to assimilate into the Europeans' view of "civilization." Members of the Five Civilized Tribes in Georgia attempted to fit into mainstream American society by building farms, cultivating fields, sending children to mission schools, developing a written language, publishing newspapers in English and Cherokee, and even building plantations worked by slaves. But gold and King Cotton proved too tempting for whites who wanted Cherokee/Five Civilized Tribes land. What followed was the Indian Removal Act of 1830 and the forced removal of Cherokee, Creek, Chickasaw, Seminole, and Choctaw nations to Indian Territory west of the Mississippi.

This pattern of expansion, warfare, negotiation, and betrayal continued through the rest of the nineteenth century. There was even a serious discussion in the 1870s of whether a policy of assimilation or of genocide should be pursued by the U.S. President Ulysses Grant attempted to pursue a policy of assimilation, but competing interests led to the failure of the policy, and open warfare between the U.S. and the Native nations continued, even to some extent into the early 20th century.

The Indian Citizenship Act of 1924 granted U.S. citizenship to the indigenous peoples of the United States. While the Fourteenth Amendment to the United States Constitution defines a citizen as any person born in the United States and subject to its laws and jurisdiction, the amendment had previously been interpreted by the courts not to apply to Native peoples. The act was proposed by Representative Homer P. Snyder of New York and signed into law by President Calvin Coolidge on June 2, 1924. It was enacted partially in recognition of the thousands of Native Americans who served in the armed forces during the First World War.

### **Voting Discrimination and Native American Voting Rights Activism**

Accepting their new role as U.S. citizens, Native Americans still struggled with how to relate to their white neighbors, and whether and how to resist attempts to "white-wash" their culture and native identity. Further, while nominally full U.S. citizens, Native Americans faced the same sort of discrimination Blacks faced in the Jim Crow era. Reservation and off-reservation schools taught only English, and punished attempts by students to express their native heritage, including use of native languages. All were expected to assimilate into white language and culture.

This discrimination extended to voting rights. The three people named on the 2021 NAVRA bill were all overlooked for many years, but they were instrumental in pushing for civil and voting rights for Native Americans. They successfully challenged the legal structures that denied them civil rights and the franchise. Elizabeth Peratrovich drove the territory of Alaska to adopt an anti-discrimination law in 1945, almost two decades before the U.S. Congress passed the Civil Rights Act of 1964; Frank Harrison and Miguel Trujillo of Arizona and New Mexico, respectively, brought successful lawsuits against the two states in 1947-1948 to challenge the discriminatory disfranchisement of Indians.

### **Effective Individual Activism**

Frank Harrison was a Marine veteran of WWII and a member of what was then known as the Fort McDowell Mojave-Apache Indian Community, since renamed the Fort McDowell Yavapai Nation. As with other veterans, Harrison returned from wartime service unhappy with not being able to fully participate in the democracy he had served to protect. Along with Harry Austin – the Tribal Chairman – he went to the courthouse and attempted to register to vote, as an American citizen and resident of Maricopa County, the largest and most populous county of Arizona and home to not only Phoenix but also several Native American reservations. Both men were rejected by County officials on the basis of an Arizona Supreme Court decision from two decades before. That 1928 ruling in *Porter v. Hall* rested on the premise that Indians residing on Reservations were under Federal Guardianship, and thus as "wards" of the United States were incapable of managing their own affairs, falling into the same category as "non compos mentis, insane, and convicted criminals."

The former Marine and the presiding head of the tribe filed suit, stressing, among other factors, the valued war-time service of thousands of Indian veterans. When the case reached the Arizona Supreme Court, the high court ruled

in favor of the two to affirm that Indians who resided on reservations were not wards of the U.S. in the sense that the State constitution was interpreting the phrase and were capable and eligible to vote as long as they met all the other requirements that applied to all voters. In doing so, the court overruled the 1928 decision.

Miguel Trujillo was another veteran of World War II who returned home and attempted to register to vote. Trujillo, of the Isleta Pueblo Nation, went to register to vote in Valencia County, New Mexico, but was – as expected – turned away by the County clerk on the basis of a stipulation in the New Mexico Constitution barring Indians living on reservations from voting. While the Arizona Constitution had barred the franchise to reservation residents based on their supposed “guardianship” status, the issue for New Mexico was taxation. The Constitution of that State prohibited from voting “idiots, insane persons, persons convicted of felonies or infamous crime unless restored to political rights, and Indians not taxed.” Objecting to the notion that Indians living on Tribal land should be legally grouped with criminals and the insane, Trujillo filed suit in U.S. District Court. Trujillo and his attorney argued that although he paid nothing in property taxes, he did pay income tax, sales tax, and other taxes. There are situations in which non-Native Americans are not subject to paying property taxes, for instance, renting their homes or apartments rather than owning them, and yet they would not be barred from voting.

In Federal Court, Trujillo was aided by U.S. Attorney Evert M. Grantham at the behest of the Department of Justice. Because the case was contesting an aspect of the New Mexico State constitution the case was heard in Santa Fe by a three-judge panel (Judges Ori L. Phillips of Denver, and Bower Broadus and Royce H. Savage of Oklahoma). Ruling on the case on August 3, 1948, just a few weeks after the Arizona ruling, the Court found that, “We are unable to escape the conclusion that under the Fourteenth and Fifteenth Amendments, this constitutes discrimination of race.”

These two cases invalidated the clauses in the State constitutions of both Arizona and New Mexico, based on the Courts’ decisions that there was no Constitutional basis for denying Indians living on reservations the right to vote. The restrictions on voting had unfairly singled out Indi-

ans for discriminatory treatment and were therefore not allowed.

Elizabeth Wanamaker Peratrovich was a Tlingit woman who became active in the effort to do away with the discrimination and segregation of Natives in Alaska in the early 20th century. When she and her husband Roy Peratrovich moved to Juneau in 1941, they found a high degree of discrimination. Many businesses and other public places sported signs that labeled them as off limits to Natives. The “No Natives Allowed” signs were the mild ones; others proclaimed the establishment as off-limits to both Natives and dogs. The couple were both active leaders in the Alaska Native Brotherhood and the Alaska Native Sisterhood, and they petitioned the Territorial Governor to ban the discrimination, going so far as to draft a proposed bill. Although that bill did not pass, the Peratroviches continued to lobby the Territorial legislators, and their work finally paid off when Alaska’s Anti-Discrimination Act of 1945 was passed and signed into law on February 15, 1945.



“2020 marks the 75th anniversary of Elizabeth Peratrovich’s famous testimony in support of the nation’s first anti-discrimination law.” U.S. Mint

In their testimony to the Alaska Legislature, both Elizabeth and Roy discussed the demeaning effect of discrimination and Elizabeth stood up to attacks from hostile Senators. In one such exchange Allen Shatuck opined, “Far from being brought closer together, which will result from this bill, the races should be kept further apart. Who are these people, barely out of savagery, who want to associate with us whites with 5,000 years of recorded civilization behind us?” To which Elizabeth responded when debate was opened to the public, “I would not have expected that I, who am barely out of savagery, would have to remind the gentlemen with 5,000 years of recorded civilization behind them of our Bill of Rights.” (The fact that she was a college-educated woman whom the newspapers of the day described as “beautiful, elegant, and composed” may have added some sting to her remarks.) She described three types of people who discriminate: “First, the politician who wants to maintain an inferior minority group so that he can always promise them something. Second, the Mr. and Mrs. Jones who aren’t quite sure of their social position and who are nice to you on one occasion and can’t see you on others, depending on who they are with. Third, the great superman who believes in the superiority of the white race.” In response to the Senator’s question of whether the bill would do away with discrimination, she gave a brilliant answer. “Do your laws against larceny and even mur-



der prevent those things? No law will eliminate crimes but at least you as legislators can assert to the world that you recognize the evil of the present situation and speak your intent to help us overcome discrimination.” The Governor at the time, Ernest Gruening, later attributed the passage of the anti-discrimination bill – the first in the U.S. – to her: “Had it not been for that beautiful Tlingit woman Elizabeth Peratrovich being on hand every day in the hallways, it never would have passed.”

### Collective Activism

These courageous individuals were not alone in pursuing their civil and voting rights. Many Native Americans served in both World Wars; many Native Americans attended the boarding schools. Rather than abandoning their identities, they used these shared experiences to forge new connections and to further develop pan-Indian identities. They created organizations such as the National Congress of the American Indian (NCAI) and the Alaska Native Brotherhood/Alaska Native Sisterhood Grand Camp. These organizations – formed in 1944 and 1912/1915 respectively, actively pressed for civil rights and full participation in the U.S. political process. As noted in the NCAI website, “Among the first acts of NCAI was to file successful lawsuits in Arizona and New Mexico to press for Indian voting rights, firmly establishing a theme of Native political participation.”

These efforts gained traction within elements in the U.S. government. On December 5, 1946, the President’s Committee on Civil Rights found that:

*In past years, American Indians have also been denied the right to vote and other political rights in a number of states. Most of these restrictions have been abandoned, but in two states, New Mexico and Arizona, Indians continue to be disenfranchised. The constitution of New Mexico withholds suffrage from "Indians not taxed." In Arizona the state constitution has been interpreted to deny the vote to Indians as being "persons under guardianship." Protests against these legal bans on Indian suffrage in the Southwest have gained force with the return of Indian veterans to those states. The constitutionality of these laws is presently being tested. It has been pointed out that the concept of "Indians not taxed" is no longer meaningful; it is a vestige of the days when most Indians were not citizens and had not become part of the community of people of the United States. Indians are now citizens and subject to federal taxation. They are also subject to state taxes, except for lands held in trust for them by the United States government. There is therefore little justification for denying them the franchise on the assumption that they are excused from the burdens of*

*other citizens.*

American Indians and Alaska Natives continue through the present day to fight discriminatory practices towards indigenous persons and communities. They have changed the boarding school system, fought the termination policies that ended Federal recognition, gained Federal recognition for more tribes - the current count is 574 - worked on issues of tribal sovereignty, health care, overlapping federal/tribal/state criminal jurisdictions, and voting rights. They have fulfilled “a long-time dream for Indian Country in 2009 when the Embassy of Tribal Nations was formally opened as a permanent home base for tribal nations in the U.S. capital, a physical and powerful reminder of the nation-to-nation relationship.”

### Conclusion

Passage of NAVRA is central to supporting the voting rights of Native Americans, and consistent with the League’s commitment to equal voting rights for all Americans. Whether enacted separately or as part of more comprehensive voting rights legislation, the goals of NAVRA merit strong League support.

### ***Federally Recognized Tribes of Virginia (and Tribal Government location)***

<https://www.bia.gov/service/tribal-leaders-directory/federally-recognized-tribes>

List Provided By U.S. Dept of the Interior, Division of Tribal Government Services:

Chickahominy Indian Tribe; Providence Forge, Virginia  
Chickahominy Indian Tribe - Eastern Division; Providence Forge, Virginia  
Monacan Indian Nation; Amherst, Virginia  
Nansemond Indian Nation; Suffolk, Virginia  
Pamunkey Indian Tribe; King William, Virginia  
Rappahannock Tribe, Inc.; The Powhatan Confederation, Tribal Office - Indian Neck, Virginia  
Upper Mattaponi Tribe; Upper Mattaponi Tribal Grounds, King William, Virginia

### *Virginia State Recognized Tribes*

Tribe	Year Recognized	Location
Mattaponi	17th century	Banks of the Mattaponi River, King William Co.
Pamunkey	17th century	Banks of the Pamunkey River, King William Co.
Chickahominy	1983	Charles City County
Eastern Chickahominy	1983	New Kent County
Rappahannock	1983	Indian Neck, King & Queen County
Upper Mattaponi	1983	King William County
Nansemond	1985	Cities of Suffolk and Chesapeake
Monacan Indian Nation	1989	Bear Mountain, Amherst County
Cheroenhaka (Nottoway)	2010	Courtland, Southampton County
Nottoway of Virginia	2010	Capron, Southampton County
Patawomeck	2010	Stafford County

## Discussion Questions

1. The report describes the efforts of three Native Americans to improve civil rights and voting rights. Was anyone surprised to learn about this? About the fact that this happened in the 1940's?
2. The term "Vanishing Indian" is one with a long history in the U.S. What do you think of this term in light of what you learned from this report?
3. Can you think of ways to make more Americans aware of Native Americans' place within society? Of the effect of restrictive voting laws?
4. Were you aware that tribes are officially "domestic dependent nations" and have a nation-to-nation status with the Federal government?
5. By the time this topic is discussed, the Freedom to Vote Act and the John Lewis Voting Advancement Act may have been passed. Do you consider it valuable to discuss NAVRA anyway?

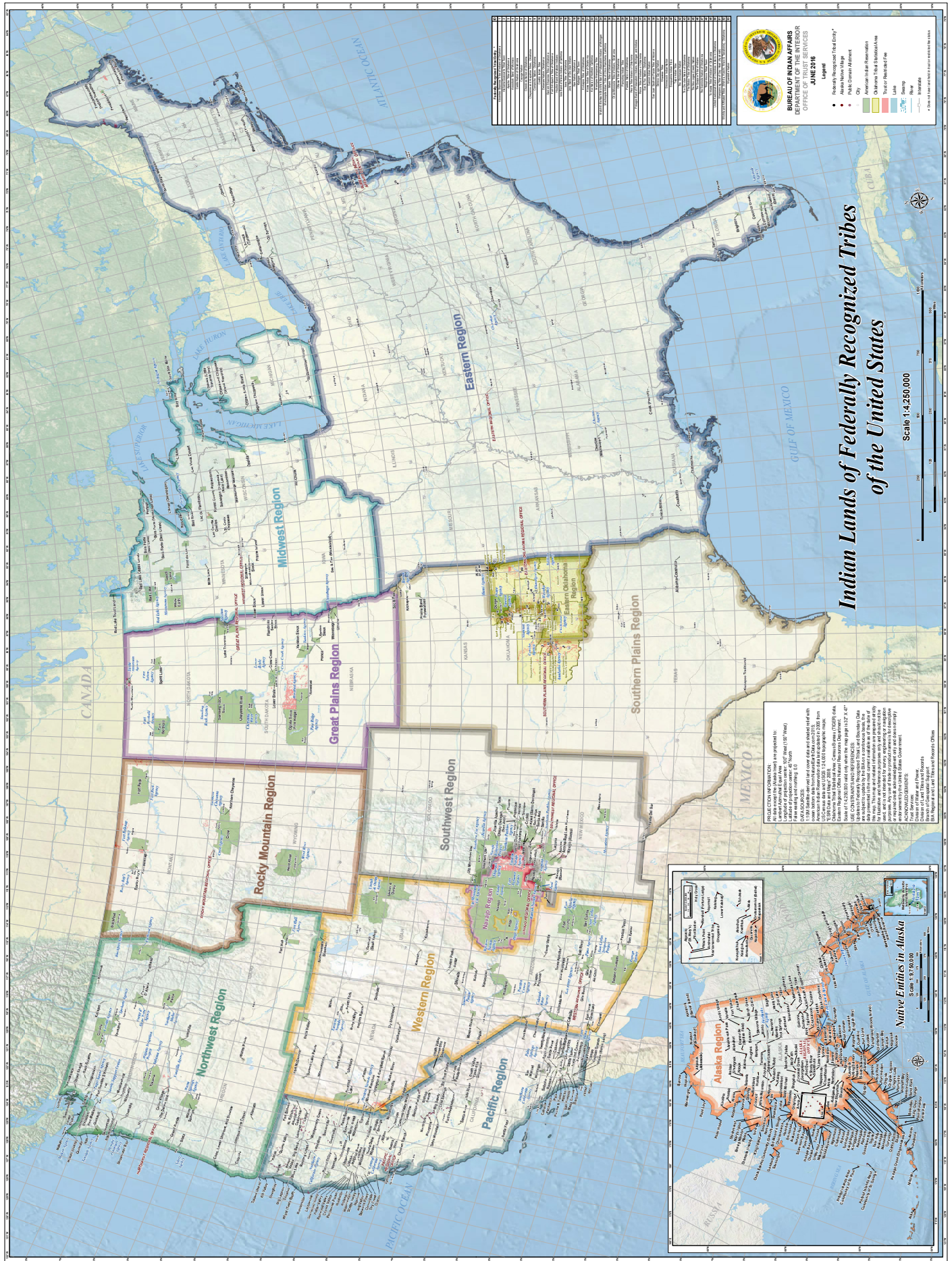
### Sources:

- [www.congress.gov](http://www.congress.gov)
- [www.lwv.org/expanding-voter-access/league-endorses-native-american-voting-rights-act-2019](http://www.lwv.org/expanding-voter-access/league-endorses-native-american-voting-rights-act-2019)
- [www.vote.narf.org](http://www.vote.narf.org)
- [www.bia.gov](http://www.bia.gov)
- [www.archives.gov](http://www.archives.gov)
- [www.usmint.gov/coins/coin-medal-programs/native-american-dollar-coins/2020-elizabeth-peratrovich](http://www.usmint.gov/coins/coin-medal-programs/native-american-dollar-coins/2020-elizabeth-peratrovich)
- [www.newspapers.com](http://www.newspapers.com)
- [www.ncai.org/news/articles/2011/04/01/opinion-don-t-be-played-the-fool-it-s-about-sovereignty](http://www.ncai.org/news/articles/2011/04/01/opinion-don-t-be-played-the-fool-it-s-about-sovereignty)
- [www.commonwealth.virginia.gov/virginia-indians](http://www.commonwealth.virginia.gov/virginia-indians)
- [www.ncai.org](http://www.ncai.org)
- *Obstacles at Every Turn: Barriers to Political Participation Faced by Native American Voters.* <https://vote.narf.org/obstacles-at-every-turn>
- Crandall, Maurice, "These People Have Always

*Been a Republic: Indigenous Electorates in the U.S.-Mexico Borderlands, 1598-1912"* The University of North Carolina Press, Chapel Hill, 2019, Apple Books

### Further Reading:

- Treur, David (brother of Anton): "The Heartbeat of Wounded Knee," "Rez Life: An Indian's Journey Through Reservation Life," "Native American Fiction: A User's Manual"
- Treur, Anton (brother of David): "Everything You Wanted to Know about Indians but Were Afraid to Ask"
- Calloway, Colin G. "The Indian World of George Washington: The First President, The First Americans, and The Birth of the Nation", "New Worlds For All: Indians, Europeans, and the Remaking of Early America", "Western Abenakis of Vermont, 1600-1800: War, Migration, and the Survival of an Indian People"
- [www.census.gov/tribal](http://www.census.gov/tribal)



# Program Director’s Notes

By Jessica Storrs

In December the discussion units met to review Program Planning for the League of Women Voters of the Fairfax Area (LWVFA) and the League of Women Voters of the United States (LWVUS). Members also had the opportunity to submit their program priorities via an online survey.

Our members unanimously approved the LWVUS Campaign for Making Democracy Work program proposal.

The LWVFA positions that garnered the most recommendations for advocacy were Registration & Voting (Government), Environmental Quality - Climate Change (Natural Resources), Schools (Social Policy) and Health Care (Social Policy). A number of position updates and new position studies were also recommended for consideration. The LWVFA board will review the full results from the online survey and unit reports and prepare a 2022-24 Program Proposal that will be presented for membership approval at the April Annual Meeting.

This includes climate refugees and cultural aspects; as an Inuit elder in Canada commented, “We are people of the sea ice and if there’s no more sea ice, how do we be people of the sea ice.” In 2017, the American Psychological Association defined eco-anxiety as “a chronic fear of environmental doom.” Some people are more affected than others by the facts of our changing and uncertain natural environment due to climate change, habitat destruction, biodiversity loss, and environmental pollution. People experience a range of emotions, such as fear, anger, and grief, in response to the climate crisis. These reactions can inspire action or evoke numbness and restlessness. Despair is on the rise, particularly among young people who feel powerless and let down by the failure of people in charge to take action. Resources are available to recognize and attend to climate anxiety.

Dr. Debbie Sturm led a program on January 13 called *Staying With the Trouble* for the City of Alexandria’s Sustainability Series, which you can watch at [https://www.youtube.com/playlist?list=PLv0y8ZWKZV3CzbtAt7pNvoCV3nO4wTS\\_f](https://www.youtube.com/playlist?list=PLv0y8ZWKZV3CzbtAt7pNvoCV3nO4wTS_f). Dr. Sturm is a member of the Climate Psychology Alliance of North America and a professor and the Counseling and Supervising Program Director for the Program of Graduate Psychology at James Madison University. She discussed how to recognize signs of climate anxiety and techniques to manage climate concerns.

Other climate-anxiety talks include:

- October 7, 2021 Public Policy Projects panel on Eco-anxiety: How climate change is placing a huge burden on millions of people’s mental health, <https://www.youtube.com/watch?v=tajWOXR0sfU>
- Australian youth activist Clover Hogan’s 12-part Fall 2021 series on many facets of the climate crisis, <https://www.forceofnature.xyz/podcast>
- November 2020 interview of psychotherapist and leading researcher Caroline Hickman on reframing eco-anxiety as eco-empathy, <https://open.spotify.com/de/7Es5FqyPmAiYSaDzjvIFVD>, and related material, <https://www.climatepsychologyalliance.org/support/climate-anxiety-faq>

Resilience-building advice:

- Recognize that climate anxiety is a rational feeling. It’s a form of empathy and compassion for what we’re witnessing in nature, of which we’re a part.
- Feel your feelings. Remember that no one person is responsible for climate change.
- Meet others who share your concerns.
- Learn how to hold age-appropriate conversations about climate change at <https://talkclimate.org/>.
- Build community resilience with resources at <https://>

## Women’s Legislative Round Table

Hear from legislators and leaders. Learn more about important Virginia legislative issues. The Women’s Legislative Round Table (WLRT) sessions, from 8:30 to 9:30 a.m., are informative and interesting. You can attend virtually or in-person. The remaining session

topics are:

Feb. 2 - Vouchers and Tuition Tax Credits to Private Schools: “Portability of Funds diverted from Public Schools to Private Schools”

Feb. 9 - Child Protection

Feb. 16 - Money in Politics: Reform

Feb. 23 - Dark Money: Honest Ads

Mar. 2 - Floods: Full Disclosure of Flood Zones

Mar. 9 - Final Legislative Push

Register for each one individually using this link: <https://lwv-va.org/womens-legislative-round-table/>

## Environmental Update: Self Care for Climate Anxiety

By Elizabeth Lonoff

Are you worrying about the future of nature and our species to such a degree that it is taking an emotional toll?

[www.postcarbon.org/program/resilience/](http://www.postcarbon.org/program/resilience/) or models like Louisville, KY's Green Heart Project, which had the first controlled experiment to test positive health effects of tree cover.

- Seek timely support, as needed.

For self care, take advantage of the positive impact of the natural world on your wellbeing and get outside! Start at your back door for the 25th annual Great Backyard Bird Count. Give it a try for 15 minutes or more any day from February 18-21. See <https://www.birdcount.org/partici-pate/> for resources and how to participate. Or look for the big trees in Arlington County's Glencarlyn Park and Arlington Woods. See <https://www.oldgrowthforest.net/va-glencarlyn-park> for more information. Congratulations to the Old Growth Forest Network on its 10th anniversary year. Or simply soothe yourself with water by accessing more than 60 hours of Blue Mind content available at <https://www.patreon.com/posts/32741309>.

## General Assembly Watch

One of the topics before the General Assembly is encouraging composting. To divert residential food scraps from disposal, amounting to about a third of the residential/commercial waste stream, Fairfax County has a pilot program to collect food waste for conversion into compost, a nutrient rich soil amendment used on area farms and available at local nurseries. For information about composting, the three year-round drop-off locations, and the seasonal farmers markets involved, see <https://www.fairfaxcounty.gov/public-works/recycling-trash/food-scraps-composting-drop>.

## Domestic Violence: How Can You Help?

By Adarsh Trehan

What can you do if a friend, a relative, a work colleague, or a member of your social or religious group talks to you about their physical pain or emotional suffering in a marriage, dating, or live-in relationship? They may not identify it as domestic violence and may blame themselves for their suffering. Also, what can you do to decrease the incidence of domestic violence in your community?

Before you offer help, the following information may be useful to know about domestic violence (DV). It is “a pat-

tern of behavior in any relationship that is used to gain or maintain power and control over an intimate partner.”

<https://www.un.org/en/coronavirus/what-is-domestic-abuse>

DV also is referenced to as relationship abuse or intimate partner violence (IPV). It can be physical, economic, emotional, sexual, or technological using the Internet (to monitor, stalk, harass, or intimidate) or a combination of these types of abuse.

It does not discriminate. It occurs in relationships regardless of age, gender, sexual orientation, religion, race, or marital status. It can occur between people who are married, living together, or dating. It also occurs to people of different education levels and economic and social backgrounds. While it is referenced as IPV, it also includes child abuse, elder abuse, and abuse of relatives.

DV is a shadow and silent epidemic. “One in three women (in the United States) will be a victim of domestic or sexual violence at some point in her lifetime, and each day an average of three women die at the hands of someone who claimed to love them.”

<https://nnedv.org/content/10-tips-informed-conversation/>

Here are 10 tips to have an informed conversation about domestic violence from the National Network to End Domestic Violence (NNEDV):

### *Helping the victim*

1. “Never blame the victim since it never the victim’s fault. Abusers abuse victims to show power or to control them. Believe, support, and trust the victims.
2. Hold offenders accountable. Tell the perpetrators that their behavior is abuse. If it is safe to do so, call offenders out on their abusive actions and impose social consequences, like telling them they’re not welcome for family dinners or to hang out until the abusive behavior stops.
3. Trust the survivors’ perspective. Survivors know their experience and story better than anyone. Listen! Ask survivors what they need to individually be safe.“

*[You can tell them to call the Hotline for resources or immediate help]: Fairfax County 24-Hour Domestic Violence Hotline (703) 360-7273; TTY 711*

*NOTE: This has been added and is not NNEDV information*

4. “Communicate that domestic violence is not a “private, family matter. It affects us all; victims are our family members, neighbors, coworkers, and friends, therefore all of us must be part of the solution.”

*How can you contribute to decreasing the incidence of do-*

*mestic violence in your community?*

5. “Challenge widely held perceptions about DV such as the notions that survivors can ‘just leave or that domestic violence is a private, family matter.’”
  6. Voice that domestic violence is an intersectional issue. Domestic violence does not happen in a vacuum. Survivors experiencing domestic violence often experience other “-isms” (e.g., sexism, racism, classism, etc.), compounding negative impacts on victims.
  7. Understand that abuse is rooted in power and control and is intentional; strategically isolating victims is a common tactic to do this.
  8. Question the way the media portrays domestic violence. It is crucial to look at domestic violence reporting through a critical and trauma-informed lens to make sure the portrayal of domestic violence is accurately rooted in the realities of survivors’ experiences.
  9. Root your conversation in equality. Since one of the root causes of domestic violence is inequality, addressing this root cause takes conscious action (such as calling out sexism, racism, or any other -ism when you see it and youth education) and significant social change.
  10. Remember domestic violence affects all of us, but with action and education we can end it.”
- <https://nnedv.org/content/10-tips-informed-conversation/>

NOTE: The numbering has been changed for clarity.

---

## ***In Memorium: Anne Andrews - a Dedicated Leaguer***

By Edith Appel

Anne Andrews, a 70-year member of the Fairfax League and most recently of the Greenspring Unit, passed away on December 8, 2021. We lost a valued friend and active resident of Greenspring, the League and the Northern Virginia Area.

Anne joined the League in 1957 when she moved to Springfield, carrying on the League tradition in her family as both her grandmother and mother were Leaguers. When I arrived in Mount Vernon in 1967 and joined the League, she was then Chair of the Mount Vernon Unit. I had the privilege to know Anne for the next 50+ years, each fulfilling our roles to support the League. During that time, Anne held many board positions, including Program, Bulletin Editor, Vice President, and Local Government Committee Chair.

When Anne returned to work part-time, she worked for several Federal agencies and departments, including the Civil Service (now OPM), Health and Human Services and the Children’s Bureau. When her children were older she returned to work full-time for the Federal government.

In addition to raising a family and her League activities, Anne had a passion for improving our community, especially in the area of human services. This led to her role in founding the Route One Task Force for Human Services, an organization of over 40 community and government groups focused on access to human services. It was very active in the areas of health and mental health for low income and homeless people along the Route One Corridor in the Mount Vernon and Lee Districts. She liked to call herself a “facilitator” of the Task Force, working to bridge gaps and bring both public agencies and private citizens together to address social issues. In 2008, Anne was honored as the Fairfax Citizen of the Year.

An avid bridge player, Anne could often be found in the Greenspring’s Hunters Crossing card room participating in her favorite game.

Anne will be missed for her eager participation in discussions, institutional memory of the League, leadership and contributions to our community. I will miss a friend of over 50 years.

# Unit Discussion Meeting Locations

## Topic: Native American Voting Rights

Members and visitors are encouraged to attend any meeting convenient for them, including the “At Large Meeting” and briefing. As of January 1, 2022, the following information was correct; please use phone numbers to verify sites and advise of your intent to attend. The February Unit meetings may be in person, virtual or a hybrid. If virtual, the unit leaders will send login information to every unit member.

### Saturday, February 5, 2022      Thursday, February 10

#### **7 p.m. At-Large Unit and Briefing**

Virtual meeting  
Contact: Jessica, 301-704-7854 or  
jessica.storrs@lwv-fairfax.org

### Wednesday, February 9

#### **9:30 a.m. McLean Day (McL)**

Virtual Meeting  
Contact: Adarsh, 703-795-7281;  
adatrehn@gmail.com

#### **09:45 a.m. Mount Vernon Day (MVD)**

Mount Vernon Govt. Center  
2511 Parkers Lane, Mt. Vernon  
Contact: Diana, 703-704-5325 or  
Jfdw1111@gmail.com

#### **10 a.m. Fairfax Station (FXS)**

Contact: Bev, 703-451-4438,  
rbdahlin@verizon.net  
or Sue, 703-266-0272,  
sueoneill1@hotmail.com

#### **9 a.m. Reston Day (RD)**

Virtual meeting  
Contact: Barbara (703) 437-0795,  
bseandlte@earthlink.net

#### **10:00 a.m. Springfield (SPF)**

Virtual meeting  
Contact: Jane, 703-256-7834,  
patchwork1@verizon.net

#### **11:30 a.m. Centreville-Chantilly (CCD)**

Lunch at Food Court, Wegman's,  
14361 Newbrook Dr., Chantilly  
Contact: Susan, 703-391-0666,  
sadill@cox.net

#### **1 p.m. Oakton/Vienna (OV)**

Oakton Public Library  
10304 Lynnhaven Place, Oakton 4  
Contact: Mary, 703-932-3665,  
mmvalder@aol.com

#### **7:30 p.m. Reston Evening (RE)**

Virtual meeting  
Contact: Wendy, 703-319-4114,  
wendy.foxgrage@gmail.com

#### **7:45 p.m. Mount Vernon Evening (MVE)**

Virtual Meeting  
Contact: Jane, 703-960-6820,  
jane@hilderwilliams.net  
or Susan, 703-587-4790,  
scash5002@email.vccs.edu

### Monday, February 14

#### **1:30 p.m. Greenspring (GSP)**

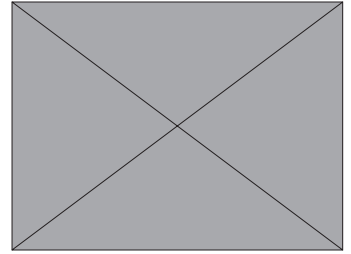
Hunters Crossing Classroom,  
7430 Spring Village Drive,  
Springfield  
Contact: Judy, 703-342-3353,  
jjsmith64@earthlink.net or  
Pat, pmcgrady308@gmail.com

## March:

## Membership Survey



The League of Women Voters® of the Fairfax Area (LWVFA)  
 4026-B Hummer Road, Annandale, VA 22003-2403  
 703-658-9150. Web address: [www.lwv-fairfax.org](http://www.lwv-fairfax.org)



**The LWVFA Fairfax VOTER®  
 February, 2022**

Anu Sahai, Co-President  
 Pat Fege, Co-President  
 Katherine Ingmanson, Editor

The League of Women Voters® is a nonpartisan political organization that encourages the public to play an informed and active role in government. At the local, state, regional and national levels the League works to influence public policy through education and advocacy. Any person at least 16 years old, male or female, may become a member.

The League of Women Voters® never supports or opposes candidates for office or political parties, and any use of the League of Women Voters® name in campaign advertising or literature has not been authorized by the League.

Please Support Our Work! The LWVFA Education Fund is supported by donations from our members and the public.  
<https://www.lwv-fairfax.org/donate>



**LWVFA MEMBERSHIP/RENEWAL FORM**

Dues year is July 1 – June 30

Name: \_\_\_\_\_ Unit (if renewing): \_\_\_\_\_  
 Name of Second Household Member (if one): \_\_\_\_\_  
 Street Address: \_\_\_\_\_ Condo/Apt No: \_\_\_\_\_  
 City: \_\_\_\_\_ State: \_\_\_\_\_ Zip Code +4: \_\_\_\_\_  
 E-mail: \_\_\_\_\_ Phone: (C) \_\_\_\_\_ (H) \_\_\_\_\_

**Membership Status:** \_\_\_\_\_ New \_\_\_\_\_ Renewal

**Membership Level (please check one):**

*Basic Membership:*

Individual (\$75);  Household (two members who share the same mailing address) (\$100);  
 Limited Income (suggested donation: \$10);  Student (Free!)

*Membership Plus:*

Suffragist (\$100);  Advocate Household (two members who share the same mailing address) (\$150);  
 Champion (\$300);  Founders' Circle (\$500)

*Membership Plus levels include basic membership PLUS a donation to the LWVFA General Fund. This money will support members of limited income, help invest in LWVFA web site technology, and support other priority projects. General Fund donations are not tax deductible.*

**Volunteer Interests:**

Please visit [surveymonky.com/r/LWVFAFairfaxVols](https://surveymonky.com/r/LWVFAFairfaxVols) to let us know your interests.

Please mail this completed form along with payment to:  
 LWVFA, 4026-B Hummer Road, Annandale, VA 22003-2403