

Native Hoop



Dancer: *Snowy Pretends Eagle*
Photographer: [James Morales Images](#)

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Native Hoop To You

We are honored to bring each and every issue of Native Hoop Magazine to you. Free to download, Free Email PDF email version when you email us at nativehoopmagazine@gmail.com Pay only with print purchase.

We are excited about all the amazing Natives out there. Carl Petersen is from Cheyenne River Sioux Tribe and has been doing some amazing things for the Lakota language. Show him some support for all the work he is doing to save the Lakota Language. Dont forget all the others out there working hard within our communities... supporting our communities in many areas of language restoration, history, and traditional ways preservation.... they all are amazing ! Take time to get to know and support those within your communities.

Check out Ojibwe Confessions, Where Steve Julian C is always sharing his views on topics that are affecting Indian country for a long time. Mark Trahant at Indian Country Today he keeps everyone up to date on all the political aspects that are affecting Indian country and the effects it has on the people. John Christian Hopkins is one of our oldest writers and is always informing us about what is going on and always has a great humorous twist to keep things interesting.

These are just a few that are in the Native Hoop family contributing. Don't forget all the other writers, photographers, as well as those who put this all together. Their donation of time and self to bring us all such amazing material each month for all of us to enjoy and educate.

Native Hope is always trying to inspire and show the people how traditions are an important foundation for all of us and especially to our youth to survive today and if we do not teach, educate and share our knowledge and skills we will lose them.

Keep an eye on Indian Country as well. because you will see how amazing our people are from all the different tribes and cultures out there.

Watch, we are not sitting still and letting things go by, we are standing up and we are making sure that the world is watching and we are not stopping. If you see someone struggling pray for them. Don't forget to pray for yourself as well. It is awesome to see our people on Turtle Island finally banding together on so many issues. We are going to make things right when we are one.

There is no one more important than another. Leave out the differences in appearances, and blood quantum levels, All of these are to just divide us if, we allow it to. We need to stand together as one ,, in doing so we can do anything in a positive way !

For those who are out there making a difference and giving back in a positive way to our communities we have great respect ! Thank you all for your service. dedication and contributions!!

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Carl Petersen



Carl 'Pizzizza' Petersen is from Parade South Dakota a small Wichoti(Community) in the land of the Wakpa Waste Lakota Oyate(Cheyenne River Sioux Tribe/Indian Reservation). He was born in Rapid City SD 180 miles away as the Indian Health Service doesn't deliver babies at the Wambli Paha(Eagle Butte Agency) hospital. Carl Has lived on the Reservation his whole life taking 13 years of Lakota language, and culture class alongside the required SD curriculum at the Bureau of Indian Education/ District 20-1 combined Cheyenne - Eagle Butte Boarding School the last of its kind in the world.

Carl is currently attending Dakota State University in Madison SD, the first town he has ever lived within. At DSU Carl is pursuing degree's in Computer Game Design, Computer Science, and Mathematics, is the founder of the DSU Native American Student Association and has had a leadership role in the Game Design Club, Nanocon Game convention planning committee, Game Club and Esports Club helping to make Esports a varsity sport at DSU.

Carl has had several gigs as a game designer most notably as Founder of Northern Plains Games, as Founder Carl has Earned two grants(Billy Mills Dream Starter Grant and Four Bands Community Fund Startup award) for the company to complete its first game Tipi Kaga (Tipi Builder). He also serves as Ceo/Lead Game Designer he has also been a Game Writer on When Rivers Were Trails, Game Designer/Programmer on Kingdom Cleanup, Hidden Hero, Maze Drifter, and others. Carl can be reached at northernplainsgames@gmail.com.

Publications

https://www.google.com/search?q=carl+petersen+tipi+builder&rlz=1C1CHWL_S631&oq=carl+petersen+tipi+builder&aqs=chrome..69i57.7571j0j7&sourceid=chrome&ie=UTF-8

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<https://www.kdlt.com/tag/carl-petersen/>

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need to ask permission to publish but good for reference

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Photos

<https://www.facebook.com/NorthernPlainsGames/videos/653386901750225/>

<https://photos.app.goo.gl/NpbEfW3PMusxGy8V6>

<https://drive.google.com/file/d/1IjWZZMaCwqObILz4kZb0HLRexub4auMx/view?usp=sharing>

Other games

<https://indianlandtenure.itch.io/when-rivers-were-trails>

<https://github.com/cjpetersen>

<https://itch.io/jam/train-jam-2019/rate/392366>

<https://globalgamejam.org/users/carl-petersen>



Holding Flag at Kyle 2018 Bigfoot ride



Ojibwe Confessions: Indigenous View Point

Ojibwe Revelations: Native Perspective of Ojibwe Indian in Canada. Sharing thoughts on politics, activism, spirituality, community changes, urban Indians, identity and Life in the Reserve

Time To Stop With Eagle Feathers

By Steve Julian C

I know this is not popular for many of us [Neechies](#) to hear, but Man it's time to stop using Eagle Feathers at Powwows. This topic will never be raised by any Indigenous Leader anywhere.

Yeah, I know! Who the heck do I think I am and what business is it of mine? Since I am one of those people that have took part in and still will purchase the Feather or even a Bustle. I mean, the Feather is beautiful and the Bustles that people make are just works of art. I wrote a piece called ["Too Many Eagle Feathers Floating Around"](#) sometime ago. I think it about it some and really think we should start to conduct ourselves with some restraint when it comes to [handling the Sacred](#).

I mean really? We surely don't want the outside world (again) pointing at us (like they have stopped) and saying "Uurrgh, those Redskins are killing all the Wildlife". It is the similar chant when we go Moose hunting, fishing, and other Indians type stuff. We are accused of being wasteful, over killing selfish hunters, fishers, and gatherers. Oh yeah, a new one, we are also hoarders (we used to be Indian Givers) because we don't want to share the [Water](#) with Big Greedy Corporations. You know like [Alberta Tars](#) Sands, [Nestle Water](#) plants and other water destroying engines. I hope that people catch on to what the Natives have been Teaching: Water is Life.

Oh yeah, before I got all David Suzuki environmental on you, I wanted to discuss (or at least put in my opinion) the Eagle Feather thing. No doubt that having an Eagle Feather is [a big deal](#). A huge deal, a mega deal in fact. It is like getting the Order of Canada (like the medal Conrad Black got and I think Allan Eagleson got one as well) or some other big award that someone or some big wig might bestow onto you. I do think with the Eagle Feather and how it is now relatively easy to get and it might be less of a super mega deal these days. Not saying it is not Sacred anymore. But take a look at what [happened to Tobacco](#). It's the [context thing](#) that I have used in the past. The historical significance of access to Eagle Feathers has somehow become distorted. I remember when the [whole DDT](#) thing made the Eagle a dead bird. [Remember that?](#) Eagles where in short supply. I wonder did the Native folk also do their best to save the Eagle during that time? Anyway, the Eagle has made a recovery but still is in need of protection. Today the harvesting of an Eagle is unknown to me as to how one gets the privilege? But that's for Traditional people to know and for Teachers to know.

The point I am making is this, we need to stop using Feathers in the way we are [currently using them](#). I mean not the way they are used Healing but how they are [used for competitions](#) and as commodities, purchasing power. I know I don't have the right to say that. But I am. I think that some of the Elders Teachers and Traditional leaders should say "Hey Neechies, maybe we should slow down on those two and three layered bustels, what you think?" Or maybe even say something like this "Hey! Those Eagles are our brothers; they take the messages of our prayers to the Creator, so why the heck are we killing so many of them?" Or maybe they could say something like this, "Hey Endenawaamaganuk (relatives), what you say we start using imitation feathers in some of our dance bustels?" - "It won't diminish your talent or how cool you look; some of those pretend Eagle Feathers look pretty damn good".



Pretend Eagle Feather Looks Pretty Good.

I think if we really know that everything is Alive and everything is Sacred that we would start to consider this holding off on everything Eagle Feather thing. Kids, I mean our kids are great, wonderful, precious and our gift, but come on, having them wear full Eagle Feather Bustles and carrying Eagle wing fans? It's beautiful and that is great. Let's think about where that Bird came from and how did it get there? What was earned learned about the Ceremony behind harvesting that Eagle? If we look at the Feathers we have do we know the story of where they came from?

I don't think this topic will go anywhere. It may get some Traditional folk angry at me; I can understand that for sure. The [Traditions of our people](#) are vital to our existence. I know that. At the same time we have to look at everything with the Spirit and Intent of the Teaching. Not saying get rid of the Feathers floating around out there, but consider for the new era of Feather use.

If all of the Creators beings are Sacred why not use goose feathers, turkey feathers for bustles?



Listen my friends, it is an idea. Only you have choice.

Ask these questions: How did that Eagle Feather come into your possession? Do you know how where it was harvested?

[Arctic word games or Indigenous survival?](#)



By [Mark Trahant](#)

Indigenous leaders call climate change an urgent threat that requires a global response (an idea that was trashed by the Trump administration)

This is why the Arctic matters to us all: The Arctic is warming faster than the rest of the planet, showing temperature increases twice as large as global averages.

“Sea ice, snow cover, glaciers and permafrost are all diminishing due to Arctic warming. Vulnerable ecosystems in the Arctic are under threat,” reports the Arctic Council. “Climate change causes rapidly changing living conditions for 4 million Arctic inhabitants. Hunting, fishing and

herding activities are threatened by changes in snow and ice conditions. Traditional livelihoods of Indigenous Peoples in the Arctic are at risk.”

So Arctic governments, including Indigenous representatives, have been using the tool of consensus in order to meet that challenge. The Arctic Council includes eight Arctic nations: Canada, the Kingdom of Denmark (including Greenland and the Faroe Islands), Finland, Iceland, Norway, Russian Federation, Sweden, and the U.S. In addition, it’s the only member-state organization that includes [six Indigenous permanent members](#) representing the Aleut, Inuit, Athabaskan, Gwich’in, Sami, and Russian Indigenous Peoples of the North.

“Combating climate change is an urgent common challenge for the international community and requires immediate global action,” the Arctic Council members said in unified statements of one kind or another for more than a decade.

The Trump administration trashed consensus this week.

At the ministerial meeting in [Rovaniemi, Finland](#), Secretary of State Michael R. Pompeo refused to use the words “climate change” in any joint statement.



Dalee Sambo Dorough, <https://www.inuitcircumpolar.com> International Chair of the Inuit Circumpolar Council. (Photo: University of Alaska Anchorage)

“Refusing to allow the words ‘climate change’ into the declaration is a moral failure,”

said Dalee Sambo Dorough. She is [International Chair of the Inuit Circumpolar Council](#), which represents 165,000 Inuit in Greenland, Canada, Alaska and Chukotka, Russia.

“This is the first time the Arctic Council has failed to issue a declaration at the end of a two-year chairmanship, and it’s a serious blow to the future of what is supposed to be a consensus based body,” Sambo Dorough said in a news release. “Inuit are feeling the effects of climate change everyday. While the US government concerns itself with semantics, playing games with words, our people are witnessing the adverse impacts of climate change. What about us and our reality?”



Gwich'in Council International Head of Delegation Edward Alexander. Photo credit: Ministry of the Environment Finland/Kaisa Sirén

Edward Alexander, co-chair of [Gwich'in Council International](#) and the head of delegation, told Indian Country Today that the way the United States reached this outcome was particularly troubling. He said the language had been “already largely agreed upon, and the substance of which was worked through dozens of Arctic Council Working Group projects. There was ample time for the United States to express its sentiments, and to work towards consensus over the last two years of the Finnish Chairmanship. Instead the US chose to vacate its leadership role and it’s not entirely clear why.”

“Consensus was achieved in approving the Senior Arctic Officials’ Report which details the projects of the working groups, many of the projects are based in the terms found objectionable by the US, like black carbon, climate change, etc.,” Alexander said. “So, the US withheld consensus

on the declaration which would have recognized projects it had already approved, recognized that they occurred, and instead, inexplicably alienated nations around the circumpolar north for essentially no reason by refusing to sign a declaration on these important issues.” ([Video via Facebook.](#))

Instead Arctic Council ministers agreed to release a seven-paragraph joint statement that avoided mentioning any of the threats and challenges faced in the Arctic.

However, a statement from Finnish Foreign Minister Timo Soini, the chair of the Arctic Council, said in a press conference following the meeting that “the declaration in a traditional way wasn't possible this time.” He also added that “a majority of us regarded climate change as a fundamental challenge facing the Arctic,” adding there is an “urgent need” to deal with it.

The U.S. State Department disagrees.”It's not accurate to say that the US wouldn't support a joint declaration,” a senior official told CNN. “There were several different versions of the declaration going around. The US was ready to sign. Secretary Pompeo made it very clear that there was a version of the declaration - all of these were being compared and in the middle of that at the ministers dinner, a conversation originated organically about doing a joint statement instead -- doing a simpler, positive, unified, collective message,” they said.

The senior officials said that “just because you don't have a certain phrase in it you can't infer that the United States has taken some sort of position (that) it's anti-environment.”

But that spin is not what other governments and Indigenous representatives heard. And this is the first time the United States, or any member state, has not been a partner in a consensus declaration.

“This position was taken by the US Administration despite the fact that the 2017 Fairbanks Declaration at the end of the US Chairmanship clearly cited the effects of climate change in the Arctic and ‘the need for action at all levels,’” said Monica Ell-Kanayuk, President of Inuit Circumpolar Conference Canada. “It’s unfortunate there’s no declaration but at least the Chair’s statement recognizes the urgency of dealing with climate change.”

“Despite previous statements out of the US Administration that climate change is a ‘hoax’ perpetuated by China, Inuit see the reality of climate change every day,” said James Stotts, president of Inuit Circumpolar Conference Alaska. “And the reality is our communities are struggling for survival.”

“We are worried about the undermining of the Arctic Council’s credibility at a time when genuine leadership and a strong Arctic voice is needed,” said Hjalmar Dahl, president of Inuit Circumpolar Conference Greenland.

“This is not just a question of words – it’s about the long-term survival of our culture and communities,” said Liubov Taian, president of Inuit Circumpolar Conference Russia. “Our

traditional Inuit territory covers 40 percent of the Arctic region and it is essential that governments work with us to deal with the threat of climate change throughout Inuit Nunaat, our Arctic homeland.”

Åsa Larsson Blind, president of the Saami Council, said at the ministerial conference that Indigenous people have a story to tell about best practices.

"Cooperation and co-management between Indigenous peoples and states as equal partners is indeed the best chance we have for an Arctic with high bio -and cultural diversity, a prosperous Arctic for all," she said.



Senior Arctic Officials' met in March 2019 in Ruka, Kuusamo Finland, to prepare for the Ministerial Conference. Photo: Ministry for Foreign Affairs of Finland/Kaisa Sirén

Climate change is not the only issue Indigenous face in the Arctic.

During the Arctic Council ministerial meeting, the Inuit Circumpolar Conference called on governments to “address some of the issues important to us: wildlife management and food security; the infrastructure and social services deficit; physical and environmental health issues, including the horror of suicide; and culture and language protection.”

Stotts said the Arctic’s Indigenous communities should be listened to, both to address the problems facing the region and people as well as potential solutions. “Now is the time for a unified

response to the threat posed by climate change and its compounding spinoff effects, Stotts said.

Alexander said he was particularly troubled by Pompeo’s speech and the potential of a military buildup in the region. “I grew up in the north during the Cold War, in a community that hosted a Distant Early Warning facility, large towers peering over the horizon of taiga for a nuclear holocaust that thankfully never arrived,” he said. “Let me be clear: we must not replace our melting sea ice with another unnecessary Cold War in a place of peace and stability. I too learned to peer over the horizon for the threat of war. We must not accept a Cold War 2.0, this version with America erecting an iron curtain on its southern border and projecting aggression in the north.”

He said he supports the idea of defense, “but we shouldn’t be issuing statements like Sec. Pompeo’s attacking the sovereignty of our allies’ territorial integrity, like happened with Canada’s northwest passage. I am sure the gift of those remarks won’t be forgotten by China or Russia moving forward, and we’ll no doubt, and ironically, be fed them in the future.”

Instead, Alexander said, “We need a more just, peaceful world, one that is achievable with consensus driven discussions and the critical participation of Indigenous peoples. “

And global warming is the security issue, Alexander said. “The challenge of global warming, ocean acidification, and the warming of the Arctic, are the greatest existential threat to the future of humankind.”

“Gwich’in, as owners and stewards of a great deal of land in the north, know that climate change also threatens the existence of the flora and fauna around the globe. Gwich’in have called upon the world repeatedly to meet this threat with solutions and peaceful cooperation built upon mutual respect,” he said. “We have consistently challenged the nations of the world to address these threats immediately. And we have taken substantial action on our own to meet the challenges in our way: using local renewable timber resources for housing, solar projects in our remote fly-in communities north of the Arctic Circle, and in projects brought through the Arctic Council, among many other examples.

“We spoke frankly in the ministerial about the threat to the Porcupine Caribou Herd and called directly on the US to stop lease sales in the Arctic Refuge, the heart of biodiversity in the circumpolar north. We spoke frankly to Sec. of State Pompeo one on one about these issues and about the issue of the free movement of Gwich’in across our traditional territories and the need for Canada to ratify the Jay Treaty and allow us economic and social mobility in line with our rights as indigenous people under the United Nations Declaration on the Rights of Indigenous Peoples. We spoke of the Jay Treaty to remind America that at the very beginning of the special relationship with Great Britain, that good faith arbitration to solve international conflict was coined, and in the middle of that document our Indigenous rights to freely travel and live our ways of life were front and center. “

Alexander said: “Our people will be heard on issues of importance in our own lands, in Canada and in America. Native Americans have always had a keen sense of the forgotten history

of America, from Crispus Attucks onward to Code Talkers. Never has America had greater need for good leadership than now ... Only by working together in a good way will our children and grandchildren, our peoples and nations, survive the crisis of climate change and global warming.”

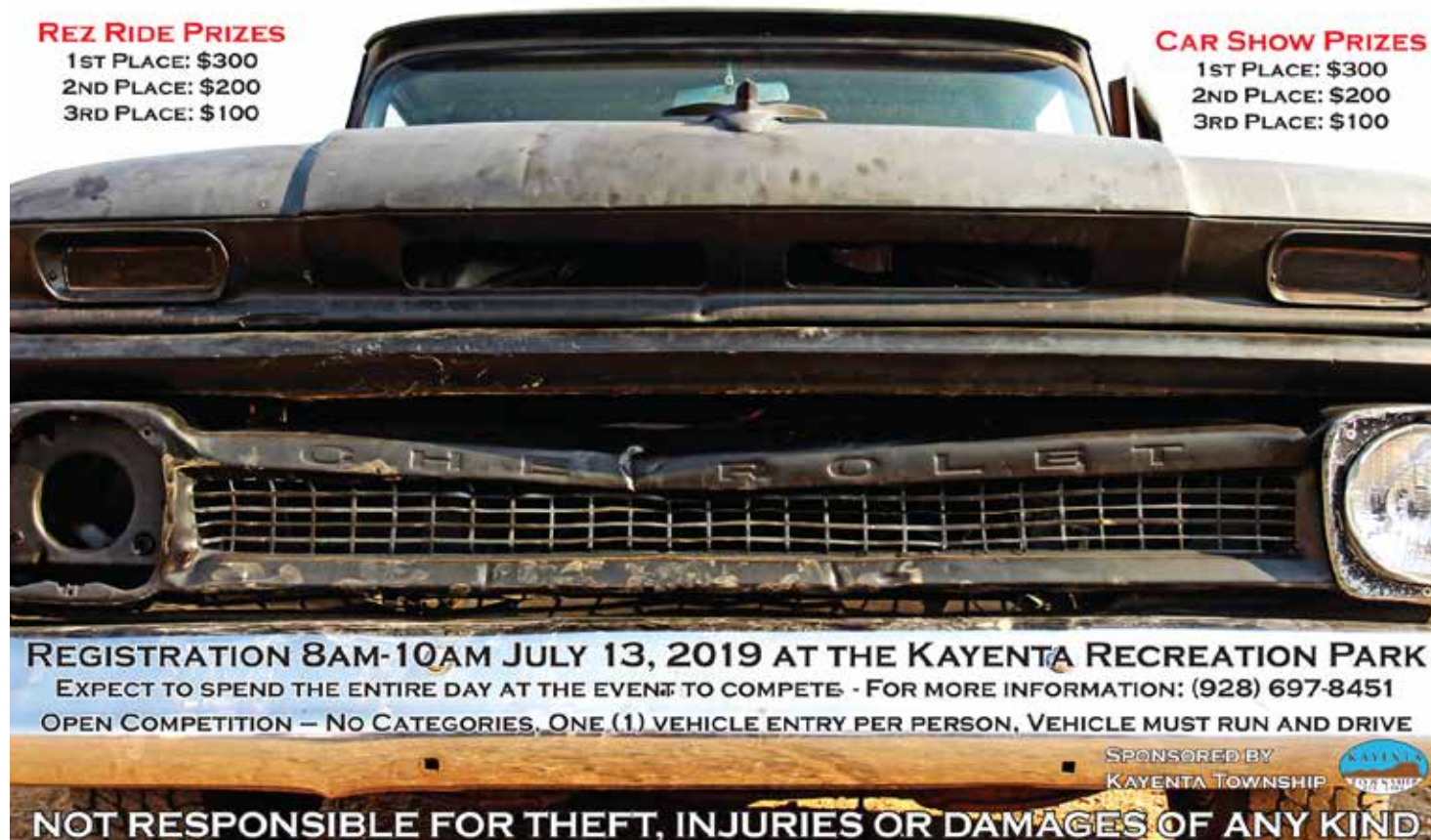


Mark Trahant is editor of Indian Country Today. He is a member of the Shoshone-Bannock Tribes. Follow him on Twitter - [@TrahantReports](https://twitter.com/TrahantReports)

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Upcoming Event :

Lakota Cultural Center Eagle Butte SD

Lakota Sioux Ledger Art Drawings
August 2nd to Sept. 27th 2019

Thirty-six color drawings reproduced from a ledger Art Book obtained off of someone at Wounded Knee in 1891. Days after the Massacre on Dec. 29th. This Travelling exhibit depicts: War Episodes, Horse Captures and the Ghost Dance

This Traveling exhibit was produced by the Milwaukee Public Library and the Wyoming State Museum and shared with the CRST Lakota Cultural Center

While the display will be free to the public and schools, donations will be greatly appreciated.

Opening to coincide with The Annual Wounded Knee Motorcycle ride as they pass thru Eagle Butte.

For more information: Call the Lakota Cultural Center: 605-964-2542



NATIVE HOPE

The Feather: A Symbol of High Honor in Native American Culture



By Native Hope

In Native American culture it is believed that all things possess an inherent virtue, power, and wisdom.

The feather, for example, is a powerful symbol that signifies honor and a connection between the owner, the Creator, and the bird the feathers came from. It symbolizes trust, honor, strength, wisdom, power, and freedom. It is an object that is deeply revered and a sign of high honor.

The Meaning of the Feather

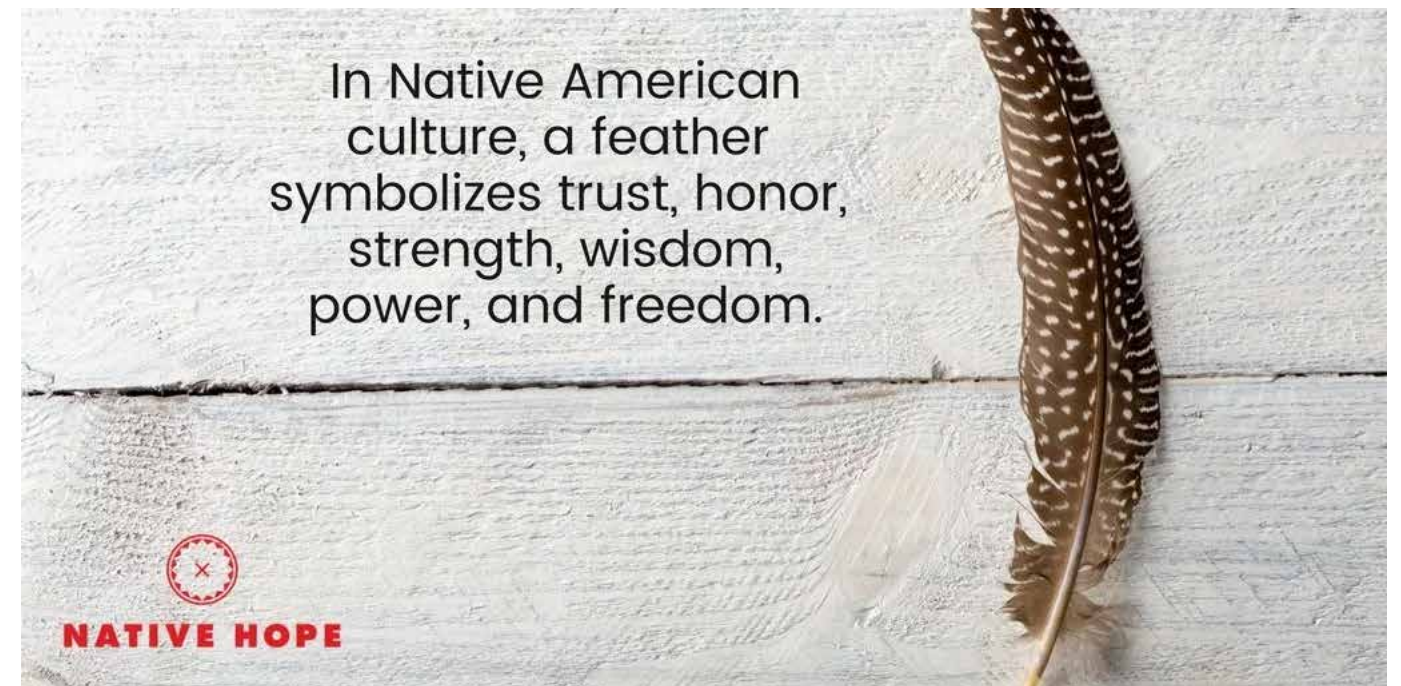
Native American warriors were awarded a feather when they won a battle or were particularly brave in war. When a feather falls to the earth, it is believed to carry all of the energy of the bird it came from, and it is perceived as a gift from the sky, the sea, and the trees. Feathers may arrive unexpectedly, but not without a purpose.



Each type of feather represents something different. The eagle's feather, however, is one of the most esteemed. In Native culture, the eagle is considered the strongest and bravest of all birds. For this reason, its feathers symbolize what is highest, bravest, strongest, and holiest.

United States law recognizes the unique significance of eagle feathers in Native American culture, religion, and tradition. The eagle is a highly protected creature under U.S. law, but [special exceptions are made to allow Native Americans](#) to possess, pass down, gift, and acquire eagle feathers within specific conditions.

An eagle's feathers are given to another in honor, and the feathers are displayed with dignity and pride. They are handled with great regard. In fact, if an eagle feather is dropped during a dance, a special ceremony is performed before picking it up again, and the owner is careful to never drop it again.



The eagle feather is also used to adorn the sacred pipe because it is a symbol of the Great Spirit who is above all and from whom all strength and power flows. When a feather is held over a person's head, it is a blessing, wishing bravery and happiness. To wave it over everyone present means everyone is wished peace, prosperity, and happiness.

We invite you to learn with us as we seek to preserve Native American culture and [Native American history](#) and empower the next generation of Native youth to thrive in the authenticity of their heritage.

[EXPLORE the TRADITIONS](#)

For More Information, Contact: Loren Aragon
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HIGH END NATIVE FASHION IN THE HEART OF INDIAN COUNTRY

Leading Native American Fashion Brands Bring High End Fashion to Gallup, NM

Gallup, NM (June 19, 2019) – The love of indigenous culture in fashion along with a desire to give back to the native community has provoked Jon Riggs, CEO of Dark Whisper Productions, to bring a celebration of high end native fashion to the core of Indian country, Gallup, New Mexico. This celebration comes at an opportune time as native fashion continues to make its mark in the greater fashion industry. The “Runway Fashion Show”, scheduled for the evening of June 22nd will be a first time fashion showcase production for Riggs which will unite acclaimed couture designers JG Indie and ACONAV.

Dark Whisper Productions was conceived by Jon Riggs earlier this year with a mission to generate a greater awareness to the hidden talents within the Native American community and to showcase these talents, from all genres of the entertainment industry. This inaugural runway event highlights the work of Loren Aragon of ACONAV, who is best known for of his culturally fueled couture designs that pay homage to his Acoma Pueblo heritage. ACONAV has raised through the ranks in Native fashion with recognized fashion works for Walt Disney World and recently debuted a one of a kind creation on the red carpet at the Tony Awards in NYC. ACONAV is joined by celebrated designer, Jolonzo Goldtooth of JG Indie from the Navajo Nation who continues to make strides with his diverse designs and who was recently showcased in International Indigenous Fashion Week in Paris, France.

“The Runway Fashion Show” event will consist of pop-up boutiques by the featured designers, the anticipated runway show, and special guest appearance by comedian/actor Ernest Tsosie who will be co-hosting with Jon Riggs. The event is scheduled to kick off at 8PM on Saturday June 22, 2019 at Downtown Gallup Conference Center, 204 West Coal Avenue. A ticket is required for entry and is an 18 + event. Tickets can be purchased by calling (505) 722-8982.

###

ACONAV is a Native American owned & operated couture fashion brand, based in Phoenix, AZ. The brand celebrates the strength and empowerment of women through positive expressions in designs that tie Native American culture to modern style. The brand’s purpose is to properly and respectfully represent a part of Native America in fashion. ACONAV is a representation of a people, their story, and its culture. The goal of ACONAV is to be recognizable & reliable entity in the fashion industry, while working to establish meaningful relationships with groups and individuals in fashion and the greater community. For more about ACONAV, visit: www.aconav.com

Dark Whisper Productions seeks to promote Indigenous voices in the surrounding Native community. The mission is to provide a collective network of talent across entertainment platforms that propel talent to a wider range and scope. It is a company that loves indigenous culture with a desire to give back to the indigenous communities. It is of great importance to the company to showcase all art forms that express creativity from the indigenous community whose voices are often silenced.

JG Indie made in Dine Tah is fashion line from the Southwest Region of the United States. The line reflects the American Indian urban collection that reflects the Native American lifestyle. The brand also pays ode to the strong Navajo Women & Elders who have helped to guide our people in a positive direction in life.



“We Feed Our Spirit When We Come Together Like This”

Trickster Art Gallery in Schaumburg IL presents

5th Annual National Gathering of American Indian Veterans

46 Tribes Represented in 2018! Let's break 60 Tribes on July 26-28 2019



In 2012, a group of Elder veterans representing over 11 different tribes from the urban Native community formed the Trickster Art Gallery's Native Veterans Group of Schaumburg, Illinois. Their sense of inability to connect with VFW Posts and the American Legion due to the lack of understanding of the meaning of Native culture in various areas of life (health, ceremonies, etc.), compelled them to seek a space that recognized, listened to them, and understood them. From this group came the first

concept of the [National Gathering of Native American Indian Veterans](#), where veterans from all tribes, all branches, and all conflicts can come together in order to create an opportunity to discuss their experiences in accessing VA benefits, to network, and to share how traditional methods of healing have helped them to adjust to post-service life.

Since Native people have such a deep engrained history in the United States military, the National Gathering of American Indian Veterans seeks to honor their valiant traditional service and their considerable and varied roles in the armed forces by celebrating and telling their untold stories. Many Native veterans have decided to share their stories about the service, war, staying connected to their culture while serving, and their transition back to civilian life. All of those individual and often emotional stories have allowed the Trickster Art Gallery to create an important documentary series – “Native Veteran Voices” – a real picture of American Indian service, commitment, and struggle. We have been honored to have received an Emmy nomination for our first documentary.



Historically, American Indians and Alaskan Natives have served in the armed forces at the highest percentage of any race of people per capita at a rate of 25%, in every war since before the American Revolution. This is compared with the 14% rate of other ethnicities. Currently, there are more than 31,000 American Indian and Alaskan Native men and women on active duty serving in Iraq, Afghanistan, and around the world. An estimated 12,000 Native Americans served in WWI



(despite not being recognized American citizens), 44,000 Native Americans served in WWII (when at that time, the entire population of Native Americans was less than 350,000), and 42,000 Native Americans served in the Vietnam War (90% of them volunteers). Today there are an estimated 190,000 Native American veterans living, many of whom are Purple Heart recipients, Bronze Star medal honorees, and even Congressional Medal of Honor recipients, the highest military award given in the United States military.

This year at our National Gathering, due to overwhelming demand and concern, we look forward to highlighting our movement in bridging the intergenerational gap in our Native veteran community. Annalise Jennings, Community and Business Strategist from Australia, summed up our event in a perfect quote: “Any cultural healing can be reached only by gathering, dancing, singing, and smoking ceremonies”. Last year we introduced for the first time our Junior Head Veterans, a group taught by our Head Veterans that focuses on teaching the younger generation how to lead gatherings. The importance of handing down these traditions from generation to generation, warrior to warrior, cannot be understated. Our National Gathering is a place of community, family, healings and celebrations. This family friendly event is full of Native vendors, Veteran Artists, Entertainment, Food, and activities for the youngsters. Please contact Joe Podlasek at joep@trickstergallery.com for information on how to become part of this monumental event.

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July 26th-28th
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Society of American Indian Government Employees

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Strategic Planning for Nonprofits in Indian Country

For any business, strategic planning is a necessity. It's the key to looking to the future and creating a direction intentionally as opposed to simply reacting to the marketplace on a daily basis. In today's fast-paced marketplace, strategic planning helps nonprofit leaders maintain their sanity and build a company based on the values that matter most to them. Although this is true, more than 50 percent of Executive Directors of nonprofits say that they're unhappy with their strategic planning process. Even though they think strategic planning is necessary, they don't fully realize the benefits they were hoping to attain from it.

Training Objectives:

- What is Strategic Planning?
- What is the Strategic Planning process?
- Why is it necessary in business?
- What happens when it does not work?

Instructor: Shelly Tucciarelli (Turtle Clan Development Group)

Date: June 28, 2019

Time: 2:00 pm – 3:00 pm EST



Registration is FREE for Native Americans and those working within Indian Country. In accordance with 2 CFR Chapter II Part 200, OMB Super Circular, Subpart E (Cost Principles), Provision 200.432 (Conferences), the Native Learning Center exercises discretion and judgment in ensuring that costs for conferences, training, technical assistance, and all other meetings and events (including retreats, seminars, symposiums, workshops, etc.), are appropriate, necessary, and managed in a manner that minimizes costs to its Federal award.

See what's happening on our social sites:

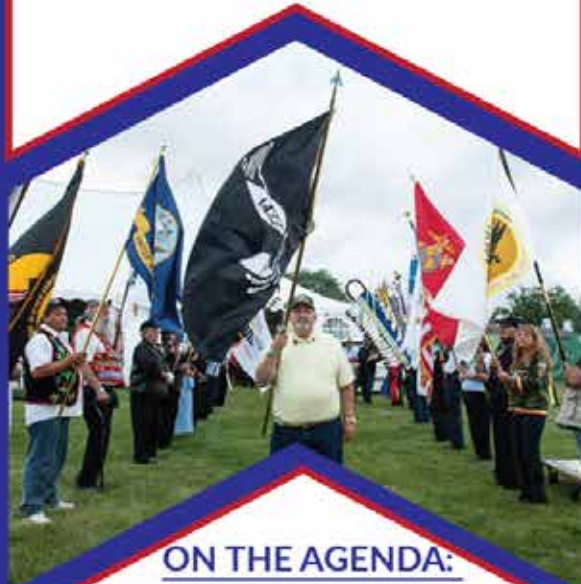


5th NATIONAL GATHERING OF AMERICAN INDIAN VETERANS



JULY 26TH-28TH 2019
 Cantigny Park, Wheaton IL

46 TRIBES
 REPRESENTED IN 2018!
 LET'S MAKE IT 60 ON OUR 5TH ANNIVERSARY!
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ON THE AGENDA:

Veterans education sessions:

- **Eagle Feathers**
- **Ceremonies**

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 Saturday throughout the day
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All Veteran Artists - FREE booth!
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 with RSVP by June 30th to
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THEY TALK TO EACH OTHER

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HEAD VETERANS:

George Martin and Mike Pamonicutt

We are looking for 1 male and 1 female veteran for transfer of knowledge of being a Head Veteran!

LIVE DRUM AND GRAND ENTRIES!

EMCEE: Mark Denning HOST DRUM: Iron Bear
 Sacred Hoop of 100 Eagle Feathers

Robert Smith, Pala Tribal Chairman, will present Eagle Staff Resolution from State of California!

SPECIAL GUESTS:

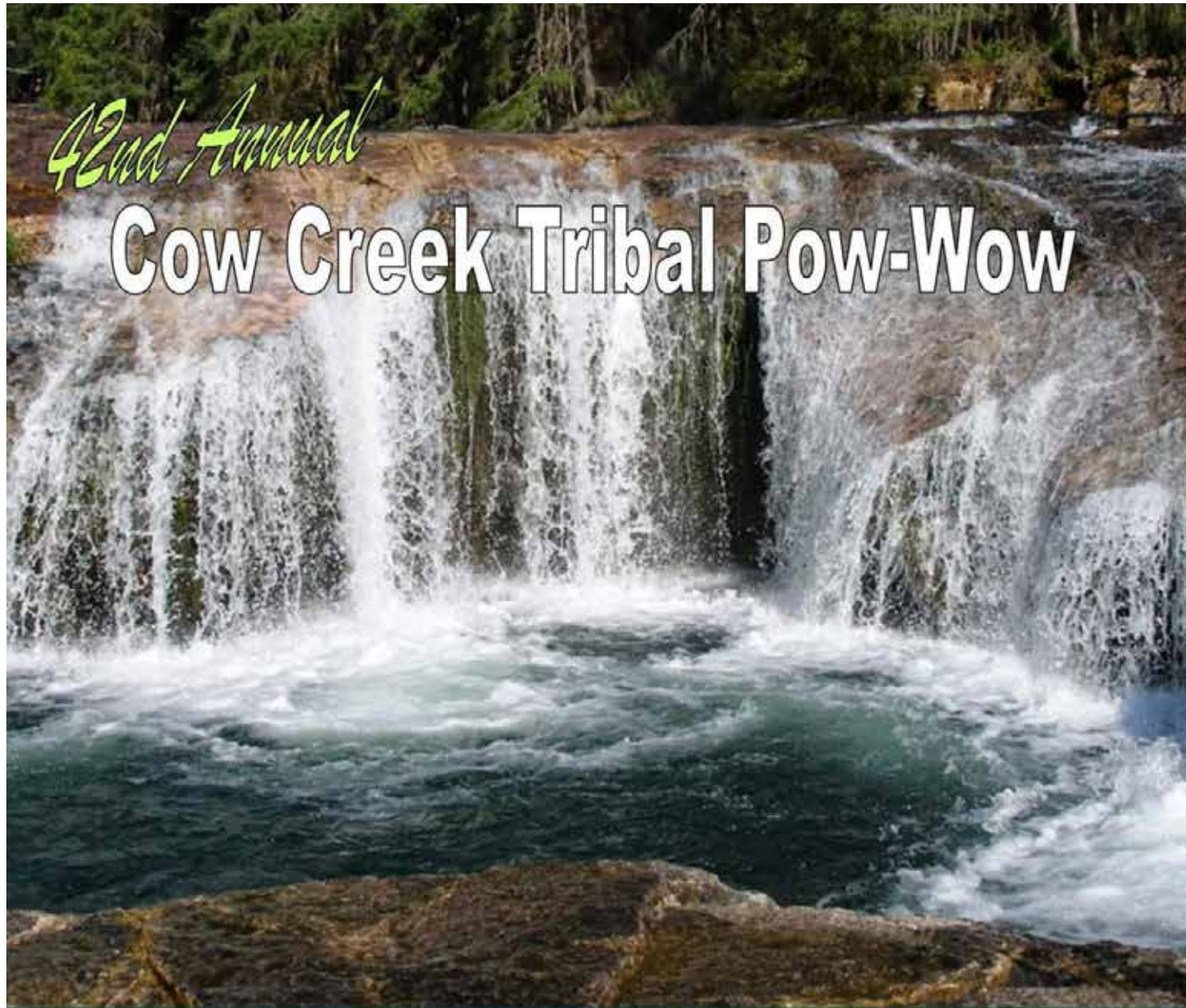
Juanita Mullen
 Liaison for AI/AN Veterans of Department of Veterans Affairs

Lorena Wilson
 Chief of Staff of the Army's Office Soldier for Life

Representative of
 Office of Tribal Government Relations

MORE INFORMATION: www.trickstergallery.com

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Arena Director: Allen Mata, Cow Creek

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FRIDAY Set up & Tribal Dinner
 SATURDAY Pow-Wow 7 p.m.
 (No Meal Provided)

SUNDAY Raffle—10:00 a.m.
 Breakdown/Cleanup

Dry Camp only — NO
Electric, Water, RV hook-ups
 Water provided during event only

The Heritage Lives On

By Carla-Rae

As an indigenous Seneca/Mohawk (Haudenosaunee) woman, Mom to two amazing sons, Grammy to two precious granddaughters and performing artist (theater, film, tv), I am never more honored than when the heritage is preserved in my family and work.

Over this past Christmas, I handmade my young granddaughters their first traditional regalia.

They were thrilled to receive their finery (see photo in front of the Christmas tree.) I was so thrilled that they were thrilled. (One never knows.)

Fast forward to the most recent intertribal Pow Wow held in Amherst, Virginia. My son and his wife brought their wee one to partake in her first Pow Wow.

While, culturally, pictures should not be taken within the sacred circle, it was okay to take them outside the circle.

Needless to say, my handy work was worn with Joy and Pride by our little one, who proclaimed ‘Grammy! My necklace bell jingled when I walked!’

May I offer that ‘Past Present, and Future all touch.’ Share the family traditions, and watch the wee ones step up with pride, to carry the torch of who they are. (Plus, we all know POW WOWS are FUN!)

Photos:

My two Granddaughters wearing their regalia when they received them at Christmas.

My wee granddaughter at the Pow Wow with her Dad and Mom!

#carryingontheheritage

#thanksfortheplatfomto share



Memories Abound at Chilocco Reunion

By John Christian Hopkins

The Chilocco Indian Boarding School, in Newkirk, Oklahoma, celebrated its 125th annual reunion last week with a banquet, a small pow wow, a veteran's breakfast to honor alumni who served their country and the ever-popular barbecue.

And there were the memories.

Always the memories of boys and girls who were snatched from their homes and placed under the care of complete strangers to learn new ways, a new language and to survive in a new world.

Life is series of adaptations.

There are always those who rise to the new challenges and thrive. One of those is veteran actor Wes Studi (Class of 1964), who is scheduled to receive an honorary Academy Award this year in recognition of his long and successful career. Studi, a member of the Chilocco Hall of Fame, will be the first Native American to receive an Oscar. Other prominent Chilocco alums include Hall of Famers Jack Jackson and Dean Jackson, both prominent Navajo tribal members, and Mitchell Cypress, who was recently re-elected as president of the Seminole Nation.

The less successful boarding school alums can be found wandering the streets of border towns from Washington State to Florida, pleading for change and in search of the next high to help them cope with the trauma of their youth.

Bernice Austin-Begay, of Page, Arizona, is one of the success stories. A member of the Class of 1965, she spent nearly fifty years as a teacher – including as the first Navajo language teacher in Page. She is also a member of the Chilocco Hall of Fame. Sitting in the shade of an overhang during the reunion, Austin-Begay pointed to a decrepit building that was once the center of her life.

“That used to be the girl's dormitory,” she said, indicating a stone and mortar building with two large windows in the front. “I used to have nightmares about those windows up until a few years ago.”

In her nightmares unseen beings were coming through the windows, trying to snatch her away.

Much in the same manner as she came to Chilocco.

Government officials would come to the Navajo reservation in search of school-age children. The Austins were one of many families that tried keep their children from being taken far away, from their homeland.

Few Navajos owned cars in the 1960s and they were rarer still in the high up plateaus of Black Mesa, so when a car appeared the children were instructed to run and hide until the strangers left.

“One day I was too slow and they captured me,” Austin-Begay said.

She was taken from the wilderness of Black Mesa to the desolate plains of Oklahoma, away from everyone she knew. She was about nine – or so the Bureau of Indian Affairs, guessed.

Having been born in the reservation there were no official birth records for her so the BIA assigned her a birthday: May 28.

“I just celebrated my 73rd BIA birthday,” she laughed.

Coming to Chilocco opened a new world for her. Before she came to boarding school she had never heard of Elvis Presley and had never tasted pizza.

“I didn't like (pizza),” she recalled.

One of the scariest moments happened just after she arrived on the campus.

“The wind started blowing real hard, little pebbles would sting when they hit your legs. We girls all had to wear dresses,” Austin-Begay said. “The sky darkened, wind howled and the earth seemed to whirl around. That was the first time I saw a dust storm here – and I thought the world was coming to an end.”

After graduation she had a chance to work for NASA, but didn't want to leave the reservation.

Her husband of nearly fifty-one years, Reuben D. Begay, Sr., has fonder memories of his days at the boarding school. An athletic young man, Begay participated in several sports, including track and field and JV football.

He remembered walking to the closest town – Arkansas City, Kansas, about seven miles away – and hanging out with his friends.

He graduated as the salutatorian for the Class of '63.

Begay began his career as a science teacher – he reads Carl Sagan for fun! – before moving to the Navajo Generating Station, where he retired after thirty years.

When Begay was first taken away to school – at Seba Delkai –he was five-years-old He hated it and ran away several times. Once, his uncle found him on the middle of a snowstorm.

At Chilocco he blossomed. His grades were so good some of the teachers wanted organize a scholarship to send him to medical school!

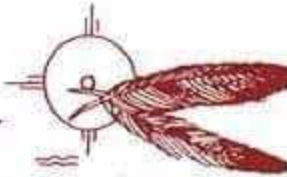
He looks forward to the annual reunions and sharing recollections with his friends.

“It was best time of my life,” Begay said.



From time immemorial...
42nd annual
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South Umpqua Falls Traditional Intertribal Powwow is a 501(c)(3) organization
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Fact Sheet
The First Nations Land Management Act

The FNLMA (First Nations Land Management Act) is alternative legislation that replaces 40 sections of the Indian Act that deal with lands and resources.

It delegates federal authority to allow Band Councils to lease reserve lands without the “red tape” of the Indian Act, allowing reserve lands to be used as capital in promoting economic development.

This legislative option frees the Government of Canada of any future responsibility, reducing federal expenditures and eliminating potential liabilities, while confirming the Crown’s unproven assertion to hold the underlying title to reserve lands.

There are many legal questions and implications with this new approach and there are no clear answers, as Canada and First Nations have been in conflict over the inherent right to self-government for many years.

First Nations have always known what their rights are, but whatever its rhetoric, Canada still refuses to recognize the legal jurisdiction of any First Nation unless it signs an agreement under one of Canada’s policies or legislation, which are designed to unload federal responsibility and limit the extent of First Nations jurisdiction under delegated authority.

Alternative legislation like the FNLMA have been designed to fit together with other “optional” bills for elections and finance, which are all part of the federal government’s off-loading of financial responsibilities by helping create corporate entities to raise capital, manage finances and control governance on reserve lands, changing reserves to what in effect are federal municipalities where the federal Crown holds underlying title, but retains no liability.

Some Key Problems with the FNLMA include:

- ✓ Release of the Crowns Fiduciary Obligations for Reserve Land in Future
- ✓ Adopts Corporate Model for Capitalizing on First Nation Lands and Resources
- ✓ Fate of First Nation Tied to Canada’s Market Economy
- ✓ Taxation Inevitable with More Legislative Options Readily Available
- ✓ Unknown Impacts for Provincial Laws of General Application
- ✓ Inconsistent with Self-Determination, Aboriginal Title and Inherent Rights
- ✓ First Nations Opposition to the FNLMA Concept
- ✓ Lowered Standards for Community Approval and Crown Release

Release of the Crowns Fiduciary Obligations for Reserve Land in Future

The band will be agreeing to release Canada from all of it’s trust-like responsibilities for reserve lands and resources in the future.

The band can never go back and sue Canada for anything that happens on the lands covered by this new Act and its regulations after the “land code” is approved.

The incentive for Canada to settle claims due to past Crown mismanagement is removed, as Canada will no longer responsible in future.

The Chief and Council become the fiduciaries responsible for all lawful obligations and liability related to the collective rights of members in lands and resources, as the Crown formerly was before the FNLMA release clause. How does this work?

Adopts Corporate Model for Capitalizing on First Nation Lands and Resources

This bill represents a fundamental change in the objectives of the land management regime on the reserve, where the land holdings are collective in nature.

The FNLMA focuses on using land as capital for generating revenue and land management is self-financed under various corporate investment schemes, like municipalities do under provincial jurisdiction, only this is under new federal laws.

Canada’s land files on the First Nation are moved out of the federal government system to new corporate entities called the **First Nations Land Registry** and **First Nations Land Advisory Board**, where First Nations land codes are registered, and First Nations regulations stored and published for public access.

These entities have boards of directors who are from those First Nations who have signed off on Canada’s responsibility can develop expertise and share information like a federally established municipal association.

This is also linked to First Nations choosing to establish their own constitutions and adopting corporate identities, where “Chief and Council, collectively, shall have the legal capacity, rights, powers and privileges of a Natural Person”.

Fate of First Nation Tied to Canada’s Market Economy

The FNLMA ties the First Nation’s fate directly to the market economy of Canada with little protection or investment capital beyond its reserve land base.

First Nations agreeing to manage reserve lands on a private property model, where all lands are assessed in terms of monetary values and markets, are choosing money and revenue as the priority over self-determination, land title, Treaty relations, maintaining traditional values and protecting collective rights like fishing, hunting and gathering.

Taxation Inevitable with More Legislative Options Readily Available

There is a list of legislated options to the Indian Act that complement the FNLMA and can be more easily be adopted once this legislation is applied. It is one part in the federal bureaucracies' efforts to restrict and manage the Inherent, Aboriginal and Treaty rights.

The effect of privatising the land management system will commercialize band operations and bring in more zoning and regulations to be enforced.

Inevitably, user fees and taxation will be assessed as the need for revenue grows more desperate, but these other optional Bills on financial management, taxation, elections, etc. are all designed to come into play with new delegated authorities to accommodate the needs of the growing First Nation federal municipality.

Band members may wonder if they can lose family land due to non-payment of taxes in the future?

Unknown Impacts for Provincial Laws of General Application

Section 88 of the Indian Act, which enables provincial laws of general application continues to apply to reserve lands, but no legal analysis has been provided that identifies the impacts on provincial laws that apply on reserve lands under the FNLMA and First Nations Fiscal Management Act.

If First Nations are increasingly dependent on commercial operations to help raise revenues, how do provincial regulations affect First Nations operations and transactions?

Inconsistent with Self-Determination, Aboriginal Title and Inherent Rights

This FNLMA approach is inconsistent with the right to self-determination of Indigenous Peoples, as it is just another form of delegated authority from the federal government to First Nations that does not recognize the Inherent jurisdiction of Indigenous Peoples over Indigenous lands and resources.

It should be understood by First Nations members that all non-derogation clauses or stated assurances that Constitutionally protected rights will not be lost is false and ineffective protection against the impacts of the act or agreement.

It may well be that signing on to this Act is a legal acceptance of its definition of "reserve land" as title held by the federal Crown for the use and benefit of specific Indians. It depends on the unique legal and historical circumstances of each case, but this acceptance of underlying Crown title could be used to undermine a challenge to Canada's assertion of title over Indigenous lands.

First Nations Opposition to the FNLMA Concept

This option for land management was promoted with assistance from Canada, by a small group of 13 First Nations in the 1990's, which were located near urban centres and wanted to earn revenue from leasing lands for residential and business purposes without all the red tape required to lease reserve land under the Indian Act.

The majority of First Nations Across Canada opposed this approach and insisted it be made very clear that it was optional, applied only to those First Nations named in the Act and was not to be promoted by Canada as the main option available.

Since that time, Canada has amended the Act six times, making it easier and easier for First Nations to sign on, until this past December 2018, major amendments were made, lowering standards to the point where only a majority of those voting is required, unless the Band Council moves to raise the threshold.

Under the Trudeau Government, the legislation has been pushed on a new generation of leaders who are unaware of this bill's negative reputation as a "sell out" of inherent rights and just another form of delegated authority.

In the past two years Canada has committed \$145 million to attract over seventy First Nations to sign on and appears to be reducing other services available under the Indian Act for land management, actively promoting and steering unsuspecting First Nations to join this federal offloading process.

Lowered Standards for Community Approval and Crown Release

The FNLMA calls for a referendum to be held, with the threshold of acceptance a simple majority of those voting. Paragraph 10(3) requires that certain **Information to be Provided to Voters** before obtaining community approval and it specifies that notice be given of:

1. the content of the Framework Agreement,
2. this Act,
3. any resolutions made under subsection 12(2),
4. the proposed land code' and
5. the individual agreement.

Many band members asked to vote have never seen, let alone have an explanation of, these five crucial items the law says are to be shared before voters are asked to decide whether to go under the Act and release Canada of all responsibility for reserve lands in future.

Prepared by: Rolland Pangowish, June 14, 2019

Today's Indigenous Warriors are Frontliners

By Nicky Kay Michael, PhD



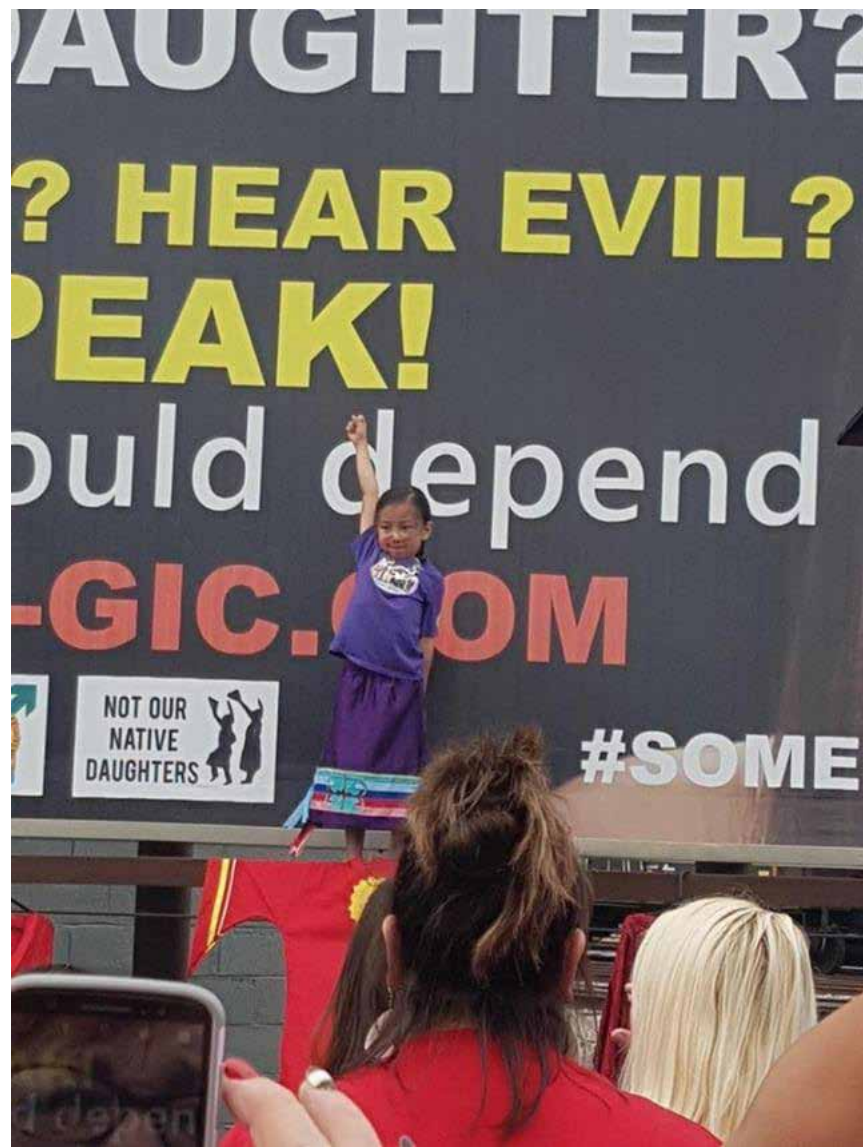
Today's Indigenous warriors, are Frontliners. They face off with private security dogs, are imprisoned in dog cages, and experience militarized psychological warfare at Standing Rock #NODAPL. They hold horrifyingly sad signs bearing the images of missing or murdered loved ones at rallies and hang haunting dresses symbolizing the emptiness of a body that once filled it, Missing and Murdered Indigenous Women, Girls, and People #MMIWGP. Frontliners are sometimes the obvious water protector, opposing Line3 in Minnesota or a quieter language, revitalized teaching lessons to their tribal children in Oklahoma. Frontliners can also be the lone academic in a university trying to learn the enemy's ways. Frontliners, while often isolated from each other in everyday battles, share bonds of brother and sisterhood. Their lives are often put in high-risk areas, some losing limbs and others losing organs from unconstitutional military attack on peaceful resistance. While carrying the load of historical trauma, they also carry the post traumatic psychological scars of our current colonial US government and the oligarchy which

fuels the inhumanity. Sometimes, our Frontliners have had to oppose our own tribal governments to defend sacred sites, as the ugly side of colonial capitalism strangles tribal governments to do the unthinkable--that is until our people say no. Frontliners are giving the ultimate act of love in putting their bodies, hearts, and minds on the front lines of oppression and violation so that the rest of us will be safe, can drink clean water, and have a Mother Earth to rest our heads on. Yes, this is the United States today and has been since 1776..

Coordinators chose the site of Oklahoma because of its status as: "American sacrifice zone" for the oil and gas industry. Indeed, Oklahoma has a long history of sacrificing Indigenous children and people for the sake of oil and gas. During the Dawes and Allotment Era 1887-1930, Frank Phillips founded Phillips Petroleum from an eight-year-old Lenape girl's allotment, Anna Anderson Davis. As her guardian in a racist system of courts appointing shady businessmen as custodians for half and full-blood Indian children, Phillips founded the first oil well in 1897, the Nellie Johnstone Number One in Bartlesville, Oklahoma. According to the Oklahoma Historical Society, "Ernest W. Marland opened the Ponca City Field in 1911 when he completed the Willie Cries for War Number One on sacred Ponca land. This strike attracted other wildcatters, and in 1917 the Garber Field was located. It proved to be one of the largest producers of high-grade crude during World War I. However, when Marland discovered the Tonkawa or Three Sands Field in 1921, the oil legacy of north-central Oklahoma was assured, as was the future of Marland Oil Company, the forerunner of Ponca City-based Conoco." Ponca City has since been the home to a massive refinery infrastructure. Most people today recognize the word genocide for the mass killing of ethnic group. What is often misunderstood is "ethnic" masks that these are often Indigenous peoples. What is also not obvious to many Americans, is that sacrificing the Indigenous peoples in the direct path of oil and gas, remains genocide.

Casey Camp Horinek, Ponca Elder, Tribal Councilwoman, International Rights advocate and conference organizer has spent decades advocating for the rights of tribal children and people. She states "I think our people are so used to refineries and injection wells that we don't even question them. They are part of the landscape. It wasn't always that way." Despite the location and attempts to make the conference accessible on both weekdays and weekends, turnout from Oklahoma tribal Nations was low. Casey Camp Horinek queried, "How can we help one another and expand our base of knowledge?"

One of the more insidious outcomes of the growth of oil and gas since the tar sands and fracking technology, is the emergence of man camps. Indigenous women were already targeted for violence and murder before current oil and gas man camps. There is a highway of tears in Canada notorious for hundreds, if not thousands, of missing and murdered Indigenous girls and women over the course of the last forty years. Indigenous women going missing and murdered spans from the extreme northern regions all the way down to Central American. Indigenous women are five times more likely to go missing or be murdered than the mainstream population. Camps of men working in the oil and gas industry, man camps, are notorious for their dangers to Indigenous children and women. An article from the Free Thought Project in December 2017, noted that police found a missing fifteen-year-old boy being passed around and a missing four-year-old running naked through the camp. The Frontline Oil and Gas Conference confronted the MMIW epidemic



Lola Camp, Casey Camp's grand daughter

called reservations in Indian Territory (Oklahoma). Soldiers and locals perpetrated violent acts to assert their full power over Indigenous women and girls in violating them. In Kansas and Nebraska during the second removals process of the 1860s and 70s, women and girls were again at the front end of violence. Their bodies having to bear more than the loss of their homes, they had to bear the rape and violation of the American colonizers. Camp Horinek noted her Grandfather was part of the Ponca removal from Nebraska to Indian Territory. She says he remembered hearing the screams and crying of the women and girls who had been separated from their men. Soldiers raped and attacked the women. Then again in Indian Boarding Schools, adults were left unchecked raping children whom they were entrusted to care.

According to the organizers of the Frontline Oil and Gas Conference held May 16-18th, three years ago, Ponca elder Casey Camp Horinek asked Movement Rights to help bring the rights of nature to the Ponca Tribe of Oklahoma, in order to stop fossil fuels development from destroying life on tribal lands. Rights of Nature (RON), a movement that is growing worldwide, recognizes that ecosystems are not property, but rights-bearing entities that have legal standing in

head on. Conference organizers were instrumental in developing a billboard and signs posted all over the conference as “see something evil, say something.”

As most Indigenous peoples know, the attack on Indigenous women is from a long atrocious history of colonial violence and genocide. Oil and gas violence against Indigenous peoples, focuses on women because Canadian and US citizens are conditioned from five-hundred years of targeting the life givers—women—of Indigenous societies. The colonial extermination and relocation of our ancestors to Prisoner of War camps, also known as reservations, was an outgrowth of American terrorism targeting women. During the 1830s forced relocation of the Cherokee, Choctaw, Muscogee, Seminole, and Chickasaw, men and women were separated in stockades as they were waiting for their long treacherous walks to so

a court of law to exist, thrive and regenerate their vital cycles. Rights of Nature (RON) is now law in nine countries worldwide. RON seeks to make a cultural and legal change to the way humanity “sees” nature—aligning human laws with the natural laws of Mother Earth, and in alignment with indigenous cosmology that places humans as part of the natural world, not as owners of it. At the same time the Cheyenne and Arapaho Tribe representatives, Rain Bear Stands Last and Cody Lookinghorse, partnered with the Ponca Tribal Sexual Assault Program to post a billboard displaying Missing and Murdered Indigenous Women.

Their work came to a solid conference, which embodied both the violation of Mother Earth and Indigenous women, profoundly impacting many attendees. Pennie Opal Plant explained our “White allies from Idle No More San Francisco were an example of the impact. Most of them can intellectualize the genocide,” she said, “but to feel the pain—there was a profound shift in their hearts. They were also in the minority.”

According to the website, “this conference will bring much needed energy and attention to a key battleground state in the fight against the fossil fuel Industry. With an emphasis on innovative strategies led by Frontline indigenous, POC [People of Color] and grassroots communities, the conference builds on the People Vs Oil and Gas Summit held in Pittsburgh in 2017 with improved structures for environmental justice.” Horinek said the entire conference and break out sessions were incredible and that the conference exceeded her expectations. She noted that she felt passionate about the “rights of nature,” which was held as a follow up on Sunday after the main conference was complete. Even so, she said people from Texas to Alaska to the East Coast stayed to organize. She emphasized, “We (Indigenous peoples) understood we were an integral part of nature not a separate entity.” Indeed, the Ponca Tribe has even passed a resolution recognizing the “immutable rights of nature.”

Co-founder Pennie Opal Plant (Yaqui, undocumented Choctaw) agreed with Horinek’s sentiments on the conference. She stated that the conference exceeded her expectations as well particularly in the number of people and the wealth of information and knowledge. There were many that she knew for decades. But there were a lot of young people, “which was amazing to experience given the level of knowledge and wisdom



they have.” One outstanding young Frontliner, Isabella Zizi facilitated an exercise called River of Time—Imagine a Future Beyond Fossil Fuel. Opal Plant emphasized “that although we are separated by decades, it is vital that we stop the harms. Equally important, is that we imagine a transition to communities we want to exist with nature, and we should be able to envision how we can nurture and provide support at every level. Youth understand better than anyone over the age of thirty. All of the harms came out of human minds” and so can the solutions. When I asked her if solutions were even possible considering we have limited time, twelve to fifteen years according to the United Nations report, Opal Plant said, “If we do not, many won’t survive—thousands of people around the world are already dying. Movements are rising up around the world, such as Extinction Rebellion. When we have billions of people demanding change, they lose their ability to bribe regulatory agencies.” Like Horinek, Opal Plant also emphasized the movement for the Rights of Nature. Every government entity could pass a resolution recognizing the “Rights of Nature.” The next step will be for local communities and “regular folks” to organize and insist that the laws of government align with the laws of nature.



Co-Founder Sarah Biggs explained, “What made FOG unique was that it was not just another conference. This event was about building for Frontline power, rooted in the spirit, history and deep knowledge of our Ponca hosts. Having this conference led by the Ponca Nation on their land shifted everything about the gathering in deep and profound ways—from ceremony to sharing the Ponca history and current reality of ongoing environmental genocide including a video toxic tour of Ponca lands, to a moving exhibition dancing, a powerful march and action at the Phillips 66 headquarters and the MMIW billboard erected during the conference—our time together was threaded with these experiences and deepened through the workshops led by Frontline leaders. Some participants had life-changing experiences in Ponca. Many reflections are posted on the Movement Rights’ and the Frontline Oil and Gas FB pages.”

Understanding the critical nature of protecting the earth and her resources, the organizers state, “We have so much to learn about what is truly needed to stand for the earth and our communities from Indigenous and peoples of color, and it is definitely time to strategize together around oil and gas action, and to learn how to organize with intersectional integrity.” Since before it became a state, Oklahoma has fostered a massive fossil fuel industry. For this reason and the state’s “oil-friendly state government,” the conference sought to bring together members of the communities affected by oil and gas and resistance efforts around the world by fostering collective

leadership and activity.

Many participants expressed how moving the MMIW March and Billboard were. Women wore facepaint making the invisible silence of a hand over a mouth blatantly visible. The images of numerous women with hand-prints over their mouths is harrowing in meaning yet stunning in expression. On many social networking sites, young Indigenous women are posting that if they go missing, they would never leave their families on purpose. Suzaatah Horenik explained that while the meaning and depth of the billboard was clear to the conference participants, the company, Lamar Outdoor Advertising, which assisted with the development of the billboard, placed the MMIW directly under the Tulsa Gun Show. Suzaatah was disappointed not only because she understood the sign would go along with a children’s advocacy organization but also because guns have a direct impact on killing Indigenous women. While the company attempted to make up for their insensitivity with additional services, their placing such little importance on the message of the MMIW billboard directly correlates with the high rate of violence Indigenous women experience because Oklahoma, the rest of the United States and Canada places little value of Indigenous women’s lives and bodies. The conditioning of mass culture to disrespect Indigenous women was evident.

In more of Oklahoma’s twisted irony, participants experienced one of Oklahoma’s more notorious and progressively worsening earthquakes. Many attribute these quakes to the fracking industry in Oklahoma. According to Oklahoma’s own studies, <http://earthquakes.ok.gov/what-we-know/>, earthquakes have risen from forty-one in 2010 to a whopping nine hundred and three in 2015. These are not small quakes. Many of them are above 4.0. However, the state of Oklahoma is reluctant to fault the oil and gas industry for this rise. Camp Horenick expressed her concern over the dangers these quakes pose on the underground infrastructure. These quakes can damage and cause the injection sites to be a thousand times more dangerous.



Earthquakes are only one of several consequences of oil and gas, according to the National Weather Services, there were sixty-one tornadoes in Oklahoma in May, which brought the total number of tornadoes to eighty-three in 2019. This number will easily rise as storm investigations continue. During an average year, Oklahoma may experience forty tornadoes with twenty-three of those occurring in May. Dangers of earthquakes to personal well-being and property are well understood in Oklahoma.

Frontliners from all over the world and all ages attended. According to Biggs, “All ages were



Screen Shot from Facebook

welcome and there were babies to great-grandmothers present. We had a youth contingent with strong participation age fifteen to twenty-five, who were very active in leading sessions and developing visions for the future.” Fronline Oil and Gas Conference was hosted by the Ponca Tribe of Indians of Oklahoma, Movement Rights, Stop the Frack Attack, Indigenous Environmental Network, Seventh Generation Fund, 350.org, Sierra Club, Stand.Earth, LUSH, Rainforest Action Network, Wallace Global Fund, Patagonia Foundation, Global Greengrants Fund, Earthworks, Friends of the Earth, NRDC, Earth Guardians, OilChange International, Earth Justice, Piper Fund, Oklahoma Chapter of the Sierra Club, Women’s Earth and Climate Action Network, Center for Biological Diversity, Greenpeace, and Na’ah Illahee Fund. Biggs noted that “we set out to have a national conversation from the Arctic Circle to the Bayou of Louisiana, and so did not initially seek international participation. Despite this, we were thrilled to have participants from First Nations’ Canada, Maori from Aotearoa (New Zealand) and activists from Brazil.” Two hundred and fifty people registered for the conference (about two to two twenty were in attendance on any given day),

and over a hundred and twenty scholarships were awarded to ensure those who could not afford to travel could participate and share their work and connect with others.

Most in the US have no idea who or what are Frontliners. Mainstream Americans (including a number of Indigenous) see jaded news reports on cable networks and some possibly watch public broadcasts from Democracy Now. Independent videos from Unicorn Riot to Dallas Goldtooth livestreams more accurately to tell the stories of those on the Frontlines, fighting for Indigenous rights and freedom. Many in Indigenous communities watch and support but are involved only at a distance. This conference was meant to assist in engaging many more Indigenous folks who are directly and indirectly impacted by the systematic oppression and ecocide. It will be the first of many given the limited time the world has to address the changing climate impacts. After all, Indigenous peoples all over the world are the first to experience the droughts, torrential rains and flooding, polar vortex temps below negative thirty degrees, and rising sea levels. According to NPR in June of 2018, 65.6 million people have already been displaced due to climate. Subsistence farmers and agriculture have already been seriously impacted Central and North America.

Representatives from the following organizations participated: 1000 Grandmothers for Future Generations; 350.org; 7th defenders from the Cheyenne River Sioux Tribe Lakota Oyate; AIM; SoCal 350, 5 Gyres; Amazon Watch; Be Just Be Green - United Methodist Women; Big Bend Defense Coalition; Brave Heart Society SD; California Environmental Justice Alliance;

Californians Against Fracking and Dangerous Drilling; Carrizo/Comecrudo Tribe of Texas; Catskill Mountainkeeper; Center for Biological Diversity; Center for Coalfield Justice; Center for Earth Jurisprudence; Cherokee Nation/ Eyes Wide Open Project; Cherokee Nation/ Indigenous Youth Leadership Training; Cheyenne River Sioux Tribe; Citizens Climate Lobby; Common Cause; Crushing Colonialism, Cherokee Nation of Oklahoma; Dakota Resource Council; Digital Democracy; Dine (Navajo); Diné CARE; Diné/Chicano Painted Hand Media; Earth Guardians; Earth Rights; EarthWorks; Earthjustice; Equilibrio; Esperanza Community Housing; Extinction Rebellion; Extinction Rebellion ATX; First Nations Development Institute; Fox Project; Friends of the Earth; Ft. Berthold P.O.W.E.R, MHA Nation; Greenpeace; GOAL Tribal Coalition; Grassroots Grandmothers; Greater Cincinnati Native American Coalition; Green Country DSA; Greenpeace; Gwich'in Steering Committee; GWU; Honor The Earth/ Northern Cheyenne & Oglala Lakota; Idle No More S.F. Bay; Stand.earth; Indigenous Environmental Network; International Indigenous Youth Council; IP3; Jicarilla Apache/ International Indigenous Youth Council - Native Youth Leadership Training (Eureka Springs) Core Team Member; KTFC; L'eau Est La Vie Camp; Leech Lake Band of Ojibwe; Marcellus Outreach Butler; MHA Nation; Michigan Residents Against ET Rover Gas Pipeline; Mikmaw- Grassroots Grandmothers of the Seven Districts of Mi'kma'ki; Moms Clean Air Force; Mossville Community; Movement Rights; Ms.; N8tive timez; Na'ah Illahee Fund; Nanticoke Leni- Lenape; Native Movement; Native Organizers Alliance; Native Village of Nuiqsuit (NVN); Navajo Nation; Neets'ain Gwich'in/ Pit River/ Wintu; North Bay Organizing Project; NRDC; Ñuu Savi (Mixteca Nation of Oaxaca, Mexico); Oil Change International; Oklahoma State University; Path of the Sun/Omaha Tribe; Pawnee

Nation of Oklahoma; Physicians For Social Responsibility; Pinoleville Pomo Nation & Mendocino Environmental Network; Ponca Tribe of Nebraska; Ponca Tribe of Oklahoma; Ponca Tribe TSASP; Pueblo Action Alliance; Quapaw, Eastern Shawnee Nations; Rising Tide North America; Rainforest Action Network; Rogue Climate/Quechua; Save Our Streams PA; Seventh Generation Fund for Indigenous Peoples Several Save Our StreamsPa, Save The Allegheny/Defend Ohio-Yo', BXE; Shorecrest Community EJ Project; Sicangu Lakota Treaty Council; Sierra Club; Society of Native Nations; Stop Fracking Payne County; Stop the Plains All American Pipeline; Sunflower Alliance; Sunrise Movement; The Climate Reality Project; The Land Institute; Un Tipi Wiconi SD; United Houma Nation Visible Unity, Inc.; We Own It; Women's Earth and Climate Action Network; WWF-Brazil; Zero Hour











Traditional Choctaw Clothing worn by the Jim Family of the Mississippi Band of Choctaw. Photos taken by me in Philadelphia, Mississippi in March 2019.

Instagram: [@skyebreese82](https://www.instagram.com/skyebreese82)





Ojibwe Confessions: Indigenous View Point

Ojibway Revelations: Native Perspective of Ojibway Indian in Canada. Sharing thoughts on politics, activism, spirituality, community changes, urban Indians, identity and Life in the Reserve

Looking At The Face Of Cruelty:

By Steve Julian C

We have all dealt with cruelty at one time or another in our lives. We can probably picture the cruel person right now. We can remember and picture it clearly because it was so personal and real.

There is [much cruelty in the World](#). Thing is, we see it daily as well, being played out in our news feeds. However it just doesn't seem as real does it? Regardless if the cruelty being played out is far worse than anything we have been faced with. We see the news of a woman who was raped and left for dead. We see the young girl sexually assaulted, beaten and thrown in the freezing river. We see young children being pulled out of the rubble of blown up buildings. We see a police officer shooting someone. We see a Woman being punched in the face. We see a person being tasered to death. Lot of cruelty. Thing is we don't seem bothered by it. We can look at the face of cruelty and it is not something we truly have to deal with - in these circumstances.

See that is one of the problems. We are dealing with our own situations. [We are looking at the face of cruelty in our own lives. For some of us, it's crippling.](#)

Still, I can't help feeling somewhat fortunate, despite facing cruelty. I may even see the other people's cruelty as something so far removed it does nothing to my views. It doesn't seem cruel regardless of how obscene the acts are.

We are in the midst of a worldwide societal change where cruelty is almost normal. That is messed up. We can still see the be-headings. We never forget the screams of the airplane recordings as a pilot locks the door and flies head on into a mountain. We see the bodies of blown up and shot up folks all over the world. Still it's weird that the harsh cruel words someone said to you feels worse than all of these real images we see?

There are so many images of [police being cruel to people these days](#). It should really bother us. The cruelty of the police goes beyond everything we are supposed to believe about police. They are no longer there to help but are now just the tool for punishment. It seems they relish in the cruelty they perform. Doesn't it look like that?

This week in Standing Rock the police were cruel to people. They shot at them with water, rubber bullets to the heads, gas canisters which caused extensive damage to a girls arm. And the thing was, the police can be seen laughing as this is going on???



I wonder about people when they do a cruel act. How is it they can do it without consequence or any remorse or regret for their actions? We see it all the time. The rapist who feels like a victim - she asked for it. The cop who "feared for their life" as he shoots an unarmed person. The cruel boss who thinks they own you because they sign the pay check. The corporate executive who demands the Women in the office grant him sexual favors. Do they realize how cruel they are?



Police kicks handcuffed woman in the head. Cruel

"[T]he infliction of cruelty with a good conscience is a delight to moralists. That is why they invented Hell."

— **Bertrand Russell, Sceptical Essays**

"People speak sometimes about the "bestial" cruelty of man, but that is terribly unjust and offensive to beasts, no animal could ever be so cruel as a man, so artfully, so artistically cruel."

— **Fyodor Dostoyevsky**

I am reminded of events in history where we have seen cruelty. Cruelty at different degrees: the dropping of an Atomic Bomb. The genocide of a millions of Jewish families. The genocide of the Tutsi. The rape of Bosnian Women and genocide. The bombing of Aleppo's children's hospital. The mass shootings of six and seven year olds in Sandy Hook school. The police using dogs and batons on Marchers in Birmingham, Alabama. You know what is said about those incidents of cruelty? It was back then. But its not back then.

Why is it when in the midst of cruel actions we don't see it as cruel? The police in the US are killing people, minorities - Black/Hispanic/Indian with what seems like a zeal. Having a heck of a good time killing folk.

We are in the midst of so much cruelty in the world that it almost seems normal. Except for our immediate dealings with cruelty we really don't pay much attention. Maybe we have some momentary outage or moment of sad reflection to what is going on out there but then what?

What are we doing while Looking at the Face of Cruelty?

Energy Department to redefine 'high level' waste as 'low level' waste; so much 'more efficient'



By [Mark Trahant](#)

When is nuclear waste “high level?” The Trump administration says new ‘low level’ labels are more efficient and still safe

First it was “freedom gas.” That word shift seemed silly, but a harmless, change in the government’s language. Now the U.S. Department of Energy is getting serious: Redefining “high level” nuclear waste as low level waste.

The old way was too slow and bureaucratic. “Recognizing this failure, this administration is proposing a responsible, results-driven solution that will finally open potential avenues for the safe treatment and removal of the lower level waste currently housed in three states,” said U.S. Under Secretary for Science Paul Dabbar. “DOE is going to analyze each waste stream and manage it in accordance with Nuclear Regulatory Commission standards, with the goal of getting the lower-level waste out of these states without sacrificing public safety.”

The new definition will be based on the radioactivity levels in order to “dispose of it more efficiently to improve public health and safety of our environment.”

Under current law “high level waste” must be buried in deep geologic formations in order to protect public health (as if even that is a guarantee). The new rule says that waste now classified as “low level” can be contained in a shallow storage facilities.

[The Energy Department](#) “will pursue new avenues for the responsible and safe treatment and removal of lower level waste that has been languishing at DOE sites, while protecting the environment and the health and safety of local communities,” according to a news release.

In other words cheaper. More efficient. The agency says it’s worth \$40 billion.



Tom Carpenter, executive director of Hanford Challenge in Washington, says there are significant issues in the region involving the Columbia River.

The Columbia River is where tribes have treaty fishing rights to salmon.

Previous administrations have proposed turning Hanford into a permanent storage facility for high level waste, something that the Yakama Nation (working with other regional tribes) successfully blocked in 1982.

But that proposal could be debated again because some of the Hanford waste may now be considered "low level." The Department, however, says the current treatment of waste was high level will continue "until and unless a specific waste stream has been shown not to be high level waste through this process." The department said final decisions will be on a case by case basis.

It's a similar problem in Idaho. The reclassification of nuclear waste will make it easier to move out of state. Or, just leave it in place since the Department of Energy no longer considers it dangerous.

As Geoff Fettus, a senior attorney at the Natural Resources Defense Council, said last week: "Pretending this waste is not dangerous is irresponsible and outrageous."

Beatrice Brailsford, the nuclear program director at the Snake River Alliance, said: "Protecting people and the environment from nuclear hazards is a key Department of Energy responsibility. DOE: Do your job!"

Mark Trahant is editor of Indian Country Today. He is a member of the Shoshone-Bannock Tribes. Follow him on Twitter - [@TrahantReports](https://twitter.com/TrahantReports)

Different levels of waste

Different levels of waste require different management methods and disposal solutions:

- HLW is prepared for disposal through a complex process called vitrification, where the material is mixed with molten glass. The NWPAs requires that it be isolated deep underground.
- For example, less radioactive waste – with levels similar to wastes from nuclear medicine – can be safely and routinely disposed of in NRC or State-licensed commercial facilities.
- DOE's management of nearly all reprocessing waste as HLW has prevented much of it from being transitioned from storage to permanent disposal.

This waste is currently managed as HLW and stored at DOE sites, even though the majority of it is lower-level radioactive waste and could be properly disposed of **much more efficiently without sacrificing safety.**

HLW
High Level Waste remains very dangerous for thousands of years and therefore requires isolation in a deep geologic repository.

GTCC
Greater than Class C waste is the highest level of low-level radioactive waste. GTCC LLW requires stringent disposal methods, though there may be some GTCC LLW for which near-surface disposal is safe for public health and the environment.

C
Waste containing radionuclides in the highest amount suitable for shallow landfill burial. This waste has a majority of radionuclides that take hundreds of years to decay to safe levels. This material requires extensive shielding during handling and transport.

B
Waste containing mostly radionuclides which decay to safe levels within a few decades. This material requires shielding during handling and transport and is disposed of safely in shallow landfills licensed for this waste.

A
The lowest class of radioactive material that makes up 90% of low-level radioactive waste. Class A LLW contains the least radioactivity, most of which comes from radionuclides which decay to safe levels within decades. Examples include medical wastes produced daily from hospitals, dental offices, and similar industries that use radioactive technology.

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Washington Gov. Jay Inslee and Attorney General Bob Ferguson said in a joint statement: "Washington will not be sidelined in our efforts to clean up Hanford and protect the Columbia River and the health and safety of our state and our people."

Native Hoop

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NATIVE HOPE

Tiyospaye—Celebrating Native Fathers



By Native Hope

A community is only as strong as its mothers and fathers.

The heritage of Native Americans is rich in community and family bonds. In the Lakota culture, the word tiyospaye encompasses the conviction that family is not only made up of immediate blood relatives, but also extends to all those within their tribal clan. The abundance of family is the measure of your wealth and creates the very foundation of one's life.

This weekend, we're sharing some thoughts about Native men who are strong fathers and father figures for their communities and for the world.

Understanding the Native American Sense of Family

Different cultures develop different conceptions of what it means to live in a family and in

relationship with each other. Every culture understands and highlights the importance of fathers, mothers, and healthy families, but Native American culture is uniquely relational. For Native Americans, family and tribal relationships are [sacred and interdependent](#). The pain or joy of your family is your pain or joy

In Lakota culture, tiyospaye embraces the beauty of living in harmony, taking care of one another, and trusting each other. Your tiyospaye will support you throughout life's journeys, whether the road is rocky or the path smooth. For the Lakota, you are not only a member of the family through birth, marriage, or adoption, but also your family extends far beyond to include the whole Lakota nation. Throughout history and into the present day, the Lakota welcome and support each other, wherever they find each other, as if they were in their own immediate family.

This Father's Day, we celebrate the Native fathers and father figures who are supporting, raising, and loving the next generation of young Natives, showing them what it means to live with honor and strength.

The Role of a Father



Kyal Middletent, a member of the Native Hope team and a proud father, shares his thoughts about the responsibility of fatherhood:

"I knew when I became a father I could do it my way, instill values and share knowledge that I learned too late. From having a hard childhood and experiencing many difficult times, I always told myself, 'When I become a father, I'm going to do it the best I know how, and my kids will never experience the feelings I've had to.' My kids are my Cante [heart]!"

A father has many roles in a child's life. Everyone has their own way to be a father, everyone also has their own way of understanding the meaning of father. To me, being a father is the highest honor we can have as men. As a Lakota/Dakota father, I not only am a father to my own children, I have a responsibility to serve as a role model to other young people in my community. My most important duty is to lead by example.

It's the smallest things that make the biggest impact on our children, and as a Lakota Father I challenge other men to stand up and be fathers. Just tell your children that you love them, let them know you got them, and I can promise you the cycle will change.

Taking on an active parenting role as a father means being willing to take the time to express love to your children. Being able to stand up and say, "As a father, I will make it my mission to set an example and be the type of father my children deserve. I will give them the best of myself and show that my love for them is unconditional and without limits." Fathers, I only ask that you do not overlook or sneer at expressions of love.

For it is these small expressions that make all the difference in the lives of your children and of yourselves."

Let's Show Our Gratitude to All Fathers

This weekend, let's celebrate and honor the memory of men who have been good fathers and father figures in our life.

Here at Native Hope, we are grateful for tiyospaye, for fathers, and for our whole community of friends. Mitákuye Oyás'iny el lechangleska wichoni—"We are all related in this circle of life."

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13,000, 10,000, 8,000, 5,000, 3,000
Children Age 7-17 & Over
Men's & Women's Combined
A Men's 18-24 yrs.
B Men's 25-34 yrs.
Traditional - Crane - Draken - Fancy
C Women's 18-24 yrs.
D Women's 25-34 yrs.
Traditional - Jingle - Fancy

TEEN CONTEST
3,000, 2,000, 1,000, 500
Teen Boy's Fancy, Crane, & Traditional
Teen Girl's Fancy, Jingle, & Traditional

JUNIOR CONTEST
3,000, 2,000, 1,000, 500, 275
Boys' Fancy, Crane, & Traditional
Girls' Fancy, Jingle, & Traditional

TINY TOTS
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TEEN GIRLS' JINGLE
In Honor of Outgoing
3 Miss SDO Isabelle Phoras
1,000, 500, 250, 125, 62.5

JUNIOR GIRLS' TEAM DANCE SPECIAL
In Honor of Outgoing
3 Miss SDO Talia Robertson
1st - 500, 2nd - 400, 3rd - 300, 4th - 200 T-shirts

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Committee Special

MEN'S TRADITIONAL
In Honor of Donella Grey Sr.
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In Memory of MCM Minister's Inland Power

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In Honor of Donella Grey Sr.

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Saturday 9:00 & 10:00
Sunday 9:00

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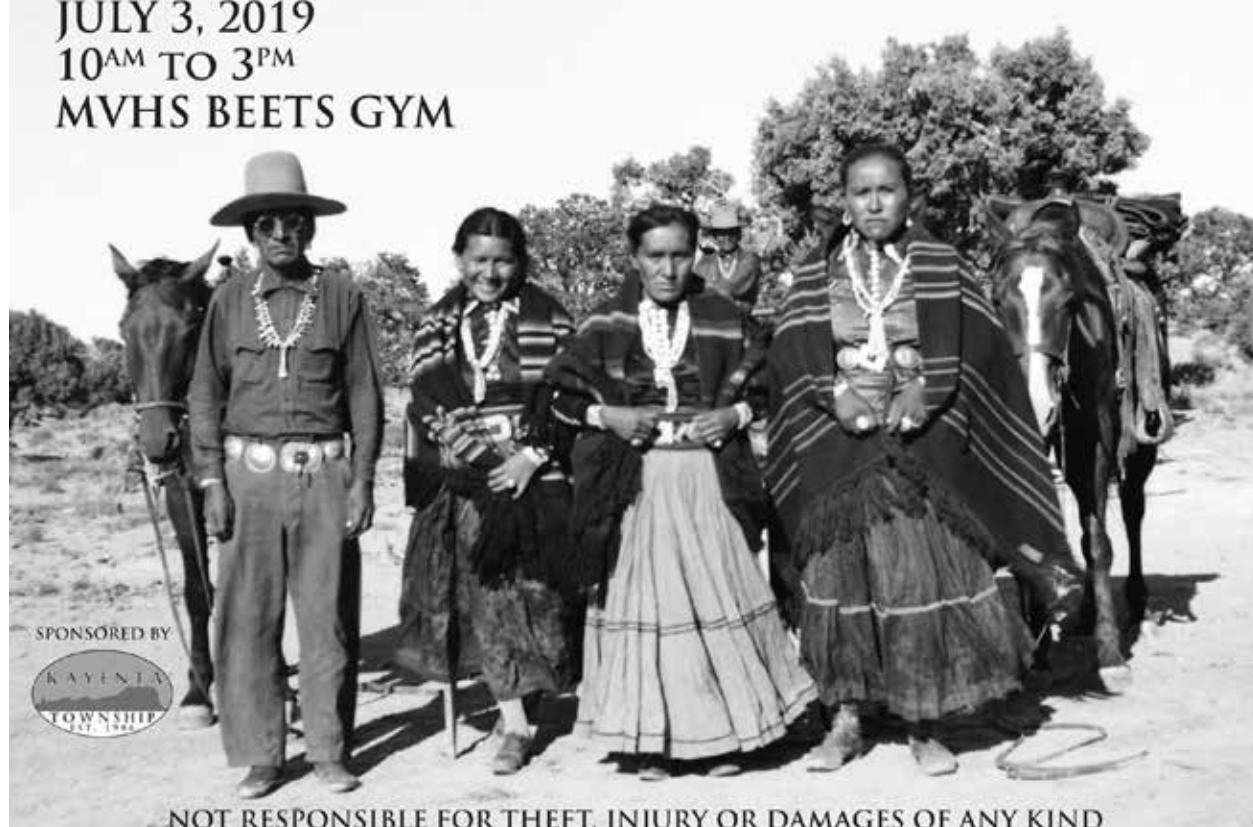
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How to Organize a Nonprofit Corporation with a Board

Registration is FREE for Native Americans and those working within Indian Country. In accordance with 2 CFR Chapter II Part 200, OMB Super Circular, Subpart E (Cost Principles), Provision 200.432 (Conferences), the Native Learning Center exercises discretion and judgment in ensuring that costs for conferences, training, technical assistance, and all other meetings and events (including retreats, seminars, symposiums, workshops, etc.), are appropriate, necessary, and managed in a manner that minimizes costs to its Federal award.

There are very few nonprofit organizations on Indian reservations. Most activities are organized under the tribal government, directed by the elected Tribal Council, and guided by a Tribal Constitution. Today, there is a growing number of tribal members who are considering creating non-profit organizations to offer some programs and services outside the jurisdiction of the tribal government. They hope that they can be more independent and efficient in responding to local people bringing local solutions to local problems. We follow a step-by-step process that supports people to form tax-exempt nonprofit organizations by helping them resolve some basic operational questions. In today's webinar, we will go over the basics in organizing your nonprofit.

Training Objectives:

- Discuss the purpose, scope and organizational commitments required of a nonprofit organization
- Discuss how to incorporate and secure federal tax exemption
- Discuss the roles and responsibilities of the individuals who are forming and running the organization

See what's happening on our social sites:



Free WiFi

By John Christian Hopkins

At the risk of having my Official Man Club membership revoked, I must admit that I'm not very good at mechanical things, or modern technology.

I was reminded of that recently while visiting Northland Pioneer College in Holbrook, Arizona.

I was trying to sign on to the guest wifi but kept getting a message saying "authentication failure." I flagged down a tech support person and told her I was having trouble signing onto the internet.

There was sympathy in her eyes as she patiently explained how to register for a free guest password. I told her I did that, but was getting the same message.

AUTHENTICATION FAILURE.

Aha, she realized that I getting close my Old Geezer years! She spoke slowly – because Old Geezers can't hear in real time – and explained that after I register for a guest password they send it to your E-mail address.

"Just check your E-mail," she said.

"Um, how can I do that if I can't get online?" I asked. It seemed like a perfectly logical question.

A shocked look crossed her face, and she stood there, no doubt thinking, "Is this guy a moron?"

"That's Mr. Moron to you," I thought back at her.

The lady acted like she was talking to a three-headed dinosaur, with one of its heads stuck firmly up its rectum.

"Most people have their E-mail linked to their phone," she said.

Well I didn't so I ended up having to pay \$2 for a wifi day pass.

I remember going to a fast food restaurant that had a sign promising "Free WIFI." I

wasn't really looking for another wifey, after all my wonderful Sara is everything I could hope for. But, heck, if they are free it couldn't hurt to take a look at a free wifey. Maybe there would be a cute redhead (are there any other kind?).

It's not just modern technology, either.

Back in college a girl with a flat tire asked me if I could change it for her. It was my chance to be a knight in shining armor!

"Aye, fair maiden!" I thought to myself. "I, Sir Johns-a-lot, shall gladly repair your conveyance!"

Only I forgot to block the wheel and the car rolled off the jack!

"Sorry, lady, I ain't no Mr. Goodwrench," I muttered, as I slipped away in shame.

It seems I have always had bad luck with cars.

When I moved to Florida I had a black Volkswagen Rabbit. It was great in New England because it really kept me warm during the winter.

It was less great in Florida because the heat wouldn't shut off.

Oh, and the windows wouldn't roll down.

Instead of a car it turned out to be a torture chamber on wheels!

I tell you, I just don't get mechanical stuff.

I was proud of myself when I got my first apartment – and bought a microwave oven. I dreamed of all the good stuff I could make myself to supplement my Twinkie diet!

I decided to cook a can of spaghetti. After watching it for a while, I called my sister, Hilary.

"Hey, Hil, are sparks supposed to shoot out of the microwave when you use it?"

"NO!" She asked if I had put the can in the microwave.

Of course I did. Reading directions are for lesser men.

I know what you're thinking – and it's Mr. Moron to you!

TEKO PHOTOGRAPHY

Professional Imagery by Tomas Alejo

Raritan Powwow 2019

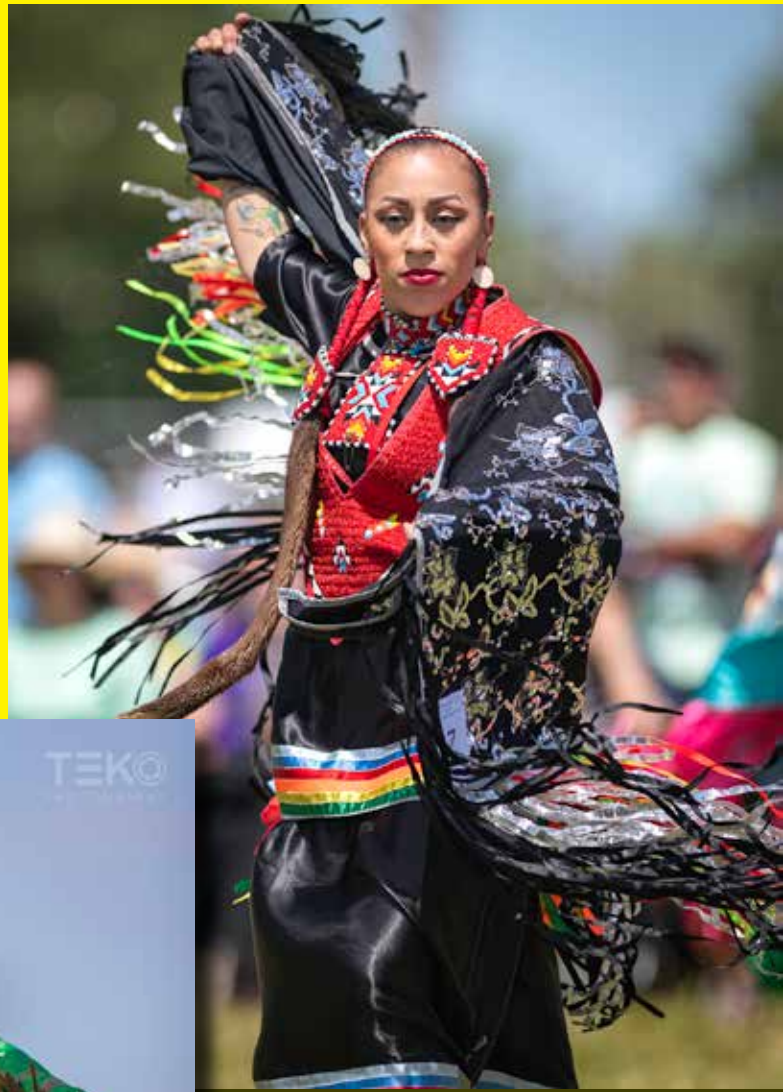


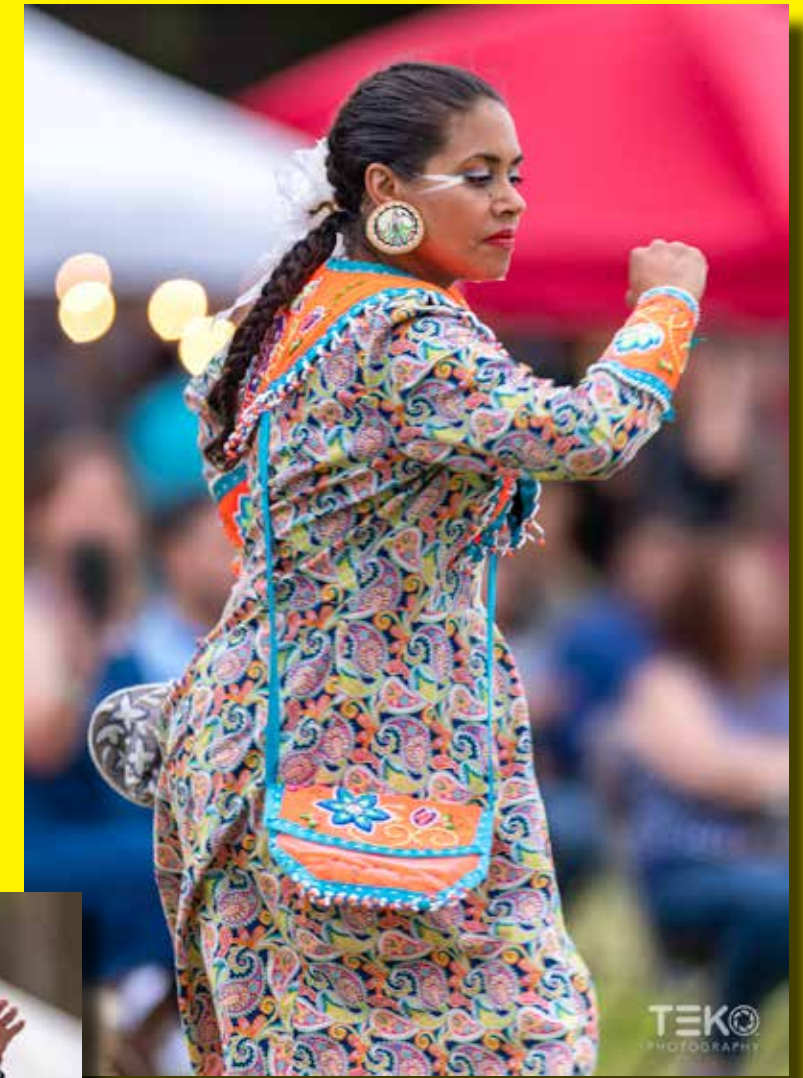


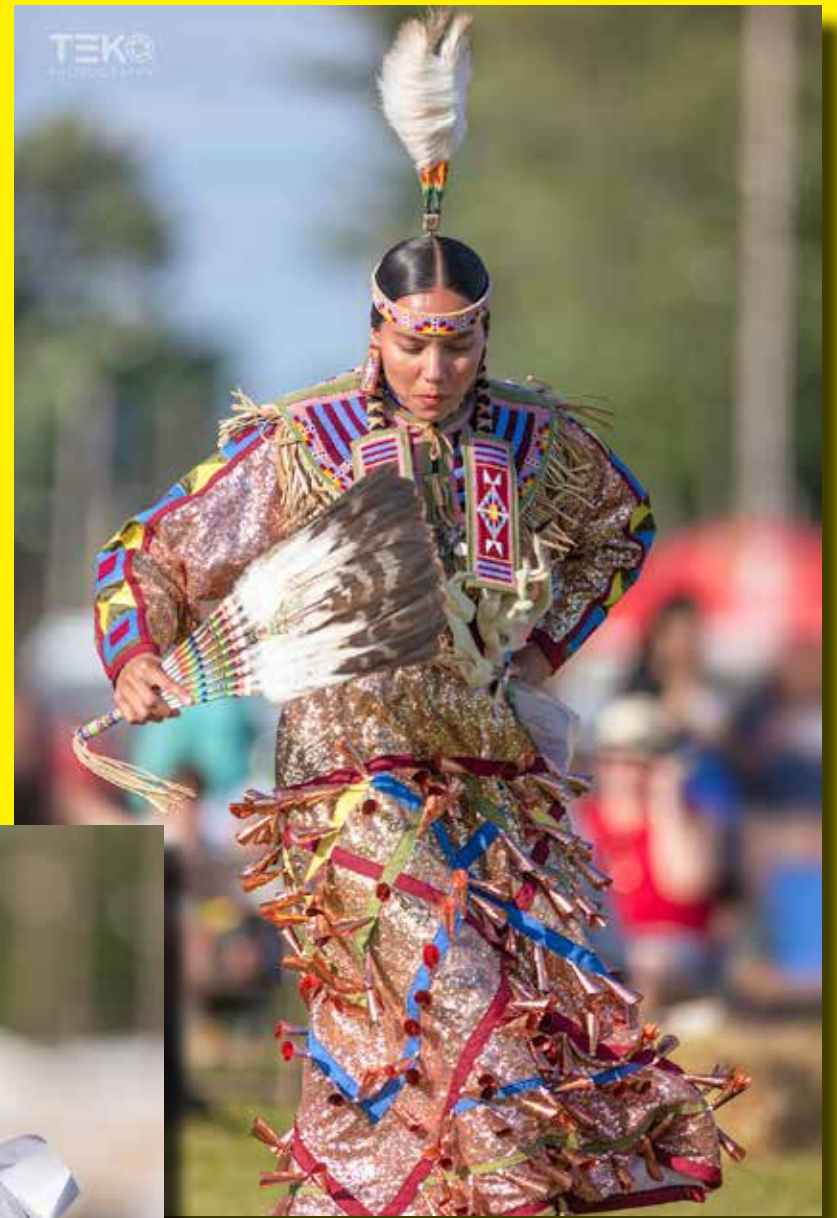




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PHOTOGRAPHY













A Cree Calendar Story

Written and Illustrated by Jim Gladue of the Kehewin Cree Nation,
owner and designer of Gladue Designs.
Providing Architectural, Graphic, web, animation, art services and Computer Training.
Residential School Survivor –
Father and mosom (Grandfather)
Culture + Family influences the art/design of Jim Gladue.



Email: jimgladue@gmail.com, Gladuedesigns@gmail.com

Phone: 780-240-6997

Dedicated to my parents, Children, grandkids and who ever believed in my art.

Chemawa Indian School

"Providing opportunities for every student to achieve success."

[Chemawa Indian School in Salem, Oregon, is currently accepting applications for Fall 2019.](#) We are a boarding school, grades 9 through 12, comprised entirely of Native American students from all over the United States and below are a few basic facts about our school:

- Students must be ENROLLED in a federally recognized tribe or DOCUMENT ¼ blood quantum.
- There is NO COST to attend because we are federally-funded.
- We PROVIDE TRANSPORTATION to and from school no matter where students live.
- Our maximum dorm capacity is 400 STUDENTS.
- We offer ATHLETIC, ACTIVITY, AND CLUB programs all year long.
- We have AVID AND HONORS programs for excelling students and CREDIT RECOVERY options for students that have fallen behind.

Thank you and have a great day!

Gary



Chemawa Indian School

"Providing opportunities for every student to achieve success."

QUICK FACTS

- Located in Salem, OR
- Oldest continually operating off reservation boarding school
- Established in 1880
- Tuition and Board Free—Transportation provided
- Support services (medical, dental and behavioral health) provided adjacent to our campus
- Bureau of Indian Education Operated
- Home to between 300-400 students each year
- Accredited through AdvancEd
- Oregon diploma granted

Our Students:

- Grades 9-12
- From 24 different states
- From more than 75 tribes



WHERE DO CHEMAWA STUDENTS COME FROM?



COLLEGE BOUND?
Over \$190,000 was awarded to our seniors in scholarships in 2019

PROGRAMS OFFERED

ACADEMIC

- ⇒ AVID—college readiness program
- ⇒ Honors Courses
- ⇒ Credit Recovery
- ⇒ Enrichment Classes
- ⇒ Vocational opportunities
- ⇒ Dual Credit with Chemeketa Community College and Western Oregon University
- ⇒ SAT/ACT Preparatory Classes
- ⇒ State of the art technology in every classroom
- ⇒ 20:1 Teacher/Student Ratio

EXTRA CURRICULAR ACTIVITIES

- ⇒ Full year round sports program
- ⇒ Tutoring
- ⇒ Robotics/AISES
- ⇒ Cultural Arts
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- ⇒ Social, academic and cultural clubs
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- ⇒ Dorm activities
- ⇒ Olympic size swimming pool
- ⇒ State of the art fitness room

For More Information

503-399-5721 x1345
www.chemawa.bie.edu



Veterans Support Networking Conference

For organizations and groups that serve veterans and their families.

Saturday, August 31, 2019

9:00 am to 5:00 pm

1626 Willamette St, Eugene, OR 97401

- Network with veterans' groups in Oregon face to face
- Get information on veteran programs throughout Oregon
- Collaborate with other veterans' groups in Oregon
- Work with other groups to better serve veterans' and their families in Oregon
- Gain resources and contact information on veterans' services in Oregon
- Opportunity to describe services your group provides to veterans' in Oregon

[Hosted by Native American Cultural Association of Oregon](#)

Spots are limited, please reserve your spot

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Kay Holmes, PhD, Assistant Professor, Indigenous Liberal Studies

Dr. Kay Holmes is a Mvskoke Creek descendant. She received her PhD in Education with an emphasis in Language, Literacy, and Culture in 2013 from the **University of California, Davis** (UCD) and an MA in Native American Studies in 2006. She works from an Indigenous perspective, incorporating other disciplines and methods into her research and teaching -- which is both transformative and social justice oriented.



Andrea Otero, Assistant Professor, Math/Indigenous Liberal Studies

As a long-standing enthusiast of both mathematics and music and the infinite connections they share, Andrea studied at **Tulane University** in New Orleans, Louisiana. After studying Performing and Fine Arts abroad in England and Scotland through a Tulane University exchange program, she discovered that the combination of mathematics, science, physics, and nature were perfectly entwined, and those connections have remained her passion ever since. In 2008, she arrived in New Mexico, hoping to explore various avenues of mathematics in the classroom that were less typical and more creative, allowing for exploration and discovery. After hearing and reading about **IAIA**, she came to speak to the department head -- and in 2011, was hired as adjunct faculty. In 2018, she served as Visiting Professor, while also completing her MEd in Mathematics Curriculum and Instruction.

**Institute of American Indian Arts (IAIA)
 Announces Addition of New Faculty
 New Department Chair, Professors, Faculty, and
 MFA Mentors**

NEWS RELEASE
 For Immediate Release

Contact:

Charlene Teters, Academic Dean
 505.424.2354, or cteters@iaia.edu
Eric Davis, Marketing & Communications Director
 505.424.2351, or eric.davis@iaia.edu

SANTA FE: June 12, 2019

IAIA Academic Dean Charlene Teters (Spokane) announces new faculty member appointments.

UNDERGRADUATE

Jennifer Love, Interim Department Chair of the Creative Writing Department, and will serve in that capacity for the 2019-2020 academic year.

Jennifer Love (Malagasy), is an Assistant Professor in Creative Writing. She is the 2019 recipient of the **AICF Faculty Member of the Year** award at IAIA. She is also the 2019 recipient of the **The Southampton Writer's Conference's First Gen** award, a full scholarship for a five day workshop in Southampton, NY. She is the co-chair of the **IAIA Pathways Council** (Achieving the Dream), served as **Developmental Education Coordinator** from 2016-2018, and as the **Summer Bridge Coordinator** in 2017 and co-coordinator in 2018. She is the 2017 winner of the **Santa Fe Reporter's Writing Competition in Non-fiction**. She received her MFA from **IAIA** in 2017.



Daisy Quezada, Assistant Professor Studio Arts, Ceramics

Daisy Quezada received her BFA in Studio Arts from the **Santa Fe University of Art and Design** in 2012 and her MFA from the **University of Delaware**, Newark in 2014. She has exhibited internationally including the **Denver Art Museum**, **New Taipei City Yinngge Ceramics Museum in Taiwan**, **Icheon Ceramics Festival** in South Korea, **Summerhall** in Scotland and **Hubei Institute of Fine Arts in China**.



Mattie Reynolds, Assistant Professor in Museum Studies and Director of the Balzer Contemporary Edge Gallery

Mattie Reynolds, (Choctaw Nation of Oklahoma), former Preparator and Exhibition Coordinator at the **IAIA Museum of Contemporary Native Arts**, is the new Director of the **IAIA Balzer Contemporary Edge Gallery**. She will also teach in the Museum Studies department. Mattie holds a BA in Anthropology from the **University of Montana** and a MS in Arts Management from the **University of Oregon**.



Anthony Deiter, Assistant Professor in Cinematic Arts, Gaming/Virtual Environments

Anthony Deiter is an enrolled tribal member of the Peepeekisis Cree Nation. He holds an MFA from the **University of Wisconsin**, a BFA from **Arizona State University** and an AFA from the **Institute of American Indian Arts**.

He brings to IAIA 19 years of teaching experience in **2d/3d animation, virtual technologies, Vicon motion capture with applications for gaming, production, post production**. His teaching experience includes editing, production, post-production, web design, and online learning. He is a published media artist and teacher nationally and internationally.

GRADUATE



Santee Frazier (Cherokee Nation of Oklahoma), Director of the Low Residency MFA in Creative Writing Program

Santee Frazier is a member of the Cherokee Nation of Oklahoma. He received his BFA from the **Institute of American Indian Arts** and his MFA from **Syracuse University**. He has received fellowships from the **Lannan Foundation**, **The School for Advanced Research**, and **The Native Arts and Cultures Foundation**. Frazier's poems have appeared in **Ontario Review**, **American Poet**, and **Prairie Schooner**, among others. The author of **Dark Thirty**, University of Arizona Press, 2009, Frazier's second collection of poems **Aurum** is forthcoming from the University of

Santee Frazier has served as a Poetry Mentor in **IAIA's MFA program since the its inception in 2013** while also **teaching at Syracuse University** and maintaining an active presence in the literary field. He will be moving back to Santa Fe to direct the MFA program. Santee brings with him substantial experience in higher education and writing programs, demonstrated leadership skills, and a respected career in the literary arts.



Layli Long Soldier, Visiting Assistant Professor in Creative Writing

Layli Long Soldier is a citizen of the Oglala Lakota Nation and a poet, writer, and artist currently teaching in **Randolph College's MFA program**. Her book of poems **WHEREAS**, published by Graywolf Press in 2017, received the **PEN Jean Stein Award** and **National Book Critics Circle John Leonard Prize**. The book was a **finalist for the 2017 National Book Award**. Layli is the recipient of a **Whiting Award**, a **Lannan Literary Award**, and a **National Artist Fellowship** from the **Native Arts and Culture Foundation**. Her work has been featured on NPR's On Being and PBS's NewsHour.

Her poems and critical work appear in **Poetry, American Poetry Review, American Reader, Kenyon Review, New York Times, American Indian Journal of Culture and Research, PEN America, The Denver Quarterly, and Brooklyn Rail**, among others. In 2010 Q Ave Press published the chapbook **Chromosomory**, and in 2013 she participated in the art exhibit **Pte Oyate** at the **Red Cloud Indian School**.

Layli is a contributing editor at **Drunken Boat** and the poetry editor for **Kore Press**, a literary press that publishes poetry, fiction, and nonfiction by women. She holds a BFA in Creative Writing from the **Institute of American Indian Arts** and an MFA with Honors from **Bard College**.



Jamie Figueroa, Visiting Assistant Professor in Creative Writing

Jamie Figueroa (Afro-Taíno), is Boricua by way of Ohio and a long-time resident of northern New Mexico. She explores identity, familial relationships, place, culture, and ancestry. A two-time graduate of the **Institute of American Indian Arts**, (BFA and MFA in Creative Writing), she publishes across genres including fiction, creative nonfiction, and poetry. Her work has been published in **McSweeney's, Catapult, Epoch, Hinchas de Poesia, The Santa Fe Literary Review, Yellow Medicine Review, Flash: International, Eleven Eleven, and Sin Fronteras**, among others. Her collaborative community work facilitates an engagement with underrepresented voices and highlights intergenerational, multi-racial and multi-ethnic, gender and sexuality difference, and equity. Currently, in addition to advising in the MFA-Interdisciplinary Arts program at **Goddard College**, within the Indigenous/Decolonial Art focus, Jamie facilitates modern myth making for personal and collective restoration and healing.



Esther Belin, MFA Program Mentor

Esther Belin (Diné) is a multimedia artist and writer. She is the author of two collections of poetry, **From the Belly of My Beauty** (1999), which won the **American Book Award** from the Before Columbus Foundation, and **Cartography** (2017). She is a graduate of the **Institute of American Indian Arts** and the **University of California, Berkeley**.



Brandon Hobson, PhD, MFA Program Mentor

Brandon Hobson is the author of **Where the Dead Sit Talking**, a winner of the Reading the West Book Award and **finalist for the 2018 National Book Award**. His other books include **Deep Ellum** and **Desolation of Avenues Untold**. He has won a Pushcart Prize, and his stories and essays have appeared in such places as **Conjunctions, The Believer, The Paris Review Daily, NOON, Publisher's Weekly**, and elsewhere. In addition to mentoring in the MFA program, Brandon is beginning in the Fall 2019 as **Assistant Professor of Creative Writing at New Mexico State University**. He holds a PhD from **Oklahoma State University** and is an enrolled citizen of the Cherokee Nation.



Brooke Swaney Pepion, MFA Program Mentor

Brooke Swaney Pepion (Blackfeet Tribal Member & Salish Descendent) is a 2003 **Stanford** graduate. She went on to obtain her MFA from NYU. A 2013 **Native Arts and Cultures Fellow**, a 2014 **Sundance Native Lab Fellow** and a **Time Warner Fellow**, her work has screened at **Sundance, ImagineNative, the Autry, and the Museum of Modern Art** amongst others. She is versed in both short and long-form content creation.



Cedar Sigo, MFA Program Mentor

Cedar Sigo was raised on the Suquamish Reservation in the Pacific Northwest. He studied at **The Jack Kerouac School of Disembodied Poetics** at the Naropa Institute. Sigo is the author of **Royals** (Wave Books, 2017), **Language Arts** (Wave Books, 2014), and **Stranger in Town** (City Lights, 2010). He is also the editor of **There You Are: Interviews, Journals, and Ephemera**, on **Joanne Kyger**. He has taught at **St. Mary's College and Naropa University**.



David Treuer, PhD, MFA Program Mentor

David Treuer (Ojibwe) is from Leech Lake Reservation in northern Minnesota. He is the recipient of a **Pushcart Prize, two Minnesota Book Awards**, and fellowships from the **NEH, Bush Foundation**, and the **Guggenheim Foundation**. He divides his time between his home on the Leech Lake Reservation and Los Angeles, where he is a **Professor of English at USC**. After graduating from high school he attended **Princeton University** where he wrote two senior theses-- one in anthropology and one in creative writing -- and where he worked with Toni Morrison, Paul Muldoon, and Joanna Scott. Treuer graduated in 1992 and published his first novel, **Little**, in 1995. He received his PhD in anthropology and published his second novel, **The Hiawatha**, in 1999. His third novel **The Translation of Dr Apelles** and a book of criticism, **Native American Fiction; A User's Manual** appeared in 2006. The Translation of Dr Apelles was named a **Best Book of the Year by the Washington Post, Time Out, and City Pages**. He published his first major work of nonfiction, **Rez Life**, in 2012. His next novel, Prudence, was published by Riverhead Books in 2015. His essays and stories have appeared in **Granta, Harper's, Esquire, TriQuarterly, The**

Washington Post, Lucky Peach, The New York Times, The LA Times, Orion, and Slate.com. His most recent book of nonfiction, **The Heartbeat of Wounded Knee**, (2019), is a New York Times Bestseller.

Dean Teters commented: "I'm excited about the new faculty coming in this next academic year. They are strong in their field; many are Native, and many are alumni." To arrange an interview with any of the new faculty, please contact Eric Davis at 505.424.2351, or eric.davis@iaia.edu.

###

Offering undergraduate degrees in **Studio Arts, Creative Writing, Cinematic Arts and Technology, Indigenous Liberal Studies, Museum Studies, and Performing Arts -- an MFA in Creative Writing --** along with certificates in **Business and Entrepreneurship, Museum Studies, and Native American Art History --** IAIA is the only college in the nation dedicated to the study of contemporary Native arts. The school serves 495 full time equivalent (FTE) Native and non-Native American college students from across the globe. IAIA is accredited by the **Higher Learning Commission --** and is the only college in New Mexico accredited by the **National Association of Schools of Art and Design.**


About IAIA -- For over 50 years, the Institute of American Indian Arts has played a key role in the direction and shape of Native expression. With an internationally acclaimed college, museum, and tribal support resource through our Land Grant Programs, IAIA is dedicated to the study and advancement of Native arts and cultures -- and committed to student achievement and the preservation and progress of their communities. Learn more about IAIA and our mission at www.iaia.edu.

The Institute of American Indian Arts Foundation is a tax-exempt 501(c)(3) organization. To make a donation on-line, please [click here](#) -- or call toll free: 1.800.804.6423.

Institute of American Indian Arts, 83 Avan Nu Po Road, Santa Fe, NM 87507



Carry The Kettle Nakoda Oyade, Treaty 4 Territory, Saskatchewan, Canada



CEGAKIN WACIBI

JULY 19-21 2019

<p>HEAD STAFF</p> <p>Announcers Kenneth "Tuffy" Helgeson, Fort Belknap MT, USA Howie Thomson, Carry the Kettle, SK, CAN</p> <p>Arena Directors Vee Whitehorse, Standing Buffalo, SK, CAN Walter RunsAbove, Lamedeer MT, USA Greg "Horse" Eashappie, Carry The Kettle</p> <p>Head Singing Judge Rylan Baker, Mandaree, ND, USA</p> <p>Sound & Tabulation Wasteste Sound Pine Country Tabulations</p>	<p>SINGING CONTEST</p> <p>1st Place - \$20,000.00 2nd Place - \$15,000.00 3rd Place - \$12,000.00 4th Place - \$10,000.00 5th Place - \$8000.00 8th - 15th Consolation - \$1000.00 NO DRUM SPLIT</p> <p>INVITED DRUMS</p> <p>Thunder Hill, Weatherford, Oklahoma, USA Bullhorn, Kainai, Alberta, CAN Showtime, Rapid City, South Dakota, USA Woodenface, Whitebear, Saskatchewan, CAN Walking Buffalo, Whitefish, Saskatchewan, CAN</p>	<p>DANCE CONTEST</p> <p>Tiny Tots Paid Daily Juniors (6-12) \$300-\$200-\$100-\$50 Boys - Traditional, Grass, Chicken, Fancy Girls - Traditional, Jingle, Fancy Teens (13-17) \$600-\$400-\$200-\$100 Boys - Traditional, Grass, Chicken, Fancy Girls - Traditional, Jingle, Fancy Jr. Adults (18-35) \$1200-\$1000-\$800-\$400 Men's - Traditional, Grass, Chicken, Fancy Women's - Traditional, Jingle, Fancy Sr. Adults (36-54) \$1200-\$1000-\$800-\$400 Men's - Traditional, Grass, Chicken, Fancy Women's - Traditional, Jingle, Fancy Golden Age (55-65) \$1200-\$1000-\$800-\$400 Men's Combined & Women's Combined Champions (67+) \$1200-\$1000-\$800-\$400 Men's Combined & Women's Combined</p>
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For More Information Please Contact Cegakin Wacibi 2019 Powwow Committee
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Ojibwe Confessions: Indigenous View Point

Ojibwe Revelations: Native Perspective of Ojibwe Indian in Canada. Sharing thoughts on politics, activism, spirituality, community changes, urban Indians, identity and Life in the Reserve

Society and the Scary Indigenous Folk

By Steve Julian C.

What is frightening to the main stream establishment when it comes to Indigenous folk? What really scares the ruling authority about Indians/natives?

I bet you think the answer is an educated Indigenous person.

Sure education, institutional education is an asset. An asset to anyone. That is not what scares the high up decision makers and security agents.

Nope it goes back to the thinking of old police, clergy, business and government types. Ask yourself what was the main thing done to the Indigenous folk?

They separated them from their beliefs; their homes; their collective; their way of life. Sure they engaged in the tried and true methods of force. Force works much of the time but it doesn't eliminate the problem. You think force has worked in places like [Afghanistan](#), or against the [Basque](#), the [Chechen](#)? Look at where they are facing now.

Force is not always the answer. Especially when the people forced on them have a solid foundation of who they are.

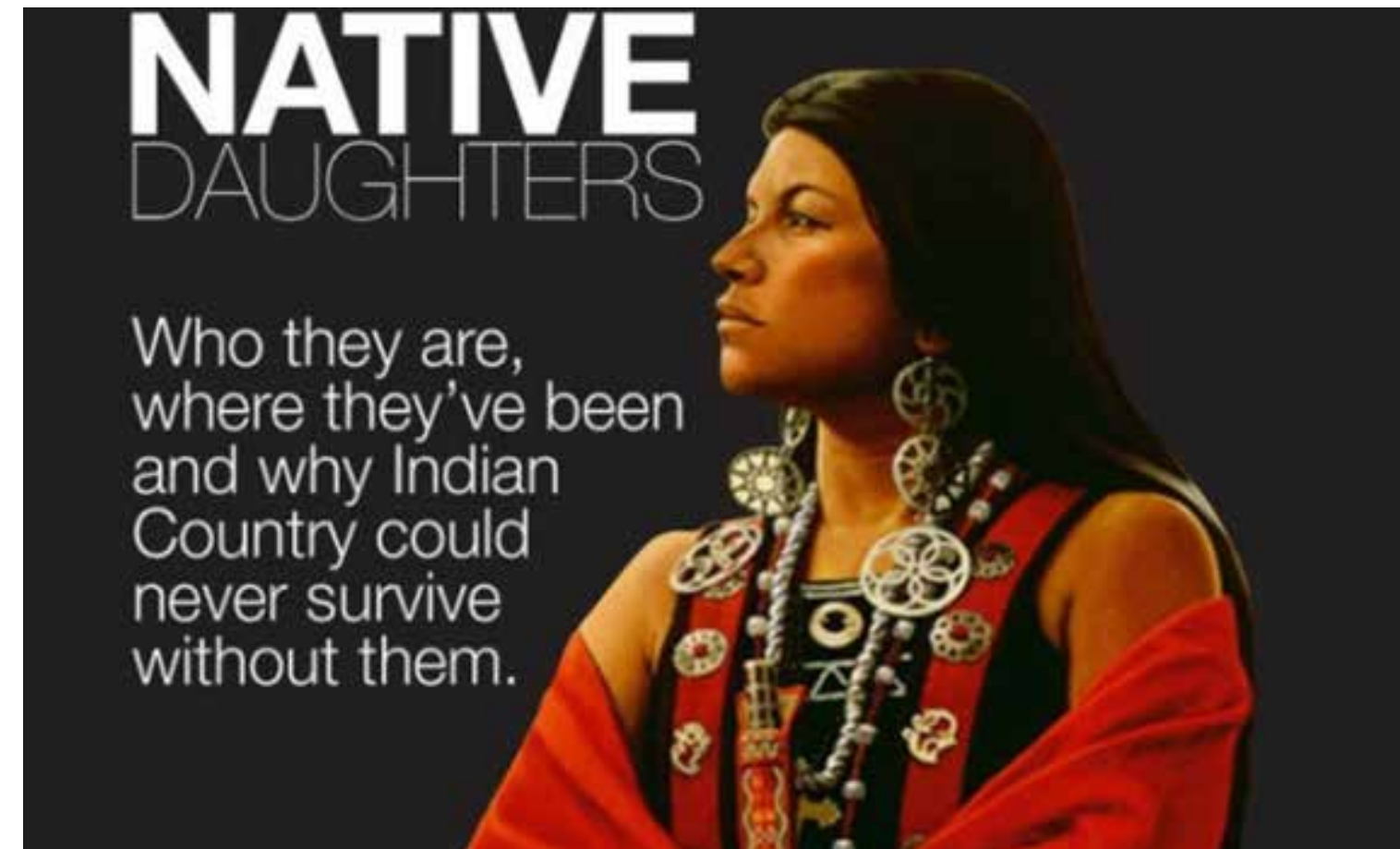
Sam Steele was one of those old thinkers and a hero in the eyes of Canada. He was active in influencing Canada's war on Indians and their way of life; their belief system. In his words, you can't have the young Indians getting stirred up with war stories of the Old Warriors. He and the establishment were afraid of the continued knowledge from the Old ones to the young ones. Canada and the U.S. made it against their laws to maintain a way of life; a belief system.

You see it is not the educated Indian that society is scared of. **It is the Traditional Indian.** The Indian who has a firm and solid knowledge of who they are. The Indian cannot get that foundation from the institutional education system. They can only get it from the Teachers, the Elders. That is the greatest fear for the establishment. You can't crush a people who have a solid base, a solid identity. The youth are now embracing the Traditional Teachings and sentiments. The Women will bring along the youth. They will be the ones who will carry a Nation.

The Christian Indian is good for the establishment. They do not have the solid foundation of who they are. I mean how could they? They sing the songs of a foreign land, a foreign people, a foreign life. Hosanna in the highest; what is that to Indigenous folk? Good for them they can walk in the established society. Although they are broken but living. For the rest of the Indigenous folk it doesn't work.

Establishment is smart. It doesn't stay there by not being active. So it's not in establishment's interest if Indigenous folk have a solid knowledge of who they are. They see the lessons being played out in other lands.

That is the biggest fear of society. [An Indigenous people confident and sure of who they are.](#)



“All man are the same except for their belief in their own selves, regardless of what others may think of them”

— [Miyamoto Musashi](#), *A Book of Five Rings*:

[A spacious channel includes more stories about Indigenous lives](#)



By [Mark Trahant](#)

For an obituary, send us a photograph and a short essay. Send an email to obituary@IndianCountryToday.com

There is an old joke that you reach an age where you check newspaper obituaries to make sure you are not found in the headlines.

Then I am not yet quite that age. And newspapers? Right. The problem there is not really a place for me to check. There is not a great collection of Native obituaries from across the country. I have always loved obituaries (called “eight points” back when I started in the news business because of the small type). I remember being the first to volunteer to write or edit several pieces

early in my career. The stories stick with me: An heir to a rifle maker, church leaders, politicians, authors, and just people whose lives made a great story.

The best thing I have ever written was a [tribute to my grandmother in The Seattle Times](#). She saved for me a stack of silver coins. But “the treasure my grandmother left us was a stack of stories. Each coin is a reminder of something that happened, an event or family adventure. She saved these for later, and gave them back now that we're ready to understand their value. I pick up the coins now and shuffle them from thumb to thumb. I hear shiing-shiing, shiing-shiing, a sound like a fancy dancer makes at a powwow. I hear stories.”

Those family stories are on my mind again. I have been thinking about all of this since my father's recent death.

When my siblings and I met at the mortuary where we were handed a proscribed obituary for the local newspaper and a bill for \$174. We didn't even think about it, we said, “yes,” and added it to the list of everything else we had to do.

But now that I am back at work ... I think we can do better.

Indian Country Today can do something that a local newspaper cannot. Our digital platform has a spacious channel. We can post obituaries from [Seminole](#) to [Unga](#). From [Penobscot](#) to those from the aboriginal people of Hawai'i.

We also believe in service -- so there will not be a fee or a charge for passing along these stories.. It's a part of our collective story that should be shared.

It seems to me that we live in an age where Indian Country is connected instantly. A death in one tribal community has a meaning in others. This has been true for a long time, perhaps forever, but now the speed of that communication means that people want to know about their friends and family as soon as possible.

So we have created a new tab: Obituaries. To publish information just send us a photograph (required for our content management system) and a short essay. Send an email to obituary@IndianCountryToday.com

What should be in that obituary?

Start with information about the death, such as the time and place. Then a short biography (my favorite part) of the person. A few words about family members, those who have died before, and those who remain. This part of the story connects us. If there is a special ceremony, or an upcoming service, please tell us about that. Finally, it's just fine to add a special message. A poem. A note of appreciation. Or even a prayer.

And don't forget to include a photo. (Or even two.)

When my father died I was fascinated by how the Shoshone-Bannock Tribes did what a community does best. There was a system in place: Tribal employees set up a teepee at his home, there were prayers and papers, and engagement. Every tribe it seems to me has a variation of that. That's what makes Indian Country distinct. It adds to the richness of our lives and it's a story that's not often told.

Earlier this week I received a note asking for an obituary to be published about an attorney who worked in Indian Country a long time. "Great timing," I thought. "Yes." Then I got this note: His "brother said he happens to know that every day when Karl opened up his computer he went to Indian Country Today."

As if we needed another reason. Thank you.



Mark Trahant is editor of Indian Country Today. He is a member of the Shoshone-Bannock Tribes. Follow him on Twitter - [@TrahantReports](https://twitter.com/TrahantReports)



<http://london.ctvnews.ca/more/smoke-signals>

29TH ANNUAL OPWAAGANASINIING POW WOW

LAKE HELEN RESERVE

JULY 19 to 21ST 2019

HOST DRUM:
Young Spirit Singers
Frog Lake AB

Co-Host Drum:
Battle Nation, Thunder Bay ON

Invited Drum:
Little Bear Singers, Thunder Bay ON

Lead Dancers:
Doug Turner & Dancia Gagne

Arena Directors:
Philip Wawia & Nathan Moses

Emcee:
Todd Genno

Elder:
Rose Moses

WARM UP:
FRIDAY
July 19th - 6 pm

GRAND ENTRY:
SATURDAY
July 20th - 1 pm & 7 pm

SUNDAY
July 21st - 12 pm

Pow-Wow Co-ordinator
Gloria Lindstrom
☎ 807-252-9097
✉ gubby@live.ca

The poster features a decorative floral border with blue and pink flowers. Two circular inset photos show dancers in traditional regalia performing at a powwow.



NATIVE HOPE

Connection and Empowerment for Native People: The Teachings of the Bow and Arrow



By Kyal Middletent

Most Americans think of the bow and arrow as a tool for hunting or sports. But writer and craftsman Joseph Marshall III has always seen the bow and arrow as a source of spiritual guidance.

In Lakota culture and in Native American culture more generally, the bow and arrow offer us a set of teachings that help us understand ourselves, each other, and our ancestors.

Today, I am exploring the importance of passing on the traditions of our ancestors, the significance of the teachings of the bow and arrow, and how the teachings of the bow and arrow

can empower Native Americans.

[Our recent story about Richard "the Bowmaker"](#) shows the beauty and reverence of bow-making. Bow making was a gift from the Thunder Beings, the Wakinyan—the good spirits, guardians of truth and protectors of the tribes. This gift enabled the Lakota to hunt the buffalo. It was a gift that elevated them and gave them greater sustainability.

For Richard, the gift of the bow making is something he wants to pass on to the next generation. It is an art that takes patience, purity, and respect.

But Richard is not the only Lakota who is preserving the teachings of the bow and arrow.

Learning from Joseph Marshall III, Native Writer and Craftsman



Last year, I was able to spend several days with [Joseph Marshall III](#), learning the teachings of the bow and arrow and learning how to share these teachings with the next generation.

Marshall has written a whole book on the heritage of the Lakota people called *The Lakota Way of Courage and Strength* where he explains the teachings of the bow and arrow.

In [an interview about his book with NPR](#), Marshall talks about the importance of preserving culture and tradition:

"[S]trength and resilience are at the core of who we are as Lakota people and, individually, I look at my grandparents and they are those same kinds of things. They are strong, they're resilient, they have all the values that their parents taught them and that they turned around and taught to my parents and so forth, so it's a passing of one generation to the next, those values that make us who we are.

[L]ife is change. We learn that early on. At least, I did. And we either give in, we roll over

and lay in a whimpering heap or we try to adapt to the situation and maintain a core of who we are. The Lakota society, Lakota culture of the past, was based on a lot of values, a lot of norms, a lot of beliefs and perhaps we've lost some of those, but not all of them and, because of that, we have maintained a core of our cultural identity."

The Bow and Arrow, Metaphors for Life

As a Lakota man, Native Hope Ambassador, and as someone who mentors Native American teens, I believe in the importance of our tradition and that's what intrigued me to learn from Joseph Marshall III. I realized that the bow and arrows were a metaphor for life.

The Bow and Arrow was a gift to the Lakota people. According to tradition, the moon gave us the bow and the arrows came from the sun. Since the sun is male, the arrows are male and, since the moon is a woman, the bow is female. Together, the sun and moon, the bow and arrow, male and female, they fulfill that balance that we see in life.

Hunting bows and arrows are used only for hunting. In order to provide for life. War bows and arrows are used only in war. In order to defend life, they become instruments of death. Because of the purpose for each kind of bow and arrow, they are sacred. They are treated with respect.

This is one of many teachings, but my personal favorite teaching to share with the younger generation. The women and man represent the bow and arrow and we have a purpose to one another. A bow, no matter how strong or well made, cannot fulfill its purpose without the arrow. An arrow, no matter how straight, cannot fulfill its purpose without the bow.

Sharing the Teachings of the Bow and Arrow with Native Women and Native Youth in South Dakota



I love sharing Marshall's teachings to young men and women about the Lakota/Dakota way of life through his arts and crafts, stories, and Lakota bow and arrows.

In April, I spoke with middle school boys and girls from Crow Creek Tribal Schools and showed them the techniques of Lakota archery and the principles of respect for each other and for the teachings. In May, I was able to present at the Crow Creek Sioux Tribe Women's Camp. My presentation focused on the strength and power of Native women as the backbone of our societies.

When I share the teachings to young women, I love to share stories and explain to them that our ancestors, our grandmothers and great grandmothers were and still are the backbone to all our societies.

I share all the tasks our women did; they were more than just mothers of the tribes' children. They were builders, warriors, farmers, and craftswomen. Their strength was essential to the survival of the tribes. It's very empowering not only for the young girls, but the older mentors as well. I also teach them how to shoot the bow and arrow.

Traditionally, it wasn't as important for a woman to know how to make a bow or arrows, the husband would do it. But it was very important for the women to know how to shoot and defend the camp if anything happened while warriors and hunters were gone.

We Can All Learn from Native Traditions

We can all gain lessons from the bow and arrow and their connection to all living things. When the Lakota hunter/warrior strings his bow to use it, he touches the bottom tip to the Earth. He does the same for the arrow.

In that brief moment, they are reconnected to the life force of Grandmother Earth. Mitakuye Oyasin-all are related. This means everything that lives and exists.

The bow and the arrow are always a symbol of that ultimate connection.

Want to learn more about Native culture and tradition? Explore our resource—Reflecting on Our Foundations.

[EXPLORE the TRADITIONS](#)



Do you know the best place for finding & learning about Native American focused grants?

The [Native Learning Center](#) (NLC) has one of the most up-to-date and extensive collection of Native American and Indian focused grants available. The NLC reviews and updates our Grants Opportunities section of our website on a nearly day to day basis to make sure every opportunity is correct and made available to you.

If you are looking for grant opportunities to help your Native community, Please check out the

NLC Grants Opportunities section. You will be glad you did.



Registration is FREE for Native Americans and those working within Indian Country. In accordance with 2 CFR Chapter II Part 200, OMB Super Circular, Subpart E (Cost Principles), Provision 200.432 (Conferences), the Native Learning Center exercises discretion and judgment in ensuring that costs for conferences, training, technical assistance, and all other meetings and events (including retreats, seminars, symposiums, workshops, etc.), are appropriate, necessary, and managed in a manner that minimizes costs to its Federal award.

See what's happening on our social sites:



~SECRET GARDEN~

By Carla-Rae

This morning in my Quiet Time, I took a journey to a 'secret garden'. May I now, reveal the location of this succulent paradise.

'I close my eyes and I am there,
A place so lovely, serene and fair.
A place where I find my mind's repose
with every color of fragrant rose.
The air so sweet filled with sounds and smells
All grand and lovely treats
The friends of feathers, fur, and gills gather
to add to the blissful thrills.

It only takes a moment, you see,
to close your eyes and wander free,
In this place of pure serenity.
Come as you are, no need for fancy dress,
No one there, but you to impress.

I have revealed the location of this 'secret garden' of the mind
Now, up to you if you want it, to find.'



N8VZ INK.
PRESENTS



DAVID BUFFALOHEAD

Singer / Song Composer

David D. Buffalohead was born in Ponca City, Oklahoma. David is a singer and song composer. He has started 31 pages and three groups on Facebook. With these pages, David would like to utilize them to be a voice for the Native American people. He also wants his music to be heard. The crew behind N8vz Ink. bring these pages a voice. They plan to launch a line of t-shirts as well. Show your support, buy one today!



N8VZ IN REGALIA

N8vz In Regalia



Honoring Our Ancestors, Culture & Heritage Across Indian Country

LIL N8V CUTIEZ

Lil N8V Cutiez



Inspiring & Teaching Our Future Leaders



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