

# Native Hoop



TEKO PHOTOGRAPHY

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# Table Of Contents

|  |  |  |
|--|--|--|
| KHC Nurse Article-COVID-19<br>By Ruth (Bazhnibah) Kawano<br>Pg 6 | Chemawa Indian School Pg 36                      | Redfeather Pg 65                             |
| N8vz In Regalia Pg 7   | Francine Cunningham Pg 37                        | Artistic Wolf Pg 66                          |
| ICT 10 people whose...<br>By Mark Trahant Pg 8                   | Rolanda Comedy Pg 38                             | Latasha Smith Pg 69                          |
| A Thought On Judging Others<br>By: Carla Rae Pg 12               | ICT Indigenous nurse Pg 40                       | ICT Indian Country Pg 70                     |
| Amber Waboose Pg 13  | Jay Benally Pg 45                                | Honey Lodge Pg 75                            |
| NLC Wellness from Pg 14  | OC Compromise The...<br>By Steven C Julian Pg 46 | OC A Curse So...<br>By Steven C Julian Pg 76 |
| OC No Guns...<br>By Steven C Julian Pg 16                        | NLC Site Characterization... Pg 48               | Native Voices United radio Pg 77             |
| AnnaLayne Begaye Draper Pg 19                                    | Freedom 2020<br>By Sam Hatfield Pg 50            | NLC Super Circular... Pg 78                  |
| CRYP Pg 20   | Smoke Signals Pg 51                              | CRYP Pg 80                                   |
| NHM Press Release Pg 22  | WWW.SAIGE.ORG Pg 51                              | IAIA Pg 84                                   |
| Dante Biss - Grayson Pg 23                                       | Stacey Littledeer Pg 52                          | Chemawa Indian School Pg 88                  |
| CRYP Pg 24   | Talon Simon From Rez<br>Famous Pg 53             | Small Town Secrets<br>By Sam Hatfield Pg 92  |
| Where My Heart Remains<br>By D. Standing Soldier Pg 28           | Skye Breese Photography Pg 54                    | Rodi Bragg Pg 95                             |
| Douglas Crowwolf Pg 33   | Jessica Roanhorse Pg 61                          | Teko Photography Pg 96                       |
| In The Rooms Pg 34   | IAIA Pg 62                                       | Trina Begay Pg 116                           |
| A Cree Calendar Story Pg 35                                      | Kristy Blue Pg 63                                | April Godfrey Pg 117                         |
|  | Tribal Nations Maps Pg 64                        | Quiet Time Word<br>By Carla-Rae Pg 118       |
|  |  | BSecure Pg 119                               |

# Native Hoop To You

We are honored to bring you the latest issue of Native Hoop Magazine.

Please continue to be safe with the numbers of COVID-19 going up.

While you were at home staying safe, check out all of the vendors in this issue! With all the shut downs, we've decided to help where we can. Some vendors make their living at events and with events closed please help them in this time. Support your Native Artists any way you can.

Also check out the amazing photographers in this issue as well.

To help bring good into things, also check out the [Social Distance Powwow](#) page of Facebook.

They are a great alternative to powwows since everything is closed. They have been an amazing option.

During these hard times please stay safe, wear a mask, and remember to social distance.

Also be courteous to those who are deaf and cannot read lips due to the masks. They need extra patience and time. If you want to help further, download [Google Live Transcribe](#). It will transcribe what you are saying for them.

As always, please enjoy this month's issue. Without all of you readers, contributors and amazing people out there, we wouldn't be here. Stay safe!



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# KHC Nurse Article-COVID-19

By Ruth (Bazhnibah) Kawano

A remote town in Northcentral Arizona is Kayenta with a population of about 5,000 people. In this small town is the Kayenta Health Center (KHC) operated by the Indian Health Service on the Navajo Nation. KHC serves roughly over 20,000 town and surrounding community people. I recently travelled there to meet some nurses who had experience with caring for the coronavirus (COVID-19) patients and wanted to hear their stories. As I drove, I wondered about why the coronavirus was here on the Navajo Nation, arriving from China, a country 6,972 miles away. I had heard about it mid-January 2020. I had seen images of nurses in head-to-toe PPE (Personal Protective Equipment) gear in their city of Wuhan, China hospitals. Weeks later images of a hospital being erected in less than 2 weeks in Wuhan were on every news source! I didn't think it was that serious, but they called it the "novel virus" and it piqued my interest, thus watching the news every day.

In this Kayenta Health Center were nurses who also saw the same images that I had seen on TV. Because they were healthcare providers, they sought to learn about COVID-19 in mid-February. They feared that the novel virus would come to the United States but did not anticipate arriving on the Navajo Nation, "It's all the way across in China!" stated Kathleen Whitehorse, an Emergency Department Registered Nurse (RN) who is originally from the Northern Paiute and married to a Navajo. But she asked herself, "Would the virus really come here, to the Navajo reservation?" Nurses whom I interviewed related their thoughts and stories of COVID-19 in their health center.

Eileen Russell, RN and a Supervisor in the Emergency Department at the Kayenta HC knew that she had to prepare her nurses for the worse. She and her nurses learned all about the virus and practiced proper donning and doffing of PPEs. She wanted to not only protect the patients but to "save my staff" from the virulent virus. As the Chief Nurse Executive Wanda Begay, RN, had to get extra nurses in addition to their already 65% vacant spots. She also had to ensure the staff had appropriate and ample supplies. She along with others developed a Nurse Call Line for patients to call with questions. Wanda ensured that all the staff manning the call line communicated in Navajo. Nurses and other HC staff also started making makeshift staff gowns from Tyvek material in their tiny "gown factory" inside the HC.

In late February these nurses think that they had their first COVID-19 patient. The patient had exhibited a fever, an unexplainable cough, and shortness of breath, classic signs of COVID-19, but at the time the HC did not have any testing materials! They treated the patient nonetheless managing the signs and symptoms. As time went on, they got testing materials, knew a little more of the virus and initiated treatment protocols for more COVID-19 patients coming in to their small 10-bed Emergency Department.

By March, they began to get more COVID-19 type patients with severe forms of the virus. Many were transported out in critical states to towns as far away as Phoenix or Tucson, AZ. Arriving also were some test kits so they were able to test and send swabs to a laboratory some 300 miles away with a 5-7-day turnaround. Supplies were harder to obtain from manufacturing companies. Their order of controlled air purifying respirators (CAPRs) had not come in, so they started using industrial face shields.

Emotionally, it was getting tough for all staff and the Nurses "got stressed," stated Kathleen. She reveals, "The more we found out about the virus, the harder it was to see patients [suffering], knowing that they were experiencing all the pain," that went along with the COVID-19 illness. Being the compassionate caregiver, she touched every patient telling them how she felt and if they had any questions. "I told them about what the virus was doing to their lungs in laymen terms." At one time a whole family came into their Emergency Room and she found that experience to be overwhelming especially when their oxygenation levels fell below the normal readings. The nurses had not ever dealt with something so debilitating before!

This coronavirus is a novel virus which has affected millions throughout the world, and millions have succumbed to the deadly virus within the last 3 months. The COVID-19 or as named in Navajo, "Dikos Nt'saaígíí-19" affects the lungs and its airways and is said to be lethal, easily infecting others in its pathway. Hallmark symptoms include a cough, high fever, and shortness of breath. Per research studies, a sneeze, cough, talking or even just breathing droplets can transmit the coronavirus to others within six feet. Today, virologists and scientists have not found a cure in form of an antiviral or vaccine for COVID-19. On the Navajo Nation, more than 4,000 have been infected with COVID-19 and deaths totaled 153 to date. It has not left its journey and it is continuing to spread.

Because the COVID-19 is an easily transmittable virus, a mask covering the nose and mouth, avoiding close contact with others by social distancing at least 6 feet, and cleaning and disinfecting hands and surfaces can prevent the spread of the novel coronavirus. Staying at home and only going out when a need arises is the best prevention.

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## 10 people whose statues should replace Columbus



*In the U.S. Capitol, Sarah Winnemucca represents Nevada.*

By Mark Trahant

[Indian Country Today](#)

Statues of Columbus are starting to go away. What's next? How do we make the stone-tablet version of our history more representative of the actual history \* Updated

Around the world statues are coming down. [Civil War generals](#). [Mass murderers](#). And [Christopher Columbus](#).

In every case there are far more stone monuments remaining than are removed. A survey by the Southern Poverty Law Center found some 1,800 named memorials honoring confederates. Add to that union generals. And military leaders from the American Revolution, etcetera, etcetera, etcetera.

The generals are men of course. One study said there is a “staggering lack of public statues of women.” A database in [the New Statesman in the U.K.](#) and [the Washington Post in the U.S.](#) found only 13 and 7 percent of statues in these countries depict historical women as opposed to historical men.

So what's next? How do we make the stone-tablet version of our history more representative of the actual history?

Wednesday President Donald Trump nixed the idea of renaming military bases to make the country more reflective.

“These Monumental and very Powerful Bases have become part of a Great American Heritage, and a history of Winning, Victory, and Freedom,” Trump tweeted. “Therefore, my Administration will not even consider the renaming of these Magnificent and Fabled Military Installations. Our history as the Greatest Nation in the World will not be tampered with. Respect our Military.”

There are a few statues of American Indians and Alaska Natives spread out across the country. In fact: Some of the most representative locations are Congress and a few state legislatures. In the U.S. Capitol (standing alongside Andrew Jackson, colonizer Junipero Serra, would-be dictator Huey P. Long and missionary murder Marcus Whitman) there is [Kamehameha I](#), [Po'Pay](#), [Will Rogers](#), [Sakakawea](#), [Sarah Winnemucca](#), [Standing Bear Washakie](#) and [Sequoyah](#).

So at least 4 percent scoundrel (certainly could have added more names to that side of the ledger) and 8 percent Indigenous.

On top that there are 11 statues of Confederate leaders. Senate Majority Leader Mitch McConnell said Thursday that states make that call. “They can trade them out any time,” McConnell said. “A number of states are trading them out now, but I think that's the appropriate way to deal with the statue issue. The states make that decision.”

House Speaker Nancy Pelosi has asked for the removal of the Confederate leaders from Statuary Hall.

Let's play “what if?” What if the rest of the country was like that? Who should we be honoring?

Imagine the 20th century and the Native leaders that could be honored on civic plazas, in front of city halls or on university campuses. (Yes, there are a few now, but we are talking numbers.

At least 2 percent of all the statues. And even better is the 7 percent goal set by Congress' own example.)

*The list could include:*

**Vine Deloria Jr.**, Standing Rock. It's hard to chronicle Vine Deloria in terms of his importance to the country and to Native America. He was a thinker. An architect of change. And, always, a writer. When it comes to honoring the past, "Custer Died For Your Sins," defines the possible. "Crazy Horse never drafted anyone to follow him. People recognized that what Crazy Horse did was for the best and was for the people," Deloria wrote. "When Crazy Horse was dying, having been bayoneted in the back at Fort Robinson, Nebraska, Crazy Horse said to his father, 'Tell the people it is no use to depend on me anymore.'

"Until we can once again produce people like Crazy Horse, all the money and help in the world will not save us. It is up to us to write the final chapter of the American Indian upon this continent."

Deloria could have been writing about himself.

**Lucy Covington**, Colville. She was a rancher-turned-politician who led the fight against the failed policy of termination in the 1960s. Termination was an idea to save money by ending the federal government's relationship with tribes. (She would sell a cow to pay her way to Washington.) One of the tools that she used in this fight: a tribal newspaper. She started Our Heritage, a newspaper with the mission of informing tribal members about the issues. She would lead a quiet campaign to quell what she called the "present fever and fervor for termination."

**Howard Rock**, Inupiat. He was the legendary founder and editor of The Tundra Times. He once called his newspaper an "unselfish venture." The Tundra Times was essential reading for anyone and everyone interested in Alaska issues. Rock maintained a nonpartisan editorial position but endorsed individual candidates based on Native issues. He also wrote about Native culture, and the newspaper carefully followed and reported on the Alaska Native Claims Settlement Act developments until the legislation became law in 1971.

**Annie Dodge Waunkeka**, Navajo. She became a nurse caring for patients during an influenza pandemic. She had the flu when she was young and gained enough antibodies to be immune. Later she traveled door-to-door on the Navajo Nation explaining tuberculosis. She was the first woman member of the Navajo Nation Council. And she was given the Presidential Medal of Freedom.

**Jackson Sundown**, Nez Perce, born as Waaya-Tonah-Toesits-Kahn. He was a champion rodeo rider who became a folk hero because of his performance in the 1916 Pendleton Round-Up.

**Elizabeth Peratrovich**, Tlingit. She championed equal rights for Alaska Natives. She is credited for convincing lawmakers to pass the Anti-Discrimination Act of 1945, the first anti-

discrimination law in the United States. Every year on Feb. 16, Alaska celebrates Elizabeth Peratrovich Day.

**Billy Frank Jr.**, Nisqually. Frank was a tribal leader who fought for treaty rights, and that included defying the state of Washington on the river. He said: "I was not a policy guy. I was a getting-arrested guy." But those arrests led to something. He became friends with those who shackled him. He was appointed to offices by the same governors who once had him arrested. He persuaded the entire establishment in the Pacific Northwest that he was, indeed, right and that folks were better off joining him in his cause.

And because of Billy Frank Jr., the salmon survive today and have returned to streams where they were once extinct. And the tribal communities of the Northwest are stronger in so many ways.

**Wilma Mankiller**, Cherokee. She was the first woman elected as principal chief of the Cherokee Nation. In a speech at [Emory University](#), she told a story about the United States sending a negotiation team to meet the Cherokees and draft a treaty. One of the initial questions was: "Where are your women?" Cherokee women often accompanied their leaders at important ceremonies and negotiations — and it was inconceivable that the representatives from the federal government would come alone. How can you negotiate anything with only half your people or half a way of thinking? Mankiller was awarded the Presidential Medal of Freedom.

**Helen Peterson**, Cheyenne and Lakota. She was the long-serving executive director of the National Congress of American Indians during much of the termination era. But that was her second career. Before that, she was an expert in Latin America, promoting human rights for farm workers and other Latin Americans. In 1949 she represented the United States at an international conference in Peru. She was a friend of Eleanor Roosevelt, who encouraged her to move to Washington, D.C. "The Indians are their own best spokesmen, their own best diplomats; but they can exercise these roles effectively only in proportion to their opportunities to exchange information and to use their combined strength and concerted voice," she wrote in an article calling for more participation by Native people in elections. Her son, Max Peterson, put Helen Peterson's career in perspective when she died. "During those times, there were no women in power, really," he said in the Denver Post. "Her accomplishments don't sound like much now because a lot of women are doing the same things, but back then, doing those things were a big deal. She went to Washington as a lobbyist. That was an exclusively male area, and she managed to do a great job on behalf of Indian legislation and Indian rights."

**Forrest Gerard**, Blackfeet. Gerard was one of the first American Indians to work on Capitol Hill and helped guide the Senate past the policy of termination into tribal self-determination. He worked for Sen. Henry Jackson and the Interior Committee where the "golden era" of Indian policy bills rolled off a legislative assembly line, the Indian Finance Act, the Indian Self-Determination and Education Assistance Act, and the Indian Health Care Improvement Act.

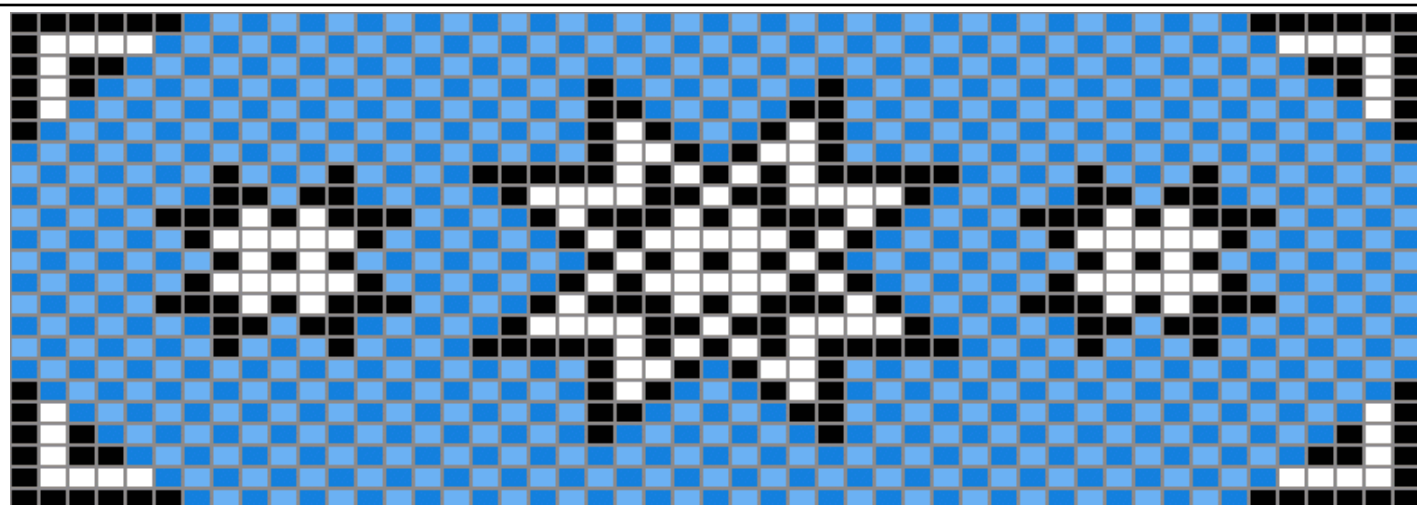
This list, of course, is not the end. Only the beginning. Because in a country of this size and diversity it makes little sense to cling to statues that honor only a few, including historical figures

unworthy of such acclaim. There remains a richer story that has yet to be told, chapter by chapter, stone by stone, and generation by generation.



Mark Trahant, Shoshone-Bannock, is editor of Indian Country Today. Follow him on Twitter - [@TrahantReports](#)

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## A Thought On Judging Others

(Or walk a mile in their shoes, before you do.)

By Carla-Rae

Judging a person based on YOUR belief system, even if you think your belief system is the RIGHT one, is still judgment.

So, if you don't want to be judged based on someone else's belief system, it might be a good idea, for all of us, to keep our judgments to ourselves, aye,?

Apply a thick layer of unconditional LOVE instead.

## Amber Waboose (Odemin Mkwaa Kwe)

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I'm Ojibwe from Batchewana First Nation, Ontario, Canada. I'm a quillwork artist.





Indigenous practices and perspectives in healing and understanding. LUTEA facilitates wellness circles and offers several support groups and programs for grief, trauma, loss, sobriety, and Mental and Behavioral health wellness. Diveena will be sharing information on her nonprofit that is nearly 100% indigenous women lead as well as online support groups and open talking circle for all those in need of support due to Covid-19.

[Click to here to listen to Wellness from an Indigenous Perspective Featuring Diveena Marcus from LUTEA](#)

If you like this topic and it is of interest to you, make sure to come by the [Hoporenkv Podcast page every Monday, Wednesday and Friday at 11 AM EST](#) to listen to the weekly podcast episode releases.



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## Wellness from an Indigenous Perspective Featuring Diveena Marcus from LUTEA

In today's podcast release Krystal Cedeno and Wilma Noah, Training and Development Specialist with the Native Learning Center chat with Diveena Marcus PH.D of Indigenous Studies, Executive Director of LUTEA. LUTEA's foundational efforts are to serve and support wellness through

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# 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

## No Gun, No Respect... Indians

By Steven C Julian

The Assembly of First Nations and all those [regional Chiefs organizations](#) are just for show. At least this is what Canada thinks in their back rooms. Many First Nations and their citizens accord the AFN and regional Indigenous with respect. This however doesn't translate into any kind of power in the mainstream society. You know why this is?

Have you seen the movie Grand Canyon? It has Danny Glover and Kevin Klein in it. Anyway at the beginning of the movie Klein's character has broken down in a Black neighborhood and he has called for a tow truck. Before the truck comes a number of Black youth come up to him. They seem scary to him, Klein. The tow truck arrives and its Glover(Simon) He starts to hook up the car. One of the young men stops him.

### *A conversation takes place:*

**Simon:** I've gotta ask you for a favor. Let me go my way here. This truck's my responsibility, and now that the car's hooked up to it, it's my responsibility too.

**Rocstar:** Do you think I'm stupid? Just answer that question first.

**Simon:** Look, I don't know nothing about you; you don't know nothing about me. I don't know if you're stupid, or some kind of genius. All I know is that I need to get out of here, and you got the gun. So I'm asking you, for the second time, let me go my way here.

**Rocstar:** I'm gonna grant you that favor, and I'm gonna expect you to remember it if we ever meet again. But tell me this, are you asking me as a sign of respect, or are you asking because I've got the gun?

**Simon:** Man, the world ain't supposed to work like this. I mean, maybe you don't know that yet. I'm supposed to be able to do my job without having to ask you if I can. That dude is supposed to

be able to wait with his car without you ripping him off. Everything is supposed to be different than it is.

**Rocstar:** So what's your answer?

**Simon:** You ain't got the gun, we ain't having this conversation.

**Rocstar:** That's what I thought: no gun, no respect. That's why I always got the gun.

The Assembly of First Nations (AFN) as well as the Assembly of Manitoba Chiefs (AMC) are political groups speaking on behalf of First Nations in Canada. At the base of their talks is to try and get better treatment for the First Peoples of Canada. They have been trying to voice concerns towards governments for years now. The thing is the First Nation lobby groups are "leaders" are just begging. The only thing that happens with all their voicing is the government either gives them some cookies or just gives them the "yeah yeah" treatment. Ex-Prime Minister Stephen Harper showed the world how impotent our lobby groups are. Racist White power broker Stephen Harper just went and slashed the funding for all the First Nation lobby groups across Canada. Guess what the First Nation leaders did? Nothing. Put their heads between their legs and closed their collective mouths.

The thing I ask about these lobby groups is: "Where is their gun?" In the movie, the message is clear, without consequence for action no one is going to listen to you. The [AFN, AMC and all those other regional Chiefs](#) groups are empty chairs - paper tigers - empty suits - placebos. In other words they are just karaoke machines. No guns.

I mean really what happens when you say no to the First Nation organizations? Why should anyone even answer to them? Sure they are voice boxes for the million First Nations in Canada. That should be a good reason to listen to them. But its not enough. The First Nations need the gun. Without the gun there is no respect.

Canadians have witnessed the First Nation gun. For example; a simple game like the Canada's Got Talent show was an example of the First Nation gun. This gun was the work of many First Nations and Indigenous folk coming together to support a [young trio of jiggling dancers](#). These young Indians won the show. The show was canceled after that. The thing was, the Indians got together and action occurred. Not the results the show wanted but the results the Indians wanted, and they got it. The Indians had a WIN. That action is missing when it comes to the First Nation leadership organizations. They just don't have the gun, the respect. They don't have any respect. They were handed their arses by Canada before and it is still true today.

When we are talking about Indians having a gun. We are not being literal. Shit, the government of Canada would love another 'Okay' just so they could show off all their new toys and kill some Indians. No we are speaking metaphor... the gun is a metaphor for action.

Right now you can see the Indian gun in action. The strong folks at [Standing Rock](#) are showing the world a gun. They are peacefully protecting the waterways of South Dakota from the big money machine called oil. The oil company and local authorities have engaged in harsh and violent tactics to test and hurt the Native protectors on site. It has not worked to damage the resolve - the gun of those at the site.

"As currently proposed, [the Dakota Access pipeline](#) would move oil out of northwestern North Dakota, through a thirty inch pipe, and along a twelve hundred mile path that cuts through both Dakotas, Iowa, and a stretch of Illinois before meeting another pipeline in the town of Patoka. It would carry [nearly half a million barrels of domestic sweet crude oil](#) every day, and the project's builder, Energy Transfer Partners, says it will bring back money. The Texas-based company says the pipeline will create up to twelve thousand jobs (the Army Corps of Engineers approved the project and agreed) and generate over one hundred and twenty million dollars in property and income taxes every year. And they say it'll be safer than moving the oil by train, the current option. The Standing Rock Sioux Tribe tells another story. The tribe, made up of Hunkpapa Lakota and Yanktonai Dakota, lives in the Standing Rock Indian Reservation, which covers parts of North and South Dakota. Members have been protesting the pipeline since April. They're worried it might leak and contaminate wells along the pipe's path, threatening their water supply."

[Wiebo Ludwig was an oil terror](#) who gained much respect for his battle against oil wells and sour gas. I don't recommend this way of action because if an Indigenous person was to take this route, the government would go hard and heavy on them. Ludwig had the privilege of being the right color. While his gun was bombing oil rigs that is not the answer for the Indigenous folk at Standing Rock.

The "Gun" for Indigenous folk is unity. You see that in Standing Rock. You see it starting to happen in BC (with signatures of unity against pipelines in their territory).

With the lobby groups, there is a disconnect. The lobby groups have no real connection with the people. So the gun will not be achieved. So no gun... no respect.

They will just continue to be beggars.

Beggars at the back door of the big money.

See movie clip mentioned earlier, [here](#).



# Anna Layne Begaye - Draper

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# NEWS: CRYP Announces Winners of the "Cheyenne River Fights Covid-19" Art Contest for Youth

## FOR IMMEDIATE RELEASE

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## Cheyenne River Youth Project Announces Winners of the "Cheyenne River Fights Covid-19" Art Contest for Youth

EAGLE BUTTE, SD (June 15, 2020) — The Cheyenne River Youth Project has announced the three winners of its "Cheyenne River Fights Covid-19" Art Contest. The youth art contest took place in May.

Tusweca Mendoza, 14, won first place and a cash award of \$300. Angel Benson came in second with a cash award of \$200. And Mahpiya Eagle Hunter, 8, was third with a cash award of \$100.

The judges recognized these three young artists based on their creativity/originality, connection to the theme, and artistic skills. They were allowed to create their work in any medium.

According to Tyler Read, CRYP's art director, the CRYP team created the contest to give the Cheyenne River Sioux Reservation's young people an opportunity to share how they, their families, and their community are fighting Covid-19 — both physically and spiritually, and otherwise. He said they instructed the artists to search their imaginations and explore their own voices, because their unique perspectives matter.

"We wanted them to consider what it looks like to fight an invisible enemy, and to keep both body and spirit well while facing that enemy," Read said. "We encouraged them to reflect on the importance of their Lakota culture during such a challenging time, and consider how the strength of their ancestors could help them in this fight."

"They did all of that, 100 percent," observed Julie Garreau, CRYP's executive director. "Our kids are the future of Cheyenne River. They know who they are, they're proud of who they are, and they're ready to show the world how we do things in the heart of the Lakota Nation."

Those who wish to support CRYP's Covid-19 programs and services can make online contributions by visiting [lakotayouth.org/donate](http://lakotayouth.org/donate), and clicking "Covid-19 Relief Fund." Call the offices at (605)

963-8200 or visit [lakotayouth.org](http://lakotayouth.org) for more information.

To stay up to date on the latest CRYP news and events, follow the youth project on Facebook (/LakotaYouth), Twitter (@LakotaYouth) and Instagram (@lakotayouth and @waniyetuwowapi).

*The Cheyenne River Youth Project, founded in 1988, is a grassroots, not-for-profit organization dedicated to providing the youth of the Cheyenne River reservation with access to a vibrant and secure future through a wide variety of culturally sensitive and enduring programs, projects and facilities that ensure strong, self-sufficient families and communities.*

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**Press Release**  
for immediate release  
June 20 2020

Ben Scott Miller  
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## NINK MAGAZINE

NINK MAGAZINE will resume publication in August and will be looking for models, artists and tattoo shops that would like to be featured and listed in the publication both online and in print.

We are looking for content to keep this amazing publication going and need images that can promote the creative side of Indian country through tattoo art.

Our features would like to have each month illustrate the history of tattoo art throughout all of Native America and would like to share our beautiful history, patterns and traditional tattoo techniques.

We would also like to feature Native owned tattoo shops and know how they are dealing with the Covid-19 pandemic and how it has affected your shop.

The more the content we can get the better and hope that the revamp of the magazine will help create a great platform for artists to showcase their talent. We are looking for cover art submissions. Please feel free to send submissions to the email above.

Our Revamp launch date is August 5th 2020 and would like people to find us on Facebook, and Instagram under:

Facebook:

<https://www.facebook.com/NativesInInk>

Instagram:

NINK magazine

Native Hoop Magazine  
P.O. Box 1424  
Veneta, Oregon 97487  
[www.nativehoopmagazine.org](http://www.nativehoopmagazine.org)

# Dante Biss-Grayson

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505-592-6375

Here are my 3 projects I am currently working on. I am from the Osage Nation. Artist and Fashion Designer. And a Veteran owned business. Fashion Campaigns directly donate to the National Indigenous Women's Resource Center and NOISE, both advocacy groups for MMIW issues.

1. Sky-Eagle Collection Ribbon Skirts and MMIW awareness campaigns.

[www.skyeaglecollection.com](http://www.skyeaglecollection.com)

2. Sky-Eagle Collection T-Shirts Awareness and Action Campaigns.

<https://represent.com/store/sky-eagle-collection>

3. Dante Biss-Grayson Fine Art

<http://dantebissgrayson.faso.com/>

I also have: Oil on Canvas, 48"x72", 2020, "Spring Day near Wildhorse Valley" Photo 20200618\_110043

Osage Artist Dante Biss-Grayson: 2020 Virtual Indian Market participant! August 1-31 at [swaia.org](http://swaia.org) #VIM2020 #santafeindianmarket #goingvirtual #staytuned #reimagine Photo FB\_IMG\_1592499524676



# NEWS: South Dakota State University & Crazy Horse Memorial Form Partnership

## Photography:

Crazy Horse Memorial's Indian University of North America and South Dakota State University have formed a partnership to offer an undergraduate certificate in leadership and sustainability, starting fall 2020. (Pictured here: Students at the Memorial in summer 2019.)

## FOR IMMEDIATE RELEASE

Crazy Horse Memorial Foundation Contact: Jadwiga Ziolkowski  
12151 Avenue of the Chiefs (605) 673-4681  
Crazy Horse, SD 57730 [jadwiga@crazyhorse.org](mailto:jadwiga@crazyhorse.org)

## South Dakota State University and Crazy Horse Memorial Foundation Form Partnership to Offer Undergraduate Certificate Program this Fall

CRAZY HORSE, S.D. (June 11, 2020) — South Dakota State University and Crazy Horse Memorial's Indian University of North America have formed a partnership to offer an undergraduate certificate in leadership and sustainability. The program starts with the fall 2020 semester.

The 15-credit-hour program is titled Wachante Hecha Wizipan or Wizipan for short. In the Lakota language, it means "The Heart of Everything that Is."

According to Laurie Becvar, Crazy Horse Memorial's president and chief operating officer, the title is fitting, because everything one needs can be found in the Black Hills of South Dakota. She noted the program's points of distinction include the Black Hills, the people the students will meet, and the unique problems the students will study.

"The entire program is taught from an indigenous lens, with the major themes of care of self, care of culture, care of community and care of the environment," Becvar said. "The delivery of Wizipan will use transdisciplinary problem-based learning, aligned with clear and measurable student learning outcomes."

The Wizipan program continues building upon SDSU's Wokini Initiative that provides resources and access for Native American students pursuing the benefits of higher education. The Wokini Initiative was started when SDSU President Barry Dunn took office in 2016.

"The Wizipan program is an example of two higher education entities working together to ensure Native American students have the ability to gain access to higher education and begin pursuing

opportunities that will benefit themselves, their families and communities," Dunn said. "This is an exciting partnership that will allow Native American students a unique pathway for educational advancement. We look forward to working with the Crazy Horse Memorial Foundation and students to expand its impact."

Monique and Jadwiga Ziolkowski, daughters of sculptor Korczak and Ruth Ziolkowski, both said the program expands Crazy Horse Memorial's educational mission.

"This is another step toward fulfilling the dream that was started by the Memorial's founders—Chief Henry Standing Bear, and Dad and Mother," said Monique Ziolkowski, Crazy Horse Memorial's chief executive officer and director of mountain carving.

"I think Mom and Dad would be really pleased that we are expanding our educational mission this way," said Jadwiga Ziolkowski, Crazy Horse Memorial's CEO and director of public affairs.

The program's intent is to improve Native American student recruitment, retention and success in higher education. It will be delivered to college-level, second-semester freshmen through senior-level students using a study-abroad model. The distinctive program will be offered at Crazy Horse Memorial's Indian University of North America. The Black Hills will serve as a natural laboratory for case studies.

The program's objective is to validate, empower and inspire students toward college graduation and success in life. Course credits are transferable to any accredited college or university if accepted by the institution, and the program's seamless applicability to each student's program of study will vary, contingent on the student's degree and university.

According to the Higher Learning Commission of Chicago, The Indian University of North America at Crazy Horse Memorial is an approved additional location for academic courses and programs recognized by the HLC.

To learn more about Crazy Horse Memorial, to plan a visit, and for information about making a contribution, call (605) 673-4681 or visit [crazyhorsememorial.org](http://crazyhorsememorial.org). To stay up to date on the latest news and events, follow the Crazy Horse Memorial on Facebook (/crazyhorsememorial), Twitter (@crazyhorsemem) and Instagram (@crazyhorsememorial); and follow The Indian University of North America on Facebook (/TheIndianUniversityofNorthAmerica) and Instagram (@IndianUniversityCrazyHorse).

*The Crazy Horse Memorial Foundation is dedicated to protecting and preserving the culture, tradition, and living heritage of the North American Indians by continuing the progress on the world's largest sculptural undertaking, the memorial of Lakota leader Crazy Horse; providing educational and cultural programming to encourage harmony and reconciliation among all peoples and nations; acting as a repository for Native American artifacts, arts, and crafts through the Indian Museum of North America and the Native American Educational and Cultural Center; and establishing and operating the Indian University of North America and, when practical, a*

###



# Where My Heart Remains

By D. Standing Soldier

**August 16, 2006**

“So this is why you like sitting out here at night?” She marveled at the stars above.

Together we sat upon the grass in my backyard, the grass freshly cut, the air fragrant with the scent of burning cedar from a nearby Sundance.

Watching her, I couldn't help but marvel at her, her beauty, her innocence, her love. I was enamored with everything about her.

“It's so beautiful out here...” She observed.

“Very beautiful...” I whisper softly while watching her.

A smile spread across her lips, her eyes lowered to the ground. Even in darkness her smile was so bright. I tucked a strand of hair behind her ear as I kissed the back of her shoulders.

“Tell me how you feel about me...” She whispered softly.

“You still owe me a kiss...” I whispered back.

It was then she turned to face me, our eyes locked for what felt like an eternity. She was so beautiful. Our long eyelashes brushing together, our lips gently touching.

“Tell me...” She whispered again, Our lips finally giving into to our craving for one another.

\*\*\*\*

My mind's been on a single lane by rote, that it knows nothing but “forward.” Yet tonight beneath the glow of the moon, and sequestered within these celestial adornments, my heart decided to take a detour, and wander down a path I've been avoiding for so long. Even in silence, my heart whispers, “Now's not the time to wish things in your life were different...” In hindsight, I understand why I've made the changes that were necessary in my life. But when I'm in deep contemplation, such as tonight. I can't help but imagine where my life would've

been if my life was never changed on that fateful day of August 17, 2006. “Why now?” I whisper to myself while I search the stars above for answers. “Why now, when I was trying so hard to forget?” I inhale the burn of my cigarette, the smoke filling my mouth, the taste lingering as I exhale and close my eyes. This part of my life I'm about to share is a story I've never told anyone. But it's a story that very few people know, and hopefully, a story people can one day understand.

\*\*\*\*

**August 17, 2006**

His boots clanked across the kitchen floor above, following his footsteps were another pair of feet, and another. I could hear them talk, and laugh, and soon the aroma of coffee, eggs, and bacon permeated throughout the kitchen and seeped it's way into my room in the basement below. I was awake, but my eyes remained closed. As much as I wanted to open my eyes to see her, I wanted to savor this moment I was gifted with. Although my arm was numb from holding her all night, all night wasn't long enough for me.

She drooled slightly on my arm, for her head found comfort in the crook of my elbow, while her hands clutched my other arm tightly around her, I could still smell the shampoo in her hair, I could still smell the lotion I massaged on her the night before. My room was fragrant with scented candles, and burnt sage. I was in heaven.

“My queen...” I whispered groggily while kissing the back of her shoulders.

“Hmmm?” She hummed silently.

“I need to get ready for work baby...” I whisper between her shoulder blades.

She moaned silently, but nodding her head in compliance.

“Hurry back...” She instructed me.

“I'll be back in a bit, baby...” I kissed her hand before I left my room.

“Hey!” She called out suddenly, stopping me by my door.

“Yes, baby?” I turn to her.

“I'll be waiting for you...” She says.

After an expedient shower, I make my way into the kitchen where I'm greeted by my family.

“Naaaayo...” My mom and my grandma tease me when they see me.

“Snuck by us without saying good morning?” My mom teased.

“Awww look at him...he looks happy...” My grandma squeezes my face before embracing me.

“Here...give this to my new daughter-in-law...” My mom hands me a small bowl of strawberries, grapes, and a cup of orange juice.

“Is she still sleeping?” They both ask.

“Yeah I have to wake her up, then get ready for work.” I answer them.

“Remember after you cash your check today we need to take her to get her stuff, then you’re going to have to meet us in Rapid to look at that apartment, I already put down \$1,500, so you might be able to move in there by tomorrow night...” My grandpa advised me as he entered the kitchen.

“Yes sir...” I answer him as I steal a strawberry.

“Heeeeey that’s hers...” My mother nudges my arm.

“You better get ready kid, we leave at 7:30...I need your squad out at Kyle Dam today. We have to finish that berm before the surveyors get out there this afternoon.” My grandpa instructed while reading the paper.

“Yes sir...I’m on it!” I call out, as I return to my room.

“Tell her to come get some breakfast!” My grandma calls out.

Everything was falling into place, I was happy, I was living my best life...and I was in love.

“My mom made this for you babe...” I greet her as I enter my room. She rises out of bed, her long hair cascading down over one shoulder like a waterfall, her smile beautiful and bright, her eyes full of love...she was mine. We shared a quick breakfast while I dressed for work.

“Ten minutes, kid!” My grandpa called out from atop the stairs.

Her kiss tasted of orange juice, strawberries, and grapes.

After we were done I found myself lost in a long, deep kiss with her before I left for work.

“Be ready when I get off work okay?” I whisper between kisses.

She only nods her head as she watches me.

“I love you.” I assure her.

“I love you too.” She whispers back.

“All right, kid! Time to roll out!” My grandpa calls from atop the stairs.

“I’ll be back, sweetheart.” I assure her.

“You promise?” Her eyes gaze deep into mine.

My hands hold hers to my lips, my lips kissing the engagement ring.

“I promise...”

\*\*\*\*

If I told you, dear reader, that I returned home that night, that I was greeted by my loving family, that the woman of my dreams was waiting for me, that we moved into our apartment the next night and started a beautiful life, and lived happily ever after...this story would’ve been a conduit of hope to anyone seeking miracles. But thirty minutes later that morning, the F.B.I. invaded our home, agents held my family at gunpoint, agents forced her out of my bed, and didn’t allow her to dress as they held her at gunpoint against the wall while they searched my room. They tried to arrest my family for hiding me while I was on my way to work and didn’t know. I wasn’t sad that that was my last day as a free man, I wasn’t sad that the next nine years of my life would be spent as a federal inmate, and I wasn’t sad that my life would never be the same. I was sad because something was telling me in my heart that that was the last time I’ll ever see her as a free man, that that was the last time I’ll ever see my grandpa as a free man. And I was saddened that I never got to fulfill a promise. A promise to restore. A promise to protect. A promise to never leave. A promise...to come home.

Now, fourteen years later, as I sit here beneath the glow of the moon, “our moon”, the moon that conjures ghosts from the past, I sit here and watch two ghosts at my left. They’re young, they’re free, and they’re in love.

“Tell me how you feel about me...” She whispers breathlessly.

I smile as I watch them in silence.

‘You’re everything to him...’ I think to myself.

“You’re everything to me...” He whispers to her.



'He never knew what true love was until he seen you, darling...once you smiled at him...he knew from that moment that you were an angel...brought into his life to remind him that miracles do happen.' In my heart, the words echo freely.

"I never knew what true love was until I seen you, darling...once you smiled at me...I knew from that moment that you were an angel...brought into my life to remind me that miracles do happen." His words softened her heart, for she remained silent while he fed her heart a love she deserved.

'You're the best thing that's ever happened to him.' I whisper to the stars as I rear my head back and close my eyes.

"You're the best thing that's ever happened to me." His hands cradle her face as she leans down to kiss him.

"Thank you for being here with me." She whispers.

Tears begin to escape my eyes.

'He always will be be.' I whisper over my shoulder to the spot where a dream came true.

"I always will be." He assures her. In his hand he reveals the engagement ring.

'Forever.' I promise.

"Forever." He promises. She cries softly as he places the ring on her finger.

Who would've thought that a dream come true would only be rendered down to a distant memory kept close to the heart? Although I didn't come home that day, my heart remained in that same spot, even after all these years. The world will always move on, and I shall too, but in that moment so long ago, my heart will remain.

# Douglas Crowwolf

Email: [Faemoonwolfdesigns.com](mailto:Faemoonwolfdesigns.com)

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## 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.



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Phone: 780-240-6997

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



United States Department of the Interior  
 BUREAU OF INDIAN EDUCATION  
 CHEMAWA INDIAN SCHOOL  
 3700 Chemawa Road, NE  
 Salem, Oregon 97305-1199  
 Phone: 503-399-5721 Fax: 503-399-5870



May 15, 2020

## CHEMAWA INDIAN SCHOOL

### EMPLOYMENT OPPORTUNITIES

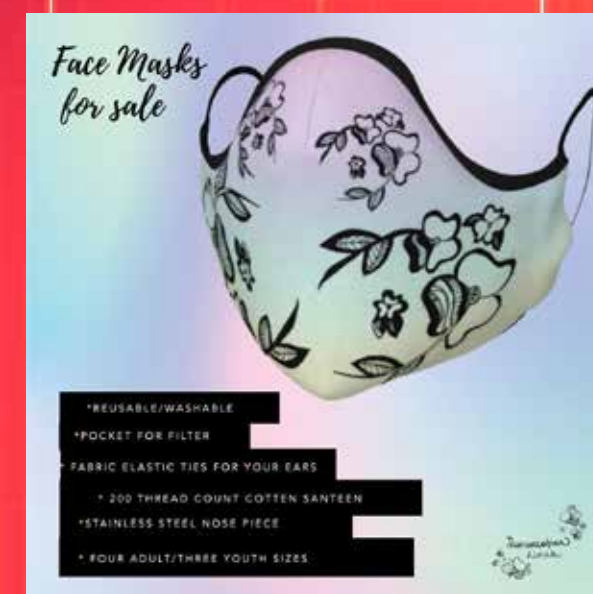
|   |          |              |
|---|----------|--------------|
| Clerk   | CIS-2008 | May 29, 2020 |
| School Kitchen Helper<br>(Intermittent)             | CIS-2007 | May 26, 2020 |
| School Kitchen Helper                               | CIS-2006 | May 29, 2020 |
| School Bus Driver                                   | CIS-2005 | May 29, 2020 |
| School Bus Driver<br>(Intermittent)                 |          | COMING SOON  |
| Business Technician                                 |          | COMING SOON  |
| Education Technician<br>(2)                         |          | COMING SOON  |
| Education Technician<br>(Student Support)           |          | COMING SOON  |
| Home Living Assistant<br>(Full Time & Intermittent) |          | COMING SOON  |
| School Janitor<br>(Intermittent)                    |          | COMING SOON  |
| School Maintenance Worker<br>(Intermittent)         |          | COMING SOON  |
| Substitute Teacher<br>(Intermittent)                |          | COMING SOON  |
| Training Instructor -<br>Industrial Arts            |          | COMING SOON  |
| Training Instructor - Native<br>Studies             |          | COMING SOON  |

For more information, please visit the Administration Building or view online at  
<http://www.chemawa.bie.edu/employment.html>

# Francine Cunningham

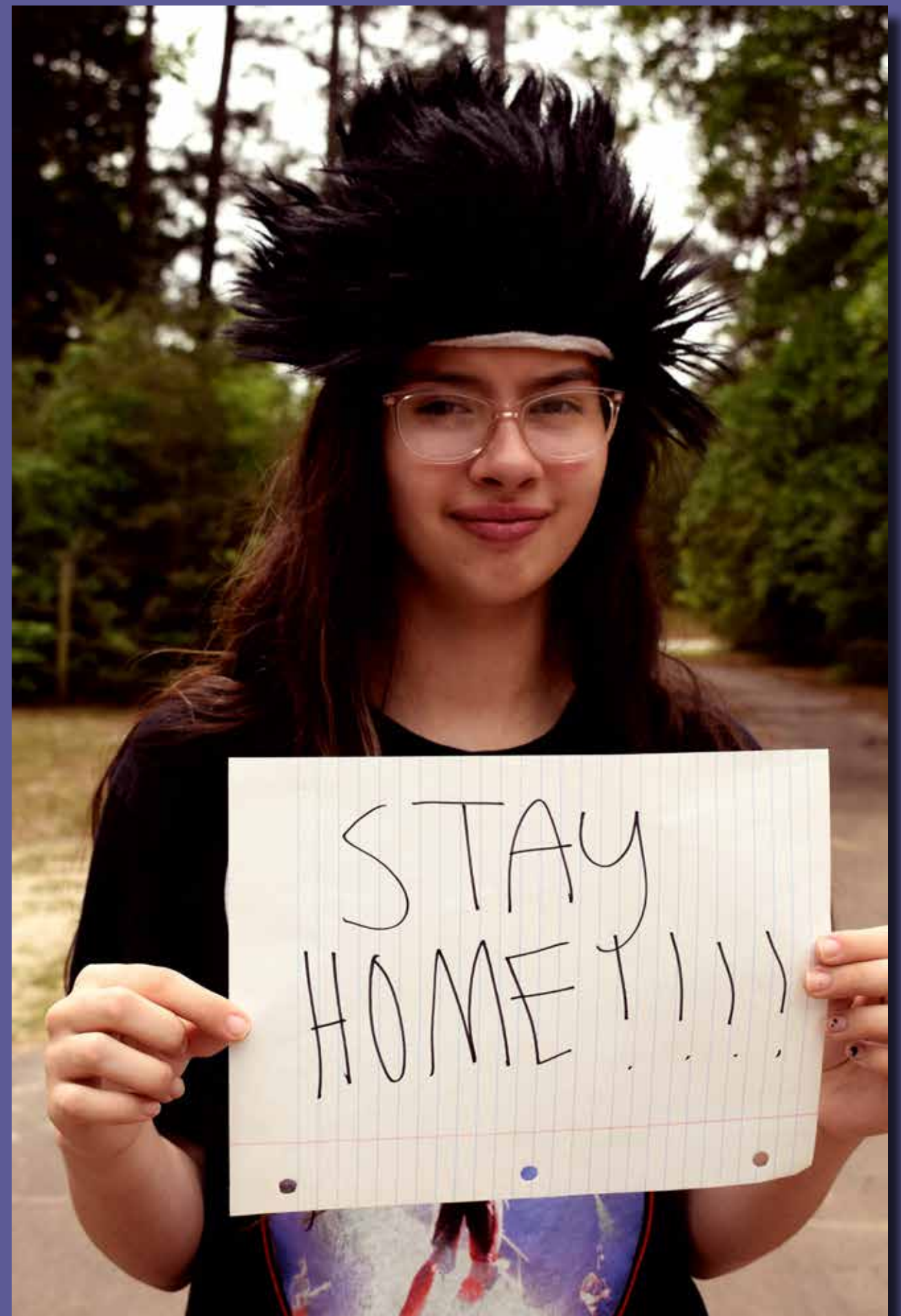
Instagram - @FrancineCunningham  
[demarcationlines.etsy.com](https://www.etsy.com/shop/demarcationlines) and my website is [FrancineCunningham.ca](http://FrancineCunningham.ca)

I am Cree, Métis from Alberta, Canada. I run my shop called Demarcation Lines on Etsy where I sell beadwork, prints, cards, clothing, and now face masks.





My name is Aaliyah Johnson (Alabama-Coushatta Tribe of Texas) and I created my characters, Rolanda and Ricardo back in 2017. You can view my videos at [www.facebook.com/](https://www.facebook.com/) and on YouTube: Rolanda J/Native Rolanda. Please suscribe to my YouTube channel!



Indigenous nurses, activists prepare for 'hell of a day' in Tulsa



*Apollonia Piña, an EMT and citizen of the Muscogee (Creek) Nation, stands outside the medical tent at the Juneteenth celebration in the Greenwood District of Tulsa, Oklahoma, on Friday. (Photo by Graham Lee Brewer)*

Ahead of Trump rally, some tribal citizens are getting ready to provide medical and other aid to protesters

By Graham Lee Brewer

TULSA, Okla. — As residents here prepare for President Donald Trump’s campaign rally Saturday, Indigenous organizers and activists are gearing up to lend themselves to the protests led largely by Black Lives Matter.

On Friday, streets were blocked off near the downtown arena where the rally is set to take place, and some business windows and ATMs were boarded up.

Tens of thousands of Trump supporters are expected at the event, and Black community leaders have said they fear it will spark violence. Gov. Kevin Stitt has activated the Oklahoma National Guard.



*This Friday, June 19, photo shows a boarded-up ATM just north of Tulsa, Oklahoma. (Photo by Graham Lee Brewer)*

“It’s so surreal, the concrete barricades, the fences,” said Apollonia Piña, a nurse and citizen of the Muscogee (Creek) Nation.

Piña and some of her peers, including other Indigenous nurses, have been making plans for weeks, ever since Trump’s rally was announced, to provide aid to protesters who may be injured this weekend.

Piña and her colleagues already were primed for treating people in the street, having just done so at a recent Black Lives Matter rally in Tulsa that ended with a Cherokee Nation citizen

paralyzed after a truck drove through protesters who had blocked off a highway.

“We’re going to have a hell of a day tomorrow,” Piña said Friday.

North of downtown, thousands gathered to celebrate Juneteenth, the holiday marking the end of slavery. People laid on the grass in front of a large stage and mingled around food trucks as local musicians, mayoral candidates and the Rev. Al Sharpton took the stage.



*The Rev. Al Sharpton speaks to the crowd at a Juneteenth celebration Friday in Tulsa. (Photo by Graham Lee Brewer)*

“When was America great for everybody?” Sharpton asked the crowd.

“You can’t be great when you shoot people down like you did Terrence Crutcher,” he said, referencing Crutcher’s death at the hands of a Tulsa police officer in 2016. The shooting drew national attention and eventually led to Officer Betty Shelby’s resignation.

“That is not greatness. Greatness is when Blacks and Whites and Latinos and Asians and original Americans hit the streets all over this country and march against your teargas and march against your rubber bullets and march against a military occupation you threaten,” Sharpton said, with downtown Tulsa over his shoulder.



*Two young boys chalk their own messages onto a Black Lives Matter mural on an arts building Friday near downtown Tulsa, Oklahoma. (Photo by Graham Lee Brewer)*

The history of Black and Indigenous Oklahomans is intimately intertwined, particularly here in Tulsa, where a 1921 massacre decimated the Greenwood neighborhood.

“That neighborhood literally sits on the border between the Creek and Cherokee nations,” said Eli Grayson, a retired interior designer who has spent the past two decades advocating for the rights of the Creek Freedmen, descendants of former slaves held by the Muscogee (Creek) Nation.

Grayson, a descendant of Creek Freedmen and a citizen of the tribe, said Greenwood was established by Freedmen from the Five Civilized Tribes, who were allotted land prior to statehood.

“It’s the Black urban land ownership of Freedmen from those five tribes,” Grayson said. Those descendants have been fighting for recognition and tribal citizenship for decades, both in tribal and federal courts.



*A Black Lives Matter banner hangs from the theater formerly known as Brady Theater, named for a KKK member, just west of Tulsa's Greenwood District. (Photo by Graham Lee Brewer)*

Grayson said the Freedmen's collective fights for equal representation within their respective tribes have often been ignored or even vilified by Indigenous tribal citizens, but the current moment has presented an opportunity to push those battles more into the mainstream.

"The institutionalized racism, it's not just within the state government or the city police department. It's also within the tribes."

Grayson, who had just finished speaking at a Juneteenth event in Greenwood on Friday, said those legal and ethical fights for recognition have taken on a new meaning as the country has been roiled by civil unrest over racial inequality and as Trump's rally looms over Tulsa.

He said tribal citizens who he never expected to come to the aid of the Freedmen have been visible and vocal in their support in recent days.

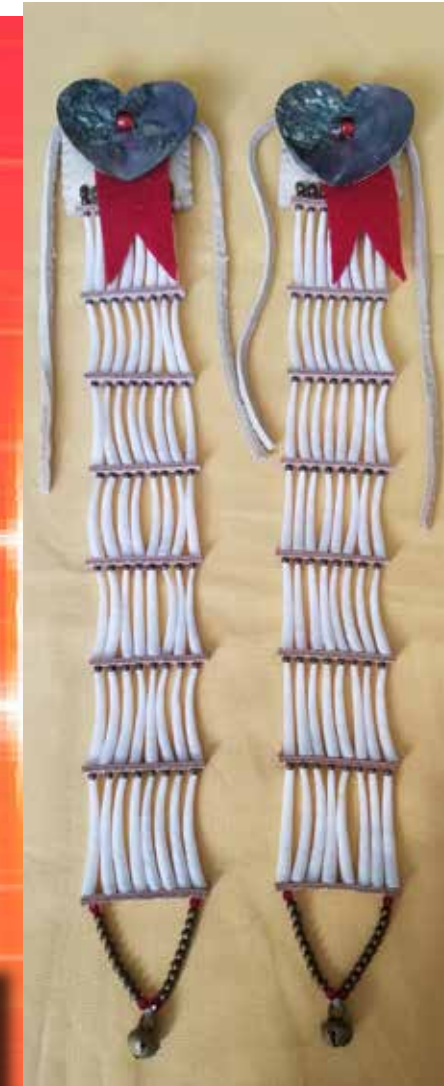
"I am hopeful," he said. "I must admit, in 20 years of speaking about this, I've seen people evolve."

Graham Lee Brewer, Cherokee Nation, is an associate editor covering Indigenous affairs at High Country News and an Indian Country Today contributor based in Oklahoma. Follow him on Twitter: @grahambrewer.



## Jay Benally

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(719)338-0719



# 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

## Compromise The Great Indian Killer

By Steven C. Julian

Canada's Government has entered into an age of "[Reconciliation](#)" with the Indigenous people. The problem with this Reconciliation is it seems Canadians are not interested in Reconciliation with Indian people. It seems no one told the general public or the elected Members of Parliament or the Provinces about Reconciliation. The Indian population has welcomed the opportunity for Reconciliation from Canada. Perhaps Canada can answer their question of: "What the heck does it mean, reconciliation?" And by the way where is this [George Dixon](#) everyone keeps talking about?

The answer seems to be a one sided equation with Industry, public and government sentiment becoming more and more anti-Indian. The racist rhetoric has been escalating. One retired Member of Parliament was so happy the sermon in his Church called for attacking Indian folks. He said time to go out on the range. He was practically giddy with the [possibility of shooting Indians](#). The Provincial Premiers are calling for violence on Native people who are currently Land Protecting. In Canada a number of the People are setting up "blockades" to bring a stop to Pipelines going through Indian Land - [Unceded Land](#). This action by the Indians has caused white people (with Indians and People of Color as well) to [lose their shit](#). Police are doing what Corporations [expect them to do](#); move in with heavy artillery, full military weaponry, use the canines, bring out the batons, put on the combat gloves and smash those pesky Savages. How dare they inconvenience the real Canadians, the [Old Stock Canadian](#)?

I attended a [Gathering organized by Women](#) some time ago; the theme was Standing in Our Truth. The Women spoke of the system and how working in the system is not the answer. Breaking the system is the route to go for Indian people. No one paid attention to the words. The Indian leaders have been on a path of compromise. The slogan of "we have to work together is the mantra of many an Indian political group." There are going to be many people out there [who want to work](#) with the system. Regardless [the system](#) has been developed for their extermination, figuratively and literally. It is quite funny the leaders have not recognized the role of compromise in their own [dispossession](#) of their homes, their lands. The Women at the Gathering see it. Unfortunately [you](#)

[can not be prophet](#) in your own home.

So what is the answer to the "[Indian Problem](#)?" I think there is no Indian problem but a Canada problem. Canada continues to tell the [Big Lie](#). They want the population to believe Indians are the problem to you, the public, the tax payer, the good Christian, the Oil Patch worker, the everyday good Canadian. For Canada the "[Final Solution](#)" is to be rid of the Indian, even if it means by hook or crook. While Canada continues on its route for complete dominance of the Indian, some Indians are eagerly assisting with the dominance. Canada is really living a lie. They want you to believe this Land is theirs, but deep down, they know, we all know, Canada has stolen and is stealing land. That is really what is in play here. Canada can not continue to hide its lies and its beholding to Corporations. But it is really strange we have people, our own people willing to help them?

This Indian activist said it long ago when he reminded Indian folks to not forget what happened to the [Indian Scouts](#) who worked with the Calvary; they were loaded on the train along with the Indians who fought the government. Canada does not see you. You are the Indian. You are not part of the Canadian equation.



*Shingus Sends Regards*

I think about the scene in the movie 300, where the [Ephialtes](#) wishes to be a Spartan Warrior. Ephialtes is not able to be a Spartan Warrior, he does not have the skills. The rejected Ephialtes betrays King Leonidas and the Spartans. He is rewarded with fulfillment, meeting desires of women and riches by the enemy. Ephialtes wants to be in with the Spartan Warriors/Leaders. He is not worthy of being a Warrior/Leader so they ask him to contribute in other ways. It is not enough for Ephialtes so he goes to Xerexes, the other side, the Rulers. Ephialtes has his desires fulfilled and he now champions for Xerexes. When Ephialtes comes to Leonidas all dressed in the finest clothes, gold and jewels and asks Leonidas to join them, Leonidas looks at him and says "May you live forever." To live a life as a traitor to your people is ugly. Ephialtes despite his jewels, gold, fine linen clothes casts a repulsive image. Live long with knowledge of who and what you are. There are many Indigenous Leaders who continue to [believe in the Canadian](#) system. Regardless of the evidence, the past practices, the goals of the Regimes, some Natives will compromise their beliefs, their heritage, their People and their communities for the riches; "I want it all."

Like Xerexes, the government will say we are going to be kind and generous to you - as long as you kneel to them. Sadly there are many who will bend the knee.





## Site Characterization of Brownfield Properties in Indian Country

What is a Phase I Environmental Site Assessment? Why is it required for virtually every commercial real estate transaction in the United States? How do I contract out for one? Who can help me understand what it says about my property?

### Training Description:

What is a Phase I Environmental Site Assessment? Why is it required for virtually every commercial real estate transaction in the United States? How do I contract out for one? Who can

help me understand what it says about my property?

### Training Objectives:

- To coordinate activities to provide housing for Indian Tribes and their members and to promote self-sufficiency of Indian Tribes and their members
- To promote the development of private capital markets in Indian Country and to allow such markets to operate and grow, thereby benefiting Indian communities

**Instructor:** Eugene Goldfarb, MUP, JD (KSU/TAB)

Date: June 25, 2020

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.

The Native Learning Center is a Model Activities Program supported by the Indian Housing Block Grant awarded by the Office of Native American Programs, U.S. Department of Housing and Urban Development. The statements and opinions presented in education, training, technical assistance, webinar, and podcast sessions are those of the presenter(s) and do not necessarily represent the official position or policies of the Native Learning Center, Seminole Tribe of Florida, Office of Native American Programs, or the U.S. Department of Housing and Urban Development. References to specific regulations, guidelines, operations, agencies, organizations, firms, products, services, processes, and procedures should not be considered an endorsement by the listed entities. Rather, the references are informational and illustrations to supplement discussions of the issues.

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# Freedom 2020

By Sam Hatfield

Funny thing is, I was talking with my friend a few weeks back. Mid-May to be exact. She and I were commenting on the state of the world, and more specifically, the state of the U.S. She asked my thoughts, and I said: "I swear this is the beginning of the second Civil Rights." I'm not sure she believed me. I know she trusts my judgement - as a scholar, and as a woman of color. A couple days later she sent me an article about how things had started to erupt and protests had just began and asked if I'd seen it. I hadn't, but was not surprised. Are any of us, really?

We see it every day. We live it every day. We hear it recounted for generations. Our ceremonies are interrupted, corrupted, invaded with it; our holidays poisoned by it, it spills and leaks and permeates, eviscerating the Norman Rockwell-esque expectations we are told that we are supposed to maintain and uphold. Our ceremonies, Our religious times, Our holidays all contain more depth, and darkness, than the Norman Rockwells'.

I told her; "This is only beginning. Wait, and see." It is stirring and brewing and rumbling; and as bad as the virus is a threat, this - this evil that exists daily, hourly, generationally, is so much worse. Closeted skeletons and suffocated secrets can only be covered for so long before the truth rises. Our breath has been being snuffed out for centuries, in one way or another, and this? This is only getting started. It is beginning to swirl, like the base of a tornado, one wronged building on another wronged building on wrongs one after another after another after another.

It is not one, or another. There is no selective choosing. The door has been flung open. It is Black Lives Matter, and it is also Pandora's Box; the box that has been hidden and stuffed in the deep dark crevices of some back corner closet for fifty years in hopes it would all just 'go away'. Hope that it would be forgotten so the Rockwells could continue apple pie and china, patterns, lifestyles and ways of being so they weren't forced to confront their uncomfortable that stems from their wrongings.

But that box, that so desperately was tried to be kept hidden, was flung open. The wounds and wrongs and targeting and silencing of multiples has been let out. And we are screaming so loudly that the entire world now hears Our screams. All of us, collectively are being targeted. Again. It's no longer Black Lives Matter that the light is being illuminated, it is death marches, and Missing matriarchs, it is concentration camps and sugar cane fields. It is barrios and red lines and track of this side and that.

We're tired. All of us. We're SO tired. And you know what happens when we get tired and we see one of Us wronged? It sparks a memory of someone we personally know who

was wronged. Our communities stand together. We have been allies longer than we have been forced apart by wannabe-overlords. Our communities recognize each other in supermarkets, in gas stations, at parks and PTA meetings and businesses. We may sit in silence, we may never, but we see each other. We know who to go to for support, or who to support if it comes down to it. And when the tired get fed up, we get stronger, and we rise up. We keep each other safe, we keep each other fed, we keep each other alive, we keep our communities as whole as we possibly can. Our wearied scream becomes a battle cry. We are tired. Of the silence, of the continual battery, of the mimicry of the crumbs of "freedom" we are sold at such high costs.

## Smoke Signals...

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about the worldview of the  
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» [london.ctvnews.ca/SmokeSignals](http://london.ctvnews.ca/SmokeSignals)



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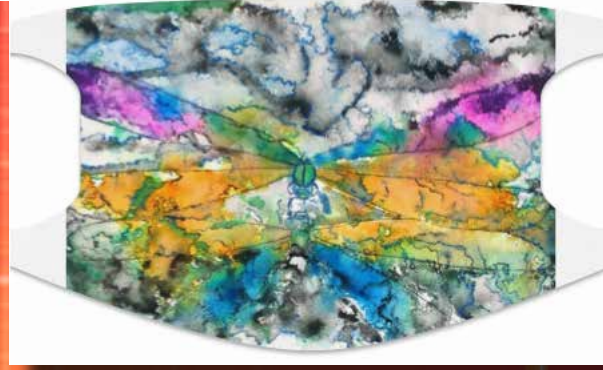
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# Stacey Littledeer

Email: [spiritfireart@gmail.com](mailto:spiritfireart@gmail.com), [www.spiritfireart.com](http://www.spiritfireart.com)

I am a watercolor artist but I make many gift items from my artwork. Wood Treasure boxes, mandalas and mugs just to start. And now we have a whole new line of apparel items including several different styles of masks with the original art on them.



# Talon Simon from Rez Famous

Brand built on Indigenization & The Rez

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Talon (506) 427-2828  
Heidi (506) 223-9991  
[refamousbrand@gmail.com](mailto:refamousbrand@gmail.com)





One Nature image and mostly Street Photography I captured during the Covid-19 Pandemic. Photography has been my therapy throughout these hard times. These photos were taken in Livingston, Tx , 17 miles outside of the Alabama-Coushatta Reservation.

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







# Jessica Roanhorse

Instagram - [@jandljewelry1](https://www.instagram.com/jandljewelry1)

Hello, we are Navjo/Akimel O'odham artisans from the Gila River Reservation, putting our unique twist on women's earrings. Hand made with sterling silver (some plated), gold (some plated), gun metal, copper and brass. We use a variety of stone from turquoise, abalone, mother of pearl, red lip, spiney oyster, coral, heishi, chrysocolla, opal and navajo pearl.



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## Kristy Blue

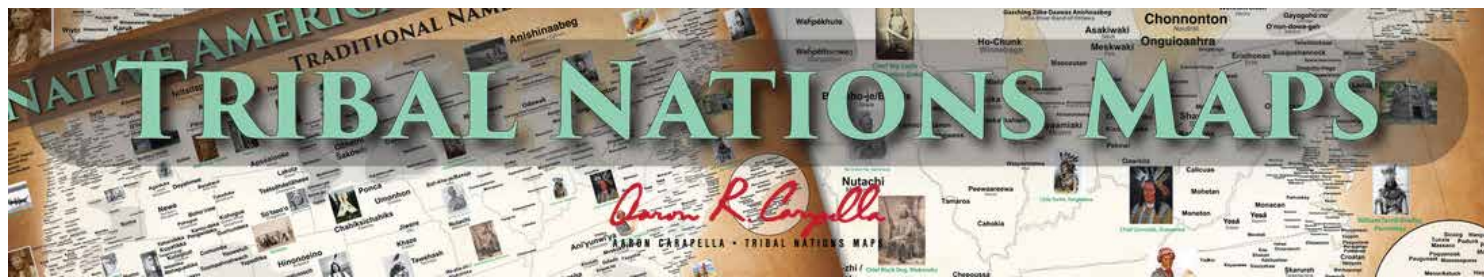
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I am a member of the Catawba Indian Nation located in Rock Hill, South Carolina. I sell hand crafted bead work.







This may be the perfect time to brush up on Native stories, history and culture. If you would like peruse books and films recommended by Tribal Nations Maps-or find a great puzzle - please click on any of the links below.

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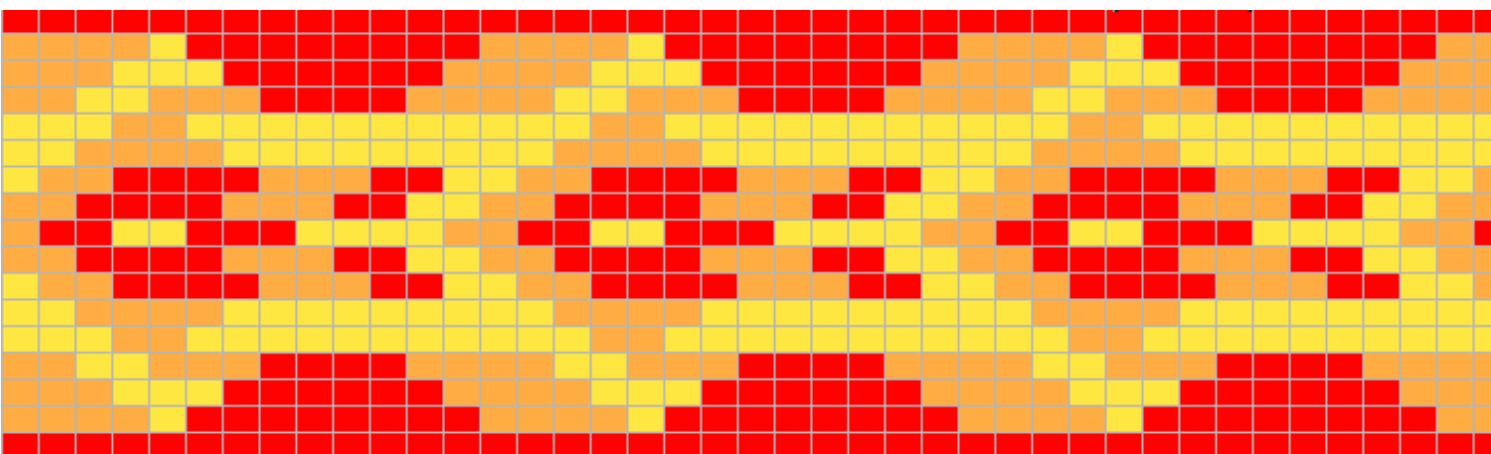
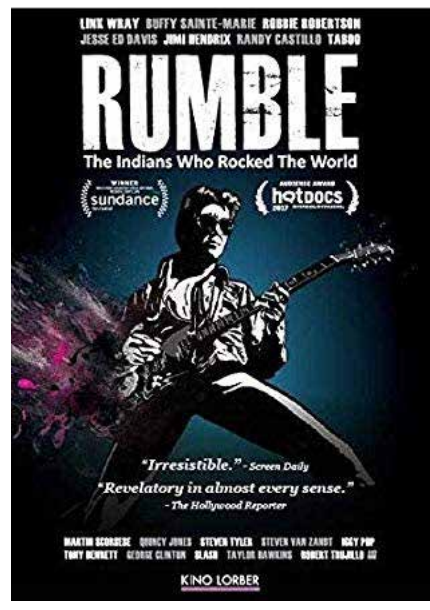
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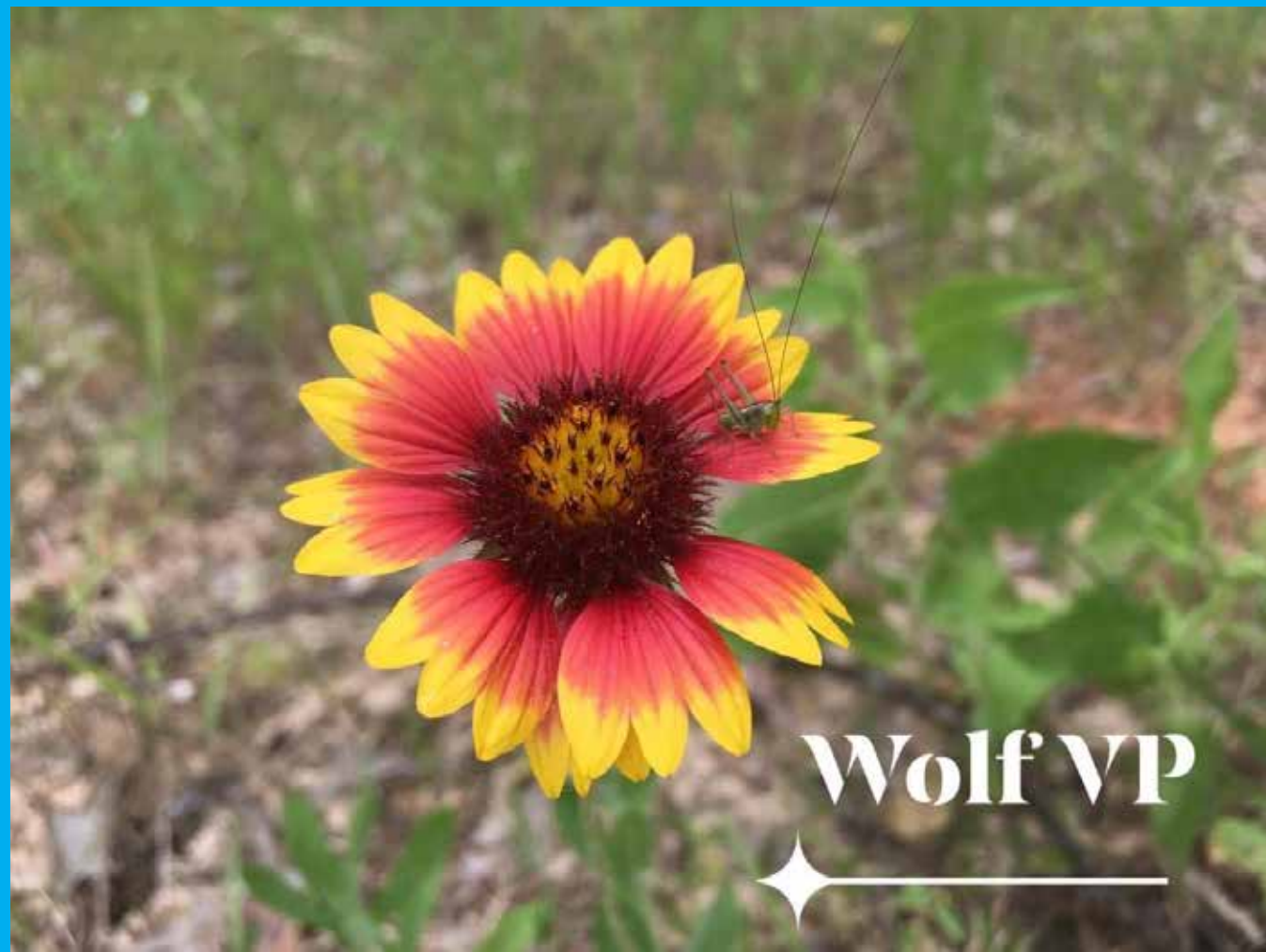
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You can see more of my photos on my Facebook page <https://www.facebook.com/ArtisticWolfVP/>

I love to take pictures to show the beauty of nature and the people around me.





## Latasha Smith

Email: [fsbeadwork987@gmail.com](mailto:fsbeadwork987@gmail.com)

Instagram at [latashas\\_freestyle\\_beadwork](#) or on Facebook at [Latasha's Beadwork](#)

Beading changed my life for the better. It's great medicine to my soul. My tribes are Oglala Lakota, Nez Perce, and Siletz.



[Indian Country Today newscast and reporter's roundtable honoring Juneteenth](#)



Indian Country Today

*With journalists Amanda Peacher and Nick Estes, Washington Editor Jourdan Bennett-Begaye reports on COVID-19 numbers in Indian Country*

Today Amanda Peacher discusses how Native transgender woman Adree Edmo will make history in July, becoming the first transgender woman and inmate in the country to receive gender confirmation surgery based on a court order. The Supreme Court voted 7-2 vote in her favor. Peacher covered the story on Adree Edmo.

Nick Estes, Lower Brule Sioux Tribe, is a journalist, author, and assistant professor of American Studies who has been at the heart of anti-racism and Black Lives Matter protests that have been taking place across the country in the wake of the death of George Floyd. The climate of these protests has been a way for activists to rewrite real history and much of this dismantling of

history has been literal as statues of confederate soldiers, Columbus, and more have been forcibly taken down by protesters.

**Indian Country Today newscast for June 19, 2020**



**Here are comments from Peacher and Estes in today's newscast:**

**Comments from Amanda Peacher**

"Adree Edmo sued the state of Idaho to be provided with gender confirmation surgery. She's a transgender woman housed in an all-male facility. And for years she had been asking for treatment for her gender dysphoria. So that's a condition when someone's gender identity does not align with their sex assigned at birth."

"She had been receiving hormone treatment and counseling but she felt that that wasn't enough. And so starting in 2014, she asked the state to be assessed for gender confirmation surgery. The state of Idaho said that wasn't medically necessary and said she didn't need the surgery."

"So Adree Edmo sued, she won first in district court then she won again when the state appealed before the ninth circuit court of appeals. And then the state of Idaho took the case to the Supreme Court and asked the Supreme Court to put a hold on Adree Edmo surgery."

"Recently, just a couple of weeks ago, the Supreme Court denied the state's request on that stay application is what it's called. And so now Adree Edmo surgery is going to move forward and she'll be the first to receive the surgery through a court order."

"Adree Edmo twice attempted to castrate herself while in prison alone with a razor. And so that was part of her case. She was desperate enough to change her physical anatomy that she made those attempts."

"Now I want to say that gender confirmation surgery is not necessary of course for every transgender individual and not even for every individual who is diagnosed with gender dysphoria, but for some, this is considered essential medical treatment. And the court rules agreed with Adree Edmo that for her, it is necessary."

"I did have a chance to speak with her attorneys and they told me that Adree is overjoyed. The case has been a real roller coaster for her, between all the back and forth with the appeals. And so now barring, some crazy move from the Supreme Court, her surgery will move forward in July."

"The Supreme Court has decided not to put a hold on Adree Edmo's surgery. So they have denied the stay. Now they still have to decide whether to take up Adree Edmo's entire case, whether to hear the state of Idaho's appeal. And that's not likely not going to happen until August or later. So by that time, Adree Edmo's surgery will have happened and the state's appeal is going to be essentially moved."

"So based on the timing of the Supreme Court, there's no way that I'm aware of that the surgery can't happen at this point."

"Idaho does not release the exact date or location because of security reasons. Remember she's an inmate and they don't want to have any risk around that medical treatment and her being transported away from a prison. But we do know that the surgery is slated to take place sometime in July."

"We don't know the exact location but I will say that there are more and more doctors providing this treatment as it becomes part of the suite of necessary care for those suffering from gender dysphoria. So there are more and more options for people with this condition across the country."

"The state of Idaho's policy on housing inmates is based on an inmate's physical characteristics. So I have been told that Adree should be, by all state policy designations, she should be transferred to a women's institution after her surgery. So she'll take a little time to recover, presumably, and then she should be going to a women's prison. She is slated to be out of prison in July of next year. So really it's only about a year until she gets out and moves on with her life."

"This Supreme court decision in favor of Adree Edmo more recently is especially interesting in light of the ruling that employers can no longer discriminate against LGBTQ individuals."

"We are seeing an interesting wave in the courts around transgender rights and around LGBTQ rights. And I think that's particularly interesting for prisoners, prisoners have no options when it comes to medical care. So they're really at the mercy of the state. So when they don't get the care they need, whether that's gender-affirming care or any kind of medical care, their only option is to sue."

"This win for Adree Edmo is important because it sets a precedent in the ninth circuit, but also beyond, it will really have an impact on how prisons treat transgender inmates going forward. And so I think it really sets a standard for gender-affirming care being for some individuals medically necessary and care that prison systems have to provide."

"A lot of people feel that it's not necessary and that it's not, it's not the right way to be spending state dollars. Now that said, the state lost. And there's not really another option for the state at this point, so they will have to provide that care, but it has been a controversial case."

### **Comments from Nick Estes**

"I think it's important to put some historical context around this because today is Juneteenth and the Juneteenth celebration is a celebration that Black people freed themselves, it wasn't a proclamation just by the president of the United States, Abraham Lincoln at the time, who had just by decree had freed the slaves at that point in time. There was a mass, what they call, a general strike. The formerly enslaved, just leaving the plantation and joining the Union army and fighting for their own freedom and turning the tide of the war."

"How that connects with the Southwest, and specifically New Mexico as a territory, there was a civil war kind of. There was people who had sided with the Confederacy but there was also the Union army."

"You also had figures such as Kit Carson, who is operating under the commander in chief Abraham Lincoln at this time, who was waging a war of extermination against the Navajo and Apache people and had imprisoned several thousand Navajos and Apaches at Bosque Redondo, which was a concentration camp and resulted in the decimation of thousands of Navajo people."

"It's now known as the long walk and there is a monument in the Plaza of Santa Fe, which is kind of the heart of the hub of the Indian art market here in New Mexico, that is commemorating the quote-unquote heroes of the civil war both the Confederate soldiers and the union soldiers who quote, 'have fallen in the various battles with the Savage Indians in the territory of New Mexico' and 'Savage' over the years was chiseled out."

"And there's been several attempts in the last decade or so to actually get this statue, they call it the obelisk, removed. It's part of a series of monuments commemorating, not just the Anglo colonization of this particular land, but also the Spanish colonization."

"So the galvanization of the kind of movement to get these statues removed began decades ago and actually began prior to other construction and are kind of grounded within the public and Navajo kind of traditions who are trying to tell an accurate story of this particular land."

"We have to give credit to Black Lives Matter in this particular moment because it really has galvanized attention around not just confederate monuments but monuments that celebrate conquests and specifically colonialism. It has been a catalyst, I think that's an appropriate word. It's

actually galvanized the community in ways that I haven't seen."

"Witnessing various movements on the UNM campus to get things renamed or abolished, such as the UNM seal, which has a conquistador and a frontiersman."

"The movements to abolish Columbus Day and to implement Indigenous People's Day, those movements really informed this present moment."

"There were a lot of Black movements that were involved in this but in this particular moment in time we see kind of a coming together of the community and not just to take down the statues but to actually address the systems that are in place."

"The Black Lives Matter movement here in the city is very much in tune with the Defund Police movement and sees the taking down of these statues as part of a continuation of, not just justice for Black lives but also justice for Indigenous lives as well."

"These movements have been really good and very positive...primarily led by young people and in this case, (of the Santa Fe event) they've been led by Indigenous women."

"There's a lot of elation and celebration because we have been successful in getting these statues removed. For example, when the Oñate statue was removed there were elders there who were crying because he himself was a murderer. He was a rapist and he was also a mutilator."

"There was a sense of justice that we can begin this process of truth-telling."

"Murdered, missing Indigenous women [can trace] its origins to the conquest of this particular land. And so that's why there were so many Indigenous women and non-men and LGBTQ and gender-nonconforming people who were the leaders in this particular movement and pointing this out, that this is directly related to MMIW."

---

Also in the newscast, Jourdan Bennett-Begaye has the latest numbers of positive COVID-19 tests in Indian Country.

Today, Vincent Schilling sat in for anchor and executive producer of the newscast, Patty Talahongva.



## Honey Lodge

Website: [www.lakotahoneylodge.org](http://www.lakotahoneylodge.org)

605.654.2050

[ed@lakotayouthdevelopment.org](mailto:ed@lakotayouthdevelopment.org)

Honey Lodge is a Lakota youth-led social enterprise. Honey Lodge was established in 2015 from our youth's desire to help bring Grandmother Earth back into balance with herself through keeping bees. Since 2015, we have grown from 5 hives to 50 and we have sold our honey and natural beeswax products to over 30 states in the U.S. We would love to sell our products in all 50 states! So order your honey from us.



# 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

## A Curse So Dark On You

Warning Offensive Content. Bad Medicine.

By Steven C. Julian

My cousin pointed out how you can spot the people who use Bad Medicine. For you folks who don't know [what Bad Medicine](#) is, it is when a person or persons, uses the gifts out there to do some harm on others. Of course there are nay sayers, who like to think [Bad Medicine doesn't exist](#). Stupid arses, they must also think evil is the absence of goodness.

Anyways, getting back to the Bad Medicine explanation. I heard some people will go out and offer some shiny stuff, like nickels, dimes to the bug spirits or some other spirit, like toads. They will send a message and name folks they want to get sick. Those bug spirits will go searching for those folks. Sometimes they mistake a person and get them sick instead. My cousin says, the shiny offering is seldom enough for payment by the bug spirits. Instead the bug will go and punish the person who wants to harm others. The bugs do it by targeting someone close to the bad medicine person. Many times it is the kids. The bugs will wait for the kids to be bigger. They will turn their mouths crooked, make their foreheads get bigger and many times grow the noses. So the kids get ugly.

My cousin says if you see the parents looking normal but their kids are beastly, then you know for sure they are using Bad Medicine. It is the price they pay for their bitterness, jealousy, hatefulness, hatred and ugliness. The Curse is dark on them.

There are of course, many other ways to do harm with Bad Medicine. You can unleash the ugly which hides in the deep water or is in the thick bush. The problem with unleashing the ugly, you might actually curse the wrong individual. Some Neechies are pretty smart or pretty paranoid, they take preventive measures. They will make sure when in large Neechie (Indians) gatherings, they will wear protection or put protection in their footwear. Neechies have been known to pick up needles just by walking over someone else's gear, outwear or belongings. The needle gets in their blood stream and gets them sick. You can see the sickness in their skin as it gets discolored

or breaks out. Some people will experience Bell's Palsy; the Crooked Face. The Crooked Face Bad Medicine was a well-used on [back in the day](#). My buddy had a girlfriend who had a Crooked Face. The relationship didn't last. I do not think my friend even knew his girlfriend had the Crooked Face. He didn't realize it until an older lady in the Reserve asked him; "Where's your girlfriend?" He said; "What girlfriend?" She said, "You know... the one with the crooked face."

I am cursed as well, having a big personality but light skin. Dark skinned Neechies dislike the light skinned Neechie. My friend since the Residential School in Fort Alexander is cursed with handsome looks, and brown skin. A girl (younger woman) said to him, "Mmmm you're good looking. All brown and gravy looking." This will never be the case for me. Instead I get the "creepy old white guy look" from the [beautiful Neechie Women](#).

The good thing is, my curse is on me. I don't use Bad Medicine (except Gossip which is another kind of [Bad Medicine](#)) so my Kids and Grandkids are not ugly. The light skin is due to those old French Christians bastards who happened to come through our territory. Our territory was a major trade route. The result, light skinned Neechies in the Reserve. So the light skinned are not attractive but the curse is from coitus and not using the Bug Spirits.

Those of you who are ugly through no fault of your own, blame your parents, they are the ones using Bad Medicine. Your beauty is the price they paid.

There are many people out there who only practice good medicine. They are quick to praise others.

They will go out and volunteer for others. They will say good things about others. They will work at making others feel good. Those folk are everywhere. The Spirits and Ancestors recognize them and gather around them.





## Super Circular: Changes to the Federal MicroPurchase and Simplified Acquisition Thresholds

In today's podcast Wilma Noah and Krystal Cedeno Training and Development Specialist of the Native Learning Center sit and talk with Vince Franco, Compliance Resource Development Director of The Native Learning Center.

Back by popular demand are the latest Office Management and Budget (OMB) micro-purchase and simplified acquisition thresholds for federal grant recipients.

These changes to the procurement method thresholds may come as a surprise to some, as 2 CFR Part 200 has NOT been updated yet to show these changes to the procurement standards.

Do you ever wonder how to keep up with all these changes?

One sure-fire way is to listen to the NLC's podcast on the Super Circular: Changes to the Federal Micro-Purchase and Simplified Acquisition Thresholds.

[Click to here to listen to Super Circular: Changes to the Federal MicroPurchase and Simplified Acquisition Thresholds](#)

If you like this topic and it is of interest to you, make sure to come by the [Hoporenkv Podcast page every Monday, Wednesday and Friday at 11 AM EST](#) to listen to the weekly podcast episode releases.



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.

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# NEWS: CRYP Continues Garden Planting, Seeks to Improve Food Security

Photography:

- \* Planting container potatoes in CRYP's Winyan Toka Win Garden.
- \* The CRYP staff works together every day in the Winyan Toka Win Garden to ensure a bountiful 2020 harvest.
- \* Cheyenne River elder Wayne Garreau with CRYP Youth Programs Director Jerica Widow.

## FOR IMMEDIATE RELEASE

Cheyenne River Youth Project Contact: Julie Garreau  
702 4th St. / P.O. Box 410 (605) 964-8200  
Eagle Butte, SD 57625 [julie.cryp@gmail.com](mailto:julie.cryp@gmail.com)

### Cheyenne River Youth Project Continues Planting in Winyan Toka Win Garden, Striving to Improve Local Food Sovereignty and Security

EAGLE BUTTE, SD (June 10, 2020) — June is off to a busy start at the Cheyenne River Youth Project, located in the heart of South Dakota's remote Cheyenne River Sioux Reservation. Every day, staff members have been busy planting crops in their 2.5-acre, pesticide-free Winyan Toka Win (Leading Lady) Garden.

So far, the CRYP team has planted sweet, trident and jalapeño peppers; cucumbers; tomatoes; cabbage; and potatoes, including three rows of container potatoes. They also planted 44 wild grape trees.

“Our goal is to establish an orchard with chokecherries, sand cherries, wild plums, and wild grapes,” said Julie Garreau, CRYP's executive director. “It's a lot of work, but it will be worth it to bring so many of our traditional Lakota foods to our campus—and to our kids.”

Native food sovereignty has always been an important pillar in CRYP's mission and programming. According to Garreau, however, the Covid-19 pandemic has also made it critical to consider food insecurity issues.

“I am of the belief that this will happen again, so we need to have a vision moving forward regarding how we are going to take care of ourselves when it does,” she explained. “We are able to have a stronger focus on the garden this season due to the necessary limitations on the rest of our youth programming and our teen internships. It makes us sad, because we really want our kids back, but we must protect our people, so we're embracing this opportunity to put our energy into growing nutritious food for our community.”

The Winyan Toka Win Garden lies at the heart of CRYP's Native Food Sovereignty initiatives. It serves as an outdoor classroom for The Main's Garden Club and the Native Food Sovereignty Teen Internship, as well as for food-related classes and workshops for the public.

CRYP uses the garden's produce in daily meals and snacks for local children and teens, menu items in the farm-to-table Keya Cafe, and gift items in the Keya Gift Shop. Proceeds from cafe and gift shop purchases directly support the youth project's programming and services.

The organization also shares produce with Cheyenne River elders, and makes it available to the community through the seasonal, weekly Leading Lady Farmers Market.

“When I look at the garden, I can see all the love that's going into it,” said Jerica Widow, CRYP's youth programs director. “That makes me feel very good.”

Although the CRYP staff normally depends on volunteer support throughout the growing season, all summer volunteer service groups are cancelled. Garreau noted that a successful harvest entirely depends on her team, and she said they are rising to the occasion.

“I'm so proud of them for giving their all during this crisis,” she said. “We'll be stronger than ever, when this is over. We know that, and we know that our kids need to see our garden thriving. It's a symbol of hope for the future, and it lets them know that we're always going to be here for them.”



Those who wish to support CRYP's Covid-19 programs and services can make online contributions by visiting [lakotayouth.org/donate](https://lakotayouth.org/donate), and clicking "Covid-19 Relief Fund" or "Winyan Toka Win Garden." Call the offices at (605) 963-8200 for more information.

To stay up to date on the latest CRYP news and events, follow the youth project on Facebook (/LakotaYouth), Twitter (@LakotaYouth) and Instagram (@lakotayouth and @waniyetuwowapi).

*The **Cheyenne River Youth Project**, founded in 1988, is a grassroots, not-for-profit organization dedicated to providing the youth of the Cheyenne River reservation with access to a vibrant and secure future through a wide variety of culturally sensitive and enduring programs, projects and facilities that ensure strong, self-sufficient families and communities.*

###





**IAIA**  
 INSTITUTE of  
 AMERICAN INDIAN ARTS  
 83 Avan Nu Po Road  
 Santa Fe, NM 87508-1300



**NEWS RELEASE**

For Immediate Release

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**Institute of American Indian Arts (IAIA)  
 Summer 2020  
 Continuing Education Offerings**

**Santa Fe: June 18, 2020**

IAIA announces the **Continuing Education Program** for Summer, 2020.

In light of the COVID-19 pandemic, **IAIA Continuing Education** has been working to **move instructional programming online** to better accommodate the safety of everyone, including continuing education students, instructors, and the tribal communities that IAIA serves. In recognition of the **economic and personal hardship and difficulties** many face, **all online programming will be offered at no charge** this semester. This includes many professional development classes that may equip members of our communities to **develop and/or improve**

**important skills and abilities.** In addition, there are a number of **personal enrichment, and health and wellness classes** that will be offered that were previously postponed from last semester.

Besides those listed on the IAIA website, **classes are currently being developed**, and will be announced by email and posted on **IAIA's Facebook page** <https://www.facebook.com/InstituteofAmericanIndianArts/> when available for registration. Potential students can also consult the IAIA Continuing Education webpage [www.iaia.edu/cecourses](http://www.iaia.edu/cecourses) for more information. Alternatively, interested parties may also sign up for Continuing Education email notifications (via Constant Contact) by sending your full name and email address to [continuinged@iaia.edu](mailto:continuinged@iaia.edu).



Photo by Jason S. Ordaz. Courtesy of IAIA.

IAIA Continuing Education students **enjoy and benefit from classes.** Here's what a few had to say:

"I felt a community start building. The hosts were very friendly and I felt included."

**Student from Etsy Class - 5/21/20**

"The information was important along with the personal input and knowledge from the instructors."

**Student from Facebook Marketing Class - 05/23/20**

"It was great to actually have a chance to see other people's photos and have

feedback, also the discussions to take better photos. It was a great class. Taking good photos for my jewelry became less intimidating. I feel that I can actually enjoy it instead of being scared."

### **Student from Photography Class - 6/8/20**

#### **Professional Development**

##### Online Classes

- **Business Idea Generation** - Instructors Mark Thomas (Choctaw Descendant) and Lynn Wilson (Cherokee)
- **Pathways into Business** - Instructors Mark Thomas and Lynn Wilson

##### Webinars

- **Best Practices for Participation in an Online Native Art Market** - Instructor Roxanne Best (Colville Tribe)
- **Working with Art Galleries** - Instructor Melissa Malero-Moose (Northern Paiute), IAIA Alumna
- **Podcasting 101** - Instructor Roman Orona (Apache)
- **Building Your Homemade Recording Studio** - Instructor Roman Orona
- **The Business of Performance Art** - Instructor Roman Orona

#### **Personal Enrichment**

##### Online Classes

- **Indigenous Fashion: 1940s to Present** - Instructor Amber-Dawn Bear Robe (Siksika Blackfoot)
- **Indigenous Languages in Latin America** - Instructor Andres Sabogal

#### **Health and Wellness**

##### Online Class

- **Release with Poetry** - Instructor Roanna Shebala (Dineh/Zuni) Webinar
- **Stress Reduction Through Meditation** - Roxanne Best

#### **Continue Your Education with IAIA**

Institute of American Indian Arts (IAIA) Continuing Education is **committed to providing**

**comprehensive training and adult education for the advancement and growth in workforce skills, lifelong learning, and empowerment through community-based learning opportunities.** IAIA Continuing Ed formally recognizes learning by issuing **Continuing Education Units (CEUs)** and **IAIA Digital Badges** to participants that have completed CE courses, workshops, or training sessions. CEUs and Badges are also offered for **educational programming presented by external organizations across the country.** IAIA CE Badges are also a means to recognize learning and can be utilized in resumes, posted to social media, and shared across online platforms.

#### **Partner with IAIA Continuing Education**

If your organization would like to partner with IAIA CE to provide CEUs and Digital Badges at your training events or if you would like to suggest or teach a course, **please fill out the online form on the IAIA website** [www.iaia.edu/ce](http://www.iaia.edu/ce).

###

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 approximately 500 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](http://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 A Van Nu Po Road, Santa Fe, NM 87507

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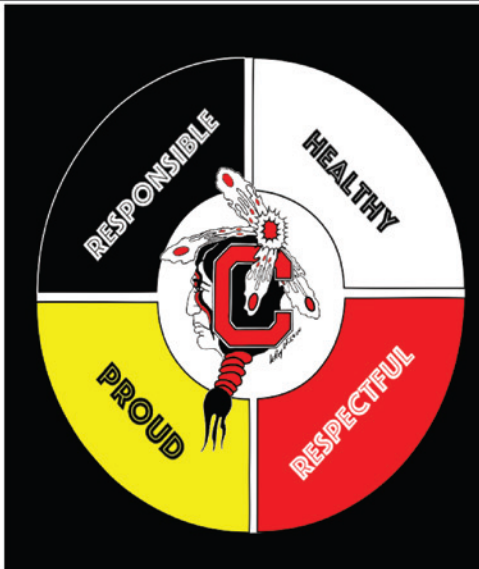


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## A note from Acting School Supervisor Amanda Ward

It has been a whirlwind of a ride this year! I want to honor the graduates of 2020 and let them know how proud of them I am. To the graduates: It breaks my heart that the ceremony and celebration was not able to be shared by all of us, as a family. We have spent more days and hours with you than sometimes your own parents and grandparents. We have gotten to know each other, care for each other and believe in each other. I am going to miss you from the bottom of my heart. I know I always say that I worry when you go home for Christmas and summers, but this is different. I don't have next fall to look forward to with you - to find out what you did, how you were, and what the plan is for the next year. So, I ask - don't forget us, because we don't

ever forget you. Think of us once in awhile and call. Let us know about your life, what is going on and how you are doing. And just a few last parting words: plan for tomorrow, but don't forget to enjoy today, there is no one formula or definition of success - find what is your definition of success and work toward it everyday, you don't need to Snapchat, tweet, Facebook every moment of your life - put your phone down once in awhile, look someone you love in the eye and have a real conversation - one that doesn't last only 24 hours before it disappears or occurs in 280 characters. Finally - strive for more happiness than drama in your life. Look for the things that make you happy, pursue them and appreciate them. I will continue to spend every day praying for you and thinking of only the best for



you! You have graduated during one of the hardest things our country has gone through in a long time, with grace and resilience .... you can do ANYTHING!

# CHEMAWA INDIAN SCHOOL



Chemawa Class of 2020

### Congratulations to the Chemawa Indian School class of 2020.

Valedictorian: Angel Jackson (*San Carlos Apache*)

Salutatorian: Riley Callahan (*Coeur d'Alene*)

### Congratulations on Scholarships received:

Outstanding Achievement: Yoivmana Pooyouma (*Salt River Pima-Maricopa*)

Leadership Student: Ayana Lewis (*Gila River*)

Turn Around Student: Ryan Weir (*Seneca*)

Male Athlete: Isaac Corn (*Menominee*)

Female Athlete: Angel Jackson (*San Carlos Apache*)

Fine Arts: Jaxon Lodgepole (*Shoshone-Paiute*)

Math: Ricky Lynn Wilson (*Sisseton-Wahpeton Sioux*)

Liberal Arts: Jewel Gallagher (*Blackfeet*)

Billy Farris Memorial: Trajan Carlos (*Tohono O'odham*)

Melissa Abel Memorial: Jasmine Cosen (*San Carlos Apache*)

### M. Drew Severy Awards

Victoria Lewis (*Gila River*), Ronticia Martinez (*Hopi*), Ayana Lewis (*Gila River*), Erykah RidesHorse (*Crow*), Yoivmana Pooyouma (*Salt River Pima-Maricopa*)

### Seniors Receive Dorothy Patch/Nellie Thompson Scholarship



Seniors pictured above attended an awards reception at Chemeketa Community College to receive their scholarships. Yoimwana Pooyouma (*Salt River Pima-Maricopa*) received the Tim PaNaTa Downs Memorial Award of \$1,500.00

- Calesta John (*Navajo*) \$1000.
- Jasmine Cosen (*San Carlos Apache*) \$1000
- Jaxon Lodgepole (*Shoshone-Paiute*) \$1000
- Jewel Gallagher (*Blackfeet*) \$1000
- Kyrah Noah (*White Mountain Apache*) \$1000
- Reina Jackson (*Gila River*) \$1000
- Ronticia Martinez (*Hopi*) \$1000
- Edneqwa Bead (*White Mountain Apache*) \$750
- Florene Johnson (*Salt River Pima-Maricopa*) \$750
- Ricky Wilson (*Sisseton-Wahpeton Sioux*) \$750
- Erykah Rides Horse (*Crow*) \$500
- Ryan Weir (*Seneca*) \$500
- Trajan Carlos (*Tohono O'odham*) \$500

Total of: \$13,000

### Congratulations Seniors!

### Braves to attend Chemeketa Community College

Six Chemawa Brave students applied and got accepted to Chemeketa Community College for fall term of 2020. They visited the Chemeketa campus to receive their student numbers, participate in fun activities, get financial aid and scholarships information plus talk about the Oregon Promise for free education. They took a tour of campus and talked to Linda Ringo Reyes and the Native American club. They also got housing info and everything they need to go to Chemeketa this fall. Congratulations!! Angel Jackson (*San Carlos Apache*) will be playing Basketball for the Chemeketa Storm next year. Erykah Rides Horse (*Crow*) Jasmine Cosen (*San Carlos Apache*) Ronticia Martinez (*Hopi*) Nathanoiel Red Fish (*Standing Rock Sioux*) Mikaila Moose (*Minnesota Chippewa*)



### Student of the Month February & March

Students were nominated for being responsible & Healthy in February. March awards were recognized for being respectful.

Lonise Yazzie (*Navajo*)  
Amber Long (*Navajo*)

Alexis Hollow Horn (*Oglala Sioux*)  
Xavier Yazzie (*Colorado River*)  
Ryan Weir (*Seneca*)  
Kaitlin Two Bulls (*Oglala Sioux*)

Tiana Bennett (*Hopi*)  
Alexandra Jenkins (*Arapahoe*)  
Louie Jackson (*Salish & Kootenai*)  
**Thank You Braves for being outstanding!**

### Chemawa Staff Send a Message to the Class of 2020

I would like to say, "To all the SENIORS you are The Future and have proven to be so RESILIENT, for the sake of being born in the time period of 911 another very traumatic time YOU WILL MAKE IT as we get through this new Pandemic Crisis. It has been a pleasure getting to know you that is majority of you, MY HEART GOES OUT TO YOU... Be Well, Be Blessed, Be Fortunate, Be You and follow All Your DREAMS!!! My love goes out to you all with BIG HUGS those of you that always came by for some comfort or hug here it is for you and for ever..... XOXOXO.... keep in touch with us .  
-Teacher Ms. Desiree Herrmann

Where the mind is without fear and the head is held high;  
Where knowledge is free;  
Where the world has not been broken up into fragments by narrow domestic walls;  
Where words come out from the depth of truth;  
Where tireless striving stretches its arms towards perfection;  
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;  
Where the mind is led forward by thee into ever-widening thought and action—  
Into that of freedom, let me and my country awake.  
—Sachin Shah

Congratulations to the class of 2020. Always remembered when in doubt always drink Mt Dew.  
-Steve Crane

Dear Chemawa Seniors: Congratulations on your Graduation! This may seem something of a letdown to not be graduating with a full-blown ceremony, but it doesn't make it any less of achievement. Let me just say: You have a right to feel sad. But you also have a right to celebrate. I graduated with 3 diplomas in the last 10 years. I celebrated each one because it was a milestone in my life. It was a lot more than I ever planned for myself back in high school. I didn't quit. You shouldn't quit either. You have a life of future achievements and please, please celebrate each one. This isn't the end. The definition for "commencement" means to begin or start. We call it commencement because it marks the beginning of your life in the world, your professional entrance as an adult. Celebrate that beginning and I will be thinking of you as you "graduate." A few years ago, I saw a sign in a classroom: Graduation is only a concept. In real life, every day you graduate. Graduation is a process that goes on until the last day of your life. If you can grasp that, you'll make a difference." Arie Pencovici Seniors of the class of 2020: MAKE A DIFFERENCE! I will be celebrating you on your graduation! - Diane Mcginnis

To the class of 2020: Some of you I had as freshmen and watched you grow up. Others I just met this year. I will miss you all. As you try to navigate the uncertainties of the future, always know that I am here for you. I can be reached through my school email or you can always track me down on Facebook. - Mrs. Murry

Seniors: Two pieces of advice: Stay on your feet. If you fall down, get back up. You must realize that you have done this during your time at Chemawa. You've done this! Secondly, keep love in your heart. It is easy to share and it will keep you warm. Fare well Seniors! - Don Jackson

Prayers, good energy, and above all GOOD HEALTH out to all our graduating Senior Class of 2020!  
-Nadine Tallbull-Blackman

To the class of 2020 – Congratulations!!! We are so proud of you – more than our words can express in the newsletter! You all know that this has been an unusual and incredible year, and here you are – you made it! Thank you for staying committed and pursuing your high school diploma through this crazy year! May you continue to rely on our Creator, yourself, family, other loved ones and new, safe people you meet to support you through the next seasons of your lives! Believe in yourselves! Be proud of yourselves! Always remember that you are valuable, have great self-worth and pursue what brings you love and happiness! We will miss you all! Sincerely, Rob Alvarez, School Counselor

Class of 2020 my heart grieves with you for the sudden change in your senior year. I am also full of hope for you as I know you will overcome and this experience will make you stronger. Fight hard for your dreams because they will not come easy. When you think you have nothing left to give, dig deep and do more because I know you can. I believe in each and every one of you. Believe in yourself, know **you are worthy!!** Make good choices along your way, reflect, listen to your heart, talk to the Creator and most of all know you are loved. You will always be apart of the Chemawa family.

-With Love & gratitude for you all I wish you the best of luck on your next adventure in life. Congratulations!! -Niky Poole-Marquez, Counselor

### Stay Safe & Healthy Braves

Braves check the mail this summer for your return to school invitation application .  
Applications for 2020-21 School Year will be available this summer.  
Check the Facebook page for more information.

# Small Town Secrets

By Sam Hatfield

My ghosts  
Still follow me around  
Reminding me  
Daily  
Of that life

That life,  
The one which everyone else  
Expects me to forget  
That life  
Which they so easily leave behind  
Casually,  
Causally,  
Deliberately.

And talk  
Only about it  
in revelry and grandeur  
As if.

I watch it all now  
And remember  
then  
Being woken abruptly  
“Just put on shoes and grab a blanket”  
The fear in the air  
Was steely cold

Unknowingly,  
The harbinger

Of the inferno to come  
Of the inferno that was,  
And the revelation of  
The precipice on which we,  
“Those Injuns”,  
clung

The next day I sat  
in my cold hard seat  
feeling  
as if  
All was seen and exposed  
And yet  
All around me life  
Went on  
Just as their failure of erasure  
was being stuffed  
snuffed  
disposed

Smiles and laughter  
Clean white collars  
Brand label clothes  
Brandished privilege  
Shown and sparkled and twirled  
Like the flames  
and the burns  
and the scars,  
In my face

Yet no one let on  
If the fiery inferno  
trauma  
and chaos  
Was  
Known  
If the attempted murder  
Was known  
But I knew.

I watched his kids  
As they wore  
Red letters  
on their jackets  
and paraded around  
Pretending perfection  
I wondered

If the trauma  
Was secreted  
in shame  
Or denial  
It was my first  
Small town secrets  
Life lesson

I refuse  
To shrink  
Or to accept  
Silence  
and shirk  
keeping small  
secrets  
As is expected

I stand  
Defiant,  
Silently while screaming  
We all still know,  
"Chief".

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## Rodi Bragg

Instagram - @rosealcheista You can find my products at  
[www.etsy.com/shop/rosealchemista](http://www.etsy.com/shop/rosealchemista)

I am Chumash/Mayan. I am the Owner/Founder of Rose Alchemista, a handmade herbal  
skincare line based in Portland, Oregon (on Chinook land).

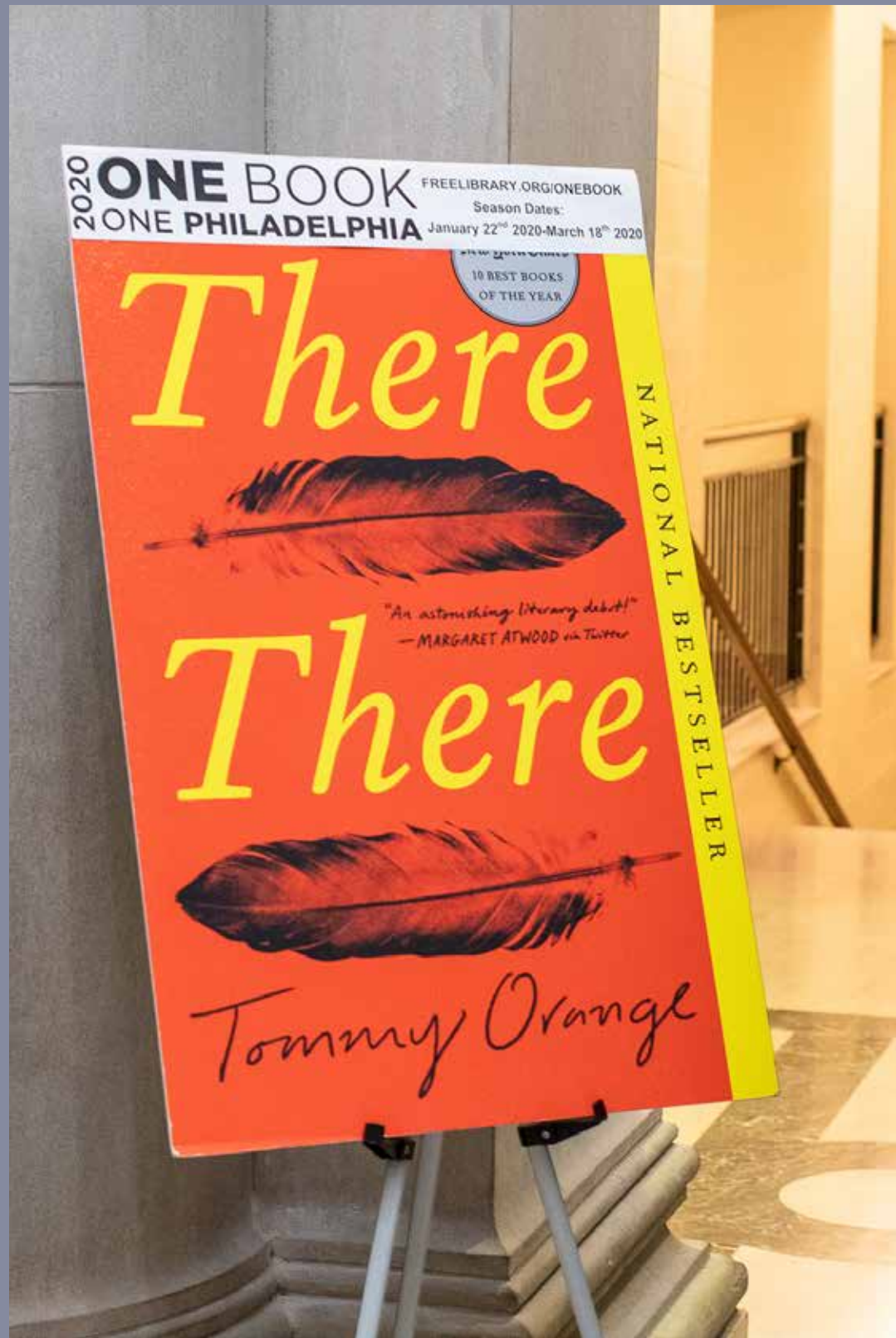
I specialize in herbal balms, lip balms, toning mists, natural perfumes, bath soaks and more.





# TEKO PHOTOGRAPHY

Professional Imagery by Tomas Alejo























# Trina Begay

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# April Godfrey

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Santee Sioux from Nebraska.



# Quiet Time Word

## A Word on Judgement

By Carla-Rae

In my Quiet Time, this word I wrote several years ago showed up in my journal several times this morning. I find it compelling in the times we are in, at present, throughout our world.

I felt it merited sharing in order for us to reflect, discuss, and determine how we want to walk out our lives of character.

I am not afraid to be called out anymore by anyone who doesn't understand my SHINE. And why I encourage folks to get in touch with their own SHINE.

We are all different in our diverse ways, but LOVE is a common thread in each of us.

I simply encourage folks to find their LOVE SHINE.



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Native Hoop PSA: <https://www.youtube.com/watch?v=rS8gkx2oPFk&feature=youtu.be>