



THIS WEEK FROM Indian Country TODAY

THE PREMIER E-NEWSLETTER SERVING THE NATIONS, CELEBRATING THE PEOPLE

A Letter from the Publisher

Shekóli. Among the many active voices and leaders in this week's newsletter, two people stand tall: Karen Diver, the first female head of the tribal council for the Fond du Lac Band of Lake Superior Chippewa, and Jim Warne, a former college football standout and NFL player. Diver, who drew attention last year for a presidential appointment, sits down with Indian Country Today Media Network for a Q and A, and Warne is the subject of a profile, thanks to his fine work with Indian country youth.

Last November, Karen Diver was one of two Native appointees to President Barack Obama's White House Task Force on Climate Preparedness and Resilience (Mayor Reggie Joule of the Northwest (Alaska) Arctic Borough was the other). It was a commendable move by the President to elevate Native leaders as principal voices on climate change, and Diver was a worthy choice. As she puts it, "Tribes are in a unique position. We are so tied to traditional lands, that as climate change continues to occur, it is not an option to move where we live and where our territories are." As she explains, as Natives our traditional food sources and means of production are particularly sensitive to changes in the environment. For Diver, the environment and the land factor in many long-range plans. She talks about the necessity of understanding the processes involved in dealing with FEMA directly, thanks to the passage of the widely hailed Stafford Act and the benefits of combining traditional knowledge and science. Her chief concerns are water-related issues, and continuing to push for energy-efficient commercial buildings, integrating solar energy and working with heirloom seeds. Not only are her reflections beneficial to anyone in Native communities working



on similar issues, the ideals she expresses should be required reading for leaders on the local and state level in the United States.

By taking his football camp to reservations around the country, Jim Warne is also focused on taking the long-term view on the issue of health and well being. "I am a Seventh Generation philosophy believer and the Seventh Generation is here," says Warne. "Black Elk said it would take seven generations to heal after Wounded Knee. Those kids are here. I'm seeing more kids that are proud to be an Indian or declaring tribal affiliation succeeding." He may coach kids in the sport of football, but he incorporates the Medicine Wheel philosophy of physical, emotional, spiritual and mental balance in his teaching methods. His goal is to instill pride in his players so they have the confidence to succeed athletically and academically, and turn away from

the insecurities that can turn into despair.

Such community-oriented people as Warne and Diver represent the best in contemporary implementation of traditional values—which is to say, the best Indian country has to offer.

NA ki' wa,

Ray Halbritter

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The Challenges of 'Authenticity'

UCLA professor and ICTMN contributor Duane Champagne notes the irony of reservation Indians not always being recognized as "authentic" by others:


Authenticity is a puzzling feature of contemporary Indian life. Growing up on a reservation, I rarely encountered challenges to one's identity. People within the reservation community knew most of the families. If they didn't know the family connections of a specific person, they could learn with a few inquiries of elders or their own family members.

But the cultural complexities of cur-

rent Indian communities tend to confuse non-Indians who are expecting and often demand traditional cultural expression and personas from contemporary Indian people. If a person does not look and act like an Indian—usually a stereotypical image of a Plains Sioux Indian—then many non-Indians doubt the Indian authenticity of the tribal member.

Reservation Indians usually have very secure identities. So when non-Indians or ethnic Indians doubt their authenticity, reservation Indians often find this amusing. Ethnic Indians can be defined as persons of Indian descent who are not members of a tribal community and often their families have not had contact

with a home community for generations. For reservation Indians, authenticity is confirmed within the local reservation community. By contrast, for many ethnic Indians and non-Indians, authenticity is determined by stereotypes and images common within American society.

There are more non-Indians in the U.S. than reservation Indians, and usually the views of non-Indians drown out reservation understandings of authenticity. How unfortunate that much contemporary discussion about Indian authenticity focuses more on its U.S. definitions than tribal understandings, which are less well known and understood. <http://bit.ly/IidzrQ5> 

More Opinions From More Leaders

ICTMN contributor Simon Moya-Smith, Oglala Lakota, bewails both the dearth of Native American "talking heads" and the limits placed on their discussion of public affairs:


Why are Native American leaders invited to discuss issues only when the issues are Indian mascots and the like? Are there no Native Americans on food stamps? Are Native American high school students not more likely to drop out than any other race? Does abject poverty not plague Native American families? How about gay rights? Immigration? Do these subjects

not affect Native Americans?

I've been told time and again, and again, and then again some more, that the Native American community would have its own Melissa Harris-Perry or Al Sharpton or Cornel West (who invariably are invited to many different tables to discuss issues pertaining to government spending, religion, politics, etc.), were we to have "a larger demographic." It's argued that we, the Native American community, are just at a numerical disadvantage. But when aren't we?

Recently, I was in a very important meeting with very important people in a very important place when I heard conglomerate captains refer to their readers

as "our customers." Jesus, I thought. My approach has been wrong all along. It's the business angle first, then the news pitch, then the story. I have to change my language: "Your audience, excuse me, your customers love Indian wisdom. Many of them claim to be Indian, too," I'll say. "So maybe you should invite some Native leaders to chime in on issues of the day. . . . Your customers would love it."

I eagerly wait for Melissa Harris-Perry and Bill Maher and even that senile GOP pundit Bill O'Reilly call upon a Native to debate the issues of the day, and not just subjects concerning dehumanizing sports mascots. <http://bit.ly/1eJkQta> 

Service Versus Politics

Looking back on a year marked by "bad decisions" made in the name of tribal sovereignty, activist and author Gyasi Ross (Blackfeet Nation/Suquamish Territories) calls for a return to collective responsibility:

Those leaders who feed/honor themselves before considering their community are governing according to a white model of leadership, not an Indigenous model. We've got to expect more reciprocity from our leaders. They need to give back constantly because it's not charity...it's their job. We need to expect more and we need to do more.


When we see these ugly and mean-

spirited disenrollment cases, we should wonder, "Why? What's the motivation?" Legally, these Tribes absolutely are sovereign and have the unquestioned ability to determine membership. But why now? Our communities were always based upon participation and presence. Surely there are people who are less worthy to be considered tribal members, if there are squishy criteria that would allow disenrollment.

Why now? It's probably political. And that's sad, because it's politics that looks exactly like politics in the white world—Native politicians emulating white political principles instead of Indigenous leadership principles.

Native leaders are not supposed to be

"politicians." They are supposed to be leaders. Within our communities, leadership decisions are supposed to be made with love—a love for community, and to truly seek the best interests of the community, not to use "protecting the community" as an excuse to air personal grievances and pursue personal agendas. Love for community would, I think, cause leadership to more carefully consider the consequences of their actions.

After all, love has always motivated and informed our leaders to be better stewards of our communities—the desire for our communities to be stronger, healthier and live better. Love should still be the motivating factor for choosing to lead and serve. <http://bit.ly/K1SsIP> 

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BIA Approves Mashpee's Tribal-State Gaming Compact

BY GALE COUREY TOENSING

The Bureau of Indian Affairs has approved the Mashpee Wampanoag Tribe's gaming compact with the Commonwealth of Massachusetts, setting another major landmark on the tribe's journey toward building Project First Light, a \$500 million destination resort casino in the southeastern part of the state.

"It's a historic and epic moment," Cromwell told Indian Country Today Media Network. "It represents a collaborative and cooperative agreement between the Mashpee Wampanoag Tribe and the Commonwealth of Massachusetts. No other state has designed a commercial gaming bill and added a tribal provision that respects and honors the rights of a federally recognized tribe while protecting the rights of the state."

"I'm pleased that the Commonwealth's compact with the Mashpee Wampanoag tribe has been given final approval under federal law," Massachusetts Gov. Deval Patrick said. "This is another important step toward growing jobs and opportunity in the southeast region and a good deal for both the Commonwealth and the tribe."

There are two more steps before the tribe can put shovels in the ground—federal approval of a Final Environmental Impact Statement (FEIS) and Interior Department approval of the tribe's land into trust application. The tribe, which has no reservation or trust lands, has asked Interior to take into trust as an initial reservation 145 acres for the proposed Project First Light resort casino in the City of Taunton and 170 acres in 11 parcels Mashpee on Cape Cod. Both sites are currently held in fee, meaning the land can be conveyed to whomever the owner pleases.

Once Interior takes land into trust for a tribe, the land is inalienable and cannot be conveyed. In February 2012, the department issued a preliminary approval designating these lands as an initial reservation. <http://bit.ly/1cPe8Pd>

'Redskins' Pork Rinds are Offensive, Trademark Office Says

The U.S. Patent and Trademark Office, which is expected to rule shortly on whether the Washington, D.C. NFL franchise may keep its trademark registration for the team name of "Redskins," has rejected a company's similar request to use that term for its pork rinds.

Saying that the trademark Redskins Hog Rinds contains "a derogatory slang term," the federal agency in a December 29 letter further stated, "Registration is refused because the applied-for mark REDSKINS HOG RINDS consists of or includes matter which may disparage or bring into contempt or disrepute persons, institutions, beliefs or national symbols," *The Washington Post* reported.

In calling the Redskins name disparaging, the agency cited five dictionaries and news sources, including the *Post*, MSNBC and Indian Country Today Media Network.

The judgment comes as a decision awaits on a lawsuit brought by activists against the Redskins team name that is currently before the Trademark Trial and Appeal board. That decision "could come any day," the *Post* said. It is not clear what effect, if any, the pork-rind case will have on the NFL matter. But advocates are optimistic.

"The USPTO ruling sends a powerful message," said Oneida Indian Nation Representative Ray Halbritter, who is spearheading the Change the Mascot campaign. "This is a huge potential precedent-setter rooted in the painfully self-evident truth that the Change the Mascot campaign has been reiterating: The R-word is a dictionary defined slur designed to demean and dehumanize an entire group of people. The federal government was right to declare that taxpayers cannot and should not subsidize the promotion of that slur through lucrative patent protections." <http://bit.ly/JHKN2J>

CORRECTION

An obituary in the January 1 issue about the aboriginal leader and politician who opposed the Meech Lake constitutional accord incorrectly referred to him as Elijah Walker. His name is Elijah Harper.

University Offers Free Native Peoples of Oklahoma Online Course

During this spring semester the University of Oklahoma will offer "Native Peoples of Oklahoma," a free online course on the cultural traditions and current conditions of the Native American tribes who live in that state.

The course was originally taught in a traditional classroom setting for more than a decade by a since-retired professor. Now professors Daniel Swan and Joshua Nelson are reviving the course and presenting it online through Janux,

the university's interactive learning community. Those interested in taking the course need not be enrolled students. The class can still be taken free of charge simply by signing up through Janux, but no course credit will be given.

"Native Peoples of Oklahoma was once a highly sought after and highly attended course at OU," said Swan, a professor of anthropology. "This semester, we're reviving it and offering it to anyone who's interested in American Indian culture. We think we have created the best course overview of Oklahoma American Indians available by bringing in our most

renowned faculty experts and resources in the field."

"These resources give students access to the best possible information and knowledge on these subjects," said Nelson, a citizen of the Cherokee Nation and assistant professor of English. "More Native American languages are taught for college credit at OU than any other university in the world, and OU is ranked among the preeminent institutions in the nation for the study of American Indian literature. Now, through Janux, we're able to see this course offered to anyone in the world." <http://bit.ly/1bOCCb4>



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West Nile Virus Felled Bald Eagles, Wildlife Experts Say

A recent rash of bald eagle deaths in Utah is being attributed to West Nile virus, which experts believe the eagles contracted from eating birds afflicted with the disease.

Hunters and farmers in northern and central Utah found nearly 30 listless eagles lying on the ground during December, the *Los Angeles Times* reported on December 28. They were taken to the Wildlife Rehabilitation Center of Northern Utah. "Every bird would come in more paralyzed than the one before it," said the center's co-founder, Buz Marthaler. "They couldn't move their legs. Their wings were weak. Their heads would jerk with tremors. It was difficult to watch."

The total number of eagle fatalities reported was 28; 22 were found dead in the wild and six more died while being treated at rehabilitation centers, the Utah Division of Wildlife Resources said. Five more were still being treated and appeared to be responding, the division said.

Tests showed West Nile to be the cause, possibly transmitted through the grebe, a long-necked, diving bird that stops at the Great Salt Lake during its winter migration. One percent of the two million that pass through annually die of avian cholera, authorities said. But the eagle deaths, plus inconclusive test results, prompted further analysis. It was found that the eagles that died were all within flying distance of the lake.

"It's just hard to have your national bird in your arms, going through seizures in a way it can't control—when you can see it's in pain but don't know what's happening to it," Marthaler said. "And when you lose one, it just grabs your heart." <http://bit.ly/JGiXE6> ☞

Tribe Files Lawsuit to End Illegal County Taxation in California

The Agua Caliente Band of Cahuilla Indians are suing Riverside County, arguing that a possessory interest tax imposed on the reservation is unlawful and infringes on tribal sovereign rights. The suit, filed on January 2, asks "a federal judge to stop Riverside County from unlawfully imposing and collecting a possessory interest tax on the Agua Caliente Indian Reservation," the tribe said.

The tribe is invoking federal law and a 2013 ruling by the Department of Interior against possessory interest taxes imposed on Indian lands. The tribe also states that Riverside County currently assesses and collects the tax on residents of the reservation, then uses a substantial portion of the revenues collected for purposes outside of the Coachella Valley. If the lawsuit is successful and the county is forced to stop collecting the tax, the tribe

said it would impose and collect its own possessory interest tax that would benefit the local area.

"Riverside County uses the money collected on the Reservation to benefit people living in other cities and areas far away from where the taxes are collected," Chairman Jeff L. Grubbe said. "The tribe's desire is to keep tax money within our community to service the Coachella Valley."

Named in the lawsuit with Riverside County are County Assessor Larry Ward, County Auditor-Controller Paul Angulo, and County Treasurer-Tax Collector Don Kent, in their official capacities only.

"The tribe remains committed to working collaboratively with all of our neighbors, including Riverside County, now and while the lawsuit is pending, to find the best path forward," Grubbe said.

<http://bit.ly/1cyj7av> ☞

Last Monolingual Chickasaw Citizen Walks On at 93

Emily Johnson Dickerson, a full-blood Chickasaw who spoke only the Chickasaw language her entire life, walked on at her Ada, Oklahoma home on December 30 at age 93. The last monolingual Chickasaw language speaker, she was one of only an estimated 70 of the language's remaining fluent speakers.

"I'm still trying to wrap my mind around the loss and what this means to the Chickasaw Nation," said Joshua Hinson, director of the Chickasaw Nation Language Department, who has devoted his career to the revitalization of the Chickasaw language.

"Emily Dickerson was a treasured elder who held the Chickasaw language and ways of life close to her heart," said Chickasaw Nation Governor Bill Anoatubby. "This is a sad day for all Chickasaw people because we have lost a cherished member of our Chickasaw family and an unequalled source of knowledge about our lan-

guage and culture. My condolences go out to her closest friends and family as we mourn the loss of a woman who holds a special place in the hearts of her family and her tribe."

Dickerson was born on February 22, 1920. Her childhood was spent in the unrelenting Oklahoma sun picking cotton, harvesting peanuts and chaffing broom corn as a farm laborer. When she married in 1968, she became a homemaker and housewife, raising children who spoke only Chickasaw until they enrolled in public school.

Dickerson, a beloved Chickasaw elder, was captured on canvas in 2008 by renowned Chickasaw artist Mike Larsen; the portrait is now proudly displayed in the Chickasaw Cultural Center in Sulphur. She was interred in Steedman Cemetery, near Kullihoma ceremonial grounds, a place of reverence for the Chickasaw Nation. <http://bit.ly/1fbJXJJ> ☞

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Hopi Can Press Fight

Court upholds Snowbowl challenge

The Hopi tribe can continue its legal challenge to the Snowbowl ski resort's spraying of artificial snow made from treated wastewater on the sacred San Francisco Peaks, the Arizona Supreme Court has ruled. In its January 7 decision, the court refused to review an April 2013 ruling by the state Court of Appeals that had overturned a 2011 trial court's dismissal of the Hopi's lawsuit. The City of Flagstaff's sale of the treated sewage to the resort owners, the Supreme Court said, could be challenged "on assertions that the water sale works against the public's interests," reported the *Arizona Sun*. <http://bit.ly/1bS8snp>

Broadband Wireless To Navajo Rez

\$32 million grant facilitates service

A \$32 million grant from the Broadband Technology Opportunities Program of the National Telecommunications and Information Administration means that residents of the 27,000 square-mile Navajo Reservation will soon have access to a modern wireless communications system. The Navajo Tribal Utility Authority, which already provides sewage, electricity, natural gas, solar power and communications services, will handle the installation of the 4G LTE wireless broadband effort on the sprawling reservation. Across Indian

country, only 54 percent of the population has access to basic wireline broadband speeds, in contrast to 94 percent of the U.S. population as a whole, according to National Broadband Map data. <http://bit.ly/1a1ndb7>

FireKeepers Casino Hits Milestone

\$200 million in wages and benefits

Four and a half years after opening in August 2009, the Nottawasippi Huron Band of the Potawatomi's FireKeepers Casino Hotel in Battle Creek, Michigan has hit a financial milestone, having provided its 1,800 full- and part-time team members with \$200 million in cumulative labor costs including wages, health insurance, 401 (k) and incentives. FireKeepers is now one of the largest employers in Calhoun County, and earlier this year the Nottawasippi Huron distributed \$20.2 million to benefit the state and surrounding communities. This brings the total received by Michigan from the Band to \$41.4 million since the opening. <http://bit.ly/JKy5Ag>

Lexie LaMere Walks On

Young delegate at Democratic convention

Political activist Lexie LaMere, Winnebago Tribe of Nebraska and daughter of human-rights leader Frank LaMere, walked on January 3 at the age of 21 after battling leukemia. LaMere was practically born to politics, attending the Democratic National Convention when

NEWLY CONSTRUCTED APARTMENTS FOR RENT

Rufus King Court Apartments is pleased to announce that applications are now being accepted for 46 affordable housing rental apartments now under construction at 148-19 90th Avenue in the Jamaica section of Queens. This building is being constructed through the Low Income Housing Credit Program (LIHC) and the NYS Low Income Housing Tax Credit Program (SLIHC) of the New York State Homes and Community Renewal (HCR) and the Inclusionary Housing Program of New York City's Department of Housing Preservation and Development (HPD). The type, rent and targeted income distribution for the 46 apartments are as follows:

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2	1 Bedroom	1	\$709	\$26,298 - \$30,100 \$26,298 - \$34,400
3	Studio	1	\$802	\$29,418 - \$36,120
12	1 Bedroom	1	\$863	\$31,578 - \$36,120 \$31,578 - \$41,280
23	2 Bedrooms	2	\$1,044	\$37,852 - \$41,280 \$37,852 - \$46,440 \$37,852 - \$51,540
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* Subject to occupancy criteria
** Includes gas for cooking
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she was just two months old and watching from her cradle board; in 2012, she was a delegate herself to the convention. A page for former Nebraska Sen. Ben Nelson, she had at the time of her death been secretary for the Dakota County Democrats for almost two years. At Creighton University in Omaha, she was a member of Whiteclay Awareness, a student group supporting the battle against alcohol sales on the Pine Ridge Indian Reservation. <http://bit.ly/1eEBPwG>

Huge Price Tag To Stop Carp

Sovereignty issue for Great Lakes tribes

It could cost \$18 billion to keep Asian carp from invading the Great Lakes

and ruining their \$7 billion fishing industry, the Army Corps of Engineers says. The most expensive option the Corps outlined in a new report would completely secure the Great Lakes watershed from the Mississippi River basin with such measures as screened gates, locks, electric and physical barriers, buffer zones, pesticides, and physical removal of fish. The Grand Traverse Band of Ottawa and Chippewa Indians sees the carp invasion as a sovereignty issue because the fish's threat to other species puts their treaty rights in jeopardy. In 2010 the tribes joined four states in suing the Corps, alleging the agency wasn't doing enough to guard the Great Lakes from the carp. <http://bit.ly/1fgwu3p>

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Horrific Residential School Toll

*More than 4,000
died in program*

Canada's Truth and Reconciliation Commission has determined that more than 4,000 First Nations children died as a result of being impressed into the country's infamous residential school system, whose educational goal was "killing the Indian in the child." The figure is based only on partial federal government records, PostMedia News reported on January 3, and is expected to rise as more records are uncovered. Causes of death included abuse, disease, and even fires in unsafe facilities. Some 150,000 aboriginal children were taken from their families and delivered to the residential schools from the 1870s to the 1990s; the commission is expected to deliver its full report next year. <http://bit.ly/1iVSvoJ>

Albany Nods To Tribes

*Cuomo calls
out leaders*

Amid talk of tax cuts, education and abortion rights, New York Gov. Andrew Cuomo's State of the State address on January 8 offered a tribute to upstate tribes. "Let's take a moment to recognize the Nation Representative Ray Halbritter from the Oneida Nation of New York, Ron LaFrance of the St. Regis Mohawk, Beverly Cook of the St. Regis Mohawk and Michael Kimelberg of the Seneca Nation," Cuomo said. In an historic pact last year, New York and the Oneidas agreed to resolve all outstanding disputes regarding the status of the Nation's lands, property taxes and gaming at its Turning Stone Resort & Casino in Verona. <http://bit.ly/1a3UiTL>

Bitcoins for Pine Ridge?

Tribe pursues its own 'cryptocurrency'

Bottom Line: *Bitcoin is being widely hailed as the wave of the monetary future. But whether it will serve that purpose for the impoverished Oglala Lakota Nation remains to be seen.*

Will Bitcoin become the new virtual gold for the Oglala Lakota Nation? Tribal council representative Payu Harris thinks so. Bitcoin (BTC), he said, can do more than empower the tribe's impoverished reservation in rural Rapid City, South Dakota. He predicts it can become the Nation's primary means of trade and exchange, and alleviate poverty in a community insulated from big bank-controlled federal regulators.

Harris is spearheading the BTC Oyate Initiative Project, which its website calls an "exciting chance for Bitcoin to prove its market viability as a means of trade, identify potential pitfalls and security challenges, and showcase its availability as a merchant-payment solution for small business and entrepreneurs." The tribe's currency, the MazaCoin, "will be as simple & easy to use as BitCoin of which it is a fork custom designed for the socio-economic needs of the Oglala Lakota," states MazaCoin on Twitter.

"We're estimating the initial price on the going market of \$1.25, which gives us a \$2 billion market capitalization," Harris told KOTARadio.com. "I would like to extend a hand to the city to see if we can work in conjunction with each other to establish a proper tax regulation. Some of the people using this currency will be in Rapid [City]. I think this is an excellent opportunity for additional revenue for the city."

Bitcoin is a digital currency. It is also called a "cryptocurrency" because it uses cryptography to control the creation and transfer of money. Transactions are recorded by specialized computers and

stored in a shared public database. The operators of these computers are called "miners," who are rewarded with transaction fees and newly minted bitcoins.

"Mining can actually be quite profitable when miners are able to get their equipment in a timely manner, which is what keeps many of us looking for better, faster and cheaper hardware all the time," Andrew Korb, who set up a fund that buys systems to mint Bitcoins, and shares the proceeds with investors, told Bloomberg News.

The BTC Oyate Initiative Project will


of payment for goods and services."

Regarded by many as a "technological whiz" at Pine Ridge, Harris got his entrepreneurial start at age 9 with his brother by renting videotapes on the isolated reservation. The successful enterprise funded the brothers' education at a local university, where Payu studied computer science. He is developing his venture with Visionman-BTC and Kimitsu Asset, an international provider of digital currency exchange trading. According to Kimitsu's web site, it is "the first Native American tribal cryptocurrency broker."

While Harris and many financial analysts boast that Bitcoin is the wave of the monetary future, there is considerable debate about whether or not the cryptocurrency trend is here to stay.

"We will now see payments and money flow on the Internet in the same way that content flows on the Internet and in the same way that images flow on the Internet," said Fred Wilson, a tech investor known for his early bets on Twitter (TWTR) and Kickstarter, at a "Le Web" conference in Paris in December. He did say that this was one of the most "investable" trends he could see. PayPal President David Marcus, who owns bitcoins, is another optimist; he has said he foresees people using them via services like eBay in the future, reported CNN.

The *Economic Times*, however, has its doubts. "Sorry, but Bitcoin isn't the future," said the newspaper. "If anything, it's a throwback to an earlier era, when private currencies circulated alongside government-sponsored money. In fact, if you strip away its technological trappings—the encryption, the peer-to-peer networks—and Bitcoin closely resembles these earlier private efforts. This isn't a comforting historical parallel."

<http://bit.ly/1cZY3uH> 

'We will now see payments and money flow on the Internet in the same way that content and images flow on the Internet.'

assemble a small-scale "mining cluster" to generate bitcoins while allowing the public to learn about mining and how bitcoins are generated, the project's website says: "The btc generated will be forwarded to the second aspect of the project which is Crypto Currency Exchanges and trading and will be used to help train beginning Native American traders on the basics of cryptocurrency trading, futures contracts, market strategy, CC pairs, and more. Also lastly the project aims to produce a massive promotional campaign aimed at small business owners to help facilitate their acceptance of bitcoin as a viable means

Diver's Thoughts

Preparing for the reality of climate change **BY KONNIE LEMAY**

Bottom Line: *Karen Diver, one of two Native members of the Obama administration's Task Force on Climate Preparedness and Resilience, offers early impressions of the environmental challenges that confront both her and the nation.*

Karen Diver is the first woman to head the tribal council for the Fond du Lac Band of Lake Superior Chippewa. In November she scored another first: She and Mayor Reggie Joule of the Northwest (Alaska) Arctic Borough were the two Natives appointed to President Barack Obama's White House Task Force on Climate Preparedness and Resilience, which he announced in November along with his sweeping climate change plan.

Diver has held her post with Fond du Lac since 2007. She graduated from the University of Minnesota-Duluth in 1987 with a degree in economics; in 2003 received a master's degree in public administration through a Bush Foundation Leadership Fellow at the Harvard University Kennedy School of Government. Diver graciously took time out during the holiday season to respond to several questions about her hopes for this task force's work and how Native voices are critical to these issues.

How did you come to be appointed to this task force? Have you done climate-change work in the past?

I was appointed following a nomination by the Great Lakes Intertribal Council. The Fond du Lac ratified the Kyoto Protocol in early 2007. We have undertaken numerous projects to deal both with climate change and preparedness. Some examples include reducing energy usage in commercial buildings, installing solar and building a more resilient community.

Given the 2012 flood that forced evacuations on the reservation, what do you see as important preparations that other communities—tribal or not—should

be considering?

Fond du Lac is assuming that we will be dealing with increasing climate events. We replaced a damaged road with a bridge, understanding that standard culverts will not handle increasing flooding events. We are also doing work to help our homes be more resilient with water management, installing gutters, and the like.



Karen Diver Fond du Lac, Native appointee to the presidential Climate Change Task Force

How dependent are Fond du Lac members on locally harvested produce or game? Is this one of the concerns as you consider the changing climate?

Fond du Lac has a quite successful community garden program, supporting families with tilling, plants, community education or gardening and nutrition. We have been implementing farm to school programming. We need to do more with commercial sourcing.

What are the benefits of melding traditional indigenous knowledge with modern science? Where do the two in-

tersect, and in the end, are they all that different?

Our community gardening program is doing more with heirloom seeds and traditional planting and gardening care without the use of chemicals. Being in northern Minnesota, we are further challenged by a short growing season. Our resource management division is also using elders for decisions on managing natural resources. For example, the elders advise us on managing water levels in wild rice lakes. There are occasional differences between science and elder advisors. We have found that when traditional knowledge is melded with science, better decisions are made.

What would you like to see the task force tackle? What are you going to push for or emphasize?

The Task Force needs to tackle preparedness for not only what communities are experiencing now, but also for increasing levels of impact that may occur if we fail to stop climate changes from worsening. From the tribal perspective, figuring out the processes needed for tribes to deal directly with FEMA following the passage of the Stafford Act [the 1988 Robert T. Stafford Disaster Relief and Emergency Assistance Act, amended in 2013].

What do you consider would be the most important outcome of this task force? What strengths do Native voices bring to the conversation of climate change?

Tribes are in a unique position. We are so tied to traditional lands, that as climate change continues to occur, it is not an option to move where we live and where our territories are. Those are treaty based. Changes impact traditional food sources. Tribal voices are important in the push to halt increased climate change and advocate multi-jurisdiction preparation for climate events. <http://bit.ly/J18N5k> ☞

Warne's New Pride

NFL veteran uses medicine philosophy in youth camps **BY RODNEY HARWOOD**

Bottom Line: *Jim Warne made a memorable impression on the college and pro gridirons. Now he's bringing a unique brand of football back to the youth of Indian Country.*

When Jim Warne, Lakota, played left tackle for Arizona State, he helped pave the way for the Sun Devils' victory over Michigan in the 1987 Rose Bowl. He was drafted by the Cincinnati Bengals in that year and played for NFL Europe in 1991.

It was quite a career. And although it has changed course, it is far from over. Today, Warne is director of the Center for American Indian Rehabilitation at San Diego State University, a motivational speaker and, perhaps most significantly, president of the consulting firm Warrior Society Development LLC. In this capacity, he works with Native American young people at his tribal youth football camps.

Warne spends more than 100 days a year on the road taking his youth football camp to reservations around the country. Football is the vehicle, but his message is much more. The 49-year-old incorporates the Medicine Wheel philosophy of physical, emotional, spiritual and mental balance in his teachings. And as he continues to learn himself, he's finding that he's engaged in a unique mutual exchange with his charges.

"I'm a few credits short of my Ph.D.," Warne said during a telephone interview with ICTMN. "It's my passion because I am a Seventh Generation philosophy believer and the Seventh Generation is here. Black Elk said it would take seven generations to heal after Wounded Knee.

Those kids are here. I'm seeing more kids that are proud to be an Indian or declaring tribal affiliation succeeding."

By bringing better equipment and providing coaching from former NFL and college stars to young people on the reservation, he's giving young players a better opportunity to develop and maybe position themselves for a college scholar-



Jim Warne (center) at a Warrior Society football camp in Colville, Washington

ship. But there is more to being a warrior than having physical or aggressive attributes, Warne said. He believes that his message of cultural pride, education and spiritual values will carry a young person further in life than being able to excel on the playing field. Warne uses Native coaches and athletes as examples of success in athletics and academics.

"I've been to over 100 reservations in some capacity," he said. "Working with a tribe either doing the football camp or grant writing or program and curriculum development. I do a camp back home at Pine Ridge every year, and I bring [Minnesota Vikings Hall of Famer] Randall McDaniel. When we talk to the schools, I tell him 'Look, there are 300 kids in this auditorium and 71 percent of these kids are going to drop out.

If the public was better educated, this would not be an issue."


Warne's passion to give back came early. His family relocated to Arizona in 1960 to get away from the turbulent, poverty-stricken Pine Ridge reservation in South Dakota. "When my mom moved to Rapid City, Indians weren't allowed to live in houses yet. There was a tent city down by

the creek where Indians were allowed to live. Even though I am a quote-unquote Urban Indian, I am still a big advocate for Indian Country."

Warne has taken the Warrior Society Development camp throughout Indian Country to work with young people from all Native American nations. He's worked with the Klamath Tribe, Klamath Modoc and Yahookin in Oregon. He's also put on camps for the Seneca and St. Regis Mohawk Tribes in New York; the Muckleshoot, Kalispel and Colville in

Washington state; the Pinoleville, Pala, Soboba, Sycuan, Hoopa, Yurok, Hopland Pomo, Table Mountain, Pechanga and Ft. Mojave tribes in California; and the Seminole Tribes of Florida, as well as others.

The Medicine Wheel is not conducive to all nations, but the basic structure of physical, mental, emotional and spiritual grounding is the common ground.

"The Medicine Wheel philosophy is not common, but the circular balance society is something we have in common," he said. "You see a lot of tribal logos in a circular form. Our traditional language structure was more circular. We always knew that Mother Earth was round, so when you take the seven directions, it's a dimensional reality. I always say, 'This is what I learned from my people, but you can learn from your own.'" <http://bit.ly/1cZ6SF1> 

EPA Approves Wind River Plan

Reservation may assess air quality **BY RON FEEEMSTER**

Bottom Line: *By allowing two Wyoming tribes to monitor and comment on their air quality, the federal government is treating them as it would any of the 50 states.*

The Environmental Protection Agency has granted a petition by the Eastern Shoshone and Northern Arapaho tribes to be treated in a manner similar to states under the Clean Air Act.

Under the “treated as state” (TAS) ruling, the tribes will have authority to monitor the air and submit opinions about permits to emit chemicals into the atmosphere on the Wind River Indian Reservation and within 50 miles of the reservation boundaries, an area that includes Jonah Field, an oil and gas field in the Green River Basin. The tribes would also be eligible for federal grants to pay for monitoring efforts.

In a finding that may have more far-reaching implications for law enforcement and other jurisdictions, the ruling examines the boundaries of the reservation and concludes that the city of Riverton is within the boundaries of the Wind River Indian Reservation. This determination has been in dispute for years.

“The Reservation boundary finding which includes the City of Riverton will have a profoundly positive effect on developing a cooperative spirit between the Tribes, City of Riverton, Fremont County and the State of Wyoming,” said Councilman Al Addison in a statement.

The tribe wrote a letter to the mayor of Riverton expressing hope that the tribes and the city could cooperate in ways that would help both sides benefit from new, shared jurisdictions. Ron Warpness, the mayor, said he had not seen the letter by press time. However, he was not receptive to the idea that Ri-

verton is part of the reservation.

“There have been several Supreme Court decisions that maintained that this is not Indian Country,” Warpness said.

The EPA’s decision acknowledges that the Wind River tribes meet the requirements of the Clean Air Act (CAA), which grants them the status of an “affected state” when the CAA permits are proposed within 50 miles of its boundaries. They will be allowed to submit recommendations about any proposed CAA permit in that area. If the agency granting the permit does not follow the recommendations of the tribes, the agency will have to respond in writing about why the recommendations were disregarded.

The Wind River Environmental Quality Commission, a relatively new body on the reservation, has cooperated with the Department of Energy, among other agencies, and is likely to have boosted the tribes’ case for competency to carry out an environmental monitoring campaign.

“This grant provides resources for developing air monitoring expertise and a seat at the table to comment on potential air polluting sources on and around the Reservation,” said Northern Arapaho councilman Dean Goggles. “Who can argue with that? We have a right to protect the resources of the Tribes and that includes the air that we breathe.”

“This can only be positive for all of our citizens,” said Northern Arapaho councilman Willard Gould.

By acknowledging that the tribes meet the requirements to be treated as a state under the CAA, the EPA recognizes the governing bodies of the tribe as competent governments with the capacity to exercise the monitoring au-


thority granted by the federal law.

In August, Wyoming Gov. Matt Mead wrote to the agency, registering his objection to the Denver office’s suggestion that it might find in favor of the TAS application.

“The Tribes’ application, if granted, has implications for criminal law, civil law, water law and taxation,” Mead wrote. “It also takes away the voice of citizens in Kinnear, Riverton, and Pavillion. ... Having just heard of EPA’s proposed action, I want you to know right away that I think the proposal is extremely problematic and I have major concerns about it.”

Mead renewed his opposition to the EPA decision as soon as he learned of Monday’s decision. “It is outrageous to me that a regulatory agency has proposed changing jurisdictional boundaries established by history and the Courts,” Mead wrote in an email. “I have asked the Attorney General to challenge this decision and defend the existing boundaries of the reservation.”

Mead went on to argue that the new decision remains open to public debate. “The state received the EPA’s unpublished decision granting the tribes ‘Treatment As State’ status at a 6 p.m. meeting on December 9, 2013,” he wrote. “The changes put forward by the EPA would not go into effect until this decision is published in the Federal Register and a 60-day public comment period has passed.”

“I don’t know what to say,” said Sara Robinson, the Eastern Shoshone tribe’s liaison to the governor’s office. “It’s just about time. You cannot get a break in any direction and then this happens. It makes you realize that what we are trying to do as tribes and nations is actually worthwhile. You can achieve something.” <http://bit.ly/1dpvR0u> 



Technician Cynthia Highfield monitors water quality in Chickasaw Country, over and above federal regulations.



More than two dozen bald eagles were felled by West Nile virus in Utah in late December.



The Cherokee Nation is giving seeds from its limited supply of seed bank inventory to tribal citizens interested in growing traditional crops.



The late Emily Dickerson, rendered here by Mike Larsen, was the Chickasaw Nation's last monolingual citizen.

COURTESY CHICKASAW NATION (2); AP IMAGES/WILDLIFE REHABILITATION CENTER OF NORTHERN UTAH; COURTESY CHEROKEE NATION



CONFEDERATED TRIBES OF THE COLVILLE RESERVATION

Human Resources Office P.O. Box 150 Nespelem, WA 99155
 (800) 506-9434 (509) 634-2842 Fax (509) 634-2864
www.colvilletribes.com

POSITION: Chief Judge **REPORTS TO:** Colville Business Council
SALARY: DOE **LOCATION:** Nespelem, Washington

BASIC FUNCTIONS: The Chief Judge is a FLSA exempt, contract position, which is responsible for maintaining a fair and just court system for the Confederated Tribes of the Colville Indian Reservation pursuant to the Constitution of the Confederated Tribes of the Colville Reservation. Incumbent is responsible for administration of the Tribal Court and serves as Chief Judge of the Tribal Court. Duties include, but are not limited to, hearing and making judgments on all civil and criminal cases applying to Tribal Law, ordinances and regulations, or applicable Federal and State laws. The Chief Judge shall dispose of all cases in a timely manner by assigning or personally disposing of cases through final decision and/or issuance of sentences when appropriate in criminal cases. The Colville Confederated Tribes Codes and the American Bar Association Rules of Professional Conduct shall govern judicial conduct.

TO APPLY: Submit a signed Tribal Employment Application, resume, credentials, supporting documentation, 5 references, and a completed judicial questionnaire.

CLOSING DATE: All items listed above **MUST** be received in the Human Resources Office for consideration. This position is **open until filled with bi-weekly reviews.**

INFORMATION: Confederated Tribes of the Colville Reservation
 Human Resources Office
 P. O. Box 150
 Nespelem, WA 99155
 (509) 634-2842
jacqueline.trevino@colvilletribes.com

JT-7053

GOVERNMENT ACCOUNTANT

North Slope Borough,
 Barrow, AK.

Salary range \$80k - \$100k.
 Minimum requirements:
 Undergraduate degree in Accounting or Business Administration; 2 years of college accounting courses, 3 years professional experience; 2 years government accounting experience, or equivalent combination of education and experience; 1 year supervisory experience. Prefer CPA license and experience working with state/federal grants. Generous benefit package includes Alaska PERS retirement program, comprehensive health insurance, and six weeks of annual leave. For more information please visit our website at www.north-slope.org. EOE.

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FOXWOODS' FISCAL YEAR EARNINGS 8 PERCENT BELOW PROJECTIONS
<http://bit.ly/1afY110>

OSAGE NATION PROCEEDING WITH CHIEF'S REMOVAL TRIAL
<http://bit.ly/1erkRBy>

ODAWA TRIBAL COUNCIL REJECTS SAME-SEX MARRIAGE REPEAL
<http://bit.ly/1afZgwU>

NATIVE AMERICAN CANCER RATES REMAIN STATIC
<http://bit.ly/1dzxNDY>

SPOKANE TRIBE ADOPTS STRICT WATER QUALITY STANDARDS
<http://bit.ly/1eJhZ3y>

LAGUNA NOW OPERATES CEBOLLETA FIRE DEPARTMENT
<http://bit.ly/1dzyml4>

CHOCTAW NATION PICKED TO LEAD ANTI-POVERTY EFFORT
<http://bit.ly/1bWpIYC>

OTTAWA'S LEGAL BILLS MOUNT OVER ABORIGINAL TEEN'S BID FOR CARE
<http://bit.ly/1bWpYqw>

CASINO CELEBRATES 20 YEARS: CHITIMACHA TRIBAL BUSINESSES GROWING
<http://bit.ly/1aL1FMC>

Upcoming Events

NATIVE AMERICAN VETERAN HEALTH ENROLLMENT FAIRS
JANUARY 15-FEBRUARY 13
The Cherokee Nation and the Department of Veterans Affairs are hosting a series of enrollment fairs for Native American veterans to sign up for health benefits. Eligible veterans can enroll for VA benefits and receive treatment from Cherokee Nation Health Services. VA officials will also be available to assist with health care claims or DD 214 filings.
Location: The Cherokee Nation's eight health centers and W.W. Hastings Hospital, Tahlequah, Oklahoma

DEPARTMENT OF THE INTERIOR AND INDIAN HEALTH SERVICE

TRIBAL SELF-GOVERNANCE ADVISORY COMMITTEE
JANUARY 21-JANUARY 22
The first of four such meetings scheduled for 2014, pursuant to the Office of Tribal Self-Governance's responsibility for a wide range of agency functions critical to the Indian Health Service's relationship with tribal leaders, tribal organizations and other American Indian and Alaska Native groups.
Location: Embassy Suites Washington D.C.-Convention Center, Washington, D.C.

UNITY GOLF CLASSIC JANUARY 24
The 2014 event supports the mission and purpose of UNITY, Inc., to foster

the spiritual, mental, physical and social development of American Indian and Alaska Native youth, and to help build a strong, unified and self-reliant Native America through involvement of its youth.

Location: Southern Dunes Golf Club, Maricopa, Arizona

AMERICAN INDIAN LIBRARY ASSOCIATION BUSINESS MEETING JANUARY 26
Open to all AILA members and those interested in joining, with a focus on librarianship, multicultural services and networking.
Location: Philadelphia Marriott Downtown, Philadelphia, Pennsylvania

LETTERS TO THE EDITOR

Re the scholarly panel devoted to "redwashing," whereby Native Americans are enlisted to defend Israel's occupation of Palestine (December 31):

I am not so sure that someone of Hawaiian heritage, a few Arabs and a token Native American who seems rather uninformed about the Middle East and its complex history are really the voices who claim to speak for Indians on this issue. It's funny that it seems to be the same people over

and over who incite hatred against the world's first modern indigenous state and directly attack indigenous rights.

— Ryan Bellerose
Calgary, Alberta

I'm a Cherokee who lives on tribal land in Oklahoma. These guys don't speak for me and I don't think they can.

— Judy Powell

Let us know what you think. To have your letter to the editor considered for publication, please email us at editor@ictmn.com



TOP NEWS ALERTS

From IndianCountryTodayMediaNetwork.com

JOINT DUTIES FOR SALISH-KOOTENAI CHAIRS

In the wake of a 5-5 tie vote, the leaders of Montana's Confederated Salish and Kootenai Tribes have decided to divide the responsibilities of tribal chairman between two tribal council members for the duration of the post's two-year term. Ron Trahan and Vernon Finley will each serve as chairman for a year, with Trahan immediately succeeding outgoing chairman Joe Durglo and Finley succeeding Trahan in 2014. The 10-person tribal council re-elected Carole Lankfords vice-chair, Len Two Teeth as treasurer and James Matt as secretary.

KEWEENAW PONDER NEW CASINO SITE

The Keweenaw Bay Indian

Community Tribal Council of Michigan approved a \$9,200 study by an advisory firm to look into the possibility of a new casino on the Baraga waterfront. The plan would entail the purchase of the existing Baraga Waterfront Hotel and the building of additional adjacent facilities. Michigan Gov. Rick Snyder (R) had previously rejected a proposal to erect an off-reservation facility.

CALL FOR NAVAJO SPEAKER TO STEP DOWN

A bill to remove Johnny Naize as Speaker of the Navajo Nation Council is being sponsored by council delegate Alton Joe Shepherd. Naize, who was elected to his second consecutive term as speaker last January, was charged on December

3 with 10 counts of bribery and one count of conspiracy by the Nation's special prosecutors. But he said, "I firmly believe that in times of adversity, a leader should step up and not back down to the challenges brought forth by the politics of others."

SMOKE-FREE CASINOS IN NORTH DAKOTA?

In conjunction with the state department of health, North Dakota tribal leaders are considering a proposal that would ban smoking in their casinos. The proposal is being advanced by the Intertribal Tobacco Use Coalition, which is made up of reservation representatives, community members and personnel from the North Dakota Indian Affairs Commission. Some tribes

have already enacted smoke-free policies in their casinos, but some officials worry that a smoking ban in one venue will drive patrons to another.

NO ROAD FOR ISOLATED ALASKA TRIBE

Residents of the isolated Aleut village of King Cove, Alaska are upset by Interior Secretary Sally Jewell's recent decision to kill a proposal to build a road linking them to the Cold Bay airport some 22 miles distant. With no hospital or doctor in King Cove, residents say that easier access to Cold Bay is necessary for them to reach facilities in Anchorage for most medical procedures. Della Trumble, spokesperson for the Agdaagux Tribal Council, called Jewell's decision "a slap in the face."

UPCOMING POW WOWS

9th Annual Red Paint Pow Wow and Indian Market

January 17 - 19
Western New Mexico University
Silver City, New Mexico
Contact: 575-534-1379
office@redpaintpowwow.net
RedPaintPowWow.net/Powwow/powwow.html

Quincy's Great River Eagles Days and Standing Bear Council's Winter Gathering

January 25 - 26
Lindsay Center
Quincy, Illinois
Contact: Leslie Haslem
217-577-1930
thedragonlvrs@yahoo.com

Cox Osceola Pow Wow 2014

February 06 - 09
Cox Osceola Indian Reservation
Orange Springs, Florida
Contact: 352-658-1REZ(1739),
352-546-1386
rez@coxosceola.com
CoxOsceola.com

Bois Forte Mid-Winter Pow Wow

February 14 - 17
Nett Lake School Gymnasium
Nett Lake, Minnesota
Contact: Donald L. Chosa Jr.
218-757-3261
dchosajr@boisforte-nsn.gov
BoisForte.com

40th Annual Denver March Pow Wow

March 21 - 23
Denver Coliseum
Denver, Colorado
Contact: Grace B. Gillette
303-934-8045
denvermarchpowwow@comcast.net
DenverMarchPowWow.org

4th Annual Ida'ina Gathering

March 28 - 30
Dena'ina Civic & Convention Center
Anchorage, Alaska
Contact: Emil McCord
907-646-3115
emccord@tyonek.com
TebughnaFoundation.com

Anadagisi

April 05
University of Tennessee-Knoxville Campus
Knoxville, Tennessee
Contact: Tiffany Donner, Savannah Hicks
931-302-3699, 828-734-5727
tdonner@utk.edu, shicks17@utk.edu
[Facebook.com/groups/80588568624](https://www.facebook.com/groups/80588568624)

Circle of Nations Indigenous Association's 30th Annual Pow Wow

April 05
University of Minnesota Morris
Morris, Minnesota
Contact: Kelsey Scareshawk
952-992-9813
ummcnia@morris.umn.edu
studentorgs.morris.UMN.edu/cnia/powwow.htm

44th Annual Idaho State University Spring Pow Wow

April 19 20
ISU Reed Gymnasium
Pocatello, Idaho
Contact: Nolan Brown
208-282-4220
brownola@isu.edu

42nd Annual UC Davis Pow Wow

April 19
University of California Davis
Outdoor Quad
Davis, California
Contact: Crystal Marich
530-752-7032
cmarich@ucdavis.edu
<http://ccc.UCDavis.edu/powwow.html>

16th Annual National Pow Wow

July 10 - 13
Vermilion County Fairgrounds
Danville, Indiana
Contact: 434-316-9719
info@nationalpowwow.com
NationalPowWow.com

11th Annual Roanoke Island American Indian Cultural Festival and Pow Wow

August 09 - 10
Manteo, North Carolina
Contact: Marilyn B. Morrison
757-477-3589
pacoeagle1@ncalgonquians.com
www.NCAlgonquians.com

Manito Ahbee Festival

September 13 - 14
MTS Centre
345 Graham Ave
Winnipeg, Manitoba
Contact: Candice Hart
204-956-1849
powwow@manitoahbee.com
ManitoAhbee.com

16th Annual 2014 Kauai Pow Wow "Rejuvenate Your Spirit"

September 26 - 28
Kapaa Beach Park
Kapaa, Hawaii
Contact: Dr. Kani Blackwell
808-651-7733
kauaipowwow@gmail.com
KauaiPowWow.com

Bacone College Fall Pow Wow 2014

October 25
Muskogee Civic Center
Muskogee, Oklahoma
Contact: Wil Brown
918-687-3299
brownw@bacone.edu



The retrospective 'Exiled NDNs: A Celebration of American Indian Culture in the Heart of Los Angeles' by photographer Pamela J. Peters was recently featured at 118 Winston Art Gallery. left to right: Kenneth Ramos (Barona Band of Mission Indians), Courtney Alex (Navajo), Fairuz "Gladys" Dakam (Lakota), Heather Singer (Navajo), Spencer Battiest (Seminole/Choctaw), Vivian Garcia (Cherokee), Tony Moran (Navajo).

PAMELA J. PETERS

THE BIG PICTURE