



Indian Country

THIS WEEK FROM

TODAY

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

A Letter from the Publisher

Shekóli. This we know is true: Without a sense of humor, Indians would not have been able to survive the many struggles and challenges we have faced in history. But thanks to our humor, we have—as Lone Watie, Chief Dan George’s character in *The Outlaw Josie Wales* would say—“endeavored to persevere.” It is also true that some of the most exceptional pieces of Native wisdom have been incorporated in wry phrases. “Indian time,” for example, has been used as a lighthearted (and sometimes negative) means of referencing a sense of doing something when the spirit moves you, or when the moment feels right.



in Montana, the Duckwater Shoshone in Nevada, and the Paiute in Utah.

They found that Indian time is founded on logic and common sense, involving triangulation of environment observations to create an extensive body of knowledge. For the natural world, and understanding the land, Indian time is essential. The researchers also discovered, however, that climate change can not only be observed through Indian time because animal and plant behaviors are growing out of synch, but is also proved by the disruption of natural rhythms over time.

As has become commonplace in other instances, western science is now catching up to the fact that Indian time is an apt description of an understanding of the cyclical nature of the universe that is more expansive than linear conceptions. As featured in this week’s article by contributor Renee Roman Nose, two Oregon State University researchers conducted a study that they feel only scratches the surface of Indian time. After speaking to elders and experts, they delved into the traditions and calendars of the Confederated Tribes of Siletz Indians of Oregon, the Quinault Indian Nation in Washington State, the Confederated Salish and Kootenai Tribes

Most of all, this type of study affirms just one of many traditions that rely on the recurrent Native theme and affinity for all things circular—in this case, a cyclical calendar described as a “renewal or resurgence philosophy.” This is Indian time.

Ná k’í wa,

Ray Halbritter

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Problems In The Circle

Anthropologist Julianne Jennings (Not-toway) considers the potentially disturbing changes being wrought on pow wows and Native culture in general by assimilation from without and from within:

Contemporary American Indian pow wows have been undergoing considerable cultural change. The social context of urban pow wows, for instance, is significantly different from that of the traditional pow wows from which they sprang. Urban pow wow participants now engage with multiple realities that expose them to rich new lifestyles, innovative role models and expanded views about Native America.

A new wave of urban gay, lesbian and transgender Native Americans (who collectively call themselves Two-Spirits) has argued its legitimate place in contemporary indigenous pow wow circles. We have also witnessed religious syncretism or blending between Christianity and Native American religious traditions. Some have even found that hip hop attracts Indian youth to the circle, giving rise to a new term: “ghetto pow wow.”

Urban pow wows offer not only the most visual but the most carnivalized of cultural difference integrated into the larger urban pow wow population. However, they are publicized in the “white” press to spectators who don’t know the cultural significance

or history of the Native participants. These audiences see the proceedings as merely entertainment and don’t understand the differences among us—red, black, white and brown. At the same time, the pow wow marketplace has evolved into mostly Anglos selling their interpretation of Native American jewelry. It’s all about making money. The selling of trinkets has reduced our sacred objects to commercial products.

Will assimilation through total immersion of other cultures and ideas be our end? Growth of culture is important. But assimilation to the point where everything of traditional culture is gone constitutes genocide, ethnocide and linguicide. <http://bit.ly/1KnAyN2> 🌐

The Assault On The Children

Some recent research has prompted Mike Myers, founder and CEO of Network for Native Futures, to conclude the worst about prevailing attitudes toward the youngest members of Indigenous families:

Over the past month or so I’ve read some disturbing articles and reports related to Indigenous children. Suzette Brewer’s ICT-MN article on the continuing legal assaults being thrown at the Indian Child Welfare Act first aroused my curiosity.

Then I received a copy of “Aboriginal Children in Care: Report to Canada’s Premiers,” written by the Aboriginal Children in Care Working Group. In this

report I came across this startling statistic: “The National Household Survey (2011) indicated that 48% of 30,000 children and youth in foster care across Canada are Aboriginal children, even though Aboriginal peoples account for only 4.3% of the Canadian population.” That’s a total of 14,400 Indigenous children who all too often spend years in the system.

The final piece I came across is a paper of Ian Mosby entitled “Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942-1952.” Its abstract tells us, “Between 1942 and 1952, some of Canada’s leading nutri-

tion experts, in cooperation with various federal departments, conducted an unprecedented series of nutritional studies of Aboriginal communities and residential schools...that went so far as to include controlled experiments conducted, apparently without the subjects’ informed consent or knowledge, on malnourished Aboriginal populations in Northern Manitoba and, later, in six Indian residential schools.”

Atrocities aimed at a nation or a people are not carried out by a “few bad apples” or “misguided individuals”. No, they are planned at the highest levels of a government. Someone does need to be held accountable. <http://bit.ly/1NrHA44> 🌐

Cast Out ‘Devils Tower’

In the wake of President Obama rechristening Mt. McKinley with its traditional name of Denali, ICTMN contributor Steve Russell urges another righting of a nomenclatural wrong:

In November 2014 Arvol Looking Horse—who needs no introduction in these pages—filed a petition to change the name of the majestic Wyoming igneous monolith Devils Tower back to its traditional designation, which in English translates into “Bear Lodge.” The Oglalas and some 20 other tribes hold Bear Lodge sacred, and they find naming it

for the adversary to the Abrahamic God highly offensive.

The National Park Service agrees that “Bear Lodge” was in common use until Lt. Col. Richard Dodge came to the Black Hills in 1875 to investigate rumors of gold started by George Armstrong Custer as perhaps his last effective blow against the Great Sioux Nation, prior to losing his military reputation and his life at the Greasy Grass. Gold in the Black Hills would result in the kind of rush that doomed Cherokee land titles in Georgia and kicked off a genocide in California.

Some speculate that Dodge misheard “Bear Lodge” as “Bad God’s.” It has also

been speculated that someone mistranslated “spirit” as “God.” But however the Devil got the Tower, the tribes want it back.

Organizations and individuals have less than a month left to express opinions to state and federal authorities about taking the mountain away from the Devil and giving it back to Bear. Those who believe that names matter can point out that plenty of indigenous names remain in North America. It’s beyond ironic that the name Arvol Looking Horse wants discarded is based on a mistaken belief that Devils Tower was the indigenous name. But it’s never too late to correct an error. <http://bit.ly/1izu832> 🌐

First Nation Stops Energy Firm From Diverting Lake Water For Fracking

Fort Nelson First Nation in northern British Columbia has won a key ruling that prevents the energy giant Nexen Inc. from pumping millions of gallons of water from a local lake for fracking purposes.

The 120-page ruling, issued on September 3 after 20 months of deliberation by the B.C. Environmental Appeal Board (EAB), canceled a permit that allowed Nexen to pull 634 million gallons of water annually from Lake Tsea between May 2012 and 2017. The nearly six-foot-deep lake and watershed lie within the treaty-rights territory of Fort Nelson, which appealed the province's decision to issue the permit.

The EAB found that Nexen and the province had failed to consult meaningfully with Fort Nelson and had based the permit on faulty science. Moreover, the decision noted that internal e-mails indicated that the province was planning to issue the permit regardless of the outcome of meetings with Fort Nelson, the *Vancouver Sun* reported.

The ruling mandates meaningful consultation between any First Nations affected by such water and land use; the use of valid scientific models and adequate data as a foundation for decisions on the use of natural resources; and "upholding the public interest in preserving B.C.'s lakes, rivers and land for future generations," Fort Nelson said.

"Granting this license was a major mistake," said Fort Nelson First Nation Chief Logan. "Our members have always used the Tsea Lake area in our territory to hunt, trap, and live on the land. The company pumped water out of the lake, even during drought conditions. There were major impacts on the lake, fish, beavers, and surrounding environment."

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

Cherokee Impostor Convicted Under Indian Arts And Crafts Act


BY STEVE RUSSELL

Terry Lee Whetstone of Odessa, Missouri pleaded guilty on September 9 to falsely claiming to be a Cherokee artist, the better to sell his "Native" artwork. Whetstone, 63, admitted to violating the federal Indian Arts and Crafts Act, which stipulates that only members of federally recognized tribes can market and sell crafts that are billed as "Indian-produced."

Authorities began investigating Whetstone following a complaint to the Indian Arts and Crafts Board, said Tammy Dickinson, U.S. Attorney for the Western District of Missouri. When the Cherokee Nation verified that he was not an enrolled member, an undercover officer purchased a print from his website and received a brochure entitled "Cherokee Artist." Whetstone sold at powwows and art fairs using a fraudulent Cherokee Nation card; he specialized in paintings, sculpture and jewelry.

As part of his plea bargain, Whetstone received three years probation. He is also prohibited from selling art during that period without telling the buyer that he is not Indian. In addition, Whetstone must take down his website and refrain from advertising or promoting his artwork in any way during the next three years. Finally, Whetstone—who has also billed himself as a Native flute player—may not perform flute music publicly unless he states to the audience that he is not a member of an Indian tribe.

The work that brought the complaint against Whetstone was a Pendleton blanket design, "The Record Keeper," which appeared to misappropriate a Hopi image.

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

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Closed Genocide Trial For Former Guatemalan President in 2016

BY RICK KEARNS

The latest trial for former Guatemalan President Jose Efraim Rios Montt on charges of genocide and crimes against humanity will be held in January 2016 and, in light of the defendant's dementia, will be held behind closed doors. Because of Rios Montt's mental and physical condition, it was also decided that he would not serve jail time if found guilty but would be subject to such security measures as commitment to a psychiatric hospital.

The decision was the latest in a series of legal procedures for both Rios Montt and his former head of military intelligence, Mauricio Rodriguez. They are being prosecuted for their roles in the massacres of 1,771 Mayan Ixiles people between March 1982 and August 1983. Rios Montt had been found guilty of the charges but Guatemala's Constitutional Court annulled the ruling because of technical mistakes. Rodriguez was acquitted but the prosecution successfully appealed, thus returning him to court.

Then, on August 25, Judge Maria Eugenia Castellanos of the Tribunal of High Risk determined that Rios Montt's "proven inability" to attend a further trial necessitated his being tried according to special legal provisions. These provisions allow the appointment of a guardian to assume the defense and that the trial be held behind closed doors.

The August 25 hearing included presentations by medical experts. Testifying psychiatrists who examined Rios Montt agreed that he suffered from vascular dementia and cardiologists confirmed that his hypertension was so severe that his future attendance at a trial could prove fatal. <http://bit.ly/1JaTGsh> 🌐

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Climate Change Spurs Tribal Action From Energy Department

With global warming threatening tribal energy systems nationwide, the Department of Energy (DOE) this month offered a two-pronged response—a comprehensive report on the situation and a new grant program.

The report, “Tribal Energy System Vulnerabilities to Climate Change and Extreme Weather,” found that “higher temperatures, less available water, and more frequent and intense heavy downpours, floods [and] heat waves” are affecting all tribal energy systems.

Breaking down its findings by region, the report determined that Alaska Natives are at particular risk. It predicted that extreme weather could wreak havoc with the small, local diesel-fueled electrical systems that power most of the state’s remote rural villages by making fuel delivery, repairs and maintenance highly problematic. Moreover, thawing permafrost and consequent riverbank erosion, as well as decreased precipitation and declining snowpack, could affect Alaskan hydropower production.

By contrast, the report found that rising temperatures and less water will likely increase demand among tribes in the desert Southwest for power, disrupt the grid and decrease the efficiency and capacity of thermodynamic power plants—potentially leading to higher prices and less reliable electricity service.

The report suggests that tribes develop alternative and complementary energy supplies to decrease their vulnerability to failures in energy systems that they cannot control. Therefore, the DOE has announced a Deployment of Clean Energy and Energy Efficiency Projects on Indian Lands funding opportunity, which will offer \$6 million in grants for up to 10 energy projects. The grants, which are open to tribes and tribal affiliates, will support the installation of facility-scale clean energy production of at least 50 kilowatts and energy efficiency projects and/or community-scale clean energy projects. <http://bit.ly/1FHJwPR> 📧

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Native American Preference/EOE

Obama Nominates Pascua Yaqui Member For Advisory Committee

President Barack Obama has nominated Octaviana Trujillo, a member of the Pascua Yaqui Tribe, for membership on the Joint Public Advisory Committee of the Commission for Environmental Cooperation. The announcement was made on September 15.

For three decades, Trujillo has worked in educational program development for Native Americans. Since 2002 she has been a professor of Applied Indigenous Studies at Northern Arizona University, serving as founding departmental chair until 2010. From 1997-2001 she was director of the Center for Indian Education at Arizona State University, and from 1992-1996 she served as Tribal Council Member of the Pascua Yaqui Tribe. In 1994, Trujillo became the first woman to become chairman of the Pascua Yaqui. She is currently working with tribal colleges and universities on such issues as climate change and Native science curricula, with support from the National Science Foundation.

“I do what I do because nation building is the foundation to social justice,” she said in 2013. “It begins with the awareness and appreciation of the wealth of untapped human resources that our collective cultural diversity represents. As indigenous people, we have meager economic resources and the social-integration deck is stacked against us. Our individual opportunity, our community vitality and even our cultural continuity is left entirely to our own self-determination.”

The Commission for Environmental Cooperation (CEC) is a joint effort among the U.S., Canada and Mexico to protect North America’s environment. Its Joint Public Advisory Committee advises the council on any matter within the scope of the North American Agreement on Environmental Cooperation and serves as a source of information for the CEC Secretariat. <http://bit.ly/1F8IX6R> 📧

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'Doctrine of Discovery' Film Astonishes Audience On Eve Of Papal Visit

BY THERESA BRAINE

The documentary *The Doctrine of Discovery: Unmasking the Domination Code*, co-produced by ICTMN contributor Steven Newcomb (Shawnee, Lenape) and directed by Sheldon Wolfchild (Dakota), drew gasps and applause at a September 17 screening at the Fordham University Law School. The film conveys in graphic detail Christianity's takeover and subjugation of the original inhabitants of Turtle Island and its calamitous effects.

Muted but unmistakable gasps escaped audience members' lips as the narrators recited description after description of atrocities wrought in the name of "civilizing" what conquering Spaniards called *bestias* (beasts). Among the statistics: tens of millions of First Peoples were thriving when European settlers arrived. But less than a century later the number had dropped by 95 percent—a survival rate of one in 20.

"Infants were torn from their mother's breast and hacked to death in the presence of their parents, and the pieces thrown into the fire and in the water," a narrator says at one point, quoting a Dutch witness's account of a massacre of Lenape at the southern end of Manhattan Island on February 25, 1643. "Other sucklings, being bound to small boards, were cut, stuck and pierced, and miserably massacred in a manner to move a heart of stone."

Newcomb and Wolfchild were at the screening, which came just a few days before Pope Francis stepped onto Turtle Island for the first time, on the eve of his controversial canonization of Junípero Serra, who founded the California mission system. "The key thing about this film is that it is not about discovery, it's about domination," Newcomb said. "Stay with it and you'll begin to understand the patterning." <http://bit.ly/1OmmTbF> 



Call for Applications: Native Scholar Fellowships at SAR

The School for Advanced Research (SAR) in Santa Fe, NM, invites applications for its 2016-17 Anne Ray Fellowship for Native scholars.

The Anne Ray Fellowship for a Native scholar with a Master's or PhD in the arts, humanities, or social sciences is provided for the scholar to work on their own writing or curatorial research project. This may include research and writing for a future exhibition at an arts or cultural institution. In addition, the fellow will provide mentorship to the two Anne Ray interns working at the Indian Arts Research Center and help guide their intellectual development while facilitating their engagement with other scholars on the SAR campus.

SAR provides resident scholars with low-cost housing and office space on campus, a stipend up to \$40,000, library assistance, and other benefits during a nine-month tenure, from September 1 through May 31.

Deadline for applications is November 2, 2015.

For more information on resident scholar fellowships and other SAR programs, please visit www.sarweb.org.



SAR.2010-2-19. Design from vase by Margaret and Luther Gutierrez, n.d. Photograph by Addison Doty

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Harjo Wins Major Poetry Award

Praise for 'visionary, justice-seeking art'

Joy Harjo (Muscogee (Creek)) has been named this year's winner of the Wallace Stevens Award, presented by the Academy of American Poets. "Incorporating Native traditions of prayer and myth into a powerfully contemporary idiom," said Academy Chancellor Alicia Ostriker, "her visionary, justice-seeking art transforms personal and collective bitterness to beauty, fragmentation to wholeness, and trauma to healing." The award includes a \$100,000 stipend. Harjo, an activist and performer, is also a professor of English and American Indian Studies at the University of Illinois at Urbana-Champaign; W.W. Norton has just published her latest collection, *Conflict Resolution for Holy Beings*. <http://bit.ly/1gffQDp> 🌐

Cherokee Citizens To Get More Services

Increased budget will offer greater support

Members of the Cherokee Nation will receive increased services following the Tribal Council's passage on September 14 of the largest comprehensive budget in the tribe's history. Totalling \$767 million, the new budget is \$35 million more than that for the 2015 fiscal year. The funding will mainly provide new homes and jobs, as well as assistance to elders and childcare services. The tribe's health services division, which will receive a \$30 million increase, is the main beneficiary. Other divisions

that received increases are commerce, human services, career services, and higher education college scholarships, with totals of from \$1.5 million to \$3.5 million. <http://bit.ly/1P2nzjE> 🌐

Osage Buy Three Commercial Sites

Purchase includes historic bank building

The Osage Nation closed on the purchase of three commercial properties in downtown Pawhuska, Oklahoma, on September 11. The buildings that were purchased were the historic First National Bank Building, the former Irby's Pharmacy and the former Hernandez restaurant. The Nation already occupies more than 90 percent of the old bank, which is listed on the National Register of Historic Places. The three locations were purchased for \$272,283, a final price that was lower than the appraised value. In explaining the purchase, Principal Chief Geoffrey Standing Bear said, "We need to start paying ourselves rent instead of other people." <http://bit.ly/1UWLP8t> 🌐

White House Honors Native Women

Champions of Change empower communities

Two Native Americans were among 11 young women recognized at a September 15 White House ceremony as "Champions of Change" who are working to improve their communities. Ashley McCray (Oglala/Sicangu Lakota/Absentee Shawnee Tribe) is a Ph.D. student in the history of science, technology and

medicine program at the University of Oklahoma, where she works to ensure that the university incorporates inclusivity and diversity in its curriculum. Amanda Tachine (Navajo) has led efforts in the college mentoring program Native SOAR (Student Outreach, Access and Resilience). A Ph.D. graduate of the University of Arizona, she is a postdoctoral scholar at the Center for Indian Education at Arizona State University. <http://bit.ly/1OgWonS> 🌐

Statement Invokes UNDRIP Principles

Call for justice in Canada

On September 13, the eighth anniversary of the U.N. Declaration on the Rights of Indigenous Peoples (UNDRIP), a consortium of 12 indigenous organizations and human rights groups cited its principles in seeking redress for historic injustices against Canada's Native population. The group specifically invoked the country's Truth and Reconciliation Commission, which has urged federal, provincial and territorial governments to use UNDRIP to "at long last address the racism and blatant disregard for the lives of First Nations, Inuit and Métis children and families." Among the signatories are Amnesty International Canada, the Union of BC Indian Chiefs, the First Nations Summit and the Indigenous World Association. <http://bit.ly/1MdQEIk> 🌐

Frankie Rivera Walks On

Activist supported many causes

Frankie Rivera, a tireless ad-

vocate for Native causes, died on August 29 of brain cancer at age 38. Rivera, who was Diné (Navajo, Edge Water Clan) and Taino, was a fixture at rallies and demonstrations throughout the Bay area. Among his passions were freedom for Leonard Peltier, the Idle No More movement, and such groups as the Lakota People's Law Project. Born in San Francisco's Mission District, Rivera fell into gang life and served 10 years in prison as a teenager. But behind bars, he became acquainted with his Native roots and transformed his life from one of crime to one of activism. Rivera's parents, stepmother and nine siblings survive him. <http://bit.ly/1Kj9Rpd> 🌐

Norton Takes Aim At Redskins Name

Bill would revoke antitrust exemption

Rep. Eleanor Holmes Norton (D-Washington, D.C.) has introduced a bill to revoke the National Football League's exemption from federal antitrust laws if the NFL continues to allow its Washington franchise to use the team name "Redskins." Several unsuccessful legislative efforts have previously been made to repeal the exemption. But following a July federal court ruling affirming that the name disparages Natives, and is thus ineligible for federal trademark registration, opponents have been emboldened. The NFL should "not be benefitting financially from federal antitrust exemptions while they continue to promote a disparaging moniker that has been found by legal authorities to be a racial slur," said Norton. <http://bit.ly/1UWWj7S> 🌐

Defining ‘Indian Time’

Much meaning in an old expression BY RENÉE ROMAN NOSE

Bottom Line: *Indian time has traditionally been a nebulous concept—but researchers believe it deserves closer study, the better to preserve it in a changing world.*

The expression “Indian time” has long been used casually—and sometimes negatively—to roughly indicate, “When the spirit moves you,” i.e. “My doctor is running late; he must be on Indian time.”

But two researchers at Oregon State University now believe that the concept is in fact founded on logic and common sense, derived from triangulating climate events to create traditional knowledge. Moreover, they suggest that climate change is wreaking considerable havoc with Indian time’s very existence.

The researchers, Samantha Chisholm Hatfield (Siletz, Cherokee) and Philip Mote, have presented their findings in an unpublished study, “Understanding Native Cultural Dimensions of Climate Change.” Initially, they wanted to know if tribes had noted species depredation and if so, how such loss might affect traditional cultural activities. More importantly, they hoped to discover if Native people were altering traditional behaviors as a result of climate change.

So they interviewed experts from the Confederated Tribes of Siletz Indians of Oregon, the Quinault Indian Nation in Washington State, the Confederated Salish and Kootenai Tribes in Montana, the Duckwater Shoshone in Nevada, and the Paiute in Utah.

Along the way, Chisholm Hatfield and Mote discovered new areas of inquiry.

“There is an emergence of Indian time tied to environmental effects, things such as budding out of plants, insect movements, animal migration or fluctuations in their patterns of behavior,” Chisholm Hatfield said. “Native communities are very tied to the environment, and these behaviors are signals—an alarm clock in a sense—that comes across similarly to a calendar, in

a very timely manner. It’s not linear like it is for non-Native societies.”

She was excited by the findings. “At first I didn’t believe it,” she told ICTMN. “Indian time—it’s kind of a misnomer in Indian country, and some people use it negatively. For some it has a stereotype associated with it. But [now we] find that it can be validated.”

Chisholm Hatfield and Mote conducted semi-structured interviews and watched for patterns to emerge. “What we found is that things are essentially being put on hold or renewed in a cyclical fashion,” said Chisholm Hatfield.

‘At first I didn’t believe it. Indian time is kind of a misnomer in Indian country. But it can be validated.’

“It’s more of a renewal or resurgence philosophy.”

“I was indeed surprised when Sam started uncovering these more fundamentally, identity-level perceptions of what was happening,” Mote told ICTMN. “It went far beyond the visible cultural expressions. It was more something that people would talk about fairly late in the conversation—a sort of concern, a sort of confusion, or a sense that things were being disrupted in an unprecedented way.”

A good example is the Siletz Tribe story of how to know when it is time to go eeling. Traditionally, the signal was when

the eel ant (commonly known as the carpenter ant) would emerge in the spring. Siletz people would watch for the ants and specific individuals would be tasked with notifying the tribe of their presence. The community would then gather at the Siletz River, with the men throwing the eels onto the river bank, the boys putting them into sacks and handing them to the women, who would then take them to the elder women for filleting.

That particular tradition does not continue, because the eels have disappeared from the river. But the story does, and it reflects how the rhythms of nature often dictated Indian time as an inescapable process.

However, the disruption of nature’s rhythms by climate change and other habitat pressures could throw such processes off balance. Mote found that today, “traditional knowledge being handed forward is less relevant . . . because things are changing with nature.” He added, “This elaborate, interesting, organic construct “[is] being warped and twisted and broken because the pace of change exceeds what has been experienced in centuries, millennia.”

The team is currently working on additional funding to better assist tribes in addressing areas of climate change and concern. Chisholm Hatfield ultimately hopes to create an increased awareness of traditions that are being affected by climate change, and to assist interaction between tribes to maintain and preserve traditional knowledge.

Beyond Indian time, the researchers are concerned for tribes that are being affected and even uprooted by climate change—tribes for whom time itself may be running out.

“If a species is moving out of the area, then they can’t hunt. If the treaty rights are only for that area, then what are they going to do?” said Chisholm Hatfield. “They need to be thinking, ‘How does that impact our traditional culture?’”

<http://bit.ly/1KsUDS5> 

A Classroom Clash

Student and professor spar over Native 'genocide' BY VINCENT SCHILLING

Bottom Line: *As in life, some of the most valuable lessons in college don't come as planned. A Navajo/Maidu sophomore recently found that out the hard way.*

In early September, Chiitaanibah Johnson (Navajo/Maidu), a 19-year-old sophomore at California State University, Sacramento, was taking notes in her U.S. history class when, she said, Professor Maury Wiseman made a stunning claim.

"He was talking about Native America and he said the word 'genocide,'" Johnson recalled. "He paused and said, 'I don't like to use that word because I think it is too strong for what happened' and 'Genocide implies that it was on purpose, and most Native people were wiped out by European diseases.'"

Though she was fuming, Johnson did not immediately confront Professor Wiseman. She knew she would need "solid evidence" to challenge him. "I have been dealing with this kind of racism since I was a little girl."

So she went home and did some research. At the next class, Wiseman led a discussion about the Iroquois Confederacy. "He made it a point that day to say indigenous people were not peaceful," according to Johnson. "I was upset for obvious reasons."

So she asked Wiseman why he had not mentioned any of the Iroquois' technological advances. She also asked about his controversial statements in the previous class. "I told him, 'You said genocide implies the purposeful extermination of people and that they were mostly wiped out by European diseases.' I said, 'That is not a true statement.'"

The confrontation became an academic flashpoint. It has now spread to the upper ranks of university administration.

According to Johnson, Wiseman cut her off and, after a bit more discussion dismissed the class early and apologized for Johnson's disruptions. As her fellow students shuffled off, Johnson said, Wiseman "began shaking his finger at me and



Johnson: "I was floored."

said, 'I don't appreciate you making me sound like a racist and a bigot in my classroom. You have hijacked my lesson, taken everything out of context and I don't care what kind of scholarship you have, or what kind of affiliation you have with the university.'"

He concluded, "You will be disenrolled and expelled from this classroom."

"I was floored and I thought, 'Are you kidding me?'" said Johnson. "This was the third day of class. ... I didn't call him names, I did not say he was racist, I did not use foul language. ... I felt like I'd had my feet completely kicked out from under me."

Professor Wiseman did not respond to ICTMN's requests for comment. Following the incident, Sacramento State's history department tweeted a message reading in part "We regret this situation" and "[the] student is not disenrolled."

A spokesperson for the university

told ICTMN said the matter is being investigated, and that "because this is an ongoing personnel matter, we cannot comment further at this time."

Johnson and her family decided she should write a letter to both the chair of the history department and university president Robert S. Nelsen in the hope of reaching an amicable resolution. In response, Nelsen met with Johnson, her parents and Cindy La Marr (Pit River and Paiute), executive director of Capitol Area Indian Resources, Inc., a Sacramento-based organization that advocates for the academic and cultural rights of American Indian students.

Johnson was underwhelmed by the outcome.

"The president was respectful, open," she recalled. "But when we pressed for a solution, [he] told me that his hands were basically tied." Asked if any disciplinary action would be taken against Wiseman, Nelsen responded that Wiseman was protected by his union. When Nelsen mentioned that a proposed university "California Native American Day" on September 25 would offer seminars on Native Americans, La Marr asked if Wiseman would be required to attend. The answer, La Marr said, was "No."

Nelsen added that if Johnson wanted to drop Wiseman's class, the school would help her enroll in another one. In the end, Johnson dropped the class.

Though disappointed by the university's response, Johnson is heartened by the support Indian country has given her.

"There is a conversation now," she said. "People are talking about whether genocide happened. My father said something that really affected me. He said, 'Even if nothing else happens, the circulation of your story and the effects it has on conversations across the country are more than my grandfather could have done.' If I had done something like this back then, it could have gotten me killed."

"But here I am." <http://bit.ly/1JNuPhU> and <http://bit.ly/1iGtUHD> 📧

Fighting Coal With A Pole

Totem travels 1,300 miles to sites threatened by terminal BY JACQUELINE KEELER

Bottom Line: With protest and prayer, the Lummi and other tribes are waging cultural warfare in defense of their environment.

It traveled nearly 1,300 miles—a 3,000-pound Lummi totem pole hand carved from old-growth cedar, carried with ceremony and blessing to the sites of proposed coal rail terminals along the Oregon and Washington coast. On August 31 it reached Otter Creek Valley in Montana, site of a proposed coal mine that is being opposed by Northern Cheyenne tribal members.

Jewell James and other members of the Lummi House of Tears Carvers designed and crafted the totem and transported it to the Northern Cheyenne Nation to raise awareness of the environmental harm that coal transport has on tribal fisheries, health and traditions.

The transport of coal from the Powder River Basin in Montana and Wyoming is made possible by the Crow Nation's agreement with Cloud Peak Energy—one of the largest U.S. coal producers—to mine 1.4 billions tons of coal, valued at \$13.5 million, over five years. The coal would be hauled by train to proposed terminals in the Pacific Northwest and shipped to China.

The largest proposed port is the Gateway Pacific Terminal, which would be built on traditional Lummi Nation land at Cherry Point, Washington. Cherry Point is known to the Lummi as XwéchiéXen and is a site of ancient Lummi villages, burial grounds, and fishing and spawning beds for endangered fish. While preparing the site, the developer, SSA Marine, outraged Lummi leaders when bore holes were drilled without a permit through archaeological sites that contain 3,000-year-old Lummi graves.

The Totem Pole Caravan, which went by the name “Our Shared Responsibility,” stopped along the route at the sites of proposed coal terminals, including the Port of Morrow in Boardman, Oregon



Though it couldn't speak, the giant pole sent a clear message.

and Longview, Washington. At each stop the Lummi carvers were greeted by hundreds of supporters—including Portland Mayor Charlie Hales in Oregon.

Hales had returned from a climate change meeting at the Vatican, where he met Pope Francis. At the Totem Blessing at St. Philip Neri Catholic Church, he supported the Lummi Nation's fight against coal transport through their lands, promising to present a divestment policy on fossil fuel exports. He noted that the Pope had invited mayors of 70 major cities from around the world to convene at the Vatican because he recognized the huge impact that major cities can have in reducing carbon emissions and climate change.

Leaders of several tribes who would be affected by the increased transport of coal through their lands—including the Yakama, Umatilla, Quinault, the Cowlitz and the Confederated Tribes of Warm Springs—attended the blessings and voiced their opposition.

“We have gathered in that area to express our unified voice on opposition to coal export happening on Nch'i-Wàna, our river,” Yakama Nation Chairman JoDe Goudy told Indian Country Media Network. “We do it because we think it is a direct threat to our resources—to the water, the fish and the land—and because such things go hand in hand with the Yakama Nation identity. We take it as a direct threat to our existence. We are left with no alternative to fight with everything that we have.”

Goudy expressed confidence that the Oregon Department of State Lands' denial of the Port of Morrow Terminal permit in August 2014 would be upheld on appeal in December.

When asked to comment, Oregon Gov. Kate Brown's office referred ICTMN to a speech she had given in May in which she reiterated her support for the state's Clean Fuels bill. The bill would aim to reduce greenhouse gas emissions and, she said, represent “a collaborative effort

between Oregon, Washington, California and British Columbia, which, combined, make up one-fifth of the world's economy."

This unified front worried Wyoming Gov. Matt Mead when he traveled to meet with Brown and Washington Gov. Jay Inslee. "When you start getting into this global impact, then that causes us some heartburn because I think it's difficult to measure," he told the Associated Press in May.

The Powder River Basin coal extends into Wyoming, and a hefty amount of Mead's state income is derived from coal. In March, the Wyoming legislature approved a \$1 billion bond to finance coal transport ports in Washington State and Oregon.

And the Western Organization of Resource Councils estimated that Washington State would be forced to spend at least \$424 million in mitigation for coal transport. Already, the state legislature has approved \$87 million to build a rail overpass for the city of Longview; the city faces being cut off from all incoming traffic (including emergency vehicles) several times a day by mile-long coal trains. Cities from Spokane to Seattle to Bellingham face similar mitigation expenditures.

Past coal export schemes have had a poor financial track record. The Port of Portland and the Port of Los Angeles both lost hundreds of millions of dollars in the 1980s and 1990s when demand in Asia disappeared after costly coal terminals were built.

This year, coal usage in China has fallen, and major coal producers in China and Indonesia are operating in the red. In the U.S., coal demands have fallen as demand for low-cost, cleaner-burning natural gas has surged. Many of the coal companies that are backing coal mining on the Crow Nation and the building of these ports are also in the red.

"With the coal and the oil, we are fighting it desperately at Quinault," said Quinault Nation President Fawn Sharp at the Totem Pole Blessing ceremony in Longview. "You do wrong to a river system, you do wrong to yourself. We can never buy back a fish that has become extinct, we can never buy back a fresh



The protest, said pole carver Jewell James, "is not against the Crow Nation."

ocean, we can never buy back clean river systems. We'd better be making good public policy decisions, not decisions that just negligently, recklessly and carelessly destroy our environment without consequence."

Treaty rights are also at stake, wrote Lummi Chairman Tim Ballew in a letter to the U.S. Army Corps of Engineers in January: "The impacts on the [Lummi] Nation's treaty rights associated with this project cannot be mitigated. As part of the permitting process for this project, the Corps is required to ensure that the Nation's treaty rights are not abrogated or imprinted upon."

In May, the Lummi invited Crow tribal leaders to their lands to explain the dangers this project would pose to them. But Crow Tribal Chairman Darrin Old Coyote was not swayed. "They are ignorant," he told the *Los Angeles Times* in July, referring to the Lummi. "They're ignorant to the point where they don't want to understand where we're coming from."

With unemployment on the Crow

Reservation near 50 percent, the Nation is looking for economic opportunities. So in August, it announced that it had acquired a five percent stake in the proposed terminal on Lummi fishing grounds, according to a joint media release from SSA Marine and Cloud Peak Energy.

Despite all that, totem carver Jewell James was adamant that the Totem Pole Journey be seen as a protest "not against the Crow Nation but against coal coming through our territory."

Columbia River Intertribal Fish Commission (CRITFC) Executive Director Paul Lumley also spoke at Portland's Totem Pole Blessing ceremony. He recalled the original instructions the people of the Northwest received.

"Take care of these first foods, and they will take care of you," he said. "Our tribes stopped the Port of Morrow [development] because in this we are bearing all of the risk and none of the gain. Leave it [the coal] in the ground where it belongs." <http://bit.ly/1UPM76j> ☞

These buildings are being constructed through the Third Party Transfer Program (TPT) of the New York City Department of Housing Preservation and Development.



Affordable Housing for Rent

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2 bedroom	\$1,347	1	2 people 3 people 4 people	\$47,589 - \$62,190 \$47,589 - \$69,930 \$47,589 - \$77,670
3 bedroom	\$1,357	2	4 people 5 people 6 people	\$48,412 - \$69,050 \$48,412 - \$74,600 \$48,412 - \$80,100

* Rent includes gas for cooking.

** Household size includes everyone who will live with you, including parents and children. Subject to occupancy criteria.

*** Household earnings includes salary, hourly wages, tips, Social Security, child support, and other income for household members. Income guidelines subject to change.

How Do You Apply?

Apply online or through mail. To apply online, please go to: www.nyc.gov/housingconnect. To request an application by mail, send a self-addressed envelope to: **S-Five Properties, LLC c/o Shinda Management Corporation, 221-10 Jamaica Avenue, Third Floor, Queens Village, NY 11428**. Only send one application per development. Do not submit duplicate applications. Do not apply online and also send in a paper application. Applicants who submit more than one application may be disqualified.

When is the Deadline?

Applications must be postmarked or submitted online no later than **November, 9 2015**. Late applications will not be considered.

What Happens After You Submit an Application?

After the deadline, applications are selected for review through a lottery process. If yours is selected and you appear to qualify, you will be invited to an interview to continue the process of determining your eligibility. Interviews are usually scheduled from 2 to 10 months after the application deadline. You will be asked to bring documents that verify your household size, identity of members of your household, and your household income.

Español

Para recibir una traducción de este anuncio y la aplicación en español, envíe un sobre con su dirección : **S-Five Properties, LLC c/o Shinda Management Corporation, 221-10 Jamaica Avenue, Third Floor, Queens Village, NY 11428**. En la parte posterior del sobre, escribir en inglés la palabra "SPANISH". Las solicitudes llenas deben enviarse por correo a más tardar el **November, 9 2015**.

简体中文

若要获取此广告和申请表的中文翻译, 请将回邮信封发送到: **S-Five Properties, LLC c/o Shinda Management Corporation, 221-10 Jamaica Avenue, Third Floor, Queens Village, NY 11428**. 请在信封的背面书写英文单词 "CHINESE". 填写好的申请表必须在 **November, 9 2015** 当天或之前加盖邮戳。

한국어

이 광고문과 신청서에 대한 한국어 번역본을 받아보시려면 발송용 봉투를 **S-Five Properties, LLC c/o Shinda Management Corporation, 221-10 Jamaica Avenue, Third Floor, Queens Village, NY 11428** (으)로 보내주세요. 봉투 뒷면에 "KOREAN"이라고 영어로 적어주세요. 작성된 신청서에는 늦어도 **November, 9 2015** 까지의 날짜 소인이 찍혀 있어야 합니다.

Kreyol Ayisyien

Pou resevwa von tradiksyon reklam sa a ak aplikasyon an nan lang, voye anvlop ki gen adrès pou retounen li a nan **S-Five Properties, LLC c/o Shinda Management Corporation, 221-10 Jamaica Avenue, Third Floor, Queens Village, NY 11428**. Dèye anvlop la, ekri mo, "HAITIAN CREOLE" nan lang Anglè. Ou dwe tenbre aplikasyon ou ranpli yo anvan dat **November, 9 2015**.

Русский

Для получения данного объявления и заявления на русском языке отправьте конверт с обратным адресом по адресу: **S-Five Properties, LLC c/o Shinda Management Corporation, 221-10 Jamaica Avenue, Third Floor, Queens Village, NY 11428**. На задней стороне конверта напишите слово "RUSSIAN" на английском языке. Заполненные заявления должны быть отправлены по почте не позднее **November, 9 2015**.



Mayor Bill de Blasio
HPD Commissioner Vicki Been

www.nyc.gov/housingconnect



Hip-hop artist Christian Parrish of the Apsalooka Nation (Crow), a.k.a. "Supaman," has released his latest video, "Why?"



Joy Harjo (Muscogee (Creek)) is the first Native winner of the Wallace Stevens Award from the Academy of American Poets.



A drive is under way to rechristen Devils Tower in Wyoming with its original Native name of "Bear Tower."



Artist Terry Lee Whetstone of Odessa, Missouri pleaded guilty to falsely claiming he was a member of the Cherokee Nation.

Casino General Manager

Responsible for all casino operations that include slot, bingo, pull tabs and food & beverage. In addition to the directing of all planning activities of the organization with the objective of maximizing profitability and customer satisfaction. The Casino General Manager is also responsible for the establishment of short and long-range activities, plans and policies subject to the approval of the Gaming Commission and the Tribal Council and any other job related duties as may be assigned.

Four to eight year's experience in casino management or Bachelor's degree and two to three years' experience in casino operations with demonstrated knowledge in management of slot operations.

Must have a knowledge and experience with Casino operations relating to Security, Technicians and cashiers. Must have customer service skills. Must be willing to work evening and weekends when needed.

Must pass a background investigation to obtain gaming license.

Applications available at www.chickenranchcasino.com. Mail with resume to Melisa Ralston c/o Chicken Ranch Tribal, PO Box 1159, Jamestown, CA 95327. EOE.

Controller

North Slope Borough, Barrow, AK
Salary range \$99k - \$123k

Job Description

Under general direction, assist the Finance Director to plan, direct, and coordinate the Borough's accounting system and financial record keeping and reporting activities; perform highly responsible and confidential financial services including planning, organizing, review, budgeting, and management of accounting and billing systems to ensure efficient and cost effective operation. Perform other duties as required.

Minimum Requirements:

- Bachelor's degree in Accounting or Finance from an accredited college or university.
- CPA required; MBA preferred
- Minimum of five years in an accounting capacity and a minimum of three years of recent supervisory experience over financial staff.
- Prefer three years of governmental accounting experience or three years of public accounting experience with an emphasis on governmental auditing or accounting; or a combination of the two.
- Public accounting experience, a strong plus
- Computer proficiency using Microsoft software applications (specifically MS Word, Excel, Outlook).
- Excellent written and verbal communication skills, the ability to work in a team environment, a "whatever it takes" work ethic, and an excellent customer service attitude.

Generous benefit package includes: Alaska PERS retirement program, comprehensive health insurance, and six weeks annual leave.

For more information, please visit our website at www.north-slope.org. EOE

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TRIBAL LANDS SET THEIR OWN RULES ON MARIJUANA

<http://bit.ly/1icsyn6>

UPCOMING EVENTS

SYMPOSIUM ON VIKING/NORSE AND AMERICAN INDIAN INTEGRATION SEPTEMBER 26-27

The symposium, hosted by the Viking Club of St. Louis and Lenape Indian organizations will explore the merging of Viking/Norse and American Indian cultures from 1000 to 1500 A.D. as reflected in linguistic, geologic, anthropologic and geographic evidence. Among the subjects that will be explored will be the presence of Native American DNA in Iceland; indications that the Norse priest Henricus met the Mayans in Mexico; connections between Algonquin and Old Norse vocabulary; the extent to which Vikings from Greenland intertwined with Native denizens; and whether Norse Catholics proselytized to the Narragansett, the Lenape and the Mandan.

Location: Missouri History Museum, St. Louis, Missouri

INDIGENOUS MEN'S CONFERENCE SEPTEMBER 28-30

Hosted by Indigenous Conference Services (Australia), the event will focus on empow-

erment, leadership and self-determination. By facilitating small group discussions with guest speakers, the conference will emphasize Aboriginal and Torres Strait Islander resilience and determination. Keynotes include "Overcome Adversity—Managing Stress," "The Learning is the Doing—Preventing Indigenous Youth Detention," "Breaking the Cycle of Domestic Violence" and "The Role of the Principal Aboriginal Consultant in a Statutory Setting."

Location: Hotel Darwin, Darwin, Northern Territory, Australia

STRANGE MULTIPLICITY AND THE FUTURE OF INDIGENOUS STUDIES OCTOBER 1-2

The conference commemorates the 20th anniversary of James Tully's study "Strange Multiplicity: Constitutionalism in an Age of Diversity." Widely regarded as one of the leading philosophical texts of the past generation within contemporary indigenous studies, intellectual history, and political theory, "Strange Multiplicity" assesses the deep fault lines within contemporary constitutional thought and the place of Indigenous differences therein. Participants will use the occa-

sion to reflect on the "state of the field" of indigenous political theory, its recent development, and future directions for interdisciplinary work across the fields of indigenous studies, political theory, and intellectual history. Sponsored by the Yale Group for the Study of Native America and the Yale Political Theory Workshop.

Location: Whitney Humanities Center, Yale University, New Haven, Connecticut.

NATIVE AMERICAN INDIAN CONFERENCE OCTOBER 1-3

"Restoration, Honor, Protocol & Spiritual Awareness" will be conducted by Mission University, whose various divisions seek to imbue their students with greater spiritual connections. Numbering among the speakers and their subjects will be Pastor John David Gomez on "Cultural Revelation Produces Cultural Redemption," Grand Chief Lynda Prince on "First Nations of North America in Review" and "Destiny of First Nations People of Turtle Island," and Cindy Butow of Singing Feather Ministries on "Healing for the Nations Through Prophetic Intercession."

Location: Mission University, Vacaville, California

LETTERS TO THE EDITOR

Re your story about Noel Altaha (White Mountain Apache), whose mother was brutally murdered and who is now working to raise awareness of domestic violence (August 7):

I cannot fathom the depth of anguish Ms. Altaha has endured. I am certain that there are countless individuals who have endured the sadness,

anger, and blaming oneself for tragic occurrences of family and friends for most of their lives. Often we have to harbor those feelings and live each day the best we can for the sake of others.

Ms. Altaha, you may have been told time and again that your life's purpose is tied to the tragedy you endured at such a young age. That likely brings

little solace to you. Nonetheless, you have decided to turn the situation on its head by helping others overcome such seemingly unbearable odds. God bless every step you take on your journey.

—Isaac Curley
Tempe, Arizona



TOP NEWS ALERTS

From IndianCountryTodayMediaNetwork.com

HIGH SALT LEVELS KILLED BISON

Nineteen genetically pure bison that suddenly died in July on the Fort Belknap Indian Reservation were likely killed by salt toxicosis, caused by insufficient water, according to a report made to the Environmental Quality Council. Dr. Bill Layton of the Montana Veterinary Diagnostic Laboratory made the diagnosis. But Mark Azure, president of the Fort Belknap Tribal Council, disagreed: "We were in that pasture. There was water in that trough. I think we may never know what took their lives."

NAVAJO CEDE DETOX CENTER

The Navajo Nation has announced that it will no longer run the Gallup Detox Center in Gallup, New Mexico.

The Nation's Department of Behavioral Health assumed control of the center—the largest in New Mexico—in 2014. But President Russell Begaye and Vice President Jonathan Nez said last week that tribal operations would cease as of October 3. Since its inception as Na'Nizhoozhi Center, Inc. in 1992, the facility has averaged between 75 and 100 cases per day.

SUQUAMISH AND WASHINGTON SIGN POT PACT

Washington State has allowed the Suquamish to legally grow and sell marijuana. Under the terms of the agreement, which was signed on September 14, the tribe must emphasize eight federal priorities, including the prevention of consumer driving while under the influence of the drug and barring the

encroachment of organized crime. Moreover, any tax revenues generated from the sale of the cannabis must be spent on such "essential government services" as health and tribal public safety. The Suquamish expect to open a marijuana store by November.

MORONGO BAND JOINS RIVERSIDE BOARD

The first Morongo Band of Mission Indians last week joined the Western Riverside (California) Council of Governments, the first time a tribe has become a voting member. The association of 17 cities, two water districts and Riverside County itself offers a means for local governments to work together on such issues as transportation and the environment. There are five other tribes within the council's purview, and staff members

have been directed to inquire about their potential membership. The Morongo gained non-voting status in 2013.

REPATRIATION FUNDS FOR THREE TRIBES

The White Mountain Apache Tribe will receive \$84,468 in Native American Graves Protection and Repatriation Act (NAGPRA) funds for the repatriation of remains and sacred objects, the National Park Service announced on September 11. Also, the Choctaw Nation of Oklahoma and the Gettysburg Foundation will receive \$385 and \$5,147, respectively, for a total of \$90,000 in grants. The grants constitute "a step toward addressing past violations of the treatment of human remains and sacred objects," said National Park Service Director Jonathan B. Jarvis.

UPCOMING POW WOWS

30TH ANNUAL METROLINA NATIVE AMERICAN ASSOCIATION INDIAN TRAIL POW WOW

9/25/15—9/27/15

Chestnut Park
Indian Trail, NC
704-458-9209

metrolinanatives@yahoo.com

LAST CHANCE COMMUNITY POW WOW

9/25/15—9/27/15

Lewis and Clark County Fairgrounds
98 Wes Custer Avenue
Helena, MT
Last Chance Community Pow Wow
406-439-5631

lccpw@hotmail.com

LastChancePowWow.com

22ND ANNUAL STANDING BEAR POW WOW

9/25/15—9/27/15

Standing Bear Park
601 Standing Bear Parkway
Ponca City, OK
580-762-1514 or 580-762-3148

info@standingbearpark.com

17TH ANNUAL KAUAI POW WOW

9/25/15—9/27/15

Kapaa Beach Park
4-1464 Kuhio Hwy
Kapaa, HI
808-647-4285

kauaipowwow@gmail.com

KauaiPowWow.com

37TH ANNUAL COUNCIL OF THREE RIVERS AMERICAN INDIAN CENTER POW WOW

9/26/15—9/27/15

Council of Three Rivers American Indian Center,
23 Acre Site
120 Charles Street; Dorseyville, PA
412-292-7683

msimms606@aol.com or rsimms3671@msn.com

COTRAIC.org

34TH ANNUAL MOUNT JULIET POW WOW

9/26/15—9/27/15

Mundy Memorial Park
300 Mundy Memorial Blvd
Mount Juliet, TN
615-443-1537

cindyayahola@mtjulietpowwow.com

[Facebook.com/pages/mt-juliet-pow-wow/
237293616288926](https://Facebook.com/pages/mt-juliet-pow-wow/237293616288926)

21ST ANNUAL MIDWEST SOARING FOUNDATION HARVEST POW WOW

9/26/15—9/27/15

523 South Webster Street
Naperville, IL
708-257-4300

MidwestSoaring.org

NOXEN FALL POW WOW

9/26/15—9/27/15

Noxen Fire Co. Grounds
3493 Stull Road; Noxen, PA
570-947-2097

wisteria18704@yahoo.com



The JG Indie collection by Jolonzo Goldtooth (Navajo) was showcased on September 12 during New York City Fashion Week.

CLIFF MATIAS

THE BIG PICTURE