

Journal #5308 from sdc 10.13.22

Nevadascape by Jack Malotte

Another Indigenous Day Offering from Watecha Bowl

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Stickgame Tournament

Sign if you agree: The United States must honor its commitment to the Cherokee people.



Thanks a lot, Jack Malotte!



[Another Indigenous Day Offering from Watecha Bowl](#)

~~~~~  
[Norm Cavanaugh](#)

Hope to see those that can make it at this event, Dr. Gorrell and Dr. Vance with CWI are supporters of Indigenous events.

**CELEBRATE INDIGENOUS PEOPLES' DAY WITH CWI**

**Peace and Power: My Journey Reconnecting to my Rotinoshonni Identity**

Published: October 6, 2022

College of Western Idaho (CWI) will celebrate Indigenous Peoples' Day, a statewide recognized day honoring the history, culture, and contributions of Indigenous people on Monday, Oct. 10. The entire CWI community is invited to join us for food, activities, a presentation by an Indigenous CWI student, and to learn more about Indigenous people.

"I am hopeful this event will make people more aware of Indigenous people, their traditions, what it is like to be a contemporary Indigenous person, but also I hope it has them think about their own heritage and what that means to them," said Associate Professor of Anthropology, Nikki Gorrell.

This will be the first Indigenous Peoples' Day in-person at CWI since 2019. Gorrell helped create the first Indigenous Peoples' Day event at CWI in 2018, with the help from the College's Inclusive Excellence Committee.

The State of Idaho has officially recognized the day since 2019 when Governor Brad Little issued a proclamation declaring every second Monday in October as Indigenous Peoples' Day. Each year, Gorrell works to bring in an Indigenous voice in the community onto campus for the event to speak, share their story, and help educate others about their culture. This year is extra

special because the presentation will be put on by CWI Creative Writing student and Anthropology Club President, Maddox Lightning, who identifies as Indigenous.

“I am very open and proud of my Indigenous heritage,” said Lightning.

Lightning is a matrilineal of Kanien'kehá:ka (People of the Crystals, also called the Mohawk Nation), of the Rotinohshonni (People who Build Longhouses, also called the Iroquois Confederacy). The Rotinohshonni are a confederation of now six tribes, and is the oldest living democracy in the world.

"It's been a new journey for me because it has only been about the last two years that I started to learn about my Nation's language, go to the territory, and delve into my Indigenous ancestry," Lightning said.

In a presentation, entitled Peace and Power: My Journey Reconnecting to my Rotinohshonni Identity, Lightning plans to share her personal journey learning more about her Indigenous heritage, what led her to look more into her roots, and what adventures this self-discovery has taken her on, both mentally and physically.

The presentation will also touch on the ancient Rotinohshonni practice of song trading. Lightning will teach audience members a traditional Friendship Song.

Maddox Lightning “I hope to honor and celebrate Indigenous people every day because it is impossible to encompass more than 500 Nations' cultures and histories in one day," Lightning said. “However, having a day of awareness, like Indigenous Peoples' Day, is important because it invites those who haven't had the opportunity or interest to learn about Indigenous peoples to do just that. This event is like a gateway for others to honor and celebrate our cultures.”

"I hope people walk away thinking, 'All native peoples aren't the same.' Because there is not just one Indigenous group, there are more than 500 Nations who all hold their own stories and languages. I hope this is a call for others to learn more about their own ancestors and where they come from. When we look back at the diversity in ourselves, I think we have a better foothold to honor the diversity around us.”

Peace and Power: My Journey Reconnecting to my Rotinohshonni Identity will be held at Nampa Campus Academic Building (NCAB) Rm 102E on Monday, Oct. 10, from 6:00 – 7:30 p.m. This event is free and open to the public.

For those with questions or in need of more information, contact Nikki Gorrell at [nikkigorrell@cw.edu](mailto:nikkigorrell@cw.edu)

Monday's event (was made) possible through contributions and efforts made by the School of Social Sciences and Public Affairs (SSPA), Inclusive Exclusive Committee, the Anthropology program, and the Anthropology Club.

*(Ed note: like many announcements, this arrived after the date of event but is worthy of note.)*

## Tribute to John Trudell



”When Columbus got off the boat he asked us who we were. We said we’re the human beings, we’re the people. Conceptually the Europeans didn’t understand that, it was beyond their conceptual reality. They didn’t see us. They couldn’t see who we were. Historically speaking, we went from being Indians to pagans to savages to hostiles to militants to activists to Native Americans.

Now its five hundred years later & they still can’t see us. We are still invisible. They don’t see us as human beings, (their answers are always interrupting and fragmented, individualized denials) but we’ve been saying to them all along that’s what we are [that’s who we are], We are invisible to them because we are still the human beings. We’re still the People, but they never call us that.

They taught us to call ourselves Indians. Now they’re teaching us how to call ourselves Native Americans. Its not who we are. We’re the People. They can’t see us as human beings. But they can’t see themselves as human beings. The invisibility is at every level, its not just that we’re tucked away out of sight. We’re the evidence of the crime. They can’t deal with the reality of who we are because then they have to deal with what they have done. If they deal with the reality of who we are, they have to deal with the reality of who they aren’t. So they have to fear us, not recognize us, not like us. The very fact of calling us ‘Indians’ creates a new identity for us, an identity that began with their arrival. Changing identity, creating a new perceptual reality, is another form of genocide. It’s like severing a spiritual umbilical cord that reaches into the ancestral past. The history of the Indians begins with the arrival of the Europeans. The history of the People begins with the beginning of the history of the People. The history of the People is one of cooperation, collectivity, and living in balance. The history of the Indians is one of genocide, rather that a history of peace and balance. The history of the People under attack, the Indians, in an evolutionary context is not very long; it’s only five hundred years. The objective of civilizing us is to make Indian history become our permanent reality. The necessary objective of Native people is to outlast this attack, however long it takes, to keep our identity alive.”

John Trudell

**She's on a mission to keep her Ojibwe heritage and family history alive**

<https://www.startribune.com/on-a-mission-to-keep-her-ojibwe-heritage-and-family-history-alive/600214979/>



**There's a new Great Pumpkin in town**, as the Half Moon Bay Pumpkin Festival kicked off Monday with the Pumpkin Weigh-Off, and a Minnesota man broke the North American record with a pumpkin weighing 2,560 pounds.



<https://www.safeway.com>  
[Minnesota Man Wins Half Moon Bay Pumpkin Festival Contest With 2,560-Pound 'Gourdzilla'](https://www.safeway.com)  
[There's a new Great Pumpkin in town, as the Half Moon Bay Pumpkin Festival kicked off Monday with the Pumpkin Weigh-Off, and a Minnesota man broke the North American record with a pumpkin weighing 2,560 pounds.](https://www.safeway.com)

### **Wood-Eating Cockroach Found Again After 80 Years**

'The cockroach is pretty cute up close!'

By **Mary Jo DiLonardo**

[https://www.treehugger.com/wood-eating-cockroach-found-again-after-80-years-6746844?hid=c7b494b9606458bf0cdea3b1089fd0e3f498f62d&did=853908-20221011&utm\\_campaign=treehugger-daily\\_newsletter&utm\\_source=treehugger&utm\\_medium=email&utm\\_content=101122&cid=853908&mid=99183805615](https://www.treehugger.com/wood-eating-cockroach-found-again-after-80-years-6746844?hid=c7b494b9606458bf0cdea3b1089fd0e3f498f62d&did=853908-20221011&utm_campaign=treehugger-daily_newsletter&utm_source=treehugger&utm_medium=email&utm_content=101122&cid=853908&mid=99183805615)



### **FOCUS: David Treuer | Return the National Parks to the Tribes**

*David Treuer, The Atlantic*

Treuer writes: "In 1851, members of a California state militia called the Mariposa Battalion became the first white men to lay eyes on Yosemite Valley."

**READ MORE**

## EPA Updates EJSCREEN, Community EJ Mapping Tool

EPA has updated and added new capabilities to [EJScreen](#), the Agency's publicly available environmental justice screening and mapping tool. EJScreen 2.1 makes important improvements to better meet the needs of users, including the addition of new data on US territories, supplemental indexes, threshold maps, and refreshed demographic and environmental data.

EJScreen now includes environmental, demographic, and index data for the US Virgin Islands, Guam, American Samoa, and the Northern Mariana Islands. Although EPA does not have the full complement of data for territories that are available for the fifty states, the inclusion of all currently available data is an important step forward in pushing for complete inclusion of all communities in the United States in such tools.

In addition to the twelve existing environmental indicators and corresponding EJ indexes, EPA has created a set of “supplemental indexes” as an additional method to highlight vulnerable populations that may be disproportionately impacted by pollution. The supplemental indexes use the same methodology and calculation as the EJ Indexes but incorporate a new five-factor supplemental demographic index. The five socioeconomic indicators considered are percent low-income, percent limited English-speaking, percent less than high school education, percent unemployed, and low life expectancy. While EPA will continue to primarily rely on the EJ indexes, which use an average of percent low income and percent people of color, the supplemental indexes can provide an additional perspective on potential community vulnerability and may be more relevant for use in certain situations such as awarding grants.

EPA has also included threshold maps with the release of EJScreen 2.1. The threshold maps allow EJScreen users to look across all twelve indexes at once, providing a cumulative outlook on vulnerable populations facing higher pollution burdens. Threshold maps are available for both the EJ indexes and the supplemental indexes and are available for comparison at the national and state level, offering users the capability to take a broader view of the indexes to help highlight areas that may warrant additional consideration, analysis, or outreach.

This update also features the newest available 2016 – 2020 American Community Survey (ACS) data from the [U.S. Census](#). Some of the environmental datasets have also been refreshed. This update includes several enhancements to components of the methodology and underlying calculation for the EJ indexes and supplemental indexes. These were based upon user and expert academic feedback and will enhance the tool's ability and provide greater transparency into the inner workings of the tool.

EPA is holding multiple trainings and office hours for users on EJScreen 2.1. The trainings will provide an overview presentation on EJScreen, a discussion of the new features, a demonstration, and a Q&A session. The office hours will be a chance for the public to talk with EPA EJSCREEN experts about many topics including how to use and apply the tool, technical issues, and any other questions. These webinars will be accessible via Zoom and registration is not required. More information can be found at: <https://www.epa.gov/ejscreen/ejscreen-office-hours-training>. The next two opportunities are listed below:

Training Meeting Link: [October 19<sup>th</sup>, 2022 at 12:00 pm EST Meeting Link](#)

Office Hours Meeting Link: [November 2<sup>nd</sup>, 2022 at 12:00 pm EST Meeting Link](#)

We hope that you will test out EJSCREEN 2.1 to see how it can serve your needs and [provide us feedback](#) on how we can continue to improve it. For more information on EJSCREEN, please visit: <https://www.epa.gov/ejscreen>.



**Young Native American girls are at a higher risk for sex trafficking and domestic abuse than any other racial group in the United States.**

#### **Issues around Sex Trafficking**

Women in our society have always played a huge role in Native cultural success. Today is no different, but unfortunately our women, Native and Non-Native, have been targets of a heinous and violent crime: sex trafficking.

Every year, Native Hope hits the streets in an effort to raise awareness about this important issue.

Two major tourism events in South Dakota create a unique market for sex trafficking and exportation every year:

#### **THE STURGIS MOTORCYCLE RALLY AND PHEASANT HUNTING SEASON**

*"Although most hunters and bikers in the area are well-behaved, there is a dark side to both those activities... Wherever you have a large gathering of men, you have a strong opportunity for prostitution and sex trafficking."* - Former U.S. Attorney Brendan Johnson

The two major interstates that run through the state, I-90 and I-29, are “part of the ‘Midwest Pipeline,’ the superhighways used to deliver trafficking victims to cities across the country,” according to this [fact sheet](#).

Our goal is to make everyone in South Dakota, including those visiting, aware, and vigilant.

Young Native American girls are at a higher risk for sex trafficking and domestic abuse than any other racial group in the United States.

**The targeted age is 12-14 years old.**

**Although Native Americans make up only 13% of the state's population, 40% of sex trafficking victims in South Dakota are Native girls and women.**

With the influx of hundreds of thousands of men during the Sturgis bike rally and continuing on through the fall hunting season, the “Old West” lure of beautiful South Dakota draws men in huge numbers.

## **Native Hope is determined to #ENDIT.**

Join the Movement Every October, we partner with **The Red Sand Project** to fill sidewalk cracks to raise awareness, connect, and take action. Red sand is a tangible and effective way to illustrate the massive sex trafficking problem. The Red Sand Project's goal is to fill sidewalk cracks in cities across the state with bright red sand. This eye catching approach helps spread awareness and shows our commitment to no longer let woman and children fall through the cracks.

### **Participate TODAY:**

- With your gift of \$20 or more, we will send you a Red Sand kit, a Native Hope window decal, and information about Human Trafficking.
- Use the red sand to fill a sidewalk crack
- Take a photograph
- Share on Facebook using #RedSandProject #NativeHope #NeverInSeason

### **Signs of Human Trafficking**

**According to the U.S. Department of Homeland Security, recognizing key indicators of human trafficking is the first step in identifying victims and can help save a life. Here are some common signals to help recognize human trafficking:**

- Does the person appear disconnected from family, friends, community organizations, or houses of worship?
- Has a child stopped attending school?
- Has the person had a sudden or dramatic change in behavior?
- Is a juvenile engaged in commercial sex acts?
- Is the person disoriented or confused, or showing signs of mental or physical abuse?
- Does the person have bruises in various stages of healing?
- Is the person fearful, timid, or submissive?
- Does the person show signs of having been denied food, water, sleep, or medical care?
- Is the person often in the company of someone to whom he or she defers? Or someone who seems to be in control of the situation, e.g., where they go or who they talk to?
- Does the person appear to be coached on what to say?
- Is the person living in unsuitable conditions?
- Does the person lack personal possessions and appear not to have a stable living situation?
- Does the person have freedom of movement? Can the person freely leave where they live? Are there unreasonable security measures?

***Not all indicators listed above are present in every human trafficking situation, and the presence or absence of any of the indicators is not necessarily proof of human trafficking.***

**More:** [https://pages.nativehope.org/sex-trafficking-is-never-in-season?utm\\_campaign=Never%20In%20Season%202020&utm\\_medium=email&\\_hsmi=229292506&\\_hsenc=p2ANqztz-83jkSLpw4y95tGxubH-V27fiIjtbAmxssGqINvd-](https://pages.nativehope.org/sex-trafficking-is-never-in-season?utm_campaign=Never%20In%20Season%202020&utm_medium=email&_hsmi=229292506&_hsenc=p2ANqztz-83jkSLpw4y95tGxubH-V27fiIjtbAmxssGqINvd-)



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## **Take action to end modern slavery.**

Join a global community of people who have taken millions of actions to fight modern slavery. Our partners at Freedom United have concrete actions you can take right now.

### [Take Action](#)

**40.3 million victims of human trafficking globally.**

**81% of them are trapped in forced labor.**

**25% of them are children.**

**75% are women and girls.**

The International Labor Organization estimates that forced labor and human trafficking is a [\\$150 billion industry worldwide](#).

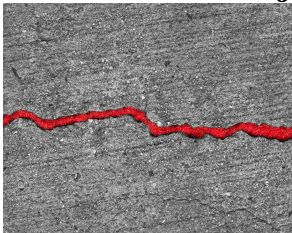
The U.S. Department of Labor has identified [148 goods from 75 countries](#) made by forced and child labor.

In 2017, an estimated 1 out of 7 endangered runaways reported to the [National Center for Missing and Exploited Children](#) were likely child sex trafficking victims.

Of those, 88% were in the care of social services or foster care when they ran.

The [National Human Trafficking Hotline](#) is a national, toll-free hotline, available to answer calls, texts, and live chats from anywhere in the United States, 24 hours a day, 7 days a week, in more than 200 languages. Call [1-888-373-7888](#) or text BeFree (233733).

## **Welcome to Red Sand Project**



**Red Sand Project is a participatory artwork created by [Molly Gochman](#) that uses sidewalk interventions and earthwork installations to create opportunities for people to question, connect and take action against vulnerabilities that can lead to human trafficking and exploitation.**

**<https://redsandproject.org/join-the-movement/>**

Parts of this tournament might be recorded and aired online as a promotion of the Coeur d'Alene Tribal Casino

HONORING OUR VETERANS

**\$39,000**

2022 **STICKGAME**  
t o u r n a m e n t

NOV 11<sup>TH</sup> - 13<sup>TH</sup>

**MAIN TOURNAMENT PAYOUTS**

1<sup>ST</sup> ... \$15,000    3<sup>RD</sup> ..... \$5,000  
2<sup>ND</sup> ... \$10,000    4<sup>TH</sup> ..... \$2,500  
CONSOLATION TOURNEY..... \$1,500



**SUN**

**JACKPOT 3 ON 3**

\$5,000 PLUS

3 ON 3 ENTRY FEES

REGISTRATION: 10 AM - 1 PM

START TIME: 2 PM

ENTRY FEE: \$25 / PERSON  
\$75 / TEAM

**KIDS' TOURNAY**

DUE TO UNDERAGE INCIDENTS AROUND THE CASINO AREAS, WE WILL NO LONGER HOST A YOUTH TOURNAMENT UNTIL FURTHER NOTICE.



**NO DRUGS OR ALCOHOL**



**NO FIGHTING**

**NO THUMB POINTING IN OPEN GAMES OR TOURNAYS**

ALL GAMES IN EVENT CENTER  
BRING YOUR OWN CHAIR  
ALL START TIMES ARE APPROXIMATE

**FRI**

**OPEN GAMES ONLY  
VENDOR CHECK-IN**

**THERE WILL NO LONGER BE ANY VENDORS INSIDE THE EVENT CENTER**

**PLEASE, MONITOR YOUR KIDS AT ALL TIMES**

MAIN TOURNAMENT ENTRANCE FEE  
**\$100 PER TEAM**

VENDORS FEE  
**\$100**

PER SLOT FOR WEEKEND  
OR \$50 PER DAY

**SAT**

**BREAKFAST**

EVENT CENTER • 10 - NOON  
(OR UNTIL FOOD RUNS OUT)

**TRADITIONAL MATERIAL GAME**

POINTERS  
JENNIFER CHIPPEWA  
-VS- FRANK CAYOU  
START TIME 1 PM

**MAIN TOURNAMENT**

\$32,500 PAYOUT

3-5 MAN TEAMS

DOUBLE ELIMINATION

REGISTRATION: 10 AM - 2 PM  
START TIME: FOLLOWING

MATERIAL GAME  
ENTRY FEE: \$100 PER TEAM

**CONSOLATION**

\$1,500 WINNER TAKES ALL  
SINGLE ELIMINATION  
GAMES START AFTER  
FIRST TWO FULL ROUNDS OF PLAY

VENDOR CONTACT Jeanie Louie | JLouie@cdatribe-nsn.gov | Direct 1 208-568-1121

DETAILS CONTACT Joe Matt Sr. | jmatt@cdacasino.com | Direct 208-769-2600 Ext. 7495



Worley, Idaho | 1 800 523-2464 | CDACASINO.COM 

Committee reserves the right to refuse entry to anyone or any team! This Event is subject to change at the discretion of the CDA Casino.

**Tribal elders ask US Supreme Court to hear case over a desecrated site on Mount Hood**

<https://www.opb.org/article/2022/10/10/yakama-grand-ronde-tribal-elders-supreme-court-mount-hood-oregon-site/>

Click 'not Elizabeth' to sign.

Elizabeth, almost 200 years ago, the United States made an obligation to the Cherokee Nation.

In 1835, the U.S. government and the Cherokee Nation signed the [Treaty of New Echota](#), which led to the expulsion of Cherokees from their homeland and forced them to move West on the [Trail of Tears](#), where one-quarter of the Cherokee population perished. But many don't know that the Treaty of New Echota also guaranteed the Cherokee people a right to send a delegate to Congress.

Now, the Cherokee Nation is pushing the United States to make good on that promise.

**[Sign if you agree: The United States must honor its commitment to the Cherokee people.](#)**

**[SIGN THE PETITION](#)**

Like representatives from D.C., Puerto Rico, American Samoa, Guam, the U.S. Virgin Islands, and the Northern Mariana Islands, the Cherokee delegate would not be able to vote on the House floor but would have the power to make speeches and vote in committee.

This representation matters, not only because it is a binding obligation made by the United States government, but because the Cherokee Nation is the largest tribe in the U.S., with more than 430,000 citizens.

It has been two centuries since the Treaty of New Echota was signed. The United States has had more than enough time to follow through on its obligation to seat the Cherokee delegate. Today, we rally together and join in solidarity with the Cherokee people to urge Congress to give the Cherokee Nation the representation they deserve.

Keep fighting, Jayleen Alvarado, Daily Kos (Click 'not Elizabeth' to sign.)



another by Bucky Harjo