

NATIVE AMERICAN STUDENTS
IN ADVANCED ACADEMIA PRESENT:

THE 9th ANNUAL SYMPOSIUM OF
INDIGENOUS GRADUATE STUDENT AND FACULTY
RESEARCH AND SCHOLARSHIP
AT THE UNIVERSITY OF WASHINGTON

*Indigenous Research
and Relationships*

PROGRAM & ABSTRACT
BOOKLET

APRIL 23rd, 2010

Native American Students in Advanced Academia at the University of Washington (NASAA)



Welcome to the 9th Annual Symposium of Indigenous Scholarship at the University of Washington. This program is hosted by the Native American Students in Advanced Academia (NASAA).

Mission Statement:

The purpose of Native American Students in Advanced Academia (NASAA) is to provide Indigenous North American Graduate and Professional students at the University of Washington a supportive environment for intellectual exchange and professional development. The group activities will be carried out through group consensus, with mutual respect for individual views and achievements. Additional goals include building on and enhancing the members' diverse Native cultures, and encouraging collaborative relationships between NASAA members and Indigenous Nations throughout Washington State and North America.

Goals:

- To enhance the academic and professional experiences of Indigenous North American students, by drawing upon the expertise and experiences of prominent scholars, Tribal leaders, Elders, and community members, in collaboration with those individuals.
- To form a network of support for current and incoming Indigenous North American graduate and professional students as well as potential undergraduate Indigenous North American students.
- To mentor and build relationships with Indigenous North American students, in order to provide them with support in academics and events.

2009-2010 Presidents:

Karen Capuder	President	karenc5@u.washington.edu
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Damarys Espinoza	President	damarys@u.washington.edu
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**NASAA is grateful to the following contributors
for their support of the symposium:**

**The Canadian Studies Center in the Jackson School of
International Studies**

Department of American Indian Studies

**The Graduate School
Graduate Opportunities and Minority Achievement Program
(GO-MAP)**

Graduate and Professional Student Senate (GPSS)

Associated Students of the University of Washington

University of Washington Alumni Association

The Indigenous Wellness Research Institute

Dr. Devon Peña and the Carlos Alfonso Peña Charitable Trust



KEYNOTE SPEAKER
SHAWN WILSON, Ph. D.

Professor and Author of:
“Research is Ceremony: Indigenous Research Methods”



Dr. Wilson is Opaskwayak Cree from northern Manitoba. His personal roles include being father to three boys, being a son, uncle, husband, teacher, student, world traveler, knowledge keeper and knowledge seeker. In his professional roles as community psychologist, researcher and educated Cree, he has spent much of his life straddling the Indigenous and mainstream worlds. He is currently engaged in teaching other Indigenous knowledge seekers (and his kids) how to accomplish this balancing act while still keeping both feet on the ground. In addition to being a full-time father, he also works part-time for the Northern Rivers University Department of Rural Health in Lismore, NSW Australia, building research capacity with primary health care workers.

Adapted from: <http://www.fernwoodpublishing.ca/author/286>



FILM PRODUCER/DIRECTOR LORETTA TODD



Girl. Cree. Metis. White. Writes (been to Sundance Writer's Lab). Directs (lots of films, many festivals). Thinks (essays that are full of tersely cogent remarks or flamboyantly theoretical analysis). Produces (until you've actually dealt directly with many financing entities, you've not really experienced the labyrinth). Challenges herself and others (why do it like everyone else?). Makes things happen (without too much fuss and with way too much Cree humility). And yes, she has many awards and accolades.

Known for lyrical, expressionistic imagery combined (and this is important) with strong storytelling skills and talents, Todd tells truths that are haunting, funny and real. What makes Ms. Todd an exceptional filmmaker is her imagination and that she is fearless. Some say she knows how to see into the hearts and minds of the subjects of her films – and the actors and their characters.

Most recently she created, developed, produced and was the creative producer on a children's series that combines, animation, storytelling, music videos, games, adventures – all in the service of learning the Cree language. Tansi! Nehiyawetan is in its 2nd season with the Aboriginal People's Television Network, which was recently given a green-light for a 3rd season.

In demand as a writer and lecturer on arts and media, Ms. Todd has spoken at such institutions as the Museum of Modern Art, the Museum of the American Indian, the World Cultures Department of UCLA . Her essays appear in many publications from MIT Press to UBC Press. Recently, Ms. Todd created the Aboriginal Media Lab, in partnership with First Nations Studies Department at the University of BC.



Agenda for Friday, April 23rd, 2010 **University of Washington Club Conference Room**

- 9:00 a.m.-9:05 a.m. **Welcome:** Naomi Bishop, Emcee
- 9:05 a.m.-9:20 a.m. **Ohenton Kariwatehkwen:** Karen Capuder
- 9:20 a.m.-9:35 a.m. **Blessing:** Danza Mexica Cuauhtemoc
- 9:40 a.m.-10:40 a.m. Keynote Address: Dr. Shawn Wilson**
- 10:45 a.m.-11:00 a.m. **Zoey Benally**
Selected Poetic Performances
- 11:00 a.m.-11:20 a.m. **Julie Cajune**
Remembering We Were Beloved
- 11:20 a.m.-11:40 a.m. **Jonathan Tomhave and Aaron Naumann**
Strengthening the Collaborative Path:
Building Relationships & Healing Communities
- 11:40 a.m.-12:00 p.m. **Dr. Raphael Guillory**
Infusing Culture into Curriculum:
Educators of
American Indian/Alaska Native Youth Perspectives.
- 12:00 p.m.-1:00 p.m. Lunch-South Dining Room**
- 1:00 p.m.-1:20 p.m. **Miranda Belarde-Lewis**
Embodiments of Relationality:
Native Art as Knowledge Visualization
- 1:20 p.m.-1:40 p.m. **Dr. Thomas Antell**
Researching the Researchers:
Talking Back to Anthropology
- 1:40 p.m.-2:00 p.m. **Dr. Jeanette Bushnell**
“I Can Think of a Lot of Stories”:
Purposeful Conversations as Research Methods

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- 2:00 p.m.-2:20 p.m. **Michelle Daigle**
Auwuanainithukik (Living a Cree Way of Life):
A Discussion on the
Transmission of Indigenous Knowledge
- 2:20 p.m.-2:40 p.m.** **Intermission**
- 2:40 p.m.-3:00 p.m. **Gail Tremblay**
American Indian Art and Censorship
- 3:00 p.m.-3:20 p.m. **Ryan Dreveskracht**
Courts, Civil Rights and Economic Development:
An Argument for Moving Beyond
the Indian Civil Rights Act
- 3:20 p.m.-3:40 p.m. **Allison Krebs**
Indigenous Information Ethics:
Connecting the Dots to
Create Space for Sustained Conversation
- 3:40 p.m.-4:00 p.m. **Moroni Benally**
Understanding Institutional Bias in Policy Venues:
A Case Study of the Navajo Nation Council
and the Navajo Nation Supreme Court
- 4:00 p.m.-4:15 p.m. **Closing:** Naomi Bishop, Emcee



**Please join NASAA and the Canadian Studies Center
for a film screening and reception.**

**Friday, April 23rd, 2010
UW Ethnic Cultural Center Theater
Reception: 5:30 p.m.
Screening: 7:00 p.m.**

Kainayssini Imanistaisiwa: The People Go On



Directed by Loretta Todd (Cree, Metis) 2006, 69 minutes

Windswept prairies, sloping coulees and stretches of open sky - this is the home of the Kainai Blood Indians, in the heart of southern Alberta. Filmmaker Loretta Sarah Todd takes viewers on a visually lush journey, exploring the significance of land, memory and knowledge in Kainai life.

The catalyst for this expressionistic journey is the return of belongings of the Kainai, collected by Europeans during colonial times and kept in distant museums. As the community's elders examine the objects and share stories first-hand, they reveal how the rich threads of Kainai life thrive from one generation to the next. From their traditions and language to their sacred beliefs, this is a powerful continuum of culture that cannot be contained in a glass exhibit case.

Stylistically blending sound, colour, light and words, this film explores the collective memory of the Kainai that resonates so deeply in their land and their storytelling traditions. Intertwining past, present and future, *The People Go On* is an eloquent testament to Kainai history, governance and existence.

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**Please join NASAA and keynote speaker,
Dr. Shawn Wilson,
for an open forum regarding
Indigenous research and relationships.**

**Saturday, April 24th, 2010
Ethnic Cultural Center
1:00 p.m.-3:00 p.m.**

**Students, faculty, staff and community members are all
welcome to participate.**

Light refreshments will be provided.

Native American Students in Advanced Academia
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SYMPOSIUM ABSTRACTS



Zoey Benally
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Selected Poetic Performances

- Ocean
- One of These Days I Will Remember You to Someone Else
- Pseudo Culture



Julie Cajune
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Remembering We Were Beloved

If I asked you “Who are you?”, how would you reply? Are we the story of ourselves or are we the sum of the collected stories and memories of all of our ancestors? How does such memory and story contribute to our identity?

What is the importance and value of my mother’s story and memory? My grandmother’s? My sister’s? How do we keep story and memory? What happens when story and memory are forgotten? Are memories and stories like songs? Songs get lonesome when the people stop singing them.

What stories and memories do you keep? What stories and memories would you give to your children? Your grandchildren? Your nieces and nephews? To all children?

I had the good fortune to spend time with Velma Wallis and to host her as a guest in my home. We spent the evening hours sharing stories and memories. In one of those evenings Velma said that our stories were so important because they held things that would help us to survive. In that way, and in others, stories can change our lives.

I think about this often as I read interviews with relatives and ancestors that have left this world. There are many stories that they have told so that our lives would indeed be changed, and so that we would survive – as Indian people – as Salish people. In the 1970’s a group of elders began to tell everything that they know – their purpose – to help those that were lost. They saw that young people were having a hard time finding their way. Many didn’t feel like they belonged anywhere. This small group of elders sat in the old Commodity building and they told every memory and story that they held while they were able.

That was over thirty years ago. The stories have been preserved. Some have been printed in books. Some have been shared with individuals. Some remain guarded.

When a story finds me, it helps me remember we were beloved. It connects me to my community, to my relatives and ancestors. Thousands of years of relationship with place and people embrace me with memory and love.



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**Strengthening the Collaborative Path:
Building Relationships & Healing Communities**

In Native communities relationships based on reciprocity and mutual respect are vital. These elements provide not only the foundation of what knowledge can be made public and what knowledge needs to be protected, but also how knowledge is produced. Unfortunately, for many Native communities there have been non-Native documentary filmmakers who have ignored or dismissed these two foundational elements regarding developing relationships and have produced works with dubious, questionable knowledge that ignore the cultural framework of the peoples the work is claiming to portray and all too often miss the point. In the academy, there is a growing movement of Native academics who are addressing these issues in documentary filmmaking and in other fields often through collaborative works.

Therefore, the purpose of this presentation is to explore how the framework of documentary film can repair relationships and re-opening dialogs between Native communities and academics. One of the scientific fields with the longest track records of exclusion and lack of consideration for Native Americans has been archaeology. In many different areas of the country, archaeologists have withheld knowledge or information from descendant communities about their discoveries in the pursuit of their own self-interests. The once collaborative project called the Gottschall Rockshelter Research Project in Southwestern Wisconsin illustrates this case and point quite well, as disagreements regarding human remains found at the site lead to its eventual collapse. The two presenters intend to explore and document the collapse of this collaborative research project through the creation of a documentary film that will provide the space for all sides of this debate to discuss their thoughts and feelings. It is hoped the process of “doing” will help heal those individuals affected, while providing wisdom as to the proper and respectful ways of engaging in such research in the future.



Dr. Raphael Guillory

Nez Perce

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**Infusing Culture into Curriculum:
Educators of American Indian/Alaska Native Youth Perspectives.**

In 2006, the U.S. Office of Indian Education sponsored focus group interviews designed to address two core areas of emphasis: 1) determining a global definition of culture; and 2) infusing the concept of culture into instruction. The intent of examining these two factors is to determine if such aspects are useful in assisting educators of AI/AN students improve academic achievement. Focus group participants consisted of educators of AI/AN students including teachers, elementary and high school principals, Indian education directors, tribal community leaders, and parents of AI/AN children. Focus group participants were selected from the surrounding areas of Portland, OR; Albuquerque, NM; Minneapolis, MN; Oklahoma City, OK; Yakama, WA; Anchorage, AK and Pembroke, NC, totaling 53 participants across the seven locations. Results show perceived differences in the *traditional* definitions of culture held by the focus groups and *contemporary* definitions of culture as demonstrated by today's Native youth. Participants suggest that cooperative learning, project-based learning, discovery, and direct instruction that utilize the cultural capital of the local and regional tribes are among the best instructional strategies for educating AI/AN students but that those cultural components should be linked to state testing standards without which many teachers may not attempt to infuse culture into the classroom. Participants also cited the need for non-Native teachers to learn important facts about AI/AN people and understand that AI/AN people have different lived-realities according to geographical location within the U.S. and should approach educating their children according to the ethos of that particular school culture and community. Establishing strong relationships between schools and tribal communities based on effective communication and reciprocal trust is vital to the academic success of American Indian/Alaska Native students.



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Embodiments of Relationality: Native Art as Knowledge Visualization

The creation of artistic works in Native communities (both for traditional purposes and contemporary artistic expression), embodies many layers of visual sovereignty and can act as a reassertion of cultural knowledge for specific communities. By utilizing the knowledge needed to create cultural works according to community standards of aesthetics and protocols, Native communities can use the relational activity of creating these works to perpetuate Native languages; encourage healthy living and eating habits; instill respect, intimacy and knowledge of a land; and reminds us of traditional political boundaries, lineages and histories. While my research focuses on the relationships between Native artists and their various communities, this presentation will start to define how Indigenous manifestations of visual knowledge are different from other forms of knowledge visualizations.



Dr. Thomas Antell
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Researching the Researchers: Talking Back to Anthropology

Most Native American peoples have a set of published works available to them that discuss their history and culture. These texts are almost invariably written by non-Native anthropologists and historians and are based on research and interviews of the tribe's ancestors, yet the tribal members have no easy access to the original research documents on which the published books and articles are based. Moreover, these anthropological field notes, never having been intended to be read by the "natives" reflect the colonial anthropological view through which they were filtered. Yet the information contained in these "stolen" documents is often of vital importance to tribal people in that they contain the voices of their ancestors telling stories and sharing information about the tribe's language, culture and history.

Based on my current research into the ethnographic archives of the Lac Courte Oreilles Ojibwe, my presentation will address how indigenous communities can gain access to these anthropological field notes and documents (often not an easy task), and how tribal communities can incorporate these documents into the classrooms of local universities, tribal colleges and schools. Also, these documents present ideal opportunities for tribal members, via seminars and round-table discussions, to learn of the inherent cultural bias of salvage anthropology and the "theft" of valuable tribal property – both intellectual and physical. These discussions allow tribal people the opportunity to develop a community-wide relationship to the documents, a relationship that allows them to "talk back" to the documents with a voice that reflects the ideas of all the participants.



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**“I Can Think of a Lot of Stories”:
Purposeful Conversations as Research Methods**

I will describe my doctoral research including examples from its compilation of stories. The project and the stories are founded on an understanding of reality that is not always congruous with western European knowledge systems and is built on a foundation of indigenous scholars who teach about the importance of connections and relationships within webs.

The research methods began and ended with listening to indigenous women talk about their realities, their histories, their understandings of the world and their questions about larger social processes. In these purposeful conversations we came together for the specific purpose of sharing words that would be printed in a published work. We consciously defined the relationships among project members, including me, as collaborative and collegial. We worked with only one question: “What should be in a book about American Indian women?” During the conversations I responded to ideas and shared some of my thoughts. I asked questions relating to their stories and the women asked questions of me. All of the purposeful conversations occurred at least three weeks after an initial conversation about the project. This lead time was meant to allow for the collaborators to have ample opportunity to think about what they might want to share during the focused conversations. Some women came to the focused conversations with written notes.

My analysis of the content of the purposeful conversations was consciously limited and relied (relies) on the relationships that future readers and listeners will form with the knowledges and stories.



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**Awuwanainithukik (Living a Cree Way of Life):
A Discussion on the Transmission of Indigenous Knowledge**

This oral presentation is based on my M.A. dissertation for the Indigenous Governance Program at the University of Victoria. My thesis is founded on the Cree teaching of awuwanainithuk(ik) which can be translated to the importance of living an authentic Cree way of life by acting according to our ancestors' values and beliefs. When expressed as awuwanainithuk, we are referring to the individual's personal journey and actions to living this Cree way of life. In turn, when we say awuwanainithukik, we are expressing the role of the community to this process.

Awuwanainithukik teaches us the crucial meaning of the transmission of Indigenous Knowledge for the survival, growth and resurgence of our people. This paper explores a case of ceremonial revitalization within my community, Constance Lake First Nation, to look further into the process of the transmission of Indigenous Knowledge in a contemporary colonial society. From this exploration, a discussion develops on the particular issues our people face today when revitalizing our ancestral ways. Such a discussion will focus on the effects of religious influence, Aboriginal politics, substance abuse, and the breakdown of the nichishannanitok, a Cree word expressing our concept of the extended family. Throughout, relationships we hold with our nichishannanitok, including the natural and spiritual world, will be discussed to show how the process of transmitting Indigenous Knowledge is largely founded on all our relations.

The paper comes to a closing by discussing how we can overcome such obstacles based on our sacred teachings, in this case, the Cree teaching of awuwanainithukik. The work of Warrior scholars such as Taiiaki Alfred will be used here in support of my thesis.



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American Indian Art and Censorship

As an indigenous artist, it is obvious that one's work is inevitably political even if one is merely maintaining artistic traditions on reservations surrounded by a settler state with a long history of attempting to commit physical and cultural genocide. However, it doesn't necessarily occur to one, that when one conceives of a work that makes reference to political issues which impact indigenous people, that one will meet with attempts at censorship when one wants to exhibit such work. This presentation will explore attempts to censor politically charged works by Corwin Clairmont and Gail Tremblay. In both cases the works in question are produced because of research done by the artists in indigenous communities that are not their own, and speak to perspectives learned from talking with community members whose perspectives inspired the artwork created. It will also explore the way that relationships between American Indian nations and United States settler culture cause certain political works to create controversy in particular situations while other equally political works are not censored.



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**Courts, Civil Rights and Economic Development:
An Argument for Moving Beyond the Indian Civil Rights Act**

This presentation will unfold in six sections. First, I give an explanation of the hypothesis going into the project. Ultimately, the goal was to find a fix to current legislation which Amnesty International, for one, has found to be the predominate reason for the “profound failure” of tribes’ ability to protect their citizens.¹ This section will speak to the current state of Native Nations, the threats of judicial jurisdiction-stripping that bring effect to the current economic situation, and the proposed explanation for this state. Second, the presentation will discuss the findings in testing the above hypothesis, concluding that the explanation runs deeper than meets the eye. In Section III the presentation will take a deep look into the history of sovereignty in federal Indian law – both judicial and Congressional. Section IV will discuss this history, concluding that the reason for the current state is the result of over two hundred years of institutionalized racism and the protection of non-Indian business interests – one of the results of which is tribal court jurisdiction-stripping. In Section V the presentation will propose a few solutions to the problem, the most important being the building of open relationships between Natives and the non-Native majority. Section VI will offer concluding remarks.

¹ Amnesty International, Tribal Law and Order Act, http://www.amnestyusa.org/svawlobby/TLOA_QA.pdf (last visited Mar. 4, 2010).



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Indigenous Information Ethics: Connecting the Dots to Create Space for Sustained Conversation

Indigenous information ethics is an emerging field of interdisciplinary scholarship that has serious implications for both archival theory and practice. While the issues involved are complex, the venues currently available for sustained discussion are limited. From an indigenous standpoint the First Archivist Circle, the American Indian Library Association, as well as the National Tribal Archives, Libraries and Museums Conferences provide venues of sporadic discussion concerning these issues.

Given the current environment of policy development relating to these critical indigenous information issues, there is need for a more sustained and substantive conversation. This presentation outlines ways in which Web 2.0 and Learning 2.0 technologies and modalities can be used to create a venue for this conversation.

Based within personal experience, the author proposes a potential hybrid on-line learning course about the Protocols for Native American Archival Materials. The course design envisions multiple site cohorts of indigenous participants connecting, potentially around the world, weekly through a video-conferencing component, buttressed with a course management site, resource wiki, podcasts and digital story module creation.

The concept is to frame the issues from a theoretical and policy perspective and then develop relationships between participants to model the practices suggested within the Protocols.

Outcomes include active engagement within a supportive structured environment, development and documentation of best practices, and participatory creation of learning resources. The most valuable aspect, though, will be the creation of enduring relationships and the emergence of a community of practice articulate in the indigenous standpoint of these issues.



Moroni Benally

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**Understanding Institutional Bias in Policy Venues:
A Case Study of the Navajo Nation Council and the Navajo Nation Supreme Court**

The Navajo Nation Council, in a landmark piece of legislation, demonstrated the cultural strength and resiliency of its citizens when it passed the Foundational Laws of the Diné or the *Diné Beena'haz'áanii* in November of 2002. This law, an attempt to codify the norms, values, and traditions of the Diné (Navajo), claimed to be based on “traditional” philosophy centered on relations and a notion of balance with the world, and the universe. Strategically placed as Title One of the Twenty-six Title Code governing the Navajo Nation, the intent was that all law and policy thereafter would comport to the traditional values of the Diné (Resolution CN-69-02). Since the passage of this statutory law, the Navajo Nation Council has considered and acted on over 600 pieces of legislation and less than one percent of those bills have referenced implicitly and explicitly the Foundational Laws of the Diné (FLDs). Conversely, the Navajo Nation Supreme Court, since the passage of the law, have referenced explicitly and implicitly the FLDs in about sixty percent of their Court opinions. What accounts for the divergent application of the FLDs in these two venues?

Within the two institutions on the Navajo Nation, the Council and the Courts, how then do the institutional biases affect the use of the FLD in their policy or decision-making behavior? I examine how institutional biases arise and how those biases shape the behavior of policy and decision makers in the Navajo Nation Council and Navajo Nation Supreme Court. Specifically it seeks to understand why the Navajo Nation Council and the Navajo Nation Supreme Court have responded differently in the application of the Fundamental Laws. Preliminary results suggest the power of relations or *k'é* is a key distinguishing feature of decision-making and the exercise of power between the Courts and the Council.



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