



Indian Country THIS WEEK FROM

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

A Letter from the Publisher

Shekóli. The headline is crushing in all its brutal simplicity: “Native Death Rates Nearly 50 Percent Greater Than Those of Non-Hispanic Whites.” The facts in this week’s feature on death rates are also equally unforgiving, and difficult to read: higher cancer rates; higher infant mortality rates; higher injury and vehicular mortality rates; higher suicide rates. The information supporting the findings comes from a new report by the Center of Disease Control, which compared death rates across various groups within the United States for nearly twenty years with death rates for American Indians and Alaska Natives.

One of the principal developments in the release of the report is that in the past, the lack of accurate reporting on the part of the government had obscured just exactly how the death rates for Natives differed; they had long been judged to be 30 percent higher than those of non-Hispanic whites, not 50 percent. However, thanks to a change in methodology, the new CDC report is far more accurate than any other type of accounting done previously. In this sense, the report has a small positive element among otherwise grim tidings, since the history of Indian country’s interactions with colonizing forces has long been about undercounting obligations.

Still, there are some devastating subtexts in such a report. One point to be made is that Indians don’t need an official government abacus to calculate just how bad things can be. Another is that in addition to substandard healthcare, environmental circumstance, poverty and poor nutrition also contribute to early deaths. Finally, the question remains: Will the study actually help unleash more money for the government agencies responsible for rectifying these numbers



(the Indian Health Service come to mind)? Or will these agencies remain chronically underfunded by an even more exact amount, legal treaty rights and contracts be damned?

It’s difficult for anyone in Indian country to face this news with anything other than outrage and frustration. Again, history comes into play. The same institution that committed a long string of hardships and injustices is now announcing that we have a greater chance of dying at a greater rate than any other community, and that the contributing factors in these deaths were cre-

ated by the same government now tabulating the damage. Worse yet, given the nature and types of these afflictions, it is hard not to turn blame inward.

As individuals, we have some control over our health—and therein lies the conundrum. We must recognize the causes, and the cruel hand of fate and of man that has dealt us these blows. But we mustn’t succumb to despair, nor expect a historically corrupt system to right itself overnight. If history shows anything, we are survivors. We have the means within us, and within our communities, to defy the odds and overcome the poverty at the root of it all. And we will continue to fight as we have always done.

NA ki’ wa,

Ray Halbritter

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Strength in Numbers and Authority

Navajo author Malcolm Benally feels that the recent initiatives of some National Council delegates to eliminate derogatory sports Indian mascot names—especially as they relate to the case of the Washington Redskins—send an important and powerful signal:

The recent efforts of Council Delegate Joshua Lavar Butler to pass legislation against the use of derogatory mascot names in professional sports speaks volumes for all other important issues facing the Navajo Nation. We can finally rally behind and acknowledge the power we have.

Council Delegate Jonathan Hale's suggestion to deal with this issue across the board by doing away with all reservation school "derogatory" mascot names altogether is, finally, something we can all agree on.

Unsurprisingly, after almost a complete media silence in the local press, *The Washington Post* recently featured Amanda Lee Blackhorse, a Navajo woman on the front lines in the righteous fight to do away with the Washington mascot. I urge everyone to educate their peers about Amanda Lee Blackhorse vs. *NFL Football*, a class action lawsuit tailored to do away with the use of

Indian mascots forever.

Doing away with the Washington mascot name and use of Indian mascots is not difficult. It just needs Navajo people to educate one another and continue to document a legacy that actually belongs to us—like informing the world and the global community that communities like Big Mountain and HPL communities exist. These are golden opportunities worth treasuring instead of casinos and corporate energy. It is worth it to make it known, we are informed by our culture. The words of our elders are resounding above the sounds of a sold-out NFL stadium. <http://bit.ly/RLFQdC> ☞

And Justice For All?

The world may be moving forward on indigenous rights, but Oglala Sioux Tribe President Bryan Brewer argues that the U.S. Supreme Court has yet to follow that global lead:

In the oral argument of the *Bay Mills* case, wherein Michigan challenged tribal sovereign immunity, Justice Antonin Scalia asked, "Who made these Indian tribes sovereign, was it Congress?" The Solicitor General answered, "The Constitution." Scalia asked, "Who decided that Indian tribes are sovereign?" and the Solicitor General folded, "The Court ... but there are treaties and statutes." Scalia replied, "So I assume that this Court could also

determine the scope of their sovereignty."

Justice Scalia's erroneous view that the Supreme Court "decided" Indian nations are sovereign is discriminatory. Just as the Constitution recites that "We, the People" are the source of U.S. sovereign power, we the Native Peoples are the source of Indian sovereignty. Just powers of government flow from the consent of the governed, and as Native peoples, we consent to self-government.

Indian sovereignty, treaty rights, and self-government are our "unalienable rights" and the United States has no legitimate authority to take them from us. The U.S. violates our inherent human rights

when it overrides Indian sovereignty or the Supreme Court redefines sovereign immunity.

Scalia's position is a denial of our humanity as Native peoples, a denigration of our treaties, and a whitewash of America's history. Given Justice Scalia's discriminatory views, the Supreme Court is a biased forum for Indian sovereignty, Indian treaties, and Native peoples.

Consent is the original model for our Indian treaties established by natural law and the Constitution, implemented by George Washington, affirmed by Thomas Jefferson, and kept alive in the hearts of our Native peoples. Our treaties were negotiated nation-to-nation under the principle of mutual consent. <http://bit.ly/RFu4S2> ☞

The Ambiguities of Identification

Legally valid tribal identification cards, writes Kiari Imani Williams, do not necessarily guarantee respectful treatment by authorities:

Our lack of knowledge concerning Native American culture is demonstrated by our treatment of tribal identification cards. Although the federal government recognizes tribal IDs as legal forms of identification, there is no federal law mandating the equal treatment of such cards by the states. Some, such as Montana and South Dakota, require tribal IDs to be treated the same as state identification cards for identification purposes. Other states, however, choose not to recognize them as such.

In addition, many groups currently advocate the international recognition of tribal ID cards. Historically, tribal members have been able to travel domestically and return from international destinations using these ID cards. However, the Intelligence Reform and Terrorism Prevention Act of 2004 requires border patrol officials at land and sea entry points to accept only internationally approved forms of identification, such as U.S. passports or passport cards. The National Congress of American Indians advocates that when travel documentation meets State Department standards, the federal government should recognize tribally issued ID cards for passport purposes.

On a popular Native website, Dennis Zotigh, a cultural specialist at the Smithsonian National Museum of the American Indian, captured the frustration of many Natives who have been discriminated against for using their tribal IDs. On his site, people have shared stories about being laughed at and ridiculed at hotels, banks, and convenient stores for attempting to use their tribal ID cards. One said, "I was told at the DMV [Department of Motor Vehicles] that [the tribal ID] was not proof of 'legal' presence! Overcoming indignation, I had to chuckle... How much more 'legally present' can you get than to have a line of ancestors going back a thousand years or so 'present' on this continent [?]" <http://bit.ly/1lp3vei> ☞

Carlisle Indian Industrial School Farmhouse to Be Preserved

BY RICK KEARNS

The farmhouse on the Carlisle Indian Industrial School [CIIS] grounds in Pennsylvania will be preserved and not demolished, announced the Farmhouse Coalition, a group of Carlisle descendants, relatives and friends.

Army officials at the Carlisle Barracks had scheduled the farmhouse for demolition in 2012 because prior evaluations had asserted that the building played only a “peripheral role” at the school. Native advocates and allies then rallied to defend the legacy of the farmhouse and mounted a petition and public advocacy campaign. On April 7, the coalition announced the change of plans.

“Officials at Carlisle Barracks, Pennsylvania have announced that a recent study by the Army Corps of Engineers [ACE] has determined that the farmhouse on post did serve the Carlisle Indian Industrial School from 1887 to 1918,” the coalition stated. “This study determined that the farmhouse was a significant part of the CIIS, providing food for the school and housing for the farmer and his family, training students to be farmers, and serving as a popular recreational spot for the school.”

The announcement also noted that the ACE recommended that the farmhouse be added to the ex-

isting National Historic Landmark district of the Carlisle campus. The prior evaluation of the farmhouse had recommended that it not be included for landmark status. But research by a former resident of the farmhouse, Carolyn Tolman, showed how it was used for both education and recreation for the Native students.

“Many Native people feel the farmhouse stands as a monument to Indian survival and has the potential to begin healing the inter-generational trauma caused by Indian residential schooling,” said the Farmhouse Coalition. <http://bit.ly/1i3ujQD> 



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Alaska Moves to Officially Recognize 20 Native Languages

The Alaska state legislature has conferred official status upon 20 Native languages, making them, if only symbolically, as valid as English in the state's eyes.

"All we want is equal value," Lance Twitchell, a professor of Native Languages at the University of Alaska Southeast, told KTOO public radio. "And there's nothing wrong with standing up and saying that."

The legislature's bill recognizes the Inupiaq, Siberian Yupik, Central Alaskan Yup'ik, Alutiiq, Unangax, Dena'ina, Deg Xinag, Holikachuk, Koyukon, Upper Kuskokwim, Gwich'in, Tanana, Upper Tanana, Tanacross, Han, Ahtna, Eyak, Tlingit, Haida, and Tsimshian languages as equivalent to English.

It is unlikely that the official legislative recognition of the 20 Native languages

will proceed any further. The bill states that it "does not require or place a duty or responsibility on the state or a municipal government to print a document or record or conduct a meeting, assembly, or other government activity in any language other than English."

The Alaska State House voted 38-0 in favor of the measure, and supporters staged a 15-hour sit-in at the capitol to ensure its passage in the Senate, which eventually voted 18-2 in favor.

The bill's sponsor, Rep. Jonathan Kreiss-Tomkins (D), wrote that the measure is "an important step in recognizing the living, breathing, Alaska Native languages of the state of Alaska, which continue to grow into daily use by many speakers around the state who both practice and teach as has been done for millennia prior to statehood." The bill has yet to be signed into law by Gov. Sean Parnell.

<http://bit.ly/11BFj6S>

Navajo Council Fails to Enact Junk Food Tax

The Navajo Nation Tribal Council has voted not to increase taxes by 2 percent on junk food but has agreed to eliminate taxes on healthy foods bought in stores on tribal lands. The council had originally approved all provisions of the junk food tax bill, officially known as the Healthy Diné Nation Act, but President Ben Shelly vetoed it on January 30.

In the April 22 vote to override Shelly's veto, the council voted 13-7 against the provision of the bill that would increase taxes by 2 percent on foods like soda pop and potato chips. The 2 percent tax would have brought taxes on junk food up to 7 percent. Two-thirds of the tribal council, which is made up of 24 members, needed to vote in favor of

bill in order for it to pass. Three delegates were absent and one abstained.

"We needed 16 votes for the 2 percent tax," Gloria Begay, a community advocate, said.

However, the council passed the second major provision of the Healthy Diné Navajo Nation Act—which eliminates taxes on healthy foods, like fruits, vegetables, nuts and water—by a vote of 19-1.

"We worked really hard for the past two years on this bill," Begay said, referring to the Diné Community Advocacy Alliance, which comprises numerous grassroots tribal members who wish to return to traditional healthy foods that maintain and improve health.

Begay believes the fight for the additional 2 percent tax on junk food is not over. "We will go back again during summer session," she said. "We have our foot in the door."

<http://bit.ly/1tCqw1c>

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Begaye Seeks Election as Navajo President

BY ALYSA LANDRY

Russell Begaye, who represents the Shiprock, New Mexico, chapter on the Navajo Nation Council, announced his candidacy for Navajo president on April 14. Begaye, 61, is the third Shiprock resident to join the race. He will face opponents Duane “Chili” Yazzie and Donald Benally—two career politicians from Shiprock—in the August 26 primary election. Also running for president are Myron McLaughlin, Kenneth Maryboy, Moroni Benally, Chris Deschene and the tribe’s only two-term president, Joe Shirley Jr.

Originally from Shiprock, Begaye left the reservation to build a construction business. He returned four years ago and ran successfully for a seat on the 24-member council, a position he wants to trade for the president’s office.

As the tribe wrestles with widespread financial misconduct among its elected officials, Begaye said he offers a clean slate. If elected, he pledges to rebuild trust and create a better work environment. His other goals include working with Congress to secure the tribe’s rights to water, clean air and land. He also wants to focus on lifelong education, providing scholarships to the young and training opportunities to those in the work force.

“To me, education is from birth all the way to the grandmas and grandpas,” he said. “Education is not just for high school and college-age youths. We need a lifetime of learning.”

Begaye emphasized that he wants to tackle the longstanding issues of poverty on the 27,000-square-mile reservation. To that end, he announced, he plans to develop economic zones near areas of higher population and create incentives for businesses to set up shop on the reservation. <http://bit.ly/1jrqnpc>

Keystone XL Decision Delayed Again

All eyes are on Lincoln, Nebraska after the U.S. Department of State invoked a recent court ruling there to avoid making a decision on the controversial Keystone XL pipeline.

As the State Department announced it would extend the amount of time it would give eight federal agencies to give feedback on the proposal, the would-be builder TransCanada Corp. expressed “frustration and disappointment” at the delay. So did Canada’s government.

“Agencies need additional time based on the uncertainty created by the ongoing litigation in the Nebraska Supreme Court which could ultimately affect the pipeline route in that state,” the State Department said on April 18. “In addition, during this time we will review and appropriately consider the unprecedented number of new public comments, approximately 2.5 million, received during the public comment period that closed on March 7, 2014.”

The delay stems from a February Nebraska Supreme Court ruling that found that Gov. Dave Heineman, who had approved the route that Keystone XL would take through his state, did not have the authority to do so. He had enabled legislation that gave him the authority, and a judge said the law violated the Nebraska constitution.

The \$7 billion, 1,700-mile pipeline, which would carry up to 880,000 barrels of oil daily from the oil sands of Alberta, Canada, to the Gulf of Mexico coast in Texas, has faced fierce opposition from tribes, environmentalists, farmers and ranchers, among many others.

Initially, eight federal agencies that are reviewing the pipeline proposal had until May to finish their evaluation. But now the State Department has extended that deadline.

“We are extremely disappointed and frustrated with yet another delay,” TransCanada President and CEO Russ Girling said. “Another delay is inexplicable.” <http://bit.ly/1luxYFW>

Two Men Sentenced on Flathead Reservation for Killing Trumpeter Swan

BY JACK MCNEEL

Two non-tribal members in Montana have been fined and barred from hunting or fishing statewide after they shot a rare trumpeter swan on the Flathead Reservation in January.

Leroy Charles and Timothy Brantner were brought before tribal court earlier this month for the incident, which came to light when the swan was found shot to death on January 21 on the Lower Flathead River, killed with a high-powered rifle.

Charles appeared before tribal court in early April, charged with negligent discharging of a firearm, taking a spe-

cialties closed to hunting, and for hunting outside of season and bag limits. Pleading guilty, he was fined a total of \$3,000—\$500 for each count, plus another \$1,500 for restitution—and received a five-year suspension on bird hunting, fishing and recreational privileges on tribal land. The ban extends across the entire state of Montana. In addition, Charles must meet with the Salish or Kootenai Culture Committees for further instruction within 60 days.

Brantner did not appear in court and was given a default judgment. He was cited for recreating on tribal land

without a permit and for negligent discharge of a firearm. A fine of \$100 was imposed on the first charge and \$500 on the second, plus a one-year suspension to fish, hunt birds or recreate on tribal lands.

The presence of trumpeter swans on the reservation is hard-won. Once common in the region prior to European settlement, birds by the late 1800s appeared not to be nested here. Habitat change and over-hunting nearly caused their extinction, and at one time they were considered for endangered species status. <http://bit.ly/1netvuY>

Tribal Presence At Earth Day

Major turnout in nation's capital

Tribal leaders, tribal members and hundreds more who oppose the Keystone XL Pipeline converged in Washington, D.C.'s National Mall on Earth Day, April 22. Among those represented were the Reject and Protect movement and the Cowboy and Indian Alliance, made up of Oglala Sioux Tribe members and Nebraska and South Dakota Ranchers and Farmers. The rode through the streets of the nation's capital on horseback with police escort to protest the pipeline that is to extend from Canada's Tar Sands to ports in Texas. Members from several other Native nations in the U.S. and Canada marched alongside the Cowboy and Indian Alliance carrying banners to express their disapproval of the pipeline as well. <http://bit.ly/QFk7Tp> 🌐

Plant Policy For Seneca Nation

Emphasis on indigenous flora

The tribal council of the Seneca Nation of Indians has unanimously approved a policy that mandates that all new landscaping in public spaces on Seneca lands exclusively comprise local indigenous species, as part of the tribe's movement to reintroduce more indigenous flora to public landscapes on tribal lands in upstate New York. According to the Seneca, the continued planting of non-Native species poses a significant threat to ecosystems and causes harm to the environment. To date, over 445

native trees and shrubs have been planted and 25 different species reintroduced into the public landscape, including edible and medicinal culturally significant plants. <http://bit.ly/1lGcYft> 🌐

Indigenous Culture Center Director for Northland

Alumna returns to alma mater

Katrina Werchouski has been named director of the Native American Indigenous Culture Center at Northland College in Ashland, Wisconsin. Werchouski earned her bachelor's degree in environmental public policy and Native American Studies at Northland, then earned her master's degree at Green Mountain College in Vermont in environmental studies and written communications. "I decided to come back and work at Northland College because I wanted an opportunity to give back to the community," she said. "My time as a student at Northland gave me great respect for the power of this unique community coming together to nurture students in such an important time in their lives." <http://bit.ly/QsCPy1> 🌐

Education About Tribal Tourism

Nevada summit offers enlightenment

"Tourism: Empowering Native Voices," the sixth annual Nevada Tribal Tourism Conference, took place last week in Incline Village, Nevada. The conference, hosted by the Nevada Indian Territory in partnership with the Nevada Indian Commission and the Nevada Commission on Tourism, featured a range

of tribal tourism professionals who provided strategies on ways Nevada tribes could access, build and share their history and culture with visitors from around the world. The keynote speech of Camille Ferguson, executive director of the American Indian Alaska Native Tourism Association (AINTA), covered the state of tribal tourism from a national and international perspective, as well as AINTA's education and training programs and initiatives. <http://bit.ly/1jW8Ab8> 🌐

Cladoosby Calls Out Kerry

Indigenous prisoners' rights at issue

National Congress of American Indians President Brian Cladoosby has criticized Secretary of State John Kerry for failing to respond to a 2013 United Nations inquiry regarding the rights of indigenous peoples. The query, issued on June 5 by Hon. James Anaya, the U.S. Special Rapporteur on the Rights of Indigenous Peoples, asked that the State Department respond with 60 days to "increasing number of state-level regulations that restrict the religious freedom of Native American prisoners." But according to a letter sent by Cladoosby to Kerry on April 18, the U.S. has not done so. "Hopefully the United States will now answer to somebody," Cladoosby said. <http://bit.ly/QIL2Oa> 🌐

Public Meetings On Navajo Mine

Feedback sought on industrial effects

The U.S. Office of Surface Mining Reclamation and Enforcement's Western Region is

hosting nine public meetings to address the environmental impacts on the Four Corners Power Plant and Navajo Mine Energy Project. The meetings, which begin on April 30, come four months after the Navajo Nation Council approved the \$85 million purchase of the mine. The decades-old mine, located south of Farmington, New Mexico, contains coal reserves that are estimated to last for a century. But opponents claim that health and environmental costs outweigh economic benefits. During the upcoming public meetings, in Arizona, Colorado and New Mexico, the Office of Surface Mining will answer questions and collect feedback. The office will accept written comments until May 27. <http://bit.ly/1ftYJXt> 🌐

Snyder Responds To Critics

Says focus is misplaced

Washington Redskins owner Dan Snyder feels it is time for Native advocates to emphasize priorities other than criticizing his team's name. "We're not an issue," Snyder said last week. "I think it's time that people focus on reality." Snyder's remarks came after his organization donated \$100,000 to a high school athletic field in a Virginia suburb, based on a letter he wrote to announce the formation of his Washington Redskins Original Americans Foundation. But the National Congress of American Indians responded, "Dan Snyder lives in a world where he can get his way throwing his money around. The reality is that he is stubbornly defending the use of a slur." <http://bit.ly/InsmWoR> 🌐

In South Dakota, A Native Child Test Case

The human face of inhumane renewal **BY SUZETTE BREWER**

Bottom Line: *In this fourth installment of ICTMN's series about the seminal Native children's rights case Oglala v. Van Hunnik, a class-action suit is well and truly joined.*

In October 2011, Madonna and Marlon Pappan had gone to a friend's house in Rapid City, South Dakota to have a few drinks. Later that evening, Marlon and their young daughter went out to the car to sleep, with the car running to keep them warm. Madonna Pappan checked on them a couple of times. All seemed well. But the third time she went outside, the car, along with her husband and daughter, was gone.

Marlon Pappan apparently had decided to drive home. Madonna Pappan, a member of the Standing Rock Sioux Tribe, learned that Marlon had been arrested for DUI on the way and that her 3-year-old daughter (an Omaha tribal member) had been turned over to the Department of Social Services (DSS).

Madonna said that a police officer later phoned her and asked if she had also been drinking. She said she had, but that she had not been drunk. She said the officer then told her that she would be able to get her daughter back the next morning. But all she received the following morning was a business card stuck on her door with a terse note to contact the DSS.

The initial court hearing, she said, was confusing and ruthless. Not only had the state taken her daughter, but the deputy state's attorney and social workers had advised her that they would also take her 11-year-old son (enrolled in the Standing Rock Sioux Tribe), who was home with a babysitter at the time of the arrest. She was also told that both children would be placed into foster care pending further proceedings. Subsequently, two social workers retrieved the boy from his school

and placed in him a foster home that day.

According to court transcripts, Judge Wally Eklund then listened to a brief, five-sentence statement by deputy state's attorney Jennifer Utter. Utter made a vague claim against the parents regarding "intoxication" as the reason for "emergency custody." Judge Eklund then said, "You folks wish to be heard on this matter?"

"What can we say?" Marlon Pappan replied, feeling helpless against a system

'I asked to see my son so that I could explain what was happening,' said Madonna Pappan, but they wouldn't even let me talk to him.'

that had already taken their children into state custody.

"Well, I'm sure the department will be working with you on this matter in an attempt to get the children back to you," the judge replied, "but in the meantime, until this is sorted out, I'm going to grant the temporary custody as requested."

With that, Judge Eklund ordered both of Pappan's children into state custody—even though neither Madonna Pappan nor her son were present at the time of the arrest—and scheduled an "advisory" hearing for December 12.

"Everything was a blur and it all happened so fast," Madonna Pappan said through choked sobs. "I asked to see my son so that I could explain what was happening, but they wouldn't even let me

talk to him. The last time I saw him was when I dropped him off at school on October 21, 2011."

At the time of the 48-hour hearing, Madonna Pappan said, neither she nor her husband were intoxicated in any way and there was "no emergency" that would impede her ability to care for her children. Marlon Pappan later pleaded guilty to the DUI charge. But Madonna Pappan maintains that the events that night did not justify the removal of both of her children for nearly two months.

After her 48-hour hearing, Madonna Pappan waited for the court to adjourn for the day and asked the reunification worker, Amanda Quasney, what she could do to get her children back. "She wouldn't even talk to me, even though 'reunification' is her job," said Madonna.

Moreover, Madonna had asked the social workers to place her children with her parents—a right specifically provided for under the Indian Child Welfare Act (ICWA). Pappan's parents were already certified as foster parents and had taken in numerous children on an emergency basis. Madonna's plea was refused and her two children were placed in separate foster homes. Over the next two months, her 3-year-old daughter would be moved two additional times.

An "advisory" hearing, the next step in the proceedings, was no guarantee the Pappans would regain custody of their children at that time. It served only to advise the parents of their rights and appoint an attorney if they could not afford one.

On her own, Madonna Pappan signed up for therapy, alcohol counseling and parenting classes to make it easier for her and Marlon to speed the process along. Additionally, she began searching for help among the ICWA workers in Rapid City. When she asked the state to notify

the Standing Rock Tribe of her situation, she was told that the tribe never responded. When she went to the tribe, however, the ICWA worker told her that they were never given notice as to what was happening to the Pappans. To this day, the tribe is adamant that they were never given notice of the 48-hour hearing, nor did they receive any request from the state that one of their tribal children was in state custody.

In late October, after searching all over Rapid City for help, the Pappans and her parents were told that Dana Hanna was a private attorney who had done ICWA work for some of the other tribes. So the four of them went to his office and recounted the events of the previous few weeks. Hanna offered to take their case pro bono and asked Madonna if she would also be willing to join an “ongoing case” that would address these issues. Madonna and her family immediately agreed.

“The state’s attorney had advised the court that she was also in the car with the husband [at the time of his arrest], which was absolutely not true,” said Hanna. “The cop called her on the phone, but never spoke to her face-to-face [that night]. If there had been a real hearing and she had had a chance to speak, that mistake would have been cleared up. That is the purpose of having real hearings: So that the court can find the facts. That is why we require due process—to establish the true facts.”

Weeks later, Hanna and the Pappans arrived in court together. By that time, the Omaha Tribe had agreed to allow Standing Rock to work on behalf of both of Pappan’s children.

“When Dana showed up with us, the whole demeanor [of the courtroom] changed,” says Madonna Pappan. “You could see in their faces that the social workers and the lawyers and even the judge were angry that my kids’ tribes were getting involved. It was clear that they didn’t like it.”

At that hearing, Hanna made a successful motion for the court to transfer the case to the Standing Rock Sioux Tribal Court. Subsequently, both children were turned over to the custody of the tribe, whose ICWA workers handled the return

of Pappan’s children to their mother.

On December 12, 2011, an ICWA worker from Standing Rock returned Pappan’s two children to her in a K-Mart parking lot in Rapid City. They were without most of the clothes, shoes, coats, toys and other articles she had sent them during their time in custody.

“There were a lot of tears and hugs,” Madonna said tearfully. “My boy was angry, but my daughter was just confused. It’s taken me a long time to talk about this. It was the worst time of my life.”

Before this brush with the state of South Dakota’s child welfare system, Madonna Pappan knew very little about the Indian Child Welfare Act. But her experience as an Indian parent in South Dakota is not unique. In 2012, two other mothers—Lisa Young and Rochelle Walking Eagle—joined the case as plaintiffs in a

“There were a lot of tears and hugs. My boy was angry, but my daughter was just confused. It was the worst time of my life.”

historic class action suit on behalf of all Indian parents residing in Pennington County.

On March 21, 2013, the tribes and the parents filed a 38-page class action complaint in the U.S. District Court for the District of South Dakota. The suit’s formal title was *Oglala Sioux Tribe and Rosebud Sioux Tribe as Parens Patriae, to Protect the Rights of Their Tribal Members; and Rochelle Walking Eagle, Madonna Pappan and Lisa Young, Individually and on Behalf of all Persons Similarly Situated vs. Luann Van Hunnik; Mark Vargo; Hon. Jeff Davis; and Kim Malsam-Rysdon, in Their Official Capacities*. Seventeen long since ACLU national staff counsel Stephen Pevar had listened to a story on the radio about the removal of Indian children while driving home, a

landmark lawsuit had landed squarely on South Dakota’s doorstep.

After years of complaints from South Dakota Indian parents who say they and their children were traumatized by separations and draconian reunification policies, they finally had a voice. Anger from the tribes and frustration from their ICWA workers and lawyers regarding what they say is a lack of due process in implementation of the Indian Child Welfare Act in South Dakota had built to a fury as child after child continued to be swept into state custody for months at a time. The state has declined repeated requests for comment, citing confidentiality and the ongoing litigation.

The litigation, say legal experts, is groundbreaking for its sweeping show of solidarity by the tribes. They add that because the tribes are suing under *parens patriae*, the class plaintiffs are seeking no financial awards or even to overturn the court’s previous decisions. This makes their case unique. The tribes and their parents are seeking one thing: Definitive and actionable changes in the way South Dakota follows and implements the Indian Child Welfare Act within the state.

Additionally, the suit follows a very narrow and specific pathway regarding the daily policies, practices and procedures in the initial 48-hour hearings that constitute violations of the due process clause in the Seventh Judicial Circuit of South Dakota.

“[*Oglala v. Van Hunnik*] is brilliant,” says Atwood, the Mary Ann Ritchey Professor of Law Emerita at the University of Arizona College of Law, who consulted with Pevar several times during the course of his writing the complaint. “It covers every single point [regarding the hearings and removals] and leaves no stone unturned, which is necessary for this kind of lawsuit. He and his team did an amazing job of putting all the pieces together and you can see it in the writing.”

Officials from South Dakota, who all declined to be interviewed for this story, immediately filed a motion to dismiss the case with Judge Jeffrey Viken, the Chief Judge for the U.S. District Court for the District of South Dakota. What came next would make history. <http://bit.ly/1rfBYvQ> 📱

Shinnecock Leadership Flap

BIA is asked to reject new council **BY GALE COUREY TOENSING**

Bottom Line: *With a new Shinnecock tribal council being called into question, the federal government is being asked to straighten out the mess.*

A group of former Shinnecock Indian Nation elected leaders has asked the Bureau of Indian Affairs (BIA) not to acknowledge a new tribal council, which they say was elected on the basis of an illegally enacted constitution, and are seeking the agency's help in finding a solution for the Nation's ongoing leadership dispute.

"[W]e are deeply concerned about the legitimacy of our tribe's governance," wrote former trustees Lance Gumbs and Cordell Wright, along with former council members Kenneth Coard, Nishwe O. Williams, Lauryn Randall, Maurice Williams, and Terrell Terry to BIA Regional Director Franklin Keel. The letter details for the second time the process leading up to and beyond what the group said is "an illegal vote to enact a Constitution" that took place on February 26, 2013.

Gumbs and Wright first wrote to Keel on the subject in March 2013 while they were still duly elected members of the traditional three-member board of trustees. They notified the regional director about "the ramifications of this illegal vote and its import for the future governance of the Nation." The vote to enact the constitution took place in the midst of a bitter leadership dispute, the former leaders told Keel, which was a year old by the spring of 2013.

The dispute centered on Michael Malik, a casino developer who was then financing the tribe's efforts to establish a gaming facility. A faction of Malik supporters made an unsuccessful attempt in 2012 to oust Gumbs and Wright from office, making dozens of allegations of misconduct against them. The two men denied the allegations, which a committee of former trustees found to be baseless.

Gumbs and Wright had refused to be ousted. But Randy King, the third trustee

at the time, appointed "interim trustees" at the end of 2012. King did this even though Keel continued to recognize Gumbs, Wright and King as the legitimate government.

In the April 9 letter to Keel, the former Shinnecock elected officials said it was illegal for one elected trustee to appoint "interim trustees," unlawful for them to call for a vote on what would be the Nation's first Constitution, and "a direct violation of tribal law" for the constitutional vote to take place without the permission of a quorum of the Nation's leaders recognized by the federal government.

*The Board of Trustees
is confident in the
legitimacy of the process.
But one critic says that
attitude is "all fluff."*

After the constitutional vote, 150 eligible voting members signed a petition declaring the vote was invalid and nonbinding, the former leaders wrote, including a copy of the petition as an exhibit with their letter. Gumbs, Wright and King were replaced in the early April 2013 elections by a new Board of Trustees, which is still in place, consisting of Daniel S. Collins Sr., Taobi Silva and Bradden Smith. No action was taken.

The former leaders told Keel that in addition to the "legal deficiencies" concerning the interim trustees, the majority of eligible voters did not vote in favor of the Constitution "as required by the Constitution itself" [emphasis in the letter]. The tribe has 383 eligible voters who would have required 192 votes for a majority. The vote tally was 112-59 in favor,

with three abstentions for a total of 174 votes—less than the required majority.

"As a result, the events that occurred after this vote, which are conditioned upon the legitimacy of the Constitution's enactment, must be called into question," the former leaders wrote. They cited as an example a resolution the trustees passed in July 2013, which changed the requirement to ratify a constitutional vote from "a majority vote of those eligible voters of the General Council" [the tribal membership] to "a majority of participating eligible voters."

Additionally, the 2013 Board of Trustees authorized a December 10, 2013 election for a new seven-member Council of Trustees that would replace the traditional three-member Board of Trustees as the tribe's governing body, according to the constitution. But their action again violated the terms of the constitution itself, which requires the first election of the Council of Trustees to be elected within 90 days after the constitution is ratified.

The 2013 Board of Trustees told ICTMN that they were "confident that all processes and protocols pertaining to the constitution vote and 2013 election were in alignment with all the guidelines set forth in the Shinnecock Indian Nation Election Ordinance and Constitution." They said the constitution "affords all tribal citizens the right to file grievances, propose amendments, or go through the repeal process."

The statement is "all fluff," Gumbs told ICTMN. "Everything they said is about what's in the Constitution—but what's in the Constitution is irrelevant if the Constitution didn't pass! They can't justify that the Constitution actually passed so they talk around it. I've had seven lawyers across the country that have looked at it. I said to [the trustees], 'You just bring me one lawyer that says it passed'—and they can't do it, because it did not pass according to its own wording. That's the cornerstone of this whole issue." <http://bit.ly/1l3brlo> 📄

Native Death Rates Reach Staggering Proportions

Nearly 50 percent greater than those of non-Hispanic whites

Bottom Line: *Death rates among American Indians and Alaska Natives have long been known to be disproportionately high. Newly reported data now puts this received wisdom into shocking perspective.*

Death records show that American Indian and Alaska Native death rates for both men and women combined were nearly 50 percent greater than rates among non-Hispanic whites during 1999-2009. The new findings were announced through a series of Centers Disease Control and Prevention (CDC) reports recently released online by the *American Journal of Public Health*.

Correct reporting of American Indian and Alaska Native death rates has been a persistent challenge for public health experts. Previous studies showed that nearly 30 percent of American Indian and Alaska Native persons who identify themselves as American Indian and Alaska Native when living are classified as another race at the time of death.

“Accurate classification of race and ethnicity is extremely important to addressing the public health challenges in our nation, said Ursula Bauer, director of the CDC’s National Center for Chronic Disease Prevention and Health Promotion. “We must use this new information to implement interventions and create changes that will reduce and eliminate the persistent inequalities in health status and health care among American Indians and Alaska Natives.”

The CDC’s Division of Cancer Prevention and Control led the project and collaborated with CDC’s National Center for Health Statistics and other CDC researchers, the Indian Health Service (IHS), partners from tribal groups, universities, and state health departments.

These are some of the key finds:

- Among American Indian and Alaska Native people, cancer is the leading cause of death, followed by heart disease. Among other races, the opposite is true.

- Death rates from lung cancer have shown little improvement in American Indian and Alaska Native populations. American Indian and Alaska Native people have the highest prevalence of tobacco use of any population in the United States.

- Deaths from injuries are higher among American Indian and Alaska Native people compared to non-Hispanic whites.

- Suicide rates are nearly 50 percent higher for American Indian and Alaska Native people compared to non-Hispanic whites, and more frequent among American Indian and Alaska Native males and persons younger than age 25.

- Death rates from motor vehicle crashes, poisoning, and falls were two times higher among American Indian and Alaska Native people than for non-Hispanic whites.

- Death rates are higher among American Indian and Alaska Native infants compared to non-Hispanic whites infants. Sudden infant death syndrome and unintentional injuries were more common. American Indian and Alaska Native infants were four times more likely to die from pneumonia and influenza.

- By region, the greatest death rates are in the Northern Plains and Southern Plains. The lowest death rates are in the East and the Southwest.

“The new detailed examination of death records offers the most accurate and current information available on deaths among the American Indian and Alaska Native populations,” said David Espey, M.D., acting director of CDC’s Division of Cancer Prevention

and Control. “Now, we can better characterize and track the health status of these populations—a critical step to address health disparities.”

The studies address race misclassification in two ways. First, the authors linked U.S. National Death Index records with Indian Health Service registration records to more accurately identify the race of American Indian and Alaska Native people who had died. Second, they focused their analyses on the Indian Health Service’s Contract Health Service Delivery Area counties, where about 64 percent of American Indian and Alaska Native persons live. Fewer race misclassification errors occur in Contract Health Service Delivery Area data than in death records.

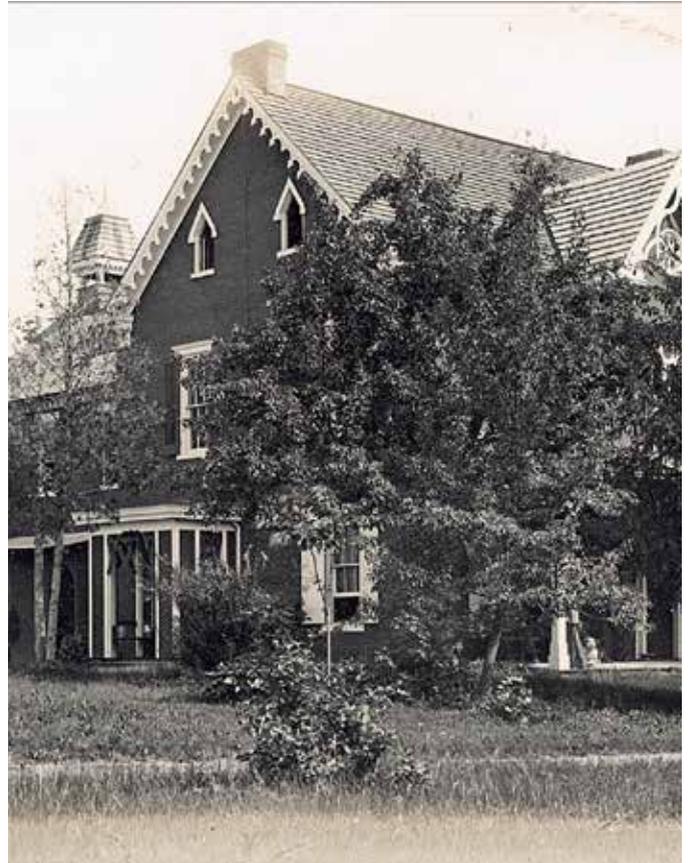
The authors reviewed trends from 1990 through 2009, and compared death rates between American Indian and Alaska Native people and non-Hispanic whites by geographic regions for a more recent time period (1999-2009).

The report concludes that patterns of mortality are strongly influenced by the high incidence of diabetes, smoking prevalence, problem drinking, and health-harming social determinants. Many of the observed excess deaths can be addressed through evidence-based public health interventions.

“The Indian Health Service is grateful for this important research and encouraged about its potential to help guide efforts to improve health and wellness among American Indians and Alaska Natives,” said Yvette Roubideaux, acting director of the IHS. “Having more accurate data along with our understanding of the contributing social factors can lead to more aggressive public health interventions that we know can make a difference.” <http://bit.ly/1prh3Ku> 



Russell Begaye, Navajo Nation presidential candidate, insists "that the Navajo Nation government must change."



The farmhouse of the Carlisle Indian Industrial School, which was due to be demolished, will instead be preserved.



The 400th anniversary of the wedding of Pocahontas and John Rolfe was reenacted at Jamestown on April 5 on the exact site of the nuptials.



The Ute Tribe and the University of Utah are in accord regarding the use of the tribe's name in connection with the university's sports teams.

JOHN LESLIE; VINCENT SCHILLING

DEPARTMENT OF DINÉ EDUCATION**The Navajo Nation****PO Box 670****Window Rock, Arizona 86515****JOB VACANCY ANNOUNCEMENT****SUPERINTENDENT OF SCHOOLS**

Under the direction of the Navajo Nation Board of Education (Board), performs work of unusual difficulty in directing and managing the Department of Diné Education (DODE) that involves technical and regulatory policy development and implementation in accordance with the Navajo Nation Education Policies and Title 10 Navajo Nation Education Code which provides administrative oversight and supervision of 12 DODE programs and BIE-funded Grant and Contract schools; oversees the development, adoption and administration of Navajo Nation academic content standards in compliance with applicable laws; develops administrative regulations and procedures and makes assignment necessary to implement decisions, actions, initiatives and policies of the Board.

Pursuant to Title 10 NNC, Section 106 G. (2)(a), the incumbent must be confirmed by the Navajo Nation Council.

Principal Duties and Responsibilities: Acts as official agent of the Board in exercising responsibility for fiscal, programmatic and budgetary functions of DODE; manages and administers education programs and incorporates all efforts on behalf of Navajo Nation schools in the development of a coherent State Education Agency (SEA); facilitates strategic planning; develops the technological capabilities of DODE and schools to facilitate appropriate interaction and data sharing; responsible for protecting, preserving and perpetuating the Navajo language through the SEA; oversees the implementation of the Diné Content Standards and implements applicable federal educational mandates; consults local educational officials and Boards in the development of Navajo Nation positions on school funding and other issues that are before federal and state legislative and administrative bodies.

Provides technical assistance to and monitors all schools serving the Navajo Nation to ensure compliance with Navajo Nation laws and regulations; investigates school complaints, concerns and appeals; may take the initiative on behalf of the Board to assume control of a Tribal Grant or Contract School pursuant to Title 10 NNC; represents the Board in the development and improvement of Memorandum of Understandings/Agreements with education entities for Board action.

Advocates for programs and funding of schools and educational entities serving the Navajo Nation, prepares required reports and position papers on a variety of educational issues; regularly communicates with highest level of leadership in the Navajo Nation government; seeks legal opinions relating to Navajo Nation school matters, as necessary; serves as official spokesperson for the Navajo Nation at federal and state legislative and administrative hearings on appropriations, funding and policy issues affecting the Navajo Nation's school systems.

Knowledge of Navajo Nation, Federal and State laws, regulations, guidelines and codes governing educational program operations; knowledge of State Public School systems, Bureau of Indian Education, P.L. 100-297 Grant School, P.L. 93-638 Contract School operations, private and Charter schools; knowledge of traditional Navajo way of life and values; knowledge of principles and practices of curriculum and instruction. Skilled in implementing management procedures, controls and budgets; skilled in formulating documents, reports, grant and contract applications. The ability to develop, organize and structure a state-like education department.

Minimum Qualifications: A Master's degree in Education; and five (5) years of administrative or management experience in an elementary or secondary school; three (3) years of which must have been in a supervisory capacity equivalent to a School Principal, an Executive Director of a BIE Grant or Contract School, a Public School Superintendent; and three (3) years of K-12 classroom experience.

Preferred Qualifications: A Doctorate degree in Education.

Special Requirements: Possess current State Superintendence licensure, teacher certification and a valid State driver's license.

Incumbents of the class are required to demonstrate fluency in both the Navajo and English languages as a condition of employment.

For additional information, you may call the DODE-Administration office at 928-871-7475.

Employment Applications must be submitted to the Department of Personnel Management, located at the Training Center.

Advertisement Date: April 08, 2014 to Open Until Filled

The Navajo Nation Gives Preference To Eligible and Qualified Applicants In Accordance With The Navajo Preference in Employment Act and Veterans' Preference.

Headlines from the Web

WIND RIVER TRIBES PLAN AHEAD FOR SETTLEMENT CHECKS

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

NORTH DAKOTA TRIBES' OIL OUTPUT RIVALS U.S. STATES

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

FOREST CO. POTSAWATOMI TRIBE HIGHLIGHTS ALTERNATIVE ENERGY

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

STOCKBRIDGE-MUNSEE TRIBE SUBMITS \$1 MILLION FOR CASINO BID

<http://bit.ly/1f7B3NI>

TRUCKS HAULING WATER FROM TRIBAL LANDS GOING UNREGULATED

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

COUNCIL TO VOTE ON RENAMING 'COLUMBUS DAY'

<http://strib.mn/Qz4Vrp>

Upcoming Events

U.S. SENATE COMMITTEE ON INDIAN AFFAIRS APRIL 30

This legislative hearing will receive testimony on S. 2132, designed to amend the Indian Tribal Energy Development and Self-Determination Act of 2005, which created a voluntary program aimed at speeding up development in Indian country. The bill clarifies the process for encouraging participation in the development process.

Location: 628 Senate Dirksen Building, Washington, D.C.

REGIONAL ACTION NETWORK GATHERING APRIL 30-MAY 2

Following on the heels of "The River Gathering: A Confluence of People, Places and Spirit," this joint annual conference of the Grantmakers of Oregon and SW Washington and Philanthropy Northwest includes three Native-led and philanthropy-focused sessions. They are a pre-conference tour of the Warm Springs Indian Reservation; a session devoted to "Experiences Shared," an impact-driven discussion of funding in Indian Country; and "Wisdom Exchange: Native Knowledge, Context and Vision for Philanthropy".

Location: Sunriver Resort, Oregon

TRIBAL CONTRACT SUPPORT COSTS CONSULTATION SESSION MAY 6

This additional session on contract support costs (CSCs) as they relate to the FY Consolidated Appropriations Act will continue formal consulting and the open dialogue on CSCs, particularly focusing on identifying long-term solutions to the issue. The session has been officially announced by Assistant Secretary-Indian Affairs Kevin Washburn and Acting Director of the Indian Health Service Yvette Roubideaux.

Location: Crystal Gateway Marriott Hotel, Arlington, Virginia

THE AFFILIATED TRIBES OF NORTHWEST INDIANS MIDYEAR CONVENTION MAY 5-8

The midyear convention of the Affiliated Tribes of Northwest Indians, based in Portland, Oregon and dedicated to promoting tribal self-determination and sovereignty, is hosted this year by the Chehalis Tribe.

Location: Great Wolf Lodge Hotel, Centralia, Washington

FATHERHOOD IS SACRED/ MOTHERHOOD IS SCARED FACILITATOR CERTIFICATION TRAINING MAY 5-7

This three-day training session provides individuals with the knowledge and skills

to implement a 12-week program that assists fathers, mothers and families, offering a curriculum that afford participants the opportunity to gain a deeper understanding of the importance of responsible parenthood as reflected in Native American values and belief. The training is sponsored by the Native American Fatherhood and Families Association, a nonprofit organization that is devoted to strengthening Native families by responsibly involving fathers and mothers in their lives.

Location: Native American Community Services of Erie & Niagara Counties, Inc., Buffalo, New York

NATIVE AMERICAN FISH & WILDLIFE SOCIETY NATIONAL CONFERENCE MAY 6-8

"Collaboration: Past, Present, Tomorrow", hosted by the Confederated Tribes of the Umatilla Reservation, furthers the aims of the society, which is dedicated to the conservation, protection and enhancement of fish, wildlife, habitat and cultural resources. In addition to discussions and panels, awards for "Biologist/Manager of the Year" and "Conservation Officer of the Year" will be presented.

Location: Wildhorse Resort Casino, Pendleton, Oregon

LETTERS TO THE EDITOR

Re "[Baby] Veronica's Birth Mother Drops Bid to Overturn ICWA in South Carolina" (April 7):

The class action suits are all very well and good. But when are the legal eagles filing for justice to reunite Veronica with her real dad and birth father, Dusten and

his family, who are Veronica's real family?

Enough of "pretend" and "playing house" with the Capobiancos, a childless couple who need to take care of a child who has no family, in reality. They should not be kidnapping a child with legal mumbo jumbo. Could they even

pass a fitness evaluation if done above board? If a loophole could be found and the case tried in a New York City court, Veronica would be back home in time for dinner with the Brown family.

— Joannie Weisberger
Harlem, New York

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

Public Notice-Summercrest Apartments Waiting List will be opening effective May 01, 2014

The Summercrest Apartments Section 8 Waiting List for the studio, 1, 2 and 3 bedroom apartments will open effective May 01, 2014 at 9:00 a.m.

Income and program guidelines apply with age restrictions for the studio and 1 bedroom apartments. Applications may be requested by phone, fax, mail, email or in person. Hours of operation are Monday through Friday between 9:00am - 6:00pm.

Below is our contact information:

Summercrest Apartments
2615 E. Plaza Blvd.
National City, CA 91950
Office (619) 475-2125
Fax (619) 475-8271
TTY (800) 735-2989
summercrest_leasing@sageapmtgt.com

Summercrest Apartments Does Not Discriminate On the Basis of Disability



Riverdale Osborne Towers,

a 525 unit building which includes unites designated for the disabled, located at 420 Watkins Street., Brooklyn, NY 11212, is available for renting to those with limited income. Qualifications will be based on the HUD Section 8 income guidelines.

Request an application by phone, by writing or in person during office hours at:

**Riverdale Osborne Towers
Management Office
420 Watkins Street
Brooklyn NY 11212
(718) 346-4500**

Office hours are Monday thru Friday 9AM to 5PM.

Completed applications must be sent by regular mail, not registered or certified mail.

The deadline date to submit an application is May 9, 2014, any applications received after the deadline date will not be processed until all applications received by the deadline are processed.



STANDING ROCK/FORT YATES COMMUNITY SCHOOL

2014/2015

SCHOOL YEAR

Job Announcements

The Standing Rock Community School and the Fort Yates Public School District #4 operate under a Joint Powers Agreement between the Fort Yates Public School District #4 and the Standing Rock Sioux Tribe. (Elementary K-5, Middle School 5-8, and High School 9-12)

**Standing Rock
Community School**

ELEMENTARY

Kindergarten Teacher
Elementary Teacher
Computer Teacher
Paraprofessional

HIGH SCHOOL

English Teacher
Business Teacher
Math Teacher
Science Teacher
Reading Intervention Teacher
Librarian
Woods Instructor

OTHER

Campus Computer Technician
Head Cook

**Fort Yates Public
School Dist. #4**

MIDDLE SCHOOL

Science Teacher
Reading Coach
Guidance Counselor

**American Indian Institute for Innovation
Employment Opportunities**

- School Psychologists
- Speech Therapists
- SLPAs
- Special Education Technical Assistance Providers
- Parent Liasons
- Mental Health/Social Workers
- Diagnosticians/Psychometrists
- Early Childhood Specialists

Please send letter of inquiry to or contact for more information:

Alli
Brian O'Connor
5091 Ave A
Rapid City SD 57703
(605) 830-2050



AMERICAN INDIAN INSTITUTE FOR INNOVATION

OPENING DATE: April 25, 2014

CLOSING DATE: Until Filled

Request Applications at: Standing Rock/Fort Yates Community School
9189 Hwy 24

Fort Yates, North Dakota 58538

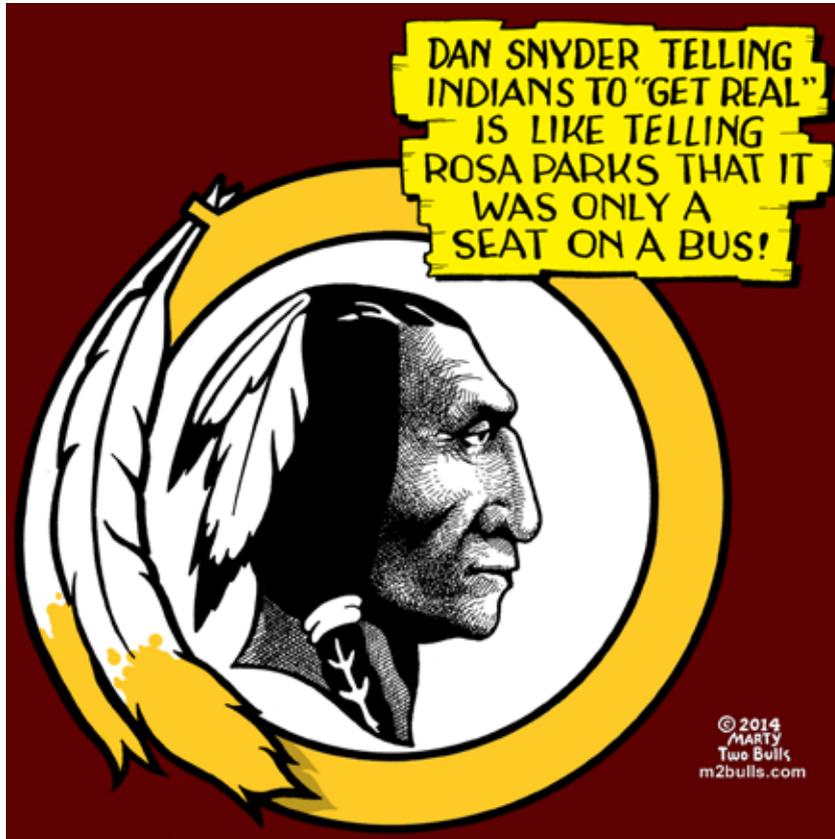
Or call Katherine Bailey at 701-854-2142

Email Address: Kathy.Bailey.1@sendit.nodak.edu

Visit our website: www.fort-yates.k12.nd.us

All persons selected for employment must submit to a background check and drug testing.

We are an equal opportunity employer.



TOP NEWS ALERTS

From IndianCountryTodayMediaNetwork.com

YAKAMA SUE TO STOP WILDFLOWER TOURS

The Yakama Nation is suing to halt federal wildflower tours on Rattlesnake Mountain on a restricted area of the Hanford Reach National Monument in Washington State. This is the third year that the U.S. Fish and Wildlife Service has conducted the tours, which are scheduled again for May 8 and May 10. But the Yakama Nation says that Rattlesnake Mountain, designated by the Department of Energy as a Traditional Cultural Property, "is not conducive to tourism and recreation."

SALISH AND KOOTENAI SIGN MILITARY CONTRACT

S&K Electronics, an electronic manufacturing company owned and overseen by the Confederated Salish and Kootenai Tribes, has signed a \$1.8 million con-

tract with the global military contractor BAE Systems to produce electronic components to be used by helicopters to deter surface to air missiles. "One of the things that this particular system does is protect the people in the low-flying, slow-flying vehicles like helicopters," said S&K president and general manager Larry Hall, "and that is a major, major effort."

AGREEMENT REACHED WITH NATIVE INMATES

Native American inmates at the Miami Correctional Facility in Indiana have agreed to end a lawsuit alleging that a ban on their religious ceremonies violated their First Amendment rights to freedom of religion. Authorities banned the ceremonies in June because, they said, they threatened security by providing inmates the oppor-

tunity to conduct unsupervised gatherings. But following meetings between the American Civil Liberties Union and the Indiana Department of Corrections, it was agreed that a chaplain would be permitted to oversee the ceremonies.

CUSTODY DISPUTE NOT A TRIBAL MATTER

A custody dispute between a non-Indian father and a Miccosukee mother should remain in state court, not tribal court, a Miami appeals court has ruled. Kevin Stier, who is seeking joint custody of his two children with tribal member Layla Billie, went to state court last year after a Miccosukee tribal court awarded temporary custody of the children to Billie. But on April 23, the Third District Court of Appeals reversed the decision, citing

inadequacies in tribal court procedure. It is the first time a Florida appeals court has tripped tribal court authority in a child custody case.

SNOQUALMIE PULL OUT OF FIJI CASINO

The Snoqualmie Tribe has withdrawn its investment in a project to build the first casino in Fiji, stating that the developer, One Hundred Sands, had defaulted on \$1.5 million in payments that were due to be paid to the tribe in February. "The Snoqualmie Indian Tribe has been patient and cooperative throughout this project," said Jaime Martin, the communications and public relations officer for the tribe, in *The Fiji Times*. "We have reached out to One Hundred Sands seeking repayment of this loan but have yet to receive payment."

Employment Opportunities

Accounts Receivable Manager

Salary Range: \$60,736 - \$75,920
Exempt, Full-time, 40 hours/week

The purpose of this position is to serve as the first level supervisory of this department under the Revenue Cycle Management, performing full range of administrative technical and supervisory duties.

Essential Duties:

- Serves as the Manager, who oversees the development, implementation and updating of Corporation policies regarding Collections.
- Supervises and coordinates and distributes workload. Incumbent is responsible for work planning, implementation, monitoring and evaluation of subordinates work in the field of patient collection activities. Interprets regulations, requirements and procedures. Provides explanation on the inter-relationship of the various facets of the Revenue Cycle Management operations, Medical Records Department, Patient Accounts, Patient Registration, activities and functions related to specified situations or problems.
- Assures that internal controls are maintained for use in evaluation quantity and quality of employee production.
- Approves and disapproves annual and sick leave base on workload.
- Supervises and directs the Accounts Receivable Department.
- Conducts staff meetings and conferences with staff to explain work requirements, methods and procedures as needed.
- Reviews periodic reports submitted by staff to monitor activities, anticipate problems and ensure accurate recording or transactions on accounting system; compiles data for written work.
- Analyzes and resolves complex or difficult problems presented by subordinates and Revenue Cycle staff.

Experience:

Three years of Specialized accounting experience in accounts receivable and collection processes and two years supervisor experience overseeing patient collection services within a health care or hospital setting.

Education:

Bachelor's degree in Business Administration, Finance or related field

Patient Registration Manager

Salary Range: \$60,736 - \$75,920
Exempt, Full-time, 40 hours/week

The incumbent performs responsible and moderately complex management-level duties by overseeing the Patient Registration, Admissions Office, and Patient Benefits Coordinator sections of Tsehootsooi Medical Center. Duties include significant responsibility for formulating and administering policies and procedures in assigned areas, as well as providing management support and advice to superiors. Assigned operations and function

Essential Duties:

- Plans, organizes, directs, staffs and controls Patient Registration/Admissions operations and activities; oversees the financial counseling, insurance verification, pre-registration, service scheduling, point of service collections and related, activities; ensures assigned areas conform to Tsehootsooi Medical Center goals, objectives and requirements
- Plans, assigns, directs, and monitors the work of subordinate staff.
- Develops, recommends and implements policies and procedures for Patient Registration/Admission to ensure consistency.
- Prepares and administers annual budget.
- Provides technical assistance to management.
- Conducts meetings and gives presentation regarding Patient Registration.
- Ensures that all patient demographics and third party resource data is updated and accurate according to the organization requirements.
- Makes the final determination on direct care eligibility of all individuals seeking care who have not previously established eligibility.
- Develops, recommends and implements policies and procedures designed to ensure a quick, efficient and courteous, experience for patients.
- Conducts special studies and projects as assigned; researches and analyzes information; prepares statistical and narrative reports and documents as needed.

Experience:

Five (5) years of increasingly responsible professional experience related to health care access or patient financial services, including at least one year in a hospital or health care setting; and at least one (1) year in a lead or supervisory capacity.

Education:

Bachelor's degree in Business Administration, Public Administration, Health Care Administration, Accounting, closely related field.



A Facility of Fort Defiance Indian Hospital Board, Inc.

Apply at: www.fdihb.org

For more information call: 928.729.8000

Tsehootsooi Medical Center is a Navajo Preference Employer

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UPCOMING POW WOWS

Lumbee Tribe “Dance of the Spring Moon” Spring Pow Wow

5/2/14 – 5/4/14

Southeastern Agricultural Center Farmers Market

1027 US Highway 74 East

Lumberton, NC

910-522-2217

twhite@lumbeetribe.com

doa.NC.gov/cia/calendar.aspx

Edmonds Community College Native American Student Association Pow Wow

5/2/14 – 5/4/14

Sea View Gym

20000 68th Avenue West

Lynnwood, WA

tonya.drake@edcc.edu

EDCC.edu/powwow

8th Annual American Indian Health Research and Education Alliance Pow Wow

5/2/14 – 5/3/14

Johnson County Community College, Gym

Fieldhouse

12345 College Boulevard

Overland Park, KS

855-552-2424, ext. 1

acully@kumc.edu

AIHREA.org

34th Annual Flagstaff High School Pow Wow

5/2/14 – 5/3/14

Flagstaff High School Gym

400 West Elm Avenue

Flagstaff, AZ

928-773-8120

lellsworth@fUSD1.org

American Indian Cancer Foundation Pow Wow for Hope

5/3/14

Base Camp

201 Bloomington Road

Minneapolis, MN

612-564-5060

powwow@aicaf.org

PowWowforHope.org

11th Annual Student Government Association Spring Pow Wow

5/3/14

Comanche Nation

1608 SW 9th

Lawton, OK

580-591-0203

ComancheNation.com

Restoring Harmony Pow Wow

5/3/14

5400 S. Olympia Ave, Tulsa Westside YMCA

Tulsa, OK

918-382-2217

tshadow@ihcrc.org

TravelOK.com/listings/view.profile/id.19632

Portland State University Naimuma Pow Wow

5/3/14

Peter Stott Center

930 Southwest Hall

Portland, OR

PDX.edu/events/naimuma-traditional-pow-wow-0?delta=0

30th Annual California Indian Market and World Peace Dance

5/3/14 – 5/4/14

School Soccer Field on The Alameda

San Juan Bautista, CA

831-623-4771

peacevision96@yahoo.com

PeaceVision.net

29th Annual University of California - Los Angeles Pow Wow

5/3/14 – 5/4/14

University of California-Los Angeles North

Athletic Field

220 West Plaza

Los Angeles, LA

310-206-7513

powwow@ucla.edu

Facebook.com/ms.uclapowwow1314

25th Annual University of Manitoba Traditional Graduation Pow Wow

5/3/14

Investors Group Athletic Centre

75 Sidney Smith Street

R3T 2M6

Winnipeg, Manitoba

United States Minor Outlying Islands

204-474-8850

carl.stone@umanitoba.ca

UManitoba.ca/student/asc/events/traditional_graduation_pow_wow.html#sthash.L5e8L3P3.dpbs

19th Annual Harvard University Pow Wow

5/3/14

Radcliffe Admissions Quad

Cambridge, MA

617-495-4923

hunap@harvard.edu

Hunap.Harvard.edu

17th Annual Two Nations Pow Wow

5/3/14 – 5/4/14

Auburn Sportsmen Club

50 Elm Street

Auburn, MA

508-523-1824

AuburnSportsmansClub.com

Keepers of the Peace West Point Native American Pow Wow

5/4/14

Trophy Point Amphitheater

West Point, NY

WestPoint.edu/DEP/SitePages/Forums/NAHF.aspx



Melissa Barnes, Navajo, creates handmade fedoras “with a Native American twist,” often with beading and personal painting.

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