



# Indian Country THIS WEEK FROM

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

## *A Letter from the Publisher*

*Shekóli.* For the past few months, Indian Country Today Media Network has devoted time and resources to bring maximum attention to a pivotal lawsuit underway in South Dakota, Oglala v. Hunnik. As many readers know, the case hinges on alleged violations of the Indian Child Welfare Act in Pennington County, South Dakota—specifically, the state’s process in removing children from their homes and placing them in the foster care system. Parents and child advocates from the native Nations of the Dakotas have long complained of particular injustices on a case by case basis. But the plaintiffs in Oglala v. Hunnik have taken a major step by gathering information from many sources to assemble a complaint that alleges systematic abuses. They are also calling out a state-recognized process that they maintain violates the spirit and parameters of ICWA.



argument—that of *parens patriae*, or “parent of the nation” in Latin. Thanks to a successful attempt by villages in Alaska to band together to protect the rights of all their members in an Alaska ICWA case (“to secure private rights against the wrongful acts of the government”), and with the permission of impassioned members of the Oglala Sioux and the Rosebud Sioux nations, the lawyers are pursuing litigation under the *parens patriae* doctrine.

Such a strategy hopes to protect the rights of current and future members of any tribe within the county, and signals a lack of conflicting interest among the nations. It also allows a nation to represent and defend the past mistreatments of an individual parent or child—a definitive sign to the officials of the state of South Dakota that they have had enough.

This week, we present the third part of our series about the lawsuit, *Swept Away*, written by ICTMN correspondent Suzette Brewer. Part Two described how lawyers Stephen Pevar and Dana Hanna tried to bring the state to negotiate with tribal nations on what they saw was a fundamentally flawed system, but were rebuffed. In this installment, Brewer recounts how the lawyers and plaintiffs agreed upon a relatively novel legal strategy on which to rest their

*NA ki' wa,*

Ray Halbritter

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### The Arrow and the Flag

*Bryan Brewer, president of the Oglala Sioux, clarifies the meaning of sovereignty through the courageous example of Chief Red Cloud:*

Chief Red Cloud knew the source of Indian sovereignty. When he first saw the U.S. Army fly the American flag over Fort Laramie, he asked, "What's that?" That's the symbol of the United States, he was told. Red Cloud took an eagle feather and tied it to an arrow. He shot the arrow into the flagpole above the American flag, where the eagle feather flew in the breeze. "The Eagle Feather is the flag of the Lakota Oyate," Red Cloud said.

Our Lakota people fought and died in wars to protect our people, our land, our rights and our sovereignty. When the U.S. Army abandoned its forts, Red Cloud burned the forts and only then did he sign the 1868 Sioux Nation Treaty. The treaty provides that "From this day forward all war between the parties to this agreement shall forever cease."

In the treaty, the U.S. recognized our Lakota Nation as a Native nation vested with sovereign power to make war and peace, a right of self-government and the "absolute and undisturbed use" of our lands as our "permanent home." In

*Ex Parte Crow Dog* (1883), the Supreme Court explained, "The pledge to secure to these people, with whom the United States was contracting as a distinct political body, an orderly government ... necessarily implies ... self-government, the regulation by themselves of their own domestic affairs, the maintenance of order and peace among their own members by the administration of their own laws and customs."

Today, as Native peoples, we consent to self-government. It is up to us to fight for our sovereignty, our right to self-government, and our lands. For us, our Indian sovereignty is liberty and it is our "unalienable right." <http://bit.ly/1iOrHTV> 📍

### 'No' to the Wrong Tiger Lily

*Writer, activist and judge Ruth Hopkins (Sisseton Wahpeton & Mdewakanton Dakota, Hunkpapa Lakota) suggests one way of opposing the casting of non-Native actress Rooney Mara as Tiger Lily in Pan, a prequel to the Walt Disney animated classic Peter Pan:*

We're all seen this scenario before. Since the dawn of film, non-Native actors and actresses have been perpetuating negative stereotypes of Natives by painting their faces red and appearing as embarrassing caricatures that promote Hollywood's view of what American Indians are. It's so disappointing that this practice contin-

ues. There are plenty of qualified, talented Native thespians available to play Native characters. Sadly, moviemakers continue to double down on white privilege, unwilling to give Natives and other people of color equal representation.

But instead of raising our smartphones in anger and filing petitions calling for Warner Brothers to boot Mara and replace her with a Native actress, let's flip the script—literally. We don't have to play their white-privilege game.

We're right in refusing to accept a whitewashed world. Our children need to see role models who look like them,

not just lily-white ones. Also, studies have shown that redface is harmful to the mental and emotionally well-being of Native children. Yet at the same time, are we as Native adults setting a good example for the next generation when we put Native actors and actresses in the position of playing to Hollywood's stereotypes of who we are?

It's time we stop dancing to their tune. We don't have to play into their lies. No more one little, two little, three little Indians. We have the tools and talent necessary to tell our own stories, with our own voices. We have the power, and are the most qualified, to show the world who we are as Natives. <http://bit.ly/1qzcxH5> 📍

### What Does 'Decolonizing' Mean, Exactly?

*Harvard student Mike Taylor and language preservationist Amy Moore find that the current trend of "decolonizing" entails walking a fine line:*

Decolonizing essentially means to start thinking like an Indian. When you think like an Indian, you get rid of all the colonial brainwashing. You reclaim tradition and go back to our roots. Reclaiming tradition and decolonizing does not mean that we have to give up dressing in jeans and go back to dressing like our ancestors. But it does mean reclaiming our ancestral ways of governance and giving up the systems and procedures we adopted from our colonizers.

Decolonizing does not mean we have to go back to living in the woods. But it does mean reviving our ceremonies. Decolonizing does not mean that we stop shopping at supermarkets and go back to hunting buffalo. It does mean embracing Indian beliefs about hunting only for sustenance and giving up the white man's pursuit of hunting for pleasure and sport.

Decolonizing does not mean that we stop seeking modern medical care. But it does mean reclaiming the ancestral knowledge we had about herbs, plants and indigenous medicine. Decolonizing does not mean rejecting Western educa-

tion and dropping out of school. But it does mean making an effort to learn our oral histories, our songs, our languages and our coyote stories. Decolonizing does not mean that you completely shut off the television and the outside world and live like the Amish. But it does mean undoing the brainwashing by the media.

Decolonizing does not mean we completely stop participating in the U.S. political process. But it does mean asserting our rights, rejecting federal policies that divide our tribes, standing up for Mother Earth, and resisting when corporations rape the environment and our land.

Brothers and sisters, let's reclaim our ancestral traditions and decolonize! <http://bit.ly/1nqYjWO> 📍

31<sup>st</sup>



# GATHERING OF NATIONS POWWOW

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- SOUTHERN DANCE JUDGE:** Rebecca Roberts - *Ada, OK*
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Thunder Hill - *Weatherford, OK - '13 So. Champs*  
Eagle Mountain - *Thunder Valley, SD*  
Black Bear - *Atikamekw First Nation, Quebec*  
Crazy Spirit - *Mount Pleasant, MI*  
Wild Band of Comanches - *Fletcher, OK*
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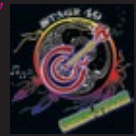
- HOSTS:** Lisa Meeches (*Canadian TV Personality*) Winnipeg, Man. & Jason Whitehouse (*Powwow Personality*) Madison Hts, MI
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## Jimmy Carter Joins Nobel Peace Prize Winners Urging Keystone XL Rejection

Former U.S. President Jimmy Carter has joined the chorus of Nobel Peace Prize winners who are urging President Barack Obama and Secretary of State John Kerry to reject a proposal for the Keystone XL oil pipeline, which would transport viscous bitumen from Canada to the Gulf of Mexico.

“The tar sands are among the world’s most polluting oil, and their growth in Northern Alberta has costs not only for our shared climate, but for the First Nations communities whose air, water, land and human rights are being devastated by rapid expansion of tar sands production and related infrastructure,” wrote Carter in a letter that was published as a full-page ad in *Politico*, as well as being sent directly to President Obama and Secretary of State Kerry.

“You stand on the brink of making a choice that will define your legacy on one of the greatest challenges humanity has ever faced—climate change,” the Nobel laureates wrote. “History will reflect on this moment and it will be clear to our children and grandchildren if you made the right choice.”

Obama has said before that he would not approve the \$7 billion, 1,700-mile-long pipeline if it was found to contribute significantly to climate change via an increased carbon footprint.

The laureates had previously entreated U.S. officials to reject the pipeline, most recently last June, when 10 Peace Prize winners signed on. This is the first time that Carter, who was awarded the prize in 2002, has joined in. He is the first U.S. President to publicly express his opposition to the pipeline. <http://bit.ly/113hZCZ> ☞

## Quinault Nation Reopens Lake to Limited Non-Tribal Use

The Quinault Indian Nation will reopen Lake Quinault for limited non-tribal use after nearly a year of closure because of concerns about pollution, invasive species and habitat degradation overall.

On April 14 the tribe’s Business Committee voted to reopen the body of water for a one-year trial period, subject to specific regulations and restrictions, the Quinault said in a media release. The tribe had announced the ban last April and enacted it in June.

“Since that time, numerous nearby non-tribal residents, property owners and business owners in the area have spoken out in support of the tribe’s actions, saying they appreciate the work being done by Quinault to protect the lake for future generations,” the Quinault said.

“That has always been our intent,” said Quinault President Fawn Sharp. “Safeguard-

ing our sacred lake for our children and for all the life it sustains is one of our highest priorities. If we can achieve those objectives, and share this precious resource with our non-tribal members, that’s what we will do. We believe it is time to try.”

Under the new regulations, existing docks, platforms, piers, walkways, boat houses, boats and booms will be able to remain in place without an individual permit for one year, and they can be accessed for use for “authorized and/or permitted purposes” for one year; also authorized are swimming, wading, walking “or simply being present,” and the use of inner tubes and other such accessories. Activities subject to permit include fishing, water withdrawals, discharges into the water and dock maintenance, repair or construction, as well as boating. <http://bit.ly/1j1GZoy> ☞

## Fish and Wildlife Service Streamlines National Eagle Repository Rules

Seeking to reduce the sometimes years-long wait for eagle feathers and other parts for ceremonial purposes, the U.S. Fish and Wildlife Service (USFWS) has issued new rules for access to these items from the National Eagle Repository.

After consulting with tribes throughout 2012 and 2013, the federal government crafted new regulations, to take effect on June 1. The changes include a limit of one order only, “either feathers or parts, up to one whole eagle, until they are released from incarceration or the facility’s maximum feather possession amount per individual increases”; updating the website log of order sta-

tus and availability more frequently; creating an online reordering system; encouraging applicants to order only what they are specifically going to use for a given ceremony, rather than an entire bird; and simplifying the online application process.

“The Service recognizes the importance of eagles in the cultural and religious pursuits of many Tribal members, and is committed to facilitating those pursuits through the fair and efficient distribution of eagles and their parts by the Repository,” the USFWS said on April 10. “The wait times for different eagle parts vary widely, from one month for certain eagle parts to

upwards of four and a half years for a whole immature golden eagle.”

With applications reviewed on a first-come, first-served basis, with thousands orders being filled each year, waiting times vary widely, the Fish and Wildlife Service said. The type of eagle part being sought also influences the wait time. Immature golden eagles with black and white tail feathers are generally the rarest of all and have the longest waiting time because of demand.

The most recent rules complement new regulations issued last fall by the Attorney General’s office. <http://bit.ly/113kCVv> ☞

## Udall Among Senators Calling for Restoration of Impact Aid Program

Forty-one U.S. senators, led by Mark Udall (D-Colorado), sent a letter on April 4 to the Senate Appropriations Committee's Labor, Health and Human Services, Education and Related Agencies Subcommittee, urging the restoration of the Impact Aid Program.

The program's mission is to disburse payments to local educational agencies that are financially burdened by federal activities. Impact Aid was started in 1950 when Congress recognized the need for the federal government to accept responsibility—in areas affected by a federal presence—by partnering with local taxpayers to help meet the local responsibility of financing public education.

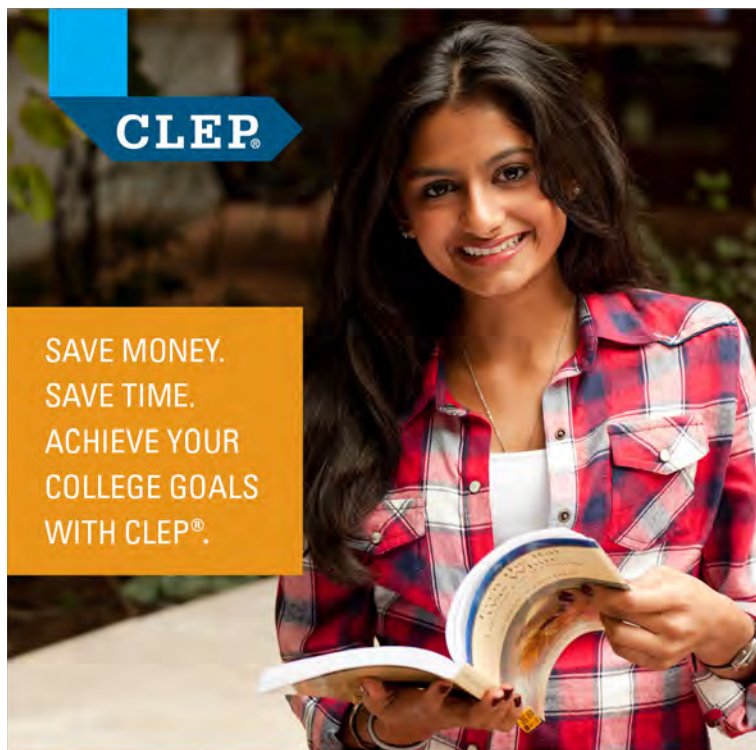
“A failure to restore funding for the

Impact Aid Program would hurt rural schools and districts that are already at a disadvantage due to non-taxable lands within their boundaries,” Udall said. “The federal government has a fundamental responsibility to help provide a strong educational foundation for military, Native American and rural families. The Impact Aid Program is no less important—and my colleagues need to swiftly act to ensure full funding.”

Colorado school districts count on the program, Udall's office said, to retain highly qualified teachers, renovate facilities and meet other critical needs. The Colorado school districts rely on the service because of non-taxable military and Native American lands within their boundaries.

For Udall, a failure to restore full funding to the program, given these circumstances, would undermine local students' quality of education and Colorado's long-term economic growth.

“According to Department of Education data, Colorado schools received more than \$25 million in Impact Aid Program funds in 2013 alone,” Udall's office said. Fifteen districts across Colorado rely on Impact Aid funding, with Fountain-Fort Carson School District being the largest recipient, receiving almost \$21 million in the 2013 fiscal year. Throughout the country, the program provides assistance to more than 1,300 school districts. <http://bit.ly/1kSEdaS>



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## Viejas Tribe Brings Gaming To Shopping Center Near San Diego

BY DIANA SAENGER

The Viejas Band of Kumeyaay Indians has selected as the site of its new bingo hall, the Viejas Outlets, believed to be California's first bingo hall to be located in a shopping center. The new hall will accommodate 400 players three times a day.

"We wanted the best use for the casino floor space and to add more slots—key revenue for casinos," said Robert Scheid, vice president of community and public relations. "We relocated Anna's Linens in the Outlets to a better location and their spot became the new dedicated bingo hall."

A long line of players, many of whom arrived half a day before the ribbon cutting, urged the initiative. "It was an honor to see friends, supporters and business partners from the county of San Diego, Imperial Valley and other counties as well," Scheid

said. "The tentacles that come out from an enterprise like this have benefits that go both ways in the community financially and otherwise."

Viejas Bingo will award \$45,000 in April and a chance to win one of two new FIAT 500s. However, officials said, the tribal decision to relocate the venue to the shopping center was also a matter of satisfying the players.

"We responded to guests' request; more room, a snack bar, and no smoke to walk through before getting to their seats," said Viejas Tribal Chairman Anthony Pico. "In aboriginal times guests services were very important to us, and my elders told us when other tribes would come through we would make sure they had a place to stay, rest and get provisions before moving on. That's why we continue those traditions; it's part of our genetics. We're grateful for all who keep coming back, because in our hearts we really enjoy being of service."

<http://bit.ly/1p3KnXq> 🍀

## Native Groups Support 'Redskins' Golf Tournament, to the Chagrin of Supporters

BY JACQUELINE KEELER

Many citizens of Indian country were aghast to learn on April 11 that the celebrity golf tournament sponsored by KTNN, the Navajo Nation's radio station, had cut a sponsorship deal with the Washington Redskins Original Americans Foundation. Among those taken by surprise were the National Indian Gaming Association, a sponsor of the event, and the Notah Begay III Foundation, which had donated items to the silent auction. Both organizations withdrew their support and demanded their names be taken off the tournament's program.

Jacqueline Keeler, Navajo/Yankton Sioux, a founder of Eradicating Offensive Native Mascots and a twitter activist whose campaigns have included the hashtags #NotYourTonto and #NotYourMascot, was also upset by the proceedings. "I think it is unfortunate the Navajo Nation administration of Ben Shelley is so out of step with the Navajo people, particularly, the young people, regarding this issue," she told

ICTMN. "Obviously, offensive cultural appropriation done by non-Native fans of Native Mascots does not generally include Navajo culture. We do not see them performing Sand Paintings at half-time or dressed like Yeii, but we should understand that most Americans are unable to differentiate between tribes enough to understand that and that Navajo children, two-thirds of whom live off the reservation are subjected to these ignorant ideas about who they are as Native Americans.

"Also, the administration should show the leadership that the rest of Indian Country expects from the largest Native Nation in the United States," she said. "The Navajo Nation is right to stand with recognized representative bodies like the National Congress of American Indians which represents the majority of Native people in this country and protect the civil rights and promote true understanding of Native people." <http://bit.ly/1iiStGf> 🍀

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## Westboro Baptist To Picket Alaska Natives

*Members say 'God Hates Native Culture'*

The Westboro Baptist Church, infamous for protests that celebrate the deaths of soldiers and proclaim God's hatred of gays, intends to protest the Alaska Native Heritage Center in Anchorage on June 1. "You make a religion out of the pagan idolatrous practices of past generations," the WBC told the center on its website. "Stop worshiping dead cultures, man-made idols, and the sinful traditions of past generations." In response, a Facebook page designed to offset the

protest stated, "We are uniting as Alaskans to honor and embrace our cultural diversity, to preserve our heritage and to teach future generations the importance of acceptance & respect for all people." <http://bit.ly/1hVgQoM> ☞

## Lawsuit Charges Dumping of Remains

*Desecration of burial site contents?*

A lawsuit filed in early April in California alleges that a Jamul tribal burial site was desecrated when its contents were disinterred and summarily disposed of. The suit charges that the remains of Jamul tribal ancestors who

had been interred in unmarked graves on the construction site of the \$360 million Hollywood Casino Jamul, roughly 20 miles east of San Diego, were simply dumped near the U.S.-Mexico border when they were uncovered during construction. The Jamul Indian Village is one of 13 bands of the federally recognized Kumeyaay Nation. The casino, in the early stages of construction, is already facing four federal and state lawsuits. <http://bit.ly/1kDF5xn> ☞

## New Media Major Steps Into Spotlight

*Navajo Tech student wins film award*

Navajo Technical University

new media major Clinton Desiderio of Crownpoint, New Mexico won the Director's Award and Best Special Effects prize at the 9th Annual American Indian Higher Education Consortium (AIHEC) Film Festival at the AIHEC spring conference in Billings, Montana. Desiderio was recognized for his film *Sky Wars*, which utilized digital motion graphics and visual effects to bring a video game to life. In doing so, Desiderio utilized Motion and Adobe After Effects programs while editing. "It took roughly about three days to shoot and one whole day of editing," said. "We were on a rush, but it was worth it in the end." <http://bit.ly/1hQBpJc> ☞

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# The Fight For South Dakota's Young Natives

A legal strategy for reclaiming the innocents emerges **BY SUZETTE BREWER**

**Bottom Line:** For 17 months, Stephen Pevar had been on a quiet but determined mission to end what he saw as the wholesale removal of Indian children from their homes without due process in South Dakota. In this third installment of a series chronicling the case of Oglala v. Van Hunnik, the time finally comes for his team to make a move.

Since October 2011, Stephen Pevar and the legal team working on behalf of tribes in South Dakota had devoted hundreds of hours to researching, consulting with experts, and piecing together their facts. In May 2012, Pevar, who is national staff counsel for the American Civil Liberties Union, and Dana Hanna, a Rapid City attorney, even met with a representative from the state to start the discussion about moving toward a state-tribal compact.

In a brief, one-page letter, however, the state flatly refused to enter into an agreement or even consult with the tribes when taking their children—ranging in age from newborns to teenagers—into state custody in what were called “emergency 48-hour hearings.”

“After careful consideration of the concerns outlined in your letter, we have concluded that your letter does not provide enough factual information that would warrant a discussion about a state tribal agreement at this time,” the state response read. It ended with an invitation to the legal team to “evaluate” the South Dakota Guidelines for Judicial Process

in Child Abuse and Neglect Cases as a basis for any further discussions, “since the crux of your letter was about court procedure.”

Indian parents in South Dakota allege that it had become an accepted practice by the state that they were never allowed to view the complaints or supporting documents filed by the state against them, much less present evidence or show the

for his clients, the Cheyenne River and Rosebud Sioux Tribes. Instead, the judge required him to review the documents in the judge’s office, but he was not allowed to copy them or make notes. As he began his research, Hanna says he had a growing suspicion that it was an accepted policy, practice and procedure to deny Indian families their civil and human rights in court proceedings at vir-

tually every level of the state bureaucracy. That included social workers, the Department of Social Services, the Pennington County state’s attorney and even the judges in the Seventh Judicial Circuit within South Dakota, all of whom declined to be interviewed by Indian Country Today Media Network, because the litigation is ongoing.

Now that the state had given its official response, Pevar and Hanna immediately agreed that they were going to pursue the only option left

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*The court clerks refused to provide the attorney with any of the documents that had been requested. The judge allowed them to be reviewed but would not permit copies to be made or notes to be taken.*

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court whether or not an “emergency” still existed at the time of the hearings, which usually takes place two days after a child has been removed. Additionally, some of the hearings were being held whether or not the parents were even present. Therefore, the “48-hour hearings,” as they are known, became a launch pad for Native children to be swept into foster care for up to three months while their parents and tribes struggled to get them back.

As soon as Hanna attempted to gather information on these cases, he knew there was trouble ahead. The Pennington County court clerks refused to give him any of the documents he had requested

on the table: Filing suit in federal court to force South Dakota to stop taking Indian children from their families without due process, which includes adequate notice to the parents and a prompt evidentiary hearing, as required by federal law.

But which legal strategy to take in this byzantine case? Crafting the complaint, said Pevar, took a great deal of time and effort because of its complexity and groundbreaking approach: “We brought up every issue [in our meeting with the state] that we eventually included in our lawsuit.”

As Indian Child Welfare Act (ICWA) foster cases continued to pile up in Pennington County, the tribes and their



Indian parents were also beginning to organize and voice their outrage at what they believed was the denial of their inherent rights in abuse and neglect cases. In their eyes, their children were being hauled away into a system that appears to operate in absolute secrecy and opacity.

Soon after the state declined to negotiate, Hanna set about identifying plaintiffs for a potential class action, while Pevar began researching and writing what would become the 38-page federal complaint *Oglala Sioux Tribe v. Van Hunnik*. Pevar had just published the fourth edition of *The Rights of Indians and Tribes* (Oxford University Press) and was confident he had a thorough understanding of the terms of the Indian Child Welfare Act.

With a team of legal researchers, law students, paralegals and scholars from across the country digging through case law and legal precedents to help prepare for this upcoming litigation, Pevar understood that there would have to be a new way to shape the language and structure of this particular lawsuit. Because of the enormous complexities involving sealed juvenile cases, parents, the tribes and a multitude of state employees—including the judges and the state's attorney for Pennington County—it took over a year to get all of the moving parts to fit into a single complaint.

Over the next year, as the team gathered research and potential legal arguments to put before the court, there was one idea that caught Pevar's attention, something he thought might be favorable to the tribes in a federal case.

The legal doctrine known formally as *parens patriae* (literally “parent of the nation”), authorizes a nation, a state or a tribal government to sue on behalf of all of its citizens in situations where an action or series of actions may have deleterious effects either in the present or in the future on its collective members. In plain English, the doctrine provides a sovereign government “standing” or the legal ability to intervene in a case where

the rights of its citizens are at stake.

In 1999, the Navajo Nation had attempted to sue under *parens patriae* in federal court in Washington State (*Navajo Nation v. Yakima County*) but had been denied. In that case, a Navajo couple sought to overturn an adoption of their biological grandchild. The court, however, held that the tribe had no “collective” interest in a voluntary private adoption. The court ruled that the grandparents had only a personal—not a tribal—interest in the adoption they were challenging.

But seven years later, four Alaska Native Villages successfully sued that state on behalf of their tribal members and all other Native villages within the state

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*Because of the enormous legal complexities involved, it took over a year to get all of the moving parts into a single complaint.*

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over systematic violations of state and federal law in regards to adoptions and foster care removals under ICWA.

In 2006, the Alaska Supreme Court ruled that the tribes did, in fact, have standing under §1983 of Title 42 of the United States Code: “...here the villages attempt to bring a claim as *parens patriae* for the exact reason §1983 was enacted: to secure private rights against the wrongful acts of the government.” Pevar believed that ruling meant the tribes of South Dakota could sue for vindication on behalf of not only their own members, but of members of all tribes residing within Pennington County.

“A lot of conversations were taking place at the time about potential legal strategies [in *Van Hunnik*],” said Barbara Atwood, a civil procedure and ICWA scholar who teaches at the University of Arizona College of Law. “We were bat-

ting ideas around about the litigation, thinking out loud about how they could structure [the complaint] and whether they could proceed with *parens patriae*. You don't want a tribe representing particular people with competing or conflicting interests. In the *parens patriae* role, the tribe is protecting the interests of all current and future tribal members—in terms of both immediate and long-term effects. This case fit that concept. At the same time, Stephen and I were also talking about writing an *amicus* brief on behalf of the ACLU in *Adoptive Couple v. Baby Girl*, so there was a lot happening [in regards to ICWA].”

Around the same time that the state declined to negotiate a compact, Pevar and Hanna were invited by members of the Oglala Sioux Tribe to a meeting in Rapid City discuss their “tremendous anger and frustration over how South Dakota was handling ICWA cases,” according to Pevar. Soon after that meeting, the Oglala Sioux and Rosebud Sioux Tribes both passed tribal council resolutions giving Pevar and Hanna the green light to pursue litigation on their behalf under the *parens patriae* doctrine.

“I've had a long relationship with the Rosebud Sioux Tribe, but every tribe in the state knows that ICWA is a problem in Pennington County,” said Hanna. “They knew how important it was to confront them about these issues in federal court. On the Pine Ridge Reservation, we had support from [the tribe's ICWA director] Juanita Scharick, council member Lydia Bear Killer, Irving Provost Sr., and a lot of help from President Bryan Brewer. The Cheyenne River Sioux, though they did not join the case, were also involved and were backing us 100 percent. [Before the litigation was filed] we had been working and communicating with the tribes and their councils for over a year at their request.”

The tribes had had enough. <http://bit.ly/LiOlmTh> 🍀

# Agreement On Elvers

Tribe Amends Fishery Law to Protect Citizens **BY GALE COUREY TOENSING**

**Bottom Line:** *A standoff between the state of Maine and the Passamaquoddy tribe on fishing rights has ended with the latter agreeing to change its statutes—not that they are necessarily happy about it.*

The Passamaquoddy Tribe has amended its fishery law to implement individual catch quotas for the lucrative elver season that began on April 5. While the quota system conforms to a new state law of Maine, Passamaquoddy leaders stressed that the change was made to both protect tribal citizens and conserve the tiny baby eels.

“We’re changing our tribal fishery law, and I’m not addressing state law at all,” Newell Lewey, a member of the Tribal Council and the tribe’s Fisheries Committee, told Indian Country Today Media Network. “We amended our laws to reflect individual catch quotas. We didn’t want conflict. We vehemently disagree with the state in their approach to elver fishing.”

The decision to amend the tribe’s law comes after a roller-coaster legislative session that started out with high hopes that the tribe and state would reach an agreement over elvers fishing following a rancorous season last year. In 2013, state law enforcement agents confiscated equipment from about 60 Passamaquoddy fishermen and charged them with various violations that were later tossed out of court.

The controversy centered on the number of licenses issued. While the tribe issued more licenses than the state permitted, it placed a limit on the total number of pounds that tribal members could catch, which is the basis of the tribe’s conservation plan. The state, by contrast, limited the number of licenses but allowed unlimited catches by individuals or commercial fishing entities.

Elvers have been important to Maine only since 2011, when prices for the tiny “glass eels” increased tenfold, from about \$185 per pound in 2010—when the statewide harvest was less than \$600,000—to

more than \$1,850 per pound in 2012, when the statewide harvest was worth more than \$38 million.

This year, as part of a conservation plan to reduce the overall elvers catch mandated by the Atlantic States Marine Fisheries Commission, the Passamaquoddy and the other three Wabanaki tribes—the Penobscot, Maliseet and Micmac—hammered out a Memorandum of Agreement (MOA) with the state Department of Marine Resources. The agreement would have met the commission’s conservation goal while respecting the tribes’ inherent rights to sustenance hunting and fishing.

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*‘We’re changing our tribal fishery law, and I’m not addressing state law at all,’ said Newell Lewey of the Tribal Council.*

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The state this year also acknowledged the Passamaquoddy’s traditional knowledge and practice of conservation, agreeing in the proposed MOA to a 35 percent cut to the 2013 total of 18,000 pounds. This brought the 2014 allowable catch to 11,750 pounds and limited the number of pounds caught by individual non-tribal license holders. The tribe agreed to reduce its total catch this year by more than 50 percent, from 3,600 to 1,650 pounds, without placing quotas on individual members, because it believes that all members have an equal right to fish. The tribe also agreed that members would use only dip nets, not the large, funnel-shaped fyke nets into which large numbers of elvers swim. The Passamaquoddy also agreed that members would participate

in a statewide program to use swipe cards when they sell their catch.


Those hopes for an agreement were dashed when the state reneged on the MOA after Attorney General Janet Mills raised alleged “constitutional” issues that Indian law experts said were not supported in the law.

Patrick Keliher, commissioner of the state Department of Marine Resources, could not be reached for comment. The decision to amend tribal law and limit individual catches was not easy and was based in part on threats from the state, Passamaquoddy leaders said.

“Given the dire economic problems facing tribal members and the investment of two years in developing the elver fishery, the tribe made the difficult decision to amend their own law to assure safety for their fishers,” said Chief Joseph Socobasin, leader of the tribe’s Indian Township land.

“It was important to do this, because when I met with [Maine] Governor [Paul] LePage on March 12, he threatened to bring in the National Guard at any hint of a disturbance on the river,” said Chief Clayton Cleaves of Sipayik (Pleasant Point). “We want our people to be safe. This is of paramount importance.”

Eel fishing is a vital part of Passamaquoddy culture, with Passamaquoddy eel camps noted on the earliest maps of the region, the leaders said. The tribe has preserved access to the traditional fishery for the tribal members, “but none of us are comfortable with what has happened,” said Vice-Chief Clayton Sockabasin, chair of the Fishery Committee. The individual quota will be about four pounds with a total tribal catch of 1,650 pounds, Lewey said.

“We have done our job,” Socobasin said. “We have the inherent power to regulate how our fishers engage with the state. We made a difficult but necessary decision, and we will go to the rivers where we have since the very beginning. We will never stop. It is who we are.” <http://bit.ly/1kYWCyc> 

# Onondagas Say U.S. Violated Human Rights

All domestic legal means have been exhausted **BY GALE COUREY TOENSING**

**Bottom Line:** *The Onondaga Nation has taken its land rights case into the international arena.*

The Onondaga Nation has filed a human-rights petition that accuses the U.S. of stealing 2.5 million acres of the Nation's land since 1788 in what is now central New York State and seeks redress for the violation of the Onondaga people's rights to property, equal treatment, and judicial protection.

The filing, with the Organization of American States' Inter-American Commission on Human Rights (IACHR) in Washington, D.C., took place on April 15, exactly six months after the Supreme Court denied the Nation's request for a review of a lower court's dismissal of its land rights lawsuit. The high court's refusal to examine the case and send it back to a lower court for a trial on its merits was the last stop on the Nation's nearly 10-year journey through the U.S. legal system.

"The courts of the United States have failed to provide any remedy for this loss of land," the petition says. "The United States domestic legal system's denial of a remedy for violation of the Nation's land rights and treaties is a violation of the Nation's fundamental human rights protected by the American Declaration on the Rights and Duties of Man, the United Nations Declaration on the Rights of Indigenous Peoples and other international human rights agreements."

The IACHR was created as an autonomous organ of the Organization of American States (OAS) to promote and protect human rights in the American hemisphere. The commission considers that "special attention must be devoted to those populations, communities and groups that have historically been the targets of discrimination."

The Onondaga Nation's petition is

unique in that it does not seek evictions from its historic territory, monetary damages or a casino. Instead, it seeks reconciliation and a ruling that would allow the Nation to continue its role as an environmental steward of the land it once conserved for centuries.

"The Nation brings this Petition to bring about a healing between themselves and all others who live in the region that

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*The Nation seeks neither evictions nor money, but reconciliation and acknowledgment.*

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has been the homeland of the Onondaga Nation since the dawn of time," the petition says. "The Nation and its people have a unique spiritual, cultural and historic relationship with the land, which is embodied in the Gayanashagowa, the Great Law of Peace. This relationship goes far beyond federal and state legal concepts of ownership, possession or legal rights. The people are one with the land, and consider themselves stewards of it. It is the duty of the Nation's leaders to work for a healing of this land, to protect it, and to pass it on to future generations."

The Haudenosaunee Confederacy is also named as a plaintiff.

The Onondaga's legal trip began March 11, 2005, when it filed its land rights action in federal court. On March 29, the Supreme Court ruled 8-1 in *Sherrill v. Oneida*, under the doctrine of laches, that the Oneida Nation had waited too long to claim the land. Although the high court acknowledged that the Oneidas' 300,000-


acre land claim was indeed the Nation's historic reservation that had never been "dis-established and that New York state had taken the land in violation of the law and treaties, the "standards of equity" demanded that it would be too "disruptive" of the current occupants' lives to return the stolen land to Oneida.

"The latest insult is this series of decisions starting with Sherrill that resulted in the automatic dismissal of our case," Joe Heath, Onondaga's long time general counsel told Indian Country Today Media Network. "Clearly that in and of itself is a human right violation because the U.N. Declaration on the Rights of Indigenous Peoples indicates that states have to have some kind of system that works for redress of treaty violations."

The IACHR petition is presented in two parts, "Facts" and "Merits." The first part details the illegal taking of the land, alleged environmental damage to it and its waters, and the Nation's efforts to seek a remedy through the U.S. courts. The second presents the legal arguments for redress based on three fundamental human rights: property, equality, and judicial protection and due process.

"We also stress that we have tried diplomatic efforts for 220 years—and they don't work," Heath said, "but ultimately that's how we're going to find a solution to this historic harm—diplomatically and politically."

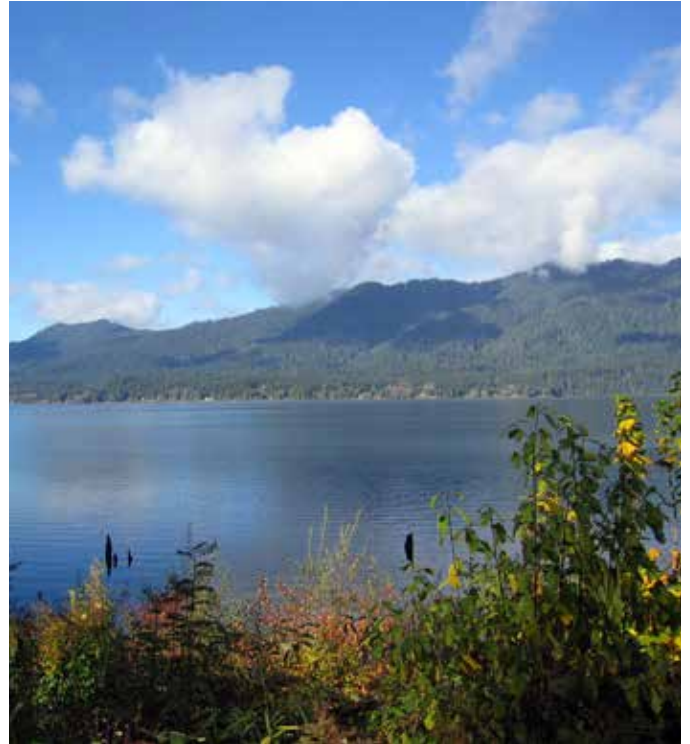
Heath acknowledged that the IACHR is an advisory body whose rulings have moral weight, not the power of implementation. But a moral victory would be more than welcomed, he said.

"The Onondagas are not going to quit," Heath said. "They're not going to stop talking about their land and to obtain a moral victory at this point would really provide the impetus for the state to find a solution here." <http://bit.ly/1imuDcu> 





*The U.S. Fish and Wildlife Service has streamlined the waiting process for acquiring eagle feathers and similar parts for ceremonial purposes.*



*The Quinault Nation has reopened its namesake lake, closed since last June because of habitat-degradation concerns, to limited non-tribal use.*



*Legendary Louisville guard Shoni Schimmel (right), with WNBA president Laurel J. Richie, was drafted by the Atlanta Dream last week.*



*Cherokee Nation Principal Chief Bill John Baker testified before the House Interior Appropriations subcommittee on April 8.*

COURTESY FLICKR/USFWS MOUNTAIN PRAIRIE; BY TOM HARPEL/WIKIPEDIA.JPG, AP IMAGES; COURTESY CHEROKEE NATION

**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

## TRIBES IRKED BY SLOW START TO U.S. LAND BUYBACK PROGRAM

<http://bit.ly/1tf3AVD>

## NATIVE AMERICANS MAY SOON BE ELIGIBLE FOR IN-STATE TUITION

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

## BIA ASKED FOR NEW STUDY ON SPOKANE TRIBE OFF-RESERVATION CASINO

<http://bit.ly/1gE8bb6>

## TRIBE TELLS TRUCKERS HAULING OIL EQUIPMENT TO STAY OFF RESERVATION

<http://bit.ly/1tf4xgJ>

## COEUR D'ALENE TRIBE'S PLAN TO OFFER POKER AT CASINO AT ODDS WITH IDAHO

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

## TURTLE MOUNTAIN JUDICIAL BOARD WANTS TO IMPEACH OFFICIALS

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

## Upcoming Events

### ALABAMA-COUSHATTA TRIBE OF TEXAS JUDICIAL SYMPOSIUM APRIL 24

"Protecting our Children and Families . . . Moving Toward a Healthy and Vital Community Through Tribal-State-Federal Collaboration," the fourth annual judicial symposium of the Alabama-Coushatta Tribe, aims to stop the cycle of violence by honoring the tribes' way of life together through language, culture and tradition. Topics include "Tribal-Federal Protocols & Perspective," "In the Wake of Baby Veronica," "Overview of State-Tribal Collaborative Models" and "Family Conferencing as a Pre-Litigation Tool".

**Location:** Alabama-Coushatta Special Events Center, Alabama-Coushatta, Texas

### PHYSICIANS CROSS CULTURAL MEDICINE WORKSHOP APRIL 24-26

The objectives of the workshop will be to identify strategies to improve communication between American Indian and Alaska Native patients and health professionals; to describe current health issues affecting Indian communities in both reservations and urban settings; to compare and contrast Western and traditional medicine views of

health; and to improve understanding of the role of traditional leaders. The first day of the gathering, "Data into Action Training" will focus on using data to conduct community needs assessments in American Indian communities and provide need-based data for grant opportunities.

**Location:** Hotel Santa Fe, Santa Fe, New Mexico

### NATIVE AMERICAN ECOLOGICAL EDUCATION SYMPOSIUM APRIL 25-26

"Revitalizing Culture—Restoring the Land" will focus on the ongoing efforts of tribal people to heal the devastating ecological wounds left by the colonial era. The NAEES will help bring the innovative and successful ecological projects occurring in tribal territories into the public eye and offer positive solutions to the environmental problems of the 21st century.

**Location:** Student Union, Southern Oregon University, Ashland, Oregon

### NATIONAL FORUM ON DROPOUT PREVENTION STRATEGIES

### FOR NATIVE AND TRIBAL COMMUNITIES APRIL 27-30

The forum will feature nationally known keynote speakers, as well as professional edu-

cators. Presentations will emphasize a variety of strategies that work with Native students who are at risk of dropping out of school before high school graduation. The conference strands are addressing the opportunity gap, instructional strategies to increase learning, emotional supports, school climate, safety and student wellness, service-learning and restorative justice, digital communication and engagement, reengagement and recovery strategies, and culture and language.

**Location:** Mystic Lake Casino Hotel, Prior Lake, Minnesota

### INDIAN EDUCATION STUDY GROUP FEEDBACK APRIL 28-MAY 5

The departments of the Interior and Education will conduct a series of consultation sessions with tribes to review and provide feedback on the draft actionable American Indian Education Study group, which is focused on how to facilitate tribal sovereignty in American Indian education and improve educational outcomes for students attending Bureau of Indian Education-funded schools. **Locations:** Loneman Day School, Oglala, South Dakota; Riverside Indian School, Anadarko, Oklahoma; Muckleshoot School, Auburn, Washington; Gila River Head Start Building, Sacaton, Arizona

## LETTERS TO THE EDITOR

Re your story about "Rodriguez," the Cleveland Indians fan who painted himself in redface and donned a faux Native American headdress to express "Cleveland Pride" (April 6):

What the Cleveland fans are doing is not particularly smart. But neither is confronting them with the old Native values. We live in a reality far removed from the ancient Native concept. In a sense, what

you see in Native studies program is little different from what Cleveland fans are doing. Don't throw stones.

— Ronald Thomas West  
*West Glacier, Montana*

Since "Rodriguez" is such an enthusiastic person, I wonder if we could get him to be a motivational speaker. The venue would be in front of the Northern Cheyenne Tribal Office in Lame Deer, Montana.

— Gary Small  
*Sheridan, Wyoming*

If there were a team called "Black Skins" with a black face logo, or a team called "Yellow Skins" that featured a caricature of a Chinese face, and people protested to have the name and logo change, there would not really be much debate. It would be changed.

— Annette Talas

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



## 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.

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**Office hours are Monday thru  
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Completed applications must be sent  
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The deadline date to submit an application  
is May 9, 2014, any applications received  
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the deadline are processed.



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## TOP NEWS ALERTS

From IndianCountryTodayMediaNetwork.com

### YALE URGED TO RETURN TLINGIT ITEMS

Yale University should return two stolen Tlingit carvings to their owners in Alaska, several students and scholars said at a campus panel discussion on April 15. The artifacts in the Yale Peabody Natural History Museum—"totem crest" carvings of a bird and a bear—were obtained without permission from a Tlingit village in 1899, panelists said. Derek E.G. Briggs, the head of the Peabody, said the museum is in touch with the Tlingit but had not as yet received a repatriation request.

### CONFLICT OVER SHINNECOCK LEADERSHIP

Two former Shinnecock Indian Nation trustees have asked the Bureau of Indian Affairs to reject the Nation's new council of

trustees, arguing that the Nation's 2013 constitution was illegally enacted. Lance Gumbs and Gordell Wright, who were ousted from their leadership positions in 2012 on charges of unauthorized gaming plans, said that the Nation's first-ever constitution "did not reflect the will of the majority of those eligible to vote." Current Shinnecock leaders said they were "confident" of the constitution's validity.

### NAVAJO CODE TALKER WALKS ON

Samuel Smith, a member of the famed Navajo Code Talkers whose language helped confound the Japanese and win World War II, died on April 14 at the age of 88 in Albuquerque, New Mexico. Smith, a Marine, worked in law en-

forcement after the war and directed the Navajo Nation's transportation and water resources offices. "We lost another wonderful hero and role model to our people," said Navajo Nation President Ben Shelly. "He set a positive example for us."

### UTES AND UNIVERSITY OF UTAH AGREE ON NAME USE

In an April 15 ceremony that included traditional music and prayer, the Northern Ute Indian Tribe and the University of Utah signed a memorandum of understanding whereby the university would be allowed to continue using the name "Utes" for its sports teams. The university had already done so for five years without an agreement. Among other provisions of the agreement, the university will create a

position of special advisor to the president on Indian affairs and discard scholarships for Ute students in favor of tuition waivers.

### ANOTHER DECLINE FOR CONNECTICUT SLOTS

Slot revenues at the Foxwoods Resort Casino and the Mohegan Sun in Connecticut declined again in March. The Mashantucket Pequot Tribal Nation reported \$44.59 million in slot revenues at the former venue last month, a drop of 10 percent from March 2013; the Mohegan Tribe reported slot revenues of \$51.89 million at the latter institution, or a 12 percent decline in that same period. "The numbers are a sign of the times," said Foxwoods President and CEO Scott Butera. "We are in the midst of an ultra-competitive market place."



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Responsible for all governmental and non-gaming financial accounting.

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- Previous experience in supervising accounting/finance staff.
- Strong interpersonal communications skills.
- Thorough working knowledge of accounting/finance software applications.
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Please submit application/resume to St. Croix Tribal Center, Human Resources Department or [annb@stcroixtribalcenter.com](mailto:annb@stcroixtribalcenter.com)

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or contact

YN Human Resources  
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Toppenish, WA 98948

509-865-5121  
Ext. 4381, 4387 or 4833

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:

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2615 E. Plaza Blvd.  
National City, CA 91950  
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## UPCOMING POW WOWS

### Gathering of Nations

4/24/14 – 4/26/14

University of New Mexico Arena, “The Pit”

Albuquerque, NM

505-836-2810

[GatheringOfNations.com](http://GatheringOfNations.com)

### Musical Echoes Native American Flute and Art Festival

4/25/14 – 4/27/14

Fort Walton Landing

139 Miracle Strip Parkway Southeast

Ft. Walton Beach FL

850-243-9807

[information@musicalechoes.org](mailto:information@musicalechoes.org)

[MusicalEchoes.org](http://MusicalEchoes.org)

### Mobridge-Pollock School Spring Pow Wow

4/25/14 – 4/27/14

1107 First Avenue East

Mobridge, SD

605-845-9200

[tonya.hertel@k12.sd.us](mailto:tonya.hertel@k12.sd.us)

[Mobridge-Pollock.k12.sd.us](http://Mobridge-Pollock.k12.sd.us)

### United Cherokee Pow Wow and Festival

4/25/14 – 4/27/14

National Guard Armory

3550 Creek Path Road

Guntersville, AL

256-582-2333

[ucanonline@bellsouth.net](mailto:ucanonline@bellsouth.net)

[Alabama.travel/upcoming-events/united-chokeke-ani-yun-wiya-nation-american-indian-pow-wow-and-festival](http://Alabama.travel/upcoming-events/united-chokeke-ani-yun-wiya-nation-american-indian-pow-wow-and-festival)

### Sweetgrass Society Pow Wow

4/25/14 – 4/26/14

Montana State University - Northern Gym

Harve, MT

406-945-3637

[sweetgrass\\_rep@yahoo.com](mailto:sweetgrass_rep@yahoo.com)

[MSUN.edu/stuorgs/sgs/powwow.aspx](http://MSUN.edu/stuorgs/sgs/powwow.aspx)

### Spring Honor Dance and Pow Wow Celebration

4/25/14 – 4/26/14

Minot State University Dome

400 11th Avenue North West

Minot, ND

701-858-3365

[nacc@minotstateu.edu](mailto:nacc@minotstateu.edu)

[Facebook.com/pages/MSU-Native-American-Cultural-Awareness-Club/176183315820239](https://Facebook.com/pages/MSU-Native-American-Cultural-Awareness-Club/176183315820239)

### 22nd Annual Ohlone “BIG TIME”

#### Gathering and Pow Wow

4/25/14 – 4/27/14

Tony Cerda Park

400 West Grand Avenue

Pomona, CA

909-623-7889

[rumsen@aol.com](mailto:rumsen@aol.com)

[CostanoanRumsen.org](http://CostanoanRumsen.org)

### 19th Annual Enumclaw School District Pow Wow

4/25/14

Enumclaw High School Gym

226 Semanski Street

Enumclaw, WA

360-802-7689

[cathy\\_calvert@enumclaw.wednet.edu](mailto:cathy_calvert@enumclaw.wednet.edu)

### Native American Student Association Pow Wow at Kent State University

4/26/14 – 4/27/14

Kent State University Commons

225 Terrace Drive

Kent, OH

805-713-5337

[dmarti51@kent.edu](mailto:dmarti51@kent.edu)

[Facebook.com/nasa.kdu](https://Facebook.com/nasa.kdu)

### Bison Blessing Pow Wow

4/26/14 – 4/27/14

Wildlife Prairie State Park

3826 North Taylor Road

Hanna City, IL

309-676-0998

[WildlifePrairieStatePark.com/visit-todo-events.cfm?id=372&getdetails=yes](http://WildlifePrairieStatePark.com/visit-todo-events.cfm?id=372&getdetails=yes)

### University of Nebraska at Omaha Wambli Sapa Memorial Pow Wow

4/26/14

Sapp Fieldhouse, University of Nebraska

6001 Dodge Street

Omaha, NE

402-554-2248

[ckrafka@unomaha.edu](mailto:ckrafka@unomaha.edu)

### 12th Annual Healthy Living Run/Walk and Pow Wow

4/26/14

Ponca Tribal Gym

1800 Syracuse Avenue

Norfolk, NE

402-438-9222

[hfarley@poncatribene.org](mailto:hfarley@poncatribene.org)

[PoncaTribe-NE.org](http://PoncaTribe-NE.org)

### Woodlands and High Plains Pow Wow

4/26/14

Minnesota State University-Moorhead,

Nemzek Fieldhouse

1711 Sixth Avenue South

Moorhead, MN

218-299-6806

[chesay.colson@minnesota.edu](mailto:chesay.colson@minnesota.edu)

[Facebook.com/pages/Woodlands-and-High-Plains-Powwow-WHPP/126720620767390](https://Facebook.com/pages/Woodlands-and-High-Plains-Powwow-WHPP/126720620767390)

### Redbud Trail Rendezvous

4/26/14 – 4/27/14

Fulton County Historical Society Grounds

Rochester, IN

574-223-4436

[FultonCountyHistory.org](http://FultonCountyHistory.org)

### Annual Choctaw Apache Pow Wow

4/26/14 – 4/27/14

Choctaw Apache Tribal Grounds

Noble, LA

318-645-2588

[achoctaw@yahoo.com](mailto:achoctaw@yahoo.com)

[Choctaw-Apache.org](http://Choctaw-Apache.org)

### American Indian Pow Wow – A Celebration of Life for All People

4/26/14

Mount Trashmore Park

310 Edwin Drive

Virginia Beach, VA

757-385-2990

[fun@vb.gov](mailto:fun@vb.gov)

[VBGov.com/government/departments/parks-recreation/special-events/Pages/pow-wow.aspx](http://VBGov.com/government/departments/parks-recreation/special-events/Pages/pow-wow.aspx)

### American Indian Council Spring Pow Wow

4/26/14 – 4/27/14

Boone County 4-H Fairgrounds

1300 East 100 South

Lebanon, IN

765-453-9025

[maddox.s@comcast.net](mailto:maddox.s@comcast.net) or [aicindiana@yahoo.com](mailto:aicindiana@yahoo.com)

[AmericanIndianCouncil.com](http://AmericanIndianCouncil.com)



*This cedar hunt pow wow drum is one of many instruments crafted by Alex Maldonado, Pascua Yanqui.*

COURTESY MALDONADO

**THE BIG PICTURE**