



Indian Country

THIS WEEK FROM

TODAY

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

A Letter from the Publisher

Shekóli. The term “food desert” is all too familiar in Indian country. It speaks to the lack of available, healthy food that the majority of people in the United States take for granted. Compounded by poverty, the lack of access to essential staples, fresh fruit, vegetables and meat drives Natives in food deserts to turn to cheaper non-perishable alternatives, such as soda and salty or sweet snacks. Obesity and diabetes are just two of the health issues that result, and which compound pre-existing problems. Considering eons of agrarian innovation and bountiful production of a wide variety of crops, the isolation of Indian communities in food deserts is a particularly cruel twist to centuries of land dispossession.

A few weeks ago, the Navajo Nation made headlines in the mainstream press for enacting a sweeping “junk food tax.” As our featured article in this week’s newsletter relates, the program put in place in Navajo is far more than a tax on snacks and sweets. It is part of an overall campaign that could serve as a model for many other communities, whether part of Indian country or not. “Indians have the creativity and wherewithal to fix their own problems,” Michael Roberts, president of First Nations Development Institute, told ICTMN. “Indian country has a



lot of places where it can lead the nation in creating new ideas, new policies, even a new tax that couldn’t be done anywhere else.”

The two percent tax on foods of little or no nutritional value follows an earlier change to the tax code that lifted sales tax entirely on fruit, vegetables and bottled water. While consumers will hardly feel the pinch of the two-cents-per-dollar-spent when they buy snacks, the tax will generate more than \$1 million per year for Navajo, which has earmarked the money for various wellness packages. Some state governments have instituted taxes on sodas and sweetened beverages, but the Navajo Nation policies are the most sweeping measure in North America to date. With a history of innovation and adaptability ingrained in our DNA, this measure is surely a sign of more good things to come.

Na k’i’ wa,

Ray Halbritter

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Why Not Native Border Patrol?

Charles Kader (Turtle Clan) wonders why more Mohawks have not been deployed to patrol the U.S.-Canadian border in order to keep watch over their own reservation:

To date, there has never been a framework to enlist Mohawks directly to play a part in the security of the region. Less than a handful of federally sworn or even cross-sworn agents of Mohawk heritage are employed in this capacity. The implication seems to be, “We do not trust your people to police your own land.”

A Mohawk border protection force

could be empowered with securing the perimeter of the reservation, rather than waiting for infiltrating elements to move beyond the international border itself. Suspects arrested just outside the reservation boundaries reinforce an unmistakable perception of the so-called “unguarded border” security perspective. This would not be the case with an upscaled model of regional teamwork and cooperation.

Instead of an arbitrary line dividing the people, a circular enforcement pattern could be the shape of the solution. A patrolling body made up of the people who know this land best would be a huge resource. Public safety and rescue opera-

tions could be powerfully marshaled with the right support and intentions.

It is my understanding that local Department of Homeland Security personnel operating at the ground level are keen on such tangible initiatives. Some local Immigration and Customs Enforcement inspectors have even begun to informally undertake Mohawk language classes, to reflect the respect that they can personally see, and which is now accessible to them. By doing so, they exhibit an initiative that they hope will be rewarded on a daily basis.

The belief that military enlistment is the only way to participate in national defense is outdated. <http://bit.ly/1EEZop2> 🌐

A New Chemical Menace on the Rez

Former FBI Special Agent Walter Lamar (Blackfeet/Wichita) warns against the growing specter of a particularly virulent drug in Indian country:

As prescription drugs have become harder to obtain and harder to get high on, opioid addicts have been turning to heroin in Indian country. This demand has inspired Mexican cartels and other drug traffickers to start cutting the heroin they distribute with a substance called fentanyl.

Fentanyl is a legal but very dangerous drug that has legitimate use as a painkilling analgesic and anesthetic. When pre-

scribed by a physician, fentanyl is often administered via injection, transdermal patch or in lozenge form. It is 80 to 100 times more potent than morphine. As little as 0.7 nanograms (one one-billionth of a gram) is enough to cause death in a user, especially when combined with other drugs.

Fentanyl is so potent that the Centers for Disease Control (CDC) recommend a minimum of coveralls, boots and gloves when responding to an area where the concentration of fentanyl is known to be below the level of acceptable exposure (which is listed as “undetermined”). The CDC additionally recommends that responders wear full protective gear, includ-

ing respirators and suits rated for chemical exposure, if the level of fentanyl contamination is unknown.

Currently, tribal law enforcement faces a difficult balance of responding to emergency calls involving heroin use, distribution, and overdoses, and maintaining a safe distance until officer safety can be established. The remedy for exposure to a toxic level of fentanyl is intravenous administration of naloxone. The Blood Tribe of Canada is training members to administer it.

How hard is it to visualize a grandmother frantically trying to inject naloxone into an overdosed and dying grandchild. <http://bit.ly/1OGTcj5> 🌐

The Lands of Empowerment

Former chief counsel and staff director of the Senate Committee on Indian Affairs Paul Moorehead celebrates the increasing control of tribes over the management of their land and its attendant wealth:

After the Indian Mineral Leasing Act was enacted in 1935, it took nearly 50 years for Indian tribes and Congress to push for reforms that authorized a more prominent role for them to lease their own land and assets to third parties. The result was the Indian Mineral Development Act of 1982.

Leasing improvements continued in the 1990s and beyond. In 1999, Congress enacted the Navajo Surface Leas-

ing Act, which authorized the Navajo Nation to develop and manage its own surface leasing laws without prior review or approval by the Secretary of the Interior. This breakthrough provided the intellectual basis for the Tribal Energy Resource Agreement (TERA) mechanism contained in the Indian Tribal Energy Development and Self-Determination Act of 2005—as well as the Helping Expedite and Advance Responsible Tribal Homeownership (HEARTH) Act of 2012.

While TERA continues to undergo fine-tuning and amendment, 14 tribes to date have had their surface leasing ordinances approved by the Interior Secretary, as required by HEARTH.

These tribes no longer endure the lengthy and costly delays associated with the federal leasing approval process. Another seven tribes have submitted tribal ordinances to the department.

All of these structural reforms were proposed by Indian country leaders and enacted by a Congress that was motivated to increase tribal self-determination as a means to facilitate investment, job creation and improved household incomes for Indian people. These and other reforms should encourage tribes to reassert themselves in economic matters and assume primary authority and responsibility for the economic lives and futures of their members. <http://bit.ly/1HuKnXy> 🌐

Michigan Tribes Lose Attempt to Stop Sale Of Public Land for Mining

A coalition of Michigan tribes has lost its bid to block a transfer of nearly 9,000 acres to a company proposing a limestone mine in what the *Detroit Free Press* has called the "largest single public land deal in Michigan history."

The tribes' attempted injunction was the last legal line of defense against the mine. Under the terms of the deal, which was approved in March, the state will sell 8,810 acres of surface land or underground mineral rights to Graymont, a Canadian mining company, for \$4.53 million so it can build the mine in the Upper Peninsula. The mine would be built on about 10,360 acres.

The tribal coalition comprises the Bay Mills Indian Community, the Grand Traverse Band of Ottawa and Chippewa Indians, the Little River Band of Ottawa Indians, the Little Traverse Bay Bands of Odawa Indians, and the Sault Ste. Marie Tribe of Chippewa Indians. They are backed by the Sierra Club, numerous local opponents and lead plaintiff Phil Bellfy.

Bellfy said that the land transfer is illegal under treaty provisions: "The land subject to transfer is wholly within the 1836 Treaty of Washington Ceded Territory and subject to the conditions laid out in the 2007 Inland Consent Decree. It would be unconstitutional for the MDNR (Michigan Department of Natural Resources) director to transfer those lands as we—American Indians—have treaty rights to 'the usual privileges of occupancy' on those 11,000 acres."

The MDNR announced on March 10 that it would recommend that its director, Keith Creagh, approve the deal at the agency's March 19 meeting. <http://bit.ly/1CHnsCU> 🍀

Opposition to Telescope Gains Momentum In Hawaii

Opposition to the construction of a giant \$1.4 billion telescope on top of Mauna Kea Mountain in Hawaii gained momentum last week. Hundreds of students and faculty members at a major university staged a walk-out in protest, thousands rallied on the Big Island and Oahu to call for an end to the project, and the International Indian Treaty Council issued a statement of objection calling for international support.

"We are not going to stop until this issue is brought to a halt," said Professor Jon Osorio following the walk-out at the University of Hawai'i at Mānoa.

Native Hawaiians believe that Mauna Kea, a dormant volcano that is 13,796 feet above sea level, is the most sacred place on all of the islands. At the top of the mountain, the University of Hawaii and various partners want to build the Thirty Meter Telescope (TMT), the world's largest telescope, which would reach 18 stories high. Scientists believe Mauna Kea is the best location in the world to see the faint and distant objects that they cannot observe with existing telescopes. But construction has sparked strong feelings among environmen-

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SPECIAL ENTERTAINMENT: The Luna Blues Machine - Chicago, IL
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NORTHERN DRUM JUDGE: Jordan White-Eye - Wapole Island, Ont.
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 George "Cricket" Shields - Shawnee, OK
ANNOUNCERS: Sammy "Tonkei" White - Anadarko, OK
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 Vince Beyl - Bemidji, MN
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 (Roving) Larry Yazzie - Tama, IA
INVITED DRUMS: Young Bear - Mandaree, ND - '14 No. Champs
 Thunder Hill - Weatherford, OK - '14 So. Champs
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talists and Native Hawaiians who have protested the project at an encampment on the site since March 30.

TMT organizers have launched a new website to defend the project. Mauna Kea is “not a place where people have gone historically for any cultural observations,” said Sandra Dawson, the Hawaii Community Relations manager for TMT, in an interview with KITV. “There were no historic sites there and so it was chosen specifically for that reason.”

At press time Hawaii Gov. David Ige had extended a previously announced moratorium on the project. <http://bit.ly/1CKQRMu> and <http://bit.ly/1D8N0rQ> 📍

Survey Reveals Dissatisfaction Among Native Attorneys BY GALE COUREY TOENSING

Native American attorneys often feel harassed, excluded and otherwise marginalized, according to a new study by the National Native American Bar Association (NNABA) and the NNABA Foundation.

“The Pursuit of Inclusion: An In-Depth Exploration of the Experiences and Perspectives of Native American Attorneys in the Legal Profession,” released April 6, is the only comprehensive research regarding Native American attorneys across all practice settings. It concludes that traditional diversity and inclusion efforts have failed to reach Native American attorneys, who lag behind even other underrepresented groups in terms of inclusion, retention, and representation.

Over 40 percent of respondents experienced demeaning comments or other types of harassment based on their race, ethnicity, and/or tribal affiliation, the report found. At least 33 percent reported experiencing some form of discrimination based on their race, ethnicity and/or tribal affiliation.

The survey also reports that women were more likely than men (38 percent vs. 3 percent) to report demeaning comments and/or harassment based on gender; discrimination based on gender (35 percent vs. 4 percent); denial of advancement or promotional opportunities due to gender (21 percent vs. 3 percent); and denial of appropriate compensation due to gender (29 vs. 1 percent).

“This comprehensive research . . . presents a stark portrait of an entire group of attorneys systematically excluded from the legal profession,” said NNABA President Mary Smith. “It is clear that traditional diversity and inclusion programs are simply not working for Native American attorneys.”

Five hundred twenty-seven Native American attorneys—approximately 20 percent of the country’s total of 2,640—participated in the study, which was co-sponsored by the law firm of Galanda Broadman. <http://bit.ly/1Ik1cD3> 📍



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Yanomami People Honor Return of Stolen Blood BY RICK KEARNS

Thousands of blood samples taken by anthropologists from Yanomami people in Brazil and Venezuela nearly 50 years ago—which were then sent to the U.S. for experiments without their leaders' consent—were recently returned and buried in a ceremony in Brazil on April 3. The ceremony was held in a Yanomami community house in the village of Toototobi, which sits on the edge of Amazonas state bordering Venezuela.

Over 100 Yanomami people attended the ceremony along with representatives of the Federal Public Ministry, the National Indian Foundation (known as FUNAI in Brazil), the Special Secretary of Indigenous Health, the Socio-Environmental Institute and other parties. During and after the actual returning of the blood into the ground, the people performed traditional dances and songs to celebrate the event.

Toototobi was one of the places where the controversial anthropologists Napoleon Chagnon and James Neel took blood samples as part of their studies of the Yanomami. The sampling took place during the late 1960s.

"Those Americans stole our blood at the time when I was little, less than 10 or 11 years old," said Davi Kopenawa, a Yanomami leader. "They took my blood, too. They didn't tell us anything in our language about the tests they were going to make. No one knew that they were going to do research with our blood."

By 2001, Yanomami leaders and various anthropologists began to demand that the blood samples be returned to the community. But problems associated with the storage of the samples—and the possibility that some of them could have been infected and therefore hazardous—delayed the return until now. <http://bit.ly/1Hnq7qR> 🌐

Bill Would Make Teaching Native History Mandatory In Washington BY RICHARD WALKER

A bill that would require schools in Washington to include local indigenous nations in their history instruction is on its way to becoming law in the state legislature.

The process began 10 years ago when the legislature adopted similar legislation that encouraged the teaching of Native American history. Working with indigenous nations, the Office of the Superintendent of Public Instruction developed a curriculum titled "Since Time Immemorial: Tribal Sovereignty in Washington State." But as recently as December 2014, it was estimated that only 30 percent of school districts in Washington had adopted the curriculum.

Now, a new bill to mandate local indigenous history instruction is on the fast legislative track; the Senate approved it on March 11. On March 23 it was approved by the House Committee on Community Development, Housing & Tribal Affairs and referred to the Rules Committee for review. The two versions of the bill have bipartisan support.

"We do have a rich, solid history in the state, and it should be taught," said State Sen. John McCoy, (D-Tulalip), who sponsored the 2005 legislation and its latest incarnation in the Senate. Teaching indigenous history, McCoy said, would help students understand the work that indigenous nations conduct in their historical territories.

McCoy could not secure support for required instruction of Native history in 2005. But he said that there is now a greater understanding of the importance of including instruction about the state's indigenous cultures in school curricula.

Washington's Office of Financial Management reports that teaching indigenous history will not incur additional expense, because the curriculum is already developed. <http://bit.ly/1DCqSe3> 🌐

First Lady on Challenges Facing Native Youth: 'We Own This'

"We shouldn't be surprised at the challenges that kids in Indian country are facing today," First Lady Michelle Obama told the Generation Indigenous Native Youth Challenge (Gen-I), which convened at the White House on April 8. "And we should never forget that we played a role in this. Make no mistake about it—we own this."

In a broad-ranging speech designed to highlight the White House's recently released Gen-I Challenge—one of the key components of the National Native

Youth Network—Ms. Obama touched on topics ranging from forced removal through the boarding school era. She made special mention of her historic visit with her husband to the Standing Rock Sioux Nation last June, sharing a story about two Native girls who recited the names of several members of their freshman class who had committed suicide.

"But somehow—and this is what truly blew us away—somehow, in the face of all this hardship and all these tragedies, these kids haven't given up," Ms. Obama said. "They are still fighting to find a way forward, for themselves and

for their community."

The First Lady recalled this and other stories from the visit to affirm the importance of programs like Gen-I, which the White House hopes will help break down barriers between Native youth and their opportunities to succeed.

"We need to be very clear about where the challenges in this community first started," she said. "Folks in Indian country didn't just wake up one day with addiction problems. Poverty and violence didn't just randomly happen to this community. These issues are the result of a long history of systematic discrimination and abuse." <http://bit.ly/1zb5qrt> 🌐

Covering Their Own

Insurance for Natives—supplied by Natives **BY KRISTIN BUTLER**

Bottom Line: *If you are in search of a culturally sensitive, successful and comprehensive insurance company, look no further than AMERIND Risk.*

Culturally sensitive, Native-owned and operated, AMERIND Risk is a sovereign, tax-exempt nonprofit group that provides insurance coverage for tribes at rates roughly 10-15 percent below what most mainstream companies would charge.

Designed in 1986 by some 400 tribes, AMERIND—based on the Santa Ana Pueblo in Bernalillo, New Mexico—has the legal authority to uphold specific cultural intricacies that most standard insurance companies do not understand. This extends even to including traditional medicine men in its workers' compensation program.

"Our small, Indian-owned company has been operating for 29 years," said Chief Executive Officer Derek Valdo (Acoma Pueblo). "Tribes don't realize just how much more control and flexibility they have by buying from themselves [within Indian country] than sending their money off to corporate America."

As a sovereign entity, AMERIND Risk is not limited by state rules, laws and regulations. "We're a Section 17 corporation," Valdo said. "We're tax-exempt. Thus we don't pass those taxes on to our tribal clients."

The benefits of sovereign protection through AMERIND Risk may be most apparent in its workers' compensation program. In the last two years, it has seen almost 200 percent growth.

"We deliver a tribal workers' compensation product to tribes that gives them the ability to leverage their sovereignty and solid benefits, but outside of the state system," said Chief Operating Offi-

cer Dennis McCann. "A lot of times tribes don't realize they subjected themselves to state workers' comp. But we're outside of [state] law. We give them the ability to level out the cost of insurance over time."

It is a way for a tribe to insulate and protect itself, Valdo said.

"On the attorney side, AMERIND protects tribes when they get sued through general liability coverage," McCann added. "Our tribal lawyers utilize tribal codes and laws to protect them. They also have

tors on how to get around tribal sovereignty to control the behavior of tribes." He also pointed to unions and labor relations boards that try to influence Indian country and push their rules on tribes as a potential source of trouble.

"Tribes are sovereign; you can't sue them," Valdo said. "But you can sue everyone else that works for them, and their suppliers and vendors."


AMERIND also contributes directly to Indian country. "I'm fortunate my board of directors reinvests \$450,000 annually in non-profit organizations like the National Congress of American Indians, the Native American Finance Officers Association, the Native American Human Resources Association, the National Indian Child Welfare Association, the Native American Rights Fund"—and more, said Valdo. "We give back to Indian associations that help Indian country."

Despite its unique advantages as a tribally owned insurance company, AMERIND has room to grow. The com-

pany has tapped less than 10 percent of the insurance market in Indian country.

"In the insurance market space, tribes spend half a billion dollars across Indian country. AMERIND provides \$40 million of that market," said Valdo. In other words, 92 percent of the insurance market is controlled by non-tribally owned insurance companies.

But Valdo is optimistic and stresses the importance of putting money back into Indian country.

"Our annual revenue is \$40 million, and it's growing by 12.5 percent year over year," he said. "I'm very fortunate to be a benefactor of Indian people believing in themselves. Let's put Indians in charge of Indian business." <http://bit.ly/1FHS2gH> 



AMERIND Risk's top people: CFO Casey Riddle (Osage Nation), CEO Derek Valdo (Pueblo of Acoma) and COO Dennis McCann

the ability to practice in tribal courts. We're not afraid to handle claims in tribal court. We do it all the time."

This issue is more relevant than ever, Valdo said, since the Supreme Court ruling in *State of Michigan v. Bay Mills Indian Community*. While the high court ruled in favor of federal jurisdiction and tribal sovereignty, Associate Justice Elena Kagan determined that "Michigan could bring suit against tribal officials or employees [rather than the Tribe itself] seeking an injunction."

The clarification set a dangerous precedent for states to control tribes through their employees and vendors, Valdo said: "The Supreme Court in the Bay Mills case laid the framework for states and regula-

Working to Save Haida

In Alaska, a local linguistic effort is taking shape BY CHRISTINA ROSE

Bottom Line: *Thank to a grass-roots effort, a dying language may have new life.*

Schools, universities and organizations throughout Indian country are working toward revitalizing endangered indigenous languages. At least one community is taking the lead as well.

The people of Ketchikan, Alaska are working to save Haida, which fewer and fewer people are speaking and learning. It is estimated that there are fewer than 10 speakers of Haida in Alaska and barely more than 30 around the world. Hence the efforts in Ketchikan, which come together at Sunday afternoon gatherings, via homemade videos and Google Hangouts.

Linda Schrack is one of the Ketchikan language warriors, teaching classes in Ketchikan and making videos with her niece Susie Edwardson. The two started making videos after taking a class with Haida language activist Ben Young in 2011. The videos offer would-be Haida speakers the opportunity to hear the language and practice.

Schrack, Edwardson, Young and their associates—some of them relatives, some of them friends—are deeply committed.

“There are Native organizations and tribal entities and they have their own stuff going on, but you can’t always get what you want or need,” Schrack said. “We just figured if we can’t get any support, let’s just keep on doing what we are doing, because nobody else is going to do it. We just kind of made a pact that we just have to keep doing this.”

More communication means a stronger Native community, Edwardson said. Making the videos enabled her to maintain her Haida connections, even when

she was attending college in landlocked Juneau. It didn’t help that she grew up in the military.

“I wasn’t really connected to the Haida culture, except maybe a week or two every year when we went to Ketchikan for vacation or celebration,” Edwardson said. “I could never do my dance group because we were moving so much. It made me really strive to come back to Alaska and learn my culture and language, and perpetuate it.”

ing videos for her Haida community in Ketchikan.

“Susie’s videos are very fun and very energetic,” Twitchell said, noting that students are often motivated by the videos of elders. “You talk to the kids and tell them, ‘You need to learn the language to find out what your grandma was trying to tell you,’ and they take on some material to translate.”


Schrack said that collecting the Haida language on audiotape has been going on since the mid-1970s: “We have some recordings from back then, but then there were many years nothing took place.”

In 2003, Schrack began documenting the language and taking more classes to improve her proficiency. “It is a big challenge because there aren’t too many people doing that kind of work and it can get really overwhelming,” she said. “The group of us who are working on documentation and the new video project, we work really well together, and now we

are trying to figure out how to get more people interested in helping us with this important work.”

One of Schrack’s projects has involved teaching families with young children. “I go into their home, teaching them basic daily phrases in Haida they can use in the home and make CDs for them; and they like to have it in writing, too,” she said.

Her efforts are paying off. Already, even her four-year-old child has been incorporating Haida phrases into her language outside of the home.

“It doesn’t seem like much,” Schrack said, “but with the state of our language, if we can just get people to use a little to start and build upon that, we’ll be doing good.” <http://bit.ly/1IPqvQA> 

‘Last year we took about 35 students to a grocery store where we shopped for two hours in the language. You can get people to understand.’

She found a mentor at the University of Alaska Southeast, Juneau, in the form Professor Lance Twitchell, who records Tlingit elders and encourages students to create their own videos.

“We have a lot of plans in place to hold activities and to try to transform our communities,” he said. “Last year we took about 35 students to a grocery store where we shopped for two hours in the language. You can get people to understand the language, but getting them to speak when they see each other is the biggest hurdle.”

That is exactly what Edwardson is trying to achieve with her videos. When she saw the kind of work that Twitchell was doing with Tlingit, she started mak-

Combating A Nutritional Desert

Pushing back against empty calories on the rez BY ALYSA LANDRY

Bottom Line: *The Navajo Nation is trying to curb unhealthy snacking—through a junk food tax.*

Be prepared to pay a little bit extra for those Hot Cheetos—that is, if you are buying them at the Navajo Nation.

As of April 1, snack foods sold on Navajo grounds are subject to a two percent “junk food tax” on top of the existing five percent sales tax. The first of its kind in the country, the tax applies to all pastries, chips, sodas, desserts, fried foods and sweetened beverages sold anywhere on the Navajo Nation that have little or no nutritional value.

“That’s at all retail outlets on the reservation,” said Martin Ashley, executive director of the Navajo Tax Commission. “That’s grocery stores, convenience stores and even restaurants that sell soda or desserts.”

The tax is authorized by the Diné Healthy Nation Act of 2014. Drafted by the Diné Community Advocacy Alliance (DCAA), it is modeled on existing taxes on tobacco and alcohol. Known as Pigovian or “fat taxes,” these taxes are used to discourage consumption of unhealthy items and offset negative social costs.

“We’re serious about this,” said Gloria Ann Begay, a founding member of the DCAA, a grassroots group of volunteers. “We’re trying to encourage Navajos to understand the health issues and make better choices in regards to their purchases.”

Heavy consumption of junk food on the reservation has led to a health crisis, Begay said. According to Indian Health Service reports, an estimated 25,000 of the tribe’s 300,000 members have Type-2 diabetes, and an additional 75,000 are pre-diabetic.

“That’s one-third of our entire population,” Begay said. “The trend of obesity and diabetes is soaring very quickly, so we need to put some kind of stopgap measure on that.”

The tax is a victory for DCAA members who worked for more than three years to study the effects of junk food, draft a bill and educate lawmakers and the public. Navajo President Ben Shelly signed the act in November, one month ahead of Berkeley, California, the first U.S. city to approve a soda tax.

Thirty-four states and the District of Columbia already tax sugar-sweetened soda sold in stores, according to the Robert Wood Johnson Foundation. Thirty-nine states tax soda sold in vending machines. But the Navajo Nation is unique in that it is taxing both sugary beverages and foods deemed unhealthy.

A unique ‘sin tax’ not only on sugary beverages but on unhealthy foods.

The U.S. Agriculture Department has called the Navajo Nation a “food desert” because of its lack of access to fresh fruits and vegetables. Only 10 full grocery stores operate on the reservation, an arid, 27,000-square-mile territory straddling three southwestern states.

A DCAA survey found that as much as 80 percent of food stocked by grocery stores on the reservation qualifies as junk food. The group estimates that more than half of Navajo residents travel off the reservation to purchase groceries, with some traveling more than 240 miles round-trip just to buy fresh fruits, vegetables and meat.

“In Indian country in general, you have a pretty far distance between recognized grocery stores,” said Michael Roberts, president of First Nations Development Institute, a Colorado-based organization that advocates for food sovereignty and

helped match DCAA with appropriate grants.

“Most residents are driving upwards of two hours or more to get to a grocery store,” Roberts said. With an estimated 100 convenience stores on the Navajo Nation, it is little wonder that people are doing their shopping there.

At an extra two cents on the dollar, the junk food will not cause much pain at the cash register. But Roberts believes the underlying message is powerful.

“Indians have the creativity and where-withal to fix their own problems,” he said. “Indian country has a lot of places where it can lead the nation in creating new ideas, new policies, even a new tax that couldn’t be done anywhere else.”

Although individuals may not feel the tax, it is expected to generate \$1 million per year. The revenue will be earmarked for wellness projects, including greenhouses, food processing and storage facilities, food preparation classes, farmers markets and community gardens.

The tax expires in 2020, but it can be extended should the Nation determine it is having the desired effect.

However, the tax may fall short of expectations, said Kelly Brownell, dean of the Sanford School of Public Policy at Duke University and an expert on obesity. Brownell, who has advocated for junk food taxes since the 1980s, said that a two percent tax is far too low to affect consumption.

Nonetheless, he said, even the smallest junk food tax is a victory against obesity and disease: “The more places these taxes are passed, the more other elected leaders will be encouraged to make the same move. Whatever happens with the Navajo Nation joins the activities elsewhere to form this overall picture of the nation moving in this direction.” <http://bit.ly/1D4sGfJ>

[ly/1D4sGfJ](http://bit.ly/1D4sGfJ) 

A Tale Of Two Slots

A double standard in Texas BY RACHAEL JOHNSON

Bottom Line: *Illegal slot-machine gaming is widespread in the Lone Star State. And that's not making the casino challenges of its few tribes any easier.*

In Texas, it is illegal for casinos to pay cash for slot-machine winnings. One may only play the machines for non-cash prizes, like a stuffed bear. And yet illegal cash payouts are typically garnered from underground, "speakeasy" type casinos featuring eight-liner machines.

Meanwhile, the three tribes of Texas are having their own issues with legal gaming. Indeed, one tribe says there is a double standard when it comes to how illegal operations flout the law—and how the tribe is treated in its efforts to comply with it.

The illegal payouts in many of Texas's gaming parlors flourish in large part because of lax oversight from local authorities, who say they lack the resources to uncover every site where operators are making these payouts. *The New York Times* reported recently on the phenomenon.

"They frankly are turning a blind eye to illegality," a county attorney told the *Times*. "As pretty much everybody in the county knows, there are cash payouts. You see postings on Facebook of people winning."

The Texas Lottery Commission estimates that the state has 30,000 to 150,000 illegal slot machines that make close to \$2 billion per year. Many of those machines are played under the guise of fake businesses.

"It's like the poor man's speakeasy in Texas," said Richard B. Roper III, a former federal prosecutor. He outlined to how the establishments appear to function as stores like tire shops or karate schools. "If the guy's willing to pay off a cop, there's got to be some money to be made."

Carlos Bullock, a spokesman for the

Alabama-Coushatta Tribe—one of three tribes in Texas—has seen firsthand how these casinos operate.

"They may be shut down one night and move to another place the next night," Bullock told ICTMN. And once they are found out, they face little or no consequences. "Usually they're just slapped with a fine." Such is the so-called blind-eye treatment that individual operators receive for illegal gaming.

The situation is frustrating for both the Alabama-Coushatta and the Tigua Tribe (Ysleta del Sur Pueblo), who have had long legal battles with Austin over the right to operate casinos on their

Tigua set up a casino in El Paso, and the Alabama-Coushatta opened one on its reservation in Polk County. "We had lines around the casino with people waiting outside the door to get in," said Bullock, a former tribal chairman.

But in 2002, a federal court ordered both the Alabama-Coushatta and the Tigua to shut their casinos down, telling them that they had to stick to the terms of their original deal with Washington. Since that time, Bullock said, they have been in and out of litigation.

"We can't do anything without state approval," he said. "We can't even do Bingo."

Bingo is legal in Texas. But Bullock said the tribe wants to set its own limits on playing the game by operating under tribal authority, not state authority.

For example, Bingo in Texas has a \$750 maximum prize value and a four-hour-per-session playing time. The tribe would potentially want to change those rules and set their own. The Kickapoo's Lucky Eagle Casino currently advertises Bingo thusly: "Special Saturday sessions with 10 games each paying out \$1,000!"

There is some hope, however, for Bullock's tribe. In March, Texas lawmakers introduced a bill to ensure that tribes are treated equally.

"We are proposing a constitutional amendment that will bring equal treatment, fairness and equity to our three Texas tribes," said Sen. Jose Rodríguez (D). "We already have gaming in Texas, but for only one tribe, and that's not right. The Alabama-Coushatta in southeast Texas and the Tiguas in El Paso deserve equal treatment with the Kickapoos in Eagle Pass, who support this effort." Currently, the bill is in committee.

"We're not giving up on the state or the federal effort," Bullock said. "We're working on the right to get Bingo."

<http://bit.ly/1ERIfbI> 📄

'These slot parlors may be shut down one night and move to another place the next night. Usually they're just slapped with a fine.'

land. The third Texas tribe, the Kickapoo Traditional Tribe, which is close to Houston, has fared better because it is not subject to the same state law restrictions. Currently, the tribe operates the Lucky Eagle Casino, a Class II gaming facility on its reservation.

The Texas Constitution once prohibited gambling of any kind. As a condition of their recognition under the federal Restoration Act in 1987, both the Alabama-Coushatta and the Tigua agreed not to allow gaming on their reservations.

The constitution was eventually amended to legalize some Class II gaming like Bingo, pari-mutuel racetracks, eight-liner and even the lottery. The

Associate General Counsel

The Association of Village Council Presidents, a non profit organization in Bethel, AK is currently recruiting for an Associate General Counsel Attorney.



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Summary: The Associate General Counsel, under the oversight of the General Counsel for AVCP, and working independently or in a team setting, provides direct legal representation and assistance to Tribal governments of the AVCP member villages on village initiatives, and in administrative proceedings and court cases. Additionally, the Associate General Counsel is the first point of contact for employment and contract agreements for AVCP

Contact AVCP's Human Resources Department at 800-478-3521 for an application, to submit your resume or more information.
Review our job description at www.avcp.org

Per Public Law 93-638 (Indian Self Determination & Education Assistance Act) qualified Alaskan Natives/ American Indians are given preference but candidates from all backgrounds are welcome to apply.



GENERAL MANAGER

Cayuse Technologies, a technology and outsourcing company located on the Umatilla Indian Reservation in northeastern Oregon, has an opening for a General Manager. This position is responsible for all aspects of running the business, including: system integration, application outsourcing, and business process outsourcing project development; client development and relations; contract negotiations and compliance; financial management; senior management selection and development; information technology oversight; board and owner relationships; human resources; facilities; and metrics and reporting.

The successful candidate will have: at least 15 years of progressively responsible experience in a technical and outsourcing environment with at least 7 years of executive management experience; a thorough understanding of contracts; the ability to drive sales and business development; to establish and maintain strong relationships with Fortune 500 clients; oversight of financial aspects of the business and staff development. Evidence of all standards is required.

A bachelor's or master's degree in software engineering, business or a related technical field is strongly preferred; successful experience as described herein will trump education. Candidates must be able to pass a federal background check. An understanding of Native American tribes and tribal history and culture is important as this business is owned by the Confederated Tribes of the Umatilla Indian Reservation.

If you meet the above qualifications, please visit our website at www.cayusetechologies.com. The position will remain open until filled; first screening of applications will be late-May. We are an equal opportunity employer; as a tribally-owned business Cayuse Technologies does observe tribal preference as allowed by federal law.



Clearwater Casino & Lodge (Lewiston, ID)

is currently accepting applications for:
Marketing Director



This class provides to accomplish the marketing departmental objectives by planning, organizing, and directing all functions required to promote the Nez Perce Tribal Enterprises marketability and promotional value and increase sales of products and services offered by the Nez Perce Tribal Enterprise's. Ensure the Marketing Department operates in accordance with contractual requirements and applicable laws, regulations, policies, and procedures. Requires Bachelor's degree in Marketing, Business, or closely related field. Must be able to obtain a Nez Perce Tribal Gaming License (subject to complete background check). Requires a valid driver's license with the ability to be insured under the Tribe's policy (must provide copy of driver's license and a motor vehicle report of ENTIRE driving record (MVR)). CPA credential preferred. Requires five (5) years of direct marketing experience, three (3) years supervisory experience; three (3) years of strong database skills to include extensive knowledge in data-mining, data extraction, and data analysis; and a minimum of two (2) years as top level Marketing Executive dealing with other management officials and/or Tribal Councils, Gaming Commissions, committees, and State/Federal agencies.

Tribal Preference will apply. For qualification requirements you may e-mail us at hr@crcasino.com. Applications are available on-line at www.crcasino.com.

Kickapoo Tribe in Kansas Housing Authority Job Announcement

POSITION: Executive Director

SALARY: Negotiable

MINIMUM QUALIFICATIONS: Bachelor's Degree in Business Management and two (2) to four (4) years related experience and/or training; or equivalent combination of education and experience related to HUD and/or Indian Housing Authorities.

INDIAN PREFERENCE POLICY: Preference in filling vacancies given to qualified Indian candidates in accordance with the Indian Preference Act of 1934 (Title 25 USC Section 472). Verification must be submitted with the application to practical situations.

DRUG FREE WORKPLACE POLICY: The KHA Housing Director shall comply with this policy and consent to pre-employment drug screening.

Must pass a background check and have or obtain a valid Kansas D.L.

For more information or to see a complete list of Duties/Responsibilities, call **785-486-3638**.

To apply or mail resume, mail to:

Kickapoo Housing Authority
Attn: Board of Commissioners
888 112th Drive
Horton, KS 66439



Protests are continuing against the construction of a giant \$1.4 billion telescope atop sacred Mauna Kea Mountain in Hawaii.



The National American Indian Housing Council has named Pamela Silas (Menominee Tribe of Wisconsin) as its executive director.



"We need our ceremonies to restore our youth," says Jones Benally, a Dine hoop dancer since his teens, who is still going strong in his 90s.



Francisco Fraire (Pascua Yaqui) is a student in the Fine Arts Associate Degree Program at Tohono O'odham Community College in Arizona.

PECHANGA INDIAN RESERVATION

Temecula Band of Luiseño Mission Indians P.O. Box 1477, Temecula, CA 92593
Telephone (951) 770-6000 Fax (951) 695-1778 Email: HR@PECHANGA-NSN.GOV

GENERAL COUNSEL

The Pechanga Band of Luiseño Indians is accepting applications for the position of General Counsel.

SUMMARY:

Under the direction of the Tribal Council to the Pechanga Band of Luiseño Indians, the General Counsel provides legal services, representation and advice on legal issues confronting the Tribal Government and its entities and enterprises. Legal matters include a broad variety such as contract law, employment law, administrative law, real estate matters, Indian gaming regulation, taxation, tribal jurisdiction, environmental law, cultural resource preservation, child welfare, and legislation. In addition, the General Counsel researches and writes complex legal opinions, prepares drafts of contracts, notices, ordinances, resolutions, and other legal documents.

QUALIFICATIONS, EDUCATION & EXPERIENCE:

- Must possess Juris Doctor Degree from an ABA accredited law school.
- Must be a Member of the California Bar and licensed to practice law in the state of California.
- Must have a minimum of 7 years experience in practicing law in both the state and federal arenas, with emphasis in Indian Law and a comprehensive understanding of tribal sovereignty and tribal jurisdictional matters.
- Must have previous experience working as General Counsel.
- Extensive practical experience working within California on issues such as American Indian law, gaming law, family law, contract law, employment law, cultural matters, environmental law and water issues preferred.
- Must have the ability to lead and manage a staff of attorneys and support personnel.
- Must have the ability, flexibility, and willingness to travel when required.
- This position must comply with the Pechanga Tribal Government's Drug-Free Workplace Policy. This includes: pre-employment testing, post-accident or injury, and random testing.
- Must successfully pass a pre-employment background investigation.

Position closes **April 29, 2015**. For complete Job Announcement and application go to:

WWW.PECHANGA-NSN.GOV. Send resume and application to HR@PECHANGA-NSN.GOV

HIRING PREFERENCE:

The Pechanga Tribal Government will at all times and for all positions give hiring, transfer and promotion preference to qualified applicants in the following order: 1) Pechanga Band of Luiseño Mission Indians Members; 2) Pechanga Band of Luiseño Mission Indian Member Spouses; 3) Other American Indians; and 4) all others.

The Stillaguamish Tribe of Indians seeks a Human Resources Director

Location: Arlington, Washington

Closing date: Open until filled

Salary: DOQ

Job Summary: Plan, direct and manage all Human Resources initiatives; recruitment, compensation, benefits, training and employee relations of the Stillaguamish Tribe. Ensure policies, procedures and HR programs are developed, consistently administered, aligned with organizational goals and are in compliance with professional standards, Tribal, State and Federal regulatory requirements and laws.

Experience working in a Tribal government is preferred, though significant HR experience in other government entities may substitute.

To apply: Contact Stillaguamish Tribe of Indians at #360-652-7362 ext. 241 or obtain and submit an application through our website.

Applicants must submit an application, cover letter, resume and references to the attention of Jimille Smith by either email (jimilles@stillaguamish.com)

Or physical address

3310 Smokey Point Drive Arlington, Washington 98223

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NAVAJO NATION SUPREME COURT DENIES MOTION FILED BY PRESIDENT, COUNCIL

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

U.S. SENATE HEARING FOCUSES ON COAL IN INDIAN COUNTRY

<http://gftrib.com/1PMsGqc>

MUSEUM OF INDIAN WOMEN TO CLOSE THIS WEEK

<http://bit.ly/1E49st5>

CITY, BAND CONTINUE BATTLE OVER FOND-DU-LAC CASINO MONEY

<http://bit.ly/1IdmK4b>

SACRED ITEMS PREPARED FOR RETURN TO BOIS FORTÉ BAND OF CHIPPEWA

<http://strib.mn/1aY7LA8>

Upcoming Events

TRIBAL HEALTH AND CANNABIS SUMMIT APRIL 23

The summit will be devoted to providing tribes with information related to recent Justice Department policy regarding the potential growth and selling of cannabis for medical and commercial purposes.

Location: Indian Pueblo Cultural Center, Albuquerque, New Mexico

VIOLENCE AGAINST WOMEN ACT SEMINAR APRIL 24

Scheduled participants include Chief Judge William D. Johnson of the Umatilla Tribal Court; Shirley Jones Hayden, Tulalip Domestic Violence and Sexual Assault Prosecutor; and Alfred Urbina, Attorney General for the Pascua Yaqui Tribe.

Location: Seattle University School of Law, Seattle, Washington

INDIGENOUS SHAREHOLDER WORKSHOP APRIL 25

A "Shareholder Advocacy and Leadership Training" workshop will be conducted by First Peoples Worldwide, geared toward Indigenous Peoples who face corporate

development at this year's United Nations Permanent Forum on Indigenous Issues. **Location:** The Church Center for the United Nations, New York, New York

TRIBAL SELF-GOVERNANCE CONSULTATION CONFERENCE APRIL 26-30

"Tribal Self-Governance: A Legacy for Future Generations" is the theme of this year's conference. Panel topics include "Meeting the Challenges of Data Management," "Strengthening the Community and Family Unit," "Self-Governance Finance 101," "Compacting with Non-BIA Agencies," "Self-Governance in Education: New Opportunities," and "Federal Emergency Management Agency Training." Participating parties include the Self-Governance Communication & Education Tribal Consortium, the Department of the Interior and the Indian Health Service. **Location:** Grand Sierra Resort, Reno, Nevada

TRIBAL PUBLIC HEALTH CONFERENCE APRIL 28-30

Sponsored by the Oklahoma City Area Inter-Tribal Health Board, this seventh annual conference will focus on "Honoring the Past, Treasuring the Present,

Shaping the Future in Public Health for American Indian Communities." Pre-conference training will cover public health, health policy and diabetes. The conference agenda will address such subjects as "Public Health Law," "Culture as Prevention," "Electronic Cigarettes in Context," "Emergency Management Training" and "Traditional Food Stories."

Location: Hard Rock Hotel & Casino Tulsa, Catoosa, Oklahoma

JOINT ABORIGINAL-CORPORATE SUMMIT APRIL 29

This first joint summit by the Canadian Board Diversity Council and the Canadian Council for Aboriginal Business will be given over to "The Power of Collaboration: Bridging the Gap Between Aboriginal Leaders and Corporate Canada." Invited business leaders from both communities will address how aboriginal communities make decisions that affect the value of companies; what aboriginal and corporate leaders can learn from each other; and how organizations can benefit from higher representation of diverse board leadership.

Location: The Four Seasons, Vancouver, British Columbia

LETTERS TO THE EDITOR

I would encourage Native peoples to avoid the predatory lending industry and seek e-commerce industries that are more in line with our traditional values and sustainability. Profiting from the hardship of others promotes darkness and does not lead to a balanced future.

There are better directions. A profitable journey does not begin with a

pile of cash. Nor does it begin with high profits. The keys to our future can be found in the wisdom of our ancestors. Seek the counsel of our traditional elders.

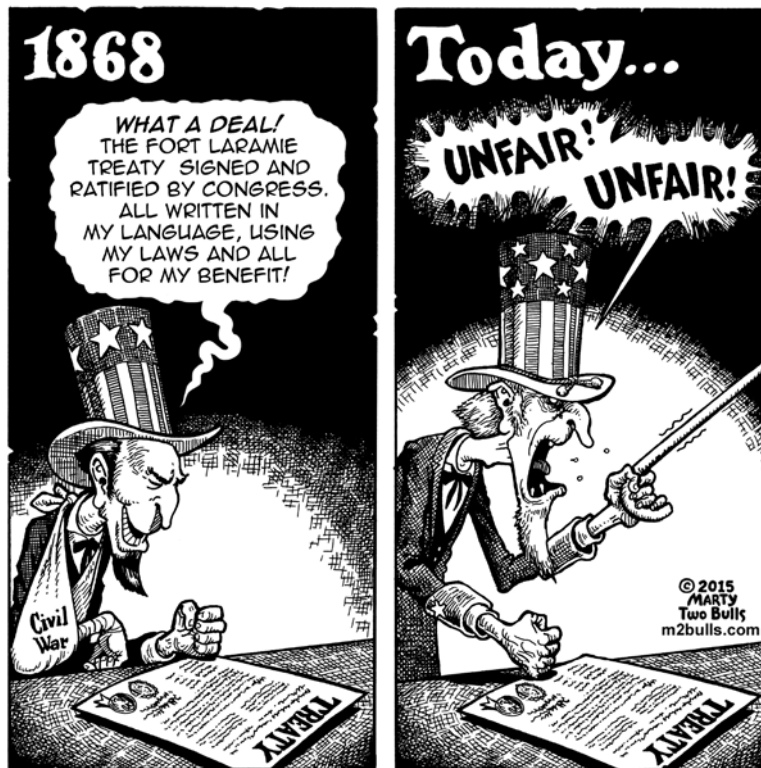
—Sammy Snake
St. Charles, Missouri

Re your coverage of Paiute Tribal Chairwoman Gari Pikiyavit Lafferty be-

ing removed from office after accepting gifts from the Washington Redskins:

The pendulum swings both ways. Sadly, Chairman Lafferty got caught in the plans of Redskins owner Dan Snyder and those of his weasels. As I see it, the day is coming when the weasels and their leader will get theirs, also.

—Isaac Curley
Tempe, Arizona



TOP NEWS ALERTS

From IndianCountryTodayMediaNetwork.com

PROTEST AT CLEVELAND INDIANS OPENER

Approximately 150 people protested against the enduring Cleveland Indians' "Chief Wahoo" mascot at the baseball team's opening day on April 10 at Progressive Field. "If any other racial ethnicity were targeted in this way," said Cleveland City Council member Zack Reed, "the image would have been wiped out years ago." But the Indians' senior director of communications, Curtis Danburg, said, "We will continue to have the Wahoo logo represented on our uniforms and home cap during the 2015 season."

NAGPRA GRANTS TO TRIBES

The National Park Service has awarded eight Native American

Graves Protection and Repatriation Act (NAGPRA) grants totaling \$74,348. The grants will assist in the repatriation of individuals and sacred objects, objects of cultural patrimony and funerary items. Among the recipients are the Smith River Rancheria of California, which will receive \$14,944; the Saginaw Chippewa Indian Tribe of Michigan, which will receive \$14,836; and the Chickasaw Nation of Oklahoma, which will receive \$4,103.

LOWER BRULE SIOUX CHAIRMAN WALKS ON

Lower Brule Sioux Tribal Chairman Michael Jandreau, best known for working on economic development projects for his people, walked on April 3 at age 71. During more than

35 years in tribal politics, and especially during his tenure as chairman, Jandreau was intensively involved with such issues as alcohol sales at the tribe's Golden Buffalo resort and Casino, and Indian Health Service investigations. "I believe in myself," he told the Associated Press shortly before his death. "I believe in what I've committed my life to."

SENATE EXTENDS NATIVE DIABETES PROGRAM

President Obama has extended the Special Diabetes Program for Indians for two years. The program is part of H.R.2, the Medicare Access and Children's Health Insurance Program (CHIP) Reauthorization Act. The Senate passed H.R.2 last week; the House did so last

month. The bill provides \$150 million annually for the Special Diabetes Program, which Congress first authorized in 1997.

CHIEF JOSEPH STATUE IN DISPUTE

Idaho and Oregon are engaged in bragging rights over who has the better claim to Chief Joseph. Oregon lawmakers recently recommended that a statute of the legendary leader of the Wallowa Band of the Nez Perce be placed in Statuary Hall in the U.S. Capitol. But last week, Idaho Gov. C.L. Otter told Oregon officials that Chief Joseph had "a more significant historical tie to Idaho." Born in Oregon, Chief Joseph, along with his people, was forced to move to an Idaho reservation following the Nez Perce War.

How Did I Miss That?

Allergies to canines, official state frankfurters and bombing Iran

BY STEVE RUSSELL

Early in the week, the most-emailed article from *The New York Times Magazine* was “The Cuddly, Fluffy, Surreal World of Angora Show Bunnies.” At rabbit shows, the living pillows compete in four recognized breeds: English, French, satin and giant. A major judging point is the quality of their fur.

My Republican cousin Ray Sixkiller picked the words “nicely fleshed” out of the judging manual and snickered at the news that one rabbit-breeding couple brought a pot of rabbit stew to a competition and labeled it “loser stew.”

The *Times* also broke the news about Wisconsin Gov. Scott Walker’s aversion to dogs, but at press time he had not yet withdrawn from the presidential race. Meanwhile, the GOP is claiming that President Obama really hates dogs. According to reports, one of his daughters is allergic to pet dander. But supposedly, this is just cover for his foreign ways.

I wondered if Sen. Kennedy gave the Obamas a dog to help them cover up their ostensibly un-American attitude.

“Nah,” my Cousin Ray replied with a wink. “It was because that’s as close as Kennedy could get to the White House.”

Visar Berisha of Arizona State University and two others published a study in the *Journal of Alzheimer’s Disease* using a computerized discourse analysis to examine the press conferences of Ronald Reagan and George Herbert Walker Bush for evidence of encroaching dementia. Because Reagan was diagnosed with Alzheimer’s

after he left office, the researchers were interested in comparing the results of the speech algorithm with another subject of similar age. That was Bush’s role.

The algorithm involved searching for an increasing tendency to repeat, to use indefinite descriptors over definite ones, and to use less complex language. Bush’s language did not change over time; Reagan’s did. The objective was not political. It was to bring us closer to predicting Alzheimer’s. The press conferences were a handy database.

“Likely story,” snorted Cousin Ray.

Cousin Ray horselaughed about a sign the *Times* reported to be over a cubicle in Ted Cruz’s Houston headquarters: “Cowboy Up! It’s Rodeo Time!”

“Last time we rode down this trail, partner, it led to Baghdad,” said Cousin Ray. “Can Teheran be far behind?”

Most of the talking heads commenting about the Iran negotiations agreed that making a deal versus going to war is “a false choice.” But the only other course on the table was “tougher sanctions,” which seems unrealistic when the sanctions we have barely hold together among our so-called allies.

Foreign Policy reported that besides celebrating in the streets that war appears headed off, Iranian comedians are having a field day, with one claiming the major sticking point left is who will pay Iran’s Swiss hotel bill.

Another wanted to know, “What kind of deal is this? I went to the store and they still don’t have whiskey.”

Motherlode reported on the legislative disaster that took place when a fourth grade class in New Hampshire proposed a bill to make the red-tailed hawk the “state raptor.” Republican Rep. Warren Groen seized upon the feeding behavior of the hawk to demonstrate how he believes abortions work and to attack Planned Parenthood. Republican Rep. John Burt ridiculed the bill, claiming, “We’ll be picking a state hot dog next.”

Cousin Ray, looking up from his lunch, asked, “What’s wrong with a state hot dog?”

The *Times* carried a major report on earthquakes caused by wastewater injection wells that Oklahoma can’t seem to regulate. Excuse me; I forgot that Republican Gov. Mary Fallin does not believe the injection wells are proven culprits in spite of studies showing they’ve caused earthquakes in New Mexico, Colorado, Arkansas, and Kansas.

Inaction by Oklahoma government may be driven by one in five Oklahoma jobs tethered to oil and gas, or by a similar proportion of campaign contributions. The chair of the Oklahoma Independent Petroleum Association was quoted as threatening that a shutdown of injection wells “will make *The Grapes of Wrath* look like a cheery movie.” One picture of earthquake damage in the *Times* showed a pile of bricks knocked off a house in Sac & Fox territory.

But of course, no Indian Nation was mentioned in the story. <http://bit.ly/1EjPBoj> ☞

UPCOMING POW WOWS

GATHERING OF NATIONS

4/23/15—4/25/15
University of New Mexico Arena, "The Pit"
Albuquerque, NM
505-836-2810
GatheringOfNations.com

MUSICAL ECHOES NATIVE AMERICAN FLUTE AND ART FESTIVAL

4/24/15—4/26/15
Fort Walton Landing
139 Miracle Strip Parkway Southeast
Fort Walton Beach, FL
850-837-9828
information@musicalechoes.org
MusicalEchoes.org

MOBRIDGE-POLLOCK SCHOOL SPRING POW WOW

4/24/15—4/25/15
1107 First Avenue East
Mobridge, SD
605-845-9211
weningen311@gmail.com

SPRING HONOR DANCE AND POW WOW CELEBRATION

4/24/15—4/25/15
Minot State University Dome
400 11th Avenue Northwest
Minot, ND
701-858-3365
annette.mennem@minotstateu.edu
Facebook.com/pages/MSU-Native-American-Cultural-Awareness-Club/176183315820239

MONTANA STATE UNIVERSITY SWEETGRASS SOCIETY POW WOW

4/24/15—4/25/15
Montana State University, Northern Gym
Harve, MT
406-945-3637
sweetgrass_rep@yahoo.com
MSUN.edu/stuorgs/sgs/powwow.aspx

MEHERRIN-CHOWANOKE POW WOW

4/24/15—4/26/15
Ahoskie Recreational Complex
Ahoskie, NC
252-301-6081
meherrinchowanokepowwow@gmail.com
Meherrin-Chowanoke.com

22ND ANNUAL OHLONE GATHERING AND POW WOW

4/24/15—4/26/15
Tony Cerda Park
400 West Grand Avenue
Pomona, CA
909-524-8041
rumsen@aol.com
CostanoanRumsen.org

22ND ANNUAL CHOCTAW-APACHE POW WOW

4/24/15—4/26/15
Choctaw Apache Tribal Grounds
217 Gene Knight Road
Noble, LA
318-602-8291
achoctaw@yahoo.com
ChoctawApache.org

UNIVERSITY OF NEBRASKA AT OMAHA WAMBLI SAPA MEMORIAL POW WOW

4/25/15
University of Nebraska
6001 Dodge Street
Omaha, NE

MADISON COLLEGE POW WOW

4/25/15
1701 Wright Street
Madison, WI
nsoulier@madisoncollege.edu

18TH ANNUAL UNIVERSITY OF WISCONSIN-GREEN BAY POW WOW

4/25/15
UW-Green Bay
Kress Events Center
2420 Nicolet Drive
Green Bay, WI
Facebook.com/uwgbisc

REDBUD TRAIL RENDEZVOUS

4/25/15—4/26/15
Fulton County Historical Society Grounds
Rochester, IN
fchs@rtcol.com
FultonCountyHistory.org

BIG SPRING POW WOW

4/25/15—4/26/15
Dorothy Garrett Coliseum

1001 Birdwell Lane
Big Spring, TX
432-816-6772
Facebook.com/BigSpringPowWow

AMERICAN INDIAN POW WOW - A CELEBRATION OF LIFE FOR ALL PEOPLE

4/25/15
Mount Trashmore Park
310 Edwin Drive
Virginia Beach, VA
757-385-2990
fun@vb.gov
VBGov.com/specialevents

AMERICAN INDIAN COUNCIL TRADITIONAL POW WOW

4/25/15—4/26/15
Boone County 4-H Fairgrounds
1300 East 100 South
Lebanon, IN
765-453-9025
maddox.s@comcast.net; aicindiana@yahoo.com
AmericanIndianCouncil.com

23RD ANNUAL HEALTH START WETU WACIPI

4/25/15
Wiconicaga Otipi/Community Center
Flandreau, SD
605-997-2311
SanteeSioux.com

14TH ANNUAL BROWN UNIVERSITY SPRING THAW POW WOW

4/25/15
Pizzitola Sports Center
235 Hope Street
Providence, RI
716-930-6068
nathaniel_harris@brown.edu
Facebook.com/pages/Native-Americans-at-Brown-NAB/335799555042

10TH ANNUAL TURTLE ISLAND POW WOW

4/25/15—4/26/15
USA Baseball Stadium
4351 Babe Howard Boulevard
Millington, TN
901-876-4015



*Bethany Yellowtail (Northern Cheyenne/
Crow) creates Native-inspired fashions.*

THOSH COLLINS

THE BIG PICTURE