



Indian Country

THIS WEEK FROM

TODAY

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

A Letter from the Publisher

Shekóli. With the United States Congress in the control of the Republican Party, the close of the last term of arguably the best president for Indian country ever nearly at hand, and the 2016 elections looming on the horizon, it is worth taking time to explore a notable moment in history. In this week's issue, ICTMN columnist and UCLA Professor Duane Champagne writes about the politician who changed U.S. policy towards Native nations for the better: GOP President Richard M. Nixon. "Nixon's policy change toward tribal self-determination was a landmark initiative in Indian policy," writes Champagne, "and has characterized federal policy ever since."

In the recent book *The Last Great Battle of the Indian Wars*, author and ICTMN contributor Mark Trahant recounts how Forest Gerrard, the Blackfeet advisor to Senator Henry "Scoop" Jackson, crafted the policy presented by Jackson and embraced by Nixon. Champagne adds another layer beyond the overwhelmingly sensible politics behind self-determination for Indian nations—namely, Nixon's high regard for one of his lifelong mentors, football coach and La Jolla Reservation citizen Wallace Newman. At an April conference at the Nixon Library, a former Nixon staffer emphasized the close relationship be-



tween the two men and the high regard Nixon had for Newman—whom he felt would have been a more-famous football coach had he not been discriminated against for being Indian. The combination of personal affinity, intellectual knowledge and a nose for sensible policy contributed in making Nixon the standard by which all U.S. presidents are judged when it comes to Indian affairs.

It is worth remembering that for Native nations, there are beneficial policies on both sides of the political aisle. Hallmark Republican policies—less governmental interference and bureaucracy, more control at the local level—can be leveraged for the greater good of the U.S. and for Indians. As election season approaches, political campaigns that seek Native support will be wise to craft effective policies and messages that have worked in the past and will work again.

Ná kǐ́ wa,

Ray Halbritter

Table of *Contents*



2 COMMENTARY

4 NEWS

7 FIGHTING FOR THE CHILDREN

10 BEYOND 'EMERGENCY!'

12 CLASSIFIEDS

13 WEEK IN PHOTOS

14 WEB, EVENTS, LETTER

15 CARTOON, ALERTS

16 POW WOWS

17 BIG PICTURE

Nixon and the Indians

Some tribal leaders believe the best time for Indian governments was during the Nixon presidency, as ICTMN contributor Duane Champagne relates:

At the Richard Nixon Presidential Library and Museum on April 24-25, a conference was held entitled “Self-Determination and Tribal Sovereignty: The Lasting Impact of the Nixon Administration.” In the keynote address, former Nixon assistant Bobbie Kilberg discussed how Nixon relished achievements like the return of Blue Lake to Taos Pueblo. Kilberg also emphasized the close relation Nixon had to Wallace Newman, of the La Jolla Reservation. Nixon thought New-

man one of the best coaches in football. But because he was an Indian, he did not get the chance to coach for a big league school. Nixon wrote in his memoirs that besides his father, Wallace Newman had the greatest impact on his life and values.

In a panel discussion, Robert Prezeklasa, a doctoral candidate at the University of California-Riverside, reported that Nixon supported Newman as commissioner of Indian Affairs during the Eisenhower administration. During his own administration, Nixon suggested Newman for the position. In both cases, he did not succeed. But the nominations indicate how highly Nixon regarded Newman and expressed his confidence in his ability to manage Indian issues.

And during conference sessions, Nixon’s nephew Roy affirmed that “Uncle Dick” and his father, Donald, often engaged in evening discussions about Indian policy and issues.

Early in his presidency, Nixon asked Indians to voice their views, and he listened. In his 1970 address to Congress, he asked Congress to honor Indian treaties, strengthen tribal governments, allow tribes to subcontract federal programs, and invite tribal communities to engage in decision making over their futures.

Nixon’s policy change toward tribal self-determination was a landmark initiative in Indian policy and has characterized federal policy ever since. <http://bit.ly/1cVcYtp> ☞

Native Authenticity on the Silver Screen

André Cramblit, a Karuk tribal member from the Klamath and Salmon rivers in northwest California, protests the “whitewashing” of Natives in Hollywood fare:

Natives have always been an easy target for Hollywood’s wild lack of imagination as to who we are as a people. This takes in everything from such offensive movies as *1492: Conquest of Paradise* or Mel Gibson’s travesty *Apocalypto*, to mildly amusing offerings like *Little Big Man*. For every good character like Phil-

bert in *Pow Wow Highway*, there is Johnny Depp as Tonto in *The Lone Ranger*. For every Thomas Builds-the-Fire, as seen in *Smoke Signals*, there is an Iron Eyes Cody weeping his way into 16 mm lore in a public-service announcement about pollution.

I am tired of being “whitewashed” by movie directors and producers. So just say no thank you to Irishman Daniel Day Lewis as Hawkeye in *Last of the Mohicans*. Adios to vile visuals such as the lost boys of Peter Pan. Let’s see some real American Indians on our digital screens. A good documentary annotates the history of Natives on the big screen

and the role we have played in Hollywood. It is *Reel Injun: On the Trail of the Hollywood Indian*.

One of my favorite movies with an American Indian theme is *Black Robe*. It is the story of a Jesuit priest in the wilderness who is trying to perform two miracles—saving the souls of the savage Natives and surviving the brutal Canadian winter. Spoiler alert: He ends up doing neither. One reviewer, in his thumbs-down review, effectively said, “I didn’t like it. Everyone died in the end.”

Imagine that—a historical picture that contains some historical accuracy. <http://bit.ly/1d15IS7> ☞

Indian Country’s Gay Marriage Divide

Gregory Smithers, author of The Cherokee Disapora: An Indigenous History of Migration, Resettlement, and Identity, predicts divided Native reactions to the Supreme Court’s upcoming decision in Obergefell v. Hodges, which could determine if gay marriage is a constitutional right:

At least ten tribes—such as the Cheyenne and Arapaho Tribes of Oklahoma—recognize same-sex marriages. But at least 1 million Native Americans are citizens of tribal nations that do not recognize them. These include the Osage and the Navajo. In 2005, the Navajo Nation—which has a

population in excess of 300,000—voted to ban same-sex marriages. That ban has divided Navajo citizens.

The Eastern Band of Cherokees in North Carolina, with a population of approximately 13,000, and the Cherokee Nation in Oklahoma, whose population exceeds 300,000, both hold strong positions against gay rights and same-sex marriage.

For gay Cherokee couples, their tribal government’s position on same-sex marriage is unequivocally clear. As the state of North Carolina has moved toward issuing marriage licenses to same-sex couples over the past decade, the Eastern Band of Cherokees has passed laws that declare “the licensing and solemnizing of same-

sex marriages are not allowed within this jurisdiction.”

But traditions never stay the same. Take, for instance, a provocative 1825 document that refers to “men who assumed the dress and performed all the duties of women and who lived their whole life in this manner.” Anthropologists once referred to such people as “berdache.” Today the term “two-spirits” is used to describe people who defy easy classification as male or female.

The positions people take on the issue will say as much about our own times (and lingering prejudices) as they will about the relationship of Native Americans to the history of colonialism in North America. <http://bit.ly/1cpSYhS> ☞

Murkowski Opposes EPA Clean Water Rule

Sen. Lisa Murkowski (R-Alaska), a leading figure in Alaska Native issues and a member of the Senate Committee on Indian Affairs, is opposing a new Clean Water Rule issued by the Environmental Protection Agency (EPA) and the U.S. Army Corps of Engineers.

The rule, released last week, will ostensibly streamline industrial permitting processes as it protects wetlands and waterways by giving the EPA jurisdiction over ditches, puddles and other wetland areas. "For the water in the rivers and lakes in our communities that flow to our drinking water to be clean, the streams and wetlands that feed them need to be clean too," said EPA Administrator Gina McCarthy.

But Murkowski accused the EPA of "overreaching in its efforts to expand the list of waterways covered by the Clean Water Act." Expanding the area in Alaska that is subject to the permitting process would deter development, she argued.

"The EPA's expansion of the definition of 'Waters of the United States' under the Clean Water Act appears to threaten economic activities across the country—and nowhere is the impact more likely than in Alaska," Murkowski said. "With half of all of the wetlands in the United States, Alaska is directly in the sights of the federal bureaucrats back in Washington, D.C."

The EPA insisted that no new permitting requirements would be implemented and that all previous exemptions and exclusions would remain in place. Murkowski countered that by expanding the definition of what constitutes a waterway, to include small streams and wetlands, the rule is too broad. "Our state would be prohibited from moving, breathing," she said. <http://bit.ly/1FEjvhq> 📱

Nunavut Inuit Group Settles Ottawa Lawsuit for \$255.5 Million

Nunavut Tunngavik Inc. (NTI) and the Canadian government have settled a \$1 billion lawsuit, first filed in 2006, that was brought over alleged failures to implement key components of the Nunavut Land Claims Agreement (NLCA). The \$255.5 million agreement, reached on March 5, was signed on May 4, the *Nunatsiaq News* reported.

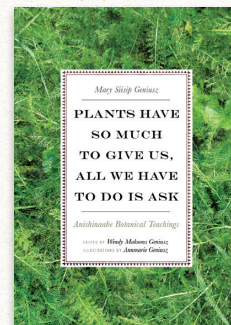
The lawsuit concerned a section of the NLCA that mandates affirmative action programs and other measures to enable Inuit to work in government. This provision was to remain in effect until the proportion of Inuit working in government was the same—85 percent—as that in the general Nunavut population. Though money had been spent to that end from 1993 to 1999, NTI claimed that once Nunavut Territory was officially created on April 1, 1999, the money stopped flowing.

Minister of Aboriginal Affairs and Northern Development Bernard Valcourt admitted the government had "dropped the ball" in 2003 in failing to renew a 10-year implementation contract for the agreement, the *Nunatsiaq News* said.

Employment training for Inuit will take up \$175 million of the funds, with NTI investing the other \$80.5 million, the *Nunatsiaq News* said. Among other changes, the settlement creates a new type of dispute resolution process, NTI said, as well as new contracting measures that will enable the hiring of more Inuit in government roles. In addition, Ottawa will spend \$50 million above and beyond the \$255.5 million settlement amount to pay for training programs for Inuit over the next eight years, the *Nunatsiaq News* said. That includes conducting a labor force analysis.

"This is an historic moment for Inuit," said NTI President Cathy Towtongie. <http://bit.ly/1FMz5xr> 📱

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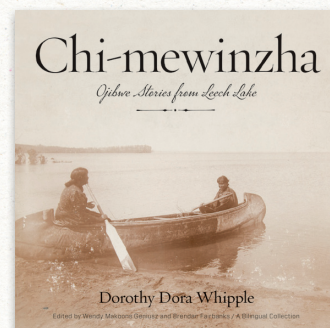
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MINNESOTA

Paraguay Official Sentenced for Illegal Sale of Indigenous Lands

BY RICK KEARNS

The former head of Paraguay's Indigenous Institute has been sentenced to six and a half years in prison for illegally selling indigenous land. A Paraguayan federal tribunal handed down the sentence against Ruben Quesnel on April 16 for the illegal sale of 61,776 acres to Julia Vargas, who has returned titles to the land to the Institute. Quesnel's accomplice in the crime, notary Justina Esteche, received a two-year sentence.

Quesnel became head of the Institute (known as INDI) in 2012, not long after the coup that ousted former Paraguayan president Fernando Lugo. That same year, Quesnel illegally sold the land, which belonged to the Cuyabia community of the Ayoreo people in the Chaco region. Nineteen indigenous families were living on the property.

The Ayoreo community took public action against the sale. "In an exemplary act of resistance, organization and mobilization," UNESCO reported, "the indigenous Ayoreo came out in protest, setting up road blocks and demanding reparation of their rights in order to ensure that, despite the formal transfer of ownership, the community would still be able to live on its lands." The case was soon referred to Paraguay's Special Unit for Economic Crimes and Corruption.

Quesnel is still awaiting trial for allegedly stealing \$700,000 from the Institute that had been earmarked for food, medical goods, road and housing works for the impoverished Yakye Axa and Sawhoyamaya communities. Prosecutors had already begun to investigate the allegations before filing charges in regard to the land sale. <http://bit.ly/1AqAnOe> 📰

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High Native Arrest Rate in Minneapolis

Nine times higher than whites, says ACLU

Native Americans in Minneapolis, Minnesota are nearly nine times more likely to be arrested for minor crimes than are whites, a new report states. The report, "Picking Up The Pieces: Policing in America, a Minneapolis Case Study," was conducted by the American Civil Liberties Union's Criminal Law Reform Project and the American Civil Liberties Union of Minnesota. It was found that Native Americans were 8.6 times more likely than whites to be arrested for low-level crimes that are punishable by up to \$3,000 in fines or less than a year in jail. The study was based on an analysis of 96,000 arrests made from January 2012 through September 2014. <http://bit.ly/1SFayQq> 📱

Statue of Priest and Indians Is Moved

University relocates controversial sculpture to indoor venue

St. Louis University, a private Catholic institution, has transferred a statue of the missionary priest Pierre-Jean De Smet (1801-1873) that depicts him converting two American Indians to Christianity. The statue, "Where the Rivers Meet," formerly displayed outside Fusz Hall, will now be displayed in the university's art museum. It shows De Smet holding a cross above his head with his left hand while putting his right hand on a Native American who stands below him. A second Native is shown kneeling. Writing in *The University News*, Ryan McKinley called the sculpture a depiction of "colonialism, imperialism, racism and . . . Christian and white supremacy." <http://bit.ly/1PR3MrR> 📱

Possible Native Names For Middle School

Two icons being considered

The names of fishing-rights activist Billy Frank Jr. (Nisqually) and educational leader Robert Eaglestaff (Minneconjou Lakota) are among those that

are being considered for a new middle school that will be constructed on an important Duwamish site in the Licton Springs neighborhood of Seattle. Along with an elementary school, the middle school will be built on the Wilson-Pacific School site, which is situated over a spring used historically by the Duwamish people. Both facilities are scheduled to open in the fall of 2017; the middle school will house the Licton Springs K-8 program, a successor to the American Indian Heritage School Program. <http://bit.ly/1RljEjy> 📱

Tribes Cope With Oklahoma Flooding

Minor closures and delays

Flooding last week briefly posed problems for both the Comanche and Muscogee tribes in Oklahoma. Workers and volunteers made and set up sandbags to keep waters at bay from homes and buildings on the Comanche reservation in the state's southwestern region, while the Comanche Nation Casino in Lawton was closed for a day. The Comanche Nation Community Center in Walters was designated as a shelter for victims. In addition, the flooding forced the Muscogee (Creek) Nation to postpone its Festival Bass Classic until July 18. The decision was undertaken "for the safety of our participants," said spokesman William Lowe. "We hope to have even more anglers for the new date." <http://bit.ly/1d2teJ7> 📱

Youth Group Gets Parks Grant

Money will fund trips to two sacred sites

The National Park Service has granted the Cheyenne River Youth Project \$2,250 to help fund a two-day trip to two sites that are sacred to the Lakota Nation: Devils Tower National Monument in Wyoming and Bear Butte State Park in South Dakota. The youth group plans on taking 15 teens and five adult chaperones on the trips. "It is a beautiful thing to see organizations like yours touching the lives of our Native youth and working to connect them to the



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traditional and sacred places of their ancestors,” said Carol L. McBryant, the Park Service’s program manager for tribal interpretation and tourism. <http://bit.ly/1FQQncM>

Native Student Won’t Have To Cut Hair

School officials relax dress code

In an exemption from his school’s dress code, 13-year-old Lestat Archuleta (Diné) will be allowed to grow his hair long in accordance with his indigenous spirituality, it was announced last week. Archuleta, a student at the Classical Academy North Springs Campus in Colorado Springs, Colorado, has lately begun studying and practicing his Diné heritage; as part of his enlightenment, he has not been cutting his hair. But school officials said he was violating a dress code that prohibits long hair on boys. After his mother cited legal precedents, administrators said that Archuleta could wear his hair in a bun. [BUNhttp://bit.ly/1G4G2fi](http://bit.ly/1G4G2fi)

Saginaw Chippewa Remains Are Reburied

A ‘Recommitment to the Earth’

The remains of 43 ancestors of the Saginaw Chippewa Indian Tribe of Michigan were reburied in a ceremony at the tribe’s Nibokaan Ancestral Cemetery on May 22. The remains, excavated from the Fairlane Estate in Dearborn, Michigan, came from the American Museum of Natural History in New York, the Toledo Zoological Society in Ohio and the Dearborn Historical Society in Michigan. National Park Service Director Jonathan Jarvis called the reburial “a step toward addressing past violations of the treatment of human remains and sacred objects.” The cemetery was established in 1995 specifically for the reburial of repatriated remains and associated funerary items. <http://bit.ly/1HyRgU7>

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Fighting For The Children

Adoption hearings reignite ongoing clash over Indian youth BY SUZETTE BREWER



Witnesses on both sides disagreed sharply at the ICWA hearings about what was best for Native children.

Bottom Line: *Native Americans believe that their orphaned children belong in tribal homes. A vocal group of attorneys disagrees. Washington has issued guidelines. Now, a blow-up is brewing.*

John Echohawk had heard enough. On May 14, he listened with growing irritation as lawyers representing a lobbying group denigrated proposed changes in the Indian Child Welfare Act (ICWA).

Echohawk, who founded the Native

American Rights Fund, had flown to Tulsa to provide comments in the standing-room-only ballroom at the local Marriott in Tulsa, Oklahoma. Hundreds of Indian people, tribal leaders, ICWA workers and lawyers from across the country had converged for the sixth—and largest—public hearing conducted by the Bureau of Indian Affairs. The meeting was held in anticipation of the agency updating and enforcing the provisions of the 37-year-old ICWA.

Throughout the afternoon, one after the other, witnesses on both sides engaged in a tug-of-war over one of the most contentious issues currently confronting American Indian tribes: the right to raise their own children in their home communities. The debates reopened old grievances and unhealed wounds.

The hearing pitted tribes and their allies against a Washington, D.C.-based group called the American Academy of



Melissa Clyde (Navajo) not only attended the Albuquerque hearing, she did so with her 18-month-old daughter, Nevaeh Asdzaan Atsa Woods.

Adoption Attorneys (AAAA). The latter group, comprising approximately 340 attorneys nationwide, states on its website that it is dedicated to “promoting the reform of adoption laws and disseminating information on ethical adoption practices.”

But many tribes believe the AAAA is out to stymie adoption efforts that would keep Indian children within Indian families—and is doing so in the pursuit of potential profits.

For nearly a year, many of the people who attended the six federally conducted public hearings devoted to ICWA reform had worked in near-unprecedented solidarity with tribal nations across the country and numerous Indian child welfare organizations. They submitted comments and suggested changes to new guidelines even before the Bureau of Indian Affairs (BIA) published them in February.

In effect, those guidelines constitute an attempt to halt the practice of placing Indian children in non-Indian foster homes. In some cases, children have been seized and placed with non-Native families, in circumvention of the preferences outlined in the ICWA. Under many such circumstances, it has become almost impossible for a tribe or Indian family to retrieve a child out of foster care after he or she has “bonded” with

the foster family.

In March, Assistant Secretary-Bureau of Indian Affairs (BIA) Kevin Washburn (Chickasaw) took the February guidelines a step further. He said that the BIA intended to seek a federal rule that would make the ICWA legally binding, rather than “legally persuasive.”

The period for public comment regarding the proposed change has concluded. Now the BIA has begun the process of evaluating and analyzing testimony and written comments. The final rule will be entered into the *Federal Register* later this year and become codified into the Code of Federal Regulations.

Showdown in Tulsa

At the hearing in Tulsa, AAAA members lined up at the microphone. Among their complaints: Indian parents and tribes never show up in court to intervene in ICWA foster cases. The BIA does not have authority to enact regulations. The bureau failed to consult the adoption industry. Indian children with low blood quanta should not be eligible for ICWA. Being forced to attend the hearings was subjecting the adoption attorneys to a “hostile environment.” Hearings were only held “east of the Mississippi.”

And so on.

“I don’t know that either side will ever

agree on what’s best for Indian children,” said Noelle Tucker, an adoption attorney from Edmond, Oklahoma.

Tribal witnesses lodged their own complaints. Tribal attorneys and ICWA workers said their intervention on behalf of their children in state courts across the country is routinely met with irritation—if not outright contempt—by family court judges and social services. Often, they said, judges and social workers make it difficult for tribes to locate and reclaim their children. Emergency temporary custody hearings are often perfunctory and dismissive of the ICWA and its provisions and are the point of permanent departure for many Indian children.

In many cases, the tribes argued, they are never given notification that a child is in the system.

“We can’t help a child we don’t know about,” said one witness.

By this point, John Echohawk was seething. “Since the Native American Rights Fund was organized 45 years ago,” he said, his voice rising, “we have been involved in thousands of cases across the country which involve our sovereignty, our homelands and our culture. Some have been Indian child welfare. I support the proposed rule because ICWA enables us as tribal governments to protect our children to stop their wholesale removal.

“But in my opinion, the biggest problem we face as Indian people is the ignorance on display by social services, lawyers, state judges—and yes, even Supreme Court justices.”

A Clash of Cultures

The growing conflict between the tribes and the adoption industry, brewing for years, came to a head during the recent “Baby Veronica” case. It flared anew after the Bureau of Indian Affairs published its February guidelines.

The American Academy of Adoption Attorneys has since challenged the BIA’s authority to engage in rulemaking, saying that the proposed changes “are contrary to the best interests of Indian children, Indian parents, and will only foster increased litigation and constitutional challenges.”

The American Academy of Adoption Attorneys states that it is a not-for-profit organization of U.S. and Canadian attorneys, judges and law professors. Its declared mission is to “protect the interest of all parties to adoption,” including “legislative efforts to amend ICWA and establish federal protections for birth parents.”

But tribal nations are suspicious of the organization’s motives, given that adoption in the United States is a big business. According to at least one estimate, the adoption industry pulls in some \$14 billion a year, with a projected annual growth of nearly 10 percent as approximately 150,000 children are placed for adoption annually.

In March, the AAAA charged that the new federal guidelines were published “in what appears to be a purposeful effort to bypass input from our Academy.” But according to one tribal lawyer who requested anonymity, “[The new guidelines] were not a ‘surprise.’ It was public knowledge and everyone in the industry, Indian and non-Indian alike, knew the guidelines were being revised.

“Their [AAAA’s] strategy has always been to engage in equivocation to maintain the status quo, because any changes represent a loss of profit to their bottom line,” the lawyer continued. “The adoption industry doesn’t care about our Indian kids, all they care about is money.”

Throughout the process, the Academy has insisted that court proceedings should weigh the “best interests” of the child, including “attachment and bonding” with prospective parents, which has been de-emphasized under the new proposed guidelines. Bonding, the industry says, is not simply a legal mechanism used to override ICWA, but a guiding principle followed by its members.

Tribes, however, maintain that the standard operating procedure among the states is to unnecessarily hold Indian children as “hostages” in state custody for months on end—only to claim the child had “bonded” with their foster family to clear the way for termination of parental rights and formal adoption.

“Powerful Interests Have Surrounded Us”

Dr. Evelyn Blanchard, a member of the Laguna Pueblo of New Mexico, has been working in the field of Indian child welfare for over 50 years. A grandmother and tribal elder, she says the ICWA has always faced opposition from the social service and private adoption industries. Now she is concerned about the campaign to undermine it.

“These are powerful interests that have surrounded us because of an underlying assumption that Indian kids would be better off being raised outside their communities,” Blanchard told ICTMN. “I’ve worked in this field a long time and I can tell you theirs is an everlasting belief that Indians are not worthy. We talk a lot about historical trauma, but the trauma is happening now.”

In testimony at the ICWA public hearing in Albuquerque, Blanchard recounted a recent case whereby New Mexico’s Children, Youth and Families Department seized two tribal children and separated them into two non-Indian foster homes 250 miles away, over their grandmother’s objections. After what Blanchard described as a cursory investigation, the department said it had engaged in “reasonable efforts” to place the children in an ICWA-compliant home.

“Their idea of ‘reasonable efforts’ in this case is completely insufficient,” she said. “There was a unilateral decision made regarding their emergency placement and that’s what happens when so much is left to individual discretion, which is compounded when you have social workers out in the boonies. But the way the guidelines are written, you don’t have to engage in placement efforts until after they have been seized.”

At press time, New Mexico’s Children, Youth and Families Department had not responded to ICTMN’s request for a response to Blanchard’s presentation.

“Tribal Values are Inferior”

For tribal nations, support of the ICWA is not only about upholding and enforcing a nearly 40-year-old law, but also a crucial defense of the rights of Indian children and the battle to guarantee the survival of the nations themselves. To that end, the Navajo Nation and the Cherokee Nation of

Oklahoma, the two largest Indian nations in the United States, have stepped into the fray.


“I think it’s important that this committee and that the executive branch know that when we hear about children being forcibly removed from their families, that this is not just historical accounts,” said Chrissi Ross Nimmo, assistant attorney general of the Cherokee Nation, at the Tulsa hearing. “This is modern day.”

In written comments to the BIA, the Nation was more blunt: “[The adoption industry] embrace[s] the idea that tribal families and tribal value systems are inferior to the families and values of the dominant culture,” they said in a statement. “These people brutalize tribal children and tear Indian families apart, and then portray themselves as the protectors for children’s rights. . . . It is sometimes appalling, 37 years after the passage of ICWA, the comments that we still hear from state employees, attorneys and even judges.”

Last month, however, a powerful coalition of organizations signed a statement that supports the new ICWA regulations. These groups include the National Council of Juvenile and Family Court Judges, the American Civil Liberties Union, the Casey Foundation and the 400,000-member strong American Bar Association. They were joined by hundreds of law professors, tribal representatives and Indian child welfare experts from across the country.

Sharon Begay-McCabe, a tribal court advocate, prosecutor and former director of the Navajo Nation Division of Social Services, reflected on the challenges facing Indian tribes during the rulemaking process.

“Children want to know who they are and where they’re from and I think children who are raised knowing who they are have a much higher chance of success in life,” she told ICTMN after the Albuquerque hearing. “There needs to be enforcement and penalties so we can ensure that ICWA is followed. Because when it’s not, it hurts the child, the family, the community and the tribe as a whole. We can no longer tolerate this type of tribal destruction.

“Children,” she said, “are a gift from the holy people and there’s no price you can put on them.” <http://bit.ly/1RgRA00> 

Beyond *Emergency!*

Randolph Mantooth looks back as he forges ahead **BY VINCENT SCHILLING**



"Firefighters and paramedics have always had a close place in my heart," says Mantooth.

Bottom Line: Seminole and Cherokee heritage is in the blood of the man who played fireman/paramedic John Gage on the hit series *Emergency!* So is a passion for acting and a commitment to helping fellow Natives in the trade.

Many television viewers who grew up in the '70s may immediately recognize Randy Mantooth as the brown haired, wavy-locked paramedic and firefighter on the long running TV series *Emergency!* Soap opera fans may recognize him as Clay Alden from the soap opera *Loving* or as other evil or good characters in *General Hospital*, *One Life to Live*, or *As the World Turns*.

Mantooth, who is of German, Seminole and Cherokee descent and has continued to do well in the acting world, is also a proud public speaker who addresses firefighters and paramedics all over the country every year. In a conversation with ICTMN, he discusses his career, his love of public speaking and how he has addressed the challenges unique to being a Native actor.

What are you doing these days?

I'm in the middle of a normal routine of being on the road talking to firefighters and paramedics. I have also been writing screenplays and I will probably be doing a play at Jeff Daniels' Purple Rose Theater in Chelsea, Michigan sometime next year.

You've had quite a career since you first started in the '70s.

My first job was in 1971. I was fresh out of school and I got a contract at Universal. I started doing small roles and then I got a role with *Emergency!*—and the rest is history.

You have also said in your career that you had an aversion to selecting Native American roles. Can you explain that?

I was very young when I said that, and that was because my biggest fear was that Hollywood has no imagination whatso-

ever. At first they wanted me to change my name because they thought that Mantooth wasn't a good name to have. I thought they met my first name at first so I said, "Yeah, I can change my name to 'Randolph.'" They said, "That's not the name we're talking about." I looked at them and said "Change Mantooth? What the hell would I tell my dad?" I said, "No, I'm not changing that."

When I say they had no imagination in the '70s, '80s, and '90s, I am not kidding. My biggest fear is that if they viewed you as an "ethnic" actor you were dead. I resisted it at first, but I certainly didn't resist being who I was. I didn't want to be known as an "Indian actor" or sadly, I wouldn't get any work.

As I got older and I established myself as an actor, I became less and less afraid of that sentiment and I became more vocal about such things as Italians playing Natives in the industry, which has always annoyed me.

My dad, my grandmother, and my grandfather are Indian; my mother is German. My grandfather's Cherokee and my grandmother's Seminole and Potawatomie. People ask me how I'm so many tribes: "How do you do that?" Well, you go to Oklahoma.

I have since become very vocal about non-Indians playing Indian roles which, as I said, has always bothered me. They say to me, "Well, there are no Indian actors." I have responded with, "Go to Canada, because they have a lot of resources." These young Native actors in Canada have access to schooling in the arts that American Indian students in the United States don't have.

You say that you speak across the country quite a bit to firefighters and paramedics. Can you explain?

Firefighters and paramedics have always had a close place in my heart. This is not just because I did *Emergency!* Right after

the show was completed, the fire chief Steve Houts came up to me and asked if I wanted to become a firefighter because I had trained with them. He said I would have to take the course for firefighters but he would help me. I truly had to go home and think about it. But I really enjoyed being an actor, so I decided to stay in my profession.

You've continued to do a lot of acting and speaking since the *Emergency!* days.

You know, I was also in soap operas for a few years. I was Clay Alden in *Loving* and in others. Those were fun times. I was single, and I would wake up in the mornings, my feet would hit the floor and I would think, man, I'm getting paid for this? There was a lot of dialogue I had to memorize, sure—but they were great times.

I've also been a part of *Operation Petticoat* and many others; I even appeared in *Sons of Anarchy* recently.

What else have you been working on these days?

I've been trying to raise funds for a screenplay entitled *The Bone Game*, which highlights the goods and bads of Indian casinos. They are not all run the same way and some are absolutely beneficial and the benefits outweigh the bad. Sometimes we can learn that our traditions can be kept alive with something such as a casino. Saginaw Grant has expressed interest in the script.

You've done so much in your career. What's next for Randy Mantooth?

(Laughs) My wife has always said I need a five-year plan. Yeah, I have a five-year plan; I still hope to be breathing. Truthfully though, I've never had a plan. If I was hanging with friends who were auditioning, I thought, "Ok, I'll audition too." I never even auditioned for *Emergency!* I had a contract with Universal and they told me I'd be playing the part.

Did you ever think *Emergency!* was going to be so successful?

Hell no, we thought we were going to get canceled because we were up against *All in*



The cast of Emergency! in 1975. Clockwise from bottom left: Bobby Troup, Kevin Tighe, Randy Mantooth, Robert Fuller and Julie London.

the Family. I definitely never thought I'd be talking about this 35-plus years later.

You say you were trained as a firefighter. Did you ever use your life-saving training?

I sure did. During one of the wrap parties for *Emergency!* I assisted the comedian Shelley Berman after he fell over one of the tables and he was laughing and an ice cube got lodged in his esophagus. I managed to blow some air and he coughed it up. The *Los Angeles Times* and some others picked up the story.

So you gave mouth to mouth to Shelley Berman?

(Laughs) Yes, I gave mouth-to-mouth to Shelley Berman.

Do you have any advice for young Native actors?

Do acting for the love of it. If your high school has a play, be in it. If your college has a play, be in it. Be generous and at first you will have to give for free before you get paid. In Los Angeles, less than one percent of actors in the Screen Actors Guild are making a living. And even fewer are making millions.

But if you love it, if you love being a storyteller, work hard and if at all possible get them to come to you. Los Angeles is tough. Every waiter I know is an actor. Go to college. College is a place for everybody. Involve yourself and if you have a story to tell, put it up on stage. If it is in your heart, I know you can do it. <http://bit.ly/1clME18> 📌

A Non-profit organization dedicated to advancing American Indian Higher Education, seeks a Director of AIHEC NARCH Research with 5+ years of experience. Successful candidate should be able to work independently in a fast paced environment, be accurate, well organized and possess excellent computer and communication skills.

Please visit http://ai-hec.org/what-we-do/docs/announce/2015_AI-HEC-NARCH-ResearchDirector.pdf for a complete job description.

Competitive salary (commensurate w/experience) excellent benefits. Must be willing to submit to a background check.

Apply today by emailing your cover letter, resume, salary requirements, and salary history to jobs@aihec.org. Applications must be received by **June 26, 2015**. If you do not provide all of the information requested, your resume will not be considered for employment.

Finance Division Manager

Northern Cheyenne Tribal
Housing Authority

Northern Cheyenne Tribe

Lame Deer, Montana

Opening Date: May 20, 2015

Closing Date: June 4, 2015

Salary: DOE

Contact: Ernest Robinson
406-477-6419

The White Eagle Health Center-Ponca Tribe of Oklahoma is hiring: Clinic Director

Salary: DOQ/DOE/Annual/

Benefits, Full Time—Monday thru Friday
8:00am-4:30pm

Summary: The Director administers all departments of the White Eagle Health Center (WEHC) and is responsible for ensuring the highest possible health care to all eligible patients. The Incumbent will also ensure that patients will receive quality care in Optometry, Dental, Diabetes Prevention, Family Medicine, Nutrition, Health Education, Pharmacy, Laboratory, X-ray, Behavioral Health, Community Health Representative Program, and Dialysis Services. Additionally, Incumbent will ensure that supportive business services such as Billing, collections, development, and program planning/resource development are meeting performance goals to strengthen clinic operations and services.

Qualifications:

1. Minimum Bachelors Degree in health, business, public administration or equivalent experience. Preferred Master's Degree in health, business, and public administration.
2. Two years minimum in related health administration field in the Tribal Health field or in federal service with Indian Health Service.
3. Three years supervisory experience
4. Knowledge of procurement, grant administration, planning and proposal writing, budget and finance, auditing.
5. Computer proficiency with Microsoft Word, Excel spreadsheets, PowerPoint, and Access database.
6. Must possess excellent written and oral communication skills.
7. Must have valid driver's license and be insurable.
8. Must successfully pass drug and alcohol testing.

Indian Preference Policy applies to this position

White Eagle Health Center, Ponca Tribe of Oklahoma

ATTN: Human Resource

Email resume to: sarah.blueback@ihs.gov

200 White Eagle Dr.

Ponca City, OK 74601

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Once a Tree, a husband-and-wife duo fronted by Jayli Wolf (Salteaux), has released its debut music video, "Howling."



Carnell Chosa was one of 10 Pueblo Indians who received doctorates last week from Arizona State University.



Secretary of the Interior Sally Jewell visited the Riverside Indian School in Anadarko, Oklahoma on May 27.



Navajo Nation President Russell Begaye has opposed commercial development on the south rim of the Grand Canyon.

Headlines from the Web

DELEGATION BEING SENT TO INSPECT LOWER BRULE FINANCIAL RECORDS

<http://argusne.ws/1ewo9tA>

TRIBE SUES OVER DRUG 'MISBRANDING'

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

PLAN FOR TRIBAL CASINO IN TAUNTON A 'CONUNDRUM' FOR GAMING COMMISSION

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

NATIVE LAW STUDENTS AWARDED PRESTIGIOUS CLERKSHIPS

<http://bit.ly/1AuRE9i>

WASHINGTON IS TAKING NOTICE OF CRUMBLING NATIVE AMERICAN SCHOOLS

<http://wapo.st/1JTpuGN>

162 BLACKFEET VETERANS HONORED AT MONTANA MEMORIAL

<http://gfttrib.com/1KAbLpK>

UPCOMING EVENTS

NATIVE AMERICAN STUDENT ADVOCACY INSTITUTE CONFERENCE JUNE 4-5

"Educating Youth for Success: Many Nations, One Vision" will assemble educational professionals from throughout the nation to share strategies and best practices that have helped American Indian, Alaska Native and Native Hawaiian students achieve academic success. Conference offerings will include "Stories of Native Identity: Building Community in Higher Education," "Is Your Institution Ready to Recruit (More) Native Students?," "Developing Pathways to Success in STEM," "A Holistic, Tribal Education Model for Student Services," and "Circle of Success: To Recruit, Retain and Serve." **Location:** Washington State University, Pullman, Washington

NATIONAL INDIAN TIMBER SYMPOSIUM JUNE 8-11

"A Vision for the Future," the 39th annual symposium, will be devoted to themes of

land management and ecological balance. "Traditional Crafting," "Unmanned Aerial Systems," "Forestry Workforce" and "The Carbon Marketplace" will be among the workshops. Panels and discussion groups will include "Developing Our Future Firefighters and Fire Leadership," "Why Indian Forestry is the Solution to Our Ailing Forests" and "Indian Forestry: A Model for a New Paradigm." Among the scheduled speakers are Feline Haven, Associate Deputy Bureau Director, Office of Trust Services of the Bureau of Indian Affairs; and Fred Clark, Director of the Office of Tribal Relations of the U.S. Forest Service. Hosted by the Coquille Indian Tribe.

Location: Mill Casino Hotel & RV Park, North Bend, Oregon

INDIGENOUS PERSPECTIVES ON SUSTAINABLE WATER PRACTICES JUNE 9-10

Participants at the annual conference will learn about indigenous perspectives on water; consider how this knowledge can be used to improve water management;

discuss water leadership, challenges and achievements with tribal water leaders; and reflect on indigenous traditions in caring for agricultural lands and riparian areas. Keynote addresses will be delivered by historian of Pima culture David Dejong, Native poet and linguist Ofelia Zepeda, Native attorney John Echohawk and Navajo historian Harry Walters. Organized by the University of Arizona Water Resources Research Center in association with the Gila River Indian Community.

Location: Wild Horse Hotel & Casino, Chandler, Arizona

SENATE INDIAN AFFAIRS COMMITTEE HEARING JUNE 10

Conducted by the U.S. Senate Committee on Indian Affairs, this business meeting and oversight hearing will consider S. 248, "A Bill to Clarify the Rights of Indians and Indian Tribes on Indian Lands Under the National Labor Relations Act." Participants will consider the issue of victim services in Indian country.

Location: Room 628, Dirksen Office Building, Washington, D.C.

LETTERS TO THE EDITOR

The proposed Grand Canyon Escalade project, which would allow commercial development on the south rim of the canyon and run a gondola from the top to an elevated walkway a mile below, has been a nightmare for Navajo families.

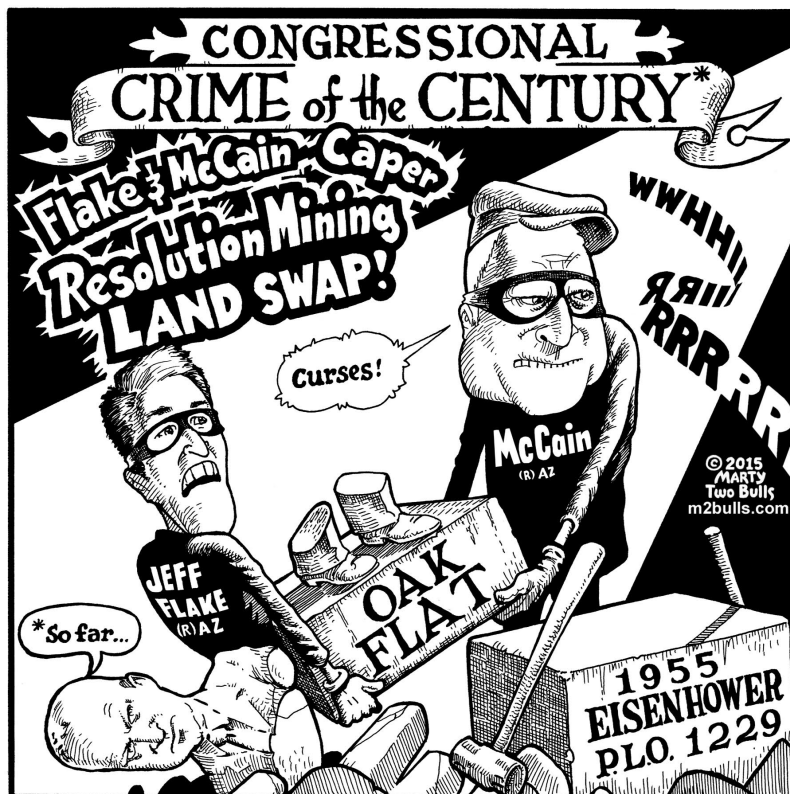
One of the first decisions of the new Navajo Nation President Russell Begaye has been to deem the Escalade project as "not in the best inter-

est of the Navajo Nation and Navajo people." We are relieved because this has been a drawn-out fight with a Scottsdale developer, who teamed up with Gap, Cedar Ridge and northern Bodaway stakeholders to divide our people.

We hope President Begaye and the new members of the Navajo Nation Council will have fresh eyes when they see the unethical behavior of the

partners toward local Navajo people. We hope President Begaye's administration and the council will take a firm stand. And we hope the local people begin to mend their relationships with one another and re-establish their relationship with the land.

—Renae Yellowhorse,
for Save the Confluence Families
and Supporters



TOP NEWS ALERTS

From IndianCountryTodayMediaNetwork.com

COQUILLE TRIBE REGAINS CULTURAL LANDS

Following six months of negotiations, the Coquille Tribe of Oregon has purchased 3,200 acres of its ancestral land in Curry County. The deal was completed last week between the tribe and Ecotrust Forest Management, a forestland and advisory services company. The area offers timber, salmon, culturally significant fauna and hunting/foraging opportunities. The Coquille have dubbed the land "Sek-wet-se," referring to the appearance of the area. "When you're on the hill, looking at the mouth of the [Sixes] River, it resembles a shiny stick," said Tribal Chairperson Brenda Meade.

TOHONO O'ODHAM CHAIRMAN IS RE-ELECTED

Twelve years after departing

as chairman of the Tohono O'odham Nation in south central Arizona, Edward Manuel was re-elected last week to the post. Manuel, who will be sworn in June 12, defeated incumbent Ned Norris, Jr. by 213 votes. The transfer of power is not expected to affect a West Valley casino that the Nation is building. However, Manuel must now deal with litigation raised by the Gila River Indian Community and the Salt River Pima-Maricopa Indian Community, both of which operate area casinos.

MORE KATSINAM AUCTIONS IN FRANCE

Once again the French auction house Estimations Ventes aux Encheres is selling sacred Hopi artifacts, and once again the tribe is protesting. This is the sixth time that the auction house is purveying

katsinam—masklike items that are community owned, rarely displayed and not meant for public consumption. "This is a big affront to the Hopi people," said Hopi chairman Herman Honanie. "We must do everything that we can to stop these auctions." One auction was scheduled for June 1; a second is scheduled for June 10.

OSAGE JOIN LAND BUY-BACK PROGRAM

The Osage Nation last week became the 20th tribe to sign a cooperative agreement with the Interior Department to implement the federal Buy-Back Program for Tribal Nations, which facilitates the purchase of individual interests in fractionated trust lands and consolidates ownership for the tribe with jurisdiction. The program, which is a consequence of the

historic *Cobell* settlement, has so far paid nearly \$435 million to individual landowners and restored the equivalent of more than 690,000 acres of land to tribal governments.

DRUG BUST INVOLVES MINNESOTA RESERVATIONS

Forty-one people have been indicted by a federal grand jury in a drug trafficking conspiracy that operated in part on the Red Lake and White Earth Indian reservations in northwestern Minnesota. The alleged drug ring trafficked in heroin, methamphetamine, oxycodone and methadone, among other controlled substances, according to the indictment. Omar Sharif Beasley, who was identified as the ringleader, has drug convictions going back over a dozen years, according to court records.

UPCOMING POW WOWS

AL-ANON DESERT POW WOW

6/4/15—6/7/15
Renaissance Esmeralda Resort
Indian Wells, CA
DesertPowWow.com

PRAIRIE BAND POTAWATOMI POW WOW

6/5/15—6/7/15
Prairie Peoples Park Kansas
12305 150th Road
Mayetta, KS
PBPIIndianTribe.com

GATEWAY TO NATIONS NEW YORK NATIVE AMERICAN HERITAGE CELEBRATION

6/5/15—6/7/15
Aviator Sports Complex Floyd Bennett Field
3159 Flatbush Avenue
Brooklyn, NY
718-686-9297
native@redhawkcouncil.org
RedhawkCouncil.org

47TH ANNUAL ALABAMA-COUSHATTA TRIBE OF TEXAS POW WOW

6/5/15—6/6/15
Alabama-Coushatta Reservation Ballpark
571 State Park Road 56
Livingston, TX
936-563-1116
alec.tobine@actribe.org
Alabama-Coushatta.com

29TH ANNUAL RED EARTH NATIVE AMERICAN CULTURAL FESTIVAL

6/5/15—6/7/15
Cox Convention Center
Oklahoma City, OK
405-427-5228
info@redearth.org
RedEarth.org/red-earth-festival/

HON-DAH CASINO SOCIAL DANCE AND POW WOW IN THE PINES

6/6/15—6/7/15
Hon-Dah Festival Grounds
777 Highway 260
Pinetop, AZ
Hon-Dah.com

9TH ANNUAL MIAMI INDIAN ALL NATIONS GATHERING

6/6/15—6/7/15
Miami Indians of Indiana Land
11515 East US Highway 36
Rockville, IN
765-210-7670
kokomojo@att.net
MNIgathering.com

62ND ANNUAL CHICAGO POW WOW

6/6/15—6/7/15
Busse Woods Forest Preserve
Elk Grove Village, IL
773-275-5871
AIC-Chicago.org

16TH ANNUAL INTERTRIBAL GATHERING

6/6/15—6/7/15
Fort Robinson State Park
Crawford, NE

12TH ANNUAL METIS OF MAINE GATHERING AND POW WOW

6/6/15—6/7/15
Yellow Feather Cultural Center
105 Gould Road
Dayton, ME
207-793-4801
MetisofMaine.org

DELAWARE RIVER BEARS CIRCLE

6/6/15—6/7/15
Delaware County Route 28
Margaritaville, NY
607-746-6833
gibsondc47@yahoo.com

DEER RUN MINI POW WOW

6/6/15
Deer Run Camping Resort
111 Sheet Iron Roof Road
Gardners, PA
717-776-1075
manyhawks@comcast.net

3RD ANNUAL HIDDEN VALLEY POW WOW

6/6/15—6/7/15
Hidden Valley Golf/RV Campgrounds
Derry, NH
508-880-6887



'Spiral' is one of several ceramics by Navajo artist Christine McHorse currently displayed at the Museum of Contemporary Arts in Santa Fe, New Mexico.

ADDISON DOTY PHOTOGRAPHY

THE BIG PICTURE