

Journal #2682

from sdc

9.19.12

Last minute alert

For the winter: a suggested reading/surfing list - Part I

Language program needs volunteers

"Heavy Fog" - Traditional Shoshone Circle Dance Song by Bryan Hudson Jr.

National Plug In Day - September 23

ITCN Reminder

- [Magical Mementos](#) Video Clip (2:58)

Very short notice - sorry, but I just got it this morning.

Date:2012-09-11 Action Type:Meeting Announcement Cite:77 FR 55860

Summary: The Dept of Interior, Bureau of Indian Affairs will meet with Indian tribes September 18, 2012 in Tulsa, OK, to obtain comments concerning sacred sites located on Federal lands.

The Department intends to develop a policy to strengthen the protection of sacred sites on Federal lands and is seeking input on:

- Meanings of sacred sites and whether the Departments should attempt to define the term "sacred site" more definitively,
- Recognized leaders of tribal government and tribal spiritual leaders who should be included in the Department's determination of whether a site is considered "sacred" by a tribe,
- Cultural and social views of existing Departmental practices or policies that should be revised to protect sacred sites,
- How the Department should facilitate tribal access to tribally provided information regarding sacred sites.

Potential Impact or Relevance: Provided for information only.

CFR References:

Further Information: Dion Killisback, Counselor to the Assistant Secretary--Indian Affairs, (202) 208-6939.

Full Text Document Location:

<http://www.gpo.gov/fdsys/pkg/FR-2012-09-11/html/2012-22355.htm>

<http://www.gpo.gov/fdsys/pkg/FR-2012-09-11/pdf/2012-22355.pdf>

Wesley Westphal, REM, DAF, Cultural/Natural Resources Media Expert
History and Nature are irreplaceable - treat them with care
415-977-8851

Ed note: as the air chills, the thought of winter enters the planning process and you may want to compile a reading/surfing list. Here's just one suggestion. sdc)

<http://thorpe.ou.edu/treatises.html>

Second Updates to 2003 Ed. American Indian Territoriality by Imre Sutton (2005)

As with the first set of updates, I have organized these studies according to the appropriate chapters. Reference materials are added to the *Preface*; *recognition/acknowledgment* will be found in ch. 2. I have placed *termination* in ch. 4 since it relates to land tenure changes. Previously, I created *Marine Resources* in the *First Update* and will add to this now in ch. 5. *Public lands* will be housed with ch. 6 since the issues deal with former tribal lands adjudicated by the ICC. Indian gaming has expanded nationally and in this listing in ch. 7. For comparative purposes, I have added Hawaii. Again, I have gone back in time to pick up a few studies either overlooked or not announced earlier. Some subject matter overlaps, and it is often necessary to examine more than one chapter. Keep in mind that the selections only represent a partial assemblage of manuscript and printed materials. Hopefully, they do reflect the ongoing direction of research on tribal sovereignty and related land matters.

Note that now more than in the original text or even in the *First Update*, I have relied heavily on abstracts, summaries and review sources. It is less appropriate to attempt to integrate all the subject matter into the original guide. I do intend to produce a revised guide in a couple of years.

General acknowledgment for sources, most of which have been modified/edited, etc.: for much of the legal entries, LexisNexis; for adapted other entries: Elsevier Science, FirstSearch, and Google. Most historical entries based on journals reported in *History Cooperative – Amer. Hist. Rev., Environmental Hist., West. Hist. Q. J.* Other entries based on some abstracts at the head of articles. *Wicazo Sa Review* articles can be fully opened and downloaded via Project MUSE depending upon access at given university, public or private libraries. Apologies for any oversights.

As always, I encourage visitors to the guide to inform me or the host, the University of Oklahoma Law Library, of incorrect or incomplete entries or of supplemental titles. My email is ImreSutton@AOL.com.

Overview

With increasing development of tribal autonomy owing, in part, to the self-determination movement since 1975, tribes have expanded their concerns as well as actions in terms of asserting greater authority *within* their reservation borders, but also *beyond*. Within, issues over environmental jurisdiction continue to confound tribal governments, which seek to move ahead with planning, development, and sustainable use of resources. Beyond, tribes are looking more to some form of involvement in the co-management of public lands, especially in terms of cultural preservation of sacred sites and environs. But selectively tribes are aggressively pursuing the establishment of Indian gaming, as the number of operative casinos continues to grow. Whether or not non-recognized Indian communities seek federal acknowledgment because they hope to develop a casino remains open-ended -- True for some, understated by others, with some real indifference by still others. But acknowledgment does remain an important legal, political, and hence, cultural

pursuit. Interestingly enough, fewer doctoral studies encompass issues of land, territoriality, and related matters. Yet many historical studies perforce include review of such issues in the past.

Preface: Reference/Bibliography

Review Article: “**Keeping Up with New Legal Title: Charles D. Bernholz, Kappler Revisited: An Index and Bibliographic Guide to American Indian Treaties** (Kenmore, N.Y.: Epoch Books, Inc., 2003). (see review, 96 *Law Libr. J.* 170 (winter 2004).

Treaty-making with Indian tribes was ended by Congress in 1871. With no Indian treaties being negotiated or ratified for more than 130 years, does a new index to Indian treaties have utility? The answer is yes. ... Over a span of four decades, Kappler meticulously compiled five volumes of Indian Affairs: Laws and Treaties. ... Long after Charles Kappler's death, the Department of the Interior published a new compilation of Indian law documents, calling it "Volumes 6 and 7" of Indian Affairs: Laws and Treaties.

... Second, he hopes to bridge an access-to-information gap impeding some Indian treaty researchers. ... Acknowledging that information access is a catalyst for Bernholz might lead one to conclude that patrons of smaller law libraries need his work while those working in a research-level law library are not a target audience. ... Treaties are listed by ratification number, the tribe, and a date, followed by sources of the text: the Statutes at Large citation, a page in Kappler, and the microfilm reel number for the National Archives microfilm set, Ratified Indian Treaties, 1722-1869. ... Finally, it must be noted that this work is a bibliographic tour de force on the subject of Indian treaties in the United States and Canada. ...

Here is an older source I overlooked:

Polly S. Grimshaw, *Images of the Other: A Guide to Microform Manuscripts on Indian-White Relations* (Urbana: University of Illinois Press, 1991). This is a comprehensive volume, the contents of which cut across most of the headings of my guide.

[Editor's Note: while I offer no entries for chapter 1, some of the studies in chapter 6 make reference to indigenous perception and attitudes toward the environment.]

Federal Indian Law, Acknowledgment, Sovereignty, (Hawaii).

Charles Wilkinson, *Blood Struggle: The Rise of Modern Indian Nations* (NY: W. W. Norton, 2005).

Wilkinson provides both an historical and legal review of Indian affairs leading to self-determination and self-governance. The author is a law professor and authority on federal Indian law. He includes narratives by leading Indian leaders. One reviewer [*Amer. Ind. Cult. & Res. Jl.*, 29:3 (2005): 125-27] “Barely mentioned are firebrand leaders who put their lives at risk. Disregarded are the fierce internal divisions in Indian Country that

spoke to the opportunities and dangers of political action. Left out, too, is the passionate confusion that inevitably accompanies struggle. The executive branch is relegated somewhat inexplicably to relative insignificance....”

MacKenzie T. Batzer, Note: “**Trapped in a Tangled Web: *United States v. Lara*: The Trouble with Tribes and the Sovereignty Debacle**,” 8 *Chap. L. Rev.* 283 (spr 2005)

Relations between Indian tribes and the United States government have continued to be unstable and ill-defined since colonization. ... In *Oliphant v. Suquamish Indian Tribe*, the Supreme Court held that tribal governments had lost inherent jurisdiction over non-Indians, and stated that when tribal land became part of United States territory, Indian tribes' rights as completely independent, sovereign nations were diminished. ... Between March and June 1984, he resided on the Salt River Indian Reservation with a female companion who was a member of the Salt River Tribe. ... This amendment is commonly called the "Duro fix" and restores the power of Indian tribes to prosecute nonmember Indians for crimes committed on their tribal land. ... If Indian tribes draw their authority to prosecute Indians who commit crimes on tribal land from a source other than their own inherent power, then tribes are not sovereign. ... Because the *Lara* Court found that Indian tribes possess the inherent sovereignty to prosecute nonmember Indians who commit crimes on host tribal land, the Court found that the Sprit Lake Nation was a separate sovereign from the federal government. ...

David E. Wilkins and K. Tsianina Lomawaima, ***Uneven Ground: American Indian Sovereignty and Federal Law*** (Norman: University of Oklahoma Press, 2001). [See review , 22 *Law & Hist. Rev.* 200 (spg 2004)]

This book provides a general overview of the relationship between the federal government and Native American tribes. Wilkins and Lomawaima use legal ideas to divide the text into discrete chapters. ... Their arguments are strengthened and clarified by placing the legal doctrine in an historical context, explaining the contradictory application of the doctrine by the federal government and evaluating the legal ramifications of major court cases dealing with these doctrines. ...

Thomas Biolsi, “**Imagined Geographies: Sovereignty, Indigenous Space, and American Indian Struggle**,” *American Anthropologist*, 32: 2 (2005):239-259.

(*From the abstract*): “[the author seeks] to complicate scholars’ understanding of the modular form of the nation-state by examining four kinds of indigenous political space that figure in contemporary American Indian struggle in the United States: (1) ‘tribal’ or indigenous nation sovereignty on reservation homelands 2) co-management of off-reservation resources and sites shared between tribal, federal and state governments; (3) national indigenous space in which Indian people exercise dual citizenship and assert rights as tribal citizens under treaty and other federal Indian law, as U. S. citizens within a

multicultural U. S. Constitution, and as social or cultural society.

Frank Pommersheim, ***“Toward a Great Sioux Nation Judicial Support Center and Supreme Court: An Interim Planning Recommendation Report for the Wakpa Sica Historical Society’s Reconciliation Place Project,”*** *Wicazo Sa Review*, 17,;1(Spring 2002):183-232.

This Interim Planning and Recommendation Report describes the significance and potential benefits of the Wakpa Sica Historical Society's Reconciliation Place Project in its endeavor to facilitate the establishment of a Great Sioux Nation Supreme Court. The report emphasizes that the vision of establishing such a Court has existed among the Sioux tribes of South Dakota, North Dakota, and Nebraska for generations and that the project's legitimacy and ultimate success depend on its ability to continue fostering the tribes' endorsement of and participation in the Court's development and implementation.

John Henry Glover, ***Tribal Sovereigns of South Dakota: A Description of Contemporary Sioux Governments*** (Rapid City, SD: Chiesman Foundation for Democracy, Inc., 2005).

The author is affiliated with the Salish of Montana, holds a JD from Willamette University, was an Indian law fellow at the Univ. of South Dakota School of Law, and currently is an Assoc. Prof. of American Indian Studies at Black Hills State University, SD. The book is essentially a handbook of the nine Sioux tribes. The book is introduced by an overview of Sioux peoples, sovereignty, lands. There is a brief listing of Sioux in other states and in Canada. Each tribal chapter covers history, tribal government, enrollment and voting, constitutions features, tribal operations, and contact information. The appendix mostly contains the tribal constitutions; also a Sioux-oriented time line.

Kristin T. Ruppel, ***“Nations Undivided, Indian Land Unearthed: The Disowning of the United States Federal Indian Trust,”*** Ph. D., Columbia University, 2004.

Cole Harris, ***Making Native Space: Colonialism, Resistance and Reserves in British Columbia*** (Vancouver: University of British Columbia Press, 2002).

States and Tribes: Building New Traditions: Tribal Trust Lands: From Litigation to Consulation (Denver: National Conference of State Legislatures, 2004).

Federal Acknowledgment

In any discussion of the federal acknowledgment (or recognition) of non-federal Indian communities, California is well represented. In Southern California, for example, there are Juaneño and Chumash Indian groups that have been seeking acknowledgment for one decade or more. Acknowledgment, of course, brings with it provisions and benefits under several federal laws and provides for the creation of trust lands (reservations, etc.). It is true that a number of non-federally recognized Indian communities hope to be able to develop a casino as part of securing acknowledgment.

Renée A. Cramer, ***Cash, Color and Colonialism: The Politics of Tribal Acknowledgment*** (Norman: University of Oklahoma Press, 2005)

This volume explores the acknowledgment process in its historical, legal, and social context. The author discusses how the process itself impedes progress. She emphasizes the need to understand three contexts in order to comprehend the problems of the process: 1) growth of casino interests since 1988 (when the National Indian Gaming Regulatory Act was passed); 2) prevalence of racial attitudes concerning Indian identity, and 3) the colonial legacy of federal Indian law. She explores two cases to show how the process works: the Mashantucket Pequot (CT) and the Poarch Band of Creeks (AL). Author is a Political Scientist at California State University Long Beach.

Sara-Larus Tolley, ***Quest for Tribal Acknowledgment: California's Honey Lake Maidus*** (Norman: University of Oklahoma Press, 2005).

This Indian community lives in northeastern California. Tolley, who as an anthropologist working for many years with the Maidus, recounts their efforts. These Indians gained some funding to move ahead, and submitted their request in 2001.

Mark Edwin Miller, ***Forgotten Tribes: Unrecognized Indians and the Federal Acknowledgment Process*** (Lincoln: University of Nebraska Press, 2004).

The volume recounts the efforts of four tribes: the Mashantucket Pequot, the Timbisha Shoshone, United Houma, and the Tiguas of Ysleta del Sur Pueblo. The author interviewed key officials at the Branch of Acknowledgment and Research of the BIA. He reveals "how the acknowledgment procedures fail tribes, (and sometimes cause them inordinate toil and turmoil) by applying one standard to all." The reviewer contended that the author did not examine the 'messier,' or more difficult tribes that have been denied recognition. Miller concludes, and I quote from the review, that "Keeping tribes from being acknowledged is the actual *intent* of the process, as it always has been." (*see review in Amer. Ind. Cult. & Res. J.L.*, 28:4 (2004): 153-55.

Philip Laverty, "The Ohlone/Costanoan-Esselen Nation of Monterey, California Dispossession, Federal Neglect, and the Bitter Irony of the Federal Acknowledgment Process," *Wicazo Sa Review*, 18:2 (Fall 2003): 41-77.

This article presents a sketch of the Ohlone/Costanoan-Esselen Nation of Monterey County, California, focusing on the making of the tribe's federally unacknowledged status. Consisting of over four hundred fifty enrolled members, the Ohlone/Costanoan-Esselen Nation (hereafter OCEN, Esselen Nation, or Esselen) is currently petitioning to clarify its status as an American Indian tribe through the federal acknowledgment process (FAP) administered by the Branch of Acknowledgment and Research (BAR), Bureau of Indian Affairs (BIA). A history of junctures between federal action and acknowledgment of this community and instances of governmental neglect fostered the dispossession of tribal lands.

For members of the Esselen Nation, the bitter irony of the federal acknowledgment

process, which requires evidence of a continuous, distinct, politically active tribal community, is that the Indian Service Bureau acknowledged their tribal community as the "Monterey Band" in 1905-6, 1909, and 1923, but failed to establish the federal trust and fiduciary relationship with it as required by Congress. The Indian Service Bureau's failure to do so has abetted the theft of Esselen lands, making it more difficult for the Esselen to persist as a tribal community. Furthering their official erasure, anthropologist Alfred Kroeber declared Esselen and Costanoan peoples "extinct" in 1925. Kroeber's assessment notwithstanding, Bureau of American Ethnology linguist and anthropologist John Peabody Harrington conducted fruitful research with ancestors of the contemporary Esselen/Costanoan people during the 1920s and 1930s, recording over eighty thousand pages of notes that document the persistence of an Indian community in Monterey

Les W. Field, **"Unacknowledged Tribes, Dangerous Knowledge: the Muwekma Ohlone and How Indian Identities Are 'Known,'" *Wicazo Sa Review*, 18:2 (Fall 2003):79-94.**

The author analyzes a very specific case : the history of the Ohlone peoples of the San Francisco Bay Area and their petition for federal recognition as the Muwekma Ohlone Tribe. As a cultural anthropologist, working as tribal ethnologist for the Muwekma Ohlone Tribe, the approach has been to show the role played by anthropologists and anthropological knowledge in Ohlone history. Early in the twentieth century, the work of anthropologists helped to legitimate the disenfranchisement of Ohlone peoples; in the early twenty-first century, the author uses anthropology instead to support the Muwekma Ohlones' current acknowledgment petition. Consequently, the treatment of these histories is directed toward both Ohlones and anthropologists, their past and present intersections, and their future trajectory.

Samuel R. Cook, **"The Monacan Indian Naion: Asserting Tribal Sovereignty in the Absence of Federal Recognition," *Wicazo Sa Review*, 17:2 (Fall 2002): 91-116.**

In the spring of 1997, the Virginia Assembly passed a law allowing all Virginia Indians to have the racial designation on their birth certificates and other vital documents changed to read "Indian," as opposed to "Negro," without having to pay requisite administrative fees. How many Virginia Indians came to be classified as "Negroes" in decades past is a complicated story that will be addressed later in this article, but the act of having their legal identity (or at least the right to self-identification) restored was a landmark symbol of good faith on the part of the state government. What is most significant, however, is the fact that the impetus for this legislation came largely from Virginia Indians themselves. Previously, officials in the Virginia Office of Vital Statistics had agreed to change the racial designation of Indians requesting such alterations, but they refused to acknowledge that their office had historically been responsible for deliberate alterations of vital records, effectively denying Virginia Indians the right to identify as anything other than "Negro." Thus, any Indians wishing to have their racial designation properly restored on vital records would have to pay the eight-dollar administrative fee. Such a fee may seem a pittance under other circumstances, but for Virginia Indians it was a belligerent symbol of "legal racism and documentary genocide" in Virginia. ² Hence, a

grassroots movement among Virginia tribes to lobby for legislation removing such bureaucratic screens that obscured past injustices ultimately resulted in an official act that was tantamount to an apology from the General Assembly. At the forefront of this movement was the Monacan Indian Nation.

E. Richard Hart, **“Federal Recognition of Native American Tribes: the Case of California’s Amahm Mutsun,”** *Western Legal History*, 16 (Win/Spg. 2003): 39-84.

Public Law 280 & Related

Mark R. Scherer, ***Imperfect Victories: The Legal Tenacity of the Omaha Tribe, 1945–1995***, Lincoln: The University of Nebraska Press, 1999.

The author examines how the Nebraska Omaha Tribe confronted changes in federal Indian policy at the grassroots level during the second half of the twentieth century.

Particular attention is given to the Omaha's encounter with Public Law 280, which authorized state jurisdiction in Indian Country, their experience before the Indian Claims Commission, and prolonged litigation to regain control over 11,000 acres of land located on the east side of the Missouri River in Iowa. In each of these issues, the author concludes that the Omahas won an imperfect but significant legal victory that strengthened tribal self-determination.

Hawaii: For Comparative Review

Some scholars contend that the word *Indian* has generic meaning and that Hawaiian, Aleutian, Eskimo/Inuit can be subsumed under it, without renaming the Bureau of Indian Affairs, the Bureau of Native or Indigenous Affairs. See my earlier discussion and its sources: “The Special Circumstances of Native Hawaiians,” in “Not All Aboriginal Territory is Truly Irredeemable,” *American Indian Culture & Research Journal*, 24:1 (2000): 150-53. Note footnotes 118-119 and the legal writings of Prof. Jon Van Dyke, Univ. of Hawai’i at Manoa.

Jennifer L. Arnett, **“The Quest for Hawaiian Sovereignty: An Argument for the Rejection of Federal Acknowledgement,”** 14 *Kan. J.L. & Pub. Pol’y* 169 (fall 2004).

Originally called the Sandwich Islands, the Hawaiian Islands have a long history of civilization and government. ... Discussions of Hawaiian sovereignty entail a choice among self-governing structures: a completely independent Hawaii under the exclusive or predominating control of Hawaiians; limited sovereignty on a specified land base administered by a representative council but subject to United States Federal regulations; legally-incorporated land-based units within existing communities linked by a common elective council; or a 'nation-within-a-nation' on the model of American Indian nations. ... This position strives for a fuller vision of sovereignty -- international independence and recognition as a political entity separate from United States control. ... Federal recognition gives tribe members access to benefits and services reserved by the federal government

especially for recognized Indian groups. ... The lack of a formal relationship between a tribal government and the United States also deprives that tribe of recognized authority over its own people and, without the federal government's recognition as a sovereign, they lack the status to "truly claim their Indian heritage." ... Before the introduction of standardized procedures, the federal government and the Department of the Interior controlled which Indian groups gained recognition as tribes for the purposes of treaty negotiation and land organization.

J. Kehaulani, **"Precarious Positions : Native Hawaiians and U.S. Federal recognition,"** *The Contemporary Pacific*, 17:1 (Spring 2005): 1-27.

This essay examines the politics of the controversial proposal for US federal recognition for Native Hawaiians. It explores a range of historical and legal issues that shed light on the multiple claims that constitute the complex terrain of Hawaiian sovereignty politics. The article provides a historical overview of the events that impact the current situation and then discusses a particular set of contemporary conditions that serve as key elements in catalyzing widespread support for federal recognition—namely, the implications of the recent US Supreme Court ruling in *Rice v. Cayetano* and subsequent legal challenges to Native Hawaiian programs and funding by the U.S. government. It also highlights difficulties with the promise of federal recognition as a solution to "the Hawaiian problem" by looking at lessons from Indian Country, Native Alaska, and the Pacific—especially the U.S. unincorporated territories. Finally, the essay explores the independence movement as an alternative to domestic dependent nationhood.

Free Stew & Oven Bread Feed:

Immediately following the Native Pride March

COMMUNITY COOKS NEEDED FOR STEW & OVEN BREAD FEED ON FRIDAY–
SEPTEMBER 28, 2012

Food Supplies will be provided.

Cooks will need to deliver food items to the Facility BldgKitchen by 5:30 PM.

Volunteer Servers Needed

Please call Kellie Harry @ Language Program, 329-8396.

Nation Indian Week Volunteers September 24-28, 2012

Volunteers Needed During National Indian Week Indian

ROUND DANCE TIME

Open Invitation

All Hand Drum Singers Welcome!!

RSIC Clinic @ 7:00 PM

Thursday, September 27, 2012

Immediately Following the Eagles Wings Performance at 6:30 PM

REMINDER:

Please encourage your youth to participate in as many youth activities available to them during this week!

Monday, Poetry Contest @ 6 PM– 34 Reservation Road
Tuesday, Youth Hand Drum Contest, @ 6 PM– 34 Reservation Road
Wednesday, Storytelling, @ 6 PM– Library
Friday, Kids Olympics, @ 3-5 PM- Anderson Park
Tuesday-Friday, Kahnee Making, @ 6- Library

The language program needs volunteers that will be able to help cook for the free stew and frybread feed. If you or anyone you know is interested, please call Kellie at the Language Office 329-8396. We also need storytellers, round dance singers, and participants to walk in the Native Pride March. Thank you.

Would you like to see what electric vehicles (EVs) are all about from the people who already own and drive them? Local EV club will be offering free rides 'n drives in Chevy Volts and Nissan LEAFs at National Plug In Day in September! Plus a special Tesla Roadster ride/drive raffle--wow!

We are pleased today to introduce, EduVine. EduVine is a self-guided, interactive educational folk art curriculum based on the idea that you learn about yourself...

You're Invited to attend National Plug In Day, Reno!

A Tailpipe Free, Tailgate Party!

The Electric Auto Association of Northern Nevada and partnering organizations are pleased to present:

National Plug In Day on Sunday, September 23, 2012, at Idlewild Park, in Reno, from 10:00 a.m. to 2:30 p.m.

- They'll be dozens of electric vehicles (EVs) on hand, many of which you'll be able to ride in or drive for free--in a no sales pressure environment!
- EVs on display will include bicycles, scooters, motorcycles, and of course, both converted as well as name brand electric cars.
- There will be a very special raffle for three opportunities to test drive a 0 to 60 in 3.9 seconds, 240 mile all electric range, Tesla Motors Roadster--WOW!
- Over a dozen (mostly) nonprofit booths will feature charging equipment demonstrations, bicycles, public transportation and car pooling information and all sorts of other alternative transportation options.
- Additionally, other area nonprofits will be on hand to discuss regional air quality, engineering opportunities for young professionals, renewable energies and much more!
- Mayor Bob Cashell has officially proclaimed Sept., 23, 2012 as National Plug In Day in Reno and the Mayor urges, "all citizens and residents to take this opportunity to learn about plug-in electric vehicles and their benefits to the City of Reno at National Plug In Day in Idlewild Park on this day."



INTER-TRIBAL COUNCIL OF NEVADA, INC.

October 29 - November 1, 2012

47TH ANNUAL CONVENTION

**Tribal/
State
Liaison**

**Inter-Tribal
Emergency
Response
Commission**



**Child Care
Development Fund**

**Native
Workforce
Development**



JOHN ASCUAGA'S

NUGGET

SPARKS, NV

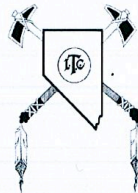


**Head
Start**

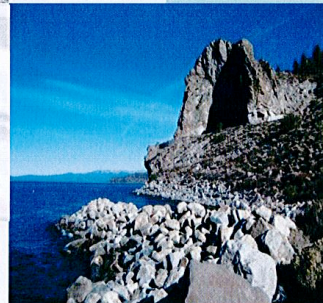


**Women
Infant
&
Children**

**ITCN
Statewide
Native American
Coalition**



**ITCN Court
of Appeals**



**Administration
on Aging**

**Domestic
Violence**



**Phone:
775-355-0600
Fax:
775-355-0648**



INTER-TRIBAL COUNCIL OF NEVADA, INC.



Administration on Aging

ITCN PROGRAMS:

Program Description:

Promotes the delivery of home and community-based supportive services, including nutrition services and support for family and informal caregivers, to Native American, Alaskan Native and Native Hawaiian elders.

Child Care Development Fund

Program Description:

The Child Care Development Fund is a child care subsidy program, serving families with children 12 years of age or younger. Children must be of Native American descent, and parents must be employed full-time, or enrolled in an educational or job training program. Childcare fee reimbursements are based on the family's size and net income.

Domestic Violence

Program Description:

Provides assistance to victims of domestic violence, sexual assault, elder abuse, child abuse, and dating violence. Services offered; emergency shelter, food, clothing, transportation, legal assistance, and assistance with completing applications for services.

Head Start

Program Description:

Head Start provides children with activities that help them grow mentally, socially, emotionally and physically. Apply now! Space is limited. Head Start will be recruiting door-to-door in an area near you. Services are available for children with disabilities.

Inter-Tribal Emergency Response

Program Description:

The purpose of the ITCER is to perform duties specified in the Superfund Amendments and Reauthorization Act of 1986 (SARA), and to increase Tribal Emergency Management capacity through an all-hazards approach.

ITCN Court of Appeals

Program Description:

The mission of the Inter-Tribal Court of Appeals is to review cases on appeal from the Tribal Courts and to resolve disputed issues in accordance with the Traditional Indian values, including justice and fairness.

Native Workforce Development

Program Description:

The purpose of the program is to develop academic, occupational and literacy skills; to increase competitiveness in the workforce; to promote economic and social development; and to achieve personal and economic self-sufficiency for Native American, Alaska Native and Native Hawaiian individuals residing in the State of

Statewide Native American Coalition

Program Description:

Nevada Statewide Native American Coalition is a drug prevention organization committed to developing, promoting, and implementing statewide strategies, policies and programs that will reduce illegal drug use, drug addiction, drug related injury and death.

Tribal/ State Liaison

Program Description:

The Tribal/State Liaison is responsible of the coordination of mining issues and other environmental activities between Nevada Tribes and NDEP. The Liaison sponsors environmental workshops, training, and develops, cultivates, and enhances working relations between Nevada Tribes and NDEP.

Women Infant & Children

Program Description:

WIC is a supplemental food and nutrition program for low-income pregnant, breastfeeding, and postpartum women and children under age five who have a nutritional risk. WIC provides its participants with healthy foods and the knowledge and opportunity to make healthy choices through nutrition education and breastfeeding support.

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