

**Journal #2695**

**from sdc**

**10.08.12**

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***JOB OPENING: Engaging Veterans with Disabilities in National Service***

[Carolyn Harry](#) shared a [link](#) Columbus Day: "Teachers..please do not perpetuate the untruth. It serves no purpose other than creating a mindset that is blocked, that says its ok to listen to one voice over another, whose opinion counts, and whose does not matter. Lets be the change agents!!! Please watch, repost, and don't be afraid to teach the truth. Imagine the wave of change we can create one classroom at a time..30 minds at a time...exponentially.."

**[Columbus Day](#) [www.youtube.com](http://www.youtube.com)**

Hear the real facts about the slave trading war criminal and his genocide of the Native Americans (NOT Indians)

[Carla Eben](#) I wanna go to Alcatraz on Thanksgiving for Sunrise Ceremony...mom put it on her bucket list...

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***G2E 2012: TRIBAL GAMING EXECS MARK REGULATORY ACT'S 25TH ANNIVERSARY***

The evolution of tribal gaming since passage of the Indian Gaming Regulatory Act is obvious. Multimillion-dollar resorts dot the landscape in many states, replacing the original bingo halls housed in run-down trailers. The act will turn 25 in October 2013.

<http://erj.reviewjournal.com/ct/uz3688753Biz14696866>

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**About Nevada Dream Tags**

**Where the money goes**

"All money received by the nonprofit organization from the proceeds of the Dream Tag raffle, less the cost of the Dream Tags purchased by the nonprofit organization and any administrative costs charged by the Community Foundation of Western Nevada, must be used for the preservation, protection, management or restoration of [game](#) and its habitat, as determined by the Advisory Board on Dream Tags."

**How it works**

- Similar to Super Tags, Super Raffles, and "Hunt of Lifetime" in other Western States; open to Nevada residents and non-residents eligible.

- First purchase a \$10 Resource Enhancement Stamp (RES) online or at NDOW offices to “buy-in” to the raffle. Then you can purchase an unlimited number of raffle tickets for \$5 each (sold online only).
- 5 Dream Tag species in 2012 – deer, antelope, desert (Nelson) bighorn sheep, California bighorn sheep and elk.
- Designate which species you want on each raffle ticket – you can buy as many as you want for as many species as you want.
- Raffle benefits “the preservation, protection, management, and restoration of game and its habitat, as determined by the Advisory Board on Dream Tags.”
- The raffle process is online – winners will be notified and names publicized on web.
- The more raffle tickets you buy, the better your chances of winning.
- Buy a Resource Enhancement Stamp and raffle tickets on behalf of your family members and friends, as gifts, for birthdays, etc.
- Waiting periods do not apply.
- Raffle winners must be eligible for hunting license to be issued a Dream Tag.
- Winners who have not purchased a hunting license already will receive a complimentary hunting license – the non-profit organization buys that and the tag for them.
- Return a drawn tag if you win a Dream tag of same species, and get your bonus points and your tag fee back.
- Dream Tag winners can hunt anywhere in the state, but still must follow all other rules for weapon class and seasons for that weapon
- Non-hunters can purchase the \$10 Resource Enhancement Stamp as a way to contribute to wildlife.
- The fees for the Resource Enhancement stamp and raffle tickets are nonrefundable.

### **Laws**

[Click here](#) to learn about the species, species class, unit groups, season dates, and quotas read CR 12-04 [Click here](#) to learn more about how the Dream Tags system works read NRS 502.219

### **Public Hostings**

Next meeting of the Advisory Board on Dream Tags is November 8, 2012, at 2 p.m. Location to be announced.

### **Grants**

The Dream Tags Charitable *Fund* is now offering an “open” request for proposal; that means you may submit a proposal at any time. The Advisory Board will consider proposals at their scheduled meetings throughout the year. For questions, additional information, or an electronic copy of the application, contact Tracy at the Community Foundation of Western Nevada, 775-333-5499.

The Dream Tags Charitable Fund provides funding to engage Nevadans in wildlife conservation by focusing donated funds to restore resilience in at-risk Nevada habitats with strategic collaborative projects for sustained impact that supports the preservation, protection, management or restoration of wildlife and its habitat. To be considered for funding, project proposals must demonstrate measurable impact in accordance with this purpose.

Applicants must be registered 501(c)(3) nonprofit agencies, nonprofit educational institutions, or governmental entities. Projects must be performed in Nevada. [DreamTagsFund OpenRFP](#)

<http://nvdreamtag.org/>

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

## NCET Bootcamp Webinars

NCET is pleased to announce a new series of FREE semi-monthly webinars, featuring interviews and conversations on a wide variety of business topics.

### Turning Dreams into Profits Thursday, Oct 18: 9 10 am

Are you an entrepreneur or thinking of becoming one? Join us for this lively discussion where we will cover everything from coming up with a good idea to figuring out and finding the people you want to work with. This conversation will be all about how to build a business from the ground up.

Our featured speaker will be Liz Christoffersen of Empower Consulting Group.

Liz is the new breed of turnaround specialist, combining strategic consulting with talent development to drive performance. After more than two decades of experience as a keen strategic planner, seasoned COO, and top flight sales coach, Liz founded Empower Consulting Group to integrate her passion for business coaching and leadership development with strategic consulting. Her  touch has yielded  results, including more than doubling sales within two years. (Read more about Liz [here](#))

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NCET webinars are free, but you must register in advance. Each webinar is limited to 50 participants, so register now!

Each NCET webinar is 60 minutes long with 45 minutes of learning and 15 minutes for Q&A.

For call details or to suggest a topic, please contact Liz Christoffersen at [liz@go2ecg.com](mailto:liz@go2ecg.com).

NCET Members receive access to the archived recording and presentations as a membership benefit.

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### **\*The Life and Death of an Australian Hero Whose Skin Was the Wrong Color** Wednesday, 03 October 2012 By [John Pilger](#), [Truthout](#) | Op-Ed

Arthur Murray died the other day. I turned to Google Australia for tributes, and there was a 1991 obituary of an American ballroom instructor of the same name. There was nothing in the Australian media. The Australian newspaper published a large, ritual image of its proprietor, Rupert Murdoch, handing out awards to his employees. Arthur would have understood the silence.

I first met Arthur a generation ago and knew he was the best kind of trouble. He objected to the cruelty and hypocrisy of white society in a country where his people had lived longer than human beings had lived anywhere. In 1969, he and his wife Leila had brought their family to the town of Wee Waa in outback New South Wales and camped beside the Namoi River. Arthur worked in the cotton fields for a flat rate of A\$1.12 an hour. Only "itinerant blackfellas" were recruited for such a pittance; only whites had unions in the land of "fair go." Having not long been granted the vote, the First Australians were still not counted in the national census - unlike the sheep.

Working conditions in the cotton fields were primitive and dangerous. "The crop-sprayers used to fly so low," Arthur told me, "we had to lie face down in the mud or our heads would've been chopped off."

"The insecticide was dumped on us, and for days we'd be coughing and chucking it up," he said. In 1973, a Sydney University study reported its "astounded" finding of fish floating dead on the surface of the Namoi River, poisoned by the "utterly mad, uncontrolled" level of spraying, which continued.

Arthur and the cotton-chippers made history. They went on strike, and more than 500 of them marched through Wee Waa. The Wee Waa Echo called them "radicals and professional troublemakers," adding that "it is not fanciful to see the Aboriginal problem as the powder keg for Communist aggression in Australia." Abused as "boongs" and "niggers," the Murrays' riverside camp was attacked and the workers' tents smashed or burned down.

Although food was collected for the strikers, hunger united their families. Leila would wake before sunrise to light a wood fire that cooked the little food they had and to heat a 44-gallon drum, cut in half lengthways, and filled with water that the children brought in buckets from the river for their morning bath. With her ancient flatiron, she pressed their clothes so that they went to school "spotless," as she would say.

The enemies Arthur and his comrades made were the Australian equivalent of those standing in the way of Martin Luther King's civil rights campaigners in the United States. They were the police, local politicians, the media. "Who in the town was with you?" I asked Arthur. He thought for a while. "There was a chemist," he said, "who was kind to Aboriginal people."

"Mostly we were on our own."

Soon after the cotton workers won an hourly rate of A\$1.45, Arthur was arrested for trespassing in the grounds of the Returned Servicemen's Club. His defense shocked the town: it was land rights. Australia was, above all, Aboriginal land, he said.

On June 12, 1981, Arthur and Leila's son, Eddie, aged 21, was drinking with some friends in a park in Wee Waa. He was about to leave for Sydney, where he was confident he would be selected to play for the Redfern All Blacks Rugby League team set to tour New Zealand. At 1:45 PM, he was picked up by the police for nothing but drunkenness. Within an hour, he was dead in a cell, with a blanket tied round his neck. At the inquest, the coroner described police evidence as "highly suspicious" and records were found to have been falsified. Eddie, he said, had died "by his own hand or by the hand of a person or persons unknown." It was a craven finding familiar to Aboriginal Australians.

Everyone knew Eddie had too much to live for.

Arthur and Leila set out on an extraordinary journey for justice for their son and their people. They endured the ignorance and indifference of white society and its multi-layered political and judicial bureaucracies. They finally won a royal commission, only to see the royal commissioner, a judge, suddenly appointed to a top government job in the critical final stages of the hearing. They eventually won the right to exhume Eddie's body, and suffered terribly in the process, in order to prove the true cause of death, and they proved it: his sternum had been crushed by a blow while he was alive. And they reaffirmed how common their story was. "They're killing

Aboriginal people," Leila told me, "just killing us." Today, Aborigines are imprisoned at five times the rate of blacks in apartheid South Africa, and their suffering in custody is widespread.

In 2000, the New South Wales Police Minister, Paul Whelan, met Arthur and Leila in his office in Sydney and ordered an investigation by a specialist unit, the Police Integrity Commission. He promised them that this "would not be the end of the road." There was no serious inquiry and the minister retired to his elite stud farm. He has returned none of my calls.

Leila could not read, yet this remarkable woman memorized almost every document and judgment. She died in 2004, brokenhearted. Incredibly, Arthur reached the age of 70, when most Aboriginal men are dead by the age of 45. In a typical case this year, CCTV footage in Alice Springs police station showed a policewoman cleaning blood off the floor while a stricken Aboriginal man was left to die. "Australia," said Prime Minister Julia Gillard on September 26, "deserves a seat at the top table of the United Nations because it embodies the very ideals of the UN." No country since apartheid South Africa has been more condemned by the UN for its racism than Australia.

When I last saw Arthur, we walked down to the Namoi riverbank and he told me how the police in Wee Waa were still frightened to go into the cell where Eddie had died and had pleaded with him to "smoke out" Eddie's spirit. "No bloody way!" he told them.

Peace to all their spirits; justice to all their people.

*With thanks to Simon Luckhurst, Roderic Pitty & Robert Cavanagh*

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In today's excerpt - **stealing famous art** brings the challenge of overcoming heightened security measures as well as the difficulty of selling an easily identifiable work.

Often, the motive is to provide collateral for a large drug deal:

"Theft of really valuable art has strongly romantic connotations, enhanced in literature and film. The narrative builds on the nineteenth-century tradition of the gentleman thief, such as Adam Worth, and on accounts of well-known losses -- whether the Mona Lisa from the Louvre in 1911, the Goya from the National Gallery in 1961 (fifty years later to the day), the Vermeer from Kenwood in 1973 or the loss of the Rembrandt from Dulwich Picture Gallery, stolen four times between 1966 and 1983 (the most stolen work of art in the world). The invention of mysterious, avaricious collectors such as H. G. Wells's Captain Nemo or world-threatening criminals like Ian Fleming's Dr No feeds into the immediacy with which film conveys the thrill of a brilliantly orchestrated theft, whether Topkapi or The Thomas Crown Affair. This is the context for some audacious thefts of recent years, in which the loss of the two late Turner paintings in Frankfurt in 1994 appears as part of a sequence that includes the attack on the Isabella Stewart Gardner Museum in Boston in 1990, the thefts of

versions of The Scream in Oslo in 1994 and 2004, the loss of Cellini's Saliera in Vienna in 2003 and the theft of works by Matisse, Picasso and others from the Musee d'Art Mod-erne in Paris in May 2010.

"Art crime replays its own myths. Many film viewers would admire as a creative challenge the ability to overcome complex security systems, whether in a bank, military facility or a modern museum, and similarly public condemnation of criminal behaviour is reduced if a thief is clever or ingenious. The 'art' of art theft is extensively explored within the genre of detective fiction, and the activity of actual art theft may, in a self-conscious sense, be 'performed' in order to gain kudos in the criminal fraternity. In addition to the physical and logistical battle to prevent unauthorized entry to well-protected properties, combating high-level art theft is a struggle with mythology itself.

"In fiction, the shadowy character of the hidden collector is in the background, and the determined and ruthless detective, male or female, is in the foreground -- pursuing the criminal perpetrators and the precious art. ... But fiction offers a rose-tinted view of serious theft: as exciting, daring and part perhaps of a heroic struggle between good and evil, where the criminal or detective, like an artist, can be portrayed as an 'outsider'. The actual world of organized crime, with its brutal connections to the distribution of hard drugs, prostitution, racketeering, extortion and the sale of illegal weapons, offers a different image that is the truer picture. A common denominator for many high-value art thefts in the past ten to fifteen years has been the potential for stolen works to be used as collateral linked to drug deals. And drug deals invariably relate to extortion, misery and violence.

"The experienced art investigator Peter Watson commented in 2003: 'In fact, truly professional art thieves steal jewelery, which can be recut, or they deal in illegally excavated and smuggled antiquities which have never been photographed before they come to auction and therefore can't be identified and reclaimed. And the clever thief deals in second-rate paintings.'

"Given the considerable risk of being caught, or not being able to pass on stolen paintings with obvious recognition value, like the Turners, there is a genuine puzzle as to why this type of crime is undertaken at all. Making money, combined with a certain level of bravado, is the simplest answer. Because after a successful theft each stolen work of art acquires a new 'value' in the underworld: perhaps only 10 per cent of its commercial value, but still potentially a large sum. This is value that can be utilized as collateral in criminal deals. Such motivation for thieves has significantly increased as the values at the top end of the fine art market

have shown stupendous growth.

"Specialist criminologist Professor John Conklin analyses this financial desire of the 'motivated offender' through the Routine Activities Theory, which breaks theft down into five subcategories. First, there are those who steal art in the hope of selling on to a dealer, either directly or through a middleman or fence -- although this does not generally relate to high-value works, which by definition cannot simply be sold on. Secondly, there are those who are paid to carry it out, who steal on commission. Thirdly, thieves may steal with the intention of ransoming the work to the owner, seeking a buy-back from an insurance company or doing a deal of some indirect kind. And, fourthly, those who steal to keep the work for themselves.

Occasional symbolic or political acts constitute a fifth category. ... The fourth and fifth categories are very rare and seen only occasionally in recent times. It is clearly financial considerations that are uppermost in the minds of most criminals, sometimes with an added element of competition."

Art Theft and the Case of the Stolen Turners Pages: 11-13  
by Sandy Nairne by Reaktion Books Copyright 2011

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[Mountain Lake samples being extracted](#)

**David Perlman, San Francisco Chronicle**

Scientists hoping to **trace 2,000 years of history and environmental change** at the bottom of Mountain Lake in the Presidio began extracting samples of the lake's thick sediments this week just ahead of a long-awaited dredging next month.

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**Monday, October 15, 2012  
5:00 PM at Native American Rights Fund  
1506 Broadway, Boulder, CO**

**Robert J. Miller, Professor, Lewis and Clark University, & Author of  
"Reservation Capitalism": Economic Development in Indian Country**

Professor Miller (Eastern Shawnee) is a prominent scholar in American Indian law. Before joining the faculty at Lewis and Clark Law School, Miller clerked on the U.S. Court of Appeals for the Ninth Circuit, and practiced at Stoel Rives and Hobbs, Straus, Dean & Walker. Chief Justice of the Court of Appeals of the Grand Ronde Tribe, Miller also serves as a judge for other tribal courts.

He will speak about his new book ***Reservation 'Capitalism': Economic Development in Indian Country*** (Praeger 2012) and sign copies.

***Reservation "Capitalism": Economic Development in Indian Country*** supplies the true history, present-day circumstances, and potential future of Indian communities and economics. It provides key background information on indigenous

economic systems and property rights regimes in what is now the United States, and explains how the vast majority of native lands and natural resource assets were lost. The book focuses on strategies for establishing privately and publicly owned economic activities on reservations and creating economies where reservation inhabitants can be employed, live, and buy the necessities of life, thereby enabling complete tribal self-sufficiency and self-determination.

**Review** - *"Robert Miller delivers first-rate advice on the politics, law, and economics of reservation development. Indian nations — indeed, all nations — can learn from this book's insights. . . . Robert Miller has pulled together an impressive range of scholarly theory, real world experiences of Native leaders, and data. As a result, this book provides a mountain of sound advice to tribal, state and federal policymakers. The advice is delivered without apology by an author who lives and respects his subject."*

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### **[www.huffingtonpost.com](http://www.huffingtonpost.com)**

[www.huffingtonpost.com](http://www.huffingtonpost.com)

[With election season in full swing, Columbus Day around the corner, and people waving their flags for American Democracy, I thought it might be good to shed light on some interesting historical facts about our republic.](#)

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The [Office for Victims of Crime](#) (OVC), [Office of Justice Programs](#), within the [U.S. Department of Justice](#) is pleased to announce the **13<sup>th</sup> National Indian Nations Conference: Justice for Victims of Crime**. The Conference will be held December 6 — 8, 2012, on the reservation of the Agua Caliente Band of Cahuilla Indians, California, with the theme, “Strength from Within: Rekindling Tribal Traditions to assist Victims of Crime.” This year's conference is coordinated again by the [Tribal Law and Policy Institute](#) under a grant from OVC.

The purpose of the 13<sup>th</sup> National Indian Nations Conference — the largest U.S. Department of Justice sponsored Indian Nations conference — is to bring together Native American victims, victim advocates, tribal leaders, victim service providers, community volunteers, prosecutors, judicial and law enforcement personnel, family violence and sexual assault specialists, medical providers, social services and mental health personnel, probation/corrections, criminal justice and juvenile justice personnel, as well as federal and state agency representatives to share their knowledge, experiences and ideas for developing programs that serve the unique needs of crime victims in Indian Country.

This year's conference goals are:

1. *Strength from Within: Rekindling Tribal Traditions to assist Victims/Survivors* - Promoting traditional values and incorporating traditional skills in crime victim services; upholding wellness, mentally, physically, spiritually and emotionally; and framing victim services around tribal traditions.
2. *Honoring the Wisdom of the Past* - Understanding historical trauma as a way to heal; enlisting tribal elders as keepers of our tribal histories; and embracing traditional teachings.



3. *Honoring and Listening to Victim/Survivor Voices* - Creating victim-centered/sensitive responses; being inclusive of victim/survivors - particularly those from un-served, underserved, and other populations - to achieve safety, justice and healing; and promoting peer to peer learning opportunities.
4. *Promoting Safety, Justice and Healing* - Justice for victims; justice for all; understanding the various jurisdictional issues particularly those in Public Law 280 states; exercising tribal sovereignty to promote safety and justice for victims; highlighting the resiliency of spirituality and healing in tribal communities; addressing child sexual abuse and education on developing sexual assault programs for victims of child sexual abuse in tribal communities; and including a special emphasis on crime victims within the juvenile justice system and strong support for keeping youth within the community.
5. *Supporting and Educating Tribal Leaders* - Educating and supporting efforts of tribal leaders to achieve accountability and responsibility to victims of crime.
6. *Working in Harmony* - Building the partnerships with federal agencies; Education on the importance of networking and working together in collaboration to strengthen services such as partnering with technology experts; and networking with Native men to address domestic violence and sexual assault.
7. *Sustaining our Legacy* - Developing skills and incorporating cultural approaches to enhance sustainability and measurability; and increasing the accuracy of victimization research.
8. *Healing the Healers* - Ensuring safety and support for service providers.

## **Office for Victims of Crime**

The [Office for Victims of Crime](#) was established by the [Victims of Crime Act of 1984](#) (VOCA) to serve as the federal government's chief advocate for America's crime victims. OVC administers many formula and discretionary grants for programs designed to benefit crime victims, provides training for diverse professionals who work with crime victims, and develops projects to enhance victim's rights and services. OVC is committed to enhancing the Nation's capacity to assist crime victims and to providing leadership in changing attitudes, policies, and practices to promote justice and healing for all victims of crime. OVC works with national, international, state, military, and tribal victim assistance and criminal justice agencies, as well as other professional organizations, to promote fundamental rights and comprehensive services for crime victims.

OVC is committed to:

- Putting victims first
- Enacting and enforcing consistent, fundamental rights for crime victims
- Providing crime victims with access to comprehensive, quality services
- Integrating crime victims' issues into all levels of the Nation's educational system
- Supporting, improving, and replicating promising practices in victims' rights and services
- Ensuring that the voices of crime victims play a central role in the Nation's response to violence

## **Tribal Law and Policy Institute**

The [Tribal Law and Policy Institute](#) (the Institute) is an Indian owned and operated non-profit corporation organized to design and deliver education, research, training, and technical assistance programs which promote the improvement of justice in Indian country and the health,

well-being, and culture of Native peoples. The Institute focuses upon collaborative programs that provide critical resources for tribal court systems, victims assistance programs, and others involved in promoting the improvement of justice in Indian country. The Institute seeks to facilitate the sharing of resources so that Indian Nations and tribal justice systems have access to resources that they can adapt to meet the individual needs of their communities.

This Web site is funded through a grant from the Office for Victims of Crime, Office of Justice Programs, U.S. Department of Justice. Neither the U.S. Department of Justice nor any of its components operate, control, are responsible for, or necessarily endorse, this Web site (including, without limitation, its content, technical infrastructure, and policies, and any services or tools provided).

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**POWWOW Announcements** For further information, visit <http://www.powwows.com/>  
**October 12<sup>th</sup>-13<sup>th</sup> Powwows**

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|--|---|---------------------------|
| <i>San Manuel Powwow</i>                                   | <i>5500 University Parkway</i>                                | <i>San Bernardino, CA</i> |
| <i>Chattahoochee River Park Intertribal</i>                | <i>269 River Landing Rd.</i>                                  | <i>Chattahoochee, FL</i>  |
| <i>3<sup>rd</sup> Annual Running Water Singer Powwow</i>   | <i>3704 Doc Bennett Road</i>                                  | <i>Fayetteville, NC</i>   |
| <i>15<sup>th</sup> Annual NCC Intertribal Powwow</i>       |   | <i>Clarksville, TN</i>    |
| <i>Berkeley Indigenous Peoples Day Powwow</i>              | <i>2151 Martin Luther King Jr. Way</i>                        | <i>Berkeley, CA</i>       |
| <i>25<sup>th</sup> Annual American Indian Gathering</i>    | <i>1 Campus Drive</i>   | <i>Monaca, PA</i>         |
| <i>Gathering of All Nations and Honoring</i>               | <i>S. Union 878</i>   | <i>Winchester, IN</i>     |
| <i>Wolf Den 19<sup>th</sup> Annual Powwow</i>              | <i>Wolf Den State Park, Wolf Den Drive Pomfret Center, CT</i> |                           |
| <i>Nipmuck Harvest Moon &amp; Potluck</i>                  | <i>Nipmuck Reservation, School Street</i>                     | <i>Webster, MA</i>        |
| <i>Santa Fe Days on the Square</i>                         | <i>1102 W. Main St</i>  | <i>Carrollton, TX</i>     |
| <i>Burns Paiute Reservation Day Powwow</i>                 | <i>69660 Egan Road</i>  | <i>Burns, OR</i>          |
| <i>2<sup>nd</sup> Annual Championship Indian Powwow Rd</i> | <i>9333 SW Loop 410 @ Old Pearsall<br/>San Antonio, TX</i>    |                           |
| <i>8<sup>th</sup> Annual Native American Gathering</i>     | <i>14099 Wolf Creek Rd</i>                                    | <i>Brookville, IN</i>     |

**October 19<sup>th</sup> Powwows**

- |   |                            |                      |
|---|----------------------------|----------------------|
| <i>2<sup>nd</sup> Annual F.I.H.A. Homecoming Powwow</i> | <i>17302 N. Dale Mabry</i> | <i>Lutz, FL</i>      |
| <i>Western Navajo Fair 2012 Powwow</i>                  | <i>Fair Ground Rd</i>      | <i>Tuba City, AZ</i> |

Tuba City High School Benefit Powwow Warrior Drive Tuba City, AZ

Yadkin Valley Intertribal Powwow 2012 Ft. Hamby Park 1534 South Recreation Rd.  
Wilkesboro, NC

Tennessee State Powwow Long Hunter State Park Nashville, TN

8<sup>th</sup> Annual Hunting Moon Powwow Potawatomi Bingo Casino Milwaukee, WI  
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**Funding Opportunities announcement (HUNAP)**

**Community-Based Participatory Research Initiative in Reducing & Eliminating Health**

**Disparities Dissemination Phase (R24):** The goal of this initiative is to support the implementation and dissemination of evidenced-based interventions designed to reduce health disparities using a community-based participatory research approach. *Applications are due October 10, 2012.*

**Rural Health Network Development Planning Program:** To promote the development of integrated healthcare networks in order to expand access to and improve the quality of health care services. Networks can include community partners, i.e. social service agencies, faith-based organizations, mental health agencies, charitable organizations, educational institutions, employers, local government agencies. *Applications are due October 15, 2012.*

**HIV Care Program Part A HIV Emergency Relief Grant Program:** This grant provides direct financial assistance to an Eligible Metropolitan Area or a Transitional Grant Area that has been severely affected by the HIV epidemic. Grants assist in developing or enhancing access to a comprehensive continuum of high quality, community-based care for low-income individuals and families with HIV. *Applications are due October 22, 2012.*

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**JOB OPENING: Operation ABLE Community Training Associate – Engaging Veterans with Disabilities in National Service**

The Training Associate III for the Institute for Community Inclusion will manage all aspects of training, technical assistance activities and related product development focusing on the engagement and support of veterans with disabilities in national service and volunteerism. The Training Associate will help to manage Operation ABLE Community (formerly Operation: VETS SERVE), work with the National Service Inclusion Project team and national partners to develop curricula and conduct training, provide technical assistance and consultation locally and nationally to a wide range of AmeriCorps and Senior Corps programs, Wounded Warrior Transition Unit staff and Veterans groups with a focus on improving policies and practices to ensure the successful engagement and support of veterans with disabilities in national service programs.

For further details and to apply please go to: <http://umb.interviewexchange.com/jobofferdetails.jsp?JOBID=33791>

For more information please contact: Paula Sotnik, Director [paula.sotnik@umb.edu](mailto:paula.sotnik@umb.edu)

National Service Inclusion Project and Operation ABLE Community Institute for Community Inclusion, University of Massachusetts Boston 888-491-0326 (toll-free voice and TTY)