

Journal #2782 from sdc 2.6.13

IdleNoMore - from the top to bottom of world
Russell Means in the NAACP Image Awards 2013 memorial
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Yosemite's Lyell Glacier may be receding
Really interesting employment opportunities

Idle no more Walmart. Wal-mart selling farmed atlantic salmon.

Length: 5:00

Blood-Kainai Tribe Politics & News's photo.



THE JOURNEY OF NISHIYUU - OTTAWA BOUND! 168 Km SO FAR WALKED, 932 Km TO GO!#IDLENOMORE - MONDAY, JAN. 28th/2013

shared via Stanley Jason George/Paul Seesequasis.

"OUR PRAYERS AND HOPES ARE WITH YOU GUYS! GOOD LUCK."

Kia Ora Mashu White Feather "Indigenous American (Cherokee) and Maori support Idle No More in Wellington, Aotearoa. The next one will be bigger and better !!!! This is for all Indigenous peoples around the world and all our tribal, land and water rights."



It was incredible to see them include Russell Means in the NAACP Image Awards 2013 memorial as the beautiful Gladys Knight sang tribute. This link begins just prior to.

<http://youtu.be/utDvtJI4Yoo?t=2m24s>

Yolo officials troubled by casino tribe's land-trust plan

Darrell Smith, Sacramento Bee

The plans envision new homes, a school and a water treatment plant for a growing population, new buildings to house its government and sites to honor its history and culture.

Paiute Indian Tribe of Utah: History

The Paiute Indian Tribe of Utah, or "PITU" as it is often called, was created on April 3, 1980 by an act of Congress (25 U.S.C. § 761), which resulted in the Restoration Act (public law 96-227). The Tribe consists of five constituent bands: Cedar, Indian Peaks, Kanosh, Koosharem, and Shivwits. These five Bands have independent identities as communities that date back hundreds of years.

The Paiute Indian Tribe of Utah is engaged in the long, slow climb back from near destruction by the invasion of European settlers and Mormon Pioneers. Their numbers, once in the thousands, dwindled to less than 800. Various US Government movements only made things worse.

Prior to 1954, each Band (except the Cedar Band) of Paiutes had its own separate reservation and functioning Tribal government. But Indian policy took a radical step backwards when Utah [Senator Arthur V. Watkins](#), chairman of the [Senate Interior Committee Subcommittee on Indian Affairs](#), promoted passage of Public Law 762 on September 1, 1954, which resulted in the termination of all federal responsibility over Indian tribes. To set an example, Watkins pushed for termination of Utah Indian groups, including the Shivwits, Kanosh, Koorsharem, and Indian Peaks Paiutes. Once a people able to travel over the land with freedom and impunity, they were forced to deal with a new set of unfamiliar laws and beliefs.

Repudiation of this termination policy began in 1970 under [President Nixon](#) and eventually led to the restoration of the federal trust relationship of the five Bands *reorganized* as the Paiute Indian Tribe of Utah.

Thus, while the PITU community itself is only in its second generation of existence, the PITU is actually a confederation of constituent Paiute communities that have been independent for many generations.

The Paiutes have struggled for more than 100 years to obtain a small place to call home and to live free. Still the effort to secure water rights and land to preserve the culture and way of life goes on. Now the Tribe is seeking to rebuild and regain its culture, sovereignty, and autonomy, and provide for its people. The struggle is long and difficult but the Paiute will survive.

Links of Interest: [Utah History To Go: Paiute History](#)

www.utahpaiutes.org

Chief Tecopa to his people: Never forget John Moss

By Bob McCracken – “Nye County History”

Posted on 01 February 2013

In my last column I discussed some observations of life in southern Nye County by Thomas W. Brooks, who wrote about the area in the late nineteenth century.

Brooks was a native of the state of Georgia and claimed to have served with the Confederacy in the Civil War and with General George Armstrong Custer on the western frontier, where he attained the rank of colonel.

He later went on to become a rather well-known and respected mining man in California, Arizona and Nevada. Between 1886 and 1893 he made several trips to southern Nevada and prepared articles for southern Californian newspapers about his travels.

At that time, of course, most of Nevada, including Nye County, remained very much a frontier. When in southern Nevada, the Manse Ranch was his welcoming refuge and headquarters.

In 1893, Brooks published a fascinating article describing an important gathering of Southern Paiute Indians in Pahrump Valley.

At that time, the Southern Paiute occupied a territory stretching from Blythe, Calif., to Ash Meadows in Nevada on the west, north to Cove Fort in Utah, east to the Henry Mountains in eastern Utah, south to Tuba City, Ariz., and west from there to Las Vegas.

Within their vast territory, the Southern Paiute were divided into 16 groups, with each group featuring a number of so-called camps. The Las Vegas group was one of the largest, occupying, in addition to Las Vegas and Pahrump valleys, Goodsprings, Ivanpah, Corn Creek, Indian Creek Valley, Ash Meadows, and Resting Springs.

Brooks first tells of an encounter in the early 1860s between the Southern Paiute in Pahrump Valley and a white man by the name of Captain John Moss, whom he describes as a “frontier adventurer.” It seems that Captain Moss developed a deep relationship with the Pahrump Valley Paiutes to the point where, as Brooks says, his name became “idolized by the whole tribe.”

Brooks says papers given the chief by Moss at that time were “as carefully preserved and as sacredly adhered to as are the translated parchments of Moses of old.”

In 1863, according to Brooks, a treaty was made by Captain Moss between the American people and that group of Paiutes based not on “Christianity, love, fear, or the promise of reward, but upon a conviction of true justice to all men and expedient prosperity in all matters of interest to the Indian as well as to the white man.”

At a mass assemblage the next year, “Moss appointed a new ruler with no less power than a king.” His name was Tom Sa-cre-ti-e.

He “ruled” for a number of years, died of old age, and was succeeded by his brother, Tecopa, who, as high chief, Brooks says, was “an acknowledged honor to the tribe and a monument of

justice.” In 1868 or 1869 a “perpetual peace treaty” between Tecopa and U.S. officers at Camp Cady on the Mohave River was signed.

Tecopa was very successful as a leader, instrumental, among other things, in putting an end to the reign of the “fearless desperado Hos-shutum,” horse shooter or horse killer, and furnished General Crook warriors to fight Apaches in Arizona.

Captain Moss, in the meantime, left the area and traveled to Colorado via Arizona. In Colorado, he was known to be in the big mining town of Leadville and in the San Juan Mountains, where he founded a town called Parrott City.

He moved to Denver, married an “estimable lady of Texas,” and eventually died.

Chief Tecopa was an old man in 1893 when he got word of Captain Moss’s passing. He was deeply saddened and sent runners “far and wide” with word to attend “a sacrifice or burnt offering.” Shoshones, once hostile to the Southern Paiute, were invited. Chief Tecopa’s home site was within the survey bounds of the giant Pahrump Ranch.

Indians assembled there from as far away as Utah, northern Nevada, San Bernardino, the Needles, Muddy, and El Dorado Canyon. Brooks was invited and provided with the same translator Captain Moss had used, Jim Ozphard.

The ceremony began on the 7th of August, 1893. Visitors assembled and greeted one another. All were happy. In the afternoon, Tecopa gave a long speech.

First he remembered important events that had occurred during his reign. He then took up the name of Captain John Moss.

Because the people had lived in observance of the fundamental principles and laws established by Moss and Tecopa’s agency, he said, the people had lived in peace and harmony with the white man.

They benefited economically and could earn 75 cents a day working, have their own cows and horses, clothes to wear and food to eat.

Tecopa pleaded with mothers and fathers to teach their children the name of Moss so it could be handed down for generations.

Tecopa noted that the “high chief,” President Grover Cleveland, had given other tribes horses, blankets, etc., and it was wrong to do so. Tecopa’s tribe, on the other hand, worked and thus earned a good living.

Tecopa’s people, he said, were industrious, honest, and just. On the second day, the program continued with dancing. It went on through the night until sunrise. The third day and night were devoted to rest and sleep.

The fourth day was devoted to social interaction, feasting, and gambling. That night, there was “grand vocal entertainment” that continued until dawn. The next day and night, the fifth, were once again devoted to sleep and rest.

In the meantime, “hundreds of valuable articles, consisting of baskets, trinkets, buckskins, and wearing apparel” had been hung on a rope stretched before Tecopa’s quarters. These gifts from attendees were on exhibit, intended for the “spiritual flame.”

On the sixth day, the 12th of August, “gambling is a leading feature of the day,” Brooks wrote. American games with cards were played and players “bet anything and everything they possess.” An “unusually jubilant spirit” was manifested that night. Boisterous acts of singing, dancing, and playing games were witnessed.

During this time, many animals had been lined up, “unconsciously waiting their end of life.” A great fire was prepared. The articles previously displayed were thrown on the fire as the new day approached.

Then the animals were led one by one before the fire, shot, then roasted in the flames. A gorgeous feast was taken and enjoyed by all.

Then on the new day, Brooks writes, “with a clear conscience at having discharged an important duty and accomplished a great good, by way of obedience to the highest power and expelling all ills and evil spirits from their midst, a fond departure is taken of their Chief Tecopa and they depart for their homes.”

Brooks concludes his description of this important affair in ironic terms. Tecopa, characterized as a “true friend of white men,” was now old and in poor health. Brooks tells us the chief, “without government provisions for the necessities of life,” lamented his poverty and “the ingratitude of a great nation to a poor Indian.”

Special to the Pahrump Valley Times – Chief Tecopa, seen here in an undated photo, led the Southern Paiutes in a massive multi-day celebration to commemorate the life of Capt. John Moss in 1893. The festival took place in Pahrump Valley.

Mapping Conditions

A new interactive tool from the World Resources Institute, called the [Aqueduct Water Risk Atlas](#), maps global water conditions. Companies, investors, governments, or other interested parties, *The New York Times* reported, can track 12 different indicators of water quality from the ecosystem layer to the groundwater-supply layer.

Water as Power

Every gallon of fuel pumped into cars [requires 13 gallons of water](#). That central fact highlights a blog by *National Geographic*’s Sandra Postel underscoring the importance of the water-energy nexus in U.S. biofuel production and major transfer and desalination projects.

Where Beer Flows like Water

Beer is [cheaper than water](#) in most restaurants in the Czech Republic. But the Czech health minister is trying to change that, *The Wall Street Journal* reports, and meeting some resistance. *(Remember when the signs en route to Goshute read “Gas/Wine.....50 cents/gallon” ?! I have pics.*

sdc)

People of Timbuktu save manuscripts from invaders bigstory.ap.org

TIMBUKTU, Mali (AP) — For eight days after the Islamists set fire to one of the world's most precious collections of ancient manuscripts, the alarm inside the building housing the repository blared. It was an eerie, repetitive beeping, a cry from the innards of the injured library that echoed around...

Yosemite's Lyell Glacier may be receding [David Perlman, San Francisco Chronicle](#)

Yosemite's famed Lyell Glacier has stopped moving downhill and may actually be shrinking - another probable sign that the world's climate is warming, scientists report.

Report says dam removal good for Klamath salmon

Jeff Barnard, Associated Press

A federal report says removing four hydroelectric dams on the Klamath River in Oregon and California and restoring ecosystems will produce a big increase in salmon harvests and boost farm revenues.

EMPLOYMENT OPPORTUNITIES (HUNAP)

Employer: NICWA **Job Title:** **Community Development Specialist for Child**

Welfare**Application Deadline:** February 15 **Salary:** **\$47,000-60,000 Levels II and III**

Location: **Portland, OR**

Responsibilities: The community development specialist for the National Indian Child Welfare Association is responsible for mobilizing and assisting Indian communities and programs to respond to issues faced by Indian children in the child welfare system. The following specific responsibilities must be carried out:

- Ensures accurate, timely and effective consultation and/or training is provided to all requests for technical assistance from specific sites as well as other agencies, clients, funders, and other NICWA staff on issues such as Indian child welfare and child abuse and substance abuse prevention and intervention
- Supports tribal and urban Indian communities in finding effective technical assistance to design, develop, and improve services and outcomes for Indian children and adolescents and their families
- Ensures the community development efforts made by this position are shaped by and responsive to the community served
- Ensures community awareness on these issues is continuously promoted through written materials and/or public presentations

Duties:

1. Responds to requests for technical assistance and training in issues related to Indian child welfare, appropriately assesses the need, coordinates and/or provides the consultation or training, and arranges follow up activities as needed in a timely fashion
2. Arranges consultant faculty to provide technical assistance and training, negotiates scheduling and costs, coordinates their travel or makes sure arrangements are made for them, and maintains ongoing working relationship with each trainer
3. Coordinates site planning for provision of technical assistance and training and other meetings related to the project, including preparation of agenda and meeting/conference flyers, and coordination of registration, presenters, evaluation process, and reports

4. Assists in the design, development, and implementation of project evaluations; monitors effectiveness of technical assistance and training with current project recipients; and maintains evaluation records
5. Prepares reports and other documents as required by any contract
6. Authors a variety of written materials including reports, technical assistance documents, curriculum, articles, proposals, etc., in a professional and timely manner
7. Makes presentations on community development issues and provides child-related information to conference and meeting audiences in a professional manner
8. Works with fiscal manager to develop project budgets and monitors monthly financial reports for current projects
9. Performs other duties as assigned, such as representing NICWA on various internal and external teams and committees and participates in development activities.

Qualifications:

1. Has demonstrated knowledge of Indian child welfare, the Indian Child Welfare Act, and related areas
2. Has experience working in tribal communities and/or urban Indian settings
3. Has masters degree in social work or related human services field and at least two years of experience in the field or equivalent specialized experience
4. Has strong organizational skills
5. Has strong project management skills
6. Has strong knowledge of tribal cultures (i.e., values, principles, etc.), Indian and mainstream public social service systems, and policy structure
7. Has ability to work in a team environment, both in leadership and peer relationships
8. Has ability to meet with, solicit cooperation of and deal effectively with people at various levels, e.g., clients, program directors, tribal representatives, trainers, consultants, etc.
9. Has demonstrated use of analytical and planning skills
10. Has ability to act as a broker of services using skills such as negotiating, mediating, consensus building
11. Has demonstrated ability to communicate both orally and in writing in an effective, professional and timely manner
12. Can capably operate a variety of office equipment, such as computer, photocopier, printer, etc.
13. Able to travel approximately 50% of work year

Application:

E-mail resume, cover letter, at least six professional references, and salary history to Carmen Farmer, carmen@nicwa.org, fax to (503) 222-4007, or mail to NICWA, 5100 SW Macadam Ave, #300, Portland, OR 97239

Employer: Faculty of Arts – University of British Columbia **Location:** Vancouver
Job Title: Endangered First Nations/Aboriginal Language Documentation, Conservation, and Revitalization (Assistant Professor)

Application Deadline: Review of applications will begin February 19, 2013

Description:

The First Nations Languages Program in the Faculty of Arts at the University of British Columbia invites applications for a tenure-stream faculty position at the rank of Assistant Professor in the field of Endangered First Nations/Aboriginal Language Documentation, Conservation, and Revitalization.

Applicants are expected to have a Ph.D. at the time of appointment (or to have progressed to the

point where completion of the Ph.D. is imminent) in a discipline directly relevant to the documentation, conservation, and revitalization of endangered languages, cultures, and Indigenous knowledge systems. Applicants will demonstrate a record of or clear potential for excellent research, teaching, curriculum development, publication, and student supervision. Applicants will also have a strong commitment to mentoring Aboriginal students, and a history of success in ethical engagement and respectful collaboration with Aboriginal communities, organizations, and/or institutions. Experience in curriculum development for and/or the teaching of endangered languages would be an asset, as would expertise in information, archival, and/or museum studies.

The successful candidate will be expected to maintain an active program of research, teaching, and service. In addition to teaching in the core curriculum of the First Nations Languages (FNLG) program, the position involves the opportunity to develop additional FNLG curriculum related to capacity-building in research skills, language fluency, and pedagogical applications for endangered language maintenance and/or revitalization; the mentoring and research supervision of students at all levels from a diversity of disciplines; coordination with other programs and initiatives at UBC related to Indigenous peoples, as well as liaison with other institutions, organizations, and community-based initiatives involved in endangered language documentation and conservation provincially, nationally, and internationally. Responsibilities entail close collaboration with the Language and Culture Department of the Musqueam Indian Band under the established terms of the UBC-FNLG ethical protocols, as well as the negotiation of new collaborative relationships with other BC Bands and/or BC Aboriginal organizations working towards language reclamation and sustainability.

For more information about the First Nations Languages program, please consult our web site at: <http://fnlg.arts.ubc.ca>. For information about UBC's Aboriginal Strategic Plan and the broader context for Indigenous studies at UBC, please visit: <http://aboriginal.ubc.ca>.

Application:

Post applications to: Dr. Patricia A. Shaw, Professor and Chair , First Nations Languages (FNLG) Program 1866 Main Mall (Buchanan A240) Vancouver, British Columbia, V6T 1Z1 Canada or E-mail applications to: [<patricia.a.shaw@ubc.ca>](mailto:patricia.a.shaw@ubc.ca)

Employer: Faculty of Arts – University of British Columbia **Location:** Vancouver

Job Title: Chair, First Nations Languages Program

Application Deadline: Review of applications will begin February 19, 2013

Description:

The Faculty of Arts at the University of British Columbia invites applications for a tenure-stream faculty position in the field of First Nations Language Documentation, Conservation, and Revitalization. Appointment at an advanced rank (Associate Professor or full Professor) will be considered, and candidates with experience in institutional collaboration with Indigenous communities are strongly encouraged to apply.

Applicants should have a Ph.D. at the time of appointment in a discipline directly relevant to the documentation, conservation, and revitalization of endangered languages, cultures, and Indigenous knowledge systems; a record of or clear potential for excellent research, teaching, publication, and student supervision; a strong commitment to mentoring Aboriginal students and community practitioners and teachers; and a history of success in ethical engagement and respectful collaboration with Aboriginal communities, organizations, and institutions. Experience in curriculum development for and/or the teaching of endangered languages would be an asset, as would expertise in computational methods for database analysis and archiving.

The successful candidate will be expected to have an active program of research, a deep understanding of pedagogy in diverse contexts, and a commitment to service at and beyond

UBC. The position involves: teaching in the core curriculum of the First Nations Languages (FNLG) program to both UBC students and community participants; a commitment to capacity-building pedagogy and the development of additional curriculum; the mentoring and research supervision of students and community practitioners; and the ability to compete successfully for funding opportunities for First Nations language documentation and sustainability initiatives, especially those supporting community capacity-building in research skills, language fluency, and pedagogical applications. Responsibilities entail close collaboration with the Language and Culture Department of the Musqueam Indian Band under the established terms of the UBC-FNLG protocols, as well as liaison with other programs and initiatives at UBC related to Indigenous peoples, and liaison with other post-secondary institutions, endangered language organizations, and community-based initiatives provincially, nationally, and internationally. In addition to these essential responsibilities, the successful candidate will be responsible for the administrative context of the program.

For more information about the First Nations Languages program, please consult the web site at: <http://fnlg.arts.ubc.ca>. For information about UBC's Aboriginal Strategic Plan and the broader context for Indigenous studies at UBC, please visit: <http://aboriginal.ubc.ca>.

Application to:

Geraldine Pratt, Associate Dean, FNLG CHAIR Search Committee

c/o Judy Barry

Office of the Dean, Faculty of Arts, UBC, Buchanan A240 - 1866 Main Mall

Vancouver, British Columbia, V6T 1Z1 Canada

<http://www.arts.ubc.ca/>

Employer: University of North Carolina at Pembroke

Job Title: Founding Director, Southeast American Indian Studies Program

Application Deadline: Review of applications will begin March 1, 2013.

Location: University of North Carolina at Pembroke

Job Description:

Building on an existing foundation of academic research and programming for Southeast Indigenous peoples and cultures, the Founding Director will lead the Southeast American Indian Studies program toward its future as the premier school for the study of the Southeast Indigenous peoples and cultures: the School for Southeast American Indian Studies at UNCP.

- The Founding Director will be responsible for the integration of existing entities, such as UNCP's American Indian Studies Department and Native American Resource Center, with the SAIS program.
- The Founding Director will be responsible for the creation of new initiatives, such as a digital archive and an Elder in Residence program.
- The Founding Director will work with the Office of Advancement to raise funds to further the goals of the SAIS program.
- The Founding Director will be responsible for establishing a National Advisory Board for the SAIS program in collaboration with the SAIS Implementation Committee.
- The Founding Director will meet regularly with the SAIS Implementation Committee and the National Advisory Board to expand the reach of the SAIS and further the goals of the program.
- The Founding Director will also work to establish and strengthen relationships with tribes of the Southeast, with academic institutions and with state and federal entities to promote and enhance the SAIS program.
- The Founding Director will be responsible for establishing reporting on program

4. Makes the arrangements for the executive director, confirms negotiated fee, and follows up with necessary documents to confirm the executive director's participation
5. Arranges travel for the executive director, ensuring to the best of his or her ability that he encounters little or no problem and that travel expenses are kept reasonably low
6. Confidentially handles travel and reimbursements
7. Stays up to date about executive director's various roles, major project tasks, key contacts, travel preferences, ongoing meetings, and filing system (both electronic and hard copy)
8. Keeps executive director's schedule and contact records updated; acts as scheduler; and guards executive director's time by knowing which appointments are critical, important, routine, or can wait or be handed off to someone else
9. Monitors executive director's voicemail and email accounts and assists in management of email: identifies urgent messages that require executive director's immediate attention, responds to some messages, and forwards other messages to NICWA staff for follow-up
10. Reminds the executive director of what is coming up the next day and any deadlines, e.g., what he might need for a breakfast meeting or early conference call
11. Ensures that the executive director is not double-scheduled; that he has time to eat, connect with people, and go to staff gatherings; and also protects his personal time
12. Prepares materials that executive director needs for each meeting (PowerPoint presentation, handout, or briefing materials); ensures time is reserved in advance if executive director needs to prepare for meetings or produce new materials.
13. Stays informed about all elements for executive director's travel, e.g., how many business cards he needs, how much cash he needs to carry, where his lodging is in proximity to any meetings, and how long it takes to get to the airport (building in time for meals, etc.)
14. Briefs the executive director on new people he is meeting with, prepares talking points, and reminds the executive director to appreciate staff, thank donors, and take breaks
15. Makes the executive director's life easier, productivity higher, and anxiety lower.
16. Enters and updates various project data into the NICWA database, ensuring accurate and timely entries; also runs requested reports from the database
17. Performs general administrative and secretarial functions, such as word processing, disseminating materials, setting up conference calls, broadcast faxing and/or e-mailing, photocopying, filing, and scanning with accuracy and in a professional and timely
18. Other duties as assigned, including participation on various internal teams

Qualifications:

This position requires the following qualifications to perform the above duties and carry out the above responsibilities:

1. Associate or bachelor's degree in business management, business skills and/or secretarial services, human resources management, or social services, or equivalent specialized experience for a minimum of three years
2. Has strong working knowledge of Indian culture, Indian Country, tribal social service systems, and tribal government structure
3. Has demonstrated strong organizational skills and ability to manage multiple tasks and conflicting deadlines
4. Is detail-oriented, a strong proofreader, and capable of writing routine letters and preparing briefing materials with editing proficiency with excellent grammatical skills
5. Proactive, e.g., providing executive director with the folders he will need for meetings and collecting folders from his after meetings, organizing them, and noting any follow-up needed, any billing information, future appointments, etc.
6. Respects confidentiality, has good judgment, and has a strong personality, e.g., is candid and willing to voice his/her opinion when appropriate

7. Cares about NICWA's mission, seeing the organizational necessity of keeping the executive director healthy and sharp to be effective in his roles
8. Is able to anticipate the executive director's needs for additional appointments (e.g., fundraising) in travel locations and works with other departments to coordinate those meetings
9. Has demonstrated the ability to communicate both orally and in writing in an effective and timely manner
10. Has the ability to work in a team environment, both in leadership and peer relationships
11. Can capably operate a variety of office equipment, such as a computer, LCD projector, teleconference phone, photocopier, scanner, printer, postage meter, etc.
12. Can capably use Microsoft Word, Excel, and Outlook and has the ability to be trained to capably use other software programs, such as PageMaker and Access
13. Has ability to move 25-30 lb. items
14. Has ability to travel approximately 10%-20% of the work year

Application:

E-mail resume, cover letter, at least four professional references, and salary history to Carmen Farmer, carmen@nicwa.org, fax to (503) 222-4007, or mail to NICWA, 5100 SW Macadam Ave, #300, Portland, OR 97239 Open until filled.

Job Title: Director, Iroquois Indian Museum **Application Deadline:** Open Until Filled
Salary: Salary is dependent on qualifications and experience. Director has the option to increase salary pending successful fund-raising efforts. Vacation and health benefits are provided.
Location: Howes Cave, NY

Job Description:

The Director is the chief executive officer of the Iroquois Indian Museum, responsible for providing leadership and administrative oversight by maintaining the strategic vision of the museum and carrying out a plan of work to achieve the museum's mission, profitability and growth. As an individual excited about and equipped with the knowledge and demonstrated experience that will advance the Museum through new approaches to marketing and supporting the Museum's collections, the Director:

- Is responsible for cultivating relationships with donors, staff and board members; revenue generation and fundraising; public relations and community outreach; staffing and operations; and planning and coordinating educational programming.
- Assumes managerial responsibility for the museum in administration, curation, educational programs, operations and support, through specialized training in one or more of the disciplines relevant to the Museum's mission to collect and interpret in the field of Iroquois art, culture, and society.
- Serves as the liaison between the IIM Board of Trustees and the museum staff, communicating the goals, policies and strategic vision of the Board while protecting the interests of the museum's collections, programming and staff, as well as the Iroquois communities.
- Works with board members on policy-making, managerial duties, and budgetary matters, and prepares a variety of special reports as requested by board members.
- Supervises and coordinates the work of staff members and volunteers in matters of acquisition, preservation, research, interpretation, exhibitions, education, public programs, daily operations, and financial management.

Required Qualifications:

- The successful candidate for the Director position must demonstrate the following Leadership Competencies:
- Experience in grant writing and management; expertise in fundraising with donors, corporations and foundations in support of exhibitions, endowments and public programs; and strong understanding of non-profit management and organizational finance and management.
 - Skills in new approaches to publicizing and growing museum programming, social media and web marketing.

- Work history that exemplifies the highest standards for museum exhibitions and programming, research, education, public outreach, and service.
- Ability to implement policy established by the governing body of a museum or other cultural institution, and to work with that body to develop and implement long-range and annual strategic goals and plans.
- Prior management and/or other leadership experience in a museum or other cultural institution, including the ability to supervise diverse staff and volunteer/student workers.
- Capacity to deal effectively with stakeholders from varied backgrounds (members and Board, Iroquois leaders and community, artists, educators, philanthropic groups, politicians, media and tourism representatives).
- Specialized training in one or more disciplines relevant to implementing the mission and goals of the IIM (Iroquois or Native American Studies, Anthropology, History, and/or Museum Studies), or equivalent work or life experience.
- Excellent communications skills, including experience in inter- or cross-cultural communication.

Preferred Qualifications:

The successful candidate for the Director position should possess the following credentials, skills and attributes:

- Bachelor's Degree or Master's Degree in a relevant discipline (history, museum studies, anthropology, Native American studies, business or museum administration) or related disciplines.
- 3-5 years' experience in museum administration and facility management.
- Broad knowledge of Iroquois/Haudenosaunee history and culture.
- Demonstrated experience with website development and social media, especially as used in museums and educational settings.
- Collaborative and outgoing personality, strategic thinking, fostering innovation and change; achievement-oriented with the ability to multi-task, function independently and in a team environment.

Application:

Review of applications will begin immediately and will continue until the position is filled. Interested applicants should send the following in a single file: (1) a letter of intent, addressing the Required and Preferred Qualifications listed, (2) an updated resume or curriculum vita, and (3) a list of three professional references to:

IIMDirectorSearch@gmail.com.

Job Title: Substance Abuse Counselor/Case Manager **Department:** Native American LifeLines

Supervisor's Title: Counselor/Case Manager **Location:** W. Roxbury, MA

Deadline: Open until filled

Compensation: Compensation will be determined at the time of hire, and reviewed periodically by Native American LifeLines.

Job Summary: Provide counseling to substance abusing clients, their families & significant others in individual & group sessions; participate in community events & other health related activities. Provide case management services to all assigned clients, regular communication (verbal & written) with source of referral regarding progress on individual treatment, goals; prepare clinical notes and record of contacts, assist with other office operations as requested.

Education and Qualifications:

- Bachelor's degree preferred in counseling, psychology, social work, or related discipline or a minimum of 5 years experience conducting substance abuse counseling.
- Licensed Alcohol and Drug Counselor (LADC) preferred. At a minimum, must have (or be in process of obtaining) a Certified Alcoholism and Drug Abuse Counselor (CADAC) certification.
- Must maintain approved licensure as defined by the Massachusetts Board of Substance Abuse Counselor Certification throughout the duration of employment.

Essential Duties:

- Provide individual and group counseling to clients with substance use disorders with moderately complex problems as defined by standard treatment criteria.

accordance with the established grievance procedure.

-The CD will ensure compliance with the agency's policies for fee establishment and collections. Clients' fee agreements will be reviewed and signed within 30 days of intake and within 7 days of any change. In concert with the Executive Director, the CD is authorized to negotiate a lower fee for sliding scale clients as long as financial need is documented. The CD will review fee collections on a monthly basis by examining billing cards.

-The CD will follow organization policies as directed, and other duties as assigned to contribute to the overall operation and profitability of the organization.

-Other duties as assigned.

Resumes and cover letters to:

Elizabeth Greywolf, NAL Recruitment, 2077 Centre St., W. Roxbury, MA 02132; or email: esgreywolf@hotmail.com (If sending electronically, please indicate "NAL position" in subject line.)
