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Premiere of HIDDEN CAVE

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Key wildlife refuge is hit hard in Klamath Basin's water wars

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Paiutes marched to Ft. Tejon

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Saying "please" and "thank you"

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Guns and Consequences

Dad in Indian Child Case Seeks Oklahoma Adoption

A New blow to Native sovereignty

Service Project in Beautiful Glacier National Park, Montana

Just in!:

We invite you to join us for the world premiere of **HIDDEN CAVE**.

Premiere Date: Thursday, July 11, 2013 Time: 7:00 PM

Location: Churchill County Museum, 1050 South Maine Street, Fallon, NV 89406
Winter Carrera (WRPT), Producer

Formed roughly 21,000 years ago under the tumultuous waves of Pleistocene Lake Lahontan, Hidden Cave was sealed from access until the indigenous people who lived in the Carson Sink in western Nevada 3,800-3,500 years ago discovered it. Rediscovered in the 20th century, archaeological excavators in the 1940s, 1950s and the late 1970s uncovered a plethora of items stored or "cached" within the depths of Hidden Cave. Tools, weaponry, basketry and food caches were some of the items found and provided archaeologists with vital clues about desert lifeway's in the Hidden Cave area. Since then, Hidden Cave has become an important cultural site within the Fallon, Nevada community and around the world. Filming on a next generation RED digital cinema camera, HIDDEN CAVE captures the majestic splendor and stunning beauty of this premiere archaeological site, all while interwoven with cultural perspectives by the descendants of the original inhabitants and archaeological perspectives by world-renowned researchers.

This documentary film is a collaborative production produced by @One Digital Media Technology in the Mathewson-IGT Knowledge Center at the University of Nevada, Reno, Bureau of Land Management, Churchill County Museum and the Nevada Department of Transportation. Location interviews were filmed with archaeologists from the American Museum of Natural History, Nevada State Museum and Far Western Anthropological Group, Inc. Cultural interviews were filmed with Fallon Paiute-Shoshone leadership and members.

<http://hiddencave.wordpress.com/news>

Winter Carrera is a Media Production Producer in @One located in the Mathewson---IGT Knowledge Center at the University of Nevada, Reno. Prior to becoming the producer for the Hidden Cave documentary, she worked on the award winning short film Derby Kings (co---producer, production manager) and the Travel Channel's Food Wars (associate field producer).

Other notable productions she has worked on are National Geographic TV' Naked Science: Earthquake Swarm; Ancient Sea Monsters (camera and production assistant) and Discovery Studios' Curiosity (lighting production assistant). Carrera is a member of the Walker River Paiute Tribe and produces photography through her tribally owned business TOMOC Productions.

She holds a BA in Anthropology at the University of Nevada, Reno.

EZLN, National Indigenous Congress support Yaqui highway blockade, water rights

The struggle of our Yaqui Relatives in Mexico and support from EZLN

Alianza Indigena Meeting - Saturday, July 13, 2013 - Santa Rosa Library - 10 AM

United Nations International Day of the World Indigenous Peoples - Friday, August 9 and Saturday, August 10, 2013 Alianza Indigena Sin Fronteras Community Event - Global Justice Center - 225 E. 26 Street - City of South Tucson - 8 AM - 5 PM

Yaqui blockade highway near Vicam Pueblo, Sonora [Censored News](#)

The Zapatistas' EZLN and National Indigenous Congress of Mexico are standing in solidarity with Yaqui who have blockaded a main highway in Sonora, to protest the theft of their water from Rio Yaqui, by way of the Independence Aqueduct.

"We demand the immediate cancellation of the arrest warrants and fabricated charges against members of the Yaqui Tribe and condemn the criminalization of their fight."

"The Rio Yaqui has historically been the bearer of the continuity of culture and ancestral territory of the Yaqui," said the EZLN and National Indigenous Congress. *Read full statement in Spanish:*

Comunicado del CCRI-CG del EZLN y el Congreso Nacional Indígena en solidaridad con la Tribu Yaqui

[Lawmakers create Klamath water task force](#) [Associated Press](#)

The governor and members of Oregon's congressional delegation have created a task force to find solutions to the water problems of the Klamath Basin.

[Key wildlife refuge is hit hard in Klamath Basin's water wars](#)

Scott Learn , The Oregonian

Normally, the honks and calls of thousands of ducks, grebes and egrets clustering at the Lower Klamath National Wildlife Refuge make it hard to talk over the racket.

Water squeeze in Oregon's Klamath Basin pits ranchers against tribes, both with strong ties to the land **Scott Learn, The Oregonian**

A summer evening on Jim and Caren Goold's front porch. The river meanders through their cow pasture, a curly blue ribbon framed by foothills dotted with ponderosa pine. And, yes, the cattle are lowing.

Jenna Cavelle

For some, the festivities around July 4th are about independence. For the Paiute, all freedoms were lost 150-years ago after being "invited to a July 4th bbq celebration" by white settlers. By July 11th 1863 it was clear they had been tricked when 908 Paiute were marched to Fort Tejon following the decision of the American government to create public land laws allowing for the official takeover of...See More



— with [Kathy Jefferson Bancroft](#), [Sage Andrew Romero](#), [Jackie Velasquez](#), [Harry C Williams](#), [Craig Bernard](#), [Donna Vasquez](#), [Kris Hohag](#), [Bryana Kee](#), [Ron Napoles](#), [Alan Bacock](#) and [Nichole Lomaintewa](#).

HOUSE TOSSES ASIDE ANOTHER BID TO CLOSE OUT YUCCA MOUNTAIN

A second effort to water down a pro-Yucca Mountain bill in the House of Representatives was squashed on Wednesday.

<http://erj.reviewjournal.com/ct/uz3688753Biz17644645>

HECK FAILS TO MORE QUICKLY BOOST SECURITY AT NUCLEAR INSTALLATION IN NEVADA

The House on Wednesday turned away a request to speed the installation of a new \$14 million security system around a key complex at the Nevada National Security Site.

<http://erj.reviewjournal.com/ct/uz3688753Biz17643597>

TITUS QUERIES DOE ABOUT NUCLEAR WASTE REGULATION CHANGES

Rep. Dina Titus peppered the Department of Energy with more questions Wednesday about nuclear waste plans for its Nevada landfill.

<http://erj.reviewjournal.com/ct/uz3688753Biz17643094>

In today's encore selection -- **saying "please" and "thank you"** is not a universal custom -- there are societies such as the Inuit, where it is not the case. In fact it first took hold in Western society during the commercial revolution of the sixteenth and seventeenth

centuries as evidence of the democratization of society -- our desire to view everyone as equals. Before that, saying please and thank you was a way to show deference to a lord or master. "Thank you" derives from "think," and it originally meant, "I will remember what you did for me"-- and "please" is short for "if you please," "if it pleases you to do this":

"Consider the custom, in American society, of constantly saying 'please' and 'thank you.' To do so is often treated as basic morality: we are constantly chiding children for forgetting to do it, just as the moral guardians of our society -- teachers and ministers, for instance -- do to everybody else. We often assume that the habit is universal, but ... it is not. Like so many of our everyday courtesies, it is a kind of democratization of what was once a habit of feudal deference: the insistence on treating absolutely everyone the way that one used only to have to treat a lord or similar hierarchical superior.

"Perhaps this is not so in every case. Imagine we are on a crowded bus, looking for a seat. A fellow passenger moves her bag aside to clear one; we smile, or nod, or make some other little gesture of acknowledgment. Or perhaps we actually say 'Thank you.' Such a gesture is simply a recognition of common humanity, we are acknowledging that the woman who had been blocking the seat is not a mere physical obstacle but a human being, and that we feel genuine gratitude toward someone we will likely never see again. None of this is generally true when one asks someone across the table to 'please pass the salt,' or when the postman thanks you for signing for a delivery. We think of these simultaneously as meaningless formalities and as the very moral basis of society. Their apparent unimportance can be measured by the fact that almost no one would refuse, on principle, to say 'please' or 'thank you' in just about any situation -- even those who might find it almost impossible to say 'I'm sorry' or 'I apologize.'

"In fact, the English 'please' is short for 'if you please,' 'if it pleases you to do this' -- it is the same in most European languages (French *s'il vous plait*, Spanish *por favor*). Its literal meaning is 'you are under no obligation to do this.'

'Hand me the salt. Not that I am saying that you have to!' This is not true; there is a social obligation, and it would be almost impossible not to comply. But etiquette largely consists of the exchange of polite fictions (to use less polite language, lies). When you ask someone to pass the salt, you are also giving them an order; by attaching the word 'please,' you are saying that it is not an order. But, in fact, it is.

"In English, 'thank you' derives from 'think,' it originally meant, 'I will remember what you did for me' -- which is usually not true either -- but in other languages (the Portuguese *obrigado* is a good example) the standard term follows the form of the English 'much obliged' -- it actually does mean 'I am in your debt.' The French *merci* is even more graphic: it derives from 'mercy,' as in begging for mercy; by saying it you are symbolically placing yourself in your benefactor's power -- since a debtor is, after all, a criminal. Saying 'you're welcome,' or 'it's nothing' (French *de rien*, Spanish *de nada*) -- the latter has at least the advantage of often being literally true -- is a way of reassuring the one to whom one has passed the salt that you are not actually inscribing a debit in your imaginary moral account book. So is saying 'my pleasure' -- you are saying, 'No, actually, it's a credit, not a debit -- you did me a favor because in asking me to pass the salt, you gave me the opportunity to do something I found rewarding in itself!' ...

"All of this is a relatively recent innovation. The habit of always saying 'please' and 'thank you' first began to take hold during the commercial revolution of the sixteenth and seventeenth centuries -- among those very middle classes who were largely responsible for it. It is the language of bureaus, shops, and offices, and over the course of the last five hundred years it has spread across the world along with them. It is also merely one token of a much larger philosophy, a set of assumptions of what humans are and what they owe one another, that have by now become so deeply ingrained that we cannot see them."

Debt: The First 5,000 Years by David Graeber by Melville House Pages: 122-124
Hardcover ~ Release Date: 2011-07-12

[Echo Sky at Stewart Fathers Day Pow Wow](#) www.youtube.com
[Jammin out for the finals of James Johnson grass dance special](#)

Guns and Consequences

By Christopher Brauchli, The Human Race 06 July 13

The unexpected always happens. — Common saying

It could be called the rule of surprising consequences. On December 14, 2012, Adam Lanza, accompanied by an assortment of weapons, burst into the Sandy Hook school in Watertown, Connecticut and killed 20 children and staff. Following the tragedy the Connecticut legislature took steps to lessen the likelihood that such an event would repeat itself. On April 3, 2013, with bi-partisan support, the Connecticut legislature passed [Senate Bill No. 1160](#), entitled: "An Act Concerning Gun Violence Prevention and Children's Safety." Under the terms of the bill, certain guns can no longer be sold in that state. Included among them is the Bushmaster XM15, the type of AR-15 rifle that Adam used to kill. It bans the sale of gun magazines that hold more than 10 rounds. (Adam had 10 magazines loaded with 300 rounds. It only took 154 rounds plus one from a Glock pistol for him to kill 20 of his victims. When it was all said and done he would have had 146 left over for another day had he not killed himself instead.)

On April 4, 2013, Connecticut's governor Dan Malloy signed the bill into law. On April 11, 2013, PTR industries, a gun maker that manufactures, among other things, the now banned Bushmaster XM15, [announced](#) that it was leaving the state in protest over the new law. In June 2013, the company moved its operation to South Carolina where there haven't been any massacres that would cause that state's residents to be nervous about guns.

On July 12, 2012, James Eagan Holmes went into a Century movie theater in Aurora, Colorado, during a midnight screening of The Dark Night Rises. Like Adam Lanza, James was armed with a variety of weapons that served him well. He killed 12 people and wounded 70 others. The legislature and the governor responded. In March 2013 two laws were passed that went into [effect](#) July 1, 2013. The first requires universal [background checks](#) on all gun sales and transfers and requires gun buyers to pay for those checks. The second limits the size of gun magazines to no more than 15 rounds. Those laws were signed by Governor John Hickenlooper on March 20, 2013. (Three other laws dealing with guns were signed by the governor in May 2013.) The Colorado legislation was opposed by all the Republicans in the legislature. Prior to passage of the bills, Magpul Industries, a firm that manufactures 30-round magazines and other firearm accessories, announced that if the gun legislation being considered by the state legislature were to pass, it would move its manufacturing facilities to a different state. As of this [writing](#) it has not announced a new location for its facilities but has indicated that it still plans to leave the state. HiViz Shooting Systems, a Colorado firearms company, has announced that it is moving to Laramie, Wyoming.

All of the foregoing notwithstanding, the most surprising consequence of the new law in Colorado has nothing to do with losing manufacturers. It has to do with the [state of Colorado](#)

losing counties. Unlike the manufacturing companies, counties cannot pull up stakes and leave Colorado. They are fixed geographically within that state. The next best thing they can do, they hope, is secede from the state of Colorado. And that is what the county commissioners of Weld County, a rural county in northern Colorado, have proposed. The commissioners are motivated not only by their dislike of what the Colorado legislature has done with respect to guns but with other legislation passed by the legislature affecting agriculture and oil and gas development.

The new state that the three elected county commissioners in Weld County, Colorado have proposed to create by secession is to be called North Colorado. The commissioners have met with representatives from six other Colorado counties and those counties have expressed an interest in participating in the process. The Weld County commissioners are Republicans. Republicans are normally concerned about high costs of government. Although the process of seceding will be expensive and substituting two states for one state will greatly increase the cost of governance, the commissioners are not worried about those expenses if they can have a separate state. And they may also be taking comfort in the thought that one expense no one will have to incur is the expense of redesigning the American flag. That is because in early 2013, a petition bearing the signature of 125,746 Texans was sent to the White House seeking permission for Texas to secede from the union. The request was turned down by the administration. Given recent events in the Texas legislature the administration might want to reconsider. Should that happen the flag would not have to be changed. The star that used to represent Texas would now represent North Colorado, a nifty solution since North Colorado would presumably have the same political leanings as the state it replaced.

The controversey continues.....

[Dad in Indian Child Case Seeks Oklahoma Adoption](http://abcnews.go.com) abcnews.go.com

[The biological father of an American Indian child who is the center of a custody suit that went to the U.S. Supreme Court has now filed to adopt the child in Oklahoma. The Post and Courier of Charleston \(<http://bit.ly/171EAVp> \) reports that Dusten Brown and other relatives filed...](http://abcnews.go.com)

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**A New blow to Native sovereignty**

July 9, 2013

The U.S. Supreme Court further reduced the powers and rights of tribal nations with a decision last month in *Adoptive Couple v. Baby Girl*. In a case involving adoption, a majority of the justices went against past precedent in privileging state law over the protections of the Indian Child Welfare Act, which was passed half a century ago with the intent of counteracting the long pattern of Indian children being removed from their families and tribes through adoption. In the process, the *Baby Girl* case gave a stark view of the attitudes of Supreme Court justices who viewed the case in terms of racial categorizations rather than the sovereign right of the Cherokee Nation to determine tribal membership.

Here, Jeremy Wood outlines the issues in the case and how it fits into a long history of discrimination and oppression inflicted on Native American peoples.

**The U.S. Supreme Court (Scott Lenger)**

VERONICA REMINDS me of my nicopan (grandmother). With both, the state deemed, while they were young children, that their best interests didn't lie with a natural family whose rights it disregarded, nor with a tribal nation whose legitimacy it trivialized.

My nicopan was taken away from her mixed Metis/Cree community in Northwest Saskatchewan and sent to the Duck Lake Indian Residential School. Veronica was sent to South Carolina, to be placed in the adoptive custody of good, wholesome, white parents.

Veronica, [the "baby girl" in the court case \*Adoptive Couple v. Baby Girl\*](#) ruled on by the U.S. Supreme Court last month, is actually a toddler now. She was born in 2009 to Dusten Brown, an enrolled citizen of the Cherokee Nation, and his fiancé Christina Maldonado, a non-Indian Latina woman. The two parted before Veronica was born, in part because of Brown's upcoming deployment with the U.S. Army to Iraq.

In the four months between Veronica's birth and her father's deployment, she lived with Maldonado, who chose to put her daughter up for adoption. She provided an incorrect date of birth for Brown, and her daughter was identified as Latina, with no mention of her eligibility for enrollment in the Cherokee Nation. As such, the infant's nation was never informed, as is their right and the duty of court officials under the Indian Child Welfare Act (ICWA).

Brown was informed days before shipping out to Iraq that his daughter would be moved to the custody of Matt and Melanie Capobianco in South Carolina. At this point, he legally blocked the adoption proceedings and, together with the Cherokee Nation, challenged the legitimacy of the process. Put another way, through legal malpractice, baby Veronica was kidnapped from her nation and moved into the U.S. adoption system.

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VERONICA'S CASE is part of a much longer history. It is the story not only of one child, but a history of many children like Veronica and my grandmother, who were kidnapped and subjected to forced assimilation. These crimes have been cloaked in the rhetoric of education and the welfare of children, but the goal has always been the same, summed up in the unforgettable words of Richard Pratt, superintendent of the Carlisle Indian Industrial School: to "kill the Indian and save the man" (or as it were, the baby girl).

Many of these crimes were the outgrowth of the "civilizing" ideologies this country was founded on. Many of those who carried them out did so with good, if racist intentions, believing they were giving Native children a chance in a superior white America. These people started organizations with names like "Friends of the Indian" and gave money to pay for speaking tours by Indians trained as doctors, engineers and ministers.

The goal of men like Pratt, however, was not to train Indian doctors. Pratt was a military man, a veteran of the Indian wars, who served as a white officer commanding Black cavalymen. He saw his efforts as one more front of those wars.

For him, the goal of Carlisle and the other schools it inspired was twofold: one, to further the removal of a generation of Indian children from connection with their territories and nations in the West, depopulating the latter and opening the former up to white settlement; and two, to transform this generation into a morally, politically and culturally devastated labor force. It was a

school like this in Canada that my nicopan attended--there, she was beaten for speaking Nihiyah or Michif, her languages.

Many more children were removed from their communities and placed into foster and adoptive care, at a rate far exceeding the national average and threatening the demographic integrity of tribal nations across the country. The reasons involved are diverse, ranging from outright colonial racism, to a failure to appreciate tribal family structures that deviated from the Euro-American norm, to the logic of boarding school proponents that adoption would give children more chances.

U.S. government policy was supported and encouraged by various white-dominated grassroots institutions, including church groups. As a result of schools modeled after Carlisle, a generation was raised without family, community, heritage and dignity, and racialized into inferiority. In the words of Louis La Rose of the Winnebago tribe in Nebraska:

I think the cruelest trick that the white man has ever done to Indian children is to take them into adoption court, erase all of their records and send them off to some nebulous family...residing in a white community, and he goes back to the reservation, and he has absolutely no idea who his relatives are, and they effectively make him a non-person and I think...they destroy him.

Congress was finally forced by the Red Power movement of the 1960s to confront this problem.

In 1968, the Association of American Indian Affairs found that throughout Indian Country, 25 to 35 percent of Indian children were removed from their homes--in some states, the figure was as high as 90 percent. Indian children were being adopted out at a rate 16 times the national average. This devastated the integrity of tribal nations, in some cases making their very survival an impossibility.

In response, Congress passed the Indian Child Welfare Act of 1978 (ICWA). During the hearings on ICWA, Chief Calvin Isaac of the Mississippi Band of Choctaw testified:

One of the most serious failings of the current system is that Indian children are removed from the custody of the natural parents by non-tribal governmental authorities who have no basis for intelligently evaluating the cultural and social premises underlying the Indian home life and childrearing...[C]ulturally, the chances of Indian survival are significantly reduced if our children, the only real means for transmission of tribal heritage, are raised in non-Indian homes and denied exposure to the ways of their people.

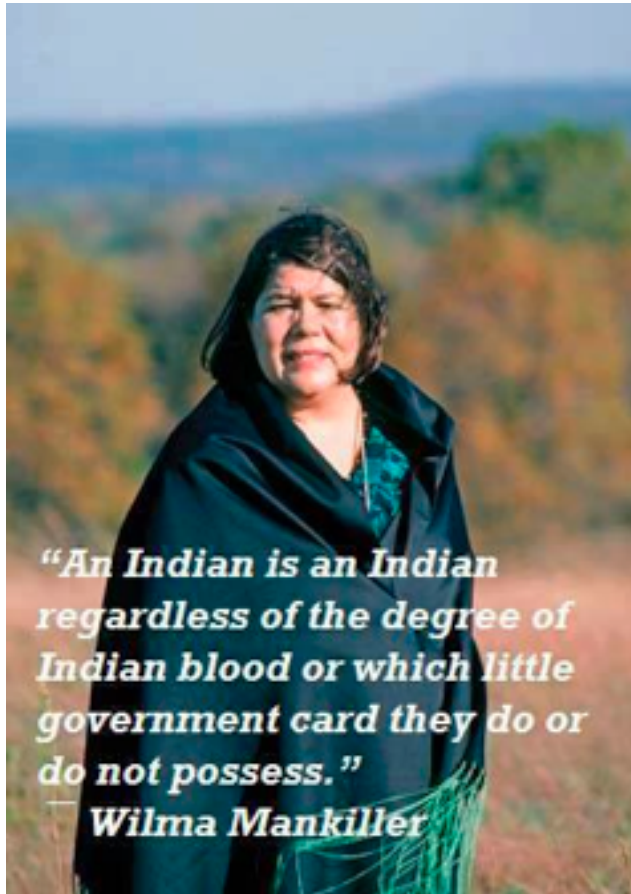
The law gave added protection both to the custodial rights of Indian parents and to tribal communities in establishing a system of adoptive placement preference that would keep children within the tribe, rather than place them with non-Indian families. These provisions took precedence over state law. Since the act was passed, the number of adoptions of Indian children into white family was significantly reduced.

As Charles Wilkinson wrote in his book *Blood Struggle: The Rise of Modern Indian Nations*, "The Indian Child Welfare Act, which Indian people created and which fortifies the futures of



tribes by giving them the tools to protect their children, stands as testament to how Indian leaders have mobilized in order to define and implement priorities."

The Act has been challenged numerous times, including before the Supreme Court, but has always been upheld. Until last month, that is.



FOLLOWING DUSTEN Brown's challenge to Veronica's adoption proceedings, the Charleston County Family Court in South Carolina returned the girl to her father and nation, citing the state's lack of jurisdiction to overrule the protections of ICWA. The South Carolina Supreme Court upheld this decision. It ruled that the Capobiancos' claim that Brown failed to follow South Carolina requirements for maintaining custodial rights didn't overrule Brown's biological rights of paternity under ICWA or Veronica's status as a Cherokee citizen, as defined by that nation's rules of membership.

In its decision, the South Carolina Supreme Court quoted the U.S. Supreme Court's upholding of ICWA in *Mississippi Band of Choctaw Indians v. Holyfield*, where the justices made a very strongly worded rebuttal to the paternalistic rhetoric of Indian child removal. According to the justices then, ICWA recognized that:

where an Indian child's best interests are at stake, our inquiry into that child's best interests must also account for his or her status as an Indian, and therefore, we must also inquire into whether the placement is in the best interests of the Indian child, based on the fundamental assumption that it is in the Indian child's best interest that its relationship to the tribe be protected.

The Capobiancos appealed their case against Brown and the Cherokee Nation to the Supreme Court. By the time the justices heard oral arguments last April, Brown had had custody of his daughter for more than a year, during which time, all government reports characterized him as an adequate, even admirable father. Furthermore, Veronica enjoyed the care of her extended family and the entire nation.

While the case hinged on a legal matter of whether the protections of ICWA came ahead of rules of custody established by state laws, the gave space for the racist biases of both the Supreme Court justices and the lawyers for the Capobiancos to emerge.

According to Chief Justice John Roberts, ICWA didn't apply because Veronica, with 1.2 percent Cherokee blood, was just not Indian enough for him--despite the fact that she more than qualified for Cherokee Nation membership. Roberts even suggested that the legal dispute was akin to him forming his own Indian tribe with membership offered to non-Indians based on its own self-definitions.

But the Cherokee are a sovereign nation with the recognized power to determine their membership requirements, something long recognized under American law. Veronica's Cherokee status is based on that tribal law and her relationship to family and community, not how she fits into a racial category. She can no more be 1.2 percent Cherokee than one can be 1.2 percent American.

In posing his hypothetical scenario, Roberts positioned himself and the Capobiancos in the long history of the U.S. war against Indian sovereignty, and in favor of a system of identity defined by racial categorization.

Throughout the case, the Capobiancos have been supported by friendly media--including the likes of Dr. Phil--and a grassroots campaign calling itself "Save Veronica." It's doubtful that campaign's organizers were aware of their allusion to Pratt's desire to "kill the Indian and *save* the man," but the coincidence is telling. The Capobiancos, along with their supporters like Roberts, hope to "save" Veronica from her nation and her Indianness, citing the lack of legal basis for custody, where earlier such proponents were content enough to cite the dangers of "savagery."

The ugliness of this sentiment was expressed in its most raw form by the attorney for the Capobiancos, who told the justices during oral arguments: "Your decision is going to apply to the next case and to an apartment in New York City where a tribal member impregnates someone who's African American or Jewish or Asian Indian. Even though the father is a completely absentee father, you are rendering these women second-class citizens with inferior rights to direct their reproductive rights and who raises their child.

Settler newspapers used to be full of captivity stories--tales of wild Indians raiding wagon trains and stealing women and children. What has changed here is to re-characterize the victims of Indian violence as other people of color in a multicultural empire.

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BY A 5-4 vote, the justices overruled the lower court's decision and found for the Capobiancos, weakening the protections of ICWA for the first time. According to the majority opinion written

by Justice Samuel Alito, ICWA's recognition of the Indian parent was subject to meeting the qualifications South Carolina state law, which Dusten Brown did not.

Justice Clarence Thomas wrote a concurring opinion that called for the overturning of ICWA itself. Justice Stephen Breyer also wrote a concurring opinion stating that the Cherokee Nation might be able to gain placement preference in adoption, providing some hope that Brown's custody might be protected--but that hope has been weakened, along with ICWA itself.

The Supreme Court majority rejected its own precedent in the *Mississippi Choctaw* case that recognized the priority of Indian status as determined by tribal sovereignty--and ultimately the colonial history of Indian child removal.

This is all part of a much larger attack on tribal nations and Indian people in North America that continues under the radar in the 21st century. Organizing and solidarity is how we will force Congress to pass bills like ICWA that respect tribal sovereignty and mend the historical injustices inflicted on first peoples--and that's how we will force the courts to recognize those laws.

Brian Ward contributed to this article.

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### **Service Project in Beautiful Glacier National Park, Montana**

**Spend five days working in one of the most beautiful of all the nation's parks.** Opportunities are still available. Join us for a week of trail maintenance, nursery and plant work, or census work (counting mountain goats, picas, or loons). We will stay in Apgar Campground as guests of the park during the week, and Ed and Marge Rothfuss welcome us to pitch our tents on their farm near Kalispell before and after our week of service.

#### **Event Details**

**WHO:** Adults willing to work

**WHAT:** Light-heavy duty service (you pick)

**WHEN:** Monday, August 26 – Friday, August 30

**WHERE:** Apgar/Lake McDonald, Glacier National Park MT

**RSVP:** [Here](#), ASAP, no later than July 31

**Questions:** Par Rasmusson, [parasmusson@gmail.com](mailto:parasmusson@gmail.com)

You cover your costs for your own travel to the park and for your own meals; there is no other fee to be on the trip or for camping. This service trip is the week before Labor Day, giving us an extra day to get back home for work if need be. You will love serving here, and we'll have some social, educational, and recreational opportunities awaiting us as well.

We look forward to working with you in The Crown of the Continent!

Par Rasmusson, Sierra Club Service Leader  
Southern Nevada Group of the Toiyabe Chapter