

## ***Journal #4188      from sdc      6.28.18***

*NCAI Webinar Presents Workforce Development Success Stories from Indian Country  
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The Leave No Trace Center for Outdoor Ethics  
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Miss America Organization/Miss Nevada  
Chachalu Museum & Cultural Center  
Indian Country Remembers the Trauma of Children Taken from Their Parents*



<https://www.youtube.com/watch?v=-a-Jjp96J4k>

<https://www.youtube.com/watch?v=TsSt0iwT8hY>

<http://hmong.download/watch?v=AM8gqCZS6Q8>

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## NCAI Webinar Presents Workforce Development Success Stories from Indian Country

- NEA President Dennis Van Roekel delivered a message of hope, collaboration and cultural preservation during the [American Indian/Alaska Native Issues Conference](#). A PBS provocative five-part mini-series and multi-media project that establishes Native history as an essential part of American history.
  - [Find out more](#)
  - [Go behind the scenes](#)
  - [Watch the series preview](#)

### [American Indians/Alaska Natives: Education Issues](#)

The AIAN community faces educational issues similar to other minority groups, including the need for adequate funding for schools serving minority and disadvantaged students

### [American Indians/Alaska Natives: Community Issues](#)

Regaining and maintaining the right of self-determination and governance

### [American Indians/Alaska Natives: Demographics](#)

There are 4 million U.S. citizens who identified themselves as having AIAN ancestry

### [Asian American and Native American Pacific Islander Serving Institutions](#)

The schools receiving the first grants as Asian American and Native American Pacific Islander Serving Institutions

American Indians/Alaska Natives (AIANs) are the indigenous people of this land. While many native people have migrated to different locations, there is archeological evidence of inhabitants on the North American continent for over 10,000 years. Because of this AIANs have a strong attachment to place.

American Indians maintain a unique status as sovereign nations within a nation due to the treaties signed with the U.S. government.

The United States recognizes tribal rights as sovereign in Article 6 of the U.S. Constitution. Treaties guarantee tribes their lands and certain rights including hunting and fishing in usual and accustomed places and economic development on their lands. This also explains why a few tribes have established gaming casinos as one means of economic development.

There is tremendous diversity within the AIAN population. Though AIANs comprise 1 percent of the total U.S. population, they represent 50 percent of the nation's languages and cultures. There are 562 tribes in the United States.

American Indian and Alaska Native languages and cultures exist nowhere else on the face of the Earth, and too many are in jeopardy of disappearing altogether. Policy and resources are needed to restore and preserve native languages and cultures.

Over 93 percent of AIAN students attend public schools. Less than 10 percent of AIAN students attend Bureau of Indian Affairs schools, which is a system of 184 schools spread over 23 states.

## RELATED LINKS

[Native Nations and American Schools: The History of Natives in the American Education System](#)

Native Education 101: Basic facts about the education of American Indians, Alaska Natives, and Native Hawaiians. (1st ed.) Authored and copyrighted by the National Indian Education Association (2016).

This document serves as a guide for educators to utilize responsive education strategies and understand their Native students

## RELATED ITEMS

**NEW:** *Lessons of Our Land*, a curriculum developed to offer quality Indian land tenure educational opportunities for Head Start, K-12, college, adult and community education, tribal leaders and Indian landowners. [Find out more!](#)

- [This is Why We Are](#) (2924.92 KB)
- [Native Americans with Disabilities Don't Get Services](#)
- [American Indians/Alaska Natives](#)
- [Asians/Pacific Islanders](#)

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### **Twenty Clues to Rural Community Survival (Heartland 1987)**

1. Evidence of community pride.
2. Emphasis on quality in business and community life.
3. Willingness to invest in the future.
4. Participatory approach to community decision making.
5. Cooperative community spirit.
6. Realistic appraisal of future opportunities.
7. Awareness of competition positioning.
8. Knowledge of the physical environment.
9. Active economic development program.
10. Deliberate transition of power to a younger generation of leaders.
11. Acceptance of women in leadership roles.
12. Strong belief in and support for education.
13. Problem-solving approach to providing health care.
14. Strong multi-generational family orientation.
15. Strong presence of traditional institutions that are integral to community life.
16. Attention to sound and well-maintained infrastructure.
17. Careful use of fiscal resources.
18. Sophisticated use of information resources.
19. Willingness to seek help from the outside
20. Conviction that, in the long run, you have to do it yourself.

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### **The Leave No Trace Center for Outdoor Ethics** <https://lnt.org/about>

The Leave No Trace Center for Outdoor Ethics is a national organization that protects the

outdoors by teaching and inspiring people to enjoy it responsibly. The Center accomplishes this mission by delivering cutting-edge education and research to millions of people across the country every year.

Enjoy your world. Leave No Trace.

## **OUR VISION**

To sustain healthy, vibrant natural lands for all people to enjoy, now and into the future. Every person who ventures outside puts Leave No Trace practices into action.

## **OUR MISSION**

To protect the outdoors by teaching and inspiring people to enjoy it responsibly.

## **OUR STRATEGIES**

The broad approaches we will take in order to achieve the goal

1. Make Leave No Trace relevant and accessible for all people who spend time outside (PEOPLE)
2. Make Leave No Trace prominent, relevant and accessible in the outdoors (LANDS)
3. Ensure all outdoor programs/organizations embrace and champion Leave No Trace (COLLABORATION)
4. Organizational Sustainability (SUSTAINABILITY) — an organization that is thriving financially, broadly supported and coupled with strong leadership to ensure our ability to pursue our mission into the future.

## **OUR GOALS**

1. Leave No Trace in Every Park.
2. Leave No Trace for Every Kid.
3. Every person who ventures outside puts leave no trace practices into action.

## **Online Awareness Course**

<https://lnt.org/learn/online-awareness-course>

Depending on your internet connection, the Online Awareness Course may take a minute or so to load fully. **This course does not work on a mobile device.**

If the course is not displaying below please try the following steps:

1. Make sure you have the latest version of Adobe Flash Player installed. If not, you can download it for free, [here](#).
2. Make sure you have the latest version of your browser (Firefox, Chrome, Safari).

3. Make sure that flash player is enabled for the Leave No Trace website via your browser's preferences. Go to preferences then security and make sure allow plug ins is checked. Click on "plug in settings" and then enable the Leave No Trace website for usage of Adobe Flash.

If you have any issues generating your certificate, please contact Faith Overall, Education and Research Assistant, at [Faith@LNT.org](mailto:Faith@LNT.org) for an electronic copy of your awareness certificate.

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## **Kanosh Band - Paiute Indian Tribe of Utah**

[www.utahpaiutes.org/bands/kanosh/](http://www.utahpaiutes.org/bands/kanosh/)

Paiute *Indian* Tribe of Utah: *Kanosh* Band of Paiutes. *Kanosh* Band of Paiute *Indians*. *Kanosh*; (kawnaw'os, willow jug) the word comes from a willow water jug, ...

[Cedar Band](#)

[Indian Peaks Band](#)

[Kanosh Band](#)

[Koosharem Band](#)

[Shivwits Band](#)

As we look ahead seven generations, we wish to see those children of our children maintain the values of love, family, health, education, and respect for the earth and all it is made of. This we can pass to them through our unity, strength, and cultural enhancement programs. Preservation of the Paiute Culture for future generations will depend on our success with these goals and, like the circle of life, success of these goals will depend on our dedication to the Paiute Culture.

Watch camp video - <http://www.utahpaiutes.org/about/culture/>

## **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, Koosharem, 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](#)

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*Technology has had a major impact on the archival world. As different institutions digitize their collections, projects to create electronic libraries with on-line accessibility come about every year. WWDL is one example; enter "Indian" in the search engine and over 1300 items will pop up, giving you hours of new resources and ideas. Other search terms will narrow the exercise. sdc*

### **About WWDL - Western Waters Digital Library    [westernwaters.org](http://westernwaters.org)**

The Western Waters Digital Library (WWDL) provides free public access to digital collections of significant primary and secondary resources on water in the western United States. These collections have been made available by research libraries belonging to the Greater Western Library Alliance (GWLA) and other academic library partners. The WWDL is a valuable resource for researchers, policy makers, scholars, Native American tribes, professionals working in various fields, and others interested in contemporary and historic water issues.

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### **Nevada Test Site Oral History Project**

#### **Introduction**

Courtesy of the National Nuclear Security Administration/Nevada Site Office

The *Nevada Test Site Oral History Project* at the University of Nevada, Las Vegas is a comprehensive program dedicated to documenting, preserving and disseminating the remembered past of persons affiliated with and affected by the Nevada Test Site during the era of Cold War nuclear testing. From September 2003 through January 2008 a wide range of oral history narrators participated in the project including: national laboratory scientists & engineers; labor trades and support personnel; cabinet-level officials, military personnel & corporate executives; Native American tribal & spiritual leaders; peace activists and protesters; Nevada ranchers, families & communities downwind of the test site. Interviews with more than 150 people totaling 335 hours, related transcripts, documents and photographs are housed in UNLV Lied Library's Department of Special Collections. Searchable transcripts, selected audio and video clips, scanned photographs and images are available on this website.



In December 1950, President Harry S. Truman approved the establishment of a continental nuclear proving ground 65 miles north of Las Vegas, Nevada. Between 1951 and 1992, 1021 nuclear detonations took place at the Nevada Test Site - one-hundred explosions were in the atmosphere and 921 were underground. It is estimated that the test site employed 125,000 during the Cold War. The photograph at the right shows the De Baca test, detonated on October 26, 1958. Five days later the U.S. and U.S.S.R. agreed to a nuclear testing moratorium which stayed in effect until the Soviets resumed testing in 1961. In 1992, a second nuclear testing moratorium went into effect and nuclear testing ceased. Subcritical tests and other national security programs are still conducted at the Nevada Test Site.

- [Home](#)
- [About the Project](#)
- [View All Transcripts](#)
- [View Video](#)
- [NTSOHP Curriculum Suggestions.pdf](#)

[2010 Winner: National Council on Public History - Public History Project Award](#)

### [Chronology of Development](#)

### [Communities of Voices](#)

### [Contested Landscapes](#)

[Digitization Projects @ UNLV](#) | [Support Digital Collections](#) | [Contact Us](#)

University Libraries, UNLV, 4505 Maryland Parkway Box 457001, Las Vegas, NV 89154-7001, (702) 895-2286

## Miss America Organization

**1926:** Norma Smallwood of Tulsa becomes the first contestant of Native American heritage to win the pageant (crowned by King Neptune). Perhaps because of the later repeal of a rule that stipulated contestants must be white, other pageant histories hold that in 1941, Miss Oklahoma, Mifauny Shunatona, also became the first Native American contestant to compete. *(Ed note: this misinformation is persuasive throughout the web; however the following*



*information ..... which is why it is so important for readers to question “facts” if they grew up with different information and to document/promote such. sdc )*

1941 [Mifaunwy Dolores Shunatona](#) [Tulsa](#) Top 15 Miss Congeniality  
Third Native American to compete at Miss America

1940  
[Ada Martyne Wood](#) [Oklahoma City](#) [Top 15](#)  
[Second Native American to compete at Miss America](#)  
([http://netlibrary.net/articles/eng/Miss\\_Oklahoma](http://netlibrary.net/articles/eng/Miss_Oklahoma))

### **Welcome to the Miss Nevada Pageant Family!**

Congratulations on taking your first step towards the title of Miss America or Miss America's Outstanding Teen!

Participating in a Miss America Local Preliminary is a wonderful and unique experience.

You will gain poise and confidence, hone your interview and public speaking skills, make many new friends, and become a part of the largest scholarship organization for young women in the world.

Our Local Executive Directors and committee members work year round to make this experience and scholarship money available to you.

Along with all that you will gain by becoming a contestant, there are certain expectations of you.

The best time to begin your preparations is now. Fall brings with it a return to school, homework, exams, and new activities. Please take this info consideration as you make your decision.

**The time to make a thoughtful decision as to whether or not you will compete is now!**

### **Miss Nevada Contestant Eligibility**

#### **AGE**

Must have been born on or between January 1, 1993 – December 31, 2000 for the 2018-2019 pageant season.

Must be a high school graduate or have successfully completed the GED testing program for high school equivalency or have successfully completed the academic requirements for entry into a college/university degree program by July 30th immediately preceding the National Finals.

#### **Areas of Eligibility:**

A contestant must meet one (1) of these areas of eligibility in order to compete.

#### **RESIDENCE**

Contestant must be a resident of the State of Nevada for at least six (6) months prior to the first local pageant. Residence is defined as the primary address that is used to establish residency for drivers license, automobile registration, tax filings, etc.



## **EDUCATION**

Contestant can be enrolled in and physically attending classes on a full- time basis at an accredited college or university in the state of Nevada for a minimum of 6 months.

## **EMPLOYMENT**

Contestant can be employed on a full- time basis for at least six months in the state in which she intends to compete.

## **ALL CONTESTANTS MUST BE A US CITIZEN**

### **Miss Nevada Forms**

You will find all available documents, forms, and paperwork located [here](#) in the resource portal.

For passwords, please contact your local director or email: [info@missnevada.org](mailto:info@missnevada.org)

Looking for a different form in the portal that you didn't see? Send us an [email](#) and we will be glad to help!

Also see Miss Nevada Outstanding Teen: <http://www.missnevada.org/compete-miss-nvot/>

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**RISE OF THE COLLECTORS: OPENING JUNE 5th 2018 THROUGH MAY 2019 AT**

**CHACHALU MUSEUM & CULTURAL CENTER**

**HOURS OF OPERATION: TUESDAY THROUGH FRIDAY 10AM to 4PM**

*Rise of the Collectors* is a story of resilience, relationship to place, and perseverance of culture developed by the Grand Ronde Tribe with items from the British Museum and Oregon Historical Society. It is a tribal examination of personal belongings collected by Rev. Robert Summers and Dr. Andrew Kershaw between 1870 and 1910 on the Grand Ronde Indian Reservation.

For nearly 30 years, the Tribe has engaged with and sought greater interaction with our ancestor's belongings near and far. The British Museum and other institutions have become locations of cultural pilgrimage for the people of Grand Ronde. Now the Tribe has opened its own museum and brought items from these collections to Grand Ronde, on loan, for sharing with our people and the public. The belongings featured in *Rise of the Collectors* have spent much of the past century stored out of the public eye. This exhibit will shed light on these important pieces and offer a deeper understanding of our people who created them at a critical point in history.

[Click here to download our promotional poster](#)

### **The Chachalu Story**

Chachalu tells the story of the Tribes and Bands of the Confederated Tribes of the Grand Ronde Community of Oregon and honor our Elders who kept Tribal traditions and dreams alive during the years of Termination. It is a center where the Tribe's Restoration is celebrated and our culture is being revitalized.

The Yamhill Kalapuya people called this place Chachalu, which translates to "place of the burnt timbers"; a massive forest fire burned through the Grand Ronde Valley shortly before the time of Relocation in 1856.

This vision of the Museum is to tell the story of the resiliency of the land and of the people who have lived here since time immemorial. The land, once devastated by fire, is now revitalized with healthy forests and abundant wildlife. Our salmon have once again returned to our streams; the Grand Ronde people, once uprooted from their various homelands and then Terminated by the federal government, are renewed through Restoration. This is a center for cultural activity where the Tribe's stories, history, and culture continue to be practiced and shared.

### **Ntsayka Ikanum: A Virtual Experience**

Trace the journey of our people by visiting [Our Story: A Virtual Experience](#), a distillation of the eras and facets of Grand Ronde history and culture for the edification of Tribal members and the general public.

### **Cultural Interpretation**

The Interpretation Program coordinates the tribe's mission of perpetuating and preserving the cultural heritage of the Confederated Tribes of Grand Ronde through creation and review of interpretive materials for the purpose of ensuring accuracy of tribally and externally created exhibits, displays, print and other media.

**Contact: Chachalu Museum and Cultural Center Department 503-879-2226**  
**8720 Grand Ronde RD Grand Ronde, Oregon, 97347**

### **Hours**

Chachalu is open to the public: Tuesday through Friday 10am to 4pm CLOSED July 3rd and 4th  
for the Holiday [yesmagazine.org](http://yesmagazine.org) photo by John  
Choate/Getty Image

### **Indian Country Remembers the Trauma of Children Taken from Their Parents**

