

# **Pine Ridge Area Service Organizations Directory**

## **History, Profiles and Rotary Requests**



**Thiwahe Zani Okičhiya Ichañwičhayapi  
Raising Healthy Families Together**

**Pine Ridge Area Social Services Organizations**

*Assisted By*

**Oglala Sioux Tribe Health Administration  
Pine Ridge, South Dakota**

*and*



**Omniciye Multicultural Rotary Club  
A Satellite club of Rapid City Rushmore Rotary  
Rapid City, South Dakota**

**June 2018**



## **Thiwahe Zani Okičhiya Ichañwičhayapi**

**Raising Healthy Families Together** is an informal network of social service organizations providing services to the residents of the Oglala Lakota Nation on the Pine Ridge Indian Reservation in South Dakota.

It was founded in 2015. It has an email base of 40 + members. It meets four times a year to share information between members. A member organization gives a presentation of his/her organization and every participant provides an update of any staff changes and what their organization is doing. There is also a shared calendar for the next three months of events engaging social service agencies.

This ***Pine Ridge Area Social Services Organizations Rotary Directory*** was originated by Angie Sam, TANF Director. Her intern, Maretta Afraid of Bear, collected the initial data and Robyn Whirlwind Horse assisted with data entry in 2016/17. Dr. Craig Howe, Center for American Indian Research and Native Studies (CAIRNS) and Tom Allen, Oglala Lakota College, provided historical and contemporary Tribal information. On behalf of Omniciye Multi-Cultural Rotary Club; Bev Warne, Kibbe Conti, Gloria Eastman and Tom Katus were members of the initial visiting team. Terri Hunter wrote the chapter on Lakota History, Dee Katus edited the data, Tom Katus, provided over all management to the project, and Linda Peterson provided final editing and electronic publishing.

If you would like to be added to **Raising Healthy Families Together** email group to receive notification of future meetings and other activities, please contact:

**Carrie Churchill, RN**  
Bright Start Home Visiting Program Manager  
South Dakota Department of Health  
909 E. St. Patrick St, Suite 7  
Rapid City, SD 57701  
carrie.churchill@state.sd.us  
Office: 605-394-2495 Cell: 605-391-5036 Fax: 605394-1929

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I would additionally like to thank the Omniciye Multicultural Rotary Club members: Bev Warne, Kibbe Conti, Gloria Eastman, and Tom Katus, who launched the Project with their initial visit to Pine Ridge. Terri Hunter, Dr. Dee Katus, Tom Katus and Linda Peterson provided extensive writing, editing and publishing of this Directory.

This Directory also represents a major goal of the Pine Ridge Children's Telehealth Services Network, administered by OST Health Administration.

I do hope this Pine Ridge Area Services Rotary Requests Directory will be helpful to all community members and, especially, the participating human and social services providers, as well as Rotary clubs from District 5610 and beyond.

Pilamiya,

Delores Pourier, MSAS  
OST Health Administrator  
June, 2018

## What is Rotary and how do we use this Directory to connect?

There are 35,000 Rotary clubs throughout the world that are members of Rotary International. There are 41 Rotary clubs in District 5610, in South Dakota, western Minnesota, NE Nebraska and NW Iowa.

This **Directory** was developed by Raising Healthy Families Together, assisted by the Omniciye Multi-cultural Rotary Club, a satellite of Rapid City Rushmore Rotary Club, Rapid City, South Dakota. The Omniciye Club asked the members of RHFT to expand or compose their organizational profiles, assess the communities they serve, and outline potential projects Rotary clubs might wish to consider for support of volunteers, materials and funds.

Rotary clubs from District 5610 and other Districts throughout the USA and globally can review the **Directory** organizational profiles and project requests and contact Pine Ridge area projects directly. Pine Ridge area service organizations can likewise directly approach Rotary clubs to support them.

For example, two Rotary clubs from Vermont and New Hampshire have been providing support to grassroots projects on Pine Ridge for over five years. After reviewing a draft of this **Directory**, a Rotary District in Australia is proposing an exchange program engaging aboriginal Australians and Native Americans.

At the local level, Omniciye Multi-Cultural Rotary Club and other District 5610 Clubs may choose to provide volunteer, material and limited funding support. (see next page profile of projects Omniciye has supported over the past four years). At the Rotary District level, grants of between \$2,000-5,000 annually can be requested. An organization would need support of at least one local Rotary club. Global grants from the Rotary Foundation start at \$30,000. A project would need to qualify for a District grant before requesting the much larger global grant.

Browse the District 5610 website for more information about clubs at [www.Rotary5610.org](http://www.Rotary5610.org)

Browse the Rotary International website at [www.Rotary.org](http://www.Rotary.org)



## Omniciye Multi-Cultural Rotary Club

The Omniciye Multicultural Rotary Club, was established in 2014 as a satellite club of Rapid City Rushmore Rotary. Once it attains a membership of 20, it will be able to be recognized as a fully-fledged club. It is currently a Committee of the Rushmore Club, one of 41 such clubs in District 5610 (South Dakota, Western Minnesota, NE Nebraska and NW Iowa).

Rotary, with the motto “Service Above Self”, is the largest service organization in the world, with 1.2 million members in over 35,000 Rotary Clubs. The Omniciye Club is unique in its multi-cultural membership and Native American leadership. It was purposely formed to assist Native American and other multi-cultural professionals to provide voluntary support and funding for local and international multi-cultural projects. While only four years old, it has supported the following local and international projects:

- Planted and maintained a traditional “Three Sisters” Native American garden at Oglala Lakota College
- Renovated bicycles for free distribution to Native American and other youth in Rapid City
- Provided scholarships for Native American middle school students to participate in Indian Youth of America summer camp in the Black Hills
- Repaired barriers and placed “No Trespassing” signs to protect traditional grave sites on the original Sioux San grounds near West Middle School
- Organized a series of community meetings focusing on how education, media, and businesses can be improved to expand multi-cultural diversity
- Co-sponsored with Rushmore Rotary, Reception for Native Artists, at the Great Race Exhibit sponsored by the Center for American Indian Research and Native Studies (CAIRNS)
- Home-hosted international visitors from Australia, Latin America, Russia and the Ukraine.
- Built Little Free Library, community free book exchange cabinet for North Rapid City community
- Coordinated 4 Way essay writing competition for North Middle School students
- Received Rotary District 5610 Grant to assist Native organizations in youth assessment and development on the Pine Ridge Indian Reservation
- 

The Club was founded by a small group of Native American and other multi-cultural professionals in Rapid City. Founding members included: Kibbe Conti, Sheela Farmer and Gayla Bennett, all past Presidents, Karen Psiaki, past Treasurer; Edmund Banley; Gloria Eastman; Tom Katus; Tim and Paula Pederson; Laurette Pourier and Gene Tyon. Newer members are Colby Christensen; Linda Peterson, Terri Hunter, and Beverly Warne, President. Kibbe Conti, Treasurer.

See the Rapid City Rushmore Rotary Club website for contacts at [www.RushmoreRotary.org](http://www.RushmoreRotary.org)



## **History of the Oceti Sakowin, Lakota People and the Oglala Sioux Tribe**

*by Terri Hunter with guidance from Dr. Craig Howe*

One of the biggest challenges the Lakota people have faced since they settled in the reservations is the battle to define themselves instead of being defined by Euro-American dominant culture, whose words are often deceptively couched in tones of scientific objectivity and/or Christian charity. This dominant culture, in an effort to “rescue” Lakotas from a “stone-age” existence and improve their lives by assimilating them into the modern “civilized” world, forcibly repressed language, oral history, spiritual belief and practices, and social mores. The aftermath of these policies, whether the result of well-meant intentions or an agenda of greed, has left in its wake a once rich people often struggling in poverty conditions that rival those of third-world countries, while the descendants of Euro-American settlers have prospered from the riches of what was once Lakota lands. This is the legacy of colonialism for these indigenous people.

The Oglala Lakotas, of which this project is concerned, live in Pine Ridge Indian Reservation. Having resisted assimilation while still adopting dominant culture technology, Oglalas have kept their culture intact, miraculously perhaps, and many Oglalas are working to overcome what has been the crippling effect of these “civilizing” government policies, by reviving the Lakota language and many traditional spiritual and social practices. A part of any cultural identity is its history, and Oglalas’ prehistory and history is often complicated by the dichotomy of how they understand their origins versus how many professional representatives of dominant society have characterized them in writing. Beyond just being problematic in terms cultural identity, the dominant narratives have been used to justify the land grabs and other injustices in the psyches of the descendant settler classes. At the crux of this controversy are Lakota traditional beliefs about the Black Hills and the history behind the modern configuration of the reservations.

Sometimes called the *Paha Sapa* (Black Hills) and sometimes referred to as *He Sapa* (Black Mountains) in Lakota, the US Government officially took the Black Hills in the 1877 Manypenny Act, the first confiscation of land after the 1868 Fort Laramie Treaty—and it was a confiscation. The commission did not even try to get three-fourths of the male Lakotas’ signatures. It simply threatened those who were trying to stay in the reservations with a withholding of rations and annuities, which amounted to starvation, and proceeded to war against those who refused to live in the reservations (Welch, 196-7).

For Lakotas, the Black Hills are sacred with many narratives tied to physical formations in the land. But often in the ethnological and later anthropological literature, “experts” argue such points as that the Lakota were afraid of the spirits in the Black Hills, only entered the Black Hills to harvest tipi poles, (Sundstrom, 185-6) and only thought of it as a cache of sorts from which they could glean sustenance: “Lakotas most esteemed the Paha Sapa (literally, “hills that are black”) not for their mystic aura, as is commonly assumed, but for their material bounty. The hills were their meat locker, a game reserve to be tapped in times of hunger” (Cozzens). Early ethnologists such as James Mooney even tried to argue that the origins of the Lakotas and their confederates were in the Eastern United States by using so-called linguistic evidence (Mooney, 9). The idea that the development of a people can be traced linguistically through historical linguistics is controversial and many linguists have since relegated it to bunk science, but the concept persists among dominant culture members in Western South Dakota and often, although unconsciously, shapes interactions between the two.

Lakotas have different narratives about their beliefs and origins. Often the criticism is that many of these beliefs have a modern origin in the revitalization period of the 1970's; however, the language barrier, the repression of Indian religious practices, and the forced assimilation policies could very well be reasons why these narrative traditions were not well known in dominant society. (It was not until the August 11, 1978 American Indian Religious Freedom Act that Indians were able to openly practice their spiritual beliefs again.) Oral tradition narratives place Lakota ancestors in and around the Black Hills. Some traditions name the cave as Wasun Niya, (breathing hole) more commonly known today as Wind Cave, located in the southern Black Hills region, although the age of this tradition is unknown (Sundstrom, 197). Lakota historian James LaPointe does identify Wind Cave as a point of origin of the buffalo and other animals, and says that medicine men traveled for thousands of years to worship at the site (80). Another tradition recorded in the *Sundance and other Ceremonies of the Oglala Division of Teton Sioux*, by Dr. James R Walker, a white physician living and working in the Pine Ridge Reservation from 1896 to 1914, describes Lakota ancestors emerging onto the surface of this world from a cave and traveling to a place in the pines (Walker, 182). This is only one of several sites in and around the Black Hills tied to Lakota narratives.

Another physical formation, *Ki Inyanka Ocanku*, often glossed as "The Race Track" is a large band of red clay soil that encircles the Black Hills. A narrative about a Great Race tells of all the animals called together to establish "peace and order" (LaPointe, 18), or perhaps better described as precedence and protocol, social mores valuable in Lakota tradition, in the world. The animals raced around guideposts for 100 days and in the end a giant volcano erupted, burying the animals and creating the upheaval of the Black Hills. One of these racing animals included in the narrative is the *Unkche Ghila*, which Lakota historian James LaPointe says is a, "huge animal whom no human being in modern times has ever seen alive," and whose, "huge bones...can be found in the badlands to the east of the Black Hills" (19). Beyond this explanation, there is no way to know exactly to which animal or animals the narrative is referring, but the Black Hills, Badlands and surrounding areas have long been known as a Mecca for fossil hunters. (Indeed, one of the largest and most fully intact—and controversial—Tyrannosaurus Rex ever found was north of the Black Hills in the Cheyenne River Reservation.) Drivers moving south on US Highway 16 by the tourist destination Reptile Gardens can easily spot the red clay earth from the highway. While there is no way to place any of this within the scope of modern linear time as understood in dominant culture scientific philosophy, this oral tradition narrative argues for an ancient origin of the Lakotas.

A laccolith sits on the northeastern edge of the Black Hills called Bear Butte, or *Mato Paha*, one place of traditional *hanbleciya*, or vision quest, and is held sacred by several Indian nations in addition to the Lakotas. The Sturgis Motorcycle Rally, an August gathering that has become a 78-plus year tradition, has reached the point where the week-long event draws motorcycle enthusiasts from around the world and swells the population of an otherwise sleepy little town of around 10,000 to more than a quarter of a million people, equivalent to an increase of a quarter to a third of the state's overall population. A fifty-acre campground and saloon, The Full Throttle, boasting the distinction of being "the world's largest biker bar," sits just to the north on Highway 79 near the base of this place of prayer despite Lakota objections to the disrespectful proximity of alcohol consumption and adult entertainment.

Many such sacred sites are fraught with controversy between traditional Lakotas and the non-indigenous and even mixed-blood population. Several sites are tied to the cultural demigod *Wicapi Hinpaya*, or Fallen Star. One of these narrative involves *Mato Tipila* (Bear Lodge), known as Devil's Tower. One of many narratives attached to Mato Tipila is that seven little girls were away from their *wicoti*, camp, playing, when they were threatened by bears. The girls could not outrun the bears, so they stood on a small rise and prayed for deliverance. *Taku*



*Wakan*, the sacred mystery, raised the ground up high enough that the bears could not reach them, and the striations in its sides are the markings of the bears' claws as they continually tried to climb up and slid back to the ground. Molton rocks then crashed down the sides and buried the bears. *Wicapi Hinpaya* ascended from the cloud world and had them carried back off the mountain by a covey of birds to their families (Lapointe, 67). Near Mato Tipila is *Inyan Kaga*, Stone Maker, where oral tradition says Lakota would gather stones for the *inipi* or sweatlodge, (Sundstrom, 190) a purification ceremony performed previously but not exclusively to the sundance. While it is a national historical landmark, it is surrounded by private land and permission must be obtained from the landowner to visit it.

Devil's Tower is also a popular tourist destination and climbing spot. In 1995, the National Park System worked out a climbing use plan involving Native Americans and representatives of the climbing industry. It resulted in a voluntary rather than compulsory climbing ban, which according to park superintendent Tim Reid was the idea of the Native Americans because it was more in keeping with the spirit of showing respect for sacred sites. The ban has been voluntary since 1995, and while the numbers initially fell from 1,200 in 1994 to 167 in 1995, they have steadily inched upwards to 373 in June of 2016, and while the data is imperfect, it seems to show that those ignoring the band are local and regional climbers (Mullen).

Yet another site recently embroiled in controversy, *Hinhan Kagapi*, or "Owl-making," refers to the largest mountain peak east of the Rocky Mountains. Another Lakota narrative tells of a giant winged beast who lived on the mountain and would swoop down and steal children when the people were camped nearby. These children were eventually rescued and placed among the stars by *Wicapi Hinpaya*. The official designation of *Hinhan Kagapi*, formerly known as Harney Peak, for Colonel William Harney, has been changed recently to Black Elk Peak. In *Black Elk Speaks*, Black Elk's vision takes part partially at *Hinhan Kagapi*. (Sundstrom, 199). In contrast, Harney's very name is anathema to Lakotas, after the Blue Water Massacre in 1855 in what is now Nebraska. In retaliation for the Mormon Cow Incident, also known as the Grattan Fight or Grattan Massacre, which was unprovoked by the Lakotas and resulted in the death of *Mato Wayuhi*, Chief Conquering Bear, and other incidents, Harney deceitfully employed a delay tactic by telling *Wakiyan Cikala*, Little Thunder, a Sicangu Lakota *itancan*, that he wanted to parley. While thus engaged with Little Thunder and his warriors, one of whom was *Sinte Gleska*, Spotted Tail, Harney sent a large portion of his 600 troops out to surround and destroy Little Thunder's village of approximately 250. By official count, eighty-six total Lakotas were killed and 70 women and children were captured (Mattes). But in the words of Lydia Whirlwind Soldier,

*...did they count the dead found in the caves by white settlers a year later, did they count the two little girls clinging together in the water two miles from the original camp site, did they count the babies whose mothers tried to protect them with their bodies, and did they count those who were mortally wounded and died from their wounds at a later day. I doubt it.*

There is no known record of Col. William S. Harney even visiting the highest point in South Dakota, yet the name stood for 150 years, with its first known association in 1857 and its official naming in 1906. In 2015, the South Dakota Board on Geological Names originally voted to return to the Lakota name *Hinhan Kaga*, with the English translation Making of Owls, but reconsidered after over 300 comments of objection. Then, after a letter from Basil Braveheart, Oglala Sioux Tribal Member and Korean War Veteran, the US Board of Geological Names voted 12-0 with one abstention to change it in 2016 to Black Elk Peak. Fortunately, the US Board on Geological Names is empowered by federal policy to change names in cases where, "...a name is shown to be highly offensive or derogatory to a particular ethnic or racial group..." (Saum).

As mentioned before, the demigod *Wicahpi Hinpaye*, Fallen Star, in some Oglala traditions is tied to other sacred sites in addition to *Hinhan Kagapi*. *Pe Sla* is a reference to a large mountain prairie in the heart of the central Black Hills. There are many versions as to *Wicahpi Hinpiya*'s birth, but basically he is the son of a being of the *Mahpiya Oyate*, or Cloud Nation, and a Lakota woman, who went to live in the Cloud Nation and then became disenchanted and tried to lower herself back to earth. She did not have enough rope, and ended up falling back to earth. The impact killed her, but caused her son to be born and he was adopted into a Lakota *tiospaye*, or extended family. He developed quickly and returned to his father's people, but cares for and watches over his Lakota relatives. The place where his mother, *Tapun Sa Win*, or Red Cheek Woman, fell to earth according to some traditions is a place in the Central Black Hills called *Pe Sla*, or bald. This area is a mountain prairie meadow surrounded by pines. According to Sundstrom:

*In Black Elk's version of the Fallen Star myth cycle, the hero is traveling in the Black Hills country when he comes to a flat place, the home of the Thunderbeings. Since the central Black Hills—unlike the lowland prairies—were often associated with the Thunderers, this hints that Gillette Prairie was the place Fallen Star visited. Nothing in the story permits a definite location, however (195).*

Recently, those who owned *Pe Sla* as a private ranch, known as Reynold's Prairie for the homesteader family, decided they wanted to sell it for development. Prime Black Hills real estate values are very high, and this is prime and pristine land. In an effort to protect it as sacred, The Rosebud Sioux Tribe, The Crow Creek Sioux Tribe, the Shakopee Mdewakanton Sioux Community, and the Standing Rock Sioux Tribe contributed tribal monies and created a crowd-funding effort that enabled them to buy the approximately 2,300 acres for around \$11 million, in two separate purchases. After a legal battle with the State of South Dakota, who appealed the Bureau of Indian Affairs ruling that the land be placed in trust status on the grounds of law-enforcement jurisdiction (and some speculate loss of property tax revenue), the land is in the control of these tribes in the status of Indian trust land. More recently, a Canadian gold mining company has taken out permits to drill for gold and other precious metals and gems on adjacent Forest Service land. Many tribal members are opposed to this action as they perceive it as a threat to water and land quality and an affront to *Maka*, the earth. But the opposition has been ignored and the mining company has cleared all legal hurdles and appeals and has begun mining for gold. As the crow flies, this mining site is relatively close to the historic Homestake Gold Mine, which at one time boasted being the richest gold mine in the Western Hemisphere, and is now The Sanford Underground Research Facility.

This is by no means a comprehensive list of the sacred places and types of formations in Western South Dakota, but they do serve to illustrate the point that the history of the Lakota people and Euro-Americans is often a clash of cultural belief systems. In addition, at this point, it may be useful to explain that not all of the *Oyates*, or nations, who worked towards securing *Pe Sla* are Lakotas. The Shakopee-Mdewakanton Sioux Community and the Crow Creek Sioux Tribe are part of a larger confederacy known as the *Oceti Sakowin*. *Ceti* means to make a fire, *O* is a prefix that makes a verb a noun, and *sakowin* means the number seven, so *Oceti Sakowin* translates to The People of the Seven Fireplaces. A fireplace was metonymy for an *Oyate*'s council of leaders, so the *Oceti Sakowin* are The Seven Council Fires.

As the Europeans came westward from the Eastern territories, they first encountered the Ojibwas, who spoke an Iroquian dialect and referred to the members of the *Oceti Sakowin* as "Nadewessi" or Little Enemy. Albert White Hat, a Sicangu elder and Lakota language scholar, in the video *Oceti Sakowin: The People of the Seven Council Fires*, explains in the early days of contact, translations were often guess-work and that the word was a reference to people who lived by the snake-like, or undulating river (Sprecher). In any case, the French added their pluralization, "oux," to the ending "si" of Nadewessi, and the shortened



ID	Reservation	Tribe	Capital	Oyate
1	Yankton Sioux Indian	Yankton Sioux	Wagner	Ihanktonwan
2	Rosebud	Rosebud Sioux	Rosebud	Sicangu
3	Pine Ridge	Oglala Sioux	Pine Ridge	Oglala
4	Cheyenne River	Cheyenne River Sioux	Eagle Butte	Itazipco, Miniconjou, Oohenunpa, Sihasapa
5	Standing Rock	Standing Rock Sioux	Fort Yates	Ihanktonwanna, Hunkpapa, Sihasapa
6	Lake Traverse	Sisseton Wahpeton Oyate	Agency Village	Wahpetonwan, Sissetonwan
7	Flandreau Santee Sioux	Flandreau Santee Sioux	Flandreau	Mdewakantonwan, Wahpekute
8	Crow Creek	Crow Creek Sioux	Fort Thompson	Mdewakantonwan, Ihanktonwanna
9	Lower Brule	Lower Brule Sioux	Lower Brule	Sicangu

**MAP 1. Oceti Sakowin and their relation to current Nine Tribal Governments in South Dakota (Courtesy of CAIRNS)**



version “Sioux” became the standard of reference for the Oceti Sakowin people in Euro-American languages.

The people of the *Oceti Sakowin* share common values and culture, including a language with dialectical differences. They are known as the Dakota, Nakota, and Lakota because when the Dakotas say a word with a “d” sound, the Nakotas will use an “n” sound and the Lakotas will use an “l” sound. *Koda*, *kona*, *kola*, are generally translated as “friend,” or “confederate” or some say “kinship.” To the English speaker’s ear, the “d” sound is very close to a “t” sound, resulting in the “kota” in Dakota, for which the territory and later the states were named. The Oceti Sakowin confederacy lived in the geographic areas of what is now North Dakota, western Minnesota, northern Nebraska, and South Dakota with hunting ranges across what is now Wyoming and Colorado to the Rocky Mountains to the west, and Nebraska to the Missouri River. *Towan* is usually glossed as dwelling place or village. Precedence and protocol are very important among the Oceti Sakowin, and in that precedence the *Mdewakantowan* were first and *Titonowan* were last. At some point, the order of importance changed and the *Titonowan* became first. One possible reason for this is the taboo among the people against marrying relatives. The *Mdewakans* were said to have married within their own group and lost respect and position.

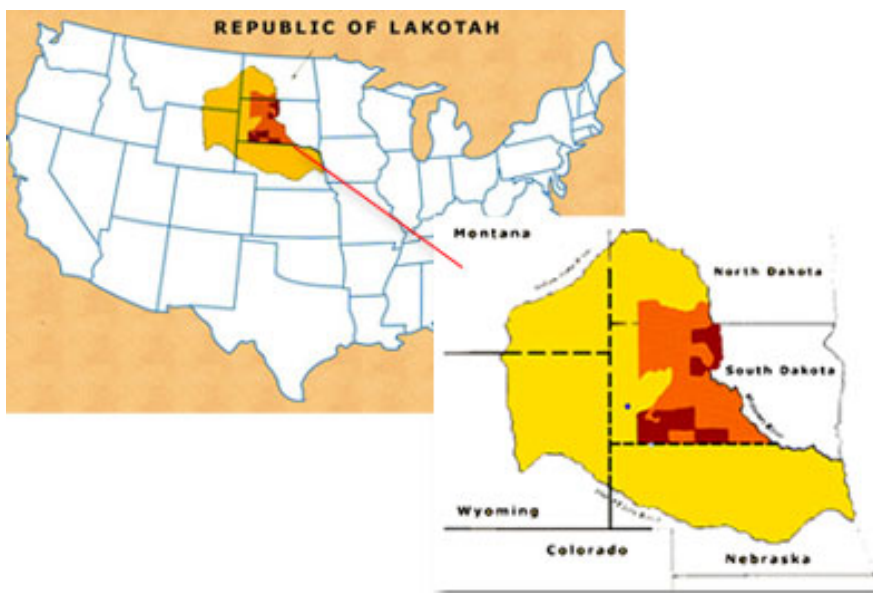
The final *oyate*, Lakotas, aka *Titowan* at some point became the most numerous of all *oyates* in the confederacy and also developed seven divisions. These are their tribal and political designations: *Oglalas*, Scatters-Their-Own, Oglala Sioux Tribe, Pine Ridge Reservation; *Sicangu*, Burnt Thighs, aka Brules, Rosebud Sioux Tribe, Rosebud Sioux Reservation; *Hunkpapas*, End of Horn, Standing Rock Sioux Tribe, Standing Rock Reservation, *oyate* of the famed holy man Sitting Bull; and those of the Cheyenne River Sioux Tribe on the Cheyenne River Reservation, known as the Four Bands: *Mnicoujous*, Plants-by-the-Water, *Sihasapa*, Blackfoot (not to be confused with the Montana Blackfeet Tribe), *Oohenumpa*, Boils Twice, or Two-Kettles Band; *Itazipco*, No Bows, or Sans Arc, the band of which Arvol Looking Horse, the current and 19th generation Keeper of the Sacred Bundle-The Sacred Pipe--is a member. Of the *Oceti Sakowin* Confederacy, it was the Lakotas who were gifted with the Sacred Pipe from *Ptecala Ska Win*, White Buffalo Calf Woman.

Also, the Fort Peck Reservation in Montana is composed of the descendants of Sissitowan, Wakpetowan, Ihannktowanna, and Hunkpapas, along with Assiniboiné, who are said to be an offshoot of the *Oceti Sakowin*. Still other *Oceti Sakowin* live in First Nation Reserves in Canada. Hunkpapa descendants whose ancestors did not return to the United States with Sitting Bull in 1881 live in the Wood Mountain Reserve.

How the original configuration of the Oceti Sakowin came to be as it was when first encountered by Europeans is debated. As stated in the introduction, at least one Euro-American narrative established by early ethnologists suggests the “Siouan” speaking peoples migrated west from the east coast and drove out other nations with different languages and customs, even suggesting that it was pressure from the incoming Europeans that caused this mass resettlement. Cue the allegorical John Gast *American Progress* painting of 1872 with American Indians fleeing westward in the dark as the feminine personification of Justice and Enlightenment leads dominant culture forward from east to west. Many settlers’ descendants still use this idea to justify the warfare and land grab that took place in the 1800’s, suggesting that *Oceti Sakowin*, and more so Lakotas, are just as guilty as the whites of warfare and territorialism against other Native American tribes and are hypocritical to complain about Euro-American encroachment. This idea seems illogical as the dogma of science claims that the Americas were peopled by a migration across the Bering Land Bridge over thousands and thousands of years, and in multiple waves, then moved down an ice-free corridor along the plains in front of the Rocky Mountain Range.

However, facts that are a matter of record plainly speak of the events leading up to the current configuration of reservations in South Dakota--facts not very flattering to mainstream, dominant Euro-American culture whose value system they represent. For reasons of brevity, these will be presented in the form of a bulleted time-line:

- 1851 - First Treaty of Fort Laramie establishes territory for nine different tribes, covering Western South Dakota, Wyoming's Powder River Basin, and parts of Nebraska, Montana and North Dakota. In exchange for annuities and supplies, Indians agreed to let the US Government establish posts, let US citizens cross the territory, create head chiefs with whom the US could establish governmental relations, pay for any "wrong-doing" by tribal members, and cease fighting with other tribes.
- 1855 - Mormon Cow Incident, Grattan Fight, Blue Water Massacre (see above)
- 1862 - Homestead Act opened up so-called public lands to settlement by US citizens, including freed slaves.
- 1862 - December 26. On the orders of President Abraham Lincoln 38 Dakota men are hung in the largest US mass execution on record after the Sioux Uprising in Minnesota.
- 1863 - John Bozeman blazes a trail to the Montana gold fields bringing Americans from the North Platte settler trail (part of both the Oregon and Mormon trail) across the Powder River Valley 1851 Treaty lands.
- 1864 - Sand Creek Massacre of Cheyenne and Arapaho. Both Cheyenne and Arapaho had signed the 1851 treaty. The survivors fled north.
- 1866-1868 - "Red Cloud's War" After several skirmishes between Lakotas, with their allies, the Cheyennes and Arapahos, and different army detachments, the US Interior Department called for another treaty at Ft. Laramie to protect Americans. Red Cloud refused to sign and with his Cheyenne and Arapaho allies launched a war against white encroachment. Two seminal battles were the Fetterman Fight and the Wagon Box Fight fought near Ft. Phil Kearny in northern Wyoming (Ostland).
- 1868 - April 29. Treaty of Fort Laramie establishes the Great Sioux Reservation, encompassing all of Western South Dakota and much of the 1851 Treaty lands as unceded hunting territory for the *Oceti Sakowin* peoples, all of whom were represented with the exception of the *Ihanktowans*, or Yanktons. Arapahos signed as well. Red Cloud refused to sign until November of that year when the three forts Fort C.F. Smith, Fort Reno, and Fort Phil Kearny along the Bozeman trail had been dismantled, and Sitting Bull refused to sign at all, continuing to live and hunt in his traditional home in the north where there was still buffalo to be had.



**MAP 2. Location of the Great Sioux Nation, within the U.S. Boundaries, as recognized by the Tribal Nations and U.S. Government in the Ft. Laramie Treaty of in the 1868.**

- 1871 - Indian Appropriations Act adds a rider to the appropriations bill that Congress will cease to treat with Indian Tribes as independent nations
- 1874 - Discovery of gold in the Black Hills
- 1876 - Battle of the Little Big Horn. Sitting Bull, Crazy Horse, Gall, Hump and other Lakota war leaders obliterate Col. George Armstrong Custer's Seventh Cavalry on June 25.
- 1877 - Black Hills or Manypenny Act taking of the Black Hills, establishment of the Red Cloud Agency, which became the Pine Ridge Agency.
- 1877 - May. Sitting Bull crosses the border into Canada with his band of Hunkpapas
- 1887 - September 5. Crazy Horse is killed in Army custody at Fort Robinson, in what is now Nebraska
- 1887 - General Allotment or Dawes Act authorized the President to cause Indian reservation lands to be surveyed and divided into plots that were then allotted to individual Indians. Settlers could purchase these "surplus" reservation lands from the government at a cost of \$1.25 per acre.
- 1881 - July. Sitting Bull returns from Canada, is incarcerated for two years at Ft. Randall, then is allowed to return to the Grand River in the Standing Rock reservation.
- 1885 - Sitting Bull joins Buffalo Bill's Wild West Show for a season
- 1889 - March 2. Act of Congress, so-called "Sioux Act," to break up the remaining Great Sioux Reservation into its current configuration--opened up 9 million more acres for homesteading by American settlers in Western South Dakota. The following year, Congress changed the way it counted the Lakota population, reducing it in official count, cutting the annuities and rations provided for in the 1868 Treaty by up to one-third. At the same time, a widespread drought in the Great Plains states resulted in massive crop failures causing starvation and sickness among the Lakotas.
- 1890 - Ghost Dance or Messiah Craze. A Paiute Indian named Wovoka, or Jack Wilson, had a vision during a solar eclipse that if Indians lived in peace and honesty with each other, the whites would disappear and Indians could live in plenty and happiness again. The practice spread around the country through tribes of desperate Indian people, and reached the tribes of the Dakotas at a particularly awful time. Government officials and US citizens viewed the Ghost Dance as a threat of rebellion and possible uprising, and outlawed it in the Dakotas. This led to a cascade of events resulting in the murder of Sitting Bull by Indian police when they were ordered to arrest him, and the Wounded Knee Massacre of 300 Lakotas, mostly *Mnicoujous* at the hands of the Seventh Cavalry.
- 1893 - so called closing of the frontier, Fredrick Jackson Turner essay first presented at the World's Columbian Exhibition in Chicago, IL where the "Sitting Bull Log Cabin Company" of North Dakota had reassembled Sitting Bull's purchased cabin from his home site and had his supposed wives selling curios from it.
- 1906 - Burke Act, or Forced Fee Patent Act stated that US Agents could determine an Indian's competency to manage his own lands, and force him to take fee patent papers making the land private, and thereby taxable. Many Indians lost land when they could not pay property taxes.
- March 2, 1907 - Congressional Act to authorize the disposition and sales of surplus lands in the Rosebud Sioux Indian Reservation.
- May 29, 1908 - Congressional Act to authorize the disposition and sales of surplus lands in Cheyenne River Reservation.
- May 27, 1910 - Congressional Act to authorize the disposition and sales of surplus lands in Pine Ridge Reservation, Bennett County.
- February 14, 1913 - Congressional Act to authorize the disposition of surplus lands in Standing Rock Reservation

- 1934 - Indian Reorganization Act, or Howard-Wheeler Act, so-called “Indian New Deal” in which future allotments of communal tribal lands were ended and measures taken to encourage Indian self-government.
- 1953 - Indian Termination Act. Over 100 tribes terminated from federal recognition.
- 1955 - Relocation policy to move Indians to urban areas where there were better chances of employment and assimilation into mainstream society
- 1973 - AIM Occupation of Wounded Knee
- 1980 - Supreme Court Decision that the Lakota tribes have a right to pursue compensation, with interest, for 1868 Treaty violation in the taking of the Black Hills. The Court ruled the Lakotas were due \$17.1 million, with interest. The tribes have not yet collected.
- 2016 - Hundreds of Native Americans and their supporters from throughout the world opposed the Dakota Access Pipeline and occupied the route on the border of the Standing Rock Reservation.
- 2018 - Oglala Sioux Tribe today (*see next chapter*).

This is only a small list of pertinent events that have helped shape the current situation in the Pine Ridge Reservation. The complexity of federal legislation has created a miasma of confusion for everyone involved. But the Oglala people remain strong, and hopefully, after surviving all the failed attempts at assimilation, can finish rebuilding their society in a way that fits in the modern world while maintaining cultural integrity and identity.

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# Oglala Sioux Tribe Today

Provided by Tom Allen, Oglala Lakota College

## Summary Historical Overview

Crazy Horse and Red Cloud were Oglala chiefs. Billy Mills, an Oglala, is the only American ever to win an Olympic gold medal in the 10,000 meter race in 1963. *Dances with Wolves* tells of Oglalas in the 19<sup>th</sup> century. *Thunderheart* tells a story of Oglalas in the 20<sup>th</sup> century. *Black Elk Speaks* tells of the Oglalas at the Little Big Horn and a vision of Oglala holy man, Black Elk. The American Indian Movement made a cry for tribal rights during a takeover at Wounded Knee in 1973.

## Demographics

Oglala Sioux Tribal Enrollment November 15, 2017:

On reservation 19,911 + Off reservation 20,661 = Total 40,572

US Census Department, *American Community Survey Update 2015*: Total Population 19,541

Median Age 25.6

Vets 956

Total Households 4,495

Median Household Income \$31,604

No Health Insurance 6,561

Poverty All families 39.8% Families with children 49.3%

All People 50.3 % Under 18 59.6% Under 5 years 63.8%

Employment Status Population 16 and over 13,345

In labor force 6,658 Unemployment rate 25.6%

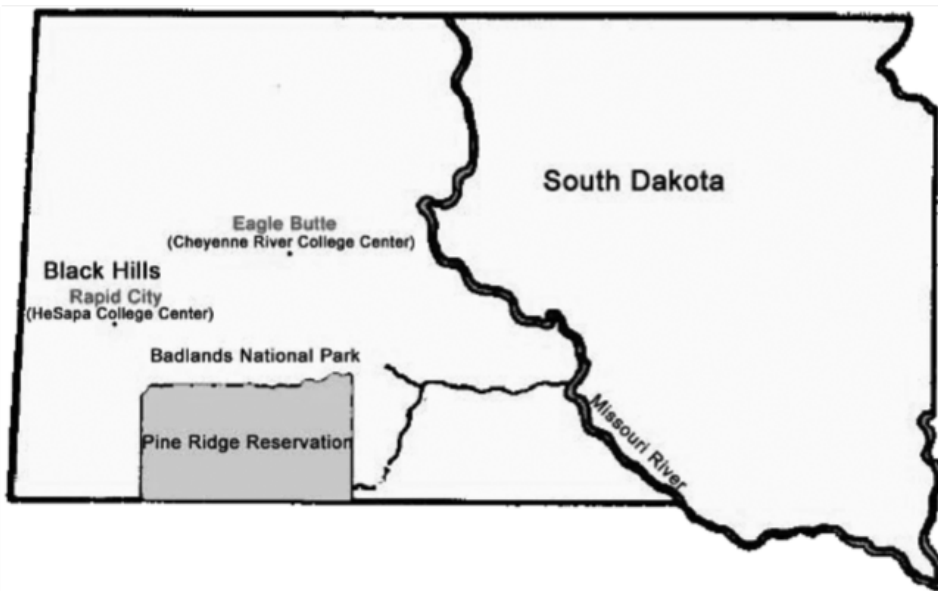
## Geographic Area

The Pine Ridge Indian Reservation is larger than the states of Delaware and Rhode Island combined (about 3,468 square miles). People live in 11 major towns/housing areas and along the creeks. There are 9 Political Districts which are listed above (Pine Ridge Village is physically enclosed by Wakpamni District but is considered a political district which elects representatives to the Council). The major towns are: Pine Ridge, Kyle, Porcupine, Martin, Wounded Knee, Manderson, Allen, Wanblee, Batesland, Wakpamni Lake, Evergreen and Sharps Corner. The 2000 Census shows 6 persons per square mile on the reservations vs 9 per square mile in South Dakota and 79.6 in the US. Distance, weather conditions, and the lack of dependable automobiles are the major deterrents to access at Pine Ridge.

The Reservation is 2,785,658 acres with 707,544 tribal owned, 1,063,444 allotted to tribal members, 1,010,642 privately owned (deeded/fee patent) and 1,536 government owned. The other land has been taken or sold. The largest percentage of land is grazing with some farm land and some forest land. The Badlands are prime tourist attractions. The climate of the reservation is typical of the Northern Great Plains with extremes during the summer and winter that vary from 105 to -30° F respectively. The normal precipitation for the year averages 19 inches.

One key issue is that almost all major roads are directed off the Reservation and east-west access is not very good e.g. Kyle to Oglala. Pine Ridge Village, in the southwestern corner of the reservation, is the administrative headquarters for the Indian Health Service, the Bureau of Indian Affairs (BIA), Tribal Government, and state agencies. Kyle, the approximate geographic center of the reservation, is the second largest community and the headquarters for Oglala Lakota College. The only major city within a couple of hours driving distance from Pine Ridge is Rapid City, SD with a population of 70,000. Chadron, Gordon and Rushville, NE are also shopping centers for the Reservation.





**MAP. 3. South Dakota and Location of Pine Ridge Reservation; including the Black Hills and location of Oglala Lakota College Centers in Eagle Butte and Rapid City**  
(Courtesy of OLC)

### Oglala Lakota Nation Government Today

There are nine geographic/political districts that make up the reservation. Each district has a District Executive Board with elected members. This board deals with matters of local interest within the district. The Tribe is governed by an elected body consisting of a 5 member Executive Committee and a 19 member Oglala Sioux Tribal Council, all of whom serve a two year term. Tribal Council members other than the President and Vice-president are elected by members of the nine districts. Tribal Council Headquarters are located in the Pine Ridge Village, a mile from the southern boundary and 15 or so miles from the western boundary of the reservation. The road distance from Pine Ridge to Wanblee, center of the Eagle Nest district, is 87 miles.



**MAP. 4. Nine Political Districts of the Pine Ridge Reservation**  
(Courtesy of OLC)

## **Oglala Sioux Tribe of the Pine Ridge Indian Reservation**

100 Main Street HWY18, PO Box 2070, Pine Ridge, SD 57770-2070

### **Executive Committee 2016-17**

**President:** Troy (Scott) Weston

**Treasurer:** Mason Big Crow

**5<sup>th</sup> Member:** Jim Red Willow

**Executive Director:** Mr. Jake Little

**Vice President:** Darla Black

**Secretary:** Donna Solomon

**Sgt. At Arms:** Abe Tobacco

**[www.oglalalakotanation.org](http://www.oglalalakotanation.org)**

### **Tribal Council: 2016-17**

**Pine Ridge:** Richard Greenwald, Robin Tapio, Ella Carlow

**Wounded Knee:** CJ Clifford, Lisa DeLeon

**Lacreek:** Craig Dillon, Cora White Horse

**Wakpamni:** Jacqueline Siers; Sonia Little Hawk-Weston

**Porcupine:** David Pourier; Phillip Good Crow

**Medicine Root:** Chauncey Wilson; Austin Watkins, Stanley Littlewhiteman

**Oglala:** Stephanie Leasure, Valentina Merdanian

**Pass Creek:** James Cross; Lydia Bear Killer

**Eagle Nest:** Jim Meeks; Blaine Little Thunder

*Excerpts from Oglala Sioux Tribe Case, Pine Ridge, SD (April 2, 2018); 1-4*

## **Profiles and Rotary Requests of Pine Ridge Area service organizations**

**CATHOLIC SOCIAL SERVICES(CSS)/LAKOTA CIRCLES OF HOPE (LCH)** For the past 45 years, Catholic Social Services has offered behavioral health services on the Pine Ridge Reservation, including outpatient therapy, chemical dependency assessments, substance abuse services, suicide awareness and prevention programs, parenting education classes, disaster relief and adoption and birth parent services. Licensed counselors staff three CSS satellite offices on Pine Ridge (Red Cloud, Pine Ridge village and Porcupine) on a part-time basis. In the early 2000s, CSS developed and implemented Lakota Circles of Hope, a risk behaviors prevention curriculum for elementary students in schools on all five American Indian reservations in western South Dakota. LCH is based on the concept that increasing a student's sense of Lakota identity will reduce or delay risk behaviors, including use of alcohol, tobacco and other substances.

Jim Kinyon, Executive Director jim.kinyon@cssrapidcity.com

Nora Boesem, MSW Director, Adoption & Pregnancy Services Department

529 Kansas City St, Rapid City SD 57701

Phone: (605)348-6086 Fax: (605)348-1050

24/7 crisis pregnancy line Phone: (605)209-3985

Website: [catholicsocialservicesrapidcity.com/lakotacirclesofhope.org](http://catholicsocialservicesrapidcity.com/lakotacirclesofhope.org)

Facebook: @cssrapidcity @LakotaCirclesofHope Twitter: @RapidCSS

**Rotary Request:** Lakota Circles of Hope is an innovative, culturally specific prevention curriculum created by Lakota elders and educators that fosters a positive Lakota identity through increased understanding and appreciation of Lakota culture while reducing drug, alcohol and tobacco use, bullying, violence, self harm and suicidal ideation. On Pine Ridge Reservation, the program currently serves about 600 elementary and middle school students who attend Isna Wica School in Loneman, Red Cloud School in Pine Ridge and Our Lady of Lourdes School in Porcupine. CSS seeks \$5,273 to cover the direct program costs of expanding to one other Pine Ridge school, including curriculum materials, staff training (Train the Trainer model) and program evaluation. Volunteer Needs: Parent and community member involvement with LCH at the local school level is highly encouraged by LCH staff. Specific volunteer needs depend on the grade level, classroom instructor and lesson activities. Material Needs: Lakota Circles of Hope classroom toolkits differ for elementary and middle school curriculums. In addition to all lesson plans, they may contain a child-size tipi, a Medicine Wheel floor mat, audio and visual recordings of Lakota stories and literature, student workbooks, Azilya ceremony (burning of sage) and other talking circle materials. **Estimated budget: \$71,816**

**CENTER FOR AMERICAN INDIAN RESEARCH AND NATIVE STUDIES (CAIRNS)** is an Indian-controlled, nonprofit research and education center that is committed to advancing knowledge and understanding of American Indian communities and issues important to them by developing quality educational resources and innovative projects that acknowledge and incorporate tribal perspectives, and by serving as a meeting ground for peoples and ideas that support those perspectives. CAIRNS also provides quality evaluation and design services for projects dealing with American Indians and Indian communities and offers cultural awareness training to organizations and institutions. CAIRNS was founded in 2004 and is located at Wingsprings in the Lacreek District of Pine Ridge Reservation near Martin, South Dakota.

**Previous Rotary Support:** The Rushmore and Omnicity Rotary Clubs of Rapid City, SD co-sponsored a reception for Native Artists at the Great Race Exhibit sponsored by the CAIRNS at the Journey Museum.

Contact: Craig Howe [info@nativecairns.org](mailto:info@nativecairns.org) Phone: (605) 685-6484

28649 226th Av, PO Box 448, Martin SD 57551

Website: [www.nativecairns.org](http://www.nativecairns.org) Facebook: <https://www.facebook.com/NativeCAIRNS/>

**DELTA DENTAL MOBILE PROGRAM** The Delta Dental Mobile Program provides oral health services to underserved children. The program includes two trucks that serve as mobile clinics to provide preventive, diagnostic and restorative care, and dental hygienists and community health workers based on the state's Native American reservations.

On Pine Ridge, three hygienists and two community health workers conduct preventive oral health clinics at schools, Head Starts, and community centers throughout the year. At these clinics children receive education, cleaning, sealants, and fluoride treatments. Children are also referred to a dentist for any restorative needs.

There are also sites on Pine Ridge visited by the Delta Dental Mobile Program trucks for weeks at a time. At these sites a local community site partner helps to identify children most in need of care who can least afford it. Local community sponsors also contribute a \$2,500 stipend for the visit.

Zach Parsons

702 N Euclid Av, Pierre SD 57501

Phone 605-494-2558 Email: [zach.parsons@deltadentalsd.com](mailto:zach.parsons@deltadentalsd.com)

Website: [www.deltadentalsd.com](http://www.deltadentalsd.com) Facebook: Delta Dental of South Dakota

Twitter: @DeltaDentalSD

**Rotary Request:** While the Delta Dental Mobile Program trucks visit some sites on Pine Ridge, there are others who could use the full clinic services but cannot afford the \$2,500 site partner stipend. If Rotary would like to sponsor a site visit, we could work with our hygienists in the communities to identify a site where the services are most needed. The return on investment for the \$2,500 is typically over \$25,000 in care provided to the children.

**Estimated Budget: \$2,500 for each truck week sponsored**

**INDIAN HEALTH SERVICE – PUBLIC HEALTH NURSING (PHN)** is focused on helping the community members achieve the highest level of physical, mental and social functioning that is possible. We strive to empower the families with education to care for their loved ones, involving every aspect of their culture in our education process. PHNs are the link between the hospital and community. Public Health Nursing focus is Health Education/Disease Prevention. We have immunization clinics, health fairs, influenza clinics, provide education in the schools and the local radio stations, jails, treatment centers for all addictions, elderly complexes. We follow a priority, intensity and timeline guide for referrals we receive. Clients are case managed according to the priority, intensity, and timeline guide. Home visits are a big component of our Program. Patient education is integrated into all aspects of care at every level of prevention (Primary, Secondary, Tertiary). Prevailing cultural, social, political, and geographic climates are intrinsically linked with service provision and networking with the community.

Phone: (605) 867-3147 Fax: (605) 867- 3307 Website: [IHS.gov](http://IHS.gov)

Address: Pine Ridge Hospital (sign with Public Health Nursing by main road in front of blue building behind the hospital)

East Highway 18, PO Box 1201, Pine Ridge SD 57770

Contact Person: Beth Perkins, Director [beth.perkins@ihs.gov](mailto:beth.perkins@ihs.gov)

**INDIAN HEALTH SERVICE - OUT-PATIENT PEDIATRIC CLINIC DEPARTMENT** in Pine Ridge, with clinics in Kyle, Martin and Wanblee, providing services for pediatric out-patient and in-patient care, pediatric preventative medicine, pediatric labor/delivery and C-section new borns and pediatric subspecialty care co-ordination; breastfeeding coaching, support and problems with medical management; immunization clinics and asthma and other chronic diagnoses and follow up.

Phone: (605) 867-3006 Fax: (605) 867-3306

Website: ihs.gov Facebook: ihs.gov

Address: East Hwy 18, PO Box 1201, Pine Ridge SD 57770

Contact: Carmen A. Ruiz, MD. carmen.ruiz2@ihs.gov

**INDIAN HEALTH SERVICE TRIBAL LIASON** provides administration services to patients in areas of care, pain management and access to care. The organization attends Council meetings, HHS committee and other community concerns: Suicide Task Force, Meth and CPS, CHR and Tribal Health Administration programs.

Phone: (605) 867-3211

Address: Pine Ridge Hospital, Pine Ridge SD 57770

Contacts: Elizabeth A. (Jackie) Big Crow Elizabeth.BigCrow@ihs.gov

**IHS Women's Health Clinic SEXUAL ASSAULT PROGRAM** provides point of entry care for victims of sexual assault and domestic violence. Our team responds with the ability to carry out forensic examination collection, pregnancy prevention, sexually transmitted infection preventions including HIV prevention. In addition, we provide referrals to Victim Services, Behavioral Health and any other services that might be needed. For follow up, they can be seen in the Women's Health Clinic to address any physical issues that may arise. We also provide traditional Lakota healing ceremonies for the victims regardless of when their violent act against them occurred.

Contact: Shannon Thornbrugh-Wolfinbarger, CNM shannon.thornbrugh@IHS.gov

Women's Health Clinic

1201 E. Hwy 18, PO Box 1201, Pine Ridge SD 57770

Phone: (605) 867-3003 Fax: (605) 867-3305

**Rotary Request** Our traditional Lakota healing ceremonies includes the use of inipi. This utilizes wood for fires. I have received a grant for our services, however, our budget is limited. We could use assistance with providing wood and rocks. Material Needs: Wood and Granite rocks with an estimated Budget: \$800 X 3 for each quarter of the year. Rocks are undetermined at this time – we have been collecting them from the side of the road. It is difficult in the winter. In addition, we have been gifted two homes to use for our services here. We are in need of a fence surrounding the houses, furniture to place in the homes for the kitchen area, the living room area, and for the rooms for crafts and sewing. I am unsure of an exact budget for these items but would guess that the fence would be in the area of 5000\$, furniture in the area of 1000\$, cooking utensils and dishes 200\$.

Volunteer Needs: Assistance to put up the fence.

Material Items Needs: Rock, wood, furniture, fencing.

Estimated Budget:  $\$2400 + 5000 + 1000 + 200 = \$8,600$

## **KILI RADIO STATION**

Contacts: Tom Casey, GM & Dev Dir [crashwk@hotmail.com](mailto:crashwk@hotmail.com)  
Arlo Iron Cloud, Media/IT [mahpiyamaza@icloud.com](mailto:mahpiyamaza@icloud.com)  
Hwy 27, 901 Lamont Ln, PO Box 150, Porcupine SD 57772  
Phone: (605) 867-5002 Fax: (605) 867-5634  
Website: [www.kiliradio.org](http://www.kiliradio.org) Facebook: Kili Radio

**Previous Rotary Support:** In 2012, KILI received support from Rotary Clubs of Brattleboro, VT to purchase radio equipment and solar panels and 200 laptops were donated for students on the reservation.

**LAKOTA CHILDREN'S ENRICHMENT, INC. - YOUTH** Lakota Children's Enrichment (LCE) empowers youth on the Pine Ridge Reservation in South Dakota, and amplifies their voices by providing opportunities in the arts, education, sports, leadership and mentorship. LCE's programs are tailored to meet specific needs of schools and community partners, and incorporate input from LCE's Youth Advisory Board. LCE also provides education about the history and obstacles facing American Indian reservations today. The Youth Advisory Board is made up of eight 12-24 year olds who are residents of the Pine Ridge Indian Reservation that work to provide input for the creation Lakota Children's Enrichment, Inc. (LCE)'s work. The Youth Advisory Board is a service-learning program where students volunteer their time to lead projects and advise the creation of new projects. Our Youth Advisory Board helps to put on LCE's Game Changer Youth Summits, our writing and art challenge, December programming, and our TEDxYouth@DinosaurPark event. The Youth Advisory Board has long term goals to create an LGBTQ support group, and an after school art program. We also have a short-term goal to hire one resident of the Pine Ridge Reservation as the program coordinator to facilitate and guide the Youth Advisory Board.

Autumn White Eyes, Exec Director [autumn@lakotachildren.org](mailto:autumn@lakotachildren.org)

97 Main St, Woodbridge NJ 07095

P.O. Box 581, Scarsdale NY 10583 (I am based here and live in Pine Ridge part-time)

Phone: (605) 899-2034 Website: [lakotachildren.org](http://lakotachildren.org) & [tedxdinosaurpark.com](http://tedxdinosaurpark.com)

Facebook: [facebook.com/LakotaChildren](https://facebook.com/LakotaChildren) or [facebook.com/tedxdinosaur](https://facebook.com/tedxdinosaur)

Twitter: @Lakota\_Children\_\_or @tedxdinosaur

Instagram: @Lakota\_Children @tedxdinosaur or [info@lakotachildren.org](mailto:info@lakotachildren.org) or [tedxyouthdinosaurpark@gmail.com](mailto:tedxyouthdinosaurpark@gmail.com)

**Rotary Request:** TedxYouth@DinosaurPark is an independently organized TED event where 6-10 youth both Native and Non-Native share their ideas with their community. This event hosts up to 100 attendees and we have up to 50 Lakota youth volunteers who help make this event happen by volunteering as speakers and helping with set-up, check-in, clean-up, ushering, conducting the lighting, and photographing and filming the event. After the event we speak with our volunteers who give feedback on the event and reflect on their participation. We have found that this event encourages youth to feel confident in sharing their ideas, stories, and artwork with their community. We have also found that the event has also bridged gaps between the Native and Non-Native communities in Rapid City by bringing them together in a collaborative educational space where they might not otherwise been able to discuss topics such as statistics impacting Native Americans, the movement at Standing Rock, animal poaching, ageism, and more. Volunteer Needs: We are always looking for people willing to mentor and volunteer their time in the following ways: • Identifying new speakers • Speaking coaches and mentors for youth • Volunteering at the event: ushering, setting-up, checking people in, helping with the microphone set-up, giving out refreshments • Volunteering

photography and filming and editing for the event • Volunteers to drive youth from reservation to attend the event  
Material Items Needs: • Printing flyers, banners, and name tags for the event • Tshirts for attendees and volunteers • Lighting rentals • Food: snacks and water for attendees  
**Estimated Budget: \$7,500**

**LAKOTA CHILDREN'S ENRICHMENT, INC.** - WRITING and ARTS Lakota Children's Enrichment (LCE) empowers youth on the Pine Ridge Reservation in South Dakota, and amplifies their voices by providing opportunities in the arts, education, sports, leadership and mentorship. LCE's programs are tailored to meet specific needs of schools and community partners, and incorporate input from LCE's Youth Advisory Board. LCE also provides education about the history and obstacles facing American Indian reservations today. The Youth Advisory Board is made up of eight 12-24 year olds who are residents of the Pine Ridge Indian Reservation that work to provide input for the creation Lakota Children's Enrichment, Inc. (LCE)'s work. The Youth Advisory Board is a service learning program where students volunteer their time to lead projects and advise the creation of new projects. Our Youth Advisory Board helps to put on LCE's Game Changer Youth Summits, our writing and art challenge, December programming, and our TEDxYouth@DinosaurPark event. The Youth Advisory Board has long-term goals to create an LGBTQ support group, and an after school art program. We also have a short-term goal to hire one resident of the Pine Ridge Reservation as the program coordinator to facilitate and guide the Youth Advisory Board.

**Rotary Request:** Our annual writing and art challenge engages 100 youth on the reservation who send in their poetry and artwork that is often connected to Lakota culture. We have found this writing and art challenge helps youth to express themselves and improve their self-esteem so that they can become leaders and role models in their community. We give monetary awards to youth who are selected as grand prizewinners and honorary mentions. We also give grants to schools for art and writing supplies. Youth receive up to \$350 and schools receive up to \$1000. We give the awards out at our Game Changer Youth Summits which bring on average 100 youth participants ages 12-24 together in a community environment to do a service project, speak at an open forum, and attend art and writing workshops—all of which help to foster expression. Service projects are conducted based off of youth ideas and are youth led. Youth volunteers from our Youth Advisory Board help make the event happen by planning service projects, and discussions, checking-in youth attendees, and conducting surveys after the events. Volunteer Needs: We are always looking for people willing to mentor and volunteer their time in the following ways: • writing and art judges, • writing and art workshop facilitators at our youth summits, • helping us with the planning of our Game Changer Youth Summits such as volunteering space on the reservation • volunteering to cook lunch for youth summit • volunteering to drive youth to the summit • or chaperoning at the youth summit. Material Items Needs: • Printed flyers to get the word out about the writing and art challenge and youth summits. • Notebooks, writing, and art materials for youth to use at the Youth Summit. • Food: lunch, snacks, and water for attendees  
**Estimated Budget: \$6,000**

**LAKOTA FUNDS (LF)** founded in 1986, is a community development finance institution actively promoting social economic sustainability of Oglala Lakota people on Pine Ridge Reservation through culturally appropriate strategies including family asset building, technical assistance, business loans and targeted community and business development. We have provided more than 650 micro and small business loans totaling \$4.5 million, trained more than 1,000 entrepreneurs, created nearly 1,000 permanent jobs, provided marketing services to more than 1,600 artists and craftspeople, developed the first Native American owned tax credit financed

housing project in America and recently established the Lakota Federal Credit Union, which is the only member driven federally secured credit union on a tribal reservation in the US. Phone: (605) 455-2500 Fax: (605) 455-2585 Website: <http://lakotafunds.org> Facebook: Lakota Funds Address: BIA 2 Lakota Trade Center, Suite 201, PO Box 340, Kyle SD 57752 Contact: Tawni Brunsch, Executive Director [tbrunsch@lakotafunds.org](mailto:tbrunsch@lakotafunds.org)

**Rotary Request:** Child Financial Literacy Development Accounts Project. LF teaches K-8 children financial literacy and match their individual deposits to create both checking and savings accounts for the youth. A requirement for any of the youth participating is that they must attend financial literacy training once a month, together with their parents. Lakota Funds have found that this approach to financial literacy through the youth is very effective in training the parents, as well.

**OCETI WAKAN** (Sacred Fireplace) is a non-profit organization that has developed curriculum for alcohol/drug prevention, suicide prevention, and developing healthy children. We have also developed Lakota Language curriculums for school, along with books and CDs on the Lakota culture. We have found and saved over 200 Lakota old traditional stories and created questions and answers for children to help them learn the valuable lessons in these stories. We have a Jr. Youth Wellness Center for the classes on prevention and the development of spirituality.

Contact: Cindy Catches [ocetiwakan@gmail.com](mailto:ocetiwakan@gmail.com)  
789 Tobacco Road PO Box 1958, Pine Ridge SD 57770  
Phone: (605) 867- 6056 Website: [www.ocetiwakan.org](http://www.ocetiwakan.org) Facebook: Oceti Wakan

**Rotary Request:** Oceti Wakan is in the process of developing a whole-body approach culturally based curriculum for Lakota young people to have the tools necessary to make healthy choices in all areas of their lives. Our focus is 2nd grade to 8th grade, with the hope over a seven year period the child will have the knowledge to develop the habits one needs to have a successful life. We have finished and published Book 1 – Book 5. Todd County Middle School is now using Book 4 for all their students. We are in the process of developing Book 6 and 7. They will be finished by Sept. 2018. We are using a medicine wheel approach in our curriculum to give our children the knowledge to develop life skills to have a healthy physical body, emotional body, spiritual body, and to develop their mental body. There are seven workbooks; each 56 lessons and close to 300 pages. We have also developed a ‘Parent’s Handbook’ (about 200 pages) that supports what their children are learning in the classroom. We have developed and finished Teacher’s Manual for Book 4. It is over 1,000 pages. We are in the process of development of Teacher’s Manuals for Book 3, Book 5, Book 6 and Book 7. We have done the Teacher’s Manuals with no funding. In order to finish these, we need funding. These are so important because over 80% of our teachers are non- Lakota and know so little about the culture. This teacher’s manual will help integrate the lessons with vocabulary, concept/objective of lesson, mappings of content, activities, a Lakota traditional story with questions/answers to match the lesson’s teaching, and assessment of each lesson. Volunteer Needs: Volunteers are needed to conduct Jr. Youth classes, office work and grant writing. Material Items Needs: We need 3” 3-ring notebooks to hold hard copy of each Teacher’s Manual plus jump drives to go to each teacher that are teaching the course. Paper and printing ink would go a long way. **Estimated Budget: \$5,000**



**OGLALA LAKOTA COLLEGE (OLC)** provides a framework of excellence for student's learning of knowledge, skills and values toward a Piya Wiconi - a new beginning for harmony and fulfillment of aspirations and dreams. OLC was one of the first six U.S. tribally chartered colleges established in 1971. It is the second largest tribal college of 37 in the US and Canada. It is fully accredited by the Higher Learning Commission, offering Certificate, Associate, Bachelor and Master degrees to more than 1,400 students, dispersed at nine Tribal District learning centers on the Pine Ridge Reservation, with major additional campuses in Rapid City, SD and on the Cheyenne River Reservation.

Contacts: Thomas Shortbull, President tshortb@olc.edu  
Marilyn Pourier, Director of Development mpourier@olc.edu

490 Piya Wiconi Road, Kyle SD 57752-0490

Phone: (605) 455-6000 Fax: (605) 455-2787 Website: [www.olc.edu](http://www.olc.edu)

**Rotary Request:** OLC is in the midst of our Sakowin Iwicacaga (The Seventh Generation) capital campaign to raise Student Scholarship Endowment so that any student can attend OLC and will have their unmet financial need taken care of. We would like to request \$5,000 from the local Rotary and would like to discuss the possibility of a larger donation for a Rotary Student Scholarship Endowment.

### **OGLALA LAKOTA COLLEGE-NURSING DEPARTMENT**

Contact: Jessica Zephier, Center Dir. jzephier@olc.edu

PO Box 861, Pine Ridge SD 57770

Phone: (605) 867-5856 Fax: (605) 867-5724 Website: [www.olc.edu](http://www.olc.edu)

The mission of the Nursing Department is to provide academic excellence that will prepare an Associate Degree (AD) nurse to respond with relevant knowledge and skills to meet health care needs of individuals and families as an entry level nurse. The OLC Nursing Program admits 30 students a year and graduates an average of 12 a year of whom most pass their N-CLEX and become Registered Nurses.

**Rotary Request:** We would like to request a new computerized Nursing Mannequin which costs **\$4,495**.

**OGLALA LAKOTA COLLEGE – HEADSTART ADMINISTRATION** provides early childhood education, screening in hearing, vision, lead, hemoglobin, physical, dental and developmental.

Contact: Janice Richards jrichards@olc.edu

490 Piya Wiconi Road, PO Box 490, Kyle SD 57752

Phone: (605) 455-6114 Fax: (605) 455-6116 Website: <http://headstart.olc.edu/>

Facebook: [www.facebook.com/OLC.Early.Head.Start.and.Head.Start/](https://www.facebook.com/OLC.Early.Head.Start.and.Head.Start/)

**Rotary Request** We are requesting Lakota storybooks and materials for our classrooms, which cost Head Start is looking for \$5,000 to purchase.

**ONE SPIRIT** helps the Lakota meet their basic needs and provide a culturally rich life for their youth while working to enhance economic development that fits within their culture and traditions. The goal of all programs is to reduce or eliminate hunger, to replace the high drop out and suicide rates among youth with an enthusiasm for learning and a pride in their Lakota heritage, and to provide protection from the winter cold that can drop to 40 below zero. Our **Food Program** provides fresh meat and produce to more than 500 homes representing more than 5,000 people. The **Wood and Heat Program** provides wood to more than 200 homes and this year we are working to install safe, efficient stoves to burn the wood – every year homes

burn down because of makeshift ways of using wood for heat. The **Youth Programs** include Lacrosse, running, art, music, hand games, sewing, etc. **Art Program** This year we will install a kiln so the pottery can be finished. A recognized artist will be teaching pottery and drawing, painting, sculpture. **Our Programs** promote an intercultural relationship that recognizes that we are all related and that American Indians are an equal and valued part of our society. In keeping with our philosophy, all work on the Reservation is done by the Lakota people and they are the only ones in the Organization that receive a salary. They built the youth center and The Buffalo House, staff the food, wood, and youth programs.

Contact: Jeri Baker

P.O. Box 3209, 521 Kansas City St, Rapid City SD 57709

Phone #: 570-460-6567 Fax #: 866-586-5374 Email address: [jbaker@nativeprogress.org](mailto:jbaker@nativeprogress.org)

Website: [www.nativeprogress.org](http://www.nativeprogress.org) Facebook: [www.facebook.com/OneSpiritPineRidge/](https://www.facebook.com/OneSpiritPineRidge/)

Twitter: [twitter.com/SpiritPineRidge](https://twitter.com/SpiritPineRidge) Instagram: [www.instagram.com/onespiritsouthdakota/](https://www.instagram.com/onespiritsouthdakota/)

**Rotary Requests:** The youth programs are geared to support youth in all forms of activities.

**Art Program** This summer there will be a month long, 5 hours a day workshop directed by a well know and much awarded Lakota Artist, Randall Blaze. Randy will be teaching pottery, painting, drawing, sculpture. The project is partially supported by the South Dakota Arts Council with the remaining support by One Spirit. We will be supplying a kiln, clay, paint, brushes, drawing pencils, canvass, sculpture materials, etc. as well as lunch each day and transportation for kids from various parts of the Reservation.

Lakota youth are enormously talented artistically and musically. These skills will not only serve them in the future but will allow them to express themselves now and deal with the stress of the difficult life they live on the Reservation. Participants who remain interested in pursuing art, pottery and sculpture will have an opportunity to

**Volunteer Needs:** We need volunteers to help with transportation and food preparation. Also, to assist Randall with the art projects. We would welcome groups who wanted to help with providing the necessary supplies for this project.

**Material Items Needs:** Paint, clay, drawing pencils, brushes, rags and cleaning materials, sculpture materials, food, containers, Kiln,

**Estimated Budget: \$8,000**

**Allen Youth Center** We completed work on the building that houses this Center in March 2015. Since then the tribe has not been able to finance the management of the center. One Spirit now pays the salary of the Director plus all expenses associated with running and managing programs. The first need for the youth in this the poorest county in the US (by statistics) is food. Two weeks a month, food is very scarce in homes and we supply hot nutritious meals at the Center. Often whole families come. Food must meet nutrition standards as this population is at high risk of developing diabetes and other diet-related diseases. Other programs decided by the youth center board (made up completely of Lakota from the community) include music, art, astronomy, movie night, dances with local bands, Sacred Fireplace program developed by Cindy Catches to prevent drug and alcohol abuse and youth suicides. They are also developing little league baseball for both girls and boys, a lacrosse team, and mentoring and tutoring for youth.

**Needs:** Food is paramount need – has to be nutritious and child friendly. We do not serve chips, high sugar foods, or highly processed foods. Fresh fruit and produce is a dire need. Kitchen equipment and supplies are much in need. We also need any skills or equipment associated with the programs. At present we have an excellent telescope – could use knowledge of astronomy, excellent guitars, keyboards, PA system, etc. We need teachers who can teach musical instruments. We will also need ongoing support in arts and crafts. Baseball

equipment is needed. We can supply a list. Eventually we plan to have a real baseball diamond. Transportation is a huge issue. The youth center needs a van.

**Food Program** Food is distributed once a month to more than 500 homes on the Reservation. In addition to nutritious food, the need is great for cleaning supplies, diapers, shampoo, soap, etc.

**Heat program** We are currently stocking wood for heat for next winter. This year, two homes on the Reservation burned because of poor installation of wood burning fixtures. Fires happen every year for this reason. We would like to offer safe and effective wood burning stoves to families and to arrange for their safe installation.

**Need:** Stoves, pipes, and installation materials. Money to pay for installation.

**Estimated Budgets:** This is different for each project.

**PINE RIDGE AREA CHAMBER OF COMMERCE** (PRACC) provides business marketing, business technical assistance, business trainings, work force development, youth work force development, youth mentoring, youth job training, tourism, art programs, visitor center, volunteer income tax, education, policy development and conference planning.

Contacts: Ivan Sorbel pracc@gwtc.net January Rose Mathis pracc@gwtc.net

7900 Lakota Prairie Drive, PO Box 375, Kyle SD 57752

Phone: (605) 455-2685 Fax: (605) 455-2785

Website: [www.pineridgechamber.com](http://www.pineridgechamber.com) Facebook: Pineridgechamber

**Rotary Request:** The Pine Ridge Area Chamber of Commerce (PRACC) is involved in youth work force development. During the past few years, PRACC has trained and provided employment resources to reservation youth. PRACC has, in some cases, had to develop employment opportunities and seek resources to fund the projects. Most recently, PRACC received a small grant from the Black Hills Community Foundation. With these funds, PRACC was able to do two small environmental projects. The first was a partnership with the Badlands National Park to remove dilapidated fencing. PRACC trained and hired four youth for the project. The second, PRACC partnered with a local rancher to remove dead trees from a tree grove. Six area youth were hired to perform the work. The wood was cut and hauled off the property, then delivered to reservation elderly for energy use. PRACC seeks funding for youth salaries to institute other similar projects for reservation youth. PRACC firmly believes reservation youth have limited opportunity for employment which greatly affects their ability to acquire and maintain permanent employment post high school. Projects such as these will help youth obtain much needed skills and assist them with future employment.

**Volunteer Needs:** Supervisory volunteers are needed to assist staff during the projects.

**Material Item Needs:** Wood splitter, gloves, coveralls, boots, chain saws, fuel and oil.

**Estimated budget: \$5,000**

**RE-MEMBER** is a registered 501(c)(3) nonprofit organization, working with the Oglala Lakota Nation on Pine Ridge Reservation, South Dakota USA. We improve the quality of reservation life through relationships, shared resources and volunteer services. Volunteers comprised of individuals and groups from high schools, colleges, corporations and churches join us at our facility on Pine Ridge for a one-week program. Our volunteers participate in various cultural exchange programming and work projects across the Reservation, helping to rebuild relationships, homes, and lives. During our 33-week volunteer season in 2017, more than 500 requests for assistance were fulfilled, with more than \$100,000 of material utilized. Re-Member

is celebrating twenty years of working alongside the Lakota people in 2018.

**Contact:** Ted Skantze, Executive Director [ted@re-member.org](mailto:ted@re-member.org)

Highway 18, M.M. 112, P.O. Box 5054, Pine Ridge SD 57770

Phone: (605) 454-5130 Fax : (605) 867-2285 Website: [www.re-member.org](http://www.re-member.org)

**Facebook** <http://www.facebook.com/rememberrez> **Twitter:** <http://twitter.com/rememberrez>

**Rotary Request:** Wheelchair ramps for Lakota elders, veterans and disabled. Re-Member provides various services to tribal residents, including, but not limited to: bunk and single beds for children and elders, safe steps for entry/egress to mobile homes, insulated trailer skirting, outhouses and wheelchair ramps. The organization maintains a request list for these services, populated via direct requests from tribal programs and residents of the reservation. Those calling Re-Member are living in private homes, which do not qualify for assistance from the Oglala Sioux Tribe's various housing programs. During our 2017 volunteer season, 14 ramps were constructed. The value of materialized is estimated at approximately **\$26,250**. Re-Member is seeking assistance in financing the construction of wheelchair ramps, as a previous partnership with the State of South Dakota Corrections Department is no longer receiving funding. The average wheelchair ramp costs approximately \$75 per lineal foot. Re-Member ramps are built to applicable A.D.A. code by ReMember volunteers, under the supervision of a skilled construction manager.

**Volunteer Needs:** No volunteers are needed specific to this request. Each year, Re-Member brings more than 1,200 volunteers to Pine Ridge for our week-long program, with an emphasis on cultural exchange and work projects.

**Material Items Need:** A typical ramp requires pressure-treated lumber in various quantities of 2X6X12, 4X4X10, 5/4 decking boards and various fasteners such as screws and nails.

**Estimated Budget: \$18,750 (for 10 ramps, averaging 25 feet in length)**

## **PINE RIDGE RETREAT CENTER**

The mission of the ministry at Pine Ridge Retreat Center is to foster better understanding between Indian and non-Indian peoples and to make contributions to the life of the people living on the Pine Ridge Indian Reservation.

### **The Retreat Center offers three layers of ministry on the Reservation:**

- **Lutheran/Lakota Job Corp** – Provides skills training, employment and documented work experience for people in the community while working on behalf of their neighbors. This is a new ministry, to assist with poverty alleviation and community building at the ground level. Many service projects incorporated in guests' visits will include the Job Corp for the mutual benefit of skills training and increased cultural understanding.
- **Cross-Cultural Retreats** - For building respect and understanding among all of God's people. Retreats include opportunities for guests to participate in outreach programs such as construction projects, educational experiences, and participation in youth ministry. When schedule allows, the Retreat Center also provides a clean, safe place for meetings or accommodations for other groups from within or visiting the reservation.
- **Threshold or Common Basket Ministries** – Providing defined material items to help bridge the gap for those with unmet daily needs. This ministry provides sandwiches, diapers and baby wipes, personal care/hygiene kits, blankets/quilts, and matching funds for seasonal heating fuel assistance.

Pastor Kay Ressel

51 East Highway 18, PO Box 862, Pine Ridge SD 57770

Phone: 605-867-5262 Cell: 605-890-0843

Email address: [pineridge.center@gmail.com](mailto:pineridge.center@gmail.com)

Website: [pineridgeretreatcenter.org](http://pineridgeretreatcenter.org) Facebook: PineRidgeRetreatCenter

**Requested Rotary Project:** Lutheran/Lakota Job Corps Historically there has been no opportunity for people to be gainfully employed. Seasonal day labor has provided limited options for employment. It is available sporadically and inconsistently and does not provide stable income for individuals and their families. This lack of opportunity has been an obstacle to learning what it means to have a regular job with its benefits and responsibilities. This generational barrier, coupled with charity-based assistance, has created a culture of dependency. Extended training and support to employees will be necessary to break this cycle.

Job Corps employees will learn important **employment skills**, for example, how to keep a job, timeliness, quality work, productivity, accountability, and time management. Job Corps employees will also learn basic construction and maintenance skills, including material and labor cost estimates, through **on the job training**. The Job Corps program will develop employable individuals that have the skill to respond to learning, report to work, follow direction, and complete assignments. These skills will build the capacity of individuals and the community contributing to **work force development** to break the cycle of poverty. This process driven project is providing on the job training and **incomes to participants**.

Another aspect of the Job Corps ministry is providing opportunities to learn **life skills** through partnerships with other organizations. Every attempt will be made to help these folks succeed and improve their quality of life here on the reservation. For example, the day long financial literacy class provided by the Partnership for Housing helps attendees to learn how to use their income to better their economic situation and helps inform them of programs that qualify them for improved housing.

**Cultural Immersion Ministry:** Lakota people from the community make up the Job Corps. They are performing various types of work in the neighborhoods surrounding the Retreat Center, *people from the community working on behalf of their neighbors*. An additional benefit of the Job Corps is that when visiting teams come to the Center, they will work alongside of the Job Corps crew serving **as a bridge** between visitors and the Lakota people living in the community. The people working on the Job Corps also learn and provide essential **housekeeping and maintenance** here at the Center. This also provides an opportunity for visitors to **meet and join in conversation** with people living in Pine Ridge.

If the Job Corps is lacking a skill that a visiting Cultural Immersion team has a proficiency in, the visiting team will be asked to teach the skill to the Job Corps. Both the Job Corps and the visiting Cultural Immersion team will work together in the community. Transmitting skills in **project management** and learning how to prioritize production tasks will be part of these joint efforts.

**Supervision, Monitoring & Accountability:** The work of the Job Corps will be supervised by the Director. Every effort will be made to develop the ability to work independently and collaboratively as the project requires. All Job Corps employees will attend employee meetings to discuss the projects that have been requested, work to be completed at the Center, Cultural Immersion teams, work assignments, schedules, and project priorities. Budget constraints and considerations will be part of the discussions as well. A culture of learning, team building and cooperation will be cultivated.

**Volunteer Needs:** We would welcome volunteers with experience in construction and the ability to mentor the members of the Job Corps.

**Material Items Needs:** Construction materials, including re-shingling of three roofs, repair/replacing two floors; several deck/porch/wheel chair ramps; miscellaneous repairs (doors, leaks, windows); yard cleanup and maintenance for elders in the community.

**Estimated Budget:** To fully fund the Job Corps = **\$150,000**

The Job Corp employees will be paid an hourly wage of \$10.00. Individual employees will work not more than 30 hours per week, with no accommodation made for work over 30 hours.

The target is that individuals will work year-round, as long as there is funding available and work is acceptable.

<b>49 weeks*</b> <b>(5 employees)</b>	5 employees x 30 hrs/week = 150 hrs	150 hours/week x 49 weeks = 7,350 hours	7,350 hrs annually x \$10.00/hour = \$73,500.0
<b>20 weeks**</b> <b>(2 additional employees)</b>	2 employees x 30 hrs/week =60 hrs	60 hours/week x 20 weeks = 1,200 hours	1,200 hrs annually x \$10.00/ hour=\$12,000.00
<b>TOTAL LABOR COST</b>			<b>8,500 hrs annually \$ 85,500.00</b>
<b>ESTIMATED MATERIALS COST</b>			<b>\$ 64,500.00</b>
<b>TOTAL ESTIMATED BUDGET</b>			<b>\$ 150,000.00</b>

*\*Estimated number of weeks taking into consideration Christmas, Sun Dance, Easter and other holidays*

*\*\*During the summer months visiting teams would support seasonal employment opportunities*

#### **SDSU EXTENSION; SDSU EXTENSION'S NATIVE AMERICAN BEGINNING FARMER RANCHER (BFR) PROGRAM & TRIBAL LOCAL FOODS PROGRAM (NABFRDP)**

Native American Beginning Farmer Rancher Program (NABFRDP) and the Tribal Local Food Program, exists to empower the average tribal member to become a local food producer. The more tribal people we have producing food, the more directly they'll be able to address the food insecurity that's afflicting their people.

Food entrepreneurship is scalable, allowing even a tribal member with their own back yard to become involved in agriculture, addressing the poverty and high levels of unemployment on our South Dakota Reservations. NABFRDP addresses food access issues, the food sovereignty of our Tribes, increases food utilization at home and increases the knowledge and awareness amongst tribal members of USDA, SD. Dept of Ag, and SDSU programs that exist to assist them. It helps increase both food production and food utilization locally. Snap-Ed/ EFNEP: The Expanded Food and Nutrition Education Program (EFNEP) and Supplemental Nutrition Assistance Program Education (SNAP-Ed) in SD teaches participants healthy food choices, how to be physically active and how to stretch food dollars. This leads to savings for the community on food assistance programs, lowered health care and public assistance costs, and a decrease in the burden on social healthcare resources like Medicare SDSU Extension Food and Families programs are committed to improving the quality of life for individuals and families, and the communities in which they live, work, and play. We draw upon the knowledge and resources at SDSU to help solve the "wicked" and interrelated population health challenges South Dakotans face today; providing consumers with knowledge, research, and unbiased information on aging, food, families, finances, food safety, health, nutrition, physical activity, and wellness The SDSU Extension 4-H Youth Development newsletter is your source for South Dakota 4-H events and deadlines, volunteer resources, youth development tools and updates from our great programs around the state.

Contacts: Patricia Hammond (BFR) [patricia.hammond@sdstate.edu](mailto:patricia.hammond@sdstate.edu)

Jason Schoch (BFR) [jason.schoch@sdstate.edu](mailto:jason.schoch@sdstate.edu)

Aminah Houssan(4-H) [Aminah.houssan@sdstate.edu](mailto:Aminah.houssan@sdstate.edu)



Natasha Young Bear [Natasha.youngbear@sdstate.edu](mailto:Natasha.youngbear@sdstate.edu)  
7958 Lakota Prairie Drive, PO Box 656, Kyle SD 57752  
Phone: (605) 455-1299 Website: [www.irgrow.org](http://www.irgrow.org) Facebook: Pine Ridge Extension  
Facebook Pages; Serenity Garden (Kyle), Serendipity Garden (Wanblee) and Vitality  
Garden(IHS Clinic-Kyle)

**Rotary Request:** The Native American Beginning Farmer Rancher Program (NABFRDP) identified the next steps needed to be taken towards helping the People of the Pine Ridge Reservation. As we work to develop new producers, we've also identified the need to create teaching hubs/incubator spaces for the large number of tribal members who don't have access to land. These same incubator hubs will eventually serve as food aggregators towards meeting the food needs of the Oyate (the People).

There are farm to school and other aspects of this that there isn't room to go into here, but an immediate need involves helping three identified hub sites, develop their basic agricultural infrastructure needs: a high-tunnel(s), a root cellar or food storage building, a wallapini (for seed starting and year round growing), a chicken coop, fencing, an animal shelter or barn and water access. There are also equipment needs to be addressed below. We've identified a local contractor that is willing to teach and assist the People in building these infrastructure needs and we're partnering with federal agency to cover parts of these costs, but these things take time, sometimes years to make it through the bureaucracy.

Working with USDA-NRCS' EQIP cost-share program we have identified seven high-tunnels that are between 50-80% covered by the EQIP program, these seven high-tunnel sites, need the remaining 50-80% of the costs so that these beginning producers can purchase their high-tunnels. Then they'll need some lumber for end walls and running boards and funds to cover the contractor's costs of equipment, fuel, time, etc.

**Volunteer Needs:** Each tribal member who participates in the above BFR program will help the next get their high-tunnel up, their root cellar built, etc. But, extra hands and volunteers are always welcome. Especially for this first group of seven. What's most needed is skilled volunteers: carpenters, electricians, plumbers. Also mentor farmers and grant writers would be helpful! **Material Items Needs:** High-tunnels Building materials (primarily lumber and screws) Tractor (x3) Walk Behind Tractor or rear-tine tillers Seeders Storage Sheds Fencing Chicken Coops Shovels, rakes, hoes, wheel hoes, trowels, pruners Drip Irrigation (mainline tubing, emitter lines)

**Estimated Budget: \$5000-\$25,000**

**THUNDER VALLEY COMMUNITY DEVELOPMENT CORPORATION (TVCDC)** is a comprehensive, innovative and grassroots approach to collaborating with and empowering Lakota youth and families on the Pine Ridge Indian Reservation to improve the health, culture and environment of our community in a way that heals and strengthens. TVCDC has six interrelated programs: Lakota Youth leadership development, work force development construction program, sustainable homeownership, food sovereignty initiative, Lakota immersion childcare and self-help. TVCDC is constructing a green village. They have secured the 34 acre site, laid the utility infrastructure, including water, sewer and electrical and began the construction of 21 single-family homes, a basketball court and walking trails in phase I. The first three homes will be occupied by March 2018. Subsequent phases will include additional single-family housing, apartments and townhouses, retail and commercial spaces, youth center, daycare, fitness center, grocery store, school and a cultural center with amphitheater. Contacts: Nick Tilsen, CEO [Nick@thunderValley.org](mailto:Nick@thunderValley.org)

Andrew Iron Shell, Community Engagement Coordinator [Andy@thunderValley.org](mailto:Andy@thunderValley.org)  
Aimee Pond, Director, Youth Leadership Initiative, [aimee@thundervalley.org](mailto:aimee@thundervalley.org)

290 Empowerment Dr, PO Box 290, Porcupine SD 57772  
Phone: (605) 455-2700 Fax: (605) 455-2970  
Website: [www.thundervalley.org](http://www.thundervalley.org) Facebook: Thunder Valley CDC

**Previous Rotary Support** TVCDC has previously received a small grant from the New Britain/Berlin, CT Rotary Club to assist in the production of an orientation film, featuring Lakota youth. Cecily Englehart, former staff member, was a District 5610 Rotary Fellow to New Zealand.

**Rotary Request:** Andrew Iron Shell and his son, Philip, brainstormed the possibility of TVCDC Native youth exchanging with Indigenous youth worldwide. Gilbert Maeda, Past President, Usa River, Tanzania Rotary Club, visited TVCDC and would like to establish a two-way youth exchange project, possibly developing Northern Tanzania and TVCDC Rotaract Clubs.

**WOUNDED KNEE LAKOTA YOUTH ORGANIZATION** is an organization that promotes wellness in a healthy environment through community wellness projects.

Contact: Dakota High Hawk [wklyoex@gmail.com](mailto:wklyoex@gmail.com)  
PO Box 104, Wounded Knee SD 57794

Phone: (605) 891-9485 Website: [www.causes.com/548577-wounded-knee-lakota-youth-org](http://www.causes.com/548577-wounded-knee-lakota-youth-org)  
Facebook: Wounded Knee Lakota Youth Organization

**Rotary Request:** We will host a community event in Wounded Knee District which will include Lakota Youth, our Lakota Elders, our community members and our Lakota Spiritual Advisors. By working together and coming together, we will help in finding better ways for solutions. We need all the solutions to this problem of suicide. Let us all stand together to see what we can do for our children. Our children are our future leaders for our Lakota People. Acting on the proposed solution will reap immediate benefits for the Oglala Lakota Youth here on Pine Ridge Indian Reservation. We do not suggest that we have the solution to suicide. But by bringing education and awareness of suicide to our Lakota Youth and Elders we will find our future leaders. We will reach out and listen to our youth through talking circles, talent shows, and Leaders expressing to the Youth that suicide is not the Lakota way of life. Making an effort to help our people in this "State of Emergency of Suicide" will let our children and people know that we all do care for each other and we should all stand together as a tribe and find ways to reach out to our people. Let's stand together and work together, as a Tribe for our future leaders because suicide is not the Lakota way of life. We would like for this event to take place as soon as possible with the help of our spiritual leaders and tribal leaders and any other entities that may offer support.

**Volunteer Needs:** Community volunteers.

**Items Needed:** Food; Disposable non-food items; Conference/Training Room rental fees; Door Prize drawing items



## **Cross-reference of projects by Rotary's 6 Areas of Focus**



### ***Peace & Conflict Resolution/Prevention***

CENTER FOR AMERICAN INDIAN RESEARCH AND NATIVE STUDIES (CAIRNS)  
KILI RADIO STATION  
LAKOTA CHILDREN'S ENRICHMENT, INC.  
RE-MEMBER  
PINE RIDGE RETREAT CENTER  
THUNDER VALLEY COMMUNITY DEVELOPMENT CORPORATION

### ***Disease Prevention & Treatment***

CATHOLIC SOCIAL SERVICES (CSS)/LAKOTA CIRCLES OF HOPE (LCH)  
DELTA DENTAL MOBILE PROGRAM  
INDIAN HEALTH SERVICE - PUBLIC HEALTH NURSING (PHN)  
INDIAN HEALTH SERVICE - OUT-PATIENT PEDIATRIC CLINIC DEPARTMENT  
INDIAN HEALTH SERVICE TRIBAL LIASON  
IHS WOMEN'S HEALTH CLINIC SEXUAL ASSAULT PROGRAM  
ONE SPIRIT  
PINE RIDGE RETREAT CENTER  
WOUNDED KNEE LAKOTA YOUTH ORGANIZATION

### ***Water & Sanitation***

ONE SPIRIT  
RE-MEMBER  
SDSU EXTENSION; SDSU EXTENSION'S NATIVE AMERICAN BEGINNING  
FARMER RANCHER (BFR) PROGRAM & TRIBAL LOCAL FOODS PROGRAM  
(NABFRDP)

### ***Maternal & Child Health***

CATHOLIC SOCIAL SERVICES(CSS)/LAKOTA CIRCLES OF HOPE (LCH)  
INDIAN HEALTH SERVICE - OUT-PATIENT PEDIATRIC CLINIC DEPARTMENT  
IHS WOMEN'S HEALTH CLINIC SEXUAL ASSAULT PROGRAM  
OCETI WAKAN (Sacred Fireplace)  
OGLALA LAKOTA COLLEGE - NURSING DEPARTMENT  
OGLALA LAKOTA COLLEGE - HEADSTART ADMINISTRATION

***Basic Education and Literacy***

CATHOLIC SOCIAL SERVICES(CSS)/LAKOTA CIRCLES OF HOPE (LCH)  
LAKOTA CHILDREN'S ENRICHMENT, INC.  
LAKOTA FUNDS  
OCETI WAKAN (Sacred Fireplace)  
OGLALA LAKOTA COLLEGE (OLC)  
OGLALA LAKOTA COLLEGE - NURSING DEPARTMENT  
OGLALA LAKOTA COLLEGE - HEADSTART ADMINISTRATION  
WOUNDED KNEE LAKOTA YOUTH ORGANIZATION

***Economic & Community Development***

CENTER FOR AMERICAN INDIAN RESEARCH AND NATIVE STUDIES (CAIRNS)  
KILI RADIO STATION  
LAKOTA FUNDS (LF)  
OGLALA LAKOTA COLLEGE (OLC)  
ONE SPIRIT  
PINE RIDGE AREA CHAMBER OF COMMERCE  
PINE RIDGE RETREAT CENTER  
THUNDER VALLEY COMMUNITY DEVELOPMENT CORPORATION  
SDSU EXTENSION; SDSU EXTENSION'S NATIVE AMERICAN BEGINNING  
FARMER RANCHER (BFR) PROGRAM & TRIBAL LOCAL FOODS PROGRAM  
(NABFRDP)

## CONTRIBUTORS

The following individuals and organizations made this **Directory** possible. We wish to thank them all for their assistance in conducting and compiling initial research for this project.

**Maretta Afraid of Bear** worked as an Intern in the South Dakota Department of Social Service's Region II Temporary Assistance to Needy Families (TANF) program. She was instrumental in collecting the preliminary data for this **Directory**. She is currently attending Oglala Lakota College in the Nursing program.

**Tom Allen**, provided the content and data for Chapter 2 - Oglala Sioux Tribe Today. He subsequently reviewed the edited version contained in this **Directory** to make certain it was accurate. Tom Allen serves as a development consultant to the Oglala Lakota College and other tribal organizations. he received his BA in English from Hofstra, AA in Lakota Studies and Honorary Masters in Lakota Leadership and Management from Oglala Lakota College. He has published *Manager As Warrior; The Chartreuse Cow; Will You Marry Me? (Making Plans, Developing Proposals, and Managing Grants); ACKCO Proposal, Board and Planning Manuals (2011)*.

**Kibbe Conti**, secured the Rushmore Rotary Club's board approval to support the Rotary District 5610 grant request. She is a member of the Omniciye Rotary team that met with the first Oglala Lakota participants: Rocky Ford School and Thunder Valley Community Development Corporation. she is an Oglala Lakota tribal member and Registered Dietitian/Diabetes Educator with Indian Health Services since 1994. Kibbe is the founder and first President of the Omniciye Rotary Club. She currently serves as the Club's Treasurer and serves on the board of Rushmore Rotary.

**Gloria Eastman** was a member of the Omniciye Rotary visiting team that met with the first Oglala Lakota participants: Rocky Ford School and Thunder Valley Community Development Corporation. Gloria received a MA degree in Lakota Leadership and Management from Oglala Lakota College, was President of American Indian Business Leadership (ABIL) program and subsequently became an Instructor at OLC and Faculty Adviser to AIBL. She is an enrolled member, Rosebud Sioux Tribe. She is a founding member of the Omniciye Rotary Club.

**Dr. Craig Howe** provided continuous professional guidance to the project. His Center for American Indian Research and Native Studies (CAIRNS) served as the lead cooperating organization to Omniciye. He oversaw the chapter on Lakota history to make certain it was historically accurate and professionally written. Dr. Howe is the founder and Director of CAIRNS, earned a Ph.D. in architecture and anthropology from the University of Michigan and taught at colleges and universities in the United States and Canada. Howe has authored numerous publications, including co-editing *This Stretch of the River: Lakota, Dakota and Nakota Responses to the Lewis and Clark Expedition and Bicentennial* (2006) and *He Sapa Woihanble: Black Hills Dream* (2011), appeared in the DVD *Oceti Sakowin: The People of the Seven Council Fires* (2007), is the executive producer, cowriter and narrator of *Lakota Star Knowledge: Explorations of the Lakota Universe* (2014), and is the executive producer, writer and narrator of *Lakota Emergence* (2016). He is an enrolled citizen of the Oglala Sioux Tribe.

**Terri Hunter**, under the guidance of Dr. Howe, wrote and subsequently edited the chapter on Lakota History. Terri is an English teacher at a Rapid City high school, with a BA English composite major, BHSU, 2000. She is an active member of the Omniciye Rotary Club.

**Dr. DeLaine Katus**, conducted all the editing and updating of the two databases. Dee has been Owner/Administrator of Therapeutic Massage/Chiropractic practices. She came out of retirement to assist in the Directory. She was born and raised on the Standing Rock Reservation. She received her Doctor of Chiropractic Medicine from Logan University. As a result of this project, she has joined the Omniciye Rotary Club.

**Tom Katus**, provided continuous overview and management to the project. Tom is president of TK Associates International and Managing Director of the Rural Ethnic Institute. He was born and raised on the Standing Rock Sioux reservation and has 5+ decades of northern plains and international experience on four continents. He was a Peace Corps Volunteer in Tanzania, in President Kennedy's first group. He was elected to the SD Senate (2007-08). He has published more than 30 professional articles and books, Including *American Indian Private Funding Source Directory*, AIHEC, 1975. He is a founding member of Omniciye Rotary, as well as a member of the Rushmore Rotary club.

**Linda Peterson** served as overall editor and publisher of this **Directory**. After 40+ years in the commercial printing industry, Linda retired to full-time Rotary service. Linda was District 5610 Governor in 2014-15. She was appointed to three terms as Zone 27 Assistant Public Image Coordinator, and is currently the Regional Public Image Coordinator. She volunteers her expertise and skills in strategic communications planning and social media, assists with implementing the Strengthening Rotary initiative, and advises on regional media outreach efforts.

**Delores Pourier**, Director of Health Administration, Oglala Sioux Tribe, provided the funding for the printing of the **Directory**. Delores, was born and raised on the Pine Ridge Reservation and is an enrolled member of the Oglala Sioux Tribe. She received her Master of Science in Administrative Studies from the University of South Dakota. She has oversight of the Master Health Contract Programs, which includes the Ambulance Program, Community Health Representative (CHR) Program, Anpetu Luta O'Tipi Program, Otitis Media Program, Health Education Program and the Solid Waste Program. She also manages the Suicide Prevention grants.

**Angie Sam** managed the original research and shared the data with Omniciye Rotary, on behalf of Thiwahe Zani Okičhiya Ichañwičhayapi-Raising Healthy Families Together. She serves as the Supervisor for the Temporary Assistance to Needy Families (TANF) in South Dakota Department of Social Service's Region II. Angie received her BS in Human Services from Oglala Lakota College. She has worked with the Centers for American Indian and Alaska Native Health at the University of Colorado, Oglala Lakota College, and with the Oglala Sioux Tribe's Health Administration and President's Office. She was a founding member of the Oglala Sioux Tribe Research Review Board. She lives with her children in Martin.

**Rotary District 5610 Grants Committee, Ina Winter, Chair**, provided the District grant, matched by Omniciye Rotary to provide the funding to enable the publication of this **Directory**. Kristine Ina Winter was named for her grandmothers. She used Kris during the first decades of life and is now using Ina for the second part of her life to honor both grandmothers. She is a civil engineer, Rotarian, seeker, builder, and partner. She is Rotary District Governor nominee (2019-2020).

**Thiwahe Zani Okičhiya Ichaŋwičhayapi-Raising Healthy Families Together**, encouraged all their members and other social service agencies to contribute their contact information in the ***Directory***.

**Bev Warne** was a member of the Omniciye Rotary visiting team that met with the first Oglala Lakota participants: Rocky Ford School and Thunder Valley Community Development Corporation. Beverly Stabber Warne was born and raised on the Pine Ridge Indian Reservation in South Dakota. She is an enrolled member of the Oglala Sioux Tribe. After graduating from St. John's McNamara School of Nursing in Rapid City, SD, she began her nursing career. She also received her Baccalaureate and Masters degrees in Nursing at Arizona State University during the 1980's. Bev currently serves as Mentor and Coordinator, Native American Nursing Education Center at South Dakota State University College of Nursing, Rapid City. She is a member of the Omniciye Rotary Club and currently serves as President.

**Robyn Whirlwind Horse**, a student at Bennett County High School, assisted with collecting the preliminary data for this ***Directory***. She is currently a senior at Bennett County High School.





