



TRIBAL NEWSLETTER

A MESSAGE FROM THE CHIEF

The Monacan Nation has many goals for 2020 that we are looking to address. Our primary goal is to have our tribal office fully staffed and functional. Once we've hired a new Tribal Administrator and a tribal Accounting Clerk, we can begin addressing our second goal of the year which is to look at possibilities for economic development for the tribe.

Although our federal recognition opened many opportunities for us (including access for qualified individuals to help with housing and healthcare and to federal scholarships), the tribe is still responsible for the

upkeep of our Monacan Museum and Tribal Hall, as well as other basic needs of the tribe (see *Yearly Citizen Pledge* in the sidebar on the next page). In addition to the financial help that you give, it is also important for us to look at other possibilities for economic development.

With this in mind, we continue to ask that you support our Powwow. This has been one of our primary means of providing funding for our tribal needs. Can you please consider how you can help with the Powwow this year by giving of your time or other types of donations?

~Chief Kenneth Branham

SCHOLARSHIP HIGHLIGHT

There are many scholarships available to both state and federally recognized Native American Students. This section highlights a sample of scholarships with upcoming deadlines for the benefit of current and future students. For information on additional scholarship opportunities, visit www.bie.edu/ParentsStudents/Grants and studentaid.ed.gov/sa/fafsa or check with your school's financial aid office.

The **Indian Health Services Scholarship Program** offers preparatory scholarships, pre-graduate scholarships, and health professions scholarships for Native American students pursuing a career in the field of healthcare with funding to cover tuition, required fees, educational and living expenses. Applications are due February 28, 2020 for school terms starting in August 2020. All applicants must be US citizens, be either a tribal member or a descendant of a federally recognized tribal member, and have a minimum 2.0 GPA. In addition, health professions scholarship recipients are required to themselves be members of a federally recognized tribe and must commit to at least 2 years of service at an Indian health facility. Full application requirements and additional information regarding this scholarship opportunity can be found at <https://www.ihs.gov/scholarship/>.

CONTACT INFORMATION

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GOAL SETTING IN THE NEW YEAR

Many people use the start of the New Year as a time to set goals for changes they wish to make. This year is not only the start of a new year but also the start of a new decade, and therefore it is an excellent time to set new short term goals to achieve this year as well as long term goals to work on throughout the next decade. Chief Branham shared some of the tribe’s goals in his message on page 1 of the newsletter. What are some short term and long term goals that we can each make? Perhaps some of our young people could set a goal of working in our tribal office someday by finding out what they would need to study and/or what work experience they would need to have in order to be qualified for those jobs?

According to George T. Doran in his 1981 article titled "There's a **S.M.A.R.T.** way to write management's goals and objectives," (*Management Review*) goals should be:

- S:** specific. Be clear on what you plan to achieve.
- M:** measurable. Determine how you’ll know when you meet the goal.
- A:** achievable. Don’t set goals that are impossible to meet.
- R:** relevant. Make sure that the goal is something meaningful to you.
- T:** time bound. Set yourself a limit on when you hope to achieve your goal so you can hold yourself accountable.

IN THE NEWS

Fish Weirs

According to a December 5 article from the Charlotte Observer, the North Carolina Office of State Archaeology is conducting archaeological research into fish weirs in the rivers of North Carolina. Used by many Native American tribes along the eastern United States, fish weirs are “v” or “w” shaped structures often made of stone and designed to funnel fish into a smaller area where they can either be caught in nets or speared by fishermen. Although North Carolina boasts the largest number of stone fish weirs in the southeast, with 219 identified or suspected weirs, Virginia has the most historical records identifying the use of fish weirs by her native peoples according to the Master’s Thesis by Allen Lutins (SUNY, 1992). Lutins found that both the Algonquin and Iroquois tribes were recorded to have been using fish weirs at the time of the first European contact at Jamestown. While the Iroquois fish weirs were often made of reeds, stone fish weirs attributed to Virginia’s native peoples are still visible in the James River near Richmond, and mid-18th century records reference a stone fish weir in the Otter River in Bedford County.

MEMBERSHIP INFORMATION

The **Tribal rolls** are now open for applicants of all ages. Should you have any questions, please contact Enrollment@MonacanNation.com

Tribal citizens can now apply for their new Tribal ID cards (either by submitting via mail or in-person by appointment only, no walk-ins). Forms are available on the Monacan Nation website.

For questions, please contact Enrollment@MonacanNation.com

Yearly Citizen Pledge

As a reminder, each year tribal citizens are encouraged to pledge \$52.00 to the tribe for support of office operations, upkeep of tribal buildings, and funding of various initiatives including our Elders Program, Food Bank and Youth programs.



Challenges to the Indian Child Welfare Act

A November 7 determination from the 5th U.S. Circuit Court of Appeals to allow a rehearing of the case *Brackeen vs. Bernhardt* could lead to challenges to the 40-year-old Indian Child Welfare Act (ICWA) based on claims that the law is race-based and therefore unconstitutional. Enacted in 1978, the ICWA was seen as a solution to policies from the past that had removed Native American children from troubled homes and placed them into the homes of non-native families. Native American children face unique risk factors including higher rates of sexual abuse, domestic violence, chemical dependency, and suicide when compared to other races, and often find themselves placed into the child welfare system.

Under the ICWA, agencies are required to work with families to keep Native American children with their families of origin whenever possible; and, should removal of those children be deemed absolutely necessary, the ICWA prioritizes placement of the child(ren) into Native American foster families. The realities of carrying out this law, however, have sometimes proven difficult due to a variety of factors including the increased percentage of Native American children in the foster care system as compared to other races coupled with a decreased number of Native American foster homes into which these children may be placed.

Therefore, those wanting to change the law point to these problems with implementing the law and to the unique risk factors facing Native American children as reasons to reconsider and change the law. However, those wanting to keep the law as it is, point to the mistakes of the past that the Indian Child Welfare Act was written to protect against and to the benefits of the ICWA in keeping Native American children with their families and cultures of origin. Further, proponents of the law raise concerns that the race-based challenge to the law from those wanting to change it could lead to the overall reconsideration of other laws that impact Native American citizens.

For our Monacan Nation, the challenges to the Indian Child Welfare Act and the discussion surrounding that law should lead us to consider how we can work to meet the needs of our Native American children in difficult situations. This may include supporting and assisting families in need or serving as foster homes or adoptive families for Native American children who are unable to be reunited with their family of origin. Doing so will continue our tradition of supporting one another and of supporting our children and families as many of our tribal members have done over the generations, regardless of the outcome in the courts.

Rassawek Update

Plans for the James River Water Authority (JRWA) pumping station at historic Rassawek are currently on hold. The United States Army Corps of Engineers has called for a more thorough review of the situation. According to Gregory Schneider's January 5, article from the Washington Post, Julie Langan of the Virginia Department of Historic Resources is calling for a new archaeologist and has the support of Governor Ralph Northam. Meanwhile, although the JRWA have not agreed to move the project, they plan to investigate accusations of improper practices and analyze other possible sites and plans.

UPCOMING TRIBAL EVENTS

January 11	Culture Class 2pm	Tribal Hall
January 12	Closed Council Workshop	
January 18	Tribal Meeting 11am	Tribal Hall
January 25	Culture Class 2pm	Tribal Hall
February 1	Culture Class 2pm	Tribal Hall
February 8	Culture Class 2pm	Tribal Hall
February 9	Closed Council Workshop	
February 15	Tribal Meeting 11am	Tribal Hall
February 22	Culture Class 2pm	Tribal Hall
February 29	Culture Class 2pm	Tribal Hall

PLACES TO VISIT

Mantle—Virginia Indian Tribute

There are multiple locations throughout Amherst and the state that are pertinent to Monacan history and culture. In this section we feature a brief summary of one of these locations for educational purposes and to encourage visitation of these sites by tribal citizens.



Located at the Capitol Square in Richmond, Virginia, and dedicated in April, 2018, *Mantle*, the Virginia Indian Tribute recognizes and honors the Native American Indians who reside in Virginia. Representatives of all 11 of the state’s recognized tribes, as well as many political leaders from the state, were present for the dedication which occurred shortly after federal recognition of the Monacan Nation. Our own late tribal member, Karenne Wood, offered one of the prayers during the dedication ceremony.

The monument is located just west of the State Capitol in Richmond. A spiral path winds inward towards the center of the monument with beds of native landscaping along its edges. At the monument’s center is a fountain styled after the pottery of Virginia’s tribes and featuring the names of the major rivers in Virginia that played an integral part in the history of the local tribes. The monument is designed to encourage active meditation and reflection on the role that Virginia’s tribes have played in the history of the state.

HISTORY CORNER

Thirty-six years ago in 1984, Dr. Peter Houck published the first edition of his book, *Indian Island in Amherst County*, about the Monacans of Amherst, Virginia. In the book, Dr. Houck explores many of the myths surrounding the origins of the settlement and subsequent church and school at Bear Mountain in order to establish proof of the continued connection of the current tribal members to the original Monacan tribe recorded at the time of the Jamestown Settlement, a tribe distinct from many of the other tribes in the state in that it was of the Siouan race. One of the most widely held myths at the time was that the Monacans at Bear Mountain were instead an offshoot of Cherokee who had settled in the area around the time of the Indian Removal Act, but Dr. Houck was able to trace the recorded history of the tribe and its presence in Amherst County back farther than this point in history,

thereby showing that the Monacans could not have been of Cherokee descent.

A second edition of *Indian Island* was published in 1993 with additional research and information including more interviews of tribal members and more genealogical charts. Both editions of the book are an excellent resource for anyone who wishes to learn more about the history of the Monacan Nation or for tribal members wishing to complete family genealogical research. The book can still be found available for purchase online in both new and used formats, and copies are also available for viewing in the Monacan Ancestral Museum in Amherst.