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Tribal Housing on The Warm Springs Indian Reservation

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Tribal Housing On The Warm Springs Indian Reservation

Environmental Design Honors Thesis By Marissa Ahern

University of Colorado Boulder
Defended April 3, 2015

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To my parents, Fran and Dan, thank you for always encouraging me to follow my dreams. Thank you Kaiwi, Bobby, Susan, and the rest of my family and friends for always supporting me.

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To my sponsors, thank you for believing in the project. Your contributions allowed me to take this thesis to a level in which would not have been possible without your support.

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Abstract:

This thesis uses the Warm Springs Indian Reservation of Central Oregon as the study site to create a set of guiding principles to establish successful community planning methods within Tribal communities focused on Tribal housing. I relied on (1) the history of Tribal Housing policy in the United States, (2) the history of housing on the Warm Springs Indian Reservation, and (3) examples of successful Tribal planning projects on reservations within the United States, to determine the qualities needed for a successful Tribal housing development. The guiding principles are designed to serve as a model for the Confederated Tribes of Warm Springs, along with other tribal communities, to improve the expectations of Tribal housing projects on reservations.

Thesis Objectives and Goals

The Confederated Tribes of Warm Springs (CTWS) is at a crucial point in its history where critical planning must take place to address the Tribe’s current housing conditions. There is a large shortage of housing on the reservation, with a current waitlist of over 300 families.\(^1\) Of the 3,175 people living on the reservation\(^2\), 40% of the population is 19 years old or younger and 62% of the population is 34 years old or younger.\(^3\) This means the Tribe can expect an increased demand for housing in the coming years due to the high percentage of young tribal members that will be coming to the age of needing a home at the same time. The demand will be arguably impossible to meet without a serious commitment from the Tribe to start addressing housing issues now.

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\(^1\) Scott Moses (Warm Springs Housing Authority) in discussion with the author, July 2015.
\(^2\) Confederated Tribes of Warm Springs Vital Statistics
\(^3\) ACS Demographics and Housing Estimates
http://factfinder2.census.gov/faces/pages/productview.xhtml?src=bkmk
With such a high demand for housing it will be important for the CTWS to properly plan, and to ensure that the homes design will meet the lasting needs for housing for future generations. Unfortunately in recent years the Tribe has had some planning efforts that have been unsuccessful. The CTWS has had three master plans completed in the last 14 years alone for the campus neighborhood on the reservation. None of these plans have been realized. I discuss this in more detail in chapter 3. I suggest that it is primarily due to lack of community involvement and buy-in, and a non-culturally responsive proposal to the needs of the Warm Springs community. In order to ensure that the same unsuccessful processes are not followed for future housing projects on the reservation I developed guiding principles. The guiding principles were written with a Tribal perspective to inform any future architects, designers or planners to processes that should be followed to ensure success of future housing projects on the reservation.

The objective for this thesis is for the guiding principles to positively influence future planning efforts on the Warm Springs Reservation, specifically in regards to future housing projects. By providing a set of guiding principles to the Confederated Tribes of Warm Springs they will be able to establish a baseline of planning expectations within the community. Although Warm Springs is being used as the study site, the thesis has the potential to serve a larger purpose as an example of how to establish guiding principles in Tribal communities that Tribes across the United States could consult as a model and tailor to their specific needs.

**Personal Interest**

As an enrolled member of the Confederated Tribes of Warm Springs of Oregon, I felt a personal responsibility to make this thesis as genuine and realistic as possible so it could benefit my Tribe in future planning and housing projects. Alongside meeting the academic requirements
to complete a thesis at the University of Colorado, I felt my primary goal in this work was to respect and represent my tribe and our culture responsibly. It is important to note that this project and this site are very real and that the finished guiding principles have the potential to be adopted by the Warm Springs community upon completion. It has been a long time professional goal of mine to become an architect, specializing in collaborating with Tribal communities on culturally responsive housing projects. This thesis is providing me an opportunity to better understand the complex system of Tribal Housing on reservations and thus constitutes an important step in reaching my academic and professional goals.

Native Culture and Its Treatment Within Traditional Academics

The Native culture has clashed with traditional European academics from their first introduction. Education was arguably the primary tool used by Europeans in their attempts to “assimilate” Indian tribes into the mainstream of the “American way of life,” a Protestant ideology of the mid-19th century.\(^4\) Notably present in examples of American Indian boarding schools established in the United States during the late 19th and early 20th centuries to educate Native American children and youths according to Euro-American standards. Reformers assumed it was necessary to “civilize” Indian people, making them accept white men’s beliefs and value systems with the end goal to eradicate all vestiges of Indian culture.\(^5\) At its most extreme, there is perhaps no better example of this mindset than Richard Henry Pratt, headmaster for 25 years of the most well known off-reservation boarding school, Carlisle Indian School whose ultimate goal was complete Indian assimilation. As the single most impacting


figure in Indian education during his time Pratt’s motto, “Kill the Indian, save the man,” demonstrates that traditional academics were not introduced to Native Americans with their best interest in mind.

It is important to realize that this was still taking place in recent history as it was not until 1978 with the passing of the Indian Child Welfare Act that Native American parent’s gained the legal right to deny their children’s placement in off-reservation schools. My own grandmothers attended the boarding school in Warm Springs, OR that established the “Campus Neighborhood” (See Chapter 3), and four of my six uncles were part of this generation of Native Americans attending boarding schools in Oregon and Oklahoma.

I would say I was fortunate and had the unique opportunity of attending schools that were culturally sensitive to Native Americans. I started my education at the Early Childhood Education Center on the Warm Springs Reservation at 9-months old and stayed there until starting Kindergarten in nearby Madras, OR just 14 miles from Warm Springs. Starting in 6th grade all students from Warm Springs attended school in Madras through 12th grade. As some of the most culturally diverse schools in Oregon, Jefferson County Middle School and Madras High

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School’s students are roughly 1/3 Native American, 1/3 Hispanic and 1/3 Caucasian. Rightfully so, we were taught Native history with a sensitivity I never realized was unique until going to the University of Colorado in 2010.

After being introduced to a large University with students from countless backgrounds I realized how unfamiliar most people are and how differently people perceived Native Americans, and even me. I realized that most students in America receive a very generalized, European version of the history of Native Americans covered in what seems to be one unit in school, most likely in November, where they learn Columbus discovered America in 1492, all Tribes are basically the same, probably living in teepees, and the government did the Indian’s a favor by creating reservations, etc. These generalizations from fellow students have continued throughout my years at CU and as I began work on this thesis I found the challenge even extended into the formal education system.

Not surprisingly, the early and harsh introduction to formal education through boarding schools created a clash of Native culture fitting within traditional academics that is still present today. Not only is there a deeply rooted history in this relationship but also there are still examples of misrepresentation of Native culture taking place in the classroom today. I was interested in pursuing Tribal housing as my thesis topic for some time before applying for the honors program in April 2015. In preparation for applying I had an extremely difficult time finding traditional “scholarly sources” that talked about Tribal housing on reservations in the United States (not First Nations in Canada). I was struggling to find anything that was written from a Tribal perspective or that spoke about current Tribal housing conditions in an academic way. As Mihesuah and Wilson explain in *Indigenizing the Academy*, “Not enough is being written
about Tribal needs and concerns, but an inordinate amount of attention is focused on fiction.”

I realized quickly that I needed to deeply consider how to approach this work.

My vision for this thesis unavoidably puts it in an interesting, and somewhat controversial position. While it must meet the academic requirements of being a scholarly thesis, as an enrolled member of the Confederated Tribes of Warm Springs, my primary goal is to represent my culture, my Tribe and its people respectfully and truthfully. Walking the fine line between meeting the academic requirements for this thesis and respecting and representing the real life conditions and needs on the Warm Springs Reservation has undoubtedly been a challenge as I find myself having to look for my place within two clashing worlds. Many times throughout the process of this thesis and in finding my place within two different roles I recalled the words of Mihesuah and Wilson saying, “as scholars we have the ability to empower indigenous peoples,” as a reminder of my reason for pursuing this project. With limited documented scholarly research done on Tribal housing, this thesis has the potential to be the first step in creating a set of guiding principles for planning in tribal communities written with a Tribal perspective and supported by scholarly research.

Methodology: Respecting Cultural Traditions vs. Academic Traditions

After quickly finding that my topic did not fit within a traditional academically researched field, I realized I had a unique opportunity to write my thesis on Tribal housing in a way that has not been done before (that I found), with a Tribal perspective. This gave me the chance to give this topic a voice that I previously searched for, unsuccessfully. Wilson explains,

9 Devon Abbott Mihesuah and Angela Cavender Wilson, Preface to *Indigenizing the Academy* (University of Nebraska Press: Lincoln and London, 2004), x.
“Problems among tribes continue. Poverty, anxiety, stereotyping, racism, health problems, suicides, and other issues are still the realities for many Natives. To ignore these problems while continuing to write about Natives without intending to make scholarship useful is self-serving.”

This thesis has provided me an opportunity to write about these real life issues and shed light on the housing conditions that Tribal communities face today. Not from a government or outsider perspective but through the lens of the people directly impacted by Tribal housing, who are living, working and influenced by it every day.

Traditionally, in many Tribal communities knowledge is passed on in an oral tradition through storytelling. The Confederated Tribes of Warm Springs follows this oral tradition. This is why the information gathered for this thesis does not follow the traditional scholarly structure found in most academic thesis where scholarly journal articles, etc. are cited. Many interviews were conducted to gather the knowledge needed to write this thesis. The interviews were aimed at building relationships within the tribal housing field to gain the fullest understanding of the topic possible. Not only did I feel it was the most accurate way to learn about Tribal housing, it allowed me to show a respect for the culture and the tribes traditions. Understanding that government documents and textbooks do not always accurately depict the history, stories, or feelings through a Tribal perspective I felt conducting interviews was the only way to ensure the information covered in this thesis was accurately depicting a Tribal perspective on housing. The interviews conducted and many conversations that took place in preparing this thesis were invaluable in learning and understanding Tribal housing, and its history, policy and processes.

Many of these interviews took place while working at the Warm Springs Housing Authority over the summer of 2015. Where I not only got to be on the reservation itself for participant observations but I was able to meet with many people in Warm Springs involved in

\[^{10}\text{ibid.}\]
Tribal housing, planning, politics, education, culture, etc. Along with spending most of my summer in Warm Springs, I traveled to ten reservations throughout Oregon, Washington and South Dakota to meet with people within the Tribal housing profession and visit case studies (see Chapter 3). These experiences and conversations greatly influenced the conclusion of this thesis in establishing guiding principles that reflected not only my recommendations, but addressed the concerns of many within the Warm Springs Community. Just as Wilson explained, I hope this thesis can be used in the efforts, “To create an environment that supports research and methodologies useful to Indigenous nation building... and to compel institutional responsiveness to Indigenous issues, concerns, and communities.”}

Chapter 1:

Tribal Housing in the United States

A Brief History
- European Settlers: The Doctrine of Discovery and Manifest Destiny
- Treaties and The Establishment of Indian Reservations

Oregon Tribes Today

Traditional Native Housing Types

U.S. Department of Housing and Urban Development (HUD)
- HUD's Office of Native American Programs

Tribal Housing Legislation, Policy and Programs
- Indian Housing Act of 1988
- Native American Housing and Self Determination Act of 1996
- The National American Indian Housing Council
- Northwest Indian Housing Association
- AMERIND Risk Management Corporation
This chapter introduces a brief history of Native Americans in the United States, the arrival of European settlers and the eventual creation of reservations. Ideas of cultural assimilation set the context of this thesis. It discusses the unique history of traditional Indian dwellings and housing types. In sharp contrast it compares that uniqueness to the “one size fits all” approach we see in Tribal housing across reservations today. There will be an in-depth look at United States Acts and government policy regarding Tribal housing, including U.S. Department of Housing and Urban Development (HUD) and The Native American Housing Assistance and Self Determination Act of 1996 (NAHASDA). National and regional resources for Tribal housing advocacy, support, education, and funding opportunities will be discussed. Finally, a brief history of the nine Oregon Tribes will be looked at to introduce The Confederated Tribes of Warm Springs.
A Brief History

European Settlers: The Doctrine of Discovery and Manifest Destiny

When Christopher Columbus “discovered” North America in 1492 there were millions of Natives and thousands of Tribes, living in what is now the United States. As more and more European explorers followed Columbus to the New World people began wanting to settle here and not return to Europe. To justify making a claim to land that was already occupied by Native Americans the European Doctrine of Discovery was used. In Native America - Discovered and Conquered Bruce E. Johansen explained the European Doctrine of Discovery operates in a way, “by which an old-world sovereign could assume ownership of New World land by laying upon it, mumbling a few ritual words about God and Country, and compensating the Natives with presents and a piece of paper laced with words they usually could not read.” For the first couple hundred years after Columbus’s arrival this doctrine created a lot of confusion by multiple Countries and individuals laying claim to overlapping tracts of land. Once the U.S. became an independent country the Doctrine was used from 1774 until 1855 to justify the removal of thousands of Natives from their traditional lands.

The United States built onto the Doctrine of Discovery with a belief that it was the “Manifest Destiny” of the United States to control all the land from the east coast to the west coast. These two concepts, the Doctrine of Discovery and Manifest Destiny, explain the expansion to the west that occurred in the United States with explorations such as the Lewis and Clark expedition. The belief behind Manifest Destiny was, 1) The United States has some moral virtues that other countries did not possess; 2) The United States had a mission to redeem the

---

world by spreading republican government and the American way around the globe, and 3) A messianic dimension where America’s divinely ordained destiny was to control it all.¹⁵

European settlers use of the Doctrine of Discovery and Manifest Destiny to claim their land in the New World created a difficult challenge for Native Americans. They had lived on this land for hundreds of years yet were stripped of any right to their traditional land. At the same time that settlers arrived and could simply lay a claim to land because they saw it before other European settlers did, with no regard for the history or previous occupiers of that land. When the Natives would attempt to fight to protect their historical land interest the United States would fight them claiming they were making the world safe from savages and fulfilling their God given destiny.

After many years the United States transitioned from trying to conquer the Indians to trying to assimilate them. There was a shift from trying to take their land by eliminating them to signing treaties and establishing Indian reservations. This transition occurred when it became clear the numbers and firepower of the settlers far outnumbered the remaining Natives.

**Treaties and The Establishment of Indian Reservations**

Prior to the United States becoming a Country the battle to divide up the New World by competing European countries was chaotic. Once the United States became an independent country its desire to take over the land of the Natives was accomplished through a series of Treaties. Under the Articles of the Confederation (1781-1788) the United States made 26 treaties with tribes.¹⁶ Article II, section 2, clause 1 of the United States Constitution declares, “The President shall have power, with the advice and consent of the Senate, provided two-thirds of

¹⁵ Ibid., 3.
the Senators present concur, to make treaties.”17 Article I, section 10, clause 1 of the United States Constitution made it clear that the right to enter into treaties could only be done by the President and could not be done by the individual States stating, “No State shall enter into any treaty, alliance, or confederation.”18

A treaty is a binding, legal agreement between two or more sovereign nations because of the need for mutual understanding and agreement relating usually to peace and friendship, military alliance, boundaries, or trade.19 Over 400 have been signed between sovereign Indian Tribe and the United States government.20 Understanding treaty rights can be difficult but fundamental knowledge can help affirm the rights of the Tribes and correct the misconceptions about the idea of a grant of “free” privileges to Indians. Believing treaties and reservations are some sort of gift given to a tribe and its people by the United States government is one of the most common misconceptions of treaty rights. This is not the case and proof is provided in United States Supreme Court decisions. Elizabeth Furse, a retired U.S. Congresswoman from Oregon and board member of Warm Springs’ Kah-Nee-Ta Resort explained: “The U.S. Supreme Court has stated that a treaty was not a grant of rights to the Indians, but a grant of rights from them – a reservation of those not granted.”21

Treaties are also confusing in that they contain two contradictory concepts. One is that the tribes that enter into treaties become a sovereign nation. This implies a degree of independence and right to self-government for the Natives. The other concept inherent in the

17 United States Constitution, Article II, section 2, clause 1
18 Ibid., Article I, section 10, clause 1.
20 Ibid.
treaties is that the United States government has a trust responsibility to honor the terms of the treaties and to protect the Natives as the beneficiary of the trust relationship. Historically, this has resulted in the United States thinking they know what is best for the Natives and often imposing their values and beliefs upon the Natives and ignoring the will of the Natives despite their sovereignty.\(^\text{22}\)

"Shrinking Indian Lands" (1492 – 1979) Image from *Oregon Indians Culture, History & Current Affairs*, 94.

**Oregon Tribes Today**

Lewis and Clark were sent on their famous expedition to discover new territory for the United States under the Doctrine of Discovery, a justified mission because of the Manifest Destiny of the United States. It is a result of their exploration and “discovery” of the west that the Tribes of Oregon eventually entered into treaties with the United States government. Today there are 562 federally recognized Indian tribes, bands, nations, pueblos, rancherias, communities and Native villages in the United States; 229 in Alaska, the rest located in 33 other

There were originally over 100 tribes and bands in Oregon, today there are 9 federally recognized Tribes located in the State of Oregon. It is important to note most Oregon tribes are “confederations” of three or more tribes and bands. According to the 2010 U.S. Census, 109,223 people identified themselves as being “American Indian or Alaskan Native” alone, or in combination with, one or more other races, accounting for 2.9 percent of Oregon’s population.

<table>
<thead>
<tr>
<th>Federally Recognized Oregon Tribes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burns Paiute Tribe</td>
</tr>
<tr>
<td>Restoration by Executive Order October 13, 1972</td>
</tr>
<tr>
<td>Number of Members: 349</td>
</tr>
<tr>
<td>Land Base Acreage: 13,736 acres</td>
</tr>
<tr>
<td>Coquille Indian Tribe</td>
</tr>
<tr>
<td>Restoration Date: June 28, 1989</td>
</tr>
<tr>
<td>Number of Members: 963</td>
</tr>
<tr>
<td>Land Base Acreage: 6,468 acres (in trust)</td>
</tr>
<tr>
<td>Cow Creek Band of Umpqua Tribe of Indians</td>
</tr>
<tr>
<td>Treaty Date: September 19, 1853</td>
</tr>
<tr>
<td>Restoration Date: December 29, 1982</td>
</tr>
<tr>
<td>Number of Members: 1,536</td>
</tr>
<tr>
<td>Land Base Acreage: 1,840 acres (in trust)</td>
</tr>
<tr>
<td>Confederated Tribes of The Grand Ronde Community</td>
</tr>
<tr>
<td>Restoration Date: November 22, 1983</td>
</tr>
<tr>
<td>Number of Members: 5,200</td>
</tr>
<tr>
<td>Land Base Acreage: about 11,288 acres</td>
</tr>
<tr>
<td>Klamath Tribes</td>
</tr>
<tr>
<td>Restoration Date: August 27, 1986</td>
</tr>
<tr>
<td>Number of Members: 3,700</td>
</tr>
<tr>
<td>Land Base Acreage: no reservation land</td>
</tr>
<tr>
<td>Confederated Tribes of Siletz Indians</td>
</tr>
<tr>
<td>Restoration Date: November 18, 1977</td>
</tr>
<tr>
<td>Number of Members: 4,677</td>
</tr>
<tr>
<td>Land Base Acreage: 15,204 acres</td>
</tr>
<tr>
<td>Confederated Tribes of the Umatilla Indian Reservation</td>
</tr>
<tr>
<td>Treaty Date: June 9, 1855; 12 Stat. 945</td>
</tr>
<tr>
<td>Number of Members: 2,893</td>
</tr>
<tr>
<td>Land Base Acreage: 172,000 acres</td>
</tr>
<tr>
<td>Confederated Tribes of Warm Springs Reservation</td>
</tr>
<tr>
<td>Treaty Date: June 25, 1855</td>
</tr>
<tr>
<td>Number of Members: 5,112</td>
</tr>
<tr>
<td>Land Base Acreage: 644,000 acres</td>
</tr>
<tr>
<td>Fort McDermitt Paiute and Shoshone Tribes</td>
</tr>
<tr>
<td>Federally-recognized tribal government in Nevada Reservation lands in Oregon</td>
</tr>
</tbody>
</table>

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26 Table Data made available from Oregon Indians and individual Tribe’s websites/vital statistics.
The U.S. Department of the Interior, Bureau of Indian Affairs, oversees tribal interests and administers the federal government’s trust obligations. At times, the federal government has been supportive of tribal self-determination and, in other periods, has adopted policies and passed legislation having a negative impact on the ability of tribes to govern as sovereigns. One such policy in the 1950s, “Termination,” was an attempt to sever federal trusteeship and support for Tribal sovereignty. It was the “post-World War II version of what had been the goal of European immigrants to the New World... get rid of the Indians.”\textsuperscript{27} On August 1, 1953, House Concurrent Resolution 108 declared that Congress wished to officially terminate its special relationship with all tribes.\textsuperscript{28} Between 1954-1958, thirteen acts were passed that ended the federal Indian status of more than 12,000 people in eight states, including Oregon.\textsuperscript{29} Congress passed two termination bills in 1954 that affected the Klamath Tribe and all Western Oregon Indians; ending all federal services to these Tribes and all of their remaining Tribal land was sold.\textsuperscript{30} It was not until 1975 that the federal government recognized the failure of its termination policy and passed the Indian Self Determination and Education Assistance Act.\textsuperscript{31} Several tribes began the process to restore their sovereign nations; the Confederated Tribes of Siletz in 1977, Cow Creek Band of the Umpqua Tribe in 1982, the Confederated Tribes of Grand Ronde in 1983, the Confederated Tribes of Coos, Lower Umpqua and Siuslaw in 1984, the Klamath Tribes in 1986 and the Coquille Tribe in 1989.\textsuperscript{32}

\textsuperscript{29} Ibid.
\textsuperscript{30} Ibid.
Another three federally recognized tribal governments exist in Oregon: the Confederated Tribes of Warm Springs (Treaty of 1855), the Confederated Tribes of Umatilla (Treaty of 1855) and the Burns Paiute Tribe (established by Executive Order in 1972). Also, Fort McDermitt Paiute Shoshone Tribe is a federally recognized tribal government in Nevada with reservation lands in Oregon.\textsuperscript{33} Celilo Village is a federally recognized tribal government near the Dalles, Oregon jointly administered by the Confederated Tribes of Warm Springs, the Confederated Tribes of Umatilla and the Yakama Indian Nation (Washington).\textsuperscript{34}

Oregon Tribal governments are separate sovereigns with powers to protect the health, safety and welfare of their members and to govern their lands.\textsuperscript{35} This tribal sovereignty predates the existence of the U.S. government and the state of Oregon. All Oregon tribal governments have reservation or trust lands created by treaties or federal acts. Tribal governments have regulatory authority over these lands unless Congress has removed that authority. Over 875,000 acres, or at least 1.4 percent of land within Oregon’s boundaries, are held in trust by the federal government or are designated reservation lands.\textsuperscript{36} Like other sovereigns, tribal governments have the authority to decide their own membership or citizenship qualifications and have a right to exclude individuals from their reservations.\textsuperscript{37}

Just as the states do not collect taxes off of federal lands, or tax federal or local governments or non-profit corporations, Oregon does not tax tribal governments. However, all tribal members as United States citizens pay federal income taxes. They also must pay state

\textsuperscript{33} Ibid., 105.
\textsuperscript{34} Cooper Zietz Engineering Inc., “\textit{Columbia River Treaty Fishing Access Sites Oregon and Washington Fact-Finding Review on Tribal Housing},” United States Army Corp of Engineers Portland District, 2013
\textsuperscript{36} Ibid., 94.
\textsuperscript{37} Ibid., 156-59.
taxes, with the exception of those who live and work on a reservation or earn money on reservation/trust lands or from trust resources.

Public Law 280 gave the state certain civil and criminal jurisdiction over tribes, with the exception of the Confederated Tribes of Warm Springs and the Confederated Tribes of Umatilla, which are “non Public Law 280” tribes. Notwithstanding Public Law 280, all Oregon tribes have the authority to elect their own governments and adopt laws and ordinances. Oregon tribal governments have their own departments dealing with governmental services and programs in the areas of natural resources, cultural resources, education, health and human services, public safety, housing, economic development and other areas. Oregon maintains a government-to-government relationship with Tribal governments as specified in ORS 182.162 to 182.168.

Traditional Native Housing Types

The long and complex history of European settlements and the establishment of Indian reservations created the start of Tribal housing issues in the United States. Displacement of Indians from their traditional lands meant thousands of Natives being displaced from their homes. It has been said that, “One of the least understood parts of Indian history is the varied types of dwellings and homes.” Traditionally, Tribes across the United States had their own housing type based off of the region, climate, available materials and history of each particular Tribe. In a time of chaos for the Native people, being displaced from their homes and traditional

38 Ibid.
39 Ibid.
40 Ibid.
41 Indian Dwellings and Homes The Conquest of Indian America. Crazy Horse Memorial, 2009.
lands meant they were forced to let go of long traditions of place based design demonstrated in their traditional dwelling units.

Simply put, not all Indians lived in teepees and there is an incredibly diverse history of traditional Tribal housing types. The Native people’s ingenuity and skills created methods to build and construct large, complex permanent structures many centuries before modern tools were introduced to the Indians as well as innovative short term structures to accommodate an individuals need for mobility.\(^{42}\) They used natural materials that were as diverse as the areas and climates where they lived. Such materials included, bark wood slabs and planks, grasses and reeds, sticks and straw, hides and skins, ice and snow, thatch and mats, earth, stones, adobe and mud, logs and poles, branches and boughs.

The attention to place, climate, culture and lifestyle seen across the range of traditional homes for Native people continued to be lost with the displacement of Indians from their traditional lands and their eventual placement on reservations. It was with the establishment of reservations that the United States government began influencing the Tribal housing conditions when they guaranteed housing as part of a treaty. Ignoring the unique history of each Tribe’s traditional housing type, Tribal housing throughout the United States government became standardized. A “one size fits all” approach to housing was established and the same home designs can be found across Indian Country despite differences in place, climate, culture and lifestyle.

United States Department of Housing and Urban Development (HUD)

HUD Tribal housing has been criticized for generations. With a tradition where every Tribe across the U.S. had their own unique housing styles, there is nothing more contrasting

\(^{42}\) Ibid.
than the standard HUD homes scattered across reservations today. In a tradition where even neighboring Tribes often used completely different housing types, a standard housing type has been used for every Tribe across the entire United States. With home standards based off of a typical single-family American home, there has arguably been little consideration given to the unique culture and lifestyle of the Native people living in the homes.

HUD has made efforts to better represent the large Native population that they serve. Most notably this occurred with the establishment of HUD's Office of Native American Programs (ONAP).

**HUD's Office of Native American Programs (ONAP)**

HUD's Office of Native American Programs (ONAP) administers housing and community development programs that benefit American Indian and Alaska Native tribal governments, tribal members, the Department of Hawaiian Home Lands, Native Hawaiians, and other Native American organizations. Their mission is to increase the supply of safe, decent, and affordable housing available to Native American families; to strengthen communities by improving living conditions and creating economic opportunities for tribes and Indian housing residents; and to ensure fiscal integrity in the operation of the programs it administers. ONAP sponsors free trainings and workshops for Tribal leaders, Tribal housing staff, Tribal housing board members, housing

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44 Ibid.
professionals, community, and nonprofit partners.\textsuperscript{45} They also administer six programs that have greatly impacted Tribal housing conditions in the past and are the most influential supportive services in Tribal housing today in regards to funding.

<table>
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<th>HUD's office of Native American Programs</th>
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<td>Section 184A Native Hawaiian Home Loan Guarantee</td>
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Each program is important and influential in its own way. I will explain the four that influence Tribal housing projects on Indian reservations, excluding Hawaiian Homelands programs, for this thesis.

**Indian Housing Block Grant (IHBG)\textsuperscript{46}**

Established by the Native American Housing Assistance and Self Determination Act of 1996 (NAHASDA), the Indian Housing Block Grant (IHBG) program is a formula-based grant program that provides a range of affordable housing activities on Indian reservations and Indian areas. Congress appropriates funds for the IHBG that funds eligible activities including housing development, assistance to housing developed under the Indian Housing Program, housing services to eligible families and individuals, crime prevention and safety, and model activities that provide creative approaches to solving affordable housing problems.

\textsuperscript{45} Ibid.

IHBG recipients must be a federally recognized Indian tribe or their tribally designated housing entity (TDHE). A limited number of state recognized tribes who were funded under the Indian Housing Program authorized by the United States Housing Act of 1937 (USHA) are also eligible. Since the enactment of NAHASDA, Indian tribes are no longer eligible for assistance under the USHA. All eligible recipients must submit an Indian Housing Plan (IHP) to HUD each year to receive funding. At the end of each year, recipients must submit to HUD an Annual Performance Report (APR) reporting on their progress in meeting the goals and objectives included in their IHPs.

On April 20, 2007, the Native American Housing Assistance and Self Determination Final Rule was published revising the IHBG Formula. The formula has two components; Need and Formula Current Assisted Stock. The need component considers population, income, and housing conditions. The Formula Current Assisted Stock component reflects housing developed under the United States Housing Act (the predecessor of the IHBG program) which is owned and/or operated by the IHBG recipient and provides funds for ongoing operation of the housing. Any Tribal recipient of the grant may challenge the Need portion of the IHBG formula provided the data are gathered, evaluated, and presented in a manner that is fair and equitable for all participating tribes.

Tribes have until March 30 of each year to submit challenges to their Needs data in consideration for the upcoming fiscal year. HUD has until June 1 of each fiscal year to report to recipients their annual IHBG estimated allocation and the data used to compute the estimated allocation. It is the recipients' responsibility to report any discrepancies or changes in their IHBG data to HUD. Tribes have until August 1st of each year to submit corrections to Formula Current Assisted Stock, Formula Area, Population Cap and Overlapping Formula Area data in consideration for the upcoming fiscal year.
Section 184 Indian Home Loan Guarantee Program\textsuperscript{47}

The Section 184 Indian Home Loan Guarantee Program was created in 1992 to help increase Native access to financing and homeownership. The Office of Loan Guarantee within HUD’s Office of Native American Programs, guarantees Section 184 home mortgage loans made to Native Borrowers. By guaranteeing these loans 100%, it encourages lenders to serve the Native Communities. It is a home mortgage specifically designed for American Indian and Alaska Native families, Alaska Villages, Tribes, or Tribally Designated Housing Entities and the loans can be used, both on and off native lands, and for new construction, rehabilitation, purchase of an existing home, or refinance. This increases the marketability and value of the Native assets and strengthens the financial standing of Native Communities. Section 184 is synonymous with home ownership in Indian Country. As of 2014, the Section 184 program has guaranteed over 24,000 loans (almost $4 billion dollars in guaranteed funds) to individuals, Tribes, and TDHEs.

Indian Community Development Block Grant (ICDBG)\textsuperscript{48}

The Indian Community Development Block Grant (ICDBG) provides eligible grantees with direct grants for use in developing viable Indian and Alaska Native Communities, primarily for low to moderate income persons. The ICDBG program provides two categories of grants, single purpose and imminent threat. Single purpose grants are awarded on a competition basis pursuant to the terms published in an annual Notice of Funding Availability (NOFA). The


Secretary of HUD may set aside 5% of each year's allocation for the noncompetitive, first come- first served, funding of grants to eliminate or lessen problems which pose an imminent threat to public health or safety.

These single purpose grants can provide funding for recipients in three categories; housing, community facilities, or economic development. A grant given for housing can include housing rehabilitation, land acquisition to support new housing construction, and under limited circumstances, new housing construction. Grants for community facilities can fund infrastructure construction (e.g., roads, water and sewer facilities), and single or multipurpose community buildings. Economic development grants can fund a wide variety of commercial, industrial, or agricultural projects. Grants given for economic development may be recipient owned and operated or be owned and/or operated by a third party.

**Title VI Loan Guarantee Program**

The Title VI Loan Guarantee Program was authorized under the Native American Housing Assistance and Self Determination Act of 1996 (NAHASDA). The Title VI Loan Guarantee Program assists Indian Housing Block Grant recipients (borrowers) who want to finance eligible affordable housing activities at today's costs, but are unable to secure financing without the assistance of a federal guarantee. Tribes can use a variety of funding sources in combination with Title VI financing, such as low-income housing tax credits. The loans may also be used to pay development costs.

Title VI loans benefit Tribes and lenders. A loan benefits a Tribe by allowing them to build more housing at today’s costs, and use the loan to leverage additional funds from other

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sources. A tribe or TDHE uses IHBG funds to leverage additional funds to finance affordable housing activities, so that it can undertake larger projects. This leverage is created by pledging the need portion of the tribe’s annual IHBG grant and the project’s income as security to HUD in exchange for a Title VI loan guarantee. Improved financial services from lenders permit flexible financing terms. Additionally, tribes are not required to use land as collateral for loans. Lenders benefit from administering Title VI loans with benefits such as limited risk exposure, reduced costs, increased loan marketability, and improved opportunities to market financial services and credit towards meeting community reinvestment goals.

Tribal Housing Legislation, Policy and Programs

Indian Housing Act of 1988

The Indian Housing Act of 1988 was a bill to amend the United States Housing Act of 1937 to establish a separate program to provide housing assistance for Indians and Alaska Natives. The act states that: (1) current public housing provisions shall continue to apply to federally assisted Indian housing; and (2) future provisions shall not apply to such housing unless explicitly provided for. It exempted Indian housing authorities (IHA’s) from certain requirements under the Housing and Urban-Rural Recovery Act of 1983, such as pet ownership in assisted housing for the elderly or handicapped. The act gave HUD new responsibilities for housing needs of Native Americans and Alaskan Indians. It directs the Secretary of Housing and Urban Development to carry out a mutual help homeownership opportunity program for Indians and Alaska Natives, including non-lower income families and authorizes the Secretary to provide financial assistance to IHA’s for such purposes. The act makes single-family dwellings eligible for program assistance and authorizes cooperative ownership as an eligible form of program ownership.
Native American Housing Assistance and Self Determination Act of 1996 (NAHASDA)

NAHASDA reorganized the system of housing assistance provided to Native Americans through the Department of Housing and Urban Development (HUD) by eliminating several separate programs of assistance and replacing them with a block grant program.\(^{50}\) Congress created NAHASDA to recognize self-determination for tribes in addressing their low-income housing needs.\(^{51}\) The two programs authorized for Indian tribes under NAHASDA are the Indian Housing Block Grant (IHBG), which is a formula-based grant program and Title VI Loan Guarantee, which provides financing guarantees to Indian tribes for private market loans to develop affordable housing. NAHASDA was amended in 2000 to add Title VIII-Housing Assistance for Native Hawaiians. The amendment to NAHASDA adds similar programs for Native Hawaiians who reside on Hawaiian Home Lands.

American Recovery and Reinvestment Act of 2009 (ARRA)

The American Recovery and Reinvestment Act of 2009 (ARRA) (Pub.L. 111–5), commonly referred to as the Stimulus or The Recovery Act, was a stimulus package enacted by the 111th United States Congress and signed into law on February 17, 2009, by President Barack Obama.\(^{52}\) To respond to the Great Recession, the primary objective for ARRA was to save and create jobs almost immediately, with secondary objectives to provide temporary relief programs for those most affected by the recession and invest in infrastructure, education, health, and


renewable energy.\textsuperscript{53} The approximate cost of the economic stimulus package was estimated to be $787 billion at the time of passage, later revised to $831 billion between 2009 and 2019.\textsuperscript{54} Within the stimulus package was over $500 million to the BIA for tribal infrastructure projects and another $510 million to repair Native Housing.\textsuperscript{55} Clearly, this unexpected revenue stream should have been able to help many tribes.

**The National American Indian Housing Council (NAIHC)\textsuperscript{56}**

The National American Indian Housing Council (NAIHC) describes themselves as, \textsuperscript{57}

\begin{quote}
“The nation’s only tribal non-profit organization dedicated solely to improving housing conditions in Native American communities, advancing housing infrastructure development, and expanding economic and community development across Indian Country.”
\end{quote}

NAIHC was founded in 1974 as a 501(c)(3) corporation. It is composed of 271 members representing 463 tribes and housing organizations. A 10-member board of directors represents Native housing entities in nine geographical regions throughout the United States. The voting members from the nine regions set the annual agenda and provide essential direction for policy issues. Their mission is, “to effectively and efficiently promote and support American

\textsuperscript{53} Ibid.
\textsuperscript{55} Ibid.
\textsuperscript{56} Information for this section refers to “The National American Indian Housing Council,” http://naihc.net/, accessed December 2015.
\textsuperscript{57} “About NAIHC”, http://naihc.net/about/, accessed December 2015.
Indians, Alaska Natives, and native Hawaiians in their self-determined goal to provide culturally relevant and quality affordable housing for native people.”

NAIHC serves as an advocate to Congress and the Administration on behalf of Native housing entities and their efforts to provide culturally relevant and quality affordable housing on behalf of Native people. Advocacy goals include: to maintain relationships with Members of Congress and their staff, to maintain a relationship with the United States Department of Housing and Urban Development, to provide advocacy to tribes and tribally designated housing entities, and to represent NAIHC before the Congress and the federal government to advocate for legislation and policy favorable to American Indian and Alaska Native housing needs.

While NAIHC’s work is focuses on advocacy and research, it also provides training and technical assistance, as well as extensive membership support. NAIHC provides training and technical assistance to tribal housing authorities, Tribally Designated Housing Authorities (TDHEs) and tribal housing professionals. They offer a variety of training options specific to the needs of the Indian housing industry. Since 1987, their Leadership Institute has offered training that meets the needs of tribal housing professionals. NAIHC also offers specialized training on a regional basis and at their annual convention. Additionally, requests for on-site training can be accommodated through their Technical Assistance Program. Both on and off-site technical assistance is free of charge at the request of any tribe or tribal housing entity who receives Indian Housing Block Grant (IHBG) funding under the Native American Housing Assistance and Self-determination Act (NAHASDA).

I had the opportunity to sit down with Sami Jo Difuntorum, current chairwoman of NAIHC to learn more about the program and her work in Tribal housing. Ms. Difuntorum is a member of the Kwakwa’ke band of Shasta and actively involved in many aspects of Tribal

58 Ibid.
housing today. She has been the Executive Director of the Siletz Tribal Housing Department since 2010 and previously worked for a Tribally Designated Housing Entity in California for 16 years. She served on the NAIHC Board of Directors and the Southwest Indian Housing Association Board of Directors, representing Region VII, prior to relocating to Oregon in 2010. Since that time she has served as co-chair of the Affiliated Tribes of Northwest Indians Housing Committee, Chair of the NAIHC Legislative Committee, and is currently the Vice-Chair of the Northwest Indian Housing Association. Her vast experience in tribal housing includes providing testimony to Congress during the reauthorization of the Native American Housing and Self-Determination Act (NAHASDA), representing the National American Indian Housing Council at the first tribal leader meeting with the White House, membership on the Formula Negotiated Rulemaking Committee, and Region VI representative to the NAIHC Unexpended Funds Workgroup.

While discussing obstacles within Tribal Housing Ms. Difuntorum simply said, “Housing affects everything.” This is especially true in politics from both the local and national level. As the Chairwoman for the NAIHC one of her biggest roles is navigating the policy at the national level. Her role is, “meant to serve the overall good of ALL Natives.” In the tough environment of politics in D.C. relationships become everything in successfully getting housing legislation done. Understanding the role that Tribe’s play is crucial. At the local level there are typically differences in opinions and people have different needs and wants that cannot all be addressed. In her experience as a housing director she said you must, “be sensitive of the family, don’t tell

59 Sami Jo Difuntorum (Housing Director Siletz Tribe, NAIHC Chairwoman), in communication with the author, August 2015.
60 Ibid.
61 Ibid.
them what is in their best interest.”

This is valuable advice that could be taken for architects, planners, consultants, etc. working with a Tribe on a housing project (chapter 4).

Northwest Indian Housing Association

The Northwest Indian Housing Association (NWIHA) promotes affordable housing for Tribal members in the Pacific Northwest. Their mission is to, “promote safe, sanitary, decent and affordable housing for Tribal members in the Pacific Northwest.” To do so the NWIHA provides training and education opportunities, a forum for the discussion and resolution of issues, advocates for the collective benefit of all members, effectively links members to information and financial resources, and works collaboratively with industry partners. They collaborate with the National American Indian Housing Council (NAIHC), the Affiliated Tribes of Northwest Indians (ATNI), and AMERIND Risk Management Corporation (AMERIND) to provide the best housing resources possible to its members.

AMERIND Risk Management Corporation

AMERIND Risk is the only 100% tribally owned insurance solutions provider in Indian Country. Over 400 Tribes united and pooled their resources to create AMERIND Risk to keep money within Indian Country.

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62 Ibid.
63 Information for this section refers to “North West Indian Housing Association,” http://nwiha.org/, accessed November 2015.
They provide property, liability, workers’ compensation and employee benefits solutions for Tribes, Tribal governments, businesses and individual coverage, as well as act as the definitive resource for managed Indian housing. When the commercial insurance world expressed no interest in responding to the unique needs of Native American property it was recognized there was a significant need in the Tribal marketplace. In response to the need for insurance in Indian country, AMERIND developed the Native American Homeowners and Renters (NAHR) insurance coverage.

The NAHR coverage is designed to offer flexible and affordable coverage for the unique needs of Tribal homeowners and tenants. Coverage is designed to protect Tribal homes and personal property in the event of a covered loss. With a flexible coverage approach, the homeowner, or renter, has the ability to choose a coverage plan to fit their needs. The premium is based upon the limits of the property and coverage options selected.

Coverage options include an individuals dwelling, other structures, personal liability, personal belongings/contents, valuable belongings/contents, emergency living expense, and/or builder’s risk. There is a wide range of types of homes eligible for coverage including a traditional home, stick built home, adobe home, modular home, modern home, custom built home, mobile home, new construction, under renovation and rental properties. To be eligible for coverage by AMERIND, the homeowner or renter must be enrolled in a federally recognized Tribe and the home must also be located on an Indian Reservation, restricted land, trust land, or Indian allotment.
Chapter 2:

Tribal Housing on the Warm Springs Indian Reservation

Brief History of the Confederated Tribes of Warm Springs
  o The Warm Springs
  o The Wasco
  o The Paiute

Establishment of the Warm Springs Reservation and the Treaty of 1855

Tribal Housing on the Columbia River

Housing on the Reservation Today
  o Home Overcrowding
  o Effects of Meth on Tribal Housing
  o 35 unit Tax Credit Housing Project
  o Grant Programs
  o Warm Springs Credit Enterprise
  o “Entitlement”

Future Planning Efforts
This chapter introduces the Confederated Tribes of Warm Springs and the Warm Springs Indian Reservation. There will be brief history of the three Tribes - Warm Springs, Wasco and Paiute, the history of the traditional lands of the Tribe, and the creation of the Warm Springs Reservation and the Treaty of 1855. The traditional housing types of all three tribes will be explored. The Tribe’s history along the Columbia River is discussed. And even today, how the Tribe is still battling with the U.S. Government on rights to the river and replacing housing and fishing sites that were destroyed when dams were built on the Columbia River starting in 1937. The history of Tribal housing on the reservation and its current conditions are discussed in depth.
Brief History of The Confederated Tribes of Warms Springs

Long before Columbus came to the North American continent 524 years ago, there were three Tribes that now make up the Confederated Tribes of Warm Springs: the Warm Springs (Walla Walla), the Wasco and the Paiute. Although the three Tribes have much in common today after being placed together on the Warm Springs Reservation after the signing of the Treaty of the Middle Tribes of Oregon in 1855, each tribe has its own unique history and heritage.

The Warm Springs (Walla Walla) Tribe

Originally known as the Walla Walla tribe, the Warm Springs band of Indians lived along Columbia River tributaries. The Warm Springs bands moved between winter and summer villages, depending on game, roots and berries as their primary food source. Salmon was also an important staple for the Warm Springs bands and they built elaborate scaffolding over waterfalls allowing them to harvest fish with long-handled dip nets. Contact between the Warm Springs bands and other tribes, including the Wasco’s (see below) was frequent. Speaking their own language, Sahaptin, they spoke different languages and observed different customs than other tribes in the area but could converse and were known to trade heavily among neighboring Tribes.

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67 Ibid.
As a tribe that moved between winter and summer villages, different housing was required for different seasons. A summer home for the Warm Springs tribes consisted of a tule mat lodge. Tule mats are made of a bulrush that grows abundantly in local ponds, springs, and sloughs of the area that is weaved together to create a mat. To build the summer houses, men would first create a wooden framework made from various types of trees often found washed up along the river banks, while Women harvested the long green stems of tule from the slow current marshes along the river, gathering plants of similar length and diameter. The tule was dried slowly in the shade for several weeks. After the plants were dry, it was typically the women who wove the tules into rectangular mats by alternating the broader base end with the slender tip end of the next tule. Mats were sewn together with dogbane (Indian hemp) using a greasewood needle, tules were secured every few inches for the entire width of the mat and the edges were bound by weaving hemp strands to finish off the mat.

The book Nch'i-Wana Hunn explains tule is an ideal housing material because of its insulative value, stating, "A cross-sectional cut through a tule stem reveals a special value as an insulative covering for walls and floors; it resembles Styrofoam, a mass of air pockets within the semi-rigid celluloid matrix. Three layers of mats overlapping like shingles and banked at the base with earth kept out cold, wind, snow, and rain." In the summer, the hot, dry Mid-Columbia

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72 Ibid.
temperatures dried out the tules, shrinking them, which created a space between each woven plant. The prevailing winds breezed through these spaces, offering a natural air conditioning. However, during winter months, the moisture from inside the tule mat lodge caused the tules to swell slightly, closing the spaces between each rush. This helped keep the warmth of the fire inside the house, where several families lived together all winter. In the winter, people would move to more sheltered streamside villages where more permanent structures could be erected.

Recreation of traditional Warm Springs Tule Mat Lodge at the Museum at Warm Springs (left), Photo by Marissa Ahern. Image of traditional Tule Mat Lodge (right), Photo courtesy of the Museum at Warm Springs.

75 Ibid.
The Wasco Tribe

The Wasco bands on the Columbia River were the eastern-most group of Chinookan-speaking Indians. Although they were principally fishermen, their frequent contact with other Indians throughout the region provided for abundant trade; roots and beads were available from other Chinookan bands. Game, clothing and horses came from trade with Sahaptin bands such as the neighboring Warm Springs and the more distant Nez Perce. In exchange for these goods, the Wasco traded root bread, salmon meal, and bear grass.

The Wasco Tribe traditionally built permanent plank house structures as a result of their permanent presence on the Columbia River. While on the Lewis and Clark expedition William Clark explained what he thought of the traditional Wasco home on his stop in what is now the Dalles, Oregon in October 1805, “The natives of this village received me very kindly, one of whom invited me into his house, which I found to be very large, and commodious, and the first wooden houses in which Indians have lived since we left those in the vicinity of Illinois.” In describing a traditional Chinookan house in November 1805 Lewis and Clark said, “raised entirely above ground, with the eaves about 5 feet high and the door at the corner. Near the end, opposite this door, is a single fireplace, around which are beds, raised four feet from the floor of

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79 Ibid.
80 Ibid.
81 Ibid., 35-37.
the earth; over the fire are hung the fresh fish, which, when dried, are stowed away with the wappato-roots under the beds.  

Recreation of traditional Wasco plank house located at the Museum at Warm Springs showing exterior (above) and storage and fish drying racks (below), Photos by Marissa Ahern.

83 Ibid.
The Paiutes

The Paiutes lived in southeastern Oregon and spoke a Shoshonean dialect. The lifestyle of the Paiutes was considerably different from that of the Wasco and Warm Springs bands. Their high-plains existence required that they migrate further and more frequently for game, and fish was not an important part of their diet. The Paiute language was foreign to the Wasco and Warm Springs bands, and commerce among them was infrequent. In early times, contact between them often resulted in skirmishes. Paiute territories historically included a large area from southeastern Oregon into Nevada, Idaho, and western Utah. The Paiute bands that eventually settled on the Warm Springs reservation lived in the area of Lake Harney and Malheur.

85 Ibid, 15.
counties in Oregon. The Paiute Tribes traditionally lived in a wickup on the high desert. The comfortable structure could be built in a day and required only minimum materials.

![Recreation of traditional Paiute wickup located at the Museum at Warm Springs. Photo by Marissa Ahern.](image)

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86 Ibid., 92.
88 Table data from Oregon Indians Culture, History & Current Affairs.
Establishing the Warm Springs Reservation and the Treaty of 1855

During the 1800's, the old way of life for the Indian bands in Oregon was upset by the new waves of immigrants from the east. In 1843, 1,000 immigrants passed through The Dalles, Oregon and by 1852, up to 12,000 settlers were crossing Wasco and Warm Springs territories each year. In 1855, Joel Palmer, superintendent for the Oregon Territory, received orders to clear the Indians from their lands. He did so by negotiating a series of Indian treaties including the one establishing the Warm Springs Reservation, known as the Treaty with the Tribes of Middle Oregon, 1855.

Under the treaty of 1855, the Warm Springs and Wasco tribes ceded ten million acres of traditional lands to the United States and reserved the 640,000-acre Warm Springs Reservation for their exclusive use. The ceded lands were rich in wild plants and animal life and had been the tribes’ traditional hunting, fishing and gathering grounds since time immemorial. The tribes were guaranteed access to important resources on the ceded lands including, “the exclusive right of taking fish in

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90 Ibid.
streams running through and bordering said reservation… and at all other usual and accustomed stations…” and, “the privilege of hunting, gathering roots and berries, and pasturing their stock on unclaimed lands, in common with citizens, is secured to them.”

Traditional ways of life changed greatly after the Warm Springs and Wasco tribes relocated onto the Warm Springs Reservation. Salmon wasn't as plentiful as it had been on the Columbia, and the harsher climate and poor soil conditions made farming more difficult. They quickly found that their former economic system was no longer workable. In addition, federal policies to assimilate the Indian people forced them to abandon many of their customary ways in favor of modern schools, sawmills, and other infrastructure foreign to the two tribes.

The settlement of the Paiutes on the Warm Springs Reservation began in 1879, 24 years after the treaty was signed, when 38 Paiutes moved to Warm Springs from the Yakama Reservation. These 38 people, along with many other Paiutes, had been forced to move to the Yakama Reservation and Fort Vancouver after joining the Bannocks in a war against the U.S. Army. Eventually more of them came, and they became a permanent part of the Warm Springs Reservation.

In 1934, Congress passed the Indian Reorganization Act (Wheeler-Howard Act) to revitalize Indian communities and to bolster Indian tribes as governments. The IRA recognized the necessity for tribal governments to manage their own affairs, and offered Federal assistance

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92 Ibid.
94 Ibid.
96 Ibid, 93.
97 Ibid, 75-76.
to tribes organizing under its provisions. The Warm Springs, Wasco, and Paiute tribes studied the IRA carefully before deciding to accept its terms. In 1937, the three tribes organized as the Confederated Tribes of the Warm Springs Reservation of Oregon by adopting a constitution and by-laws for tribal government. In 1938, they formally accepted a corporate charter from the United States for their business endeavors. These organizational documents declared a new period of tribal self-government on the Warm Springs Reservation.

While times have changed dramatically from the time of the Treaty of 1855, many traditions remain. Tribal member and former councilman, Delbert Frank, Sr. explained,

“At the time the treaty was made, our people held these ten million acres. This was their land from the time of beginning. That is where they found all the spiritual foods that kept them strong and healthy. And the land is still being used today. The songs that were sung in the time of beginning are still sung today. The treaty names the way of life we have to live. It names the kings of foods, roots, berries, and all the animal foods, bird foods that we have to live by within the area that we have ceded to the United States government. In that ceded area we have reserved certain uses where we gather these foods – whether its elk, deer, salmon, steelhead, trout, roots, huckleberries, or whatever.”

If you were to visit the reservation today the traditions of the three tribes are still being celebrated. There are still the three traditional feasts – the salmon feast, the huckleberry feast, and the root feast. Traditional songs, prayers, and ceremonies are still being practiced. And we celebrate Pi-ume-sha Treaty Days Powwow every June. This year’s event marked the 160th anniversary of the Treaty of 1855.

98 Ibid.
100 Ibid.
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<th>Key Events That Shaped The Warm Springs Reservation&lt;sup&gt;102&lt;/sup&gt;</th>
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<td><strong>The Tribal Code Book</strong></td>
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Tribal Housing on the Columbia River

Native American villages, along with associated camping and gathering areas along the Columbia River, have long served as the center of Native American culture in the Columbia River Basin. Many Native Americans transitionally and permanently occupied these ancient areas, the Warm Springs and Wasco Tribes included. During seasonal fish runs, the river population increased by thousands. Traditional housing of these river Tribes were often tied to fishing sites. Included in the Treaty of 1855 the Tribes retained their right to harvest fish, game, and other foods on accustomed lands outside the reservation boundaries, including the right to erect suitable houses for curing. As settlers continued to move into the area, commerce grew and transportation expanded into the Columbia River, many Native American families left these traditional lands and moved to the respective reservations. However, many families maintained their traditional ways of life and did not relocate. Many of those families continue to live along the river to this day and therefore

104 Ibid.
106 Treaty with the Tribes of Middle Oregon, June 25 1855.
there is a continuous fight to maintain the rights granted to the Tribes in our original treaties.

With the construction of many U.S. Government-funded transportation and navigation projects in the region the traditional Native American ways of life on the Columbia River were greatly affected. The most notable projects include the construction of Cascade Locks between 1876-1896, The Dalles-Celilo Canal between 1905-1915, The Construction of Bonneville Dam and the flooding of the Bonneville pool in 1937. The flooding of Bonneville pool in particular inundated communities, housing, and traditional fishing sites along the river, which have inhibited the Tribes’ ability to exercise their treaty rights.

The Dalles Dam preparation, underwater explosion. Photo courtesy of the Museum at Warm Springs.

\(^{108}\) Ibid.

\(^{109}\) Ibid.
In 1939, the four Treaty Tribes (Nez Perce, Confederated Tribes of Umatilla Indian Reservation, Confederated Tribes of Warm Springs Indian Reservation of Oregon, and Yakama Nation), met with USACE to discuss compensation for the loss of fishing areas and villages caused by the Bonneville dam. The treaty tribes stated their expectations of the sites: replacement of fish drying houses and living quarters, site grading, potable water, incinerators, and road improvement. They entered into an agreement, which called for the U.S. Government to acquire land to serve as “In-Lieu” fishing sites. By the 1960's, five sites were acquired and developed with ancillary fishing facilities, but not living quarters.

In 1972, a settlement was reached between the U.S. Government and the Tribes to acquire additional In-Lieu sites for the Tribes for fishing sites lost by the construction of the Bonneville, The Dalles, and John Day dams. Settlement called for acquisition and improvement of additional fishing sites, including improvement of the existing In-Lieu sites. Although discussed during the settlement negotiations, Tribal housing was not specifically addressed as part of the agreement.

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112 Ibid.
113 Ibid.
114 Ibid.
In the 1970’s and 1980’s, use of the existing treaty fishing sites increased as a result of improved fish runs. The Treaty Tribes identified sites on the Columbia River suitable for additional fishing access and support. Public Law (PL) 100-581 (Title IV: Columbia River Treaty Fishing Access Sites [CRTFAS]) was signed into law on November 1, 1988. Between 1988 and 2011, the CRTFAS Program resulted in 31 sites along the Oregon and Washington shores of the Columbia River. The project included redevelopment of Celilo Village, including the construction of 15 new replacement houses for residents of the village (Public Law 108-204, 2004).

As the CRTFAS program drew to a close, a conference was held to consider unresolved issues and included an extensive discussion of displacement of Native American homes caused by the construction of the dams. After the conference the Treaty Tribes passed resolutions requesting the USACE to formally investigate housing issues on the Columbia River. In response to resolutions, USACE commissioned Cooper Zietz Engineers Inc. (CZE) to conduct a fact-finding review of historical information about housing on the Columbia River for families displaced by the construction of the dams.

In the report, “Columbia River Treaty Fishing Access Sites Oregon and Washington Fact-Finding Review on Tribal Housing,” completed by CZE for the USACE Portland District in 2013, it is clear that issues in Tribal housing are still very much present today. CZE collected and evaluated documentation from numerous repositories. They collaborated closely with the Tribes and tribal stakeholders by holding numerous workshops and meetings, and interviewing Tribal members to collect oral history about housing along the river. The information collected and reviewed in the fact-finding report demonstrate that there are Native American families who

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115 Ibid.
116 Ibid.
117 Ibid.
were dislocated by the inundation of dams on the Columbia River who did not receive assistance to relocate.

In an interview with Amber Schulz I was able to learn more about the process of this report and the challenges for addressing housing on the Columbia River. As a direct descendant of the Yakima Nation, one of the four treaty tribes, Mrs. Schulz always wanted to give back and help the community. She worked for native owned engineering firm, Cooper Zietz Engineers Inc. and played an instrumental role in the creation of the fact-finding report. As the liaison between the Army Corp of Engineering and the four tribes, she mostly worked with Tribes in an information-gathering relationship. She was also responsible for presenting to Tribal councils and working with professional tribal leadership.

Mrs. Schulz described her experience visiting some of the current conditions of Tribal homes along the Columbia. On some of the fishing sites there are trailers or gazebo type structures used to turn into a house with the addition of walls.118 People often over use the utilities such as the shower house, because the appropriate infrastructure is not in place and in some cases there is no plumbing or electricity to support the people.119

When discussing the work Mrs. Schulz completed on the report she explained that they “wanted to find the ‘silver bullet,’” and find the missing piece where the government said they would redo housing on the river.120 The political landscape involving politics of the river has left many Tribal members feeling like the government is not concerned with native people. It is unclear if it was intentional omission or lack of care that housing was not more explicitly agreed upon when any agreements were being made about restoring fishing sites.121 It was argued that

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118 Amber Schulz ( ), in conversation with the author, July 2015.
119 Ibid.
120 Ibid.
121 Ibid.
the tribes believed and assumed that fishing sites would include homes, as they traditionally would have in the past. The government argues that these assumptions were not fully spoken and therefore they have not addressed the housing on the river like the Tribes believe they should have.

The overall theme of Tribal housing on the Columbia River is politics. I asked Mrs. Schulz what has come of the 2013 fact-finding report since its completion and she said on the U.S. government level, “everyone knows about it but it has not been submitted.” Explaining that, “the issue hasn’t died in the federal government, but it is moving at a federal government pace.”

There has been interest from different government areas but not all, which would allow things to move forward. The largest obstacle at the U.S. government level is getting congress support to pass the necessary legislation or appropriations. This is where each Tribe’s lobbyists are key members of this equation as they are influential with their state representatives.

If the project moves forward there will be even more political tensions on the Tribal level. One of the biggest obstacles will be the difficulty to find land to build on; there is not much undeveloped land left on the Columbia today. The budget and infrastructure needed to develop new housing will be extensive. It can also be expected that the four tribes would battle to figure out the quantity of housing each tribe would receive. Every individual tribe would have to start answering perhaps the hardest question - who will get the housing, and what will the distribution process be. Mrs. Schulz suggested that in order to move things forward tribes need a political push; they need to keep on their lobbyist and congressman so that the issue remains a priority.

\[122\] Ibid.
\[123\] Ibid.
\[124\] Ibid.
Indian people from all four-treaty tribes continue to live on or near the Columbia River today. Some permanently reside on the In-Lieu and Columbia River Treaty Fishing Access Sites, and others establish camp for several months at a time. With the population still increasing with seasonal fish runs. The presence of Warm Springs Tribal Members on the river makes the housing issues an important need in future planning efforts.

**Fishing scaffolding built on the Columbia River Summer 2015. Photo Courtesy of Jared Moses.**

### Housing on the Reservation Today

Native American reservations across the United States are among some of the poorest communities in the country and the Warm Springs Reservation is no different. The 2013 American Community Survey displays the unfortunate truth of the hardship the Warm Springs community is facing. Of the total population of 3,175 people, 98% of the population is living with determined poverty status and 30% are living below the poverty level.\(^{125}\) Of the total population, 62% are 34 years old or younger and 40% are below the age of 19.\(^{126}\) Currently there are over 300 families on the waitlist for tribal housing from the housing authority.\(^{127}\)

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\(^{125}\) Poverty Status in The Past 12 Months
http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=bkmk

\(^{126}\) ACS Demographics and Housing Estimates
http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=bkmk

\(^{127}\) Scott Moses (Tribal Council Member, Head of Tribal Housing) in discussion with the author, June 2015.
also an average of 15-20 people living per household, often including multiple generations. These unfortunate numbers give me the motivation to help establish a plan to improve tribal housing because I believe we need to prepare for the young population who are the future of our tribe.

**Home Overcrowding**

Although studying housing displays the extreme poverty the community faces it is also where one can see part of what makes our culture and traditions so great. Many would see the overcrowding in homes, with an average 15-20 people living in each household being a problem; it can also be looked at as a reflection of the culture. Native culture is very family oriented and inclusive in that tribal members take care of each other, especially their family. In many cases there are often 3-4 generations in one home. It is why there are limited “homeless” on the reservation because people are typically always willing to help another in need.

Overcrowding however does have its effects on the quality of the homes on the reservation. With an average of 15-20 people per household in homes that often just have one bathroom, mold has become a common problem in Tribal homes across the reservation. The standard home regulations or codes are not meant for 15-20 people per household using one bathroom. The extremely high use creates a lot of humidity that simply cannot be absorbed by a standard bathroom fan in your average home in America. This can create health issues, especially for young children or elderly.

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128 Rudy Clements (Director of Maintenance, Warm Springs Housing Authority) in discussion with the author, August 2015.
129 Ibid.
With the extreme poverty on the reservation it is often found that people do not want to use heaters because they cannot afford or do not want to pay utilities.\textsuperscript{130} Having the responsibility to keep so many people comfortable in the winter can be a toll on the head of the household. In many cases people prefer to use their wood stoves for heat in the winter. This often means that the entire households, in many cases 15-20 people, are all gathered in the living room to sleep by the fire.

Living in overcrowded homes has also been linked to social problems such as domestic violence, drinking or the use of drugs.\textsuperscript{131} Living in such small spaces with so many people provides little to no privacy. This can be especially hard on the children of the homes and mean that they may be witnessing cases of domestic violence, drinking or drug use because there is no privacy in the homes.

\textbf{The Effects of Methamphetamines on Tribal Housing}

The struggles of methamphetamines use have hit the Warm Springs community hard in the last few years. In 2015, between January and August, 27 housing authority units tested positive for meth, 15 tribal units and 12 HUD units.\textsuperscript{132} In one particular neighborhood on the reservation there are eleven units that tested positive, one street had four homes in a row. Homes are tested any time a tenant moves out of a house or if the Warm Springs police are called to the home for any reason and suspect any use, they will contact the Housing Authority and suggest a meth test. The Warm Springs Housing Authority has two Warm Springs Police

\textsuperscript{130} Ibid.
\textsuperscript{131} In conversation with numerous sources in Warm Springs.
\textsuperscript{132} Rudy Clements (Director of Maintenance, Warm Springs Housing Authority) in discussion with the author, August 2015.
Officers on their payroll who are responsible for helping to monitor the housing authority homes.

Rudy Clements, the director of maintenance for the Warm Springs Housing Authority for the last 5 years, estimates it costs roughly $5,000 - $10,000 to clean a house of meth contamination and $15,000 - $20,000 to put a house back together.\textsuperscript{133} To put this into perspective, with the 27 homes that have tested positive this year it would cost approximately $135,000 - $270,000 for cleaning, and $405,000 - $540,000 to rebuild them. These expected costs far surpass the annual housing budget for the tribe. The meth epidemic on the reservation has become a huge hit to an already limited tribal housing budget.

35 Unit Tax Credit Housing Project

In 2014 there were about a dozen American Indian housing projects that received funding of more than $5 million from the Federal Home Loan Bank System that help build or rehab more than 300 units of housing. 35 of those units are on the Warm Springs reservation. $305,966 was awarded to the Warm Springs Housing Authority for the construction of 35 new, single-family rental homes for low-income households, sponsored by Columbia State Bank. Four units will be reserved for families with disabilities and three units will be reserved for families recovering from substance abuse. One unit will be for a non-income-restricted manager. The first tenants moved in July 2015.

\textsuperscript{133} Ibid.
Grant Programs

The Warm Springs Housing Authority has to rely on grants for most of their funding because the tribal budget is too low to meet all of the housing needs on the reservation. Their 2013 and 2014 grants are currently being used to update duplexes that have not been updated since they were built in the 1970's. The grant is allowing them to remove dilapidated carports and replace them with attached storage sheds to fix freezing conditions at the front of the units. The storage sheds will act as an extra buffer of insulation from the cold. The grant is also allowing them to lay new concrete driveways and make sidewalk repairs, replace all of the siding and windows, and add wood stoves and heat pumps. Every year the grant writing process is a huge part of the Warm Springs Housing Authority agenda. Because they have such a limited annual budget with so much need, receiving grants is crucial in planning for future projects to be accomplished on the reservation.

Warm Springs Credit Enterprise

One of Warm Spring’s biggest resources for housing on the reservation is the Warm Springs Credit Enterprise. The credit department currently has 441 home under loan. They have two qualified credit counselors and offer homeownership preparation classes and a number of programs to work with Tribal members to get them ready to become homeowners. The credit department does work with the housing authority in some cases, most notably with their down-payment assistance program. Carlos Calica, who has worked at credit for 17 years, estimated

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134 Lori Fuentes, (Director Warm Springs Credit Enterprise) in discussion with the author, August 2015.
135 Ibid.
that the average age of interested homeowners is 30 years old. While 68% of applicants qualify for assistance, he felt that there is a gap in homeowner education for the younger generation.

Mr. Calica explained that some of the qualifications are hard to meet on the reservation right now. Two of which are possessing good financial standing, and being employed at a full time job for at least two years. The seasonal work most available on the reservation, such as working at Kah-Nee-Ta Resort or fighting fires in the summer, makes it difficult for many people on the reservation to meet the employment qualification. This also makes budgeting difficult for many since they are making a majority of their income within a 3-5 month period for the year. One of the other most common difficulties comes with insurance. Because Warm Springs is a high-risk area for many reasons, including fires, it is often difficult to secure, and maintain, insurance.

Perhaps the biggest lesson that comes with homeownership is basic responsibility and understanding that, credit is privilege, not expected. However the credit enterprise often finds that the younger generation is lacking the understanding of what credit is. The common process of young adults wanting things like credit cards, cars, or quick loans (which often come with high interest rates, etc.), are financial choices that can quickly make an individual ineligible for assistance from the credit department if not addressed in a timely manner. At the same time there are also young adults that have never established credit, which also makes them ineligible for assistance. Mr. Calica suggested a challenge for the community to, “teach financial responsibility to your kids.” If we teach the responsibility at a young age it would mean that by the time people are 30, the average age of interested homebuyers on the reservation that they

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136 Carlos Calica (Warm Springs Credit Enterprise) in discussion with the author, August 2015.
137 Ibid.
138 Lori Fuentes, (Director Warm Springs Credit Enterprise) in discussion with the author, August 2015.
139 Carlos Calica (Warm Springs Credit Enterprise) in discussion with the author, August 2015.
would already be eligible for financial assistance from the credit department. The education would also help with the financial and personal responsibility that comes with owning a home.

“Entitlement”

One of the most reoccurring themes in my interviews this summer was the discussion of entitlement. Numerous people brought up that tribal members often feel that they are entitled to everything, and that they do not need to work for anything because they are owed housing, financial assistance, etc. These feelings have trickled down into the younger generation and created an unfortunate cycle. There appears to be carelessness or lack of pride when you look at many of the homes on the reservation. It seems many people feel that housing is expected, not that it is a privilege. Rudy Clements explained he has found, “there is no pride,” in people taking care of their homes.\textsuperscript{140} Carlos Calica said, “If housing puts people in a house and they trash them, it is up to housing to absorb the cost of repair.”\textsuperscript{141} Many have also suggested there is a lack of responsibility of the basic maintenance that comes with taking care of a home. Those in the housing authority homes rely on the maintenance department to fix anything that goes wrong, and that trickles into homeowners that do not know how to fix things themselves. This leads to high maintenance needs and lack of upkeep for many of the homes.

\textsuperscript{140} Rudy Clements (Director of Maintenance, Warm Springs Housing Authority) in discussion with the author, August 2015.
\textsuperscript{141} Carlos Calica (Warm Springs Credit Enterprise) in discussion with the author, August 2015.
Future Planning Efforts

When asking for considerations in future planning efforts a number of suggestions were made. Travis Wells, Tribal engineer said to consider the structure and cultural standpoint of the Tribe, citing, as example 1) accepting the number of people per household on the reservation and 2) considering how to effectively plan infrastructure for so many people. Ultimately, it is a Tribal Council decision to move forward with a master plan. With the two previous master plans for the campus neighborhood they have never said, “get it done” and therefore we see that there has not been anything accomplished from those plans today. One of the biggest obstacles for the Tribe is finding the funds to get things accomplished. Travis Wells explained, “The Tribe is notorious for working on what they want to get done. So how do you plan for 10, 20, 30, 40 years down the road, create a vision, keep the focus and people invested?” It is question that has not been answered, and one I believe can be addressed through a series of guiding principles that will be discussed in chapter 4.

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142 Travis Wells (CTWS Tribal Engineer) in discussion with the author, July 2015.  
143 Ibid.
Chapter 3: Case Studies

Best Practices for Case Study Evaluation
  o SNCC Evaluation Criteria – Best Practices

Chosen Case Study Criteria

Site Visits: Comparing Public Perception vs. Reservation
Case Studies
  o Place of Hidden Waters - Puyallup Reservation, WA
  o Sail River Heights Long House - Makah Reservation, WA
  o Thunder Valley, Pine Ridge Reservation – SD

Case Study Summary

Past Warm Springs Planning Efforts
  o The Warm Springs Campus Neighborhood
  o Previous Master Plans
    ▪ 2005 Warm Springs Downtown Development Plan
    ▪ 2012 Warm Springs Town Center Property Summary

Establishing a Plan for Future Successful Planning Efforts
In this chapter I discuss modern Tribal housing projects and recent work on reservations across the United States. After visiting ten reservations across Oregon, Washington and South Dakota, and studying 15 tribal housing case studies, I selected three case studies to highlight that I felt represented a broad range of the possibilities in tribal housing projects. I visited all three of the case studies discussed in this chapter personally because I felt there was no better way to judge the true success of each project. As well as visiting each project I personally interviewed individuals closely involved in the projects. Through the stories and experiences of those involved in the projects I learned key factors that helped make the project’s successful. These three case studies are examples of projects I felt demonstrated the potential for housing projects that could be developed within Warm Springs to meet their various needs.
Best Practices for Case Study Evaluation

Before selecting my three case studies I researched what had been previously established for criteria in evaluating Tribal housing projects. The Sustainable Native Communities Collaborative (SNCC) 2013 Case Study Project helped me in not only selecting my case studies but also considering how to evaluate the success of a Tribal housing project.

The Sustainable Native Communities Collaborative (SNCC), “supports culturally and environmentally sustainable affordable housing appropriate to American Indian communities nationwide.” They offer technical assistance to Tribes and research best practices in Tribal housing projects to help tribal communities reduce their impact on the natural world, gain self-sufficiency and provide solutions for culturally appropriate, healthy and affordable homes. Funded by HUD’s Office of Policy Development and Research (HUD PD&R), the SNCC presented a Case Studies Project in May 2013 at the National Museum of the American Indian in Washington, DC. They highlighted seventeen case studies that represented an emerging trend of sustainable building practices that promise to transform tribal housing projects while preserving their communities’ cultural heritage.

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145 Ibid.
SNCC Evaluation Criteria - Best Practices

Included in SNCC’s case study report are six best practices resulting in important aspects of designing for Native communities. Each best practice asks an important question to ensure a project is successful for each particular Tribal community. All seventeen highlighted projects “bear witness to a transformation of tribal housing around the country,” that is, “serving as beacons of community hope and pride.”147 The criteria used in SNCC’s case study report, I felt, was a good starting place in creating a criteria for my case studies.

147 Ibid.
<table>
<thead>
<tr>
<th>Best Practices &amp; Key Question</th>
<th>SNCC Findings</th>
<th>My Interpretation of Criteria</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>DESIGN</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How does the community help to guide the design?</td>
<td>Significant community engagement incorporated, “to discuss specific family, cultural, and heritage needs that housing can and should address.”</td>
<td>Community engagement</td>
</tr>
<tr>
<td></td>
<td>The most successful projects involved “integrated design” - a high level of collaboration among many different partners.</td>
<td>Innovative thinking</td>
</tr>
<tr>
<td></td>
<td>Integrated design ensures long-term goals and project vision are established collectively at the onset and can be tested through many lenses resulting in more thoughtfully designed and built projects.</td>
<td>Thoughtful design</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Creative financing</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Integrated design approach/partnership building</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Connection to heritage/culture/nature</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sustainable features responding to climate and lifestyle</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Built specific to community/place</td>
</tr>
<tr>
<td><strong>SITE</strong></td>
<td>“Site” has been a long lasting tradition as, “Native American communities have long sustained a strong sense of place, identity, and community, even through major social and geographic upheavals.”</td>
<td>Thoughtful consideration of “site”</td>
</tr>
<tr>
<td>How can thoughtful site planning sustain cultural heritage and natural habitat?</td>
<td>Native sense of place links the natural, physical world to cultural values. Understanding everything is interconnected.</td>
<td>Place-based solutions</td>
</tr>
<tr>
<td></td>
<td>Core values link cultural sustainability with ecological sustainability in building practices.</td>
<td>Site planning considers infrastructure, density, habitat protection, and affordability</td>
</tr>
<tr>
<td><strong>INNOVATION</strong></td>
<td>Addressing Tribes many housing needs requires a creative approach and much innovation.</td>
<td>Innovative technologies/research</td>
</tr>
<tr>
<td>What innovative thinking is needed to help build sustainable and healthy neighborhoods?</td>
<td>Development teams established partnerships and collaborations that became critical for their success.</td>
<td>New partnerships/creative financing/multiple funding sources</td>
</tr>
<tr>
<td></td>
<td>Use of Native American Housing Assistance and Self Determination Act (NAHASDA) funding</td>
<td></td>
</tr>
</tbody>
</table>

148 Information in this column from, *Sustainable Native Communities Collaborative “Best Practices.”*

149 Ibid.
<table>
<thead>
<tr>
<th>CULTURE</th>
<th>Projects demonstrate affordable, cost-effective, and healthy housing can be specific to culture, place, and climate.</th>
<th>Affordable/cost-effective</th>
</tr>
</thead>
<tbody>
<tr>
<td>How does culture and heritage impact the way we build housing?</td>
<td>Projects with culturally based design strategies did so through a strong community-engagement process.</td>
<td>Response to culture/place/climate</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Community-engagement with various user groups (i.e. potential residents, community members, elders, youth, and cultural leaders)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>GREEN</th>
<th>Certification: Leadership in Energy and Environmental Design (LEED) or Enterprise Green Communities Criteria, developed specifically for affordable housing.</th>
<th>Comprehensive approaches to green building</th>
</tr>
</thead>
<tbody>
<tr>
<td>How does green building help achieve affordable, healthy housing?</td>
<td>In most cases, cultural and economic sustainability was as high a priority as environmental sustainability.</td>
<td>Consider project location, site design, water conservation, energy efficiency, appropriate materials, healthy indoor air quality, long-term operations and maintenance.</td>
</tr>
<tr>
<td></td>
<td>Tribal enterprise and employment are crucial to economic sustainability</td>
<td>Cultural and economic sustainability</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Environmental sustainability</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Use of local materials</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IMPACT</th>
<th>Projects as catalysts for community revitalization efforts.</th>
<th>Involvement of many partnerships</th>
</tr>
</thead>
<tbody>
<tr>
<td>How does our actions impact future generations?</td>
<td>Projects received national awards for exemplary green design and planning. Considered national/regional models.</td>
<td>Incorporation of training and tribal employment</td>
</tr>
<tr>
<td></td>
<td>Projects increasing their impact by connecting housing to long-term planning and other tribal initiatives.</td>
<td>Address challenge of economic development</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Invest and keep dollars local</td>
</tr>
</tbody>
</table>

SNCC’s 2013 Case Studies projects highlighted the seventeen projects using these best practices as a way to inspire and educate others, even outside of the tribal housing sphere. In conclusion it was found that the projects with the most impact are typically those that leverage most or all of these best practices simultaneously: thoughtful design and site planning, green building, innovative approaches, cultural and community engagement, and consideration for
generations to come. This report highlights the crucial balance needed in good design and planning with respect to the culture, heritage, and traditions of each individual Tribe.

While the SNCC project had a great influence on creating my initial criteria for selecting my case studies, I felt that a more focused criteria would be needed for my own analysis of case studies. The SNCC best practices provide a thorough baseline for evaluating a series of Tribal housing projects as a whole. However, I wanted my case studies to be directly related to my thesis as a learning opportunity for the Warm Springs Reservation specifically. Only one of my chosen case studies was highlighted in the SNCC 2013 report; Place of Hidden Waters, by the Puyallup Tribe of Washington. All three of the case studies I chose to highlight were chosen for their specific contributions to aspects of housing or planning I felt needed addressed on the Warm Springs Reservation.

**Chosen Case Study Criteria**

In choosing the criteria to evaluate the case studies highlighted in this chapter, I considered factors I felt would influence the success of housing projects in Warm Springs specifically, both logistically and in terms of design. Through interviews with Warm Springs Tribal members, and those involved in housing/planning on the reservation, I included criteria that addressed shared concerns for aspects needed for completing a housing project on the reservation.

To evaluate the success of the selected case studies and their potential influence as design precedents for Warm Springs I used the following criteria while reviewing each project:

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Case Study Criteria

<table>
<thead>
<tr>
<th><strong>Funding</strong></th>
<th>What funding sources were used? <em>(Grants, government funded, Tribal funded, etc.)</em></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>What is the Tribe’s housing management type?</td>
</tr>
<tr>
<td><strong>Community Input</strong></td>
<td>What level of community involvement was used in the design and construction of the homes?</td>
</tr>
<tr>
<td></td>
<td>Does the design reflect the vision and needs of the community?</td>
</tr>
<tr>
<td><strong>Design &amp; Construction</strong></td>
<td>Who is designing and building the homes?</td>
</tr>
<tr>
<td></td>
<td>Are the homes being built with sustainable goals?</td>
</tr>
<tr>
<td><strong>Community Goals</strong></td>
<td>Does the project reflect the Tribes larger goals for the reservation or fit within a larger community plan?</td>
</tr>
<tr>
<td></td>
<td>How does the project address short and long-term tribal housing needs?</td>
</tr>
<tr>
<td></td>
<td>How does the project directly impact current tribal housing conditions?</td>
</tr>
<tr>
<td></td>
<td>Who are the homes for? <em>(Low income, rent-to-own, home-ownership, etc.)</em></td>
</tr>
<tr>
<td><strong>Maintenance</strong></td>
<td>Who manages the homes after construction is complete?</td>
</tr>
<tr>
<td><strong>Potential</strong></td>
<td>How would a similar project be beneficial in the Warm Springs community?</td>
</tr>
</tbody>
</table>

Site Visits: Comparing Public Perception vs. Reservation Reality

Throughout my academic career in architecture, and especially during this thesis process, I had many conversations on the validity of the success of architectural work as portrayed through architectural awards, a firm or organizations public relations for a project and the media, especially as related to architectural work on reservations. Concerns were expressed from many, all with different backgrounds or roles within design and/or the Tribal housing field. From Tribal housing consultants, Native and non-native architects, Tribal employees, including at the Warm Springs Housing Authority, as well as professors at school all expressed similar concerns for an architectural project claiming success for its design while in reality it does not work for the Tribal community in which it is intended to serve. I was introduced to this, luckily, before I
became too involved in starting the work for this thesis and therefore was able to keep it in mind as I chose my case studies, and began defining my guiding principles in the next chapter.

In the spring of 2015 when preparing my application to the honors program for this thesis I searched for case study examples for recent Tribal housing projects. I came across Brad Pitt’s Make It Right Foundation work on the Fort Peck reservation in Montana. After spending time researching the project I was pleasantly surprised by the amount of information and media coverage on the project (recall introduction pg.5). I listed it as a source and a precedent to follow up on in the summer. While interning with the Warm Springs Housing authority I interviewed Warm Springs housing consultants Charles and Clinton Bennett, who happened to also consult with the Fort Peck housing authority. After they answered many questions about working in Warm Springs, I asked them about their experience in Fort Peck as I was interested in the Make It Right Project. While they were not directly involved with the project they encouraged me to look further into the project before selecting it as a case study. I realized there must be more to the story than I had read from the Make It Right website.

After more extensive conversations throughout the summer, and researching more into the Make It Right Fort Peck project, I eventually took it off my list for case studies for this thesis. I did not visit the Fort Peck reservation to see for myself how the project turned out and therefore cannot give a personal criticism of the project. Through my research however, I found a series of problems that took place that lead me to drop it from my possible case studies. Indian Country Today Media Network explained, “Though Pitt stated the homes would be free, a reported $600,000 was fronted by Fort Peck tribal leaders and a plethora of problems continued
to rear their heads in the face of developing the homes.”\textsuperscript{151} Local news coverage in Montana explained the problem further when they interviewed Fort Peck Tribal Council Executive Board Member Tommy Christian who said, “That’s what they told us. We have 20 of the best architects in the whole world under us and we’re gonna come and save you Indians from yourself.”\textsuperscript{152} Fort Peck Journal Reporter Louis Montclair explained, “Make It Right does build houses for free, but they don’t do infrastructure.”\textsuperscript{153} With an initial promise of 20 new homes with no cost to the Tribe, the Fort Peck Tribe was forced to front $600,000 of tribal money and the cost reportedly increased to an additional $2.6 million in tax credit dollars to fund the infrastructure of the site.

In addition to the large, unexpected, financial contribution by the Fort Peck Tribe, additional red flags arose for me when looking at the media coverage of the project. Major news coverage occurred when Brad Pitt announced his foundations commitment to the provide 20 homes to the Fort Peck reservation “free of cost” to the Tribe, as well as in the summer of 2015 when the homes were delivered to the reservation, (homes were constructed in Washington State and transported to Montana.) Indian Country Today Media Network, and local news sources were the only media outlets, I found, that covered the dysfunction that occurred between the Make It Right foundation and the Fort Peck Tribe or explained the unexpected and inconvenient financial undertaking the tribe faced in covering the cost of the infrastructure. This was explained in local news coverage that stated, “It’s become a field of dreams to build 20 homes, but four years later there’s nothing to show for the time or the money. But you wouldn’t


\textsuperscript{153} Ibid.
know that from what the (Make It Right) foundation has posted on its Facebook page.\textsuperscript{154} In an interview with Councilman Dana Buckles he explained, “(They are) showing people that are not even from this reservation, showing homes that are not even from here.”\textsuperscript{155} The mixed views represented in the media and the apparent dysfunction within the project was enough to make me set the Make It Right Fort Peck project aside for the time being as a case study project for this thesis.

My experience with the Make It Right Fort Peck project made me carefully consider how I would approach my selected case study projects. It heavily influenced me to make it a point to visit each of my selected case study projects personally. With the recruitment of my mom as a copilot, we drove to visit each of my selected case study projects on each unique reservation to ensure that it met the criteria I was looking for in a case study. Meeting with Tribal housing consultants, Tribal housing directors, architects, and project planners, for each project specifically gave me further insight into each project. It was a commitment that confirmed my choices for case studies and allowed me to give the Tribal, and personal, perspective on each project through those involved with the project and my own experience visiting each project. My experiences at each of these Tribal housing projects allowed me to confidently recommend these projects to the CTWS as design precedents they could learn from for future housing projects on the Warm Springs Reservation.

\textsuperscript{154} Ibid.
\textsuperscript{155} Ibid.
Case Studies

Each project chosen represents a possible housing solution I felt could benefit the Warm Springs Reservation. By highlighting three different projects it provides a broad array of options for the Confederated Tribes of Warm Springs (CTWS) to investigate when they are ready to pursue a new housing project. The three case studies were chosen for the following reasons:

<table>
<thead>
<tr>
<th><strong>Place of Hidden Waters</strong></th>
<th><strong>Sail River Heights Longhouse</strong></th>
<th><strong>Thunder Valley</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Puyallup Reservation, Washington</td>
<td>Makah Reservation, Washington</td>
<td>Pine Ridge Reservation, South Dakota</td>
</tr>
<tr>
<td>Puyallup Nation Housing Authority</td>
<td>Makah Tribal Housing Department</td>
<td>Thunder Valley CDC - Private Organization</td>
</tr>
<tr>
<td>Low income tribal housing</td>
<td>Tax credit supportive housing</td>
<td>Mixed income single family homes</td>
</tr>
</tbody>
</table>

- **Place of Hidden Waters**: Chosen for its attention to culturally responsive and environmentally cautious architecture, its design by a Native American architect from a Native owned firm, and its apartment style units are something Warm Springs currently lacks.

- **Sail River Heights Longhouse**: Chosen for its place within a larger community plan that promotes homeownership among Tribal members, its tax credit funding among numerous funding sources for the larger community plan, and for its supportive housing model which houses at risk community members with program services to help establish a new start.

- **Thunder Valley**: Chosen for its place within the Oyate Omniciye regional plan which lays out a vision for the entire Pine Ridge reservation, the projects commitment to youth and community engagement on the reservation, and its partnership with the Native American Sustainable Housing Initiative that provides a model for sustainable single-family homes.
**Place of Hidden Waters - Puyallup Reservation, Washington**

<table>
<thead>
<tr>
<th><strong>Client</strong></th>
<th>Puyallup Housing Authority</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total Cost</strong></td>
<td>$6.6 Million</td>
</tr>
<tr>
<td><strong>Funding Source</strong></td>
<td>NAHASDA</td>
</tr>
<tr>
<td><strong>Housing Type</strong></td>
<td>21 Townhome Units</td>
</tr>
<tr>
<td><strong>Timeline</strong></td>
<td>2009 – 2012</td>
</tr>
</tbody>
</table>

Place of Hidden Waters Community Longhouse courtyard. Photo by Marissa Ahern.
The Place of Hidden Waters Community Longhouse is an example of a successful approach to culturally sensitive housing. This Tribal housing project was designed for the Puyallup Tribal Housing Authority and completed in 2012. This is one of many Tribal projects architect Daniel Glenn (Crow), of 7 Directions architects in Seattle, has completed in his career. Glenn’s practice centers on “culturally and environmentally responsive design.”156 This attention is clear in the details of the Place of Hidden Waters project.

Community Engagement

Growing up in Montana helping in his father’s architecture firm, Daniel Glenn has been working on the design side of Tribal architectural projects for much of his life. This early exposure to the field influenced the importance of culturally relevant architecture practiced in his firm today. In our interview Glenn explained that because native communities are often suspicious to outsiders the most important thing, as the architect, is to respect the process.157 The engagement process with the client as well as the Tribal community is crucial in getting community buy-in and gaining respect and trust within the Tribe.158 This commitment was made to the Puyallup community as well as the Puyallup Housing Authority for the design of Place of Hidden Waters.

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156 Daniel Glenn (7 Directions Architects) in communication with the author, July 2015.
157 Ibid.
158 Ibid.
In our interview Glenn simply explained, “Never underestimate the power of just talking to people.” For all of Glenn’s projects he begins with hosting community workshops and will do a “kit of parts” workshop to get the community involved in the design process. This method was used for the Place of Hidden Waters project where the community was able to offer feedback on the design and get involved in creating the floor plans for the units. He explained that you ultimately want to aim for an approachable system conducive to the community so that expectations of the community can be met and no promises are made that are not achievable or realistic. This process allows the community’s vision and needs to come forth so that the design can respond directly to the people with whom it is meant to serve.

Throughout Glenn’s career working with numerous Tribe’s he has learned that while you should always look at similarities and shared things among tribes, you must always consider the unique history every individual tribe has and respond to their specific needs. By conducting community workshops it allows him the chance to get to know the people, and understand their culture and needs that much more. Glenn explained that as the architect, while you must respect a Tribe’s culture and past you must also consider and address current lifestyles and needs, and that ultimately architecture can be used as an opportunity to teach the culture. It is in the delicate process of studying a culture, getting to know the people, and identifying their needs that successful culturally responsive architecture emerges. The design of Place of Hidden Waters serves as an example of as Glenn explained, “respecting the process,” to create a successful culturally responsive design.

159 Ibid.
160 Ibid.
161 Ibid.
162 Ibid.
163 Ibid.
Design

The project is situated on four acres of tribal land, sacred to the Puyallup Tribe and their ancestors.\textsuperscript{164} It is located on a hill overlooking the Puget Sound, and faces Mt. Rainier, an important connection for the Puyallup Tribe.\textsuperscript{165} The site is bordered on its west side with a heavily wooded wildlife corridor and the seasonal creek, Julia’s gulch, which feeds into one of Washington’s historically most productive salmon runs.

\textsuperscript{164} Annette Bryan, (Executive Director, Puyallup Nation Housing Authority 20XX-20XX), Interview with Sustainable Native Communities Collaborative, https://vimeo.com/68331548, accessed January 2016.

\textsuperscript{165} Ibid.
Commencement Bay via the Hylebos Waterway. It was therefore very important the projects design had a low impact site development. This site provided an opportunity to connect the homes to its natural surrounding while being in the middle of the city of Tacoma. I felt the connection to nature and disconnect from the city surroundings was noticeably successful when visiting the project. It was the unique moment of entering the big leaf maple forest when walking on the trail that connects the homes to the habitat corridor that made this project’s attention to detail and respect for the site so noticeable. The grounds were beautiful, clean, and obviously well maintained. For me that showed the pride that the residents took in their homes and being apart of the community. Walking the trail was very tranquil and it was understandable why they would locate the sweat lodge in this area. Within the site, rain gardens and native plants help to extend the natural setting up into the complex. While not in use during my visit, the dance arbor, playground, salmon-bake pit, and other communal areas created a setting that made it easy to imagine would be vibrant during any community event.

Community Center (left), Dance Circle and Playground (right). Photos by Marissa Ahern.

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166 Sustainable Native Communities Collaborative, *Case Studies 2013*, 46.
167 Daniel Glenn (7 Directions Architects) in communication with the author, July 2015.
The two ten-unit resident structures of the Place of Hidden Waters project joined 27 units of Puyallup Nation Housing Authority (PNHA) rental townhouses that were built in the 1980's. As part of the project these units were updated with paint and finishes to create one cohesive housing community.\(^{168}\) An abandoned youth home and deteriorating gym were transformed into a community building with a common room, office, kitchen, and updated gym connecting the existing townhouses with the new housing units.

The design for the twenty unit residential complex is a modern representation of the ancient traditional Salish longhouse.\(^{169}\) In the traditional longhouse, private sleeping spaces (alcoves) for families lined the shared central gathering space.\(^{170}\) Glenn’s vision for the structure of the complex was to pay homage to the concept of “longhouse” without necessarily engaging in mimicry.\(^{171}\) The traditional longhouse family structure was redefined in this project in contemporary terms as a linear courtyard that still creates a shared common space and protected entries, but with private townhomes lining

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\(^{168}\) Daniel Glenn (7 Directions Architects) in communication with the author, July 2015.

\(^{169}\) Sustainable Native Communities Collaborative, *Case Studies 2013*, 46.

\(^{170}\) Ibid.

\(^{171}\) Daniel Glenn (7 Directions Architects) in communication with the author, July 2015.
either side.\textsuperscript{172} There were two phases to the project, each being its own ten-unit structure. Each phase includes five single story one-bedroom units designed as senior or handicap accessible, and five two story two bedroom units designed for families.\textsuperscript{173} The intent was to evoke the tradition of the longhouse in form, as well as emulate the use of a shared common space to encourage the sense of community that was lost in the standard townhouse development currently sharing the site.

The entire design was anchored with the inclusion of the Puyallup Tribal community. Early on the design team hosted community events to encourage tribal members to be included in the design process and offer feedback on a design meant to meet their needs.\textsuperscript{174} Staff participation from the Puyallup Nation Housing Authority was crucial in planning and regular meetings were held with the maintenance and operations staff. The community and staff were involved in cleaning up the site, removing the abandoned building, and preparing the project. Community involvement continued throughout the construction phase with a tribal member-force-account labor crew from the Puyallup Nation Housing Authority.\textsuperscript{175} They partnered with an experienced construction manager who developed training apprenticeships. This provided jobs and training in alternative methods of construction, such as SIPs technology and installation, for Tribal members that could perhaps help them maintain construction jobs past the completion of this project.\textsuperscript{176}

\begin{flushleft}
\textsuperscript{172} Sustainable Native Communities Collaborative, \textit{Case Studies 2013}, 47.
\textsuperscript{173} Ibid., 46.
\textsuperscript{174} Daniel Glenn (7 Directions Architects) in communication with the author, July 2015.
\textsuperscript{175} Sustainable Native Communities Collaborative, \textit{Case Studies 2013}, 48.
\textsuperscript{176} Ibid.
\end{flushleft}
Sustainable Features

Early in the planning phase it was decided the project would pursue LEED for homes Platinum certification, aiming to yield a zero-energy building. This commitment helped guide the project and those involved throughout the stages of the project. Structurally insulated panels (SIP’s) were used in attempts to reduce heating and cooling costs. Both residential buildings have an east-west axis to allow for prevailing summer breezes and for passive solar heating and cooling. Phase I units are heated with a ground source heat pump system, which uses the earth’s energy to directly heat the homes. The project includes the use of a photovoltaic array on the roof of Phase II to power those units. Rainwater harvesting was planned to take advantage of the wet climate of the Tacoma/Seattle area. There are a number of features in this project that reflect a strong commitment to an environmentally responsive design.

With all of the attention to making these units environmentally responsive, the project earned Leadership in Energy and Environmental Design (LEED) Platinum rating upon the completion of the project in 2012. It has since earned numerous recognitions and been featured in books and case studies highlighting its success. The project was recognized as the 2012 “Project of the Year” at the U.S. Green Building Council’s Greenbuild International Conference and Expo. It received significant attention from the U.S. Department of Housing and Urban Development (HUD) being presented at HUD’s Greener Homes National Summit.

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177 Sustainable Native Communities Collaborative, *Case Studies 2013*, 47.
178 Ibid., 46.
179 Ibid.
180 Ibid., 45.
as a case study in their program, “Sustainable Construction in Indian Country.” It received a 2013 Social Economic Environmental Design (SEED) Award, the 2011 Excellence in Affordable Housing Award, and a Tacoma Pierce County Housing Consortium for Sustainability award.

Challenges

While most aspects of this project are very successful, there are always challenges that need to be overcome in any project. Prior to the completion of Place of Hidden Waters there were complaints by neighboring communities that did not like living near the Tribal housing units. The entire Place of Hidden Waters community is fenced and borders a non-native suburban area. While there is an obvious physical barrier, the social barrier between Tribal members and their non-native neighbors is a challenge that is still being faced.

The Puyallup Tribal Housing Authority will also face challenges ahead. As housing authority units, the Place of Hidden Waters project acts as low-income housing for members of the Puyallup Tribe. This puts the responsibility of maintenance and upkeep on the housing authority office. The goal is that the community involvement in the design and construction process established a sense of pride with future tenants of the building. As time goes on and new generations move into the units there will need to be a new way of establishing pride within the tenants so they feel responsible and want to help in preserving the design.

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183 Sustainable Native Communities Collaborative, Case Studies 2013, 48.
## Evaluating Place of Hidden Waters with Case Study Criteria

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Place of Hidden Waters</th>
</tr>
</thead>
<tbody>
<tr>
<td>Funding</td>
<td>NAHASDA funding.</td>
</tr>
<tr>
<td>What funding sources were used? (Grants, government funded, Tribal funded, etc.)</td>
<td>NAHASDA funding.</td>
</tr>
<tr>
<td>What is the Tribe’s housing management type?</td>
<td>Puyallup housing authority.</td>
</tr>
<tr>
<td>Community Input</td>
<td>Community meetings were held throughout the design process to gain community input and tribal members were hired for the construction of the units.</td>
</tr>
<tr>
<td>What level of community involvement was used in the design and construction of the homes?</td>
<td>Community meetings were held throughout the design process to gain community input and tribal members were hired for the construction of the units.</td>
</tr>
<tr>
<td>Does the design reflect the vision and needs of the community?</td>
<td>Yes, the design reflects the history of the Tribe and their traditional housing type was used as design inspiration. There are also cultural elements throughout the site such as a community center, dancing circle, salmon bake pit, and sweat lodge to meet the current needs of the community.</td>
</tr>
<tr>
<td>Design &amp; Construction</td>
<td>Native architect Daniel Glenn of 7 Directions Architects was the lead designer for the project. Tribal members were included in the construction of the homes.</td>
</tr>
<tr>
<td>Who is designing and building the homes?</td>
<td>Native architect Daniel Glenn of 7 Directions Architects was the lead designer for the project. Tribal members were included in the construction of the homes.</td>
</tr>
<tr>
<td>Are the homes being built with sustainable goals?</td>
<td>Yes, sustainable features were used throughout the project earning it LEED Platinum certification.</td>
</tr>
<tr>
<td>Community Goals</td>
<td>The larger goals of the reservation are unknown. There was no previous master plan in which this design fit within.</td>
</tr>
<tr>
<td>Does the project reflect the Tribes larger goals for the reservation or fit within a larger community plan?</td>
<td>The larger goals of the reservation are unknown. There was no previous master plan in which this design fit within.</td>
</tr>
<tr>
<td>How does the project address short and long-term tribal housing needs?</td>
<td>Provides elder units and single-family units to help meet current needs. The units will serve as rentals for the Puyallup Housing Authority for as long as needed.</td>
</tr>
<tr>
<td>How does the project directly impact current tribal housing conditions?</td>
<td>Provides new housing units to the housing authority inventory. Sustainable features = less utility expenses for tenants. Updated existing units. Community center for all tenants. Culturally responsive design.</td>
</tr>
<tr>
<td>Who are the homes for? (Low income, rent-to-own, home-ownership,</td>
<td>All homes are designed for low-income renters through the Puyallup housing</td>
</tr>
<tr>
<td>etc.</td>
<td>authority.</td>
</tr>
<tr>
<td>-------</td>
<td>------------</td>
</tr>
<tr>
<td><strong>Maintenance</strong></td>
<td>Who manages the homes after construction is complete?</td>
</tr>
<tr>
<td></td>
<td>Puyallup housing authority.</td>
</tr>
<tr>
<td><strong>Potential</strong></td>
<td>How would a similar project be beneficial in the Warm Springs community?</td>
</tr>
<tr>
<td></td>
<td>The project is very realistic for Warm Springs as an example of a Tribal housing project completed by a housing authority. The project serves as an example of a successful culturally and environmentally responsive design for a low-income tribal housing project.</td>
</tr>
</tbody>
</table>

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**Sail River Heights Long House - Makah Reservation, WA**

| **Client** | Makah Tribal Housing Department |
| **Total Cost** | $5,334,465 |
| **Funding Source** | Low-Income Housing Tax Credit (LIHTC), Enterprise Community Partners-LIHTC Investor, WA State Housing Finance Commission (WSHFC), WA State Housing Trust Fund, Federal Home Loan Bank, Wells Fargo – Sponsor, Makah Tribal Council. |
| **Housing Type** | 21 Supportive Housing Units |
| **Timeline** | Supportive Housing: 2010 – 2014 |
| | Development: 20XX – Ongoing |

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Sail River Heights Longhouse. Photo courtesy of Wendy Lawrence.
The Sail River Heights Longhouse is a supportive housing tax credit project on the Makah Indian Reservation in Washington. The supportive housing is located within the larger Sail River Heights Development. The development began in 2010 and while not all the way complete, it has been well received and is on track to complete the overall plan. The supportive housing longhouse includes 21 units of permanent supportive housing. When the entire Sail River Heights community is complete it will include the 21 units of supportive housing, 16 units of townhome apartments, and 72 lots for homeownership. Upon build out this will increase the Tribe’s housing stock by 25% with 109 new housing units.

Supportive Housing

The Sail River Heights supportive housing units are rentals for very low-income families who are homeless or at risk of being homeless. It is essentially second chance housing; meaning, Tribal members with criminal backgrounds are allowed (no sex offenders), Tribal members who have been evicted from a housing unit are allowed, and Tribal members who owe housing money are allowed. There is 24/7 on-site support staff to assist tenants in overcoming their barriers to self-sufficiency. When living in the supportive housing community all tenants must follow the established house rules. Rules include; no smoking, no drugs or alcohol allowed on premises (including inside their own unit), no outside visitors are allowed after 10:00pm without prior arrangements, and tenants must agree to sign up for at least two services of their

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184 “Sail River Heights ’Makah Self-Determination at work’”, Presented by Wendy Lawrence (Housing Director – Makah Tribe), July 15, 2014.
185 Ibid.
186 Linda Johnson (RUDL), in conversation with the author, July 2015.
187 “Sail River Heights ’Makah Self-Determination at work’”, Presented by Wendy Lawrence (Housing Director – Makah Tribe), July 15, 2014.
choice (such as, budgeting, recovery services, GED/ABE, etc.). Although they must follow the rules, all tenants are allowed to come and go as they wish as a resident of the longhouse.

**Tax Credit Funding**

The entire project uses a total of 15 funding source, an impressive and arguably unheard of accomplishment for tribal housing projects. The supportive housing longhouse is the only part of the development funded by tax credit. It was import to the Tribe that the supportive housing not be permanent housing and therefore tax credit was the best funding source for the need. With supportive housing you want to help people get on their feet with the ultimate goal being they move on from it. With the homeownership resources and opportunities the Makah Tribe offers, and that surround the longhouse in the Sail River Heights community, the idea is it will give the tenants incentive, motivation, and reason to move on from supportive housing and into their own home. With the supportive housing being funded by tax credit it creates a temporary home for tribal members with the most need but does not tie them to the long commitment most associated with tax credit projects, such as the Warm Springs tax credit project that has a 15 year rent to own policy.

**Design**

As a Tribally planned community the entire project is anchored by the community involvement throughout the design process. Multiple design charrettes and meetings were held to gather input on all phases of design. High school juniors and seniors were specifically

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188 Ibid.
189 Linda Johnson (RUDL), in conversation with the author, July 2015.
190 “Sail River Heights ‘Makah Self-Determination at work’”, Presented by Wendy Lawrence (Housing Director – Makah Tribe), July 15, 2014.
191 Linda Johnson (RUDL), in conversation with the author, July 2015.
included to participate in their own discussions with the Makah housing department.\textsuperscript{192} They offered a unique and valuable perspective, as they will be the young adults needing their first homes when the project is completed.\textsuperscript{193}

The most important aspect of the Sail River Heights project is it is a Tribally planned community.\textsuperscript{194} It was important to the community that the supportive housing be located in the middle of the Sail River Heights Community. In many ways it seems to act as the center to the community where those that need the most support can go. The surrounding homes act as an example of Tribal members that have successfully become homeowners, which is the main goal of the Tribe. These community members act as another layer of support to those in the supportive housing complex. The residents in the supportive housing units can also see what they can work towards and eventually move out of the supportive housing and into their own home in the community. My interpretation is the Sail River Heights community essentially acts as a series of layers with the most support in the middle, and more freedom as you move throughout the neighborhood. All while supporting those that need the most support within the community.

The 21 supportive housing units are within a very private community. All of the units face into a central courtyard and community space. This space can be used for various events. There is a common area and community meeting space where the tenants can come together. This is where many of the services take place in which the tenants are required to attend, as discussed in the house rules. This allows the tenants to receive counseling, attend their services, etc. in the privacy of the supportive housing complex and surrounded by people with a shared

\textsuperscript{192} “Sail River Heights ‘Makah Self-Determination at work’”, Presented by Wendy Lawrence (Housing Director – Makah Tribe), July 15, 2014.
\textsuperscript{193} Linda Johnson (RUDL), in conversation with the author, July 2015.
\textsuperscript{194} Ibid.
goal.\textsuperscript{195} It also provides a barrier from the outside to the tenants inside. You must enter and exit through this space and pass the on-site staff. The longhouse is a sacred place that is serving very important members of the Tribe.\textsuperscript{196} When visiting the Makah Reservation and the Sail River Heights Community I was unable to enter the longhouse as there was a meeting occurring at the time. However, it was very clear that the longhouse anchors the Sail River Heights community and it gave the sense that the community was protecting that space.

Currently of the entire Sail River Heights community plan only the 21 units of supportive housing and a number of housing lots are complete. The remainder of the project will include the building out of the remaining housing lots to total 72 homes, and completing the 16 units of townhome apartments.\textsuperscript{197} The neighborhood will also eventually include a community clubhouse, including a basketball court and amphitheatre, playground and picnic areas, and a community garden and orchard that was expressed as very important in the community needs assessment.\textsuperscript{198}

\textbf{Sail River Heights Longhouse entry (left), and existing Sail River Heights home (right). Photos by Marissa Ahern.}

\begin{flushleft}
\textsuperscript{195} Ibid. \\
\textsuperscript{196} Ibid. \\
\textsuperscript{197} “Sail River Heights ‘Makah Self-Determination at work’”, Presented by Wendy Lawrence (Housing Director – Makah Tribe), July 15, 2014. \\
\textsuperscript{198} Linda Johnson (RUDL), in conversation with the author, July 2015.
\end{flushleft}
A “Living Document” Model

When speaking to Linda Johnson, the Makah Tribe’s consultant for the Sail River Heights Development, she explained that the housing department’s “living document” model was a key to their success and the realization of the project.†99 Having a living document means, “gaining all of your supporters and holding them to the agreements made.”†200 From a strategic planning standpoint it is essential in gaining buy-in, help and support from partners and community members. This is especially important when considering how to gain and maintain support from Tribal Council, as they have the ultimate say in projects on the reservations, and with consultants and contractors in guaranteeing they are meeting the needs of the Tribe.

This “Living Document” model began early on in the process in acquiring the land for the Sail River Heights Development. Starting in 2005 the housing department began developing
the idea and became an authorized HUD 184 guaranteed loan participant. They began working with Tribal council to select the land in which to build this development. The site selected was valuable timberland and would require significant buy-in in order to agree to give it up. A lot of work and time was put into gaining community support, and most importantly Tribal council support, and documenting their commitment to the project. In 2007 Tribal Council removed 51 acres from the timber inventory for the Sail River Heights Subdivision. The Tribe deciding to take this timberland out of their inventory was a very big deal, as timber is a valuable resource to the Tribe. It also showed the community buy-in to making housing a priority on the reservation.

“Building Wealth” Through Home Ownership

One of the main factors contributing to the commitment of the Sail River Heights Development is the Tribes goal for homeownership for all their members. As a housing department the tribe is able to provide assistance for their entire population, versus a housing authority that can only serve low income. The Makah saw Sail River Heights and a commitment to homeownership as a way the Tribe could provide the foundation and infrastructure as an incentive for young people to come home. With a tradition where Tribal housing usually stays with one tenant paying rent their entire lives, the Tribe felt it was an opportunity to promote

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201 “Sail River Heights ‘Makah Self-Determination at work’”, Presented by Wendy Lawrence (Housing Director – Makah Tribe), July 15, 2014.  
202 Linda Johnson (RUDL), in conversation with the author, July 2015.  
203 “Sail River Heights ‘Makah Self-Determination at work’”, Presented by Wendy Lawrence (Housing Director – Makah Tribe), July 15, 2014.  
204 Linda Johnson (RUDL), in conversation with the author, July 2015.  
205 Ibid.
homeownership where rent money could go towards a mortgage and homes could become assets for Tribal members.206

Tribal members typically occupy a house for their entire lifetime. Meaning all family gatherings and memories are made in that home, and everyone in the community knows whose house is whose. In many ways this lifetime commitment to renting a home makes a tenant the “homeowner”, but without any formal or legal binding when the tenant passes on or can no longer be in the home there is nothing tying that home to the tenant or their family and the home would be turned back over to the housing department.207 The housing department made a commitment to changing their goals to promoting home ownership rather than lifetime renters.208 In community housing fairs, events and while promoting the Sail River Heights community, they began educating the community on the benefits of owning a home by a strategy of “building wealth.”209 Explaining how if you own a home it becomes an asset to you and your family and you have the ability to sell the home or pass it on to your family.

The commitment to having tribal members become homeowners started early for the housing department. Housing director, Wendy Lawrence had the entire housing staff trained for homebuyer training to prepare for all of the homes that would be built.210 The housing department began classes for the community and when the Sail River Heights Development began building homes there were 150 Tribal members ready to buy thanks to the training.211

206 Ibid.
207 Ibid.
208 Ibid.
209 Ibid.
210 “Sail River Heights ‘Makah Self-Determination at work’”, Presented by Wendy Lawrence (Housing Director – Makah Tribe), July 15, 2014.
211 Ibid.
Challenges

The biggest challenge this project entailed was getting the community to buy-in to the goal of homeownership. The housing department started the transition early in the planning phase by getting trained in the home ownership process. This allowed the teaching and encouragement to the community to come from within the Tribe from familiar faces. The entire process required the establishment of larger community goals. The commitment from the Makah Tribal housing department shows in their ability to gain the support of Tribal Council and the community, obtaining the land for the development by convincing it was worth losing some timberland to gain the housing development, and by the number of tribal members eligible and ready to purchase homes upon completion of the first homes in the Sail River Heights Community. The successful completion of the supportive housing units shows the Tribes willingness to make supporting their struggling Tribal members a priority and their ability to secure the tax credit dollars to fund the project. The supportive housing project shows the Tribe is taking steps to battle the challenges of homelessness on the reservation. The entire Sail River Heights development I think serves as an inspiring example of successful community planning, execution of ambitious ideas, and a Tribe willing to make the best interest of their Tribal members their biggest priority.

212 Linda Johnson (RUDL), in conversation with the author, July 2015.
<table>
<thead>
<tr>
<th>Criteria</th>
<th>Sail River Heights Longhouse</th>
</tr>
</thead>
<tbody>
<tr>
<td>Funding</td>
<td>The supportive housing unit was funded as a tax credit project; multiple funding sources were used for the overall Sail River Heights development.</td>
</tr>
<tr>
<td></td>
<td><strong>What funding sources were used?</strong> <em>(Grants, government funded, Tribal funded, etc.)</em></td>
</tr>
<tr>
<td></td>
<td>Makah Tribal Housing Department.</td>
</tr>
<tr>
<td>Community Input</td>
<td>Community meetings were held throughout the planning and design process to gain community input and set community wide goals. This provided the basis for making a supportive housing option available to Tribal members. Local materials and builders were used to help in the construction of the Sail River Heights subdivision.</td>
</tr>
<tr>
<td></td>
<td><strong>What level of community involvement was used in the design and construction of the homes?</strong></td>
</tr>
<tr>
<td></td>
<td>Yes, the Tribe has a larger goal for homeownership for all Tribal members. The supportive housing provides opportunities for individuals who would otherwise not be potential homeowners, to have a second chance at establishing themselves to fit within the larger community plan and eventually move out of supportive housing into a home of their own.</td>
</tr>
<tr>
<td></td>
<td><strong>Does the design reflect the vision and needs of the community?</strong></td>
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<tr>
<td></td>
<td>Yes, the supportive housing acts as a way to get the high-risk Tribal members ready to fit into the larger community plan of homeownership.</td>
</tr>
<tr>
<td></td>
<td><strong>Who is designing and building the homes?</strong></td>
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<tr>
<td></td>
<td>Unknown</td>
</tr>
<tr>
<td></td>
<td><strong>Are the homes being built with sustainable goals?</strong></td>
</tr>
<tr>
<td></td>
<td>Unknown</td>
</tr>
<tr>
<td>Community Goals</td>
<td>Yes, the supportive housing provides supportive housing for high risk Tribal members and allows them a chance for a second chance/fresh start.</td>
</tr>
<tr>
<td></td>
<td><strong>Does the project reflect the Tribes larger goals for the reservation or fit within a larger community plan?</strong></td>
</tr>
<tr>
<td></td>
<td>The units are meant to be temporary so that tenants can move out when they are ready to have their own place.</td>
</tr>
<tr>
<td></td>
<td><strong>How does the project address short and long-term tribal housing needs?</strong></td>
</tr>
<tr>
<td></td>
<td>Provides supportive housing for high risk Tribal members and allows them a chance for a second chance/fresh start.</td>
</tr>
<tr>
<td></td>
<td><strong>How does the project directly impact current tribal housing conditions?</strong></td>
</tr>
<tr>
<td></td>
<td>Provides support and a home for Tribal members that would otherwise be homeless or at high risk of becoming homeless. It creates a safe place to be surrounded by</td>
</tr>
<tr>
<td>Who are the homes for? <em>(Low income, rent-to-own, home-ownership, etc.)</em></td>
<td>Very low-income families who are homeless or at risk of being homeless.</td>
</tr>
<tr>
<td>---</td>
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</tr>
<tr>
<td>Maintenance</td>
<td>Who manages the homes after construction is complete?</td>
</tr>
<tr>
<td>Potential</td>
<td>How would a similar project be beneficial in the Warm Springs community?</td>
</tr>
</tbody>
</table>
Thunder Valley Community Development, Pine Ridge Reservation, SD

A Vision Strongly Rooted to Culture

Thunder Valley Community Development Corporation (CDC) was created by a generation that has moved towards reconnecting with cultural identity. Founder, Nick Tilsen described the foundation of Thunder Valley CDC being strongly rooted in guidance from ancestors.\(^{213}\) It was in traditional ceremonies and practices (sweat lodge) where the younger generation reached out to their ancestors about how they could improve the quality of life on the Oglala Lakota Nation.\(^{214}\) The ancestors provided support but would respond with, “its up to you,” making it clear this younger generation would have to work towards the change they were

\(^{213}\) Nick Tilsen, (Executive Director Thunder Valley), in communication with the author, October 2015.
\(^{214}\) Ibid.
seeking.\textsuperscript{215} Using the spiritual connection to the land and ancestors, and the energy of resiliency and community values, the vision for Thunder Valley CDC emerged. It was during this process that it was realized, “We honor the best of our past by utilizing new tools, new ideas and new strategies as we create the opportunities of the future.”\textsuperscript{216}

**Thunder Valley Community Development Corporation (CDC)**

The vision of Thunder Valley CDC extends far beyond improving housing or producing a new community development. The mission of Thunder Valley CDC is, “Empowering Lakota youth & families to improve the health, culture and environment of our communities, through the healing and strengthening of cultural identity.”\textsuperscript{217} Thunder Valley CDC has made a notable pledge for supporting change across the Pine Ridge reservation with their project being one step in the larger goal of improving life for all Lakota people. They have successfully put in place tangible opportunities that could be shared beyond the geographic area of Thunder Valley. This is best understood when looking at the Thunder Valley CDC within the larger Oyate Ominiche plan (discussed in the next section).

Thunder Valley CDC’s theory for change follows the concept of the “Triple Bottom Line”, which dictates that sustainable communities must consider social needs (People), environmental responsibility (Planet), and economic vitality (Prosperity).\textsuperscript{218} It is believed that this concept, “nurture a vibrant, healthy community that embraces its cultural heritage while also celebrating its role as community, ecosystem and marketplace.”\textsuperscript{219} This is important from a cultural standpoint as described by the Bruntland Commission; “Sustainable Development is

\textsuperscript{215} Ibid.
\textsuperscript{216} Ibid.
\textsuperscript{219} Ibid.
development that meets the needs of the present without compromising the ability of future
generations to meet their own needs.”

Thunder Valley CDC has evolved and gained their momentum in large part because of their commitment for community input and community driven solutions to collective challenges. The organization continues to evolve in spirit and as a mechanism to nurture positive change for future generations. It is a place where young men and women, children through elders can reconnect to native identity and culture. They explain it best themselves, “The values we lead from are as solid as the million-year old geography of the Thunder Valley community, powerful as the vision and dreams our ancestors had for our well being, putting into place a real sense of ownership for those who share in the dream and goals of Thunder Valley Community Development Corporation.” It was quickly realized that the change they are seeking would not be possible without a shared effort amongst themselves, the Pine Ridge community, and various supportive partners.

**Oyate Omniciye - Oglala Lakota Plan**

The Oyate Omniciye, or Oglala Lakota Plan was completed in 2012 as a regional plan for sustainable development for the Pine Ridge Indian Reservation. Oyate Omniciye was named by a group of Lakota elders and roughly translates to, “The Circle Meetings of the People.” The plan was funded by an extremely competitive grant through the Department of Housing and Urban Development (HUD) Office of Sustainable Housing and Communities, which launched

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222 Nick Tilsen, (Executive Director Thunder Valley), in communication with the author, October 2015.
the New Sustainable Communities Regional Planning Program in 2010 to fund 45 regional planning grants around the country. Thunder Valley CDC acted as the grant coordinator throughout the planning process.

Extensive and thorough community involvement from the people of Pine Ridge was used to create this unique plan that captures the rich culture and history of the Tribe as well as the vision for future generations. The plan “provides a common set of priorities and carefully crafted recommendations reflective of the rich community process.” By including a broad and representative group of people in the planning process it: 1) provided a view of the big picture, 2) gave a voice to the people, 3) involved diverse interests in talking about the future, 4) provided clarity, and 5) gave a gift to future generations. A process was established to Listen > Do > Learn > Share to help facilitate the community involvement and decipher all of information gathered to create this plan.

Ultimately the vision of the Oglala Lakota is, “to acknowledge and move on from historical injustices and courageously build healthy, prosperous communities with wisdom, kindness, generosity, and respect for all life, land, water, and air. The Oyate (People), guided by our Youth, are empowered to lead the way to this sustainable future, while honoring our culture and history with the revitalization of our Lakota language.” The plan sets out big ideas and visions for the reservation with twelve initiatives chosen to break the larger vision into specific projects and action steps. While each initiative could stand alone in many aspects, the plan

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226 Ibid.,
227 Ibid.,
228 Ibid., 45.
229 Ibid., 33.
emphasizes that potential of the overall vision will be most successful if all of the initiatives interconnect and are accomplished together.

**Progress of The Thunder Valley Development**

The Pine Ridge reservation in South Dakota has been labeled one of the poorest places in America. The tribe is facing a severe housing shortage, with more than 4,000 new homes needed to alleviate widespread homelessness and overcrowded conditions. Thunder Valley CDC looks to improve upon these conditions to alleviate some of the need for additional and improved housing opportunities on the Pine Ridge reservation. The proposed plan for the Thunder Valley Community includes 31 single-family homes, 24 rental townhomes, and 45 rental apartments. All homes in Thunder Valley CDC will be designed for first-time, low-income homeowners. The plan also includes additional business spaces and community spaces such as a community center, and youth shelter.

The Thunder Valley Community House was the first endeavor of the development. A 1,700 square foot community center was completed in 2007 built entirely from donations and volunteer labor. The community house provides space for public use such as community meetings, faith based activities and trainings. The completion was viewed as proof the Thunder Valley vision held true and positive outcomes could move beyond conversations and ideas into

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231 Rob Pyatt (Pyatt Studio Architecture + Planning), in discussion with the author, September 2015.
232 Nick Tilsen, (Executive Director Thunder Valley), in communication with the author, October 2015.
234 Nick Tilsen, (Executive Director Thunder Valley), in communication with the author, October 2015.
something practical serving a collective need. The first home came soon after in partnership with the Native American Sustainable Housing Initiative.

**Collaboration with the Native American Sustainable Housing Initiative**

The Native American Sustainable Housing Initiative (NASHI) is a non-profit sector of Pyatt Studio Architecture + Planning. Principal and founding director, Rob Pyatt, founded NASHI in 2010 with the mission to provide housing for the underserved Native American community, and to provide on-site learning collaborations for students at mainstream universities and tribal colleges.\(^{235}\) Through his career Pyatt has become a strong advocate for real-world architectural education, emphasizing community engagement in the design process and hands-on building experience.\(^ {236}\) By using education as a catalyst for change, NASHI strives to empower a new generation of community designers, builders and thinkers for the future.\(^ {237}\) Through collaboration, NASHI is working to create innovative place-based solutions to improve the quality of life for people and improve the local capacity of Native American communities. The organization believes, “Our work is rooted in the land and reflects our commitment to achieving the highest standards of quality in the design and construction of the built environment, while also advancing the right of every person to live in a socially, economically, and environmentally healthy community.”\(^ {238}\)

NASHI’s work on the Pine Ridge Reservation began as an interdisciplinary service-learning project dedicated to helping solve the intractable crisis on tribal lands: a lack of well-
designed, affordable housing. As a former Senior Instructor at The University of Colorado – Boulder, Pyatt mentored students in a project based service learning program called “Designing for People & Place: Sustainable and Affordable Housing for the Pine Ridge Indian Reservation.”

CU Environmental Design students worked alongside students from Oglala Lakota College, and South Dakota School of Mines to design and build a sustainable straw bale home prototype for the Thunder Valley community. The project was completed in 2015 over a course of two summers.

Construction of the straw bale prototype home at Thunder Valley.

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NASHI has gained sponsorship from HUD’s Office of Policy Development and Research (PD&R). Since the completion of the prototype homes, NASHI plans to continue as a summer program open to high school students with an interest in architecture, design and sustainable development. The program aims for students to deepen their skills in science, technology, engineering, art and mathematics (STEAM) with real design projects in Native and rural communities like the Pine Ridge Reservation. Pyatt acknowledges NASHI won’t solve all of Pine Ridge’s housing needs, explaining, “The problem is simply too complex, too

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242 Rob Pyatt (Pyatt Studio Architecture + Planning), in discussion with the author, September 2015.
244 Ibid.
entrenched.” But he has made a long-term commitment to keep working with the community for years to come.245

Challenges

Thunder Valley has many challenges ahead as they begin the first year of their projected ten-year build out process. The project has long term potential to truly change the way of living on the Pine Ridge reservation. Its ambitious nature however means there is much to be overcome to realize its success. Many challenges have already been overcome while some have yet to emerge.

Many challenges emerged starting with the raw land. Having to establish the entire infrastructural network to serve the future development, in an already rural area, proved to be a significant financial undertaking.\textsuperscript{246} The rural setting proved to be a challenge as the construction of the original prototype straw bale house began. The project took longer than expected, mostly due to the fact that volunteers were used to build it, so progress could only be made when those volunteers were available. As a prototype there were many lessons to be learned. It was decided after the completion of the home that straw bale construction would not be used for the rest of the homes in the build out of the community development.\textsuperscript{247} It was discovered that the available local straw bales did not come in the small sizes needed to construct the home and therefore they had to bring in smaller straw bales from as far as Colorado.\textsuperscript{248} This is one thing that led to discontinuing the straw bale construction method for future housing in the development. (SIP panels have been decided as the primary building tool).

\textsuperscript{246} Rob Pyatt (Pyatt Studio Architecture + Planning), in discussion with the author, September 2015.  
\textsuperscript{247} Nick Tilsen, (Executive Director Thunder Valley), in communication with the author, October 2015.  
\textsuperscript{248} Nick Tilsen, (Executive Director Thunder Valley), in communication with the author, October 2015.
### Evaluating Thunder Valley with Case Study Criteria

<table>
<thead>
<tr>
<th><strong>Funding</strong></th>
<th>What funding sources were used? (Grants, government funded, Tribal funded, etc.)</th>
<th>Grants and private funding</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>What is the Tribe’s housing management type?</td>
<td>Private</td>
</tr>
<tr>
<td><strong>Community Input</strong></td>
<td>What level of community involvement was used in the design and construction of the homes?</td>
<td>Extensive community involvement was used in the Oyate Omniciye (Oglala Lakota) Regional Plan. Local Tribal embers were involved in the construction of the NASHI house. Community input has been used in establishing the Thunder Valley master plan.</td>
</tr>
<tr>
<td></td>
<td>Does the design reflect the vision and needs of the community?</td>
<td>If the Thunder Valley Development is completed with the proposed plan it would reflect the vision and needs of the community. This would be due to the projects inclusion of the youth and community in the planning process.</td>
</tr>
<tr>
<td><strong>Design &amp; Construction</strong></td>
<td>Who is designing and building the homes?</td>
<td>There is partnership with the Native American Sustainable Housing Initiative (NASHI) for the design of the homes and partnership with local universities, students, and tribal members to help in the construction of the homes.</td>
</tr>
<tr>
<td></td>
<td>Are the homes being built with sustainable goals?</td>
<td>Yes, Sustainability is a major goal for the development. As demonstrated by the NASHI homes.</td>
</tr>
<tr>
<td><strong>Community Goals</strong></td>
<td>Does the project reflect the Tribes larger goals for the reservation or fit within a larger community plan?</td>
<td>Yes, the project is anchored in the Oyate Omniciye (Oglala Lakota) Regional Plan and in the Thunder Valley Community Master Plan.</td>
</tr>
<tr>
<td></td>
<td>How does the project address short and long-term tribal housing needs?</td>
<td>The project has so far not addressed short term housing needs because no Tribal families are living on the site and only one prototype house has so far been completed. The project has extreme potential to address long-term housing needs by providing housing opportunities that have not been available on the reservation before.</td>
</tr>
<tr>
<td></td>
<td>How does the project directly impact current tribal housing conditions?</td>
<td>If completed in full, Thunder Valley will provide mixed income housing opportunities, supportive housing and community opportunities.</td>
</tr>
<tr>
<td></td>
<td>Who are the homes for? (Low)</td>
<td>The community will provide mixed income</td>
</tr>
<tr>
<td>Maintenance</td>
<td>Who manages the homes after construction is complete?</td>
<td>Homeownership</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------------------------------------------------</td>
<td>---------------</td>
</tr>
<tr>
<td>Potential</td>
<td>How would a similar project be beneficial in the Warm Springs community?</td>
<td>The Oyate Omnicyiye (Oglala Lakota) Regional Plan would be beneficial to use as a model for establishing larger community goals in Warm Springs, both the process of completing it and the structure of the plan. The NASHI single family homes can also be used as a design precedent for a sustainable single family home model.</td>
</tr>
</tbody>
</table>
Case Study Summary

Place of Hidden Waters, Sail River Heights, and Thunder Valley have all directly influenced my recommendation for guiding principles in various ways. While each was chosen for its unique qualities within Tribal housing, all of the projects demonstrated specific characteristics I believe can be taken as “keys to success” needed to ensure a successful Tribal Housing project.

<table>
<thead>
<tr>
<th>Place</th>
<th>Keys to Success</th>
</tr>
</thead>
<tbody>
<tr>
<td>Place of Hidden Waters</td>
<td>Culturally relevant architecture influenced by history of the Tribe</td>
</tr>
<tr>
<td></td>
<td>Community engagement in design process</td>
</tr>
<tr>
<td></td>
<td>Tribal members involved in construction</td>
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<tr>
<td>Sail River Heights</td>
<td>Larger vision and plan for home ownership/“building wealth”</td>
</tr>
<tr>
<td></td>
<td>“Living Document” to maintain support and buy-in</td>
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<tr>
<td></td>
<td>Thoughtful use of resources and funding sources</td>
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<td></td>
<td>Community engagement</td>
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<tr>
<td></td>
<td>Local materials/ Tribal members in construction</td>
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<tr>
<td>Thunder Valley CDC</td>
<td>Larger vision with Oyate Ominche plan</td>
</tr>
<tr>
<td></td>
<td>Community engagement</td>
</tr>
<tr>
<td></td>
<td>Commitment to youth, and partnerships with education</td>
</tr>
</tbody>
</table>
Past Warm Springs Planning Efforts

Warm Springs has completed a number of successful planning projects including Kah-Nee-Ta Village (1964), Kah-Nec-Ta Lodge (1972), Indian Health Services Clinic (1993), Museum at Warm Springs (1993), Indian Head Casino (1996, relocated 2012), and Warm Springs K-8 Academy (2014). Planning projects regarding master plans and specifically housing projects have had limited success however, especially in recent years. This is most notable in master plans completed for the “Campus” neighborhood in Warm Springs. Since 2002, three master plans have been completed for this neighborhood without any success in the execution of the proposals. After evaluating the above case studies, it becomes clear that the master plans completed for the Warm Springs community lacked some of the keys to success present in the case studies above.

The Warm Springs Campus Neighborhood

The history of the campus neighborhood begins with the Bureau of Indian Affairs (BIA), who developed the “Agency Campus” in the 1930’s. The BIA was in control of the neighborhood for many years and responsible for the boarding school, dormitories, BIA housing, and the infrastructure for the neighborhood that still exists today. The boarding school was active from 1852 – 1961 and was responsible for educating many of today’s Tribal elders in Warm Springs. The site continued its use as a place for education after the closing of the boarding school with the opening of Warm Springs elementary in 1958 when an agreement with the Jefferson County School District was made and the BIA deeded 20 acres of land to the Jefferson County School District with the condition the land be used for educational
purposes. The transition into to Jefferson County 509-j system occurred throughout the early 1960’s. Warm Springs Elementary remained open until 2014 when the new Warms Springs K-8 Academy opened a few miles away. Now that the school no longer sits on the campus neighborhood there has been discussion, and debate, about the responsibility of the school district to give the land back to the Tribe, just as the land was given to them. The Jefferson County School District has so far not given the land back to the Tribe.

Much of this land debate with the school district has to do with, “teacher row,” eight houses built by the school district for non-tribal teachers to enable them the opportunity to live near the school and be a part of the Warm Springs community. Since the new school has been built the school district is still in charge of the land because technically teacher row is still serving an educational purpose by housing teachers. Public Utilities General Manager, Don Courtney said that the Tribe would want a detailed inspection of the conditions of the homes however before the Tribe would even agree to take them over. This will likely be a continuous debate that has potential to influence future planning efforts in the neighborhood.

Along with “teacher row” there are also existing BIA and IHS homes in the campus neighborhood. With the construction of these homes taking place in the mid 1900’s it is not surprising that when the Tribe went through their ADR process, it was determined there was a high presence of asbestos, lead paint, etc. in the homes. There is currently a list of 75 BIA and IHS homes that are set to be demolished. However, because of the presence of asbestos, lead paint, etc. it makes any demolition expensive. Because these are BIA and IHS homes, the Tribe argued they should receive financial assistance for the demolition process. So far, all IHS homes

\[249\] Travis Wells (CTWS Tribal Engineer), in conversation with the author, June 2016.

\[250\] Don Courtney (CTWS Public Utilities Manager), in conversation with the author, August 2015.

\[251\] Ibid.
have been torn down in the neighborhood but not the BIA homes. The CTWS filed a lawsuit against the BIA with this argument and won in 2004.\textsuperscript{252} The lawsuit guaranteed funds from the BIA to demolish all of their old homes properly. As of today none of these homes have been demolished which has required additional efforts by the Tribe to hold the BIA accountable.

These challenges extend beyond housing and into the infrastructure of the campus neighborhood. Currently, the infrastructural updates needed in the neighborhood constitutes one of the Tribes biggest concerns. While the Tribe has done some upgrades to water, sewer, and storm systems in the neighborhood there is still extensive work that needs to be done. Underground utilities are proving to be one of the biggest challenges. Currently there is still a 1920 wooden sewer pipe that passes below Highway 26.\textsuperscript{253} Many of the water lines and manholes were made with asbestos cement and will therefore be extremely expensive to remove properly. The infrastructure on the Campus neighborhood was installed by the BIA and IHS and not the Tribe. The millions of dollars of needed updates would again fall on the Tribe if they do not receive assistance from the BIA and IHS.\textsuperscript{254} This will be the Tribe’s biggest challenge to overcome before any type of planning effort could be successful on the site.

Today, the Campus neighborhood of Warm Springs is considered the downtown area of the reservation and acts as the main hub for the community. It contains many of the main features of the town including the post office, courthouse, police and fire department, grocery store, park, boys and girls club, alternative high school, child protective services, community counseling and health offices, tribal businesses and homes. It is located just off Highway 26, the main road connecting Portland, Oregon to Central Oregon, feeding thousands of vehicles.

\textsuperscript{252} Ibid.
\textsuperscript{253} Travis Wells (CTWS Tribal Engineer), in conversation with the author, June 2016.
\textsuperscript{254} Don Courtney (CTWS Public Utilities Manager), in conversation with the author, August 2015.
through the reservation each day. The prime location off of highway 26 provides a lot of potential to enhance the neighborhood by repurposing and providing a good mix of residential and commercial uses. The existing local use of the area provides an opportunity for an increased business presence drawing traffic off of the highway and into the town, and more economic opportunities for tribal members. The potential for this neighborhood has not gone unnoticed and multiple master plans have been completed. Unfortunately none of these master plans have been realized, which I believe can be linked to the planning efforts and strategies of those plans.

**Previous Master Plans**

There have been two master plans completed for The Warm Springs Campus Neighborhood in the last ten years. The 2005 Warm Springs Downtown Development Plan and the Warm Springs Town Center – Property Summary completed in 2012. Nothing in either of the plans has been implemented as of today. It is also important to note that both plans only address the “priority one” area of the campus, roughly 26 acres on the east part of the campus.
2005 Warm Springs Downtown Development Plan

Mitchell Nelson Group, LLC in association with Elesco, Ltd. and Cascade Design Professionals, Inc. were responsible for preparing the 2005 plan. It was produced with assistance from the U.S. Department of Commerce Economic Development Administration. The document is customized for the downtown core. It provides a guide for renewal and revitalization, which is broadly aimed at economic improvement to benefit the Warm Springs community. As it describes, “with this plan in hand, the Confederated Tribes of the Warm Springs Reservation of Oregon will have an effective tool for moving their people forward toward economic self reliance.”

To create a business and commercial core in the campus neighborhood they found a mixture of uses would be required to create the energy required to fuse diverse activities and

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256 Ibid., 1-1.
257 Ibid.
form a viable downtown, concluding “the sum is greater than it’s parts.” They explicitly state that, “the master planning effort must focus on economic feasibility, then examine physical possibilities in terms of bricks and mortar, and finally address implementation steps.” The Plan breaks down the "big picture" concept of economic and community development into a methodology for revitalizing the downtown. It suggests a series of small steps with small risks. The overall vision attained is a vital, cohesive community that provides opportunities primarily for Tribal members in a manageable process. The planned split the site into seven different zones, so that the plan could be implemented in phases.

![Diagram of Plan Development Zones]

The plan is to be developed with involvement of community members. The plan states, “each provided important insight, guidance and their own point of view about what is important.

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258 Ibid., 1-3.
259 Ibid., 1-4.
260 Ibid.
and what is not.” In collaboration with tribal staff and technical consultants, the Plan was made up of a variety of uses that would be beneficial to the community and appropriate downtown. It does not state the number of community meetings or the turnout for those meetings.

The consultant team developed a list of guidelines or goals from their findings to act as “guiding principles” to ensure that the final Plan reflected the community’s desires and needs as well as provide the blueprint for a vital and exciting downtown. The list included:

- Establish active and busy “civic center”
- Develop active and busy commercial core
- Provide opportunities for small business and tribal enterprises
- Provide opportunities for new investment and business
- Capitalize on history/traditional character of the campus
- Maintain grid of streets
- Safeguard and enhance mature tree canopy
- Reuse/refurbish old buildings if possible
- Improve appearance of Highway 26 frontage
- Establish consistent pattern for signage – color, graphic styles, and materials
- Safeguard and enhance open spaces
- Establish safe and convenient sidewalk and pathway system
- Ensure adequate night lighting
- Create visibility for new businesses from Highway 26

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261 Ibid.
262 Ibid., 2-5.
The 2005 Plan outlined downtown development for the next ten years. At exactly ten years after the plan was completed, not a single thing from the plan has been implemented.

2012 Warm Springs Town Center – Property Summary

CH2M HILL completed their plan in 2012. It was completed in an effort to prepare a conceptual level plan for the campus area site to be readied for development or “blue topped” in anticipation of future development. The report was meant to be the basis for the development of future projects aimed at clearing the site, removing old and abandoned infrastructure, installing new/right sized infrastructure to serve the site, and grading. The goal was that once development was ready, the campus area would be primed for future development potential for the Confederated Tribes of Warm Springs (CTWS). The report was intended to be a tool for CTWS to plan and budget for work to ready the Campus Area Site for re-development.

264 Ibid.
265 Lonny Macy (CTWS Tribal Planner), in conversation with the author, July 2015.
In the report they reviewed previous planning efforts, to verify the development scenario(s) for the campus area were still valid, and then prepared a conceptual level assessment of site readiness work to get the Campus Area development ready. It addressed clearing vegetation, removing old structures and infrastructure, grading, developing new infrastructure to service the site, and completing other minor work to make the site attractive to potential developers. It also was meant to help the Tribe in planning and budgeting.

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In the approach of this property summary report it says, “Our team prepared a new development concept (new from the 2005 plan) and participated in a half-day meeting with CTWS Staff to review that plan and previous planning efforts and development scenarios.”

There was also one community meeting to “garner input form local citizens on what style and type of development was important,” and also, “to clarify community desires and future vision.” In an interview with Lonny Macy, the Tribal planner for the Confederated Tribes of Warm Springs, he said that community input was limited in the planning process. From the pictures provided in the report from the community meeting it appears that it was a very small representation of the community as a whole.

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267 Ibid.
268 Ibid.
269 Lonny Macy (CTWS Tribal Planner), in conversation with the author, July 2015.
Establishing a Plan for Future Successful Planning Efforts

Tribal housing is a major issue throughout Indian country and it should be a priority on every reservation to start addressing housing needs. The case studies discussed in this chapter offer three examples of the potential of Tribal housing projects today. Each one highlights important keys to success in the planning and execution of the project. With proper planning comes the ability to greatly improve living conditions on the reservation. The Confederated Tribes of Warm Springs is at a critical point in needing to address housing on the reservation. The need to provide homes for the 300+ families on the housing waiting list, and prepare the community for housing the high percentage of young population will become increasingly difficult if not addressed soon. Without a commitment to make housing a priority the demand will likely outpace the supply for years to come. Through my research to date, I believe establishing a set of guiding principles for planning on the Warm Springs Indian Reservation is the best way to start preparing for the housing needs.
Chapter 4:

Guiding Principles

The Guiding Principles

The Goals of The Guiding Principles

The Guiding Principles Explained

- Facilitate A Big Picture Vision
- Respect The Culture of The Tribe
- Understanding Tribal Housing Policy and Resources
- Community Involvement
- Find a Balance Between Standardized Homes and Reservation Needs
In this chapter I will discuss the guiding principles I have established after conducting the research for this thesis. The principles were greatly influenced by my experiences of being on the Warm Springs Indian Reservation and working for the Warm Springs Housing Authority, visiting other reservations and my case studies across Oregon, Washington and South Dakota, and the many hours spent talking to people involved in the Tribal housing profession. These guiding principles have been established based off the stories and experiences of those who have come before me.
The Guiding Principles

1. Facilitate a Big Picture Vision.
   a. Community Needs Assessment
   b. Tribal Council and Leadership Support
   c. Community Buy-in

2. Respect the Culture of the Tribe
   a. Draw inspiration from traditional housing types
   b. Knowing significant historical events
   c. How the culture has evolved over time

3. Community Involvement
   a. Community meetings and charrettes throughout the design process
   b. Involving Tribal members with the construction
   c. Use Tribal business and craftsmen

4. Understanding Tribal Housing Policy and Resources
   a. Knowing what government funding sources are available
   b. Knowing what supportive resources are available
   c. Having a logistically responsible plan

5. Find a Balance Between Standardized Homes and Reservation Needs
   a. Family structure
   b. Cultural habits
   c. Range of designs
The Goals of The Principles

These guiding principles have been written with the intention of informing any architect, planner, consultant, etc., hired by the Tribe the steps that must be taken to ensure a successful housing project on the reservation. The principles are also meant to be a baseline for the Tribe to explain their expectations as well as keep their architect, planner, or consultant, honest and held accountable for their work. I believe these five steps will encourage a greater commitment from architects, planners, and consultants to ensure they are meeting the needs of the Tribal communities they are working for. With careful attention from architects, planners and consultants to meet the Tribe’s expectations, I believe future Tribal housing projects will be what these communities have long deserved.
The Guiding Principles Explained

Facilitate a Big Picture Vision.

As the first guiding principle, having a big picture vision is the most crucial step in setting a community up for success. The extreme housing needs on reservations can be daunting. It can become especially discouraging when the amount of time, commitment and money needed to make any improvements makes such a small impact on the overall housing need. Creating an agreed upon big picture vision allows the community to express what they envision for the future of housing on the reservation and then break the process down into much more manageable steps.

A community needs assessment should be the first step in this process. It allows the Tribe to create a baseline of what they are dealing with by tracking current housing conditions, population, and numbers to housing shortages that can be used to measure progress and inform the community. Most importantly, the community needs assessment should be used as the opportunity to hear the needs and visions for the reservation from as many Tribal members as possible. Conducting a successful community needs assessment should reflect the actual needs and visions of the community, not merely the outsider’s observation of what they think the Tribe needs. The Makah Tribes plan for homeownership and the Regional Plan (Oglala Lakota Plan) in which Thunder Valley is a part, are two successful examples of Tribe’s having a big picture vision for the future of their reservation.

Tribal Council and leadership support of the big picture vision is critical to the success of any project. Tribal Council has the ability to make housing a priority on the reservation. They can reserve Tribal dollars for housing and approve all planning/housing projects proposed. With a turnover rate within Tribal councils with every election cycle, it is crucial to keep Tribal council regularly updated on housing needs, progress, and the big vision so there is continued support
and so new council members do not slow down any progress. It is important, as the Makah tribe successfully showed, to keep your “living document” tied to Tribal council by documenting their involvement and commitment to the big picture vision.

Community buy-in may be the most critical piece the success of the overall big picture vision. The community is who will create the momentum for improving housing and sticking to the big picture vision. With their enthusiasm they can keep Tribal council and the leadership accountable for ensuring progress is made. By including them in the community needs assessment you are giving them a chance to express their needs and visions, something that has probably not been done before. If the community sees progress being made, their buy-in will grow. Too often Tribal communities have been let down with unmet promises of past unsuccessful plans. After establishing the big picture vision, conducting the community needs assessment, and gaining Tribal Council support, follow through is key to maintaining community buy-in.

**Respect the Culture of the Tribe**

It is often the case that a Tribe must hire an “outsider” as their architect, planner or consultant. It is rare for a Tribe to have Tribal members in these professions and therefore they must rely on others for these needs. There is a long history of Tribes not wanting to work with outsiders because of a lack of trust. Many Tribes have been taken advantage for these services in the past. A committed architect, planner, or consultant as an “outsider” should take the time to study the history of the Tribe they are representing. Not only as a way to help yourself better serve the client, but as a sign of respect to your client.

Especially in the design field, architects and planners should draw inspiration from traditional housing and building types or building orientation, etc. from the tribe. Design inspiration should be drawn from the culture and traditions of the Tribe. Knowing significant
historical events creates an opportunity to incorporate the history of the Tribe into the design. How the culture has evolved over time is important to consider the modernization of the Tribe and the people. While there will be many traditions still practiced, you must also consider the lifestyle and needs of today. A successful example of respecting the history of a Tribe through design can be seen in the Place of Hidden waters project. The design pays homage to the traditional longhouse structure of the Tribe but also meets the modernization needs of the people today.

Community Involvement

Community involvement is the only way to ensure that you are addressing the needs of the community. This is where designing with the community and not for the community is crucial as the architect, planner, or consultant. It also helps establish more momentum in pursuing the big picture vision, as you maintain the community buy-in by including them in the design process. Community meetings and charrettes throughout the design process help ensure that the design is meeting the needs of the people. Gaining feedback on designs from the community can provide an opportunity to fix any problems before construction to ensure the design is what the community wants. Involving Tribal members with construction as well as using Tribal businesses and craftsmen in the construction process helps maintain community buy-in and allows for personal investment and connection to the project from Tribal members. This invitation to be involved will create a sense of pride in the project that will hopefully carry through after the completion of the project to care for the housing once it was complete. All three case studies were anchored on community involvement. I believe Place of Hidden Waters shows a successful example of community involvement in the design and construction followed by an incredible sense of pride that shows today.
Understanding Tribal Housing Policy and Resources

The process of Tribal Housing can be a very complex system to learn. Understanding the funding sources alone can be difficult. Having to work with government sources, grants, tribal budgets, and/or private funders can be a new experience for some architects or planners. Knowing what government funding sources are available and which should be pursued can be a critical step for the architect for the Tribe. Especially in determining the type of housing that should be built. It is imperative that the Tribe can accomplish the architect’s design and proposals through available funding sources. There are a number of supportive services available and knowing what supportive resources are available can be a huge help to the Tribe and the architect, planners, consultants. Supportive services can help teach the complex process of Tribal housing and offer various other training programs. After considering all of the resources you must have a logistically responsible plan that considers the best funding source. The Makah project was a good example of this, by utilizing 15 unique funding sources.

Find a Balance Between Standardized Homes and Reservation Needs

The biggest challenge for the architect, planner, or consultant will be meeting the needs of the Tribal community while still meeting the standards of HUD, grants, or your funding options. The need is high and therefore the budget you are given must be able to go far. It is important to look at the family structure of your client to determine what type of housing is needed. Whether it be an elder, a small family, or a household of a large extended family, understanding the family structure should be the first step in determining what is needed in the home. Cultural habits should be considered so that the home is relevant to the people living in it. Whether it is the orientation of the home, the access to the outdoors, storage, or traditional elements such as a smoke house, including elements relevant to today’s Tribal culture will create
a better sense of place for the community. This will require a range of designs to meet these various needs. This is where the types of housing become important. Each of the three case studies highlights a different type of housing: townhomes for elders and families (Place of Hidden Waters), supportive housing (Sail River Heights) and single-family homes (Thunder Valley). Each case study serves as an example of understanding family structure and cultural habits to create the appropriate type of housing.
Conclusion

With education used as the primary tool by Europeans in their attempts to “assimilate” the Indian, the Native culture has historically clashed with traditional European academics. As a result, this thesis discusses Tribal housing with a Tribal perspective within a historically clashing academic world. While writing this thesis I found there were no traditional “scholarly” sources that discussed Tribal housing with a Tribal perspective. As an enrolled member of the Confederated Tribe’s of Warm Springs, the goal of this thesis was to represent a Tribal perspective and respect and represent my culture while still meeting the academic requirements of completing an honors thesis. With the attention to representing the Tribal perspective and just the discussion of Tribal housing in a scholarly way, this thesis can open the door and spark the conversation about how the Native culture, lifestyle and reservation conditions is being represented within the world of scholarship, especially within the academic world of architecture and design. As discussed in Indigenizing the Academy, I hope this thesis can be used in the efforts, “To create an environment that supports research and methodologies useful to Indigenous nation building... and to compel institutional responsiveness to Indigenous issues, concerns, and communities.”270

Tribal housing within the Warm Springs community is at a crucial point in its history where critical planning must take place to address the Tribe’s current housing needs. With the large housing shortage, long waitlist for housing, and the high percentage of young Tribal members on the Warm Springs reservation the housing demand will be arguably impossible to meet without a serious commitment from the Tribe to start addressing housing issues now. It is important that well planned, good quality homes are constructed that meet the needs of the community and provide housing opportunities that can serve future generations in Warm Springs. It is critical that a short-term solution is not used to address a long-term need.

This thesis will act as a valuable resource for the Confederated Tribes of Warm Springs. Learning from the successes, and failures, of Tribal housing projects completed by other Tribes will allow the CTWS to better plan their approach to future housing projects. With the adoption of the guiding principles established in this thesis the Tribe would gain a baseline and expectation to make all future housing projects on the Warm Springs reservation an asset to the community.

270 Devon Abbott Mihesuah and Angela Cavender Wilson, Indigenizing the Academy (University of Nebraska Press: Lincoln and London, 2004), 2.
Tribe and all of its members. The guiding principles will act as a tool to inform any architect, planner, consultant, etc., hired by the Tribe the steps the Tribe expects to be taken to ensure a successful housing project on the Warm Springs reservation. This allows clear communication of the Tribe’s expectations and acts as a way to keep the Tribe’s architect, planner, or consultant, honest and held accountable for their work. These clear expectations should encourage a greater commitment from architects, planners, and consultants to ensure they are meeting the needs of the Tribal community they are working for. The guiding principles acting as a form of accountability should increase the planning and housing expectations on the reservation so that all future housing efforts can become a reality. This has the ability to greatly impact the future of housing projects on the Warm Spring’s reservation, and act as a model for Tribal housing expectations across Indian country.
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To: To Whom It May Concern

Fr: Glendon Smith, Secretary Treasurer/CEO

Date: December 21, 2015

Re: Letter in Support of Marissa Ahern

Greetings,

On behalf of the current 26th Tribal Council of the Confederated Tribes of Warm Springs Reservation of Oregon, we offer our full support of tribal member, Marissa Ahern, completing her senior honors thesis for the University of Colorado Boulder Environmental Design Program on "Tribal Housing on the Warm Springs Indian Reservation."

Ms. Ahern’s previous work with BBT Architects on the new Warm Springs Academy, our K-8 school on the reservation along with working for the Warm Springs Housing Authority this past summer has shown us her commitment to using her education in architecture from the University of Colorado Environmental Design Program to give back to our community.

We wish her luck as she continues to work on her thesis and give her permission to use our tribe as the focus of her thesis. We look forward to reviewing it upon completion.

Best Regards,