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AN INDIAN NEWSLETTER

TAKE TEN

(AND READ OUR NEWSLETTER)

A PUBLICATION OF THE INDIAN CENTER
SAN DIEGO, CALIFORNIA

VOLUME II APRIL 1974 NO. 2

"NATIVE AMERICANS STIFLED," SAYS LEADER

By Jim Stewart

SAN DIEGO, CA (D.AZTEC) - Native Americans are hindered from returning to tribal traditions and economic independence because of education, the church and the Bureau of Indian Affairs, Wounded Knee activist told students, March 22, on College Motivation Day held at San Diego State University.

Vernon Bellecourt, national coordinator of the American Indian Movement (AIM), and Madonna Gilbert, an AIM, South Dakota organizer, spoke to 250 high school and college students in the Open Air Theatre as part of Indian College Motivation Day.

Bellecourt and Ms. Gilbert are defendants in the Wounded Knee trials resulting from the February 1973 occupation of the Pine Ridge Reservation, South Dakota.

The 71-day occupation of Wounded Knee was part of the struggle against forces that have physically and culturally oppressed the Native American, said Bellecourt, Ojibwa Indian from White Earth Minnesota.

AIM is offering solutions to each of the problems that face the Indian.

The awareness being taught Indian children in survival schools is that they are first Native Americans.

"The Native American culture is what we want to see survive," Bellecourt said. "The children won't be stripped inside."

Indian history, dances, the native language and spiritual values are the first emphasis in the schools, Bellecourt said.

As the public school education glorifies White society and demeans Indian history, so has the church been an enemy of the Indian people, Bellecourt said.

"The church is more concerned about saving souls than in standing politically for the social needs of the people it claims to serve, Bellecourt said.

The needs include the 90 per cent rate of unemployment, substandard housing, 75 per cent high school dropout rate and $500 to $1,000 annual income.

Neither the church nor the BIA are doing anything to help the Indian, Bellecourt said. *(continued page 2)*

-photo by Karen Rothstein

AIM LEADER, Vernon Bellecourt.

INDIAN LANDS SHOULD BE FOR INDIAN USE!

WASHINGTON, D.C. (AIPA) - The Council of Chiefs of the Onondaga Nation in New York state in a meeting there on April 2, reaffirmed their earlier decision to remove all non-Indians from the reservation after June 30. *(continued page 3)*

(NATIVE AMERICANS STIFLED...)

Treaty infringments against the Indian, the motivation for the take over of Alcatraz and occupation of Wounded Knee, are the major concerns of AIM, according to Bellecourt.

Ms. Gilbert, a Sioux from a reservation 200 miles north of Wounded Knee, said "This country is opposed to Indian control of lands because reservations are the only unexploited areas."

The 1868 Treaty of Fort Laramie is the defense being used in the trials of Dennis Banks and Russell Means, leaders in the Wounded Knee civil rights action charged with conspiracy, breaking and entering and larceny, Ms. Gilbert said in an interview.

"This trial is a precedent for all other broken treaties," Ms. Gilbert said. "The land we occupied was Oglala land in the first place. When gold was discovered in the Black Hills of South Dakota, Oglalas lost their land."

-photo by Karen Rothstein

MADONNA GILBERT

Bellecourt said that the Rouseau-Ellsberg case dismissal on grounds of government misconduct could be used in the Wounded Knee defense. The government has confessed using wire taps and other illegal surveillance devices, Bellecourt said.

Bellecourt outlined the demands of AIM:

- Organize a treaty commission to examine the 371 broken treaties with the Indians, with reservation land control returned to the Indians.
- Repeal the 1934 Indian Reorganization Act, which has allowed illegal sale and lease of tribal lands resulting in the placement of 450,000 Indians.
- Recreate the BIA as an independent agency controlled by the Indian people.

Ms. Gilbert asked students to become involved in the Wounded Knee Legal Defense-Offense Committee through the Indian House San Diego State University, 5689 Hardy Ave. San Diego, CA 92115. 714/286-5176.

PRIME DEFENDANT CLAIMS:

'WOUNDED KNEE RESULT OF OPPRESSION'

By Carmen Rodriguez

SAN DIEGO, CA (DAILY AZTEC) - Vernon Bellecourt, one of prime defendants in the government Wounded Knee trials, said in an interview, "The occupation at Wounded Knee stemmed from 482 years of persecution and repression of Indians by the United States."

Bellecourt, currently president of the American Indian Movement (AIM) has been traveling across the United States in an effort to relate to the American people what really did happen during the occupation in February, 1973.

Bellecourt, along with co-defendant Ms. Madonna Gilbert is currently facing up to 40 years imprisonment for his part in the occupation. He is charged with conspiracy, breaking and entering and obstruction of property.

"The coverage that the media gave us during the occupations at Wounded Knee and Alcatraz was more destructive than beneficial. Basically all they did was portray us as savages. This only reinforced the existing stereotypes," he said.

"I feel that the media exploited the incident at Wounded Knee for its own commercial gain. It has given very scant coverage of the subsequent trials and later developments linked to certain persons connected with the Watergate break-in," he said.

"John Ehrlichman was assigned by the White House during the spring of 1973 to deal with the occupation at Wounded Knee. This man has since been indicted in what part of the most massive and corrupt administration in the history of this country," he said.

He said that those involved in the American Indian Movement have felt the oppression and corruption of the Nixon administration more acutely than the average American. "They are only beginning to realize the widespread corruption inherent in our political structure," he said.

Ms. Gilbert and Bellecourt both agree that the incidents and subsequent trials stemming from the occupation reflect those of Watergate.

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INDIAN LANDS...INDIAN USE!

According to one Onondaga chief who asked not to be named, a storm of protest from affected residents of the reservation to removal orders issued on March 12, led to a series of Tuesday night meetings where the protesters could make their feelings known.

Although there had been indications that a majority of the chiefs were receptive to the idea of modifying the expulsion order to permit long-time residents on the reservation to remain, according to the chief at the last meeting some of the protesters "came on too heavy and bitter, they made demands and threatened, and didn't offer any compromise. This made the council more adamant than ever to stick by its original order."

The original order would remove all non-Indians from the reservation, including non-Indian spouses of tribal members and children of male members. Since the Onondaga Nation is traditionally a matriarchal society, where membership is reckoned only through the female line, the children of female tribal members married to non-Indians could remain. The order did non include spouses of tribal members who belonged to another Indian tribe or their children, or non-member Indians living on the reservation.

According to most sources on the Onondaga Nation, the removal order stringently enforced would affect about 30 families. The June 30 date was chosen because it coincides with the end of the school year term.

Two reasons were given for the removal by various sources in the tribe--few of whom would allow their names to be used. The reason most cited was that "Indian lands should be only for Indian use." Second, according to the Onondaga chief, "a copy of a federal law was given to us which declares that if a preponderance--and that is the word it uses, 'preponderance'--of non-Indians accumulate within the lands of a sovereign Indian nation, then that land is no longer an Indian reservation."

Two types of opposition continue against the council order. The first type, being exercised by tribal member Veronica Papineau and a group of about 40 women she works with, will continue to work between now and June 30 to try to get the council to modify the order. Since both she and her husband are tribal members they are not affected by the order.

"We are not objecting to the law," said Mrs. Papineau in a statement in behalf of her group. "We believe in the law. We just don't believe it should be implemented in this manner. We think the older people who established homes here and lived here for over 25 years should be permitted to remain until nature takes its course and they die.

"Others, such as one family that has seven small children and a crippled father should not be forced to move. Futhermore, children who have non-Indian mothers should be permitted to remain so they have a chance to marry back into the tribe. If they have to leave, they won't be able to.

Mrs. Papineau's group will not, however, go outside the tribal law to fight the council order. "We would not take any action outside our Indian law. We are relying on our own chiefs and their humaneness. We don't want to go to any white court." Some of the people who will be affected by the order have treatened to go to state or federal officials to fight the order. According to the Onondaga chief, "One girl said at the meeting if anyone comes onto her property she will call the state police."

"That won't do her any good. The state doesn't have any jurisdiction on our reservation." When asked if he thought these people might avail themselves of the 1968 Indian Civil Rights Act to prevent their removal, he replied: "That won't help either. We don't believe in that civil rights junk here."

Sources on the Onondaga Nation said that most of the protesters "used the wrong tactics" with the council. Said one "The attitude of these people was very bad, it's all because of AIM (The American Indian Movement). Now every time something happens that people don't like, it triggers them (to militant action). They think the only way to bring about change is with one big shot, instead of working gradually to change minds."

Concerning the removal order, the chief said: "It can be changed because it is not one of the Great Spiritual Laws of the Nation, it is only a council law." The Onondagas, according to sources there, will emphatically not permit any more non-Indians to locate on the reservation. Apparently other nations of the Iroquois are beginning to do now.

The law that the Onondaga Chiefs began to enforce in early March was actually enacted in 1919 and has been only sporadically implemented. One chief said it had been considerably relaxed after World War II, when tribal members were bringing home war brides. However, he said, increasing numbers of non-Indians taking up residency on the reservation and increasing marriages to non-Indians forced the tribe to put teeth into the law. *(continued next page)*

(INDIAN LANDS...INDIAN USE!)

Mitchell Bush, a tribal member who works for the central office of the Bureau of Indian Affairs (BIA), said he did not feel the law or its enforcement was to harsh. "First, Indian land should be for Indians. Second, we all know, we are born and raised to know, that if we men marry outside the tribe our children lose their rights to the tribe."

The Onondagas interviewed are not concerned that the tribe will lack the means to enforce its order. They have enforced it before against individuals, according to some members, but never in a wholesale manner such as will be attempted in June.

The tiny six by four square miles Onondaga reservation is located in western New York state. The 1970 census shows a population 752. However, one chief said the federal census is "highly inaccurate. One time they said we had 400 members. I have more clan members than that. We never tell exactly how many members we have because one time we did and the enemy came in and slaughtered us.

The Onondagas are one of six members of the Iroquois Confederacy, which now includes St. Regis Mohawks, Tuscaroras, Oneidas, Cayugas and Tonawanda Senecas.

PROGRAM FOR INDIANS SUPPORTED

SAN DIEGO, CA (NEWS WEST) - Testimony last week before the County Planning Commission unanimously supported the need for alcoholic rehabilitation facilities for Indians in the back country, but Indians from the Campo and other reservations in the Lake Morena area want a program of their own.

The commission continued the hearing May 10 at 9 AM on a special use permit for the Indian Growth Center, a rehabilitation facility for alcoholic Indians on a four-acre site on Buckman Springs Road near Lake Morena.

Although the continuance was granted for completion of tests on water quantity and quality in the vicinity, commissioners heard testimony both for and against the existing center which has operated for two years without a permit as a nonconforming use in a single family residence.

Commissioner E. Dene Armstrong felt the matter was largely a social problem, rather than a land use question under jurisdiction of the commission, and indicated it probably should be approved if there was adequate water available for the center's expansion plans.

If the permit is granted in May the facility will be authorized to construct an addition to the existing dwelling, a two-story dormitory, an assembly hall and shops and crafts building for a maximum of 50 patients.

Local Indian organizations and some residents felt the center--originally directed by Dave Elliot, tribal chairman of the Manzanita Reservation--was for county reservation Indians only, and claimed that several local Indians had been turned away while the facility was helping "Urban Indians."

Dan Andrade, executive director for Americans for Indian Future & Traditions, (AIFT), which is the San Diego based parent organization of the Indian Growth Center, said people were turned away only when not in a stable physical condition.

"Our program is geared to people who have been through a de-toxification program and have been off the bottle for three to four weeks," Andrade said. "Indians come to us either voluntarily or by referral for a work therapy program away from the surrounding influences which led to the problem."

Andrade explained that 40 individuals have completed the program at the center and approximately half were from county reservations.

"We're funded basically through county Revenue Sharing Funds," he added, "and we are required to serve both urban and rural areas."

In opposition to the center, Louis C. Gunn of the Kumeyaay Tribal Council told commissioners the facility had used the names of local reservations to get funding and had ruined any chance for a locally-run center.

"We have been told twice before that we cannot get funding for our own alcoholic rehab facility, that we must use this one," Gunn said. "Meanwhile we are burying on the order of one alcoholic Indian on the reservation per month."

Rosalie Robertson from the Campo Reservation said her people were tired of being "used by these operators." She claimed the center was dirty, with patients sleeping on mattresses all over the floor, and said, "I wouldn't take my dog out there."

The state director of alcoholism counselors, David Vallo, also spoke before the commission Friday (March 29) stressing the need for more rehabilitation facilities for Indians all over California. There are only five such centers in the state today, he said.

"It would be unfortunate to see any kind of alcoholic service program dismantled or closed down," Vallo said.

Commissioner Jack Meyer of El Cajon suggested that education and communication with the local reservation Indians be attempted to overcome the prejudice against the center.

(PROGRAMS FOR INDIANS SUPPORTED)

"One facility is there, let's let everyone use it," Mayer said. "Unless it really isn't available to everyone."

Armstrong maintained it was a social problem. "If there were four centers there, these people would complain if they weren't running them."

HAVASUPAIS REQUEST "USE RIGHTS"

WASHINGTON, D.C. (AIPA) - "We cannot accept this outcome," said Chairman Oscar Paya of Arizona's Havasupai Tribe in a telegram to Rep. Morris Udall, D-Ariz., concerning language put into legislation which would give the tribe only "use rights" to land in the Grand Canyon National Park.

The language included by the House National Parks Subcommittee amends S. 1296 which expands the boundaries of that park, and had provided for a two-year study of the transfer of park land to the tribe in trust.

The Havasupai expected that either Udall or Rep. Sam Steiger, R-Ariz., would be able to get language put into the bill which would give them the land they want in the manner they want. Instead, the subcommittee voted to set a study which could only recommend that the Havasupai be allowed the use of no less than 100,000 acres.

According to Havasupai sources, Udall told the House members that "if the Havasupai got the land back in trust they would be building factories on the South Rim." The tribe in response sent the telegram to Udall "begging" him to come and speak with the tribe "because your statements show you misunderstand our situation and intentions."

The tribe concluded the telegram by stating: "We are a poor tribe, with little to offer but our hospitality, but if expense is a problem, we shall take up a collection among our people to pay your way here."

According to Udall staffers, the congressman replied by letter to the tribe saying in essence. After discussion with (Sen. Barry M.) Goldwater and Steiger, we all knew that a land transfer was not feasible."

Udall, according to his staff, went on to give the following reasons: That Congress and members of the subcommittee were concerned about setting a precedent of giving land back to a tribe after they had been paid for it through an Indian Claims Commission (ICC) award, and that they did not want to set a precedent for taking land out of the national parks.

According to other governmental sources, the two rationales were "specious reasoning." "The quid pro quo the Havasupai are offering the United States is that they will give up their use rights in all of the Grand Canyon in exchange for about 200,000 acres in trust title," said these governmental sources. These use rights were given the Havasupai in a law enacted in the early part of this century.

Rep. Steiger denied that there had ever been a discussion between him, Goldwater and Udall on the feasibility or "achieveability" of getting land in trust for the Havasupai. Said Steiger: "I think it can get done."

If it is going to get done, it will take a lot of political persuasion on the part of any friends the Havasupai may have in the House of Representatives, according to sources here.

There are only two chances left to get language in the legislation which would give the tribe the land it wants in trust status: At the House Interior and Insular Affairs Committee markup on S. 1296, or by an amendment to the bill when it reaches the House floor for final vote.

There is little expectation among knowledgeable congressional observers and insiders that the Havasupai will ever get their land back if it is sent to Congress as a separate piece of legislation. There is too much opposition to the return of lands to Indian tribes from such sources as the National Park Service (NPS), National Forest Service, the Office of Management and budget (OMB) in the White House, and the Indian Lands Division in the Justice Department.

"The Grand Canyon National Park expansion bill was an idea whose time had come," said one governmental source. "We had hoped that we could piggy-back the Havasupai land return legislation through on it."

If the Havasupai tribe had more time and more help from other sources, they may have been able to get the legislation they wanted. One of their primary opponents on this issue has been the powerful conservationist lobby group, the Sierra Club. By dint of much effort and persuasion, the 275 mesbers of the tribe had managed to turn around the Arizona chapter of the club so that they are now supporting the tribe's position.

The Havasupai problem was just beginning to get national media exposure through a television documentary program on their troubles produced by the "60 Minutes" Sunday program on the CBS network. According to BIA officials, the BIA is already beginning to receive mail from the public and Congress stemming from the CBS show.

But the Havasupai are getting desperate, because their future depends so much on getting these lands. This desperation is

(HAVASUPAIS)

beginning to surface in the form of militant-style statements issuing from tribal members.

Said one tribal member of the request to Udall to come and see the situation of the tribe firsthand: "If he won't agree to come here, we will go to his office and sit." And others in the tribe spoke of calling in those "Sioux" who were at Wounded Knee in 1973.

AGENTS CRACK RING SELLING WAR BONNETS

WASHINGTON, D.C. (UPI)-Federal and state authorities in Oklahoma have broken up a ring that sold war bonnets and other Indian artifacts made from the feathers of eagles and other migratory birds, the Interior Department reported.

Interior Secretary Rogers C. B. Morton said thousands of migratory birds were killed illegally for the manufacture of Indian artifacts by the rings, which he said included more than two dozen traffickers.

Morton said state game rangers and the U.S. attorney's office in Oklahoma City conducted a six-month investigation resulting in the arrest of the suspects.

BIRDS NOTED

Birds of about 12 species--including bald eagles, golden eagels and seven kinds of hawks--were killed and their feathers used in a cottage industry operation manufacturing artifacts Morton said.

Eagle carcasses sold on a black market for as much as $125 each, he said, with as many as 10 eagles being slain to make one war bonnet. He said one Indian fan made from tail feathers of the scissortailed flycatcher--selling for $650--required the killing of 38 birds.

Morton noted that it is illegal to buy, sell, barter or trade migratory birds or their parts.

LIMITED USE

He added that the ban on slaughter of eagles does not interfere with the use of feathers and other bird parts by Indians in religious ceremonies.

"The Interior Department maintains a repository where the remains of all eagles that are killed by accident or die naturally are stored for free distribution by permit to Indians who are practitioners of bona-fide tribal religious ceremonies and scientific institutions," Morton said.

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28 CHARGED

INDIANS FIGHT FOR FEATHERS

EL RENO, OKLA. (UPI) - "You white men took our land and our lives away from us," Cheyenne Indian Henry Bushyhead said on April 6, 1974. "This is our last stronghold."

Busyhead said he will fight the federal government's attempt to stop American Indians from using bird feathers to make their ceremonial headdresses and other artifacts.

"Feathers are an Indain way of life and our crafts are just about all we got left. There is no tomorrow if we lose this fight. We've got nothing else," he said.

CHARGES FILED

The federal government filed charges against 28 persons, including Bushyhead, charging them with illegally trafficking in migratory bird feathers.

The 28 were told to appear Thursday before a U.S. magistrate in Oklahoma City.

The charges are misdemeanors, carrying fines up to $500 or six months in jail in both. The Interior Department charged Oklahoma Indians were slaughtering "literally thousands of migratory birds to manufacture Indian artifacts."

Bushyhead and five other defendants who gathered in El Reno to talk about their fight, denied the charges.

DEAD BIRDS FOUND

He said Indians have been making artifacts for years, using feathers from birds found dead in fields and along roadways.

"A federal agent came to me more than nine months ago and encouraged me to make a ceremonial headdress," Bushyhead said. "That's entrapment."

Bushyhead is a brother of Jermone Bushyhead, president of the Oklahoma Indian Art League. He said many of those accused had no means to fight the charges, but they would join together to do it somehow.

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SEND TELEGRAMS & LETTERS OF SUPPORT

TO: Rogers B. Morton, Secretary
c/o Department of Interior
N.W. 3rd & Robinson, Room 158
Oklahoma City, Oklahoma 73102

EXAMPLE

RE: INDIANS; ILLEGAL TRAFFIC, MIGRATORY BIRD FEATHERS

It is our concern that the case involving Indians in the State of Oklahoma illegally trafficking in bird feathers is in

(TELEGRAMS/LETTERS OF SUPPORT)

violation of the *First Amendment, "FREEDOM OF RELIGION,"* and in direct conflict with Treaty Obligations of the United States. Request you, intervene this matter. Respectfully,

Carbon Copies to:
United States Magistrate
3013 U.S. Courthouse
Oklahoma City, Oklahoma 73102

Morris Thompson, Commissioner
U.S. Department of Interior
Bureau of Indian Affairs Building
1951 Constitution Avenue NW
Washington, D.C. 20242

TIME IS OF THE ESSENCE!

"NIE GIVES EXPO '74 AN INDIAN TOUCH!"

SPOKANE, WASH. (AIPA) - The Old Flour Mill, located at Howard and Mallon Streets in Spokane, is the site selected for the Indian Marketplace, an arts and crafts retail outlet, by Northwest Indian Enterprises (NIE) during the Expo '74 world's fair opening May 3rd.

An entire floor in the revamped building will be divided into 50 small shops where individuals or tribes can sell arts and crafts items to fairgoers. The Old Flour Mill is located near the northwest corner of the Expo grounds near the north main gate.

NIE Director Sonny Tuttle said the north gate leads directly to the Indian Expo exhibits. "Their close proximity will benefit both locations," he said.

The Indian Marketplace shops are available to Indians on a lease basis--long-term or short-term. Tuttle said the minimum time a booth can be leased is one week, and the maximum time a booth can be leased is one week, and the maximum is the duration of the six-month fair. Twenty applications have already been received for full-time space. The shops will offer for sale authentic Indian items representing tribes from all over the nation.

"We plan on having very sophisticated shops and the quality of materials that will be available will be outstanding--and authentic, not foreign-made 'Indian' items, said co-planner L. Alexander. "One of NIE's major goals is to show that various Indian tribes, just like various European nations had their own cultures. That will be stressed in our Expo display and the point will also be made now with the retail store."

NIE officials are seeking $300,000 in further funding for Indian participation in the world's fair. Director Tuttle and Alexander met with Washington Gov. Daniel Evans' staff in Seattle recently. The governor offered NIE the services of his planner, J. Phippeny, a Bannock, to aid in coordinating Indian participation at Expo.

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'WOUNDED KNEE RESULT OF OPPRESSION'

"The government has already admitted to using wire taps and setting up road blocks during the occupation. Both the road blocks and wire taps were authorized by the FBI," he said.

"By accident, we also discovered that members of the John Birch society were mailing anti-AIM literature to prospective jurors," he said.

According to Bellecourt, many of the large land owners and ranchers in South Dakota are members of the John Birch society. "These people are acting to protect their own vested interests. We are not interested in receiving a cash reimbursement for land lost due to the broken 1868 Fort Laramie treaty. This would only be the finalization of the land theft. We want the land back," he said.

Bellecourt outlined the following goals of the American Indian Movement. These are to insure a first class education for Indian people, with an emphasis on bi-cultural pluralism; creation of a larger land base; development of a dignified identity and a move toward self government.

One of the most crucial problems that the 150 defendants of the occupation are facing is the current cost of a fair trial. Both Bellecourt and Ms. Gilbert were instrumental in organizing the Wounded Knee Legal Offense/Defense Committee.

"By touring and lecturing at various cities throughout the United States, Bellecourt and other members of AIM hope to raise enough funds to cover the enormous legal costs involved in the trial.

"We are hoping that the government will move toward a mistrial and dismiss the charges against all 150 defendants. It is very difficult to say at this time if they will or will not move for acquittal," he said.

Contributions can be sent to the Wounded Knee Legal Offense/Defense Committee, 100 N Phillips Street, Sioux Falls, S.D. 57101.

* These articles were taken from San Diego State University's weekly newspaper, the "Daily Aztec."

MEET TO SIFT INDIAN SCHOOL FATE

(Tribune Washington Bureau)

WASHINGTON, D.C. - The fate of the Intermountain Indian School at Brigham City will be discussed here by Representatives of the Utah Congressional delegation Indian groups and officials of the Bureau of Indian Affairs.

The meeting at the office of BIA Commission Morris Thompson, was called by the Commissioner at the request of members of National Tribal groups and Utah officials.

Sen. Wallace F. Bennett, R-Utah, said the meeting will focus on the formation of a new task force Commissioner Thompson is creating to study the future of the facility, likely to be phazed out as a high school for Navajos, in the federal governments Indian education program.

"I am hopeful that we can come up with some constructive ideas for the task force to consider," said Sen. Bennett, "we are devoting every possible effort to keep the school in operation under BIA."

"If the Navajo boarding school is phazed out, an effort will be made to substitute another education program to keep the facility in use, the Senator said."

TALENT SEARCH PROJECT

HERE'S HOW TALENT SEARCH CAN HELP YOU...

You are eligible if you meet the low-income criteria established by the U.S. Commissioner of Education; if you need help to finish, re-enter, or continue your high school education; and if you want to go on to college or enroll in a postsecondary education program.

TALENT SEARCH-

- Offers counseling on an individual basis.
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- Tells you where and how to get financial aid.
- Helps you and your family with the paperwork--application forms, testing procedures, and any other, documents required for admission.

TALENT SEARCH-

_ Works because it includes people from your community, your school, parents, and other students like yourself, who understand your special needs and ambitions.

FIVE FEDERAL FINANCIAL AID PROGRAMS
From the "NEW FACT SHEET" of the
U.S. DEPARTMENT OF HEALTH, EDUCATION
and WELFARE

The U.S. Office of Education supports five programs of student assistance. They are *Basic Educational Opportunity Grants, Supplemental Education Opportunity Grants, College Work Study, National Direct Student Loans, and Guaranteed Student Loans.* (We will describe each program in the following issues of the newsletter).

If you are enrolled or accepted for enrollment in an approved postsecondary educational institution (college or university vocational school, technical school, or hospital school of nursing) you may be eligible to apply for assistance under these programs. Remember--loans must be repaid. Grants are gifts and need not be paid.

There are many more sources of aid for students. Some are sponsored by the Federal Government, others by States, localities, businesses, organizations, individuals, associations, and other private sources. To find out what they are, get in touch with the financial aid officer at your school. He can provide your best information about student assistance at the school he represents.

The TALENT SEARCH PROJECT...will counsel you on your specific needs and help you find student financial aid. If it is inconvenient to stop by the downtown office: 1623 Fifth Avenue, San Diego, CA 92101. 714/233-6318, just get word to us and the project will come to you. Thank You. Roy Cook, TALLENT SEARCH PROJECT DIRECTOR.

FIVE PERCENT SET ASIDE PROJECT DEADLINE

SAN DIEGO, CA (TSP) - The Talent Search Project has just recieved notice from Elizabeth Whitman-Runs-Him on the Rules and Regulations for the Five Percent Indian Set Aside Project of Part D. Title V, of Public Law 90-35, as amended by S. 531 of Public Law 92-318, Title IV, Part E that was published in the Federal Register on March 21, 1974.

This is in regard to the Teachers for Indian Children Training Program. The funding criteria was published on April 4, 1974. According to the April 4 publication, the deadline for receipt of applications is May 8, 1974.

Applications can be secured from Ms. Patsy Wagner, Teachers for Indian Children Program, U.S. Office of Education's Office of Career Education, Division of Educational Systems Development, ROB-3, Room 3319-B Washington, D.C. 20202.

REMOVING INDIAN CHILDREN FROM FAMILIES

NEW YORK, N.Y. (AIPA) - A new eight-page bulletin published quarterly by the Association on American Indian Affairs (AAIA) entitled INDIAN FAMILY DEFENSE focuses on the removal of Indian children from their families in what AAIA calls "the child welfare crisis." According to an AAIA survey of states with large Indian populations, between 25 and 35 percent of all Indian children are separated from their families and placed in foster homes, adoptive homes or institutions--and the problem is worsening. AAIA calls the child welfare crisis "perhaps the most tragic aspect of American Indian life today."

The first issues of INDIAN FAMILY DEFENSE includes a perspective article entitled "The Destruction of Indian Families," a brief story on the abduction of a young Oglala Sioux girl by two Christian women in Wisconsin, "baby farms" on non-Indian families who thereby boost their income, court and legislative actions in the making tribal and inter-tribal initiatives to halt this trend, and a refusal by the BIA to release critical statistics on the problem. Overall a bleak and tragic picture--and one which bodes ill for the cultureal identity survival of the Indian child. For a free subscription write: INDIAN FAMILY DEFENSE AAIA, 432 Park Ave. South, New York, N.Y. 10016 Or call: 212/689-8720.

PCIC TAKES PART IN ST. PAUL'S 100TH ANNIVERSARY

SAN DIEGO, CA - Father Ortman of St. Paul's Cathedral, located in Downtown San Diego, invited the Pacific Coast Indian Club to help celebrate the 100th anniversary of the founding of St. Paul's Cathedral on the 10th of March, 1974; and to participate in the offertory. He requested that PCIC members be in native costume, and to present to the offertory something that was Indian.

PCIC members offered our staple food, dried corn, which sustains our lives, and cedar needles, which when burned, carries our prayers to the Great Spirit.

After the celebration mass, a reception was held. PCIC members recieved many compliments on their gifts and native dress from the Bishpos, Priests and other members of St. Paul's Cathedral.

ARTS & CRAFTS CLASSES

SAN DIEGO, CA - The Indian Center of San Diego is conducting classes in arts and crafts every Tuesday evening at 7 P.M. at the Indian Center for Indians.

We believe that Indians are not taught their heritage arts and crafts which is such an important part of Indian culture.

Dr. Dukepoo from San Diego State University is instructing the Ojos (God's Eyes) yarn work every other Tuesday evenings. Mr. Richard Dinkins is instructing the shell craft classes and Mr. Barney Guassac is teaching beadwork. Classes in silver smithing and leather crafts are tentaive.

Indians with special talents are more than welcome to share them with those persons interested in developing their skills. All material is furnished by the Indian Center, the requirements of the Center are: Make one for yourself and one for the Center.

For further information, contact Sharon Bristow at the Indian Center of San Diego, 1623 Fifth Avenue, San Diego, CA 92101. Phone: 714/233-6318.

"KING ALCOHOL"

KING ALCOHOL is my leader, I shall be in want.

KING ALCOHOL maketh me to lie down in shame, disgrace flophouses and my own vomit;

He leadeth me to skid row and troubled waters.

KING ALCOHOL damneth my soul: He leadeth me in the paths of contentions and vain babblings.

KING ALCOHOL maketh me to walk into the valley of death, a Christless grave and a never ending enternity without God, I greatly fear the evil one into whose clutches I have fallen.

For KING ALCOHOL is with me and I cannot let it go - His saloons, liquor stores, and beer joints they guide me.

KING ALCOHOL strips my table of food and good things in the presence of my wife and children.

KING ALCOHOL annointest my head with wounds without cause: My cup of shame runneth over.

Surely, sorrow and death will follow me all the days of my life; and I will dwell in a drunkard's hell forever.

* Taken from the CHEROKEE ONE FEATHER.

INDIAN ALL-STAR BASKETBALL TEAM

BATON ROUGE, LA (AIPA) - The All-American Indian All-Star Basketball Team lost out during national Amateur Athletic Union (AAU) basketball competitions March 21, but the team left quite an impression on the AAU participants at the Louisianna State University Assembly Center.

It was the first time in about 40 years that an Indian all-star team had been entered in national competitions since the heyday of Indian athletics with the floodtide of Indian atheletes at Carlisle and Haskell Institutes.

The Indian all-stars, consisting of a first and second team plus one alternate, was selected in national tryouts by the National Indian Activities Association (NIAA), America's only all-sports Indian organization, two weeks earlier during a training camp at Ft. Duchesne, Utah, Hosted by the Ute Tribe there.

Said NIAA President Ron Johnson (Makah) of the Baton Rouge game:

"We're proud of them. They were introduced by individual names and by tribe, all the way down to the coaches and trainer. To hear all those names and tribes was very impressive."

NIAA President Johnson rated the Indian team highly. He said that unlike other teams, the Indian ballplayers each "can shoot and put the ball in the hoop from just about anyplace on the court."

He said also that during the Utah training camp the team had played according to international rules with a 30-second clock, and that the clock had gone off only once during the intensive training.

"We have a comparatively short team (in comparison with others)," said Johnson, "but they're fast. They have quite a bit of pride--they identify with one another."

ALL-STAR BASKETBALL TEAM

TWO TEAMS, first and second, were selected recently from among Indian athletes to form the first Indian all-star basketball team in decades by the National Indian Activities Association (NIAA), for competitions in Baton Rouge, LA., in late March. Pictured above rear left are Head Coach WAYNE POSTOAK; Forward RON JONES (Klamath) of Corvallis, Oregon; Center RODNEY MILLER (Assiniboine Sioux) of Wolf Point, Mont.; Center MAYNARD HART (Chippewa) Sioux Falls, S. Dakota; Forward DAVE DE DEFFIERO (Haida) of Seattle, WA; Forward ALAN SPOONHUNTER (Arapahoe) of Bishop, Calif.; PETE HOMER JR. (Mojave) Assistant Coach. Front row kneeling from left: Forward CLAYTON SMALL (Northern Cheyenne) of Lame Deer, Mont.; Guard TED STANDING SOLDIER (Oglala Sioux) of Pine Ridge, S. Dakota; Guard MICHAEL TOSSEE (Kiowa-Apache) of Apache, Okla.; Guard LOUIS GOODLUCK (Crow) of Wyola, Mont.; Guard DONALD TRACK (Assiniboine Sioux) of Phoenix, Ariz.; and Guard EUGENE TIGER, Jr. (Creek) of Lakewood, Calif. Center sitting is DAVE JOHNSON, Trainer, (Creek). --(UTE BULLETIN PHOTO).

(INDIAN ALL-STAR)

He said that during the training camp, the Indian athletes themselves were considerably taller overall than their Ute hosts, who were amazed "to see Indian people 'stuffing' the ball into that hoop--it was really exciting for them."

The team had been sent to Baton Rouge by NIAA with the financial support of many Indian people. Many Indian people who had paid to watch tryout games in Utah gave generously above and beyond the admission fees, which were used to cover some costs for the food and lodging of the team. Small Ute children dug into their pockets, said Julie Johnson, NIAA Secretary, and elders in the tribe also contributed generously, some in memory of their deceased war veteran sons who had been killed in Vietnam. It was, she said, an effort among Indians which had touched the poeple.

MULTI-ETHNIC LEADERSHIP PROGRAM FOR YOUTH

The National Conference of Christians and Jews will be holding two week-long workshops for high school students. The program, called *BROTHERHOOD, U.S.A.*, includes speakers from varied racial groups, verbal and non-verbal communications sessions, role playing, ethnic presentations, music, dance, crafts, and sports. The program is aimed at teaching young people skills in leadership, communication, and community problem solving. There are campership funds available for thoce who need them. The workshops will be held June 30 to July 6, and August 24 to 30 at Camp Pilgrim Pines in the Southern California Mountains. Transportation will be provided. If interested, contact Steve Stallings at the Indian Center of San Diego, 1623 Fifth Ave., San Diego, CA 92101 714/233-6318.

YOU ARE INVITED TO THE

DEDICATION

OF THE

HONORING OUR ANCESTORS

MULU'WETAM

(THE FIRST PEOPLE)

SATURDAY

MAY 4, 1974

PALA INDIAN RESERVATION

BARBECUE at 11A.M. CEREMONY at 1 P.M.

NCAI '74 CONVENTION NEEDS YOUR SUPPORT!

SAN DIEGO, CA (NCAI) - The Royal Inn of San Diego will be the site of the '74 convention of the National Congress of American Indians.

NCAI, formed in 1934, is now the largest and oldest Indian political organization. NCAI 1974 Annual Convention will take place in San Diego in October for what promises to be its biggest and best convention ever. We at the Indian Center of San Diego would like to invite you to the convention as part of our California delegation. Hopefully, you will attend as a new member and help us to make our state's representation the largest at the convention.

As you well know, the breaking up of tribes and reservations always has and probably always will be the primary goal of powerful individual and numerous vested interested groups. This has always been relatively easy, solely because we had no centralized and national Indian representation in Washington, D.C.

Today, however, NCAI provides that qualative representation we previously lacked. All Indians - urban and reservation - can be assured that their projects and programs (education, alcoholism, water litigation, and federal suits), just to name a few, will receive maximum exposure and attention, with the help of NCAI, in the Nation's Capital. As a lobbying group, NCAI has proven to be the major force in ensuring that this country meets its obligation to Indians.

In turn, NCAI needs your support. It needs maximum membership. Join now and help support NCAI. We simply cannot affort not to.

For more information, contact the Sacramento Area Vice-President, Matthew Calac, at the Indian Center, 1623 Fifth Avenue San Diego, CA 92101. Phone: 714/233-6318.

INDIAN ELDERS FORM ORGANIZATION

SAN DIEGO, CA - Golden Years! Indian elders have organized and formed a group called "TONKAWA" meaning "All Tribes Stay Together."

If you are 50 years and over and interested in joining this active social group, contact: Claude Devers at the Indian Center, 1623 Fifth Avenue, San Diego, CA 92101. Phone: 714/233-6318.

Membership is open to all Indians, reservation and urban. Membership is $5.00 a year. Next meeting is May 5, at the Indian Center. There will be a pot-luck luncheon and a general meeting. Bingo games will be held after the meeting.

JOIN NOW!

AMERICAN INDIAN HEALTH CLINIC

SAN DIEGO, CA - Recently, the clinic received numerous calls from concerned people who inquired if the clinic was for Indian people only. Our primarily purpose is to serve those people who are below poverty level, the critical ill, and the senior citizen, regardless of race. A recent survey revealed there are fourteen health clinics in the San Diego area, and eight in the east county, each one providing health services each night of the week, so referrals can be made to those clinic's whenever an unexpected illness occurs.

We, at the Health Clinic would like to remind parents who have children entering pre-school or kindergarten this year, that the required immunizations are given here Wednesday nights, along with our regular clinic night. An additional volunteer nurse will be here to administer this service to those who specify the need. We also encourage parents to bring those children, not of school age, to begin their series of immunizations. This service is free of charge.

For those Indian people requiring Dental Services, referrals from this clinic, are made to an east county dental facility, where a two week waiting list is in effect.

Acupuncture is being offered every three weeks, on a limited basis, for those suffering from extreme cases of arthritis here at the clinic. For this service an appointment must be made.

REMOVING INDIAN CHILDREN FROM FAMILIES

NEW YORK, N.Y. (AIPA) - A new eight-page bulletin published quarterly by the Association on American Indian Affairs (AAIA) entitled INDIAN FAMILY DEFENSE focuses on the removal of Indian children from their families in what AAIA calls "the child welfare crisis." According to an AAIA survey of states with large Indian populations, between 25 and 35 percent of all Indian children are separated from their families and placed in foster homes, adoptive homes or institutions--and the problem is worsening. AAIA calls the child welfare crisis "perhaps the most tragic aspect of American Indain life today."

The first issues of INDIAN FAMILY DEFENSE includes a perspective article entitled "The Destruction of Indian Families," a brief story on the abduction of a young Oglala Sioux girl by two Christian women in Wisconsin, "baby farms" of non-Indian families who thereby boost their income, court and legislative actions in the making tribal and inter-tribal initiatives to halt this trend, and a refusal by the BIA to release critical statistics on the problem. Overall a bleak and tragic picture--and one which bodes ill for the cultural identity survival of the Indian child. For a free subscription write: INDIAN FAMILY DEFEANSE AAIA, 432 Park Ave. South, New York, N.Y. 10016. Or call: 212/689-8720.

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