

The Gila River Indian News

A Gila River Indian Community Publication
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GRIN Photo

RAISEN A DAY WILL KEEP YOU DANCING—These dancing raisins, Christine Lowrey, left, and Phyllis Thompson, were part of the entry that won the Judges Trophy during the 25th annual Mul-Chu-Tha Parade April 4. The entry, "Raisen Your Kids Right," was from Gila River Social Services. See Page 6 for more Mul-Chu-Tha photos and results.

Candidates readying for Gila River voters in May 5 council election

The lines are drawn for the May 5 tribal council election after some candidates who were nominated by their communities declined to run, others declared their own candidacy, and still another who was nominated isn't being allowed to run.

DISTRICT NO. 4

Two seats, those now held by Spencer Thomas and Harrington Luna are up for election. Luna isn't seeking reelection.

Nominated to run for the seats are William Rhodes, Burdette Morago and Larry D. Allison.

Frelan Joe Howard declared his candidacy and will also be on the ballot.

DISTRICT NO. 5

Nominated to run for two tribal council seats up for election were incumbent Emmett White, Rod Dixon, Gerald Sunna, and Dana Norris Sr.

The other incumbent in District 5 is Gordon Santos, who is not seeking reelection.

Franklin Pete Jackson was also nominated, but he won't be on the ballot because he wasn't certified in District 5.

Reportedly he was not residing in the district the required minimum 60 days before the election.

Ditshe Burdette, who earlier had declared her candidacy, has withdrawn from the race.

DISTRICT NO. 6

The lone seat up for election in District 6 will be contested by

See page 3, Voters to decide

DISTRICT NO. 1

One tribal council seat is up for election. Drake Lewis, the incumbent, was nominated to seek reelection. He will run against Ardell Lewis, who was also nominated to run.

DISTRICT NO. 3

Since late March, there has been some jockeying around for the candidates in this district. They will be running for the seat being vacated by Lloyd Notah Jr. Notah is not seeking reelection.

Running for the District 3 post are nominees Edmund L. Thompson Sr. and Mary V. Thomas, and Elinor H. Pasqual and Leon E. Manuel Sr., both of whom declared their candidacy.

Joseph Manuel and Julia Naswyutewa were nominated to run, but both declined.

Georgette Chase was also nominated to run, but a spokesperson in the election office said she reportedly is out of the state and hasn't been in contact with election officials.

At Housing Authority, it often seems like they can't give houses away

For Steve Jones, director of the Gila River Housing Authority, it sometimes seems like he can't give houses away.

That isn't really the way it is, it just seems that way sometimes.

People are staying away in droves when it comes time for the Housing Authority to take applications for new homes financed by the Department of Housing and Urban Development

(HUD), he said.

"I told the tribal council in my annual report that I wasn't going to apply for any HUD money for 1987 because we don't know what the status of our housing need is right now," he said.

If people don't come forward to say they want homes, the authority has no way of knowing how many homes are needed, he said.

"We could build more houses if we could get more applicants," said Jones.

He said he can understand the reluctance of the community, even that part of the community in need of good housing, to come forward and apply for a home.

"They used to come in and apply

and they had to wait years, so I can understand why they don't come in," he said.

But in light of the federal government's desire to get out of the public housing industry, he suggests action now for those community members who think they might want

See page 2, If they wait

INSIDE:

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Gila River Indian News
P.O. Box 459
Sacaton, Arizona 85247

If they wait too long there won't be any houses for them

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to apply for a house a couple of years down the road.

"If people like (Ronald) Reagan get their way, there won't be any houses for them," if they wait too long, Jones said.

"We better do it while we can. If I were them, I'd put my application in now," he said.

Since Reagan has been in office, his administration has consistently cut money for HUD, but so far every year Congress includes an appropriation for Indian Programs to build about 2,000 housing units.

Some community members seem to be of the mind that no housing is better than HUD housing.

Jones said, "This may not be the most ideal or the best program, but it's all we've got," so we've got to make the most of it.

Even if money continues to be available through HUD to build more homes on Indian reservations, there is another factor that may benefit those who apply quickly.

Jones said the kind of construction and the size of the homes built through the Housing Authority have changed drastically over the years.

Ten years ago, "We used to build all-block homes with very little insulation, now we build stick and stucco with lots of insulation," he said.

Three and four bedroom homes ran 1,300 to 1,400 square feet, now a three-bedroom house is about 1,025 square feet, he said.

A bit of good news with the down-scaled newer homes, he said, "Even though the houses are smaller, they're designed to be efficient. They're more energy efficient. There's no wasted space."

More good news; now as then, appliances come with every new home, Jones said.

In spite of the recent reluctance of tribal members to come into the Housing Authority offices to fill out applications for new homes, close to 1,000 homes financed with HUD money have been built on the reservation.

"We've got three projects that are out to bid. That's another 175 homes that haven't even broken ground," he said.

When those houses are built, it will bring to 989 the total number of HUD financed homes on the Gila River Indian Community, Jones said.

That may seem like a lot, said Jones, "But if there are 8,000 people out there, that's not enough when you drive around and look at all the substandard housing."

And it was probably with that in mind, that when HUD officials called after he made his annual report to the Gila River Tribal Council, "I told them we'd take 100 houses this year."

Udall's House bill will keep open Phoenix school

A bill that puts on hold an Interior Department proposal to close Phoenix Indian School at the end of this academic year was introduced into the House of Representatives in March by Rep. Morris Udall.

Udall said his bill prohibits the closure of the school "until the educational needs of the Indian children are satisfactorily provided for."

The bill specifically authorizes the Interior Secretary to go ahead with negotiations to find alternative uses for land now occupied by the school.

Earlier this year the Interior Department recommended to Congress that the school be closed because of declining enrollment and high operating costs.

The Interior Department proposal intensified efforts by competing interests to acquire the property, considered one of the most valuable tracts in the Southwest because it sits in downtown Phoenix.

The Interior Department proposed that the land be traded for cash and 115,000 acres of land in the Florida Everglades; Phoenix Mayor Terry Goddard wants to build a city park on the land; the Veterans Administration wants some of the land to expand its hospital, which sits adjacent to the school; and Gov. Evan Mecham offered an intricate plan to use the school in solving a controversy involving an expressway between the city of Scottsdale and the Salt River Pima-Maricopa Community.

Udall said his legislation was prompted by a presentation made in February at congressional hearings by the Inter-Tribal Council of Arizona.

He said the Indians did not want the school closed, but if it must be closed, they felt certain considerations for Arizona Indian tribes should be met.

Udall's bill calls for half of the school property to be sold, and half to be traded to either private or public interests.

It also requires the proceeds from the sale of the property be placed in an Indian trust fund, with interest earned to be used for educational and child welfare programs for Indians in Arizona.

With introduction of the bill, which is expected to be considered by Congress this summer, Phoenix Indian School will remain open for the 1987-88 school year.

HOUSING APPLICATIONS BEING ACCEPTED

Applications are being accepted at the Offices of the Gila River Housing Authority for newly constructed rental units and for the home ownership program.

Office hours for the Offices of the Gila River Housing Authority are weekdays from 8 a.m. to 4:30 p.m.

For information call the following telephone numbers:

Sacaton — 562-3311
Phoenix Line — 963-5522
Westend Office (St. John's) — 237-2648

Community Calendar

- May 2 — Blackwater Community School Carnival, 9 a.m.
- May 4 — Absentee ballots due for Gila River tribal council election by 5 p.m.
- May 5 — Election Day for Gila River tribal council.
- May 6 — Gila River tribal council meeting to certify results of tribal council election.
- May 10 — Mother's Day!
- May 20 — Regularly scheduled meeting of the Gila River tribal council.
- May 22-24 — Gila River Chevron Co-ed Fast Pitch Softball tournament, Coolidge Regional Park.
- May 25 — Memorial Day!

HAVE AN EVENT YOU WANT LISTED ON THE CALENDAR? IT COSTS YOU NOTHING CALL 622-3919

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Tohono O'odham pick two teams in chairman race

Tohono O'odham Nation Chairman Josiah Moore, along with running mate Bernard Siquieros got past that tribe's primary election April 25 and will face another battle in the May 23 general election.

Moore and Siquieros will runoff against former tribal vice chairman Enos Francisco Jr., who is seeking the chairman's post, and his running mate Angelo Joaquin Sr., a representative on the Tohono O'odham tribal council.

A third team, former chairman Cecil Williams and Larry Garcia, an employee in the tribe's Planning Department, was eliminated in the primary election.



Discount tickets available to enrolled members of the Gila River Indian Community

Voters to decide council seats in May 5 election

Continued from page 1

incumbent Carleton Giff, Ted Lewis and Betty Pablo. Each was nominated to run for office.

POLLING PLACES

Polling places will be open from 6 a.m. to 6 p.m. on May 5.

In District 1, voters will cast ballots at the district Service Center

The only polling place in District 3, as with District 1, will be the district Service Center.

In District 4, voting areas are divided into zones. Voters in Zone 1 will vote in Upper Santan; Zone 2 voters will cast ballots in Lower Santan; Zone 3 ballots will be cast at Stotonic; and Zone 4 voters will vote in Goodyear.

In District 5, polling places will be at Bapchule, Casa Blanca and West Casa Blanca.

And in District 6, voters will cast ballots at Santa Cruz, Gila Crossing/St. John's, and Coop.

Bureau moves Phoenix offices to new location

The BIA's Phoenix Area Office moved April 14 to a new Phoenix location from the offices it occupied for the past 11 years.

The bureau offices are now located at One North First Street in downtown Phoenix.

For more than a decade the BIA office was located at 3030 N. Central Ave.

She's doing her part to keep the Pima language alive

Arlene Howard thinks keeping the Pima language alive is important, and she's doing her part by learning to speak Pima.

Howard, 18, is Miss Gila River for 1987, having been crowned in early April.

She said the Pima language isn't easy to learn, but "I'm concerned about our language and our culture dying."

"I can understand it (Pima), and if I can understand it, I can talk it," she said of her resolve to learn to speak Pima.

"My mom and dad talk Pima, and we just listen to them," said Howard.

Of her two sisters and three brothers, only her older brothers speak Pima, and she doesn't think that's enough.

Pima, at least in her family, could end with her generation unless something is done. "It's really up to us," she said.

Howard's parents are Everett and Barbara Howard of Santan. She is a senior at Phoenix Indian School.

She doesn't have much time to spend at home because she lives at the school and is there almost all the time, except for holidays.

Since becoming the reigning Miss Gila River, she said, "I will be getting back more now, at least on weekends."

Her concern with culture and language likely influenced her demonstration of traditional talent during the Miss Gila River pageant.

She played a morning song on a traditional flute, an instrument that she had to learn to play for the pageant.

"Francis Vavages made the flute, and he taught me how to play the song," she said.

Howard said though she recognizes Pima language and culture as being important, she



Arlene Howard, Miss Gila River 1987

also realizes that you can't keep looking back too long, because "we still have to go with the white man's world."

The pageant was in itself quite an experience, she said.

"On the first day, among us girls, they kept saying, 'Arlene's going to get Miss Congeniality,' and that's all I thought I was going

to get," she said.

But as the contest neared its end, she said, "They kept teasing me about winning. I just tried not to get my hopes up too high."

When she finishes the year at Phoenix, she said she would like to work during the summer, and then enroll at Scottsdale Community College.

Bill proposes enterprise zones to spur investment on reservations

A bill designed to spur private investment on Indian reservations by giving tax credits to companies that build facilities on Indian land and hire Indians was recently introduced into Congress by Arizona Republican Sen. John McCain.

The bill, which is similar to one McCain introduced in the last Congress, grants tax credits ranging up to 50 percent for employers who hire "economically disadvantaged individuals."

Businesses that invest in business on reservations would get investment tax credits, including a 20 percent tax credit on the costs of water systems, power lines and communication systems.

McCain proposes that special economic enterprise zones be set up on reservations, and for these tax incentives to be available to private enterprise, tribes would be obligated to provide employers and workers in these zones certain breaks, such as a cut in tax rates, and a streamlined bureaucratic system.

Tribes would also be expected to develop procedures to resolve conflicts between the tribe and businesses that operate in the enterprise zones, according to the bill.

McCain, in introducing the bill, said it can't be expected to solve all Indian economic problems, but it is a way to provide substantial opportunities for Indians and businesses.

Many of the proposals in McCain's bill parallel recommendations made by an Interior Department task force formed to study conclusions of a presidential commission in 1984 that argued tribal development has been stymied by tribal politics.

The commission said many enterprises operated by tribal governments had social goals, such as providing jobs for supporters of tribal leaders.

The Interior Department task force recommended that tribes should be allowed to create deregulated enterprise zones on reservations to attract industry, and then should keep their hands off businesses that locate there.

It also recommended that tribes should create plans that would include greater separation of business decisions from tribal politics.

And there should be a de-emphasis of tribal operation of enterprises in favor of individuals, both Indians and non-Indians.



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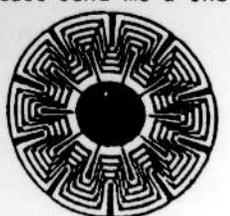
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Tribal traditions and culture can handle problems if we allow them to

Ever try telling a young person not to do something?

Many of them take it as an invitation to do just what you're telling them not to do.

That's the sort of problem that faced Wayne Juste, an education and prevention specialist with the Gila River Alcohol and Drug Abuse Program.

In Juste's case, it is his job to educate Gila River community members, particularly young people, about the abuse of alcohol, drugs, and inhalants.

To do this, he went looking for a way to grab their attention, hold it, and leave some kind of impression.

In his four years with the program, he learned a few things not to do.

Trying to scare them doesn't work, he said, "And don't stand on a soap box and preach to them."

One of things that did work, and an idea he followed for several years, was to recognize that these young people, as well as other members of the community, are intelligent people, so they are treated that way.

"The approach that I've taken is to

give them basic information, and then let them make their choices," he said.

That approach was alright until Juste begin to feel that something was missing.

"I looked at the contemporary things that were being done, but they weren't too effective—they were effective to an extent, but I felt there could be more," he said.

About a year ago he came up with an approach that filled that missing something.

Many of the problems that breed the abuse of alcohol and drugs are

new to Indian communities, new to the Gila River community.

Juste thinks the social and cultural structure of the community can deal with the problems that lead to alcoholism and drug abuse, but the community has been caught in a whirlwind of progress, and it has left too many of those cultural strengths behind.

He said that in his education and prevention presentations he tells how we've come away from our traditions, and in a sense allowed alcohol to play too big a part in too many community lives.

"We give information about the positive side of being Indian, the good things about being Indian—respect, kindness, sharing, those things that Indian people hold, things that are really part of our values."

One of the things Indian families seem to have lost is their ability to communicate, so that is one of the points stressed by Juste.

"Communicating with the family, learning to talk with our parents, getting involved in activities that don't involve alcohol," are things Indian families must work to do.

Getting together for activities without alcohol often isn't easy, he said.

"That's kind of hard to do in the community, because in many of the social activities, alcohol is involved with them," said Juste.

This approach that says our traditions and culture can handle these problems if we will allow them to has gotten good response, he said.

"It has been pretty positive. They begin to see that it is a beginning. They take notice of what's going on in their own families," he said.

Following the presentation, he said, "Students have come and said, 'How can I get help for myself,' or 'I have a friend who's sniffing.' One child said, 'My mom and dad are having a hard time, how can I help?'"

If the program can get young people to recognize that something is going wrong in their families, than it has done part of its job.

"What's good about this approach is I can use it on almost any age, from 6th grade, which is about 11, to adults," said Juste.

He said he has an upcoming presentation with a group of elderly people on the reservation.

Juste said to put together this approach, which focuses very specifically on the Gila River community, he has gotten information from people in the community, and from people on other reservations.

And though preaching isn't one of the recommended approaches in his education and prevention effort, in a sense he is practicing what he preaches.

"I try to follow these concepts as much as I can," he said.

This tribe went from alcoholics to stone-cold sober

For years they were known derisively as the Indians of "Alcohol Lake." But the 400 Shuswap Indians who live on this remote and windswept reservation (Alkali Lake, British Columbia) are having the last laugh:

They have learned to beat the bottle.

In a remarkable transformation without known parallel, the drunken Indians of Alkali Lake, 300 miles northeast of Vancouver, have become stone-cold sober after 15 years of effort.

Now, experts say this nearly 100 percent teetotaling tribe, whose members dried out without massive intervention from outside social agencies, may have pioneered a program that could be used by alcohol-troubled Indians throughout North America.

"It's like a fairy tale, really," said Doug Wilson, who runs the Native Alcohol Treatment Center for the province of British Columbia.

"They are the most successful program that exists, absolutely. They are a shining exception to the rule on most Indian reservations, and there's no reason that the lesson they've learned can't be transferred to other reservations," he said.

"There's no other (tribe) I know of in the world that has made such a direct and dedicated effort" to become abstinent, said R. Dale Walker, a Cherokee and expert on Indian alcoholism who teaches at the University of Washington.

Throughout North America, alcoholism remains the number one killer of Indian people.

Census data show that American Indians die from alcoholism at a rate five times higher than the general population, and that life expectancy for an Indian male is 22 years shorter than for a white, primarily because of alcohol-related deaths.

Researchers have estimated that eight of 10 Indians are affected by alcohol abuse, either directly or as members of a family in which alcoholism is a problem.

But the litany of the solemn statistics no longer applies here in the high scrublands of the Fraser River plateau, where sobriety has become the community rule.

"Drinking is not Indian," said Andy Chelsea, chief of the Alkali Lake Tribe and a leader in the tribal temperance movement.

"We're native people, and native people never did have wine, beer, whiskey, anything before the white people came here. That is what we're going to prove."

DAUGHTER REJECTED PARENTS

Phyllis Chelsea, the chief's wife, is credited with being one of the first to quite drinking, in 1971, after her 7-year-old daughter said she didn't want to live with parents who were drunk all the time.

"I was trapped by alcohol, and I didn't like it," she said, "yet I knew there was something I could do with my life; I remember praying as a Catholic that something could happen for me."

"Things stayed that way until the usual weekend when we went drinking...and when I went to pick up my little girl from her grandmother and she wouldn't come home. 'I don't want to live with you and daddy,' she said.

"It was really hard for me to hear this, because I had grown up with feelings of hatred towards my parents because of things that happened when they were drunk. I didn't want to lose my family over alcohol, and here I was..."

That was the day Phyllis Chelsea stopped drinking. A week later, husband Andy stopped too.

"I was one of the worst drunks around," Andy recalled, sitting on the steps of the tribe's new school building, "but I didn't like what was going on around here."

In the course of one year, he said, 16 friends and members of his family died because of alcoholism, including his father, who died in a bar.

"I saw him lying in his coffin, and I said 'This didn't have to happen.' I was so mad at myself, I didn't even go to the funeral. And every time I looked at the bottle, I'd see a picture of my father in that coffin."

For three years the Chelseas and two others were the only members of the reservation who refused to drink.

But slowly, almost imperceptibly at first, other members of the tribe stopped drinking too.

"On Monday mornings I'd walk through town, smiling and feeling good, looking healthy, talking to people," Andy said.

"Other people were stumbling around, feeling bad, their heads hurting. Eventually, people started looking at me and wishing they were in my shoes. It was leadership by example."

'HE'D BEEN THERE'

Freddie Johnson, the school principal, remembers quitting Oct. 20, 1976 after beating his father

during a drunken rage.

"You know, an alcoholic feels alone, he doesn't understand some of

the experiences he's been going through. Outside people can't really help."

"But I knew how Andy used to drink, and he was a friend of mine. If he's talking to me, well I knew he'd been there himself, so when he's talking you're going to listen."

As the core group of sober Indians grew larger, their tactics grew more bold. White bootleggers were thrown off the reservation. A drunken priest was forced to leave.

With the tribe's authority behind him, Chelsea decreed that no member of the council could drink, and that tribal employees wouldn't be paid if they were boozing.

Those tribal members who still were drinking weren't allowed to cash their government welfare checks; instead, they were given vouchers that were honored by merchants for the purchase of food and clothing—but not for alcohol.

Chelsea admits he was something of a despot, but says the methods were justifiable.

"If they don't like it they can leave. If they want to have another leader, they can throw me out. If they want to develop with a bunch of drunks, let them go ahead."

"But I guarantee that if you try to develop economically with a bunch of drunk Indians, you're not going to make it."

A FEW STILL DRUNK

Today, no more than a dozen or so Alkalis suffer from alcoholism.

The extent of the tribe's success was visible recently at its annual rodeo. Scores of white cowboys sidled up to a beer garden between roping events, but Alkali Lake tribal members stayed away.

In addition to fighting alcohol, Chelsea and tribal elders have worked to restore communal self-esteem and bring back ancient Indian customs.

Since the return of sobriety, young students are being taught the Shuswap language, traditional drum dances have returned, the tribe is striving for economic self-sufficiency, and even new sweat lodges have been built.

"We used to do this before the alcohol came in," said Willard Dick, 55, as he helped prepare hot coals for the men's sweat lodge.

"Since alcohol's been out, we're doing it again. We never used to have time for anything but drinking."

"I've only had 10 good years in my life. The first five before I started drinking, and the last five since I stopped," he said.

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If you think it's not going to work then that's probably what will happen

If you think things are going to fall apart and not work, then that's probably what will happen. But if your outlook is positive, you're bound to work harder to make things work, so they probably will end up the way you want them to.

In a nutshell, that's how the Gila River Alcohol and Drug Abuse Program approaches the problem of alcohol and drug abuse treatment in the community.

Harrington Luna, assistant director for the program, doesn't talk in numbers and statistics when describing alcoholism in the community.

"It's a very big problem. As long as it's (drinking) very visible in the community, and as long as we keep getting referrals from the court, and suicide attempts are alcohol related, these very visible things convince us that there's a very big alcohol problem on the reservation," he said.

Most of the time the program's in-patient, 24-hour treatment facility, which has 13 beds, is at full capacity.

And people who make it into in-patient treatment are usually in need of some major repair work to their self-image.

"Treatment is based on the AA (Alcoholics Anonymous) philosophy—having faith that things are going to work," he said.

We try to get people to "start the day in a positive frame of mind, so they can go on. To think positively, to feel good about yourself," said Luna.

People who find themselves in in-patient treatment are there because they want to be there, he said.

They are "referred by their family, by friends, by the court, by social service agencies, even by themselves because their lives have become unmanageable to live out there," he said.

When the program receives them, they are evaluated to determine whether in-patient or field counseling will best fit their need.

If in-patient treatment is recommended, Luna said, the person must realize and understand that once committed to treatment, it is a commitment on his part.

The treatment program is 120 days, and those participating in it are expected to reside in the facility until the program is completed.

More men than women go through the in-patient program, witnessed by the nine beds for men and four beds for women in the facility.

Women, though, are often under more emotional stress because, in addition to alcoholism, they deal with thoughts about their roles as mothers and wives, said Luna.

"For women, once they start drinking, they generally neglect their children," and because of this they find their way into court, and then into the program, he said.

"Usually their lives are at a point where they need to be in a secure place. They're going through a lot of emotional problems," dealing with feelings of inadequacy about their children and as spouses, he said.

For the woman, it's "difficult to try to cope with them on her own. We try to restore what was lost," he said.

The security of in-patient treatment "gives them an opportunity to focus in on themselves, so they can start working and ventilating all the garbage that was built up," said Luna.

At this point, he said, it's vital to have the family involved, because the patient needs that family support to face her fears.

For men, the treatment is no different. "About the only difference is that women go to parenting classes," as part of their recovery, he said.

The two biggest reasons men and women end up in treatment, said Luna, are because they are unable to get a job, which erodes at a person's self-esteem, and family problems.

Once a person gets through the program, and for 30 days before they actually complete treatment, they go back into the community.

The final 30 days of treatment acts as a transition period where the patients go out to look for work, and to reestablish a home life.

Queried about whether a stigma might be attached by the community to those who go through the program, Luna said, "I think the community supports the people. I think the people in the community would much rather see these people sober."

But just in case, said Luna, part of the treatment for patients tells them how to cope with criticism that may be thrown at them.

The aim of this business seminar is to clear up business mumbo jumbo

Financial statements, balance sheets, income statements, cash flow, cost control, marketing, return on investment and other business mumbo jumbo are part of a seminar on managing a business scheduled June 17-20 in Phoenix.

The seminar is really a crash course in business management being put on by the Indian Management Association, a Tucson-based, non-profit organization made up of Indians from several Western states with an interest in business.

The seminar, Successful Business Management, uses what's called a computer simulation exercise to simulate the operation of a business.

Participants don't actually operate a computer, but they feed into it information about a model business they operate.

The computer analyzes the information and tells the business operators how they are doing.

The use of the computer speeds up the simulated business operation so that about two years of operating a business can be crammed into the 3½-day seminar.

The whole seminar, which pits model businesses against one another, is geared to providing a good working knowledge of business management.

The sponsoring association says its goal is to provide information and

education about business to Indians on reservations.

The seminar will be held at the Gateway Park Hotel near Skyharbor Airport in Phoenix. Persons or organizations seeking more information may call (602)628-7408.

A listing of the tribes that have sent members of their tribal councils to past seminars put on by the Indian Management Association include the Lummi and Quileute tribes of Washington, Chemehuevi and Fort Mojave tribes of California and Arizona, Navajo Nation, Colorado River Indian Tribes, White Mountain Apache, Yavapai-Prescott, Gila River Indian Community, and Yavapai Apache.

Gila River Lt. Gov. Thomas White, along with the following members of tribal council standing committees attended the seminar: Lawrence Enos, Arnold Kisto, Drake Lewis, Gordon Santos Sr., Gerald Sunna, Roderick Sunn, Leona Thomas, Perry Jackson and Beverly Jones.

Others who have attended include Bonita Jackson, assistant manager of the tribe's convenience store; Lisa Enos, assistant manager of the Sandwich Shop; Wanda Nuvamsa, manager of tribal markets and restaurant, tribal operations manager Urban Giff, and Colleen Moyah, assistant director of the tribe's Economic Development office.

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25th annual Mul-Chu-Tha has plenty of winners

Winners in the 25th annual Mul-Chu-Tha Parade.

FLOAT CATEGORY

- 2st—Blue Star Singers/Dancers/Valley National Bank.
- 2nd—Sacaton Elementary School.
- 3rd—Maricopa Colony Headstart.

MARCHING GROUPS

- Traditional—Au-Authum Nawoj Dancers.
- Non-traditional—Salt River Leaders.
- Judges Trophy—"Raisen your kids right"-T.S.S.
- Antique Vehicle—Black Beauty.
- Queen's Trophy—Blue Star Singers/Dancers/Valley National Bank.
- Honorable Mention—Au-Authum Nawoj Dancers.
- Best Rider—Blaine and Mary Francis Martinez.
- Clown's Trohpy—Cheer-A-Tears Clown Group.



Winners in the 25th annual Mul-Chu-Tha Rodeo.

BAREBACK BRONC

- 1st—Robert Palmer. •2nd—Boy Clifford. •3rd—Benson Bitsui. •4th—Alvin Begay.

SADDLE BRONC

- 1st—Mark Tadlena. •2nd—Frances Smith.

CALF ROPING

- 1st—Wayne Dennison. •2nd—Ed Holyan. •3rd—Lyle Spoonhunter. •4th—Carl Dennison.

BARREL RACING

- 1st—Lorena Noelson. •2nd—Julene Tallsalt. •3rd—Roberta Ashley.

STEER WRESTLIN X

- 1st—Ben Bates. •2nd—John Wesley. •3rd—Lionel Martinez.

BULL RIDING

- 1st—James Paddock. •2nd—Harry Yazzie. •3rd—Daniel Susan. •4th—Gilbert Sagoney.



Former Marine wants to change misconception that surrounds Ira Hayes

by Gregory P. Morago
for the Gila River Indian News

There's a movie, "The Outsider," starring Tony Curtis, that goes something like this.

A likeable Pima man from Bapchule enlists in the Marines during World War Two, distinguishes himself in battle, becomes an instant, though reluctant hero, is unable to deal with the notoriety and dies an alcoholic.

Many people like to think the movie is pretty much an accurate depiction of the life of Ira Hayes. Some think the picture is all wrong.

Albert Hemingway, a resident of East Haven, Conn., believes American history's depiction of Hayes, especially the film biography, has been misleading, if not unkind.

Hemingway, a Marine veteran who served three years in Vietnam, intends to change the misconception that surrounds the life of Hayes.

He has spent considerable time researching for what he says will be a definitive biography of Hayes, which will include his military career and his life on the reservation.

FLAG RAISING PHOTO 'IT WAS NOT POSED!'

As a teenager, though he had read about Hayes, Hemingway said he didn't become interested in a biography until after meeting a man in November 1984 who served with Hayes.

Hemingway said he mentioned to the elder veteran that he once read that the renowned photograph of the American flag being raised over Iwo Jima's Mt. Suribachi was posed. Hayes is one of six men in the widely reproduced photo.

"The man became very angry and defensive. He said, 'It was not posed!' He really took it to heart," Hemingway recalled.

In July 1985 he met another man, Frank Crowe, who served with Hayes in E Company, 5th Marine Division.

Crowe, from Massachusetts, was the company bugler, and he fondly recalled Hayes and two other American Indians who served with Company E.

In a letter to Hemingway, he wrote, "They were great men and great Marines, especially in battle. The whole company admired them."

It was after meeting Crowe that Hemingway decided to begin his research on Hayes. He placed an advertisement in "Spearhead News," a newsletter of the 5th Marine Division, seeking information from men who served with Hayes.

He said he was surprised by the number of people who responded.

He said he received more than 30 letters and numerous telephone calls from men who knew and who fought alongside Hayes.

MEN TOLD STORIES ABOUT LIFE WITH HAYES

The men told stories about their military life with Hayes, and about the pain of war, especially the 1945 Battle of Iwo Jima, a 36-day campaign known as one of the bloodiest of the war.

The men also said they were happy to hear that an accurate depiction of Hayes finally may come about, Hemingway said.

Included in the letters and phone conversations are recollections of Hayes that aren't found in other chronicles, recollections that enhance the picture of Hayes and his personality, said Hemingway.

Jack Charles, a paratrooper from Yakima, Wash., wrote about a "bull session" in which Marines were trying to top each other.

He said Hayes had the last word: "I'm the only Pima Indian to become a Marine paratrooper," he recalled as Hayes parting shot.

"To me that was an honest expression of pride in his heritage and his being an Indian, particularly a Pima," Charles wrote.

"Ira never said much, and if you didn't know him, you thought he was grumpy all the time. Some of the guys who knew Ira well could call him Chief, and you could tell he was pleased. However, if you didn't know him well, he took it as an attempt to demean him," wrote Charles.

Keith S. Rasmussen of Walnut Creek, Calif., remembered Hayes this way: "Although not expansive in social contact, he was not the loner portrayed by later chroniclers."

"He carried himself with self-confidence that immediately earned his comrades' respect. He was quiet, but friendly, and obviously very proud to be a Marine," said Rasmussen.

"IRA HAD THE WHITEST TEETH AND COULD OPEN BOTTLES"

Edward Castle of St. Claire, Mich., shared a more humorous recollection. "Ira Hayes had the whitest teeth, and could open bottles," with them, he said.

Hemingway's research efforts are being aided by Army veteran Walter Mauzaka of West Haven, Conn.

Mauzaka's brother August served in the Army's 158th Regimental Combat Team (Bushmasters) with Jay Morago of Blackwater, a friend of Hayes. August was killed in New Guinea in May 1944.

Walter Mauzaka met Hemingway at work, a large Connecticut utility company, and both have come to share the commitment to a thorough and accurate biography of Hayes.

"Response has been absolutely fantastic," Mauzaka said of the fact gathering.

"You can see the outpouring of feelings from these men who served together," he said.

One of the most telling examples of the pitfalls that besieged Hayes after he gained fame from the flag-raising photo is recounted by Charles.

Charles suggests that Hayes was unprepared to deal with the notoriety, and it perhaps was the anxiety that accompanied that fame that contributed to his bouts with alcoholism.

PEOPLE CONSTANTLY BOUGHT HIM DRINKS

"Ira dramatically told about a couple of his experiences while on the bond drives, which might help to better understand his problems adjusting to civilian life later," Charles wrote.

"He mentioned too often (about) well intentioned people constantly buying drinks for him, often buying drinks in his name, giving him watches and other gifts."

"Now if you know, Ira came from a very humble background off an Indian reservation, and probably was never in the limelight before for anything. And now to be treated as a hero and being placed before dignitaries was more than he wanted.

"Ira was a very sensitive young man—shy to the point that he was embarrassed to talk to a group of more than a few Marines. Liquor became his escape. Sorry, but he was a casualty of Iwo Jima, just as much as those who were killed (there)."

In the reporting and research for the proposed book, Hemingway said he is above all, stressing accuracy. He is documenting Hayes' military career through federal reports and documents from the Marine Corps Historical Center in Washington, D.C.

"It would be easy for me to go through magazines and newspapers," to glean information, said Hemingway.

"But that's not what I want to do," he said, adding that though he isn't a writer by profession, he is committed to a fair portrayal of Hayes.

"I'm sincere about this effort. I know what I want to say," he said.

What Hemingway lacks, however, is information that he believes residents of the Gila River Indian Community readily possess, namely details of Hayes' life on the reservation.

He believes any insights from Hayes' childhood, or his return from the war would lend much to his project.

He is asking that anyone interested in writing to him of their recollections of Hayes, do so. Address letters to Albert Hemingway, 19 Burgess St., East Haven, Conn. 06512, or call (203)467-9282.

'ONLY PIMA INDIANS HAVE BIG GUTS'

A Navajo man, Teddy Draper, who landed on the beach at Iwo Jima with Hayes wrote to Hemingway of his friend he called "Big Chief."

Draper, of Chinle, was a Navajo code talker, one of many Navajos used during World War Two as radio operators to speak in an unbreakable code derived from their language.

Draper said he and Hayes used to kid each other about their native habits and traits.

"I used to tease him about his stomach—why it is so big like the gunnery sergeant. Hayes said, 'Well, only Pima Indians have big guts. That's why I have this beer belly,'" Draper wrote.

He recalled another humorous incident: "Some paleface had sore blisters on his feet. I teased (Hayes) that the Pimas have blisters on their feet too. He said, 'Not really. Pima Indians could walk on cactus. Their feet are so tough.'"

Hemingway said perhaps the best example for the need for an accurate story on Hayes—who died in January 1955, about 10 years after he was honorably discharged from military service as a corporal—comes from Rasmussen, who wrote to Hemingway that he was "delighted that someone is finally attempting a definitive biography of the much maligned" Hayes.

"History," Rasmussen said, "has not been kind to this native son. And I am hopeful that you can help set the record straight by dispelling some of the half truths perpetrated by the media that have pervaded the memory of this proud American."

Tohono O'odham get second per capita checks

Members of the Tohono O'odham Nation each received checks of \$817 as the second payment of a land judgement award won by the tribe a decade ago.

The payment was the second per capita payment received by members of the tribe.

The first payment of \$1,000 was issued in 1984.

Letters are welcomed, but must be signed

The editorial staff of the Gila River Indian News welcomes all signed letters. Unsigned or anonymous letters will not be published. The editors reserve the right to edit letters to conform to space limitations and to meet journalistic and style standards. The editors reserve the right to reject any potentially libelous or defamatory statements or letters.

The views and opinions expressed in the letters are not necessarily those of the editors, staff or the Gila River Indian Community.

Send letters to: Editor, Gila River Indian News, P.O. Box 459, Sacaton, AZ 85247.

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NATIONAL

Swimmer continues to push controversial initiatives

Ross Swimmer, assistant Interior Secretary for Indian Affairs, testifying before a House subcommittee on the BIA's 1988 budget request, continued to push initiatives on Indian education and the general assistance grant program he announced in early January.

Swimmer told the House Interior appropriations subcommittee April 2 that his requested \$984.9 million budget is "the amount of money...that we need."

"We seem to be spending a lot of money but we're not solving a lot of problems. The real problems are being solved by some of the tribal leaders out there that are successful despite the BIA," he told the subcommittee.

Some of Swimmer's initiatives have met widespread opposition by tribes throughout the country.

He has proposed that management of BIA operated schools be localized by contracting with tribal governments. He said if tribes choose not to take that responsibility, the BIA will turn the schools over to state public school systems to operate.

In the area of education, he also has proposed that Indian students pay \$850 tuition to attend BIA post secondary schools.

He said the charge would avoid cuts elsewhere in the budget, but more importantly it would cause students to put equity into the education they receive.

Swimmer has also proposed what many Indian leaders and organizations are calling a workfare system, which he outlines as a comprehensive plan at breaking a cycle of welfare dependency by providing work, training and education opportunities to recipients of general assistance.

Tribes, organizations want Swimmer's resignation

Led by the National Congress of American Indians (NCAI), several Indian tribes and organizations are continuing their call for the removal of Ross Swimmer as head of the BIA.

A statement issued by the NCAI said Indian leaders are intensifying their efforts to remove Swimmer from his post as Interior Assistant Secretary for Indian Affairs because of initiatives he proposed early in January.

Last September, at its 43rd annual Convention, the NCAI membership called for Swimmer's resignation or removal, citing the initiatives known at that time, and for his apparent "refusal to conduct more than superficial meetings with Indian and Native leaders."

In March the NCAI Executive Council adopted a resolution reaffirming the organization's action to remove Swimmer taken at its fall convention.

NCAI representatives told the House Committee on Interior and Insular Affairs at a March hearing that tribes have a deepened lack of confidence in Swimmer, and demanded his immediate resignation or removal.

This year's effort to remove Swimmer hinges on several proposed initiatives that he said "will strengthen the tribes, enhance self-determination, and provide greater opportunity for preservation of Indian culture."

The NCAI's statement said Swimmer's decision to propose that BIA operated schools be transferred to tribes or state school systems was done without consulting tribes.

Swimmer's said the initiative was proposed because the BIA isn't doing a good job of educating Indians, despite the fact that it spends more per student than do public and private schools.

Swimmer's initiative that Indian students pay tuition to attend BIA post secondary schools also came under fire.

He contends that the tuition will avoid budget cuts elsewhere, and will spur students to make the most of the education they receive.

The NCAI said this initiative too was undertaken without consulting tribes, and took exception to the proposal that Indians, who are the poorest population in the U.S., should have to pay relatively exorbitant tuition to attend the bureau schools.

Another proposal requires recipients of general assistance payments to work or enter job training programs in order to receive their payments.

Swimmer said the initiative confronts "dependent-oriented programs (which) don't lead to success, but maintain life on the reservation as we know it."

Again the NCAI said he failed to consult with tribes on what it calls a workfare system.

In deciding on this initiative, the NCAI said Swimmer failed to consider such factors as lack of jobs on reservations, lack of child care systems and limited transportation.

Swimmer was also criticized for his effort to transfer the management of \$1.7 billion in Indian trust funds over to the Mellon Bank of Pittsburgh without thoroughly consulting with tribes.

Bill seeks financial institution for Indian businesses

The creation of a financial corporation that would provide financing for Indian businesses was included in a bill introduced in Congress by Hawaii Democratic Sen. Daniel K. Inouye in early March.

The bill would provide for the creation of an Indian Development Institution to provide and promote the economic development of Indian tribes by furnishing the necessary capital, financial services and technical assistance to Indian-owned businesses.

Under the bill, the corporation would be authorized to provide development capital, make and guarantee loans, and purchase up to 25 percent of the equity ownership interest in enterprises.

In introducing the bill, Inouye said, "I believe the long term progress in overcoming the conditions of extreme poverty on reservations can only be met if we create institutions that will be available for the long term, and for such institutions to enable the Indian people to do for themselves rather than have the Government do for them."

Oneida's can sue over bingo hall fire

The right of the Oneida Indian Nation to sue six individuals accused of setting fire to the tribe's

bingo hall was upheld by a New York county supreme court, putting aside the defendants' claim that an Indian nation can't bring suit in the state court.

The New York tribe's right to sue in connection with the September 1985 fire was upheld by the Supreme Court of Madison County.

The tribe filed the suit against the six individuals, seeking compensatory and punitive damages totaling \$136,000.

The defendants then tried to have the suit dismissed on the grounds that the tribe couldn't sue them in state court.

And for good measure they countersued the tribe, alleging they were defamed by the tribe's suit against them.

The supreme court decision clears the way for the tribe to take the case to trial. The countersuit by the six was also dismissed, the judge ruling that it had been improperly filed.

Utah Indian tribe sues to get back its taxes

Claiming the state of Utah provides minimal government services to the reservation, the Ute Indian Tribe has filed a multimillion dollar suit seeking the return of oil and gas taxes paid the state.

The suit, filed in federal district court, claims that nearly \$25 million has been collected by the state over the past five years.

It claims that school operations and other government services provided by the state account for about 20 percent of the money that was taxed.

The tribe contends that virtually all of the reservation's oil and gas revenues collected by Utah are expended off the reservation.

On its second try tribe gets BIA recognition

The Wampanoag Tribal Council of Gay Head, located on the island of Martha's Vineyard in Massachusetts, has become the most recent Indian tribe to be recognized by the BIA.

The tribe filed for federal recognition in 1984, but was rejected by the bureau, which said the tribe failed to meet several criteria for tribal status.

Aided by the Native American Rights Fund, the tribe submitted additional evidence, and for the first time in history, the BIA reversed its initial decision and granted the tribe recognition.

Navajo chairman says newspaper will start again

Navajo Chairman Peter McDonald, who shut down the Navajo Times Today Feb. 19, is expected to resume publication of the tribal newspaper, according to a letter sent to the newspaper's subscribers.

The newspaper, the only Indian daily in the country, was closed because of excessive financial losses, according to Loyce Phoenix, executive administrator for the tribe's office of chairman and vice chairman.

The letter to subscribers said McDonald is an advocate of free speech, and will resume publication of the newspaper, but no date for restart of the newspaper was mentioned.

Most of the newspaper's staff has dispersed, some taking jobs with other newspapers, and there have been intimations that the newspaper operation was curtailed for political reasons.

Bill will stop reservations from taxing non-Indians

Calling tribal taxes on non-Indians "taxation without representation," three senators introduced a bill in the Senate April 10 that would prohibit tribal governments for a period of two years from levying new taxes on non-tribal members.

The bill was introduced by Sens. John Melcher (D-Mont.), Max Baucus (D-Mont.) and Alan Simpson (R-Wyo.).

The bill requires the Interior Secretary to review and approve any proposed tax ordinance, and also asks the President to appoint a commission to review the economic impact of tribal taxation.

While moving to curb tribal taxation, the bill also authorizes \$450 million for the Interior Secretary to use to alleviate economic hardships on Indian reservations.

Lots and lots of Indians work for Indian bureau

A BIA study shows that 82 percent of the bureau's more than 14,000 full and part-time employees are Indians.

Most of the Indian workers are employed in administrative, technical and clerical positions.

The only category no predominantly Indian is the professional category, where out of 1,771 positions, 745 are filled by Indians.

The report indicates that three areas in particular are lacking in Indian personnel—range conservation, where only eight of 61 positions are Indian; forestry, with 54 Indians out of 280 positions; and soil science, with one Indian out of 56 positions.



GRIN Photo
ROYAL VISIT—Miss Indian USA, Julie Diane Hill, will make a stop at the Gila Indian Center May 2, one of several during a week-long tour of southern Arizona. Hill, 20, a Cherokee-Delaware, has toured the Tohono O'odham Nation, Pasqua Yaqui Reservation, and will visit the Salt River Indian Community.