

The Gila River Indian News

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Sacaton, Az.

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A WELCOMING HAND—Sally Pablo welcomes longtime friend and special guest, Pedro Estrella Tanori, to the Pima-Maricopa Arts Festival Nov. 4 held at the Gila River Arts and Crafts Center. Estrella Tanori, who is from Onovas, Mexico, is one of the few remaining Pima speakers in that country. He visited the reservation as a guest of the Gila River tribe.

Work by tribal telephone company could start before the end of the year

Work on a telephone switching station, the first project of Gila River Telecommunications Inc.'s effort to provide phone service on the reservation, is expected to start before the end of the year.

The tribally owned corporation was set up in September to take over the operation and maintenance of the

reservation's telephone system.

Cecil Antone, a member of the corporation's board of directors, said Gila River Telecommunications is in a pre-application process, preparing to submit a loan application to the Rural Electrification Administration (REA) for \$300,000 to \$500,000 to
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Satanic worship among Gila River adolescents is being examined

Last March Joseph Enos, a traditional counselor with the Gila River Social Services Department, started hearing from some parents about drastic changes in the behavior of their children—anger, withdrawal, violence.

"Parents would come to me and tell me different things about their children...negative behavior, a lot of anger, doing poorly in school, being violent with other children, especially siblings, their brothers and sisters," said Enos.

"They (parents) were baffled by it, they didn't know what to do about it," he said.

Enos said he approached the children. "I talked with them, they all were sharp kids, all of them intelligent," he said.

There were rumors of satanic worship among young people on the reservation, so Enos asked the children about it.

"At first there was denial...but the more they got to know me, and the more they found out about me, they trusted me," he said.

Then stories began to unfold about strange things experienced by the young people, all in their early teens.

Enos, who has dealt with four such cases since last March, said the children admitted "they were doing something they didn't feel good about, something that wasn't right."

Sandy Dass, a child welfare worker with the Social Services Department who has worked with Enos, said the experiences were varied.

"One of the common characteristics," said Dass, "is kids speaking backwards. Another is using a Ouija board to communicate with negative spirits, and cursing."

In some cases the ranting cursing is directed by inanimate objects.

Also, said Dass, young people have claimed to have seen an apparition called "the hooper," which is a manifestation of the devil.

These sightings have been accompanied by a strong, foul odor, she said.

The children involved in the cases being handled by the department are being taken seriously, she said.

"It's not a hoax. These kids are really scared," said Dass.

The young people may become involved with what seems to be satanic worship out of curiosity, or bending to peer pressure, she said.

Dass said once the child becomes involved in the satanic worship belief, "they start getting scared and they start taking it seriously. That's when you start seeing the attitude changes."

Parents have said the behavior and attitude changes coincide with their child's seeming addiction to heavy metal music, she said.

Parents reported that their son or daughter would withdraw and endlessly listen to the music alone, she said.

Enos said the cases with which he's dealing seem to be isolated, but some communities on the reservation seem to be more susceptible to what he calls negative energy.

In one such community, he said, though children deny being involved in any kind of ceremony, neighbors say young people have gotten together, and when they dispersed they left behind a piece of canvas with the face of the devil drawn on it,

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Sacaton, Arizona 85247

Reservation phone company plans construction start

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construct the switching station at Komatke.

Antone said the loan application will be the first of several to be submitted to either REA or other lending institutions in order to get the approximately \$6 million needed to provide expanded and improved telephone service on the reservation, as well as cellular phone service and cable television.

For this first loan, Antone said REA has indicated it has no problem with loaning the tribal corporation the money.

William Talbow, director of the tribe's Physical Resources Department, said though there isn't much time left in this year, plans for the Komatke station have already been drawn, and REA has said the loan money can be quickly available.

Once work starts on the reservation system, it should continue steadily until other switching stations are built

at Lone Butte, Sacaton, San Tan, Casa Blanca and near Coolidge.

Gila River Telecommunications has already started negotiations with U.S. West Communications to buy its reservation telephone system, Talbow said.

U.S. West, he said, wants \$2.1 million for the system, but the tribe has appraised it at \$1.6 million.

U.S. West currently has 629 business customers and 658 residential customers on the Gila River reservation, Talbow said.

Those numbers have not increased much for a long time, he said, because the cost has been prohibitive.

Depending on distance from existing U.S. West phone lines, the cost for new service can range anywhere from \$100 to \$7,000, according to reservation residents who have inquired about new phone service, Talbow said.

Once the tribe's phone system is in

place, he said, the projected cost for new service will be from \$68 to \$80.

Based on a survey of reservation residents done by the tribe, the tribal phone company could eventually provide service to 2,400 telephones on the reservation, said Talbow.

The construction will involve facilities for state-of-the-art equipment—digital switching equipment and fiber optic cable.

During construction of the system, there will be no interruption of current phone service, Talbow said.

Also, because of the use of fiber optic cable, cable TV service can be provided by the tribal phone company. Talbow said the tribe's survey showed that many reservation residents indicated an interest in the service.

Full service, maintenance and operation of the reservation telephone system by Gila River Telecommunications is expected by 1992, he said.

Adolescents who worship devil are being helped

Continued from page 1

candles, pentagrams (considered by some a symbol of the occult) painted on pavement and etched in the dirt.

Lewis Lane, director of the Gila River Social Services Department, said, "We're not investigating whether there are other cases, we're just dealing with the one's we have. We've heard through other sources, though, that this (satanic worship) is common."

"This is a new problem," and we need to figure out, said Lane, "what do we need to do to address it?"

Learning how to deal with these matters is important, said Lane, "We don't have the expertise to deal with it...that's a real concern to us."

Enos said the children most susceptible are those who already have problems—a negative atmosphere in the home or in their past, and those with no clear idea of good and evil.

The children have faced abandonment, rejection, separation from parents, they have not bonded in a healthy way to parents, grandparents or someone, said Enos.

The children seem to respond to traditional purification ceremonies to clear away negative, evil energy, said Enos.

He said he has also used a Christian blessing for the young people.

In talking with the affected young people, most have become friends with him, he said.

"What they tell me is that they want to be good. The children just need a lot of loving, something they haven't had much of in their lives," he said.

Gila River phone company picked for cellular service

A lottery drawing among five telephone companies for the right to provide cellular telephone service in the rural areas between Phoenix and Tucson was won by Gila River Telecommunications Inc.

Gila River Telecommunications board member Cecil Antone said the other companies involved in the Nov. 9 drawing were the Papago Tribal Utility Authority, Continental, New

Vector (U.S. West), and Arizona Telephone.

Winning the lottery drawing means Gila River Telecommunications can provide mobile cellular service in the rural areas of Maricopa, Pinal and Gila counties, said Antone.

Though the tribal phone company doesn't yet provide service and maintenance of a telephone system, Antone said the Federal Communica-

tions Commission has given the company a waiver pending that it become a viable line carrier.

If the company isn't able to perform and deliver service within 18 months, there will be a redrawing, he said.

That, however, shouldn't be the case, said Antone, since Gila River Telecommunications plans to provide service within six to nine months.

Mobile dental clinic will be at Stotonic through Jan. 18

A fully-equipped dental clinic will be parked next to the Stotonic Community Building from now through Wednesday, Jan. 18.

It will be open every Monday, Tuesday and Wednesday from 8:30 a.m. to 3:30 p.m.

Anyone interested in getting dental work done, or who is having a toothache may visit the trailer to make an appointment.

Both children and adults will be seen. A dental hygienist will also be

available on certain days to provide cleanings and to answer questions on oral health.

The dental clinic is provided

through the dental program at Hu Hu Kam Memorial Hospital at Sacaton. For more information call 562-3321, extension 419.

Gila River Tribal Court buys law books for research

The Gila River Tribal Court has purchased a set of law books, and for the first time court judges won't have to go elsewhere for legal research.

Chief Judge Renay Peters said the

four sets of law books, which take up about 80 feet of shelf space, cost about \$5,000.

The cost will be spread out over three years of the tribal court's

budget, he said.

Until now, he said, "If we wanted to do any legal research, we'd have to go to Four Rivers Legal Services, or we'd have to go to the (tribe's) law office."



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California news story calls Sherman students prostitutes and drunkards

A TV news story broadcast in Riverside, Calif. that called some Sherman Indian School students prostitutes and drunkards has created turbulent activity for Sherman school board president Daniel Tree.

He said the show was aired Oct. 24, and he has since been working to allay fears by Gila River parents, as well as parents from other Indian reservations, who have children attending Sherman. Sixty-three Pima students attend the school.

"The news coverage done on TV, it really was negative. Half of the thing was exaggerated," he said.

The situation welcomed Tree as the school's new board president. He was elected to the post Oct. 28.

The matter started, he said, when "a team of reporters came out from Channel 13, KTOP, that's in Southern California."

"They asked for an interview of staff and students," he said, but the principal, Joe Frazier, told them all interviews would be through him.

"They (reporters) came on campus when he (Frazier) was out of town," and they interviewed three people, which included a former student and a man who applied for a staff position but wasn't hired, said Tree.

"Some of the comments were the school wasn't being run right, the girls were nothing but prostitutes, and that a good portion of the student body was nothing but alcoholics and drug abusers," Tree said.

There also was a comment about students being tied up as a form of punishment, he said.

Tree said the people who were interviewed later said they didn't make those comments.

To counter the broadcast, Tree said he sent out a memo to parents outlining the negative situation, stating that many of the comments were retaliation by a man who wasn't hired by the school, and that the story was negative and presented a poor image of students at Sherman.

As for the school not being run right, Tree said, "The leadership is real good. The school has good rapport with the Chamber of Commerce of Riverside, and good rapport with the police department, and it has ongoing programs with colleges in the area."

The current principal is looking to sources of funding other than the federal government to supplement school programs, he said.

"One of the things the we are really stressing is a tribal partnership program," he said.

This would entail getting parents involved with their children's education, getting tribal leadership involved in motivating students, said Tree.

What has happened, he said, is that a TV broadcast of several minutes duration is requiring months of work to relieve parents' fears and to repair the school's image.

Blackwater School seeks accreditation by North Central Association

Blackwater School is seeking accreditation by the North Central Association, which if successfully attained, will show that the school meets effective education standards.

Jo Lewis, principal of the tribally operated school which has 93 students, said the accreditation the school is seeking is for kindergarten through second grade, the grades offered at the school.

Accreditation by North Central Association of Colleges and Schools, she said, shows that "we do meet certain standards, we do have the capability and staff...to provide a good (education) program for students.

North Central is a voluntary association of schools in 19 states that works to improve education. One of the ways it gauges this is through its accreditation.

"We're going through the accreditation process. We did a self-study of our school—facilities, curriculum, staff, transportation, food services, special education services—to see if we came up to North Central standards," she said.

"A six-member team (from the association's State Committee office) came out to our school and evaluated our study. They did that Nov. 7 and 8," said Lewis.

"What they found out was that they would recommend to the state office

that we become accredited," she said.

"We generated our report, and the validating team generated a report, and then those two reports are reviewed by the committee," she said.

The lengthy process won't culminate until the association's annual meeting in April, where newly accredited schools will be announced.

Lewis said no other school on the Gila River reservation has sought accreditation, which is voluntary.

"The whole goal is to achieve school improvement—to show you have a quality school, and to continually improve," Lewis said.

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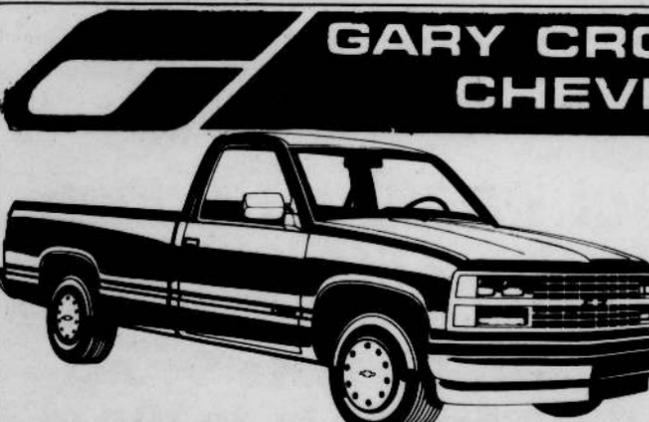


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Gila River names new employees

The following is a list of new Gila River Indian Community employees who have started work since October 1988.

Connie Blackwater-elementary school tutor and advisor, Student Services, Coolidge Unified School District; Cheryl Coppedge-elementary school tutor and advisor, Special Services; Rosalene Thomas-eligibility case worker, Tribal Social Services.

Laura Yergan-director Juvenile Rehabilitation; Dianna Garcia-Smith-public health nurse, Public Health Nursing; Andrea Johnson-enrollment clerk, Enrollment Office; Jimmy Williams-health educator, Health Services; Gregory Mendoza-Youth Council coordinator, Planning and Evaluation.

Candice Bell-industrial hygienist, Environmental Health; Theresa Monahan-preschool teacher, Blackwater School; Ambrose Encinas-substance abuse counselor, Student Services; Darlene Williams-supervisory teacher, Early Childhood (Career Center).

Darwin Johnson-janitor, Tribal Operations; Elmay Allison-counselor, Juvenile Detention; Ramona Mendez-teacher aide, Early Childhood (Career Center); Alma Nelson-youth detention worker, Juvenile Detention; Eunice Phillips-secretary, Elderly Nutrition.

Paul Klores-director, Economic Development; Fernald Gonzales-community van driver, District 5 Service Center; Charmaine Escalante-standing committee

secretary, Tribal Council Secretary's office; Agatha Listo-secretary, Juvenile Detention.

Christine Bilagody-police officer, Police Department; Bryan Youngman-police officer, Police Department; Keith Lonien-police officer, Police Department; Romo Lewis Sr.-police officer, Police Department.

Floretta Rhodes-residential treatment counselor, Alcohol and Drug Program; Steven Cupis-carpenter's helper, Housing Improvement Program; Cornell Johns-carpenter's helper, Housing Improvement Program; Meredith Smith-aftercare specialist, Alcohol and Drug Abuse.

Sandra Whitman-accounts payable clerk, Accounting Office; Diane Porter-homemaker services coordinator, Tribal Social Services; Marsadie Begay-child welfare worker, Tribal Social Services.

Sovereign immunity concept blocks money for reservation development

Sovereign immunity has for years been used by Indian tribes to protect their land, but today that same concept of sovereign immunity is keeping bankers and investors away in droves.

Sovereign immunity, which boils down to tribes being immune to law suits unless they agree to be sued, makes investors worry about being able to collect on their loans, so they stay away—this according to non-Indian bankers and investors who met with the Gila River Tribe at a Dec. 2 summit.

The summit held at the Gila River Arts and Crafts Center brought together tribal members, Arizona bankers, investors and developers to talk about sovereign immunity and the ability of tribes to waive it as a means of luring needed capital to reservations for economic development.

Robert A. Williams, a University of

Arizona law professor knowledgeable about Indian law, said, "One of the problems is that when lenders think about tribes as sovereign governments, this is the one thing they think about—doctrine of sovereign immunity."

There has been, he said, a general trend by states and the federal government away from sovereign immunity that hasn't been taken up by tribes.

Some tribes have taken the initiative though, and they "are being very innovative and ingenious when it comes to sovereign immunity," said Williams.

The are deciding, he said, "When it makes sense to waive it, when you don't want to waive it, where you want to limit it."

"Tribes can consent to be sued, or their chartered corporations, in state or federal court or tribal court—they can choose their forum," he said.

There are things that can be done, Williams said. "Sovereign immunity protects governments, but it need not be an absolute barrier to economic development, capital formation and business opportunity," he said.

Valley National Bank's Warren Austin said tribes can absolutely control sovereign immunity waivers.

"You can give us a little bit, or you can give us a lot. We can't force you to give us any or more than you want to," said Austin.

William Lavell, attorney for the Colorado River Indian Tribes (CRIT), said tribes need to understand that there is no such thing as a standard waiver—waivers are tailored to specific transactions.

And title to tribal land can't be waived, he said, adding that title to such land can't be touched without an act of Congress.

At CRIT, he said, waivers are tied to only the assets of the business venture with which the tribe is involved.

Richard Wilks, Salt River Indian Community counsel, said the tribe has made limited waivers of sovereign immunity in specific business contracts.

"We found that we couldn't operate in the outside commercial world unless people felt they could sue us," said Wilks.

Pam Williams, representing the Navajo Nation, said the attitude among the tribe "is that if you're going to do business, you're going to have to allow (investors) some recourse. You can't do business using the shield of sovereign immunity," she said.

William Grace of Grace Development Corporation, said when tribes consider waivers of sovereign immunity, they must do so with caution.

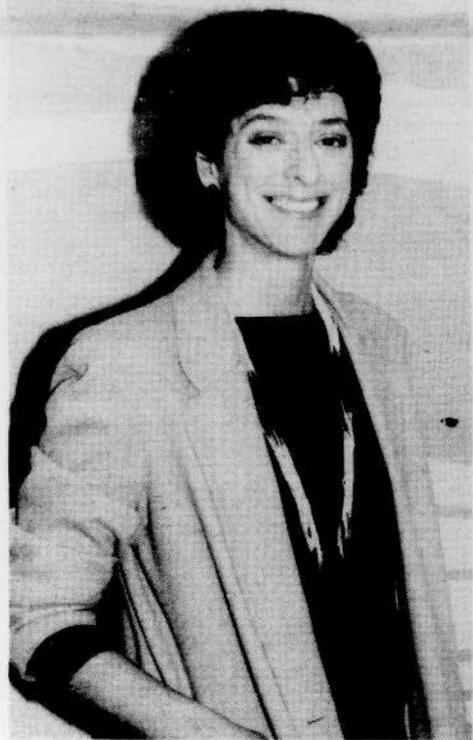
"You've got to come up with something that some lender will say, 'Yeah, let's do it.' But if limited sovereign immunity won't do the project, I would look at the project real close—maybe you don't need it," said Grace.

The question of sovereign immunity isn't going to go away, he said, and it's likely to become more important as cities compete with Indian reservations for development money.

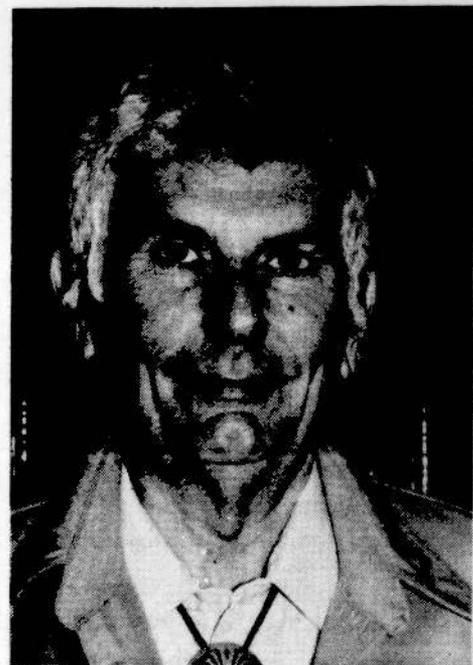
Some cities adjacent to Indian reservations, said Grace, "do not appreciate economic development on Indian reservations, and will go out their way to give concessions to developers" in order to get capital.



POLICE TAKE OATH—Four Gila River reservation police officers and two reserve officers were sworn into service Nov. 10 in the Gila River Tribal Council chamber at Sacaton. In above photo from left to right are reserve officers Angeline Talayumptewa of Chandler and Carlos Johnson of Blackwater. Police officers sworn in are Bryan Youngman of Sacaton, Kieth Lonien of Phoenix, Christina Bilagody of Laveen, and Romo Lewis Sr. of Florence. Gila River Chief Judge Renay Peters delivered the oath.



**Laura Yergan, director
Juvenile Rehabilitation Center**



**Paul Klores, director
Economic Development Department**

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THE OUTLOOK WAS BRIGHT, THE WEATHER SUNNY—Conditions were sunny for the Nov. 4 and 5 Pima-Maricopa Arts Festival held at the Gila River Arts and Crafts Center. In photo below, Eric Manuel and his wife Jennie of Sacaton take cover under an umbrella as they watch the event's first entertainer—singer and musician Carlene Myers of Sacaton (photo at left).



A few do's and don'ts about eating can add up to keeping healthy

WHAT IS A CALORIE?

A calorie (or kilocalorie) is a measure of energy. In comparison, a gallon is a measure of liquids, such as gasoline or milk.

Gasoline may be explosive, milk is not. Even though they are measured in the same way, they are different.

Fat is very high in calories (explosive) and easily turned into body fat. To maintain or reduce body fat, eat fewer fat calories.

You can eat a larger amount of carbohydrates for the same number of calories as a very small amount of fat. The calories in three cups of air popped pop corn are the same as the calories in 15 peanuts—about 75 calories.

HOW CAN I LOSE WEIGHT WITHOUT GIVING UP ALL THE FOODS I LIKE BEST?

Don't give up all the foods you like. Choose lower calorie foods that you like almost as well.

Regular soda pop has about 150 calories per can. Diet soda has about two calories per can. You would have to walk 1½ miles to "work off" the difference in calories.

Try to give up the hidden fats. They add lots of extra calories. Frying adds 150 to 200 calories to a potato.

Cooked beans are a good source of protein, starch and fiber. They contain about 230 calories per cup. Refried beans (with fat) contain about 520 calories per cup. That is 2½ to 3 hours extra walking just for the added fat.

Bacon, lard, butter, margarine, salad dressing are all fats. Choose the one you enjoy the most and give up the others.

Make lower fat food choices for fewer total calories.

IF I CONTROL MY BLOOD SUGAR, WILL I CURE DIABETES?

Control means "having an influence over." Cure means "total recovery from disease."

Think of a tire. The tire goes flat. (Diagnosis of diabetes). You can control the choices you make to continue to use the tire.

One choice would be to put a good patch on the small hole. (Follow a diet).

Another choice might be to use an inner tube in the tire for added safety. (Diet plus exercise).

Another choice might be to drive only on the paved roads and stay off the sharp rocks. (Lose weight).

If this sounds like too much trouble, you could put double the amount of air in the tire each time you went someplace with the hope of not getting caught too far from home with a flat tire. (Pills).

Another choice might be to ignore the small leak and chance driving on the flat tire, knowing that you would eventually ruin the tire or wreck the car. (Develop one or more complications of diabetes).

A new tire (cure) may not be a possibility, but good repair (control) is very important to the life and health of the driver.

Kick the tires often!

If you have a question you'd like answered, send it to the Gila River Department of Health Services. You may also call 562-3321, extension 370.

by Gila River Health Services for the Gila River Indian News

Tribe funds child education program

Forty children who used to be ineligible to attend the tribe's Headstart Program because they or their parents didn't meet requirements set by the federal government, are now attending an Early Childhood Developmental Program funded by the Gila River Tribe.

Gilbert Ennis, director of the Gila River Education Department, said those 40 children attend the program located in facilities at the Gila River Career Center.

The Headstart Program, which has 70 children is also located in a separate part of the Career Center, he said.

The 3, 4 and 5 year olds participate in activities similar to those of Headstart.

Ennis said the tribe is providing \$75,000 for the program, which opened its doors Nov. 7. The program's supervisory teacher is Darlene Williams.

CAC votes to cancel Skill Center lease

The Central Arizona College Governing Board at its November meeting passed a resolution to cancel the college's lease on the Gila River Career Center in Sacaton.

The resolution, which requests that the State Board of Directors for Community Colleges of Arizona cancel the lease with the Gila River Indian Community on behalf of the CAC District, notes that the cancellation of the lease is seen as mutually beneficial for the college and for the tribe.

The Gila River Indian Community wants to use a portion of the Career Center facility as the site for a new Phoenix Area Regional Youth Treatment Center for Alcohol and

Substance Abuse.

CAC began leasing the facility in April of 1970, and the Gila River Career Center has traditionally offered special vocational training programs.

It is currently the home site for the Central Arizona Skill Center, a mobile skill training concept that offers programs at CAC locations throughout Pinal County.

College officials said the cancellation is not expected to alter CAC Skill Center training programs at the Skill Center.

Skill Center programs will continue to maintain offices at the Sacaton location.

Some changes in GED testing format

Changes have occurred in the GED testing format, and the schedule for conducting such tests has been modified at Central Arizona College's Signal Peak Campus.

Beginning this month, the writing

skills/English usage portion of the test will include a 45-minute written essay section in addition to the multiple choice section.

A Signal Peak Campus spokesman said to accommodate the testing change, the tests will now be given on the second and fourth Tuesday and Thursday of each month from 8:30 a.m. to 12:30 p.m. only.

Evening testing will be done twice a month on Wednesday. The first Wednesday will be for writing skills only, the third Wednesday will be devoted to all other subjects.

For information about appointments and testing, call 426-4410.

Tribe now operating Juvenile Rehabilitation Center

The Juvenile Rehabilitation Center, formerly run by the BIA, is now operating under the control of the Gila River Tribe.

The 3-year-old center functions to temporarily detain, and to provide rehabilitation counseling to juveniles.

Laura Yergan was hired two

months ago as director of the program. She has 12 years experience working with troubled youth.

The center is currently staffed by a counselor, a teacher, a juvenile delinquency prevention specialist, and 10 security staff.

The center is focusing part of its effort at involving parents, guardians and other concerned community members in the task of rehabilitating young offenders.

For inquiries or for persons wishing to volunteer services, contact the center at 562-3373 or 899-1012.

Akimel O'odham Youth Council wants to be voice for young people

The Akimel O'odham/Pee-Posh Youth Council wants to be the voice for young people on the reservation, but first during the holidays, its members will be involved in activities designed to raise the spirits of some less fortunate.

Tim Terry, who was elected president of the council in early November, said the youth council exists "to bring awareness among the youth, to give us a voice, and to express our opinions on youth issues. Also to create goals for youth, and then work to those goals."

But first, since the council is relatively new, and the officers only one month in office, the members are going about the task of telling people about the council.

Terry, who is a student at Scottsdale Community College, said it is basically public relations work, but the community will benefit.

"We're working with the Christmas plays that are going on in each district. And we'll be visiting the Youth Home, Rehabilitation Center, the nursing home in District 7, and the hospital," he said.

The community work isn't just starting—on Dec. 3 the youth council helped stage the St. Peter's Fun Run at Sacaton to raise money so the eighth graders from that school can take a trip to Washington, D.C.

The youth council is made up of two representatives from each of the reservation's seven districts. Ben Notah is the vice president, Ginger Martin is the treasurer.

Once the holidays pass, the work of setting goals and addressing the issues faced by young people on the reservation will get started.

Terry said the council uses a community involvement approach. "The district representatives are the one's who will do all the work. It's up to the representatives to get something going in each district," he said.



There are several groups that provide assistance to the youth council, Terry said.

A Parent Steering Committee, made up of the parents of each of the representatives, offers direction, he said.

"Basically, they suggest things. If they think that we're not doing something to fulfill a certain need, then they suggest it," he said.

The Youth Advocate Group, made up of those who laid groundwork for and helped form the youth council, serve as advisors, he said.

"There is a need for them. Most of the advocates are older...and they basically know the ins and outs of things," he said.

And an Advisory Committee is made up of people who work in tribal

government programs. "They advise us in certain areas, such as legal matters, substance abuse prevention, very specific areas," said Terry.

The youth council is for all young people ages 14 to 25, which surveys show make up about 50 percent of the Gila River population, said Terry.

The youth council is funded by the Gila River Indian Community, and Greg Mendoza is the coordinator.

For information about the council, or to get on the agenda of the council's meetings, call Mendoza at 562-3334 or 562-3335.

The council meets at 9 a.m. the first and third Saturday of each month in the Gila River Tribal Council chamber at Sacaton.

YOUTH COUNCIL—From left to right are Akimel O'odham Youth Council officers and representatives, Tim Terry, president, District 2; Mary Marrietta, District 1; Ben Notah, vice president, District 3; Orleen Mercado, District 7; Loren Johns, District 5; Ginger Martin, treasurer, District 5; Donald Williams, District 4. In above photo is June Pablo, District 3. Not pictured are representatives Alex Marin, District 1; Letha Lamb, District 4; Brennagean Evans, District 7; Penny Norris, District 6. There are two vacancies, one each from District 2 and District 6, that will soon be filled.

Fair for prospective college students will be December 30 in Sacaton

A College Fair will be held Dec. 30 from 9:30 a.m. to noon in the Sacaton Middle School gym.

Transportation will be provided from the district service centers. Please sign up at the service centers by Dec. 21 if transportation is needed.

There will be a sign-in sheet near the entrance to the gym. There is no formal agenda, and participants will be free to walk around to any of the tables to pick up information or to talk with college representatives and current or former college students.

No food or drinks, no smoking, no drugs or alcohol are allowed in the gym.

There will be information available regarding various careers, specific college programs, financial aide, and labor market projections.

All community members, employees of the tribe, Bureau of Indian Affairs, and other businesses and organizations are invited to attend.

The ACT (FFS) or CSS (FAF) application for financial aid needs to be filled out as soon as possible after Jan. 1, 1989 if you plan to attend college in the fall of 1989.

As you will need copies of you and/or your parents' income tax

returns, it is important to file your tax return early.

Call Gila River Student Services at 562-3316 for more information.



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LETTERS & COMMENTS

Disappointed with article on AIDS

Dear Editor,
 I read the article: "Learning About AIDS Is The Best Way To Protect Yourself From The Disease."
 While I agree with its intent, I was disappointed to read that the only method of protection advocated was the use of condoms.
 I did not see anywhere in the column the suggestion that abstinence is the only sure protection from AIDS.
 While I would like to read this article to my class, I feel that it is shortsighted in not endorsing abstinence, especially to impressionable young people.
 Anthony Cannon, Counselor
 St. John's Indian School

Farewell letter from Gila River Tribal Council secretary

Dear Editor,
 To Tribal Election Board members and others:
 As of Nov. 18 I resigned by position as (Gila River) Tribal Council secretary. My next employment is with the (BIA) Pima Agency.
 I wish to express my appreciation to the many members who served on all the District Election Boards during my term. It was because of you that the elections were successful.
 As we all know, there were many tiring hours of work, orientation and family obligations with which to deal. There was also fun that went along with the work, and many of you shared those moments in your own districts.
 A big "thank you" for a job well done. Continue your work and involvement in your districts.

For the chief district election judges—Jeffery Williams, Sue Enos, Peggy Jackson, Imogene Jackson, Lester Gage, Barrington Russell, Mitch Miles and Pam Thomas—thank you for your support in the many times it was needed.
 Thanks to the Tribal Council Secretary office staff—Jan, Sharon, Connie and Elaine—for all the hard work, especially the extra hours.
 And also a thank you to the following people: Rod Lewis and Steve Heeley for the legal information and assistance in legal questions; Tina Notah and the Enrollment Office staff for their assistance in enrollment concerns; Tribal Council members

for having the faith and confidence in me to conduct the elections.
 Thanks to Gov. Thomas White for maintaining a low profile, but who was always lending assistance with vehicles and supplies; the Gila River Indian News for the publishing and printing of election schedules, results and election information; Imogene Jackson for your prayers, which taught me that that is the only way to survive; and to Bill Rhodes who constantly reminded me I could not survive alone.
 And thank you to others who I may have missed. Good luck in your future work.
 Doreen V. Allen

DOCKET 228 PAYMENT ROLL

The Gila River Indian Community Enrollment Office and the Pima Agency Office, Bureau of Indian Affairs, are working in unison to complete the Docket 228 Per Capita Payment Roll.
 There is no projected date for completion at this time, however, every effort is being made to insure that all eligible Tribal Members are included on the Payment Roll, and that all procedures and requirements are being followed to assure a timely approval of the Payment Roll by the Secretary of the Interior.
 Further bulletins will be issued as we approach the completion date.

Community Calendar

- DECEMBER 9— Rummage and Food Sale, Sacaton Old Sandwich House, 10:30 a.m. until...
- DECEMBER 13— Christmas Program, Sacaton Elementary School gym. 1 p.m. for students, 6:30 p.m. for public. Honor roll certificates awarded, refreshments served.
- DECEMBER 15— Gila River Tribal Council Executive meeting, Sacaton council chamber, 9 a.m.
- DECEMBER 16— Sacaton Public Schools Christmas break, last day of classes. Classes resume Jan. 3, 1989.
- DECEMBER 21— Gila River Tribal Council meeting, Sacaton, 9 a.m. High school seniors and college students invited to meeting and luncheon.
- DECEMBER 26— Christmas Holiday. Tribal holiday.
- DECEMBER 30— College Fair, Sacaton Middle School gym, 9:30 a.m. to noon.
- DECEMBER 30— ADAP Conference. Call 562-3356 for information about place and time.
- DECEMBER 31— ADAP Conference. Call 562-3356 for information about place and time.
- JANUARY 3— Classes resume at Sacaton Public Schools.

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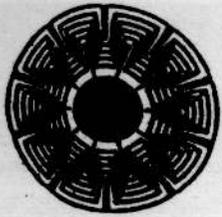
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From slouchy, dissatisfied girls to ladylike, agreeable young ladies

The following article is reprinted with permission from the Journal of Arizona History, Arizona Historical Society. This is the last of four segments run in consecutive issues of the Gila River Indian News.

by Robert A. Trennert

A matron instructed them in proper female behavior

Female students wore a uniform—a functional blue dress—and were subject to a strict military discipline. The young women were taught to behave like proper "American homemakers." Since the girls were not expected to rise above the level of a housewife, domestic sciences received considerable attention. The school did everything possible to create its version of a typical home environment. Girls were responsible for cleaning their dormitory rooms, cooking, sewing, washing and serving food. All aspects of their social life were closely supervised by a matron who lived with the students and instructed them in the proper female behavior. Many of the young women proved to be quite skilled, and their domestic crafts (needlepoint and embroidery) were displayed at locations ranging from the local fairs to the Buffalo Exposition of 1901.

Official noted Indian girls liked cooking, humble housework

School administrators were firmly convinced that their program was producing the desired results. Superintendent Hall wrote in 1894 that "from slouchy, dissatisfied girls, this year has produced neat, ladylike, agreeable young ladies, who are proud of exhibiting their achievements." Another official noted with great pleasure that Indian girls found "a genuine liking for cooking and humble household work." No contradicting comments from the pupils, unfortunately, have survived.

Runaway problem was indication of pressure

Because school reports (which regularly quoted student praise of their education) omitted any adverse comment, the extent of student discontent was often hidden. The runaway problem, however, provided some indication of the pressure placed on Indian children. In the early days, most students came from homes close enough to Phoenix to find a place of refuge should the routine become unbearable. The school was beset with runaways

almost from the start. By the beginning of the twentieth century, with an enrollment of over 700, officials regularly contended with ten to twenty runaways a month. Most of these truants were apprehended and returned to school by a corps of men assigned to this specific duty. In some cases parents voluntarily returned their own children, but this seems to have been an exception. The runaway rate at Phoenix might have been even higher except for the institution's excellent health record. Unlike the case of many other BIA schools, students and parents did not feel that attending this facility was tantamount to contracting some terminal disease.

Academics suffered with focus on work

The primary emphasis on work inevitably meant that academic training suffered. The failure of the scholastic program to produce dramatic results can be seen from the fact that the school did not produce a graduating class until 1901. At that time four pupils were given diplomas for having completed the full academic curriculum, while eleven more were graduated in domestic sciences. One reason for such small concern about the academic program is evident from the statements of school officials. In evaluating the first four "literary" graduates, McCowan estimated that only one had "ability above average and ambition enough to become more than an ordinary breadwinner." Academic achievements were consequently viewed as a supplement to the industrial training and students were not really expected to complete the full eight-year course. Even in 1899, when the school had over 700 students, there were only seven full-time "literary" teachers.

By far the most perplexing question regarding the educational experience at the Phoenix Indian School is how much of an impact it made on the lives of its students. In the first decade over a thousand Indian children attended the institution, yet there is little indication of how, if at all, they used their education. Undoubtedly, the vast majority returned to their reservation homes and resumed a traditional life, little influenced by their years in Phoenix and certainly not assimilated into American society. Some took better advantage of their training. A small number of students are known to have obtained employment with the Indian bureau as teachers or staff personnel. Others were hired as menial labor at Indian schools, hospitals, and agencies. A few went into business. One enterprising former pupil returned to Sacaton, built a house and store and became a successful merchant. In 1905 the school held a reunion, inviting back several former students. Although these people confined most of their remarks to their school days, it was evident from their comments that while they had secured a variety of employment situations which could be attributed to their education, none of their positions had enabled them to leave the reservation environment. One was currently an industrial teacher at the Puyallup Indian School in Washington, while others held such Bureau positions as tribal policeman, school seamstress, assistant reservation engineer (mechanic), assistant school interpreter, and agency interpreter.

"Pupils are small... absolutely ignorant and inexperienced"

Perhaps the most significant change in school policy during the first decade came in 1898 when Superintendent S. M. McCowan decided to broaden the student base by bringing in children from distant reservations. McCowan frankly held the local Pima and Papago in low regard, once remarking that "these pupils are usually small and are absolutely ignorant and inexperienced." He planned to improve the school by bringing in advanced pupils from other locations in order to better utilize the "splendid opportunities in the way of trades and 'outing.'" Consequently, McCowan began recruiting students from throughout the West. Indian children were imported from California and Oregon, as well as from the Hopi, Navajo, and Apache reservations of Arizona in increasing numbers after 1898. This new group, who usually had some previous educational training, gave the school the multi-tribal composition it has since maintained. The transition at first, however, did not go well. Local students had come to regard the school as their own and they resented the "foreign intrusion." Some Pima pupils even ran away rather than associate with strangers. The strong sense of pride that developed in Indian parents and students for "their" school was one of the more positive reactions to the educational experience, although officials failed to capitalize on it.

President McKinley visited the school

In April 1901, the Phoenix Indian School celebrated its tenth anniversary and graduated its first class. On May 7th, President William McKinley paid it a visit and offered his congratulations on the success of this center of Indian education. By this time there was little doubt in anyone's mind that the school was one of the major Indian educational facilities in the nation. Its first decade had produced great and permanent developments in the Indian educational system of Arizona. Before 1890, the territory had no major center for such education. By 1900, Indian students from all over Arizona, instead of being drawn to Carlisle or Hampton, increasingly looked to Phoenix for a significant portion of their schooling. The institution had proved its worth to the community of Phoenix and would continue to serve as a source of pride as well as economic enrichment.

Education meant forced removal, loss of freedom

It is more difficult to state with certainty that the school met the real educational needs of the student in its first decade of existence. For them education meant forced removal from home, loss of freedom, and entrance into an alien world.

It could not have been otherwise. School administrators in that era were ethnocentric and idealistic in their approach to Indian education. They would need many more years of change and development before they could regard the Indian student as a unique individual instead of an item in human form to be injected into the mold of a stereotyped white working-class American.



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