

SPECIAL: Indian Youth



INDIAN RECORD

March 1969

Commissioner's Comments

Contributions of Youth Can Aid Indian People

It is a real pleasure to have an issue of the Indian Record devoted to Indian youth. I have already alerted the Governmental and tribal leadership to the need for preparing a welcome place in Indian affairs for young Indians, their ideas, hopes and aspirations. Action-minded Indian young people are with us in greater numbers than ever before, better educated, and more sophisticated, than many of us were at their age.

While their respect for the basic discipline of Indian society has for the most part kept them from overt acts to bring about change, yet we must understand that the forces of change are there to be unleashed in one form of action or another. Our challenge, therefore, is to provide an opportunity for the reception in Indian affairs of the contributions of young Indian people.

One place we in the Bureau of Indian Affairs intend to begin is with the student leadership in our schools. There the opportunity exists to begin not only the training but the actual experience of leadership with its responsibilities. Student leadership will be provided a more important place in school administration particularly in those areas which affect student life.

We hope that these students can bring to their home communities the confidence based on this experience of student leadership to exercise a wholesome influence on the lives of their own people—both young and old. This place for them must be provided by the present leadership of those communities. I am sure it will be.

Robert L. Bennett

"Almost everything that is great has been done by youth." Benjamin Disraeli.



Pauline Velardez, Isleta Pueblo, a secretary in the Public Information Office, Bureau of Indian Affairs, Washington, D.C., displays the winning entry in the recent Indian Student Travel Poster Contest conducted by the Bureau and Arrow, Inc., an Indian-interest organization. The work of Delbridge Honanie, Hopi student at the Bureau's Institute of American Indian Arts, Santa Fe, N.M., the poster was one of 159 entries received. Honanie receives \$150 as first prize. A second prize of \$100 goes to Adrian Pushetonequa, Sac and Fox, and a \$50 third prize to Ben Martinez, Navajo. Both are also Institute students. Plans are to reprint some of the posters for sale to the public with all proceeds going toward scholarships for Indian students.

Miss Velardez recently appeared on the cover of the February issue of PRESBYTERIAN LIFE which carried a series of articles on contemporary Indian policies.



Editor's Note: This issue is devoted to the activities and expressions of young Indians in many parts of the nation. We have attempted to get as broad a cross section as possible and while we had space for only a portion of the material submitted, we hope that Indian youth will continue to submit material for future issues of "Indian Record."

Purposeful Rebellion Set As Goal For Young Indians

(Editor's Note: The following statement by Mrs. Delores Quetone Twohatchet, a young Kiowa-Comanche woman from Lawton, Okla., majoring in senior elementary education at Southeastern State College, Durant, Okla., and a reporter for the Tribes Council, the college Indian club, expresses views held by many young Indian people today.)

There is a tendency nowadays for young people to rebel against the patterns that society has set. We have all seen the Black militants, the yippies, the draft-card burners, even a few Indians—crying for vengeance on the white man.

Rebellion is good as long as it has meaning and purpose. If it destroys self-respect or respect of others, then it is backward progress.

Before anyone protests or severely criticizes anyone or anything, he should be sure that he has reasonable solutions or alternatives that would achieve realistic results.

Commissioner Bennett once told a group of young Indians, "To build upon the ruins of the past is a challenge of wits and wisdom. Other great people of the world have faced such challenges at various times in history. Surely, therefore, it is one which Indians should be able to meet successfully at this moment in their history."

Today's young Indian is meeting this challenge. Fate has placed him in the midst of two cultures. He must choose wisely the things he can keep from the past and the things he must put away.

No longer is he the noble savage. No longer is he content with the stereotype society has molded of him. He is still a warrior but now he is battling within himself. He wants to know, "Who am I?" and "Where am I going?"

He knows that to be an Indian is something special. He is not content with minimum accomplishments and he tries to advance himself through education.

One Indian student once remarked, "Without some education the world is a vague blur. Words are powerful and without them you don't understand what's going on, you can't say what you want or feel. People can fool you easily and they look down on you. Education gives you pride."

When a young Indian enters a college or university, he enters into a completely different environment. He makes decisions socially and academically that will affect him the rest of his life. He must choose the major to pursue, the friends to associate with, the clubs to join, the attitudes to form. We must use good judgment and remember that not only do his actions reflect on himself as a person but even more—as an Indian.

Today's young Indian is becoming more seriously involved in political, religious and economic affairs. His choice of careers in law, psychology, sociology, theology and economics attest to this. He wants to contribute to the making of a better world.

He is confident, forward thinking and willing to do more than his share to show the world just what he can do.

No Turning Back

Polingyasi Qoyawayma (Elizabeth White) is a Hopi woman who was among the first of her tribe to become a teacher. Ridiculed and reviled by her people for "trying to be white," she nevertheless returned to the reservation and spent the major part of her career working with young Hopi children. The following paragraph is quoted from the last chapter of her book, **NO TURNING BACK**, copyright University of New Mexico Press, 1964, used with permission. Many young Indians may find her words helpful:

"Evaluate the best there is in your own culture and hang onto it, for it will always be foremost in your life; but do not fail to take also the best from other cultures to blend with what you already have. We are not a boastful people, so do not allow your educational advantages to make you feel contempt for the older ones of no education who have made your progress possible. Give them credit for the good there is in them and for the love they have in their hearts for you. Don't boast, but on the other hand, don't set limitations on yourself. If you want more and still more education, reach out for it without fear. You have in you the qualities of persistence and endurance. Use them."

"...the Indian must have the responsibility and do the planning of his own reservation." Douglas R. Philbrick, Sioux, Brigham Young University senior.

Navajo Miss Begins Tour With U.S. Foreign Service

From Wide Ruins, Ariz., to Geneva, Switzerland. That's the journey being made by Amelia Terry, a 23-year-old Navajo girl who is the first of her race to go abroad in the U.S. Foreign Service. In between these points, she has made stops at Haskell Institute, Lawrence, Kan., and in Washington, D.C. where she was one of about 30 Indian, Eskimo and Aleut graduates of Haskell Institute to be employed by the U.S. Department of State.

Before her departure on February 12 by air, Commissioner of Indian Affairs Robert L. Bennett met with Miss Terry to wish her well and to tell her, "We are all excited about the experiences you will have abroad and we know you will do a fine job representing not only the Nation but the Indian people as well."

Miss Terry, daughter of Mr. and Mrs. Tom B. Terry, Ganado, Ariz., will be a stenographer to the administrative and personnel officers at the U.S. Mission at Geneva.

Her enthusiasm to "see the world" overcame the initial reluctance of Miss Terry's parents to see her go out of the country. During her two-year assignment, she plans to take some language training and learn to ski. Well aware that she will be asked questions about the Indian people and life for them in this country, Miss Terry said she is looking forward to helping Europeans know something of life in "Indian country."

Miss Terry comes from a family of 13, including her parents. Her father is employed by the Arizona State Highway Department.

"We, the members of the Hopi Senom Club, feel that if we get our education and use it to unify our Hopi Indian people, that we will progress as an educated people. . . . We are striving to use our education for the benefit of our people and for progress into the future." Le Roy Shing, Hopi student at Northern Arizona University, Flagstaff, and president of the Hopi Senom Club.

"Our ancestors, our grandparents of yesterday have been cheated by many branches of government but mostly they were cheated by themselves because they lacked the knowledge to look forward, they forgot there would be a tomorrow." Mary Baker, Three Affiliated Tribes of the Fort Berthold Reservation, N.D., high school senior and 1968 Miss All American Indian Association, from her winning speech.



How to yodel in Navajo is the subject of discussion as Commissioner Robert L. Bennett talks with Amelia Terry who joined the U.S. Foreign Service staff in Geneva, Switzerland.

THE NEW DIRECTION

by Emerson Blackhorse Mitchell, Navajo

(Editor's Note: The following poem was one of three winning entries in an essay contest held by the Navajo Tribe to commemorate the 1968 Navajo Centennial Year. The author, while a student at the Institute of American Indian Arts in Santa Fe, N.M., wrote "Miracle Hill," the childhood and boyhood recollections of a Navajo Indian, which was published in 1967 by the University of Oklahoma Press. He is now on the staff of the new Navaho Community College.)

This vanishing old road,
Through hail-like dust storm,
It stings and scratches,
Stuffy, I cannot breathe.

Here once walked my ancestors,
I was told by the old ones,
One can dig at the very spot,
And find forgotten implements.

Wasting no time I urged on,
Where I'd stop I knew not,
Startled, I listened to the wind,
It whistled, screamed, cried,
"You! Go back, not this path!"

Then I recalled this trail
Swept away by the north wind,
It wasn't for me to follow,
The trail of the Long Walk.

Deciding between two cultures,
I gave a second thought,
Reluctantly I took the new one,
The paved rainbow highway.
I had found a new direction.

Annual Workshop Provides Look At Indian Affairs

(Editor's Note: The following article on the Workshop on Indian Affairs program is excerpted from material submitted by D. John Fisher, Otoe-Missouria, who attended the 1968 Workshop. In his letter, Mr. Fisher states, "I am in hopes that this article will inspire young Indian Americans to attend this Workshop. . . . I received more than the six credits. I received a sense of knowing and having a better understanding of others.")

Each summer for the past 13 years, a six-week Workshop on Indian Affairs for Indian young people is conducted by American Indian Development, Inc. (AID), at the University of Colorado in Boulder. The Workshop program is designed to give young Indian leaders from throughout the country the opportunity to meet and hear tribal and other leaders, to learn and understand the effects of past and current Indian legislation, and to gain a better understanding of the role the Bureau of Indian Affairs plays in the lives of the Indian people today. It is also an enjoyable chance to meet and talk with other young Indian people from different tribes and areas to learn about their special situations. Six college credit hours are given for completion of the course.

The 1968 Workshop held June 17 to July 27, was attended by approximately 30 students representing some 26 different tribes and many universities. Indian leaders and heads of agencies who spoke to the group included: Clarence Wesley, San Carlos Apache; Frank Ducheneaux, Cheyenne River Sioux and president of the tribal council; Congressman Ben Reifel, Rosebud Sioux; Wendell Chino, National Congress of American Indians president and Mescalero Apache Tribal Council chairman; Franklin Ducheneaux, Cheyenne River Sioux and Legislative Aid to the Commissioner of Indian Affairs. Also appearing were Ralph Nader, noted safety author and lecturer; Amos Hopkins-Dukes, Kiowa, writer and organizer-editor for Tribal Indian Land Rights Association (TILRA), and Miss Tillie Walker, Mandan, director of United Scholarship Service.

The staff of the Workshop were also from varied backgrounds. Headed by Mrs. Helen L. Peterson, Oglala Sioux, who is director of AID, the instructors and counselors included Ann C. Rainer and Howard C. Rainer, Taos; Emma G. Widmark, Tlingit; Ira H. Grinnell, Cheyenne River Sioux; Andrew Acoya, Laguna, and Margaret Valadian, an aborigine from Australia.

Field trips were made to many local and distant areas—a visit to the Mescalero Apache Reservation, N.M. was a major one. The Workshop also sponsored two

students to attend their respective tribal Senate hearings—on Colville termination and Alaska Land Claims—in Washington, D.C.

Young Indian people who may be interested in future Workshops may write for information to: American Indian Development, Inc., 260 West Side Annex Building, Denver, Colo. 80204.



1968 Workshop in Indian Affairs students and staff meet Ralph Nader, safety author and lecturer. From left to right: Squires J. Agapith, Colville Confederated Tribes; Andy Acoya, Laguna Pueblo; Nader; Muries Segundo, Papago; D. John Fisher, Otoe-Missouria.

We Must Live Again

(Editor's Note: The following editorial by Michael Benson, Navajo and president of the Organization of Native American Students (ONAS) who attend college and private and public schools throughout the New England area under the sponsorship of United Scholarship Service, appeared in the January 1969 ONAS NEWSLETTER.)

"We have the highest unemployment rate in the United States. Sixty percent of our youth never finish high school, our tribal councils are run by the Bureau of Indian Affairs, some of our 'tribal' papers are better called the 'BIA Times,' scholarship agencies which are set up for us are run by non-Indian boards, many of our people are never well because they do not have the money to buy the food they need to be healthy. I hope we have not forgotten how to get mad!

"We have accepted defeat too long. If we have forgotten how to get mad, we must learn again. And we, the Indian youth, cannot stand by. We should be the first to get mad. It should have been a long time ago that we told the white man that the Heaven and the Hell which his white God created is for him alone. In the late years of the nineteenth century, the followers of the Ghost Dance said, 'We shall live again, we shall live again, . . .'. We must make their prophecy true. We Must Live Again!"

Cherokee Boys' Club Is Million Dollar Business

(Editor's Note: The following is excerpted from an article which appeared in the December 29, 1968 issue of the Knoxville (Tenn.) News-Sentinel.)

Mr. and Mrs. Jarrett Bradley of Soco Community on the Cherokee Indian Reservation, N.C., walked into the building supply department of Cherokee Boys' Club, Inc., this fall to buy materials for their new home. Their purchase put the nonprofit club over its first million dollar mark and won the couple a \$25 gift certificate.

This milestone was reached by a remarkable organization, incorporated in May 1964, whose members are students or graduates of Cherokee High School. Although it took the club four years, four months, and 13 days to reach the million dollar income figure, a leader said the club should take in its second million in half this time. Club profits are used for buildings, equipment and materials for training, employment and recreation of Cherokee boys and young men.

Their achievements could set an example for other groups throughout the United States. Club officers are elected to serve for two years, and under past leadership, the club has grown from 10 full-time employees to more than 30, from less than a \$100,000 annual gross income to almost \$500,000 and has paid over \$250,000 on club-owned buildings, vehicles, and equipment.

Most important, more than 500 boys and young men have been assisted by the club in training and part-time or full-time employment. They learn and earn. And, the club has become known and respected throughout Western North Carolina.

The club is self-supporting and provides jobs and training for its members through contracts, supplies, and services performed for individuals, schools, organizations and others. Club officers serve as its board of directors and make all decisions for buying and selling equipment, approve all employees hired, determine wages or salaries, approve leases and contracts or agreements, approve all borrowing of money by the club, arrange customer credit policy, hire the club manager, and decide on all projects. The jobs performed by the club are:

BUS TRANSPORTATION: 16 school buses operated under contract for Cherokee schools (Bureau of Indian Affairs); transportation provided for athletics, boarding school students, and other school activities, for "Unto These Hills" and for public school charter trips.

GARBAGE COLLECTION: by contract for entire North Carolina portion of Great Smoky Mountains National Park, for Oconaluftee Job Corps and for White Shield (industry) of Carolina.

GARAGE: maintains club vehicle fleet; maintenance provided for all GSA Motor Pool vehicles in area; garage service provided for individuals, companies, and organizations including front end alignment and wheel



Cherokee Boys' Club, Inc. officers for 1969-71. Left to right, standing: Charles Ledford, student representative; Ned Stamper, secretary; David Owle, vice president; Vernon Hornbuckle, reporter. Seated: Douglas McCoy, treasurer; Dan McCoy, corporate secretary; Dan Owle, Jr., corporate president; Dewey Owle, president.

balancing, paint and body work, complete automatic transmission service, general mechanic work, and small engine service.

MOWING: lawns and ground maintained for Cherokee Indian Agency, for Cherokee Indian hospital and in three states for Transylvania Tree Farms.

SCHOOLS: contracts Cherokee school lunch program.

Highlights of 1968 included: operating 30 vehicles 450,000 miles; providing \$130,000 in wages for employees; providing jobs, supervision and equipment for 56 Neighborhood Youth Corps enrollees who earned wages of over \$35,000; obtained dealerships with Bolens and Simplicity Tractors, B. F. Goodrich Tire Co., Motorola TV, Courier two-way radios, and joined First Union National Bank Charge Plan; published free monthly reservation newsletter; sponsored educational and recreational field trips; taught vocational classes for Cherokee High School; added to vehicle fleet three 12-passenger vans, two 72-passenger vans, new chassis for trash truck, activity bus, and delivery truck; paved additional club parking areas; constructed storage area; constructed new office building for lease; obtained additional land and completed plans for a Boys Home and recreation center for Reservation youth; managed livestock and machinery exhibit for Cherokee Indian Fair and, through the club's livestock chain, boosted to 61 the number of purebred beef and dairy cattle now on the reservation.

Young Onondaga Is Leader Of Capital Indian Group

Mitchell L. Bush, Jr., an Onondaga Indian from the Onondaga Reservation in New York, is a young Indian leader who knows how to get things done and well. A 1956 graduate of Haskell Institute, Lawrence, Kan., Bush is a tribal enrollment specialist in the Washington, D.C. office of the Bureau of Indian Affairs.



During his years at Haskell Institute, Bush was president of the student council and editor of THE INDIAN LEADER, the school paper. In recent years, he has served as chairman of the National American Indian Youth Committee of ARROW, Inc., is a member of the United States Youth Council Executive Committee, was on the National Folk Festival Ad-

visory Board representing the Bureau of Indian Affairs, was a delegate for two years to the National Citizenship Conference, and served as executive secretary of the special committee which did the groundwork on the establishment of the proposed American Indian Athletic Hall of Fame at Haskell Institute.

As if these activities weren't enough, Bush has been the guiding light behind an active little organization of American Indians residing in the Washington, D.C. area—the American Indian Society. He is presently serving his 3rd term as president.

Avowed purpose of the Society is to establish one or more Indian scholarships, to establish and promote public relations with groups interested in the American Indian, and to preserve Indian arts, crafts, dancing, and traditions as well as to provide a functional social organization for its members. Since its beginning in 1966, the American Indian Society has quickly come to be an essential part of any Indian-oriented function in the Nation's capital including receptions for tribal delegates and other distinguished guests of the Commissioner of Indian Affairs. There are frequent "pow-wows" and performances of Indian dancers for churches, schools, civic and private organizations. Although the Society performs mainly to raise funds for its treasury, it has given many benefit performances, particularly for underprivileged, culturally deprived, and handicapped children.

Its biggest function so far this year revolved around the President's Inaugural activities which brought to

town approximately 300 Indian delegates. Society activities included participation in the Inaugural Parade, a dinner for the delegates and an "Indian Inaugural Pow-Wow" and breakfast. In the midst of coordinating all these activities, Bush, who is a bachelor, also served as escort to Miss Indian America, Thomasine Ruth Hill, who rode in the Inaugural Parade and attended various Inaugural functions and one of the balls.

When Mitchell Bush retires, he plans to go back to the Onondaga Reservation and hopes to have a poultry farm as well as a small museum in his home to display his growing collection of Indian artifacts and contemporary craftwork. He is presently working on a manuscript of Onondaga Indian history.

"We must show the rest of the nation that the Indians are ambitious and are concerned about the problems of this nation and the rest of the world." Fernando Mackukay, San Carlos Apache, Eastern Arizona College Business Administration major.



"AND I USE REAL TURKEY FEATHERS!"

(Editor's Note: This cartoon was submitted by Charles "Smoky" Ballard, Sac & Fox artist from Cushing, Okla.)

CORRECTION: The January 1969 issue of INDIAN RECORD incorrectly identified Aldo Hammon as Henry Jacket in its listing (p. 3) of Ute Mountain Tribal Council members witnessing signing of a petition to split the Consolidated Ute Agency, Ignacio, Colo.

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Red Cloud Grandson Rides In Nixon Inaugural Parade

Eight-five years ago, the celebrated Oglala Sioux Indian Chief Red Cloud came to Washington on behalf of his people. In January 1969 his 20-year-old grandson, Doyle Red Cloud, followed in his grandfather's footsteps



by representing his people in the Nation's capital. Doyle is one of more than 100 Indian Job Corpsmen in training at the Kicking Horse Job Corps Center located on the Flathead Indian Reservation (Mont.). He was one of four young corpsmen selected from among all the Indian youths in training to represent Job Corps on

the Indian float in President Nixon's Inaugural Parade. The float, entitled "Together in Tradition" was patterned after the President's theme, "Forward Together."

During his stay in Washington, Doyle visited with officials at Job Corps headquarters, met Commissioner of Indian Affairs Robert L. Bennett and spoke about Job Corps to the executive committee of the National Congress of American Indians (NCAI).

Doyle was raised on the Pine Ridge Indian Reservation in South Dakota, and is studying to earn his high school equivalency certificate as well as learning to become a heavy equipment operator. A corpsman leader, Doyle also boxes with the Center team.

American Indian boys and girls are in training at many of Job Corps' 109 Centers. The Kicking Horse Center is unique in that well over half of the corpsmen at the 200-man facility are of Indian descent.

To Survive, Indians Must Use System to Achieve Their Ends

(Editor's Note: The following statement is an excerpt from an editorial by Parmenton Decorah, a student at the University of Wisconsin, Madison, presented in the Wisconsin Indian Youth Council Newsletter of November 1968.)

"From an Indian viewpoint, the tragedy about it (the Vietnam War) is that there are Indian boys fighting because of the Selective Service System for the same thing that uprooted their cultures. Some are dying but not for the equal rights and justice they haven't got at

home. Like warriors of the past, they are dying for the hope of their people, the essence of their ways of life, and the integrity of their tribal sovereignties. Needless to say, the Indian people have nothing to gain in Vietnam.

"The point to be made is that the Indians *don't* have to take the so-called American 'manifest destiny' as their own because it has proven to be harmful to people. To survive the American system, Indians must use the system as a means to their very own ends, their own tribal destinies. This can be done by relinquishing the status of dependence on white society which can be achieved by establishing stable economic bases within tribal structures. Because independence in a capitalistic system requires economic power, masterminding the economic environment should be the top priority on tribal government agendas. Education in fiscal policy, family budgeting, and consumer reports is a suggestion. Attaining economic independence is a prime prerequisite for the Indian people if they are ever to stand among other responsible men of the world in fulfilling their responsibilities as dictates their own good common sense."

"In any other time of history I would say, that it would be impossible for him (Navajo youth) to overcome his fate of being the victim of two societies. However, I see hope. I see that we are engaged in the most exciting time in our history as Americans." Louis Tsosie, Navajo student at the University of Arizona College of Engineering, from his winning entry in the Navajo Centennial Year essay contest.

"Tomorrow is where the answers are. The question is, are we leaders enough to have strong character and strong morals to lead. Let's ask ourselves!" Rodger Williams, Navajo student at the Flagstaff (Ariz.) Dorm, from his winning speech, "Are We Leaders Enough" at the 1968 Navajo Youth Conference.

"I am an Indian. Although my ancestors have passed away I still hold their beliefs and traditions in some form. Through the years and centuries my people underwent hardships. Even today, in modern ways, I am still struggling. For what, I do not know." Eloise Natseway, Laguna participant in 1968 Navajo Youth Conference.

"I am proud of the progress that my people have made in the last century, but the next is the one I'm looking forward to, knowing that I will help make it another successful one hundred years." Lucinda A. Yellowman, Navajo student at Highland University, from her winning entry in the Navajo Centennial Year essay contest.

The Indian Club Scene

What do college and university Indian clubs do besides providing social activities, pow-wows and Indian culture study for students who may feel out of it in the larger educational community? In its survey of the Indian club scene, for this issue, INDIAN RECORD received a variety of answers indicating that this generation of Indian youth are thinkers and doers. Reports received at press time include the following: LAKOTA OMNICIYE (Black Hills State College, Spearfish, S.D.) publishes a monthly newsletter, "Wahoshe," distributed to Federal agencies and Indian schools and communities to keep them abreast of current happenings. . . . TRIBES COUNCIL (Southeastern State College, Durant, Okla.) presents Indian cultural programs for scouting and other community groups. . . . INTER-TRIBAL CLUB (Eastern Arizona College, Thatcher) has formed an education group to discuss Indian problems. . . .



NAU INTER-TRIBAL CLUB OFFICERS, left to right: Bruce Footracer, historian; Karen Toya, committee organizer; Floyd Ashley, vice president; Gloria Yazzie, secretary; Sharon Kirk, social director, and Phillip Belone, president. Absent are Norma Holmes, student council representative; Le Roy Shing, sergeant-at-arms, and Johnny Beasley, treasurer.

WAPAHA CLUB (University of South Dakota, Vermillion) planned, raised funds for and carried out a Christmas project which placed children, ages 5 to 15, from the Pierre Indian School, S.D., with host families during the holidays. A similar project is planned for the summer for those children who will stay at the school because they have no homes. . . . INTER-TRIBAL CLUB (Northern Arizona University, Flagstaff) sponsors trophy-winning teams in University sports activities, has a tutoring program for members and presents an annual Indian Week Pow-Wow to raise funds. . . . SEQUOYAH INDIAN CLUB (University of Oklahoma, Norman) sponsors a weekly radio program and assists in a monthly educational television show which receives state-wide coverage—both shows are titled, "Indians for

Indians"—sponsors statewide college Indian youth conferences, visits Indian schools in Oklahoma and established a loan fund for students. . . . HOPI SENOM CLUB (Northern Arizona University, Flagstaff) helps Hopi students to make the transition into campus life by encouraging members to take part in University activities and sponsored a Hopi arts and crafts sale in December, returning all of the proceeds to the reservation craftsmen so that the people would have a better Christmas.



YOIDA NAVA INDIAN CLUB OFFICERS, left to right: Marie Coyote, publicity chairman; Karen Morris, secretary; Louise Descheeny, president; Eli Martinez, sergeant-at-arms; Ronnie Reed, vice president; Mary Coyote, publicity chairman. Absent is treasurer, Thomas Joe.

On State Committee

(Editor's Note: The following article is from the December 1968 publication of the California League for American Indians.)

Lois Risling, a sophomore history major at Sacramento State College, has been named by Governor Reagan as one of nine youth members of the State Advisory Committee on Children and Youth. The other 28 members are distinguished adults.



Miss Risling, 19 is a member of the Foreign Student Committee, California Indian Education Association and United Native Americans. For more than a year she has represented the California League for American

Indians on the California Council of Children and Youth.

Member of a prominent Hoopa family, she is the daughter of Mr. and Mrs. Leslie Risling of Redding, Calif. and was graduated from Enterprise High School, Redding.