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the reservation with the season. The food stamp program is also inadequate because the food stamps cost too much, she said.

Dental and health care are understandably a problem because there is never quite enough money for teeth or glasses. The health problems are perpetuated by diet deficiencies and the fact that the Indians cannot easily return to the reservation for medical care, she added.

Mrs. Dakota feels that Indians drink because it is the only type of recreation they can afford and because they are not included in other forms of entertainment.

LAP IS working to help minorities including the Indians, organize neighborhood groups that will come to LAP with their problems. Then LAP can adapt federal monies to their needs, she explained. "We want people to tell us what they need."

Mrs. Dakota remembers one family that LAP moved into a better house without talking to them. The family moved back into the old house because they liked it better. The woman of this family said she would keep up the house if she had windows and curtains. LAP supplies the windows and curtain material and she has kept the windows clean, the planning aid said. "The woman taught me a lesson — listen to them."

AS HEAD START Project Supervisor, Miss Ruth Eickman works with the Indians at the Head Start school, Haywood School, 1215 No. 9th St. "We have difficulty recruiting Indian families and their children for the Head Start program," she said. The families seem to have a real tie to the tribe and migrate to the reservation when it is warm or back to Lincoln when it is cold. This makes for irregular school attendance. Once the children establish a pattern and

Lack of employment, welfare cause Indian social problems

make friends in their neighborhood, then their attendance is better, Miss Eickman said.

Indian children are nonverbal and it takes them most of a year to learn to laugh, she said.

Parents are reluctant to send their children to school, she said. Motherhood is a real status symbol and sources of comfort to Indian women and they are reluctant to give it up, she explained.

MANY INDIANS do not feel comfortable working with us and we have little Indian leadership in our parent group because we haven't encouraged it at their level of understanding," she said. "We need to find a way of simplifying what we do so that they will find it comfortable to go on by themselves." Whites feel that Indians are irresponsible, but sometimes there are so many restrictions that it is not in the Indian nature to begin, Miss Eickman said. This is their way of saying "I can't do it so why get myself involved."

She feels that whites lack a real understanding of Indians. "We have to accept their social pattern, even though we may not understand it and accept what happens without making judgment," she said. For instance, people always complain that the Indians have so many dogs around their homes in the city, but on the reservation a dog seems to be a necessary part of life, she explained.

As of Jan. 31 there were 10 American Indians out of 160 children enrolled in the Head Start program as compared to 17 Negroes and 7 Spanish Americans.

AS DIRECTOR of the City Mission, George Chenot worked with the Indians in Lincoln for 26 years, up until his recent retirement. The Mission is a temporary home for people who are hungry or homeless and "presents the Gospel which is the solution to people's problems."

Chenot feels that the Indians come to the cities because of the miserable conditions on the reservations. On the reservation they haven't had the discipline and influence of the gospel, Chenot said. "White people should give the Indian spiritual help and educate them about the gospel."

The Catholic Social Service Bureau works with Indians occasionally on a case work basis, according to Miss Lotus Nicholas, case worker supervisor. "We serve anyone who is in need — who comes to us or is referred to us, but we don't have a specific program for Indians," she said.

"INDIANS FEEL at home here at the Salvation Army and seem to come here more readily," said Randy Streeton, director of the center at 27th and Potter Sts. "They are really a fine bunch of people."

At a recent Indian dinner at the Salvation Army, 231 Indians were in attendance, he said. The center has an Indian council that works on Indian problems and plans their programs. "I don't feel it is my place to tell them what to do. We have to let them depend on themselves and sooner or later they will do what needs to be done." He feels that if whites keep doing

for the Indians, the Indians will continue to be too dependent on whites.

The reservations were a mistake because Indians did what the white man told them, Streeton said. "You never see a militant Indian, because here again whites have told them not to be militant — but they are just as bad off as the Negroes."

IN ADDITION to government training programs, somehow is needed to encourage young Indians to stay in school, Streeton said. Whites need to take more interest in the young people because a larger proportion of Indians drop out of school or end up in reformatories and penitentiaries.

"I think we can give people all the money in the world, but it will only be a temporary release," Streeton said. "As a final solution people must love people and stop looking at their color, but I don't know how to make people really love other people."

Only a part-time dogfood factory Economy is lifeless, unemployment high

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his deputy are located in Pender, about 20 miles west of Macy. The law officers visit Macy infrequently.

Similar problems exist in Winnebago. Snake pointed out that the town's total income is only \$15,000 yearly. The town does maintain a jail and jailkeeper. At times the Winnebago jail has had 60 people at once.

On the Pine Ridge Reservation, 12 Indian policemen are employed and law enforcement appears to be less of a problem than on the Winnebago-Omaha Reservation.

MITCHELL AND COOK switched to other topics. "The government promised to take care of our sick. The hospital we have is used to train young doctors. There are four interns in the hospital, no real doctors. We need good specialized doctors. We need some equipment to perform some operations."

Perhaps the most misunderstood thing on the reservation is the medical care, all of which is provided free to the Indians.

"Apparently the Public Health Service is not concerned about public relations," said Dr. Robert Chafsky. The four doctors on the hospital staff are not interns, but full fledged MDs. The young doctors spend two years on the Indian reservations in lieu of military service.

The quality of medical care here is superb, but the Indians don't understand this, Chafsky continued. Special cases are sent to Omaha hospitals where specialists are available.

The number one disease is alcoholism, said Chafsky. And it is a disease. Some whites drink socially or heavily. To some Indians, however, it is a disease. It is a way of life.

"Alcohol seems to be a way out," Chafsky said. "The people use it to forget about everything."

ATTEMPTS TO COMBAT the problem have been made, according to Snake. More than 1,000 people were jailed last year for drunkenness, pretty bad for a town of 680.

"We tried closing the bars down earlier, but that just caused more problems," he said. "The Indians went elsewhere for liquor and had trouble getting back to town."

Alcoholism causes problems throughout the reservation. Miss Tegler said that drunkenness is one of the causes for broken homes. The principal of Winnebago school said that alcoholism greatly affects the students lives as well.

Besides unemployment, alcoholism, housing and the like, many other problems beset the reservation. Not the least of which is that the reservation is being chopped up and sold. Only a minority of the land is actual tribal land.

MITCHELL SAID, "They said they would protect our reservation, but look at it. It looks like a checkerboard. It's all cut to pieces."

Even with their problems, the Indians still want to maintain the reservation. Some people have advocated the breaking up of the reservation, selling the land to either Indians or whites. Mitchell and Cook are appalled at the idea.

"This is where our forefathers are. This is where we want to be," Mitchell said. "We need help — buildings, homes, schools, maybe the government could get us started in farming."

Mitchell explained that he wants to support himself, as most of the other Indians do. They want to do it on the reservation. But Cook and Mitchell both admit that gigantic difficulties face the reservation.

ON THE PINE RIDGE Reservation, only 40 per cent of the land is owned by individual Indians. About 15 per cent belongs to the tribe and the rest to white farmers.

"Things are so bad that we're trying to hire a lawyer," Mitchell said. "Things have always been bad, but it seems like they're getting worse. We've gone to our senators, and they say to go to the bureau. The bureau sends us here, there and back again. We'll just keep waiting and waiting. Maybe some day they will stop and think about us."



What to do on the reservation . . . basketball among the rubbish and car shells.

Requiem for Brown Wolf

Brown Wolf, look down and see your little nephew now
Bend your spirit to hear me speak now:
I ride alone where once you rode beside me
Up, at break of day you called out for me
"Saddle up, Little One, and let's be gone"
I followed your footsteps and quietly it was done.
Felt dawn, saw sun rise in the land of Wanblee
The spirit and animal world seemed our own domain
Across the wide prairies and over rolling hills
Down through Buffalo trails — over warrior paths of
long ago
Through winding canyons and along the Badland walls
When the grass was green and covered with dew
When autumn leaves were falling — red and gold.
Heard the mournful wail of coyotes, the sweet ring
of meadowlarks
The silence and solitude of a land of reverence
Saw cathedral-like spires along Badland walls.
With a war cry, we gave chase to wild mustangs
Ate wild berries and honey in a sacrament to our
Creator
Drank from springs of living waters from the bosom
of Mother Earth
Saw the splendors of western sunsets with their flaming
rays.
Then homeward our ponies turned when shadows stole
across the land
Back to the glow of camp fires when day was done

To hear stories from the Ancient ones of long, long ago
To learn wisdom of the gray ones and grow in humble stature.
To be within sacred hoop in the land of the Lakotas.
This is the wondrous life that beckons to me
These memories I cherish all my days.
But Wakan Tanka beckoned to you, and you left me behind
You took the spirit trail across the milky way
To eternal northern camp fires in a wondrous land far away.
These thoughts bring tears and tender memories to me
Your Indian songs and war cries — It seems I hear them still
My tears fall softly in sorrow — my heart is still in loneliness, Leksi, I wait and pray.
Brown Wolf, listen and hear me
Come near and see my sorrow
Tell our great Tunkashila
That I'm your little nephew.
Tell him you'll meet me among the angels
And ride the heavenly trails with me — forevermore.
—Leo Wilcox
Pine Ridge, S.D.
Ogalala Sioux Tribe

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