

1984

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Lutheran Human Relations Association of America

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Indian Institute gains credibility

After a year of operation, the American Indian Research and Resource Institute continues to gain credibility with Indian people. That was the conclusion that could be drawn after hearing the report of the Institute's director, Dr. Frank Porter.

Dr. Porter gave his report at the recent National Indian Lutheran Board meeting in Tempe, AZ. The Institute, located on the campus of Gettysburg College in Pennsylvania has a working relationship with about 60 non recognized tribes throughout the U.S. In 1983 the Institute gave technical assistance to the Poarch Band of Creek Indians in Alabama during their successful struggle to gain federal recognition as a tribe. In addition, the Institute staff and volunteers are awaiting the results of a recognition petition that was recently filed by the Nanticoke Tribe of Delaware. The Institute helped tribal leadership as it worked its way through the complex recognition process.

The Institute also led workshops for tribes and the volunteer historians, lawyers and anthropologists who assist tribes in petitioning for recognition. Dr. Porter stressed that the Institute and professional volunteers only assist tribes. The tribes themselves are responsible for collecting the history, photos, and documents that are part of the tribal archive that is created.

In addition to the activities regarding recognition, the Institute has produced material on Native Americans that is being used in Maryland and Delaware public school systems. Dr. Porter has also developed and taught courses on Native Americans at Gettysburg College. He noted the fine support for Institute activities by the Gettysburg administration and student body.

After listing this broad range of activities, Dr. Porter concluded his report by saying, "Recognition is a major part, but it is truly a research and resource Institute."

For more information contact Dr. Frank Porter, P. O. Box 2166, Gettysburg College, Gettysburg, PA 17325.

Currently more than 40 U.S. Senators are supporters of Senate Resolution 127 which calls for the permanent establishment of the Senate Select Committee on Indian Affairs. The committee was first set up in April of 1977. Permanent status would end the necessity of seeking renewal of the committee every few years.

Eugene Crawford, executive director of the National Indian Lutheran Board, has stated that this committee is important because it creates a point of entry for Native American concerns in the U.S. Senate. "The Committee," Crawford said, "does listen and take council from Native Americans."

Senator John Melcher, ranking democrat on the committee has said, "The legislative record clearly shows that a Committee devoted exclusively to Indian affairs is in the best interests of not only Indian people but also of all Americans and of course the U.S. Senate. The Committee has proved to be an excellent and versatile forum for exploring alternative ways of mediating serious conflicts which have arisen between federally connected Indian interests and other public and private interests, in ways consistent with the legal rights of Indian tribes and the overriding Federal responsibility."

Since the resolution needs two-thirds majority support, individuals are asked to contact their Senators, encouraging them to vote for SR 127.

Lutheran Human Relations Association of America

vanguard

Milwaukee, Wisconsin 53210

March/April 1984

NILB provides leadership

by Chuck Ruehle

According to Paul Schultz, president of the National Indian Lutheran Board (NILB), 1983 was a year of continuing leadership and growing partnership.

In his report to the almost forty participants at the recent annual meeting in Tempe, AZ, Schultz noted that "It is exciting to participate in the process that is setting a vision for continuing Indian Ministry, and then translating that vision into action."

During the three day event the 12 NILB board members reported on a wide range of activities that Lutherans have been engaged in nationwide. (See details from regional reports on pages 2 and 7). In every case, the continuing need for help in the area of human services for Indian people was very clear. The NILB, in partnership with the Lutheran Church, brings its experience and expertise to bear in serving



Theological Education...

NILB President Paul Schulz talks with Craig Lewis, Associate Director for Theological Education in the Lutheran Church in America, during a break at the NILB annual meeting in Tempe, AZ.

Indians on reservations and in Urban communities. And its concern with federal legislation and programs that effect the lives of Indian people keeps the NILB active in its role as an advocate. (See box on this page.)

An example of the rapidly developing and dramatic events that the NILB is sometimes involved in was cited by Schultz when talking about last December's crisis on the Pine Ridge Reservation in South Dakota. Schultz noted with thanks that despite the severe weather and accompanying hardships for Indian people, not a single life was lost.

The NILB's work in developing and supporting ministry with Indian people was highlighted during the meeting. Pastor Tony Ingle of North Dakota spoke of the pan-Lutheran activity in that state which is aimed at providing support and networking among the pastors and congregations involved in Indian ministries.

Another example of NILB leadership was a half day discussion carried on with Lutheran leaders in regard to theological education. Harrell Davis, executive director of the Native American Theological Association (NATA), recapped the activities of Native American people who are taking ownership for creating and running theological programs. He stressed the openness of NATA to the continuing and active participation of Lutherans in NATA programs. Dr. Lloyd Sheneman, Executive Director of the Lutheran Church in America's Division for Professional Leadership, reaffirmed the commitment of the LCA, ALC and AELC to support a pan-Lutheran denominational membership in NATA by 1985.

During the closing business session of the board, elections were held. A photo and listing of NILB members is on page 7.

Chuck Ruehle is Co-director of Lutheran Human Relations Association of America.



Grants meet human needs

Meeting basic human needs was a clear focus of the National Indian Lutheran Board (NILB) grants program in 1983. While talking about Indian programs that received assistance, Shirley Canchola, NILB Administrative Assistant said; "With the cutbacks in federal programming, we worked a lot with seniors and nutrition last year."

Almost 100 programs received grants in the \$1,000-3,000 range. In most cases grants provide seed money or fund only a small portion of larger efforts. In this way, the limited resources of the NILB are used to provide support for a wide range of Indian run programs. Some examples of programs that were given support include:

- + A grant for hunger assistance to the Cherokee Boys Club in Cherokee, NC.
- + A grant to provide training to maintain water and solid waste facilities for ten tribes in Arizona.
- + A grant to provide educational materials for a home-based program for children in Ketchikan, Alaska.
- + A grant to meet the special dietary needs of the elderly to the Kickapoo Tribe in Horton, Kansas.
- + A grant to support an economic development project of the Con-

federated Tribes of Grand Ronde, Oregon.

- + A grant for the dental clinic at the Lincoln Indian Center in Lincoln, Nebraska.

Other requests for assistance in seeking federal tribal recognition were also handled by the NILB supported American Indian Research and Resource Institute in Gettysburg, PA.

Money for the grant program comes from hunger programs in the Lutheran Church-Missouri Synod and the Lutheran Church in America, the Evangelical Lutherans in Mission Hunger Appeal; and in the American Lutheran Church, funds are collected through congregational offerings on Indian Concerns Sunday.

Therefore, the ability of NILB to respond to the needs of people in Indian Country is determined by the amount of support generated by local congregations and individuals. As more people participate in hunger programs and Indian Concerns Sunday in 1984, the NILB will be able to continue its partnership between Indians and Lutherans.

For more information about projects, contact the National Indian Lutheran Board, 35 E. Wacker Dr., Chicago, IL 60601. (312)726-3791.

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Cultural perspective needed to gauge economic development gains

by Joan Bordman

As Indian people, before we talk about a billion dollars, a million dollars or even a hundred dollars for economic development, we need to take a long, hard look at some culturally relevant considerations that will greatly impact our decisions about the kind of economic development projects we embark on.

Our first consideration is to look at our own history as either an Indian Urban Center or a Tribal entity living on a reservation. From that history we can determine cultural norms that have remained intact through our many transitional periods. Our history will also show attitudes, activities, successes and failures in the areas of development. As an example, if our history shows that we are "gatherers", and that the harvest is important as a social outlet for our people, then economic development emphasis could be placed on food processing.

Another consideration is to look carefully, not only at the work skills our people have, but also at the training that people have had that could be applied in different areas. We must not ask what have you been trained to do or even what kind of work have you done, we must look at the skills and talents that are used for leisure, ceremonies, entertainment, or as family members. I am reminded of the Indian man being interviewed at the Portland Indian Center who said his only work history was fighting forest fires. When asked what he did when he wasn't fighting fires he mentioned that he had built his house and was working on another for his mother.

The first really hard question to ask is "Do we want to be self-sufficient?" The next question is how do we know we want to be self-sufficient? When the answers to the first question is yes, and the second question is answered by a set of indicators that are positive, then we are ready to collect information about our hopes, dreams, desires, wants, needs, capabilities, capacities, social structures, political structure and commitments as an Indian tribe or Urban group. From this information we can collectively form a vision, a vision of how we want to be and where we want to be in the future. Then we can plan for our future using economic development as a tool to fulfill our vision.

Most of us will start out in a small way, adopting those plans for our development that we understand and are committed to carrying out. We will build as our capabilities build. We will use our most precious natural resource, ourselves, in this reaching for our vision of economic security. We will look at all the devices we have learned to use and use them better. We will determine how many tools we know how to use and perhaps develop new ones. We will plan, use machinery, become inventors and mechanics. We will become producers, manufacturers, marketers and distributors. Finally, after we have accomplished all of this, in the words of David Martin, "We'll retain our beauty and still be Indian."

Joan Bordman is a member of the National Indian Lutheran Board.



Desert Citrus...

Demonstration orchards have been planted on the Papago reservation in cooperation with the Tribe, the National Indian Lutheran Board and the Arizona Indian Ministry. The trees were developed and tested in the Negev desert which is much like the lower Sonoran desert of Arizona. Pictured above are a Peace Corps trainee who volunteered to help, and tribal members planting trees near homes to ensure sufficient water and care.

Update from Eastern Region

Editor's Note: This update of activities in the National Indian Lutheran Board's Eastern Region comes from Board members Marilyn Sorenson of Cocoa Beach FL and Judy Warner of Charlotte, NC.

+ Native American high school students will have an opportunity to participate in the Florida Indian Youth Program's 10-day summer educational event at Florida State University in Tallahassee. The program provides academic, life skills, cultural and social experiences.

+ In Robeson County, NC over 500 low-income families are served by the Thrifty Food Co-ops sponsored by Lumbee

Regional Development Association. The Co-ops are open to all races and members assist in handling food and in decision making.

+ Native American communities in Florida collected and distributed food, blankets and clothing to assist migrant workers following the severe weather and freeze that occurred in late December.

+ The Council of Native Americans of South Carolina coordinated a statewide Seminar on Native American Issues which, for the first time, brought federal and state officials together with South Carolina Indian people.

COMMENTARY

by Kathleen Fleury

Tribal courts are the most important institutions on an Indian reservation. Most tribes have adopted tribal laws which reflect the unique culture and tradition of their tribe. In many areas throughout Indian country, courts are conducted in the native language of the tribe.

Tribal judges are responsible for administering justice on the reservation. The judges are usually selected by the tribal council. They usually are tribal members who are well respected in the community.

Judges are appointed for a four year term. They handle all criminal offenses, domestic cases, and civil cases. Since they handle cases which are handled by lawyer-trained judges in state courts, they need extensive training in tribal law and procedures. However, the judges must always apply custom and tradition in making their decisions.

The tribal courts have criminal jurisdiction over members only. The jurisdiction is limited to misdemeanor offenses. The maximum sentence is six months and/or a \$500 fine.

Tribal judges have the flexibility to utilize custom and tradition in imposing sentences.

Restitution is an alternative to imprisonment. Domestic relations cases are handled on the basis of custom and tradition.

Congress recognized the unique system of tribal governments in the Indian Child Welfare Act. The Act mandated state courts to recognize the extended family in placing children in foster care or adopted homes.

As the result of this Act, tribal courts are given full-faith and credit by state courts.

Tribal court judges are usually tribal members who have lived on the reservation. Some tribes have lawyers as chief judges, but they are usually tribal members.

Since they are not legally trained, tribal judges receive extensive training from The National American Indian Court Judges. Most trainers are aware of the tribal custom and tradition.

With limited funding for tribal courts, tribal governments are being threatened. Their preservation is necessary in order to carry on the tradition and custom of tribal courts.

Kathleen Fleury is an attorney and a member of the National Indian Lutheran Board.

Native Ministry in the Northwest is Challenging

by Ramona Soto Rank

Ministry with Native American People is challenging. A common denominator is that funds for those efforts continue to be cut back. Native American ministry functions only by the grace of God. We are fortunate to have dedicated and hard-working people and friends that refuse to give up.

In the Pacific Northwest, our network responds to the needs of Native people and continues to advocate for justice. Education in congregations by members of the ILNAC (Inter-Lutheran Native American Concerns) network in the Pacific Northwest is a priority.

The National Indian Lutheran Board continues to make its presence known through seed money grants to Native organizations for programs that will help enable Native American people to survive. Programs such as Sweathouse Lodge in Cascadia, Oregon were helped by funding for a new water system for the lodge. The system was contaminated by a high level of arsenic in the drinking water. Funds were made available through the NILB local Lutheran congregations. The Lutheran World Ministry Volunteer Program provided an engineer to help put in the new system.

Continuing dialog between clergy and Native American leaders has been facilitated through the gathering, "One in the Spirit," held on the Hood Canal in Washington state in

early 1983. "One in the Spirit" focused upon Native American spirituality and how it related to the church. The gathering was co-sponsored by LITE (Lutherans in Theological Education) and ILNAC with generous support from the NILB. "One in the Spirit" continues in 1984 with a follow-up event that will include a more in depth experience.

1983 was a year that found Lutheran people responding to Native people through gifts of food and dollars for emergency situations. ILNAC and Hope Lutheran Church in Klamath Falls, Oregon helped a young mother and her son continue their journey from Minneapolis to Portland to be with a sick relative. Food and gasoline for the trip were not an immense capital outlay, but even a few dollars can look like a fortune when one doesn't have any.

Indian child welfare programs look to ILNAC to help them in situations that no one else can. Those situations usually involve the evicting of tenants from their homes, emergency utility bills and emergency transportation.

The National Coalition to Support Indian treaties is supported by the Pacific Northwest network in their efforts to provide information, education and advocacy for Native American treaty issues.

1984 will be the year that scholarship funds for Native American persons who want to go into the ministry will be

started. Professional leadership development is a priority that can no longer be ignored. Lutheran involvement with the Native American Theological Association (NATA) is growing. Lutherans will soon join Methodists, Presbyterians, United Church of Christ and Episcopal churches to help fund scholarships for Native people entering the ministry.

Funding for these projects and for ministry with Native people is never easy to obtain. It is even more difficult when fishing and hunting rights, land, water, coal issues, restoration and recognition trigger constant news coverage and non-Indian backlash.

For those people who work in ministry with Native Americans, there is a dedication that goes beyond funding objectives. However, in order to continue, money is needed. The Pacific Northwest judicatories have cut back significantly on funding this important effort. As we move toward the formation of the new Lutheran church and continue our commitment to "inclusive ministry" perhaps we need to rethink the importance of a ministry such as this. Will there come a day when there is no resource to tap? More importantly, will anybody know that we have been there, and will anybody care?

Ramona Soto Rank is a special advisor to the National Indian Lutheran Board.

Refugees on Underground RR arrested

Three Salvadoran refugees and three North Americans were arrested by the U.S. Border patrol on February 17th. This is one of the first known arrests of persons participating in the underground railroad that is moving undocumented refugees to church based Sanctuary sites around the country.

The Salvadorans, Mauricio Valle, Brenda Elizabeth Sanchez-Galan and Ms. Sanchez-Galsn's one-year-old daughter Bessie are members of the Lutheran Church of the Resurrection in San Salvador. They also worked for the church at the refugee camp Fe y Esperanza (Faith and Hope). The pastor of the church, Medardo Gomez, a physician, Dr. Angel Ibarra and other members have been arrested and imprisoned by Salvadoran authorities in the past year. (See December 1983 VANGUARD.)

The three North Americans are Sister

Dianne Muhlenkamp, Stacey Lynn Merkt and Jack Fischer. Muhlenkamp and Merkt were volunteers at Casa Romero, a church sponsored haven for refugees in San Benito, Tx. Fischer is a reporter for the Dallas Times Herald, and was on assignment for the paper at the time of the arrest.

The North Americans were released on bond, and according to a story in the New York Times, they were charged with transportation of illegal aliens and conspiracy to transport illegal aliens.

Lauren Pressman, staff person for the Central American Concerns Office of the Lutheran Immigration and Refugee Service (LIRS) reports that individuals in Texas are working on the release of the Salvadorans. With bond set at \$18,000 for the two adults, help is needed to meet this financial burden. She noted that the arrests could lead to the first legal challenge of the two-year-old Sanctuary movement.

Pressman said that this incident highlights the need for a thorough study of the problems and conditions facing Salvadorans. Such a study is part of the proposed DeConcini/Moakley legislation now before Congress. LIRS supports passage of this bill. (See February 1984 VANGUARD.)

The Southern District of the American Lutheran Church has agreed to receive funds to be used for the legal and support needs of the three refugees. Contributions to the Legal Defense and Transition Fund can be sent to the District at P. O. Box 49049, Austin, TX 78765.

For more information contact: Lauren Pressman, Central American Concerns, LIRS, 360 Park Ave. S. New York, NY 10010, (212) 532-6350.

NATIONAL WEEK FOR PURSUING

**PEACE
WITH
JUSTICE**

May 4-13, 1984

An opportunity to express a shared concern for justice, human dignity and survival. For more information or a resource packet (\$3 each), contact: Peace with Justice Week, 475 Riverside Dr., #712, New York, NY 10015, (212) 870-3347.

Honduran refugee camps face unwanted relocation

by Phil Anderson

Since 1980, thousands of Salvadoran people have been fleeing their country. Many, perhaps a quarter of a million, have reached the United States. Many others are scattered throughout Central America and Mexico. Some 300,000 are displaced internally within El Salvador. At the moment, international attention is being drawn to the fate of those Salvadorans in refugee camps in Honduras. And their fate is caught up in the wider dimensions of the regional conflict.

There are three major concentrations of Salvadoran refugees within Honduras. Mesa Grande in the southwest has about 9,000 people. Colomoncagua, located only three kilometers from the Salvador border near Morazan province, has about 8,000; and San Antonio, which in October 1983 had some 2,000 persons, has been growing rapidly over the last few months. In each case, the camps are surrounded by barbed-wire and closely guarded by Honduran soldiers.

Most of the refugees are women, children and the elderly. Young men are notably few in number. Within the camps, there is a strong presence of "Christian base communities," reflecting their formation and past history in El Salvador. Many fled in direct response to the persecution of their priests and lay "delegates of the word."

The Honduran government and military, backed by the United Nations High Commissioner For Refugees (UNHCR) and the US Embassy, want the refugees relocated from the present sites. The refugees do not want to be relocated, and they are supported in that decision by the agencies working on their behalf.

The refugees are fearful of relocation. They do not believe conditions will be substantially different or better in a new location, most likely in the Department of Yoro in northern Honduras. The Honduran Refugee Committee acknowledges that it will not provide much freedom of movement. Land will not be greatly increased, and the Honduran campesino organizations are likely to protest giving land to the Salvadorans when they have not been successful themselves in achieving land for tens of thousands of landless campesinos.

The International Council of Voluntary Agencies (ICVA) met in Geneva in mid-January, 1984, to discuss the situation of refugees and internally displaced people in Central America. High on the agenda was the issue of relocation. The agencies, including the Lutheran World Federation and Lutheran World Relief stated firmly their objection to relocation.

Please write to the UNHCR representative requesting that the UNHCR protect the

refugees and not relocate them forcibly from the border area. Please send a copy of the letter to UNHCR offices in Washington and Geneva.

Director UNHCR/ACNUR, Tegucigalpa, Honduras; Mr. George Gordon-Lennox, UNHCR, 1785 Massachusetts Ave. NW 4th floor, Washington, D.C. 20036; Director L. A. Bureau. UNHCR, Palais des Nations, Geneva, Switzerland.

Pastor Phil Anderson is working as a resource person on Central American Affairs for the American Lutheran Church.

EDITORIAL

by Chuck Ruehle

It certainly appears to be more than just simple coincidence. On the same day: I received a mailing from the Chicago Religious Taskforce noting that the Weston Priory in Weston, VT has become the one hundredth Sanctuary site for Central Americans; and I also received a phone call telling me that three Salvadorans and their three American escorts have been arrested by the U.S. Immigration and Naturalization Service (INS).

In recent months it's been like waiting for the other shoe to drop. When would the federal government move against the individuals and congregations involved in the sanctuary movement? Apparently the magic number was 100.

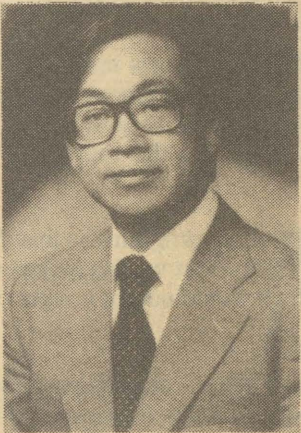
And now that the government is starting to shape its response to this movement of conscience—so too must we Christians shape our response. Not only to the government, but also to those 100 sanctuary sites and the thousands of individuals who, like their counterparts in Texas, face the possibility of federal criminal charges.

I've not met all the individuals at all the sanctuary sites, but I have met and talked with dozens from at least six places of sanctuary. And I've yet to meet a person who became involved on a lark, or because they felt it would be exciting to break the law.

Indeed, like Christians of conscience through the ages, they said no to a civil law because they believe that their baptism calls them to allegiance to sacred principles.

And so... What will our response be? Will we judge and condemn or stand back and keep our distance. Or even if we disagree with them, will we prayerfully and actively support our sisters and brothers who have stepped forth in good conscience. Our common faith, if not our common politics, demands at least that.

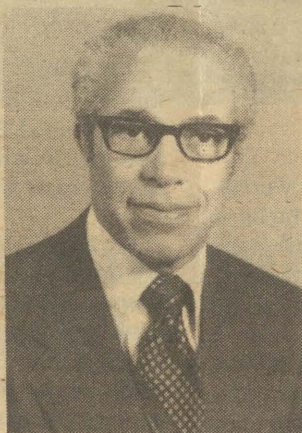
A Church for Our Children



Wi Jo Kang



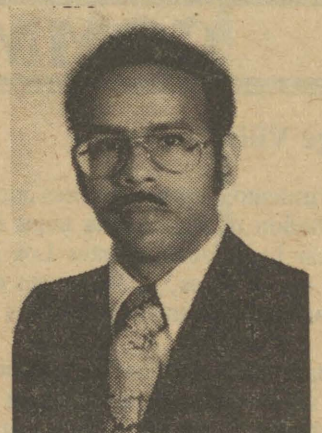
Cheryl Stewart



Richard Fox, Jr.



Ramona Soto Rank



Abe Caceres

Looking ahead . . . searching for new visions . . . celebrating our similarities and differences. These will be some of the aspects of the 1984 Human Relations Institute. Under the theme, "A Church for Our Children" participants will hear from persons of color/language about the transcultural gifts which can be celebrated in worship, education and the community life of congregations.

Opening the three day event on Friday, July 27th, Dr. Wi Jo Kang will share a theological reflection on being a transcultural church. He'll also share his understanding of some of the gifts brought to the church by Asian brothers and sisters. Kang is currently professor of World Religions and Mission at Wartburg Seminary in Dubuque, IA.

Focusing on the gifts we bring, Ms. Ramona Rank will share her experiences

and understanding of the gifts Native Americans bring to the Lutheran Church. Rank is a Klamath Indian, a special assistant to the National Indian Lutheran Board, and an instructor in the "People of Color" course offered by Pacific Lutheran Theological Seminary.

Dr. Richard Fox, Jr., will be the closing speaker for the weekend. Fox currently works for the U.S. State Department and has been a member of LHRAA for the last thirty years. Fox will share his perspective on the theme as he sends participants to their home congregations and communities and challenges them to continue to build multicultural communities.

In conjunction with the presentations of the speakers, participants will take part in reflection groups. These groups are designed to help each person ask the question, "What can I do to make my home

community/church transcultural?"

There will be a number of workshops held during the weekend. These workshops will be designed to look at specific issues challenging the church today. Workshops will cover concerns like: Central America, Namibia, the homeless, the role of women in the church and the 1984 elections.

Worship and music will play an important role in this summer's Institute. Under the direction of Ms. Liz Gomez, worship leader and Abe Caceres, music leader, participants will have an opportunity to share in multi-cultural worship experiences. Gomez is currently the director of Hispanic Ministry at Fordham Lutheran Church in the Bronx, NY, and a student at New York Theological Seminary. Caceres is an ethno-musicologist and a graduate student from Indiana University in Bloomington. Sunday's preacher will be the Rev.

1984 Human Relations Institute, July 27-29, Carroll College, Waukesha, Wisconsin

Cheryl Stewart, an LCA pastor from Chicago. Stewart was a member of the Transcultural Task Force steering committee, and is currently serving as an interim pastor at St. Matthew's in Chicago, while teaching part-time at SCUPE (Seminary Consortium on Urban Pastoral Education).

The three day 1984 Institute has been designed to be full of ideas, sharing and celebration for entire families. There will be specially designed youth (ages 5-12) and teen programs (12+) incorporated into the entire weekend's events.

Special rates and scholarships are available for second family members, students and children. For registration and further information, contact Ms. Kate Sterner, Registrar, LHRAA, 2703 N. Sherman Blvd., Milwaukee, WI 53210.

IN THE NEWS ...

Helen Roang, Southern Wisconsin INFACCT Coordinator, thanks VANGUARD readers for their support in the 7 year Nestle boycott. Now that the boycott is over, Roang reminds us that "the real winners are the children of the world."

The new coordinator of the Lutheran Coalition on Latin America (LuCOLA) is Tim Hepner, P. O. Box 19096, Minneapolis MN 55419.

Lutheran Immigration and Refugee Service director Ingrid Walter has supported congressional efforts to include 7,000 Haitian refugees in the Reagan administration plan to offer legal status and citizenship to more than 100,000 Cubans who came to the U.S. in 1980.

Civil Rights and religious leaders have been invited to offer testimony before a National Interreligious Advisory Commission created by Project Equality of Wisconsin. The hearing will take place on March 28th in Milwaukee. For more information contact: Ms. Betty J. Thompson, Project Equality, 1442 N. Farwell Ave. #210, Milwaukee, WI 53202, (414)272-2642.

Assembly 84: The biennial convention of Lutherans Concerned/North America is scheduled for July 19-22 in the Twin Cities. For Registration information contact: LC/NA Assembly 84, 100 N. Oxford St., St. Paul, MN 55104.

Wingspan Ministry offers a 'word of welcome'

by Anita Hill
& Leo Treadway

Craig, a middle aged dentist, drives 200 miles every weekend in order to worship at St. Paul-Reformation Lutheran Church (SPRLC), an LCA congregation in St. Paul, MN. He had heard that lesbians and gay men were a welcome and celebrated part of the congregation. Linda and Eileen, a lesbian couple were asked to leave their positions of leadership at another Lutheran congregation because they were "found out". They came seeking a place where they could be open and honest about who they were, and where they could be active participants in their faith community. Others from around the nation have also sought out this congregation. Margaret, the mother of a gay son, came to the Twin Cities for a major Lutheran conference. She found indifference to her concerns at the conference and subsequently contacted SPRLC.

What is it that brought all these people to this one particular congregation? It is an outreach ministry known as WINGSPAN. It is not a ministry to gay and lesbian peo-

ple, but rather a ministry with and on behalf of gay and lesbian people a crucial distinction.

How did SPRLC become involved in such a ministry? In 1978 there was an effort in the city of St. Paul to repeal the human rights protection of gay and lesbian people. The pastors of the congregation were prompted to speak out publicly against this effort. This was the first step in giving an unqualified "word of welcome" to gay and lesbian people and their families. Since then, the congregation has had increasing involvement with the gay and lesbian communities, and there has been a growing perception that this is a congregation which actively cares about gay and lesbian individuals and their families. In late 1980, the newly called pastor, Paul A. Tidemann, asked whether the congregation was doing all it could in this area of ministry.

The answer to his question eventually gave rise to the Wingspan Ministry of SPRLC.

Wingspan's ministry associate team, Anita Hill and Leo Treadway, is involved on behalf of the congregation in four major

areas. Pastoral care involves counseling with individuals and family members as well as a strong emphasis on worship. Pastoral care support also means providing a gathering place and church home for groups such as "Lutherans Concerned" and "Families and Friends of Lesbians and Gays."

Education and consultation activities include work with Lutheran clergy and congregations, as well as non-Lutheran and secular groups. LHRAA Institutes and the Festival of Worship and Witness presentations are examples of ministry in this area. Witness and advocacy translates faith and worship into action in many areas affecting the lives of gay and lesbian individuals (such as proposed legislation). Interpretation is the ongoing work of helping people, congregations, church and social structures to understand the needs of gay and lesbian individuals and their families.

One vehicle for Wingspan's ministry is the development of partnerships and working relationships with other congregations, Lutheran Synod and District structures, ecumenical groups and gay and lesbian religious organizations such as Lutherans

Concerned/North America, the Lesbian and Gay Interfaith Council of Minnesota, and its national counterpart, the Interfaith Alliance. Funding support for Wingspan comes from individual contributions, SPRLC and other congregations, as well as other groups in partnership.

An understanding of Wingspan's mission is embodied in the wing-span symbolism: spanning distances between gay and non-gay persons and communities, and also between gay men and lesbians; and empowering and supporting individuals as they grow in their faith and life as gay or lesbian Christians.

The Gospel of St. John states the mission most clearly: "There are other sheep that are not in this sheep pen, I must bring them in, too; they will listen to my voice, and they will become one flock with one shepherd." It might be added, we believe now is the time to enable gay and lesbian people "to come home again."

For more information contact Anita Hill and Leo Treadway, Ministry Associates, Wingspan Ministry, St. Paul-Reformation Lutheran Church, 100 N. Oxford St., St. Paul, MN 55104, (612)224-3371.

The effort by three Lutheran Church bodies to come together into a new institution has the potential of having profound implications in the area of evangelism among Hispanics in the United States. We are also in an era where the decisions we make now and in the near future will impact not only millions of people but will also set the course for the development of Lutheranism among Hispanics.

We need to start the tradition of organizing our Hispanic Ministry programs so that they are oriented to the Hispanic Culture. It is after this type of effort, that we can reflect our Hispanic Culture more fully within the Lutheran Church which would permit greater success than that which we have so far experienced.

Recently, I had the opportunity to join in a discussion with other Lutheran pastors on the topic of Hispanic Ministries. Although most of them spoke Spanish and some had experience as missionaries to South and Central America, it was quite clear that some of them were motivated by paternalism. There is no Church that can maintain an effective and concerted missionary effort when the missionaries themselves can not respect or can not appreciate the culture of those whom they seek to touch.

Clearly, there are different ways to accomplish Hispanic Ministries, just as there are different kinds of Hispanics. The word "Hispanic", is an encompassing word. Still, paternalism does not have a role in the Church's struggle. Likewise, The New Lutheran Church needs to take precaution with whom it places the responsibilities for Hispanic Ministries. There are some now, in positions of responsibility, who do not understand and who can not think of missions in terms other than those used thirty years ago.

Unfortunately, I have seen a sufficient number of worthwhile ministries which came to an end because of the lack of sensitivity or because someone in position of responsibility could not understand that we Hispanics do not do all things the same way that our American-Anglo brothers and sisters do.

We need to plan beforehand how we will proceed with Hispanic Ministries in the Lutheran Church. We need to ask the Hispanics how best to bring the Church into their neighborhoods. We need to use a totally biblical foundation in carrying evangelism to Hispanic communities and we need to scrap the Northern and Western European traditional methods which have no relevancy to Hispanics. As Martin Marty said, "we have a lot of irrelevancies to leave behind."

George Villa is a staff member of Christ Lutheran Church in Goleta, CA.

FARM WORKER WEEK 1984

GIVE US
TIME
TO GROW!



THE STRUGGLE CONTINUES

"But let justice flow like water, and integrity like an unfailing stream." — Amos 5:24

April 30 — May 6, 1984

Materials to help celebrate Farm Worker Week, including bulletin inserts and posters are available from National Farm Worker Ministry 111-A Fairmount Ave., Oakland, Ca 94611, (415) 465-3264.

COMMENTARY

by Jorge Villa

El movimiento de los diferentes cuerpos de Iglesias Luteranas para organizarse y crear una institucion nueva, podria tener implicaciones muy profundas cerca de la lucha a evangelizar los Hispanos entre Los Estados Unidos. Estamos en una epoca que para millones de personas, la decisiones que sigan van a tener un impacto permanente para ellos y para el Luteranismo entre los Hispanos de esta pais.

Necesitamos a comenzar la tradicion de organizando nuestros ministerios Hispanos para que sean orientados a la cultura Hispana. Entonces asi, podriamos reflejar nuestra cultura mas bien entre La Iglesias Luteranas y podriamos a tener mucho mas exito que lo que hasta hoy hemos experimentado. Ultimamente, tuve la oportunidad de una junta con unos pastores para discutir el topico de Los Ministerios Hispanos. Aunque muchos de ellos podrian hablar Espanol y unos tenian anos de experiencia de misioneros en Sur y Centro-America, era muy claro que para unos de ellos, sus motivos reflejaban el paternalismo.

No hay ninguna Iglesia que puede sostenerse en la area de misiones cuando los misioneros no pueden a respetar o ni tienen apreciacion de la cultural de los quien quieren a tocar.

Claro que hay diferentes modos para cumplir los ministerios Hispanos como tambien hay diferentes tipos de Hispanos. La palabra Hispano es muy grande. Pero, el paternalismo no tiene ningun papel en esa lucha de la iglesia. La Nueva Iglesia Luterana necesita de tener precaucion de a quien pondran con las responsabilidades cerca de los Ministerios Hispanos. Hay unos hoy, en posiciones de responsabilidad que no entienden, que no pueden pensar en un modo para las misiones aparte del modo que la Iglesia Luterana usaba 30 anos antes.

Yo he visto bastantes misiones que se han acabado por la falta del sensitivo, por falta de que alguien de posicion no podria entender que Hispanos no hacen las cosas en la misma manera como el Americano. Necesitamos de pensarlo bien, como vamos a seguir con los Ministerios Hispanos en la Iglesia Luterana. Necesitamos de preguntarles a los Hispanos de como se puede acercar la iglesia a sus barrios de ellos. Necesitamos de usar una fundacion biblica para evangelizar los Hispanos y olvidarnos de usando tradiciones de Norte y Oeste Europa que no pertenezca al Hispano. Como dijo el autor Martin Marty, "necesitamos de dejar muchos inconexiones atras."



Photo: Maryknoll and Orbis Books

**A mi me pueden matar, pero no a
la voz de la justicia.**

**They can kill me, but they cannot
silence the voice of justice.**

Oscar A. Romero

In poverty: Something old, but something new

by Arlene Inouye-Matsuo

The term, "The Feminization of Poverty," was recently coined to refer to the fact that women are quietly being plummeted into poverty regardless of age, race, or class background. Developments in recent years are revealing how acute the problem is.

This term, however, gives the false impression that poverty only recently has become a serious and devastating problem for women. This is contrary to the fact that, historically, women of color have always been poor. As a Black woman aptly articulated, "Suddenly the matter of women in poverty is being glamorized while people are starving to death in the process." For a long time there was very little concern about women in poverty because it was a "minority women's problem." But now that White women are slipping into poverty, it has become a women's issue and, therefore, receiving more attention.

What we are seeing today is a change in the status of White women creating the "new poor" who are joining the ranks of the "old poor." Statistics bear out the reality that the number of women in poverty is rapidly increasing. Not only are two out of three poor adults now women, but each year in the '70s brought an increase of 100,000 new female-headed families going into poverty, with minority women and their children disproportionately represented. By the year 2000, it is predicted, the nation's poverty population will be composed solely of women and their children.

As Asian American women, we may find ourselves having difficulty relating to the magnitude and severity of this problem. As a group, Asian Americans have attained a high educational level (even higher than Whites), and a segment of Asian Americans have made it into the middle and upper-middle class. But viewing Asian American faces on television (such as NBC anchorwoman Connie Chung or actress Rosalind Wiseman of "AfterMASH") are inaccurate symbols to Asian American women that we are making our way up. Asian American women are more acceptable to White society and therefore have made more strides into middle America. Yet because other minority women experience greater disadvantages and discrimination, we must seriously consider the overall situation for all minority women.

We, as Asian American women, have not made substantive progress or change when our minority sisters are unable to break out of poverty. Our efforts to improve only our condition are reflective more of self-interests when they do not extend beyond these concerns — however legitimate they are. We are women of color, and need to see ourselves in the total context of women, which includes our minority sisters. Their struggles must be our own, and together with them, we need to face our double oppression as females and minorities.

Causes of Women's Poverty

Women's poverty is fundamentally different from the poverty of men and can be traced to causes that are specifically and generically female. Because women are defined as less than men in our society, we experience systemic injustice and a socialization that reinforces this position in society.

Major causes that have been identified are changing family structures, inequitable treatment in education and the labor market, inadequate social supports and social policies coupled with a socialization that encourages dependency.

The Family Structure: The rise of White women in poverty is directly related to the high divorce rate (two out of five marriages in the U.S. end in divorce) and its implications for the family. The change from two parents to single parent households have meant that millions of women carry the sole financial, physical and emotional responsibility for their children and are usually at a tremendous disadvantage in their ability to provide these resources.

Women who were previously financially secure find themselves, along with their children, suddenly and hopelessly in poverty. A divorce for the man means a 76 percent jump in his income whereas the woman's income drops to 46 of what she had before. In addition, though there are laws that require spousal and child support payments, they are not adequately enforced. For example, 74 percent of all fathers default in the first year of court-ordered child support.

Although Blacks and Hispanics have always lived in poverty, laboring in the fields and in domestic service, the rise in families headed by these minority women has made their situation even worse. Between 1959 and 1981, the number of Blacks in poor female-headed families more than doubled, while the number of Whites below the poverty line increased by 24 percent (U.S. Department of Commerce, Bureau of the Census). The data for Hispanics was available only beginning in 1972, and also revealed a doubling of the number of poor Hispanics in female-headed families.



A culture of poverty that recycles from one generation to another has been identified by sociologists as a critical factor contributing to the poverty of Blacks, Hispanics, and Native American single parent families. For example, when income and employment deficiencies for Black female-headed families exist, the result often is poor housing and schooling which translates into tremendous disadvantages for the next generation. A Black child in the United States has a 40 percent chance that he or she will be born into poverty.

For a working mother who could only find menial labor at night, this means very little time together and the probability of poor living conditions. The mother, who is the sole provider, is unable to be involved in her child's education and to respond to his or her total needs. The child may grow up to become an unwed mother (an increasing trend today) or, if male, may quit school out of necessity and work in a low paying dead-end job. The cycle of poverty continues.

For Asian Americans and recent immigrants from Asian countries, our situation is different from each other and other minorities. We have very few (if any) statistics to give us a sense of where Asian Americans and Asian immigrants really are. Though there are no statistics to verify this fact, it does appear that there are fewer single parent households among Asians. The Asian cultures strongly discourage divorce and children born out of wedlock, and place a stronger emphasis on keeping the family unit intact. Many Indochinese refugees and other Asian immigrants live in extended families—households with many relatives living under one roof.

Yet recent Asian immigrants and refugees face great hardships beyond the family in their struggle to build a new life in America. Their inability to speak fluent English plus cultural differences and racial discrimination make it almost impossible for them to get jobs above the minimum wage.

Indochinese refugees, who were forced to flee their home countries out of survival, also face additional emotional trauma and strain. Their needs as persons (i.e., emotional support, economic stability, affor-

dable health care and housing), have not been adequately responded to.

Employment: Discrimination in employment and education are major factors that affect all women, though again, minority women additionally encounter racism. Occupational segregation, wage disparities between men and women and discriminatory exclusion from high wage jobs are significant employment barriers for women.

Working women today only receive \$.59 for every \$1.00 paid to White men (with Asian women earning a mere \$.44 to the White male's \$1.00). Though women are entering some occupations traditionally dominated by men, they are few in number and paid less than their male counterparts.

The majority of women in this country are clustered in underpaid, unskilled labor (such as the service industry, domestics, clerical). This occupational segregation is even worse for minority women who are at the bottom of the economic ladder because of racial discrimination. They are sometimes paid less than White women with the same qualifications.

A further problem facing us at the present and looming ahead in the future is the revolutionary change taking place in the workforce. Like the original Industrial Revolution which was sparked by the invention of the steam engine, the causes of this second revolution are concrete: the decline of production jobs, the new dominance of service industries (e.g., fast food workers, janitors, secretaries, nurses's aides, clerks, etc.) and the reorganization of work to make use of robots and computers.

This means that for the rest of the decade an even greater gap between the rich and poor is predicted as jobs in the middle sector are eliminated. At the same time, the unskilled, undereducated, and racial minorities face tougher competition for those jobs in the service industry.

Education: Education, which has long-term effects on a woman's economic well-being, contributes to the segregation of women in low paying jobs. The education system for the most part has not promoted the growth of females encouraged their full contribution to society. When a woman's education has not adequately prepared her for employment, she and her children may be destined to live in poverty. Though there have been some efforts to eliminate sex discrimination in education (such as Title IX of the 1972 Education Amendments), sex stereotyping is still a major problem.

Many women are led to believe that certain jobs or occupations are the only ones available and are steered towards "women's professions" such as teaching, nursing, clerical jobs and homemaking. For minority women, racial prejudice and discrimination further perpetrate stereotypes that minority women have a mental deficiency and are therefore only suited for menial labor and the service industry.

There are other significant and contributing factors not discussed in this paper which have a direct impact on impoverished women. They include the lack of affordable childcare and housing, and the impact of ill health and expensive health care on poor families.

Can We Work Together?

I believe that the concern for women in poverty has the potential to mobilize all women (minority and White, rich and poor) together like never before to fight against our oppression.

In the past, White women benefited from the privilege and status of being White (at the expense of people of color). Currently they have been brought down and equalized to some extent with minority women. White women have found that when the man is no longer in the home, they have suddenly become devalued. Perhaps their present situation will help White women to see and address the unjust power structure of this country and the need to fight against all forms of oppression.

However, for minority and White women to fully come together as persons

and struggle together, it will take more than the fact that we are both victims of oppression. It will take honest dialogue and a coming together at a deeper level. We need to care about each other, to feel with each other and to be healed and reconciled in our differences.

The barrier of racism must be torn down. As was stated earlier, race is the significant factor that has dichotomized and separated minority and White women in our country's history. For the most part, White women have yet to embrace and take upon themselves the dual oppression of minority sisters and to confront their own racial prejudices.

We as Asian American women need to squarely face this racism and how it impacts all of humanity. Many of us have attempted to elevate our own status, basing success on a "White model" while perhaps subtly denying who we are as minorities. This has reinforced our own oppression and at the same time affected our relationships with other minority sisters. We also have a tendency to base their worth against a "White model"; consequently, this has the effect of seeing and treating them as not only less than whites, but also as less than ourselves (since we are more acceptable to White society). These are critical matters for Asian American women to address and work out together with our minority sisters.

It is also crucial for us all as women of color to openly share ourselves with White women, even when we are not listened to or rejected. In my personal experience, I have been affected by the blindness White feminists have towards racism. White feminists arrogantly seem to think that there is something inherent in being a feminist that purifies them from racial stereotypes, prejudice and the negative treatment of women of color.



I have come to the conclusion that often White feminists sincerely think they are helping minority women (and therefore could not possibly be racist) in their token responses of charity. They also seem to believe that they are reaching out to minority women by recruiting them to their feminist meetings while, at the same time, ignoring minority concerns.

There is very little dialogue initiated among feminists themselves to seriously talk about, much less work through their racism. Also, the substance of feminist rhetoric of equality is not lived out by working for basic systemic changes that are minority women's priorities, such as welfare reform, desegregation, bilingual education, immigration laws, affordable housing, childcare, and better working conditions and pay in the garment industry, restaurants and factories.

Working together as sisters necessitates our cooperation in giving ourselves over to priority concerns of women—even when they may or may not personally affect us. It means seeing our struggle as a united one, and working for those changes where they are most needed and have the most dehumanizing impact on women. It also requires the embracing of our equality as person—and as persons of worth. We need compassion for one another that enables us to go beyond our own situation to the lives of others. And we need to grasp the dehumanizing impact of both racism and sexism upon persons.

We need each other.

Arlene Inouye-Matsuo is director of the Asian Pacific American Women's Center at Agape Fellowship (a Christian community in Los Angeles). Reprinted with permission of *The Asian Journey*.

1984 NILB leadership

Members of the National Indian Lutheran Board (NILB) are: (left to right) Mary Jo Butterfield, Neah Bay, WA; Arden Dorn, Phoenix, AZ; Kathleen Fluery, Billings, MT; Paul Schultz, St. Paul, MN; Judy Warner, Charlotte, NC; Syd Beane, Lincoln, NE; Rose Robinson, Washington, DC; Jon Magnuson, Corvallis, Or; Marilyn Sorenson, Cocoa Beach, FL; Greg Miller, Bowler, WI; Joan Bordman, Newark, CA; Randi Oines, Phoenix, AZ.

Board Members are nominated and elected with regard for their particular involvement and commitment to Indian Concerns. There are three positions in each of four NILB regions, Eastern, Central, Northwest, and Southwest. Two thirds of the board members must be Indian persons.

NILB is seeking to identify Indian Lutherans living within the area of its Eastern Region (Maine to Florida, Mississippi River to the Atlantic).

Rose Robinson, Chair of the NILB Eastern Region is calling upon the help of all Lutheran Congregations and pastors in this search. For information or to forward names. Please write: Rose Robinson, 3805 Windom Pl. NW, Washington, DC, 20016, or call (202) 638-7066.



Bay Area Ministry serves Indians and the church

by George Tinker

The Bay Area Native American Ministry is made up of two essential aspects. First, it is a Lutheran ministry in support of the Native community. As a Lutheran minister and as an Osage Indian, I participate in the community along with a variety of other Indian peoples to serve the needs which the community itself has identified.

Second, it is an Indian ministry to Lutherans to help Lutherans better understand the Indian community. As I have moved around Bay Area churches, one thing has consistently surprised and appalled me. That is the degree of simple ignorance about Indians. Open prejudice has been relatively minor (especially in comparison to Lutherans in places like South Dakota). In fact it is difficult to be openly prejudiced when you do not even know that the Native community exists. Here we are, living on Indian land (largely stolen land, at that) in a country with a long history of oppression of the Native population and we do not even really care that some of them survived and continue to live in our midst.

It is an Indian ministry to Lutherans to help Lutherans better understand the real needs of the Indian community. This is a poverty community of the bottom rung of American society. We suffer the highest rate of unemployment, the lowest per capita income, the shortest life span, the worst infant mortality rate of any racial group on the continent. And all of this can be traced to the traditional treatment of Indian peoples by the immigrant

population of Euro-Americans from 1492 until the present. Just in terms of the traditional Christian concern for the poor and oppressed, Lutherans ought to be concerned for Indians as the poorest and most oppressed community in its very midst. But more than that, there is a special relationship and responsibility which comes from the awareness that Euro-American Christians have been perpetrators of much of the oppression suffered by Indian peoples.

Finally, it is an Indian ministry to Lutherans to help Lutherans become aware of the goals and dreams of Indian peoples. You can help in a variety of ways, of course. But Indians dream of self sufficiency and independence and know that that can only happen through their own efforts. They dream of self-sufficiency but are firm in their insistence that the uniqueness of their cultures must survive. They dream of independence and cultural integrity but realize that the white government's appetite for Indian uranium, coal, gas, oil and water may make it impossible for them to hold on to what they still have. They dream of being respected as human beings but know that they see the world very differently from white people and are despised for it. If a community of love/agape can begin to learn to love these people as equals (and not as children), to respect them for their vision of the world, to accept them for who they are as Indians, to "include" them, perhaps we will witness anew the faintest dawning of the kingdom that Jesus proclaimed.

Pastor George Tinker serves the Bay Area Native American Ministry in Oakland, CA.

still romanticized
still short-changed
still misunderstood



**INDIANS
IN
NORTH AMERICA**

A Useful Tool...

This folder focusing on Indians in North America has been produced by the Division for Mission in North America of the Lutheran Church in America (DMNA). It provides brief insights into the issues facing Native people today. A very useful tool for congregational study and discussion. For free copies write: DMNA, 231 Madison Ave., New York, NY 10016.



"A Glimpse of the Past"

CREE PRAYER

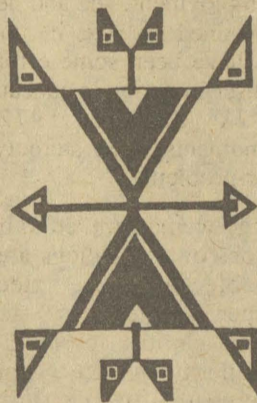
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—Walter A. Denny
Ricky Boy
Box Elder, Montana

O Great Spirit, as I stand here on Mother Earth, hear my words as I ask you for help and guidance. We still hear the echo of the words of our old people of long ago.

Who said never to forget who owns and made everything. Give us a long life so we may enjoy our children and grandchildren.

Until we travel the shining road that leads to the great waiting place, we thank you for everything.



Native Americans: Numbers of Note

- *About 200 Native American publications are issued regularly.
- *There are 1,400,000 U.S. Indians, 52 percent of whom live on reservations and the rest of whom dwell in cities and in rural areas.
- *American Indians are served by 10 radio stations, the first of which, KMDX, started December 10, 1977, in Parker, Arizona.
- *Indians own 100,000,000 acres of land and are the second largest land holder next to the government.
- *About 350 Indian men and women attorneys have received their law education in the last 15 years.
- *Six hundred fifty Indian periodicals and 10,000 other books and journals by and about Native Americans have been written in the past 155 years.
- *The 1980 census was the first to find more than one million American Indians since the census began inquiring about them a century ago. Until 1860 Indians mattered so little that the census did not even report on this country's native residents. The first enumeration of Indians in 1860 turned up only 44,021. And until 1960 it was census takers who decided who was Indian and who was not.
- *Tribal governments represent Indians both on and off the reservation. Of some 1.4 million American Indians, about 700,000 live on or near the 261 federal reservations in 25 states.
- *While other Americans are just discovering the joys of the American west, nearly half of all Indians live in the west, and have for years. Only six percent live in the northeast, and 18 percent in the North Central Region. Indians are the original Sunbelt settlers. In fact, more than half of all American Indians live in just five states — California, Oklahoma, Arizona, New Mexico, and North Carolina. Only 16 percent of all Americans live in those states. A decade ago Oklahoma was the state with the greatest proportion of all Indians, 13 percent. Today it is California with 15 percent.
- *Indians form the highest percentage of a state's population in New Mexico, where they are eight percent. In only four other states are they more than five percent — South Dakota, Oklahoma, Arizona, and Alaska. Nationally, Indians are 0.6 percent of all Americans, down from almost 100 percent in pre-census days.

(September 1983 American Demographics)

(September 1983 American Demographics)

Questions and Answers on Treaty Rights

Editors note: These are two of 14 questions answered in the booklet: QUESTIONS AND ANSWERS ON TREATY RIGHTS produced by the National Coalition to Support Indian Treaties. Single copies are available free from Lutheran Human Relations, 2703 N. Sherman Blvd., Milwaukee, WI 53210.

WHAT KINDS OF TREATIES HAVE WE SIGNED WITH INDIANS IN THIS COUNTRY?

In the early treaties (1779-1810), the new United States was weak economically and militarily. The country sought Indian assurances of peace. Often these treaties asked that Indians join in military alliances against the British, French and Spanish. Indians negotiated these treaties from a position of strength since they could choose to ally themselves with the U.S. or with the Europeans.

From 1817 to 1846, the U.S. signed many "treaties of removal." The primary goal was to remove Indians from land desired by whites. These treaties reflect the declining power of the Indians as the Europeans, potential allies against the U.S., withdrew their claims from North America. The emigration of the Cherokees (known as "Trail of Tears") and other Indians from the Southeast and from the Great Lakes to lands west of the Mississippi in Arkansas, Kansas and Oklahoma occurred under these treaties.

Finally, the U.S. signed "reservation treaties" (1846-1864) or "treaties of peace and friendship." As the Southwest, the Pacific Coast and Northwestern territories were claimed by the U.S., it became impossible to force Indians to move any farther west. War was proven to be a non-viable solution by the costliness of Indian wars. Officials estimated that those wars had cost the federal government more than one million dollars for each dead Indian.

As white settlers moved further west it became necessary for the United States to obtain legal title to the land by signing treaties. In these new treaties, like the "treaties of removal," the Indians ceded vast amounts of land to the United States while reserving certain homelands for exclusive tribal use and occupancy.

In return for land and altering their livelihoods, Indians received promises of money,

goods and certain services, such as health care and education. The U.S. government is still providing these treaty-promised services in some cases today.

DON'T RESERVATIONS KEEP INDIANS FROM BECOMING ASSIMILATED AND SELF-SUPPORTING CITIZENS?

A great many Indians do not want to become assimilated. They believe they have the right to remain Indians, just as non-Indians have the right to choose their own lifestyle. This choice does not condemn them to a life of poverty, however. Strong tribal governments can provide economic opportunity for their people. Many tribes today assert their right to provide for their own people. This task is made more difficult, however, when states or the federal government make laws which usurp this tribal responsibility and independence.

The Mohawks occupied land within their original territory. After much dispute and negotiation with New York State, the tribe secured lands on which they have reestablished a traditional Mohawk community known as Ganienkeh. Ganienkeh allows the Mohawk people to live in a manner that is most satisfying to them. The traditional ways of religion, medicine and education are practiced. Self-sufficiency and self-reliance enable the community to develop as Mohawks.

Other tribes are also planning and working for the economic and social well-being of their people. Tribes are contracting with the federal government to deliver services once provided through the Bureau of Indian Affairs. They are developing tribal enterprises that provide employment opportunities for tribal members and income for tribal programs.

The Skokomish Indian Tribal Enterprises (SITE) is somewhat typical of rising tribal enterprises, especially in the Pacific Northwest. It consists of the tribal smoke and gift shops and a fish processing plant. The processing plant prepares fish for canning and sales on the open market. It also has facilities for smoking. Although the plant is small, SITE has the potential of employing as many as fifteen people and creating as much as \$100,000 for tribal use. This money is used to maintain and expand the plant as well as to aid tribal social programs. In this way, reservation life can be sustained both economically and culturally.

COMMENTARY

by Terry Janis

Native Americans living today in the cities, reservations and states of the white culture have faced and are facing a great change in our way of life. The time is soon coming when we will balance the ethics and attitudes of a life never lost and always strong, with the physical rules and barriers of the dominant white society. But before this balance can occur there must be a clearer understanding of where our strength lies.

Among Native Americans there has always been a strong distinct feeling about being Native American and living and acting as only Native Americans do. I don't have the words to describe this feeling adequately, but it lives and grows in every level of the existence of each individual; it's strong in the gut and lower back; it's strong in the heart and throat, drawing us towards each other, yet always making each an individual, separate and whole and it's strong in our spirit as we discover

support and protection all around us, and we develop a strong desire to learn, though we are not quite sure how or what to ask.

It's this feeling which is in me from being Native American, which I believe is the strength and source of our ethics and attitudes. From the beginning we have lived with our environment and our roles evolved as a result of that belief. There were those who provided specific things for specific, understood reasons. The roles of man, woman, mother and father were specified, understood and accepted. Contact and relations with some was encouraged while it was restricted and forbidden with others. All these things were done and accepted because of an understanding of the nature of humans who have a way of creating insecurities, jealousies, and conflicts with certain people more than others.

We have been forced to change this way of living and interacting with the people around us and as a result

we have lost the clarity and sense of purpose which we once had. This white culture presses so many things upon us and tries to force us to melt into their ideal to such an extent that who we are now is blurred and confused. Clearly we are not who we once were just as we are not who this dominant culture tries to make us be.

What we are and who we are is that feeling and spirit which makes us strong. It is that feeling which can only be understood on physical, emotional and spiritual levels, not intellectually. This feeling is us and is with us no matter where we live or what the rules are. As a people we know this, that's why we still are; but individually, each person must find and understand this feeling in him and herself. Only when we know ourselves in this way can we live with clarity and a sense of purpose. Only then can we live in balance.

Terry Janis is a staff member with the Division of Indian Work of the Greater Minneapolis Council of Churches. Reprinted from VISION ON THE WIND.



YES, PLEASE SEND MORE INFORMATION

- Please send me a free information packet about Indian concerns.
- Please send me the resources indicated on the right. My check for \$_____ is enclosed.
- I'd like to support LHRAA and receive VANGUARD each month; enclosed is my \$15 membership contribution.

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RESOURCES

+CHRISTIANS AND NATIVE AMERICAN CONCERNS IN THE LATE 20TH CENTURY. This study and resource guide for congregations provides an excellent introduction to Indian concerns. \$5.25 each.

+INDIAN CONCERNS SUNDAY: RESOURCES. This collection contains worship, education and extensive resource information. \$1.00 each.

+NATIVE AMERICAN AND PROUD. This four-page flyer, written from the perspective of Indian youth is an excellent resource for discussion. .50 cents each.

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