

Simnasho District Candidates Continued



Harold Culpus

I can't make promises because it is hard to accomplish what a person thinks he can do because in Council there are ten other members who each think

or see a matter a little different. There are no two people who look at one thing and feel or think the very same thoughts about it. Each person will see something just a little different.

If I am elected all I can really say is that I will do the best I can for all the people. I would try to protect the rights of tribal members who live off the reservation as well as those who are living on the reservation.

I have been on and off Tribal Council since 1959 and I always tried to do the best I could. I would continue with that same thought.

I have served on various committees—Fish and Wildlife, Housing, Alcoholism and Education. Today I am on the Fish and Wildlife committee, a committee that is of great importance because it exercises our treaty rights.

I would hope that all the voters will vote on the upcoming Tribal Council election.



Ray Moody

My name is Ray Moody more commonly known as "Captain." My Indian name is "Wa-Soom-a-nut." After graduating from Madras High School in 1979 I joined

the Marine Corps for four years achieving the rank of corporal and was honorably discharged in 1984. I am currently employed by the tribes and a participant in the Forestry Technician Trainee program I am 24 years of age and unmarried.

In accepting a nomination to run for tribal council as a representative of the Simnasho District, I have placed myself in the firing zone. I have the greatest respect for the men who serve as our Simnasho representative and have total trust and faith in the leadership they provide. If we, as a district, are to remain as strong it might be the time to begin the training of the younger men. I seek the knowledge that these men have acquired over many years of leading. With the proper training/tutoring I would become an investment in our future. I haven't the college education but what I've learned, from the

hard work and training from my younger days and the time spent in the military, is just as important. My tribal government experience began at the age of 17 when I served on the Tribal Education Committee. Instead of political promises I offer my ambition, honesty, and fairness to serve our district the best I can.

What I can offer are some insights into resources which we hold very dear to our hearts. In working as a forest technician, I have begun to see and understand the policies and management practices that we follow. Everything that is done in the forest affects the rest of our natural resources, so we must strive to meet the needs of both. If we are to leave anything for future generations we must insure that a healthy forest will be there.

In being a young person I face a different sort of

challenge; for we are now in a different period of time. There is high unemployment, a lack of quality education and training, housing problems and alcohol and drug abuse. We must see to it that every young person is given an equal opportunity to succeed. An education is only as effective as the person who has it in their grasp.

Honesty, hardwork and tradition are the beliefs in which I was raised and taught by my grandmothers and elders. Belonging to a close knit family, which has always helped one another with hardships, has taught me a lot about loyalty.

I cannot promise a quick and easy solution to the problems we face but using the appropriate resources that are available, should help to correct any situation we encounter.

I thank you for your time and also your confidence. Good luck to all.



Sal Sahme

My people, friends, and relatives: During the past two Simnasho District nominations I had been nominated. I chose to decline because I felt I needed more experience. Today I feel I'm ready to take on the challenge of these times of turmoil, change, and transition. I'm ready to act upon the dreams of my Grandfathers', those ancient and old dreams that we had: To be a free and self-determining people! I say this knowing full well that there is not going to be any easy way.

It is my intention to protect and preserve our Treaty rights, assuring that our unborn share the same benefits and privileges that we enjoy today. Those rights our Grandfathers preserved that were not given to us, but rights we granted.

During the nomination acceptance speeches, several of the nominees spoke to their fear and distrust of educated tribal members. In trying to understand this, I've tried to put myself in their place. We ask our children to attend the white mans' schools, accepting those good things offered rejecting the bad. We accept the work of the non-tribal members while trying to find every fault in the work of our own. The tribal member demonstrates the ability, the knowledge, and "know-how" to write, present and speak in our behalf, make difficult decisions that cause our people to be responsible and accountable for their actions, receives no gesture or word of thanks. We expect our children to know their lan-

guage, and spiritual beliefs are important. Those who speak to our traditions, are their words true to how they act and behave in our community? It has been said, "The more one speaks to their religion, the less one believes."

I believe that the young people who don't speak our language still reflect and carry the values, thinking, and lifestyles and character of their parents and grandparents who do speak the language. Our young must live in both the white mans' world and their own. We need to help our children feel their specialness. We must help them connect and bond with their oral/spoken history and traditions. We don't do this by giving them confusing and mixed messages about their education.

On the long term, we need to get out in front of our economic, health, and social problems. We can accomplish this through teaching our people how to get, and keep, a feeling of belonging in our community and connection to our spiritual beliefs and practices. We can be self-sufficient, not sick, and act and look in a way that shows we like ourselves. We can do this by offering our people good choice. Offering programs and services that don't take away their responsibilities, not rewarding people for bad behavior that hurts themselves and others. In the old days, what a person gave away, not what a person said, earned or received, was the measure of one's commitment to the people. If funds are not available and a program is worth saving, why not use volunteers to save it?

Communication, open, trusting talk between our leaders and the people is not happening. We say we respect the elderly and listen to their advice. Do they approve and disapprove actions and trends in our community that guide our spiritual and cultural growth as people? I say ask our elders to play a more important role in shaping our affairs, sharing the wisdom that they have with us. One thought, create a Council of Elders, but not at the expense of having them give up powwows, raffles, gambling, rummage sales, and those things they enjoy.

On the other extreme, how are we involving our future leaders? Are the

young being well prepared for the future? I believe we're starting to see some improvements. I suggest we continue the efforts our Education Department and Tribal Education Committee are using to prepare our students. Today, before tribal members can receive tribal funds to go away to school, they are first required to take tests to find out what their school strengths and weaknesses are. Once this is found, the next step is to help them build a plan that matches their education interests with their existing school strengths. If a student is weak in one or more areas, we ask that they take a class(es) locally. Once they've demonstrated school success, showing they can stand on their own, they are funded (with a percentage of their living costs their responsibility) so they can go away for school.

You may be thinking, "This sounds all good and well, but how will we know we're improving?" You recall in my accepting the nomination Monday night, if elected I pledged to talk openly and truthfully to you. To begin with, I will ask you to share your feelings about our problems and how to solve them. I will expect you to share how we can make things better for you and me, more important, for all our people. We'll own not only our problems, but, together we'll work to solve them.

The way we'll do this is through meetings in either my home, your home or the community buildings along with the regular District Council sessions. I pledge to make a quarterly report, giving you a track record of our accomplishments and the failures or mistakes, so we can learn from them.

I am a educated tribal member. The trials, the mistakes, and sacrifices along with my education and honors have made me a stronger and healthier

person. All of these things help me in my commitment to serving my people. When my father was alive he often told me, "Sonny don't be like me, get an education." Equally important are the spiritual teachings I received from my grandmother, elder aunts, and mother. Those "roots" are bonding with my past gave me the foundation of who I am today.

I would like to share the words of an elder American Indian Scholar, Rupert Costo:

"This is a moment of truth for the American Indian. . . A moment when we stand on the threshold of great change. We have it in our power to overcome the disaster of centuries, and to perform a miracle of change in favor of a better life for our people. Among us, traditionally, the scholars are the servants of the people. The "People" reign supreme, by virtue of their right to approve or disapprove actions in all areas of life, and by reason

of their prerogative to protect individual and Tribal rights. And so we say. . . let the people come for help to their own scholars. And let the scholars spend "Their very lives" and energies in the service of their people. I think that the true Indian values, however, persist. And I am proud to know this, and to know that my people still hold to their spiritual life and their love of their land. I believe in the deep and profound integrity of our people. I believe in that we Indians have more to offer this world than any other section of society today."

I believe this message applies to Tribal Council members as well.

My people, friends, and relatives, I've made my best case, I've done the best I can, I explained to you why I feel the way I do, and I hope that you will agree with me. I want to serve our people to help themselves. My intentions are decent and honorable.

Election Day
Thursday, April 3, 1986
Polls open 8 a.m. to 8 p.m.
Community Center
Absentee ballots can be picked up at the Vital Statistics office anytime prior to Election Day.