

Native Directions

Fall
2000

VOLUME
EIGHT
ISSUE
ONE

University of North Dakota

School of Communication

Native Media Center

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Editorial Group

Lynda Kenney, Director, Native Media Center
Lecturer, School of Communication
Holly A. Annis, Assistant Director, Native Media Center
Monique Vondall, UND student
Alva Irwin, UND student
Waylon Pretends Eagle, UND student
Greg Gagnon, Professor, Indian Studies
Lucy Ganje, Professor, School of Communication

Design & Layout

Lynda Kenney

Contributors

Lars Martinson, Vaughn Three Legs,
Itancan Win, Alva Irwin, Lynda Kenney,
Monique Vondall, Dana Trickey,
Heidi Jones, Richard Schmucker,
Tracy Vondall, Ellen Wilson,
Crystal Evans-Kipp, Tyler White,
Stephanie Nason, Richard Dawavendewa,
Kim Higgs, Tina King, Jerilynn Walette

Financial Support

UND Board of Student Publications (BOSP)
and the Native Media Center

Publisher

Native Media Center
P.O. Box 7169
Grand Forks, ND 58202

Special Thanks

Martin McNamee
and
Fine Print, Inc., of Grand Forks

Cover art by *Richard Dawavendewa*

The **Native Media Center**
is housed in
O'Kelly Hall, Room 231.
You can call us at
1.701.777.2478
or e-mail us at
nated@sage.und.nodak.edu



Our **hours of operation** are

Monday through Thursday,

9 a.m. to 4 p.m.

and Friday from

9 a.m. to 1 p.m.



**Everyone is welcome at the
Native Media Center.**

We work to improve media
coverage standards of Native people and issues.

Since American Indians make up only a small
portion of all media, it is crucial to produce and
manage information to protect and advance
minority rights and culture.



Native Directions

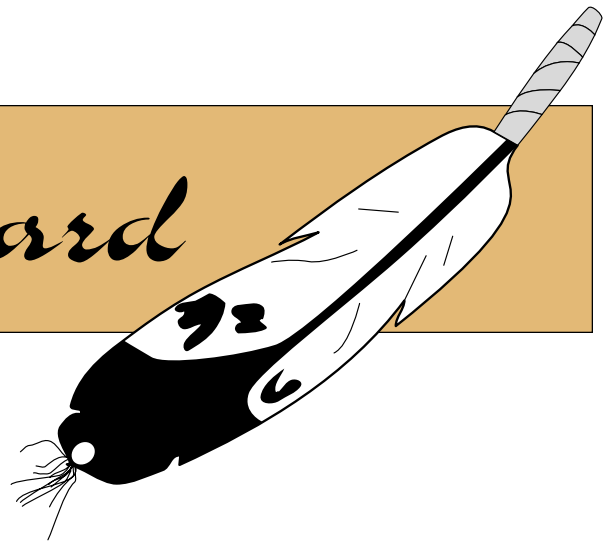
is an award-winning
publication produced by students majoring in a
variety of disciplines, but with a common goal: to
help make multiculturalism a growing reality by
promoting American Indian
perspectives, values and culture.

*Storytellers and artists are encouraged
to submit their work for publication.*

**VISIT our web site at
<http://www.und.edu/dept/nativemedia>**

*The opinions expressed by contributors to this
publication are not necessarily those of the
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Bulletin Board



Shame on You

There is a disturbing web site (www.ghv.org) called "Indian Guides and Princesses." It contains information about organizations that are similar to boy scouts, but uses terminology like, "medicine men, Indian princesses and Indian guides."

Apparently this organization is set up to help fathers and their daughters bond. They are organized through the YMCA.

Please check out their web site and then e-mail them with your opinions (qbswife@ix.netcom.com). Pass this information on and urge your friends to do the same.

Support from Wisconsin

This is for those of you who do not receive the *Grand Forks Herald*. This letter from Barbara Munson, who resides in Mosinee, Wisconsin, appeared in the "Mail bag" section on October 13, 2000. It is in reference to the "Walk for Change" protest event that occurred on UND campus October 6th.

"Words fail to describe the respect I hold for these three: Ann Barthel, Wastewi Young, Richard Schmucker ("Three arrests at protest", Page 1A, October 7, *GrandForksHerald*).

Their courage is breathless, their love amazing. The sacrifice they made for the dignity of future generations of Indian people is heartening and heartrending.

How awful the state of education that rejects real, live Indigenous students and holds onto a ludicrous, demeaning stereotype instead.

Wake up, UND. You have lost your reputation of educational excellence. You are teaching racism."

German Museum to exhibit Indian Artifacts

The State Historical Society of North Dakota is working closely with the Three Affiliated Tribes Museum and other facilities and individuals in preparation for the loaning of North Dakota artifacts to a German museum. The Linden Museum will open a major exhibition later this month about the history and culture of the Three Affiliated Tribes.

The Linden Museum in Stuttgart, Germany will feature a total of 84 artifacts from North Dakota, including 45 from the State Historical Society, 24 from the Three Affiliated Tribes Museum in New Town, 12 from private collections, two from Minot State University, and one from Fort Berthold Community College.

The exhibition will explore the story of the three Indian nations, from early history to modern times. Most of the objects from the State Historical Society's collections will help tell the story of the tribes' transition to reservation life, in the period from the 1860s to the 1920s.

The 45 artifacts from the Society's collections range from a deerskin blanket, quilled buckskin jacket, red silk cowboy scarf and a branding iron to ration tickets, Sunday School cards, an Indian police badge and pictographs of Indian villages, events and individuals.

The Linden Museum is the home of many artifacts that Prince Maximilian of Wied brought back from his journey along the Missouri River in the early 1830s, including a buffalo robe worn by the prominent Mandan chief, Four Bears. The museum, which opened in 1884, features fine arts and folk arts from throughout the world.

This international loan follows last year's very popular exhibition on Sitting Bull and the Lakota nation at the Hessian State Museum in Darmstadt, Germany, which featured 29 artifacts from the State Historical Society's collections. That exhibition, which ran from June 13 through October 17, 1999, drew more than five times the usual number of visitors to the Hessian State Museum, some 75,000 in all.

Myths about grants and loans

by Dana Trickey

American Scandinavian

Many of us are aware that there are numerous non-Native Americans who have misconceptions about the funding that Indians receive for education, healthcare, and other services on the University of North Dakota campus and elsewhere. As a non-Native person I have come across many situations in which other non-Native Americans are voicing misconstrued facts about the funding that Indian people receive. Some common myths that I have encountered are that Indians receive free federal money for college, and that Native American organizations, such as the University of North Dakota Indian Association (UNDIA), receive federal money or money from the University of North Dakota or Alumni Association.

I find it difficult to explain to these unaware people that Native American students on UND's Dakota campus do not receive free money from the Government. I recently encountered a non-Native student whom I will call student X who was under the impression that "all Indian students on the University of North Dakota campus receive free money from the government for college." I was puzzled by his belief and asked him to clarify what he was saying. He could only tell me that he had an "Indian friend" who was getting free money for college. I tried to explain to this student that any free money that Indian people received would be in the form of a grant, and grants are based on a person's income level.

It is possible that what he thought was free money, was really a scholarship or money from a loan program. Some scholarships are given to Indian students by the tribe they are a member of, based most often on Academic criteria, and this is the tribe's individual decision. According to Indian law 93-638, tribes contract from the Bureau of Indian Affairs to control the "Tribal Scholarship Funds" (Leigh D. Jeanotte). For example, the Turtle Mountain tribe may have 1,000 students apply for the scholarships they give out and only 300 or so may actually receive a scholarship, which proves there is not near as much money as some people think (Leigh D. Jeanotte). Since the scholarships are most often based on academic criteria, the tribes are very strict about the students receiving and maintaining good grades. In North Dakota, the "North Dakota Indian Scholarship" program, which is state funded, gives some scholarships. The merits that these scholarships are based on are grades (high school and college), community services, physical handicaps, and more.

In addition, some scholarships come from organizations like the American Indian College Fund which is similar to the United Negro College Fund (www.collegefund.org/main.shtm). The American Indian College Fund provides scholarships for Indian students in college. Their funding comes from corporations, foundations, and 100,000 individual Americans. They try to help all students, especially the "85 percent of tribal college students who are at or below the poverty level." Tribal colleges started the organization and they help students attending tribal colleges and non-tribal colleges.

The money that Indian students receive from loan programs is the same money that non-Natives receive. Many non-Natives

forget that a loan, whether it belongs to an Indian or a non-Indian, must be paid back.

I can only guess that what student X was talking about when he mentioned free money for Indians was a misunderstanding. He also may have developed his own theory about money Indian people receive for school based on a racist or stereotypical perspective. I say this because student X expressed that he was unhappy with the "free money that Indian people receive just for being Indian." He stated that he was upset because "he was paying for something that his ancestors did and that was in the past so he should not have to deal with it." My response to these statements is that Indians do not receive free money from the government. Whatever they do receive is "allotted to them by law," because treaties were signed and made law by Congress (Greg Gagnon). "Not many treaties have been fulfilled totally" by the federal government (Leigh D. Jeanotte).

Even when the situation is explained to unaware people, some still do not understand. This past weekend I met another non-Native student whom I will call student Y, who had her own views about the Native American students on campus. Student Y was very aggressive in her viewpoint, and she was very adamant about being right in her beliefs because she "had dated an Indian person, and owned an Eagle feather given to her by a medicine man." She said to me, "Indian people receive free money from the government to go to college and even more free money for whatever they want to spend it on." She said, "It's a welfare system that we're [white people] paying for." She wondered, "when it would all end." People like student Y frustrate me and I feel attacked when they try to tell me that I am wrong—even when I can show them the proof.

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www.collegefund.org/main.shtm. "North Dakota Indian Scholarship".
Dr. Greg Gagnon, Professor, Department of Indian Studies, UND.
Leigh D. Jeanotte, Director, Native American Programs, UND.

Chief Bear in the Cave

by Monique Vondall
Turtle Mountain Chippewa

Most people take life with a grain of salt, especially Native American people. Before letting it pass her by, however, UND student “Huck” Glancies plans on making the most out of life. Getting an education for this dedicated student is an important step in that directions.

Originally from a suburb of Dallas (Grand Prairie), Huck who is of French Canadian Native descent now lives in Larimore, commuting each day to campus so that she can attend classes. Although the Indian Studies/Theatre double major recognizes that she is not alone in her commute, she sees many obstacles for people like herself, which has led her to be an experienced traveler, and, more importantly, a budding artist.

Huck began carving sticks as a young child. “Whittling, we call it in Texas,” she said with a smile.

Later in life somebody noticed her interest and showed her gouges that she later used to “dig into” the materials she carved.

“The more I did it, the more I enjoyed digging in,” she said.

While she worked at a local YMCA as a life-guard, Huck began to sneak in carving tools and materials and, between watching the swimmers, she worked on her carvings. Soon, some of the YMCA regulars took notice and started bringing in tools and materials for her to use.

Once, she said, a man brought in a 6-foot piece of Redwood. “It was the funniest thing to see this man carrying a big hunk of wood around the YMCA,” she said.

Years later, after traveling throughout the United States and landing in New Jersey, she met famous stone carver Duffy Wilson at the Queens County Farm in Queens, New York.

Wilson took the time to talk with Huck and teach her some of his carving knowledge. Soon, she had learned a great deal of knowledge from Wilson and, after some time, she became quite a “whittler.”

Not long after that, Huck entered the Army. While she was in the Army, a friend gave her an incredible gift: a box with four large stones in it. One of the stones was alabaster, which she soon envisioned to be her prize creation, “Chief Bear in a Cave.”

“It comes from a children’s story,” Huck explained.

The Native American fable says that a boy came upon a wounded bear cub in the woods and



took care of it, nursing it back to health. After quite a while, the cub was ready to live on its own and the boy’s elder told him to take it back into the woods or something bad might happen. The elder said that wild things were not meant to live with people. The boy listened and took the cub into the wild and found it a cave.

Later, however, the boy realized that the cub was unable to care for itself because it was domesticated. Everyday the boy had to go into the woods and bring food to the cub because it didn’t know how to care for itself.

“The moral of the story: ‘Don’t take wild things in or you have the burden to take care of them,’” Huck explained.

The Army led Huck to Korea, where she met another Native American person who was working on the base. He and his wife soon befriended Huck and she gave him one of the other stone pieces.

Since she is curious about her family history, and hopes to find family members who will help her with her identity, Huck decided to attend school in North Dakota. After completing courses at the Devils Lake campus last fall, she transferred to UND.

Most of her work comes to her as she begins carving, Huck said. In the case of “Chief Bear in the Cave,” Huck saw the headdress of the chief before anything else. The stone spoke to her and she answered by shaping it into what it already was—a beautiful work of art.

Huck is currently working on a short play for theatre class. She hopes to learn to direct plays and films that deal with Native American issues.

If they took the Rez away, would you stay?

by Alva Irwin

Ft. Berthold Hidatsa

Any map of North Dakota, South Dakota, Minnesota, Montana, or even the United States, illustrates small, shaded areas of land. To many Native people, these marks on the map represent home—the reservation (Rez).

Native American reservations are full of familiar sights and sounds to those who live there. Stores have names like: LaDots, Wolffs, Jollies, Bells, and The Wreck. Roads on the Rez are named Jackrabbit, Duck Lake Road, and Number 8 (which, by the way, has a 1949 song written about it). There are housing areas with names like Plantation, McFlats, Track, Boarding School, The Village, Sesame Street, Turtleville, Barnsville, and The Bronx. Reference to directions—North, South, East, West—are rarely used because there are landmarks named The Old House, Snob Hill, Black Tongue Hill, Cherry Hill, Bungee Corner, Batosh Hill, or Sugar Point that serve residents well.

The Rez is also a place where slang words are commonplace: doo-wah-lay, chun, ennit, and the ever popular and probably famous... “ayyye.” This is not to be confused with the Canadian “aye.” The Native American “ayyye is” much longer, more drawn out.

The delicious aroma of frybread, bangs, or gullet frying or baking fills the ordinary Rez home. Unfortunately, when one lives off of the reservation, the smell of bread frying or baking is missed. You have to attend a Native American activity on campus or in town where frybread or bangs is on the menu, or luck out and have a friend who knows how to make gullet. On the Rez, a dinner of deer meat, walleye, or pheasant is welcome when someone in the family has returned from hunting or fishing.

The Rez is where cough syrup and Tylenol are available for whatever ails you. This is a place where you feel lucky because a relative has landed a position on the Tribal Council. You might complain about all the expensive trips the Council members take and how they probably spend too much money, but it is the Council that you go to when you need help. Politics are politics, on and off of the Rez.

The residents of a Rez help each other out in emergency situations because more than likely everyone knows you or your family. The person in need does not have to fill out an application for assistance—they are simply asked, “Who is your mother or father or who are your grandparents?”

The Rez is a place without homeless people because families will fit the homeless relative or family into a small, two-bedroom house if they have to.

The Reservation Back Street Boy’s don’t have a million dollar recording contract, but sometimes if you listen really close, you can hear them singing late at night or early in the morning for free. They are well-known in the communities where they live and hang out together.

Those small, shaded areas on maps—reservations—are where Native Americans feel the most comfortable. The Rez is a place where everyone accepts you for who you are. There are no racially-motivated whippers or stares. The Rez is a place where you can let your guard down and be yourself. Elders are proud of you when you come back from college—whether you graduated or not. There is respect and understanding for each other and our culture. This is a good thing about the Rez.

The Rez has its good points and its bad points, just like any other place. Native people survive and deal with the problems the best they can. Sometimes tribal members who are living off of the reservation forget about the good things on the Rez—family connections. This is mostly because of the media’s representation of Native people. Almost everything that is written or said about reservations is negative. I am tired of hearing about the high unemployment rates and high alcoholism rates. I don’t deny that these problems exist, I just wish that the media would convey the positive things as much as they shout about the negative things.

I think it is a good thing to be proud of your Rez because that is your home. Our Native ancestors fought, suffered, and died in battle for this land that we live on and for our future families. I don’t believe we should take it for granted.

Leaving the Rez and going to college is important for tribal members. Education is significant in that it will help us to keep the land that we have and help to extend the existing land boundaries. In fact, some reservations have already succeeded in expanding their land base. Those individuals who worked so diligently to accomplish this are true “Warriors.” They have learned to fight smart to make sure that their land is not taken away from them.

What if one morning you woke up to discover that someone decided your Rez would no longer exist. No more hospitals, clinics, schools, Tribal Councils, businesses, housing or land. All of a sudden your home was gone. Where would your family go? What would you do? I asked my nephew, who prefers to live on the Rez, if he ever thought about leaving and he replied, “No. Someone has to stay here and watch the fort.”

Homeland paints a true picture

by Tracy Vondall

Turtle Mountain Chippewa

Every now and then an authentic documentary breaks the Hollywood and textbook tradition of portraying Native Americans in unnatural settings.

Homeland, which airs on PBS in November, has just joined the ranks of films like *Dances with Wolves* and *Smoke Signals* in breaking that mold.

Set on the beautiful land within Shannon County, traditionally the poorest county in the United States, the film follows the dreams of four different Lakota families residing on the Pine Ridge Indian Reservation in South Dakota. The incredible circumstances of each family sets the pace for the film.

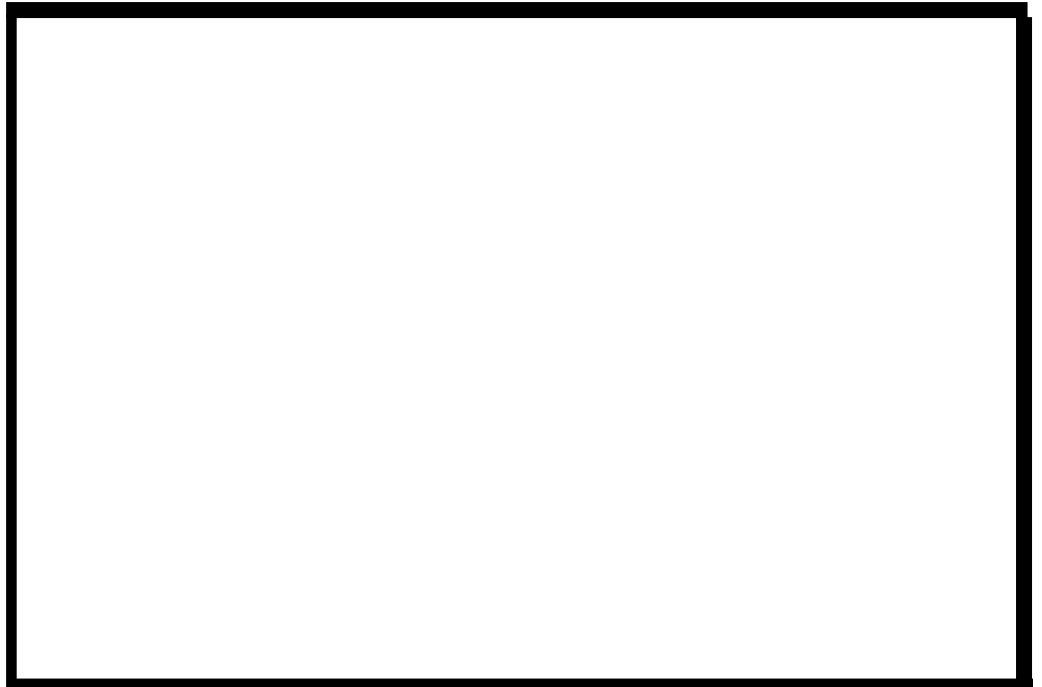
For these families, the comfort of owning their own homes are not clear realities. For some, like Rita and Michael Little Boy and their seven children, this is a dream. Throughout the course of the film the Little Boys are seen moving from their one-room house to the first home offered by the Walking Shield Program, a program funded by Phil Stevens. The program, with the help of military bases throughout the United States (in this case the home comes from the Grand Forks Air Force Base), provides adequate housing for families living on Indian reservations.

The Little Boys, however, are the luckier of the four families. Thurman Horse, a single parent of four children, works hard by selling his artwork so that he can keep his family together. His struggle and move from the reservation to Rapid City, SD, then back to the reservation and, finally ending up alone in Sacramento, is one of horrific realism. Thurman has to return the children to their mother in order to survive in mainstream society.

The matriarchal heroine of the documentary is Doris Eagle. Doris struggles to take care of her seven grandchildren and her true story is one of unconditional love and understanding. Relating to Doris is easy from a Native American perspective. She

can be found in just about any household in nearly any family on any reservation.

She also has a shared dream: to move on to a piece of land left to her by her mother. Spending time with Doris and her family is an inspiration in togetherness, generosity and faith.



White Mouse Family (Marian, Wilbur, Felicia, Andrew, Catherine) and a neighborhood friend (Carlos Reynosa)

The amazing spirit of the White Mouse family, likewise, is a perfect depiction of Native American humor. Marian White Mouse believes that freedom begins by living on one's own land—it means being self-sufficient and living closer to the earth. Pride and humility, however, are her enemies and Marian's plight, along with most of the other families' in the film, are overshadowed by need.

The film is produced by The Independent Television Service. Produced and masterfully directed by Jilann Spitzmiller and Hank Rogerson of Philomath Films, the documentary embraces and captures the simplistic beauty of the lifestyles and struggles of these people. Children are an important theme and the film captures beautiful footage of inspirational moments with the children of these families and throughout the community.

Another highlight of the film is that the music is unmistakably appropriate. Keith Secola, an Anishinabe better known for the single "Indian Cars," sings another of his singles, "Fry Bread." The Indigo Girls, and Ulali are all featured musicians.

The film is a must see by anyone who has left the reservation, still lives on a reservation, hopes to visit a reservation and has never heard of a reservation. An appreciation for daily life that is otherwise taken for granted will fill the hearts and minds of the audience of this film.

Preserving

Native languages

by Crystal Evans-Kipp

Blackfeet

Native Americans throughout the United States are striving to preserve their Native languages. Language Immersion schools and many Native American tribes have started programs. "Linguists studying Native languages estimate there are maybe fifty years left before all Native languages are completely gone if they continue to dissipate at the rate they have over the past one hundred years," (Moore, 1999). This loss of language was deliberate in the United States governments' intense assimilation campaigns of the first half of the 20th century. Preserving Native languages is one way to save the Native American people. Sovereignty resides in a peoples' language and language is a crucial key to cultural identity.

One of the first language immersion schools to be started was in Hawaii. "In 1984 a survey showed that less than thirty children under the age of 12 could speak Hawaiian, (Donaghy, 1998)." A large group of educators got together to change the education process for Hawaiian children. The creation of these educators was the "Language Neat" immersion schools, which promote the Native Hawaiian language. They started out with only two language immersion schools, and by 1998 there were eleven. "Immersion schools have now been started at sixteen locations throughout the islands and are attended by 1600 students," (Montana, 1999).

The children who attend the Hawaiian immersion schools

receive their education from preschool through the twelfth grade almost entirely utilizing the Native Hawaiian language. "English is introduced in the fifth grade and it is taught as a foreign language," (Donaghy, 1998). The committee that started these schools is now in the process of creating computer programs in Hawaiian and incorporating the Hawaiian language into already existing programs. Many other Native American tribes have found a major example in the Hawaiian school system which now has an enrollment of 2000 fluent Hawaiian speakers, (Renewing our peoples' language, 2000). The language preservation efforts of the Hawaiian people are a great model for other nations.

The Blackfeet of Montana have a very new and ingenious way of educating their children. The Blackfeet Immersion schools are relatively new on the Blackfeet reservation. "The Cuts Wood and Moccasin Flat Schools are part of an ambitious project spearheaded by the non-profit Piegan Institute, founded in late 1987 by tribal members Darrell Robes Kipp and Dorthy Still Smoking," (Selden, 2000). A third school, Lost Child, is under construction and will open in the fall of 2000.

Children start attending these schools when they are two years old and continue through the eighth grade. They are encouraged to think and speak in their Native tongue, Blackfeet. The schools have a capacity of fifty students, and both schools have been full since the second year of operation.

The Piegan Institute hopes to continue to build schools to increase the enrollment until they no longer have a waiting list.

The Blackfeet Immersion Schools are fully accredited. It is very important to note that they have not solicited any federal or state money for the schools. For each child there is tuition of one hundred dollars a month. If the parents or grandparents are unable to pay this amount, they are asked to pay what they can. For the remaining tuition, outside sources are found. Community members and businesses are recruited to sponsor the children, which makes it possible for them to attend the immersion schools if their families cannot afford it.

To make the immersion process more successful, the Piegan Institute requires parental involvement. "Parents must come to the schools a minimum of three hours a week so they can improve their language skills," (Selden, 2000). Parents are encouraged to spend as much time at the schools as possible, but they must meet their three-hour requirement. Parents who do not meet the requirement are encouraged to withdraw their child and enroll them in public school. The Peigan Institute tries very hard to ensure that this does not happen, so they are extremely flexible when working with parents and grandparents.

The immersion schools have a very strict attendance policy and any absence for any amount of time is not encouraged. Children and their families are encouraged to stay with the immersion school,

and those children who leave to attend public school are not welcomed back. "Once a child leaves, they cannot come back if their parents doubt the program's effectiveness," (Kipp, 2000, p13). The Piegan Institute is not trying to exclude children, so if they leave for a short time on a temporary basis they may be allowed to return.

"I know that if parents lose faith in the program, it is because someone is debating them and bringing doubt into their minds," (Kipp, 2000, p13). Many people see the immersion schools as a haven for the Blackfeet culture, but not everyone feels this way. Many of the elders who attended the early schools on the reservation believe that the immersion schools are a bad idea, that the program will only cause the children more problems in the future. This is why the three-hour parental involvement is so important. It helps the parents stay informed and the Piegan Institute is there to help with any problems they might be encountering.

One of the biggest challenges for the Piegan Institute is making an old language fit into modern times. The other problem is finding teachers who can speak Blackfeet or who are willing to learn. The Blackfeet language has many words, but it does not have words

for many modern things like computers, microwave ovens, and countless other staples of our time. "We don't allow slang or short cuts; we teach the heritage language forms," (Kipp, 2000, p3). At the immersion schools the children are required to speak very high standard, high-caliber Blackfeet.

The Piegan Institute has a very challenging time attempting to make the Blackfeet language fit into today's society. They use traditional Blackfeet words to describe things of today whenever possible, but this is not always possible. "In most cases, tribal elders and others are consulted before the new words and phrases are put into common usage," (Selden, 2000). This is not done often because the Blackfeet language has many rules and the syntax is very complex. When new words are needed, the Piegan Institute is very careful to consult with the elders before the new word is even spoken.

The Piegan Institute started out with one school and twenty-eight students. They now have three schools and about two hundred students. All three schools have a one to seven ratio of teachers to students. The students who attend the immersion schools get a lot of individual attention and plenty of help. The first class that started at

the Blackfeet immersion school will graduate in 2003.

The immersion school students are encouraged to look into high profile preparatory schools to attend after they graduate. Today the Piegan Institute is only equipped to keep the children through the eighth grade. Another goal for the Institute is to build their own preparatory school on the Blackfeet reservation. With an immersion preparatory school, children will be able to continue their education in the immersion schools after they graduate from the eighth grade. The Piegan This parental involvement assures that the training is incorporated in meaningful ways into the children's daily lives.

The Arapaho tribe from Wyoming has also started two language immersion preschools. "It is estimated that only one to two percent of Arapaho children living on the reservation can speak their own language," (Svan, 1996). The preschool immersion classes are located at St. Michael's Mission and at Arapahoe. These immersion schools are attempting to reverse the ongoing loss of culture and identity by teaching Arapaho children how to speak their own language. No English is spoken once the children are inside of the preschool, (Svan, 1997). St. Michael's Mission has enough

Continued on page 8

Preserving Native languages

Continued from page 7

Institute and the immersion schools have been a great accomplishment in the education of the Blackfeet.

The Cherokee Nation has also started a language immersion program that begins in preschool. "Preschool children are being taught the Cherokee language and will continue in this program until they graduate from high school, (Moore, 1999). The Cherokee Immersion school also requires parental and community involvement. As more people participate in and support the program, the success of the program will continue to grow. The Cherokee are hoping that this new immersion school will help revitalize the Cherokee language.

On the Fort Peck Reservation in northeastern Montana, two new immersion preschools were opened in January of 1998. This preschool language immersion program is a three-year program, (Fort Peck combines, 1998). These schools teach about twelve children at a time and children can start the program when they are three years old. These schools have a very unique mission, they are teaching children who are from two different cultures, Nakota and Dakota. "One unusual aspect of the program is that one or both parents of each child must enroll for related study under this Fort Peck Community College program, (Fort Peck combines, 1998). This parental involvement assures that the training is incorporated in

room for fifteen children and the school at Arapahoe can accommodate twenty children.

The Salish and Kootenai tribes from the Flathead Reservation in northwestern Montana have started language immersion camps. These language immersion camps are conducted each year. The Kootenai tribe estimates that they have only twenty fluent speakers and fifty moderate speakers, (Save the language, 1999). The Kootenai language is between decline and obsolescence, the Salish language is not at such a high risk of disappearing, but it is in decline.

The Navajo tribe also has started to preserve their language with a language immersion camp that started in 1998. "The main goal is to introduce students back to the Navajo language," (Cashio-Kauchick, 1999). The Navajo language camps are open to all students in kindergarten through the twelfth grade. "Because Navajo society is based on oral tradition, the main curriculum is oral-based communication," (Cashio-Kauchick, 1999). One of the major aspects of the Navajo language immersion camps is the introduction of the children to their pasts, their ancestors, and their cultural traditions.

There are many Native language preservation programs all over the United States. Many of the Native Americans have decided to take the education of their children

into their own hands. The language immersion programs and schools are very successful. Most people see them as a way of preserving the culture of their people. By learning the Native languages children are learning about themselves, their families, and their tribe. The future of our children should consist of many languages, with English as a second language, a foreign language.

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Think

by Tyler White
Hidatsa
from the
Mandan/Hidatsa/Arikara Nation

I've seen so much in my sixteen years.
I've had to deal with others' fears.
You look down and see a child you want to show-up.
You glanced at the one who seemed oh-so-low up.
To the point where I release the flood gates.
It's not your fault? It's not mine. Maybe fate's.
I let little you hear a pinch of me.
And that's as much as you can see.
I'm more, more than you can contain.
Sustain, always hold me in vain.
If you don't want to see, how can you get any blinder?
If you don't accept me, how will I be any kinder?
You've got a decade headstart.
And I've already caught up.
You thought you were so smart.
But I've already thought up.
Most of the S##t that you embrace.
In my mind, it's lower case.
You've met your master, now sit back down!
I'm still no king, I deserve no crown.
I am your equal, as you are mine.
If you truly think about it, these words will shine.

by Ellen L. Wilson
Mandan-Hidatsa

Youth & Alcohol

The American Indian population is one of the smallest and youngest ethnic populations. Native American youth are our people's future. We are looking at losing our most precious resource, the youth and their future. If we continue to let alcohol have its way with our youth, what kind of future are we going to have for the next generations of Indian people?

According to the United States Indian Health statistics, Native Americans are generally healthier than in the past. Even so, the greatest health problem in many Native communities is the abuse of alcohol and other substances, especially among their youth. Without question, the single most disturbing statistic is that 75% of all Native American deaths can be directly or indirectly linked to alcohol (Young, 1988). Alcohol is a factor in approximately 80% of all Native American youth suicides and 90% of all homicides (Young, LaPlante, & Robbins, 1987).

Alcohol use, abuse, and dependence are recognized as significant mental health problems for adolescents in the United States (Gans and Blyth, 1990; Takaniski, 1993). These problems are particularly serious among Native American youth. They are more likely than their non-Native peers to use a wide variety of substances, but it all begins with alcohol. They begin to use drugs at a younger age, and continue using them after first exposure. Eventually they move onto "heavier" drugs, and use alcohol and drugs in combination with one another.

The accessibility to having the first drink is closer than one might imagine. Usually it starts with an older cousin/relative, who has already his or her own first drink and is looking for the next one. However, they can't do it on their own yet, so they will try to persuade a younger relative to join them. If the youth is pressured and takes the first drink, this makes them guilty and therefore cannot tell on the one doing the pressuring. Some of the explanations emphasize that drug or alcohol abuse is a reaction to feelings of powerlessness (McClelland, Davis, Wanner & Kalin, 1996), peer influence and pressures (Oetting & Beauvais, 1997).

It is a cycle that continues and the dangerous part is that it is being targeted at even younger youth's between the ages of 9 - 13. The National Institute on Alcoholism (1990) statistics indicated that 73% of the

white non-Hispanic students in grades 7 to 12 have used alcohol and that 11% use alcohol more frequently. In a national sample, Oetting, Goldstein, and colleagues (1990) found that 78% of Native American youth in grades 7 through 12 have tried alcohol, with 61% reporting use in the 2 months preceding the survey. In another survey, Oetting, Edwards, Goldstein, and Garcia-Mason (1990) found that 89% of Native American youth had used alcohol before and that 2% reported using alcohol heavily.

It is popular to blame adolescent substance abuse on peer pressure and/or availability of alcohol and other drugs. While these factors do contribute to the problem, adolescents are also greatly influenced by their parent/guardian attitudes, behaviors, values and teachings. This is not to say that parents are responsible for their behavior, but they do have to acknowledge that family history and dynamics play a major role in the development of chemical dependence in adolescent's and, often, in their resistance to treatment.

Substance abuse is an intergenerational problem; it occurs in families' generation to generation. It is commonly heard that Native Americans are inherently vulnerable to the abuse of alcohol and other drugs. In the early 1970's, this "firewater" theory gained some scientific support when Fenna, Mix, Schaefer, and Gilbert (1971) found that whites metabolized alcohol at a significantly faster rate than did Native Americans. Leiber (1982) criticized this study on methodological grounds, however, and Bennion and Li (1986) found in a subsequent study that the mean rates of alcohol metabolism for whites and Native Americans were virtually identical.

Another popular explanation of the high prevalence of substance abuse among Native Americans is the sociocultural theory of anomie. According to this theory, Native Americans are "mourning the loss of a historical tradition and reacting to the stresses of acculturation, including the high demand to integrate and identify with mainstream society," (Lewis, 1982, p. 319). Historical events such as the forced relocation

of tribes, the breakup of families, the constant harassment from settlers and soldiers, and the failure of the reservation system to provide a well-defined set of social rules, it is argued, resulted in the disintegration of Native American cultures and fostered a state of anomie.

It is thought that many Native Americans now attempt to assert their "Indianness" through drinking and drunkenness. There are at least four types of Native American drinking patterns: abstinence, social drinking, recreational drinking, and anxiety drinking. Abstinence is most commonly found among Native American women and adults over 30 years of age. It is found that far more Native American adults stop drinking than do most non-Native American adults (May, 1982). The tragedy, as May (1982) indicates is that too many Native American youth do not live long enough to change their drinking style.

Native American social drinking is similar to social drinking within the dominant culture in that it promotes group cohesion. Drinking is viewed as a gesture of friendship, and declining an offer of a drink is considered a faux pas. This is especially true for youth because his or her peers judge them. The composition of Native drinking groups mirrors the cultural emphasis placed on the maintenance of warm and stable interpersonal relationships and the preservation of the universal harmony ethic (Heath, 1974).

Like social drinking, recreational drinking fosters social cohesion, but it differs in terms of the volume, speed, and duration of the alcohol consumption. Typically, a group consumes a large amount of alcohol quickly. This can be attributed to curfews, amount of alcohol and people present at party. The drinking is sporadic, and is marked by longer periods of abstinence between each binge.

This pattern increases the probability for arrest, injury, or accidental deaths. It has been researched that Native American youth that are raised by alcoholic parents showed more problems in school, delinquency, and fighting was common among the youth. The parents are more likely not to live by society's rules; discipline is inconsistent, and their children become confused and unable to predict parental behavior.

A high percentage of youth had difficulties in developing relationships with peers. They are at an increased risk for developing social and emotional problems, and are twice as likely to develop alcohol-related problems as are the children of non-alcoholics (Bosma, 1975; Goodwin, et al., 1973). Even when the alcoholic parent(s) stops drinking, the child does not

recover spontaneously. They do not give up their coping roles and have stated that the family home life did not become significantly better when the parent (s) have discontinued their alcohol use.

Reservations that allow alcohol within their boundaries, tribal casino's, and other outside influences are factor's that affect the youth's parental or guardian care. When parent/guardians are out of the home because of jobs, school or other activities and their focus is not on the youth, the youth are taking advantage of the situation and doing as they please.

This poses many problems with conventional intervention approaches. Counseling and psychotherapeutic techniques with Native Americans of all ages are filled with numerous complications. The techniques are built on a model heavily influenced by the wisdom and experiences of North American academicians and practitioners, who gained their knowledge from books and training with the dominant society rather than directly working with Native American clients.

Self-disclosure, talking about personal feelings, fears, and anxieties, are things that are not easily shared with outsiders. Keeping appointments with their counselor's just to 'talk things out' has been a problem for many Native Americans. This can be attributed to modeling of the older generation before them. It was considered "weak" to go to a stranger and pour out your problems or families problems. Therefore, it is important to educate the Native American youth early that talking out his or her problems is not a sign of weakness but a strength, it shows courage to ask for help when you need it.

As a potential addictions counselor, I found that working with my own relatives who are in the at-risk ages of 9 through 16 to be similar to the literature in prevention strategies for Native American youth. Many of their parents have full-time jobs and are home in the evenings, and yet it has still been possible for them to mislead some of their parents and engage in the destructive pattern of alcohol abuse.

The methods and approaches are organized in such a way that they can be used by Native American youth and conducted by Native paraprofessionals, teachers, counselors and parents. The methods center on providing information intended to change knowledge and attitudes, assist with problem solving skills, and provide opportunities to formulate and use coping statements. The methods also promote organizing supportive "peer groups" and social networks.

Continued on page 12

Youth & Alcohol

Continued from page 11

This can be accomplished by training the paraprofessionals, teachers, counselors and parents and other supportive adults to learn to create a nonjudgmental atmosphere in which youth feel comfortable discussing their personal experiences and are able to ask questions about drug and alcohol without fear of being reprimanded or criticized.

To help the Native youth engage in positive problem solving tactics, the adult supporters need to practice problem-solving on themselves and then teach the youth. They learn to give praise and provide feedback and give suggestions when needed (Trimble, 1988). To be able to work with the youth, it is imperative that the adult's who are committed to working youth in maintaining their sobriety and abstaining from alcohol, they should also be on the wagon. To a youth, when an adult tells them one thing but does the complete opposite, nothing is gained.

In any discussion of substance use rates among Native American youth, it is important to avoid stereotyping. Trimble (1977), discussing research on Native American personality, wrote: "results did little to provide a base for program development or problem solving, findings were typically cast into non-Native theoretical frameworks and did not include Native interpretation of outcomes;" and "...methodology and procedures approached research questions from perspectives foreign to respondents, tending to restrict elaboration within the native view... most of the findings focused on negative outcomes (e.g. drug addiction, alcoholism, suicide, dropouts, etc.) Few studies addressed the positive competent Indian adolescent. . .if research on American Indians is to continue, accuracy of content from a Native viewpoint should guide efforts"(pp. 161-162).

While correlates of use among Native American early adolescents almost certainly include issues of acculturation, isolation, family and peer modeling, normative behavior patterns regarding certain substances are considered by some as previews to more serious substance abuse. There is still much to do be

done toward the development of a more thorough model of the history of substance use, abuse, and habituation among the Native American population.

Ethical issues involved in the use of assessment tools to identify youth at high risk for substance use and abuse remain to be addressed. Certainly negative labeling may result to the extent that youth are selected for differential intervention solely on the basis of a predictive instrument. Particularly teachers will look at the youth's home life, grades, social skills, and every day behavior as indicators for at-risk youth.

This is especially important among Native American youth, many of which must deal with issues of cultural scapegoating at an early age. This data does not represent all Native youth. Because of the vast number of tribes and geographical locations of each, they must be independently assessed for accurate measures. It is imperative that all options be weighed for the future of coming generations of all Native people. Gowits.

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Soaring Eagle sculpture dedicated

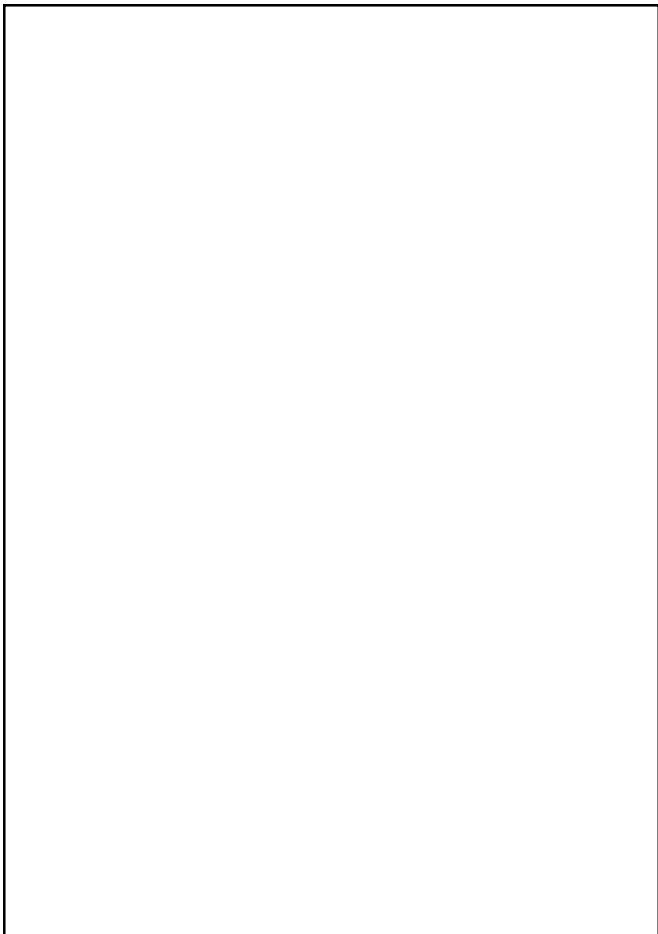


Photo by Heidi Jones

Bennett Brien stands near the Eagle sculpture at its dedication on Friday, October 6th, in the mall area behind the Chester Fritz Library.

A new sculpture was dedicated Friday, October 6, in the University Mall behind the Chester Fritz Library. The soaring Eagle sculpture is a gift to UND students from **Col. Eugene E. Myers, '36, '38**. A native of Grand Forks, Myers currently resides in Palm Beach, Fla. Serving as a high-ranking officer in the U.S. military and in leadership roles at several major galleries and universities, Col. Myers has a great understanding and appreciation for art. He has provided major financial support for art and art education at UND for many years and has purchased significant volumes for the art education collection at the Chester Fritz Library.

The almost 18-foot tall sculpture weighs 1,020 pounds, and the Eagle's wingspan is more than 12 feet long. It depicts the personal and educational growth students experience during their journey through college.

- The Eagle represents the search for knowledge, truth and wisdom.
- The tree represents family, change and growth through life.
- The limbs represent the many different paths with can be taken.
- The base symbolized UND as a starting point – a foundation for life and success.

The sculptor is **Bennett Brien, '84, '88**. A native of Belcourt, N.D., Brien is experienced in several mediums, ranging from acrylic to various metals. Brien is well recognized in the northern states and is best known for two sculptures, a buffalo and an Arabian horse, located on the state capitol grounds in Bismarck.

—Information courtesy of University Relations



Truth

by **Stephanie Nason**

Leech Lake Ojibwe

Through misconceptions
And crimes untold
Through time and revelations
True passions unfold

The truth is sought
It has been said
Through the eyes of the innocent
And the stories of the dead

To what we know
And from what we hear
Respect and compassion for all
True and sincere

What is the point
Of all that we see
Where do we go
And how are we free

Our mother speaks softly
For all to hear
The 7th generation
Protectors of our mother
Proud and without fear

What Is Sacred?

by Inyan Hoksila - Vaughn Three Legs

Hunkpapa Lakota / Siha Sapa

The People: Black, Red, Yellow and White; the earth, our elderly, our children, our women, pipe keepers, sun dancers, singers, all our relations.

What Is Sacred?

Places: Our Tipi - Home, Inipi - purification lodge, Bear Butte, Grey Horn Butte, Hesapa - Black Hills, Sun Dance Grounds, Pow Wow Grounds, Unci Maka - Grandmother Earth.

What Is Sacred?

Things: Our sacred stones - Tunkasila, Canumpa - the pipe, medicine plants, trees, fire, water, sun, wind, eagle feathers, buffalo, all animals.

~I Am Sacred~

I am sacred because of the many people in my life, all my relations, friends, pipe keepers, sun dancers and singers.

I Am Sacred

I am sacred because of many places I visit, as a Ikce Wicasa - common man, walking on Unci Maka - Grandmother Earth.

I Am Sacred

I am sacred because of the many things I'm responsible for as a Lakota.

I Am Sacred

I am sacred because of the air I breathe.
I am sacred because of my beating heart.

I Am Sacred!

In reflection to the Oceti Sakowin - Seven Council Fires, Wakpala, South Dakota, May 17, 2000

The Truth

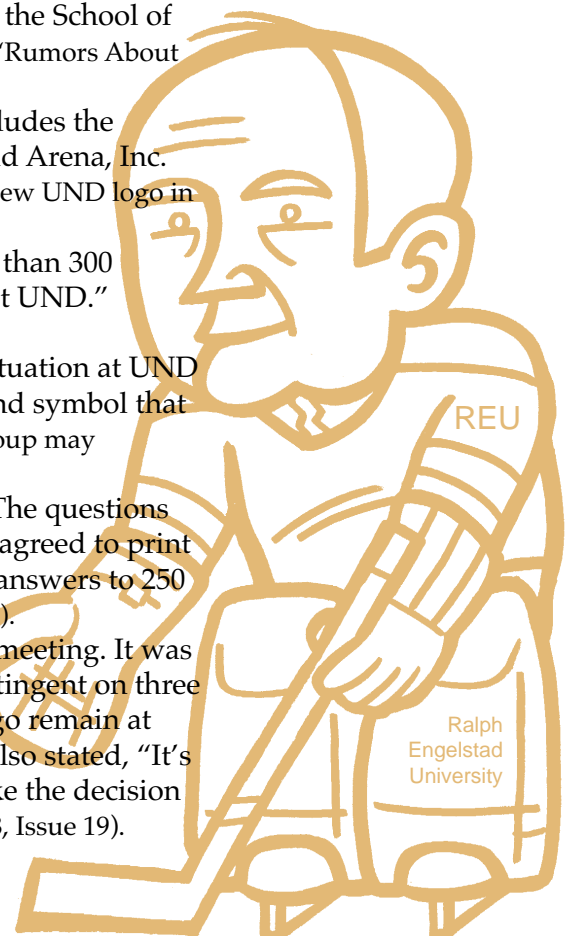
...as I see it, hear it & read it

by Itancan Win

Itazipco/Mniconjou Lakota

Did you know?

- UND Fraternity, Sigma Alpha Epsilon (SAE) erected a “tipi” decorated with what they thought to be Native symbols. The “tipi” was erected for “Camp Week,” a week in which fraternity members set up tents and sleep in them for a week to raise money for charity. The “tipi” was taken down and the president of the fraternity later apologized (Grand Forks Herald, “Race Issues:...” 10-6-00).
- Sigma Alpha Epsilon hosted a cowboy theme party where several members of the fraternity dressed up as “Indians.” A Native student stopped to take a picture of the fraternity members, when a person dressed up as a cowboy drew his toy gun and pointed it at the student, who was with her six month old child at the time. SAE president said they didn’t throw the party to hurt Indian people (Grand Forks Herald, “Race Issues:...” 10-6-00. Dakota Student, “A Walk for Change...?” V118, Issue 10).
- Three UND students were arrested at the “Walk for Change,” sponsored by the UND Campus Committee for Human Rights. The students sat in the east bound lane of University Avenue blocking traffic and refusing to move. They were arrested and charged with disorderly conduct. One of the students stated, “...I don’t have 100 million dollars to get people’s attention, but I can park my body in front of traffic.” It is reported that the arrests were likely the first associated with a UND campus protest since the early 1970s (Grand Forks Herald, “3 arrests at protest,” 10-7-00; Dakota Student, “Protestors take to the Streets,” V118, Issue 11).
- The powers that be at the Ralph Engelstad Arena are using the new UND logo (the one that isn’t supposed to be used) on their website, brochures and t-shirts without permission from the University. How can that be? Well, as the Dean of the School of Law said, “It’s only illegal if we choose to enforce it.” (Dakota Student, “Rumors About Logo...” V118, Issue 12).
- The Ralph Engelstad Arena brochure advertises season tickets and includes the company’s web site and phone number 877-91-SIOUX. Ralph Engelstad Arena, Inc. can be reached on campus by dialing 77SIOUX (Grand Forks Herald, “New UND logo in use” 10-6-00).
- An online petition written by Duaine Bercier has been signed by more than 300 people. The petition calls for a “zero tolerance policy towards racism at UND.” (Dakota Student, “An online crusade...” V118, Issue 13.)
- Bremer Foundation has made it known that they are monitoring the situation at UND and have expressed concern that the University is still using a name and symbol that is offensive to Native American people (Grand Forks Herald, “Bremer group may withhold...” 10-24-00).
- The Grand Forks Herald secured an interview with Ralph Engelstad. The questions from the Herald were given to Engelstad in a written format and they agreed to print his entire written responses, the only condition being that he limit his answers to 250 words per question (Grand Forks Herald, “Engelstad’s answers,” 10/29/00).
- Ralph Engelstad representatives appear before a UND student senate meeting. It was disclosed that the money given by Engelstad to the University was contingent on three criteria: “UND remains the ‘Home of the Fighting Sioux.’ the Sioux logo remain at UND: and the new arena be self-contained and supporting.” The rep also stated, “It’s up to Dr. Kupchella and Ralph (Engelstad),” referring to who will make the decision about changing the name (Dakota Student, “Representatives unveil...” VII 8, Issue 19).



As long as we're on the topic...

by **Monique Vondall**

Turtle Mountain Chippewa

As long as we are on the topic, let's discuss some of the options that are open for a new nickname (should we, of course, choose to get rid of the useful one we already have).

It has always been the opinion of me and my colleagues that we would be proud to be called "The Jets." If it was good enough for Joe Namath, then it's good enough for North Dakota. In fact, most say: "Now there's a name to be proud of!" Likewise, the belief stands that "The Jets" would be much more significant and represent the new, true spirit of the University.

Since the Aerospace Center is one of the most successful of its kind in the nation, the Air Force Base is nearby, and the airport is one of Grand Forks' main attractions, the consensus is that the name would better capture the spirit of this part of North Dakota.

If we were to rename on the basis of main attractions, however, perhaps the Beeters would signify some importance to the area. You may laugh, but think again. We could move straight from fighting to the domineerance of beating.

Beeting Farmers has a nice ring to it. (No disrespect intended to the nation's farmers—we honor you and your agronomous history.)

Perhaps we are going about this all wrong. A new logo means having to change the merchandise, the uniforms, the new logo on the chairs at the new Engelstad Arena, not to mention the mindset of most students, one particular fraternity and alumni. But, as my fellow classmate said so eloquently in his Dakota Student column: "UND alumni: this is not your university anymore" (thanks, Al).

Sarcasm? No. Realism? Yes. The fact still remains undeniably that the logo issue is alive and kicking at UND. So, why not choose to kick around a new mascot? Maybe we should go back to the Flickertails. Somebody could dress up as one at the games, chase gophers down the street and pretend to throw nuts at them. Maybe construct a flicker-tail house in front of another fraternity. That would be fun.

All kidding aside, President Kupchella is faced with a significant duty while he is here. Clear your throat, Mr. Kupchella, and give us respect and a sense of pride by voicing a change in attitude—change the logo once and for all.

"The Fighting Sioux" is not respectful, not kosher, and not legal, from our standpoint. There is no honor in being made fun of at games.

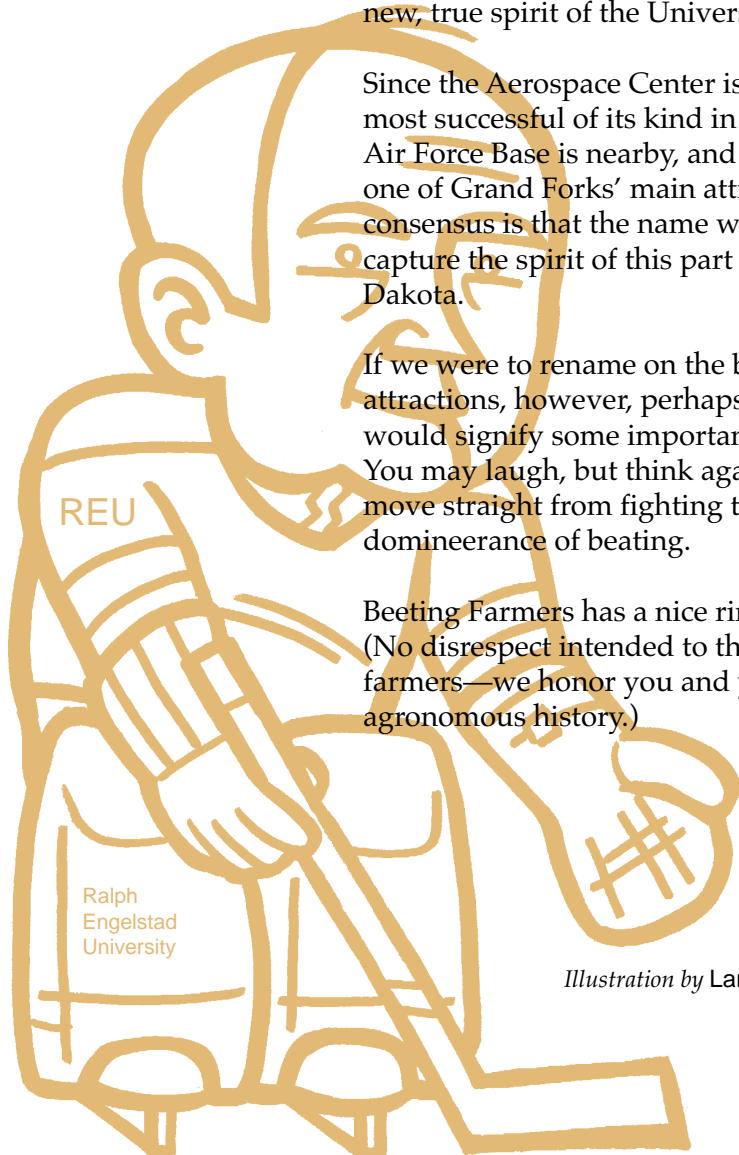


Illustration by Lars Martinson

Billy Mills

by **Bim Bato Wa Wa Skish Inni**

Anishinabe

Billy Mills... Billy Mills... Billy Mills... wins the 10,000 meters—the biggest upset in Olympic history. Wow! I have seen speakers of all colors and origins. I have heard music and poetry that has moved me. I have seen Joe Clark, Billy Graham, Vernon Bellecourt, Paul La Roche, Ovid Mercuri, read Malcolm X and saw the movie, have seen movies about Gandhi and the Dalai Lama. None could hold a candle to Billy Mills.

He knew he would win.
He heard everyone speak of others.
He still hears others mentioned.
He hears others speak badly about him.
It must be his secret.

I didn't take a picture or get an autograph because it was not necessary. In Lakota my brother Vaughn Three Legs says, "I greet you with a handshake from my heart." This is what Billy did for me. I had to look into his eyes. It was to respect myself.

He talked to me.
He sounded my drum.
He sang to me.
The true orator of silence.
The dust has settled.
The is the only pollution I will allow.

He spoke of warriors and what they are supposed to do. I was not smug, but comforted. We are supposed to be responsible and self-respecting—doing and taking care of ourselves. Then we are always to give and continue to give because that is the gift itself. We are always to remember that the, "Creator has given us life and what we do with it is our gift to the Creator, and to choose our gifts wisely."

Yes, Billy Mills was the greatest speaker and storyteller I have heard. He told about what kept him going each time he wanted to quit. These were divine interventions by the almighty but quick self-evaluations done on the spot by Billy himself. He told of times when he was number one in the country but still considered the "water boy" to the outside media. He was, "hey dark skin," "that Indian guy," "you know they (Indians) all drink and end up on drugs." These weren't said by storeowners, tellers at a bank, but by media in charge of covering these events where Billy Mills was to be a prominent figure or at least a recognized individual



Photo courtesy of the Dakota Student

deserving of respect. He said that today if he were an athlete from a white background he would be making two million dollars a year, from a black background one million a year, but because he is "that Indian, you know" he makes five hundred thousand dollars a year.

Billy Mills came to the University of North Dakota to speak to us. He spoke eloquently about why he is Lakota and honored to have Warrior status. He said the "Fighting Sioux" mascot is no honor. He said that the "Redskins" in Washington are named after bloody body parts of Indigenous people from colonial times. He spoke about Global Unification through the global diversity project to bring attention to "Corporate racism, political racism and Institutional racism," and how in the new world America needs to put aside their racism and do business face to face with all cultures in order to succeed. He gave examples and said, "The Fighting Sioux" was an example of institutional racism. He gave examples about his philosophy on Warrior status and how he had visited with many warriors around the world from Japan and Norway and they had the same beliefs. It was traditional to all cultures to become a warrior and live as a warrior in this way.

Billy Mills ended his presentation with a video show about past athletes who had strong, unbelievable athletic challenges to overcome but did so and won their Olympic events. It was set to the spiritual hymn "Amazing Grace," which always makes me cry. He said to the audience that one of us would become that person who would do something that was never done in the world before. He said if we followed his philosophy all of us could have great personal satisfaction. He guaranteed we could achieve greatness in our world(s) if we applied the principles of his secrets.

In the end I didn't need an autograph, it was a night etched upon my soul. My name is "Running Deer Warrior" and I am going to Graduate School.

“My Hero”

Cover Art
by Richard Lomahinma Dawavendewa

Premise

This action scene depicts a *Hopi Tsuku* (clown), in the guise of a Hero, saving a child's doll from the destruction of a lightning bolt. I started drawing, as a child, by copying images of comic book Superheroes: Batman, Superman, Aquaman, etc... To this day, Batman remains my favorite. In watching the evolution of comic books, I realized that their art, although exaggerated, relies on the foundations of drawing. I purposely wanted this image to have a comic book feel to symbolize the beginnings of my art career. It is said that a person often returns to their beginnings, not only for memories, but to emphasize and strengthen current lives.

Social Commentary

One of the educational roles of a *Hopi* clown is providing social commentary on everyday issues through humorous enactments. It could be as simple as portraying a traditional *Hopi* woman using the microwave to prepare and cook traditional foods. As an artist, I can utilize the same role in portraying the integration of Anglo and Native American societies; by combining the Batman guise with a traditional *Hopi* clown, I have fused two societal concepts. The hat of the clown has been turned into a cowled Batman mask with the horns representing the Batman's ears. The hero's costume consists of a cap (a traditional woman's ceremonial robe), Speedo biker shorts, and traditional moccasins. The hero clown, in traditional body paint (black and white lines), holds a child's doll which culturally represents the female population of the *Hopi*. Although he tries to be a modern hero, he still maintains his cultural ties including the traditional hair style of *Hopi* men.

Hopi Culture

The *Hopi* are a Native American tribe living in the northeastern portion of Arizona, in the southwestern United States. The name derives off the old version of *Hopi-tu Sinumuy*, meaning Peaceful People. Through a desert environment, the *Hopi* believe that they were destined to live and prosper in this area, often referred to as the famed “three *Hopi* mesas,” in which there are 12 main villages. First mesa consists of: *Hano*, *Sichomovi*, *Walpi*, and *Polacca*; Second mesa: *Mishongnovi*, *Sipaulovi*, *Shungopavi*; Third mesa: *Kykotsmovi*, *Oraivi*, *Hotevila*, and *Bacavi*. The last village, *Moenkopi*, lies on the western outskirts of third mesa. *Oraivi* village is believed to be the oldest, continuously inhabited settlement in the United States. The *Hopi* are also known for *Kachina* dolls, which are sculpted figures of spirit entities that represent aspects of nature and the supernatural. Prayers are humbly asked of the *Kachinum* for many spiritual fulfillments: Well-being of all life forms, to bring rain during the summer, a bountiful harvest, successful ceremonies, etc.... The overall cultural significance plays an important part in historical terms, for many of the traditions and ceremonies are still continued today.

Hopi Painter & Printmaker

Born and raised in the *Hopi* village of *Moenkopi* (AZ.), I experienced the traditional life of the *Hopi* people through cultural awareness and participation. Raised in a rich, strong culture instilled a distinct sense of identity. Therefore, I sign my artwork with my *Hopi* name: *Lomahinma* (Handsome Sun in the Sky). My clan (*Pikyaswungwu*: Corn) is acknowledged by my signature design, a corn stalk surrounded by a rain cloud.

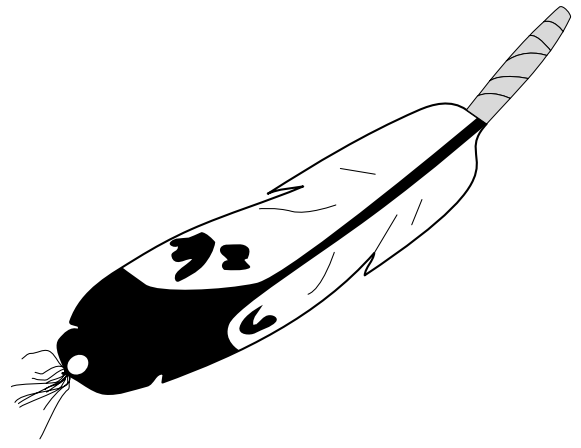
The embodiment of my work evolves from my belief, which emphasizes the spiritual beings of *Kachinum*. These spirit forms are the intermediaries between the Creator and the *Hopi*. Influenced by physical and spiritual senses, I blend: oral teachings, folklore, ceremonies, designs, dancers, earth colors, and family / clan relations. I weave culture and inner feelings into a pictorial story onto a two-dimensional surface. All pictorial representations have symbolic meaning in relation to nature and the supernatural. This depiction of my culture reflects a spiritual awakening or enhancement, which transcends the physical into the metaphysical.

“My Hero”
Etching (edition of 30)
12” x 9” (image size)
Copyright 1999 by *Hopi* Artist,
Richard Lomahinma Dawavendewa

Letters

Letters

to Native Directions



Submitted by

George S. Hsu, M.D., '84

Over the past year I have heard numerous discussions and arguments about the UND logo, and I have been impressed at the depth of emotion aroused by this seemingly trivial issue. Obviously the question has grown from the simple "should we continue to use the 'fighting Sioux' as our logo?" to much larger, more fundamental questions regarding the relationships between two peoples and the responsibilities of men to one another. Some of us ask, "To what extent are we to allow the few to tyrannize the many?" while others think, "Why should we, as Native Americans, allow a predominately white school to use a symbol that is ours?" Some of us consider what constitutes ridicule and what constitutes respect. Some of us wonder who has the right to speak for the university, and who has the right to speak for the Sioux? Or for that matter, who comprises the university, and who are the Sioux?

In the minds of white men the phrase "fighting Sioux" evokes an image of a proud, defiant warrior people in whom strength, endurance, and a commitment to cause were cardinal virtues. While we seek truth in all things, it is of small consequence that the term may have historically had a negative connotation, or that these characteristics may have more appropriately been attributed to the Apache or the Cheyenne. After all is said and done, this remains the perception, and these are the virtues this university hopes to instill in its athletes when they emblazon the name and the image of the people on their jerseys.

We agree that perception based on misconception is a bad thing, and should neither be encouraged or condoned. Yet the world is full of misconception, and this, if misconception at all, does not merit our attention. It is neither totally unfounded, nor does it do us harm. Far more damaging is the perception that alcoholism and unemployment trouble our reservations because the Sioux lack character and industry. Far more important are the historical inaccuracies that surround Washita and Sand Creek. It is not the romanticizing of Native Americans we should object to, but the romanticizing of Custer.

It surprises me that individuals from a culture so richly steeped in symbolism as Native Americans should fail to take pride in the university's use of the Sioux name logo, or not feel honored by its use. Do we not honor Eagle and Fox when we place feather or fur in our pouches, or imitate them in our dance? Are we not also honored when the whites choose to imitate us, to use our name and our likeness as our own talisman, or his medicine? Surely, there may be occasions when this may subject us to ridicule, but we can never hope to eliminate ignorance or insensitivity. And it does not lessen the dance if some white child should point his finger and say, "Look at that funny man wearing feathers!" or some weathered rancher spits tobacco juice on the ground and mutters, "Goddamn coyote".

It also strikes me as odd that some have taken the position that this university does not have the "right" as reservation schools might have, to use symbols or phrases based on Native culture; that is, "fighting Sioux" might be an appropriate logo for Standing Rock

Community College but not for UND. This is somewhat akin to saying that only blacks should listen to jazz or only Chinese should eat egg rolls, a view that contributes to racial divisiveness rather than to racial integration. I believe that the common goal of all of us is to move toward mutual admiration and respect, toward tolerance and acceptance, toward a society that revels in its cultural diversity and assimilates the best of each, rather than away from these things.

Cultures, as to individuals, have strengths and weaknesses; races, as do individuals, have characteristics and traits. Just as it is proper to recognize individual traits and characteristics, weaknesses and strengths, so too is it proper to recognize these things in cultures and in races. We don't have differences, and it is a mistake to pretend it is otherwise. Eagle and Fox are not diminished by the fact that they are eaters of carrion, nor are we, individually or culturally, diminished by faults common among us. We are never diminished by the truth, but are strengthened by it. Nevertheless, it is human nature, and not an untruth, to present ourselves in the best light, to put on our best face.

To this university I would say, that if it can be determined that the Sioux do not wish us to use their name, then clearly we ought not to use it. It does not matter what the reason may be, or if there is a reason at all... this is simple courtesy. But if we cannot even agree on, "who are the Sioux?" it is unlikely that this determination can be made, and I would urge the continued use of the present logo. I believe it does honor the Sioux in particular and Native Americans in general, and I believe it is right and fitting that we should do so. As a public institution of the state of North Dakota and of the United States we represent a society that not long ago had as part of its agenda the extermination of these peoples. This is a step, albeit a small step, toward the reconciliation of our own attempt at genocide, and our own alteration and distortion of history. To change the logo would be to take a step backward.

To the Sioux who advocate the name change, I would ask to give up the struggle. This is a fight not worth fighting, nor is it a fight worth winning. The university is a weak opponent. To attack, in this day, a public entity with allegations of racial intolerance is like counting coup on children. Furthermore, if the name is changed, it will have done nothing to promote understanding or harmony, nor to lessen ignorance or animosity. Even though we may prevent the whites from wearing our face of pride, it does not prevent those who desire it, to show our face of shame.

To those of you who say, that because you are Sioux, you speak for all Sioux, I say to you that because I am a man, I speak for all men. I speak for you because the quest for dignity and for respect, for a world where jazz and egg rolls belong to all of us, is shared by both of us. I speak for you because your struggle is also my struggle. It is the struggle of all persons of color, and indeed, of all mankind. I speak for you, because you are my brother.

Note: Mr. Smith's letter was originally sent to UND President Kupchella, who in turn forwarded it to the School of Communication's Acting Director, Steve Rendahl, who in turn forwarded it to the Native Media Center director, Lynda Kenney. Mr. Smith and President Kupchella gave permission to print this letter in *Native Directions*.

Submitted by
Thomas H. Smith, '48

In the 117-years of my family's connection to the University, there have been few situations as bad as the present controversy emphasized in "Native Directions" Spring Y2K Vol. 7 Issue 2. When I first saw it, I checked to see who published such a racist and insulting scandal sheet, presuming it would be some fringe minority group. I was surprised, disappointed and angered to see it is published by the UND School of Communication, Native Media Center. And to make it plain who helps pay the costs, the masthead shows financial support coming from the UND Board of Student Publications and the Native Media Center, Lynda Kenney, Director.

Without belaboring you with comments on individual insults, mistakes and venomous remarks, I would point out that muck of the issue casts a shadow over the integrity of the journalism department and on the judgement and professional worth of its leaders. If Native American students are taught in this kind of atmosphere with this level of ethical journalism, they will not be prepared to go out into the professional world and get jobs in the media...except maybe in some area of minority rabble-rousing.

In my brief years at UND - fall 1942 then Air Force then '46-'47-'48, we were taught that the exercise of freedom of the press carries significant responsibilities. We were taught ethics and the importance of good grammar and the other aspects of news gathering, writing and editing. We turned out men and women who had outstanding careers. We were fully accredited. The UND chapter of Sigma Delta Chi won the two main national awards more times in a span of years than all other U.S. colleges and universities put together.

As bad as the mean-spirited Gift Horse article is— and as ugly and slanderous as the irresponsible cartoon is— the worst part may be the Lakota Ways article comparing values of the Lakota and the White World (author's term) No one could find fault with the Lakota precepts listed; be quiet, listen to inner self; have patience, walk humbly; value family and spirituality; have compassion ... and love for one another.

By comparison, here are some of the qualities the writer says the White World teaches: do things right away, no patience; be loud, verbally obnoxious; value money ... no spirituality. While there are many people of any color who are loud and verbally obnoxious, it is manifestly unfair to make the blanket statement that whites are taught to be this way.

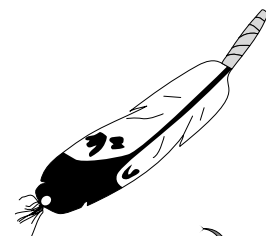
I have always admired the American Indian with the physical and mental toughness required to survive North Dakota winters. I support the use of Fighting Sioux as a sports nickname. As an Irishman, I have never heard anyone complain that Notre Dame is called the Fighting Irish.

If *Native Directions* is typical of what the School of Communication teaches, it is not surprising that UND lacks accreditation. You will notice that the *Native Directions* staff had the gall to put its name on the article on Page 6 urging readers to oppose accreditation.

Keep the Fighting Sioux name! Forefathers of the Sioux tribe were proud of a fine University like UND being proudly named after them. All the protesting is causing people to stereotype Native Americans. It is giving people in Grand Forks and the surrounding area a terrible image of Native Americans. Be proud like I am!

— Because of controversy I would like to remain anonymous.

Note: The above message was handwritten on a piece of paper and was found tacked to a bulletin board outside of the Native Media Center, O'Kelly Hall, Room 231, in October, 2000.



Native Media Center

P.O. Box 7169
Grand Forks, ND
58202-7169



*School of Communication
University of North Dakota*

3149-0601

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Clowns and More Clowns

Copyright 1999 by Hopi Artist,
by **Richard Lomahinma Dawavendewa**

Hopi clown figures come in many types. The two depicted are of the *Tsuku* and *Koyemsi*. The *Tsuku* is a person who comes during the summer *Kachina* ceremonies. He entertains the audience while the *Kachinum* are not dancing. His behavior is an educational lesson for young children, for the children understand that to behave like a clown is not proper *Hopi* behavior. To reinforce this lesson, the clowns eventually get punished for their unruly and boisterous behavior. The *Koyemsi* is a *Kachina*, often called a Mudhead because of his appearance. He has many roles which include being a messenger, drummer, singer, and entertainer. He often tells humorous stories or plays games with the audience, therefore, he is often a clown himself.