

Native Directions

Native Media Center
School of Communication
University of North Dakota



Winter
2003
VOLUME
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one

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The **Native Media Center**
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Our **hours of operation** are
Monday through Thursday,
8 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.

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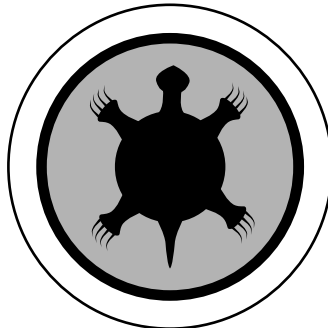
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Native Directions

is an award-winning publication
produced by Native and non-Native 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.

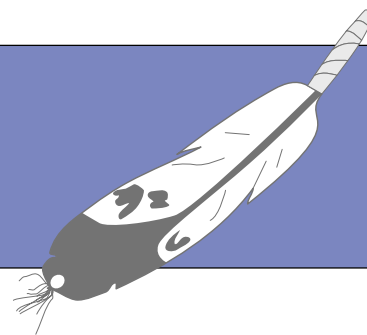
*Storytellers and artists are encouraged
to submit their work for publication.*

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

Cover design by **Holly A. Annis**

*The opinions expressed by contributors to this
publication are not necessarily those of the
Native Media Center, the School of Communication,
or the University of North Dakota.*

Bulletin Board



UNITY 2004

"A Powerful Alliance. A Force for Change."

UNITY: Journalists of Color, Inc., which represents 7,000 media professionals of color, is a strategic, national alliance comprised of the Asian American Journalists Association (AAJA), National Association of Black Journalists (NABJ), National Association of Hispanic Journalists (NAHJ), and Native American Journalists Association (NAJA).

UNITY's goals are twofold: developing programs and institutional relationships that promote year-round journalism advocacy and education, with a focus on fairness and accuracy in news coverage as well as diversity in America's newsrooms, and planning the largest regular gathering of journalists in the nation (the UNITY 2004 Convention).

UNITY 2004 — the third joint gathering of the UNITY Alliance Associations — is the culmination of years of research and planning, and the most ambitious undertaking of its kind. Never in the history of the news industry has there been a larger networking, career-building and professional development event. This world-class event will feature plenary sessions on topical news issues, the largest "Career Expo" in the news industry, as well as numerous journalism workshops and panel discussions focusing on print, broadcast, photography and new media.

Thousands of journalists, journalism students, media and corporate representatives & executives, political & community leaders, and UNITY supporters from all parts of the country are expected to attend; and scores of participating recruiters/employers are only part of the allure.

The UNITY 2004 Convention will take place August 4 - 8 at the "new" Washington, DC Convention Center. Don't be left out ... become a part of the UNITY 2004 database. Click the "sign up for more info" button to register for participant, sponsor, exhibitor, vendor, speaker, and volunteer opportunities.

For more information call: (703) 469-2100 or
Visit: www.unityjournalists.org
Email: info@unityjournalists.org

Community Spirit Awards

National Fellowship Awards for American Indian Artists.

First People's Fund chooses its *Community Spirit* Awardees for their commitment to sustaining the cultural values of native people. Artists are absolutely central to producing the tangible, visible forms of creation that help the people know who they are. They manifest the tools that support the spiritual practices of the people: the beadwork and clothing that prepare the dancers for the dance; the pipes for ceremony; the drums and rattles for the songs and prayers. Visioning is an important part of all native cultures, and producing art gives presence to the visions of the people.

The same *Spirit* that guides artists' work also drives artists to do service in their communities. Artists convey the sacred meanings behind the materials they use. Artists honor the eagle and the grass in the crafting of the bows and arrows, the baskets, the dance regalia, the headdresses. When artists show the meaning of the beautiful things they make, it helps heal the people's spirits and shows how others can also give back.

The process of bringing spirit back to community is an important responsibility for artists—it is part of a sacred honor system. First Peoples Fund works to strengthen that honor system by recognizing these exceptional artists for knowing themselves, honoring others, and sustaining spirit in their own communities.

Community Spirit Awards are national fellowship awards for established artists who have demonstrated substantial contributions to their community through their careers as artists. In the spirit of giving First People's Fund honors American Indian artists who exemplify their traditional cultural values and way of life through the sharing of their creative talents and skills with others in the community.

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A Conversation with *Dr. Pamela Kalbfleisch*

by Daryl Sager

Turtle Mountain Band of Chippewa

Pamela Kalbfleisch joins the University of North Dakota as a professor and the Director of the School of Communication. Pamela earned her Ph.D. from Michigan State University. Her principal research interests are in interpersonal communication, including relationships and mentoring.

Professor Kalbfleisch is the editor of the International Communication Association's Communication Yearbook. She has published numerous articles in such venues as The Journal of Communication, Communication Theory, Journal of Language and Social Psychology, and Journal of Applied Communication Research. Professor Kalbfleisch holds positions in major regional and national organizations, including the National Communication Association and the International Association of Language and Social Psychology.

Native Directions: So, what brought you to the University North Dakota?

Pamela Kalbfleisch: The School of Communication at the University of North Dakota is doing so many exciting things, I wanted to play a role in facilitating its development into a leading communication program with national prominence.

N.D. How's it going so far?

P.K. We are already making some significant strides. We are advertising for three new faculty members to add to the strength of the School of Communication. We have attracted a number of excellent candidates for each of these positions. Next year we should have a stronger, larger core of faculty participating in teaching students and conducting communication inquiry leading to National publications.

The School of Communication has a new web page this semester that reaches people nationally and internationally and should help build our program.

I have also worked with Holly Annis to prepare a grant to the Knight Foundation to increase the funding for the School of Communication Native Media Center.

□□□□

N.D. Any plans you have for short/long term goals for the School of Comm.?

P.K. Among other things, I am interested in:

Building the outreach and effectiveness of the Native Media Center in increasing the number of Native Youth preparing for careers in journalism in particular and communication in general.

Building the core of the new doctoral program to include a wider selection of classes and educational and career opportunities for graduate students.

Facilitating grant writing in the School of Communication to increase funding for our programs and our research efforts.

Encouraging collegial relationships among members of the School of Communication, the university, the community, and the alumni.

Assessing the effectiveness of the School of Communication in teaching our classes and preparing our students for careers in communication.

In general, working with the faculty, staff, and students of the School of Communication to build a nationally prominent School of Communication at the University of North Dakota.

N.D. What would you like to see done with the Native Media Center and Native Directions?

P.K. I want to work with the Native Media Center to increase the effectiveness of the Native Media Center in bringing Native youth to the University of North Dakota

to major in Communication and pursue careers in Communication.

Native Directions provides an excellent outlet for publishing student work. □ This is one of the many things that the Native Media Center can offer Native youth and others interested in building journalistic skills and writing about things that are important to Native perspectives as well as the world at large.

N.D. What do you see as the biggest positive and biggest negative for the School of Comm.

P.K. The biggest positive for the School of Communication is all the opportunities that are available for growth and development. □ □ The biggest negative is not having the time or the resources to pursue everything that we would like to consider.

N.D. Is there anything else you would like to talk about or comment on?

P.K. I am proud to be a vital part of the School of Communication.

□

N.D. Thanks Pam, the Native Media Center and its staff welcomes you!



Poetry

Film Festival

~ Anonymous

The big screen was there but nobody was talking
because our sound box went out on the tv
so when we were kids in Barnsville we use to
make up our own words for the actors

Who were white, unlike us, and lived in
fancy houses, unlike us.

Then there was the lady across the way
who sold candy and cigarettes and
sometimes she traded commodities
for her wares.

She got a new tv every year and
her sound never went out.

My brothers always made fun of the
way white people talked, "like fancy, you know"
and about themselves.

They never understood the need
of self promotion, my brothers.

TV was what brought us to the real world
because travel was out of the question
when you live in a housing project
on the reservation.

We liked to watch Godzilla and tried
to teach ourselves Japanese.



The Lakota Nation Mourns Fallen Akicita, Pfc. Sheldon R. Hawk Eagle

by Monique L. Vondall

Turtle Mountain Band of Chippewa

soldier who made the ultimate sacrifice for our country.”

Hawk Eagle’s burial was a beautiful combination of a traditional Eagle Butte ceremony highlighted by traditional military ceremonies. Hundreds of people gathered in Eagle Butte to pay tribute to the fallen soldier and, despite the bitter cold, his family, friends, soldiers and veterans traveled on foot and horseback to pay their respects.

A traditional Cheyenne River Lakota military burial includes a horse-drawn wagon to carry a soldier’s body; and a riderless horse, wearing a red, white and blue blanket, symbolizing a “spirit horse” marched in the processional. The spirit horse is meant to carry the warrior to the spirit world, according to Cheyenne River Sioux tradition. The horse also wore an eagle feather, the highest honor a tribe can bestow on one of its members, to symbolize Hawk Eagle.

The memorial in Eagle Butte involved the Cheyenne River Sioux Tribal Council and members of Hawk Eagle’s family.

The news coverage surrounding Hawk Eagle’s burial reported that he is a descendant of Lakota leader Crazy Horse, who helped defeat Lt. Col. George Custer at the Battle of Little Big Horn.

South Dakota Rep. Thomas Van Norman, who spoke to the Sun Herald, a Biloxi, Mississippi newspaper, said that “Native

Americans have the highest per capita of any group in America serving in the military, historically and presently. There is a lot of patriotism and a lot of pride handed down from generation to generation.”



Cheyenne River Sioux Tribe member and Army Pfc. Sheldon R. Hawk Eagle was one of 17 soldiers who died when two 101st Airborne Division (Air Assault) UH-60 Black Hawk helicopters crashed in Mosul, Iraq on November 15. Hawk Eagle was a member of the 101st Airborne Division from Fort Campbell, Kentucky.

Although Hawk Eagle’s residence was listed as Grand Forks with the U.S. Army on his enlistment papers, Sheldon lived most of his life in Eagle Butte, South Dakota. He was staying with his Aunt Barb Turner, a UND student, here in Grand Forks when he enlisted with the Army. His parents died when he was young.

His burial took place in Eagle Butte and received national news coverage. The website for the Cheyenne River Sioux Tribe carried a story that announced the intention of the tribe to build a memorial in Sheldon’s honor. He was buried on November 24, 2003. Sheldon enlisted in the Army in 2002 and spent his training at Fort Sill, Oklahoma, according to the U.S. Department of Defense website, Defend America. His fellow soldiers praised Hawk Eagle for his personality and abilities as a soldier on that website as well.

He was “a friend who would give everything and ask for nothing,” said Pfc. Elroy Duran, a friend from C Battery, 1st Bn., 320th FA Rgt, where he was stationed at Fort Campbell. Another soldier, Pfc. Leo Baskatawang, regarded Hawk Eagle as a “strong man, caring and compassionate with a kind heart.”

HM M. Etsitty, a Navajo/Hopi, of Camp Pendleton, California 1st Marine Division FSSG said that Hawk Eagle “made a great contribution to . . . Natives by being in the Armed Forces. To hear that my native brother in arms is not by my side, even though I never knew him... hurts.”

North Dakota Governor John Hoeven issued a statement on November 17 in which he said that he and his wife wanted to express their “deepest sympathy” to the Hawk Eagle family. Hoeven added: “he was a volunteer

Robert Eagle Staff

inducted into UND Athletic Hall of Fame

by Monique L. Vondall

Turtle Mountain Band of Chippewa

The UND Alumni Association announced in its Holiday Issue of the *Alumni Review* that the UND Athletic Department will induct Robert Eagle Staff ('76) into the UND Athletic Hall of Fame.

Robert Eagle Staff played for the UND men's basketball team from 1974-1976, and was an enrolled member of the Cheyenne River Sioux tribe of South Dakota. Robert "touched many lives for the better," according to Rich Glass, UND men's basketball coach.

Robert was nominated by a committee that is made up of alumni, school administrators and others who have either been involved in the athletic program in the past or presently are involved. The individuals that enter the UND Hall of Fame are nominated by committee members, who research and decide by vote who will be that year's inductee.

Likewise, Eagle Staff's former team players will be inducted into the hall of fame because the UND men's basketball teams from 1974-1975, 1975-1976, and 1976-1977 will be honored (Eagle Staff played on the first two teams that will be honored, he did not play during the 1976-1977 season.)

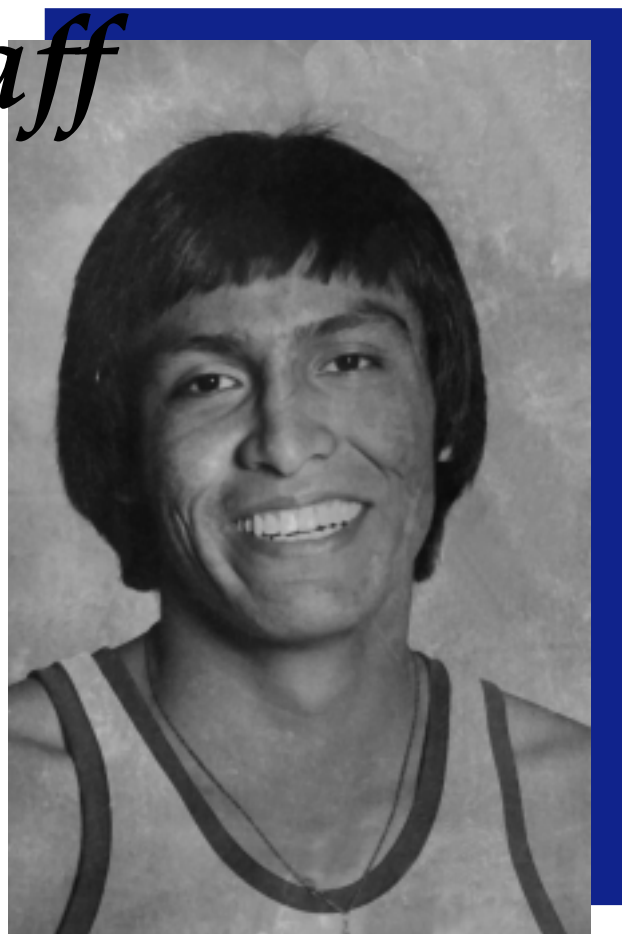
Dave Guenther is the former UND coach for Eagle Staff and the teams that will be inducted. "Bob was a fine defensive player and rebounder," said Guenther.

"He led us in rebounding and was a real team player and was a very good passer as well," continued the former coach. But, as coach Guenther pointed out, his best efforts were in his work as a school administrator.

During his telephone interview, Guenther read from an article sent to him by a Seattle newspaper reporter who told the story of how Eagle Staff took an alternative school and its students from needing special services to transforming it into a public school.

In fact, Eagle Staff's amazing life work led to a book dedication in a story written by Kathleen Eagle. Eagle Staff, an educator and school administrator, was the inspiration for the hero in her story, Reese Blue Sky. The Romantic Times website quotes Eagle, who spoke about Eagle Staff: "What the Heart Knows is dedicated to Robert Eagle Staff, who was a senior in high school the first year I taught at Fort Yates High School on Standing Rock Reservation. Bob was a star basketball player in high school and college, and he went on to become the much-lauded principal of an alternative high school in Seattle. He died suddenly from a heart condition that is often associated with athletes but can affect anyone. I wanted to remember Bob with the publication of *What the Heart Knows*."

The hero of Eagle's story is Reese Blue Sky, is a retired



professional basketball player who has long since left reservation life behind him. But when he comes home to bury his father, a tribal councilman killed in a suspicious hit-and-run accident, he finds that he cannot walk away so easily this time. There are questions that must be answered, traditions to be honored, and old acquaintances never quite forgot. There is Helen Ketterling and the love that slipped through his fingers 13 years ago." (For more information on *What the Heart Knows* visit www.romantictimes.com/index.html?/data/cameos/10981.html.)

A search of Eagle Staff's name on the internet also served up hits on comments he made regarding inadequacies of history related to American Indians, including critical comments on the release of Disney's much loved movie, *Pocohontas*. Eagle Staff compared the movie's ridiculous love story to making a movie of Anne Frank where she would fall in love with a German soldier.

"He was a heck of a player," said Glass, who also said that, as far as he knew, Eagle Staff's family members are planning on attending the banquet scheduled for February 6 at the Alerus Center. Eagle Staff died at a fairly early age from a heart attack. Glass indicated that he remembered hearing a story where Eagle Staff might have suffered his heart attack either while playing basketball or right after playing basketball.

According to Nancy Nelson from the UND Alumni Association, Eagle Staff will also be recognized when the current men's basketball team letter winners are announced at the basketball game on February 7.

Guenther closed his interview by remembering that Eagle Staff "always had a smile on his face."

Missing: who counts?

by Monique L. Vondall

Turtle Mountain Band of Chippewa

The disappearance of missing UND student Dru Sjodin has rallied the Grand Forks, North Dakota community and, certainly, the entire University of North Dakota campus in efforts to find her since her abduction on the evening of November 22 from the Columbia Mall parking lot. Dru's abduction has been raised to a level of national attention, sparking the interest of the likes of Peter Jennings on ABC's Evening News, CNN, and Fox and Friends as well as many other media giants.

The awareness for at least one American Indian family, however, has been bitter-sweet. The family of Russell Turcotte certainly knows what the Sjodin family has to endure. This is why they want to raise the issue of disparity in the local authority's response to their report of their loved one missing.

Russell, who was 19 years old, was passing through Grand Forks on his way home when he called his mother in Montana to ask her for money for bus fare home after attending a gathering in Wisconsin. His father, Bill Turcotte, said in an interview by telephone from his home in Wolf Point, Montana that Russell had been hitchhiking home and was one state away from getting there. It raised the suspicion of both his father and his mother when the money wired to him was not picked up the next day, Bill said.

Russell's mother called the Grand Forks law enforcement agency the next day to report him missing and was laughed at by the dispatcher, who "chuckled" when she told her Russell's age. It took much longer, in fact, for the local authorities to react to her son's disappearance, according to Bill.

When he did not reappear after a few more days and no word came from Russell, his brother drove to Grand Forks from Montana on a Monday. Upon arrival, his father said, Russell's brother was ignored by the police, who told him that Russell went to Fargo on Monday.

When the story hit the news wire of his disappearance, however, some friends Russell had made the night before calling his mother to ask for bus fare came forth. Accord-

ing to Bill, Russell spent the night at a house where he befriended some Fargo residents who are now "very close friends of the family." They gave Russell a ride to the interstate the following day and did not hear a word about him until they saw him on the news and came forth to speak to the police.

These same friends said that Russell was with them and did not go to Fargo on Monday, like the police reported to the family previously.

The day they dropped off Russell was the same day he called his mother for bus fare from Grand Forks to his home. She wired the money immediately.

The Fargo residents also said that Russell told them this was the first time he had hitchhiked and that it was not a good thing to do, that it was "rough," according to Bill.

Bill said of his other son's attempt to find his brother in Grand Forks, "they saw my son's little brown face, who is obviously another Native American and said, 'ah who cares, he's just another Indian kid from

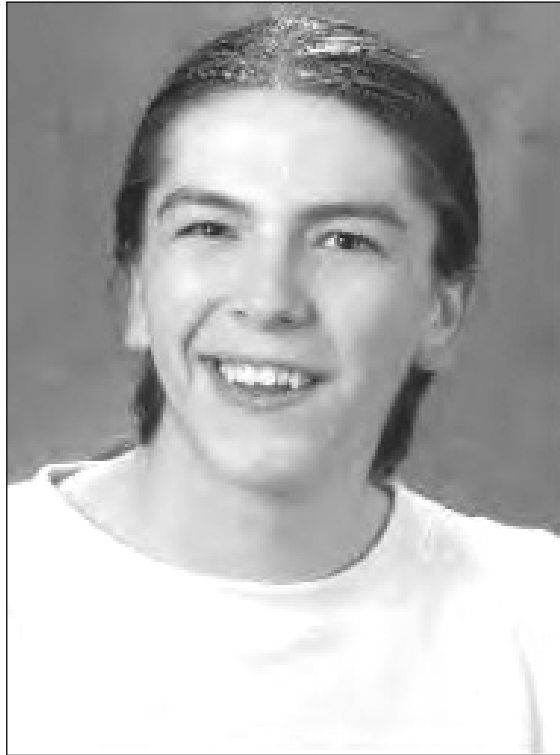
Montana.'"

"Who cares?" said Bill. "He has a long list of people who care about him."

Russell's family was notified months later that his body was found in a land shelter-belt near Penn, North Dakota. His cause of death is presumed to be a homicide.

With the search for Dru Sjodin reaching its level now, the Turcotte family has a lot to be upset about, because the similarities between their son's disappearance and hers do not amount to adequate response to their concerns, like the Sjodin family has experienced.

Russell's mother, Linda Flynn, also confirmed the facts of how they reported his disappearance. "I am not saying that what they are doing for Dru Sjodin is wrong, I am saying that my son's case deserved the same treatment."



Early on in the investigation of the Sjodin case, Mayor Brown was on television at a press conference being held by Grand Forks law enforcement, lending support to the Sjodin family.

Similarities

Like Dru, Russell was on his telephone when he disappeared. Dru and Russell were both seen in a public place (Dru in the Columbia Mall parking lot and Russell from a truck stop/convenience store). Also, like Dru, 22, Russell was young (19 years old) and alone. Similar to Dru's family, Russell's family called authorities the next day to report his disappearance. Dru's family is offering a \$140,000 reward for information leading to her discovery and Russell's family was able to secure, through donations, a \$50,000 reward. The major difference is the reaction to the reports by authorities and the subsequent attention paid to their disappearances.

Now, however, with the attention on the Sjodin disappearance, the Turcotte family is upset with the disparity in the treatment of these two young people.

Local authorities, stated [in a December 4 article in the Grand Forks Herald] that their reasons for treating this case differently were because Sjodin was in a public place, is female, and was abducted in broad daylight. The Turcotte family, however, is not buying that argument. In that article Turcotte was labeled a "vagabond" a term that his family resents. "My son was not a vagabond," said Russell's father, Bill.

Disparities

The Dru Sjodin disappearance was surrounded by support from authorities in Grand Forks, including the North Dakota State Attorney's Office, and especially when prime suspect Alfonso Rodriguez, a level three sex offender, registered with the state of Minnesota was arrested. Rodriguez appeared in the Northeast Judicial District Court to set bail on Thursday, December 4 having to walk right past Dru's father on his way to his seat. He expressed no emotion and did not look up at anyone, except the judge. Rodriguez has spent 23 years of his life in prison for rape charges and one kidnapping charge.

Police say they have "probable cause" that Rodriguez was in Grand Forks on the day Sjodin disappeared and have hinted at something on the tapes but have been tight lipped "out of respect for the family."

Lt. Johnson from the Grand Forks Police Department stated on December 4 that there were 10-20 agencies involved in the search for Sjodin. Chief of Police John Packett said in a telephone interview that a report of the financial accounting of Turcotte's search and a to-date account of how much has been spent on Sjodin's case will be ready by the end of the week of December 8. However, no information was released at press time.

Bill expressed his anger about the disparate treatment of his son's case openly. "I have a hard time containing myself in saying that the reason they are all out there looking for this girl is because she has blonde hair and blue eyes."



Russell's mother said, "if you hold up a picture of my son next to Dru's you can see that there is not much difference, they are both young, both have blue eyes and white skin." For her, the difference comes in their ethnicity.

The autopsy report for Russell is still to arrive in the family's hands despite several requests for the report. Bill said that they have a death certificate that says that "blood trauma force to the head" is listed as the cause of death, but it does not tell them much more than that.

They hope that the autopsy report has more information, like whether he was sexually molested. "If they knew that, then they could have looked into the registered sex offenders like they did here," Bill said. He hopes that they could develop a motive for the crime and some insight could lead them to a suspect.

"Who is worthy of the media attention?" Bill said. "Aren't we all? Aren't we all prey to violence and evil? Because that is what happened to my son." The Turcotte family hopes that some of their questions will be answered.

The Native Media Center staff and students continue to pray for both the Turcotte and Sjodin families. We pray that Russell's murderer be brought to justice and for the safe return of Dru to her family and friends.

a short story...

Little Mother

by Donna Hall

Arikara & Hidatsa



They called her “Little Mother” but she wasn’t a mother because she gave birth to a child. Little Mother was only seven years old and she was a little different from everyone else in the tribe. She loved to roam around the hills, sing songs to brother sky and give gifts to her sisters and brothers that walked and flew beside her. She always remembered to give something special to her mother, Mother Earth. Mother Earth was very generous to Little Mother and her people. Whatever was taken from Mother Earth, Little Mother would give something back. One for one was her philosophy. Little Mother would try to remind her tribe to give back for all that was taken, because it would be stealing if they didn’t. She would say, “What if someday Mother Earth didn’t give you anything, what do you do then?” The people just simply replied, “Oh, you are so funny; go play in your hills you silly girl!” Little Mother had a secret place that she would go, to pray and hear what Mother Earth had to say. She would cry to her mother and ask, “Why do they treat me so? I try so hard to be respectful and kind. Not just to you, but to my people and I always listen to my mom, but everyone just calls me silly.” Mother Earth soothed her hot tears and said, “Don’t cry my baby, you will be heard someday, don’t give up on them don’t give up on yourself and remember that I will always take care of you, Little Mother.”

Little Mother rose from her knees and continued on with her usual daily adventures. She would run through the fields and skip by the river, listening to all the stories floating in the air and giggling about all the jokes that have been played upon her people. When she would see her brother, the sun, get ready to kiss their mother good-night, she would race back home and dream about the river, the rocks, and the fresh warm air. Soon the end of summer came and fall was well into itself when the tribe started to prepare for winter. Turnips were gathered, berries were dried, sage was harvested and all the meat was being dried on the racks in preparation for the hard months ahead. So much was taken from Mother Earth this time that poor Little Mother could not keep up with her tribe’s greed. Not one person gave anything back for all that was taken, not one. It seemed that nobody realized how generous Mother Earth was and they failed to respect that act. Little Mother’s mom tried to help her daughter with giving back, but it was already too late.

On a cold fall morning, the whole tribe fell to sickness and all of their meat turned bad. People started to fall like raindrops on a cool April morning and some days they would fall like rain in a thunderstorm. Everyone started to pray and cry to the Creator and asked why this was happening to them. Little Mother asked them, “Why are you asking why? You took without showing your gratitude and you took more than you needed, should we not all pay for our thievery?” “Silly girl, go play with your dirt and run till you drop, then you can ask your Mother why she has sent sickness and starvation to our people,” said the lead hunter. Little Mother was heart sick and distraught and the enraged Mother Earth had heard every word. Mother Earth told Little Mother to come to their secret place and the two of them would come up with a solution. Little Mother apologized for her tribes’ insolence and what could she do to help her people. “Oh Little Mother, you really are a wonderful creature of mine, I am so lucky to have you as a daughter and because of your generosity and your kindness I will honor whatever you ask,” Mother Earth replied. With thunder in her voice Mother Earth told her to tell her people that if they wanted the deaths to stop, then they were going to have to start honoring her and showing their respect. Little Mother did what she was instructed and yet her tribe still ignored her and sent the silly girl on her way. Sobbing, she ran to the east and fell hard on her knees at the river’s edge and washed her burning face. She gazed into the water and saw Mother Earth kissing her forehead, caressing her cheek, and cuddling her so close that she forgot her anger. “Oh, Mother why do I keep doing this? They just see me as a silly little girl and they laugh!”

“Okay my girl, tell them this—if you care for me you won’t, then care of yours I’ll take. Something so valuable, that it will take nine months to replace. If selfish is the way of which you want to remain then to your end you will run,” Mother Earth riddled out. Mother Earth explained to Little Mother that it is better to cleanse the wound than to pick at and make it worse. I will claim a child in stone until the tribe can no longer bear any more. As sunset fell into darkness Little Mother told her tale but this time the people didn’t laugh, they just looked at each other and went to bed.

Through the misty morning air, a rumble so deafening startled the tribe to their feet. A herd of buffalo ran through the tribe and four bulls laid themselves down and gave the people their lives. The tribe had meat for the winter. The people celebrated and as usual forgot to give thanks for this blessing.

"How magical we are! We called them here. How mighty our tribe is to have the buffalo so afraid. So afraid of us that they sacrifice themselves so as to not to face us in a hunting party!! Ah-Ho!!!"

Brother sun brought forth the cold and dreary morning and a scream shattered the sleeping village into wakefulness. The medicine man's daughter had turned into stone and the buckskin she was wearing was still warm to the touch. Everyone was surprised and scared, but they all said that it was because he was practicing snake medicine and he brought it upon himself—he used his medicine to get what he wanted, he deserved it, he was greedy. Sunset arrived and another cry broke out in sorrow. This time it was the head tanner of the tribe and her daughter still held the knife that her mother passed down to her in her hand. Again the tribe chalked it up to greed. "She always takes the best part of the hide for herself and then we get to choose from her scraps! She is paying for her greed." A fearful morning came early and again a child turned to stone. This time it was the Chief's first born and the strings of his moccasin were still in his hands. The people were bickering between themselves and turning on each other accusing one another of terrible greeds. They blamed the Chief for being greedy and the families were dividing. Finally the last child that was taken was the headhunter or head warrior's son. He was the tribes' hope for the future – the insurer of meat and the protector of enemies. He was holding his last drink of water right in the palms of his hands when his father turned around and saw him turn slowly to stone.

Panicking, the tribe called out for Little Mother and asked her what they could do to make it all stop. Bringing tobacco and food, the people offered their thanks for all that Mother Earth had provided to them.

But Little Mother, knowing what Mother Earth was going to say, shook her small head and told them to wait. Little Mother started her trek to talk with her Mother and a little while later arrived to their spot and started to

speaking, "Mother I know that my people are selfish and mean but I love them and I want them to be happy. I want to offer my self to you as a sacrifice for the preservation of my people," Little Mother presented. Mother Earth was appalled and started to cry. She cried until the rivers threatened to flood. Oh how she loved that Little Mother and it was hurtful to hear her say such a thing. "NO," cried Mother Earth, "I would rather hold you and your babies upon my face than to hold the offspring of your whole entire tribe." Little Mother begged and told her that she will make them listen and listen to her they will! "I will be their symbol of how precious life is and I will let you turn me to stone. I will tell them that I am doing this for them and in return they need to remember to give back for all that they take. I will watch over them and remind them to offer their thanks everyday. If they don't then to their own demise they will come, but either way Mother we will always be together," she said happily. Mother Earth agreed.



When Little Mother arrived at the Village, she told of her offer and the tribe immediately went into frenzy! "Did you hear, did you hear? No! She can't. How are we gonna hear what the Mother Earth wants to say? She is selfish for trying to take you! NO," they all yelled. Little Mother, heated with anger said, "How dare you say such a thing – You made it this way, she talks to all of us everyday and she loves everything—open your eyes

and your ears—your heart and listen. You have had many chances, so many and always you forget and then when I would try to remind you, you would laugh at me and call me silly. You always hurt my feelings. Even after all that I still love you and I will sacrifice for you—AGAIN! All I ask is that you take care of me or you will kill your legacies. Just show some respect and learn to give rather than take. That's all I ask. "Feed me every sunrise except in the winter—you will need all of your food and besides I'll be sleeping. I want my hair to be free of dirt and bird droppings so please keep it clean. I wouldn't mind a visit every now and again," she smiled shyly. "Now it is time for me to go and I love all of you and I will watch over you until the end of time." Little Mother held her mom's hands until she turned cold and grey and even in sadness, Little Mother smiled through her tears.

To this day she is fed every sunrise and her hair is always clean.



UND's Center for Rural Health *advances* Native American Elder Research

by **Amanda Scurry** (Center for Rural Health, UND School of Medicine & Health Sciences)
Slovak-Irish-Scandinavian-American



Through a variety of studies, grants and programs, the University of North Dakota School of Medicine and Health Sciences' Center for Rural Health (CRH) has established itself as a national center for the study of American Indian and Alaskan Native elder health.

"One of the major areas of focus for the Center for Rural Health is Native American health," said CRH Director Mary Wakefield, Ph.D. "This is a substantive contribution of the University of North Dakota that will help create new knowledge on which to base health care decisions for a very important population."

National Resource Center on Native American Aging

The CRH houses the National Resource Center on Native American Aging (NRCNAA) which is committed to the increasing awareness of issues affecting American Indian, Alaskan Native and Native Hawaiian elders and will be a voice and advocate for their concerns.

Through education, training, technical assistance and research, the NRCNAA assists in developing community-based solutions to improve the quality of life and delivery of related services to the Native American aging population.

The CRH recently announced that the NRCNAA is continuing a cooperative agreement with the Administration on Aging (AoA) of the U.S. Department of Health and Human Services for three more years.

The NRCNAA, which is now identified by the AoA as the only National Resource Center on Native American Aging in the nation, has received \$345,000 to execute this cooperative agreement. □ The agreement allows the NRCNAA to improve the quality of life for American Indian elders through research, technical assistance and training.

The NRCNAA works with the AoA to develop practices that make it easier for all older American Indians to access an integrated array of health and long-term care services, to stay active and healthy, and to support their families' efforts to care for loved ones at home and in the community.

This is the fourth AoA cooperative agreement the UND's resource center has received, providing funding for a total of 13 years. □ The current agreement was effective Sept. 30.

National Needs Assessment of Native American Elders

"The most important thing we are doing," said

NRCNAA Director Alan Allery, adjunct clinical assistant professor at the CRH and a member of the Turtle Mountain Band of Chippewa, "is the National Needs Assessment of Native American Elders."

Through the needs assessment, the resource center has surveyed the health status of nearly 10,000 American Indian elders, 55 years of age or older, representing 133 tribes from 89 sites nationwide.

The five-year study focuses on seven chronic diseases: arthritis, congestive heart failure, high blood pressure, stroke, asthma, diabetes and cataracts. Limitations when performing daily activities such as eating, walking, cooking, shopping and housekeeping are also a focus of the study. Other topics covered are vision, hearing, dental, tobacco and alcohol use, diet and exercise, social support, housing and occupation.

The needs assessment research team includes Leander "Russ" McDonald, Ph.D., associate director of research at the NRCNAA, whose father is from the Spirit Lake Dakota Nation and mother is an Arikara from the Mandan-Hidatsa-Arikara Nation, and Chester Fritz Distinguished Professor of Sociology and Senior Research Associate at the Center for Rural Health, Richard Ludtke, Ph.D.

After the research team processes the data, it is sent back to the tribes to be used to set goals and document unmet needs to secure funding for their elder care.

"The data assists tribes with planning their long-term care services such as health literacy, health promotion, nursing home care, respite care and assisted living," Allery said.

Senate Testimony

On July 10, 2002, McDonald, Ludtke and Allery appeared before the U.S. Senate Committee on Indian Affairs to share findings of the needs assessment. In addition to presenting their findings, the group used the results of their extensive study to make recommendations to the committee on Native American elder health concerns.

The team called for initiatives to develop intervention and health promotion programs for Native Americans, home- and community-based long-term and assisted-living care for elders in reservation communities and increased support for targeted research on Native American aging.

The NRCNAA plans to continue the needs assessment but will change the survey slightly starting in January

2004. The team will add more questions to the survey including questions on cancer prevention screening, health care access, nutrition, weight loss and gain, caregiving and veteran status.

Chronic Disease Among American Indian Elders

Recently, the CRH was awarded a one-year, \$150,000 grant to use the data from the National Needs Assessment of Native American Elders to study the prevalence of chronic disease among American Indian elders across the nation.

The CRH competed for one of only six grants given by the Health Resources and Services Administration, a division of the U.S. Department of Health and Human Services, to help improve rural health care systems throughout the country.

The funds will allow the Center's research team to assess the relationship between chronic disease in American Indian elders and factors such as access to health care and increased health risks due to smoking or lack of exercise.

"In this study we will determine if Native elders in more rural, isolated areas across the country have a higher rate of chronic disease and physical limitations than Native elders in more urban areas," said Patricia Moulton, Ph.D., assistant professor and research analyst at the CRH and the study's lead researcher. Other researchers on the study are McDonald and Kyle Muus, Ph.D., assistant professor at the CRH.

AARP Comparison Studies

The staff of the CRH is also using the data from the National Needs Assessment of Native American Elders to compare the health of Native American elders to the national average.

Ludtke and McDonald recently published their study, "Native Americans 50 and Beyond -North Dakota Comparisons with AARP National Findings." In this study, the team compared the data collected by the AARP in their publication, titled

"Beyond 50.03," to the data collected on Native American elders through the needs assessment.

By comparing the national AARP data to Native American data, the team found that there are differences between the national and highly metropolitan AARP data and the nation's Native American elders. The study found that the Native American population reports higher rates of functional limitation than the nation's general population, which may be due to multiple factors including low incomes, rural lifestyle factors and less access to contemporary medical care.

Rural Health Dialogues

Staff members of the CRH went on the road this fall for meetings with Native American tribal leaders in North Dakota concerning the future of health care in those areas as part of a series of "rural health dialogues." Discussions were held with health care providers, state legislators and others interested in supporting and maintaining quality rural health care.

They met with tribal leaders at Standing Rock Sioux Tribe, the Trenton Indian Service Area, Mandan Hidatsa Arikara Nation, Turtle Mountain Band of Chippewa and Spirit Lake reservations to talk about the work of the CRH and to learn about current and emerging challenges facing health care providers on reservations.

Attendees learned how the CRH can work with their communities and providers to address those challenges and to help solve problems related to delivery of rural health care services.

The meeting also served as a means for CRH staff "to hear about current or emerging issues that rural health care providers face, including both local challenges and success stories," Wakefield said. "We want to hear their concerns about the future of health care in their areas and hear their thoughts on approaches and solutions—including how we can work with them to address these issues."

Based on information gathered at these meetings, the CRH can more effectively align its efforts to support



Senate Testimony: On July 10, 2002, Leander "Russ" McDonald, Ph.D., associate director of research at the National Resource Center on Native American Aging (NRCNAA) at the University of North Dakota School of Medicine and Health Sciences' Center for Rural Health (at table), Alan Allery, director, NRCNAA (behind) and Chester Fritz Distinguished Professor of Sociology and a Senior Research Associate at the Center for Rural Health, Richard Ludtke, Ph.D. (at table) appeared before the U.S. Senate Committee on Indian Affairs to share findings of the NRCNAA's National Needs Assessment of Native American Elders.



cont. from pg. 15

rural health care providers to collectively maintain and strengthen health care in rural North Dakota, Wakefield said.

Center for Rural Health

Established in 1980, the CRH is one of the nation's most experienced organizations, committed to providing leadership in rural health. The CRH has developed a full complement of programs to assist researchers, educators, policymakers, health care providers, and most importantly, rural residents.

In its 23-year history of service to the state, the CRH has developed and implemented a number of initiatives to assist rural providers and communities to address changing rural environments.

As a resource, the CRH identifies and researches rural health issues, analyzes health policy, strengthens local capabilities, develops community-based alternatives and advocates for rural concerns.

For more information about UND School of Medicine and Health Sciences' Center for Rural Health and its Native American research visit:

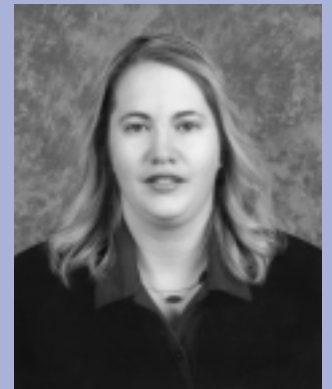
www.med.und.nodak.edu/depts/rural/



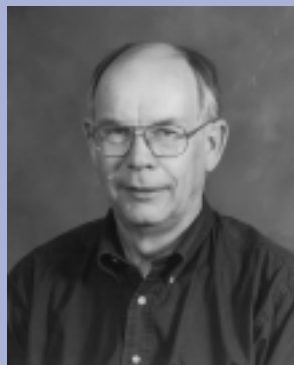
Bios



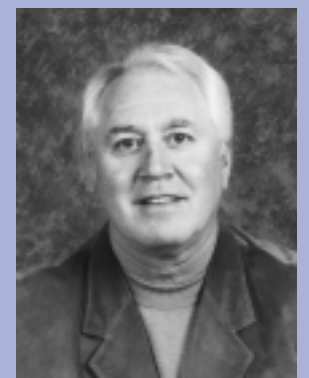
Leander "Russ" McDonald, Ph.D., associate director of research at the National Resource Center on Native American Aging (NRCNAA) at the University of North Dakota School of Medicine and Health Sciences' Center for Rural Health, whose father is from the Spirit Lake Dakota Nation and mother is an Arikara from the Mandan Hidatsa Arikara Nation, has been studying Native American elder health through the NRCNAA's National Needs Assessment of Native American Elders.



Patricia Moulton, Ph.D. assistant professor and research analyst at the University of North Dakota School of Medicine and Health Sciences Center for Rural Health and lead researcher on the Chronic Disease Among American Indian Elders study funded by the U.S. Department of Health and Human Services, Health Resources and Services Administration.



Richard Ludtke, Ph.D., Chester Fritz Distinguished Professor of Sociology a Senior Research Associate at the Center for Rural Health, has more than 30 years of research experience at the University of North Dakota.



Alan Allery, director, National Resource Center on Native American Aging, adjunct clinical assistant professor at the University of North Dakota School of Medicine and Health Sciences' Center for Rural Health and a member of the Turtle Mountain Band of Chippewa.



Paying the Price for Offensive Mascots & Logos

by Daryl Sager
Turtle Mountain Band of Chippewa



Note: This article was reprinted from the Native American Journalists Association's (NAJA) student writing project. Daryl Sager was a participant of that project and while attending the NAJA conference was awarded a *New York Times* scholarship.

The debate on Native American mascots and logos continues across the country, and in particular, this battle wages at my school, the University of North Dakota. The school nickname, "Fighting Sioux," has been in place since the 1930s and there is no sign of it going away any time soon.

What keeps this nickname in place? It's simple: money. Most university alumni are white and they contribute to the school. These alumni have vocally opposed the name change.

One of the strongest opponents was the late Ralph Engelstad, a 1954 graduate who made his \$400-million fortune in the casino business. He used his fortune to build a luxurious \$104-million hockey arena at UND, but stipulated that he would drop all donations if the name "Fighting Sioux" were to be changed. He made his threat clear in a letter to the university president: "If the logo and slogan are not approved, I will then write a letter on December 30, 2000, to all contractors and to everybody associated with the arena, canceling their construction contracts for the completion of the arena."

The arena officially opened in October 2001 with the "Fighting Sioux" logo at center ice. Although it's open, the issue continues to linger on campus. I'm reminded of this battle every day as I drive by the Ralph Engelstad Arena.

What does this battle look like today? Let me tell you as a Native American. During my freshman year, when the arena opened, offensive signs were posted near the Indian Studies department. Some of the printable ones read, "If you get rid of Fighting Sioux, then we get rid of your free schooling." This poster also contained "Pay Taxes, Live on the Rez for free." Others were too obscene to mention. Even today, sidewalk graffiti reading, "Keep the name" can be found around campus.

I can't help but feel that name supporters have no clue what the real situation is. I hear over and over that it's tradition and that it's always been the "Fighting Sioux."

Wasn't slavery a tradition? For people to continually ask me why I strongly oppose the nickname shows that there is not enough being done on campus to educate the student body on this issue. The university and the state of North Dakota have failed to address the racial problems when it comes to Native Americans.

The first step in addressing the racial problems would be to eliminate the "Fighting Sioux" as the state university's logo. Since 1969, more than 600 schools across the country have dropped nicknames deemed offensive by Native American groups. Many schools, including North Dakota State University, the University of Wisconsin-Madison and St. Cloud State University have passed amendments or resolutions against the use of these logos or mascots.


My university unfortunately, does not have the courage to take this step. It's a shame the university maintains the name even though all the North Dakota tribes have passed resolutions denouncing the name. On campus, the student organization BRIDGES actively campaigns against the "Fighting Sioux" nickname and distributes information to the public about the issue.

With money clearly a deciding factor, the racial tension it has caused on campus makes me even angrier. Money may have bought an arena here, but it didn't buy racial harmony.



The Old Ford Pick-up

by Donna Hall
Arikara & Hidatsa



A blood red moon rose from the trees as a tiny green lizard skittered across the screen of her bedroom window. The moon paused for a brief moment turning his head side to side as if trying to decide which way to go. Tears silently crept down the side of her cheek and made way for all the others that were sure to come. She didn't know whether she was crying from the pain she was in or because she missed her Pa-Pa so badly. Taking a shallow breath she lay in the shadows of her bedroom and the crickets tried hard to hold her attention. A single shard of light entered the room like a whisper and in slid her Grandma with a syringe full of Morphine and a heart full of love. "Tears? My baby, let them out, I'm sorry for being a little late with your medicine but it is gonna be alright now," her Grandma said as she slipped in the needle. Moments passed as she drifted into sleep and as she entered her dreams she heard him laughing. "Pa-Pa, Pa-Pa where are you? I miss you! I can hear you but I can't see you!"—dm, dm, dmm, DM—DMM, BOOM!! The drums were comforting and the songs were familiar. Can you see me now? I see you my girl...do you want to hear the story again?" asked her Pa-Pa. "Yes Pa-Pa tell me your story and smile at me just one more time," she begged.

You know...all of us got spirits of all kinds in us...like the winged, the four legged, the flyers, a swimmer or even a crawler—but we all got one and when it's time for our earth bodies to fade our spirits take over and take us home. There's a place like this one but there are no humans. The sun is so warm that it feels like a feather caressing your cheek and the air so light that a butterfly can float for a lifetime. When the breeze sends its scent to your nose it smells so sweet that only a newborn baby could match it. I know I sound like I'm just telling you stories but my girl it is true—I dreamt it and I feel it calling to me. It's in the mountains ya' know, uh! Those mountains majestic like the strength of our creator and beautiful just like you. The lake that sits in the middle of those mountains is so pure, pure like a light of a star. It is said that the lake is so clear that you can see the bottom of the sky—imagine my baby! But yeah—there is a lot of places like that but there is one thing that makes it the one. A big red boulder, round like our mother and as sacred as our songs of creation. It is so powerful that before you even see it, it will call you and

draw you to its breast. The drums will sound and the voices will calm you—that is when you know you are home. That where this old bears gonna go when it's time for me to head home. I need to go back now my sweetheart—wake-up, wake-up.

Waking from what seemed like heaven, she sat up in her bed and swung her legs off to the side. Aghh, I need to get out of bed more often, she thought to herself. Wanting some fresh air she grabbed for her Nike's and slipped her sore feet in as quick as she could. Shivering against the coolness she put a blue hooded sweatshirt over her head and shuffled slowly out of the room. The sky was waking to a soft twilight blue and to add to its beauty the birds start to sing. She glided her feet over her Grandma's tile floor and stepped into the mist that wisped on the porch. She stood motionless against a cool breeze that felt gentle and loving as it blew through her hair.

Grandma stood silently washing her dishes and watched her granddaughter's shadow grow smaller as the sun crept over the land. "Good journey my baby, I'll see you when winter comes calling for me," her Grandma whispered as she let her tears fall. Without saying a word she stepped out to the morning and walked away from the sun. The sun warmed her back and guided her steps while she folded her arms and remembered her Pa-Pa. "Hey, my girl where you going? You can't come with me this time—I won't be walking this trail again. Your Grandma needs you more than ever now—help her OK? Winter is calling for me and this old bear is tired—my body is fading," her Pa-Pa told her. She asked him when she would see him again and how was she going to find the sacred place he told her about so she could be with him. He said, "I love you my girl, and when winter calls you—you'll just know. You'll know my baby—I will wait for you—until then I'll miss you." That was the last time she saw her Pa-Pa. She raised her hand and waved good-bye till she could no longer see him through the dust that rose behind that old Ford pick-up truck.

Two tears burned their way down the side of her nose, dropped onto the grass and woke her out of her thoughts. Her body was aching and she thought about "Grandma" and knew she'd be worried, plus she needed some morphine to deaden the pain. She had been walking for hours and time slipped away. As she was about to turn back she lifted her face to see where she was.

Realizing that she had no idea where she had gone she whipped right around in hopes of seeing something familiar—nothing. Wait, wait, I know this place.

Shaking her head to make sure she wasn't dreaming, she heard a grunt, grunt and growl. She spied a big brown grizzly bear swinging his head to the side and grunting and growling while he sat in the lake. Remarkable, I've never seen such a sight, she thought to herself. Amazed by the fact that she wasn't afraid, she didn't yet realize that she was alone. The sounds that surrounded her were natural and real. The air was so light that she felt like a butterfly swimming along. She closed her eyes and imagined her Grandma's soft warm hand caressing her cheek. Standing by the bank of the lake she wondered if she was dreaming.

She remembered the story her Pa-Pa had told her many-a-time and up until now thought that his story was "just a story." Could it be true? The mountains stood tall in every direction, how did she get here and how do I leave? "I want to go home!!" She fell to her knees and started to cry, "I just want to go home—I just want." Sitting up suddenly she took a deep breath and stared at the lake. The water was smooth and so clear. She walked closer to the edge and peered into the depths: She could see fish swimming around and crayfish skipping along. It was amazing. She surveyed the shoreline before she decided to walk, go east and stroll towards a rock. This rock grew in size the closer she got and the songs of the ancient ones entered her mind. Compelled to go faster in spite of her pain she broke to a sprint and ran straight to its side. Catching her breath and wanting to trust, she scolded herself for believing in stories. She reached out to touch it but stopped herself cold, "Why am I doing this? What do I expect to happen? I want to believe you Pa-Pa," she whispered just before she fell into trust. The second she put her hand on that rock the drums deafened her ears and she broke out in song. She felt for an opening and crawled into its depths and everything stopped. No sound, no air, no light—no pain. What was happening?

Transformation. A burst of light came from inside and showed her the way she needed to go. Full of life she burst out of the boulder and flew straight toward the mountains. She soared high in the sky and smelled the sweet air—it smelled like a baby—fresh and alive. She soared over the lake and remembered the bear that sat in the shallow—grunting and growling. She saw it throwing his head side to side and put up his paw as if to say, "Hey!" Her eyes filled with tears for she knew who he was. For there at the bottom of the clearest of lakes silently rested that old Ford pick-up truck her Pa-Pa once owned.



Poetry

Tradition

by Magen Saunders
Cherokee

*Tradition is a concept,
one that should never be forgotten.*

*Tradition is a warrior
who fought for our land.*

*Tradition is a mother
always willing to lend her hand.*

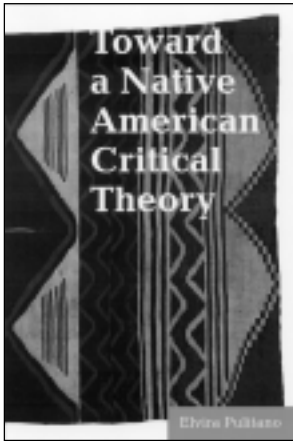
*Tradition is a child
trying hard to make a stand.*

*Tradition is a grandmother
telling her stories.*

*Tradition is mercy,
that wonders why its questioned.*

*Tradition is your hatred
that will never be forgotten.*

Book Reviews



Toward a Native American Critical Theory

by Elvira Pulitano

Toward a Native American Critical Theory articulates the foundations and boundaries of a distinctive Native American critical theory in this postcolonial era. In the first book-length study devoted to this subject, Elvira Pulitano offers a

survey of the theoretical underpinnings of works by noted Native writers Paula Gunn Allen, Robert Warrior, Craig Womack, Greg Sarris, Louis Owens, and Gerald Vizenor. In her analysis Pulitano confronts key issues and questions: Is a distinctive way of reading and interpreting Native texts possible or needed? What is the relation between a Native American critical discourse and a more general postcolonial critical theory? Will Native critical theory be subsumed within postcolonial theory and homogenized as a colonial Other, or will it test postcolonial ideas against Native American problems and predicaments? And how can Native critical theory redefine Western styles of theory?

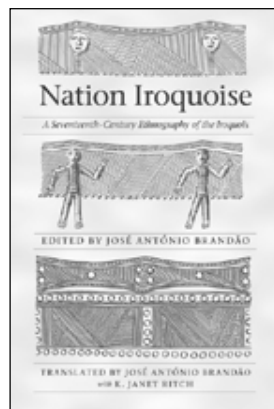
Unlike Western interpretations of Native American literatures and cultures in which external critical methodologies are imposed on Native texts, ultimately silencing the primary voices of the texts themselves, Pulitano's work examines critical material generated from within the Native contexts and epistemologies to propose a different approach to Native literature.

Controversial and persuasive, *Toward a Native American Critical Theory* defines the parameters of a unique Native American critical discourse and reveals its potential for writers and critics alike.

Nation Iroquoise A Seventeenth-Century Ethnography of the Iroquois

Edited by José António Brandão
Translated by José António Brandão
with K. Janet Ritch

Nation Iroquoise presents an intriguing mystery. Found in the Bibliotheque Mazarine in Paris and in the National Archives of Canada in Ottawa, the unsigned and undated manuscript *Nation Iroquoise* is an absorbing and informative



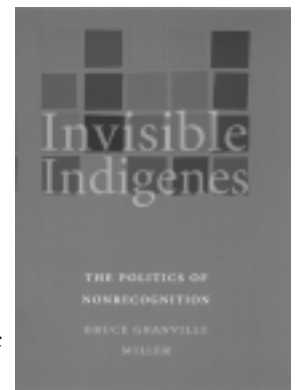
eyewitness account of the daily life and societal structure of the Oneida Iroquois in the seventeenth century.

The Nation Iroquoise manuscript is arguably one of the earliest known comprehensive descriptions of an Iroquois group. Rich in ethnographic detail, the work is replete with valuable information about the traditional Oneidas: the role of women in tribal councils; mortuary customs; religious beliefs and rituals; warfare; the function of the clan system in tribal governance; the impact of alcohol; and the topography, flora, and fauna of the Oneida territory. It also offers important information about the famed Iroquois Confederacy during the 1600s.

The book includes the original French transcription and its English translation. Brandão also provides an illuminating overview of Iroquois culture and of Iroquois-French relations during the period in which the Nation Iroquoise manuscript was likely written.

Invisible Indigenes The Politics of Nonrecognition

by Bruce Granville Miller

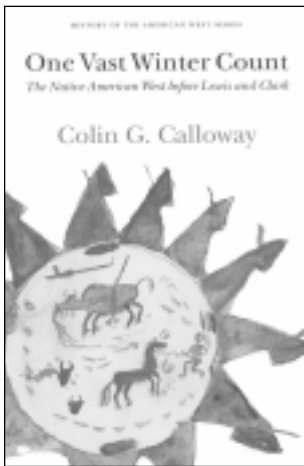


In the last few decades, as indigenous peoples have increasingly sought out and sometimes demanded sovereignty on a variety of fronts, their relationships with encompassing nation-states have

become ever more complicated and troubled. The varying ways that today's nation-states attempt to manage—and often render invisible—contemporary indigenous peoples is the subject of this global comparative study.

Beginning with his own work along the northwest coast of North America and drawing on contemporary examples from South America, Asia, Africa, and Europe, Bruce Granville Miller examines how national governments classify, govern, and control the indigenous populations within their boundaries through administrative, judicial, and economic means. One telling consequence of such regulation strategies is that certain indigenous peoples become unrecognized—their ethnic identities and heritages fail to find legal register and thus empowerment within the very state organizations that manage other aspects of their lives. In the United States alone reside two hundred thousand unrecognized indigenous individuals, some members of indigenous communities that were dropped from the roster of tribes and others whose ancestors were overlooked.

Invisible Indigenes reveals a recurring issue integral to the formation and maintenance of nation-states today and highlights a common challenge facing indigenous peoples around the globe in the twenty-first century.



One Vast Winter Count *The Native American West before Lewis and Clark*

by Colin G. Calloway

This magnificent, sweeping account traces the histories of the Native peoples of the American West from their arrival thousands of years ago to the early years of the nineteenth century.

Colin G. Calloway depicts Indian country west of the Appalachians to the Pacific, with emphasis on conflict and change.

With broad and incisive strokes Calloway's narrative includes: the first inhabitants and their early pursuit of big-game animals; the diffusion of corn and how it transformed American Indian life; the Spanish invasion and Indian resistance to Spanish colonialism; French-Indian relations in the heart of the continent; the diffusion of horses and horse culture; the collision of rival European empires and the experiences of Indian peoples whose homelands became imperial borderlands; and the dramatic events between the American Revolution and the arrival of Lewis and Clark. The account ends as a new American nation emerged independent of the British Empire, took over the trans-Mississippi West, and began to expand its own empire based on the concept of liberty and the acquisition of Indian land.

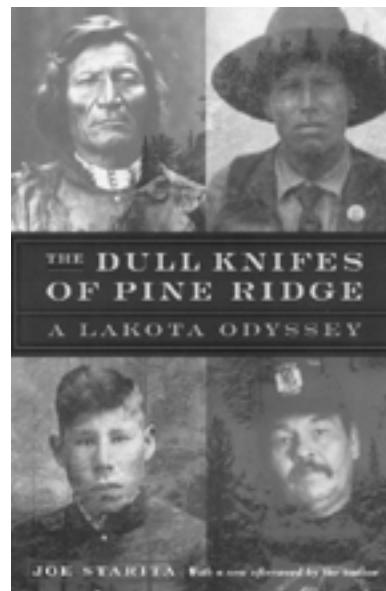
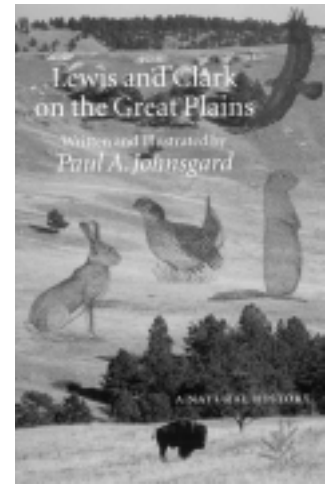
One Vast Winter Count offers a new look at the early history of the region—a blending of ethnohistory, colonial history, and frontier history. It features Native voices and perspectives; a masterful, fluid integration of a wide range of oral and archival sources from across the West; a dynamic reconstruction of cultural histories; and balanced consideration of controversial subjects and issues. Calloway offers an unparalleled glimpse at the lives of generations of Native peoples in a western land soon to be overrun.

Lewis and Clark on the Great Plains *A Natural History*

written and illustrated by Paul A. Johnsgard

Lewis and Clark on the Great Plains is an easy-to-use reference on the wildlife that Meriwether Lewis and William Clark encountered during their 1804–6 Corps of Discovery expedition. Over one hundred animals and plants that were first carefully described and in some cases discovered by Lewis and Clark are identified here.

More than accounts of the regional flora and fauna, *Lewis and Clark on the Great Plains* examines the lasting importance of the expedition's discoveries, the significance of the Plains plants and animals to local Native Americans, and the current status of Plains wildlife. Lavishly illustrated with Paul A. Johnsgard's drawings of mammals, birds, fish, reptiles, and plants, the book also includes a guide to the Lewis and Clark sites of botanical and zoological interest and more than seventy sites where readers can follow in the footsteps of two of America's greatest pioneering naturalists.



The Dull Knives of Pine Ridge *A Lakota Odyssey*

by Joe Starita

Joe Starita tells the triumphant and moving story of a Lakota-Northern Cheyenne family. In 1878, the renowned Chief Dull Knife, who fought alongside Crazy Horse, escaped from forced relocation in Indian Territory and led followers on a desperate six-hundred-mile free-

dom flight back to their homeland. His son, George Dull Knife survived the Wounded Knee Massacre and later toured in Buffalo Bill Cody's Wild West Show. Guy Dull Knife Sr. fought in World War I and took part in the Siege of Wounded Knee in 1973. Guy Dull Knife Jr. fought in Vietnam and is now an accomplished artist. Starita updates the Dull Knife family history in his new afterword for this Bison Books edition

The Dull Knives is the featured book in UND's Exploring the American Indian Experience. For more information on Exploring the American Indian Experience turn to pages 18 - 20, or check the website at: www.conted.und.edu/AIE/



Exploring the American Indian Experience

by Dawn Botsford
Norwegian/German

American Indians have a long history of culture and traditions. *Exploring the American Indian Experience* offers an opportunity for our community to learn more about the many aspects of contemporary Indian issues and their culture. Through a series of community forums and a book discussion, you are encouraged to discuss topics and freely ask questions of each facilitator. All events are free of charge and open to anyone who wants to learn more about the American Indian culture.

Good reasons for you to attend . . .

Read a great book:

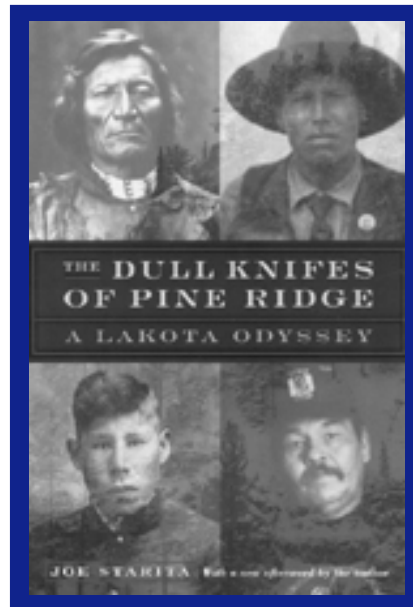
- Explore many issues described in the four-generation story of *The Dull Knives* including cultural identity, traditional women's roles, contemporary tribal government, and the Lakota family structure.
- Share and discuss ideas and issues through a community-wide discussion of this book.

Participate in all or any community forums to:

- Obtain answers to questions you have about the American Indian culture and lifestyle.
- Exchange ideas and develop understanding of the American Indian culture by discussing Indian topics that are historical, political, and cultural in nature.
- Compare information presented by the media to the events taking place in Indian country.
- Gain knowledge of North Dakota's American Indian tribes and sensitivity to their life experiences.
- Recognize the numerous contributions of American Indians to our society.
- Review the unique history of American Indian people and dreams for their future!
- Appreciate diversity in our community and promote diversity among all groups of people.
- Expose us to another culture promoting understanding and tolerance.
- Experience and enjoy the pageantry and color of the native dress, music, marches, and dances in the celebration of life.
- Discover the meaning of pow-wows as a cultural expression and understand each element to develop greater meaning at the event.

Book Discussion:

The Dull Knives of Pine Ridge
by Joe Starita



- Thursday, January 22 & Monday, February 23
- 7-9 p.m.
- Location: Barnes & Noble/UND Book store, 775 Hamline

Joe Starita's four-generation biography of the Dull Knives gives a unique glimpse of Lakota culture during a time of major transition. That transition from a nomadic lifestyle to reservation life created challenges as well as the move into contemporary

reservation life, especially during the turbulent 70s. Many issues will be explored, among them cultural identity, traditional women's roles, contemporary tribal government, and Lakota family structure. *The Dull Knives of Pine Ridge* illustrates the human experiences of the Lakota within the large historic context. This book personalizes history. Feel free to attend both nights even though the same book is being discussed. New participants will solicit different comments, ideas, questions, and thoughts.

Discussion Leader: Birgit Hans, Ph.D., is associate professor in UND's Department of Indian Studies. Her specialty is American Indian literature and oral traditions. As a former German citizen, she is interested in European perceptions of American Indian cultures.

The Dull Knives of Pine Ridge is available for loan at the East Grand Forks Campbell Library, Grand Forks Public Library, and the Chester Fritz Library. Books are available for purchase at Barnes & Noble/UND Bookstore, Waldenbooks and B Dalton Booksellers.

Community Forums

These community forums are designed to encourage the Greater Grand Forks community to learn more about the American Indian culture and experiences. Beliefs and traditions are important in all our lives and to the history of our state. Come, listen, learn, and ask questions. All are encouraged to attend free of charge.

The Setting of the American Indian Experience

- Thursday, January 29
- 7-9 p.m.
- Location: GF Herald Community Room, 375 2nd Avenue North (use alley entrance)

Defining the setting of the American Indian Experience includes examining the history and common beliefs of and about Indians in America. This session will be a valuable source of information and a resource for answers to your questions about the American Indian culture.

Discussion Leader: Greg Gagnon, Ph.D. is associate professor in UND's Department of Indian Studies. He teaches courses in Reservation Government and Politics, Federal Indian Law and Policy, Contemporary American Indian Issues, and Introduction to Indian Studies. Dr. Gagnon is an enrolled citizen of the Bad River Band of the Lake Superior Chippewa.

Current Issues in Indian Country

- Monday, March 1
- 7-9 p.m.
- Location: GF Herald Community Room, 375 2nd Avenue North (use alley entrance)

Some of the most important issues of today include casinos, state-tribal jurisdictions, demographics, and treaties. Find out what American Indians believe are the most significant issues for their future.

Discussion Leader: Jim Grijalva, J.D., is an associate professor in UND's School of Law. Professor Grijalva writes and lectures on environmental law and federal Indian law, especially in the area of protecting the Indian reservation environment. He directs the Tribal Environmental Law Project and teaches American Indian law, property law and administrative law.

A Celebration of Life: Understanding the Powwow in Today's Indian Experience

- Thursday, April 1
- 7-9 p.m.
- Location: Chester Fritz Auditorium

This session examines the role of tradition in the powwow and discusses the categories of competition in a contest powwow. Professional dancers and musicians will demonstrate elements of the powwow and explain the significance of dress in each dance style. The powwow consists of many other activities that will be reviewed in order to understand each segment of the event and honor the tradition of this celebration of life.

Show Coordinators: Russ McDonald, Ph.D., is associate director of research for the National Resource Center on Native American Aging in UND's School of Medicine and Health Sciences. His father is Dakota from the Spirit Lake Nation and his mother is Arikara from the Fort Berthold Reservation. Brian Gilley, Ph.D., is an assistant professor in UND's Department of Indian Studies. Dr. Gilley teaches courses on Gender, Health, Race, Traditional Plains Cultures, introductory courses in Indian Studies, and Anthropology related courses.



Artwork designed by Jake Thompson and Merry Ketterling. Education is a mountain to shoot for and one must learn self-discipline, endure suffering and insurmountable obstacles to get to the top. The arrow at the top of the mountain symbolizes strength and achievement as the top is reached and aiming for more. It is also symbolic of prayers flying to the Great Spirit, asking for his support. The Morning star symbolizes the length between past and present. The five feathers represent the five reservations that are part of North Dakota and the pipe is a symbol of strength and spirituality. The tipis stand at the four directions.

Music, etc. *Carlos Reynosa*

Carlos Reynosa began his career in the arts as a young man working as an actor and model in California, New York and Europe. He has been featured in the magazines *GQ*, and *In Style* as well as played a role in the movie *Graduation Day*.

Working as a model Carlos was used to having his photograph taken, but his talent and vision soon brought him on the other side of the camera. Andy Warhol and his publication *Interview Magazine* gave him his first big break as a photographer. Since then he has worked for *Rolling Stone*, *Mademoiselle*, *In Style*, *Newsweek*, *National Geographic*, *Young Miss (YM)* and many other American and European publications.

As a professional photographer, Carlos started Prima Modeling Agency in Los Angeles and personally helped start the careers of Hilary Swank (1999 Best Actress), Milla Jovovich (*Resident Evil* and *The Story of Joan of Arc*), and Cameron Diaz (current star of *Charlie's Angels*) as well as photographed countless celebrities such as Matthew Perry, Johnny Depp, Luke Perry, Esai Morales, Sherilyn Fenn, Will Smith, Los Lobos, Irene Bedard and Steve Reevis to list a few.

Reynosa's success in modeling and photography allowed him to focus his attention on yet another artistic

media... music. Music has always been Carlos's true love, "it is the language that breaks all barriers and expresses the joy, pain and sincerity of the artist's soul."

He wrote his first song when he was eight years old, influenced by his father and a solar radio, Carlos was singing even before he could speak. At the age of ten, he participated in the school choir and sang professionally for the first time at the age of 17. He formed his first band, "Blue Sofa" in the mid 1980's, and another in 1989 called "Toro."

In 1993, Carlos began recording for himself and his music reflected a new spirituality and inspiration. He wrote and produced his first self-titled album, *CARLOS REYNOSA*, with complete creative control. It was released in 1996 and was well received by both critics and fans. Carlos and his new band, "Rain," toured extensively throughout the Southwest, bringing music and inspiration to their fans.

With his first album under his belt, Carlos ventured into directing while producing music videos for his hit songs *One Bright Day* and *Follow The Children*. As a result, "Lobo Video" a half hour television series shown on cable stations nation wide was launched. "Lobo Video" starting Carlos as himself introduced music videos and fans to Carlos, his interests, family, and friends.

His work as a photographer was known as creative and

cutting edge, which made the transition into directing videos a natural expansion of his artistic talent. His production company, Sacred Circle, have released a video program called *Life Love and Earth* for Native American youths across the U.S. and Canada. *Life Love and Earth* promotes self-esteem and native values through music and a positive look into the lives of Steve Reevis and Irene Bedard both of whom are successful and influential Native American role models.

In this new millennium, many musical projects have come to fruition for Reynosa. He has been included on the award-winning movie soundtrack, *NATURALLY NATIVE*. His song, "My Brother" is in good company, alongside songs from Grammy Award winning artists such as Donna Summer, Rita Coolidge, Joanne Shenandoah, and Mary Youngblood, who won a 2001 and 2002 Native American Music Award and a Grammy in 2003.

In 2001 Carlos released "Wise Man" and "Sunrise", a brother and sister album set, to enjoy together or separately.



"Baby Blue," Carlos Reynosa's latest album

Wiseman, the song CD, includes the hit songs "Wiseman" and "Vision." "Sunrise," the flute CD, which was a new musical adventure for Carlos, who has mastered the Native American flute with the same intensity he brings to his lyrics, singing

and guitar.

More recently, he has just released his newest album, "Baby Blue," which consists of twelve calming and relaxing melodies on twelve different Native American Flutes. He brings the spirit of each flute to life engaging the listener in a truly spiritual journey and retreat from the turbulent dogmas of today.

His multi-talents were exemplified in 2001. Not only was his hit single "Passion" included on the soundtrack for the documentary *Homeland* by Keith Secola, he also photographed the album cover. *Homeland* is a rich and engaging film by Jilann Spitzmiller and Hank Rogerson that weaves together the stories of four Lakota Indian families from the Pine Ridge Reservation in South Dakota.

Carlos has also completed a series of posters of Native American celebrities and models. His photographic work with indigenous people has been one of his proudest accomplishments as he feels it brings him closer to his own indigenous heritage and unique perspective on life.

He is very proud of both his Native American and European heritage. Being a Mestizo of Cherokee, Yaqui, Mexica, Irish, French and German decent, the diversity of his heritage, as well as his international travels, have given him a unique perspective in the spirit of his music, videos, and photography.

What is Wrong with America?

Latest displays of racism in Northwest & local community raises concerns

by Monique L. Vondall

Turtle Mountain Chippewa

In Viroqua, Wisconsin, the school principal for the Viroqua High School approved of a play produced by an English teacher that displays extreme forms of stereotypical American Indian characters and treats American Indian symbols and traditionally spiritual items with disrespect.

In Grand Forks, N.D., the University of North Dakota Indian Association (UNDIA), the largest American Indian student organization on campus, erected a tipi in celebration of Native American Heritage Month. The tipi was first blessed with a cleansing ceremony of sage and then an eagle feather was hung from the main pole of the tipi, above the door. The tipi was vandalized the same night by a group of individuals who partied in the tipi. People drank inside the tipi and started a fire with the pamphlets and other display items as well as their leftover beer cans and empty beer box.

These displays, although obviously fueled by hate and disrespect, go unresolved by the officials in charge of them. Although the school district apologized for the incident in Wisconsin, people are still outraged at what consequences the principal and teachers who supported the production are to face, if any at all. In the case of the UNDIA tipi, however, campus police are quick to state in the *Grand Forks Herald* the following morning that they were unsure whether it was a hate crime.

What does constitute a hate crime?

According to the American Psychological Association's web site, hate crimes are "violent acts against people, property, or organizations because of the group to which they belong or identify with." At the website, readers can also access a list of frequently asked questions about hate crimes.

According to the website, the FBI states that about 30% of hate crimes in 1996, were against property, while 70% were attached to a person. The assaults range from simple assault to aggravated assault, rape and murder. They identify two levels of attack on people: 1) the attack on the physical self; and 2) the attack on an individual's identity.

Although most people think of hate crimes as being committed by crazed people like neo-Nazis (or "Skinheads"), the crimes that are committed in larger cities like Los Angeles are done by organized hate groups.

The website also refers to the hate crime committed in Jasper, Texas in 1998 where three men with jail records gave a ride to a black man who walked with a limp. They beat the black man to death and then tied him to the back of their truck and dragged him until his body was partially dismembered.

This leaves one question: *How far does one have to go in Grand Forks before it is considered a hate crime?*

We do not like to think of our communities as violent — especially in the Midwest. We do not like to think of our

community as housing potential hate crime offenders. We do not like to think that we have racism on this campus. But, as we look at the track record of UND and Grand Forks, we have some problems to consider.

The stories are the same wherever you go, but according to at least one student at UND, Rhonda Hill. She believes that this racism is the most dangerous and hurtful kind. To desecrate a sacred object to American Indians and dance around the object, mocking them openly, and then egg the object (just like I was egged on this campus for similar reasons), and then call it a crime of mischief and not a crime of hate is simply turning the other cheek by the campus law enforcement officials.

This cheek turning has to end someplace and hopefully it will not be with me or my sister or any other American Indian on this campus being drug behind a pickup truck until we are partially dismembered.

Something has to change.

This institute still claims it wants to be the premier Indian institute yet it continues to cut funding where it is truly needed and still justifies giving scholarship monies earmarked for students of color to other students to offset the out of state tuition that they have to spend.

This institute still uses a racially disgraceful logo and mascot and this school still gives credence to an individual who is seen by many American Indians as a Nazi sympathizer and enthusiast.

There is nothing changing right now and the recent visit from the National Collegiate Accreditation group has proved that. The slap on the wrist for the North Dakota State Board of Higher Education needs to be stronger than that. Somebody needs to sanction this school before the hate crimes get more violent. Something, in other words, needs to change.

Unfortunately, nobody listens to the group that is affected by these crimes. Nobody wants to hear from the majority opinion of the American Indian students at UND that things are bad — that there is racism here. Nobody wants to hear from the Campus Committee for Human Rights that a change needs to take place. And, nobody wants to hear from a student organization called Building Roads Into Diverse Groups Empowering Students that there is a problem on this campus.

Maybe, when we are all dragged behind a pickup truck and partially dismembered, somebody will listen.

For more information on hate crimes, read "Hate Crimes Today: An Age-Old Foe in Modern Dress" by the American Psychological Association."

The website is:

www.apa.org/pubinfo/hate/

Native Media Center

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