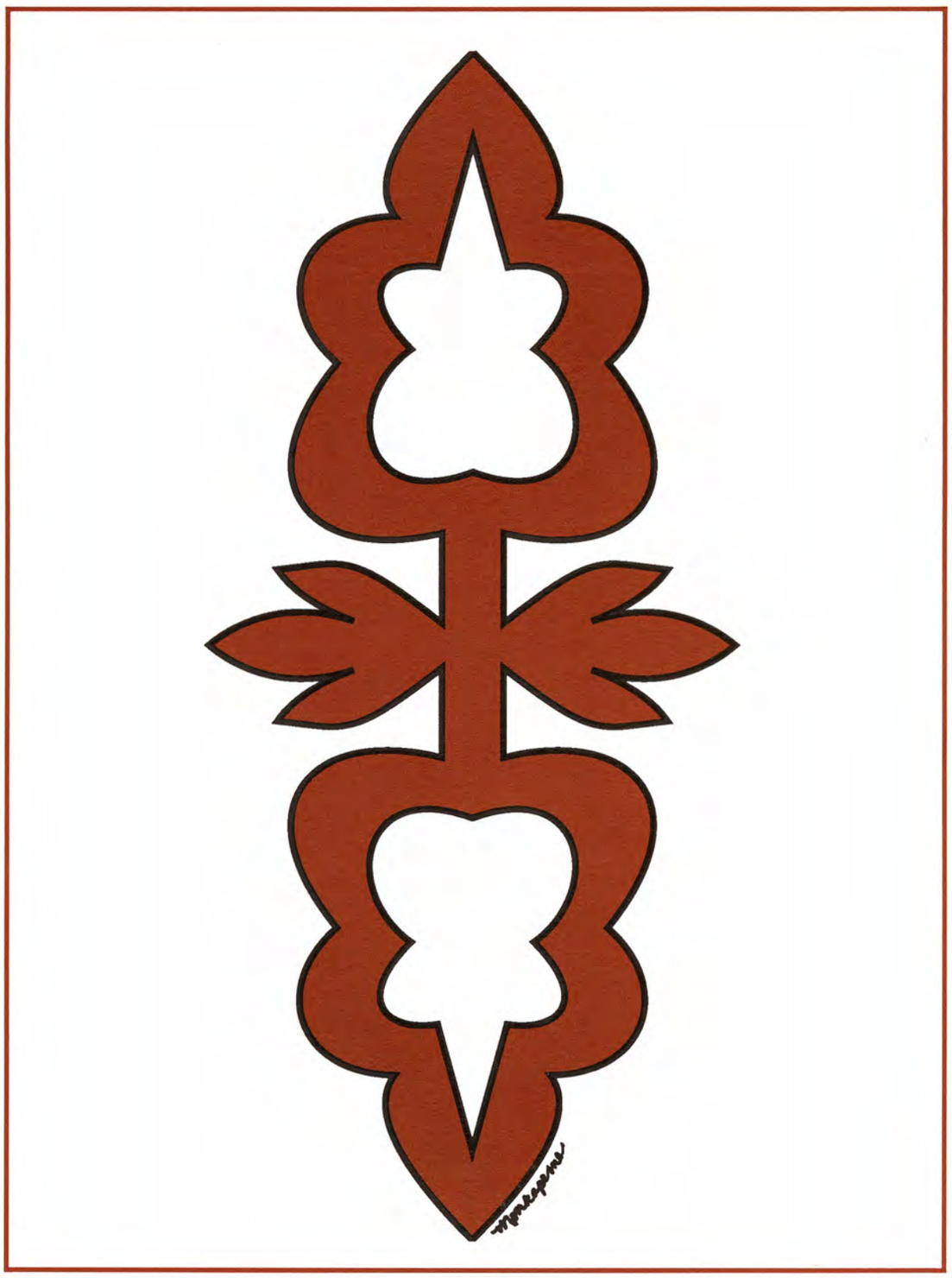

Oratory

We Have Spoken...We are Speaking
Focus on Belief Systems and World View

How to Use Indian Oratory

Subject Areas:
Cultural Awareness, Guidance and Counseling, Language Arts, Social Studies

Grade Levels:
5-12

Preparing for the Lesson:

Skills:
reading
writing
listening
speaking
re-telling
identifying major themes
summarizing

Objectives:

1. The students will identify and use Indian oratory as a means of expression and articulation.
2. The students will identify Indian orators from historical and contemporary times.
3. Students will demonstrate oratorical skills by presenting an oration.

Materials:

School or community library collection of historical "Indian oration" - use a variety of books, tribal documents and newspapers, essays, etc. Students of differing ages may enjoy a variety of resources. Some examples include the following:

Jones, Louis Thomas. **Aboriginal American Oratory: The Tradition of Eloquence Among the Indians of the United States**. Los Angeles, CA: Southland Press, Inc., 1965.

Rosentiel, Annette. **Red and White: Indian Views of the White Man 1492-1982**. New York: Universe Books.

Vanderwerth, W.C. **Indian Oratory: Famous Speeches by Noted Indian Chieftains**. Volume 110, Civilization of the American Indian Series. Norman: OU Press.

Williams, Thomas Benton. **Orations of Famous Indians**, 1948.

Indian oratory articles (following lesson plan)

Background Information:

Oratory is the art of speaking eloquently and effectively in public. Eloquence of American Indian oration

has been well documented by the non-Indian. Indian people know this eloquence through the teachings of the people. Native people have used the power of the spoken word since time immemorial. Both the first teachers—grandparents and elders and today's teachers and scholars use the spoken word as a primary means of communication. The words paint a picture, describe a world view, and interpret the feelings and meanings of that which we share with our relatives and students.

This tradition continues today not only in the traditional sense but in the sharing of all thought that is "Indian," whether it be of cultural tradition or modern technology.

It has been written that the soul of the American Indian is revealed through the spoken word. Today, this is as true as it was for generations past. The words, and even some meanings have changed, but the American Indian orators continue to express a world view which is unique and enduring even in a technological time.

Setting the Lesson Purpose:

Ask each student to identify and be prepared to summarize one example of Indian oration from historical times.

Developing the Lesson:

Content Reading for Comprehension:

Assign one or more examples of contemporary oration from the examples provided.

Activities

1. As a large group, list the titles of each historical and contemporary oration identified.
2. Identify purposes for which orations were originally

given i.e. treaty signing, removal, recognition, etc.

3. Compare and contrast the commonalities and differences in the purposes of historical and contemporary oration. What are the most current themes? Which themes offer the most contrast? Why?
4. List the names of the original orators identified for both past and present.
5. Research the roles played by the orators, their titles or occupations. Again, compare and contrast the findings of the historical orators with the contemporary orators.
6. In small groups, prepare to re-enact the original orations. Identify all unfamiliar words or phrases. Research their meaning and pronunciations, if applicable. The presentations should include such factors as who delivered the oration originally, to what audience, and what might have been the response to the oration.
7. Present the orations to the rest of the class .
8. Ask the class to identify the value of oration today. Why is oral tradition still important for American Indians and for all cultural groups?

Vocabulary:

Review new words from each identified oration. Be sure all students have a chance to discuss and research the meaning of all unfamiliar words. Prepare a summary vocabulary sheet for all new terms.

Summarizing the Lesson:

Discuss the elements of meaningful oration. Do the elements hold true for all types of oration? Are there differences between Indian oration and other types of

oration? If differences are noted, what reasons can be identified? What is the role of world view and cultural differences in oration? How important is the personal charisma of the speaker, the situation, the audience?

Evaluating the Lesson:

Ask the students to list examples of Indian oratory. Ask students to identify at least three orators from both the past and present. List at least three examples of an appropriate use of Indian oratory today. List at least three examples of types of oratory.

Contributors:

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Imotichey, Janis

Address for Black Kettle

by Stan Hoig

Presented at the Unveiling of Black Kettle Bust

Oklahoma State Capitol Rotunda

Oklahoma City, Oklahoma

We are here today to pay tribute to a great man. His name was Moke-tav-va-to, Principal Chief of the Cheyenne Nation. He is known in the English language and to history as Black Kettle.

This is indeed a very special occasion. It is so because of Black Kettle's stature as a man and as a leader. It is so, also, because it brings public attention to one of many great Indian leaders who have not been given the recognition they fully deserve in our national history.

In truth, we are here to commemorate a heroic victim of an unrecognized war. Nowhere in American history books will you find listed the longest and cruelest of all wars conducted by the United States. Its proper title should be "The U.S. War of Manifest Destiny."

The war originally was begun by the white man when he first landed on the East coast of North America. For nearly two centuries it was waged across the width and breadth of the continent. It did not end until every Indian tribe in America was stripped of its land and its autonomy through the duplicity of treaty-making, by the unappeasable advance of white settlement, or by the flame of war.

Black Kettle was a participant in that war, but not as a warrior. It was the duty of a Cheyenne chief to keep the peace within and without the tribe. He was to do this even at the sacrifice of his life. Black Kettle was true to that office. He was dedicated to the noblest art of man; he was a peacemaker.

Black Kettle risked his worldly possessions, his reputation and position as a chief, and even his life to bring the Indian and the white man together in peace and harmony. For this, he was rewarded with betrayal at Sand Creek and death on the Washita.

We are here to honor Black Kettle. But, in doing so we are also paying long-due homage to the Cheyenne people and to all Indians of America — to those who fought to protect their homeland, to those who suffered great loss and

pain from a ruthless war, and to those who still struggle to keep alive their very existence as a people and to live in peace.

As a Cheyenne chief, Black Kettle embodied the teachings of Maheo and Sweet Medicine, teachings which are so much akin to those of Christianity. Even as did Jesus Christ, Black Kettle died for them. Let us now enshrine his memory with the title he fully deserves: **"Black Kettle, the Great Cheyenne Peacemaker."**

Black Kettle first emerged into the white man's records in 1860 during the Treaty of Fort Wise, Colorado. He and the other Cheyenne and Arapaho chiefs who signed the treaty had no legal knowledge or advice whatsoever, no sense of dollar value in relation to their land or the minerals being taken from it, or any realization that they were expected to give up all that was precious to them — namely their freedom on the buffalo prairie.

As white emigration poured across the Kansas plains to the Colorado gold mines during the early 1860s, abuses against the Indians increased. This came to a head during the early summer of 1864, when Chief Lean Bear, who had recently visited the White House and talked with President Lincoln, was shot down without warning by Colorado troops operating outside their jurisdiction in Kansas.

The enraged Cheyenne Dog Soldiers struck back against white transportation along the Platte and Arkansas wagon trails. In an effort to end the war, Black Kettle sent a letter to Fort Lyon, Colorado, expressing his desire for peace. In response to his request for a council, Major E. W. Wynkoop led an expedition to the headwaters of the Republican River.

He was received there by Black Kettle, who overrode the anger of the war societies and agreed to travel to Denver to talk with Governor Evans. Black Kettle also used his own horses to purchase and return white captives held by other chiefs.

Remembering the murder of Lean Bear, it was at great risk that Black Kettle and six other Cheyenne and Arapaho

chiefs went to Denver. There they met and talked with Governor Evans and Colonel John M. Chivington. Both men promised that if Black Kettle would bring his people in to Fort Lyon, they would not be harmed.

At Lyon, Major Scott Anthony told them to stay in their camp at Sand Creek, forty miles to the north. He, too, promised they would be safe from troops. But when Colonel Chivington and his army arrived at Lyon in November on their way to attack Black Kettle, Anthony willingly joined them with the Fort Lyon garrison.

Early on the morning of November 29, 1864, Chivington's force attacked Black Kettle's camp, giving no warning nor any opportunity for peaceful surrender and killing men, women and children indiscriminately. The Sand Creek Massacre and its attendant atrocities by white soldiers became widely acknowledged as a criminal act and was denounced by U.S. officials.

Once again the Dog Soldiers went to war. Their attacks upon the Kansas and Colorado frontier led to new treaty efforts. Black Kettle, who had barely escaped at Sand Creek, still clung to the hope of living in peace with the whites. He dared to attend the treaty councils at the Little Arkansas in 1865 and Medicine Lodge in 1867, despite dire threats by the Dog Soldiers against him and his family.

In 1868, he led his own personal band of Cheyennes southward into the Indian Territory to escape harm and show his peaceful intent. He offered to place his band under the protection of Fort Cobb but was rejected by General William B. Hazen. A few days later, forces under General George Armstrong Custer made a second early morning surprise attack upon Black Kettle's village.

This time Black Kettle and his wife were killed. The encounter, often called the "Battle of the Washita" by whites, was clearly, by any definition of the word, a massacre. Again women and children were killed. Custer's orders were to fight Indians. But when he discovered other bands downriver were ready and willing to fight, he quickly gave up the

opportunity. He turned about and on the double march dashed back to the safety of Camp Supply leaving Major Joel Elliott and seventeen troopers behind.

Custer, the renowned Indian fighter, was engaged in two — only two — Indian fights in his entire life. We all know how successful he was on his second effort. Custer was hailed as a hero around the nation. But those who knew the truth had other opinions. Kansas Indian trader James R. Mead, who knew Black Kettle well, said of him and the Washita attack:

> **There was no battle — only a massacre. Black Kettle was not a hostile and never had been; his boast was that his hand had never been raised against a white man, woman, or child . . . he was a mild, peaceable, pleasant, good man . . .**

Black Kettle died as a martyr to the cause of peace. It is fitting that the memory of him will live on forever as a symbol of the courage and integrity of the Cheyenne people and all Indians — and of the injustices done them.

Together, we, Indians and whites, have today participated in an event that bears its own historical significance. Though we are here today, we will eventually go away. This magnificent bust of Black Kettle, however, will remain as a symbol of peace among men. We here endow it with the prayer that the memory of Black Kettle will help bring about greater understanding among non-Indians for Indian people in general — not only for past events but for them today and in the future. To honor him is to honor not only his great desire for peace but the culture and people he represented.

I end with one thought: True spiritual peace between Indians and whites will come when, and only when, our national history incorporates the true story of the Indian — when our school textbooks present the Indian side of the conquest of America and give attention to the many great Indian heroes such as Black Kettle. Then and only then will Indian children be permitted the full measure of self esteem to which they are entitled.

Changing Role of Native American Women: Culture and Academia

by
Henri Mann
Morton

Presented at the
University of
Oklahoma
Minority Lecture
Series

My topic concerning the changing role of Native American women—culture and academia, is as much a self-expression as it is a cultural expression of what it means to be a contemporary American Indian woman. As Native American women, we come from diverse cultures, which have been shaped by our tribally unique world views and tribal specific histories as this country's indigenous population.

Whereas I intend to focus only upon the cultural roles of Native American women, I respectfully recognize the equally significant role of American Indian men in our cultural evolution as a people. Based upon the teachings of our wise ancestor-philosophers, we view men and women as an important and sacred pair that constitute the wholeness of all life with their male and female characteristics. This philosophical concept is best illustrated by the fairly common Indian concept of Father Sky and Mother Earth, within whose loving embrace we as human beings live as their beloved children.

Though we know of his infinite love for us, "The All Father" lives far away in "the blissful place above." Because he loves us, he placed us upon earth to live, and to journey through life. This Indian earth is female; she is sacred; we as Native Americans are the same color as she; and we celebrate her beautiful life-giving power by symbolically using the sacred red earth in our ceremonial ways to symbolize joy, health, happiness, and goodness. We belong to her in much the same way that children belong to a parent. She is our spirit mother.

Mother Earth is ever present; we can touch her and be with her on a personal level. Like a mother, she touches us daily with her love, and we have intimate knowledge of her goodness. This is a beautiful and sacred concept of woman, and it is the basis for the strength, beauty, power, and role of Native American women.

In Mother Earth, we have a strong parental role model,

who has provided us with a powerful and miraculous life plan that continually unfolds. This plan is flexible and it incorporates change in much the same fashion that the earth changes. Some change is gradual, and sometimes it occurs with great upheaval as is true for the San Francisco earthquake. Change is a natural and ongoing process for us, as we walk our Road of Life. In their views of the world, many Indian tribes look upon life as a road or path that the people walk around this earth.

This is true for the Cheyenne people, with whom I am "hearted alike." We individually journey on earth with all Cheyennes that have ever lived and who have yet to live, on a road that leads from "The All Father" back to him. It is a beautiful one time gift of life that begins in the east, from where the sun rises, back to the east, on a Road of Life that leads always into the sunlight.

As a people with the same kind of hearts, meaning we share the common Cheyenne culture, we love this earth that we look upon as our grandmother. She is first mother; she is older woman; she is sacred; and she is the principal sustainer of life. We keep her alive and renew her annually in our two major tribal ceremonials. Ours is a reciprocal and nurturing relationship.

It is told that long ago we were facing starvation and two young men entered into the earth womb where their grandmother gave them two of our foods. She gave one of her grandsons corn, and to the other she gave meat. Our Cheyenne name for meat, ho?evohkotse, translated into English is "earth-flesh," and it is, indeed, food from the body of our earth mother.

Not only does our mother, the earth, provide for us, she strengthens our spirit, as well. There are those that believe we get our spirit from the earth, which flows upward through our feet. It is, therefore, no coincidence that sun dancers offer their living prayers in bare feet so they can be strengthened for carrying out their sacred responsibilities to and for the people.

Native American women carry the spirit of the earth woman with them; it is our legacy from our grandmother. We, also, carry like responsibilities, and I will discuss those that I consider to be the more significant. Our most powerful role as woman is to bring forth the life of other generations, thus, assuring our survival as a people by producing children that are enthused with the idea of living. Just as the elder grandmothers of the tribe represent our past in living history, our children represent tomorrow, for without them we would cease to exist as a people. Thus, as Indian mothers, we are the critical link that bonds the past and future into the great sacred circle of life. Motherhood is a beautiful and miraculous act of creation.

In addition to being the source of human life, as Native American women we have a significant role as keepers of the home. To us the home is the most secure, joyful, revered, and most sacred of all places on earth. The home always has been the most cherished of all our possessions, for the heart and life of the people reside in this sacred center of tranquility and peacefulness. In order to maintain the sacredness of the home, we honor and pray to "The All Father" in individual and family ceremonies, such as burning cedar, blessing water, offering food, and praying with the pipe.

The home, also, is the place in which the child builds a solid foundation for living, consistent with the cultural ways of the people. The woman, not only keeps the home and maintains the culture, but she is first teacher of the child, as well. It is in the home that the child learns the cultural ways of the people, developing the confidence, acquiring the knowledge, and learning the skills necessary for living as a competent individual. Tribal world views, values, traditions, and language are maintained and perpetuated in that wonderful place of learning, which traditionally is characterized by an atmosphere of love and respect.

The American Indian woman always has been and still is the integrator of the family. The love of and reverence for the family begins at the individual and most common

level, which is the home. Just as we individually are members of nuclear families and of Indian extended families, we are members of one universal, human family.

The people "hearted alike" have a ceremonial ritual in which they touch the earth and then each of the four limbs, as well as the head. This is recognition of the fact that the Creator made each of us, just as he made the earth and everything in the universe. Consequently, we are all related as human beings and are connected to each other and with our mother the earth, as well as with everything on earth, and in the universe. Interrelatedness and interdependence are characteristic of life, and must be expressed in everything that we do. The Native American woman has a critical role in maintaining this philosophic order of life, especially in relationships with all people and with the environment in which we live.

Another vital role of the American Indian woman is that of being a keeper of the spiritual ways of the people. Some people refer to a woman in this role as a ceremonial person, a medicine woman, a healer, or a doctor. This can be a demanding role because the individual has to integrate and exhibit only the good and lasting values of the tribe and be the ideal human being. Consequently, she is highly respected. The person must live an honorable life, for to do otherwise is to contaminate the healing, sacred power entrusted to the keeper. Such a medicine woman must always have complete and genuine compassion for others.

The lives of medicine people, regardless of whether they are male or female, are to be above reproach because of the deep spiritual roots and spiritual expectations of such individuals. In addition, they are community role models because the tribe has to maintain high standards of leadership in our individual and collective quests to be good-hearted people. Furthermore, in respecting them, we learn about respect, which in the Indian world view expands outward and is made manifest in a respect for all life.

As Indians, we are expected to maintain a high quality

of life and to live in concert with the demands of time and space. Balanced and whole lives have always been a key for healthy living. If for some reason, we fall into a state of imbalance, we have ceremonies to restore us to balance, beauty, harmony, and wholeness. Unfortunately, Indian and non-Indian contact resulted in rapid environmental change, which allowed little time for a studied adaptation to different ways of life. Furthermore, our American monomania to homogenize, resulted in cultural oppression, which was spearheaded by the federal government, the church, and our educational system.

Looking just at the federal government's Indian boarding school system, it definitely was not good to be and remain Indian. The goal was assimilation, which is a nice term for cultural genocide. Native American languages bore the frontal assault. Children were educated in an institutionalized and militaristic setting and they had no basis for modeling good parenting skills and family cohesiveness. Three or four generations of institutionalized education has had some resultant negative impact on our culture, and it is no wonder that some American Indian women have not realized their full potential. Of course, there was a total absence of Native American Studies courses in these schools, so there was no way to reinforce the cultural heritage and identity of those students.

We gain strength from the past and from our culture, which sets out the expectation that we must continue to maintain a high quality of life, whether we live in the twentieth or twenty-first century. As modern women living in modern times, we must maintain the good and age-old ways of the people to whom we belong, while simultaneously adapting to present-day lifestyles.

This is what our new twentieth century woman's role is all about. Individually, family, cultural, and spiritual responsibilities have changed little throughout time. Many of us now work outside the home, however, in many types of jobs and in the professions.

I have found my home in academia. I have the opportu-

nity to work on a personal level with Indian students; to challenge the thinking of the predominantly non-Indian students that enroll in our courses; to teach about the beauty and reality of what it is to be an American Indian; and to continue to expand my knowledge about our cultural and historical evolution as a people. The trade-offs personally are worth it, as I see more Native American students graduating from the University each year. It is even more rewarding to see them return to the reservation or to Indian communities and begin to effect positive change in the quality of Indian life.

I am an optimist. I am a realist. Unfortunately, there are too many of our young people, who are experiencing incredible pressures as they walk the Road of Life. They must resolve the issues of substance abuse, teenage pregnancy, suicide, and the identity of dysfunction. We must mount massive and immediate campaigns to help them curb school dropout rates and to lower unemployment rates so that we can break the cycle of poverty in which we find ourselves locked as a people. Over time, too many of us have developed a dependency upon the federal government, which is ill equipped to meet our economic and social needs.

I make this statement as a result of personal experience. Although I consider myself to be an academician, in 1986 I accepted an Intergovernmental Personnel Assignment to become the first Indian woman ever to direct the Office of Indian Education Programs for the Bureau of Indian Affairs.

I was one of the five highest officials in the Bureau of Indian Affairs, and I had a high national visibility profile. I had a crash course in Indian Education 101, and after one year left the position because of fundamental philosophical differences with the administration in the direction of Indian education. From the outside, I was in a powerful position, but in reality I was powerless because of the entrenched bureaucracy and bureaucratic attitudes. As a result of that experience, I concluded that we cannot expect the "Great White Father" to take care of us. My message

to you today is one of empowerment. We must empower ourselves as Indian people, and courageously take whatever steps are necessary to confront and solve our issues and to develop our self-reliance as self-determining people.

Education is a necessity for achieving Indian self-sufficiency, and applied appropriately, it is a means to ensure our cultural survival as a people. Our children must be given every opportunity to get a well-integrated education and to be healthy and whole individuals, who have a strong and positive sense of who they are. We must make them realize that they are our wonderful spirit children, and that the power of the Indian spirit lives in them and that it is eternal.

Those of us women in academia have the perfect setting to teach, to respect, to nurture, and to guide the hearts of our young people. In an academic atmosphere we must give them the educational background concerning their history and enduring cultural ways as a people, and give them a sense of their past and who they are. Unfortunately, education has failed in this regard, just considering the few universities and colleges in the nation that have viable Indian Studies in their curricular offerings.

I would only pause here and wonder as to how the University fares in terms of American Indian Studies and the number of Native American women on its faculty. The fact remains that there are only a few Native American women in academia. I could probably name most of them, which would include the handful that serve as presidents of tribally controlled community colleges. It is heartening to see that Indian women have assumed key leadership roles in the area of Indian education and have expanded our age-old roles as first teachers of our children.

The people with whom I am "hearted-alike" have a saying that goes like this:

> **A nation is not conquered until the hearts of its women are on the ground. Then it is done, no matter how brave its warriors nor how strong its weapons.**

Judging from my assessment of Indian women, it will never happen. Although the road we continue to walk has its obstacles, we know what some of them are, and we do all that we can to help in recreating healthy Indian communities.

We are still following the ways of our Earth Mother, which "The All Father" gave us as a symbol of his infinite love for all of us as his children. As oldest woman, who is filled with the wisdom of the ages, our mother the earth is our model of compassion and strength. We must continue to look to her for spiritual wisdom in helping our children confront their challenges on the Road of Life.

As Native American women, we must request the keepers of our spiritual ways to take the pipe and send the prayers up and out to the four quarters of the universe, to all the sacred powers, and ask them to give all of us the spiritual strength to live in a good way on this earth. We must utilize every available resource, spiritual, educational, and otherwise to renew the life of our children and to heal the pain of disorientation and imbalance caused by the time in which we live and the pressures brought by a society that has lost its direction.

As Indian women, we must return time and time again to the sacred sweat lodge and purify ourselves physically, emotionally, mentally, and spiritually. We must keep our homes in a sacred and good way by burning the good spirit of cedar, making food offerings in appreciation of the earth and life, and blessing the water that brings good health. We must make our offerings at our sacred places and in our ceremonies, asking that we be given the spiritual guidance

and direction to carry out our roles as the beautiful descendants of the sacred Earth Woman. We must always be comforted by the faith that we carry the spirit of that first grandmother in our hearts and in our psyche.

The American Indian woman, like her Mother, the Earth, is a model of motherhood. She keeps the fire of life endlessly burning for the generations of people who have, yet, to journey on this earth. She is strong; she is loving; she is generous; and she is wise. The Native American woman has achieved success in politics, in medicine, in law, in the arts, and in education. She has achieved success in academia. She continually asserts her traditional tribal identity and draws upon her heritage for spiritual stability and direction for the future, so that others, too, can enjoy the beauty of living on this good earth.

Citizenship and American Indians

by
Helen Chalakee
Burgess

Oklahoma
Indian Affairs
Commission

Introduction

The first political scheme for managing Indian affairs was organized by the British in 1754, at the Albany Conference which turned into a broader agenda resulting in the drafting of the Albany Plan of Union. In this instance and others in the long series of events leading to the Revolutionary War, Indians became factors in a growing conflict. The British established that the tribes had a right to the protection of their lands, definite borders, and the removal of non-Indians from their lands. In 1768, the Crown established a so-called containment line beyond which no European settlements were to encroach. But these protections were routinely breached, and thousands of white settlers moved beyond the containment line.

The United States replaced the Crown, and the States replaced the colonies. The newly formed Continental Congress reserved to itself the power of managing all affairs with the Indians, but also provided that the legislative right of any State, within its own limits, be not infringed. This act essentially codified a dichotomy between national and local views on Indian affairs.

The quest for land for the use of non-Indian settlers took on new impetus at the turn of the nineteenth century. With this expansion, coupled with the consolidation of military and political strength by the new government and the development of the philosophy of **manifest destiny**, Indian tribes faced a dramatic and damaging change in Federal Indian policy. The eastern tribes faced continuing pressures from State and local authorities to give up their lands and political status. Congressional authorization was finally obtained to move the Indians to the western area that was then considered uninhabitable by white people. The **Indian Removal Act of 1830** vacated almost the entire Indian population that had existed in the southeastern United States.

The **Removal Period** (1830-1850) maneuvered the tribes through a harsh, forced migration to Indian Territory.

Some of them went reluctantly but without defiance; others went in chains. After the removal, (1890-1930), the **Assimilation and Allotment Period** saw a major thrust to educate Indians in American ways and to divide their land into individual ownership, called allotment or severalty, and the federal government commissioned a major study of conditions on Indian reservations. The study, known as the **Meriam Report**, enumerated the disastrous conditions affecting Indians at that time. They found high infant death rate, high mortality rates for the entire Indian population, appalling housing conditions, low incomes, poor health, and inadequate education. The policy of assimilation was judged a failure. Assimilation efforts resulted in much loss of land and an enormous increase in the details of administration without a compensating advance in the economic ability of the Indians. But such criticism did not challenge ultimate assimilationist goals.

The **Indian Reorganization Period** (1930-1945), favored the federal government's restoration of tribal government and tribal resources. Ironically, this was quickly followed by the **Termination Period** (1945-1965), where over 133 separate bills were introduced in Congress to permit the transfer of trust lands from Indian ownership to non-Indian. Between 1954 and 1962, statutes were passed authorizing the termination of federal responsibility to more than 100 tribes. In all, approximately 12,000 individual Indians lost tribal affiliation that included political relationships with the United States, and approximately 2.5 million acres of Indian land were removed from protected status. Thousands of Indians were relocated by Federal programs to the culture shock of urban slums. This policy created a period in history when civil liberties were under substantial attack.

The **Self-Determination Period** began in 1965, with the federal government once again changing the Indian Policy by rejecting termination. Many of the tribes which were terminated during the previous policy have regained federal recognition. The self-determination policy maintains the federal protection role, plus providing, at the same time, increased tribal participation.

While we are still in the self-determination period, a new proposal has recently been added—the **New Federalism for American Indians**, wherein Indian tribal governments will treat directly with the United States. Recently, three members of the Senate Select Committee: Senators Dennis DeConcini, John McCain, and Tom Daschle introduced S.2512 on April 25, 1990. Under this bill, tribes would receive a Tribal Self Government Grant and would be free to spend the money for any governmental purpose specified in an agreement between the tribe and the U.S. government. Tribal grants would be based on strict population bases without any adjustments for actual need. Individual tribal members would no longer qualify for assistance now available to Indian individuals in areas like education, housing, and economic development.

This proposed legislation brings into play the importance of the dual citizenship role of Indian people. With the possible advent of this legislation, tribal citizenship will be essential, not only for services, but for the funding headcount. Individuals would have to depend entirely on their tribal government for any necessary assistance. This change converts to greater responsibility acceptance by tribal governments, as well as tribal citizens. Accountability will also be a key factor in the survival of tribal governments, in that they will be monitored very closely by the federal government, as well as by the tribal members themselves because this will bring about a greater awareness of individual tribal member's civil rights under the **American Indian Civil Rights Act of 1968**. The application of these rights in a tribal setting will apparently depend on both the current understanding of rights in the American justice system and the application of such rights in the historical and cultural context of each individual tribe.

Tribal citizenship responsibilities will lay heavy on tribal members, especially in the tribal political arena where they must learn to screen and select qualified tribal officials based upon their administrative capabilities, rather than their relationship or popularity.

In the General Findings of a 1981 report from the U.S. Commission on Civil Rights, two concepts apply to this presentation: (1) Federal policy concerning Indian tribes has vacillated between fostering Indian assimilation and supporting tribal autonomy, and (2) A lack of information about the history, law, and culture of the various Indian tribes distorts citizen and government perception of issues between Indians and non-Indians and affects federal decision-making.

The Civil Rights Commission chairman stated after listening to several days of testimony on Indian issues from a range of citizens: "...It is clear to me, from the testimony we've listened to, that there are a great many adults who do not have any understanding of the treaties of tribal government and the implications of it, and so on, and they re-act from a position of no knowledge."

One of the most misunderstood Indian issues involves the Indians' rights to dual citizenship. Tribal identity has never been a problem for the Indians. You are by blood a member of your tribe. That has never changed in the Indian perspective, however, U.S. citizenship for Indians has had a distorted image from the beginning for both Indians and non-Indians.

Assimilation Concept by Non-Indian Reform Groups

In the last quarter of the nineteenth century virtually all white Americans agreed on the validity of assimilation for American Indians—to be achieved primarily through the break-up of reservations, the destruction of Indian governments, and the individual allotments of lands—as the appropriate goal for Indians in the American Union.

At this same time, there was also an upsurge of women's movements. Led to believe that they were chosen teachers armed with various domestic skills, it was not surprising that middle and upper class white women turned to the field of Indian reform. One such organization called the **Women's National Indian Association** (WNIA), after reading the disturbing news that railroads and settlers clamoring to enter Indian Territory in direct violation of federal treaties, be-

lieved that "such a wrong"... would hinder the work of Christianizing the Indians and would be a vast moral evil to the nation. They also believed that the solution to the "Indian problem" was acculturation, education, and citizenship — all flavored with a strong dose of evangelical Christianity. Keep in mind these were women who most likely had never seen an Indian.

Missionary-minded, and viewing non-Christian Indian women as living degraded lives, the women of WNIA looked upon Indians as child-like, existing within a heathenistic culture that needed to be cleansed and replaced by the superior American culture for the good of the Indian. They felt it their duty to transfer their techniques of child rearing and experience in the home to the indigent "immigrant" Indian women.

Entrenched with the cult of true womanhood, piety, submissiveness, and domesticity, the WNIA began laying the foundation for their missionary work by developing policy changes for the federal government's dealings with the Indians. The WNIA believed that treaties which hindered their civilization process should be altered or abrogated and that Indians should hold their land in severalty. In addition to recognizing the need for law, education, and citizenship rights, the well-meaning ladies of WNIA felt reservations degraded the Indians, and relegated them to the meaner conditions of pauper.

In their **3rd Annual Petition to the President**, the WNIA urged the gradual destruction of the reservation system, universal common school education sufficient for every Indian child, industrial training, and allotment of at least 160 acres of land in fee simple title to any Indian with a twenty year period of inalienability. Many of these features were later adopted by the federal government. The WNIA was the first major Indian reform group and endorsed by numerous government officials. Senator Henry Dawes recognized the value of the WNIA ideas and authored the 1887 Dawes Act, which incorporated land allotment. He once commented in a speech that the government's new Indian policy was born of, and nursed by, the Women's National Indian Association.

A short while later, another group of Indian reformers organized, but this one was comprised entirely of males. It was called the Indian Rights Association (IRA). The objective of the IRA was to use public pressure to bring general education, as well as eventual citizenship and complete civilization, to the Indian population.

With the establishment of the IRA, who would take over the policies of promoting Indian citizenship, the women's group could concentrate solely on their primary concern, that of elevating the lives of Indian women and children—a function these women had performed in earlier humanitarian reform movements in China. Now, Indian children could be taught to speak and write English, while the Indian women learned to make comfortable homes, to cook "foods of civilization," and to care for their children. The WNIA continuously viewed Indians as savage, superstitious people.

That Indians did not particularly want to be a part of this Americanization scheme was unfortunately overlooked. As we are aware, Indian-white relations do not depend primarily upon white recognition of it, because separate value systems are at work here. However, the early white intrusion did in fact alter the cultural and physical environment in which Indians lived and viewed relations. Even in the 1700's, European trade goods acquired by Indians were not always used in the European way. Copper and brass thimbles were more frequently used for costume ornaments than for sewing. Copper kettles were often cut up to make projectile points; sword blades and steel files were made into knives; and gun barrels were made into scrapers.

First Conveyance of U.S. Citizenship on an Indian Tribe

One of the earliest allotment acts that included U.S. citizenship was in 1839, with the Brothertown Indians of Wisconsin. The same policy was later applied to the Ottawas, Chippewas, Potawatomis, Shawnees, and Wyandottes. What proved to be a disastrous result of the allotment/citizenship procedure, as reported by the Commissioner of Indian Affairs in an 1891 annual report, was after these lands were conveyed, the Indians would either sell them or desert them and move on

without regard to their new citizenship.

In a Congressional debate on the allotment of Indian lands in 1881, Senator George Hunt Pendleton of Ohio stated, "Our villages now dot their prairies, our cities are built upon their plains; their forests are cleared, and their prairies plowed...the Indian cannot hunt and fish. They either must change their mode of life or they must die. That is the alternative presented. There is no other."

Later, under the provisions of the **General Allotment Act of 1887**, which is also known by its author and sponsor Senator Henry Dawes as the **Dawes Act**, those who took allotments automatically became citizens of the United States. Angie Debo stated in her book, **And Still The Waters Run**, that by 1901 Congress had conferred U.S. citizenship upon almost every Indian in the Territory.

The election of delegates to the Constitutional Convention took place in 1906. This first general election in Indian Territory demonstrated that the full-bloods could not participate in public affairs. Very few of them voted; they were bewildered by the unfamiliar issues and distrustful of the whole proceeding. Several Creek Indians did announce themselves as candidates, but every one was defeated in the election. Creek Chief Pleasant Porter expressed the opinion that the real Indians would not be allowed to have any part in the new state; they would never be allowed to sit on a jury or hold office.

It was apparent in the beginning that the Indians would not be able to exercise their new citizenship as full and as satisfactorily as they had exercised the old. The Cherokees asked, in behalf of the full-blood, the privilege of jury service. The Dawes Commission explained the request would be impossible unless they understood the English language, that it was universal practice in the United States to use only English-speaking jurors. The Cherokee argued earnestly for their privilege: it was custom in tribal courts to use an interpreter, their citizens understood jury service and were competent, and to deprive them of this right would take away their feeling of participation in the government and would

place them under a humiliating sense of disability.

Theodore Roosevelt was noted as commenting on the **Dawes Act**, "This will bring the whites and Indians into close contact, and while, of course, in the ensuing struggle and competition many of the Indians will go to the wall; the survivors will come out American citizens." However, being a U.S. citizen did not necessarily allow the Indians the full rights of U.S. citizenship. At the same time of the **Dawes Act**, the Indian land base contained 138 million acres. Between 1877 and 1934, over half, or 60 percent of this land passed out of Indian hands—sixty million acres of Indian land was declared surplus to Indian needs and sold to the whites. Between 1917 and 1920, numerous Indian citizenship bills were introduced. Each affected the Indians' status and called for the division of tribal funds and eventual taxation of the Indian property by the state. The goal was always assimilation, whether by coercion, voluntary conversion, or by default.

Indian Citizenship Act of 1924

Congressional enactment of blanket citizenship in 1924, concluded more than a century of piecemeal legislation providing for citizenship through treaties and special statutes covering both whole tribes and individuals. **The Indian Citizenship Act of 1924** granted blanket citizenship to all non-citizen Indians born within the territorial limits of the United States, without affecting their tribal allegiance or tribal economic ties. Aside from an 1886 Act granting citizenship to Indian women marrying white men and the 1919 legislation providing citizenship to World War I Indian veterans upon application, the 1924 legislation was the only citizenship act that did not tie citizenship to land tenure or termination of tribal relations.

Requirements for citizenship vary from country to country but the most common ways of acquiring nationality are by birth in a country which confers nationality by **jus soli**, right of the soil, or by birth of parents whose nationality is conferred upon their children by **jus sanguinis**, right of blood.

The United States confers citizenship on the basis of both of these principles, and thus, under current United States law, American Indians qualify as citizens by both soil and blood. However, some Indians and some tribes have never conceded nor accepted that they are United States citizens by any means. After the passage of the 1924 **Indian Citizenship Act**, the Iroquois politely sent a note to the United States informing the government that they were not then, had never been, and did not intend to become American citizens. They would not, they stated, consider that the 1924 statute had any effect with respect to them. They have never wavered from that official position in the years since.

Theoretically, the Indian Citizenship Act bestowed full citizenship on approximately 125,000 non-citizen Indians, most of whom lived on reservations. The law was, in essence, a nationality act and its provisions were later enacted into the **Nationality Act of 1940.** Until that time, Indians could not become naturalized citizens of the United States because the Nationality Act excluded them.

Indian Voting Rights

One would assume that since Indians were now considered full citizens of the United States they could enjoy the civil rights usually associated with citizenship; however, this was not so. For several decades following both the 1924 and the 1940 enactments, some states refused to enfranchise Indian citizens the right to vote on grounds they were not taxed. The states possessed the power to restrict privileges of citizenship including suffrage because under the Constitution, each state could establish requirements for voting eligibility. Legally Indians were citizens, but it would give few additional privileges since the states could restrict them.

State and local practices including the use of literacy test and English-only elections disenfranchised many Indian citizens. Other states denied enfranchisement to persons under guardianship, defining Indians as wards of the U.S. Government into such a class. Still others said Indians living on reservations did not reside within the state. Other states said

Indians did not own property while living on reservations and state election law stated property ownership as a requirement to be eligible to vote.

Most of the issues prohibiting voting by Indians have been tried in courts and overturned. One of the leaders in this cause has been the National Indian Youth Council in Albuquerque. For many years, its executive director, Jerry Wilkinson, led this fight. It was under his leadership that most of the federal voting rights lawsuits on behalf of Indians were fought and won resulting in profound changes in the political climate for Indians. He wrote:

> **"As we move from rhetoric to reality, we find ourselves as tribal people increasingly alone in an increasingly depersonalized world. Perhaps this is good because it will cause us to look more to the strengths we have as a people. . . I think there is real danger in defining ourselves too much in terms of an anti-white society—the "I Protest, Therefore, I Am Indian" philosophy. Some people's personal identities would literally collapse if suddenly whites decided to leave us alone, or go away. Defining one's self in this way is the ultimate colonial mentality—that we exist and have meaning only because we are oppressed...as we move into a new era, new skills will be required. But, we also need new commitments. We need to get excited, and at the very least angry, about the prospects of our future as a people."**

Jerry passed away last year while in Washington, D.C. He was eulogized in the Congressional Record by U.S. Senator Jeff Bingaman of New Mexico as a pioneer who enhanced the Indian's ability in the political structure in this country.

Conclusion

The time has come for Indians to gain the political significance to change a long chain of events into a pro-active campaign to secure Indian Tribes and Nations their legal and social status in the twenty-first century. It is time for us to come together as a people and regain the traditional values that once made us great nations.

There are many things you can do. First of all, if you are eighteen years of age or over, you can register and vote. You can select candidates who are sensitive to Indian issues and support them in their efforts. Politicians do not count potential voters, they count voters. You can urge your family and friends to become registered to vote. You, your family and friends, and your tribe can become a mega-force voting block in your area. Politicians are beginning to realize this fact and are looking to the Indian vote as the marginal votes that will take them into office.

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Educating Indian Youth for Two Worlds

by
Lawrence H. Hart

Presented at the 11th Annual Oklahoma Indian Education Exposition, University of Oklahoma, Norman, Okla.

I trust that what I say this morning will set the stage for all of us to focus on our Indian students who, in fact, live in two worlds...

I am associated with a project that takes me to four Cheyenne Indian communities of the northwest quadrant of Oklahoma. One of the communities is Watonga. On occasion my colleague and I train our volunteers at the Roman Nose Resort, situated on Roman Nose State Park, a very beautiful area. The land was once allotted to a Cheyenne Indian. Henry Roman Nose, the original allottee was born in 1852. When he was twenty years old he was a warrior. In 1857, he, along with many Cheyenne and a few Arapaho, was arrested and charged with an alleged crime.

Neither the reservation agent nor the military could determine who actually was guilty among all the warriors. Arbitrarily, thirty-one men, most of them Cheyenne, and one woman were selected to be imprisoned for the alleged crime. The same was occurring with Kiowas, Comanches, and Apaches. They were chained and taken to St. Augustine, Florida, to be imprisoned at Fort Marion. No trial was ever held. They were simply charged and imprisoned.

I do not wish to focus on the injustice of this episode. I want to call attention to the good that came out of it. A certain military officer was put in charge of taking the prisoners to St. Augustine. It took forty-eight days from the time of arrest to imprisonment at Fort Marion. During the long journey this military officer became acquainted with the prisoners. He discovered they were not savages as he had been led to believe, but people, with identity and worth.

It became his obsession to change their lot. To make a rather long story short, a special school was established as a direct result of this episode. Carlisle Indian School was founded, and the first superintendent was Captain Richard Pratt, the same military officer who escorted these prisoners.

One of the Cheyenne prisoners took the English name

Henry Caruthers. After three years of imprisonment, he was educated at the Hampton Institute at Carlisle Indian School. The education of Henry Caruthers was sponsored by a Mrs. Horace Caruthers of Terrytown, New York. Henry Caruthers later took the name Henry Roman Nose. He became one of the first of our tribe to bridge and to unite two worlds. Henry Roman Nose became one of our chiefs. He died on June 13, 1917. Later portions of his allotment were purchased by the State of Oklahoma.

Roman Nose Resort is a good place to gather. As you sit in the dining area of the Roman Nose Resort, you look out through large plate glass windows and enjoy the beauty of the park. To the north approximately 4,000 meters is a flat top gypsum hill, which serves as the northern horizon. On the east, to your right, is a cedar tree. That cedar tree is a very special tree. A fence surrounds it, protects it.

Located to the left of the cedar tree approximately eighty meters is a satellite dish. It is pointed to the sky and it picks up messages from a satellite. The cedar tree is a marvel. Cedar from that tree has power. It has efficacious power for it produces intended effect. When cedar is harvested by Indian people, who are the keepers of that tradition, they harvest according to prescriptions handed down in oral tradition. The cedar is then dried. Then it can be used prescriptively for ceremonial purposes and for healing.

The satellite dish also is a marvel. It picks up messages from space. Those messages are descrambled such that you clear a signal on your television monitor. The communications satellite high in orbit about the earth was put there using the best minds of scientists, engineers, and technicians. The satellite is in such a precise, exact location and configuration in height above the earth, in direction and speed that, as the earth rotates, the satellite appears stationary above the earth. Such satellites transmit communication messages to satellite dishes like this one.

I submit to you that the cedar tree represents the Indian world and the satellite dish represents the highly scientific and technological world in which all of us live. These two

worlds are separate but not purely distinctive from each other anymore. There has been interaction between these two worlds over a period of time. An exchange between these two worlds has occurred. Let me give you an example.

The satellites high in orbit above the earth were put there by rocket power. You have seen newscasts of these launches. It is exciting to watch these launches through live coverage. I call your attention to the countdown. Five, four, three, two, one. At which precise second is the rocket launched? At between the count of five and three there is a flood of water under the rocket. Split seconds before ignition, the bolts holding the rocket explode. Then there is ignition. When is the rocket launched? The answer is none of the above. The rocket is launched at the count of zero! Ah ha! The concept of zero came from the world of the cedar tree. It is a contribution of the Mayan peoples.

As we look at the world of the cedar tree and the satellite dish, I want you to think only of the cultural differences. Do not think in terms of right and wrong, good and bad. A cultural value of this world may be in conflict with another cultural value of this world. Our Indian students can become confounded and confused with these differences and conflicts unless they are taught, and taught well.

Let me mention some of the cultural differences. Over here, in this world, there is a very strong peoplehood concept developed over centuries. Over against that, in this world, rugged individualism is espoused. Most tribes in this world have named themselves "People Coming Out of the Ground," "People of the Sacred Mountain," and so on. Yet another major contribution from this world is found in the preamble of the United States Constitution. The first three words "We the People..." is an Indian concept. Such a concept was unheard of in Europe, according to one of our eminent scholars, Vine Deloria, Jr. The frequent use of the second person plural in this world is contrasted with the frequent use of the first person singular in this world. This can present a major cultural conflict. From these two divergent cultural values come two opposing ones, that of cooperation and

competition, according to Dr. Robert Roessell, another scholar.

When the traditionalists need to harvest cedar, they approach a tree with respect and with dignity. And, as in all instances before they speak or act, they first reach down to touch the earth. They bring it up to themselves four times. Only after acknowledging that they are a part of the earth and all creation are they prepared to speak or act. And they speak and act for all the people. Their grandchildren attend schools in this world. While their grandfathers touch the earth, the grandchildren touch a unique little device called a mouse. The mouse controls an arrow on a monitor, and by moving the mouse the student moves an arrow on the monitor. The student can select a lesson, read and answer questions by pointing the mouse to the right answers.

When I hear the word **mouse**, I think of a very good story that comes from the north, from the First Nation's People. The story is called "The Great Wolf and Little Mouse Sister." The lessons taught in that story come from this world and are rich.

As we think of educating Indian students for two worlds and visualize the cedar tree and a satellite dish, I want you to imagine a continuum between the two worlds. The continuum connects the two worlds. I also ask that you think of a theory the social scientists have developed called the Stake Theory.

Words tend to trigger thought. Let me digress for a moment but not entirely off the subject. When I hear the word **stake**, I think of one of the Cheyenne warrior societies — Hotametaneo's Dog Soldiers. A tradition existed among them that concerned a certain sash. It was approximately eight feet in length and had a slit at the top so that one could slip his head through the slit and wear the sash. The sash hung down and was wrapped around the waist until needed. A Dog Soldier could do brave deeds. At the height of severe conflagration, a stake was driven into the ground through the end of the sash. A Dog Soldier wearing the sash was left to fight the enemy while the rest retreated only to circle the

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enemy. The sash was long enough to permit a Dog Soldier a limited parameter for fighting. This strategy was always costly to an individual Dog Soldier for he drew all the enemy fire to himself. The stake in the ground protected the people.

The stake theory developed by the social scientists holds that all of us, more than likely, have a stake in a society. We invest ourselves in that society and make a contribution to it. But we also get a return for our investment. Our behavior is shaped by the cultural norms of that society. If, for example, our society has no tolerance for what it deems to be deviant behavior, our behavior will reflect the norms of that society. We know the parameters of behavior. Your stake is that society protects you as well as the members of that society.

In 1975, Dr. Frances Ferguson did research on 111 patients who were American Indians involved in a treatment program. It was a longitudinal study to patient treatment response using the stake theory. Dr. Ferguson wanted to discover which group of patients responded best to treatment, who were able to cope, and who did not deviate from a predetermined behavior. She had four groups. One group did not have a stake in what was termed the New World or the Old World. They had no stake anywhere. Another group had a stake in the New World. Another had a stake in the Old World. A fourth group had a stake in Both Worlds.

The research, conducted over a period of time, found that those with no stake failed to cope, and their treatment success rate was 11.1 percent. It was near the rate of those who had a stake in the New World, 11.4 percent. Those who had a stake in the Old World has a success rate of 28 percent. Those who had a stake in Both Worlds had a success rate of 47.8 percent.

What implications does such a research study like this have for us? I am convinced that we need to help our Indian students develop two stakes — one in the world of the cedar tree and another in the world of the satellite dish. Other research findings would reinforce this need. Last November I listened to Dr. Fred Beauvois of the Western Behavioral Studies of Colorado State University. He indicated that he

and his colleagues have surveyed 55,000 American Indian youth over the past several years. Indian students studying in this world, with strong ties to their families and traditions, are least likely to engage in substance abuse. When we look at suicide rates, the same indicators are found. Phillip May and others from the University of New Mexico are finding that Indian youth with strong ties to this world cope far better than those who lave lost connections.

You who are American Indian or First Nation's People probably have identified where you are on this continuum. If you are like me, approaching elderhood, you are closer to the world of the cedar tree with one stake and perhaps not as close to the world of the satellite dish with the other stake. The exact opposite may be true for the Indian students of your charge. Indian education becomes crucially important!

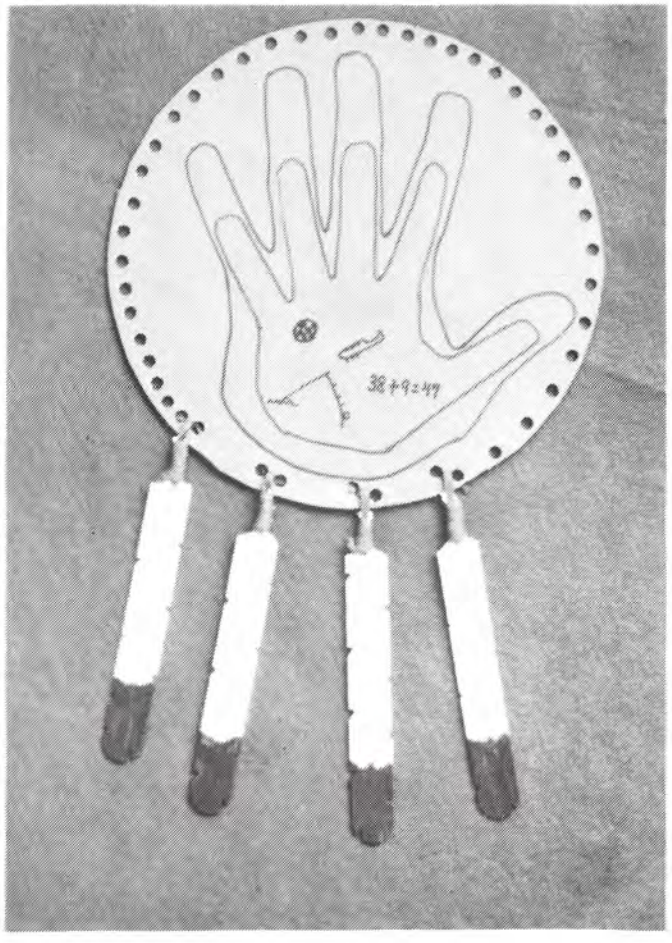
Those of you who are non-Indian or non-First Nation's People have a stake only in this world but your presence evidences your interest in this world. I want to give a very positive affirmation to you and your chosen profession. We American Indian or First Nation's People appreciate your interest and your work in Indian education.

The crucially important task for all of us is to educate Indian students for two worlds. Each Indian student must find exactly the right place on the continuum here and there. I am thinking of the words of Neryso, a leader of the Dene Nation in the Northwest Territories, who said of his geographic surroundings:

"The Great Spirit has put us
in exactly the right place.
While we are in it,
we fare well.
When we are out of it,
we do not fare well.
The Great Spirit has put us
in exactly the right place!"

Let us reaffirm our commitment to quality Indian education so that we will see our Indian youth in "exactly the right place"—uniting two worlds.

Henahana. Ha'ho.



Generosity

by
Patricia Locke

Excerpted from
"The American
Indian View of
the Child and
Traditional Values"

One of the most important values of the Indian culture is generosity. The value of generosity is conceived broadly, that is, a person must be generous not only with material possessions, but with food, time, and experiences.

The best that can be said of anyone would be such observations as: "She is always friendly and willing to give her time, she will help you out in a pinch, she'll give you a ride, she'll listen to you when you've got troubles, she has a big heart."

Generosity is closely tied to compassion for other beings. We are taught from earliest years to be generous to all. The child sees this when visitors come to the home. The guest is always served drink and food. The host does not ask, "Are you thirsty?" or "Do you want something to eat?" The best that one has is simply placed before the guest.

We are all familiar with the "give-away." The traditional Indian people believe that the proper thing to do is to distribute goods and to "feed the people" at every formal occasion such as memorials, namings, honorings, and when any ceremonies are conducted. It is an honor when something is given in your name. At pow-wows, gifts are often given in honor of someone special, a friend, a grandchild, or person of accomplishment. This kind of recognition is given by others because it is considered bad form to be boastful of one's own accomplishments.

Most Indian homes have a trunk or boxes where future give-away objects are collected and stored. What would be otherwise idle time is spent making shawls, beaded goods, quilts, and other objects for the future give-away that a person or family members will have.

At give-aways, certain categories of people are honored before others: those who have recently suffered a loss of a family member; those who have been ill or suffered other hardships; those who have made special sacrifices for others, such as exhibiting personal values of compassion and generosity; the elderly; and those who have traveled a long way to

be present at the celebration or ceremony. Only after these have been honored are gifts distributed to other attendees and important officials. Members of the immediate family and even first or second cousins are not recipients of gifts but should be contributors to the supply of goods and food. By participating in give-aways and by being generous in other ways, the traditional person is saying that human relationships are more important that mere material things.

Parents can get this idea across to young children by talking about sharing: "We always share our food with guests," "We share our toys (our books, our pencils, our crayons, etc.), Our people are never greedy or stingy." Certain stories are told to underscore the foolishness of greed and selfishness.

At give-aways, children as young as seven years of age are included in the "receiving line." The child will, in her turn, shake hands with the recipient of each gift. When a young child exhibits sharing and other forms or generosity and compassion the parent gives praise and tells other family members of the child's kindness.

We know that generosity of spirit in today's world means trying to understand and love others beyond the family and community. It means trying to understand and love the people of their Indian nations as well as our guests on this Turtle Island...our white guests, our black guests and our guests from Asia. Our children must learn from us the symbolic meaning of our sacred colors...white, black, yellow, and red...that all of the people of the races of humankind are our sisters and brothers.

Native American Mascots and Imagery: The Struggle of Unlearning "Indian Stereotypes"

by
Cornel
Pewewardy

American
Indian Magnet
School
St. Paul,
Minnesota

Fall in America brings hundreds of thousands of excited football fans to athletic playing fields to cheer on their favorite football teams, many of which have names that summon up Native Americans* — "Indians," "Redmen," "Chiefs," "Warriors," and "Savages." These team mascots are a part of American football culture, imprinted deeply into many school subcultures across the country. Imprinted, as well, are the fabricated images that these mascots project — stereotypes of Native Americans.

Various mascot sponsors have invented Native American characters that have nothing to do with the reality of Native American lives, past or present. Madsen and Robbins (1981) contend that research confirms that biased and negative images of minorities in reading materials damage children's self-concepts, while unbiased and positive images assist children in various ways. In this connection, these mascots, and the images they convey, homogenize hundreds of Native American cultures, robbing them of their distinctive identities and distorting their role in United States history. This article describes how mascots used in American sports have contributed toward distorted imagery of Native American people. The ongoing struggle to unlearn Native American stereotypes has had to combat the heart of American sports and athletics through the professional, collegiate, and high school football culture.

All of this seems innocuous; why bring this to the attention of millions of loyal sports fans who enjoy American football? According to Hirschfelder (1989): because these trappings and holiday symbols offend tens of thousands of other Americans, the Native American people; because these

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* There is no universally accepted collective term for the peoples native to North America. "Indian," "Native American," and "Native Peoples" are all unsatisfactory terms for indicating the diversity of tribal nations existing in the area which is now the United States. In this essay **Indian** will refer to the white-created stereotype and **Native American** will refer to the actual individuals.

invented images prevent millions of us from understanding the authentic Indian America, both long ago and today; because this image making prevents Native Americans from being a relevant part of the nation's social fabric.

Anyone who follows American football understands how crucial a team's mascot is to any football game. Without nicknames and/or mascots, team players, cheerleaders, and spectators cannot shout out, "Go Sooners," or "Hook-em-Horns." Before this, spectators and players had to shout, "On to Victo-o-ory, Cornell University" or "Dooo-Your-Best, University of California at Los Angeles." These expressions were just too long.

According to Watson (cited in Lindy, 1990), things changed some forty-three years ago when Virginia played Princeton. Fans from Princeton began cheering for their team by yelling, "fight like tigers." Of course, the cultured Virginia fans, appalled at such ignorance, began to implore their own team to fight, "*as* tigers." Thus, the mascot and nickname tradition was born.

Thereafter, teams were similarly called, "The Fightin' Tigers!" That is until one team had to be different. Penn State changed the name "tigers" and called themselves "lions," later the "Nittany Lions."

Adoption of the Nittany Lion as Penn State's athletic symbol was an idea of Harrison D. "Joe" Mason. At Princeton in 1904, he and other members of Penn State's varsity baseball team were shown the statue of a Bengal tiger as an indication of the merciless treatment they could expect to encounter in the game. Mason replied with an instant fabrication of the Penn State Nittany Mountain Lion, "fiercest beast of them all," who could overcome even the tiger. His team went on to defeat Princeton that day, and Mason persevered with his idea; soon thereafter, the student body officially adopted the lion as Penn State's symbol. The large tawny-colored "cat" that once roamed the University Park campus became extinct in Centre County a quarter century after the University was founded in 1855.

The word "Nittany" came from an old Native American legend.

> ...The name is said to be derived from Indian words meaning "protective barrier against the elements." Regional folklore connects the name Nittany, or Nita-Nee, with two Indian maidens. The mythological Nita-Nee was a princess whose people revered her for leading them into the fertile central Pennsylvania valley safe from enemy tribes. When she died, the mountain miraculously arose overnight at the burial site, and the name thus was given to the geographical landmark.

Nita-Nee became a favored name for Indian girls, one of whom figures in another popular legend. She fell in love with a white trader who was forced to flee by her seven brothers. They drove him into a nearby cavern (Penn's Cave) where he died, crying out for his lost Nita-Nee. Other schools quickly picked up on this trend and began to adopt mascots named for cats: Fightin' Tigers, Wildcats, Panthers, BearKats and even Wampus Cats. Watson (cited in Lindy, 1990) advocated that for the next forty-three years schools began using animals as their mascots. As schools increased their numbers, so did their mascots, the Fightin' Irish, Fightin' Rebels, Fightin' Volunteers, and so forth.

Language transmits cultural attitudes and biases. There seems to be a certain psychology associated with the naming of mascots and the power of words given to their nicknames. Words have power to enable or condemn, augment or detract, glorify or demean. Negative language may be harmful to the subconscious of most people. Prejudice is not merely imparted or superimposed. Thus, what is needed is an awareness of the power of words to condition attitudes.

Indeed, some Native American mascots infect youngsters with virulent language. For example, a character during the 1970's at the University of Oklahoma was "Little Red." This character dawned a full-length Plain's fancy-war-dance outfit

at all University of Oklahoma football home games. Each time the "Sooners" would score points, "Little Red" would war dance along the sidelines of the playing field. This character was symbolic of "native" pride, as the State of Oklahoma had the largest population of Native Americans in the country, and they wanted to broadcast their existence and image through multi-media sources. To many other Native American students and supporters on campus and throughout the state, this action sent out a message of ridicule, contempt, and disrespect. Pressure from the Native American community and students from the University of Oklahoma led to Little Red's withdrawal from the playing field. In this connection, many mascots and decals that equate Native Americans with animals also demean tribal officials and esteemed religious and political leaders.

The concept of "mascotting" is antithetical to education. In other words, school is the place where students come to unlearn stereotypes. Mascotting signifies the reverse. Many mascots produce images of a completely invalid ethnic group. The "Indian" mascot reduces hundreds of Native American tribes to one, obliterating the enormous diversity of clothing, traditions and ornamentation, body decoration, jewelry, hair styles, headdress, footwear, bags and pouches of many Indian tribes (Hirschfelder, 1990). School mascot sponsors have created generic past-tense, mostly feathered Plains Indians, who resemble Buffalo Bill's Wild West Show. Mascots, dressed for wild west show extravaganzas and other events like these, branded the subculture of football with the imagery of wild Indians, and today's mascot sponsors simply have reclothed this Plains mascot in chamois cloth, polyester, vinyl, and plastic leather.

Many of these mascots and nicknames are pejorative and harmful to Native Americans as they are not cast as human beings in these characters. Educators should be cautious of the influence exerted when a non-Indian mascot characterizes a body of people with terms like "hostile" or "savage." The ramifications extend beyond the athletic fields of America to the Native American youth who must deal with this social misconception of themselves.

Football spirit ribbons read, "Go Savages, beat the Redskins!" "Go Indians, slaughter the Warriors." These are just a few of many sayings which thousands of school-aged youngsters will be saying this fall. What a lot of people do not know is that they are continuing to stereotype a group of people without realizing the impact on those groups affected.

The term "savage" is not an Indian term at all, but a white European expression for the Native American. Native peoples had their own governments, ways of life, beautiful languages, and customs long before the white man stepped on this continent. Their lifestyles were very different from the Europeans who came across the ocean. They were not savages long ago, and they are not savages now.

Along with negative terms like "Savages" and "Scalp the Cowboys" came the vagaries of supposed Indian talk. If there is any resemblance, their intelligence is greatly questioned by associated adjectives such as "grunting" and "grinning" and their needing "patient explanations." The practice of putting infantile mumblings into the mouths of real or imaginary Indian characters has not been abandoned. For example, "strange sounds" are emphasized by stilted speech throughout the story of Caddie Woodlawn. Madsen and Robbins (1981) takes note in Johnny Tremain: "'He swim good," he grunted to Rab, for everyone was talking 'Indian' that night." This stilted "Indian talk" is used in this fashion, as well as in many athletic events across the country.

Unfortunately, tribal headdress is the typical Native American imagery projected by football mascots. Whereas Native Americans created startling, majestic headdresses in a multitude of shapes worn mostly by men, honored by the privilege, mascots have created a generic tribal headdress. For example, the eagle-feathered warbonnet of the Comanche, Kiowa, and other Southern Plains tribes was worn swept-back hanging down on the back-side of the man, while other Northern Plains warbonnets stood straight up on the cap.

The warbonnet was worn as a privilege by high-ranking officials in the warrior societies signifying their valor and success in battle, leadership ability, generosity, or their healing

powers. Young men earned the right to wear warbonnets. Sponsors of Native American mascots who have appropriated Plains warbonnets have many times disregarded the sacred functions of warbonnets in Plains society and failed to portray the shape, designs, or styles with any accuracy (Hirschfelder, 1990).

If mascot sponsors really understood the symbolism and meaning to Native American students of the ever-present feathers (headdress), weapons, shabby buckskin clothing, broken English shouting of mascots, would they still allow these figures to take to today's playing fields across the country? Flutes, weapons, and feathers still have religious and cultural significance to traditional Native American people. Some Native American mascots are portrayed as animals wearing headdress implying that Native Americans are not fully human. Make-believe characters like cats and dogs can wear what many consider to be the premiere symbol of "Indianness." Obviously, a Eurocentric perspective of so-called historical accuracy pervades these images.

Mascots and nicknames disguise real people. Coloring faces with what resembles "war paint" or wearing buckskin, feathered characters keep the fictitious Native American image circulating on decals, pennants, and team/sports clothing.

Even music has entered into the football arena through school bands playing their version of Native American themes. Generic and fictitious Native American music trivializes what many traditional people consider to be a spiritual entity. Drums have been a frequent instrument used in football ceremonies. Many of these drum beats and so-called spirit chants are out of character on the football field. Native American drums and the music that comes from them represent the whole universe, as many tribes still think of it as the heartbeat of their songs and dances.

Musical compositions like Thurlow Lieurance's "By the Waters of Minnetonka" introduced a non-Indian version of Native American themes and songs used in early 1900's American theater and drama. According to Hensley (1990),

many early compositions of modern Native American music originated from melodies which musicians like Thurlow Lieurance first heard sung in 1912, on the banks of the Little Big Horn by Chief Sitting Eagle. Many of these melodies were first heard on the Native American flute, and then transferred to modern orchestral themes.

Native American music is used many times to glorify and honor the virtues of heroes, leaders, and ideas. Many perceive music as the invisible language that crosses all boundaries to tie all human beings together in a common experience. Native American music is the vocal expression of a mental concept, a concept manifest through the personality of the musician. Music is the language of the spirit. Incorrect repetitions of a drum beat, song, or chant are as significant as correct repetitions. Accordingly, music played out of context makes a mockery of the rich ceremonial traditions of the Native American people. The mental concept is devalued, if not destroyed.

Hirschfelder (1990) contends that a person from any race can role-play a pirate, ballerina, or farmer. But one cannot become a Lakota Sioux, Oklahoma Choctaw, or Canadian Mohawk by donning feathers, fringed buckskin, and moccasins. Also, neglecting to mention specific tribal names helps to perpetuate stereotypic notions of Native American people and thwarts understanding and appreciation of the complexities of native cultures. These tribes are integral aspects of human identity, not occupational titles. Playing "Indian" encourages youngsters to believe that being Native American is nothing more than a playtime activity — rather "being Indian" is a human condition.

The violent "Wild West Indian" is ubiquitous in football mascots. When children first focus their eyes on concrete objects, they might well see on their plastic or cloth block sets angry-looking Native American characters brandishing tomahawks, bows, arrows, spears, and lances. By the time these children are adolescents, they probably have seen hundreds of cowboy and Indian figures set up to attack each other. In cowboy-Indian scenarios the cowboy usually is the good guy hero and the Indian is the bad guy enemy.

Societal changes have forced the renaming of some mascots, particularly when mascots and nicknames became less popular in the eyes of minority and underrepresented groups. For example, the name, **Indians,** was one of the most popular mascots. Mascot name changes occurred in the 1960's during the Civil Rights era. This was particularly true of teams whose nicknames and mascots were "Indians." In the 1970s, after student protest, Marquette University dropped its "Willie Wampum" and Stanford University retired its mascot, "Prince Lightfoot." Stanford, thereafter, changed its "Indians" to "Cardinals." Eastern Michigan University and Florida State University modified their savage-looking mascots to reduce criticism.

The non-Indian-created "Indian" imagery consists of unauthentic representations of Native American peoples and cultures. Whether used for comical, fanciful, decorative, or symbolic purposes, this "Indian" imagery degrades Native American people and cultures, and distorts non-Native children's perceptions of Native Americans. This is especially true when school mascots are portrayed as negative images.

Research on Native American student academic achievement tends to be informed by the positing of a rather simple dichotomy between schooling and background effects (see Ogbu, 1978; Hurn, 1985). Native American youth represent a group about whose educational experiences far too little is understood (see Pewewardy, 1989). An example of the cultural life at one high school in Oklahoma provided not only a case for analysis of the meaning students find in their lives in school but did so in a way that was an extremely positive reflection on Native American culture.

The general student body in one public high school had adopted a Native American theme or motto for their championship football team: "Hanta Yo." The term **Hanta Yo** is an equivalency of the Sioux warning for "move or get out of the way; an imperative exclamation that something imminent is going to happen" (Twin, 1989). By adopting such a unique theme and displaying the Siouan expression on football helmets, banners, flags, t-shirts, hallways, and

murals during football games, at pep rallies, in parades, and throughout the school building, the students created an identity unique to them. Rituals in this school culture encompassed the athletic event itself and the pep rallies, presentations, and parades surrounded it.

Defamation and disparagement of Native Americans, calling attention to their faults and none of their virtues, ignoring or denying their contributions, and condemning them to be an inferior, or even subhuman, species in intelligence and adaptability, colors almost all the work done on unlearning Indian stereotypes.

Native Americans have the highest dropout rates of any minority group; suicide rates far exceed that of the national average in some areas. The lack of motivation in school can be traced, in great part, to the feelings of disgrace and humiliation Native American students suffer from their continual confrontation with stereotypical thinking about them. Many Native American educators agree with Education Secretary Lauro Cavazos' (cited in O'Brien, 1990) recent assessment of Indian education: "Native American youngsters have fallen between the cracks of our educational system with tragic consequences."

Mascots, nicknames, and characters illustrated in this essay represent a substantial number with similar Native American imagery and similar potential for harm. It would be difficult for non-Indian children and adults to develop an appreciation of Native Americans and their diverse cultures by displaying generic "Indian" mascots. It would be even more difficult, if not impossible, for Native American youngsters to feel self-esteem and pride in their identities when confronted with many Native American mascots that belittle their ethnic cultures and spiritual traditions.

Accordingly, as we look forward to another season of America's sports, we can also look forward to educating individuals about how to portray Native American mascots in a more positive light by emphasizing the importance of creating a healthy attitude about people that helped to trans-

form America, and the world.

Young children see ethnic groups in many dimensions in real life and in the media. Mascots wearing turkey feathers, riding onto the football field on horseback, and "playing Indian" are common sights on many football fields in America. Playing Indian mocks the Native American cultural practices, trivializes their diversity, and assaults their humanity. These images play a crucial role in distorting and warping non-Indian, as well as Native American children's attitudes toward Native Americans. Clark (1963) advocates that children's attitudes toward Native Americans are determined mainly not by contact with Native people themselves, but by contact with the prevailing attitudes toward Native peoples. In short, it is not the Native American person, but the idea of the Native American person that influences children. Thus, the overwhelming concern is how "accuracy" is defined, particularly how "historical accuracy" is defined, and by whom.

As football teams take to the gridiron this fall, will they be represented by caricatures that dehumanize and ridicule America's first people?

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