INTRO
What is the Red Nation News?

The Red Nation News is an electronic news-magazine that will present news and feature articles about Native American people from throughout the Midwest. This web-based publication will not be available in print and only be accessible via the Internet.

The e-magazine will be hosted by the University of North Dakota’s School of Communication Native Media Center and is funded in part by the John S. & James L. Knight Foundation. Native Media Center team members Paul Boswell and Holly A. Annis will serve as editors and be responsible for the content of the Red Nation News. The e-magazine will be a high-tech training ground for students (from high schools, tribal colleges, and UND) and a new source of information about Native Americans in our region.

If you are interested in writing an article or becoming a regular contributor to the Red Nation News, contact the Native Media Center by calling Paul Boswell at 701.777-6388 or Holly Annis at 701.777-2478 or via email: paul.boswell@und.nodak.edu or holly.annis@und.nodak.edu. We encourage all interested persons to provide us with stories and photos.

The Red Nation News is a non-profit educational publication, thus we are unable to pay for articles and photos. However, the inclusion of your work in this e-magazine will be an excellent addition to your resume and portfolio.

Photos would enhance articles but are not always necessary. We encourage individual writers to provide at least one appropriate photo to accompany each article. If a photo is unavailable, we will still consider including the article in our e-magazine. Stand-alone feature photos will also be considered; please include information for a photo caption.

The Red Nation News will present a variety of articles about Native Americans in the Midwest. Only stories related to Native Americans will be considered for inclusion. News and feature articles are ideal, but columns, editorials, and letters will also be considered. The e-magazine might also have room for fiction (short stories), poetry, original art, editorial cartoons, and other items.

We hope to present a new edition of Red Nation News once each month throughout the academic year. Each edition will include at 3-5 original articles, and these stories will not be available from any other source.

If you are taking a School of Communication writing course at the University of North Dakota during the 2004-2005, there may be opportunities for you to receive extra credit for contributing to the Red Nation News.

We will consider contributions from everyone, including students, faculty, staff, and community members. However, all stories must be about Native American topics or have some connection to the Native Media Center and/or the School of Communication.

Call the UND School of Communication Native Media Center at 701.777.2478 or stop by the center, 231 O'Kelly Hall, during regular business hours, 8 a.m. to 5 p.m., Monday through Friday, during the school year. We appreciate your interest and look forward to receiving your contributions.
I saw the feather fall
eagle
I stood in deference
longing to leap the second tier rail
bound to the floor and
protect defend
but this was not my party

a small circle formed
quickly quietly
elders fancy dancers
I am uncertain
their traditional dress
beautiful but no mere costume

I am uncertain whether the dance continued
marked time or came to a halt
too intoxicating the feather drama
but somehow the event seemed to separate
casual onlookers oblivious as to is import
participants too cautious to flag alert

the drum beat changed
moving from secular to sacred
the spirit moved
mundane to extraordinary gym to temple
welcoming to holy
tradition to trade ritual to rite

he appeared from the circle’s edge
unassuming
jeans cowboy boots and hat
faded jacket
were this a rodeo
he’d be riding

what passed in that private circle
pervaded the entire expanse
and then done
feather retrieved
retreated return to powwow
and the dance continued
NEWS

Fargo radio station features Native American program

Fargo - A North Dakota State University radio program designed to reach a native audience is now on the air. You can find the new program on KNDS LP (low-power) FM 105.9. Broadcast live, the program runs from 3 to 5 p.m. each Sunday and features a variety of music, from traditional powwow songs to contemporary tunes. In addition to promoting Native American musical artists, the show addresses native issues and features interviews as well as commentary.

Co-hosts Justin Deegan and Prairie Rose are enrolled members of the Fort Berthold Indian Reservation. On the air, Deegan uses his Indian name, We Cha Najin, which means “Standing Man.” Deegan and Rose are two of the most outstanding Native American leaders of their generation, and producer Casey Borchert is thrilled to bring such talent into his studio. “I’m honored that Justin and Prairie are hosts,” Borchert said.

Although the Native American radio program made its premiere Oct. 18, the co-hosts have already received positive feedback and glowing reviews. “I appreciate that finally there’s a native radio program in our community,” said Rose. “Listeners can hear about our culture, activities and events. People are really enjoying it; they think it’s cool. And they want to learn about our issues because they not only affect us but everyone who lives here.”

“There’s a definite need to inform the general public about the five percent of the population that we represent,” Deegan said. “People need to know what’s happening in Indian County. We need to address the issues and talk about possible solutions. We want to provide an outreach to organizations that can help us with these deficiencies. This radio program is a good starting point.”

As yet untitled, the program hosted by Deegan and Rose is believed to be the only Native American radio show in the Red River Valley region. “The FCC releasing low-power FM licenses is a community-based program,” Borchert said. “When we were applying for our license, we thought Native Americans were one of the groups that could benefit the most. Shows like the one hosted by Justin and Prairie fit that community-based purpose.”

KNDS LP-FM features a lineup of more than 20 deejays. About half are students attending NDSU and the rest are members from the local community. One deejay, Desiree Redday from Sisseton, S.D., is president of NDSU’s Native American Student Association. The station license is shared between two non-profit groups, the Fargo Theater Management Group and the Alliance for Arts and Humanities. The Fargo Theater group has formed an on-air organization called Radio Free Fargo. Meanwhile, the Alliance has turned their operations over to a NDSU campus organization called Thunder Radio.

Thunder Radio provides about half of the around-the-clock programming. Although 105.9 is a low-power station, listeners around the world are able to access it via the Internet at thunderradio.com. Thunder Radio welcomes feedback and suggestions, and Borchert, Deegan and Seminole encouraged readers to contact them. Casey Borchert can be reached at: caseyborchert@cableone.net.
Justin Deegan’s e-mail is: najin_82@yahoo.com.
Prairie Rose’s e-mail is: prairie_rose@pepp.org.
To call in requests on Thunder Radio, call 701.231.7603.

Features

STUDENTS EXAMINATE MEDIA COVERAGE OF INDIAN ISSUES
The American Indian and the Media (IS379) UND Indian Studies Department Instructor: Lucy Ganje, Associate Professor
The following articles were written as part of a three-week summer session course in the Indian Studies Department. The course was The American Indian and the Media (IS 379).
This course provided an opportunity for a historical and contemporary examination of how newspapers and journalistic practices shape the representation of American Indian people and issues.
The course began with discussion of such questions as: What are journalistic practices and policies? What can
or should the public expect from the news media? How is context relevant in a news story? What ideology motivates journalists? Can objectivity be achieved in the news media? What are some current important issues in “Indian country” and what are our perceptions of how they are represented in the “mainstream” media? Of course issues that affect American Indian people are not only “American Indian issues”—that was discussed as well.


Other articles as assigned.


From the course syllabus: Three-week Summer Sessions are intense, condensed and concentrated learning and teaching experiences. This cause has been formulated as a “study group,” which means we’ll be doing a lot of reading and discussion together. You will, however, be expected to complete the reading and research assignments outside of class time. These short sessions provide us with a unique opportunity to tackle a subject, working closely with others as we explore, discuss and write in an expanded working environment. With focus and preparation the time we spend together can build not only our knowledge of the topic; it also allows us to share in the creative energy that working intensely as a team can provide.

**Student Articles**

**Lewis and Clark’s Corps of Discovery in South Dakota: A Re-interpretation**

By Holly A. Annis (Cheyenne River Sioux Tribe)

“The Sioux are the vilest miscreants of the savage race.” This statement was made in 1804 by William Clark, half of the famed Lewis and Clark duo, after their first encounter with the Teton Sioux along the shores of the Missouri River.

A few years earlier, then-President Thomas Jefferson sat in his Monticello office, as he began framing the West. He had recently acquired the Louisiana Purchase land and was eager to find a waterway to the Pacific Ocean. Jefferson put together an expedition that was to be called “The Corp of Discovery” and Meriwether Lewis and William Clark were chosen to lead the group. The Native people who lived in the area were unaware they had just acquired a new “great white father.”

The Expedition’s journey up the Missouri River had been quite smooth until they reached Sioux Territory. The Teton Sioux had long been the regulators of trade up and down the Missouri River. In order to pass through their territory one would be required to provide them with gifts, such as food and/or trade items. Lewis and Clark were no exception to that rule. Clark balked at the notion that these people could make him pay and he unsheathed his sword in a fit of anger. Tensions were then diffused by a Teton elder and the Expedition was allowed to pass.

But Clark never forgot that exchange with the Sioux. After the expedition he later went on become the Governor of the Missouri Territory and the Territorial Superintendent of the U.S. Government Indian Affairs office. Some historians believe that exchange with the Sioux, may have set the tone for the ruthless government treatment of Native people under Clark’s administration. He presided over Jefferson’s land-grab policy, which some historians have characterized as the direct cause of the “cultural genocide” and “ethnic cleansing” of Native peoples.
Corps of Discovery Bicentennial
Two hundred years later towns up and down the Missouri River, all along the path of the Corps of Discovery, are commemorating the Bicentennial of Lewis and Clark. The Bicentennial celebration began in 2003 and will continue through 2006, following the years of the original Expedition. Included in the celebrations of the Bicentennial is the “Discovery Expedition.” This group of people re-enact portions of the original Missouri River journey using replica keelboats and pirogues.

The idea of celebrating Lewis and Clark was troublesome for many Native people throughout North and South Dakota and they refused to take part. The two most common reasons were the feeling that marketing materials of the Bicentennial portrayed Indian people as sad remnants of the “old west,” and it was felt that Clark was represented as a “benevolent protector of Indians,” rather than the man who “was personally responsible for numerous treaties that took land for the Indian nations at bargain-basement prices.”

Despite the concerns of some tribal members, the announcement that the path of the re-enactment would pass through several South Dakota reservations garnered quite a bit of support from various Tribal leaders. South Dakota played host to two official or “signature” Lewis and Clark events. The first was held in Chamberlain, S.D., and the second in Ft. Pierre, S.D. The news of these events were trumpeted across South Dakota and every daily paper wrote stories about the adventures of Lewis and Clark. What was missing was the perspective of those Native people who felt that these adventures were not something to be celebrated.

The event was called the “Oceti Sakowin Experience: Remembering and Educating.” It was the first of the Lewis and Clark signature events to be hosted by Native people. The Oceti Sakowin (Seven Council Fires) is made up of the seven bands of the Lakota people, though they hold no governmental authority. Somehow it seems almost fitting that the first sign of trouble for the bicentennial celebration of the Discovery Expedition and its re-enactors happened when they pulled their boats to shore into Sioux country in Chamberlain, S.D. The re-enactors were met by a group of Native protesters called the Oyuhpe (Thrown Down) Oglala. One member of the group made a statement to the re-enactors, saying, “What they (Lewis and Clark) wrote down was the blueprint for the genocide of my people. You are re-enacting something ugly, evil, and hateful. You are re-enacting the coming of death to our people. You are re-enacting genocide.” After they made their statement, the group left peacefully but promised to follow the Discovery Expedition and to protest at every one of their signature events.

The next stop for the re-enactment expedition was in Ft. Pierre. The same place of Lewis and Clark’s first meeting with the Teton Sioux. A Lakota village was recreated at the nearby fairgrounds and members of a local American Indian heritage society came dressed for the times and ready to re-enact. True to their word, the Oyuhe Oglala arrived for the re-enactment. They approached the village carrying banners, one of which read, “Why celebrate genocide?” A spokesperson approached the Discovery Expedition and presented them with a blanket and called it “a symbolic blanket of smallpox” and then asked the re-enactors to turn around and go home.

Both of these “signature events” were heralded across South Dakota in virtually every daily and weekly newspaper. However, there was virtually no in-state coverage of the protesters and the voice they offered.

Happy Medium?
Still other Native people felt that it was important to be included if only to tell their side of the story. The trick, they say, “is to share this history without inducing compassion fatigue” in the tourists they hope to attract to their communities. Those people are interested in a re-interpretation of the Corps of Discovery and Lewis and Clark, themselves. This task is difficult because for non-Native visitors to reservations, tribal culture and spiri-
tuality offer insights into the past. But for Native people, tribal culture and spirituality is the key to surviving as distinct peoples and it is very much a contemporary issue.

Another more poignant viewpoint was expressed by someone who said, the “Lewis and Clark Bicentennial is not a cause for celebration, but rather for commemoration.”

**Press Coverage of American Indian Suicide**

By Alissa Behm (Norwegian-American)

“It” is the cause of thousands of deaths every year nationwide. “It” is a growing problem, especially among American Indian people. “It” is suicide. A difficult subject to discuss, several studies over the past twenty-five years show that the number of suicides is growing in both the white and Native communities. According to the Center for Disease Control and Prevention, American Indian suicides were 1.5 times higher than whites and 1.4 times higher than blacks. There have been more suicides in the past three years than ever in the recorded history of Native American suicide. Eighty-four suicides among American Indian people in North Dakota occurred between 1978 and 1993. However, according to the Teton Times, April 27-May 4 issue, there have been seventeen suicides on the Cheyenne River Reservation in 2002 and 2003 alone.

There have been many articles regarding this topic in the Native press; however the mainstream media tend to shy away from the subject. In the 1700’s and 1800’s the American Indian was referenced as a “threat to society.” They were stereotyped as either a “romantic” or a “savage.” The white settlers were told that the “red devils” were “evil” and “uncivilized,” so the rest of the nation believed it. The media plays a very important role in how the general public will view something, even today. A modern example would be the Iraqi people. They have terrorists that are in Iraq, but all Iraqi citizens are not terrorists, which even today some people have a hard time understanding.

The Teton Times, a weekly northern plains, Native American newspaper, publishes an ongoing segment titled “Suicide is a Tough Topic to Talk About.” This special section discusses the problem of suicide and what can be done to help prevent it. Recently (March 2005) the Times also featured an article titled “Tribe Attempts to Curb Teen Suicide” on the front page.

During 2005, there have only been two articles in the Bismarck, N.D. Bismarck Tribune regarding this issue. Bismarck is only 67 miles from the Standing Rock Nation in Fort Yates, ND. The articles were about a Field Hearing held in Bismarck, N.D. on May 2 to address the issue of Native American suicide. The U.S. Senate’s Indian Affairs Committee called the field hearing; a preceding that allows arguments and evidence to be presented. It was attended by U.S. Senator Byron Dorgan, along with others such as Paul Dauphinais, a psychologist for the Turtle Mountain Band of Chippewa schools, and Standing Rock Reservation students. This was not a front page issue in either of these articles. The May 8 editorial stated that “we must be careful not to talk this issue, quite literally, to death,” meaning that the issue needs to be addressed and not just talked about. The editor also noted that “acting--and soon--will be a matter of life and death.” These opinion pieces have an urgent message, but the Bismarck Tribune does not address the issue often enough in its news sections.

The Teton Times had five articles and one editorial, along with a weekly segment addressing Native American Suicide since March of 2005. During the same timeframe, the Bismarck Tribune had one top news article and one editorial addressing the same issue. In this instance the mainstream media does not appear to cover the issue of American Indian suicide with the same substance the Native press does. The number of articles used in the newspapers indicates the importance mainstream media placed on the issue of Native American suicide. The Teton Times confronts the issue of suicide head-on. The Standing Rock community of North Dakota has especially been affected by this issue. The tribal paper noted in their May 18 issue that “ten teenagers have taken their own lives on the Standing Rock reservation since 2004.” This explains the thorough coverage from the Times since it is directed toward the audience from the Cheyenne River and Standing Rock Nations. But this audience is also within the Bismarck Tribune’s readership area.

Suicide is a growing problem among both Native and non-Native communities. Newspapers have the power to assign importance to certain issues based on placement, number of articles, etc. The Native press appears to focus on the issue of suicide much more than the mainstream media. The mainstream media covers suicide as an
event rather than an issue. This is an issue that affects the Native and non-Native communities alike. Suicide is an issue that needs to be addressed and if the media will not address this problem, then who will?

Media Coverage of the Mille Lacs Band of Ojibwe and Their Fight Against the State of Minnesota
By Jeff Erdall (European American)

The year was 1837; the migration of white settlers to the west had brought them into the territories of Minnesota and Wisconsin. Hungry for land, timber and other natural resources the U.S. government struck a treaty with the Chippewa Nation, which included eight separate bands including the Mille Lacs Band of Ojibwe, that ceded over thirteen million acres of land to the United States in return for money, farming resources, blacksmithing tools and tobacco. The Chippewa Nation also stipulated in the treaty that they would be allowed to keep hunting fishing and gathering on the ceded territory free from government regulation. Throughout the next century, these rights would be ignored by the U.S. finally boiling over in the 1990’s when the Chippewa Nation sued to have their rights recognized.

“Everything I owned went into that resort. And this comes along and it destroys your dream. And I’m not gonna take it lying down.” The words are those of Joe Karpen, a resort owner on Lake Mille Lacs in central Minnesota, and the “this” that he refers to is a treaty that was signed in 1837. His words echoed the opinions of many non-native people throughout Minnesota when they heard that a Band of Ojibwe were going to start spear fishing and gill netting on Lake Mille Lacs. The reason so many people were upset is because Mille Lacs is considered to be one of the premier walleye fisheries in the state of Minnesota. People felt that if the Mille Lacs Band were allowed to spear fish and gill net on the lake, they would decimate the walleye population.

As could be imagined, this heated issue drew a lot of media coverage, especially in the newspapers. An examination of how the newspapers covered the issue can provide important insights into the situation. The news media, even when trying to give the reader an unbiased opinion may still be slanting the story.

The Star Tribune is a mainstream newspaper located in Minneapolis, Minnesota. The Tribune gave considerable coverage to the treaty rights issue and, whether intentional or not, the paper sometimes gave a slanted view. For example, an article written by Pat Doyle in January of 1997, opens with the statement: “A federal judge on Wednesday gave Minnesota and Wisconsin Chippewa the authority to go ahead with plans to net and spear large numbers of walleye this spring on Lake Mille Lacs over the objections of the state, counties and landowners.” This does give relevant information. However, if the reader was new to the issue, he or she might be given the impression the American Indian Tribes were handed these rights by the state. That was not the case. When the Chippewa Nation signed the original treaty they did so only because the U.S. agreed to the fact that the Tribes would reserve the rights they already had. These were not rights the government had the “authority” to give or take away. In the same article Doyle led readers to believe the tribes would be taking “large amounts of walleye” from the lake. If the readers continue deeper into the story they would find that the tribes were allowed 40,000 lbs. of walleye. This is only 9% of the average amount taken from Mille Lacs each year by line and hook fishermen. That number does increase over the next few years, stopping at 100,000 lbs., or about 22% of the average number of fish taken from the lake.

Doyle wasn’t the only one covering the story. Dennis Anderson also reported on the treaty rights case. Anderson, in a June, 1997, article, also uses the word “give” when he writes, “an 1837 treaty that should give the Chippewa the right to regulate the taking of fish and game in the ceded territory largely free of state interference.” Once again this makes it appear as though this was a right given to the tribes by the State of Minnesota, rather than one which the tribes have always had, and have been denied for over 100 years.

Where an article is placed within the newspaper can also affect people’s perspective of the story. The Mille Lacs
treaty issue cost both sides millions of dollars in legal fees and was covered extensively in the pages of the Star Tribune. Yet even when the decision of the 1997 court case was announced, it only made the Metro section of the paper. This selective placement could make the reader feel this issue really isn’t that important. Another perception might be that the issue really isn’t over yet, and there could be hope for a more favorable ruling in the appeals court.

Examples of potentially biased coverage can be seen throughout 1997 when the court case was going on. Any-time significant news about the case was made, it seems it was not front page news unless it was bad news for the tribe. A September 5, 1997, article, for example, headlined “Chippewa ask Appeals Court to lift stay on treaty rights” was printed on page 3B of the Star Tribune. Another article titled “Decision on treaty rights stands” made it to page 1B.

However, when the State actually had a favorable outcome in the court case, as it did in April, 1997, that grabbed a front page spot. An article titled “Tribal netting, spearing put on hold” made the front page when a Federal Court of Appeals said that the rights of the Mille Lacs Band were suspended until they could hear the case from the State. Presenting the issue on the front page of the paper only when the outcome was favorable to the State, sends the message that the “right” side finally was awarded a victory.

When a reader picks up a newspaper they expect to get a fair account of the news that has been happening around them. What readers sometimes don’t know is that selective wording and article placement have a way of shaping how they interpret the information in front of them. This slanted view usually is subtle, but with a close examination of the material these biases can be exposed.

To say that Native Americans are always framed in a negative light may be over generalizing. But a historical analysis of media representation of Native people history tells us the Mille Lacs Band and the state of Minnesota’s court case isn’t the first time mainstream newspapers have presented a story in an unfavorable light.

SPIRIT LAKE NATION’S OPPOSITION TO THE DEVILS LAKE OUTLET
By Patty Lambert (Sisseton-Wahpeton Dakota/Norwegian)

Tribal rights ignored
Over the past twelve years North Dakota’s Devils Lake has risen more than twenty five feet. It has caused hundreds of millions of dollars in damages in the Lake region. An outlet to the Sheyenne River was proposed to relieve the flooding by transferring lake water to Canada. The first location chosen for the outlet was on the west end of the Spirit Lake reservation. This proposed outlet would have cut through the Crowhill district just East of Hwy 281. The Spirit Lake tribe opposed having the outlet cross their land. A second outlet was then proposed south of Minnewaukan N. D. and west of Hwy 281. This second outlet was also problematic. Some tribal members believe that it too is located on reservation land. The Treaty with the Sioux Indians of 1867 states that the northwestern boundary is the most westerly point of Devils Lake and from this point extends south in a direct line to the nearest point on the Sheyenne River. There is no sign on the western border that indicates the entering or leaving of the reservation. The western boundary of the Spirit Lake reservation is an issue of treaty interpretation.

Many tribal members are concerned that there are sacred sites and graves located in the path of the outlet. This argument is legitimate because the Dakota have lived in this area long before white men inhabited the lake region. It is a legitimate request to ask state and local advocates of the outlet to respect Native American graves. The Spirit Lake people would not propose an outlet that ran through the cemetery of any persons ancestors.

The lake is sacred to the Dakota which is why they call it Mni Wakan, which means “sacred water” in the Dakota language. There are people who believe that they are care-takers of this sacred water and take that role very
seriously. The Dakota along with numerous other Native American tribes have oral traditions that include this lake. Elders have said that there are little people in the lake, storms come from the lake and that horses came from the lake. These stories have been quoted by national newspapers. American Indian people who understand oral traditions know what the elders are talking about. Main stream society without understanding the significance of these stories are quickly able to ignore what is being said and dismiss these stories as myth, legend, and lore. Newspapers rarely, if ever, print a full explanation of what these oral traditions mean to the Dakota people. The news media, in their failure to provide a cultural context discredits Native American arguments against the outlet, and plays on the stereotypes of Native people as naïve and impediments to progress.

The need for a Devils Lake outlet is arguable. The outlet is a multi-million dollar project that will counteract the flooding and lower the lake 3-4 inches a year maybe even more. This will be done by running lake water through two pumping stations, a ten-mile open channel, and four miles of underground pipeline into the Sheyenne River. This project is designed to run 45,000 gallons of water per minute. This water will run into Canada, first flowing into Lake Winnipeg and eventually emptying into the Hudson Bay. Many people are concerned about the environmental impact of releasing water from Devils Lake, a salt lake basin, into these other water sources. Outlet advocates have said the outlet will not damage other waters.

That argument is debatable. Those opposing the outlet include Canada, Native Americans (64 reserves in the United States and Canada), environmental groups, retired water specialists, birdwatchers, and groups such as the Save the Sheyenne and the Peterson Coulee Outlet Association. These groups oppose the outlet due to worries it will not alleviate the flooding and could potentially cause more harm then good. They also argue that the transfer of pollutants, animal species, biota, and sulfates could harm other waters. These other waters, including the Red River, supply water to many communities. And while advocates of the outlet want other communities to drink water from Devils Lake, the people of Devils Lake do not drink the water themselves due to its poor quality.

Tribal members have said they expected Devils Lake to rise, cleanse itself, and then recede. Mother Nature, they say, can outwork an outlet as evaporation can remove up to 30 inches a year off of Devils Lake. In time the lake will go down again. Devils Lake has, over many years, experienced dry and wet cycles that have affected the lake’s levels. In the 1940’s drought was so severe that there were plans to create an inlet from the Missouri River. The lake recovered from this drought. If left alone, many believe nature will take care of itself again. But it won’t get the chance.

Canada, the Great Lakes states, and two North Dakota groups, “Save the Sheyenne,” and the “Peterson Coulee Outlet Association” have consolidated their efforts to halt the outlet. On Thursday June 2, 2005 the North Dakota Supreme court ruled in favor of the outlet. The outlet is slated to be operational as soon as July 1st.

Concerns voiced by the country of Canada, the Great Lakes states, environmental groups, concerned citizens, and 64 sovereign, American Indian nations appear to have been pushed aside and ignored for what seems, to many, to be an outlet that is only in the best interest of one part of one state. The message many tribal people would like to send to the community of Devils Lake is, ‘if you build your town on the lake bottom one day the lake will eventually return.’ It is a natural cycle.

A Corps Devils Lake Outlet map can be found at http://savethecheyenne.org/outletmaps.htm

The Media and the Fighting Sioux Nickname and Logo
By Leigh Nygaard (American)

“Why is the use of American Indian people as mascots and symbols offensive?” “Why is it okay for schools on
reservations to use ‘Indian’ logos and nicknames?’ “How does the continued use of ‘Fighting Sioux’ harm Native American people?’ “Why aren’t American Indian people honored by the use of ‘Fighting Sioux’?’” These are just a few of the questions that Building Roads Into Diverse Groups Empowering Students (B.R.I.D.G.E.S.) attempts to answer on their website (http://www.und.edu/org/bridges/index2.html). B.R.I.D.G.E.S. is a UND student organization dedicated to fighting racism and the systems that support it.

A letter to the editor printed in the September 23, 1930, issue of the Dakota Student, the University of North Dakota’s student newspaper, suggested the name representing the school’s sporting teams be changed to “Sioux” because “for years we have been pursued by a massive Bison in all Aggie publicity, and now that the Flicker has grown up and will play the Army, it wouldn’t be a bad idea to turn the table and stage a buffalo hunt in the good old Indian manner.” This letter was signed “A STUDENT.”

Also printed in the same edition of the paper were two editorials and another letter to the editor. Each stated that it was time for a new name and the new name should be “Sioux.” The two editorials were written by then Editor-in-Chief Alvin Austin. It has been rumored that the two letters to the editor were also penned by Austin, but no formal information has been found with that information.

After these letters and editorials were printed, it was almost overnight that the Athletic Board of Control adopted the name “Sioux.” It wasn’t until later that “Fighting” was added to the name. This was modeled after the “Fighting Irish” of Notre Dame. Protests were held throughout the years following the adoption of the new nickname and logo. The university has been asked by many organizations to change the name and logo. They include: the University of North Dakota Indian Association (UNDIA); Standing Rock Sioux Tribe; Dakota, Lakota, Lakota Summit V; National Coalition on Racism in Sports and the Media; National Association of Black, Hispanic, Asian, and Native American Journalists (UNITY); Cheyenne River Sioux Tribe; National Congress of American Indians; Governor’s Interstate Indian Council; and the National Association for the Advancement of Colored People (NAACP), among others.

Ralph Engelstad, a former hockey player and alumnus of UND announced in December 1998 that he was donating money to fund a new hockey arena for the university. The arena was scheduled to open for the 2001-2002 hockey season. During the time of construction of the Ralph Engelstad Arena (REA), many people again protested the use of the name and logo. The list of groups against the use of the nickname and logo grew in 1999. Seven tribes called for an end of the name and logo use. They were: Spirit Lake Nation; Crow Creek Sioux Tribe; Rosebud Sioux Tribe; Sisseton/Wahpeton Sioux Tribe; Turtle Mountain Band of Chippewa; Yankton Sioux Tribe; and Oglala Sioux Tribe.

The State Board of Higher Education met in 2000 to discuss the continued usage of the nickname “Fighting Sioux” and the Indian head logo. The day before the Board was to vote on this issue, a letter was sent to UND President Charles Kupchella from Ralph Engelstad. In the letter, Engelstad stated that “if this logo and slogan are not approved by you no later than Friday December 29, 2000, then you will leave me with no alternative to take the action which I think is necessary…You need to think how changing this logo and slogan will affect not just the few that are urging the name change, but also how it will affect the university as a whole, the students, the city of Grand Forks, and the state of North Dakota.”

The Board approved the use of the nickname and logo and construction of the arena continued. The total cost of the arena was approximately $105 million. The October 8, 2001, issue of Sports Illustrated states that there are over 1,000 Indian head logos placed throughout the arena. Other sources place that number as closer to 4000._

Throughout the years, the Grand Forks Herald covered the many events and issues that occurred relating to the
nickname and logo usage by the university. The year 2001 had an abundance of articles, letters to the editor, columns and editorials pertaining to the construction of and opening of REA, as well as conferences and rallies held to discontinue the use of the “Fighting Sioux” nickname and logo. The following is a brief description of some of the articles found in the Herald, ranging from January 2001 to October 2001.

The January 15, 2001 issue of the Herald contained the headline ‘Engelstad’s ultimatum: Keep UND Sioux name, or I’ll dump arena, eat $35 million.’ This article is in reference to the letter President Kupchella received in December of 2000. As the year went on, letters to the editor poured in, as did columns by Herald staff writers.

Three stories that related to the opening of the arena were present on the front page of the October 4, 2001 edition of the Herald. Headlines read: “Sitting Bull descendant protests statue at arena” by Ryan Bakken; “LaDuke: ‘Don’t call people names’” by Stephen J. Lee; and “Arrival today,” by Bakken.

Bakken’s article, “Sitting Bull descendant protests statue at arena,” described a letter written by Isaac Dog Eagle and sent to the Indian Studies department at UND. The letter was then passed on to President Kupchella who was to forward it to Engelstad. The letter stated that Dog Eagle is a direct descendent of Sitting Bull and that neither he nor his family gave anyone permission to use Sitting Bull’s likeness in the statue to be unveiled at REA.

Bakken’s article, “Arrival today,” told of the arrival of Ralph Engelstad to Grand Forks from Las Vegas, N.V. It stated that many things were on the itinerary for Engelstad and his entourage for the weekend, although “it’s ‘Mr. Engelstad’s wishes’ that no information be given about his whereabouts and activities here,” (Bakken).

The third article on the front page focused on the Northern Plains Conference on American Indian Nicknames and Logos, held in Grand Forks the same time as the opening of REA. The article paints the scene of the meeting at the Memorial Union on UND’s campus. Winona LaDuke, a nationally known human rights activist, was the keynote speaker at the conference. The article quoted her as saying, “I do not think the university is the Fighting Sioux. If you want to say you are the Fighting Sioux, you should stand up for the rights of these people.”

Columns

by Dr. Richard Shafer

Red Nation News is a very welcome addition to the UND Native Media Center, extending our voices into cyberspace and around the world.

I am an off-and-on Native American, never sure if I believe a relative who claimed we are related to Pocahontas. Many early European settlers were related to her son, John Rolfe, who died in 1622 in a battle between colonists and Indians.

Our family was in America in the 17th Century and we owned slaves in South Carolina, fought as German mercenaries for the British in the Revolutionary War, died for the Union in the Civil War and were polygamists in Utah. My great-grandfather served under Kit Carson and was sent to rescue captive Indian children from being sold into slavery in Mexico. My kids are a mix of Russian-Jewish and maybe a dozen other cultures and nationalities. They are lucky to go to an elementary school that has a large percentage of Native Americans.

I grew up in the 1950s in Durango, Colorado, a mining town established in the 1880s near Fort Lewis. This Army post separated the Ute Mountain Ute and Southern Ute peoples, to keep them from uniting and resisting colonization. The segregation of Indians and whites was still very much evident when I was a young boy. Most Indians stayed on the reservations, except to shop.
Since the reservations were dry there were seedy saloons at the end of town that catered to Natives. Unfortunately, the most visible Indians were often drunk. The town did have a famous fiesta once a year and Indians were given a prominent place as performers. Of course, they were being exploited to attract tourists, who photographed them despite the fact they didn’t like to have their image captured.

When the Art Department at Fort Lewis College needed a model for an Indian boy one summer, they selected me. I was better cast as a little cowboy, and was paid a dollar a day to ride on top of the stagecoach that met the 1880s-era narrow gauge train that tourists still flock to ride.

In addition to the two nearby reservations, Durango in the 1950s had a less formal form of segregation. Mexicans lived in a shanty town along the Animas River called the Mexican Flats. There were neither Native Americans or Mexicans in the middle class neighborhood I lived in a few blocks away, and the Mexican Flats disappeared under urban renewal programs a decade or so later.

It was easier to feel sorry for the Mexican kids who went to our school and were obviously impoverished, than it was for the equally impoverished Indians who were less visible. In the 1950s many Indians still had sheep and horses, allowing us to still romanticize their lifestyle.

In the 1970s I taught at Intermountain Indian School, the largest residential school in the United States. I also recruited Navajo and Hopi kids for the Upward Bound Program. I learned a few things about Indians as individuals and as friends, working with people like James Key, an award-winning Hopi poet, and Joe Bitsui, the son of a Navajo medicine man.

They were guys of few words, but they would tell me long stories and their legends as we drove the long distances between the reservations and Utah State University, where our Upward Bound office was located.

One day, for instance, James told me how he had recently lost his car. He was driving across the desert one evening with his date and another couple, heading for a dance. He said that while he was driving he had a vision and was told that he shouldn’t own a car. He stopped on the side of the highway and told his young passengers that they should get out because he was going to send the car rolling over a cliff. After he finished the story, I asked him if he was regretted losing his car. James said he was only sorry that he hadn’t taken his sleeping bag out of the trunk. It made me realize that my own religious convictions weren’t as strong as his.

On one of our recruiting trips to the reservation, Joe told me about suffering from some form of mental illness as a teenager and how his extended family gathered to sing and dance him back to health. It sounded like a better way than being sent to a stranger with a graduate degree in counseling.

In the early 1980s I went to work for the Durango Herald as a newspaper reporter. I had a vast beat that included the Ute Mountain Ute Reservation, several ski resorts, vast mining and gas exploration and drilling sites, ancient Anasazi ruins, and beautiful mountains and deserts. It was as general assignment reporting as you can get, but the tribal government was the hardest thing to cover. Before I had taken over the beat, another reporter for our paper had written extensively about Federal Government investigations of tribal fund irregularities.

The Ute Mountain Ute tribe had hired a white ex-military officer to handle their public relations. He was polite but tough and his main job seemed to be to keep the media away and to keep the tribe out of the news.

I wrote many positive news and feature stories about the tribe including stories about its new archaeological park, its pottery center, and about the advanced irrigation systems it was establishing to increase production of grain, alfalfa and other crops.

Although alcoholism, drug use and crime were very high on the reservation, it was easier to write about pow-wows or new government programs. Of course, as a professional journalist trained to be objective, this was difficult for me.

In that last two decades, I have traveled much of the world researching and teaching such press models such as development journalism, civic journalism and democratic journalism. All nations are looking to the press as an agent to advance and empower their citizens.

I have come to the conclusion that the best type of journalism seeks to reveal the truth, while being fair and balanced. I hope Red Nation News continues in this tradition and that those Native students who learn good journalism by doing it here, will use their skills to serve those who deserve empowerment.