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Dawn of Nations Today, April 2006

University of New Mexico

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Urban Indian Healthcare Lacks Funds
by Jessica Abeita

If UNM student Jackie Walker gets sick she'll have a long road back to health. Walker, a Cochiti Pueblo member, used to get treated in town at the Albuquerque Indian Health Service hospital urgent care walk in clinic.

Not anymore. Now she has to make an appointment nearly two months in advance. Her next option is to make a 120 mile round trip to the Santa Fe Indian Hospital. Walker says that she feels the drive is her best option. “It’s nice, you get seen pretty quickly at the Santa Fe Urgent Care,” Walker said.

Walker is one of many Albuquerque urban Indians commuting to access health care. Some will drive south to the clinic at Isleta Pueblo, others west to the Acoma Canoete Laguna IHS hospital. Some of Albuquerque’s estimated 50,000 urban Indians may not have access to reliable transportation, so driving to a clinic outside of the city is not an option. Linda Son Stone, executive director of First Nations Community Health Source says “For a lot of natives with limited funds, it’s a hardship.”

The President’s budget has eliminated funds for urban Indian Health Care. If the budget is passed as written, many urban Indians would be forced into the already overcrowded clinics serving the general population.

Since the switch to appointment only service at Albuquerque’s IHS urgent care clinic, many Native Americans have been going to the First Nations clinic located at Zuni and Madera. First Nations ability to treat those patients could soon be limited by funding cuts proposed by the Bush administration.

About 60 percent of First Nation’s funding comes from IHS Title V funds. Title V is a program designed by Congress to provide health care to Native Americans in cities. As part of various agreements to increase the United States land base, Native Nations entered into treaty agreements with the U.S. and land was exchanged for protection and services. This was the beginning of the federal trust relationship between the U.S. government and the many tribes, bands, pueblos and other Native Nations who gave up land so the U.S. could be created. One of the services guaranteed through those treaty obligations was health care.

During the early and middle part of this century, many Native Americans moved into cities. Some moved because of the termination of federal recognition for their tribes. Others moved in response to federal relocation programs. Still others felt that their economic opportunities would be limited on their home reservation and moved to find work in the cities.

Whatever the reasons, the result was large Native American populations in cities without access to adequate health care. Title V was a response to that need. The program provides IHS funds to organizations who meet specific guidelines to provide care to urban Native Americans.

Historically, the obligation to provide Native Americans with health care has not been treated the way many people think it should be. Maria Rickert, acting CEO for the Indian Health Service in Albuquerque, said that the way IHS is classified makes it a target for under funding. As a discretionary expense, its funding levels are left to the discretion of lawmakers. “I will never see Congress fund IHS fully,” said Rickert. It was the discretion of lawmakers that closed the Urgent Care Clinic at Albuquerque’s IHS. Without funds, some services could be cut.

IN DAWN OF NATIONS TODAY:

Section B
Native Campus Life & Red Dawn

Section C
Film, Cartoons Poetry & Music

Student Architects & Planners Building Native Communities Story B-4
www.unm.edu/~nasinfo/
Dawn of Nations TODAY

Our First Issue, First Thoughts

By Mary K. Bowannie

Welcome to the first edition of the Dawn of Nations TODAY newspaper! Reported, photographed and produced by the students in the Native American studies newspaper course at UNM. It’s been a fast and furious pace since the first class meeting and we’ve moved through many worlds since that first day. The newspaper you hold in your hands was just a dream six weeks ago. All the hard work to get to this historic first publication has its roots tied to people and events of long ago.

The first issue of “Tsa la gi Tsu lehisunungh” or the “Cherokee Phoenix” was printed on February 21, 1828 in New Echota, Ga. The Cherokee Phoenix was the first Native American newspaper published in the United States. Its first editor was Elias Boudinot of the Cherokee Nation. Boudinot’s first editorial has always stuck with me and I refer to it often in my work. His words are powerful and strong as they were when he wrote them. They remind Native American journalists of the responsibility we carry in the work we do.

“We would now commit our feeble efforts to the good will and indulgence of the public … hoping for that happy period when all the Indian tribes of America shall arise, Phoenix-like, from the ashes, and when the terms “Indian depredation,” “war-whoop,” “scalping-knife,” and the like, shall become obsolete, and forever be buried “deep underground.”

The Dawn of Nations TODAY owes much to the Navajo Times for all their professional assistance and sharing of knowledge in the reporting and production of this paper. This was a historic first collaboration between the Navajo Times and the UNM Native American Studies department. The Navajo Times has a strong and rich history in tribal press and they are an excellent example of a successful independent publishing company.

Special thanks to everyone who encouraged and made this newspaper possible since I first pondered the idea late last summer. I personally owe much to my fellow Native American Journalists Association members for all their support. It was empowering to know that NAJA members were available to assist from all across the country via email or phone. Also, much thanks to the NAS students, staff and faculty for their patience, endless pots of coffee and piles of popcorn as we turned the department into a newsroom.

Lastly, I’m grateful to Elias Boudinot and all the Native American journalists who have followed in his path. It is through their tenacity and sacrifice that lead us to this first edition of Dawn of Nations TODAY.

Instructor
Mary K. Bowannie, Zuni Pueblo/Chicama, Native American Studies
University of New Mexico

Professional Mentors
Tom Arviso, Jr., Dine, Navajo Times
Jason Begay, Dine, Navajo Times
Ryan Brown, Dine, Navajo Times
Leigh Jimmie, Dine, Navajo Times
Bobby Martin, Dine, Navajo Times
David Reeves, Navajo Times
Marley Shebala, Diné/Zuni, Navajo Times
Elizabeth Archuleta, Yaqi/Chicana, University of New Mexico
Lori Edmo-Supah, Shoshone-Bannock, Sho-Ban News
Tara Gatewood, Isleta Pueblo/Navajo, Native America Calling
Joy Harjo, Musokoke/Creek Nation, University of New Mexico
Rob McDonald, Nez Perce, Salish Kootenai Tribes
Jodi Rave, Mandan-Hidatsa, The Missoulian
Laurie Mellas Ramirez, University of New Mexico
Patty Talahongva, Hopi, Native America Calling

Special thanks to
Navajo Times
Native American Journalists Association
Native American Studies

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Weahkee Honored for Work

Photo credit: Jes Abeita

It’s been an empowering and long 10 years for Laurie Weakee, Cochiti/White Earth Band of Ojibwe, since she began her work in the social justice movement. On Saturday, April 22, a celebration was held to honor Laurie’s contributions to SAGE Council and other organizing struggles across in N.M. Weakee plans to take time to rest and reflect on her past years of service to the Albuquerque Native American community and beyond.
Indian Health Service: Cuts That Won’t Heal

From Page A-1

the clinic could not afford to con­
tinue treating walk-ins, Rickert said
close to 40 people lost their jobs
care provider that would suffer if Ti­
and its neighbor Acoma, which
to scale back operations by roughly
or native clients, the cuts would
and added that methamphetamine
would have to wait too long. The average
anyhow, however. The new clinic will
lay off four of its five dentists. That
Glenn Thomas,
spoken words. The new clinic will

From Page A-1

reactionary,” Knight said.
Knight said that he is only aware of
two cases of meth use on the La­
reservations, and that it was
the suspects had previously

Knight disclosed that Laguna’s

problem is its location. The tribe is
“feeling the squeeze,” the prosecu­
tor said. “From Grants, Aboqua­
and its neighbor Acoma, which
has also a problem. Traffic from the
southern border towns contributes
to the problem, with 80 percent of
meth traffic coming up from Mex­
ico.” An unnamed Acoma-Laguna­
Canoncito Hospital emergency tech­
nician said the hospital only sees the
drug users if they overdose. He saw
one meth patient six to eight months
ago, and the patient, from Laguna,
admitted to using the drug. The po­
lace were informed and the lab was
destroyed.

Because meth is so addictive, there
must be other labs, but I haven’t heard of any,” the source said.

Kenneth Thomas, interim director
department at Laguna Behavioral Health and
Substance Abuse Program disclosed
in an interview, “Because we are
located between Albuquerque and
Grants, there probably is some ac­
tivity that we don’t know about.”

Thomas, also a counselor at the La­
guna Service Center, only recalls
one meth incident in the last year
and added that methamphetamine
isn’t the typical drug of choice on
the Laguna Reservation.

“They may experiment with it as
part of a variety; primarily alcohol,
then marijuana and cocaine. The
harsher the drugs, the fewer indi­
viduals we see,” Thomas said.

Some attributes that may be no­
ticeable in a neighborhood with
sales of the drug are the unusual
smell of chemicals, containers in
the trash and excessive activity at
the residence.

In isolated, remote areas, such as
the Navajo reservation, the loca­
tion can contribute to the metham­
phetamine problem.

“In these areas it is more difficult
to get caught,” Thomas said.

“I don’t think it’s that we’re doing
something right, it’s that we haven’t
had great exposure,” Thomas said.

If the kids are talking about it, then
it’s here,” said Thomas.

The Laguna-Acoma High School
nurse, Gus Barraza, is keeping a
watch on the students.

“I don’t have any statistics, but it’s
filtering in from the community,”
Barraza said. “It’s here. I haven’t
had to deal with any emergencies,
and I hope I never will. These are
good kids.”

Dine’s brother had to wait 20
hours when he broke his leg. If Ti­
tle V is cut, UNMH will have even
more people to see.

The directors of both clinics want
the public to know that even if the
funds disappear, they will try to
find other ways to keep their doors
open. SIPI’s Cordova said “I don’t
feel that we’re doomed…” “When
you’re in a situation like this, you
have to plan for the worst and hope
for the best.”

First Nation’s Stone said that she
is currently working on a contin­
gency plan. If funding is cut Stone
plans to keep the clinic doors open
by either laying off staff or reduc­
ing work hours. Stone says she favors
shorter hours over reduced staffing.

Cordova said that the National
Congress of American Indians and
the National Indian Health Board
have been among the organizations
supporting the fight to keep Title V
funds intact. Cordova said that
some of New Mexico’s Congressio­
nal Representatives have also been
helpful in trying to keep the funds
in place. Wilson says that her office
as generated a letter in support of
continued funding for the clinic.

Cordova said that the University
of New Mexico Hospital is one of the
institutions that would feel the strain.
Bly said that last year 10,000 patients
left UNMH before they were seen. Why?
They had to wait too long. The average
visit takes six hours. Anyone who
has to be admitted typically has
to wait 12 hours. Sherrick Rownhorse,
founder of the Laguna Health Projects
Clinic, agreed with Cordova’s posi­
tion that the cuts would affect more
people than just recipients of Title V.

Cordova said that the clinic would
be affected as well. Rickert said that
when IHS Urgent Care changed its
walk-in policy, Healthcare for the
Homeless and First Nations both
had to deal with any emergencies,

Acoma-Laguna High School’s As­

receipt sharing,” Yeagley said.

The 2005 undergraduate survey
taken every spring disclosed
alcohol as the drug of choice with
a 71.7 percent usage response. In
order of preference, tobacco is second
with a 29.2 percent usage response,
then marijuana is third at 24.4 per­
cent. The harder drugs, cocaine and
amphetamines, are the least favored
with a usage response of
3.1 percent and 2.3 percent,
respectively.

Odors of ammonia or urine could be
equated to meth abuse, also erratic
behavior such as fighting, car acci­
dent, violent or uncontrolled behav­
ior, twitching, compulsive acts, bit­
ing of the lips or deteriorated teeth.

To report or inquire about meth ad­
diction in Albuquerque or on the
UNM Campus contact the UNM
Psychiatric Center for Addiction
and Substance abuse, 2450 Alamo
S.E., (505) 925-2400.
What Do You Think?

The University of New Mexico Regents approved a tuition increase of 6.11 percent at their April 2006 board meeting. Tuition for undergraduates at UNM has increased 37.6 percent since the 2002-2003 school year. Dawn of Nations TODAY staff Tobias Major and Kellen Shelendewa asked students what they thought about the increase.

Tammie Becenti, Diné
Senior majoring in business
"The university appears to be creating a class system whereas potential students who come from poor communities, not from upper middle-class families can not afford the tuition cost. You have to get a job just to go to school."

Ryan Kersten, Australian
Freshman, undecided
"I don't know of this sort and can't have anything to say other than I'm on a scholarship. I think at least decrease the tuition."

UNM Tuition Increase Facts**
Full-Time Tuition & Fees*
Main Campus (1999-2000 to 2005-2006)

<table>
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<th>Year</th>
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<td>2005-2006</td>
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**Does not include the current 6.11 percent increase effect 2006-2007
*Fall and Spring Semesters
Information source: The UNM Fact Book 2005-2006
http://www.unm.edu/-oir/

Luis Garcia
First year-transfer student, undecided
"I am from Columbia and here to study English at UNM. My family is paying from Columbia they must exchange pesos to dollars. Now I must go back to Columbia to study. It is going to be hard on international students."

Shalena Jaramillo, Mesque-ro Apache
Junior majoring in biochemistry
"The average student needs to get more resources to go to school. It is a strain. I was considering dropping out but I am too far along. Better get an education before it gets too ridiculous."

Students enjoy the great spring weather and tackle the game of shinny. Shinny is a traditional indigenous game and has different versions among many tribes. (Photo credit: TODAY staff)

Native Women Firsts
By Mary Wynn and John Hoskie

Lori Arviso-Alvord is the first Diné woman surgeon. She graduated from Stanford Medical School in 1990. Arviso-Alvord was one of 30 recipients of the New Mexico Governor's Award for Outstanding Women in 1992. She was appointed to the National Institute of Health Task Force on the Recruitment and Retention of Women in Clinical Research in 1993. Arviso-Alvord is a recipient of The Annie (Dodge) Wauneka Visiting Faculty Fellowship awarded to her two years in a row for 2002-03 and 2003-04.

Dr. Susan La Flesche Picotte, (1865-1915), Omaha Tribe of Nebraska, became the first Native American woman physician in 1889. She received her medical degree from the Women's Medical College.

See NATIVE, page B-2

HAVE YOU EVER SEEN A REAL INDIAN?
The idea for an indigenous lecture series developed from a 2003 fellowship that was awarded to the Center for Southwest Research and Lloyd Lee, Ph. D., a former graduate student at the University. Lee started a lecture series with funds from the state and coordinated it with UNM departments while offering Native American curricula and research services to all.

Tosie said that "The people who come to speak are experts in their field, the movers and shakers in their fields of work, they are knowledgeable and are able to speak." Currently, Hale has coordinated five lectures since she began in August 2005. As coordinator, Hale is responsible for all aspects of the lecture, booking the rooms, scheduling technical support, ordering refreshments, arranging travel accommodations, and advertising the series. Tosie and Hale, not only advertise the lecture series on the UNM campus, additional fliers are posted throughout the community and e-mails are sent through various listservs. Posters are distributed at locations such as the Albuquerque Technical Vocational Institute, the Indian Pueblo Cultural Center, Indian health care unit, and the First Nations health source.

Tosie said, "The most rewarding outcome of working for INLP is working with Native American students in all aspects, opening doors, creating opportunity, helping students succeed," and "making a difference, makes the job that much better."

"The Indigenous Nations Library Program is about seeing students motivate themselves outside of the classroom with an array of native issues," said Hale.

Maria Williams, Ph.D., assistant professor of Native American studies and music, has utilized the Indigenous Nations Library Program in the classes she instructs including the Introduction to Native American Studies course. Williams requires that students attend three or four events that focus on Native American issues or topics. Students are required to write a summary of the event and a one page response.

"The written work shows they (students) are impressed with the lecture series," and "students mention they learned something new from every lecture," Williams said, adding "I learn a lot from the lectures as well."
University Libraries “A Place for Cultural Learning”

From Page B-1

difficult. She and a group of librarians are approaching students in Mesa Vista Hall near El Centro de la Raza. She has her laptop setup to encourage students to visit the University Libraries website.

Aguiar said, “Outreach is more valuable than ever. I am concentrating on creating a relationship with Southwest Indian Polytechnic Institute, our resources are open to everyone. I am here, use me. I enjoy working with students one-to-one or with a class. I love my work.”

“While I’m not leaving New Mexico,” she continued. “The Pueblo of Santo Domingo is important to me and I like the energy on the UNM campus,” said Aguiar.

Maria Teresa Marquez sits inside Mesa Vista Hall in the commons area near El Centro de la Raza. She and Aguiar have set up laptops and are guiding students walking by. Marquez is director of the University Libraries program Chipotle.

“If students know the resources, better papers will be the outcome,” and “what students learn here at UNM is carried the rest of their lives. It will make them a success at UNM and in their careers and lives,” said Marquez.

Marquez has worked 28 years at the UNM Libraries. She is originally from El Paso, Texas. Her formal education has taken her to California, Illinois and Michigan. Marquez has wanted to be a librarian since she was in the third grade and liked reading and the library. For Marquez, the library offered encouragement to gain an education.

“Having gone to school in the last 50 years, there was no support programs and little encouragement to get a college education, and personally knowing the struggle, I know the importance and value of knowing how to do research,” said Marquez.

A goal of Marquez’ is to train students to use the university resources to their peers and to create a body of students who have the knowledge in how to use the library resources.

The ultimate goal is to introduce students to the library science and eventually library school.

Marquez said, “Today, with a library degree, people are not limited to being just librarians,” and “there is a broad range that can be done with a library degree, such as working in museums, tourism and public relations.”

Marquez is responsible for buying books and subscribing to journals and collecting primary materials to support classes offered in various disciplines with Chicano, Latino, and Hispanic emphasis. Marquez teaches library instruction, mentoring, collection development, and grant writing. In the future, Marquez would like to collaborate with Chicano Studies, the Southwest Hispanic Research Institute, and the Creative Writing Program.

“A library is a place for culture, cultural exchange, a place for cultural understanding,” said Marquez.

Marquez also oversees and is instrumental in the formation of a panel of review for two award programs. The Premio Aztlán, an award given to emerging writers, established by Rudolfo and Patricia Anaya, and the Critica Nueva award for literature criticism of chicano/chicana literature.

Outreach is an important part of the program. The focus is on the students, who should get to meet writers and learn about literature. Marquez is a firm believer in the personal one-to-one invitation.

Native Women Firsts

From page A-4

College in Pennsylvania and served as her people’s only physician. She also worked with the Office of Indian Affairs to improve health care for all Native Americans.

Onawa Lynn Lacy, a Diné from Church Rock, N.M. is the first Native American to win the Miss New Mexico USA 2006 title. Lacy held the Miss Indian World title in 2003-04.

Wilma Mankiller, Cherokee Nation, is the first woman elected Principal Chief of the Cherokee Nation. Mankiller was inducted into National Women’s Hall of Fame in 1996.

See Native, page B-5

Grads Helping Grads

By John Hoskie

Graduate students of color find their passion for graduate school through peer mentoring programs at the University of New Mexico.

Founder and president of the Society of Native American Graduate Students, Vangee Nez said that one of the many challenges of being in graduate school is finding support programs for student achievement, especially for under-represented graduates.

Nez, who is Diné, is pursing her master’s degree in education psychology at the College of Education.

SNAGS is going on its second semester as a student centered organization. Nez was inspired to create the organization after she found there was not a support program specifically for Native American graduates.

With the help of Graduate and Professional Student Association and Peer Mentoring for Graduates of Color, Nez and other graduates created SNAGS to represent the concerns and interest of American Indian graduates at UNM.

“I started SNAGS because I had a hard time finding tutoring and advice for graduate students,” Nez said. “We were talking about the American Indian Student Services, but nothing for graduates.”

Since putting together SNAGS, Nez has been invited to symposiums to hear world renowned scholars.

Vangee Nez is the founder and president of the Society of Native American Graduate Students. (Photo credit: Tobias Major)

Nez said, “I want to follow their footsteps.”

She has also been invited to speak at high schools.

“American Indian children get impressed by me when I tell them that I am in college as a graduate student at UNM, I also get it from Albuquerque natives, and it’s like you become a role model,” Nez said.

SNAGS promotes networking, communication and cooperation with students, faculty, schools and professors. It also provides mentoring and support services for graduates by other graduate students.

For Nez, SNAGS is not only about student success, but also crossing cultural boundaries within the community on and off campus.

“Are we doing this because our heart is in it? We are getting educated to educate others,” Nez said.

Nez said, “I feel like I learned something I’m proud of, and that other American Indian students can go with it in the future.”

Other UNM graduate student services, such as Peer Mentoring for Graduates of Color, also a charted student organization, aims at supporting graduates of color. It also helps achieve success, and builds a network of community for the under-represented groups in graduate school.

After making the transition from undergraduate student to graduate student, Lucia Anglada found herself confused about being in graduate school, so she left college to join the workforce. Anglada, who is Hispanic, is going for her master’s degree in counseling in the College of Education. She is also currently serving as the project assistant for Peer Mentoring for Graduates of Color.

Now, it’s her second time around entering graduate school and she feels that it is necessary for graduates to have mentoring assistance before they make the leap.

Anglada said, “The biggest transition for graduate school is just knowing that graduate studies is a difficult journey taken alone... it’s important to know your professors, department, and to have your voice known.”

“Being on the other side as the facilitator for mentors and mentees, we as PMGC project assistants put together workshops not only for graduates, but undergrads too. We are the backbone of the program,” Anglada said.

Anglada added, “We try new things and are always open for new suggestions to make the program work better.”

Aside from being a peer mentoring program, PMGC gives emotional support.

“Going to talk to someone who understands you as grad student and just knowing that I have someone there gave me a sense of support,” Anglada said.

Anglada also wants to see student organization work together.

“Hopefully as different groups we can work together to collaborate and strengthen ourselves,” Anglada said.

“Diversity is a huge component in my profession as a counselor.”

Both SNAGS and PMGC were originally designed to promote student success for graduates. However, Nez and Anglada found themselves in leadership positions and as role models for minorities on and off the UNM campus.

There are many challenges to being in graduate school, but when you have support and encouragement to achieve success, your become a celebrated graduate. It’s all about grads helping other grads graduate.
Outstanding Staff Award
Recipient Delia Halona
by Andrea Hanks

Halona would be the last person to recognize her effort. She finds it hard to talk about her own successes and was surprised she was nominated. Halona said it was nice to know other departments and faculty supported her, seeing her former colleagues and her circle of friends at the ceremony was nice. Williams said, “She is like an army of one,” and “Delia cares about creating a community for students here at UNM, she has a huge heart.” Halona continues to take Native American studies courses in the fall semesters, she is working toward a degree and in the spring she concentrates on training classes to keep up on professional development. Halona wants to include accounting into her education, such as contract development and grant writing in order to help NAS faculty and to help acquire funding for the department. “I would like to thank my colleagues for their support and Dr. Williams for her nomination, who is always so generous and appreciative,” Halona said.

Halona has seen the transition of three department directors and the change of Native American studies from a concentration in to a degree. Cajete said, “Delia, plays many roles, she is suppose to be an assistant to the chair and or director, but she goes beyond and coordinates the whole office,” and “she is amazing, versatile and keeps us going.”

Cajete said currently NAS offers about 20 courses a semester, four to six of those courses are cross listed from other departments. Cajete said, “We know enrollment has increased dramatically over the past years.” When Halona was hired seven full-time staff positions existed at NAS. Today she holds the only full-time staff position at the department. Cajete said the department has been trying to get funding to hire a second person, because we (faculty) rely so heavily on Delia.

Halona will continue to grow and assist future students and faculty at the NAS department. Halona said, “I like seeing new students arrive at NAS and then leave with a degree. It has been a joy and the students keep me here at NAS.”

Larry Emerson, a Diné student from Shiprock, NM, wrote a column for the Daily Lob called Red Dawn last fall (NAS file photo).
Linda Smith and The Power of Indigenous Thought

by Kellen Shelandewa

Linda Tuhiwi Smith, professor of education at the University of Auckland and director of the International Research Institute for Maori and Indigenous Education, was featured at the Viola F. Cordova Memorial Symposium at the University of New Mexico, Student Union Building, Lobo Theater on April 5, 2006. The first symposium was held four years ago to commemorate the work and life of Viola F. Cordova, Ph.D., Jicarilla Apache/Hispanic. Cordova was one of the first indigenous women to receive a Ph.D. in philosophy in the United States.

In keeping with the symposium’s focus of emphasizing indigenous thought, Smith’s presentation was key. “Decolonizing Methodologies: Research and Indigenous Peoples” was the title of Smith’s lecture and is also the title of her book. Smith’s book is regarded as “the book” for indigenous research by scholars in various fields.

The lecture featured topics such as the history of colonization in New Zealand by the British Crown and New Zealand by the British Crown. It’s the 200th anniversary of the Treaty of Waitangi honored and to commemorate the work of Maoris believed they were only an arm of Maori language. Secondary schools and tribal colleges also entered the movement and created programs devoted entirely for Maoris.

Smith said, “Much of our activism has been carried on by students.” Smith discussed her involvement in the 1970s movement to have the Treaty of Waitangi honored and to have the Maori language taught in school. Smith said she was chas­ti­sed by Maori elders who said she was risking everything. In response, Smith said, “What are we putting at risk? Look at you, you couldn’t be more on the margins if you fell over.” There is nowhere else to go unless we go into the sea because we are dying. Our language is dying and we will die as a people. Eventually Smith won over the el­ders. The language movement transformed television and radio stations, both mediums began to include Maori language. Secondary schools and tribal colleges also entered the movement and created programs devoted entirely for Maoris.

Smith said, “Much of our activism has been carried on by students.” Smith discussed her involvement in the 1970s movement to have the Treaty of Waitangi honored and bring it into the present. She spoke of the Maori’s students at the University of Auckland and their ef­forts to create a traditional ‘marae’ on the Auckland campus. A ‘marae’ is a sacred enclosure or temple and the effort to have a Maori symbol of knowledge on the Auckland cam­pus was empowering and important to the students. Smith said it was an important contrast to The Clock Tower on campus. “(The) Clock tower is probably like any other tower in the world, shining with a beacon of knowledge in the world of ignorance.”

Smith defined Recontextualization, a recent term used within indig­enous studies that provide another way of viewing ideas and theories. “Recontextualization is traditional knowledge in a new context” and “indigenous knowledge is not just something from the past,” Smith said.

Lani Tsinnajinnie, UNM undergraduate student majoring in environ­mental science and Native Ameri­can studies, said, “I just thought it was inspiring how she (Smith) said, ‘10 percent of Maoris knew the language and now it is more like 90 percent,’ I hope that it can be achieved here.”

Doreen Bird, UNM undergraduate student majoring in psychology, also mentioned that (Smith’s) dis­cussion on Maori language revival and successes were exactly what local Na­tives dealing with similar is­sues needed to hear and I’m sure it gave us great hope and something to strive for.”

Afterwards, a small reception was held at the NAS where about 20 stu­dents present were able to talk inti­mately with Smith and the Native American Studies faculty.

Student Architects and Planners: Building Native American Communities

By Dawn of Nations TODAY staff

Native American students in the architecture and planning program at the University of New Mexico are getting real work experience through mentorship, community and campus projects.

Most Native American students in the school are members of the student chapter of the American Indian Council of Architects and Engineers. The AICAE is a support network for architectural students and provides mentorship and guidance. The students are currently working with AICAE professionals on a building project for the Navajo Nation.

“We’re just barely getting involved. It’s not off the ground yet,” said Savannah Gene, who is Diné and a junior in the school.

“I’m really excited. I’m not an archi­tect, I’m going into planning... I want to see how I can apply my planning skills,” said Gene.

David N. Sloan, the architect for the design of the building wants AICAE and Arizona State University students to be involved,” Gene said.

The initial contact for the project with the Navajo Nation came from the student chapter at Arizona State University and then UNM came on board. ASU contacted the Navajo Nation to see how they could assist them. The Navajo Nation was look­ing at its needs and plans to build an office facility.

Sloan, Diné, is a 1975 graduate of UNM and owns his own archi­tectural firm. He says the AICAE student chapter plays an important role.

In spring 2005 the ASU students proposed to do a design charrette in Window Rock, Ariz. The Navajo Nation Speakers office attended and made sure the students were involved with the plans for the new office facility. The Navajo Nation solicited for proposals for archi­tects for the project and Sloan’s firm was selected.

Nathana Tsoie, President of UNM’s AICAE chapter stated that “We didn’t even know about the project, ASU was originally in­volved. Tamara (Begay), intern archi­tect for Sloan) informed us of a call for proposals.”

“I’m excited to work with David Sloan and to get out into the com­munity,” Tsoie said. However, she added that because the plans are still in the beginning stage, “the expecta­tions of David Sloan and the Navajo Nation are uncertain at this time.”

There are 15 student members of AICAE. “We hope they will all be active with the project,” Tsoie said. “Which students will be in­volved will depend on scheduling. Undergrads are busy designing for classes.”

“The whole purpose of the student chapters is to encourage more Na­tive students to go into the profes­sion and be role models for student chapters...to offer scholarships and to also have them participate in the national organization,” said Sloan.

“They are interested in involvement and offer assistance to the student chapters, but we’re not there to run the chapters,” Sloan added.

The main professional mentor to the UNM student chapter of the AICAE is Lou Weller.

Weller is Cado and a 1959 gradu­ate of the UNM School of Archi­tecture and Planning and helped to originate the AICAE student chap­ter at UNM.

“(He) attends a lot of our meeting and lets us hold them in his office. He also reviews and critiques our plans and models,” Gene said.

“The project (with the Navajo Na­tion) will probably begin over the summer,” Gene said. It is still in the administrative phase, working out contracts with the Navajo Nation.

The architects will work on the design this summer and fall. More students will get involved in the workshop and design charrette. Af­ter the design phase is the bidding by construction companies. The stu­dents may also be involved with the construction phase. The estimated time frame for the project is about two years.

“The project is a great opportunity on many levels. Understanding the processes of architecture and app­lying that practice...,applying that general practice to your own Native community,” Sloan said.

Ted Jojola, Ph.D., is a Regent’s professor at the School of Archi­tecture and Planning. Jojola from Isleta Pueblo attributes the increase of Native American students in the school to the fact that “community planning and architecture play two major roles in shaping Native Amer­ican communities.”

“(There’s) been an explosion in development in Indian Country fueled by casinos and demography changes,” Jojola said.

Sloan said the students gain much more than just the experience in the field.

“This experience is much different than working with the mainstream society, the students will have to take cultural values into consider­ation. They will be able to work directly with Native American profes­sionals.”
Maurice Thompson: Committed to Education

By Rory K. Shaw

Maurice Thompson is a Navajo from Farmington, New Mexico. Thompson is 52 years old and received his bachelor's of university studies from the University of New Mexico in 1978. Thompson currently works in the Multicultural Engineering Program at the College of Engineering and is the director of the National Aeronautics Space Administration Training Project at UNM.

Thompson's career and commitment to education spans over 25 years. Thompson got his start at the Albuquerque Indian School as a library technician. Next, Thompson worked at the National Indian Youth Council, for the purpose of informing reservation students and communities of uranium development. Thompson continued his work in education at Albuquerque Public Schools as a tutor coordinator and home school liaison for Indian education.

Thompson's UNM career at the College of Education began in early childhood development and later he moved to the onto the College of Engineering to serve as a summer coordinator for middle school and high school students. From there he went to Northern Community College in España, New Mexico, as a college advisor for students from the Bernalillo, Valencia, and Sandoval counties, as well as, surrounding Native American tribes.

Thompson's current stay at UNM started in 1994 with the Native American Program in the College of Engineering under the director of NACOE working to recruit under represented minority students into math and science. From there, Thompson moved to recruitment and outreach at UNM, his focus was primarily in the northwest quadrant of New Mexico. In 1998, Thompson became the associate director of the Minority Engineering Program and the current coordinator of the NASA Training Project.

Thompson said, "The NASA Training Project was started in 1988 as a scholarship and internship program for under represented minority groups to pursue degrees in science and engineering." He also says, "as of 2006, they have graduated over 300 students in the disciplines of science and engineering."

In 2000, as the interim director, the Minority Engineering Program at UNM was awarded the Presidential Award for Excellence in Science, Mathematics and Engineering Mentoring in Washington D.C. for the department's dedication to learning excellence.

In Thompson's spare time he likes to do outdoor activities: camping, fishing, and rides his motorcycle, a 1975 Harley Sportster. Thompson's hobbies include artwork, making jewelry, fixing up old cars, and rebuilding houses.

Thompson said, "(I) work with a diverse group of students to help them reach their goals of receiving a degree and establishing a career of Pursuit." Thompson's main purpose at UNM and his long-term goal is to assist as many students into graduation.

Thompson has been affiliated with UNM since 1977. Thompson worked in the various areas of: the Teacher Training Project, College of Engineering summer programs, technical internships, and outreach, Minority Engineering Programs and the NASA Training Project.

The University of Utah in Salt Lake City.

"The program was great because I already knew what to expect my first semester (in law school)," Re­nick said. "For instance, in torts class, most of my colleagues were worried about what to expect on the final and I had a lot less anxiety because I had already been through it. I credit PLSI for my contracts and torts grades."

Law’s in Renick’s community are few and far between, but those educated members are seldom spiritually or culturally connected to the community, she said.

"PLSI is great because Indians from all over the country, in varying degrees of reservation-ness, are thrown together, and we all learned from each other," Renick said. "The staff are a great support system and they understand some of the issues that some of us face whether it’s the first time away from home, away from kids, or the only one from our tribe. It is a family."

One of the most dreadful memories of the program, the alumni agreed upon, was being spontaneously called on to answer real and hypothetical questions about a given case.

"I was so scared of making a fool of myself in moot court but it helped me stand stronger," Renick said. "If not for PLSI, I think that I would have been a much more traumatic ‘paper chase’ experience for me to just get thrown into law school," Renick said.

Native Women Firsts

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1993 for her achievements in government. She worked toward better economic development, health care, education and tribal government for the Cherokee people.

Annie Dodge Waukena, (1910-1997), Died, is the first Native American woman to receive the prestigious Medal of Freedom Award bestowed by President Lydon Baines Johnson in 1963. A fellowship is named in Waukena's honor.
Into the Lens: Indigenous Filmmaking

By Gwendolyn Palmer

The production aspect of producing and directing my current student documentary has given me a small but important glimpse into the world of filmmaking. The heartaches, the triumphs, the struggles to get the right lighting, finding ways to capture a certain sequence onto film and most importantly, meeting deadlines. I have now been a student at the University of New Mexico for three years and continue to work towards my bachelor's degrees in media arts and Native American studies.

Without any prior filmmaking knowledge, but a huge passion for it, I began to question my abilities before I actually began. So to help me with my quest, I sat down with Beverly R. Singer, a renowned documentary filmmaker and author of “Wiping the War Paint off the Lens.” Singer, Santa Clara Pueblo and Dine, is a professor of anthropology and Native American studies at the University of New Mexico. She sat down with me and discussed some of the ways indigenous filmmakers can successfully submit their works to film festivals. We talked about the Native American film industry beginnings and where she sees the medium heading.

“I watched it become an industry,” said Singer. She pointed out its growing stages in the early 70s. Today many indigenous filmmakers are picking up the camera, which is exciting. It gives the filmmakers the freedom to express their talent and vision.

We also talked about Saulteaux born on the Dog Creek Reserve near Lake Winnipeg, Canada. I was happy to see a “real” indigenous person portraying a Native American character in a movie. I was used to the stereotypical Native American characters in films like “Dancing With Wolves.” Then there are the John Wayne movies such as “The Comancheros,” or “Rio Grande” where Comanches were portrayed as heathens or an instigating group of “red injuns” causing trouble with the great protagonist, John Wayne.

Beach’s first role was in “Lost in the Barrens,” then later on he played Navajo Code Talker, Ben Yahzee in “Windtalkers” in 2002. His current project is a much anticipated drama about Iwo Jima called “Flags of Our Fathers,” directed by Clint Eastwood. Beach will play Akimel O’odham war hero Ira Hayes. Hayes was a Akimel O'odham from the Gila River Indian Community in Sacaton, Arizona, who joined the Marines in 1942. “Chief Falling Cloud” was a nickname given to Hayes and when he finished boot camp he was sent to the Pacific. There is the island of Iwo Jima five Marines, including Hayes, lifted the American flag. Photographer Joe Rosenthal took the iconic picture you see today.

Hayes wanted to continue on with his life anonymously. The picture caused him to be in the public eye, more than he wanted to. Hayes was hailed a national hero along with two other surviving Marines, John Bradley and Rene Gagnon. Sadly, the Native American Marine died in 1955 of exposure and alcohol poisoning. The role of such a respected Native American actor is and should look like. There is still much work to be done to replace the images of black and white Westerns of the savage, war like or drunken Indian with accurate portrayals of Native Americans.

Beach is now a one man show. Hollywood has him playing just about any Native American character. He is still fueling the idea that anyone can play any Native American character in movies. Take “Windtalkers,” or any other Navajo-influenced character Beach had played over the past few years. The idea is to, of course, accurately portray the Navajo Code Talkers or Navajo peoples, and to cast the characters with the right actors. The 2002 movie wasn’t a big hit with audiences, the battle scenes were the highlight of the film but whatever happened to the Navajo Code Talkers? Why wasn’t the character Ben Yahzee cast with a real Navajo? The only featured Navajo actor in the movie was Roger Willie and his character was killed in action.

The Navajo Nation is located in the southwestern part of the United States. The reservation is 27,000 square miles and has nearly 300,000 enrolled members. I’m pretty sure there was a qualified Navajo made to portray Ben Yahzee. Yet the war role was given to Beach who is already established indigenous actor with years of film experience under his belt.

The idea of having an established Native American actor in different roles can have its perks and can be quite deceiving. The idea of having one actor playing various characters adds to the notion of Native Americans all being the same. I’m not trying to bash Beach personally or his filmography for that matter. We are in a century where Native Americans are picking up cameras and working to establish self-representation of their peoples and their stories. What good does it do for the Native American film industry to have one actor play in Navajo, Patuxet Wampangog, Akimel O’odham, or Coeur d’Alene? If there are other actors vying to play a character why not cast the correct tribal member and at least try to establish the idea that not all Native American characters are the same?
"Decolonize this! Decolonize That! Decolonize Everything!" These are some of the statements heard from students at the Native American Studies Department at the University of New Mexico. What is causing all of this fuss?

Professor Linda Tuhiwai Smith’s world acclaimed book, "Decolonizing Methodologies: Research and Indigenous Peoples," has had a great impact on not just the Native American Studies program at UNM but on Indigenous studies departments around the world which have been using professor Smith’s book as a staple.

Smith, a Maori professor from New Zealand’s Auckland University, takes a look at how the word research comes from a European colonialist perspective, and that scholarly research itself comes from a European worldview on science that neglects indigenous thought.

The book is split into two sections. The first part acknowledges the western influence in scientific thought that is pushed upon many indigenous cultures. The second part gives people insight into carrying out their own research without the confines of the western research method.

Smith said she “wanted to tell a different story” about how the Maori people felt towards scholarly research.

From conversations overhead at UNM, most people don’t understand the main differences between western and indigenous research. Essentially, the Western research method involves researching for the sake of researching where as indigenous research involves research for application, according to post-colonial thought.

In other words, indigenous research is about learning so that you can take your newfound knowledge and put it into action, and not just throw it in a filing bin.

Professor Smith was a teacher in primary and secondary schools, and is now a joint director of Nga Pae o Te Maramatanga, The National Institute for Research Excellence in Maori Development and Advancement.

Like many scholars who look upon the role of education and research in the community, Smith took a deep look into what was being done with culturally relevant curriculum within the school systems.

Unlike the majority of scholars and researchers, Smith looks at the importance of teaching and researching within an indigenous people’s cultural understanding in the classroom. Smith also understands how the revitalization of her culture, the Maori, is of great importance. Without these special revitalization programs, the language and culture of indigenous people could be on the brink of extinction.

In 1999, Smith’s “Decolonizing Methodologies” was published. She noted that people were “skeptical” about the book because it was written by a native Maori woman. Some researchers even attacked the book, claiming that she wanted to rip away and dismiss the Western research method.

All in all, indigenous peoples and indigenous scholars alike have been celebrating Smith’s work since it was published. When Smith came to UNM on April 5, 2006, she was welcomed with great respect and excitement by the Native American community and the people of Native American Studies. When asked about how people have such great regard for her work, Smith said she felt “humbled,” and that she never thought that her book would touch so many people. Smith said she just wanted to represent her Maori community of New Zealand.
Hunched Back

You sat with your back hunched
Over your bowl of tóshchíin,
As the birds sang songs of your youth
And jokes of your elder years
From the tree planted 40 years ago
By your daughter who had once
Made you a covered wagon
From the family’s store of good blankets
With her younger sister,
And I could see the pride, laughter, anger
And love in your young eyes
That still shines every now and again
From a past littered with stories
That you know but have forgotten
Over the years as you forge New stories of our immortality
That you pass onto us
To make your way and place Journey.

Yours,
Await your, my, our return
Where past family members
As you were always meant to do
And love in your young eyes
That still shines every now and again
From a past littered with stories
That you know but have forgotten
Over the years as you forge
New stories of our immortality
That you pass onto us
As you were always meant to do
From the beginning of life,
Yours, mine, ours,
To make your way and place
In the Underworld,
Where past family members
Await your, my, our return
Journey.

April is National Poetry Month and was established by the Academy of American Poets in 1996. Spoken word and rhythm is a part of indigenous cultures and vital to our cultural expression. Dawn of Nations TODAY wanted to feature student poets and submissions were requested. All submissions were read anonymously by Joy Harjo, Mvskoke/Creek Nation, and Elizabeth Archuleta, Yaqui/Chicana, of the UNM English department.

Congratulations go to Sherrick Roanhorse and Dathan Tsosie, both Diné, for a tie for the best. Honorable mentions go to Hoest Heap of Birds, Cheyenne and Arapho; April Hale, Diné; and Jonathan Pino, Zia Pueblo.

What’s your favorite song right now?

Patrick Willink
Senior- NAS

Song
360( (EL-P Remix and the Herbalizer Remix)

Artist
Del the Funky Homosapien, Mr. Lif, DJ Craze

Album
Push Button Objects 360( Remixes- EP

Lyrics
Mr. Lif: Yo, the land’s covered in asphalt, the lord told me that it’s man’s fault, for perpetuating detrimental ways of living, we can’t halt... When many are misinformed when they are taught and thus cherish the untrue, they died for lives they clung to, Del and I were kids when they hung you, as you swung to and fro, we asked-

Del: Where did the humane humans go?

Mr. Lif: The sentiment lingers, low self-esteem hinderers-

Del: I tell my people about slavery, no one remembers...

Why do you like this song?
In light of recent events concerning immigration and what happened at Duke University, I thank the heavens for street music and resistance to the false belief of entitlement to pillage, plunder and rape how they see fit.

A Reality of My Indian Gaming

While he pointed to the bones
I sat near the soft sand and suburban sagebrush
While he sang those “fast” Coastal songs
I slathered on green clay to make myself beautiful to the crowd
While he looked and anticipated the best, clear thoughts
I stepped into a warm shower
While he hid the bones
I stood under the showering mist
While the team gazed at the red handkerchief
I dried my body downward with terry cloth, not white cornmeal
While he showed the greedy ones the bones
I stepped into tight Levi 527s
While he smiled and did that dance in his stickgame chair, a lawn chair
I started the engine and headed east to a place of people and beats
While he took a breathe of his menthol smoke
I rode down Central Avenue, wind blowing seamlessly across my rough face
While he thought of me
I broke a silent promise
While he played his game
I stepped into the discothèque to listen and feel those beats

April Hale,
The Seashores of Old Mexico

Artist
George Strait

Album
Somewhere Down in Texas

Lyrics
I found what I needed on the seashores of old Mexico

Why do you like this song?
George Strait is a legend in country music and his songs are always enjoyable.