Meth and the Rez
By Kathy Marmon

Methamphetamine is invading Native American reservations. The drug is devastating to their most precious resources, their families. Some tribes are already in a crisis state, while others see the encroaching problem and are taking steps to protect their communities.

In Washington, D.C., the United States Senate Committee on Indian Affairs, William P. Ragsdale, director of the Bureau of Indian Affairs at the Department of the Interior, and representatives from the San Carlos Apache Nation, the Chickasaw Nation, Native American law enforcement, and anti-drug and alcohol programs met April 5 to discuss the problem of methamphetamine use in Indian Country.

Methamphetamine is a highly addictive synthetic stimulant that can be made from over-the-counter ingredients that are easily obtained, such as, battery acid, antifreeze, drain cleaner, and sometimes cocaine, caffeine, and other drugs. Income collected from the sale of meth is a big attraction.

Ragsdale stated in Senate committee transcripts that he agreed with Joe Garcia, Ohkay Owingeh, president of the National Congress of American Indians, who stated February 27, "meth" is killing our people, affecting our cultures and ravaging our communities. "

"If the kids are talking about it, then it's here," said Thomas. There is no way to combat the ever increasing problem of methamphetamine use and drug trafficking in Indian Communities.

Garcia made a "Call for Action" and asked the White House to partner with tribal leaders to "combat the encroaching problem of methamphetamine use and drug trafficking in Indian Communities."

In an effort to block the impending threat, Laguna Tribal Prosecutor Vincent Knight will present a proposal on April 25 to the Laguna Tribal Council asking it to form a task force to address the encroaching influence of amphetamines.

Task force members, to be chosen from the community, will also assess the available literature to educate the Laguna community and will develop the best ways to get information to the community. The Laguna Prosecutor's Office will also consider legislation of tribal laws on the meth issue.

"Our goal is to not let statistics guide us. The prosecutor's office feels that it's important to take preventative measures rather than be
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 lehisanunih" 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/Co- chiti Pueblo, Native American Studies University of New Mexico

Professional Mentors
Tom Arviso, Jr., Diné, Navajo Times
Jason Begay, Diné, Navajo Times
Ryan Brown, Diné, Navajo Times
Leigh Jimmie, Diné, Navajo Times
Bobby Martin, Diné, Navajo Times
David Reeves, Navajo Times
Marley Shebala, Diné/Zuni, Navajo Times
Elizabeth Archuleta, Yaqii/Chicana, University of New Mexico
Lori Edmo-Suppah, Shoshone-Bannock, Sho-Ban News
Tara Gatewood, Isleta Pueblo/Navajo, Native America Calling
Joy Harjo, Mvskoke/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

Weahkee Honored for Work

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

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Photo credit: Jes Abeita

It's been an empowering and long 10 years for Laurie Weakee, Cochiti/Dine/Zuni, 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 continue treating walk-ins, Rickert said close to 40 people lost their jobs when the change to an appointment only system was made. Those 40 included doctors, nurses and pharmacists, she said.

Title V funds have been completely eliminated from the president’s proposed budget. If Congress passes the budget as it is, First Nations would have to cut some vital services for its clients. According to Stone, the clinic would no longer be able to offer primary care or dental services to clients. The clinic’s behavioral health department would also have to scale back services. Stone said that dental, primary care and over half of behavioral health are paid for by IHS Title V funds.

Since the closure of nearby Lovelace hospital, First Nations is one of few choices for health care in Albuquerque’s Southeast heights. Stone says that since First Nations serves both Native American and non-native clients, the cuts would affect more people than just recipients of IHS sponsored programs.

Many of the clinic’s clients rely on rides from other people, public transportation or walking to get around, Stone says. Many patients would have trouble getting to and from clinic.

First Nations is not the only health care provider that would suffer if Title V funds are lost. If funds are not restored, the IHS Dental Clinic at the Southwest Indian Polytechnic Institute would lose funds as well. SIFI Clinic Director, Maureen Cordova says that if the budget goes through as proposed, her clinic would have to

The IHS, Albuquerque Service Unit (Photo credit: Jess Abeita)

lay off four of its five dentists. That would translate to lost capacity for the clinic. It would force the clinic to scale back operations by roughly 10,000 appointments a year.

The dental clinic at SIFI currently treats Native Americans under 25. In addition to layoffs, Rickert of the IHS says that the clinic would probably change its age policy to only see patients 18 years old and younger.

Other clinics would likely be affected as well. Rickert said that when IHS Urgent Care changed its walk-in policy, Healthcare for the Homeless and First Nations both saw a surge of new clients. Stone confirmed the increase at First Nations. If Urban Indian Healthcare eliminated the people who used to use IHS facilities will have to use other community health resources.

"Roxanne Spruce Bly, an Indigenous community organizer says 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 UNM 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 Rounhorse, Diñe, said his brother had to wait 20 hours when he broke his leg. If Title 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. SIFI’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 contingency plan. If funding is cut Stone plans to keep the clinic doors open by either laying off staff or reducing 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 Congressional Representatives have also been helpful in trying to keep the funds in place. Wilson said that her office as generated a letter in support of continued funding for Urban Indian health programs. Thirty-four legislators have signed the letter to show their support for the programs.

Wilson said that her office as generated a letter in support of continued funding for Urban Indian health programs. Thirty-four legislators have signed the letter to show their support for the programs. Wilson said that she is working with Sen. Pete Domenici, who is on the appropriations committee, to prevent the loss of the funds. Cordova, Stone and Bly all agree that action on Domenici’s part is key. The appropriations committee has

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recessionary,” Knight said.

Knight said that he is only aware of two cases of meth use on the Laguna reservation, and that it was hearsay. The two suspects had previously committed crimes outside the community and are now on probation.

Knight disclosed that Laguna’s problem is its location. The tribe is “feeling the squeeze,” the prosecutor said. “From Grants, Albuquerque and its neighbor Acoma, which also has a problem. Traffic from the southern border towns contributes to the problem, with 80 percent of meth traffic coming up from Mexico.”

An unnamed Acoma-Laguna-Canoncito Hospital emergency technician 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 police 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 of Laguna Behavioral Health and Substance Abuse Program disclosed in an interview, “Because we are located between Albuquerque and Grants, there probably is some activity that we don’t know about.”

Thomas, also a counselor at the Laguna 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 individuals we see,” Thomas said.

Some attributes that may be noticeable 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 location can contribute to the methamphetamine problem.

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

"It’s just a rumor, but when kids are talking about it, it’s more than talk,” Barraza said.

Laguna-Acoma High’s Assistant Principal Marilyn Cheroniah confirmed Barraza’s statement.

“We know it’s out there but we haven’t had any incidences here,” Cheroniah said.

On the University of New Mexico campus, the problem is less serious.

“We see what we see,” said Jill Yeagley, Campus Office of Substance Abuse Programs Manager.

Because of the extreme addictive nature of amphetamines, students with this problem are probably weeded out before they arrive on campus.

“We do an anonymous survey every year of undergrads and we don’t see a big jump. The patterns are consistent from year to year, with only 2-3 percent variance over the years,” Yeagley said.

The 2005 undergraduate survey that is 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 percent.

The harder drugs, cocaine and amphetamines, were the least preferred with a usage response of 3.1 percent and 2.3 percent, respectively.

Odors of ammonia or urine could be clues to meth abuse, but erratic behavior such as fighting, car accidents, violent or uncontrolled behavior, twitching, compulsive acts, bitting of the lips or deteriorated teeth. To report or inquire about meth addiction 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 Regent's 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 Sheleadewa asked students what they thought about the increase.

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

**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/

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."

Neil Dodge, Diné
Freshman major in civil engineering
"I hate it. I wouldn't be bad if my financial aide increases with the tuition. It just leaves my family to pay for the rest."

Lemuel Harvey, Diné
Transfer student majoring in Native American studies
"I guess it is changing, it is already high to begin with."

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, Mescalero 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 in 1889.
University Libraries “A Place for Cultural Learning”

by Andrea Hanks

As an addition to the University Libraries, the Indigenous Nations Library Program officially started in July 2004. In October 2005, a new program was introduced titled Chipolte, which shares similarities with the Indigenous Nations Library Program, but serves Hispanic students. Each is an ethnic research program with a goal to encourage students to utilize the University Libraries, and its various resources, such as the online databases.

The Indigenous Nations Library Program was established through funding obtained by a bill sponsored by New Mexico State Senator Leonard Tossie. The request included the planning, development and implementation of the program. INLP staff includes Johann van Reenen, administrator and assistant dean for research and instruction services, Mary Alice Tossie, Navajo, liaison and outreach librarian and Paulita Aguilar, Santo Domingo Pueblo, curator.

Tossie said, “Johann did a lot of the leadership planning. His focus is on developing a scholarly collection, so we become known for our Native American collection.”

The main goals of the INLP are outreach to UNM Native American students and New Mexico tribal libraries, retention of UNM Native American students, collaboration with UNM departments while offering Native American curricula and research services to all.

Tossie who has worked 11 years with the University Libraries in the Center for Southwest Research has always worked with Native American students and tribal communities, faculty and Native American organizations.

“The Native American record of achievement from high school to college is poor. I hope I am making some small impact to the reversal of that awful statistic,” said Tossie. In the future, Tossie wants the program to receive permanent funding from UNM.

Tossie 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 utilize the INLP,” said Tossie. “A library is a place for culture, cultural exchange, a place for cultural learning,” said, Marquez. Tossie graduate and that is not the end result, I am seeing success and seeing the future of Native Americans,” said Tossie.

As curator, Aguilar is responsible for collection development, which includes but is not limited to books, magazines, DVDs, and microfilm. Aguilar says she not only has to collect the historical material but new material as well. Currently, Aguilar is trying to work on obtaining publications produced by tribes, this requires building a relationship with those tribes. The INLP collection should be utilized as a federal and state depository for tribes of New Mexico. Materials such as pamphlets and newsletters should be available for anyone to use.

Aguilar is enthusiastic about expanding the INLP Web site. She and student worker Savannah Gene are working on identifying materials and logging descriptions according to tribe, region and/or language to help in the location process. In the future, Aguilar would like to see all materials digitized so rural communities have access to them, especially tribal communities.

Aguilar is a willing advocate for student needs, she said, “If students need more study space she encourages students to voice that,” and “the need for extended hours or a 24 hour library, needs to come from students, library administrators want to hear directly from students.”

Aguilar sees the importance of Native Americans becoming librarians. She said, “Libraries are dealing with collections about people, and we need people who are culturally sensitive,” and “indigenous people should determine how things are accessed when it comes to materials and information that describes who we are as a people.”

Aguilar admits some outreach is needed for Native American students to attend lectures. Tossie and Hale brainstorm those tribes. The Indigenous Nations Library Program holds an hour lecture. booking the rooms, scheduling the lecturers, arranging travel accommodations, and advertising the series. Hale and Tossie, 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 units, and the First Nations health source.

Hale handles all correspondence, she said, “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.”

The current lecture series coordinator, April 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. Hale and Tossie, not only advertise the lecture series on the INLP Web site, 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 units, and the First Nations health source.

Hale handles all correspondence with speakers and facilitates each lecture. Tossie and Hale brainstorm frequently about topics and speakers, and often ask students who are in the office for input on potential topics of interest.

Hale said, “the Albuquerque area and UNM has a variety of Native American professionals and is a great hub for native resources,” and “Mary Alice is the right person to be director of the lecture series because she knows a lot of people in the area and utilizes the resources available.”

The Indigenous Nations Library Program to compliment what is being taught in the Native American studies and indigenous programs at UNM and also tries to focus on what is not being taught. Paulita Aguilar, Indigenous Nations Library Program curator, has been told by faculty that the lecture series supplements their curriculum, and they encourage students to attend the lectures.

The INLP lecture series gives students an opportunity to familiarize 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.”
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 a graduate student is finding support programs for student achievement, especially for under-represented students.

Nez, who is Diné, is pursuing her master’s degree in education psychology at the College of Education. SNAGS is going on its second semester as a student chapter 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 interests of American Indian students at UNM.

“I started SNAGS because I had a hard time finding tutoring and advisement for graduate students,” Nez said. “There was tutoring available for undergraduates at the American Indian Student Services, but nothing for graduates.”

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

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 2013.
Outstanding Staff Award Recipient Delia Halona

Delia Halona met Wilma Mankiller of the Cherokee Nation when she came to speak as part of the Native American Studies Institute Series last fall (NAS file photo).

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.

"If 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 greet 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."

by Andrea Hanks

On the third floor of Mesa Vista Hall, inside the Native American Studies department, you will find a friendly person Delia Halona.

"It was a no brainer to nominate Delia for the Outstanding Staff Award," said Maria Williams, Ph.D., assistant professor of Native American studies and music. Williams who has been working at UNM since 1999 knows the importance of a good staff, she said, "If you have a good staff personnel your department will be great."

Halona, Diné is an administrative assistant for the Native American Studies department was awarded one of the University of New Mexico Provost's Outstanding Staff awards. She received the award at a recognition ceremony on Wednesday, April 5, 2006.

A selection committee is formed through the Provost's office; faculty and staff members nominate colleagues and the Provost makes the final decision on the nominees.

Nominees should demonstrate outstanding service to UNM or to the community and individuals who go beyond the duties listed in their job descriptions. An individual or group should demonstrate University values, such as: integrity, professionalism, diversity within academic community, creativity, initiative, academic freedom and student success. The individual or group nominated contributes substantially to a team or a department's success.

Halona started her UNM career in 1986 in the Academic Affairs office; she worked there for six years. Halona then took a position at Arizona State University but in January of 1998, Halona returned to UNM to the Native American Studies department.

Halona said, "Family brought me back to New Mexico," and "at the time NAS was looking for someone who knew the university."

Halona said, "I do everything," and Dr. Gregory Cajete, Director of Native American Studies agrees. Cajete said, "Delia does everything when she's gone things come to a screeching halt," and "we (faculty) all depend on her."

VIEWPOINT

An Investment of the Youth

Larry Emerson, a Diné student from Shiprock, NM, wrote a column for the Daily Lobo called Red Dawn. Daily Lobo staff requested Emerson to resurrect his column for our first edition.

In the 1970s, the question I had yet to articulate was: what happens when Native people reject 470 plus years of colonization and move into decolonization? Today, Native scholars critically engage this question, focusing their work on political action and cultural self-determination.

Native scholarship and political action are rooted in pre-colonized truths and wisdom articulated through a liberation struggle that affirms Native traditional knowledge while creating decolonized knowledge and experiences. They are processes and opportunities to know the world differently through an active critique of colonialism and oppression.

Native studies in the 1970s legitimized and humanized our historical, political, and cultural condition and provided a means to counter the myth that only the American white race are entitled to the power of cultural self-determination.

Our knowledge has grown exponentially through the study of dichotomies and frameworks relating to the local-global, the colonized-decolonized, the Indigenous-western, and the traditional-modern. Worldwide, Indigenous peoples positively model survival, self-determination, decolonization, healing, mobilization, recovery, and transformation.

The disastrous Iraqi War, the white American liberal-conservative war, and commodified dissent are the norm.

The 1973 Wounded Knee struggle is gone along with its sense of political urgency. Many political and cultural gains have been achieved that insure our survival. Presently, the white man's liberal-conservative war, environmental destruction, the capitalist consensus in Washington, D.C. and the conservative white backlash form the basis of our present struggle.

These days, it's a political hozho (Dine for harmony, beauty, balance, respect) that I seek to practice. I feel the need to express a practice of Dine decolonization by knowing the world in a different way. We need constant reflection through a Native critical lens that reads the word and lives the world in a compassionate and meaningful way.

I am getting older too. I grow to love and respect the younger people. I feel the need to walk behind our youth in a supportive manner. Reflecting on my sixteenth years of wellness and sobriety, I hope the next generation of scholars and activists will maintain our struggle in healthy, beautiful way.

Larry Emerson, a Diné student from Shiprock, NM, wrote a column for the Daily Lobo called Red Dawn in the early 1970s. In a meeting with Emerson and the Kiva Club students of now, the discussion focused on the similarities and differences of the local-global, the colonized-decolonized, the Indigenous-western, and the traditional-modern. Worldwide, Indigenous peoples positively model survival, self-determination, change royalties for our people.

These petty jobs and meager royalty payments are waived in front Native American communities like table scraps to dogs. The side effects of this build up of the Colorado Plateau is reservation bor del exploitation; the manipulation of economic imbalances for the accumulation of wealth and control the teenage children of the non-Native workers beating up intoxicated Native Americans on the weekends drunk from the cheap chemicals or local liquor peddlers, as a ritual of bordertown night life, and overall smugness of outsiders viewing Native Americans as possessing inferior culture, language, and existence and always in need of something yet our arts and crafts are so beautiful. Even worse, lands entrusted to us are subjected to devastating pollution and pristine sources of water contaminated and decimated for mere monetary gains.

The youth must decipher the messages we are given via political ma...
Linda Smith and The Power of Indigenous Thought

by Kellen Shelendewa

Linda Tuhuiwi 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 topic 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 the effects of colonization on indigenous thought, Smith's presentation was key. "Decolonizing Methodologies: Research and Indigenous Peoples" was the topic 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.

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 chas­

ised 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 said we all have the power to reclaim our traditional knowledge 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 'mara'i on the Auckland campus. A 'mara'i 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 chapters play 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.

Nathania 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.

"The professionals are there to get involved 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 Caddo 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 process with construction companies. The stu­dents may also be involved with the construction phase. The estimated time frame for the project is about two years.

"I think it's an excellent opportu­nity on many levels. Understanding practices 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 in 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 adds 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 technican. Next, Thompson set up a reading library for the National Indian Youth Council, for the purpose of informing reservations and communities of uranium development. Thompson continued working 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 schools students. From there he went to Northern Community College in Espanola, New Mexico, as a college advisor for students from the Bernalillo, Valencia, and Sandoval counties, as well as, surrounding neighborhoods.

Thompson's current stay at UNM started in 1994 with the Native American Program in the College of Engineering under the director of NAPCOE working to recruit underrepresented minority students in 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 underrepresented 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, and the Summer Intensive Program at UNM.

Proud Nations, Powerful Futures

By April Hale

Armed with strong coffee and highlighters holstered in his left shirt pocket, first-year law student Robert Medina attentively listened to interstate commerce cases in a constitutional law class at the University of New Mexico School of Law.

Medina, from Zia Pueblo, has a highlighter system. He learned the system at the Pre-Law Summer Institute, a program of the American Indian Law Center Inc., and directed by Sam Deloria, Standing Rock Sioux. The PLSI program is housed at the University of New Mexico School of Law and is open to Native Americans and Alaska Natives.

The blue highlighter represents the facts of a case, orange represents the issues, yellow is the court reasoning of the case, pink is the holdings and finally green indicates the rules of the case.

"The most important colors when outlining a case are pink and green, the holdings and rules of the case," Medina said.

Involved in tribal politics, Medina witnessed the need for more Native American lawyers in the pueblo. "The reason I'm here is to help out my tribe, my community where I grew up, where my family lives. Not to go back to my tribe after law school to abandon my entire purpose to go back to law school," Medina said. He is the first person from Zia Pueblo to attend law school.

Medina commutes about 50 minutes every day from Zia Pueblo. Since he's been in law school, he says he has definitely gotten used to commuting.

Medina received his bachelor's degree in criminology from UNM in the spring of 2005. He applied to the PLSI program after hearing about it from professors and other students. Medina applied to the UNM School of Law and was placed on the waiting list. After the intensive eight weeks at PLSI, the law school accepted his application.

"If it wasn't for PLSI, I probably would have been a thousand miles away from home, somewhere in North Dakota," said Medina, who was accepted to the University of North Dakota in Grand Forks.

A normal day at PLSI, Medina said, was starting classes early and getting grilled by the professors on the previous night's reading.

"PLSI--from my perspective--necessary," Domebo said. "I think PLSI would be a pre-requisite for all Native American law schools because of the friendships and the experience of law school."

Domebo said the program offers a look into real life law school and for those Native American students law school can back out before spending thousands of dollars in the first year of law school.

"In my current job, I counsel all kinds of students considering law school. I usually ask about my profession and I usually recommend PLSI to them," Domebo said.

Hillary Renick of the Coast Pomo and Paute Shoshone tribes decided she wanted to go to law school to help bridge the gap between Native American culture and the mainstream. Political concerns that most tribes are forced to compete in.

Renick went to PLSI last summer. She is a first-year law student at the University of Utah in Salt Lake City.

"The program was great because I already knew what to expect in 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 school in Renick's community is 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 reservationism, 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 any 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

From page B-2

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

Annie Dodge Wauneka, (1910-1997), Dine, is the first Native American woman to receive the prestigious Medal of Freedom Award bestowed by President Lyndon B. Johnson in 1963. A fellowship is named in Wauneka'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 Diné, 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 the various indigenous film festivals that were not well established in the past. Things were quite different than the Native American film industry today. The establishment of Native American film festivals allows any aspiring indigenous filmmaker the opportunity to submit their works and gain exposure.

Some advice Singer suggested is to start locally. "If you're a Native American it's best to start with Native American studies programs," and to submit works to local film screenings. Haskell Indian Nations University is one of the places that were not well established until recently where indigenous filmmakers were able to gain exposure.

The "Ideal Indian" Actor

by Gwendolyn Palmer

The very first movie I watched in the theater was Tim Burton's "Batman." It was showing at the Animas Valley Mall movie theater in Farmington, N.M. I went with my parents. I distinctly remember seeing Jack Nicholson playing the Joker and Michael Kenton playing the comic book hero, Batman. My passion for movies grew and I knew I wanted my future to involve filmmaking. I'm now studying media arts and Native American studies at UNM. I have shifted gears from "Batman" to Native American represented films such as "Smoke Signals."

The first time I watched "Smoke Signals" I was at my best friend's sleepover during my middle school years. We enjoyed the film and laughed at what Victor and Thomas would say or do. They reminded us of uncles and cousins on the reservation. As I began my film studies, I was taught how to critically analyze films. I began to observe the surroundings in and of the films, the costumes, the color schemes, how the film was staged, and most importantly how the actor portrays their character in the film in which they are cast in.

The movie "Smoke Signals" introduced me to Adam Beach, a host a film festival for students to experience Native American works, which is something indigenous filmmakers ought to expose themselves to as well, said Singer.

In order to get one's works viewed you have to take the film community under consideration. "I prefer water," said Singer, to describe the Native American film community and it being divided into two sections, oil and water. The "oil" aspect being the issue of the commodification of Native American films into a popular contest and denying accurate self-representation of tribal groups. Accurate self-representation of tribal groups is something Singer believes is important.

The highlight of the film but whatever happened to the Navajo Code Talkers? Why wasn't the character Ben Yazzie 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 Yazzie. Yet the role was given to Beach, an 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 all Navajo, Patuxet Wampanoag, 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
Over the world,
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 Arapaha; April Hale, Diné; and Jonathan Pino, Zia Pueblo.

What’s your favorite song right now?

By Sherrick Roanhorse,
Diné
Second year
graduate student majoring in architecture
Membership: AICA

By Dathan Tsosie,
Diné
Second year
graduate student majoring in architecture
Membership: AICA

By 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 hinders... Del: I tell my people about slavery, no one remember... 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.

By J.R. Romero
Kiva Club
Song
Beast and the Harlot
Artist(s)
Avenged Sevenfold
Album
City of Evil

Lyrics
“She’s a dwelling place for demons/ Cage for every unclean spirit, every filthy bird that makes us drink the wine to fornicating with our kings. Fallen now in Babylon the Great.”

Why do you like this song?
The lyrical depth, where as the song has roots in the Bible, Revelations.

By Carey
Independent Filmmaker, just visiting to do research
Song
Glorybox
Artist
Portishead
Album
Dummy
Lyrics
I’m so tired of playing with this bow and arrow...
Why do you like this song?
I like the beat and the lyrics, so smooth and cool.

By April
MPA
Song
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.

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