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New Mexico's Hungry Tastes the Strain of Slumping Economy

By Daisy Morgan
Dawn of Nations Today

It's in the air. The pressures of fuel and food, and the weakening American dollar. New Mexico's hungry have to choose between paying their bills and eating. Food banks and pantries, too, are feeling the strain of the economy.

"New Mexico is one of the hungriest states. We always rank in the top three," said Stephanie Scissors, director of development of Food Banks of New Mexico. "This year we are number two, last year we were number one."

The Almanac of Hunger and Poverty in New Mexico, published by America's Second Harvest in 2007, defines food insecurity as, "(when) the ability to get safe and nutritional foods is uncertain or limited." The consequence of food insecurity is hunger. One in six in New Mexicans experiences food insecurity, according to a study by Mathematica Policy Research Inc., in 2006.

The New Mexican Association of Food Banks was formed in 2000 and is a network of food banks that distributes food through more than 650 agencies statewide. Its mission is to enhance the capacity of New Mexico's food banks to build a well-nourished state.

Silver said Roadrunner is being radically affected by rising gas costs. Currently, it has nine delivery trucks that pick up and deliver donations locally and outside the state.

For instance, the food gets apples from Washington and has to pay the costs of getting them here.

"We are not an agricultural state," Silver said.

Rising food costs are another factor in feeding New Mexico's hungry. Silver said the same amount of money buys less food now.

While New Mexico as a whole is being impacted, Native communities are also feeling the burden of these rising costs.

Robin Schold, logistics manager of Roadrunner, said truckloads of fresh produce in addition to other food products, bread and yogurt, are available to tribes located in New Mexico through Roadrunner's Fresh Produce Program.

Schold said he has seen a decline in the number of tribal members coming to pick up the produce regularly.

"An individual has to be willing to take it on, organize it and get a vehicle with money for fuel to pick up the produce," Schold said.

The Community Pantry in Gallup, N.M., serving McKinley County is also a member of NMAFB. Its program allows one bag of produce per household per week, and one box of commodity food per household per month. Commodity foods are canned foods such as vegetables, fruits, meats and bags of dried beans.

Hilda Kendall, logistics director for the Community Pantry said that while its clients are primarily Navajo, Zuni and Laguna people, they don't turn anyone away.

Young Native Voters Take On Their 'civil duty' In '08 Elections

By Krystle Pete
and Jes Abeita
Dawn of Nations Today

Many students are focused on final exams and finding summer jobs. But many are also paying attention to the upcoming Presidential elections. "I know it sounds corny, but my vote does count," said Stephanie Scissors, a graduate student from Acosta Pueblo, who is studying Counselor Education at the University of New Mexico.

Scissors said the environment and the war in Iraq are both key issues in her voting decisions.

"Both are a priority, more attention needs to be paid to the environment...I have cousins and friends that are overseas," Scissors said.

Brian Curley, Diné, also a graduate student at UNM, said Native American issues are priority when it comes to candidates.

"For me it's always about who addresses American Indians in general...if they can include us in dialogue, they are aware of us as a people," Curley said.

Scissors and Curley are just two among the millions of young people who will vote in the November elections. Their vote will decide the next president and the balance of Congress. But more importantly, it will impact their state and local elections. Organizations across the country are mobilizing tribes to register young voters.

National Congress of American Indians' Get-Out-the-Native-Vote project is making a non-partisan effort to mobilize the American Indian and Alaska Native vote. It collaborates with tribal governments, regional inter-tribal groups, national Native American organizations and urban Native American centers to promote elections and provide education to voters about candidates.

NCAI also provides tribal communities with training to educate, engage and mobilize Native voters in their communities.

April Hale, Navajo, is a legislative and media fellow for NCAI, said one of the reasons young people do not vote is because they are not informed about the importance of voting.

"Young people are not too aware, they are not engaged enough," Hale said. "Young people need to learn that voting is a civic duty," Hale said.

Hale said teaching the history of voting in the United States to Native people will increase the number of registered voters within Native American communities. NCAI is currently in the process of including more information of voting acts, rights and history on their Web site.

Although some tribal leaders feel that voting for federal officeholders lends support to a government that has historically been oppressive to Native Americans, Hale said Native Americans must exercise their voice and right to vote despite history to make changes in Congress that affect Indian people.

An Albuquerque nonprofit working to get out the Native Vote is the Native American Voter Alliance or NAVA, a project from the SAGE Council. NAVA is holding a statewide voter's conference this summer, according to the group's Web site. The conference will feature workshops to help organize new, returning and regular voters. Bruce McQuay, Tingit and Klamath and a NAVA board member, said NAVA wants Native Americans to make their vote count and to know that voting can empower communities.

This year also marks the 60th anniversary of Native Americans, those who live on reservations and the right to vote in the state of New Mexico.

To help students become informed, UNM student Vincent Toya, of Jemez Pueblo volunteers for Benny Shendo's campaign for Northern New Mexico's 3rd Congressional District seat. U.S. Rep Tom Udall (D-NM) currently holds the position and is vacating it.
Students, Runners Battle Criticism and Continue To Thrive

The reporter who was assigned to write this story sought contact information for the Navajo runners but received an e-mail reply saying essentially that there was no story to be told.

The reply offered links to results of previous qualification attempts by Navajo runners and stated that because the two were running out of time to qualify and getting poor results, there was no story. The reply said they needed all the time available to train and had no time for interviews.

Well, that was a story in itself. One would think that the organization would be happy to connect the runners with the media. As a Native organization with two possible Olympians, why not seek more exposure and support? Who can we rely on when our own people display so little faith or support for our aspirations?

This 3-year-old newspaper is an annual Native American student publication focusing on Native issues and written by beginning Native and non-Native reporters. It has evolved with the help of several Native student journalists and professionals aspiring to increase the number of Native journalists in mainstream media.

With only eight weeks to direct beginners on how to write as journalists, the editorial and production staff were in a race of their own to research and produce articles, and fine-tune the newspaper.

With their immense determination and solid work ethic, the students overcame daily challenges that mainstream journalists face. They have gotten more than a taste of journalism almost an entire meal.

And they are learning, perhaps like Begay and Leslie, that sometimes as important as winning a race is how they reach the finish.
FOOD
Continued from Page A1
away. She said the pantry has seen an increase in clients and serves about 230 people a day.

Kendall said there are more people in need but many are unable to come in because most do not have enough money for gas.

"The biggest challenge we have is finding money to keep going," Kendall said. The Community Pantry also ships food to chapter houses in McKinley County but has been unable to do so because of rising costs.

The Economic Council Helping Others Inc., is a private nonprofit organization that has several programs, including food assistance. It serves primarily northeastern New Mexico and has food warehouses in Farmington, N.M., and Albuquerque.

"Vicki Metheny, food programs director of the ECHO Inc., said the declining economy has increased requests for assistance, especially with food.

She said since January 2008 the requests have increased 16 percent, while per diem donations have decreased 25 percent. She said nonperishable donations have remained about the same.

ECHO Inc., also provides mobile food pantries which travel to towns like Crownpoint, Shiprock and Newcomb, where people in need can just show up. Metheny said transportation is the biggest challenge and it costs $300 to fill up a tank of a delivery truck.

Metheny believes the cost of fuel, housing and food is impacting working low-income families and seniors.

"They have never had to do that before," she said, referring to requests for assistance. "It is becoming increasingly difficult to travel to remote communities to deliver food, finding enough funding to keep up with food deliveries from the mobile pantries," Metheny said.

A bag of onions sits in the warehouse of the Roadrunner Food Bank in Albuquerque N.M. The rise of shipping costs, due to high gas prices, has had a negative impact on distributions to New Mexico's hungry.

People with middle-incomes cannot donate as much or do not donate as much or as consistently with rising costs. It's just a domino effect.

ECHO Inc.'s clients vary by location. Out of the Farmington warehouse, 45 percent of the clients are Native American, while in Albuquerque, 4 percent of the clients are Native Americans.

According to a report by the Food Research and Action Center, food prices have risen in the last year. The price of commodity foods such as eggs has risen 30 percent, bread has increased 15 percent and milk has increased 13 percent. The report also finds that the price of healthy foods has risen even more.

"The biggest challenge is keeping (within) budget," Schold said. "The bottom line is feeding hungry New Mexicans, to get it (food) in and get it out as fast as possible."

Shendo Hits Campaign Trail Running

By Dustin Robicheau and Sunnie Redhouse
Dawn of Nations Today

Benny Shendo Jr.'s campaign trail isn't a typical path. His trail weaves in and out of small communities, throughout the dirt roads in Northern New Mexico's 3rd Congressional District, leaving prints of hope and marks from his running shoes and bike tires.

In efforts to get his campaign on the minds of voters, the 43-year-old Democratic congressional candidate, from Jemez Pueblo, biked and ran to 100 communities in seven days.

"It was very successful," Todd Doherty, Shendo's campaign manager said. "Especially, for those who are left out in the congressional vote."

While some contest Shendo's campaign run that was held April 12-18, to be a publicity stunt, Doherty said it has raised awareness.

While most candidates received campaign contributions from corporate businesses, Doherty said Shendo's contributions are from the people. He said the amount of monetary contributions is unclear but funds came from individual contributors.

"In the campaign he has more money than any of his opponents from the people," Doherty said.

Shendo, resigned as the state Indian Affairs secretary last year to run for the seat being vacated by Democrat Tom Udall. He is one of six Democrats seeking the spot to represent the district from Rio Rancho to Portales, and to the Colorado border. Included in the race is Santa Fe developer Don Wiviott, who has raised $560,740, including a $400,000 personal loan to his campaign; and Public Regulation Commissioner Ben Lujan, who raised $382,240, from January to March 2008, according to the Federal Election Commission. Shendo raised $113,626 during this first quarter reporting period. Two Republicans are running for the party nomination.

Shendo, who would be the state's first-ever Native American member of the U.S. House of Representatives, if elected, said his primary focus is on the war in Iraq, Native American health care systems and education.

"We need to bring an end to this war and bring our troops home," said Shendo, who has served as 1st and 2nd Lt. Governor for the Pueblo of Jemez. "(We are spending) $270 million a day that we can use on our security situation. Our security is based on how quickly we can fix our economy and our energy."
Longest Walk 2 Steps to Nations Capital With Expanded Agenda

By Chad Wilson
Dawn of Nations Today

It's more than a walk. And more than protecting sacred sites. For the walkers of The Longest Walk 2, the 2,600-mile journey is also for the environment.

Tashina Banks, national coordinator for The Longest Walk 2 and daughter of American Indian Movement Co-founder Dennis Banks, said the agenda for the second walk has an expanded emphasis. “Our goals on this walk are the protection of sacred sites and the protection for the environment. The walkers have been picking up trash along the highways as they walk, over 2,000 bags of trash have been collected so far. We are setting examples like this,” Banks said. “In some towns the people started to join in because they saw people from all over the nation who don’t live in their towns, walk through and clean up their trash.”

The Longest Walk 2 is a commemoration of the first Longest Walk held in 1978, which focused on protecting treaties with Native American communities and the protection of sacred sites. The 2.600-mile walk has an expanded agenda that has raised awareness for environmental issues and the protection of sacred sites.

Walkers from the Longest Walk 2 entered the Harry E. Kinney Civic Plaza in downtown Albuquerque on April 11. The walkers are walking from Alcatraz, Calif., to Washington D.C., in efforts to raise awareness for environmental issues and the protection of sacred sites.

United States government.

There are approximately 150 walkers traveling two routes, one in the south and the other in the north. Thomas Andrews, Nez Perce and Navajo, and New Mexico state coordinator for The Longest Walk 2, said protecting sacred sites and the environment are of mutual importance. “One cannot exist without the other,” Andrews said.

As New Mexico State coordinator Andrews provides food, supplies and awareness, while collecting donations from volunteers. While walkers walk to protect the environment, Mother Nature hasn’t been kind to those on the north route. “The weather on the northern route has been rough. Walkers have had to endure blizzards, snow, cold and rain,” Banks said. “The walkers on the southern route have had beautiful weather the whole way.”

Dennis Banks, co-founder of the American Indian Movement, stands with his daughter Tashina Banks-Moore, a national coordinator for the Longest Walk 2. Banks attended the Longest Walk 2 event held in downtown Albuquerque on April 11. The event was held to raise awareness of environmental issues, the protection of sacred sites and to show support for the walkers.

The War Thunder Drum group from the Native American Community Academy sings Lakota songs at the Longest Walk 2 event held in downtown Albuquerque on April 11.

Samuel Hanna, Havasupai, was one of the Longest Walk 2 walkers who stopped by the downtown Albuquerque event on April 11. Hanna is walking from Alcatraz, Calif., to Washington, D.C., to bring awareness to environmental issues and the protection of sacred sites.

Longest Walk Timeline

By Chad Wilson

March 9, 1964 - First landing at Alcatraz Island. Five Sioux Indians claim the island under the Fort Laramie 1868 Sioux Treaty enabling Sioux Indians to take possession of surplus federal land.

July 15, 1968 - American Indian Movement (AIM) is founded in Minneapolis to protect the city's Native community from police abuse and to create job training, housing and education programs for Native Americans and Urban Native Americans.

November 9, 1969 - Mohawk Indian Richard Oakes leads an attempt to occupy Alcatraz Island twice in one day. Fourteen Native Americans stayed overnight and left peacefully the following morning.

November 20, 1969 - The 19-month occupation of Alcatraz Island began when approximately 90 Native Americans, mostly college students, took over the island.

December 1969 - Members of the American Indian Movement, led by AIM co-founder Dennis Banks, Leech Lake Ojibwe, arrived at Alcatraz. After roughly two weeks.


February 11 - July 1978 - Participants embark on the "Longest Walk" from Alcatraz Island to Washington, D.C., to symbolize the forced removal of Native Americans from their homelands and to draw attention to continuing problems.


November 1972 - AIM organizes The Trail of Broken Treaties; more than 2,000 Native Americans walk to Washington on the eve of the presidential election to present President Nixon with a 20-point program.

November 1978 - AIM, with the help of the American Indian Law Students Association, files a class action lawsuit against the Department of the Interior, demanding the release from federal custody of 200 Native American members of the American Indian Movement accused of treason.

June 26, 1975 - Leonard Peltier, Anishinabe and Dakota Lakota and an AIM member was accused of helping Native Americans on the Pine Ridge reservation. He was arrested for shooting two FBI agents and was convicted for President Nixon with a 20-point program.

July 15, 1978 - The Longest Walkers arrived in Washington, D.C., with hundreds of supporters including Muhammad Ali, Senator Ted Kennedy and Marlon Brando. The 11 legislative bills that threatened Native sovereignty were defeated protecting the remaining treaty rights Native Americans possessed. The extraordinary successful grassroots effort is now being commemorated with a 30 year anniversary walk across America.

Sources:
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- Alcatraz Is Not an Island (Indian Achievement) / PBS
- http://www.pbs.org/landsever/notes/northeast/atractsen.html
- Leonard Peltier Defense Committee
- http://www.leonardpeltier.net/theman.html
Not My Medicine, Article Sparks Controversy

By Maya Peters
Dawn of Nations Today

a Navajo Medicine Man.

In the interview Langley makes references to witchcraft, bad medicine and skinwalkers. He describes his experiences at ceremonies to Alibi reporter Christie Chisholm.

Langley was quoted saying, "They do a lot of divination in the fire; they look into the fire and see things. And I see pretty well for an Indian, I tell you what, but I don't really understand what I'm seeing. Because I'm not Indian, I'm not actually understanding a lot of it."

Indeed Indian he isn't.

The only part of the quote that needed to be printed was, "I'm not Indian." Non-Native people keep taking Indigenous culture, packaging it and selling it for personal monetary gain, like Langley who will make a profit from his book.

Langley also told the reporter about his interpretation of Native Americans. "I mean, they speak English, they drive trucks, they watch TV, they use mobile phones, but actually, that's just the surface. Once you get under that, it's not just a different world, it's a different universe--and to me, utterly strange and unreal," Langley said.

Langley not only violated Native Americans by writing a book about sacred events, but he dehumanized indigenous people by making us seem like fantasy characters.

The images that the Alibi chose for the article was a 1950s style cartoon drawing of a scientist wearing a war bonnet. Another picture showed Langley wrapped in a blanket and while a man called "Razzle Dazzle" dressed in feathers and fur at the Gathering of Nations Powwow was portrayed in another.

With the Navajo reservation being so close, how many Navajo people could the Alibi have interviewed to confirm information Langley provided? Many statements that Langley made were about events he said he witnessed during ceremonies. When it comes to Native Americans certain things are not meant to be talked about or documented and left for the public to misinterpret.

A week after the Gathering of Nations Powwow and the UNM's Nizhoni Days, the Alibi ran the article that deeply offended Native American people and revived the image of the mystical Indian.

The Alibi article is a prime example of why Native American people need to have their voices and opinions and considered and heard by the mass media.

If we don't take a stand then we are letting people like Langley and irresponsible journalists grossly define who we are as Native American people.

Healthy Dogs Are A Sign Of Healthy Communities

By Kim Stuckel
Dawn of Nations Today

Our dog relatives through time offer us protection, unconditional loyalty and companionship. They assist with hunting, herding, rescue and therapy, and serve as military working dogs.

Why are so many dogs destroyed each year in the United States alone? According to the Humane Society of the United States some dogs are abandoned or born into an escalating stray dog population. These dogs are forced to resort to extreme survival instincts, adapt to harsh weather conditions, starvation, disease, parasites and untreated injuries. Communities with stray dog populations suffer, too. Aggressive dogs are dangerous and can expose humans, pets and livestock to bites and rabies.

Without spay and neuter programs the stray dog population increases.

A fertile dog can produce about one litter year which can number anywhere between four to six puppies according to The American Society for the Prevention of Cruelty to Animals, ASPCA's Web site.

Some communities have veterinarians, animal control, animal shelters and spay and neuter programs. These resources help keep dog populations low and protect citizens.

Cheyenne River Sioux Reservation in Eagle Butte, S.D., has a sustainable and humane animal control program in place. Randolph Runs After, Cheyenne River Lakota, a UNM alumnus and the Cheyenne River's Tribal Sanitarian, said having the Rural Area Vet Services come to Cheyenne River has helped to lower the stray dog population.

Rural Area Vet Services, is a mobile unit which visits the reservation once a year for about five days. Funded by the Indian Health Service, a task force of five veterinarians and 35 veterinarian students spay, neuter and give vaccinations to hundreds of dogs. Runs After, would like for some students return and work for their community one day.

"Many students have high student loans and cannot afford to return and work on the reservation. They get city jobs to pay off their loans," Runs After said.

The Cheyenne River animal control laws are two dogs per household but dogs must be tied or penned, and there is a ban on certain breeds.

"People have been upset because they say their dogs were killed during one of the stray round-ups. Now there are animal programs, but more needs to be done," Runs After said.

Not all communities can afford humane methods of controlling dog populations. Some are forced to use the "shoot to kill" policies. This fast and inexpensive method is done by rounding up stray dogs in dumping areas, shooting and killing them. This is not a long-term solution.

As an animal lover, this is heartbreaking for me. Our dog relatives do not deserve this treatment.

However, some communities are working hard to find more humane and sustainable solutions.

Dr. Raymond Loretto of Jemez Pueblo is a veterinarian and the CEO of Jemez Health and Human Services. "People blame the animals, but it's not a dog problem, it's a community problem," Loretto said.

Pueblo of Jemez laws allow one dog per household, no penning or tying up, a ban on certain breeds and aggressive dogs are euthanized. Adoptable stray dogs are found loving homes. Loretto stresses that enforcement of laws is key to making things better.

These two tribal communities are an inspiration. They show what can be accomplished with determination, compassion and a desire to take responsibility for improving human and animal life.
Native education started with government-run boarding schools, but now tribal nations are taking the education of their youth back into their own hands. Native American communities are establishing charter schools to provide their youth with an academic, cultural and spiritual education.

Grant schools are tribal schools that receive their funding from the federal government. Charter schools receive funding from the state but are able to focus on a curriculum built around the needs of their students. Many Native American-based charter schools provide a holistic education that emphasizes emotional, physical and mental health, and academic achievement.

"Charter schools can be more than just schools," said Assistant Professor of Native American Studies Dr. Tiffany Lee. Lee, Dine and Lakota, has served as a member of the governing council for NACA, and has conducted many studies and research on tribal education.

"Many charter schools are becoming places where communities gather for celebrations and other events. Students are able to feel more at home in the classroom and less isolated in the school system," Lee said.

In the greater Albuquerque area there are some charter schools that are paving the way for Native American education. The Native American Community Academy, Walatowa High Charter School and the Media Arts Collaborative Charter School are among a handful of charter schools that currently house 150 students in grades six through eight.

By Maya Peters
Dawn of Nations Today

Native American Community Academy students prepare the land for their school's community garden last year.

Students at the Native American Community Academy in Albuquerque, N.M., participate in the ceremonial procession at the charter school's Community Day event held last year.

Photo courtesy of the Native American Community Academy

Photo courtesy of the Native American Community Academy

NAC currently houses 150 students in grades six through eight. During the 2008-09 school year, ninth grade will be added as students' progress.

Arlyn John, Navajo, an experiential educator, is teaching a writing class to the seventh-graders at NACA. Reading and writing tend to be subjects some students struggle with, but for some Native American students, language is a hard topic to master.

John said inadequate reading and writing leads to a "rez language" that has been learned and taught since the days of boarding schools.

"If you cannot speak either language fully you cannot express yourself as efficiently as someone who is fluent in that language."

The Walatowa High Charter School is located in the Pueblo of Jemez. The school applied for a charter in 2001. The first graduating seniors received their high school diplomas in May 2006.

There are currently 58 students attending WHCS, and all but two are from the Pueblo of Jemez. Louis Torrez, curriculum, Gear Up, early college coordinator for WHCS said the school has an open enrollment to any student who wants to attend.

"These schools came into existence because the community felt the traditional school was not meeting the kids' needs," Torrez said.

Beyond its already intriguing curriculum, every school year students have the chance to travel to Washington, D.C., and internationally to places such as Mexico, India, New Zealand and Germany. The trips are designed to teach students about different indigenous cultures and self-sustainability methods.

"Kids are exposed or connected with other indigenous cultures of the world," Torrez said. "It gives them a more complete experience, not just in education."

Kevin Shendo of Jemez Pueblo and education director for the Pueblo, said "studying abroad made the students appreciate their own language and culture."

Seniors at WHCS finish their graduation requirements by the end of the first semester in order to take a final international trip. All of their college and scholarship applications are submitted before leaving abroad.

Another school, the Media Arts Collaborative Charter School will open in August 2008. MACCS will be the first state sanctioned charter school and will be on the same level as the Albuquerque Public School system. This status means it can create and set curriculum and rules.

Autumn Chacon, Dine and Chicana, who works for the public access channel said MACCS was created by public access Channel 27. "Channel 27 is a community media hub. Community media is important. It is important that everyone has the opportunity to have their say."

MACCS hopes to have a few hundred freshman and sophomore students. Junior and senior classes will be added the next school year and the school will primarily focus on the subject areas of the media arts and journalism. The impact of Native American based charter schools goes beyond academics.

"Education is tailored to the strengths the students bring with them," said Lee. "Lived experience is brought into the classroom."
People // Profile

Navajo Language Instructor Keeps Linguistics Program Alive

Rosanne Willink, Diné, teaches her Navajo language students how to give commands in the Navajo language at the University of New Mexico.

By Beau Becenti
Dawn of Nations Today

In today’s fast paced world it is often hard to realize how many instructors are taken for granted. Rosanne Willink, a Navajo language instructor at the University of New Mexico, dedicates her heart and soul to teaching.

Originally from Pueblo Pintado, N.M., Willink is the oldest of five siblings. Juggling family and college life proved very difficult for Willink. She almost quit school after two years to care for her ill father.

Willink got her first teaching job as a second grade teacher in Rock Point, A.Z., in 1967. She received her teaching license and eventually earned a master’s degree in bilingual education.

Lloyd Lee, a visiting professor in the Native American Studies department at UNM, said he has seen her dedication to students and teaching.

“She has been a lighthouse for the Navajo language program,” Lee said. “All of her passions are all tied into the Navajo language. She is a very essential part of the Native program.”

Even Willink’s students see the passion behind her teachings. “I was very intimidated as the course (Navajo 101) progressed, but I had a sense of comfort with Mrs. Willink,” said Corey Labeck, a junior at UNM.

“I feel as if I can ask any type of question with her and she is more than willing to assist.”

UNM freshmen D’Ayn DeGroat agrees.

“She is a good role model for Native Americans and me being Native American, I look up to her,” said DeGroat, adding that Willink makes an effort and a difference by keeping the Navajo language alive in her students.

UNM is one of very few colleges in the Southwest to offer the Navajo language as a class and a minor. Willink has contributed much to the progress of the Navajo program, which is part of the Department of Linguistics at UNM.

Learning the Navajo language, Willink said, is important because it’s about identity.

“It defines who you are as a person and is crucial to the Native American tradition,” she said.

Willink said that being proficient in multiple languages enables you to have a better understanding of the different cultures around the world.

As a Native American academic veteran at UNM, Willink has contemplated retirement for the past year. However, she said she can’t bring herself to go through with it and that retiring now would leave students in a predicament.

“The Native people need people like me to keep the program alive, but more importantly they need us to keep the language alive.”

Rosanne Willink, Diné, has been a Navajo language teacher at the University of New Mexico for 28 years, where she continues to teach.

Rosanne Willink, Diné, explains the difference between describing a blade of grass or the grass as a whole to students in her Navajo language class at the University of New Mexico.
Native College Students Whip-Up Interest In Culinary Arts

By Kirby Curtis
Down of Nations Today

For some individuals, cooking is a necessity, but for people like Joe Chappa and Donna Clani, the art of preparing food is a trade of passion.

Like some dreamers, Clani's dream was ignited with inspiration. "I remember cooking with my mom and making different kinds of bread," Clani said. "I would bake my bread and enter them in the county fairs and win first place, and that inspired me to get a degree in cooking."

The 30-year-old Navajo culinary student is finishing her last semester in the Culinary Program at Southwestern Indian Polytechnic Institute in Albuquerque, N.M.

Jeremy Frank, a 21-year-old Navajo pastry chef, works for T. Cook's, a restaurant that received high marks for its dining among the 2008 Top U.S. Hotels, Resorts & Spas Guide among Zagat's avid surveyors.

Frank is a 2007 graduate from Scottsdale Culinary Institute under the Le Cordon Bleu Program in Scottsdale, Ariz. His need to bake fueled his decision to become a dessert pastry chef. "I would bake better than my mom," Frank said laughing.

Joe Chappa, a baking instructor at Navajo Technical College in Crownpoint, N.M., and sous chef for 18 years, said there are many opportunities for Native American students pursuing careers in culinary arts. "It's the only field where nobody cares who you are. It depends on if you can do the job or not," Chappa said.

San Felipe Pueblo native, Lupe Jackson, proved she could do the job. Jackson works at New Mexico Governor Bill Richardson's mansion as his personal chef.

"The most important thing for a culinary student to remember is to always keep focused on what they're doing," Lupe said.

Jackson received her Institute of Cooking degree at the polytechnic institution, and worked for both two terms of former Governor Johnson and current Governor Richardson.

Like many high school graduates, Chappa and Clani didn't know exactly what they wanted to do. Cooking was not the first thing on their minds. Chappa's track on the culinary road began when he was in the military stationed in Hawaii as an aircrafts mechanic. Chappa's cooking path started with the help of the Hawaiian tradition where men typically do the cooking.

Chappa said that with the 12 new casinos scheduled to open on the Navajo reservation, now is the perfect time for young chefs to emerge. "That's my goal-to have every chef to be a Native American," Chappa said.

Both Chappa and Clani said culinary arts is an excellent field to go into. Personal challenges, determination and persistence are what are needed.

Chappa said while cooking skills are vital, mathematics and English are also important when it comes to measurements and kitchen communications. Chappa said there were times when some of his students could not divide and in most kitchens, speaking the English language is mandatory.

"I took a group of students to a competition and one of the students misspelled the word birthday," Chappa said.

"Work hard. Don't give up - no matter the stress. It's fun."

-Jeremy Frank

As long as the student meets the standards to begin introductory courses and has passion and love for the field," Miller said, adding that a student at CNM can start from scratch.

The American Culinary Federation, a professional chef's organization, has been in existence since 1929 and is based in St. Augustine, Fla. The ACF has 20,000 members according to its Web site and they have 230 chapters across the United States. The organization also certifies postsecondary and secondary culinary arts institutions.

Victoria Davidson, the certifying executive chef for the ACF Rio Grande Valley Chapter in Albuquerque, said CNM is the only accredited school in New Mexico.

"You do want to go to a school that is accredited, because it does help you get a job," Davidson said. Frank and Clani said they would also like to see more people in the field. Both want to become executive chefs and to make themselves and their work known.

Frank said that while hard work is needed, it is also important to take time to enjoy what you have created.
UNM Native Students Choose Between Class or Gas

By Val Baker
Dawn of Nations Today

Recent trends in rising gas prices trickled beyond gas tanks and into the aisles of grocery stores. The rise of gas prices runs parallel to the rise in food costs and college students are not always in the best financial situation and often do not have extra money for emergencies.

Cheryl Thomas, a 21-year-old part-time student at the University of New Mexico-Gallup branch said she's had a hard time with the increase in gas prices.

"Unfortunately, I have missed class because I could not buy gas," Thomas said. "I usually fill up my gas tank twice a week to drive to school and work, which amounts to about $100."

The Gallup branch does not have student housing and with a Native American population of 77 percent, according to the branch website, students commute from as far as the Navajo Nation and Zuni Pueblo.

The cost of gas is predicted to continue to rise by the summer. Prices are expected to top $4 a gallon for gasoline as forecasted by the Energy Information Department.

As of press time, the highest recorded prices for gasoline and diesel is $3.60 and $4 according to AAA. In late March, prices for gasoline and diesel were $3.28 and $3.81.

Over time Thomas made a change in her midday routine and found she reduced her dependence on gas.

"Small changes in my route during lunch have allowed me to saving half a tank of gas per week, which saves me money," Thomas said.

According to the UNM Financial Aid Office ChatNow service a student's transportation costs are figured within a student's total budget for the academic school year. While emergency loans are available to students for utilities being shut off, car repairs and eviction notices, they do require documentation to qualify for an emergency loan.

So what can students do to reduce their gas expenses?

Changes in routes, carpooling, public transportation, riding or walking to school, and better vehicle care can help elevate the cost of gas.

Thomas would use public transportation to get to school, but he said it often doesn't work with her schedule.

However, public transportation is a more effective option for students in a larger city like Albuquerque. UNM's main campus, students are able to use the Albuquerque city bus system or ABQ Ride for free as of August 29, 2007. All that is required is a special Lobo Ride Pass sticker. Students can receive the sticker by bringing a copy of their current class schedule to the information desk in the SUB.

Denise Gilliam, an alternative transportation coordinator with the UNM's Parking and Transportation Services department, said the number of students taking advantage of ABQ Ride is not clear, but later this year statistics will be available.

The parking department has also partnered with Zipcar, a national car-sharing service, to provide vehicles to UNM students, staff, faculty and members of the Albuquerque community who are members of Zipcar.

"Anyone who bikes or rides the bus to UNM can benefit from this new program," said Clovis Acosta, director of UNM PATS.

"Faculty and staff who use alternative transportation don’t have to drive to UNM anymore if they have an appointment off campus. All they need to do is visit the parking department offices and check out a Zipcar for the afternoon," Acosta said.

Marjorie Mitchell is Dine and attends UNM’s main campus. Mitchell and her family cut their gas costs down to only fifty dollars a week due to creative and cost effective transportation choices.

"More bus routes from UNM to the outskirts of the city make public transportation more accessible for students like Mitchell.

"I have class four times a week, but I don’t miss class because I make use of public transportation," Mitchell said. "I like alternative transportation, it will be the thing in the future."

Kids Push-Kick’d Their Way To Second All Nations Skate Jam

By Joe Nez
Dawn of Nations Today

The sounds of clashing and clanging of skateboard and music from Indian Country’s top musicians surrounded hundreds of Native skaters at Los Altos Skate Park.

Hundreds of Native America’s youth throughout the country came together to compete in the All Nations Skate Jam 2008.

Participants, ages 6 and older, took part in the rising national skateboarding competition. Todd Harder, citizen of the Creek Nation of Adrian, Mich., started the competition last year.

"Traveling a lot, (I) saw a lot of different reservations and a lot of kids skating, so I wanted to give them a national contest of their own so they can focus to help empower them to do positive things," Harder said.

Hundreds of Native skaters competed in the second All Nations Skate Jam at Los Altos Skate Park in Albuquerque, N.M. The event took place the Sunday after the Gathering of Nations Powwow.

The positive things Harder spoke about could be seen in the skaters. Some collided into each other, but they showed character by shaking hands and going on with their skating.

Hundred of skaters skated throughout the park, leaving little room to walk around.

Harder started the event around the same time last year, the Sunday after the Gathering of Nations, because he thought it would be a perfect opportunity to bring Native skaters together.

"If we keep one kids focus and away from drugs and alcohol, then it worked," Harder said. "We never know what that one is. You know, a lot of people look down on skateboarders and say, ‘Oh, look, there are those skateboarders again’... but they are not all delinquent."

Bryant Chapo, a Navajo amateur skateboarder from Idaho, was last year’s champion and this year’s runner-up. Chapo said skating has had a positive impact on his life.

"It has a pretty big impact in life — it definitely keeps me out of trouble," Chapo said. "I want my mind on point of skating, instead of doing other stuff."

The competition was divided into three age groups: 6 to 12, 13 to 17, and 18 and over. Each age group was split into beginner and intermediate skill levels.

Because there were a large number of participants, they skated in a skate jam, where individuals in each age group and skill level skated together as judges looked on. While skaters competed, Native music from all genres and various artists played in the background.

Some skaters were sponsored by Native skateboarding companies who set up booths at the event. The event also gave Native skateboarding companies a chance to showcase their merchandise, which included stickers, clothing and Native-designed skateboards.

Tracy Nelson, a tribal chairman for the Luiseno Indian Tribe on the La Jolla Reservation in San Diego, Calif., displayed merchandise from his company, Full Blood Skates. He made his first skateboard in 1973 and used it in a number of events including one at the Skaterrcross Park in California in 1977.

"We skated against all the other skateboard parks. All of them had different representatives like Tony Hawk and Ray Rodriguez," Nelson said. "They were all skating for the park, and we all competed against each other."

Nelson said skating also had a positive effect on him.

"This is what kept me out of trouble, kept me away from drugs and alcohol," Nelson said.

"When you're competing against other teams or guys, that natural high that comes with that, no drugs could touch that."
The Creek Runs Red” is an unnerving documentary aired by Independent Lens on PBS. The filmmakers, Bradley Beesley, James Payne and Julianna Brannum documented a very thought-provoking account of the environmentally raped area of water, air and land of the Quapaw Tribe of Oklahoma and the town of Picher, Okla. The Environmental Protection Agency said “its one of the more toxic communities.”

I felt as though I was watching a movie from another time or another place. My mind kept telling me how could this be allowed to happen to our precious land? I mean, especially with all the financial resources and modern equipment America has? My head shook, my stomach turned and my heart ached after watching this film. It’s filmed in a humble but direct manner and will hit home to anyone with a conscience.

Once a booming lead mining town from 1904 to 1970, as stated in a report prepared by U.S. Army Corps of Engineers in 2006, the town is a part of the Tri-State mining district, which encompasses the states of Oklahoma, Kansas and Missouri according to the Quapaw Tribe of Oklahoma Environmental Department Web site. The mining left behind toxic pollutants poisoning surrounding air, water, land and area inhabitants. The film shows children playing in lead-based chat piles and swimming in lead-based ponds. Meanwhile, dangerous sinkholes are in disguise nearby ready to suck in any life form that gets too close.

Given their living conditions you would think the residents of Picher and the Quapaw tribe would be jumping at the offer of relocation. Not so. The residents love their homeland. Displacement is something many of them fear worse than their toxic environment. The Quapaw tribe has already experienced forced relocation from its ancestral homelands in Arkansas 250 years ago. Now, it is forced to continually fight with the federal and state governments to clean up its beloved land that it will not abandon.

In 1983, the area was designated the Tar Creek Superfund Site by the EPA. Many residents of Picher are fighting for the EPA’s Superfund program to clean up this area properly so they do not have to leave. In the film, JR Matthews of the Quapaw Nation said of the Picher residents “If they move them out, I’ll feel sorry for them, I’ll feel bad for them. But you know what? It’s happened before.”

Picher remains a divided community on the issue of relocation. Some residents want to take the relocation offer and move to protect the health and future of their children. Other Picher residents believe there is nothing wrong with their great town. As part of the Superfund program the EPA cleaned up a toxic area in the heart of the community that is now home to a baseball field.

What bothers me most about this catastrophe is the impact on the residents of Picher and the Quapaw tribe. Some want to stay, leaving is not a choice. They believe there is no other place on this earth for them. The Quapaw feel a traditional and moral obligation to Mother Earth to take care of the land. Some folks of Picher just want the peace of mind to know their little town will survive as they grow older.
Alexie’s First Young Adult Book Proves Entertaining Yet Ambiguous

By Mario Atencio
Dawn of Nations Today

S herman Alexie has written another book that will be debated among fans and foes alike, whether or not it’s good. “The Absolutely True Diary of a Part-Time Indian” is a paradoxical title which defines the writing style of Alexie. The paradox is that “truth” is subjective to every individual. Would it be truthful if a person wishes to break apart their self-identity and be Indian part time? If so, what does the person become the rest of the time?

Alexie, Spokane-Coeur D’Alene, is well known throughout Indian country as the writer and director of the vastly popular movie “Smoke Signals”. The characters of Victor Joseph and Thomas Builds-the-Fire are as well known as their creator. In the book, Alexie creates a more complex character: forlorn 14-year-old Arnold Spirit.

Arnold is the smartest, geekiest Indian on the rez who has only one friend, the aptly named Rowdy. Rowdy is the meanest kid on the rez and has protected Arnold since he was a baby. Arnold was beat up at least once a month, and created the black-eye-of-the-month club where he is the only member.

Together they form the strongest of friendships. When Arnold has thoughts of suicide, Rowdy tells Arnold “It’s not like anybody’s going to notice way, if you go away, so you might as well gut it out.” The two are as close as brothers. Arnold figures that of the 122,640 hours, or 14 years in hours, they have been alive they have spent 40,880 hours together.

The turning point in the story happens when Arnold attends high school for the first time. Arnold is filled with joy at the thought that he is going to be learning new ideas and concepts, but throws his math book iflto the face of his elderly teacher when he finds out that the school had not bought new books since 1972. His math book had once belonged to his mom.

Mr. P., Arnold’s math teacher, who had once been a teacher who believed that it was the duty of school to kill the Indian and save the man, and at the end of his life seeks to give some real advice, later forgives Arnold and tells him “You have to leave this reservation. If you stay on this rez, they’re going to kill you. I’m going to kill you.”

So Arnold leaves the rez and chooses to attend the rich border town Reardan High School because Mr. P., told him, “you’re going to find more and more hope the farther and farther you walk away from this sad, sad, sad reservation.” Consequently, Rowdy, who can only play basketball, sees Arnold’s leaving as the greatest of all betrayals. The whole reservation thinks the same.

Arnold is now all alone at the “White” school. He suffers many hardships, like having to hitchhike 20 miles to school when the family jalopy breaks down. But miraculously Arnold becomes one of the stars of the Reardan basketball team, as a freshman.

In addition to being good at basketball, Arnold dates the prettiest white girl in the school, which makes him become popular. The Reardan community accepts him in ways the reservation had not. The story’s climax is when the reservation high school, now led by high-scoring Rowdy, plays Reardan to determine which team will play in the state playoffs.

Reardan wins. Arnold and Rowdy it seems can now never be friends. Yet multiple tragedies cause Rowdy to forgive and forget.

The book is a good read and has won numerous awards including the National Book Award for Young People’s Literature. Yet it leads me to wonder amidst all of this praise, has anyone questioned how Alexie is representing reservation peoples to the world?

In the 1995 autumn issue of “Wicazo Sâ Review”, a Journal of Native American Studies, Spokane scholar Gloria Bird criticized Alexie’s book, “Reservation Blues” as being “a portrait of an exaggerated version of reservation life, one that perpetuates many of the stereotypes of native people and presents problems for native and non-native readers alike.” Bird also sums up the novel as “an exaggeration of despair without context that doesn’t offer enough substance to be anything more than a ‘spoof’ of contemporary reservation life.” When we look at “Part-Time Indian,” has Alexie addressed Bird’s criticism?

The way Alexie addresses the need to be two different people is a little disturbing. Could a person be an Indian part time and someone else the rest of the time? I think not, and such a method of thinking only leads youth to devalue their Native culture. Having Arnold leave the reservation only further perpetuates the colonization process. The message is that non-Native people have better things, better schools, better girls, making them better and superior to Indigenous peoples.

This book is a paradox full of ambiguity. It can be viewed as an opening dialogue of interracial relations in polarized communities. Simply put, Alexie is being a vehicle for the continuance of colonization. Even so, I remain a fan.

Editor’s note: All excerpts and book cover image from “The Absolutely True Diary of a Part-Time Indian” by Sherman Alexie reprinted courtesy of Little, Brown Books for Young Readers, New York, N.Y.
The juxtaposition of the photos explores the overlooked beauty around the UNM campus through both digital and film media. The camera was used to examine dual perspectives of unseen elements in a 24-hour period.
Comic Art Indigène Exhibit Beyond Marvel-ous

Journey into mystery as Native artists articulate identity, politics, and culture using the unique dynamics of comic art!

By Ben Jensen
Dawn of Nations Today

There are those who have dismissed comic books as primitive and juvenile. Nevertheless, a generation of Native artists has embraced comics as an expressive medium. “Comic Art Indigène” opened at the Museum of Indian Arts and Culture on May 11 and runs through January 4, 2009. The exhibit takes a look at how storytelling has been used through comics and comic-inspired art, to express the contemporary Native American experience.

Many artists such as Jason Garcia of Santa Clara Pueblo and a 1999 graduate from the University of New Mexico, is one of the featured artists. Garcia said he grew up reading comics, especially Spider-Man, since the time he was able to pick up a magazine, they got him interested in pop culture.

“Comic Art Indigène” examines how Native American artists articulate identity, reclaim stereotypes, their world view, politics and culture through an energetic expression of sequential art. Artists like Garcia, have found inspiration from their traditional cultures and implemented them with the new trends and technology of today. Garcia is 34-year-old full-time artist and the 2007 recipient of the Ronald N. and Susan Dubin Native American Artist Fellowship with the School for Advanced Research in Santa Fe, N.M. “The Comic Art Indigène shows how pop culture influences Native American artists and how Native American artists influence pop culture,” Garcia said.

The era of comics seems to be a fairly recent trend only a few decades old, but where do these ideas come from? The exhibit includes a photograph of a cartoon from the 13th century as well as an image of the red, white and blue pictograph of the all American man, a shield carrying warrior from the Pueblo II period (carbon dated to ca. 1290). These images will be a contrast to a Jack Kirby drawing of that other red, white and blue shield-flying hero, Captain America. Even though some of the artwork is very old, the majority of Indian art will be from 1990 to the present day with the most recent works being from 2008.

Like Native American cultures, comic art is amazingly complicated and altering. As the first widely-accessible mass media, comics were consumed by Native people as a recognizable form of storytelling—expressing cultural stories through pictures. Stories of humor, and fantastic adventures are depicted through pictures and have always been an Indigenous practice.

The Museum of Indian Arts and Culture is located on Museum Hill, Camino Lejo off Old Santa Fe Trail. For more information call 505-476-1250 or visit www.indianartsandculture.org.
Genocide Across Time Pictured In Play About Comanche Women

By Mario Atencio
Dawn of Nations Today

The University of New Mexico Department of Theater & Dance held showings of Terry Gomez’s “Numunu Waiipu-The Comanche Women” on April 19, 24 and 27 in the Rodey Theater. The play was directed by Stockbridge-Munsee and Menominee actor, director and producer Sheila Tousey. Tousey’s most recent role has been Emma Leaphorn in the PBS “Mystery!” series. The play is part of the 2008 Words Afre Festival, a festival of new plays, according to a UNM press release.

The festival premiered plays by national award winners in UNM’s Dramatic Writing Program. Plays included Greek tragedies and comedies told through a New Mexico lens, stories of a search for redemption, longing for connection in outer space, struggling to find justice in genocide, a send up of the use of land grants and panic on Central Avenue.

Gomez, a Comanche playwright, is an instructor at the Institute of American Indian Arts and is in her last year of completing a three year master of fine arts in the Dramatic Writing program in UNM’s College of Fine Arts. Gomez bases the story of “Numunu Waiipu-The Comanche Women” on Euripides’ “The Trojan Women.”

Tousey was educated at New York University’s Tisch School of the Arts and UNM. Her first starring role was Maggie Eagle Bear in Michael Apted’s “Thunderheart.” Tousey was a part of the American Indian Dance Theatre in New York, and in 2000 she performed in Sam Shepard’s play “The Late Henry Moss” with actors Sean Penn, Nick Nolte, Cheech Marin and Woody Harrelson. Before going to “Numunu Waiipu” I asked Maria Williams, Tlingit, and an assistant professor in both UNM’s Native American Studies Music program, about the play.

Williams said Gomez had trouble finding Native actors, and she had to cast non-native actors in some of the Native parts. Regardless, I watched the play with an open mind.

In the Rodey Theatre entrance was a posted a sign warning the play had “strong sexual content.” After reading the sign, I thought to myself that maybe the play would be similar to Eve Ensler’s shocking “Vagina Monologues.”

Yet, the first half of the play can only be summed up using Euphridies’ owdames. The women are trapped by phrase from “Trojan Woman” “Ona Mexican Army atop a place called misery! Woe to us Trojan [Comanche]Spanish Peaks.

In the play “Numunu Waiipu-The Comanche Women,” by Comanche Playwrite, Terry Gomez, Genocide threatens to kill the Comanche women if they do not do as he says.

Ancestors, who are the messengers in the play, “Numunu Waiipu-The Comanche Women,” are shown during a performance at the University of New Mexico’s Department of Theater & Dance. Terry Gomez, a Comanche Native, wrote the play.

Ancestors with Etha Kea while she sees visions in the fire.

Gomez has the starving woman dying of thirst and trying to feed a baby boy. Genocide, costumed as a Mexican vaquero, is the main villain, and is chomping at the bit to rape and murder the woman but is only held at bay by sub-villain Priest. Priest, the stereotypical Hispanic priest, has the duty to save the souls of the enemy.

The shocking “sexual content” is the pseudo-rape of a perceived mentally handicapped Comanche woman “Ethah-Keah” by Genocide. The stage is lit red, and when Genocide is “finished” he spits and kicks the woman. The woman is really a prophet who can see into the future and quotes Bob Marley, John Trudell, and yells “Bob Dylan” as a peace chant.

The first half of the play lasts an hour and a half and ends with the Comanche women resolving their indecision to take action as they knock Genocide unconscious and take him hostage.

The second half is set in the present time with the story focusing on the towering Comanche soldier, Tuvokena. He is just back from a tour in Iraq and is suffering from post-traumatic stress disorder due to murder of innocent civilians. The stereotypical whiskey drinking vet cannot be escaped in this anti-war commentary. The tension that actor Edrick Benally creates is believable when he cannot communicate to his faithful girlfriend the atrocities he committed while in Iraq.

There is a lot in the context to the play. Yet most of it could not be thoroughly contemplated due to the forced delivery of the actors and the empty expression of the Comanche language. Of all the actors, only unmanned Jan Woodavon, who plays Nami, is Comanche.

I felt the play comes off as American -liberal Bush bashing. It didn’t focus on what Gomez explained in the playbill as the parallelism of indigenous peoples’ experience of genocide with the current genocide happening in Darfur, Iraq and Afghanistan.

In an interview after the play, Gomez said the most challenging aspect of writing the play was having the Comanche “culture come across clear” to the audience. Which lead to Gomez’s next challenge of “would we use it (Comanche language) with non-Comanche actors” to make clear the Comanche culture? I think it would take trained Comanche actors to fully portray themselves.

The play takes on an unknown path into the minds of Comanche women. However, the acting and focus of the narrative left me wondering just who the women really are.
Testament
The Formation of Damnation

The great return of Testament is upon us. Its tenth studio album, “The Formation of Damnation,” is a fast-unapologetic masterpiece. It is the old school Testament that everyone has been waiting for. The solos will melt the skin off your face, the riffs will beat you into the ground and drums will add the insult to injury. Sometimes bands get slower with age, but Testament proves that the only way to go is faster.

Immortal Technique
Revolutionary Vol. 2

One part of a two-part album, “Revolutionary Vol. 2” is everything Vol. 1 left out. The album is ready for war, with tighter beats and lyrics that surely will send jolts down your spine. Felipe Coronel, aka, Immortal Technique, shows us that words can be used as weapons and he’ll destroy whoever and whatever crosses his path.

In Flames
A Sense of Purpose

Being one of the pioneers of melodic death metal, In Flames releases their ninth studio effort. “A Sense of Purpose.” With pummeling drum work and riffs that remind you of a runaway train, “A Sense of Purpose” shows us their experimental side. With songs like, “The Mirror’s Truth” and “The Chosen Pessimist,” In Flames has shown us that they are still blazing and can’t be extinguished.

Dethklok
The Dethalbum

Hailing from Morland, Dethklok is a fictional band on television’s Cartoon Network. The album is Dethklok’s first full album and they prove that they can hang with the big boys of heavy metal. Packed with more guitar solos than a concerto, monstrously fast riffs and guest drums by Gene Hoglan (Stapping Young Lad, Zimmers’ Hole) makethis a monumentally-brutal album.

Rush
Snakes & Arrows Live

One of the most influential bands of rock, Rush, shows it still has what it takes to put on a good show. “Snakes & Arrows Live,” demonstrates the live musicianship of this Canadian trio and it does not disappoint. With songs like, “Tom Sawyer” and “Freewill Snakes & Arrows Live,” the album is a must for any Rush fan wanting to experience the concert at home.