

4-1-2006

## Dawn of Nations Today, April 2006

University of New Mexico

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# DAWN OF NATIONS Today



Linda Tuhiwai Smith  
visits UNM B-4  
Book Review  
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APRIL 2006

University of New Mexico

FREE

## Urban Indian Healthcare Lacks Funds

by Jessica Abeita

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

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

Walker is one of many Albuquerque urban Indians commuting to access health care. Some will drive south to the clinic at Isleta Pueblo, others west to the Acoma Canoncito Laguna IHS hospital.

Some of Albuquerque's estimated 50,000 urban Indians may not have access to reliable transportation, so driving to a clinic outside of the city is not an option. Linda Son Stone, executive director of First Nations

## Indian Health Service: Cuts That Won't Heal



The waiting room at the IHS Albuquerque Service Unit's Urgent Care Clinic stands empty at 2pm on a Thursday. (Photo credit: Jes Abeita)

Community Health Source says "For a lot of natives with limited funds, it's a hardship."

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

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

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

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

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

Historically, the obligation to provide Native Americans with health care has not been treated the way many people think it should be. Maria Rickert, acting CEO for the Indian Health Service in Albuquerque, said that the way IHS is classified makes it a target for under funding. As a discretionary expense, its funding levels are left to the discretion of lawmakers. "I will never see Congress fund IHS fully," said Rickert.

It was the discretion of lawmakers that closed the Urgent Care Clinic at Albuquerque's IHS. Without funds,

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## 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, direc-

tor 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 Indi-

"If the kids are talking about it, then it's here," said Thomas.

ans, who stated February 27, "meth" is killing our people, affecting our cultures and ravaging our communities."

Garcia made a 'Call for Action' and asked the White House to partner with tribal leaders to "combat the ever increasing 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 encroach-

ing 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

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IN DAWN OF NATIONS TODAY:

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Native Campus Life  
& Red Dawn

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Film, Cartoons  
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## Student Architects & Planners Building Native Communities

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**Dawn of Nations  
TODAY**  
Volume 1; Issue 1  
April 2006  
University of  
New Mexico  
Albuquerque, N.M.

Dawn of Nations TODAY is a special edition published by The Native American Studies Department, The University of New Mexico, Mesa Vista Hall 3080, MSC 06 3740, 1 University of New Mexico, Albuquerque, N.M. 87131-0001; tel. 505.277-3917, mkbows@unm.edu.

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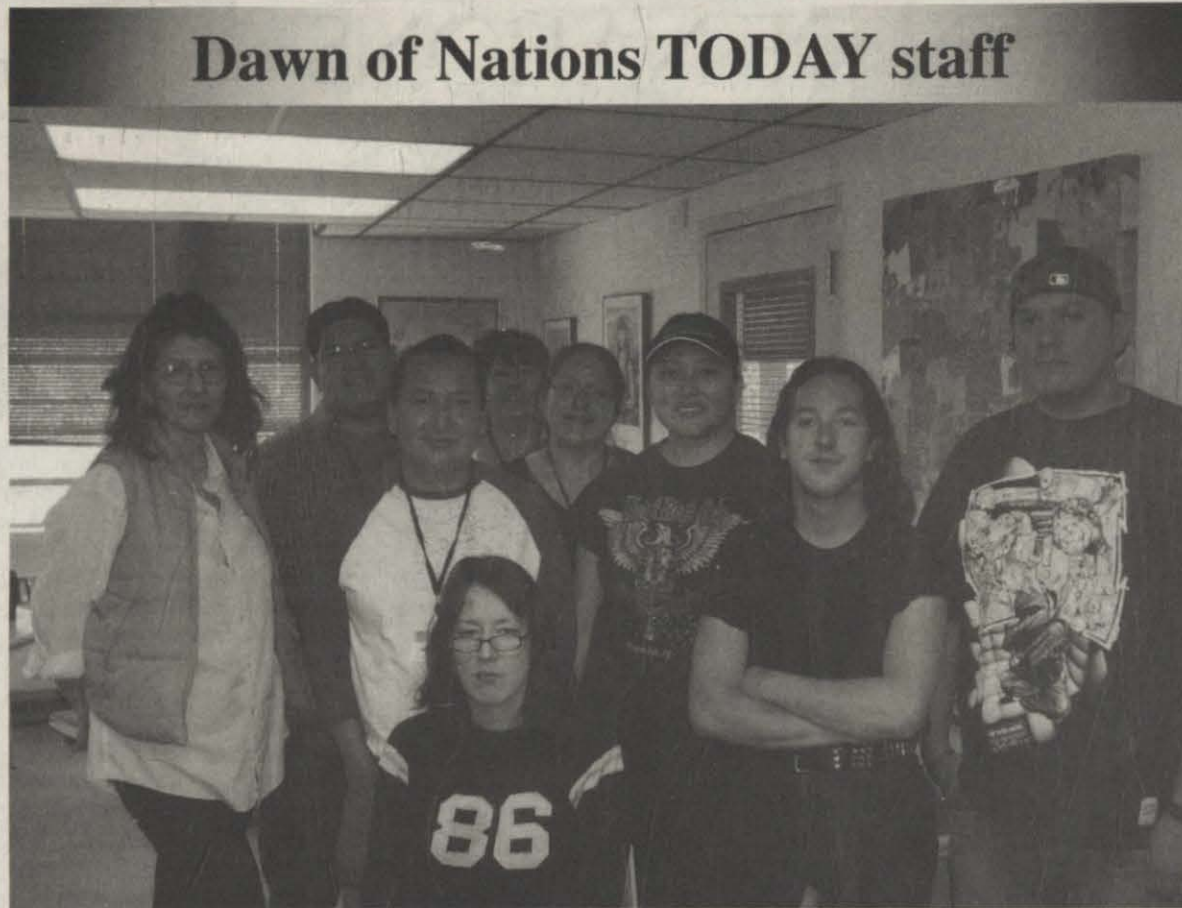
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Back row, from left to right: Kathy Marmon, Kellen Shelendewa, Mary Wynne, Mary Bowannie, Gwen Palmer. Front row: John Hoskie, Jess Abeita, Tobias Major, Patrick Willink. Not pictured Rory Shaw. (Photo credit: Ryan Brown)

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## Dawn of Nations TODAY

### *Our First Issue, First Thoughts*

By Mary K. Bowannie

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

has its roots tied to people and events of long ago.

The first issue of "Tsa la gi Tsu lehisunhi" 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.

## Weahkee Honored for Work



Photo credit: Jes Abeita

It's been an empowering and long 10 years for Laurie Weahkee, Cochiti/Diné/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. Weahkee 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

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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 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 more distant clinics.

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. SIPI 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 SIPI 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 is eliminated the people who used to use IHS facilities will have to use other community health resources.

Roxane 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 UNMH before they were seen. Why? They had to wait too long. The average visit takes six hours. Anyone who has to be admitted typically has to wait 12 hours. Sherrick Roanhorse,

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. SIPI's Cordova said "I don't feel that we're doomed..." "When you're in a situation like this, you have to plan for the worst and hope for the best."

First Nation's Stone said that she is currently working on a 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. Cordova says Congresswoman Heather Wilson and Sen. Jeff Bingaman have been trying to restore the IHS budget. Wilson says 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

the final say on the budget.

Right now, urban Native Americans still have some options for care. First Nations has not cut back on services yet. The Albuquerque IHS hospital urgent care clinic while is not open for walk-ins, Rickert said they will still try to get people seen as "add-on" appointments if they need immediate treatment. If they can not be seen as an add-on appointment, the clinic staff will try to triage the patient and refer them to another facility.

When asked about what can be done to preserve Title V funds, Cordova, Stone and Rickert all said contacting Congressional representatives, especially Domenici who's in a position to help restore the funding to Title V programs.

Dawn of Nations contacted Sen. Domenici's office for comment. Press Secretary Matt Letourneau forwarded the following statement from the Senator. "I have been consistently very supportive of Indian health care. I've fought for increased funding... The President's budget requests are only the start of the process, and I will work to insure the budget and appropriations process provides as much funding as possible for Indian health care."

Will adequate funding of urban Indian health care be possible? Stone says a decision should be made by September. Any cuts would take affect by October. Until then, the clinics will keep treating patients and as Cordova said "hoping for the best."

## Meth and the Rez

From Page A-1

reactionary," 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 po-

lice 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 no-

ticeable in a neighborhood with sales of the drug are the unusual smell of chemicals, containers in the trash and excessive activity at the residence.

In isolated, remote areas, such as the Navajo reservation, the location can contribute to the methamphetamine problem.

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

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

"If the kids are talking about it, then it's here," said Thomas.

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

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

"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 Cheromiah confirmed Barraza's statement.

"We know it's out there but we haven't had any incidences here," Cheromiah said.

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

"What we see is pretty minimal to what we hear," 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, also erratic behavior such as fighting, a car accident, violent or uncontrolled behavior, twitching, compulsive acts, biting 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?

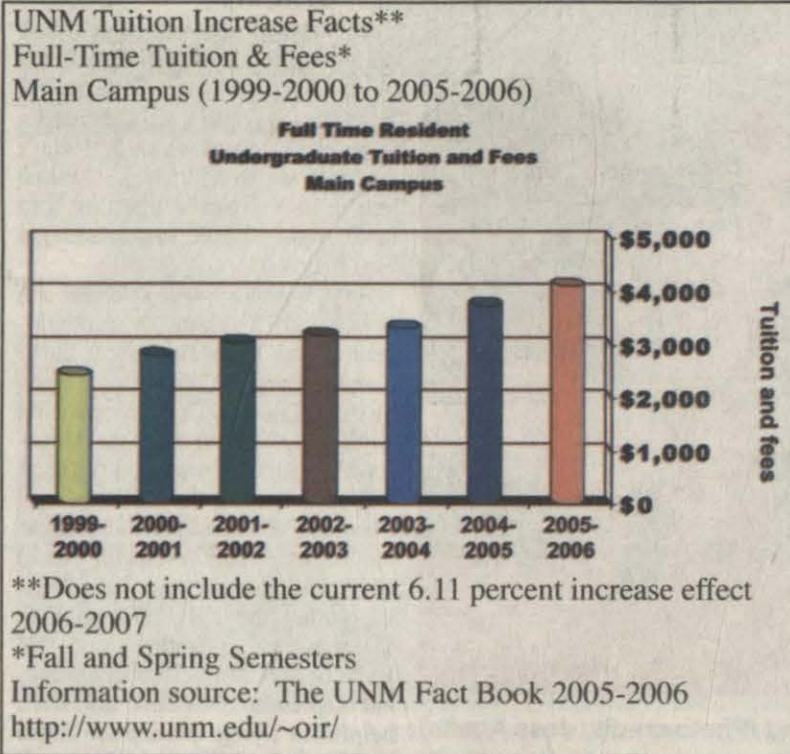
The University of New Mexico Regent's approved a tuition increase of 6.11 percent at their April 2006 board meeting. Tuition for undergraduates at UNM has increased 37.6 percent since the 2002-2003 school year. Dawn of Nations TODAY staff Tobias Major and Kellen Shelendewa asked students what they thought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



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



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



**Neil Dodge, Diné**  
Freshmen 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 Gracia**  
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."

# Native Women Firsts

By Mary Wynn and John Hoskie



Photo credit: file photo

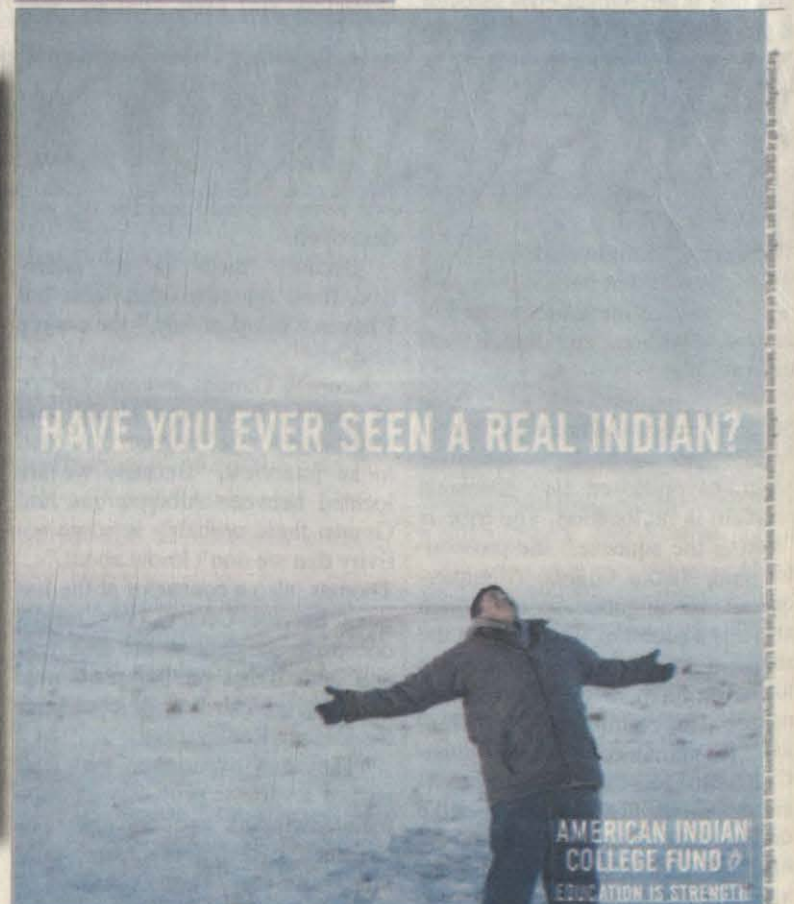
Lori Arviso-Alvord is the first Diné woman surgeon. She graduated from Stanford Medical School in 1990. Arviso-Alvord was one of 30 recipients of the New Mexico Governor's Award for Outstanding Women in 1992. She was appointed to the National Institute of Health Task Force on the Recruitment and Retention of Women in Clinical Research in 1993. Arviso-Alvord is a receipt 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

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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

## Campus Life

### 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 on-line databases.

The Indigenous Nations Library Program was established through funding obtained by a bill sponsored by New Mexico State Senator Leonard Tsosie. 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 Tsosie, Navajo, liaison and outreach librarian and Paulita Aguilar, Santo Domingo Pueblo, curator.

Tsosie said, "Johann did a lot of the leadership planning. His focus is on developing a scholarly collec-

tion, 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.

Tsosie 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 Tsosie. In the future, Tsosie wants the program to receive permanent funding from

UNM.

Tsosie 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

*"A library is a place for culture, cultural exchange, a place for cultural learning," said, Marquez.*

graduate and that is not the end result, I am seeing success and seeing the future of Native Americans," said Tsosie.

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 pam-

phlets and newsletters should be available for anyone to use.

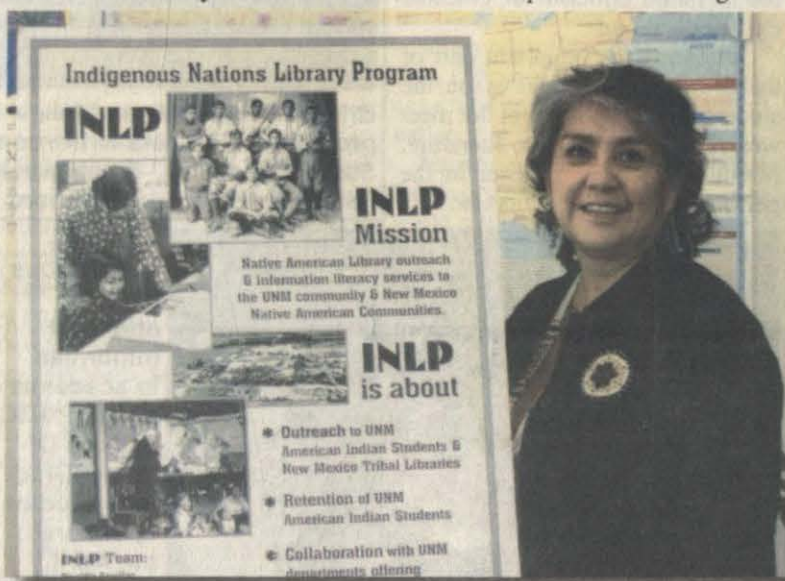
Aguilar is enthusiastic about expanding the INLP Web site. She and student worker Savannah Gene are working on identifying materials and logging descriptions according to tribe, region and/or language to help in the location process. In the future, Aguilar would like to see all materials digitized so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

See University Libraries, Page B-2



Mary Alice Tsosie is the Head Librarian at the Indigenous Nations Library Program. (Photo credit: Andrea Hanks)

## The Indigenous Nations Library Lecture Series: Fostering Indigenous Discussion

by Andrea Hanks

The idea for an indigenous lecture series developed from a 2003 fellowship that was awarded to the Center for Southwest Research and Lloyd Lee, Ph. D., a former graduate student here at the University. Lee started a lecture series with funds from the state and coordinated speakers with librarian Mary Alice Tsosie. The series discussed and included Native American topics and was host to regional speakers of the Southwest. The Center for Southwest Research Native American program series included the Navajo code talkers and discussion about the Navajo-Hopi land dispute.

With the creation of the Indigenous Nations Library Program, the lecture series has expanded and is held every month with the exception of December and May. Instead, two lectures are conducted in the

months of November and April, Native American Heritage month and the month of UNM Nizhoni Days, a week long celebration of Native American culture and awareness. The lecture series holds an hour long "brown bag session" starting at noon. Students, staff, and faculty are welcome to join the discussion in the Zimmerman library, room 102. Many times the discussions differentiate from the lecture that is held from 3 to 5 p.m. in the Willard reading room of Zimmerman Library.

Past lecture titles, topics and speakers have included: KIVA Club: Celebrating 53 years of history, leadership and activism, Sustaining Indigenous Presence Through Language, Pueblo Storytelling with Thelma Sheche and Lloyd Tortalita, Diné Storytelling with Ernest Harry Begay, Navajo Women Warriors, Native American Survivance with Gerald Vizenor, Native American Pottery: traditional and contemporary pueblo potters perspectives.

Tsosie 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 Tsosie, not only advertise the lecture series on the UNM campus, additional fliers are posted throughout the community and e-mails are sent through various list-servs. Posters are distributed at locations such as the Albuquerque Technical Vocational Institute, the Indian Pueblo Cultural Center, Indian health care unit, and the First Nations health source.

Hale handles all correspondence with speakers and facilitates each

lecture. Tsosie 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 tries 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 familiar-

ize 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 courses she instructs including the Introduction to Native American Studies course. Williams requires that students attend three or four events that focus on Native American issues or topics. Students are required to write a summary of the event and a one page response.

"The written work shows they (students) are impressed with the lecture series," and "students mention they learned something new from every lecture," Williams said, adding "I learn a lot from the lectures as well."

## University Libraries "A Place for Cultural Learning"

From Page B-1

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

Aguilar said, "Outreach is more valuable when it is informal. I am concentrating on creating a relationship with Southwest Indian Polytechnic Institute, our resources are open to everyone. I am here, use me, I enjoy working with students one-to-one or with a class. I love my work."

"I won't be leaving New Mexico," she continued. "The Pueblo of Santo Domingo is important to me and I like the energy on the UNM campus," said Aguilar.

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

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

UNM and in their careers and lives," said Marquez.

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

"Having gone to school in the late 50s and 60s, when there was no support programs and little encouragement to get a college education, and personally knowing the struggle, I know the importance and value of knowing how to do research," said Marquez.

A goal of Marquez' is to train students to teach resource usage to their peers and to create a body of students who have the knowledge in how to use the library resources. The ultimate goal is to introduce students to library science and eventually library school.

Marquez said, "Today, with a library degree, people are not limited to being just librarians," and "there is a broad range that can be done with a library degree, such as work-

ing in museums, tourism and public relations."

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

"A library is a place for culture, cultural exchange, a place for cultural learning," said, Marquez.

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

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

## Native Women Firsts

From page A-4

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

Onawa Lynn Lacy, a Diné from Church Rock, N.M. is the first Native American to win the Miss New

Mexico USA 2006 title. Lacy held the Miss Indian World title in 2003-04.

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

See Native, page B-5



Brian Curley, Diné, and fellow students get a jump on final projects and papers at the computer pod in American Indian Student Services. Finals week begins May 6 through May 13. (photo credit: Kathy Marmon)

## Grads Helping Grads

By John Hoskie

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

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

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

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

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

"I started SNAGS because I had a hard time finding tutoring and 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.



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

Nez said, "I want to follow their foot steps."

She has also been invited to speak at high schools.

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

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

For Nez, SNAGS is not only about



Students from across campus attended minorities in academia panel. PMGC and the Office of Graduate Studies sponsored the April 19 event. (Photo credit: Jess Abeita)

student success, but also crossing cultural boundaries within the community on and off campus.

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

Nez said, "I feel like I started something I'm proud of, and that other American Indian students can go with it in the future."

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

After making the transition from being an undergraduate to graduates studies, Lucia Anglada found herself confused about being in graduate school, so she left college to join the work force. Anglada, who is Hispanic, is going for her master's degree in counseling in the College of Education. She is also currently serving as the project assistant for

Peer Mentoring for Graduates of Color.

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

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

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

Anglada added, "We try new things and are always open for new suggestion to make the program work better."

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

"Going to talk to someone who



Lucia Anglada is the project assistant for Peer Mentoring for Graduates of Color (Photo credit: Tobias Major)

understands you as grad student, and just knowing that I have someone there gave me a sense of support," Anglada said.

Anglada also wants to see student organization work together.

"Hopefully as different groups we can work together and collaborate to strengthen ourselves," Anglada said. "Diversity is a huge component in my profession as a counselor."

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

There are many challenges to being in graduate school, but when you have support and encouragement to achieve success, you become a celebrated graduate. It's all about grads helping other grads graduate.

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



## Outstanding Staff Award Recipient Delia Halona

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 extraordinary 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."

Halona would be the last person to recognize her effort. She finds it hard to talk about her own successes and was surprised she was nominated. Halona said it was nice to know other departments and faculty supported her, seeing her former colleagues and her circle of friends at the ceremony was nice.

Williams said, "She is like an army of one," and "Delia cares about creating a community for students here at UNM, she has a huge heart."

Halona continues to take Native American studies courses in the fall semesters, she is working toward a degree and in the spring she concentrates on training classes to keep up on professional development. Halona wants to include accounting into her education, such as contract development and grant writing in order to help NAS faculty and to help acquire funding for the department.

"I would like to thank my colleagues for their support and Dr. Williams for her nomination, who is always so generous and appreciative," Halona said.

Halona has seen the transition of three department directors and the change of Native American studies from a concentration in to a degree.

Cajete said, "Delia, plays many roles, she is suppose to be an assistant to the chair and or director, but she goes beyond and coordinates the whole office," and "she is amazing, versatile and keeps us going."

Cajete said currently NAS offers about 20 courses a semester, four to six of those courses are cross listed from other departments. Cajete said, "We know enrollment has increased dramatically over the past years."

When Halona was hired seven full-time staff positions existed at NAS. Today she holds the only full-time staff position at the department. Cajete said the department has been trying to get funding to hire a second person, because we (faculty) rely so heavily on Delia.

Halona will continue to 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."

## VIEWPOINT

# RED DAWN

*Knowing the World Differently  
Native Scholarship and Political Action*

by Larry W. Emerson  
April 9, 2006

**Editor Note: Larry Emerson wrote a column in the early 1970s for The Daily Lobo entitled Red Dawn. Dawn of Nations 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

### VIEWPOINT

## An Investment of the Youth

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 being UNM college students in two different yet somewhat similar time periods.

In the 1960s, young people rebelled against the typical American "Leave it To Beaver" image in pursuit of alternative lifestyles. There was a movement for bringing the American soldiers home from the Vietnam War. In comparison to today, with a backlash by some students against today's commercialism of youth cultures and consumerist lifestyle, there is a movement calling for the end of another war in Iraq.

Emerson recalled how Native American studies when he attended UNM depended on the students themselves. With only a handful of Native American faculty at the time,

man possessed true knowledge. The Vietnam War with white youth in turmoil and rebellion against 'the establishment' unveiled an America in a cultural war with itself. Martin Luther King, Malcolm X, the Black Panthers, white feminists, and Chicano Brown Berets were articulating new ways to assess politics, culture, and history. UNM student Larry Casuse joined the struggle in 1973 against the dehumanization of Dine in and around Gallup. The Wounded Knee occupation spurred much needed thought regarding the nature of the U.S. policy regarding forced assimilation.

At UNM I studied and wrote with much anger, discontent, pride, awareness, and inner conflict. Questions of identity, culture, language, community, family, schooling, and economics consumed my thoughts. However, I was a walking contradiction, drinking alcohol by night and preaching cultural restoration by day.

Today's context is different, to some extent healthier, yet the same. 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 politic of hozho (Diné for harmony, beauty, balance, respect) that I seek to practice. I feel the need to express a practice of Diné decolonization by knowing the world in a different way. We need constant reflection through a Native critical lens that reads the word and living world in a compassionate and nurturing manner.

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 sixteen years of wellness and sobriety, I hope the next generation of scholars and activists will maintain our struggle in healthy, beautiful way.

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 bordertown 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 of 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 are contaminated and desecrated for mere monetary gains.

The youth must decipher the messages we are given via political ma-

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## Linda Smith and The Power of Indigenous Thought

by Kellen Shelendewa

Linda Tuhiwai 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

its impacts on indigenous thoughts and tradition. Smith said that the effects of colonization are the loss of land, defeat in battle and the hidden effects of colonization's impact on education and language.

However, the Maori's desire to excel in higher education did not come without resistance by the British Crown.

Smith said the first Maoris to enter higher education in the 1880s faced opposition. Smith told the story of a group of students who passed an entrance exam to the university. The British Crown investigated and declared that Maoris students were not allowed to enter the university. Maori students were only allowed into the manual curriculum or vocational school, Smith said, adding because of the manual curriculum many Maoris believed they were only good for manual labor and working with their hands. Smith said, "(The) Maori has organized systems for thinking about knowledge. It is in our cosmology, it is in our creation stories of where knowledge came from and what human beings had to

do to teach knowledge."

Smith discussed her involvement in the 1970s movement to have the Treaty of Waitangi honored and to have the Maori language taught in school. Smith said she was chastised by Maori elders who said she was risking everything.

In response, Smith said, "What are we putting at risk? Look at you, you couldn't be more on the margins if you fell over." There is nowhere else to go unless we go into the sea because we are dying. Our language is dying and we will die as a people." Eventually Smith won over the elders. The language movement transformed television and radio stations, both mediums began to include Maori language. Secondary schools and tribal colleges also entered the movement and created programs devoted entirely for Maoris.

Smith said, "Much of our activism

has been carried on by students."

Smith 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 'marai' on the Auckland campus. A 'marai' 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 offered to make 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 Tsosie, 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," Tsosie 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," Tsosie said. "Which students will be involved will depend on scheduling. Undergrads are busy designing for classes."

"The whole purpose of the student



Members of the UNM student chapter of the AICAE at the ground breaking ceremony for the George Pearl Hall last fall. Pictured from left to right are Merrick Tate, Diné; Anne Oandasan, Laguna Pueblo/Yuki/Filipina; Savannah Gene, Diné; Nathanian Tsosie, Diné; Dathan Tsosie, Diné. (Photo Credit: Ted Jojola)

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 by 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 of Native American students in the school to the fact that "community planning and architecture play two major roles in shaping Native American communities."

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

Sloan 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 Aeronautical Space Administration Training Project at UNM.

Thompson's career and commitment to education spans over 25 years. Thompson got his start at the Albuquerque Indian School as a library technician. Next, Thompson set up a research library for the National Indian Youth Council, for the purpose of informing reserva-

tions 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 pueblos.

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

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

In 2000, as the interim director, the Minority Engineering Program at UNM was awarded the Presidential Award for Excellence in Science, Mathematics and Engineer-

ing 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 remodeling 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, Recruitment and Outreach, Minority Engineering Programs and the NASA Training Project.

## 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 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 would be to abandon my entire purpose to go 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 smarter.

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.

**"Not to go back to my tribe after law school would be to abandon my entire purpose..." Medina said.**

"We didn't know when we would be called on, so we had to do all the required reading. I've seen students leave the classroom crying," Medina said. "You learn quickly that there is no right answer."

PLSI alumni say that the program is not all scary, and they all make friends for life. The program focuses on law school academics with social highlights.

LaTonia Becenti, a Navajo from Fort Defiance A.Z. is a 2001 PLSI alumna. She graduated from Arizona State University School of Law last year and is now working as a staff attorney at the Navajo Nation Justice department.

"The program is great in terms of making new friends," Becenti said.

"You look around the classroom and think that everyone in the room is interested in Indian law and will be in law school at the same and will be lawyers at the same time. The contact list is extensive."

Many PLSI alumni describe the program as crucial before entering law school. Applicants must have graduated from college and have applied to law schools already. The program accepts about 35 pre-law students every summer. Tuition and lodging are provided.

Jessica Domebo from the Colville tribes of Washington attended PLSI the summer of 2001. She graduated from Arizona State University School of Law in 2004, and then took a job as "reservation attorney" for her tribe.

"I have one word that describes

PLSI—from my perspective—necessary," Domebo said. "I think PLSI should be a pre-requisite for all tribal members going to law school 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 undecided about 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 always tell them about my experiences at PLSI and recommend it to them," Domebo said.

Hillary Renick of the Coast Pomo and Paiute Shoshone tribes decided she wanted to go to law school to help bridge the gap between Native American culture and the mainstream political world 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 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."

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

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

One of the most dreadful memories of the program, the alumni agreed upon, was being spontaneously called on to answer real and hypothetical questions about 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 it would have been a much more traumatic 'paper chase' experience for me to just get thrown into law school," Renick said.

## Native Women Firsts

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

Annie Dodge Wauneka, (1910-

## VIEWPOINT

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neuvering and evaluate the rhetoric of campaign promises. Mayor Martin Chavez decorates the freeway with Native American pottery and saves a run down hotel on Central Ave. for his personal affection for the fake Native American decoration, yet with blatant disregard, arrogantly dismisses a solution to the extension of Paseo Del Norte. Instead, 12,000 year old sacred rock etchings and a National Monument, are bisected for the construction of cardboard suburbia and cookie clutter neighborhoods seemingly constructed overnight.

The message is clear, Native American people and their cultures can be objectified, and we should be seen, not heard, and be disregarded when it comes down to chaotic development and short term economic gains. That is just locally, the Bush oligarchy and long term foreign occupation is a whole different can of worms.

Consumerism and commercialism are the norm now, and we are bombarded with sales pitches everywhere, everyday. We've bought our laptops, iPods, the latest communication and storage devices, and got MySpace, but we must not fully engage in defining ourselves with new consumerist trends and indulge in complete complacency, and thus forget the struggles of our ancestors to make the opportunities we now choose from possible. We, as youth, must be weary of investing serious belief in the materialistic values being spoon fed to the masses in popular media only to watch our unique makeup, languages, and identities degrade into consumerist assimilation and never fully realize what we've lost and have nothing left to pass down.

Consumerism is an everyday choice of life but being conscience of it helps to keep it in balance. As Native Americans, we walk a fine trail through this universe. We sometimes receive criticism for straying from that trail and not protecting it. Most of the time, we receive criticism for straying too far away from it. In consideration of the hollowness of programs like MTV's 'Sweet Sixteen' for your next birthday, think beyond partying. Consider the bravery of our ancestors for facing uncertainty in times of overnight change. They endured to restore freedoms and hold onto cultures and an existence that were nearly lost here in our own lands.

1997), Diné, is the first Native American woman to receive the prestigious Medal of Freedom Award bestowed by President Lyndon Baines Johnson in 1963. A fellowship is named in Wauneka's honor.

# ENTERTAINMENT



## 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

hosts 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 popularity contest and denying accurate self-representation of tribal groups. Accurate self-representation of tribal groups

is something Singer is

passionate about and works to educate to others through her own film work and in academia about the importance of this issue.

Singer also stresses the importance of dialog. She sees the need to increase discussions about Native American films, filmmakers and encourage self-representation within a Native American context. Singer's book "Wiping the War Paint off the Lens," was published in 2001, and thirty universities across the U.S. and Canada, are using the book in their curriculum.

A resource Singer would like to share with interested, indigenous filmmakers is the website; <http://www.nativenetworks.si.edu/eng/yellow/index.htm> where one can easily get the inside scoop on upcoming indigenous film festivals, Native film and video organizations, and the National Museum of the American Indian's film initiatives.

## 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 Keaton 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

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

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

day.

Hayes wanted to continue on with his life anonymously. The picture caused him to be in the public eye, more than he wanted to. Hayes was hailed a national hero along with two other surviving Marines, John Bradley and Rene Gagnon. Sadly, the Native American Marine died in 1955 of exposure and alcohol poisoning. The role of such a respected Native American hero is now in the hands of Beach.

Beach is the celebrity Indian and Hollywood's new "Ideal Indian." Many Native American scholars and filmmakers discuss the issue of stereotyping Native Americans in media. They work to abolish stereotyping and the old Hollywood idea of

what a Native American is and should look like. There is still much work to be done to replace the images of black and white Westerns of the savage, war like or drunken Indian with accurate portrayals of Native Americans.

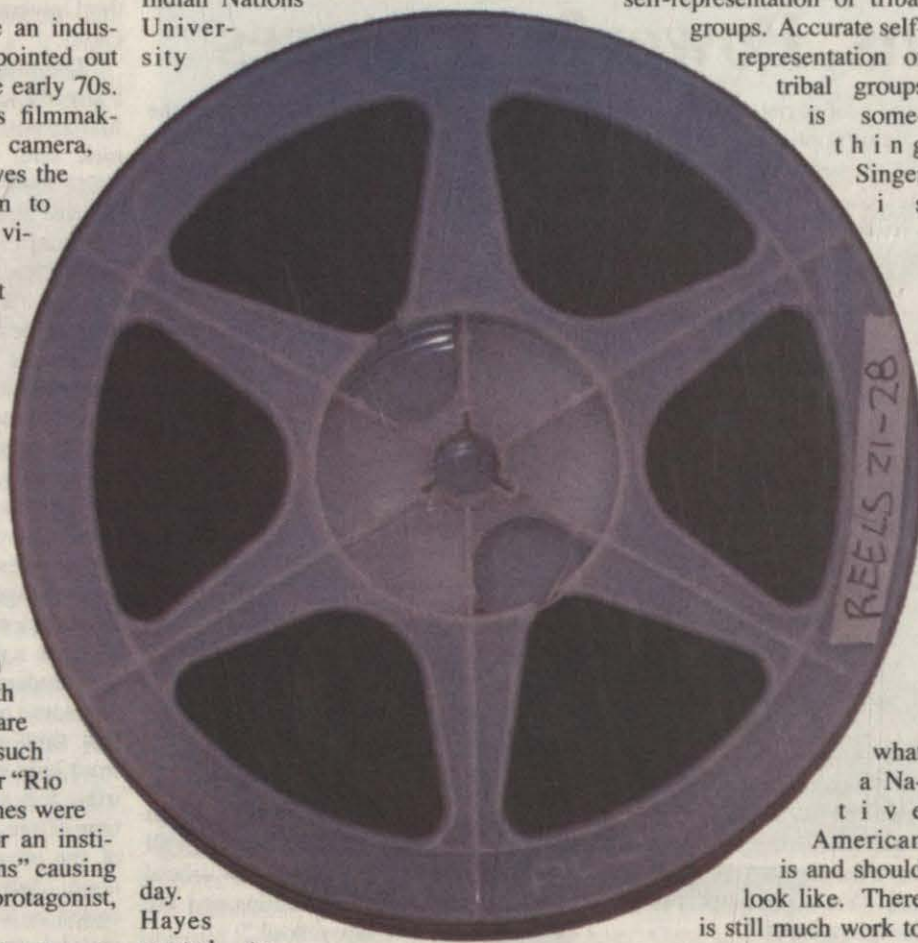
Beach is now a one man show. Hollywood has him playing just about any Native American character. He is still fueling the idea that anyone can play any Native American character in movies. Take "Windtalkers," or any other Navajo-influenced character Beach had played over the past five years. The idea is to, of course, accurately portray the Navajos Code Talkers or Navajo peoples, and to cast the characters with the right actors. The 2002 movie wasn't a big hit with audiences, the battle scenes were

the highlight of the film but whatever happened to the Navajo Code Talkers? Why wasn't the character Ben Yahzee cast with a real Navajo? The only featured Navajo actor in the movie was Roger Willie and his character was killed in action.

The Navajo Nation is located in the southwestern part of the United States. The reservation is 27,000 square miles and has nearly 300,000 enrolled members. I'm pretty sure there was a qualified Navajo male to portray Ben Yahzee. 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 a 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?



# Must Reads

## Linda Tuhiwai Smith: Decolonizing Methodologies

Publisher Zed Books

Book Review  
By Tobias Major



Photo credit:  
TODAY file photo

"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.

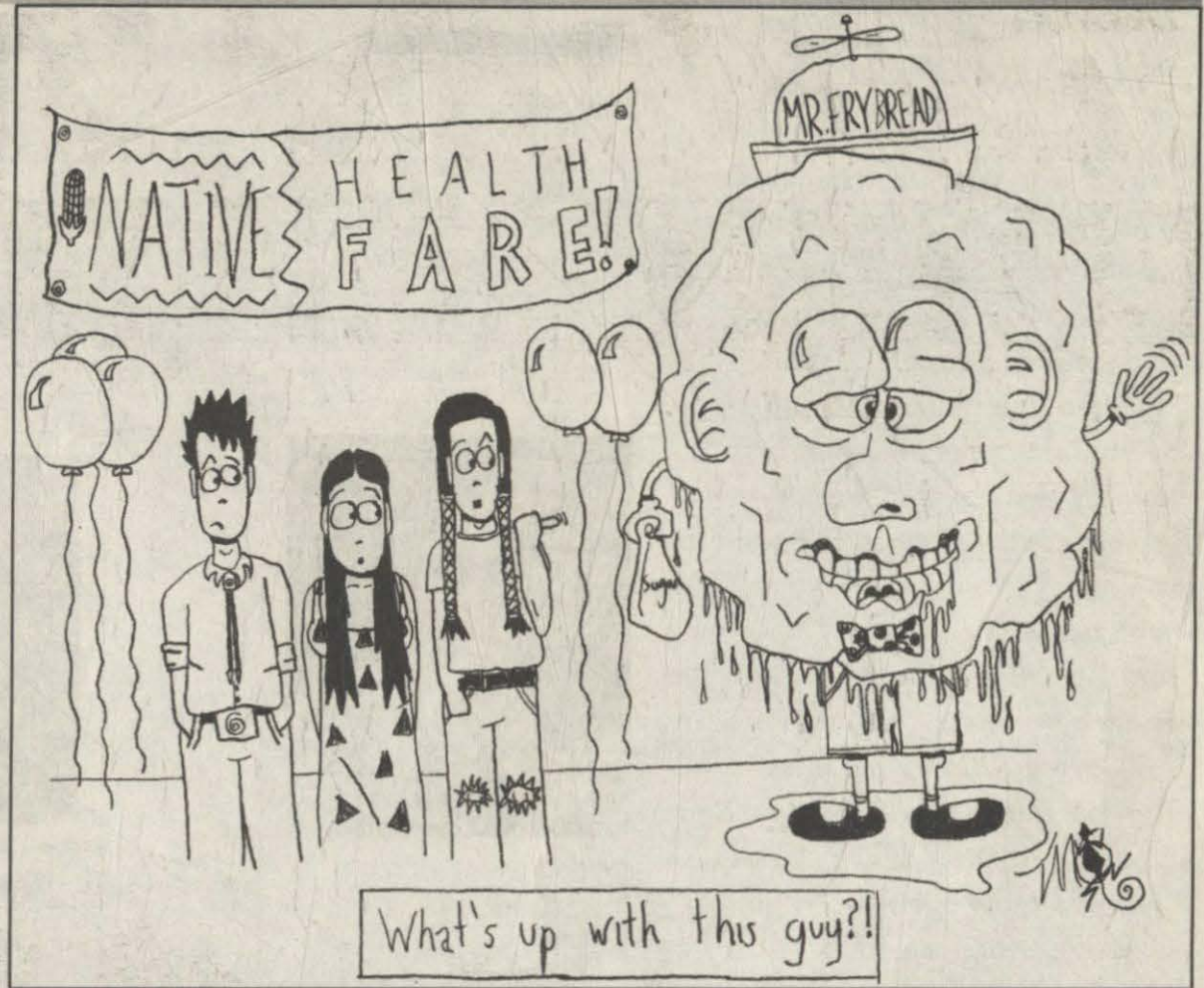
Like many scholars who look upon the role of education and research in

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.



# REZ RANTICS

by Tobias Major



# Hunched Back

You sat with your back hunched  
 Over your bowl of tóshchiín,  
 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 blan-  
 kets  
 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  
 As you were always meant to do  
 From the beginning of life,  
 Yours, mine, ours,  
 To make your way and place  
 In the Underworld,  
 Where past family members  
 Await your, my, our return  
 Journey.

**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!



**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."

# Poetry

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 Araphao; April Hale, Diné; and Jonathan Pino, Zia Pueblo.



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



**By Sherrick Roanhorse,**  
 Diné  
 Senior majoring in English  
 and political  
 science, graduating in May  
 2006  
 Membeships:  
 NASIRG and Kiva Club

## What's your favorite song right now?

**Patrick Willink**  
 Senior- NAS

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

**Artist**  
 Del the Funky Homosa-  
 pien, 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 remem-  
 bers...



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

# A Reality of My Indian Gaming

While he pointed to the bones  
 I sat near the soft sand and suburban  
 sagebrush  
 While he sang those "fast" Coastal songs  
 I slathered on green clay to make myself  
 beautiful to the crowd  
 While he looked and anticipated the best,  
 clear thoughts  
 I stepped into a warm shower  
 While he hid the bones  
 I stood under the showering mist  
 While the team gazed at the red hand-  
 kerchief  
 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  
 smokes  
 I rode down Central Avenue, wind blow-  
 ing 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

**Aprell**  
 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.