



What's Happening?

Drumming & Dance Class

A couple of years ago Bud Johnston went to a leadership training in Minnesota run by Blandin. He has spent much time attending trainings and making contacts which might help the organizations with their goals. Last Fall Bud and Rona wrote a grant proposal to the Blandin group asking for 5,000 to start a Native American Indian drumming and dance class in Pipestone Minnesota. At first it was refused but after Bud bugged a few people the grant was approved. Bud then went to another group in Pipestone The Active Living Partnership and they agreed to help pay for a couple teachers for the class. Bud and Rona then got a hold of the Pipestone Area Schools because we needed a place to have the classes. We got use of the gym at Hill Elementary school for free.

We started the classes on Jan 9 2010 and will run the classes till March 20 2010 on April 3 2010 we will put on a little graduation Pow Wow at the Fair Grounds so everyone can show off what they have learned. Bud got the Pipestone County to donate the use of a building at the Fair Grounds. The paper did a nice story on the drumming and dance class the first part of January and we hope they will also do one for the graduation in April so that we can get a few local people to attend. The first couple of classes went well. We set a limit of 30 for a class size and now have 26 students signed up. The classes start at 11:00am and run till 2:00PM. The

class is learning the words to the Disney Land Black Lodge Singers kids pow wow song. We hope to teach the students to play and sign a total of 4 songs. Meanwhile we are also helping the students to get the idea of dancing to the beat of the songs. You never know how much you have influenced each student or what will stick with them. We dream that we can pass some of the culture on to the next generation, get our youth up and moving to the beat of our tribal arts, and we hope to add dancers and a drum to our July pow wow. Who knows from there we may be selling cd's for our future Pipestone drum group.



Doug Ekburg & Sue Hubbard

Pow Wow

Hope to see everyone there July 24 & 25th 2010. This year we will be having a Southern Host Drum we have not had a southern host drum since the Duncan's helped us with the pow wow back in 2000 if I remember right. We would like to thank our member Steve Bruce for all his help in finding our head staff this year. Head Man Dancer Doug Ekburg
Head Women Dance Sue Hubbard
Arena Director Art
MC Steve Bruce
Head Drum Prairie Wind
Steve will also be bringing a set of military flags and an eagle staff to be part of our grand entry and pow wow. If any other members have tribal flags or eagle staffs please tell us about them and share them with us at the pow wow. We will be

working on enlarging the circle for our dancers this year as well as trying to provide more shade for spectators. Remember that Keepers members and tribal members can have a booth space at our pow wow for \$25.00. Also on Sunday right after the pow wow we will be have our Native Food's Cook Off. Eeveryone is welcome to participate either as a Chef or as a judge. We charge \$10.00 entrance fee for one or two dishes. Cooks must use one or more traditional American Indian food as the main ingredients in the dish which can be a traditional recipe or contemporary recipe. Everyone and anyone can be a judge we just ask you to try all the dishes and then go back to the ones you liked best and vote for them by putting money in their jar you then can ask for another serving of that dish. Bring an appetite and all small change and bills. This was a big hit last year we hope to make it bigger this year.



By the time you get this newsletter I should have these posters up on the web site if everyone could print 5 8x10 copies of the posters and hang them up at local businesses we could distribute 500 posters

CONNECTING THE CIRCLE

CONTEMPORARY NATIVE AMERICAN MUSIC CONCERT
PIPESTONE PERFORMING ARTS CENTER

JULY 23RD 7:00PM 2010



TICKETS \$10.00 CHILDREN 12 & UNDER \$5.00

CONTACT KEEPERS * 507-925-3734 * WWW.PIPEKEEPERS.ORG

We intend to fill the concert this year and I hope this poster helps us do that. We are planning to have this picture projected onto the stage as a background and have these three dancers dance as part of the performance.

Think About This

By Bahram Akradi
Experience Life Magazine

If, at the beginning of each day, we each sat down and wrote the three most important things we wished to accomplish or experience that day without the benefit of technology, I think we'd find our lives both greatly simplified and vastly improved.

Imagine a day where nothing is going your way. You wake up late because your alarm didn't go off. You pick up your cell phone to call your office, but find the battery is dead. The TV remote won't work and you can't figure out how to get your favorite news channel without it. You go to heat up some breakfast and discover that the microwave is broken. Your computer crashes every time you try to connect to your home network. And it just goes on like this — complex technologies fail you at every turn, you're falling further behind on

your schedule, and your fuse is growing shorter by the moment.

Now imagine an alternate reality. You wake up on a remote farm in a little cabin where there's no electricity. None of this technology even exists. There's virtually nothing in the way of time-and-energy-saving devices, but there's also not much that can go wrong. Aside from making a little fire in the wood stove and heating water, there's not a lot you're expected to accomplish in the first 15 minutes of the day. By comparison with the former scenario, this cabin scene probably seems downright comforting.

What the contrast points out is just how incredibly complicated our lives have become, just how much we've come to depend on conveniences that have the power to mightily inconvenience us, and just how much unhappiness and stress can arise when our so-called comforts begin to discomfit us instead.

I sometimes think that the technologies and complexities we've embraced for productivity's sake have added us to the point we hardly know how to live.

You have to remember that as recently as the early '80s, the vast majority of us had nothing resembling a cell phone, email or Web access. And we thought we were busy then! Today, we have so many options, outlets and channels for our energy and attention that we're regularly overwhelmed by their demands without even realizing it. We've just kept getting busier and more frantic.

And yet the essentials of a satisfying and meaningful life have not changed. Abraham Maslow pointed out that the hierarchy of human needs included things like basic food and shelter, security and stability, love and belonging, self-esteem, and self-actualization. You can argue that some of our technologies may help us to achieve and enjoy those things, but just as often, they seem to get in the way.

When life seems too complicated, these are simple truths I like to remember:

First, the vast majority of what we think we need to be happy, we probably don't need. If it seems like a great many things are going wrong or are in short supply in your life, stop and ask how really important most of them are to your core needs or well-being. If something is exceptionally important, consider how much time, energy and space you are giving it in your life right now.

Second, a lot of the things that go right on a given day we take entirely for granted. If we paused more often to consider all the ways we are supported (by people, circumstances and technologies of all kinds), we'd be swimming in gratitude most of the time. Take stock of what's good in your life, and it will tend to grow.

Third, we play a large role in overcomplicating our own lives and the lives of others. It's worth challenging ourselves to make things simpler when we can. I often suggest that people explain things so that a third-grader would understand them. Be willing to express — briefly and precisely — what you think, want or need, and what you hope to give or create. Leaving out the fuss, games and fanciness leaves less room for misunderstandings, and more opportunity for your desired outcome to take form.

If, at the beginning of each day, we each sat down and wrote, in third-grader language, the three most important things we wished to accomplish or experience that day without the benefit of technology, I think we'd find our lives both greatly simplified and vastly improved.

Take these lessons to heart, and you'll probably find you can enjoy much of the peace inherent in that quiet cabin in the country without leaving the rest of your modern-day life behind.

Health & Food

There has been much written lately about our food being irradiated and genetically modified. I believe that we should not mess with something we know little about. Nature is kind of like a mirror. You screw with it...it will screw with you. One of the first things we learn in pathology is that imbalance on a molecular level cause's imbalance (disease) on an organ, system and finally organism (such as you) level. Monkey with the natural order within the molecules of things we put in our bodies, and they will often monkey with the cells in our bodies. Example: carbon Dioxide goes in and plays a vital role in oxygen exchange between hemoglobin molecules. However, smoke or breath in incompletely combusted exhaust, and carbon Monoxide gets into the system locking up hemoglobin molecules and screwing up our bodies oxygen supply...by simply changing from 2 oxygen atoms to 1 oxygen atom within the molecule. Now, I can't say this happens on the genetic level, but something in the logical mind says "this just ain't right". I stopped eating anything with corn/corn products in it and am working very hard not to eat anything processed in general. Not easy, but it's worth the effort and a good habit to get into. I cause you to get used to more basic, healthful forms of food.



Jewel Weed: Grows in wet areas in Northern US often found near plants such as nettle. Crush the leaves and stems of this plant and use on nettle, rashes and

bug bites to stop the itching. Plant is also known as Spotted Touch Me Not.



Kay Jobe's home made Mustard

From the Spice Shop at the Old Springfield Seed Co. at Springfield Seed in Springfield Missouri back in 1975
Enjoy one of my favorite things, Olee Jobe

2 cups sugar
2 cups apple cider vinegar
4 oz. dry Mustard
Pinch of salt
Mix and refrigerate over night

Add 8 beaten eggs
Cook until thick
Put in clean pint jars and refrigerate

History & Events

Crazy Horse fights last battle

January 08, 2010

On this day in 1877, crazy Horse and his warriors--outnumbered, low on ammunition and forced to use outdated weapons to defend themselves-- fight their final losing battle against the U.S. Cavalry in Montana. Six months earlier, in the Battle of Little Bighorn, Crazy Horse and his ally, Chief Sitting Bull, led their combined forces of Sioux and Cheyenne to a stunning victory over Lieutenant Colonel George Custer (1839-76) and his men. The Indians were resisting the U.S. government's efforts to force them back to their reservations. After Custer and over 200 of his soldiers were killed in the conflict, later dubbed "Custer's Last Stand," the American public wanted revenge. As a result, the U.S. Army launched a winter campaign in 1876-77, led by General Nelson Miles (1839-1925), against the remaining hostile Indians on

the Northern Plains. Combining military force with diplomatic overtures, Nelson convinced many Indians to surrender and return to their reservations. Much to Nelson's frustration, though, Sitting Bull refused to give in and fled across the border to Canada, where he and his people remained for four years before finally returning to the U.S. to surrender in 1881. Sitting Bull died in 1890. Meanwhile, Crazy Horse and his band also refused to surrender, even though they were suffering from illness and starvation. On January 8, 1877, General Miles found Crazy Horse's camp along Montana's Tongue River. U.S. soldiers opened fire with their big wagon-mounted guns, driving the Indians from their warm tents out into a raging blizzard. Crazy Horse and his warriors managed to regroup on a ridge and return fire, but most of their ammunition was gone, and they were reduced to fighting with bows and arrows. They managed to hold off the soldiers long enough for the women and children to escape under cover of the blinding blizzard before they turned to follow them. Though he had escaped decisive defeat, Crazy Horse realized that Miles and his well-equipped cavalry troops would eventually hunt down and destroy his cold, hungry followers. On May 6, 1877, Crazy Horse led approximately 1,100 Indians to the Red Cloud reservation near Nebraska's Fort Robinson and surrendered. Five months later, a guard fatally stabbed him after he allegedly resisted imprisonment by Indian policemen.

In 1948, American sculptor Korczak Ziolkowski began work on the Crazy Horse Memorial, a massive monument carved into a mountain in South Dakota. Still a work in progress, the monument will stand 641 feet high and 563 feet long when completed.

The Indians of Iowa.

Lance Foster, author of the 2009 book *The Indians of Iowa*

<http://www.uiowapress.org/books/2009-fall/foster-indians.htm>

As you probably know, the Ioway, Otoe, and Omaha were driven from the Pipestone area by their Sioux relatives, by the domino effect moving tribes from the east, through the Ojibwe who moved into Mille Lacs the homeland of the Dakota, who then bumped the Oneota from the northern parts of their territory (southern Minnesota and the eastern fringe of South Dakota), which they had been associated with since the transition from Woodland to Oneota around AD 900.

This ejection from southern Minnesota began happening in the late 1600s and was pretty much a fait accompli by 1705. There is one Sioux account of a last battle at Oak Grove south of what is now the Twin Cities.

From that point on, the Sioux, especially the Yankton, took control of the area. Oral history in my experience, uses certain frameworks as anchors, most of them spatial, whether a mental map of a genealogy or of a geography. The Ioway were hit hard in the 1800s by disease, tremendous population loss, and ejection from the remainder of their territories in Iowa, with the concomitant loss of most of the oral traditions, including geographic memories.

I have heard that the Pipestone Quarry was a sacred place of neutrality where all tribes were welcome to gather what was needed, and no violence marred the place where the pipe of peace originated. The Ioways were then the caretakers of the place which belonged to all, and others came and went according to protocols, and were never denied. Then when the white man came, he convinced the Sioux they should take over the quarries. After all, why should the Sioux ask permission of smaller tribes? The Sioux could be the owners - and all else would have to ask the permission of the Sioux to access the stone. So the Sioux attacked the Ioway, Oto, Sauk, Mandan and others who had come there from ancient times, drove them from

there, and called the Quarries the property of the Sioux. From then on, all would have to buy from the Sioux.

Well, that backfired. Because innocent blood had been shed there in unjustly, the Ioways and others like the Sauk felt the sacred place had been stained by this sin, and no longer would they use stone from Pipestone for the purpose of making the sacred pipes, for the crime that was committed there made the place no longer a place of peace. And so they never did. Any pipes made from then on were made from stone from other redstone quarries in Wisconsin, or other colored stone like limestone.

Of course, time heals all wounds between peoples, but places have memories, and that is why there is yet a shadow over Pipestone.

Lance Foster

Comanche History

Comanche, One of the southern tribes of the Shoshonean stock, and the only one of that group living entirely on the plains.

Their language and traditions show that they are a comparatively recent offshoot from the Shoshoni of Wyoming, both tribes speaking practically the same dialect and, until very recently, keeping up constant and friendly communication. Within the traditional period the 2 tribes lived adjacent to each other in south Wyoming, since which time the Shoshoni have been beaten back into the mountains by the Sioux and other prairie tribes, while the Comanche

have been driven steadily southward by the same pressure. In this southerly migration the Penateka seem to have preceded the rest of the tribe. The Kiowa say that when they themselves moved southward from the Black-hills region, the Arkansas was the north boundary of the Comanche.

In 1719 the Comanche are mentioned under their Siouan name of Padouca as living in what now is west Kansas. It must be remembered that from 500 to 800 miles was an ordinary range for a prairie tribe and that the Comanche were equally at home on the Platte and in the Bolson de Mapimi of Chihuahua. As late as 1805 the North Platte was still known as Padouca

fork. At that time they roamed over the country about the heads of the Arkansas, Red, Trinity, and Brazos rivers, in Colorado, Kansas, Oklahoma, and Texas. For nearly 2 centuries they were at war with the Spaniards of Mexico and extended their raids far down into Durango. They were friendly to the Americans generally, but became bitter enemies of the Texans, by whom they were dispossessed of their best hunting grounds, and carried on a relentless war against them for nearly 40 years. They have been close confederates of the Kiowa since about 1795. In 1835 they made their first treaty with the Government, and by the treaty of Medicine Lodge in 1867 agreed to go on their assigned reservation between Washita and Red rivers, south west Oklahoma; but it was not until after the last outbreak of the southern prairie tribes in 1874-75 that they and their allies, the Kiowa and Apache, finally settled on it. They were probably never a large tribe, although supposed to be populous on account of their wide range.

Within the last 50 years they have been terribly wasted by war and disease. They numbered 1,400 in 1904, attached to the Kiowa agency, Okla.

The Comanche were nomad buffalo hunters, constantly on the move, cultivating little from the ground, and living in skin tipis. They were long noted as the finest horsemen of the plains and bore a reputation for dash and courage. They have a high sense of honor and hold themselves superior to the other tribes with which they are associated. In person they are well built and rather corpulent. Their language is the trade language of the region and is more or less understood by all the neighboring tribes. It is sonorous and flowing, its chief characteristic being a rolling r. The language has several dialects.

The gentile system seems to be unknown among the Comanche. They have, or still remember, 12 recognized divisions or bands and may have had others in former times. Of these all but 5 are practically extinct. The Kwahari and Penateka are the most important. Following, in alphabetic order, is the

complete list as given by their leading chiefs: Detsanayuka or Nokoni; Ditsakana, Widyu, Yapa, or Yamparika; Kewatsana; Kotsai; Kotsoteka; Kwahari or Kwahadi; Motsai; Pagatsu; Penateka or Penande; Pohoi (adopted Shoshoni); Tanima; Tenawa or Tenahwit; Waaih. In addition to these the following have also been mentioned by writers as Comanche divisions: Guage-johe, Keaston, Kwashi, Muvinabore, Nasiunem, Parkeenaum. See Dotame.

Dotame. A tribe of which Lewis and Clark learned from Indian informants. They were said to speak the Comanche language and to number 30 warriors, or 120 souls, in 10 lodges. No traders had been among them; they trafficked usually with the Arikara, were hostile toward the Sioux, but friendly with the Mandan, the Arikara, and with their neighbors. From the use of the name in connection with Cataka (Kiowa Apache) and Nemousin (Comanche), the Dotame are seemingly identifiable with the Kiowa.

Handbook of American Indians (1906) ~ Frederick W. Hodge

Chief Mountain – Blackfoot

Many years ago, a young Piegan warrior was noted for his bravery. When he grew older and more experienced in war, he became the war-chief for a large band of Piegan warriors.

A little while after he became the war-chief, he fell in love with a girl who was in his tribe, and they got married. He was so in love with her that he took no other wives, and he decided not to go on war parties anymore. He and his wife were very happy together; unusually so, and when they had a baby, they were even happier then.

Some moons later, a war party that had left his village was almost destroyed by an enemy. Only four men came back to tell the story. The war-chief was greatly troubled by this. He saw that if the enemy was not punished, they would raid the Piegan camp. So he gave a big war feast and asked all of the young men of his band to come to it.

After they had all eaten their fill, the war-chief arose and said to them in solemn tones: "Friends and brothers, you have all heard the story that our four young men have told us. All the others who went out from our camp were killed by the enemy. Only these four have come back to our campfires. Those who were killed were our friends and relatives.

"We who live must go out on the warpath to avenge the fallen. If we don't, the enemy will think that we are weak and that they can attack us unhurt. Let us not let them attack us here in the camp.

"I will lead a party on the warpath. Who here will go with me against the enemy that has killed our friends and brothers?"

A party of brave warriors gathered around him, willing to follow their leader. His wife also asked to join the party, but he told her to stay at the camp.

"If you go without me," she said, "you will find an empty lodge when you return."

The Chief talked to her and calmed her, and finally convinced her to stay with the women and children and old men in the camp at the foot of a high mountain.

Leading a large party of men, the Chief rode out from the village. The Piegans met the enemy and defeated them. But their war-chief was killed. Sadly, his followers carried the broken body back to the camp.

His wife was crazed with grief. With vacant eyes she wandered everywhere, looking for her husband and calling his name. Her friends took care of her, hoping that eventually her mind would become clear again and that she could return to normal life. One day, though, they could not find her anywhere in the camp. Searching for her, they saw her high up on the side of the mountain, the tall one above their camp. She had her baby in her arms. The head man of the village sent runners after her, but from the top of the mountain she signaled that they should not try to reach her. All watched in horror as she threw her baby out over the cliff, and then herself jumped from the mountain to the rocks far,

far below.

Her people buried the woman and baby there among the rocks. They carried the body of the Chief to the place and buried him beside them. From that time on, the mountain that towers above the graves was known as Minnow Stahkoo, "the Mountain of the Chief", or "Chief Mountain".

If you look closely, even today, you can see on the face of the mountain the figure of a woman with a baby in her arms, the wife and child of the Chief.

Chief Mountain is a mountain in Glacier National Park .

<http://www.ocbtrack.com/ladypixel/chiefmtn.html>

Come visit us at. "Keeper of Stories". <http://www.newkeeperofstories.com/>



Bud Johnston, Lila Lindberg & Michael Yeomens



Local Volunteers 2009

Creation Stories**Creation story - Cherokee**

The earth is a great island floating in a sea of water, and suspended at each of the four cardinal points by a cord hanging down from the sky vault, which is of solid rock. When the world grows old and worn out, the people will die and the cords will break and let the earth sink down into the ocean, and all will be water again. The Indians are afraid of this.

When all was water, the animals were above in Gälûñ'läti, beyond the arch; but it was very much crowded, and they were wanting more room. They wondered what was below the water, and at last Dâyuni'si, "Beaver's Grandchild," the little Water-beetle, offered to go and see if it could learn. It darted in every direction over the surface of the water, but could find no firm place to rest. Then it dived to the bottom and came up with some soft mud, which began to grow and spread on every side until it became the island which we call the earth. It was afterward fastened to the sky with four cords, but no one remembers who did this.

At first the earth was flat and very soft and wet. The animals were anxious to get down, and sent out different birds to see if it was yet dry, but they found no place to alight and came back again to Gälûñ'läti. At last it seemed to be time, and they sent out the Buzzard and told him to go and make ready for them. This was the Great Buzzard, the father of all the buzzards we see now. He flew all over the earth, low down near the ground, and it was still soft. When he reached the Cherokee country, he was very tired, and his wings began to flap and strike the ground, and wherever they struck the earth there was a valley, and where they turned up again there was a mountain. When the animals above saw this, they were afraid that the whole world would be mountains, so they called him

back, but the Cherokee country remains full of mountains to this day.

When the earth was dry and the animals came down, it was still dark, so they got the sun and set it in a track to go every day across the island from east to west, just overhead. It was too hot this way, and Tsiska'gîli, the Red Crawfish, had his shell scorched a bright red, so that his meat was spoiled; and the Cherokee do not eat it. The conjurers put the sun another handbreadth higher in the air, but it was still too hot. They raised it another time, and another, until it was seven handbreadths high and just under the sky arch. Then it was right, and they left it so. This is why the conjurers call the highest place Gûlkwâ'gine Di'gälûñ'lätiyûñ', "the seventh height," because it is seven hand-breadths above the earth. Every day the sun goes along under this arch, and returns at night on the upper side to the starting place.

There is another world under this, and it is like ours in everything-- animals, plants, and people--save that the seasons are different. The streams that come down from the mountains are the trails by which we reach this underworld, and the springs at their heads are the doorways by which we enter, it, but to do this one must fast and, go to water and have one of the underground people for a guide. We know that the seasons in the underworld are different from ours, because the water in the springs is always warmer in winter and cooler in summer than the outer air.

When the animals and plants were first made--we do not know by whom--they were told to watch and keep awake for seven nights, just as young men now fast and keep awake when they pray to their medicine. They tried to do this, and nearly all were awake through the first night, but the next night several dropped off to sleep, and the third night others were asleep, and

then others, until, on the seventh night, of all the animals only the owl, the panther, and one or two more were still awake. To these were given the power to see and to go about in the dark, and to make prey of the birds and animals which must sleep at night. Of the trees only the cedar, the pine, the spruce, the holly, and the laurel were awake to the end, and to them it was given to be always green and to be greatest for medicine, but to the others it was said: "Because you have not endured to the end you shall lose your, hair every winter." Men came after the animals and plants. At first there were only a brother and sister until he struck her with a fish and told her to multiply, and so it was. In seven days a child was born to her, and thereafter every seven days another, and they increased very fast until there was danger that the world could not keep them. Then it was made that a woman should have only one child in a year, and it has been so ever since.

Myths of the Cherokee by James Mooney. From the Nineteenth Annual Report of the Bureau of American Ethnology 1897-98, Part I. [1900] and is now in the public domain.

Come visit us at. "Keeper of Stories".
<http://www.newkeeperofstories.com/>



White Buffalo Pipe By Travis

A Prayer or Message

Letter from Jesus about Christmas --

It has come to my attention that many of you are upset that folks are taking My name out of the season. How I personally feel about this celebration can probably be most easily understood by those of you who have been blessed with children of your own. I don't care what you call the day. If you want to celebrate My birth, just GET ALONG AND LOVE ONE ANOTHER.

Now, having said that let Me go on. If it bothers you that the town in which you live doesn't allow a scene depicting My birth, then just get rid of a couple of Santas and snowmen and put in a small Nativity scene on your own front lawn. If all My followers did that there wouldn't be any need for such a scene on the town square because there would be many of them all around town.

Stop worrying about the fact that people are calling the tree a holiday tree, instead of a Christmas tree. It was I who made all trees. You can remember Me anytime you see any tree. Decorate a grape vine if you wish: I actually spoke of that one in a teaching, explaining who I am in relation to you and what each of our tasks were. If you have forgotten that one, look up John 15: 1 - 8.

If you want to give Me a present in remembrance of My birth here is my wish list. Choose something from it:

1. Instead of writing protest letters objecting to the way My birthday is being celebrated, write letters of love and hope to soldiers away from home. They are terribly afraid and lonely this time of year. I know, they tell Me all the time.
2. Visit someone in a nursing home. You don't have to know them personally. They just need to know that someone cares about them.
3. Instead of writing the President complaining about the wording on the

cards his staff sent out this year, why don't you write and tell him that you'll be praying for him and his family this year. Then follow up... It will be nice hearing from you again.

4. Instead of giving your children a lot of gifts you can't afford and they don't need, spend time with them. Tell them the story of My birth, and why I came to live with you down here. Hold them in your arms and remind them that I love them.
- 5 Pick someone that has hurt you in the past and forgive him or her.
6. Did you know that someone in your town will attempt to take their own life this season because they feel so alone and hopeless? Since you don't know who that person is, try giving everyone you meet a warm smile; it could make the difference.
7. Instead of nit picking about what the retailer in your town calls the holiday, be patient with the people who work there. Give them a warm smile and a kind word. Even if they aren't allowed to wish you a "Merry Christmas" that doesn't keep you from wishing them one. Then stop shopping there on Sunday. If the store didn't make so much money on that day they'd close and let their employees spend the day at home with their families
8. If you really want to make a difference, support a missionary-- especially one who takes My love and Good News to those who have never heard My name.
9. Here's a good one. There are individuals and whole families in your town who not only will have no "Christmas" tree, but neither will they have any presents to give or receive. If you don't know them, buy some food and a few gifts and give them to the Salvation Army or some other charity which believes in Me and they will make the delivery for you.
10. Finally, if you want to make a statement about your belief in and loyalty to Me, then behave like a Christian. Don't do things in secret that you wouldn't do in My presence. Let people know by your

actions that you are one of mine.

Don't forget; I am God "Creator" and can take care of Myself. Just love Me and do what I have told you to do. I'll take care of all the rest. Check out the list above and get to work; time is short. I'll help you, but the ball is now in your court. And do have a most blessed Christmas with all those whom you love and remember :I LOVE YOU,
JESUS

In the Name of God

What is in a name? There is only one Creator I do not believe it matters what you call him. Black Elk's book talks about some of the people which he helped. One of the first questions that Black Elk asked someone was how do you call Creator. Then he used that name for Creator while he was speaking to that person. Black Elk believed that there was only one creator and therefore it did not matter that we might use a different name to identify him. Since the Creator knows our inner most thought and our intentions and could speak each of our different languages. The one we are speaking to or about knows what we mean to say.

Indigenous Identity

What Is It, and Who Really Has It?

Hilary N. Weaver

Indigenous identity is a truly complex and somewhat controversial topic. There is little agreement on precisely what constitutes an indigenous identity, how to measure it, and who truly has it. Indeed, there is not even a consensus on appropriate terms. Are we talking about Indians, American Indians, Natives, Native Americans, indigenous people, or First Nations people? Are we talking about Sioux or Lakota? Navajo or Dine? Chippewa, Ojibway, or Anishnabe?

Once we get that sorted out, are we talking about race, ethnicity, cultural identity, tribal identity, acculturation,

enculturation, bicultural identity, multicultural identity, or some other form of identity? The topic of indigenous identity opens a Pandora's Box of possibilities, and to try to address them all would mean doing justice to none. This article provides background information on three facets of identity—self-identification, community identification, and external identification—followed by a brief overview of measurement issues and my reflections on how internalized oppression/colonization is related to identity. The terms Native and indigenous are used interchangeably to refer to the descendants of the original inhabitants of North America. These are not, per se, the "right" terms or the only terms that could have been used. They reflect my preferences. Cultural identity, as reflected in the values, beliefs, and worldviews of indigenous people, is the focus of the article. Those who belong to the same culture share a broadly similar conceptual map and way of interpreting language.

1 People can identify themselves in many ways other than by their cultures.

2 In fact, identity may actually be a composite of many things such as race, class, education, region, religion, and gender.

3 The influence of these aspects of identity on who someone is as an indigenous person is likely to change over time. Identities are always fragmented, multiply constructed, and intersected in a constantly changing, sometimes conflicting array.

4 Although in reality the various facets of identity are inextricably linked, for the purposes of this essay I will focus on culture as a facet of identity. 240 Weaver: Indigenous Identity While indigenous identity is a topic that I have done some research on, it is also a topic that I, as a Lakota woman, approach with subjectivity. Rather than solely a limitation, this subjectivity adds an important dimension to the work. Native people must begin to

examine their own histories and issues rather than leaving these analyses to non-natives.

5 My work is influenced by the facts that my mother's parents left Rosebud decades ago after attending boarding school and I live in an urban setting. Additionally, my professional affiliation as a social worker leads me to focus on aspects of cultural identity that tend to have practical implications for helping service providers understand their indigenous clients. As well as drawing on the literature, I draw on my own experiences and bring my personal perspectives to the topic. My father came from an Appalachian background. He was the one who remembered and told the stories. Thus, I begin with a story about cultural identity. I do not know the original source, but the story rings with an important truth and is a poignant commentary on contemporary indigenous identity. My appreciation goes out to the original storytellers, whoever they may be. A brief summary of the story is warranted here. "The big game" The day had come for the championship game in the all-Native basketball tournament. Many teams had played valiantly, but on the last day the competition came down to the highly competitive Lakota and Navajo teams. The tension was high as all waited to see which would be the best team. Prior to the game, some of the Lakota players went to watch the Navajos practice. They were awed and somewhat intimidated by the Navajos' impressive display of skills. One Lakota who was particularly anxious and insecure pointed out to his teammates that some of the Navajo players had facial hair.

"Everyone knows that Indians don't have facial hair," he stated. Another Lakota added that some of the Navajos also had suspiciously dark skin. They concluded, disdainfully, that clearly these were not Native people and, in fact, were probably a "bunch of Mexicans." The so-called Navajos should be disqualified from

the tournament, leaving the Lakota team the winner by default. That same afternoon, some Navajo players went to watch the Lakota team practice. The Lakota's had a lot of skillful moves that made the Navajos worry. One Navajo observed, "That guy's skin sure looks awful light." Another added, "Yeah, and most of them have short hair." They concluded, disdainfully, that clearly these were not Native people and, in fact, were probably a "bunch of white guys." The so-called Lakota's should be disqualified from the tournament, leaving the Navajos the winners by default.. American Indian Quarterly/ spring 2001/vol. 25, no. 2 241 the captains from both teams brought their accusations to the referee just before game time. Both teams agreed that Native identity must be established before the game could be played and that whichever team could not establish Native identity to everyone's satisfaction must forfeit. The Lakota captain suggested that everyone show his tribal enrollment card as proof of identity. The Lakota's promptly displayed their "red cards," but some of the Navajos did not have enrollment cards. The Lakota's were ready to celebrate their victory when the Navajo captain protested that carrying an enrollment card was a product of colonization and not an indicator of true identity. He suggested that the real proof would be a display of indigenous language skills, and each Navajo proceeded to recite his clan affiliations in the traditional way of introducing himself in the Navajo language. Some of the Lakota's were able to speak their language, but others were not. The teams went back and forth proposing standards of proof of identity, but each proposed standard was self-serving and could not be met by the other team. As the sun began to set, the frustrated referees canceled the championship game. Because of the accusations and disagreements that could not be resolved there would be no champion in the indigenous tournament.

Facets of Cultural Identity

In recent years there has been a growing literature on identity, accompanied by many deconstructive critiques of this concept.

6 Generally, identification is based on recognition of a common origin or shared characteristics with another person, group, or ideal leading to solidarity and allegiance. Beyond this, the discursive approach sees identification as an ongoing process that is never complete.

7 Additionally, identities do not exist before they are constructed.

8 Most theorists agree that identity exists, not solely within an individual or category of individuals but through difference in relationship with others.

9 Thus, there was no Native American identity prior to contact with Europeans.

10 Likewise, immigrants from various European nations had to learn to define themselves as white rather than according to their national origins or cultural groups.

11 Before contact, indigenous people identified themselves as distinct from other indigenous people and constructed their identities in this way. Indeed, this is still the case for many who see themselves as members of their own nations rather than members of a larger group represented by the umbrella term Native American. The constructionist approach to representation states that meaning is constructed through language.

12 Thus, the words we choose to use such as American Indian, Indigenous American Indian, Native American, or First Nations not only reflect but shape identity. Likewise, using English translations for indigenous words shapes their meanings. Today, Native people often learn about themselves and their culture in English and therefore adopt some stereotypes and distorted meanings.

13 The label "Indian" has served to reinforce the image of indigenous people as linked to a romantic past. "Indians" are the images in old photographs, movies, and museum cases.

14 It is a label for people who are fundamentally unknown and misrecognized by non-indigenous people. Indeed, an "Indian" is constituted in the act of naming.

15 Those who are relatively powerless to represent themselves as complex human beings against the backdrop of degrading stereotypes become invisible and nameless.

16 Identity is shaped, in part, by recognition, absence of recognition, or misrecognition by others: "A person or group of people can suffer real damage, real distortion, if the people or society around them mirror back to them a confining or demeaning or contemptible picture of themselves. Non-recognition or misrecognition can inflict harm, can be a form of oppression, imprisoning someone in a false, distorted, and reduced mode of being."

17 This misrecognition has oppressed indigenous people and has imprisoned them within a false "Indian" identity.

18 How an indigenous cultural identity is defined by Natives and non-natives has been complex in both contemporary and historical times.

19 It is misleading to assume that all indigenous people experience a Native cultural identity in the same way just because they were born into a Native community. This glosses over the multifaceted and evolving nature of identity as well as cultural differences among and within Native nations.

20 Additionally, identity can be multilayered. For some, a sub-tribal identity such as clan affiliation is primary. For others, identification with a tribe or a region like the Northern Plains is most meaningful. Still others espouse a broader identity as Native or indigenous people. Different levels of identity are likely to be

presented in different contexts: "Thus, an American Indian might be a 'mixed-blood' on the reservation, from 'Pine Ridge' when speaking to someone from another reservation, an 'Oglala Sioux' or 'Lakota' when asked about tribal affiliation, or an 'American Indian' when interacting with non-Indians."

21 Identity is a combination of self-identification and the perceptions of others.

22 There are widespread disputes about who can assert a Native identity and who has the right to represent indigenous interests. Such conflicts occur when self-identification and the perceptions of others are at odds. Some people who assert indigenous identity do not appear phenotypically native, are not enrolled, and were not born on reservations or in some other Native communities. Some of these individuals indeed have indigenous heritage, and others do not. (American Indian Quarterly/ spring 2001/vol. 25, no. 2 243) Other people are enrolled or have Native heritage but know little about their cultures. This may be because they have no interest or no one to teach them or because of factors such as racism and stereotypes that inhibit their willingness to pursue an indigenous identity.

23 Some indigenous communities, such as the Mashpee, have experienced significant racial mixing. Marriage between Europeans and indigenous people was sanctioned and rewarded by U.S. government officials as a way to assimilate and acculturate Native people.

24 This raises the question, did the Mashpee and similar indigenous communities absorb outsiders, or were they absorbed into the American melting pot?

25 These issues of authenticity permeate the story "The Big Game" as players try to exclude others from the competition. Indeed, identity is always based on power and exclusion. Someone must be excluded from a particular identity in order for it to be meaningful.

26 Self-Identification Self-perception is a key component of identity. For some, expression of a Native identity may be little more than a personal belief about heritage expressed on a census form.²⁷ Cultural identity is not static; rather, it progresses through developmental stages during which an individual has a changing sense of who he or she is, perhaps leading to a rediscovered sense of being Native.

28 There is some level of choice involved in accepting a Native identity, although the range of choices is limited by factors such as phenotypical appearances.

29 Choice may also be influenced by social, economic, and political factors.³⁰ For example, a climate filled with discrimination may lead an individual to reject a Native identity, whereas a climate in which a Native identity is seen as fashionable and perhaps financially profitable may lead an individual to assert an indigenous identity. In some instances, asserting an indigenous cultural identity is related to resisting assimilation. Navajo and Ute youth who grow up off the reservation with limited connections to their cultural past or traditional ceremonies often define their indigenous identity and cultural pride through resistance to the domination of the white community. For example, attending and doing well in school are defined as important and good by the surrounding white community, yet these youth often drop out, not because they are "bad" or incapable of school success but as a way of defying the dominant society. Resistance of "goodness" as framed by whites and insistence on living their lives as indigenous people, in the many different ways in which they define it, are at the core of their actions.

31 Developing a cultural identity consists of a lifelong learning process of cultural awareness and understanding.

32 Because the formation of identity takes time: Indigenous Identity place over time, a

strong cultural identity may increase with age.

33 In addition to a growing cultural attachment as individuals get older, there seems to be revitalization in indigenous cultures and communities across the country. Indeed, individual cultural renewal and collective cultural renewal are intertwined.

34 In the story "The Big Game," all the players see themselves as indigenous people, yet the ways in which they define themselves are contested by others.

A stalemate occurs when it becomes impossible to reach an agreement between self-definitions and external definitions of identity. Community Identification Indigenous identity is connected to a sense of people-hood inseparably linked to sacred traditions, traditional homelands, and a shared history as indigenous people.

35 A person must be integrated into a society, not simply stand alone as an individual, in order to be fully human.

36 Additionally, identity can only be confirmed by others who share that identity.

37 The sense of membership in a community is so integrally linked to a sense of identity that Native people often identify themselves by their reservations or tribal communities. This stands in striking contrast to the practice of many members of the dominant society who commonly identify themselves by their professional affiliations. Tribal members have an enduring sense of their own unique indigenous identity.

38 The sense of a traditional homeland is so strong for many Navajos that when outside their traditional territory and away from sacred geography they sometimes experience an extreme imbalance that can only be corrected by returning to their home communities for ceremonies.

39 Tribal communities, and thus their members, maintain their identities relative to the identities of neighboring

communities. In the past, neighboring communities consisted of other indigenous groups; now they are groups from other cultures.⁴⁰ Sometimes identity boundaries are defined by policy and law as well as convention. Tribes have the right to determine criteria for membership. This regulation of membership, in some ways a form of regulating identity, has implications for political access and resource allocation. ⁴¹ Likewise, enrollment (or lack thereof) has implications for how a person perceives him or herself and is perceived by others, both within and outside of the Native community. Cultural identity not only exists in contrast to surrounding communities; differences are also found among indigenous people within a community. Csordas describes how the types of healing used by various Navajo people indicate and reinforce their cultural identity.

42 Whether an individual participate in traditional, Native American Church, or Christian forms of healing reflects a sense of identity and self-worth as a Navajo. (American Indian Quarterly/ spring 2001/vol. 25, no. 2 245) For some indigenous people, a sense of community identity comes increasingly from intertribal or pan-Indian groups. Nagel points to activist developments such as the occupation of Alcatraz, the development of the Red Power movement, the occupation of Wounded Knee, fish-ins, and the Trail of Broken Treaties as turning points in the evolution of indigenous identity. Through these activist efforts, some indigenous people began to see Native heritage as a valuable part of personal identity and as a foundation for pan-Indian solidarity. Although a growing climate of activism led to increased cultural renewal, this should not obscure the social and cultural continuity that has been maintained in some communities.

43 In the story "The Big Game," the players are members of teams. The teams validate and reinforce each member's identity as a

basketball player, just as Native communities validate and reinforce the identities of their members. Being part of a larger group is critical to identity in both cases. External Identification Native identity has often been defined from a nonnative perspective. This raises critical questions about authenticity: Who decides who is an indigenous person, Natives or non-natives? 44 The federal government has asserted a shaping force in indigenous identity by defining both Native nations and individuals.

45 Federal policy makers have increasingly imposed their own standards of who is considered a Native person in spite of the fact that this is in direct conflict with the rights of tribes/nations.

46 The role of the federal government in shaping an indigenous identity can be pervasive but hard to define. The United States declared indigenous people to be members of domestic dependent nations, wards of the federal government, and even U.S. citizens. This raises interesting questions, such as, what is the influence of social and economic policies on identity? Can someone else's laws define who we are? Do we adopt an identity as farmers because that is what the Allotment Act intended? Deloria sets the stage for many such questions, yet the answers are complex and elusive.

47 Some Native nations are not acknowledged to exist by the federal government. This lack of recognition has implications for how these tribes/nations are viewed by other people as well as how they view themselves. Issues of authenticity are increasingly debated in the courts as some Native groups seek federal recognition and a return of traditional lands. In the case of the Mashpee, who sued for a return of land, the primary issue was whether the group calling itself the Mashpee Tribe was in fact an Indian tribe and, if so, whether it was the same tribe that lost land through a series of contested

legislative acts in the mid-nineteenth century.

48 A similar issue of authenticity exists for individuals who are not enrolled in their nations for whatever reason: "Although tribal status and Indian identity have long been vague and politically constituted, not just anyone with some native blood or claim to adoption or shared tradition can be an Indian, and not just any Native American group can decide to be a tribe and sue for lost lands."

49 Stereotypes have a powerful influence on identity. Popular notions of Native identity are stereotypical and locked in the past.

50 In movies and writing, indigenous people seem permanently associated with notions of the old American frontier. Non-native people may view indigenous people as having a harmonious relationship with nature and possessing an unspoiled spirituality. Sometimes indigenous people are viewed as tourist attractions, victims, and historical artifacts.

51 Vizenor asserts that indigenous identities have been censored.

52 Non-indigenous people do not want to see aspects of Native people that do not support their own ideas and beliefs, thus leading to a perpetuation of stereotypes. These external perceptions may influence how indigenous people view themselves. Historically, indigenous people knew who they were, and today most continue to trace identity through descent, lineage, and clan, but the federal government's preoccupation with a formal definition has caused many problems. Indeed, there is considerable variation within branches of the federal government as to how Native people are defined, and these definitions are often at odds with state and tribal definitions.

53 The way we choose to define ourselves is often not the way that others define us.

54 "The Big Game" is an example of how conflicting definitions of identity can lead to

hostilities. When the members of one team identify themselves with enrollment cards, this is perceived as a threat to the self-defined identities of those without cards. Likewise, when the other team asserts that identity is grounded in the ability to speak an indigenous language, this threatens the self-perceptions of those who speak only English. Searching for the "right" criteria is both counterproductive and damaging. Reflections on the Facets of Identity The facets of identity interact with and sometimes reinforce or challenge each other. Given the strong emphasis on the collectivity in indigenous cultures, it is problematic to have an individual who self-identifies as indigenous yet has no community sanction or validation of that identity. Historical circumstances, however, led to thousands of Native people being taken from their communities and raised without community connections through mechanisms such as interracial adoption, foster care, and boarding schools. Indeed, there are many indigenous people with tenuous community connections at (american indian quarterly/ spring 2001/vol. 25, no. 2 247)best, and some of them try to reassert an indigenous identity and find their way home to their cultures. Establishing community connections is often an arduous task. Some indigenous people may offer support and guidance to those who try to find their way home to their tribal communities. This can be a positive experience of reintegration and cultural learning. In other instances, support is not forthcoming, and many roadblocks are raised by other indigenous people playing a gatekeeping function. External, nonindigenous validation of Native identity, unlike community validation, is not grounded in a reasonable foundation. While it makes sense that a community should define its members, it does not make sense for an external entity to define indigenous people. It is not up to the federal government or any dominant society

institution to pass judgment on the validity of any individual's claim to an indigenous identity. Likewise, it is not up to the Navajos in the story to define who the Lakota's are, nor should the Lakota attempt to define who is truly Navajo.

Measuring identity

although there is no consensus about what indigenous cultural identity and its various facets are, there is no shortage of attempts to measure this phenomenon. Identity is expressed as a measurable or quantifiable entity far more for indigenous people than for any other group. The federal government and most tribes use some form of blood quantum measurement.⁵⁵ Such measures are commonly used, although biological heritage is clearly not synonymous with any level of cultural connection. When the practice of defining Native identity by blood quantum is combined with the highest rate of intermarriage of any group (75 percent), Native people seem to be on a course of irreversible absorption into the larger U.S. society.

⁵⁶ Scholars such as James and Rose suggest that the federal government has an interest in the statistical extermination of indigenous people, thereby leading to an end to treaty and trust responsibilities.

⁵⁷ Because race is not an adequate indicator of culture, identity is something that should be assessed rather than assumed.

⁵⁸ Various scales have been developed to assess indigenous people's cultural identity along a continuum from traditional, to integrated/bicultural, to assimilate. See, for example, the scales developed recently by Young, Lujan, and Dixon and Garrett and Pichette.

⁵⁹ Such scales are often modeled on scales developed for other cultural groups such as Latinos and tend to have questions that focus on language, ethnic origin of friends and associates, music and food preferences, and place of birth. Many

measures of cultural identity are actually measures of acculturation (into the dominant society). (248 Weaver: Indigenous Identity) Additionally, some measures, such as the one developed by Zimmerman, Ramirez-Valles, Washienko, Walter, and Dyer, have been developed to assess enculturation, the lifelong learning process of cultural awareness and understanding.

⁶⁰ Both acculturation and enculturation scales tend to use linear continua. The utility of a linear model in representing such a complex concept has been challenged by scholars such as Oetting and Beauvais, who propose an orthogonal model of cultural identification in which attachment to one culture does not necessarily detract from attachment to another and multiple cultural identifications are not only possible but potentially healthy.

⁶¹ Likewise, Deyhle has found that linear and hierarchical models of biculturalism are limited and neglect the context of racism.

⁶² Theorists and researchers who use linear models often speak of cultural conflict and individuals being caught between two worlds, a circumstance that leads to a variety of social difficulties, but Deyhle believes that this perspective does not accurately depict the realities of Native youth. Rather than determining where someone fits on a continuum between two cultural identities or worlds, it may be more accurate to say that indigenous people live in one complex, conflictual world. In the end, although it is clearly inappropriate to make assumptions about an individual's cultural identity based on appearance or blood quantum, most attempts to measure identity are of questionable adequacy and accuracy: "Indian-ness means different things to different people. And, of course, at the most elementary level, Indian-ness is something only experienced by people who are Indians. It is how Indians think about themselves and is internal, intangible, and metaphysical. From this perspective,

studying Indian-ness is like trying to study the innermost mysteries of the human mind itself."

⁶³ The conflict in the story "The Big Game" illustrates the difficulty inherent in measuring identity by any one standard. Internalized oppression /colonization Perhaps the harshest arbiters of Native identity are Native people themselves. Federal policies that treated Native people of mixed heritage differently than those without mixed heritage effectively attacked unity within Native communities, thereby turning indigenous people against each other.

⁶⁴ Some Native people fight others fiercely to prevent them from claiming a Native identity. Sometimes Native people, as well as the federal government, find a financial incentive to prevent others from declaring themselves to be indigenous. In 1979, the Samish and Snohomish of Puget Sound were declared "legally extinct" by the federal government in part because other Native groups such as the Tulalips did not view them as genuine. Likewise, the Lumbees of North Carolina, one of the largest tribes in the 1990 census, had difficulty gaining social and federal acceptance as constituting legitimate indigenous communities (American Indian quarterly/ spring 2001/vol. 25, no. 2 249) because of intertribal disputes over timber resources. After a long fight they received only limited federal acknowledgment with the proviso that they receive no federal services.

⁶⁵ Internalized oppression, a by-product of colonization, has become common among indigenous people. We fight among ourselves and often accuse each other of not being "Indian enough" based on differences in politics, religion, or phenotype: "Mixed-heritage members may see traditional's as uncivilized and backwards. Traditionalists may believe that progressives are 'less Indian' because of cultural naivete and that multi-heritage

people only claim tribal membership for land and annuity purposes.”

66 Such fighting among ourselves only serves to divide communities. In some regions of the country it is common to see the bumper sticker “FBI: Full Blooded Indian.” What message does this communicate to people of mixed heritage? Does this mean that they are somehow lesser human beings and cannot have strong cultural connections? Skin color and phenotype lead to assumptions about identity, suspicion, and lack of acceptance.

67 A survey of indigenous helping professionals has found that one of the most prominent challenges of indigenous people in higher education is struggling with the stereotypes that others hold about them.

68 Sometimes these stereotypes are held by people of other cultural groups, but often they are held by other Native people who make assumptions about cultural identity based solely on physical appearance. These assumptions have led to painful experiences such as ostracism from other indigenous people and people having their identities contradicted and denied.

Some of the propensity toward exclusivity and denying the cultural identities of mixed-blood people comes from the exploitation experienced by Native people and communities for centuries. There is well-founded suspicion of people who claim a Native heritage but have no apparent connections to an indigenous community.

In today’s climate, in which New Age spirituality has become popular and so much cultural appropriation has happened, there is a fear of the ultimate cultural appropriation: the usurpation of Native cultural identity. When people with minimal Native heritage, no cultural knowledge, > and no kinship ties attempt to assert an indigenous identity, it is often hotly > contested among indigenous people, yet this does not appear to be much of an > issue for others who are not indigenous.

69 It is fairly common for the non-natives I encounter to have difficulty seeing any reason for concern when a person claims to be Native but has no cultural knowledge, community connections, or verifiable ancestry. Suspicion about the identity of some Native people has been fueled by the recent growth of the indigenous population according to U.S. census counts. Some people believe that others are inappropriately self-identifying as indigenous because it may be “fashionable” at this time. (250 Weaver: Indigenous Identity) Another possible explanation is that now it is safer for people of mixed heritage to publicly proclaim cultural pride in an indigenous identity. A renaissance in Native cultures has been paralleling dramatic population growth since the 1960s. Political revitalization, linguistic revival, membership growth, and cultural revitalization have all taken place in recent decades. The proliferation of indigenous organizations and activism has served as a catalyst for the resurgence of individual Native identity as reflected in the census and the renewal of tribal and urban community life.

70 Although I stated earlier that there is no “correct” terminology for indigenous people, semantics is certainly an issue that evokes strong feelings. Many people express clear preferences for certain terms (e.g., Native American rather than American Indian or First Nations people rather than more commonly used terms). Indigenous people who attempt to dictate to other indigenous people what they should call themselves replicate the oppression that has been imposed on them. In recent years many Native nations have begun to return to their traditional names rather than use those imposed by external forces. While many people, me included, view this as a positive step toward cultural revitalization and pride, it would be inappropriate to impose this requirement on others. As a child I was raised referring

to myself as Sioux. As I grew older and the political climate changed, I took pride in calling myself Lakota. It is not unusual, however, for some to continue using the term Sioux. This is their right and reflects aspects of their identity. Although the names that indigenous groups were given by others often have a derogatory origin, we only make this worse when indigenous people who consider themselves decolonized mock others who continue to use such terms. While we as indigenous people were busy guarding against cultural appropriation, we may have missed a much bigger threat to indigenous continuity. Indeed, there are some non-natives who pose as Natives and some Natives who sell traditions and spirituality for a profit, but the self-appointed “identity police,” those who divide communities and accuse others of not being “Indian” enough because they practice the wrong religion, have the wrong politics, use the wrong label for themselves, or do not have the right skin color, should also be an issue of concern. Some indigenous people ask, “Are you Indian, or are you Christian?” as if these are mutually exclusive categories. I have seen caring indigenous people driven to tears at their jobs at a Native community center when they were berated for having some white ancestry. People have been publicly humiliated because someone decided that their tribal affiliations were inappropriate. This harassment and badgering is conducted by indigenous people, against indigenous people. The roots for this type of behavior probably lie deep in the accusers’ own insecurities about identity and racism learned as part of the colonization process. (American Indian quarterly/ spring 2001/vol. 25, no. 2 251) Many indigenous traditions speak of people returning who have been alienated from their communities. I know of no indigenous people who are not well aware of the generations of Native people that grew up outside their traditions. Although there is

no doubt of the existence of these people, there is often suspicion when an unknown individual seeks information on possible community connections. This is one of the factors that mobilizes the "identity police." While, indeed, there probably are some people pretending to have indigenous heritage along with those who really do, pretenders will ultimately get what they deserve without any intervention from the "identity police." Through internalized oppression/colonization, we have become our own worst enemy. The hateful accusations that are hurled at some serve to hurt our communities. "The Big Game" illustrates this point. It is a story of the pain we inflict on each other as a result of internalized colonization. Indigenous identity is a complex and multifaceted topic. I have discussed some of these facets here along with my own reflections on internalized oppression/colonization. Although a variety of literature is cited from people currently writing in this area, the perspective that comes across is a reflection of my own beliefs, sense of self, and identity as a Lakota woman living in a particular time and place. While my views may differ from those of some indigenous people, others may find something in my words that resonates with their own perspectives. Sometimes we are our own worst enemies. Our divisions should be reconcilable, but internalized colonization and oppression just lead to deeper divisions. Features of internalized oppression and colonization can be found in many oppressed communities in addition to the indigenous communities discussed here. Actions and reactions born of internalized oppression and colonization are themselves acts of colonization that mirror the oppressors' acts. Until we are able to put aside our own insecurities that lead us to accuse others, there will be no winners among indigenous people.

How Drugs Effect Us

While researchers and scientists investigate the cause of our diabetes, obesity, asthma and ADHD epidemics, they should ask why the FDA approved a livestock drug banned in 160 nations and responsible for hyperactivity, muscle breakdown and 10 percent mortality in pigs, according to angry farmers who phoned the manufacturer.

The beta agonist ractopamine, a repartitioning agent that increases protein synthesis, was recruited for livestock use when researchers found the drug, used in asthma, made mice more muscular says *Beef* magazine.

But unlike the growth promoting antibiotics and hormones used in livestock which are withdrawn as the animal nears slaughter, ractopamine is started as the animal nears slaughter.

As much as twenty percent of Paylean, given to pigs for their last 28 days, Optaflexx, given to cattle their last 28 to 42 days and Tomax, given to turkeys their last 7 to 14 days, remains in consumer meat says author and well known veterinarian Michael W. Fox.

Though banned in Europe, Taiwan and China--more than 1,700 people were "poisoned" from eating Paylean-fed pigs since 1998 says the Sichuan Pork Trade Chamber of Commerce-- ractopamine is used in 45 percent of US pigs and 30 percent of ration-fed cattle says **Elanco Animal Health which manufactures all three products.**

How does a drug marked, "Not for use in humans. Individuals with cardiovascular disease should exercise special caution to avoid exposure. Use

protective clothing, impervious gloves, protective eye wear, and a NIOSH-approved dust mask" become "safe" in human food? With no washout period?

The same way Elanco's other two blockbusters, Stilbosol (diethylstilbestrol or DES), now withdrawn, and Posilac or bovine growth hormone (rBST), bought from Monsanto in 2008, became part of the nation's food supply: shameless corporate lobbying.

A third of meetings on the Food Safety and Inspection Service's public calendar in January 2009 were with Elanco, a division of Eli Lilly--or about ractopamine.

In fact, in 2002, three years after Paylean's approval, the FDA's Center for Veterinary Medicine's Office of Surveillance and Compliance accused Elanco of withholding information about "safety and effectiveness" and "adverse animal drug experiences" upon which ractopamine was approved, in a 14-page warning letter.

"Our representatives requested a complete and accurate list of all your GLP [Good Laboratory Practices] studies involving Paylean® (Ractopamine hydrochloride), including their current status as well as the names of the respective study monitors. In response, your firm supplied to our representatives multiple lists which differed in the names of the studies and their status. In addition, your firm could not locate or identify documents pertaining to some of the studies. This situation was somewhat confusing and created unneeded delays for our representatives," wrote Gloria J. Dunnavan, Director Division of Compliance.

Where was mention of the farmer phone calls to Elanco reporting, "hyperactivity," "dying animals," "downer pigs" and "tying up" and "stress" syndromes, asks the FDA letter. **Where was the log of phone calls that included farmers saying, "animals are down and shaking," and "pig vomiting after eating feed with Paylean"?**

But, not to worry. Despite ractopamine's dangers and the falsified approval documents, the FDA approved ractopamine the following year for cattle--and last year for turkeys.

According to Temple Grandin, Professor of Animal Science at Colorado State University, the "indiscriminant use of Paylean (ractopamine) has contributed to an increase in downer non-ambulatory pigs," and pigs that "are extremely difficult to move and drive." In Holsteins, ractopamine is known for causing hoof problems, says Grandin and feedlot managers report the "outer shell of the hoof fell off" on a related beta agonist drug, zilpateral.

A article in the 2003 Journal of Animal Science confirms that "ractopamine does affect the behavior, heart rate and catecholamine profile of finishing pigs and making them more difficult to handle and potentially more susceptible to handling and transport stress."

Nor can we overlook the effects of "adding these drugs to waterways or well water supplies--via contaminated animal feed and manure runoff-- when this class of drugs is so important in treating children with asthma," says David Wallinga, MD of the Institute for Agriculture and Trade Policy.

The FDA's approval of a drug for food

that requires impervious gloves and a mask just to handle is reminiscent of the bovine growth hormone debacle.

Like rBST, ractopamine increases profits despite greater livestock death and disability because a treated animal does the work of two in a macabre version of economies of scale.

Like rBST, food consumers are metabolic, neurological and carcinogen guinea pigs so that agribusiness can make a profit.

And like rBST, "Mothers Of Growing Children" was not marked as a visiting group on the Food Safety and Inspection Service's public calendar next to the ag lobbyists.

Martha Rosenberg is a columnist and cartoonist who frequently writes about the impact of the pharmaceutical, food and gun industries on public health. A former medical copywriter, her work has appeared in the Boston Globe, San Francisco Chronicle, Los Angeles Times and Chicago Tribune, as well as on the BBC and in the original National Lampoon.

Membership

Your membership fees help us do many things and since no one at Keepers gets paid all the money we get goes to keep things running, put on our gathering and pow wow.

Membership dues are due the end of each July. Cash is the best way to pay your dues but for those who are short of cash we would be honored to except volunteer time and or other donations. Everyone's contribution makes a difference to the organization and each of its members. Thanks for all you do!

Members Application & Renewal

Name

Address

City, State & Zip

Phone

Email

Please include dues & mail

Yearly membership

(circle correct amount)

Associate & Voting

	Standard	Silver	Gold
US	\$25.00	\$50.00	\$100.00
Outside US	\$55.00	\$110.00	\$220.00

Lifetime Membership

(circle correct amount)

	Standard	Silver	Gold
US	\$250.00	\$500.00	\$1000.00
Outside US	\$550.00	\$1100.00	\$2200.00

expire date

Security code

Signature

For those who the dues is a financial hardship we will except trade of items which can be sold in the store or your time volunteering on one of our projects. Contact us about Trades

**Keepers of the Sacred Tradition of Pipemakers
PO Box 24
Pipestone, MN. 56164**