



The Pathfinder

The newsletter of the Midwest Institute for Native American Studies

Volume 4, No. 1

April, 2003

Month of

Si Sba Kwto Gises –

Month of the

Maple Sugar Moon

Chicago's American Indian Center is Pure Gold in 2003

By Frank Coakley

When the federal government instituted The Indian Relocation Program in the early 1950s, the bureaucrats involved couldn't have imagined they were providing the stimulus for creation of Chicago's American Indian Center (AIC)—now the oldest and longest-running urban Indian center in the country.

After all, the federal policy of selective termination of tribal status was intended to be business as usual: forcing American Indians to assimilate into an urban environment and, thus, American society.

Didn't work. No more than the forced schooling aimed at denuding Indian children of their heritage, language and cultural values (a.k.a., cultural genocide) had worked half a century earlier. Oh, sure, the federal program hurt, as it seems to have been intended to, but it didn't destroy the cultures of America's many Indian nations. In some ways, it strengthened them. To put it succinctly, the policy increased the determination of American Indian peoples to preserve their heritage—especially among the more than 50 tribes that would come to comprise the membership of the AIC.

According to AIC Executive Director Joe Podlasek, "Similar centers were created at about the same time in numerous other American cities. But most have fallen by the wayside, forced to close their doors by lack of funding and, most especially, a dearth of strong organization and leadership. None has endured like Chicago's AIC."

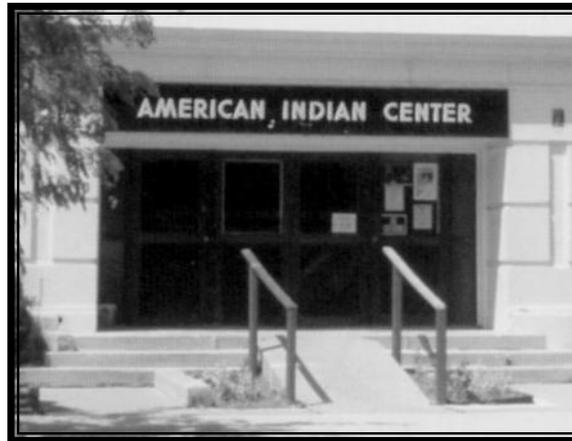
This year, the American Indian Center celebrates its 50th, or Golden Anniversary. The AIC is noted for welcoming all tribes, be they from the U.S. or Canada. The Center's diversity is reflected not only in its membership, but also among the members of the Board of Directors, who are elected each year from the community at large.

MINAS itself received a warm welcome by the AIC. In 2002, we hosted a fundraiser there, followed by a powwow open to the public with free admission. Despite the fact

that Michael Jordan and his Wizards played the Bulls that day at noon, and the Chicago Bears played their only post-season game here in Chicago at 3 p.m., MINAS had a respectable turnout for both its events. MINAS believes this reflects well on Executive Director Joe Podlasek, who generously advertised our events on the Center's Web site.

One of the great things about the AIC is that, at any given event, you can expect to encounter members of more than 50 tribes from all over the country as well as Canada. These events include powwows, fundraisers, potluck dinners, meetings, wakes and memorial services and special performances.

The Center also houses a number of different educational, cultural and youth programs, a social service program, a computer lab, and a gift shop. Under Joe Podlasek's



strong leadership, the Center has continued to grow in ways that appeal to its highly diverse community of interest. As the theme for the AIC's 49th Annual Powwow last November stated it, "Sharing Culture Through Education" is foremost among the AIC's aims. This sharing has meant that several

times throughout each year, prominent members of the nation-wide Indian community are invited to the AIC to perform, to speak and to teach. Recently, for example, the Center hosted two of the original Navajo Code-Talkers, whose heroic efforts during World War Two helped America prevail in that conflict. There have also been showings of films, including "Return of the Navajo Boy" and a special performance by Kevin Locke, the famed Lakota flutist and hoop dancer.

The AIC's Gift Shop is also a study in culture and the diversity of the Center and its members. The shop not only sells jewelry, books and crafts made by artisans in the community, but it also offers products made by expert American Indian painters, silversmiths, ceramists and beaders from throughout the nation.

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AIC in 2003

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In addition, the Gift Shop houses displays of authentic Native art, traditional regalia and artifacts donated by members of the community. Knowledgeable members of the staff are available to guide visitors through these educational displays.

No discussion of the AIC would be complete without mentioning its school and teacher program in which schools and other groups from

Chicago and the suburbs come to the Center to discover Native America. Visitors are treated to first-voice presentations of both traditional and contemporary issues. Some 10,000 students, aged kindergarten all the way through college, visit the AIC each year. For more information, call the AIC at (773) 275-5871.

Featured on the Uptown Tour of the Chicago Department of Cultural Affairs as a significant Chicago attraction, the AIC houses a number of community organizations,

including the California Indian Manpower Consortium, a Sea Scouts program, the Uptown Multicultural Arts Center and the Coalition of the Chicago American Indian Community (CCAIC). (See story on the Coalition on page below.)

In wishing the American Indian Center a Happy Golden Anniversary, the Midwest Institute for Native American Studies is taking this opportunity to wish it many more such landmarks in its important and diverse history. †

One of the great things about the AIC is that... you can expect to encounter members of more than 50 tribes from all over the country, as well as Canada.

Chicago Coalition Takes on American Indians' Toughest Problems

The Coalition of the Chicago American Indian Community (CCAIC), founded in January 1999, grew out of the monthly policy breakfasts started by the American Indian Economic Development Association (AIEDA)—attended by the numerous agencies providing services to Chicago's Native American population.

The CCAIC took a major step forward on Saturday, March 15, when its members met at the AIC for a daylong retreat. The purpose of the retreat was to discuss the results of a 7-page questionnaire that had been completed by all Coalition members (including MINAS) and to discuss the need for strategic planning for the Coalition's future work.

It was agreed at the Jan. 7, 2003 CCAIC meeting that an outside facilitator was needed to help structure the retreat so as to accomplish as much as possible in the hours available. Ms. Fran Gamwell of *the gamwell group, inc.* filled this role most effectively, first reporting on the survey results and then discussing how to make CCAIC both self-reliant and more effective as an organization.

Sad to say, Robert J. "RJ" Smith, the Coalition's Community Organizer/ Coordinator and its first and only employee, was unable to attend the retreat owing to the sudden and untimely death of his father.

Based on the questionnaire results, it is clear that the greatest majority of respondents agree that the most important role of the Board of Directors is to "affirm the mission" of the CCAIC.

The organization's Mission Statement is as follows: "The Coalition of the Chicago American Indian Community (CCAIC) is comprised of American Indian organizations, programs, and individuals who are working to revitalize and empower the American Indian community of Chicago and Illinois. In order to enhance and ensure a better life for all peoples, we form partnerships to create collective action around critical issues that face our community. The coalition develops new ideas, programs, referral networks, initiatives in public education, and communication from a united and diverse community base that increases the vitality and

strength of the American Indian Community."

The Coalition members agree that its core values should be: "(1) Input from the community, (2) A focus on people, as well as agencies, (3) To have measurable outcomes and impact, (4) The power of collective action, the sharing of information and effective use of resources, and (5) The strengthening of resources for American Indians."

Among its achievements to date, the Coalition has organized to address the use of Native American imagery and mascots by sports teams; formed a Native Advisory Council to the Governor, to be incorporated into the operation of state government to further the development of Illinois' Native people; requested emergency funding

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“...It has been a wonderful opportunity to provide space at the AIC for the Coalition.”

Joe Podlasek
AIC Exec. Dir.

Chicago Coalition

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for American Indian Health Service (HIS), and contributed emergency funding assistance to the Chicago American Indian Center, which is still in great need of repair.

The Coalition has also allocated resources to create state-wide recognition of the recent legislation creating Illinois American Indian Day, which helps provide accurate education and representation concerning Illinois' 72,000 Native people, of whom 30,000 live in the Chicago area. It also

created the position of Native American Liaison to the Governor, facilitating Resolution 204 and creating an advisory council, mirroring positions created for other ethnic populations in the state.

At its regularly scheduled meeting on April 1, CCAIC members reviewed the results of the March 15 Retreat. All present agreed that Ms. Gamwell had done an exemplary job with both the questionnaire and the Retreat itself. A special meeting to consider the most urgent issues facing the Coalition (mainly, contin-

ued funding) was scheduled for April 15, 2003. AIC Executive Director Joe Podlasek said it has been a “wonderful opportunity” to provide space at the AIC for the Coalition. He praised R. J. Smith for his hard work in developing and submitting grant proposals to a number of potential funding sources. He also said that creation of the Coalition has always been one of the missions of the American Indian Center itself: “To help establish new organizations and remain committed to our community growth.”

Noted Anthropologist Joins MINAS Advisory Committee

MINAS is thrilled to announce that Scott J. Demel, Ph.D. has joined our Advisory Committee. A member of the Field Museum's Anthropology Department, Scott received his MA from the University of Illinois-Chicago and his Doctorate from the University of Wisconsin-Milwaukee.

Scott teaches courses in Anthropology, Archaeology, Midwest and Great Lakes prehistory, Archaeology of the Chicago Region, etc., and often gives lectures to local schools, universities, museums, and historical societies. He has written a chapter with Bob Hall in *Mississippian Towns and Sacred Spaces (1998)*, and is currently working on several articles derived from his dissertation research. Scott is also researching for, and writing a manuscript on the 19th century occupation of the Chicago region.

Scott's interests in archaeology are wide ranging, but include the peopling of the Americas; the Archaic period; Mississippian society, monumental architecture and cultural landscapes; microwear and usewear analysis of lithic

tools; Great Lakes prehistory, the Lake Michigan basin, early Chicago history, coastal settlement; paleoenvironmental reconstruction, and underwater archaeology.



New Minas Advisor Scott J. Demel

Currently Scott is employed at the Field Museum as the Collection Project Coordinator, in charge of coordinating the move of some 2 million objects and specimens from Anthropology, Geology, and Zoology to the new underground storage and research facility known as the CRC. Collections will be stored in state-of-the-art mobile storage

(compactized). Scott has seen vast portions of the 98% of the collections that are not on display in the exhibitions. As part of this incredible opportunity, he is also the ar-

chaeologist in charge of conducting salvage archaeology for the Museum's various construction projects. Salvage operations have yielded an abundance of early twentieth century historic artifacts, many of which are now viewable in a new temporary exhibit on the ground floor entitled: **Trash to Treasure: Salvage Archaeology in The Field Museum's Backyard.**

Scott is also researching the Illinois collections housed in the Museum and will eventually make it easy for researchers to access the information and artifacts. He also is able to use the Mammal Division's skeletal collection to identify faunal remains he has collected from the beaches of Chicago (so far pig ribs, a horse vertebrae, and a cow hoof).

New MINAS Materials Get to the Roots of Stereotypes

MINAS Executive Director Linda Bechtle has been working hard to create two new sets of materials before the end of the school year. While dramatically different, both materials seek to give young students a new understanding of the cultures that first inhabited the United States.

One material is designed in stages to aid preschool through lower elementary students in investigating Native American cultural groups. “The Pre-school component brings in ‘touch boxes’ of items for young children to experience and practical life activities such as grinding corn or acorns, stringing beads and weaving,” Bechtle explains. “The Kindergarten component brings in some music, culturally sensitive crafts activities, and Native literature from each of the areas in addition to the touch boxes. We also introduce students to the geography of these cultural areas through a wonderful wooden puzzle map, and to the broader Montessori concept of the Needs of People, but in a Native American context.”

Bechtle has created sets of picture cards that illustrate the basic clothing, food, games, transportation, cultural arts, housing, tools and environment of each of the pre-contact cultural areas. Following a color-coded guide, students place the cards on the map corresponding to the appropriate geo-

graphic area. When each set of cards has been laid on the map, students graphically see the range within each topic area, as well as the similarities, differences and overlap among cultural groups. Younger Elementary students use these map cards along with carefully written descriptions of the pictures to further their understanding and provide a basis for

the bud.”

MINAS’ cultural areas material is currently being used by some Kindergarten students at Chiaravalle Montessori School, and Bechtle plans to test it next school year in a number of area Montessori preschool and elementary programs before offering it for sale.

Bechtle is also very excited about her research and development of a material she calls “the Missing Link” in Montessori curriculum. “For many students, ‘The Timeline of Civilization in the Midwest’ will bridge what is now an awkward gap,” she says. “Despite the genius and scope of Maria Montessori’s methodology, her adherents have taken a very Eurocentric approach. From the glorious ‘Timeline of Life’ material, students move into the fascinating ‘Development of Humanity’ timeline and then directly into the great civilizations of Greece and Rome.

“Well, there were a lot of amazing things going on in this country—right here in the Midwest—for about 12,000 years,” Bechtle says, “and I believe it’s our duty to introduce them to students and not just concentrate on Europe. These ‘backyard civilizations’ developed complex societal structures, held deep spiritual beliefs, created mighty trade routes, domesticated crops and constructed thousands of effigy mounds

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Traditional methods of studying Native America have provided students with a confusing mass of images.



Students get a hands-on sense of a culture by exploring a variety of interesting items in a “touch box” for each area.

assessment and further research.

“Traditional methods of studying Native America have provided students with a confusing mass of images. They’ve come away from the experience thinking that all Native people lived in tipis, wore animal skins, built totem poles and made clay pottery,” Bechtle said. “Through these new materials, students will gain a more thorough appreciation for each cultural group before they focus in on one aspect, or one group, when they’re older. And because this program starts when they’re preschoolers, we’ll be able to nip any stereotypical thinking in

New Materials

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as well as huge platform burial mounds in some areas.

These Midwest civilizations laid the foundation for the societies European explorers first encountered. This material provides a smooth transition into the study of American Indian cultures and is a part of our history that, I believe, must be included in the Montessori curriculum."

As with her "Cultural Areas" material, Bechtle is developing her "Midwest Timeline" to appeal to both Kindergarteners as well as Elementary students. Stretching out a clothesline that is calibrated and color-coded to represent the periods of time between glacial regression and European contact, younger chil-

dren will sensorially experience the passage of time. Students will then place color-coordinated picture cards along the timeline that repre-

introduce them to the larger themes of civilization," Bechtle said. "But I'm really looking forward to sharing some of the fascinating

things I've learned in the cards for older students and their teachers."

Bechtle will unveil her approach (and this latest MINAS material) at the National American Montessori Society Convention in Cincinnati in early May. "If I do a good job with

the presentation, I hope to find a lot of Montessorians rushing off to see

the cluster of Hopewell and Adena mounds just north of Cincinnati," Bechtle laughs. "What a perfect place to launch a new look into our past!"



By placing pictures from an accompanying book onto a map of Native cultural areas, students get a broad sense of the similarities and differences among historic native peoples.

sent alterations in climate, flora and fauna, societal structure, technology and settlement patterns. "Obviously, Kindergarteners will work with a greatly simplified version intended to

Native Medicine Garden Takes Root at the AIC

Mark your calendars now for some chances to get down and dirty for an uplifting cause! During the next two months, you can help to join the American Indian people of Chicago with the sacred and medicinal green nations in a Native Medicine Garden at Chicago's American Indian Center, 1630 West Wilson.

"The garden is part of a larger vision of healing from planting and tending of the green ones, by sharing their many names and uses, and through their stories passed on from the Elder generation to the Younger," says Community Health Nurse and

Garden Steward Sally Wagner.

The vision begins to take shape this month as the cedar landscape timbers are cut and laid. On May 23, volunteers are needed to spread the soil and compost over the planting areas and line the garden paths with mulch. Many hands are also needed on June 6 and 7 to plant and mulch, as well as to coordinate and feed the volunteers and their children.

Have a bad back or a brown thumb? "The Native Medicine Garden needs help to grow in a variety of ways: weeding and watering, monetary donations, books, bags

of soil and mulch, tools, garden gloves, etc.," Sally says. "If you wish to contribute in any way, please contact me. We are a 501(c)(3) not-for-profit organization, so all contributions are tax deductible."

Please join MINAS in this worthwhile community project! Contact Sally at salwag@netzero.net and make sure to catch her as she discusses "Medicinal Plants and Their Uses" on Sunday, May 4th at 1 p.m. at the Mitchell Museum of the American Indian, 2600 Central Park, Evanston. †

"...I'm really looking forward to sharing some of the fascinating things I've learned..."

Linda Bechtle
MINAS Exec. Dir.

What's in a Name? American Indian or Native American?

By Cheryl Cash Watkins, M. A.

What do "you people" want to be called? This question is being asked today of American Indian people with increasing frequency. "Native American or American Indian?" Which is "politically correct," the "least offensive," the "preferred term"?

The media and most other social institutions generally use the term Native American, as do most textbooks, apparently deeming it the correct usage. Some people use both interchangeably, along with other terms, as I do in the classroom. This sometimes confuses students, so we usually spend some time discussing much of the same issues addressed later in this article.

Even academics are confounded at times. A few weeks ago I was with a friend and colleague, who is Potawatomi, when he was asked this very question with regard to the title of a course he had designed. Did he prefer the course to be designated as Native American Studies or American Indian Studies? He answered, "American Indian" and explained that this was quite acceptable. The person asking shook his head and said something to the effect that he was never sure which was correct.

These or similar questions crop up on a daily basis. Can we, or should we, lump more than 550 distinct tribal groups under the umbrella of one term? In trying to answer this question, numerous other questions arise, and it seems there are no definitive answers thus far.

The word "Indian" alone suffices for many to identify a form of kinship to, or commonality with, other indigenous people. More recently, the phrases "North American Indian" and "Native American Indian" have come into play. Other ways of collective nam-

ing have been offered and used: Aboriginal, Indigenous and First Nations, for example, but they are not usually employed in the United States.

Ironically, "domestic foreigner" was the term used to describe the Native peoples of this land during the Jeffersonian period of U.S. history. And there are slang terms used to identify the Native population as a whole—some quite offensive to Indian people, especially when used by non-Indians. This is not unusual; the phenomenon also occurs among others of the so-called "minority" groups in the U.S.

At present, when we need a collective classification for the indigenous peoples of this continent, we most frequently use "Native American" and "American Indian," often interchangeably, as previously noted. If we look at these from a semantic perspective, they mean the same thing, at least as they are commonly used.

The historical basis for the use of the word "Indian" as descriptive is problematic. Most frequently, we hear that Columbus mistakenly identified the people he encountered in the Americas as Indians because he thought he had reached India. An acquaintance once argued that she identified herself as Indian because she believed that the aforesaid encounter resulted in Columbus speaking of the Native peoples he encountered as the children "in Dios"—of (or in) God—from which the word Indian evolved.

At any rate, the indigenous peoples of this land as a whole were known as "Indian" in the earliest stages of colonization. They were identified as "Indian" or "American Indian" in federal government and other historical documents. That designation has persisted to this day. On the many

forms we fill out, including the U.S. Census, there is most often a category designated "American Indian/Alaska Native."

Movement toward the use of "Native American" as a generalized label arose during the 1960s. According to Vine Deloria, Jr., "that term has not gained universal acceptance among Indians."¹

A brief Internet search of universities yields hundreds of "Native American Studies" courses and programs; more rare are those designated "American Indian Studies." Much academic work, textbooks and popular media use Native American, while the use of American Indian or Indian appears to be more prevalent in indigenous publications.

In the preface to *American Indian Sovereignty and the U.S. Supreme Court: The Masking of Justice*, David E. Wilkins acknowledges the difficulties inherent in referring to indigenous people as a group. Noting that he uses many of the aforementioned terms interchangeably, he concedes that they smack of colonialism and ignore the distinct cultures of the many nations under discussion.

Wilkins explains his avoidance of the phrase "Native American" as confusing in that it is too broad in its definition.² As one of my students once said, "I am a native American. I was born here, too." How does one address this issue? Do we simply answer "Yes, you are native American, but not with a capital 'N'?"

There are scholars who argue that aggregate terms should be set aside in favor of tribal identification, at least in most instances. Vine Deloria argues that "specific tribal identity is the key question in intra-tribal and intertribal affairs and communication."³

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The historical basis for the use of the word "Indian" as descriptive is problematic.

What's in a Name?

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For some, there can be no such thing as a generalized "Indian identity"; one's "Indianness" is connected directly to one's tribal affiliation and cannot be separated from, or grouped with, others. Still others make biological arguments against such categorizations. Russell Thornton, a specialist in Native demographics, writes that "A point will be reached—perhaps not too far in the future—when it will no longer make sense to define American Indians in generic terms, only as tribal members or as people of Indian ancestry or ethnicity" due to what Fergus Bordewich calls "biological fusion."⁴

While noting the need for a collective terminology, Dr. Michael Yellow Bird explains his refusal to use such terms of "counterfeit identities," stating that doing so plays "an important part of my intellectual de-colonization and liberation from linguistic imperialism."⁵

To begin with, these identities are most usually inaccurate and confusing labels. For example, indigenous peoples in the United States are not from India and, therefore, are not Indians. They are the descendants of the First Nations of these lands. The term "Native American" is confusing because anyone born in the Americas can be referred to as a native American.

Second, the terms threaten the sovereignty and nationhood of indigenous peoples and undermine our right to use our tribal affiliation as our preeminent national identity. The terms also subsume our original identity ("indigenous peoples," who are the first peoples of the land) and imply foreigners ("Indians"). Moreover, they are highly inaccurate for tribal groups who continue to resist European-

American "citizenship" and colonization.

Third, they are historically entangled in American racist discourses that claim Europeans "discovered" a "new world" that needed to be "settled," "claimed" and "civilized." This myth-making has promoted the notion that the original inhabitants were unable to settle, claim and civilize these lands because they were "nomadic" (unsettled) and "savage" (uncivilized) peoples.

Finally, the terms dehumanize and stigmatize indigenous peoples by using stereotypical "American Indian" images as emblems for selling products and as mascots for sports teams.

Yellow Bird suggests the use of more empowering descriptors, such as Indigenous or First Nations, "because they accurately describe the political, cultural and geographical identities—as well as the struggles of all aboriginal peoples in the United States."⁶

Over the years this discussion has cropped up among friends, family and colleagues. My dear friend Patti is Native American because, she tells me, she is native to this land called America, not India. My father is Indian, because he's "always been Indian," like his mother and grandparents before him. They are both Cherokee. My Tewa "uncle" is Indian, as are most of my friends and family from many different tribes.

Only a handful of the people I know identify themselves as Native American. Most often they express a preference to be identified by their tribe or nation; when asked to identify themselves, that is their response. But most note that they are most often identified by others as being from within the indigenous collective first. Brief conversations, like the following, abound:

Q: "You Indian?"

A: "Yes."

Q: "What tribe are you from (or, 'What is your nation')?"

A: Insert response here

The preference for Indian, Native American, Indigenous, or American Indian may differ, but when referring to one another, the term most often used is simply "Indian." †

Cheryl Cash Watkins traces her ancestry to Eastern Band Cherokee. She holds a Master of Arts in Liberal Studies, with a focus on sociology, from Valparaiso University.

Footnotes.

1. Deloria, Vine, Jr., *American Indian Policy in the Twentieth Century*. University of Oklahoma Press, 1985, p. 20.

2. Wilkins, David E., *American Indian Sovereignty and the U.S. Supreme Court: The Masking of Justice*. University of Texas Press, 1997, pp. x-xi.

3. op. cit.

4. Bordewich, Fergus M., *Killing the White Man's Indian: Reinventing Native Americans at the End of the Twentieth Century*. Anchor, 1997, p. 329.

5. Yellow Bird, Michael. "Indian, American Indian, and Native Americas: Counterfeit Identities." *Winds of Change: A Magazine for American Indian Education and Opportunity*, 1999 (14), 1. (Available online at: <http://earnestman.tripod.com/yellowbirdessay.htm>)

6. *ibid.*

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Editor's Note: When MINAS was incorporated in 1999, we chose the name "Midwest Institute for Native American Studies" to separate ourselves from what we considered, at that time, to be the more commonly used disrespectful term, "Indian." What do you think? Should we rename ourselves "Midwest Institute for American Indian Studies (MIAIS)"? We'd love to hear your thoughts on this question. E-mail us at PotawProf@aol.com or send your written thoughts to MINAS, 942 Maple Avenue, Evanston, IL 60202. †

Joining the Powwow Circle

By Linda Bechtle

Another long, cold winter is finally over, and that can only mean Powwow season is right around the corner! My datebook is already filling up with planned day- or weekend trips to Wisconsin, Indiana, Michigan and right here in Illinois for these great events.

My stomach is already growling for the Sassafras tea, frybread tacos, corn chowder and wild rice soup, and I can't forget the amazing frybread with fresh strawberries. But it's not just the food—powwows are great opportunities to admire and purchase authentic pieces from Native artisans—black ash baskets, decorated gourds, wonderful beadwork and jewelry. And the regalia! From my limited, fumble-fingered attempts at ribbon-work appliqué and beading, I have some idea of the investment of skill, patience and time that created those beautiful designs.

But those are not the only reasons I go to powwows. Despite my being a *chimoowe*, I am moved by the songs in ways words can't really describe. It can be 90 degrees and I still get goose-bumped by some Flag Songs, and I've embarrassed my

poor daughter more times than she'd care to remember as other songs have evoked tears from my normally tough façade. In possibly the most surprising transformation from my solid anti-war stance, I am often moved to join the circle at the Veterans Dance to honor my father and my Native and non-Native friends for their sacrifices in the services.

Powwows, especially the traditional gatherings sponsored by one tribe, are opportunities for Native people to celebrate culture and family, to reconnect both with far-flung relatives and the spirituality and ceremony of tribal beliefs. To be allowed a glimpse into a culture that generations of *chimoomaneg* before me did their best to extinguish is a privilege.

While *The Pathfinder* lists upcoming events within a day's drive from the Chicago area, there are powwows held all over the country all year round (visit www.Powwows.com or search at google.com to locate a Web site with a schedule for your area). While I can't guarantee you'll find the same delicious cuisine or have the same emotional reaction that I do, I can guarantee the experience will

be educational and memorable for you and your family, and I urge you to attend at least one this year.

While tribal traditions vary slightly from area to area, please follow these basic rules to show respect:

▲ Please ask permission before taking a photograph.

▲ Please do not take any photographs or recordings of any kind during the Grand Entry, Flag Song, Veterans Song, or any Honor Song, unless directed otherwise by the emcee. Also, if you are physically able, please remove your hat and stand during those songs.

▲ Please do not touch any part of a dancer's regalia.

▲ You are welcome to join the dancers during Intertribal songs indicated by the Emcee. Please enter the arena at the east entrance behind the head dancers and move in a clockwise direction. Relax and follow the simple steps!

If you are in the Chicago area this coming November, please plan to attend the American Indian Center's 50th Anniversary Powwow at the UIC Pavilion. Wherever you call home, there's a powwow with your name on it this summer! We hope you enjoy the experience.▲

"I am moved by the songs in ways words can't really describe."

Lori Piestewa, a member of the Hopi Tribe from Arizona and a mother of two children, bears the tragic distinction of being both the first U.S. female soldier killed in the Iraq war, and the first American Indian woman to die in combat while serving in the U.S. military.

As the nation's Native population mourns her loss, several avenues to honor her sacrifice exist. Letters of sympathy may be sent to

The Piestewa Family
PO BOX 957
Tuba City, AZ 86045

Information regarding a scholarship fund for her children can be obtained from:
Aggie Jenkins, Business Office, Tuba City School District
(928)283-1010.

Donations to the "Lori Piestewa Memorial Fund" can be made at any Wells Fargo bank, account number 0464633783. Checks can also be directed to:

Lori Piestewa Memorial Fund
c/o National Indian Gaming Association
224 2nd St. SE
Washington, DC 20003

Your MINAS Guide to Upcoming Area Events!

At the Mitchell Museum, 2600 Central Park Ave., Evanston 847.475.1030

Sunday, April 27 1 p.m.	<i>"LaSalle and the Illini at Starved Rock"</i> Fred Christiansen
Thursday, May 1 7 p.m.	<i>Flute Concert</i> Al Jewer
Sunday, May 4 1 p.m.	<i>"Medicinal Plants and Their Uses"</i> Sally Wagoner
Sunday, May 18 1 p.m.	<i>James Woodworth Prairie Preserve Illustrated Lecture.</i> Charlotte Adelman
Ongoing: <i>200 Years of Northern Plains Art</i> exhibit	

At the D'Arcy McNickle Center for American Indian History at the Newberry Library

Wednesday, May 7 1 p.m.	<i>"From the Reservation to Urban Life: The NOON-American Indian Center of Chicago"</i> Jane Stevens
Wednesday, May 21 Noon-1 p.m.	<i>"Josephine Gates Kelley: The First American Indian Woman as Tribal Chair"</i> Susan K. Power
Sunday, May 4 1 p.m.	<i>"Medicinal Plants and Their Uses"</i> Sally Wagoner

..in the area:

April 26-27 **Redbud Trail Rendezvous** at the Fulton County Museum near Rochester, IN, 10 a.m.-5p.m. Check out www.icss.net/~fchs for more information.

May 10 Oakbrook Terrace Park District's **5K Run/Walk Benefit for SOAR** (Save our American Raptors). Race starts at 8:30 a.m. to kick off a whole day of events. Visit www.obtpd.org for more information.

May 10-11 **7th Annual Traditional Sobriety PowWow**, Cermak Pool Woods, 7700 West Ogden Avenue, Lyons, IL. Saturday Grand Entries 1 p.m. and 6 p.m...Sunday Grand Entry at noon.

May 24-25 **Schingoethe Center's Annual PowWow**, Aurora University, Aurora IL. Go to www.aurora.edu/museum/powwow.htm for more information.

June 6-8 **Return to Pimiteoui Intertribal Pow Wow**, Peoria, IL. Call (309)678-9680 or go to www.powwow.org for more information.

June 14-15 **6th Annual Intertribal Powwow** at the Grand Village of the Kickapoo Park, Leroy, IL. Saturday Grand Entries at 1 p.m. and 7 p.m.; Sunday at 1 p.m. E-mail grandvillage@yahoo.com for more information.

A Heartfelt Thanks to All Our Supporters!

Faced with changing funding priorities on the part of many Foundations and corporations that had once funded Native American or Education projects, MINAS' Development Committee made a direct mail appeal to *Pathfinder* readers in December, 2002.

"We continue to be humbled and empowered by the outpouring of generosity," Acting Director of Development Frank Coakley said. "The fact that people from all walks of life, from all over the country, believe strongly enough in what we're doing to send us support during these difficult financial times cements out belief that we're on the right path. To date, we have a 17% response rate, which is just wonderful."

Executive Director Linda Bechtle concurs. "I am so thankful to all of you, not only for your very important financial contributions, but also for your vote of confidence in MINAS' work. It means a great deal to me that so many people are able to honor our efforts in this way. I am truly grateful for your support!"

Contributions to the Blanche M. Bechtle Memorial Library Fund

Vorapun Charumas
Makenzie Dolnick
Mark Dolnick
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George and Florence Hall
Winfield Haeser, in memory of Dorothy Haeser
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Sally DiPietro, from Toni and Bill Friedman
Willard La Mere, from Jean Woodman
Corbett Nelson, from Dorothy Nelson

Contributions Made in Honor of:

Regina Bechtle, from Anonymous
Sarah Anne Mania, from Lena and Julio Moretto
Candi Wesaw, from Ginny Mosier

Contributions To the General Operating Fund

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Here's what your generous donations are supporting:

A A unique student-tested curriculum, designed with the assistance of Montessori teachers and Native Americans, that respectfully explores topics in traditional Potawatomi life in the Great Lakes states through interwoven activities in art, botany, crafts, geography, history, literature, maps, math, music and zoology. Each unit follows the continuity and change of these indigenous people through time and creates awareness of their continued presence and current issues.

A A collection of hands-on, Native American-made crafts and historic artifacts that make each curriculum unit come alive.

A Opportunities for schools to communicate directly with Potawatomi education personnel, children and elders throughout the country.

A The 1300-volume Blanche M. Bechtle Memorial Library of research materials and children's literature about and by Great Lakes Native peoples.

A Presentations at regional and national Montessori and Social Studies conferences, empowering other professionals with developmentally appropriate practice in teaching students about Native Americans.

It's never too late to join MINAS' list of supporters. We'll be honored to include your name in an upcoming issue of the Pathfinder.

YES! I/we want to support MINAS' efforts with the enclosed gift of \$_____.

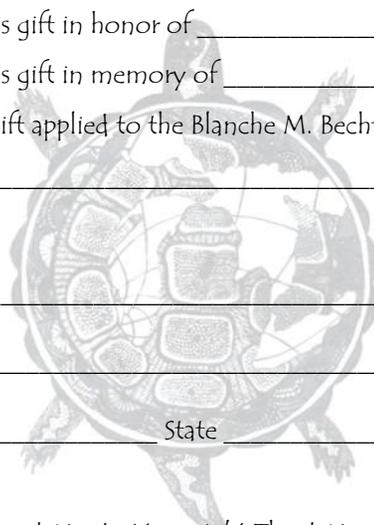
- Please record this gift in honor of _____.
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Thank You! *Migwetch!* Thank You! *Migwetch!* Thank You! *Migwetch!* Thank You!



MINAS' Frank Sprague Chosen as American Indian Ambassador

Congratulations to MINAS Board Member Frank Sprague (Gun Lake Potawatomi) of Walker, MI, upon his selection by Americans for Indian Opportunity's (AIO) *American Indian Ambassadors Program*. The program is designed to help early-to-mid-career Native American professionals strengthen—within a Native cultural context—their ability to improve the well-being and growth of their communities.

Frank was chosen as one of 16 Ambassadors from across the nation through a competitive application process. He will be an Ambassador for two years.

Sprague is a lead man/foreman for Pioneer Construction in Grand



Rapids, MI. In addition to being a MINAS Board member, he is on the Housing Committee for the Gun Lake Potawatomi.

Frank is also a drummer and singer with Owashtinong Chung A Ming (Grand River Singers) and has narrated a book on the drum for MINAS entitled *The Heartbeat of the People*.

He is active in tribal song and dance presentations and is a mentor for youth in community drug/alcohol abuse prevention programs.

As an Ambassador, Sprague will meet with leading Native decision-makers and national policy-makers, explore family and tribal histories, develop and implement a community-based project, explore personal "medicine" or inner strength, and strengthen communications skills.

The Ambassadors will attend four weeklong gatherings in communities across the U.S. and abroad, including Santa Ana Pueblo, NM, Washington, DC and Aotearoa (New Zealand). In Aotearoa, Ambassadors will have the opportunity to visit indigenous Maori communities and interact with emerging Maori leaders.

"We look forward to working with this new group of talented and committed individuals," said Laura Harris, AIO Executive Director. "The most effective leaders in Tribal America are those who know their own history and the history of their communities. They are grounded in community identity, yet have a broad world view."

Americans for Indian Opportunity (AIO) is a national non-profit advocacy organization headquartered on the Santa Ana Pueblo reservation in New Mexico.

Midwest Institute for
Native American Studies
942 Maple
Evanston, IL 60202

Address Correction Requested

Here's your next issue of
The Pathfinder

