

ANAAAY Hosts Traditional Iroquois Social

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Students participate in a traditional dance

By: Nolan Smith-Kaprosy

On the evening of March, 30th the Association of Native Americans at Yale (ANAAAY) hosted their first annual Traditional Iroquois Social at the African American Cultural Center. The Event was a huge success bringing in students from Cornell University, Harvard University, Princeton University, and Dartmouth College, as well as numerous students from the Yale community.

The event featured singers and drummers from Ganienekh and Akwesasne who provided numerous tradition dances, including the fish and stomp dances. In addition to the dances, ANAAAY had a potluck featuring traditional fry bread, corn soup, fruit salad, corn bread, strawberry juice, and a wide selection of deserts. ANAAAY looks forward to celebrating our heritage with the Yale community in further events next year. Keep an eye out to experience native culture on the Yale campus.



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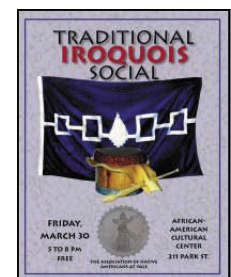


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NATIVE AMERICAN PRESENCE ON CAMPUS

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- **American Indian Science and Engineering Society (AISES)**
- **Native American Cultural Center (NACC)**
- **NACC Newsletter (Red Ink)**



ANAAY students on a trip to New York

Letter From the Editor



Kia Honhongva

Since our last newsletter a year ago, the native community here at Yale has experience a great deal of exciting change and progress. With help from numerous sources—current and past students, the administration, faculty and others—we have continued to build upon the traditions left to us by our predecessors as we move ahead to make real the dreams they had for our community.

One significant mark of progress we are pleased to be involved in is the hiring of an Assistant Dean for the Native American Cultural Center. With this new position, students will now have more access than ever to existing resources and new programming opportunities. We look forward to the widening of our pool of knowledge and networking circles that comes with this new hire, and we are very excited about the new education, extracurricular, and advocacy opportunities for our community that such a person would bring to campus.

The process to bring such a person to Yale was begun long ago by our alumni, and with the help of generous sponsors. Current students acknowledge this and thank them for their hard work by taking an active role in the hiring process. From dedicating great amounts of time to greeting and interviewing dean candidates to participating in meetings with the search committee, students have demonstrated to the administration our devotion to the future of our community at Yale.

More updates on the dean candidate will follow in the coming months. Alumni and interested others will be sure to know once an Assistant Dean is named, as one will almost certainly be in place by the next issue of this newsletter.

This new position does not mean, though, that our community will become complacent in advocating for a greater presence on campus. We look forward as much as ever to the creation of our own, unshared cultural center as a place for new events and programs (including the new AISES chapter starting just this year). And we will continue to pursue our goals of an American Indian Studies program, greater Native undergraduate enrollment, and a stronger relationship with the Yale community at large.

These goals and their fulfillment could not be possible without the next generation of Native undergraduates. Several freshmen (including one who designed this newsletter) have been particularly active in promoting the values and traditions of our people. And with the recent admission of a whole new class, the class of 2011, we are assured that our future will continue to be a bright one.

These students' forebears are given voice in this newsletter, and I hope you will enjoy hearing from them as much as I have. Our community is a diverse one, and we aim to reflect that in this publication. On a final note, I would like to thank all who were involved in the production of this newsletter. Whether you contributed an article, created the layout, submitted pictures, or helped build the vision that made it possible, your work is sincerely appreciated.

Enjoy.

-One of your friendly neighborhood editors,
Kia E. Honhongva
(mikaela.honhongva@yale.edu)

Native American Collection

Native American Materials at the Beinecke: A Reflection on the Collections

By Kathleen Burns (Nlakapamux, TD '99)

As an archivist processing historical and literary collections at the Beinecke Rare Book and Manuscript Library, Yale's principal rare book and manuscript repository, I often find myself overwhelmed by the quantity and breadth of Native American-related materials collected within the Beinecke's marble walls.

In 2006 the Beinecke made a major acquisition of over 325 volumes of poetry by modern and contemporary Native American poets, building on an already substantial collection of published and archival materials from Native American poets and fiction writers. These volumes come to the Beinecke from the personal library of Abenaki poet Joseph Bruchac and include the work of established poets such as Joy Harjo and Simon Ortiz as well as scores of less well known Native authors. The Beinecke also owns Bruchac's personal papers which include notebooks from writing classes Bruchac took in college at Cornell, personal journals, annotated drafts of poems and novels, as well as correspondence, subject files, and other materials documenting Bruchac's professional career and personal life.

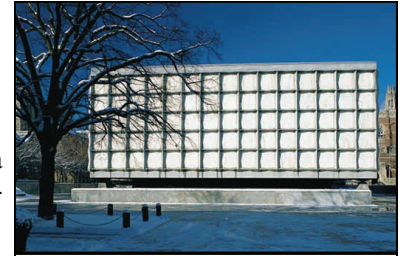
Both the acquisition of Bruchac's library and his personal archive are illustrative of a concerted effort by the Beinecke's American Literature curators, Patricia Willis and Nancy Kuhl, to collect the papers of contemporary Native American authors. In addition to Bruchac's archive, the Beinecke holds the papers of Leslie Marmon Silko (Laguna Pueblo), James Welch (Blackfoot), and Gerald Vizenor (Ojibwa). When considering these archives as potential research sources, it's helpful to understand that the archives of literary figures often contain more than the manuscript drafts of published and unpublished works. In fact the correspondence, subject files, audio-visual recordings, and ephemera that fill out a modern author's archive may be an excellent source for research about a host of tangential historical, literary, and interdisciplinary topics.

On the historical front, the Beinecke's Western Americana Collection, curated by George Miles, includes hundreds of archival collections and printed materials documenting Native American communities and Indian-white relations, primarily from the perspective of missionaries, traders, and government agents. From notebooks gathered by anthropologist Jack Kilpatrick that contain medical formulas in the Cherokee Sequoyan syllabary to the papers of Richard Henry Pratt, founder of the Carlisle Indian School, and the personal archive of Felix Cohen, credited as the legislative architect of John Collier's "Indian New Deal", there are literally thousands of records that document the life and cultural practices of indigenous communities in North America. The Collection of Western Americana also includes collections such as the Richard Erdoes Papers which document the American Indian civil rights movement in the 20th century.

It would be negligent for me to continue to list collections without acknowledging that the provenance and existence of certain materials can be troubling: how did sensitive tribal cultural practices become recorded?

What kind of responsibilities does custody of the materials by a research institution like the Beinecke entail? My colleagues and I find ourselves weighing contradictory ethics—professional ethics that promote open and equitable access to historical resources in accordance with legal requirements, cultural sensitivity, and institutional policy, in order to further intellectual inquiry and preserve records of enduring historical and documentary value; and cultural ethics that guide away from offering unrestricted use of materials that should not be read, heard, or used outside of particular culturally-defined circumstances. The conversations that occur are a microcosm of a larger discussion occurring in the professional archival and library communities, which can pit contrasting worldviews about knowledge systems, ownership, and access against one another.

The Beinecke is committed to acquiring and making available historical and contemporary archival materials related to Native American communities and authors, and is a tremendous research center for students, scholars, and the public. I would like to encourage Native students in particular to delve into the collections and the issues associated with them, and to participate in the larger discussion about the ownership of cultural property when such issues are apparent. In some cases, working with materials for a class or personal project, you may encounter material which fall within the "troubling" category characterized above. This is an ideal opportunity to speak about your concerns with curatorial and other professional staff, and to work through the choices that have guided the material's management. Only with open dialogue can concerns be fed into a positive and cooperative relationship recognizing, and hopefully eventually aligning, the practices of non-tribal cultural heritage institutions like the Beinecke and the views and values of tribal communities and their members.



Beinecke Library (yale.edu)

For more information about the Beinecke's American literary collections, please contact the Curator and the Assistant Curator of the Yale Collection of American Literature, Pat Willis (patricia.willis@yale.edu) and Nancy Kuhl (nancy.kuhl@yale.edu). For more information about the Beinecke's Western Americana collections, contact George Miles (george.miles@yale.edu).

For information about ongoing efforts within the library and archival profession to encourage culturally responsive practices between non-tribal cultural heritage institutions and tribal communities, contact Kathleen Burns (kathleen.burns@yale.edu).

American Studies

Events in American Indian Studies

By: Alyssa Mt. Pleasant



Alyssa Mt. Pleasant
(Yale Daily News)

During the fall semester, Yale University hosted a number of exciting scholars and guest speakers who specialize in American Indian Studies and issues affecting American Indian communities. Assistant Professor Alyssa Mt. Pleasant, Dr. Daniel Dickerson, and the Lamar Center for the Study of Frontiers and Borders organized important scholarly events in a range of disciplines throughout the semester. The events, which drew a small but dedicated following of undergraduates, graduate students, and community members, were co-sponsored by a number of departments and programs across campus including Canadian Studies, the Program in Ethnicity, Race, and Migration, and the Office of Diversity and Equal Opportunity.

In mid-October, our first speaker was Susan Hill, who came to New Haven from Brantford, Ontario, where she is Assistant Professor of Indigenous Studies and Contemporary Studies at Wilfrid Laurier University. Professor Hill is a Haudenosaunee citizen whose research focuses on the history of the Grand River territory in southern Ontario. In addition to meeting with Professor Mt. Pleasant's seminar, Hill gave an enlightening public talk about the current land claims dispute and occupation in Caledonia, Ontario.

November was a very busy month. Early in the month we were pleased to welcome Joseph P. Gone to campus. Dr. Daniel Dickerson (Inupiaq), who is a fellow in the Addiction Psychiatry program at the Medical School was instrumental in organizing this visit. He worked with Master Richard Schottenfeld and Graduate School Assistant Dean Liza Cariaga-Lo to organize a luncheon at Davenport College where Gone, Assistant Professor of Psychology and the Program in American Culture at the University of Michigan, presented a talk titled "Keeping Culture in Mind: The Prospects and Pitfalls of Therapeutic Integration in a Canadian First Nation Treatment Center." Later that day Professor Gone, who is Gros Ventre from the Fort Belknap reservation, joined students for lively conversation over a pizza dinner at the Native American Cultural Center.

Our third event of the semester took place just before the Thanksgiving break. The Native American Cultural Center played host to another important guest when Professor Mt. Pleasant invited journalist Jodi Rave to visit the University to speak about American Indians in the contemporary media. Rave, who grew up on the Fort Berthold reservation and is a member of the Mandan and Hidatsa tribes, is the only national correspondent responsible for covering Indian Country. Based in Missoula, Montana, she is a nationally-syndicated reporter and columnist who works for Lee Enterprises, the nation's fourth-largest daily newspaper group.

At the end of November, Peter Iverson came to Yale to deliver the Lamar Center's annual Betts Lecture. Professor Iverson, who has devoted his scholarly career to researching and writing about Navajo people, delivered a wonderfully illustrated lecture in Linsly-Chittenden Hall on November 30. In addition to welcoming Professor Iverson, who came to New Haven from Arizona State University, the Native community was pleased to host Navajo students from the nearby Choate Rosemary Hall preparatory school in Wallingford, CT. The Lamar Center, the Native American Cultural Center, and the Admissions Office collaborated to make this visit possible. Judging by the lively conversation and laughs at dinner that evening, a good time was had by all.

As we look toward the spring semester, Events in American Indian Studies will continue. Stay tuned for information about additional guest speakers and a documentary film series.

Alyssa Mt. Pleasant (Tuscarora) is Assistant Professor of American Studies and History. In 2005 she came to Yale from Cornell University, where she received her training in American Indian History and American Indian Studies. Professor Mt. Pleasant is a member of the Native American Cultural Center Advisory Board.

ANAAY and Native Communities

What's Been Happening this Year...

By: Maya Bernadett T.D. '08, President of ANAAY



Maya Bernadett

What a great semester it's been for ANAAY (Association of Native Americans at Yale) and the NACC (Native American Cultural Center)! We started off this year with a welcome dinner for the Native American community, held at the NACC. We had a great turn-out, and it was wonderful to see so many new (and old) faces. Dean Salovey made an appearance to make a very special announcement: as of July 2007, the Native community will be receiving its own Dean!! This is great news for the Native

American community at Yale, and we look forward to meeting our new dean next school year.

In October we celebrated Indigenous People's Day with a weekend of fun events. We held a screening of *Abajo de COLONialismo*, a film about the destruction of Columbus' statue in Venezuela in 2004, put on a fry bread dinner for the Native community on Sunday, and hosted Red Storm drum and dance group perform for the Yale community on Indigenous People's Day, which was Monday, October 9. At the end of the month we received a surprise visit from ANAAY alum Josh Reid, class of '94. The Native community had a chance to talk with him over dinner about the beginnings of ANAAY and how the Native Yale community first came together.

One month later it was time to celebrate Native American Heritage month. In preparation for November the ANAAY community made informational pamphlets about Native American history and the Native community at Yale, which were later passed out in all the dining halls. Nov. 1 we co-sponsored *Día de los Muertos* with Mecha (Mexicanos estudiantiles chicanos de Aztlán). On November 3 Professor Joe Gone (Gros Ventre tribe of Montana), a captivating expert on cultural issues in psychology, gave a presentation on mental health treatment in Indian Country. He then came to dinner at the NACC and had a long and intimate discussion with other Native students about his experiences growing up and his current views on delivery of health care to Native Americans. November 16 reporter and columnist Jodi Rave (Mandan and Hidatsa) gave a lecture on Native Americans in journalism.

We ended the month with a lecture on Navajo History, sponsored by the Lamar Center. A movie screening on December 1 of "*Kanehsatake, 270 Years of Resistance*," which tells the story of the 1990 Oka crisis that greatly affected the Mohawk Nation, started off the last month of the semester. A couple weeks later, the NACC got into the holiday spirit by hosting a cookie study break! The ANAAY community had a fun time decorating cookies and watching *Elf*. We then closed out the fall semester with a holiday gift exchange and ANAAY potluck, which featured cookies, chocolate cake, cornbread, linguini, fruit salad, chili, and fry bread of course!

What a great semester ANAAY and the NACC have had, we can't wait to see what's in store for us in fall 2008. A possible visit by John Trudell, perhaps? You'll just have to wait and see!



ANAAY members position a banner for the social.

Long Live the Onkwewhonwe: The Real People

By: Skawennii Barnes

Growing up, my parents always instilled within me the notion that I am *not* a citizen of Canada, but an Onkwewhonwe person, a citizen of the Mohawk Nation and the Rotinonhson:ni Confederacy, better known as the Haudenosaunee Confederacy. Looking back, I can vividly recall the first day of my "History of Quebec and Canada" class in high school where my teacher questioned, "Who in here is a Canadian citizen?" Looking around, everybody in the class had raised their hand except for me. When the teacher observed my response she asked, "Why aren't you raising your hand? You live within the borders of Canada, therefore you are a citizen of Canada."

For hundreds of years, the European immigrants tried to rid the Native people of this Land, the land they now call "America", through acts of genocide, "Indian Progress", assimilation, oppression, termination, and relocation. When they realized they couldn't exterminate the Indian physically, they decided to go about it internally - they propelled the people into states of shame, hopelessness, and despair. Many were led to believe that American culture was the better way to go, and left their traditions behind. It is now 2006, and "Dominant Society" has forced many Native people to believe that we should just move on and deal with the complicated situation that the United States and Canadian Governments have left us: they believe that the situation has become so complicated that there is no way out of the federal system. So I ask the question, why should we? Where is the honor, the pride? It is time for us to stand together as proud, sovereign nations and fight for our right as the first peoples of this land. Louis Hall, a modern-day Mohawk warrior and native

Continued on Page 7



Skawennii Barnes



Columnist Jodi Rave

Current Native Issues

Native American Mascots

By: Nathan Segal

Among students and sports fans alike, mascots have consistently been a source of school spirit and pride. They are symbolic figures, often fierce animals, whose primary role is to cheer at athletic events and bring good luck to the teams they represent. Mascots are used to intimidate other teams and to represent the most fierce traits of a particular creature. But what if this “creature” isn’t, in fact, an animal, but rather, a specific race of human beings? Are representations of a group of people still appropriate to use as a team’s symbol? Such is the question faced by various universities across the United States, as well as by the NCAA. Recently, the issue of the morality of Native American mascots has spread across the nation.

Using Native Americans as mascots in schools is a practice that until recently was considered socially acceptable. According to one survey, the fifth most popular college nickname in the United States is “Warriors,” followed by “Indians” in the number eight position (<http://www.bluecorncomics.com/mascots.htm>). Native American activists claim that Native American mascots perpetuate stereotypes and are offensive to Native American people, especially affecting young children. Dr. Cornel Pewewardy, professor of multi-cultural education at Kansas University, claims that, “it has been well established by clinical psychologists that the effect on children of negative stereotypes and derogatory images is to engender and perpetuate undemocratic and unhealthy attitudes that will plague our society for years to come. It should come as no surprise that non-Indian children programmed on these stereotypes at early ages grow into adults who may unwittingly or knowingly discriminate against Indians” (www.aistm.org/cornel.countering.htm). In addition, Pewewardy maintains that Native American children who have grown up surrounded by false representations of Native Americans through mascots may become bewildered about their identities and feel a sense of isolation from other cultures whose people are not portrayed as a showy icon on the playing field.

This dispute has reached a national level, and in August 2005, the NCAA stepped in with its own ruling. In a meeting in Indianapolis, the NCAA Executive Committee “adopted a new policy to prohibit NCAA colleges and universities from displaying hostile and abusive racial/ethnic/national origin mascots, nicknames or imagery at any of the 88 NCAA championships” (<http://www.ncaasports.com/story/8706763>). Although many of the targeted institutions replaced or revised their mascots, several schools, including Florida State University, refused to make a change, claiming that they were “honoring” Native Americans through their use of mascots. FSU President T.K. Wetherell demanded that FSU be removed from the list of 18 universities cited for using hostile or abusive racial mascots stating, “The name was selected to specifically honor the indomitable spirit of the Florida Seminoles... The name honors the bravery, courage, strength and determination of these people, who never surrendered and persevered to preserve their heritage and traditions” (http://www.fsu.com/pages/2005/08/05/ncaa_banning.html). Wetherell explained that the Seminole mascot performances were developed only after consulting and approving the routine with the Seminole tribe of Florida.

Instances such as this one are difficult to interpret. Should Native American mascots be allowed so long as the university gains the approval of the tribe that they are representing? Although the NCAA has made a small step in the right direction with the 2005 ruling, we as a country still have a long way to go in order to completely eradicate the use of Native American mascots. The incorrect and offensive representations of Native Americans as mascots is a practice that needs to be ended once and for all.

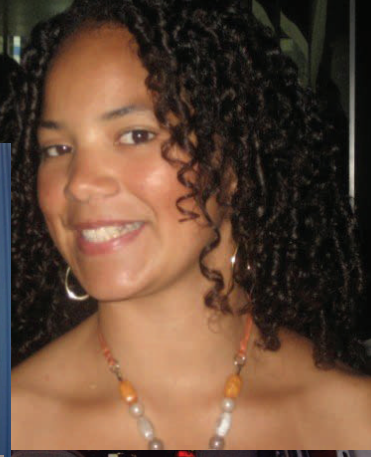
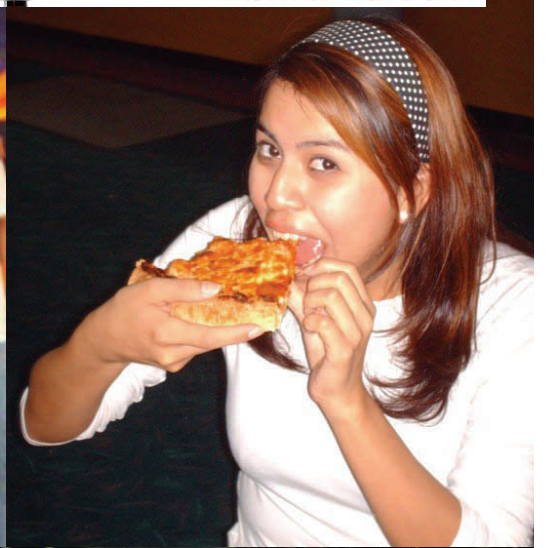


Long Live the Onkwehonwe, Continued from Page 6
activist involved with the repossession of Ganienkeh Mohawk Territory, could not have made the situation any clearer: “We have the right to our own area of land for our territory where we can exercise our own system of government and economy according to our customs and traditions. No other nations or powers have the right to deprive us of our nationality or our lands or the right to regulate our own lives.”

On January 27, 2007, Phase I of the Western Hemisphere Travel Initiative came into act: “All persons traveling by air between the United States and Canada, Mexico, Central and South America, the Caribbean, and Bermuda will be required to present a valid passport”. As early as January 1, 2008, Phase II of this Initiative will come into act, with the requirement that all persons traveling between the above said borders by land or sea will be required to present passports. This Initiative poses a great problem for the native people of this land: will we be forced to give up the right to our own nationality, and become a citizen of the United States or Canada? According to Article 15 of the Universal Declaration of Human Rights, the answer is *NO*: “No one shall be arbitrarily deprived of his nationality”. Furthermore, in the early 1600s, the Europeans made a treaty with the First Nations they encountered in “The New World”: the Haudenosaunee Confederacy. This Treaty was the Two Row Wampum Belt. The Two Row Wampum says, “... We will *not* be like father and son, but like brothers. These Two Rows will symbolize vessels, traveling down the same river together. One will be for the Original People, their laws, their customs, and the other for the European people and their laws and customs. We will each travel the river together, but each in our own boat. And neither of us will try to steer the other’s vessel.” Forcing foreign laws and customs on the Original People of this land is a breach of the Two Row Wampum Treaty and is unacceptable.

Continuing on with its traditions, the Rotinonhsion:ni Confederacy has been dealing with the United States Government on a nation-to-nation basis. The Confederacy will in no way compromise its sovereignty and will be updating its own Passports to uphold International Standards. We refuse to adopt a foreign nationality. This is a call to all Native peoples of this land to follow this example, to stand up for your rights as independent Nations and to break the chain of oppression that has marked us for centuries.

Association of Native Americans at Yale





**The Native American
Cultural Center Newsletter**

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Red Ink



Keeping the tradition and the pride alive...