

4 DIRECTIONS NEWS

Family Wellness Planning Event

The Indian Education Program would like to begin planning a "Family Wellness" event specific to Native American issues for Native youth. This event will include the entire Native American community in the FM area. We would like to put a planning group together with representatives from various Native American programs and other key professionals, to interconnect resources and strategies to address the prevention, treatment, intervention, and recovery for the Native American community as a whole. (2010 is a Census year and we want to do our part to help improve the quality of life in our communities. For example, improve on the graduation rates of our school

kids, and improve on the life expectancy rate of our Native people, which has continually been the lowest of all Americans).

The intent is to bring awareness to our Native American community about recurring problems such as drug & alcohol abuse, suicide, self inflicting harm, and gang activity. The Indian Education program works with Native American students to help them become successful in school and in life. We know it is important to address these issues so that students can focus on their education and set goals for their future. We want them to see that harmful behaviors will lead them down the wrong road, but that there

is hope and that they can bring about change in themselves. Students will learn how making responsible choices will contribute to their success and how their choices affect the whole community.

The initial meeting will be on Tuesday, February 9th, 2010 at 9-11am at United Way, 219 7th Street South, Fargo. Please RSVP by February 1st, through email

staebnm@fargo.k12.nd.us, or by phone at 446-3641. I'd appreciate your participation in making this event possible!

Thank you!

Melody Staebner
Indian Education Coordinator

Editor's Note:

4 Directions News will be sent out by email only.

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Francine Mad Plum, Three Alleviated Tribes



Happy 5th Birthday!
Christopher John Bedeau Jr. We
Love You~~
Love, Mom, Dad, Madie, Keith and
Andy

Josie Green, MSUM Lakota student was recognized at last Monday's Council Meeting where she received a **Citizen's Recognition Award Plaque**, a **DARE sweatshirt**, and a **\$215 Scheels Gift card** from the **Moorhead Police Department** for her bravery and hero!

Lee-lee-lee-lee-lee-lee-lee!



COMMUNITY NEWS

Introducing...



My name is Francine Mad Plume, I am Lakota/Blackfeet Native from the Three Affiliated Tribes in New Town, North Dakota. I have lived in the Fargo/Moorhead area for 3 years now and joined the staff at the Native American Center on January 4th. Previously I have attended Flandreau where I graduated and on to Sinte Gleshka University on the Rosebud Reservation and Haskell Indian Nation University in Lawrence, Kansas for Computer Science. I recently had a career change to Administrative Assistant where my passion has taken me to various jobs in the area. I am now part of the Native American dream and want to do my part to help the Native nation in anyway I can. I don't know what I am getting myself into but I am willing to make change. With our Native American Center just opening we have helped people from all over the Red River Valley and I enjoy meeting many more new Native Americans. Stop by and we will help with whatever we can, at least sit and have a cup of coffee with us.

Boozhoo!

My name is Johanna L. Stately and I am from the Red Lake Nation Band of Ojibwe. I come from a large family of 4 sisters and 3 brothers, and have a big extended family on the reservation. My blood line, comes from Maydway-gwa-no-nind (he who is spoken to), 1889 Hereditary chief. I am from the eagle clan on my fathers side and my mother is from the bear clan. My father Leon G. Stately, Sr. is deceased and my mother is Vera Maxwell (Goben). I grew up on the reservation until age 18 and moved to Minneapolis, MN where I joined the Army service in 1984. I was stationed in Germany for 20 months and spent the rest of my time at Ft. Bragg, NC. I lived around the states and traveled for many years in the USA and other countries. I didn't have the opportunity to attend college but, my life became my biggest educational accomplishment and it is continuous. I held a variety of jobs and worked with people to help make their lives better. I have over 10 years of medical equipment repair and service experience. My job by trade is construction finish work. I moved to Fargo, ND 6 years ago and have met many wonderful people here that are now my friends and colleagues. My biggest challenge here is finding an employer that will hire me. I spent many volunteer hours working with homeless people at area churches. I also lend my construction skills to those in need and where ever else I can help. My goal is to make a difference in the American Indian community here in Fargo and help bring a closer relationship to the Fargo Moorhead area. I am happy to make Fargo my home and enjoy the area because it is still close to Minneapolis and Red Lake.



Community News, etc...

Family Program

Cultural Diversity Resources and the Native American Center Project would like to invite you to join our Multi-Cultural Families Program for low to moderately low income families. We provide workshops on Parenting and Nutrition just to name a few. Our new program will partner with both Minnesota and North Dakota Extensions also with Indian Education of Moorhead and Fargo schools. Please sign up to register for our educational classes.

Sponsored by CDR and Native American Center
303 Roberts St.
Fargo, ND 58102
701-365-0832
fmadplume@culturaldiversityresources.org



American Indians Or Native Americans A Note on Terminology

The term "Indian," in reference to the original inhabitants of the American continent, is said to derive from Christopher Columbus, a 15th century boat-person. Some say he used the term because he was convinced he had arrived in "the Indies" (Asia), his intended destination. Others say the term refers to his diary entry, in which

he describes the natives as "una gente in Dios" (a people in God).

Whether from confusion or romanticism, "Indian" is a word of illusion, not a description of reality. But the word has stuck. It is commonly used by indigenous peoples of this continent to refer to themselves in a generic way, as a supplement to their real names. It is used throughout "federal Indian law," the domain of United States law concerned with rights and status of the original peoples of this land.

"Native American" is a phrase coined in the liberal years of the 1960's to replace "Indian" with a supposedly more appropriate term. Regardless of the intent, the term is no more appropriate than its predecessor. "America" is derived from Amerigo Vespucci, a 16th century Italian navigator who was once said to be the "discoverer" of the continent. How can the people who were already here be named with his name?

Other generic words are also problematic. "Native" and "indigenous" can rightfully be applied to anyone (or thing) born in a place, not only those who were born first. "Aboriginal" refers only to what was here "from the beginning," but the concept of "beginning" poses problems, too.

Perhaps the best course is to refer to a People by the name they take

for themselves. Sometimes this means using a word that means "we are the only true people," but at least it does not mean using a word that means "you are who others say you are."



PENCIL THIS IN!

There will be a planning meeting for a Native American Coalition at the Fargo Public Main Library, 102 North 3rd St., Fargo, ND on February 9, 2010 at 4 – 6 PM. All Native organizations, Liaisons, in the Fargo Moorhead area are invited to attend.



REMEMBER NEW TIME

The Fargo Native American Commission regular meeting will meet in the Fargo City Commission meeting room on February 11, 2010 at 5:30 PM.



Sewing Classes

With the cold weather this winter, our Daughters Of The Earth sewing class are meeting when weather permits. If you are interested in attending, please call Mary before class to make sure we are meeting (287-5433). Tuesday nights at the PEPP building, 6:30 - 8:30 p.m.

Census Outreach and Awareness Events

“Salsa for your Census”

Friday, February 27th Evening
Come and learn how to dance the Salsa & Meringue with Cindy Gomez
From 6:30pm to 7:30pm
7:30 pm to 11:00 pm – Open Dancing
Place: Centro Cultural de Fargo Moorhead - 1014 19th St. S. Moorhead

DJ Ren from Minneapolis will provide the music
<http://renisthedj.blogspot.com/>

This event is sponsored by PEPP, Centro Cultural and other Census partners. Multi-lingual Census guides from Main Street Project will be distributed; as well as demonstrations role plays, short video clips from willing participants to say ...”I Count

in Moorhead....I Count in Fargo.....I Count in Dilworth.

-Media Alliance Workshop

Tuesday, March 9th 5:00 to 7:00 PM
Place PEPP Building 116 12th Street S. Moorhead

PEPP wants to include as many organizations and community members through a unified effort and develop a Media Alliance within PEPP and throughout the community.

Steven Renderos of the Main Street Project will work with PEPP and the Census Coalition partners in this media training. It will include messaging, framing audio, video and a power analysis of how communities can tell their stories and have them be heard. We will also explore how we

can create, edit and produce short audio and video PSA’s to be submitted to local media outlets, YouTube and other ways of mass communicating. The Census will be used as a timely tool to learn how to develop these skills; however the production will not be limited to that messaging.

- Census Awareness Week Event “Don’t Be Fooled Be Counted”

Thursday, March 25th
Time and Place TBA

This event will take place a week before Census day (April 1) and will encourage people to bring in their Census form to get assistance and support in filling it out. We will also have foods available from many of the cultures represented in this community and provide information in multiple languages about the importance of the Census.

A State of Emergency in Cheyenne River

On Friday night, Jan. 22, 2010, dialysis patients from the Cheyenne River Sioux Tribe in South Dakota were hurriedly put onto transport buses and sent to different locations throughout South Dakota. Eagle Butte, along with many other places in South Dakota, was being hit with the worst ice storm seen in ages. As power outages and the threat of no water became more frequent, it was decided that these patients needed to be sent out in order to continue receiving their dialysis. The time in which many of the patients had to prepare for their departure was not enough to even get cash, let alone bring along a change of clothes or toiletries.

Upon their arrival in Rapid City, they were put 4 and 5 people to a room and there were no provisions made

for their meals. They were able to get a few meals from area missions. Several people who brought out the patients out on Friday have been swamped by doing their best, and continue to, in order to meet the needs of the patients

Since that time we are lucky enough to have a few wonderful women in the Rapid City area (Dew Bad Warrior, Eileen Briggs, Diane DuBray, and a few others) who have stepped up to help organize and make sure the patients are getting what they need. We now have about 65 -70 people (mostly patients and a few caregivers) at a hotel in Rapid City. The room situation is a little better, there are no patients sleeping on floors now. However, we are in dire need of financial assistance and volunteers.

We are working on setting up a special fund to help with dialysis patients immediate sundry needs (laundry soap, toiletries, and the like); patients are not feeling like they are owed anything, but many are in a tough spot with no cash and barely a change of clothes. Our first donation went to buying some bottled water and some laundry soap.

If you are able to volunteer or provide financial assistance, please contact one of the following people.

In the Rapid City area:
Dew Bad Warrior
605.365.6095
All other areas:
Holly A. Annis
701.741.2375

JT's Story

Aniin everyone. I am eating a dry salad, dry because it does not have any dressing on it. It is how I enjoy eating a salad and it is night time a good time to think about what to write for understanding our simple lives.

As a young girl growing up north of Dunseith where I still live, we grew up in a large family with lots of horses, dogs and cats. Mom and dad (Mable and Isaac Oneside Belgarde) were simple people with big hearts and a strong commitment to raise their children. We lived in a small house with two bedrooms and later four bedrooms. We did not have the modern conveniences until I was a teen ager. I remember coming home after school and eating a bowl of cereal while watching cartoons with three other sisters for a half hour. At four o'clock I headed out the door to do chores until five thirty. It was cold but the animals made it worth while with their friendly nickering as I approached with the water or hay. Later I was awarded a ride on their backs as I jumped from horse to horse singing whatever favorite song was the hit back then. The stars were bigamous winking in the sky and it made my heart strong taking in their beauty.

Times were not as easy as it seemed with the fights between sisters, arguments between parents, drinking of family members or neighbors or renters or seeing children dirty or hungry.


Mom helped these children by cleaning them up and giving them clean clothes to wear, dad would bring bags of groceries to big families so they would have food to eat. Mom and dad were always busy helping someone out. Many people came to visit at our home and they talked in the native languages so we did not know what they were talking about or we were sent outside to play with the visiting children.

The week ends found us parked up town sitting in the car with mom and dad while we would watch the exciting events of town. Many people would get off their vehicles and visit with each other. As children we had to stay in the car because it was night time and the adults were talking and it was rude to interrupt. Still to this day it is hard to interrupt adults talking. Maybe on the week end we would go to a show at the show hall when it was still open in Dunseith. I am giving away my age because I remember going to the hall and watching a show.

Other week ends were filled with going to horse shows, horse races, horse rides, horse sales or riding bike. We went to pow-wows at the round hall in Dunseith or in Belcourt at the old pow-wow ground. There was always something to do in our big family and there were sad and good times. For myself as an Anishinabe equay I choose to remember the good times. Our upbringing was truly a gift with

the big family, much relatives on both sides, many friends but mostly family. Hearing the native languages was the most beautiful part of all of it and it is still music to my ears.

When young people attempt suicide (or say I have nothing to do) it is sad. We have the best teacher in Aki our earth mother she teaches us everyday and nurtures us with everything we need. Our Native heritages have all the answers, our ancestors handed this life to us, our parents gave us life, our elders carry the knowledge and all we have to do is listen and live. Listen to our dreams; listen with an open mind and heart. Listen to Aki as she heals us as we step upon her everyday offering the sacred esema giving thanks for the miracle of a new day. Listen to Aki's blood veins as they run upon the earth healing us with Nibi's gentle flow carrying our worries away. Listen to the animals or birds as they walk or soar about telling of the events of the day. Noodin has messages and if you listen you'll hear what the wind is saying. The children have laughter and unconditional love to share with everyone who will share in their goodness. All of this beauty comes from Kitchimanidoo our Creator. He is there in good and bad times and in everything and everyone. Chi Miigwech.

Written by Wabishk Migrun
equay JT Dislikes 

Native American Tradition Values

Dominant Society Non-Native Values

GROUP: Take care of the people.

TODAY: is a good day

A Right Time: (INDIAN TIME) natural order

AGE: knowledge and wisdom

COOPERATE

LISTEN (and you will learn)

GIVE and share

Be PATIENT

Live in HARMONY (with all things)

Great MYSTERY/intuitive

HUMILITY

A SPIRITUAL LIFE

SELF: Take care of #1 The individual is all important. Promote your own welfare.

Prepare for TOMORROW

TIME use every minute

YOUTH: rich, young, beautiful

COMPETE:

SPEAK UP

TAKE and save

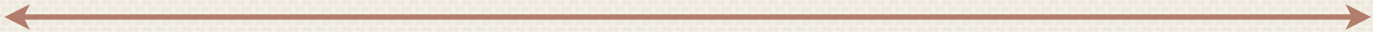
Learn to be AGGRESSIVE

CONQUER nature

SKEPTICAL/logical (prove it)

Self (EGO) attention

RELIGION (a part of life)



The merciless Indian Savages

To understand why grave inequalities, pervasive disparities and unequal access persist for Native Americans one only need read the Declaration of Independence through their eyes. Native Americans want the same things the colonists wanted when they came to this country.

The Original Declaration of Independence @ <http://www.ushistory.org/declaration/document/index.Htm>

The Revised Declaration of Independence @ <http://www.ushistory.org/declaration/document/congress.htm>

"He (King George) has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, **the merciless Indian Savages** whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions". Before we can change the lot of Native Americans we need to "Clean up our own back yard" Congress should remove this and offer Native people a formal apology. Then we need to do for Native people what is done for other nations: We re-build them. This should take precedence over crises in other parts of the world.

New Humphrey Institute Study Explores Native Artists' Careers, Challenges, Impact on Art Worlds and Communities

FOR IMMEDIATE RELEASE CONTACT: Anne Mason Tuesday, January 19, 2010 612-625-9436, amason@umn.edu

Minneapolis, MN (01/19/10) – A new study from the Humphrey Institute of Public Affairs, *Native Artists: Livelihoods, Resources, Space, Gifts*, documents the economic and cultural contributions of Native artists using Minnesota's Ojibwe artists as a case study. Through in-depth interviews, the study probes how artists' vision, training, employment and self-employment, access to space and resources, location, and commitment to community affect their ability to make a living from their work.

“Addressing contemporary urban and rural experience, Native artists preserve and celebrate traditions and provide bridges to the future for youth and between Native and non-Native communities. Yet Native artists find it difficult to make a living from their artwork,” says Ann Markusen, Humphrey Institute professor and co-author of the report.

Co-author Marcie Rendon, Ojibwa playwright, poet, and writer adds, “Art keeps Native people alive. Young man brought back from the dead decides to pursue art and now makes a career on the plains of 'Pleasantville' in Fargo, North Dakota. Father paints spirit of daughter killed in school bus accident into each work of art he creates. Man rehabs self from debilitating stroke by carving images out of stone.”

The study finds Ojibwe artists are more likely to be self-employed than artists in general. Few work for commercial or nonprofit employers, the legacy of discrimination, poor access to arts training, and living far from employment centers. Some are successful entrepreneurs, while many travel to sell work at Indian markets and powwows. Overwhelmingly, the artists interviewed would like to concentrate more on their art and make more income from it.

Many Ojibwe artists do not see themselves as individuals pursuing a career, but anchor

their artwork in community cultural practice. Native values, such as gift-giving, cooperating, and “not standing out,” clash with Western norms of artistic aspiration and self-promotion. Nevertheless, many Ojibwe artists have been successful in bridging traditional with contemporary artistic forms and content.

McKnight Foundation program officer Vickie Benson welcomed the findings by saying “Despite remarkable creativity and great demonstrated skill, most Native artists in Minnesota have not received the respect, the attention, or the financial resources their cultural contributions merit. We at The McKnight Foundation were pleased to support this report's research into the multiple barriers our state's Native artists face in developing their work.”

The study showcases pioneering efforts that offer Ojibwe artists opportunities to present and earn income from their work. “There are one-of-a-kind instances where a Native entrepreneur creates a place for young musicians to practice, record, and perform (Cass Lake's North Star Coffee Bar); visual artists to hang, speak about, and sell their art (Two Rivers Gallery); and authors to read and sell their work (Birchbark Books),” says Markusen. “In other cases, non-Native patrons or managers dedicate a space for Native artwork (Todd Bockley Gallery, the Mahnomen Shooting Star Casino gift shop, Fond du Lac's Min No Aya Win Clinic, Grand Portage Lodge, and Mille Lacs Grand Casino and Hotel).”

The report makes recommendations for artists, arts resource/space managers, tribal leaders, funders, city leaders and Native arts organizations, among others, to raise the visibility of the value and impact of Native work and to build careers and good incomes for Native artists. “We believe that, through the talents of many of our interviewees, Minnesota and neighboring states could build a reputation for distinction in Woodland Indian art, comparable to the place Pueblo and Navajo art holds in the southwest,” says Markusen.

Institute Study continued

The complete study, including profiles of more than 50 artists and pioneering arts managers, can be found online at www.hhh.umn.edu/projects/prie. The study was funded by The McKnight Foundation, in support of an environment in which artists are valued leaders in our community. While supplies last, copies are available from McKnight by calling 612-333- 4220.

The Humphrey Institute ranks among the top professional schools of public affairs at public

universities in the country. The Institute is widely recognized for its role in examining public issues and shaping policy and planning at the local, state, national, and international levels, as well as for providing leadership and management expertise to public and nonprofit organizations. The Institute offers four graduate degrees, plus a Master in Development Practice degree in international development that will welcome its first cohort in August 2010.

The Elders say the Native American women will lead the healing among the tribes. We need to especially pray for our women, and ask the Creator to bless them and give them strength. Inside them are the powers of love and strength given by the Moon and the Earth. When everyone else gives up, it is the women who sings the songs of strength. She is the backbone of the people. So, to our women we say, sing your songs of strength; pray for your special powers; keep our people strong; be respectful, gentle and modest. Oh, Great Spirit, bless our women. Make them strong today.

HAPPY BIRTHDAY!

DONNA NORQUAY

PAM BELGARDE

MISTY ROGERS