

TRIBES OF DAKOTA  
10/09/06

### **Pgm 1 – Billboard Open**

(Fade in Flute Music)

This is "Tribes of Dakota" an on going project of South Dakota Public Broadcasting - I'm Charlie Abourezk - in the next hour we'll hear the perspectives of indigenous people from across the state -- from the Lakota Elders on the Cheyenne River Reservation who are valuable resources of cultural knowledge to the Yankton Sioux tribe - where the struggle for a land base tells one story of the treaties between the US government and the Tribes. We'll also hear from Rosebud where an effort to restore the traditional rolls of Lakota Women are helping victims of domestic violence recover. From Flandreau we will look at the success of Casinos in run by the Santee Sioux and hear from some of those who worry about the impact of gambling in Indian country. Urban Indians in Rapid City and Sioux Falls are also working to maintain their cultural identity in mainstream society. Finally we'll hear about efforts on Pine Ridge to preserve their culture and language.

### **Pgm 2 – First Segment Cheyenne River**

(fade in more flute / ceremonial songs)

It could be said that history is alive in Indian country. Many Native People in South Dakota remain connected to their past -- their culture, traditions and stories keep them tied to their ancestors -- for many what happened 120 years ago is every bit alive today as it was then.

The traditional elders often remember the teachings of their grandmothers and grandfathers -- they heard first hand stories of life on the plains -- the Elders are keepers of the culture and language.

We start our journey by speaking with elders from the Cheyenne River reservation. We will hear about their effort to overcome the impact of assimilation policies. And about the struggle to hold up their cultural values within the dominant culture.

### **Elders – Frances Linn**

SOUND OF DOOR OPENING AND

A SCREEN DOOR CLOSES AT A SENIOR CITIZEN'S LIVING CENTER IN EAGLE BUTTE. IT IS THE HOME OF DORA BRUGIER, OR GRANDMA DORA AS SHE IS AFFECTIONATELY CALLED. SHE IS A PETITE WOMAN WITH A QUIET STRENGTH THAT DEFIES HER 88 YEARS. HER SMALL, BUT COZY APARTMENT IS FILLED WITH PICTURES OF HER GRANDCHILDREN, GREAT GRANDCHILDREN AND A TABBY CAT NAMED KILI. WITH A FACE THAT IS LINED WITH WISDOM, HER PIERCING BROWN EYES STARE OFF INTO THE DISTANCE. SHE REFLECTS ON A CHILDHOOD RIDING HORSES WITH HER BROTHERS AND LEARNING WHAT SHE CALLS LAKOTA WAYS

*My folks, my father and mother are Indian medicine people, they heal people, so we live way out in the country along the Ash Crick there's a log house we live in and along the crick there's a sweat lodge. (:20)*

BRUGIER REMEMBERS HER EARLY YEARS AS BEING ISOLATED FROM OTHER COMMUNITY MEMBERS. HER PARENTS WORRIED THE CHILDREN WOULD BE TAKEN TO BOARDING SCHOOL SO THEY KEPT THEM CLOSE TO HOME .

*Nobody hardly see us, the reason I found out later is that they didn't want to send us away to school. because I don't know, me and my brothers were out there until we were older. then some people came and said you have to go to school-*

THE MEMORY OF THE DAY THE MISSIONARY'S CAME TO TAKE HER TO BOARDING SCHOOL IS ETCHED CLEARLY IN BRUGIER'S MIND. THAT MORNING A BLACK CAR, ONE OF THE FIRST SHE HAD SEEN, DROVE DOWN THE HILL TOP TOWARDS HER PARENT'S FARM. INSIDE WERE TWO MISSIONARIES AND AN INDIAN INTERPRETER. HER MOTHER WARNED HER THAT THE WACICHOU'S, OR WHITE MEN, WERE COMING.

*Bite: "They came and they started walking. She said stay behind and look, She said 'They might kill us and take you.' and I started to cry but my brother hung on to me. Shh, don't cry, they won't he was saying. But the way she said it, it scared me. (:20)*

AS PART OF AN OFFICIAL GOVERNMENTAL POLICY WHICH SOUGHT TO "KILL THE INDIAN AND SAVE THE MAN." LAKOTAS WERE FORCED TO ASSIMILATE TO AMERICAN VALUES. AS SPIRITUAL LEADERS THE BRUGIER'S KEPT A TRADITIONAL TIPI AND SWEAT LODGE WHERE THEY COULD PERFORM HEALING CEREMONIES. WHEN THE MISSIONARY'S

CAME TO TAKE THE CHILDREN TO SCHOOL THAT DAY, THEY BURNED DOWN WHAT HER FAMILY CONSIDERED SACRED.

*And they were doing something and all of a sudden it came into a flame and the tipi burned and then the sweat lodge burned. My father had a little drum so he stood back and sang a song, I don't know what he was singing, he was always singing it. He sang a song, and then they grabbed him and took that drum and threw it in the fire too. (:21)*

UNTIL THE INDIAN REORGANIZATION ACT OF 1934, LAKOTA CHILDREN WERE FORCIBLY REMOVED FROM THEIR PARENTS AND SENT TO BOARDING SCHOOLS. WHILE THEY WERE GIVEN A WESTERN EDUCATION THEY WERE ALSO OFTEN BEAT FOR SPEAKING THEIR NATIVE LANGUAGE OR FOR PRACTICING TRADITIONAL SPIRITUALITY.

*At first it was hard for us cause when we talk they slap our mouths, shake us up, and punish us, so we don't hardly talk so they think we're dumb or something but you know it's really hard at first but you soon learn and we got a long ok (:27)*

WHILE BRUGIER EVENTUALLY ADAPTED, SHE LEFT SCHOOL IN EIGHTH GRADE AFTER OFFICIALS WOULD NOT ALLOW HER TO RETURN HOME FOR HER FATHER'S FUNERAL. BRUGIER'S FAMILY WAS NOT ALONE IN EXPERIENCING RELIGIOUS PERSECUTION. EVENTS LIKE THESE DROVE LAKOTA SPIRITUALITY UNDERGROUND FOR MANY YEARS

*(Meal serving sound)*

IT'S LUNCH TIME AT THE CHEYENNE RIVER ELDERLY NUTRITION CENTER IN EAGLE BUTTE. SENIORS CHAT WHILE HOT FOOD IS SERVED ON PLASTIC TRAYS. DIRECTOR IYONNE GARREAU GREETES DINERS WITH HER WARM SMILE AND INFECTIOUS LAUGHTER. SITTING IN THE SPACIOUS DINING AREA GARREAU SHARES MORE PLEASANT MEMORIES OF THE BOARDING SCHOOL LIFE .

*Bite: "Because the nuns, the priests, they provided for us. They really did. We had three squares. We had breakfast. We went to school, we did everything you're supposed to do in the morning. We had chores to do, then we'd have our dinner our lunch would come. At three o'clock I remember we'd get a slice of bread. and I remember that bread was so good. And I love yet a big thick slice of bread cause that's what we'd use to get.(:29)*

WHILE GARREAU, HAS FOND MEMORIES SHE DOESN'T SPEAK LAKOTA AND SAYS LIFE AT THE BOARDING SCHOOLS LEAD TO A GENERATION NOT LEARNING THE LANGUAGE.

*And there's a lot of Indian women who wouldn't teach their children because they went through so much at the government schools they slapped their hands, they punished them for talking their own language and they said, no way are you ever going to have to be in that. You learn the English language and that's what you're gonna do.*

TODAY MANY YOUNG PEOPLE ARE TRYING TO LEARN LAKOTA FOR USE IN CEREMONIES BUT THERE ARE FEW CHILDREN WHO KNOW IT AS THEIR FIRST LANGUAGE.

(FADE IN POW-WOW MUSIC.)

AT A SMALL POW-WOW IN THE NEW EAGLE BUTTE TEEN CENTER THE FLUORESCENT GYMNASIUM LIGHTS CONTRAST SHARPLY WITH THE DANCERS COLORFUL COSTUMES OF BEADS AND FEATHERS RICHARD CHARGING EAGLE, DRESSED IN BLUE JEANS AND A BLACK VETERANS BASEBALL CAP, IS ACTING AS M-C. HE BELIEVES IF HIS PEOPLE LOSE THE LAKOTA LANGUAGE THEY WILL ALSO LOSE KEY PIECES OF THEIR SPIRITUAL BELIEFS.

*When you lose your language you have no culture, you have no tradition, you have no spirituality because you can't separate your spirituality from our Indian ways, our pipe ways. You lose the language, it doesn't mean anything.*

CHARGING EAGLE BECAME A POW-WOW M-C AFTER HE RETURNED HOME FROM THE VIETNAM WAR. HE BELIEVES, HIS WORK WITH THE COMMUNITY IS PART OF HIS CONTINUING COMMITMENT TO SERVE HIS PEOPLE. HOWEVER CHARGING EAGLE WORRIES LAKOTA CULTURE IS BEING LOST. HE SAYS THIS IS EVIDENT EVEN IN TODAY'S POW-WOW'S

*A traditional pow-wow is something that you go to, meet some friends, make new friends, or greet new friends or even relatives. This is the place where the traditional, where the honoring should really come and then somewhere in late 60's a contest came into the picture. and the only way people will dance now is if there's a contest or money involved. So they kind of ruined it they're lost, that's all they think about. (:34)*

CHARGING EAGLE ADDS GREED DOES NOT REPRESENT TRADITIONAL VALUES. HE BELIEVES IMITATING COMPETITIVE AMERICAN SOCIETY IS A RESULT OF AN EDUCATIONAL SYSTEM WHICH RIDICULES LAKOTA CULTURE.

*And there's a generation of people that are ashamed to be Indian so they'd rather not speak the language or rather not learn the ways and it's really sad you can tell who doesn't want to be an Indian, they're ashamed to be an Indian. So the older people are proud to speak a broken English because they say, "I have not been conquered by white man."*

CHARGING EAGLE IS ALARMED BY WHAT HE SEES AS A VANISHING LANGUAGE, CULTURE, AND SPIRITUALITY. HE HAS THIS WARNING FOR THE LAKOTA PEOPLE

*(LAKOTA WORDS.....) Friends and relatives try to learn your ways because there's hard times coming, if you don't learn your ways..*

FOR THOUSANDS OF YEARS ELDERS HAVE BEEN THE KEEPERS OF THE CULTURE. IT IS THROUGH THEM THAT THEIR CHILDREN AND GRANDCHILDREN COME TO MAKE SENSE OF THE WORLD AROUND THEM. NEVER BEFORE, HAVE ELDERS HAD TO TEACH SO MUCH. THIS GENERATION MAY BE THE LAST TO SPEAK LAKOTA AS THEIR FIRST LANGUAGE, AND MAY THE LAST TO REMEMBER THE SOME OF THE SACRED SONGS AND STORIES. HOWEVER IN THEIR TRADITIONAL WAYS THEY CONTINUE TO PASS ON THE VALUES AND BELIEFS THAT MAKE THEM A DISTINCT CULTURE, VALUES AND BELIEFS THAT MAKE THEM UNIQUELY LAKOTA.

**(Music Bridge)**

### **Pgm 3 – Myths & Lakota Words 1**

Negative Stereo-Types can become reinforced over time -- Like other minorities Native People of South Dakota face racial stereo-types that can be damaging - We hear now from Jace De'Cory professor of Indian Studies at Black Hills State University to dispel the stereo-type that people in Indian Country are lazy...

*Myth-buster - 1*

De'Cory and other scholars note that there is no direct translation to Lakota for the word "boredom"... She says that because traditionally Lakota people were always busy working -- the concept of being bored never entered their minds...

*(short music bridge)*

Next Rosalie Little Thunder professor of Lakota Language at Black Hills State will share a Lakota word that reflects the values of perseverance, endurance, and discipline.

### Lakota Word - 1

Little Thunder notes that the Lakota language contains a keen understanding of human frailties - while providing ways to strengthen character and integrity.

*(Short Music Bridge)*

## **Pgm 4 – Yankton Sioux Treaties**

It's the elders who preserve the traditional values like (Lakota word) In Indian Country elders are highly respected and cared for. And if you get the chance to speak with a traditional Lakota Elder for very long -- the conversation may very well come around to Treaty Rights. The issue of land rights and treaties is paramount to many Native people in SD.

Gary Ellenbolt now takes us to the Yankton Sioux Tribe - in an attempt to look at the treaties from the perspective of tribal people.

### **Treaties – Gary Ellenbolt**

**(SFX: GENERATOR HUMS)**

BENEATH THE TOP OF FORT RANDALL DAM IN CHARLES MIX COUNTY, GENERATOR ONE JOINS NEARLY A DOZEN OTHER MACHINES IN A LOW, STEADY HUM. THAT QUIET BELIES ITS RESPONSIBILITY TO PROVIDE POWER TO SOUTHEAST SOUTH DAKOTA, AND PARTS OF SIX OTHER STATES.

***(SFX: WATER RUSHING)***

ON THE OTHER SIDE OF THE THICK, CONCRETE DAM, WATER RUSHES THROUGH HUGE PIPES TO RUN THE GENERATORS AND PROVIDE THE ELECTRICITY. THE FORT RANDALL DAM CREATES THE SOUTHERN BOUNDARY OF LAKE FRANCIS CASE, WHICH STRETCHES NORTHWESTWARD TO CHAMBERLAIN.

BUT THE BOUNDARIES OF THE NEIGHBORING YANKTON SIOUX RESERVATION ARE A LITTLE MORE DIFFICULT TO DEFINE. JUST OVER 200 YEARS AGO, THE TRIBE LAID CLAIM TO OVER 13 MILLION ACRES, STRETCHING FROM THE DES MOINES RIVER TO THE MISSOURI RIVER. NOW, TO SOME PEOPLE OUTSIDE THE TRIBAL LANDS, THERE'S NO RESERVATION THERE AT ALL, AND NO REASON FOR SOVREIGNTY.

*(sfx: office sounds)*

BUT SAM WETTLE, THE TRIBE'S ECONOMIC DEVELOPMENT COORDINATOR, SEES IT DIFFERENTLY. IN THE TRIBAL COUNCIL CHAMBERS, LOCATED AT THE YANKTON SIOUX HEADQUARTERS IN THE SMALL TOWN OF MARTY, WETTLE POINTS TO A MAP ON THE PANELED WALL, THAT COMPRISES THE SOUTHERN HALF OF CHARLES MIX COUNTY.

*(tribesamborders) "yeah—there it is right there on the wall. and the u-s supreme court has ruled for us. and they've diminished it somewhat, by 160 thousand acres."*

THOSE 160 THOUSAND ACRES THAT CREATED PART OF THE NORTHERN BORDER OF THE RESERVATION WERE ORIGINALLY CEDED TO THE TRIBE, AND ACCORDING TO TRADITION AND AN 18-94 TREATY, THE ACRES WERE TO BE SAVED FOR TRIBAL MEMBERS YET TO BE BORN.

*(40acres) "as people were born, they were supposed to get 40 acres, and then as they got married and that, they were supposed to get 160 acres. back at that time, the government had a policy of trying to 'de-indianize us.' even though they made a treaty, behind the scenes they were trying to take our status as sovereign."*

ACCORDING TO UNIVERSITY OF SOUTH DAKOTA PROFESSOR EMERITUS HERBERT HOOVER, THE TRIBE SOLD THAT 160 THOUSAND ACRE PARCEL TO THE FEDERAL GOVERNMENT IN 18-96. HE SAYS A MAJORITY OF THE TRIBE APPROVED THE SALE, AND THE YANKTON SIOUX RECEIVED 600 THOUSAND DOLLARS.

THE TRIBE HAS BEEN IN AND OUT OF COURT AGAINST THE STATE AND FEDERAL GOVERNMENTS FOR MUCH OF ITS EXISTENCE—OVER SUCH ISSUES OF REMOVAL OF BURIAL SITES, JURISDICTION OF POLICE AND WHETHER THE RESERVATION IS A RESERVATION AT ALL. HOOVER SAYS THE STATE GOVERNMENT TRIED TO DIS-ESTABLISH YANKTON SIOUX RESERVATION IN 19-96.

*(GONERS) "I was there as the state witness for history and the state tried to establish tribal government had not been continuous. They went about it that way. But with a little luck, I was able to prove that it had never been interrupted. It went all the way to the Supreme Court, and Justice Sandra Day O'Connor ruled in favor of the tribe, as recommended by Judge Lawrence Piersol here in the district."*

TWO YEARS LATER, THE STATE AND TRIBE WERE BACK IN COURT—BUT THIS TIME, THE TRIBE LOST. IN 19-98 THE BOUNDARIES OF THE YANKTON SIOUX NATION WERE OFFICIALLY DISESTABLISHED.

LIKE ANY TRIBE EXISTING UNDER GOVERNMENT TREATIES, THE YANKTON SIOUX WORK TO PRESERVE THEIR AUTONOMY, AND WANT THEIR TREATIES AND INDIVIDUAL RIGHTS PRESERVED. CHARMAINE WHITE FACE OF RAPID CITY NOT ONLY STUDIES THOSE RIGHTS FOR THE GROUP, "DEFENDERS OF THE BLACK HILLS," SHE'S ALSO A SPOKESPERSON FOR THE SIOUX NATION TREATY COUNCIL.

*(treaty) "we are caught in a situation where we consider ourselves—and i remember this not too long ago where we would have nothing to do with county commissioners or with the state government, because we consider ourselves to be a separate nation. and to work with county commissioners or city officials would diminish ourselves as a sovereign nation."*

*(sfx: flag flapping)*

DESPITE COURT CHALLENGES AND ALLEGED ONGOING MISTREATMENT, THE YANKTON SIOUX ARE A PEACE-LOVING PEOPLE, AS SHOWN BY THEIR FLAG. IT'S A BRILLIANT SCARLET, A TRADITIONAL NATIVE COLOR OF HOSPITALITY. THE BANNER'S MAIN COLOR COMES FROM A TRADITION OF PAINTING PART OF A TEPEE RED IF TRAVELERS COULD EXPECT TO BE FED—OR IF THAT TEPEE WAS THE GATHERING POINT



FOR A FEAST OR CELEBRATION. THE OUTLINE OF A PEACE PIPE APPEARS IN YELLOW—AND THERE'S AN INSCRIPTION THAT THE TRIBE IS "LAND OF THE FRIENDLY PEOPLE OF THE SEVEN COUNCIL FIRES." AGAIN, SAM WETTLE.

*(tribefire)"you know the tribes is one. people talk about flandreau tribe, sisseton tribe, pine ridge tribe, rosebud tribe—but actually, we're one tribe, with seven bands. we're seven bands within the seven council fires."*

CHARMAINE WHITE FACE, TREATY COUNCIL SPOKESPERSON SAYS, THROUGH THE YEARS, ALL LAKOTA, DAKOTA AND NAKOTA HAVE AIMED FOR PEACE. SHE SAYS THE SEVEN COUNCIL FIRES SIGNED TREATIES WITH THE U-S GOVERNMENT IN GOOD FAITH.

*(peace) "the united state asked for peace treaties from us, and that's what we signed, in the 18-68 peace treaty. and that's what we signed, at the loss of 13 states in order to have this peace. and yet, the united states and their soldiers came in in 1874, and the president of the united states at the time, ulysse s. grant, said, 'don't keep the miners and the pioneers out of this land, in violation of this treaty.'"*

THAT 18-68 TREATY, KNOWN AS THE FORT LARAMIE TREATY, LEFT THE BLACK HILLS AND ALL OF WESTERN SOUTH DAKOTA UNDER LAKOTA CONTROL. WHITE FACE SAYS, THE BLACK HILLS HAVE SPECIAL SIGNIFICANCE TO ALL SEVEN BANDS.

*(reparations)"they are affected by the black hills, because all of us consider the black hills sacred. whether it's nakota living in canada or the yankton sioux in southeast south dakota, we all consider the black hills sacred. that's why we were all very concerned when the supreme court tried to give us money for the black hills. you can't sell something that's sacred."*

in 19-80, the u-s supreme court awarded the great sioux nation 106 million dollars for loss of the black hills. white face says that decision recognized the validity of the 18-68 treaty. the supreme court acknowledged government wrongdoing in breaking the treaty.

*(white face bite)*

THE TRIBES IN SOUTH DAKOTA ARE AMONG THE POOREST PEOPLE IN THE U-S, BUT THEY STILL REFUSED TO ACCEPT THE COURT-ORDERED PAYMENT FROM THE FEDERAL GOVERNMENT. TODAY, WITH INTEREST, THE AWARD WOULD MEAN NEARLY 600 MILLION DOLLARS.

THE GREAT SIOUX NATION REFUSES TO TAKE MONEY FOR SACRED LAND—BUT FOR MANY LIKE WHITE FACE, TREATY RIGHTS ARE MORE THAN LAND CLAIMS. SHE SAYS TREATY RIGHTS ARE HUMAN RIGHTS. WHITE FACE SAYS ALL THEY WANT IS TO HAVE GOVERNMENT PROMISES KEPT, AND THEIR SOVERIGNTY AND INDEPENDENT STATUS RECOGNIZED. SHE SAYS THIS IS THE SAME HOPE FOR PEOPLE AROUND THE WORLD.

*(rights)”right now, the united nations is looking at a declaration of the human rights of indigenous people. although in 19-48, the united nations passed a worldwide declaration of human rights...the indigenous people’s rights have been trampled on and violated, throughout the world, for all these years. human rights are to be allowed to be whoever the creator allows us to be. that is a human right.*

WHITEFACE SAYS THE LAKOTA DAKOTA AND NAKOTA PEOPLE WILL CONTINUE TO EXERCISE THEIR RIGHTS AS A NATION... SHE SAYS BESIDES PASSING ON THE LANGUAGE AND CULTURE TO THE YOUTH -- THE TRIBES ARE WILL ALSO PASS ON THE STRUGGLE FOR TREATY RIGHTS AND FOR RETURN OF SACRED LANDS THAT WERE TAKEN FROM THEM.

*(Music Bridge)*

Pgm 5 – Myths and Lakota Words -2

The history of South Dakota is marked by racial tension and conflict. But Jace De'Cory says despite stereo-types Lakota people are not violent. She says the media has too often perpetuated negative ideas of Native People.

*Mythbuster - 2*

De'Cory notes that Lakota culture is based heavily in values of cooperation and communal living -- these values are reflected directly in the language... Rosalie Little Thunder has another Lakota word to share -- this one highlights a difference between Lakota and Christian teachings.

*(Short Music Bridge)*

Lakota Word - 2

(Short Music Bridge)

**Pgm 6 – Domestic Violence**

Lakota grandmothers may be the first to teach Language to the youngsters. In traditional Lakota world view women have more power. Rosalie Little Thunder says Lakota society is more matriarchal than mainstream culture. SDPB's Julia Monczunski takes us to Rosebud South Dakota to speak with the woman who founded the first Domestic Violence shelter on a United States reservation.

**Domestick Violence Shelt – Julia Monczunski**

ON THIS BRIGHT SUMMER AFTERNOON, VERNA MATO ESTIMA [eesh-teema] OPENS THE DOOR TO A LARGE TWO-STORY HOUSE IN DOWNTOWN MISSION ON THE ROSEBUD RESERVATION.

*Fade in: Verna security code to get in*

THIS IS THE FIRST WOMEN'S SHELTER IN INDIAN COUNTRY. IT WAS FOUNDED BY TILLIE BLACK BEAR IN 1977. MATO ESTIMA IS THE LEAD ADVOCATE AT THE SHELTER.

*Nat: kids playing*

TWO CHILDREN STAYING HERE RACE DOWN THE HALLWAY.

*Nat under: shelter*

NEARLY THIRTY YEARS AGO, TILLIE BLACK BEAR STARTED THE WHITE BUFFALO CALF WOMAN SOCIETY. THE ORGANIZATION PROVIDES SHELTER AND DIRECT SERVICES FOR WOMEN. MATO ESTIMA WAS ONE OF THE FIRST TO STAY HERE AS A VICTIM OF DOMESTIC VIOLENCE. SHE HAS KNOWN BLACK BEAR SINCE THE BEGINNING.

*Verna: Tillie is a strong, courageous, inspiring woman—very spontaneous—...she's executive director for White Buffalo Calf, and she's known on a national-level, she's known on the state level and also locally. She's the boss, she's a friend, she's a mother—just a very inspiring woman to all of us.*

THROUGH THE YEARS BLACK BEAR HAS RECEIVED MANY AWARDS FOR HER WORK ON BEHALF OF WOMEN – INCLUDING THE PRESTIGIOUS

ELEANOR ROOSEVELT HUMAN RIGHTS AWARD. SHE IS A FOUNDER OF BOTH THE NATIONAL COALITION AGAINST DOMESTIC VIOLENCE AND A STATE COALITION AS WELL.

*Fade in: nat shelter tour*

BACK IN THE SHELTER HALLWAY, MATO ESTIMA WALKS BY ROOMS AND NOTES THAT THE FACILITY IS FULL RIGHT NOW.

*Nat: Verna - "This is occupied, this is occupied...this is our emergency room..."*

ACCORDING TO A REPORT FROM THE U.S. DEPARTMENT OF JUSTICE NATIVE AMERICAN WOMEN EXPERIENCE THE HIGHEST RATE OF VIOLENCE OF ANY GROUP IN THE COUNTRY. BUT TILLIE BLACK BEAR SAYS THAT IS NOT THEIR CULTURAL LEGACY. WORKING AT THE ADMINISTRATIVE HEADQUARTERS OF THE WHITE BUFFALO CALF WOMAN SOCIETY, BLACK BEAR REFLECTS ON THE SIGNIFICANCE OF THE ORGANIZATION'S NAME.

*Tillie: We carry a very sacred name—White Buffalo Calf Woman's Society. It's about the legend of the sacred—canupa—the pipe was brought to the people by a woman. And so we have that real strong connection to that sacredness and we do have a responsibility to fulfill—to hold ourselves accountable for the work that we do.*

MANY LAKOTA PEOPLE BELIEVE THAT ONE OF THE FIRST TEACHINGS OF WHITE BUFFALO CALF WOMAN WAS RESPECT FOR WOMEN AND CHILDREN—EVEN IN THOUGHT. TRADITIONAL SPIRITUALITY INFUSES MUCH OF THE WORK HERE. THE ORGANIZATION NOT ONLY RUNS A WOMEN'S SHELTER, BUT ALSO LEADS WEEKLY MEETINGS – BOTH FOR VICTIMS OF VIOLENCE AND THE BATTERERS THEMSELVES. BLACK BEAR SAYS SPIRITUAL LEADERS HELP GUIDE THE WORK THEY DO.

*Tillie: ...we work very closely with some medicine people who provide us with guidance and the kind of ceremonies that we need to do the work. ...The grandmas, especially the grandmas always tell us that we have to have these ceremonies and we do practice those ways.*

BLACK BEAR BELIEVES TAPPING INTO THOSE TRADITIONAL WAYS IS A KEY TO MAKING REAL CHANGE HAPPEN IN PEOPLE'S LIVES. AND SHE SAYS SHE'S SEEING A CULTURAL RENAISSANCE ON THE ROSEBUD RESERVATION.

*Tillie: I think the biggest thing here locally with the tribal people is that there seems to be a real renaissance of traditional spirituality. And I think more and more of our*

*young people are returning to these old ways. They're practicing them, and from that perspective, I think it gives them a more balanced outlook on life, but for many of them, it's reclaiming those old ways and I think for me that's a real strong basis for the kind of work that people do here because it's bringing back something that was a real integral part of our total being.*

THE SOCIETY AIMS TO INCORPORATE TRADITIONAL PRACTICES IN REBUILDING THE LIVES OF THOSE THEY SERVE.

*Tillie: We work toward re-introducing ceremonies for women. If a woman wants to go on a vision quest, we help them with whatever they need to have done. Or if they want to Sun Dance, women call us and say, I need material for the flags or tobacco or I need this, and we provide that sort of resource for the women.*

SWEATS ARE A HEALING PRACTICE WOMEN CAN PARTICIPATE IN IF THEY CHOOSE. A SWEAT LODGE IS RIGHT ON THE SHELTER'S PROPERTY. VERNA MATO ESTIMA OPENS THE GATE TO A FENCED AREA.

*Fade in: outdoor nat Verna – When women have the need to have a sweat...*

MATO ESTIMA STANDS IN A GRASSY YARD NEAR THE FRAME FOR THE SWEAT LODGE. SHE SAYS DOING A SWEAT CAN HELP WOMEN WHO STAY HERE.

*Verna: A lot of times women come to the shelter with a lot of mixed emotions and hurt feelings and broken spirits, and so a sweat lodge is good. It's good for them to sweat so that they can pray and heal themselves and find that refuge within themselves.*

AT THE ADMINISTRATIVE OFFICE—A LITTLE YELLOW HOUSE NEXT DOOR TO THE SHELTER—TILLIE BLACK BEAR SAYS THERE IS A STRONG TRADITION OF WOMEN BEING POWERFUL IN THE LAKOTA CULTURE. BUT SHE SAYS THAT POWER WAS UNDERMINED WHEN WHITE PEOPLE TOOK OVER THEIR TERRITORY.

*Tillie: Traditionally, tribal women owned property. We kept our own names. When we married we didn't become Mrs. So-and-So, but with the impact of western civilization, the impact of Europe, colonization. When the white folks came over from Europe, they owned the women, they owned the children. You talk about a complete paradigm shift as far as tribal women were concerned, where women owned their own property. But*

*when we interfaced with the US government, the only way they dealt with tribes was through the men. And so again, I think that really impinged upon the sovereignty of women. And when we look at the sovereignty of women, it's a whole new dynamic that's resurfacing—although it's always been there. Because women were always very sovereign.*

UPHOLDING THE SOVEREIGNTY OF WOMEN HAS BEEN THE SOCIETY'S MISSION FROM THE START. BLACK BEAR SAYS THAT IT'S ABOUT THE DAILY WORK MAKING SURE WOMEN AND THEIR FAMILIES HAVE A SAFE PLACE TO STAY AS LONG AS THEY NEED, AND IT'S ABOUT PROVIDING PROGRAMS AND COUNSELING TO HELP WOMEN HEAL FROM VIOLENT RELATIONSHIPS. BUT ABOVE ALL, SHE SAYS IT'S ABOUT DRAWING ON TRADITIONAL LAKOTA CULTURE AND CHANGING SOCIETY ITSELF.

*Tillie: And we're also about working outside the box—thinking outside the box—ok, this is the status quo, but let's look beyond that and see what we can do. How can we make changes? And yet, utilize our own cultural resources to make those changes.*

BLACK BEAR SAYS IT'S GOOD TO SEE SO MANY YOUNG PEOPLE ON THE ROSEBUD RECONNECTING WITH THE OLD WAYS. THIS RESURGENCE OF TRADITIONAL VALUES, SHE SAYS, WILL ENSURE SOVEREIGNTY OF LAKOTA WOMEN FAR INTO THE FUTURE.

*(Music Bridge)*

Pgm 7 – Myths and Lakota Words -3

Besides using traditional culture to restore the lives of victims of domestic violence... Rosalie Little Thunder also helps teach a summer retreat for men who are convicted of battering their wives. One of the words she teaches to the Men's recovery camp deals with being responsible for one's own actions.

Lakota word - 3 leecheblaza

While the Lakota culture places high value on responsibility - There is a negative stereotype that native people are irresponsible when it comes to time - Jace De'Cory helps explain the concept of Indian Time.

*(Short Music Bridge)*

Myth Buster – 3

*(Short Music Bridge)*

## **Pgm – 8 Casinos**

While cultural differences exist when it comes to time -- Like the state government many tribes exercise their sovereign right to run casinos. Chuck Beck now takes us to Flandreau where we will take a look at the roll of tribal casinos and traditional values in Indian Country.

The topic of Indian Gaming has been a controversial issue in the Native Community for a number of years. But as South Dakota Public Broadcasting's Chuck Beck reports the casino business can provide some opportunities for at least one South Dakota native community.

### **Casinos – Chuck Beck**

IT COULD BE ARGUED THAT RECESS IS ONE OF THE BEST THINGS ABOUT FIRST GRADE.

*Nat Sound – Kids*

ON A CHILLY SEPTEMBER MORNING GROUPS OF FLANDREAU KIDS ARE PLAYING OUTSIDE THE LOCAL ELEMENTARY SCHOOL, THESE FIRST GRADE STUDENTS MAY NOT BE REALIZING IT BUT THE READING ASSIGNMENTS THEY WILL BE DOING LATER TODAY ARE THANKS TO THIS.

*Nat Sound – Royal River Casino jingle*

JUST A COUPLE OF MILES FROM THE SCHOOL SITS A THREE LEVEL BUILDING THE SIZE OF 2 FOOTBALL FIELDS, THE ROYAL RIVER CASINO HOUSES A RESTAURANT, A HOTEL CONFERENCE ROOMS, A GAMBLING HALL AND A CONCERT VENUE. FLANDREAU PUBLIC SCHOOLS SUPERINTENDENT RICK WEBER SAYS THIS CASINO IS HELPING KEEP THE SCHOOL SYSTEM AFLOAT.

*BITE – WEBER MONEY “Well we had this federal grant that ran out two years ago. Well just like any federal grant and that sort of thing when it runs out, it runs out. Well the program showed such a great increase that in skills in reading ability at the first grade level that we looked to ways to fund it and with the funding scale in public schools right now we would not be able to come up with the 200-thousand dollars needed to fund this.”*

UNLIKE SOME OF THE OTHER TRIBAL CASINOS IN SOUTH DAKOTA THE ROYAL RIVER CASINO IS CLOSE TO A MAJOR POPULATION CENTER, SIOUX FALLS , THE CASINO HAS PROVED TO BE HIGHLY SUCESSFUL FOR THE TRIBE BRINGING IN THOUSANDS OF DOLLARS EACH YEAR FOR TRIBAL GOVERNMENT. SAM ALLEN THE ECONOMIC DEVELOPMENT COORDINATOR FOR THE FLANDREAU SANTEE SIOUX TRIBE SAYS MOST OF THE COMMUNITY IS SUPPORTIVE OF THE CASINO.

***BITE – ALLEN COMMUNITY SUPPORTIVE “Like I said we employ about 540 people. One way or the other is employed whether they are supporting a family member or a relative.”***

*NATS OF BAR JEOPARDY PLAYING IN BACKGROUND.*

SCOTT KELLOGG IS STARING AT A TV IN THE CORNER OF FAT BOYS BAR IN DOWNTOWN FLANDREAU WHILE TWO MEN TO HIS LEFT ARE PRODDING HIM TO ANSWER JEOPARDY QUESTIONS. KELLOGG HAS SORT OF A WEATHERD AND RUDDY COMPLEXION WITH LONG HAIR. HE'S A FLANDREAU NATIVE BUT HE IS ONE IN THIS COMMUNITY WHO HAS MIXED FEELINGS ABOUT THE CASINO.

***BITE – PLUS MINUS CASINO “In some ways very good. In other words not so good. The positive is it's bringing new people into town come down visit the local establishments, eateries, bars, whatever so of the bad points they bring in some different people from different places you probably don't want in your town, but because they are here they come in so it's a catch 22. It really is. It's a Catch 22. What do you do?”***

A FEW MINUTES AGO DICK GRAFING WAS SPARING WITH KELLOGG OVER JEOPARDY BUT NOW HE AGREES ON THE IMPACT OF THE CASINO. GRAFING SAYS THE MONEY GENERATED ISN'T TRICKLING DOWN TO THOSE WHO NEED IT.

***BITE – AGAINST CASINO “ITS JUST UNDERCUTTING THE REST OF THE COMMUNITY MOST OF THESE PEOPLE COME IN HERE, THEY GO DOWN THERE THEY GAMBLE THEY NEVER COME DOWNTOWN SO IT DIDN'T DO US ANY GOOD AT ALL.”***

OFFICE NATS



RECEPTIONIST BETTY JACOBS ANSWERS THE PHONE IN THE MEDICAL RECORDS DEPARTMENT AT KEYSTONE TREATMENT CENTER IN CANTON... THE REHABILITATION CENTER HELPS TREAT GAMBLING ADDICTS. AND GAMBLING COUNSELOR SUE VAN DOREN SAYS THE CASINO CAN CREATE ADDICTION IN INDIAN COUNTRY.

***BITE – VAN DOREN CASINO ACCESSIBILITY “I think the accessibility makes a lot of difference. The closer that one is to a casino, or even where they have video lottery or any kind of off-track betting or different types of gambling that there is a higher increase of addiction.”***

BUT FLANDREAU MAYOR WARREN LUDEMANN NOTES THAT THE POSITIVE ECONOMIC IMPACT OF THE CASINO CAN NOT BE OVERLOOKED.

***BITE – CASINO MAYOR “The casino is our largest employer within the city and it’s created a lot of jobs and that means payroll comes back into the community and so there’s a huge economic impact from the employment of people within the community.”***

TRIBAL COMMUNITIES ARE SOME OF THE POOREST AREAS IN SOUTH DAKOTA AND THE NATION, TRIBAL OFFICIALS SAY CASINOS PROVE TO BE ONE OF THE FEW SOLID INVESTMENTS ON RESERVATIONS AND THE ONLY VEHICLE THAT MANY TRIBES USE TO RAISE MONEY... ALLEN SAYS THE TRIBES HAVE THE SOVERGIN RIGHT TO BULID AND OPERATE CASINOS FREE FROM STATE REGULATIONS.

***BITE – ALLEN DEVELOPMENTS “We can do things we can own businesses. We can start businesses, but we have to have the tools to do it. We don’t receive any money from the state whatsoever. Our sister tribe from Shakopee raised a million dollars which was good. It helped us purchase a business to employ more, but if we have to have what the market can bear like anyone else we could do so much more in erms of development.”***

BUT GEORGE EAGLEMAN A COUNSELOR AT KEYSTONE TREATMENT CENTER IN CANTON SAYS THE TRIBES AREN’T GETTING A REAL TASTE OF SOVERGNITY.

***BITE – EAGLEMAN SOVERGNTY “You know the sovergnty I think is not true. Sovergnty its limited the only reason the tribes have gambling on the reservation is because the state has it. Any gambling that is offered in the state, the tribes gets it, too. Because of a compact with the state and if the state does away with gambling then the tribes have to shut down too. So their thought and I think it’s a lack of expertise that***

*and knowledge and education in areas where they think gambling is going to bring in the type of economy and business ventures and that just isn't going to happen."*

MANY LIKE EAGLEMAN ADD THAT TRADITIONAL CULTURAL VALUES CAN BE IN CONFLICT WITH CASINOS –THOSE WHO ARE AGAINST GAMING SAY SOME TRIBES IN SOUTH DAKOTA HAVEN'T DEVELOPED CASINOS BECAUSE LOCAL ELDERS OPPOSE THIS FORM OF BUSINESS.

BUT ECONOMIC DEVELOPMENT COORDINATOR SAM ALLEN HAS A DIFFERENT TAKE. IN FACT HE SAYS THE CASINO IS EYEING PLANS TO EXPAND. BUT HE SAYS ADDING ON MORE GAMING MACHINES AND BIGGER CONCERT HALL WOULD REQUIRE STATE APPROVAL.

*BITE – ALLEN FUTURE "The community will be better off for the expansion for the fact there will be more jobs, funds going to the community fund for education, roads infrastructure the tribes has been able to do away with commodities which is a USDA food distribution program we no longer have that which is good. Our employment rate is one percent so which is good. Everybody is working. We also did away with the WIC program so the tribe is better off with gaming. If the tribe is allowed to expand I can see a lot of changes in Moody County. We'll be able to look at industry. There's just so many advantages in having people work."*

BUT EAGLEMAN SAYS RATHER THAN PUSHING FOR EXPANSION THE TRIBE SHOULD TAKE A DEEPER LOOK AT THE PROBLEMS THAT COULD ARISE FROM GAMBLING.

*BITE – EAGLEMAN WHATIF "Well to begin with, if gambling was still there or was about to be introduced on the reservation then I will take consensus to find out how many are addicted to gambling say if you had a population of 15-thousand maybe two-thousand are addicted then I would look at the business aspect to look at how much money is coming in and use some of that proceeds to help fund gambling addiction clinics at a higher standard of treatment not just a sub-par level and that would probably help them."*

*NATS OF COUNTRY MUSIC PERFORMANCE AT THE CASINO.*

SHERWIN AND PAM LINTON ARE A REGULAR COUNTRY MUSIC ACT AT THE ROYAL RIVER CASINO. THEY SING IN A SMALL GAMBLING HALL THAT TRIBAL OFFICIALS HOPE TO EXPAND INTO A LARGE CONCERT VENUE, WHILE CASINO MANAGERS ARE PUTTING THEIR EFFORTS TOWARDS EXPANSION SOME NATIVE PEOPLE IN SOUTH DAKOTA ARE CONCERNED ABOUT THE IMPACTS OF GAMBLING AND THE ROLE BIG BUSINESS SHOULD PLAY IN THEIR CULTURE. IN THE END THE

APPROVAL FOR EXPANSION WILL COME NOT FROM TRIBAL RESIDENTS BUT THE STATE OF SOUTH DAKOTA. FOR SDPB RADIO I'M CHUCK BECK.

*(music bridge)*

Pgm – 9 Myths and Lakota Words 4

While there may be a concern that Casinos could cause an increase in gambling addiction in Indian country - Professor Jace De'Cory will join us now to dispel the negative stereotype that all Native Americans are addicted to alcohol.

Myth- Buster - 4

*(Short music bridge)*

Abusing Alcohol is not a traditional Lakota Value - Rosalie Little Thunder now has a Lakota word that deals with the value of honor --

Lakota Word – 4 Igloo-OHH Nee-aww

*(Short Music Bridge)*

Pgm – 10 Urban Indians

Supporting Lakota values like (Igloo-OHH Nee-aww) may be easier when surrounded by rich cultures that are alive on the state's reservations. But the poor conditions and unemployment rates up to 80% are pushing droves of Native Americans off reservations and toward urban areas. Census numbers show nationwide sixty percent of tribal members now live off reservations. SDPB's Johanna Sailor has this report on what Native American find when they leave tribal lands.

**Urban Indians – Johanna Sailor**

WAYNE STARBOY IS HUNCHED OVER A CLUTTERED WORK BENCH. HE TIPS UP HIS COWBOY HAT TO SHED MORE LIGHT ON HIS WORK. IN HIS HAND STARBOY HOLDS A TOOL THAT LOOKS LIKE AN ELECTRIC SCREWDRIVER BUT WITH A HIGH SPEED BIT MADE FOR POLISHING SILVER.

*\*\*Start fading up nats under voice to full natural sound break of the tool\*\**

STARBOY'S WORKING ON A NECKLACE WITH A LARGE TURQUOISE CENTERPIECE. HE IS SURROUNDED BY VIBRANT COLORED BEADS AND JEWELRY HANGING ON EACH WALL. STARBOY IS THE OWNER OF THE

BEAD GALLERY. THIS STOREFRONT IN MAIN STREET SIOUX FALLS IS A RARITY IN THIS TOWN - IT'S ONE OF A FEW NATIVE AMERICAN OWNED BUSINESSES HERE.

*“You see it’s starting to get shinny like. Eventually it gets like a mirror. This is a pendent.”*

STARBOY HAS ROUGH CALLOUSED HANDS THAT REVEAL THE LONG HOURS HE’S PUT IN DURING NEARLY 64 YEARS OF WORK. OVER THE LOUD HUM OF AN AIR CONDITIONER HE FLASHES BACK TO HIS CHILDHOOD ON THE ROSEBUD RESERVATION, HE GREW UP IN POVERTY, AND REMEMBERS SLICKING HIS HAIR BACK WITH LARD A GOVERNMENT ISSUED COMMODITY. STARBOY SAYS ON THE RESERVATION HE COULDN’T SUCCEED EVEN WITH A GOVERNMENT JOB.

*“Like you get up Monday morning and you kind of have a dream of being successful sort of and then when Friday comes you’re right back where you started. So you turn to drinking maybe. And it seemed like all I did was drink because your dreams are there and it ends on a Friday.”*

STARBOY BROKE THAT CYCLE BY MOVING OFF THE RESERVATION. HE’S NOT ALONE, THE CENSUS BUREAU FOUND ABOUT SIXTY PERCENT OF NATIVE AMERICANS NOW LIVE IN URBAN AREAS. BUT STARBOY SAYS LEAVING THE RESERVATION MEANS EXCHANGING ONE SET OF PROBLEMS FOR ANOTHER. STARBOY QUICKLY LEARNED THAT BECAUSE OF HIS RACE -- NOT EVERYONE WOULD ACCEPT HIM.

*“Racism is you always have to live with it, I still live it today. Racism always stays with you so matter where you go you’re ready you know you sense you don’t sense it you relax. And then when you walk out the door it’s back on you again. You go to restaurants you have to be ready to be served last.”*

THE IMPACT OF RACISM IS A COMMON THEME AMONG MANY WHO MOVE OFF THE RESERVATION. LOURETTE POURIER MOVED TO RAPID CITY 13 YEARS AGO FROM THE PINE RIDGE INDIAN RESERVATION. POURIER SAYS RACISM IS THE BIGGEST HURDLE FOR URBAN INDIANS. POURIER IS THE FOUNDER OF SANIT (SAN-A-TEE) A GROUP DEDICATED TO HELP NATIVE AMERICANS SURVIVE AND FIGHT RACISM. SHE SAYS THERE ARE EFFORTS TO PROMOTE NATIVE CULTURE TO TOURISTS LIKE THIS POW WOW IN RAPID CITY WHERE THE DRUM SIGNIFIES THE HEART BEAT OF MOTHER EARTH AND THE PEOPLE.

*\*\*Nats of Pow Wow\*\**

POURIER SAYS WHILE NATIVE CULTURE IS BEING CELEBRATED NATIVE PEOPLE ARE NOT REALLY BEING EMBRACED.

*“So they’re promoting Indian to get tourists to come here. And that’s all about money. The flip side of that is how we’re treated. When our people are in the hotels, restaurants during those huge events we’re treated badly. So they’re saying one thing and doing another.”*

POURIER SAYS RACISM AND DISCRIMINATION ARE CONTRIBUTING TO THE POVERTY OF NATIVE AMERICANS IN RAPID CITY. SHE SAYS NATIVE PEOPLE MOVE OFF RESERVATIONS IN DROVES FOR EMPLOYMENT. BUT POURIER SAYS MANY NATIVES ARE OVERLOOKED FOR JOBS OR DENIED DECENT HOUSING BASED ON THEIR RACE. POURIER ADDS THAT RACISM IS ALSO PLAGUING SCHOOLS ACROSS THE STATE. SHE SAYS GIVES AN EXAMPLE OF A 16 YEAR OLD NATIVE AMERICAN GIRL ENROLLED IN RAPID CITY PUBLIC SCHOOLS. POURIER SAYS A CAR OF BOYS REPEATEDLY YELLED RACIAL SLURS AT HER EVEN AFTER BEING DISCIPLINED.

*“In fact the car stopped and they got out. And they said you dirty Indian if you ever report again, we will get you. So she was scared to death and she quit school. It just gets too painful you just you can’t keep going it’s horrible.”*

MANY SCHOOLS ACROSS THE STATE ARE BATTLING HIGH DROP OUT RATES. RAPID CITY HAS SEEN BETWEEN 60 TO 80 PERCENT LOSS OF ITS NATIVE STUDENTS BEFORE GRADUATION. SCHOOL OFFICIALS SAY NATIVE KIDS FACE HARDSHIPS INCLUDING POVERTY AND CULTURAL DIFFERENCES. POURIER SAYS RACISM WILL NEVER BE COMPLETELY ERADICATED. BUT SHE’S SAYS TO FOSTER UNDERSTANDING, YOUNG PEOPLE NEED TO BE EDUCATED ON NATIVE HISTORY AND CULTURE.

\*\*Nats of classroom...

THE SIOUX FALLS DISTRICT IS TRYING TO ACHIEVE THIS GOAL. A SLENDER NATIVE AMERICAN WOMAN, STANDS IN FRONT OF A HANDFUL OF STUDENTS IN A RELATIVELY SMALL CLASSROOM AT ROOSEVELT HIGH. MARCIA ZEPHIER IS DESCRIBING AN ACCOMPLISHED NATIVE AMERICAN SPORTS ATHLETE TO A NATIVE AND NON-NATIVE STUDENTS.

\*\* *Nats of Class Room... (description of sports woman)*

ZEPHIER HAS BEEN TEACHING THIS NATIVE AMERICAN STUDIES ELECTIVE COURSE SINCE IT STARTED IN 2002. SHE’S FOUND THAT MANY NATIVE STUDENTS WHO HAVE LIVED IN URBAN AREAS LIKE SIOUX FALLS THEIR ENTIRE LIVES DON’T KNOW MUCH ABOUT THEIR CULTURE.

IT'S DISCOURAGING SHE SAYS BECAUSE OF THE LINK BETWEEN SELF IDENTITY AND CONFIDENCE.

*“Self Identity is self esteem. And I think you know if we can help students with their self esteem, and identify who they are and where they came from they’re just going to be more successful in life.”*

TEACHING AND EMBRACING NATIVE CULTURE IS MEANT TO COUNTER DROP OUTS. ZEPHIER’S AND SCHOOL DISTRICT CONCERN IS NOT HAVING A HIGH SCHOOL DIPLOMA LEADS TO A DEAD END. A CHALLENGE WAYNE STARBOY, CAN UNDERSTAND. STARBOY IS THE NATIVE AMERICAN BUSINESS OWNER IN SIOUX FALLS. HE HIMSELF DROPPED OUT IN THE 10<sup>TH</sup> GRADE. STARBOY SAYS THE NEED TO MAKE MONEY AND THE POOR EDUCATION AT A RESERVATION BOARDING SCHOOL DROVE HIM TO QUIT. HE SITS BACK AT THE REGISTER WATCHING OVER HIS STORE AS A WHITE WOMAN PICKS THROUGH BEADS.

*\*\*Nats of woman shopping\*\**

STARBOY SAYS MANY OF HIS CUSTOMERS ARE NON-NATIVE. HE SAYS IT WAS MUCH THE SAME WITH AN AUTO REPAIR AND CONVENIENCE STORE HE OWNED ON THE RESERVATION YEARS AGO. STARBOY SAYS IT GOES BACK TO HIS TRADITIONAL LAKOTA UPBRINGING - WHICH IS BASED NOT IN SELLING -- BUT SHARING.

*“The Native American tradition like I told you I was raised with my grandparents they teach you to give, everything you give a lot. You share, so whenever your next door neighbor has something we all share it. And if you see someone else getting ahead in that sharing they’re going to bring you back down to their level.”*

STARBOY WAS TAUGHT MONEY DOESN'T EQUAL POWER, HOW POWERFUL YOU ARE IS TIED TO HOW MUCH YOU GIVE. EVEN WITH THIS CLASH BETWEEN MAKING MONEY AND HIS TRADITION, HE SAYS RETAINING HIS CULTURAL HERITAGE IS NOT DIFFICULT. HE EXPLAINS THAT'S BECAUSE LAKOTA SPIRITUALITY IS PRACTICED EVERY MINUTE OF EVERY DAY, NOT JUST AT CERTAIN EVENTS. INTERESTINGLY STARBOY SAYS LEAVING THE DESPERATE CONDITIONS ON THE RESERVATION IS HOW HE FOUND HIMSELF AND HIS IDENTITY.

*Bite “Where the reservation makes you a little more, you look down on yourself. Where off the reservation you know who you are. And you also know what’s going on back home. So I kind of always suggest to people on the reservation to move off and then go back and you’ll know how to survive.”*

STARBOY SAYS HE CAN STILL BE PROUD TO BE NATIVE AMERICAN AND PLAY BY THE RULES OFF THE RESERVATION. HE HOPES MORE NATIVE YOUTH TO LEARN WHO THEY ARE AND BE PROUD. BUT HE SAYS THE GUARANTEED SURVIVAL OF HIS CULTURAL AND HIS BUSINESS WILL REQUIRE AN INCREASED UNDERSTANDING OF HISTORY AND CULTURE.

#### Pgm – 11 Myths and Lakota Words 5

Living in a world apart from one's own culture requires a high degree if self sufficiency -- Roasalie Little Thunder now has our Lakota word that embodys this ability.

Lakota Word - 5 Igloo aw-

*(Short Music Bridge)*

Native American people are brilliant at the value of Iglooaw -- despite living in poverty many show a high degree of self sufficiency and adaptability in the harshest situations. But negitive stereotyes exist that Native people get Checks from the government -- Professor Jace Decory says this is totally untrue.

Myth Buster - 5

*(Short Music Bridge)*

#### Pgm 12 – Pine Ridge Spiritual

Economically South Dakota has some of the poorest areas in the United States -- but in terms of cultural resources -- It could be argued that this state is one of the richest in the nation - the tribes of the Dakotas are all alive and strong -- their ancient language and culture remain vibrant. But many of the keepers of the culture are passing on -- and with them goes a vast amount of wisdom and language... We began this hour talking with Elders we will end hearing from young people -- SDPB's Charles Michael Ray has this profile of the effort to preserve the culture of the Oglala Lakota People on Pine Ridge.

#### **Pine Ridge Spiritual – Charles Michael Ray**

IN THE EARLY 1980'S TWO MEN STEPPED INTO A STUDIO AT THE SENTE GLESKA COLLEGE AND TO SHARED A GROUP OF SACRED SONGS.

*(Albert White Hat LAKOTA CEREMONIAL SONGS PERFORMED BY JOHN AROUND HIM - TRANSLATED BY ALBERT WHITE SENIOR) -*

ON THE SURFACE THE ACT OF RECORDING SOME SACRED SONGS MIGHT NOT SEEM LIKE ANY BIG DEAL - BUT IN FACT THESE RECORDINGS MARK AN IMPORTANT POINT IN HISTORY -- THIS TAPE WAS MADE AFTER A NEAR 100 YEAR BAN ON LAKOTA SPIRITUAL PRACTICES... IN 1880 CONGRESS OUTLAWED ALL NATIVE AMERICAN RELIGIOUS CEREMONIES - AND THAT BAN REMAINED IN EFFECT UNTIL 1978. SHORTLY AFTER THE BAN WAS LIFTED AND AT THE REQUEST OF A FEW SPIRITUAL LEADERS JOHN AROUND HIM SHARED THESE SONGS...

*(fade in more song)*

THE RECORDINGS WERE MADE IN ORDER TO HELP TEACH OTHERS WHO WANT TO BRING THE SPIRITUAL PRACTICES BACK TO ALL OF THE PEOPLE. AND WHILE THIS MUSIC IS PRESERVED ON TAPE MANY OF THE ELDERS LIKE JOHN AROUND HIM ARE BEING LOST -- AFTER A BATTLE WITH CANCER AROUND HIM PASSED AWAY. HE WAS A HIGHLY CHERISHED ELDER AND HIS WAKE AND FUNERAL LASTED MORE THAN 3 DAYS -- HUNDREDS UPON HUNDREDS SHOWED UP TO PAY THEIR RESPECTS.

*(Sound of Funeral - feeding line)*

ON THE THIRD DAY OF THE FUNERAL, PLATES ARE PILED HIGH WITH FRY BREAD, STEW, FRIED CHICKEN, SALADS AND CAKE ... A TRADITIONAL FEEDING AND GIVE AWAY HOSTED BY THE FAMILY HAS PACKED THE LITTLE WOUND SCHOOL IN KYLE FULL OF PEOPLE... THE LINE FOR FOOD IS ABOUT 200 YARDS LONG -- IT STRETCHES ACROSS THE SCHOOLS LARGE CAFETERIA DOWN THE HALL AND ACROSS THE ENTIRE GYM... ROBERT TWO CROW IS ONE OF THOSE IN THE SCHOOL CAFETERIA -- HIS WHITE HAIR IS SHOWING THROUGH A BLUE BASEBALL CAP THAT READS "NATIVE PRIDE" TWO CROW GREW UP WITH AROUND HIM. HE SAYS SO MANY PEOPLE TURNED OUT TO HONOR HIS OLD FRIEND -- BECAUSE AROUND HIM EMBODIED MUCH OF WHAT IT MEANS TO BE A LAKOTA -- IN THAT AROUND HIM SPENT MANY YEARS SACRIFICING HIMSELF FOR THE PEOPLE.

***Bite: LAKOTA CULTURE IS BASED ON HONOR.....AND YOU PERSONALLY ARE OF SERVICE TO THE PEOPLE AND THAT'S HOW YOU BECOME IMPORTANT.. IN THE LAKOTA COMMUNITY YOU GIVE YOUR SELF YOU'RE ALWAYS PRESENT YOU'RE THERE HELPING WHEN THE NEED IS THERE SO THAT'S BASICALLY WHAT OUR RELATIVE HAD.***

TEACHING THE LAKOTA LANGUAGE IS ONE OF THE WAYS IN WHICH AROUND HIM HELPED HIS COMMUNITY AND NA CHA CHARGING CROW WAS ONE OF THIS STUDENTS...

***Bite: HE WAS MY HERO... MY IDOL AND WHEN I HAD TROUBLE WITH THE SONG HE WOULD TELL ME WHAT THAT MEANING WAS.. AND AS A SINGER YOU NEED TO KNOW***



**THE MEANINGS OF SONGS. SO HE TAUGHT ME A LOT WITH THE LANGUAGE THE CULTURE THE WAY OF LIFE.**

AROUND HIM USED TRADITIONAL SONGS TO TEACH THE LAKOTA LANGUAGE TO SCHOOL KIDS IN KYLE -- IT'S THE SAME THING THAT WANE BROKEN NOSE IS TRYING TO DO FOR KIDS IN WOUNDED KNEE.

*(Fade in Wounded Knee School Kids singing)*

THIS DRUM GROUP NAMED WHITE RIVER CROSSING IS MADE UP ALMOST ENTIRELY OF WOUNDED KNEE SCHOOL KIDS... LANGUAGE INSTRUCTOR WANE BROKEN NOSE SAYS LAKOTA SONGS ARE GREAT TEACHING TOOLS.

***BROKEN NOSE – It helps them learn their language – and when they hear the elders talking they understand what they are saying.”***

BROKEN NOSE SAYS IT'S THE ELDERS WHO CAN INSTILL CULTURAL PRIDE AND WHO MOST OFTEN CAN TEACH THE LANGUAGE. HE SAYS THIS IS WHY THE ELDERS ARE CRUCIAL IN THE EDUCATION OF THE YOUTH.

***Bite: “The children are beginning to stray and stay out late at night. And no one there to tell them to help them do that. The parents don't have the cultural aspect of the language. That all of us as a people – all of us as a people. We raise the children as a people.”***

BROKEN NOSE SAYS MANY OF THOSE WHO STILL HAVE THE LANGUAGE AND WHO STILL UNDERSTAND THE CULTURE ARE COMING FORWARD TO TEACH -- NA CHA CHARGING CROW CREDITS JOHN AROUND HIM AS ONE PERSON WHO POINTED HIM IN A GOOD DIRECTION...

***Bite: “I was lost there for a while... I didn't know what to do or where to go. And one day one of my relatives showed me Uncle John, you know, Lech-she John... and That's where I went and he helped me out and guided me showed me the sweat different ceremonies. I learned a lot from him.”***

EDUCATORS ON PINE RIDGE NOTE THAT THE YOUTH CAN LEARN A GREAT DEAL FROM THE SONGS -- BUT THEY SAY EVEN MORE NEEDS TO BE DONE TO SAVE THIS LANGUAGE FROM EXTINCTION. RICHARD BROKEN NOSE WORKS AT THE SCHOOL IN OGLALA. BROKEN NOSE SAYS NO CHILD LEFT BEHIND DOESN'T ALLOW FOR TEACHING OF THE LAKOTA LANGUAGE THE WAY IT SHOULD. HE SAYS MORE LAKOTA NEEDS TO BE TAUGHT IN SCHOOLS.

***Bite: “They have language and culture, but it's not enough they only give them ten minutes or 15 minutes and they can't learn like that – it has to be at least four hours of Lakota language and four hour or five hours whatever of the second education. The first education is the Lakota and the second language is the foreign language.”***

TURNING LAKOTA INTO MORE OF A PRIMARY LANGUAGE ON PINE RIDGE IS ONE GOAL OF THE LANGUAGE CONSERVANCY - AND THE LAKOTA CIRCLE VILLAGE. BOTH EFFORTS ARE WORKING TO CREATE A NEW LANGUAGE EMERSION SCHOOL FOR CHILDREN ON PINE RIDGE. LEONARD LITTLE FINGER IS A LAKOTA TEACHER IN SUPPORT OF THE EFFORT. BUT LITTLE FINGER SAYS THIS PROJECT IS ABOUT MORE THAN THE PRESERVATION OF LAKOTA. HE SAYS SAFEGUARDING THIS CULTURE AND LANGUAGE PROTECTS PART OF WHAT MAKES US ALL HUMAN.

*Bite: It is in fact a national treasure in my mind. About time that we need to stop and realize these things and see the value of what mankind has to offer to itself."*

LITTLE FINGER SAYS LAKOTA IS ONE OF ABOUT TWELVE NATIVE LANGUAGES LEFT IN THE UNITED STATES THAT HAS A CHANCE FOR SURVIVAL -- BUT HE SAYS TIME IS CRITICAL - ROSALIE LITTLE THUNDER AGREES... LITTLE THUNDER TEACHES LAKOTA AT BLACK HILLS STATE. SHE ESTIMATES THAT THE LANGUAGE HAS ABOUT 20 YEARS BEFORE IT'S TOO FAR GONE TO SAVE... LITTLE THUNDER SAYS IT'S A STRUGGLE TO KEEP LAKOTA CULTURE ALIVE BECAUSE IT IS SO DIFFERENT FROM MAINSTREAM SOCIETY -- SHE SAYS LAKOTA VALUES ARE BASED ON SELF SACRIFICE FOR THE COMMUNITY - WHILE MAINSTREAM CULTURE IS MORE FOCUSED ON PROMOTION OF THE INDIVIDUAL.

*Bite: Little Thunder -- "Lakota culture is definitely in conflict with the capitalistic culture and I'm not so sure that there is a way to find middle ground. You have to make severe sacrifices and people either become capitalistic or if they choose to or can't leave behind being Lakota then they are at the lower stratus of society. The homeless and very poor and if they're going to be Lakota and be compassionate and have collective responsibility than that is the only place they can do that."*

LITTLE THUNDER SAYS NO ONE CHOOSES TO LIVE IN POVERTY -- BUT SHE SAYS LAKOTA PEOPLE ARE FORCED TO LIVE BI-CULTURALLY - THEY MUST SURVIVE IN THE WHITE WORLD WHILE UPHOLDING LAKOTA WAYS.

*(Fade in Gym Sound)*

BACK IN THE LITTLE WOUND SCHOOL THE FAMILY IS GETTING READY FOR THE TRADITIONAL GIVE AWAY THAT IS PART OF THE FUNERAL CEREMONY FOR JOHN AROUND HIM. KAREN ARTICHOKE IS AMONG THOSE ATTENDING -- SHE SITS WITH HER GRANDDAUGHTER ON A FEW FOLDING CHAIRS ON THE GYM FLOOR AND REFLECTS ON THE LIFE OF AROUND HIM... ARTICHOKE SAYS DESPITE THIS LOSS THERE IS A LOT OF HOPE IN THE FUTURE.

*Bite: "You know he counseled us to live our teachings and I think Johy would say that he trusts us and that he believes in us... That we're going to carry on."*

THE DRUM GROUP IS ABOUT TO START ANOTHER SONG AS A TEEN-AGE BOY -- JUSTIN DORION -- SLIPS OUT THE BACK DOOR OF THE

SCHOOL'S GYM AND INTO THE COOL AUTUMN AIR... IT'S EARLY EVENING -- A SLIVER OF A MOON IS ABOUT TO SET IN THE WEST. DORION SAYS HE WANTS TO SHARE A SONG THAT HIS GRANDPA JOHN TAUGHT HIM BEFORE HE PASSED ON...

*(fade in song)*

JOHN AROUND HIM HAD A DREAM THAT ALL LAKOTA YOUTH WOULD BE ABLE TO FREELY LEARN AND SPEAK THEIR LANGUAGE -- IT'S PEOPLE LIKE THIS YOUNG MAN WHO WILL TAKE UP THE STRUGGLE TO KEEP THIS LANGUAGE AND CULTURE ALIVE FOR FUTURE GENERATIONS.

*(fade in song)*

Pgm – 13 Close

Producer of "Tribes of Dakota" is Charles Michael Ray with assistance from Frances Linn, Gary Ellenbolt, Julia Monczunski, Chuck Beck, and Johanna Sailor.

I'm Charlie Abourezk this has been a production of South Dakota Public Broadcasting.