Camp crier at a crossroads: the American Indian Journalism Project: an experiment in journalism training for American Indians

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CAMP CRIER AT A CROSSROADS
THE AMERICAN INDIAN JOURNALISM PROJECT --
AN EXPERIMENT IN JOURNALISM TRAINING FOR AMERICAN INDIANS

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The two-part American Indian Journalism Project attempted to increase the number of American Indian students enrolling at the University of Montana School of Journalism; to involve them in journalistic writing for a real audience; to develop a viable training program to meet their unique needs; to improve the overall coverage of American Indian issues and events in the campus newspaper, the Montana Kaimin, and to enlighten and inform readers about American Indians.

In 1969 the American Indian Journalism Project invited enrolled American Indian journalism students to help produce a brochure to recruit other native students to journalism. Students wrote personal accounts and participated in other aspects of production. Writing coaching and editing were employed to assist them.

Following completion of the recruiting brochure, a pilot project was conducted Fall Quarter 1990, producing semimonthly "Native News" pages for the Kaimin. The Native News project continued practical writing training for native students and increased coverage of American Indian issues and events. The project attempted to address the specific concerns native students often confront in journalism and in higher education because of cultural differences. The following quarter, native journalism students enrolled in a class that continued to produce the page. Editing of the page was taken over by a native student in journalism.

The American Indian Journalism Project was evaluated based on: 1) interviews of participants, other students, educators and others involved with natives, and 2) responses to surveys about the brochure and the Native News page. This study concludes that the project began a viable program to train American Indian students in journalism. The move to a structured class helped the project meet its goals. The project's shortcomings led to the recommendation that, rather than rely solely on the newspaper training, the School of Journalism commit to a longterm, multifaceted program for native journalists if it plans to continue to recruit American Indians and increase their entry into journalism. Recommendations include continuing Native News classes, enhancing advising, tracking native journalism students, establishing links with tribal colleges and developing other outreach projects.
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Additionally, instructor Dennis Swibold, the journalism school's American Indian writing coach Winter Quarter 1991, benefited the project, and Tom Walsh, 1990-91 Montana Kaimin editor, cooperated on the Native News page and generally worked to improve coverage of American Indian issues.

I also thank my husband, Chris Clancy, for his unwavering support.
The reader will notice use of the term "American Indian" in this thesis to refer to the indigenous people of this continent. When the University of Montana School of Journalism began the project to involve American Indian students in the production of a recruiting brochure, it commonly referred to those students as Native Americans.

Thus, the brochure title refers to "Opportunities for Native Americans" in journalism. The brochure addressed the journalism school's scholarships, labeled "Native American" scholarships, as well as the campus program for those students, called the Native American Studies Program, and a press organization called the Native American Press Association.

For several reasons, I have switched to the term "American Indian" in place of "Native American."

First, several students who participated in the brochure project expressed their displeasure with the term "Native American," which they said seems like a label.

Second, the Associated Press Stylebook prefers "American Indian." stating: "[A]void the use of Native American except in quotations." Only in direct quotations do I use the term "Native American" or "Indian."

Third, a source about American Indian tribes, **Montana's Indians Yesterday and Today**, notes that "Indians believe that it is mainly the academic world that refers to them as Native Americans." It also notes that the term became widespread during the 1960s and 1970s, "when many ethnic groups were seeking clearer identities" and "sought to be called by new, more accurate, and more dignified names."

While the book opts to use the term "Indian" when not referring to American Indians by tribal affiliation, I have chosen the term "native." with a lower case "n," as a substitute for American Indian. The term Indian standing alone often has taken on a derogatory meaning in the past, although that seems to be less the case today. However, American Indian students with whom I have worked on this project tend to prefer the term "native."

I have seen the word used in upper case, but I prefer lower case. in keeping with the terms "black" and "white," which are generally in lower case.

It should be noted that the terms "American Indian," "Native American," "Indian," or "native" are used to refer to considerably divergent people. Many individuals prefer to be identified by tribal affiliation whenever possible, such as "an Assiniboine Sioux" or "a Crow."
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INTRODUCTION

The University of Montana American Indian Journalism Project is an experiment in journalism education for American Indian students.

It began in September 1969 with the UM School of Journalism's production of a brochure encouraging American Indians to consider careers in journalism.

In recent years, colleges and universities have broadened minority services and encouraged minority enrollment. By 1989 the UM School of Journalism had received three scholarships and a grant that funds a writing coach for those American Indian students entering print and broadcast journalism. Another scholarship opened in 1989 to natives who major in journalism, forestry or pharmacy.¹

The journalism school also had begun to recruit native students, and the brochure project furthered that effort, while simultaneously involving its current native journalism students in producing the brochure. As the journalism school's writing coach beginning Fall Quarter 1989, I asked the native students to help produce the brochure. I incorporated practical writing and reporting exercises into its production.

Five American Indians participated in the project -- four journalism students and one radio-television major who
graduated the previous year. Another native journalism enrollee declined to participate.

During the next two quarters, we created the brochure. I wrote the descriptive sections, edited personal accounts the native students wrote (which we displayed as the centerpiece of the unfolded brochure) and designed the brochure. Students contributed by interviewing, collecting information, writing, photographing or planning design. We completed and printed the brochure by April 1990 (see appendix, page 171). Chapter 2 details the brochure project.

The journalism school was attempting to increase its American Indian enrollment but had no program to meet these students' unique needs. American Indians have been traditionally underrepresented in mainstream (non-tribally produced) journalism and broadcasting, and few enter the field, perhaps in part because of limited role models and cultural expectations. For example, aggressive questioning and detached, objective observation contradict the upbringing of many American Indians. According to one source:

Paula Gunn Allen, the respected Indian writer and scholar, tells us that empathetic, participatory listening in silence is an important part of Indian oral tradition.

...This listening strategy is very different from that... characteristic of Western academic thinking -- whereby an individual distances himself from an idea, analyzing and examining it from an objective, "scientific" perspective, and refuses to accept it until judgment has been rendered.²

Fall Quarter 1990 I conceived a project to be carried
out in the school newspaper, the Montana Kaimin, to help meet native journalism students' needs. These students, along with other interested students, would report about American Indian issues and events on a "Native News" page.

The project assumed that the Kaimin was not covering American Indian students and issues as thoroughly as it might. Most people I later surveyed about Native News assessed past Kaimin coverage of American Indians as deficient (see Chapter 6). Moreover, several factors justify greater coverage.

First, American Indians comprise the largest ethnic minority on campus, representing 2 to 3 percent of the University of Montana's enrollment. About 240 American Indian students were enrolled at UM during Fall Quarter 1990.

Second, one might view the native students at UM as a microcosm of American Indians in Montana, where they also comprise the largest minority at 6 percent of the state population. The unique quasi-sovereign status of Montana's seven reservations and the related issues of the 10 tribes of indigenous people warrant attentive coverage.

Third, the Montana Constitution lends credence to a project that focuses on the education of native students. Article X outlines the state's educational goals and duties:

The state recognizes the distinct and unique cultural heritage of the American Indians and is committed in its educational goals to the preservation of their cultural integrity.
A project asking native students to monitor and to report American Indian issues and events provided one way to allow native journalism students to practice their journalistic skills, write about issues important to them, become role models for other native students, inform native and non-native readers about American Indian issues, and further cultural understanding by educating non-natives about American Indians. The project also continued and expanded the practical writing exercise — writing for a real audience — attempted in the brochure project.

Kaimin editor Tom Walsh agreed to the concept of a regularly appearing page and we decided to run it every two weeks. I piloted the project Fall Quarter 1990 to determine whether native students would take on the project and whether the page could become a regular section of the paper.

While soliciting articles and artwork from native students, I researched story ideas, wrote articles, and edited stories before they reached the Kaimin news and copy editors, then designed the page on a Macintosh computer, using PageMaker software.

Before the first issue, and throughout the quarter, I attempted to garner support for the page from American Indians on campus, including three significant native campus groups — the Native American Studies Program, the Kyi-Yo Indian Club and the American Indian Science and Engineering Society.
In October and November 1990, I produced three Native News pages with native students' contributions and wrote a Kaimin feature (see appendix, p. 172-176).

Near the end of the quarter, the journalism school and I invited contributors and other native students to discuss the future of the page Winter Quarter. I hoped the project would continue with a native journalism student as editor of the page. I envisioned a small group of students meeting to plan, write and produce the page.

The page continued Winter Quarter along these lines. Chapter 3 details the Native News project.

Although the brochure project and the Native News project together constituted the American Indian Journalism Project, they spotlighted different aspects of such an experiment. Thus, the brochure chapter primarily details technical production, while the Native News chapter emphasizes student interaction and the progression of a project involving American Indian students in journalism.

While I have carefully considered the events of the American Indian Journalism Project, personal observations ultimately reflect a white, female perspective. I hope my discussion and interpretation of both the achievements and problems of native participants in the American Indian Journalism Project will profit the native students who enroll in journalism and will help the UM School of Journalism continue its commitment to train American Indian students.
ENDNOTES

1. Greater Montana Foundation Native American Scholarship, (grant) 1987; Anonymous Native American Scholarship, 1987; Lee Enterprises Native American Fund, 1989; Great Falls Tribune Native American Scholarship, 1989; Ralph E. and Hulda M. Fields Native American Scholarship for journalism, forestry or pharmacy, 1989.


5. Montana Constitution, art. X. sec. 1. 2.
CHAPTER 1

AMERICAN INDIANS IN JOURNALISM

A perspective about the American Indian Journalism Project can be gained by examining mainstream (non-tribally originated) American Indian journalism in the United States and Montana, and by examining journalism education of American Indians at the University of Montana School of Journalism.

Tribally operated newspapers and broadcast stations flourish on or near reservations around the country. But American Indians have been traditionally underrepresented in mainstream journalism and until recently, few efforts have been made to encourage their entry into the profession. While authorities agree about the small number of American Indians in mainstream print and broadcast journalism, few statistics have been compiled.

One source, an American Society of Newspaper Editors (ASNE) 1990 survey, lists the number of American Indians working for daily papers nationwide at 153, or .26 percent of newsroom employees. (Projected from 65 percent of all U.S. dailies.)

The ASNE report accounts only for dailies, not weekly or less-frequently appearing newspapers. It does not
specify whether any of the 153 native journalists work for tribal publications, and of course it does not address broadcasting.

Another organization, the Native American Journalists Association, finds tallying difficult. NAJA President Mark Trahant said the organization, until recently named the Native American Press Association, admitted only tribal publications and broadcast stations until 1989, when it changed its emphasis to individual membership. Trahant and NAJA Executive Director Laverne Sheppard said that NAJA currently enrolls about 200 members. But since NAJA began only recently to identify native journalists who do not claim tribal membership, it is difficult to know how many work in mainstream newspaper and broadcasting. Trahant said.

Trahant, a Shoshone-Bannock from Idaho, reported until recently for the Arizona Republic in Phoenix. He now is affiliated with the Navajo Newspaper Group in Window Rock, Ariz. Trahant estimates the number of tribal members who are journalists in mainstream news at "maybe three dozen."

Of those, many are Native Alaskans working in public radio, including journalists for the Alaska Public Radio Network producing Alaska News Nightly. Journalists in rural Alaska villages and journalists at National Native News, produced by Gary Fife. Fife is a Creek and Cherokee from Oklahoma and a NAJA board member.
According to Trahant and Sheppard, one NAJA goal is to identify and quantify native journalists nationwide and in Canada.¹

The number of native journalists working in Montana is equally difficult to determine. NAJA does not specify its membership by state. Nor is the ASNE survey particularly helpful. Of the eleven Montana dailies, five who responded to the newspaper editors survey disclosed the percentage of minorities in their newsrooms. The Billings Gazette revealed that minorities comprised 2.5 percent of its newsroom staff, while the Great Falls Tribune, Hamilton Ravalli Republic, Kalispell Daily Interlake and Livingston Enterprise listed no minorities.

A call to the Gazette revealed that one American Indian works in the newsroom and one works in production. Ten work in other departments.⁸ Calls to the other six dailies revealed that no American Indians currently work in the newsrooms of the Bozeman Daily Chronicle, the Helena Independent Record, the Butte-Anaconda Montana Standard, the Havre Daily News or the Miles City Star. The Missoulian employs one American Indian part time in its newsroom and three natives in other departments.⁹

Many natives may work for weeklies, particularly near reservations, in rural areas. No tally appears to exist of the number of natives who may work for Montana's 56 weeklies or for tribal publications such as the Poplar Wotanin Wowapi
or the Pablo Char-Koosta News (neither listed by Editor and Publisher).

Spokeswomen for the Montana Newspaper Association and the Montana Broadcasters Association said their organizations do not keep track of the number of American Indian print journalists or broadcasters in the state. The spokeswoman for the broadcasters group said she knows of none who belong to her organization.¹⁰

A number of problems, including insufficient educational programs, may lead to the small number of American Indians entering print and broadcast journalism.

Without question, American Indian education has progressed since the country abandoned the deplorable policy of assimilation fostered by Bureau of Indian Affairs and parochial schools. Perhaps the most crucial achievement since the late 1970s has been the advent of tribally operated two-year colleges. Seven of the 24 are on reservations in Montana.

Nevertheless, in the public schools and universities, developing an appropriate curriculum and support programs to meet the needs of American Indian students in all disciplines is an ongoing concern because their dropout rate is high. A 1989 Carnegie Report noted that 60 percent of white college students complete a degree, whereas fewer than one-third of native students receive a college diploma.¹¹ A 1991
Montana study noted that one study estimated the post-secondary dropout rate at between 75 and 93 percent.\textsuperscript{12}

One statewide project, called The Montana Tracks Project: American Indians in Education, seeks to answer where and why American Indian students exit the education system.

According to the project's initial report: "Nationally, as well as in Montana, American Indians experience under-representation and underachievement throughout the education system."\textsuperscript{13}

Tracks reports that while American Indian students comprise nearly 9.2 percent of Montana students kindergarten through grade 12, they received only 1.6 percent of all baccalaureate degrees granted in Montana in 1986-87.

Up to now, reliable statewide figures about dropouts and problems in the education system have been scant, according to Tracks Director Ellen Swaney.\textsuperscript{14} The Office of the Commissioner of Higher Education of the Montana University System initiated Tracks in 1989 to fill the gaps by providing "a statistical profile of the participation and achievement of American Indian students" in Montana. It will recommend solutions to the dropout rate to increase the number of baccalaureate degrees natives receive.\textsuperscript{15}

A related development in American Indian education in Montana is a 1990 Board of Regents of the Montana University System policy promoting "multicultural diversity": 
The Board of Regents recognizes the desirability for campus environments to promote multicultural diversity and for the participation and achievement of American Indian and other minority students to be at a minimum, equal to their representation in the state's population. 16

Parity is not the case at the University of Montana. Ray Carlisle, director of UM Special Services, estimates native enrollment at UM at 2 to 3 percent. He said that about 240 American Indian students enrolled at UM Fall Quarter 1990, a number that has been relatively constant since 1985. Rapid growth occurred in the 1970s, with native enrollment surpassing 200 by late in that decade, Carlisle said. Although native enrollment since then has been slow but generally steady. "We're only half where we should be," Carlisle said. "We ought to be closer to 5 or 6 percent." 17

Dropouts likely help keep the UM percentage low. While no one at UM historically has tracked native dropout figures, at least officially, the university "loses some native students between Fall and Spring Quarter each year." Native American Studies Acting Director Bonnie Craig told Native News reporter Woody Kipp in October 1990. "We want to know what causes Native American students to drop out and if the causes are remedial," she said. 18

Nationally, according to a 1984 study, American Indian students were twice as likely as other students to drop out of college. 19 A 1988 study by the Commission on Minority Participation in Education and American Life. "One-Third of
a Nation," reported that between 1975 and 1985, college attendance and graduation rates for blacks, Hispanics and American Indians dropped, after a surge of minority enrollment following the civil rights movement of the 1960s:

During the 10-year period, American Indians fared the worst. Their college attendance rates have been dramatically lower than those for any other ethnic group. Only 55 percent graduate from high school, and a mere 17 percent enter college.

Ironically, at the same time, American Indians achieved "significant increases" in Scholastic Aptitude Test scores and the number of natives receiving doctorates increased, the study reported.

A 1976 report by the Montana State University Center for Native American Studies observed that low-income backgrounds, geographic isolation, unfamiliarity with urban living and comparatively deficient reading, writing, oral communication and mathematics skills caused attrition among MSU's native students.

Colleges such as MSU and UM now recognize that such problems pose unique adjustment problems, as do isolation from cultural identity and the status of many natives as first-generation college students.

To help stem the American Indian dropout rate at UM and to help natives adjust to college life, the Native American Studies Program, Special Services and the American Indian Science and Engineering Society followed the lead of some
tribal colleges and developed a "Peer Mentor Program" that began Fall Quarter 1990.

Also at UM, the disciplines in which native students major has become more varied. Special Services' Carlisle said. Whereas only a few years ago, general studies, business, education and social work accounted for probably 75 or 80 percent of native students' career choices. Fall Quarter 1990 enrollment showed less than half of native students enrolled in those four majors, Carlisle said. Others have branched out into as many as 25 subjects, including economics, medical technology, mathematics, pre-engineering, pharmacy, forestry, art, and journalism, he noted. Diversification could bring about increased college success.

Like the university, the UM School of Journalism historically has not monitored American Indian enrollment figures. But similar to the initial findings of the Montana Tracks Project, the journalism school finds that significantly fewer American Indian journalism students graduate than the number who enroll, according to Dean Charles E. Hood.

There were 294 journalism and radio-television majors Fall Quarter 1990. Twenty-five other students enrolled in journalism as a second major. Of the total, the School of Journalism can identify six undergraduate American Indian students in journalism, which constitutes 1.9 percent of the journalism school's enrollment. Carlisle, using the univer-
sity student records computer. identified five American Indian students in journalism and none in radio-television Fall Quarter 1990. He noted, however, that students provide ethnic identification voluntarily, so the university has no other reliable way to identify American Indian students.

(Another problem is the definition of "American Indian," the same problem NAJA's President Trahant encountered in attempting to identify native journalists nationwide. Generally, tribal affiliation has been based on one-quarter Indian blood, but other individuals may count themselves American Indian by virtue of ancestry in several tribes, and still others do not identify themselves with any tribe, although they may legally fit the definition.)

One American Indian student graduated in radio-television in 1989. According to Hood's best estimate, four others have graduated in journalism since 1977. Since the mid-1970s about 18 have enrolled in the school. That makes a graduation rate of 28 percent. Six of the 18 currently are enrolled; if all six graduate, the rate would be 61 percent.

The UM School of Journalism made few efforts in the past to recruit American Indian students, according to Professor Emeritus Edward B. Dugan. He said that during his tenure at UM (1937-1974), the school did not recruit or encourage American Indians to become journalists partly because of lack of money and a limited staff of three to four instructors.
Dugan said journalism students entering the school without an "average" mainstream American background might have trouble developing the news judgment taught in beginning reporting texts. He said the problem was not lack of native intelligence, but that teachers would have to "back up and teach about how we live before we could teach them what news is." 

Professor Emeritus Robert C. McGiffert, who taught at UM from 1966 through 1990, and continues part-time teaching, said he supports the journalism profession's recent effort to recruit American Indians because they are a large minority who "deserve special help because of the way of life that's been forced on them."

McGiffert also noted the difficulty American Indian students have experienced in the journalism program because of cultural adjustments. Deadline pressure presents many with "a new way of living," he said. Some have a tendency to "just drop out -- vanish for a while" to solve personal problems back at home, he said.

McGiffert said that, although language and news judgment can present problems for American Indian students entering journalism, the problems are not insurmountable. "It's something you can learn, whether you're a white person in Missoula or someone from the reservation," he said of news judgment."
Lack of role models perhaps has been another key to the low number of American Indians entering print and broadcast journalism. One American Indian reporter who has become a role model is Mary Kim Titla, an Apache who reports for KVOK in Tucson, Ariz. According to Titla, little has been done to encourage natives to seek careers in journalism:

I don't think there has really been a push to get Native Americans into positions in the media. One of the problems is not having role models in the media. Now there are Native American doctors and Native American lawyers. Even now, when I go talk to kids and ask them how many want to get into news broadcasting, only one or two raise their hands.\(^3\)

Recently, however, the journalism and broadcasting professions nationwide have begun to encourage minority participation. The American Society of Newspaper Editors launched a "Year 2000" goal in 1978, an effort to achieve minority representation in the newsroom equivalent to minority numbers in American society.

A 1986 "Journalism Career Guide for Minorities" noted: "A commitment to fairness and honesty places minority hiring and career advancement at the top of the newspaper industry's list of priorities." It reported that minorities were hired for 11.5 percent of all daily newspaper jobs offered to college graduates in 1985, compared to 3.3 percent in 1975. In 1985 minorities took 13.6 percent of radio and television starting positions, it reported.\(^3\)
Journalism programs accredited by the Association for Education in Journalism and Mass Communication must undertake "organized efforts...to recruit, advise and retain minority students." The Accrediting Council on Education in Journalism and Mass Communications, which accredits UM's journalism program, adopted similar standards in the mid-1980s.

A 1990 survey conducted by the American Newspaper Publishers Association (ANPA) reported that minorities comprise 18 percent of daily newspaper employees, an increase of 2 percent over the past two years. The survey said minorities comprised 22 percent of the total U.S. civilian workforce.

Perhaps more telling, however, is that in seven newspaper departments identified in the newspaper publishers survey, the circulation department employed the highest number of minorities, 25 percent, while the news/editorial department employed the lowest, 10 percent.

Despite apparent advances, other statistics also indicate less real progress for minorities in journalism.

The 1990 survey (discussed earlier) by the American Society of Newspaper Editors (ASNE), which has conducted surveys since adopting "Year 2000" in 1978, concentrated on the newsrooms of the nation's daily newspapers. It revealed that the percentage of minorities in the newsroom -- includ-
ing Asian Americans, blacks, Hispanics and American Indians -- rose from 4 in 1978 to 7.86 by 1990.38

The gain was only .3 percent between 1989 and 1990. Mervin Aubespín, chairman of the ASNE Minorities Committee, called the slight gain "not only unfortunate, but embarrassing for our industry, which prides itself on putting the spotlight on the ills of society."39 He said most advances occurred in the newsrooms of major newspaper groups.40

Additionally, Loren Ghiglione, ASNE president, said that while any gain might seem laudable "in these tough economic times," minorities in the general population probably increased .5 percent in 1989. "So a .3-percentage point increase in the newsroom population really represents a decrease," he said.41

Aubespín saw a "slim if not hopeless" prospect of reaching the "Year 2000" goal. "Indeed, there's some doubt about the determination of the industry, as a whole, to do more than patch together something that looks like a real commitment to diversity," he said.42

Aubespín noted that minority populations are increasing five times faster than white populations and that the total U.S. minority population increased by one-third between the 1980 and 1990 censuses.43 "Newspapers' survival depends on serving a changing constituency, and minority journalists are essential to that effort," Aubespín said.44
Indeed, census figures for Montana show that all of the state's growth in the 1980s occurred among racial minorities, mostly in the American Indian population. (Some questions arise about whether the ranks are increasing in part because of changing definitions of the term "American Indian." Some tribes have relaxed or eliminated the blood quantum required for tribal membership.)

The limited success of the nation's newspaper industry to increase minority employment led ASNE to survey college newspapers, suspecting that they might be the "whitest" in the nation. A 1989 ASNE survey of the 90 colleges and universities accredited by the Accrediting Council on Education in Journalism and Mass Communications, however, revealed otherwise. It found that the percentage of minorities on college news staffs was nearly double that of the newspaper industry. It reported that minorities comprised 16.8 percent of college news staffs -- 12.8 percent when excluding colleges with predominantly minority enrollment.

Nevertheless, most of the schools -- 56 -- had no minorities in the top five newsroom positions. Nineteen college newspapers -- including the University of Montana Kaimin -- reported no minorities in the top 11 positions.

Industry critics spotlight limited minority job advancement. While minorities represent 13 percent of executives and managers in the U.S. civilian workforce, they comprise only 9 percent overall in the newspaper industry.
according to the newspaper publishers' report. But in the newsroom, according to the newspaper editors' survey, minorities hold only 4.6 percent of supervisory positions, up .1 percent since 1989. "Minorities remain bunched in reporting and writing jobs," the ASNE report stated.

Specifically, of the 153 American Indians identified by the ASNE survey as working in newsrooms, 50 percent were reporters, 20 percent supervisors, 18 percent photographers and 12 percent copy editors. The report does not specify whether any of the supervisors worked for American Indian-run publications.

Although the journalism and broadcasting professions now actively encourage participation by American Indians and other minorities, coverage of native issues and concerns has perhaps been neglected.

UM Professor Emeritus Dugan said journalists should recognize the "news potentiality" of a group of people who comprise 6 percent of Montana's population and retain large tracts of land. "We've probably long neglected that," he said.

The media have a way to go before they accurately portray native issues and concerns, according to some native journalists. Gary Fife, National Native News producer, comments:

Natives are not some exotic minority out West or in the Arctic. That only perpetuates the stereotype. We have to get away from the "beads and feathers" media coverage of Native Americans.
You know, "a colorful remnant of America's past." National Native News gets into the "bread and butter" issues. ... I want to report on things that really do affect Native Americans -- education, health, labor, law and order, that sort of thing. Nobody had ever looked at us before in this light. We've had enough of looking at powwows. Yes, we do have powwows, but that's not all of us.  

Paul DeMain edits News from Indian Country: The Journal from the Lac Courte Oreilles Indian Reservation near Heyward, Wis. He said that mainstream journalists ignore American Indians "until there is controversy." and inaccurately report native affairs. "I don't think it's out of racism," he said. "It's done out of ignorance."  

UM journalism senior Woody Kipp, in his introduction to the UM School of Journalism recruiting brochure, said:

Change is rapid in Indian Country. Native nations struggle with many social and political problems. Reporting these problems -- and their solutions -- is a task faced by native journalists today. Natives often have been dissatisfied with news stories written about them by non-native journalists. To write fairly and accurately about conditions on reservations, it helps to have lived among the people who live there. Bridging the cultural and communication gap between native and non-native society is a major task for today's native journalist. Challenging the "wooden Indian" stereotype puts the native journalist at the crossroads of change. 

This is the notion that led to the Native News experiment following production of the American Indian recruiting brochure. It remains the challenge before the UM School of Journalism.
ENDNOTES

1. Mireille Grangenois. "With minorities now 7.86 percent of the U.S. newsroom staffs, ASNE's 'Year 2000' goal is slipping farther away," and Table B: 'Numbers and percentage of minorities by race and job category -- 1990.' The Bulletin American Society of Newspaper Editors. no. 722 (April 1990) 52. 53.


9. Bill Wilke, Bozeman Daily Chronicle editor; Mary Beverage, Helena Independent Record personnel coordinator; Rick Foote, Butte-Anaconda Montana Standard editor; Elizabeth Kannberg, Havre Daily News managing editor; Linda Losinski, Miles City Star office manager, and Bobbie Engeland, Missoulian human resources director, telephone interviews by author. 4 March 1991 and 5 March 1991.


15. "Tracks" brochure.


21. Ibid.

22. Ibid.. and 3: Another source says that nearly twice as many American Indians earned doctorate degrees in 1987 compared to 1977 (116 to 65), while the number of non-minorities earning similar degrees declined. The source cites active recruiting networks and strong support programs at the universities where increases occurred. "Native


24. Ibid., 51.


34. American Society of Newspaper Editors Minorities Committee. Recruiting and retention of minority students. A 'how-to' guide for journalism schools (1990-91) 2.


37. Ibid.


41. Grangenois, 51.

42. Aubespin. 48.

43. Aubespin. 48-49.

44. Grangenois. 51-52.


47. Greenman. John, Barbara Hipsman, and Stanley T. Wearden. "College newspaper staffs are diversifying, but most top editors still are white." The Bulletin, no. 722 (April 1990): 13. The 90 schools comprise the "Ivy League" of journalism schools -- only 27 percent of four-year journalism programs -- but producing more than 50 percent of journalism majors.


50. Grangenois. 52. 53.

51. Ibid., 52.


CHAPTER 2

THE BROCHURE PROJECT

Asking American Indian students to help develop a brochure to attract other native students to the University of Montana School of Journalism became one method to allow students to write for a real audience. This chapter focuses primarily on technical production of the recruiting brochure, on the assumption that our experience might benefit other campus departments or journalism programs that might attempt a similar publication as a learning tool.

While not all journalism programs will produce a minority recruiting brochure, they might produce other publications to which these students could contribute, such as the Native News page discussed in Chapter 4, a newspaper insert or a newsletter.

This chapter also addresses concerns that arose during editing of student writing and several problems the project encountered. The brochure is evaluated in Chapter 3.

RESEARCH, WRITING AND PHOTOGRAPHY

Before beginning the brochure, Joe Durso Jr., radio-television department chairman and project adviser, and I identified the American Indian students enrolled in journalism. I notified students that I could tutor them in
their writing courses. At the same time, we invited them to participate in the brochure project. Four students joined the project, two of whom requested coaching.

Durso and I decided the brochure should portray project participants as role models for other students who might consider print or broadcast journalism careers.

Only afterward did I realize the fortuitous combination of talent and background embodied in these students. They represented at least eight tribes, and their histories and interests provided role models for most prospective students to find at least one whose story resembled their own. Also, the participants' varied abilities supplied someone competent to undertake most of the major tasks.

The oldest participant, Woody Kipp, was a non-traditional student, whose perspective came from struggling to protect the Blackfeet tribe's spiritual grounds from oil and gas drilling, helping found a tribal traditionalist association, seeing active duty in Vietnam and participating in the American Indian Movement occupation of Wounded Knee in 1973. His talent lay in his ability to write eloquently about the concerns of native people. The advice he offered prospective students in his personal account in the brochure was so salient that we began the brochure with it (see "Modern-day Camp Criers," appendix, p. 171).

Another student, Roger Renville, who managed 4.0 grade point averages while carrying large credit loads to earn a
triple major, possessed exceptional drive and fact-finding, writing and editing skills. A Sisseton-Wahpeton-Sioux, his insight and perspective also contributed ideas that helped develop and focus the brochure.

A new transfer student, Assiniboine Sioux Ken Blackbird, was a gifted photographer whose repertoire included superb photographs of natives in traditional dress and ceremonies. At the time, the Heard Museum in Arizona was displaying some of his work. His photographs have appeared on posters and calendars.

Freshman John Youngbear, from the Northern Cheyenne Reservation at Lame Deer, embraced the project wholeheartedly, despite experiencing a difficult college transition. He contributed to information gathering, writing, photography, computer drawing and design. He had high school computer and photography experience, and he offered a good photo portfolio for ideas and possible inclusion in the brochure. His personal account in the brochure spoke most directly to high school students.

The female featured in the brochure had graduated the previous year. The first American Indian to graduate in radio-television at UM, she had become a technical director at a local television station. Her story in the brochure depicted someone working in the field. No other female American Indian students were enrolled in journalism during the brochure project, although two enrolled in 1990-91.
At the first meeting early in the quarter, we discussed the brochure's intent, the elements it should contain, the audience we should target and the plan to have students write a personal account about their career choice. We discussed photograph and graphics possibilities. The students offered insight about what information prospective native students would need and what would appeal to them.

I asked students to submit a class schedule so I could schedule meeting times without conflicts. Having the schedules helped, but still it was often difficult to get all students together because of their other commitments. Political involvement, study and survival in introductory writing and foreign language courses kept various students occupied. Not everyone could attend all of the meetings.

In our second meeting, we decided our target audience would be primarily high school students, but also students of tribal or other community colleges. The students said that many older native students attend college, so the audience might include non-traditional students as well as 18-year-olds. Defining the audience helped us decide what information to include and how basic to make it.

One student, for example, pointed out that since journalism is generally an unfamiliar field to our target audience, we should define journalism and describe the varied jobs held by journalists and broadcasters.

We discussed how English grammar and writing intimi-
dates some native students, some of whom grow up in homes
where a native language is spoken. We agreed that we should
clearly address writing skills in the brochure and encourage
the high school students to study language in high school.

Another student pointed out the resource available
through the Native American Press Association (now Native
American Journalists Association), which supports and
provides resources for native journalists. NAPA had recent-
ly launched "Project Phoenix" to encourage high school
students to consider journalism careers. The name was
derived from Cherokee Phoenix, considered the first native
newspaper (1828). We decided to list NAPA as a resource for
native journalists.

I gave short writing tasks to three students and photo
tasks to two. The writing tasks required reporting skills,
including collecting information on topics such as scholar-
ships, and in some cases interviewing and verifying informa-
tion. In addition, I asked each student to submit, in draft
form, a personal account that I would edit with them. For
the younger writers, this was an exercise in grammar and
clarity, and for each student, an occasion to express
personal writing style and to address peers.

Meanwhile, I gathered graphic, photo and design ideas
and samples of brochures. I looked for other resources,
including native journalists and native newspapers, such as
the Lakota Times and the Navajo Times.
I procured purchase orders and bought both color and black and white film, not knowing whether the budget would accommodate color photographs. The journalism school's electronic photo scanner could eliminate photomechanical transfers (PMTs) if we chose black and white photos.

During the project, each participant independently contributed news stories, features, columns or photographs to the school newspaper, the Montana Kaimin. I saved copies of these for possible inclusion in the brochure, and I displayed them on my office wall to help the students realize and feel pride in their contributions. I displayed the words "Native American Journalism Project" on my office door to publicize the project and to give native students a place in the building.

During subsequent meetings Fall Quarter, we decided other issues, including how the brochure would be folded, opening to the poster inside. By quarter's end, most students had written drafts of personal accounts for the inside of the brochure. We also had gathered a small amount of material for the balance of the brochure. More writing, editing, all photography and darkroom work, and computer design lay ahead.

Progress was slow. I disliked the project cutting into students' school time and how it, in a sense, demanded their dedication to the project. But clearly their accounts could address prospective native students better than anyone at
the journalism school, so I thought we should compensate them for helping complete the project Winter Quarter.

I inquired whether part of the writing coach fund could be offered to the students. By the following quarter, journalism school secretary Karen Kaley had gained approval from one of the brochure's financial sponsors, and we were able to offer each student a $100 stipend.

Although students displayed a personal commitment to the concept behind the brochure (one declined the stipend), offering the stipend let them know we valued their contribution. And it helped ensure that brochure deadlines be given priority.

At the beginning of the next quarter, I sent letters requesting the students' further participation in writing, photography and design and telling them about the stipend. The letter emphasized distinct deadlines for finishing personal accounts, writing copy for the rest of the brochure, completing design and getting the job to the printer (see appendix, p. 185-86). All students continued to help.

Once we finished and edited the content, I gave copies to each participant. I wanted each to be able to clarify and to approve the completed version. Durso and journalism school Acting Dean Robert McGiffert also edited the copy to make sure it would meet the sponsors' standards.

Meanwhile, the two student photographers had begun shooting. Among their shots were artifacts from the Native
American Studies Program, other Indian objects, the large UM symbol on the campus oval, the radio-television and journalism buildings, and the new journalism school Macintosh lab.

Setting up profile shots of each student for the inside poster became a scheduling headache. Because all were contributors to the school newspaper, I suggested shooting on-the-job scenes. Scheduling constraints limited us to mostly staged shots.

Blackbird took the profile shots, but Youngbear photographed several campus shots, helped stage studio still life shots and processed black and white film. He deserved a photo credit in the brochure. He did get a joint photo credit with Blackbird for a studio shot. In retrospect, I would have had him take the profile shot of Blackbird, scheduling a shoot where Blackbird, as the subject of the shoot, would have explained, step-by-step, a good profile shoot, while Youngbear took the photo. Initially, Blackbird planned a self-portrait, but he ran out of time, and, faced with an impending deadline, he recruited the university's news and publications photographer to take the shot.

DESIGN AND PRODUCTION

The design stage of the brochure required as much preparation as the writing. Only Youngbear participated in
this stage, but a brief description of the process serves as
an example for similar projects.

Cost estimates came first. They included press room,
darkroom, bindery and color separation costs. Since the
university print shop (in the journalism building) prints
campus publications, we did not solicit outside bids.

The quote came in at about $1,800 for 2,500 copies
(additional copies at reduced rates). The journalism school
had funding from two scholarship sponsors, the Greater
Montana Foundation and the Lee Enterprises Foundation.
Adviser Durso persuaded the UM New Student Services office
to help defray costs. Similar campus offices that cater to
new or minority students are potential sources of funding.

We limited our costs by furnishing camera-ready copy,
composed on the journalism school's equipment, including a
Macintosh SE. word processing and PageMaker desktop publish­
ing software, a LaserWriter IINT printer and an electronic
scanner. Our photographers processed black-and-white film
and shot color slides for four-color separation.

Companies that do color separations prefer slides, and
journalism school photography professor Patricia Reksten
recommended Fujichrome 400 slide film. We bought six rolls
(more shots to choose from are better than less) and two
rolls of TriX 400 black and white. Reksten, also a publica­
tion design instructor, advised us both about photo selec­
tion and design.
Color separation work takes time. Print shops often subcontract the work; ours went out of state. Before a print shop can estimate a publication's cost, it must know the number and approximate size of photographs. Our cost quote reflected our estimate of seven four-color separations no larger than 3 inches by 5 inches.

Likewise, printing and folding will take time. The number of folds in a brochure contributes to cost, and availability depends on a printer's equipment. Our first choices of folds were ruled out because the print shop did not have the necessary map folder. After researching types and sizes of paper stock best suited to our project, I selected 19-by-25-inch, 80-pound Lustro Cream Dull stock with a 12-by-18-inch final size, folded in half, then in thirds. The print shop did minimal final paste-up to check that computer-generated copy and photographs were properly positioned for folding.

Campus services may be available for this type of project. We had ready access to the UM Office of News and Publications' extensive photo files, which contained many excellent photographs of American Indian students and their campus activities. The photographer would have printed any photographs we selected. I later chose to stick with students photographs to give participants the photo credits.

Besides taking photographs, The UM News and Publications Office also will help any campus department produce
newsletters, brochures or posters. The service will write press releases, edit copy, advise about design, and help secure cost quotations. If a publication project lacks necessary student expertise or if time is limited, a similar office may be the answer.

Graphics specialists also may assist. I visited University Graphics, where I received access to books of line art and advice about possible design strategies for the brochure's front and back covers. Although our final version did not include these ideas, they were good, and the art director assisted generously.

University Graphics and the Office of News and Publications allowed me to use artwork for the front cover of our brochure that had been drawn by a University Graphics student artist and printed in the university's quarterly publication. University Graphics provided written permission, an advisable step if copyright is in question.

Similarly, I obtained permission from the Native American Press Association to reprint its logo and cite the organization as a resource for native journalists.

We wrote the copy with an eye to the audience and to the layout of the publication. Much of the brochure copy fell into obvious categories that should be highlighted for the reader -- for example, clearly identifiable sections about financial aid and internships. Audience needs and interest also determined the use of highlighted sections
about the university's Native American Studies Program and the Native American Press Association.

I tried to highlight three other sections -- the introduction by Kipp, discussion about journalism careers paths, and information about the journalism program -- by affixing captions with a native theme: "Modern-day Camp Criers," "Many Paths" and "Setting Out." The back cover of the brochure was a convenient place for information about degrees offered, school accreditation and sources of more information.

Inside the brochure, I titled the poster highlighting the native students "Trailblazers." since they are among the first in the journalism program. I printed the word in a font that gave a choppy appearance, resembling blaze marks, and bordered the poster with arrow-shaped line art that resembled blaze marks.

I chose an easily readable serif typeface, Palatino, for the body copy and section titles, and a contrasting, san-serif typeface, Helvetica, for enlarged initial letters and other display type.

The computer afforded opportunities to experiment with design. While we didn't incorporate everything I found appealing, several examples illustrate the possibilities (see appendix, p. 187-88). The design process also illustrates the extent of Youngbear's involvement. For example,
he provided several samples of magazine designs that we tried to imitate using the scanner. The samples had a grey-screened background image superimposed with a color image or bold type. To get a similar look, we scanned one of his photographs of tepee poles standing stark against a setting sun. We tried the same thing with a photograph he took of the campus oval, and I initially placed it on the back cover of the brochure.

We originally intended to scan, in greytones, the brochure participants' Kaimin clips and place them as backdrops to the personal accounts and photographs on the inside poster. We discovered our scanner's limited ability to reproduce small type, yielding unreadable bylines and photo credits. Lack of space, though, finally caused us to abandon the idea to scan student clips.

Youngbear also brought in a belt buckle bearing an Indian-style design of a bear, a fairly universal figure in native cultures. He attempted to replicate the design in a computer drawing program. We wanted to reduce the drawing's size and use it to anchor blocks of type (like the small squares or symbols one sees at the end of magazine articles). We couldn't quite make it work, and since I questioned the legality of duplicating the original design, we abandoned the drawing. But we kept the idea, and used a small line art symbol at the end of each student's personal account (see appendix, p. 171).
EDITING

An average of three editing sessions went into each student's personal account. Three students rewrote theirs after either conversations or editing sessions with me.

Since brochure participants represented various levels of college experience, editing naturally ran the gamut from minor tightening or reorganizing to reviewing fundamentals of writing, including grammar, punctuation, spelling, sentence structure, organization, conciseness, correct tense and proper word choice. Reviewing fundamentals, for example, was as basic as reviewing the difference between "then" and "than."

In one case, simple tightening cut a sentence in half: "My internship increased my understanding of the television business overall" replaced "My internship was an extremely valuable learning experience because it gave me a greater understanding of the television business overall."

Other cases were not so well defined. In one, a student appeared to have trouble choosing a word to reflect an exact sentiment. In one draft, we discussed replacing the word "environment" with "condition" or "situation":

American Indians in time will have to learn to avoid drugs, alcohol, social neglect and racism. Today American Indians cannot blame the white man for what kind of environment we are on (sic) today.

Perhaps the student was exhibiting a weak vocabulary. But perhaps, "environment" did denote, or connote, the proper
meaning in his culture or his culture's native language — a nuance of meaning I could not discern. I wondered, since the student referred to an "environment we are on." and since the situation repeated itself.

Similarly, I have since spoken to a few American Indians with whom I felt we were speaking different versions of the same language, the way I sometimes felt when coaching this student.

An explanation may lie in the difference between what one study calls "high context" and "high content" cultures. According to the theory, many ethnic groups, including blacks, Hispanics and American Indians, possess non-verbal, preprogrammed understanding of a message, whereas language in white American culture is content-oriented and word-specific. The study states:

Individuals from a high context culture often have difficulty making themselves understood and understanding the person on the other end of the (telephone) line, especially if the other person on the other end of the line is from a high content culture.

Perhaps cultural differences interfered with English language construction during editing in other instances that I could not spot or address. A number of studies have researched language differences between native English speakers and those who learn English as a second language. According to one study, idioms and word endings are two aspects of language that can cause problems for American
Indian students. In many American Indian languages, endings added to nouns and verbs, such as noun plurals and verb tenses, will differ from English and cause confusion. The study cites differences in Crow, a Montana Indian language:

[Crow] has one ending for singular verbs (with singular subjects) and another for plural verbs. English, on the other hand, marks singular verbs only in the present tense and only for third person verbs, as in she walks, he sleeps, it looks rainy; there are no separate singular/plural endings for any other tenses or persons (I walk vs. we walk, he walked vs. they walked). If you taught Crow students, you could therefore expect them to frequently omit the -s ending on third person singular present tense verbs in English, or to add -s to other persons of singular verbs in the present tense, in an effort to make the English verb forms more regular (as in he go or they sits). Crow also does not mark verbs for tense (past, present, future), as English does, and Crow speakers therefore frequently shift tense in writing or omit the -ed, -en, or -ing endings.

One student, although not Crow, seemed to switch unnecessarily from tense to tense or to use improper tense or verb form:

The reason that I decided to attend the journalism program at the University of Montana is to get an education. I spent about seven years of life wanting to go back to school and learn a profession that I can take anywhere...

While incorrectly switching tenses can be a common problem, perhaps in this case, the tenses sounded proper to the student because of different language uses.

Especially in homes where two languages are spoken, chances are the rules of grammar will become mixed. These language differences challenged me. I was not well trained
to recognize them, and I do not believe most English teachers or journalism programs are well equipped to recognize, let alone remedy, such differences.

Another student's writing presented editing quandaries. He wrote an eloquent personal account, but by journalistic standards, the language was verbose. The student favors creative writing, which may partially account for his style, but I wondered whether his writing style communicated more accurately or effectively to his native culture than did edited versions. For example, from an early draft:

To effectively bridge the cultural and communication gap between native and non-native society is not an easy task. But the opportunity is there for those that want to rise to the challenge of being included in that spearhead drive to educate the non-native as to who the native peoples are and what they represent -- historically and contemporaneously.

The challenge was to edit his account without changing his message or altering his style. After my first edit, he rewrote the account, and I revised and rearranged to get the following:

Bridging the cultural and communication gap between native and non-native society is a major task for today's native journalist. Challenging the "wooden Indian" stereotype puts the native journalist at the crossroads of change.

I also edited the students' accounts for consistency. Each student was to describe his background and discuss what he wanted from a career in journalism. I had asked students to include tribal membership, and reservation or hometown.
Such information was important for two reasons. First, the brochure would state that UM had attracted students from as many as 20 tribes. Prospective students should see representatives. Second, many American Indians prefer to be identified by tribal affiliation rather than the generic term "American Indian." "Indian" or "Native American." The project participants stated this when we discussed which term to use in the brochure. (See Terminology, page iv.)

Other editing filled gaps. When one account was too general, I asked the student to add personal information. When one omitted an important sentiment he had discussed during meetings -- whether native journalists encounter prejudice -- I asked him to include it because prospective students might wonder.

I suggested rather than demanded editing changes, and sometimes asked students if revised statements accurately reflected their sentiments. Students did not object to editing changes and made the requested additions. If students felt more than the usual frustration with editors, they did not verbalize it.

PROBLEMS

Keeping in mind the students' voluntary participation, several situations nevertheless frustrated me, such as their forgetting meetings, coming late and missing deadlines. Some forgot individual meetings I arranged to edit personal
accounts, and some did not meet deadlines. Besides slowing the publication schedule, the problem seemed noteworthy because a tendency to miss deadlines could prohibit their later success as journalists.

The problem was exacerbated because a student receiving writing coaching also sometimes missed appointments. The student always called either before or after missing a session, but I did not understand why he did not agree to reschedule a more convenient time rather than continue to miss appointments.

I raised the issue with one or two students individually. We also briefly discussed the problem during one of our meetings, in which I recall that one student discussed the importance to native journalists of being time-conscious when working in the larger society.

People with whom I spoke about the problem agreed that native cultures view time differently from the larger society. According to one researcher, a 1973 study (Sando) concluded that native students are likely to have a "present time" orientation. Some may not relate current work to long-range goals, the researcher said.

Kipp later wrote about the trait, quoting National Native News journalist Gary Fife, who spoke at the Native American Press Association conference in March 1990:

Fife alluded to the concept known in native circles as "Indian Time." Fife said as competitive journalists natives had to work at meeting deadlines, that the concept of "Indian Time."
while humorous and a part of our traditional lifestyles, must be shunted aside if we are going to compete in a world that lives and works by the clock.

The issue resurfaced during the Native News project.

I had hoped for greater student participation on portions of the project other than writing personal accounts, such as writing other copy, designing, and helping produce the final product. Most students had not had journalistic experience other than writing and reporting, so perhaps only Youngbear felt qualified to tackle those tasks. More likely, no one else had the time or an interest in production.

In retrospect, project adviser Durso said he believes the journalism school should have offered a once-a-week, one-credit class in learning to produce the brochure. This would have helped compensate students as well as allowed the editor the right to expect completed assignments to fulfill class requirements. The idea to offer credits proved valuable as the Native News page project developed.

Nevertheless, Durso and I agreed, overall involvement in the brochure project proved more valuable than the sum of individual writing or photography tasks.

A third problem arose during the brochure project. One student faced academic suspension and another, a delay in obtaining financial aid. If these issues seem peripheral to the brochure project, they were, in fact, integrally related: Many native students will face one or both of these
problems in college. Recruiting students to journalism, as the brochure intends to do, will mean facing and addressing such problems. The financial aid delay became a pointed irony to the quest to recruit native students.

Durso and I wrote letters of support to appropriate offices. We quoted one student's brochure message as testament to his potential college success. Both problems were resolved, at least temporarily.

RELATED OPPORTUNITIES

Problems aside, the brochure project, like most such projects, provided other opportunities. Project participant Kipp asked to attend the 1990 Native American Press Association annual convention. Our secretary secured funding from the brochure project's financial backers. In the process, the NAPA executive director asked Kipp to sit on a panel titled "College Journalism Programs: How to Get In. How to Succeed," for high school students. Although the brochures were not printed, NAPA allowed Kipp to distribute other recruiting material for the UM School of Journalism when he attended the conference at the end of March.

Kipp evaluated the workshops and assessed the trip's value for the journalism school and financial sponsors, saying he found the conference "helpful...in developing a sense of unity and purpose in relation to native journalism" (see appendix, p.189-90).


CHAPTER 3

BROCHURE EVALUATION

To evaluate the brochure project, I examined how effectively it served: as a tool for journalism education of native students, as a way to provide role models to potential native journalists, as a way to promote American Indian education and as a recruiting tool. I also evaluated brochure content and design.

I interviewed student participants, polled selected high school newspaper advisers and career counselors, and polled selected programs and administrators serving American Indian or other minority students. The latter included UM campus personnel, media minority affairs specialists, tribal college administrators and American Indian organizations.

The educators were from high schools on or near Montana's seven reservations (at least two per reservation), particularly those with newspapers that belong to the Montana Interscholastic Editorial Association (see survey, appendix, p. 197, and list of those polled, p. 198-99).

Note: Survey responses are not referenced.

BROCHURE PARTICIPANTS' EXPERIENCE

Participants themselves said they benefitted from the
brochure project. Senior Woody Kipp said he valued influencing younger American Indians.

"Once the brochure was done and I saw it, I just realized that we are role models for a lot of younger students, and that's a very important thing," he said.¹

Kipp recalled how a role model influenced him to the extent that a casual encounter led him to research his Blackfeet spirituality and culture. He was drinking Coors at a powwow and watching a Crow man dance. He said:

...to this day, I don't know his name. But he was out there dancing, and I realized I should be out there dancing. That was my place to be instead of standing on the sidelines.

So he influenced me, and I hope that through this brochure and some of the projects that I can influence some young Indian man who sees me and says, "I should be doing that."²

Roger Renville said he liked to think that he serves in the brochure as a role model who will help any native student get into journalism. Working on the brochure also benefitted Renville.

"It made me think a little bit about why I was interested in journalism," he said.³

Participant Ken Blackbird said that although he had taken and developed numerous photographs, he first experienced hands-on production work during the brochure project.

The project, however, was only the beginning of a metamorphosis for Blackbird, who said he had considered leaving the journalism program (see Chapter 5, p. 115).
Blackbird said that in retrospect, he realizes that the brochure could have told native students how the journalism curriculum can help natives report for a tribal newspaper. Covering weekly city council meetings for a reporting course can provide relevant experience to a student who, hired as a reporter, must explain the politics of a tribal council meeting "in simple English, easy to read," he said.

I was unable to get an evaluation from John Youngbear, who left the university after Spring Quarter 1990 (see Chapter 5, p. 113).

**BROCHURE AS A TEACHING TOOL**

High school newspaper advisers, who evaluated the brochure as a tool for teaching writing to American Indian students, affirmed the value of getting students to write for a real audience and approved the process of writing and editing the personal accounts. Many said they use a similar approach in their teaching.

At Arlee High School, according to the newspaper adviser, students use computers to write daily summaries of reading assignments, which the instructor reviews weekly in an editing session. Two Eagle River School in Pablo requires as part of its English curriculum an original composition before graduation, which is supervised and edited by an English teacher, according to the school counselor.
Colstrip's newspaper adviser noted that students produce brochures themselves, participating in the entire process.

Another respondent said, "Writing for a real audience is always more effective than writing for a teacher."

A former high school newspaper adviser from Kotzebue, Alaska, agreed: 'Writing for a real purpose is always superior to simple exercises that lead nowhere. Writing for the real world is an excellent approach. Bravo!'

He employs the same principle as an English and journalism professor at Chukchi College, a branch campus of the University of Alaska, Fairbanks, where professors edit student assignments and submit them for publication in Alaska newspapers. Many students are rural American Indians and Eskimos in Alaska's Northwest Arctic Borough who receive instruction by satellite transmission.

The concept of writing for a real audience also finds philosophical support in a 1991 study of the state of American Indian education in Montana. *Opening the Montana Pipeline: American Indian Higher Education in the Nineties* notes that native students often fail academically because lessons fail to be relevant to native children's world view. The report states:

"We do not need quick fixes and novelty to supplant authoritative and lifeless rituals. We simply need real experiences (as opposed to contrived activities) inside and outside of the classroom, through which students can identify personal and cooperative interests, abilities and talents."
One respondent, the high school newspaper adviser at Billings West High School, discussed learning style differences between American Indian and white students:

Cooperative methods (groups) work better with Indian students, studies show. Also, Indian students are supposed to prefer methods which include practice leading to performance, where white learners are accustomed to a kind of 'sink or swim' mentality. So they say. Anyway, your method certainly fits in with all the theory I've heard about educating native students.

Other studies support the newspaper adviser's theory and indicate that the brochure project applied an appropriate method. According to one:

Scaldwell, Frame, and Cookson (1984) reported that teaching methods used with Native children must be modified to more closely fit their learning style which emphasizes observation, manipulation of "real" examples, and "visual interpretation of presented materials" rather than verbal, sequential, and structured methods used in many classrooms.

BROCHURE PARTICIPANTS AS ROLE MODELS

All survey respondents were asked to rate how well the brochure portrayed participants as role models. Nearly all found it effective.

"Having the photos and stories of real people makes it attractive to prospective students." wrote another Chukchi College Journalism professor. "You instantly bond with these faces and stories. Also, would minimize a student feeling intimidated about going into the field."
UM’s Upward Bound director noted: "Indians listen to other Indians. Although tribal heritage may vary, the experiences and struggles are often similar."

Charlo’s high school newspaper adviser noted: "Excellent pictures depict Native Americans successfully in these roles. In our journalism class, we don’t have Native Americans (this year)."

Colstrip High School’s adviser commented: "Your inclusion of ‘hometowns’ is a nice touch. Students will react as ‘hey, they are from here -- so if they can do it -- so can I.’"

The Two Eagle River School counselor noted that the brochure served a larger purpose: "Students have always wondered about if Indian students attend major colleges: your brochure provides visual evidence of this."

The intercampus coordinator at Salish-Kootenai College (SKC) in Pablo said. "The comments made by the ‘Trailblazers’ were well written and expressed some of the anxieties and successes future students may encounter."

Deborah Wetsit LaCounte, chairwoman of the Montana Committee for American Indian Higher Education, said. "It is encouraging to note the varied tribes represented." and Laverne Sheppard, executive director of the Native American Journalists Association, commented. "A good mix: one account is bound to have impact on [a] potential student."
Also regarding role models, Gordon Belcourt, president of Blackfeet Community College in Browning, said, "I like the imagery of the Camp Crier." One newspaper adviser noted, "I was especially moved by the two pieces by Woody Kipp."

Two high school newspaper advisers indicated that the brochure was too exclusive. "Brochure should include all races," commented one. "Be careful you do not drive non-Native Americans away from J-School." wrote another.

BROCHURE'S PROMOTION OF AMERICAN INDIAN EDUCATION IN JOURNALISM

Both surveys asked whether the brochure effectively promotes American Indian education in journalism. Several respondents noted that the brochure presents students with the first information they see about journalism or the journalism school.

"Very few of our reservation students are aware of communications/journalism as potential careers." noted Art McDonald, president of Dull Knife Memorial College in Lame Deer.

St. Labre (Ashland) Catholic School's adviser concurred: "I think it effectively brings to the attention of students a field they may not have thought of."

In Arlee, "Most of our students are familiar with UM's campus and with computers, but not with t.v. studio and
camera equipment." noted the adviser. "It shows Native American students working as student journalists."

Opheim High School's adviser observed. "It shows that we can be effective in other than the regular fields of study."

SKC's intercampus coordinator, wrote, "It demonstrates a real need for more professional Indian journalists and that Indians can make it."

Other respondents said the student stories cause the brochure effectively to promote American Indian education in journalism.

"The effectiveness comes from the majority of content being student-developed, and the fact that the students are credible, believable students," said Special Services Director Ray Carlisle.

Reno Charette, a UM Native American Studies peer mentor coordinator noted. "Each student story relates the discipline to their culture and discusses how it can meet a need or satisfy goals."

Noted Wetsit LaCounte. "Visually being able to identify someone who you may know of stimulates interest -- perhaps this alone will encourage a second and deeper look at this program."

Billings West's adviser noted. "The fact that this program exists is a boon to American Indian education in journalism. If students have no interest in journalism to
begin with, though. I don't know that the light would go on through a brochure."

Brochure project participant Woody Kipp said the journalism school's "strong and abiding commitment to Native American students" can make the difference to native students:

\[
\text{[It] is very uplifting to me to know that somebody has taken a more or less personal interest in your academic progress....I realize it reflects on the school, but it also gives us that added impetus to succeed.}
\]

BROCHURE CONTENT

Survey respondents were asked whether the brochure omitted any information that might have been helpful. Some of their recommendations could be included in future brochures, but other information is too specific. For example, students could relate their experiences with instructors and curriculum, as some respondents suggested.

Participant Ken Blackbird noted that were he now to address native students, more than a year after the brochure project, he would help them to be more thoroughly prepared:

\[
\text{At that time I didn't realize how tough this program was going to be and how intimidating it can be. And I think...you should truly inform the future student on what they're going to get into.}
\]

Instructors critique all students' work, not just native students' work, and students must realize the process is not based on race. Blackbird said.
Discussing this issue in the brochure would have alerted native students that they may encounter an unfamiliar learning environment on campus.

The brochure also could have delineated the American Indian support services on campus, which it alluded to. (The Peer Mentor Program had not yet begun.) One survey respondent suggested this information could ease students' minds about college transition.

The brochure also might have given the telephone number of a brochure participant in the "For more information" section, had a student agreed to this. The survey respondent who suggested it noted. "(Potential) students would probably be more comfortable calling an Indian student first."

A tribal college president suggested listing entrance requirements and courses leading to a degree, which is a good suggestion, but one that would require more space.

We would have been hard-pressed to accommodate other suggestions, such as one from professional native journalist Mark Trahant: "I would like to see role models who are working journalists -- either as editors of tribal papers or working in mainstream media."

The journalism school has few American Indian graduates, so to address their rate of successful employment upon graduation or describe native alumni successfully working in the field would have been difficult. However, had we sought
out and found graduates working in the field. Their stories would have been a good addition. (This is a good suggestion for programs that have graduates but no current enrollees.)

Several survey respondents noted that the brochure should have balanced the gender and age of the role models. As noted, the program had no female enrollees at the time. We featured the one who had just graduated. Students featured were in their teens, twenties, thirties and forties.

It also would have been difficult to specify amounts of available financial support, as requested. Perhaps that information is better addressed in follow-up information the school sends upon request.

Accommodating one request -- listing the average first-year income of a journalism graduate with a bachelor's degree -- probably would do little for recruiting, since salaries are low.

BROCHURE DESIGN

Respondents to both surveys evaluated the brochure's design, which they both complimented and constructively criticized.

Compliments included: "design is well-balanced and attractive." "well laid out." "the design is inviting." "the photos and text are...well balanced." "one of the very best brochures of its kind. Very well planned and implemented" and "excellent pictures and writing."
One respondent said: "The photographs (colored) make the brochure appealing. It is also useful as a poster, which many brochures can't do."

Critics observed that the inside poster contained too much information, was too wordy, too crowded or too busy. "I fear you tried to get too much into too little space," said one, adding that the poster needs more white space "for the information to breathe. And the text might be too long for prospective journalism students to wade through."

A newspaper adviser agreed, and after showing students, said: "Message doesn't stand out. Too much information (student comment)." Another adviser said the poster was "too wordy" and "not colorful enough to catch your eye."

Several noted that the UM logo should have accompanied the poster, since it likely would be displayed open. "One problem I see is that there is no indication on the 'poster' side what all this information is for," one commented.

**BROCHURE'S EFFECTIVENESS IN ATTRACTING STUDENTS TO JOURNALISM**

The brochure project succeeded in its aim to involve American Indian students in journalism. Whether the brochure succeeds in attracting other natives to the field is too soon to judge, but there are favorable signs.
Two national newsletters have printed articles about the brochure. The Native American Journalists Association Boulder, Colo.-based newsletter, medium rare, printed a brief December 1990 about the journalism school's effort to encourage American Indian students to study print or broadcast journalism. The American Newspaper Publishers Association Washington, D.C.-based newsletter, Minorities in the Newspaper Business, excerpted portions of the brochure in a Fall 1990 article.

Project adviser Joe Durso Jr. said the school has sent hundreds of brochures to Montana high schools. Many were distributed during the 1990 UM recruiting bus tour. Campus offices, including Native American Studies, New Student Services and Upward Bound, said they use the brochure for recruiting and advising.

Response is favorable, according to Frank Matule, New Student Services director. "The [personal] accounts are remarkably good," he wrote. "They have been effective and I have received positive feedback from counselors."

School newspaper advisers were asked whether the brochure would attract their students who are interested in writing careers.

The Browning High School newspaper adviser commented: "Hard to say. How many students have signed up for journalism since you published the brochure? I like it, but I can't speak for students."
Several advisers sought students' comments, as requested. According to Billings West's adviser:

My American Indian journalism student said that she did identify with the stories, although she did not read the brochure when she first saw it in the counselor's office. She said the brochure made her think of all the opportunities that journalism could be a starting point for -- she had never thought about broadcasting seriously before, for example, although she has a strong interest in journalism.

The Arlee High School adviser noted: "Most [students] said [the brochure] would influence them to study journalism at UM if they were interested in writing as a career. All said they were not interested in writing as a career."

According to the Hays/Lodgepole School adviser, "The students here are perhaps more interested in the success of the students in college than they are in writing."

Two advisers who work with American Indian students were skeptical about whether the brochure would interest their students. According to the Ronan High School adviser:

For those Native American students that are well "integrated" in our school and thus get good grades I believe it is an effective poster. I, however, believe that [for] those students that are[n't] "integrated" in the school, those students that basically socialize only with other Native Americans, it would not be [effective]. These students tend to do poorly in school and probably [would] not be attracted to it.

Browning High School's adviser expressed little enthusiasm, commenting: "Too many students think of journalism as boring. Most of my students (journalism and
English) wouldn't even glance at the brochure: reading it would be out of the question."

The brochure will be most effective, of course, if schools use it. Several high schools do. "We use it as a poster in the students' common area, displayed opened fully, and sectionally," said the Two Eagle counselor. In Charlo, noted the newspaper adviser. "We'll be displaying it on our bulletin board." Additionally, the Native American Journalists Association distributes it through Project Phoenix, its program to interest high school students in journalism.

Several survey respondents said they plan to use the brochure, including the UM Office of Admissions, UM Special Services, several tribal colleges, Eastern Montana College's Department of Sociology and Native American Studies, Montana State University's American Indian Research Opportunities office and the Montana University System's Montana Tracks Project.

OTHER RECRUITING EFFORTS

I asked survey participants if they had seen similar brochures for recruiting American Indians to journalism or another discipline. While none had seen a brochure for journalism, several sent copies of other brochures recruiting American Indian students. None of the brochures contained portions written by students, but several pictured students working in the discipline.
One noteworthy effort in the files of the UM Office of Career Services was Stanford University's university-wide tabloid aimed at native students. The well-done "Stanford Undergraduate and Graduate Opportunities for American Indian and Alaska Native Students" publication included a section featuring interviews and photographs of native students, although students did not write it.

The tabloid also listed tribes represented at the school, minority faculty and staff, the number of natives living in the Bay Area and local American Indian services. Moreover, it addressed the problem of American Indian attrition at Stanford, discussed its summer writing and math enrichment program for native students and discussed how cultural pluralism enlivens the campus.

The publication is a model of an effective way to address native students more extensively through a different medium.

SUMMARY

Having received largely favorable comment about the brochure and the method of involving native students in its production, I am confident that a similar project would benefit another journalism program. The project's accomplishment lies in involving native students as writers and role models for prospective journalism students.
The brochure may be the only one of its kind to recruit natives to journalism with student-written accounts. Educators endorse repeating the approach.

Additional native students have inquired about entering the journalism program. I think the brochure effectively promotes their education in journalism and will continue to interest other natives in examining the journalism field.

If a journalism program attempts a similar publication, I suggest organizing it into a class project for native students, involving each student in the entire production process.

If the UM School of Journalism updates its brochure, it should heed the suggestions of survey respondents. An updated brochure could include personal accounts by new journalism enrollees. They should address their interactions with the faculty and other journalism students. The participants also could interview graduates and write short descriptions of their jobs and accomplishments in the field.

Were I to redesign the brochure, I would visually improve the inside poster by shortening the length of personal accounts or featuring one less student. I would designate the journalism school's name on the poster.
ENDNOTES


2. Ibid.


7. Kipp interview.

8. Blackbird interview.


10. "University of Montana recruiting Native American students into journalism." Minorities in the Newspaper Business 6 (Fall 1990): 4-5.
CHAPTER 4
NATIVE NEWS PROJECT

This chapter departs from discussing the technical production of the American Indian Journalism Project to discuss how the Native News page began and how it evolved. Discussion emphasizes the overall experience of participating American Indian students. Native News will be evaluated in Chapters 5 and 6.

FALL QUARTER PILOT PROJECT

Like the brochure project, the Native News project attempted to involve native students in journalistic writing for a real audience. It also attempted to increase and improve coverage of American Indian issues and events, in turn informing and educating both native and non-native readers.


The October 25 Native News page included a page one lead-in article (although the Kaimin designer overlooked adding the planned teaser. "For more Native News, see page
Three native students and one non-native student contributed. The page contained three news stories, four briefs, a photo, a cartoon and a logo.

For the November 8 page, an additional native student contributed a news story, which another helped edit. The page offered three news stories, a photo and a news story illustration.

I wanted the November 21 page to be written and illustrated entirely by native students. With a lot of effort, we succeeded. Three additional native students contributed to this page, providing a photo, a news story and a news brief, and the cartoonist from an earlier issue wrote a column. A second news story completed the page.

To highlight students' contributions and attract other contributors -- particularly non-journalism majors who might recognize a contributor -- each page included a box listing contributors.

In the first issue of Native News, Kaimin Editor Tom Walsh and I described the reason for the pilot project:

Kaimin is a Salish word meaning "messages." The purpose of Native News is to communicate messages about and to American Indian students. ... Most universities do not enroll a significant number of native students. UM does, and the Kaimin will cover news about native students and activities and state and national native news of widespread importance."

Having learned from the brochure project and acting on the advice of a Native American Studies Mentor Program
coordinator, I asked School of Journalism Dean Charles Hood to establish a Native News class for credit, wherein students would plan and produce the Native News pages. In October, Hood created Journalism 399 (later amended to 395), Native News, which students could take for one or two credits.²

Students would be able to take the class Winter Quarter, but for the pilot quarter, I relied on copy from students working for the Kaimin and taking reporting classes. Native journalism senior Woody Kipp, taking two credits of Kaimin reporting, contributed two reporting assignments to the Native News page.

Two native journalism students, Sharon Alton and Lewis Yellow Robe, contributed articles from reporting class assignments. A non-native student, Dave Zelio, contributed two articles, also written for a reporting class.

Other native journalism students contributed, including Ken Blackbird, who photographed a campus event for the third Native News page and shot a portrait for the native women feature. Roger Renville, a Kaimin columnist, edited a news story by a novice reporter.

Three native students who were not journalism majors contributed to the Native News pilot project. Cecil Crawford, a freshman in art, drew the Native News logo and volunteered artwork for other pages. Artist Tom Tail Feathers, a junior in social work, contributed cartoon illustra-
tions and a column pointedly addressing the financial aid concerns of many native students. Scott Bear Don't Walk, a junior in philosophy and public relations coordinator for the Kyi-Yo Indian Club, provided information about native issues and club activities.

Getting contributions required cultivating support and recruits from the American Indian sources on campus. I telephoned and visited members of the Native American Studies Program, the American Indian Science and Engineering Society and the Native American Studies Mentor Program. I attended one of the year's first Kyi-Yo Indian Club meetings, described the Native News project and asked for written or artistic contributions. I found sources among UM and tribal college officials whose programs serve native students.

Particularly, because I am not American Indian, I sought suggestions about how best to carry out the project. Renville, a senior in journalism, history and political science, advised meeting native leadership on campus to gain acceptance for Native News. He cautioned that it is easy to misunderstand American Indian politics and urged coverage with "a balanced viewpoint." Although stories about natives often concentrate on problems such as alcoholism, unemployment and reservation crime, Renville said. Native News had an opportunity to address positive differences and commonalities between natives and the larger society.
Bear Don't Walk of the Kyi-Yo Club said some native issues required immediate redress, lamenting that American Indians cannot wait for Indian issues "to become vogue again." as when public attention was riveted on them in the 1970s. Bear Don't Walk astutely explored my reason for pursuing a project about native issues and students. He described hostility a non-native might encounter in the pursuit, explaining the term "wanna-be's" used by some natives to describe whites who take on native issues or identities.

I experienced no such overt hostility, but I sensed some constraints on the project. Many natives liked the concept of the Native News page, but others received the idea with guarded enthusiasm or skepticism, which I attribute in part to my being non-native. Some implied that bad press would be worse than little or no press, even if coverage was overdue. A couple said they had experienced "bad" press in the past. Many said coverage of native issues and events had been rare -- and then often emphasized "Indian problems."

I kept this in mind while continuing the project, understanding that natives' bad experience with white education and the media would cause prudent scrutiny of such a project developed by a non-native. Radio-television instructor Joseph Durso Jr. said educators encounter this
natural guardedness, which he said he experiences as "the white-guy-in-a-tie barrier."

While newspapers probably do not intentionally exclude news about American Indian issues, they have neglected the issues. The Kaimin simply did not assign anyone to cover American Indians, except for high profile campus events. No one apparently viewed native news as a necessary or worthy beat. But many American Indians agree with the following assessment of coverage:

American journalists are overwhelmingly white, middle class and urban; Indian issues are predominantly rural and exceedingly complex. This remoteness -- geographical, political, intellectual, and social -- of Indian issues from the usual world of the journalist, has meant that comparatively little has appeared which would stimulate or inform public discussion of Indian issues beyond the borders of tribal communities. ... [V]ery little...has been done on Indian issues, and journalistic inattention has served to reinforce the silences of the scholarly and governmental communities.

Perhaps the Native News project would help change the pattern.

Given the limitations, I attempted Fall Quarter to develop the concept into a solid framework on which native students could build the following quarter. With a framework established, the page would be more likely to continue.

But I did not want to see the American Indian Journalism Project continue as another volunteer project. I encouraged native students, several of whom contributed to
the pilot pages. to make the project their own and get credits Winter Quarter by producing the page.

Meanwhile, I monitored events, found sources, and, with any contributions I could get, put together each page. Despite any skepticism, people from all quarters offered good story ideas and sources.

I carried over a list of ideas from issue to issue and attempted to include a main news feature or package and to mix news stories, profiles, in-depth topical features, briefs, photographs and illustrations. The illustrations became an important element, adding what native students called "Indian humor."

Checking native newspapers in the Mansfield and School of Journalism libraries and listening to National Public Radio's "National Native News" broadcast convinced me that the Native News pages featured the right national stories. At the same time, the native newspapers supplied additional sources and story ideas.

I also considered including the following suggestions: round-ups of reservation news, a calendar of events for native students, briefs detailing bits of American Indian history, and editorials from the Native American Studies staff and tribal leaders. Renville suggested, but was unable to undertake during Fall Quarter, in-depth articles examining the positive and negative attributes of affirmative action and the paradox of the reservation as cultural
purveyor and economic ghetto. All were ideas I hoped future pages would probe. The first three issues merely scratched the surface of potential articles.

At the end of Fall Quarter, I passed unfinished story ideas on to Renville, who edited the page Winter Quarter. These included analyzing the Bureau of Indian Affairs reorganization plan (which Renville and Zelio pursued for the Jan. 22, 1991, issue), examining the connection between tribal colleges and the university system (which Renville did in the Feb. 28, 1991, issue) and following the centennial commemoration of the December 1890 Trail of Tears (see appendix, p. 177, 180).

On occasion, a breaking story could not wait for the semimonthly Native News page, so the Kaimin reported it. For example, a page-one article featured a campus vigil by American Indians to support the Mohawk tribe in Quebec, Canada. Similarly Winter Quarter, a page one photo and article covered a campus ceremony for American Indians serving in the Persian Gulf (see appendix, p. 183-84).

The pilot news pages generated three minor controversies Fall Quarter that may have affected natives' opinion about the Native News page.

One sprang from the October 25 page-one lead-in article by Zelio that examined an issue often covered in the Kaimin: the proposed gas and oil exploration in the Badger-Two
Medicine drainage near Glacier National Park, a Blackfeet spiritual area (see appendix, p. 173). Zelio approached the issue from the perspective of some Blackfeet, who, according to spokeswoman Bonnie Craig, believed environmentalists were using the spirituality issue to further their environmental agenda. Zelio had interviewed Craig, Native American Studies acting director, about the issue.¹⁰

Neither Kaimin editor Walsh nor I attempted to suppress the story, but we carefully edited it, knowing the controversy it could generate. We made certain Zelio reported the opposing view. I did not want the whole Native News project tied immediately and unnecessarily to a controversy.

The story generated the inevitable denial by UM Badger Chapter organizer Bob Yetter, in a guest editorial. But Yetter took issue with the accusations, not the reporting. Ironically, the story spawned unexpected dissatisfaction from the sources themselves before and after publication. Craig said Zelio had not made clear that his article might appear in the paper. (Journalism instructors often submit well-written reporting class stories to the Kaimin.) Zelio, who was pursuing the story for a class assignment, cleared up the matter with Craig before the story ran (although Craig still took issue with Zelio's use of one quote). But Zelio was unaware that another source also apparently did not understand that the story might appear in the newspaper. Zelio attempted to rectify the situation afterward.
The controversy made us later emphasize to Native News reporters that they must clarify their intent to publish the information.

A second controversy evolved with an article Zelio wrote for the November 8 Native News page (see appendix, p. 174). He had covered a campus Wild Rockies Rendezvous speech by Northern Cheyenne professor Bill Tallbull about protecting a northern Wyoming site known as the Medicine Wheel. A National Historic Landmark, the site is considered a sacred area by American Indians. Zelio quoted Tallbull stating that the Bighorn National Forest threatened to destroy the Wheel’s sacredness by building an information center and parking lot nearby to accommodate sightseers.*

To his credit, Zelio called the Bighorn National Forest, even though he was merely asked to report about Tallbull’s speech. Zelio later obtained copies of a letter written by a Forest Service representative to the Medicine Wheel Alliance, which Tallbull directed, and a response from the alliance’s coordinator. The Forest Service letter cited Zelio’s article and chastised the Alliance coordinator for the group’s use of dated information, saying:

...[W]e must spend considerable time correcting erroneous information after most presentations made by the Medicine Wheel Alliance. Most recently we received a call from Mr. Dave Zelio, a reporter for the University of Montana newspaper. ... He asked questions on why we were planning on constructing a large viewing tower and visitor center at the Medicine Wheel Site. That question as well as others indicated he had received a great deal of grossly inaccurate information...
seemed very surprised to learn that we had long ago dropped such plans after receiving American Indian input on the topic."

The letter continued that a final environmental assessment would replace the draft and that "I had also informed you and Mr. Bill Tallbull personally on October 30, 1990, that we were no longer considering such development plans at the Wheel."

The coordinator's response outlined the Alliance's position and questioned whether the Bighorn National Forest's stated commitment would translate to policy, saying:

Talk is cheap...and per our telephone conversation. I told you as much but also said. If you would write me the BHFS position as of now. I would be the first to set the record straight.

The fact is the last document we have seen with a BHFS position is the Draft EA. The papers put forth in the Mar. 22. 90 meeting at St. Stephens, were just that, papers.... I couldn't find any place in there...that all previous documents will be thrown out...by the BHFS."

Clearly Zelio had reported an issue that warranted public attention. His work underscores the importance of covering issues affecting American Indians. It also helps address the reproach that "journalistic inattention has served to reinforce the silences of the scholarly and governmental communities" regarding native issues."

I attribute the third Native News controversy to my effort to publish a story from a novice reporter. I had hounded the student to contribute a story from a reporting class, thinking that a byline might boost his incentive.
Native News had already covered the story he was research- ing, but I suggested he update readers by adapting his assigned feature story to a news story.

Unfortunately, the reporter turned in a story needing major editing at the last minute. I had to decide whether to tell him the story could not run, or whether we could hurriedly construct a news story gleaned from new information in his feature. Despite reservations, I worked it into a news story -- the wrong decision.

One source he quoted told me later that the second source gave unauthorized and partially incorrect information, unsupported by evidence. I sensed that part of the problem was internal politics, which the source acknowledged.

Nevertheless, because I had constructed the news story from the student's feature story, I took responsibility for the error. I realized then the drawback of publishing novice reporters. The student newspaper, of course, accepts this task, but a project like Native News that focuses on training inexperienced reporters -- some non-journalism majors -- could expend inordinate energy as a result. My editing experience in this case probably foreshadowed the editor's experience with novice reporters the following quarter, although I did not recognize the significance.

Near the end of Fall Quarter, Dean Hood suggested we meet with students concerning the future of the page. I
sent letters inviting a dozen students to the meeting, including contributors and students Native American Studies identified as journalism or English majors. The letter encouraged students to take the Native News course, where they would meet regularly to plan and produce each page. I advertised the class on a poster displayed around campus (see appendix, p. 191‐92).

Before the meeting, Renville agreed to edit Native News winter quarter." Dennis Swibold, the journalism school's Delaney Teaching Fellow, became the school's American Indian writing coach. I thought the writing coach could help ensure the project's success. While Renville produced the page, Swibold could help students correct the writing problems in their articles.

Seven students attended the meeting, and two others responded but could not attend. We evaluated the pilot quarter and discussed the project's future. The students generally liked the page and said other natives liked it. They said the page informed non‐natives about the issues, enriched the Kaimin and attracted native readers.

They also expressed concerns. Other minorities may want a page, one said. Another noted that stories on the first Native News page sent a “dumb Indian” signal. (“Mentors seek to limit drop‐out rate.” “Reservations' needs inspire students to get technical training.” “Natives get forestry tutor.”) Another worried that the page could
become a "mouthpiece" for certain natives if it got out of control.

Nevertheless, by quarter's end, four students planned to take the course for credit, one planned to contribute while taking Kaimin reporting credits and three others agreed to contribute occasionally.

WINTER QUARTER CONTINUATION

Renville and the four native students -- three reporters and an artist -- began the quarter in the Native News class. Renville established requirements for each student. For one credit, he asked for a 10- to 12-inch article for each issue. Because the reporters were inexperienced, Renville also asked each to participate on an in-depth news story that he would help them research, interview for and co-write. He assigned stories and asked students to attend meetings (two or three per week) to plan and critique the pages.

In addition, although Kaimin reporter Dave Zelio's beat did not allow him to contribute regularly to Native News, his reports about the Badger-Two Medicine dispute (which he had covered for Native News fall quarter), appeared on page one Jan. 23 and 24, 1991. In a legislative reporting class, he also followed two American Indian-related bills, writing articles that appeared on page two Jan. 29, 1991, and page one Feb. 14 and March 14, 1991. Other Kaimin reporters covered campus events related to native issues, leading to page one stories Jan. 31 and March 6, 1991.

Despite consistent coverage, however, reporters were not meeting regularly to plan the page and Renville was making individual appointments to help reporters and telephone calls to check progress of stories. Editing the page was taking too much time. Two evenings before the first page was to appear, for example, Renville called and said he had just experienced "the most frustrating night of [his] life." After intensive individual editing with students, he lost the stories to a temperamental computer and said he would have to reconstruct them all the next day.

He was experiencing the trade-off between doing the reporting and writing himself and expending the time required to allow the novice reporters to learn by doing.

The week after publication of the first page, Renville called to say that two of the four Native News reporters decided to drop the class. Both told Renville that the
course was requiring excessive time. One told Renville that he should not hold others to as high a standard as he held himself. Swibold later convinced one of the students to continue the class. Hood met with the other, who later contributed a feature from a reporting class assignment.

Two days later, Renville called to say that the third reporter was withdrawing from school for the quarter because of financial problems.” This came during the process of composing an article about a proposed Martin Luther King holiday in Montana, pending before the Montana Legislature, during which Renville had spent hours helping the reporter research, conduct interviews and write the article.

Nevertheless, determined to meet the twice monthly publication dates, Renville became busier and busier. About a week after the third reporter dropped, Renville called to say he had had to drop two of his own three-credit classes to devote the necessary time to the Native News project. He said he was disappointed that the idea was not shaping up as a success. He said perhaps he would have tried to involve more students had he known several would drop out.

"I've taken the project to heart and I'm disappointed and discouraged," he said. "I would feel a lot better about working so hard if I had more confidence in the overall result." He also said he had not been "overwhelmed with help and cooperation."
The problems had begun to appear the first week of the quarter. Students appeared reluctant to meet as often as Renville requested. Renville and Swibold expressed uncertainty about apparent overlaps in their roles as editor and writing coach. Renville began to review remedial skills with students rather than using the writing coach as a resource. Swibold, while responsible for assigning grades to Native News participants, questioned the extent of his role on the Native News project.

Meanwhile, Kaimin editor Walsh's enthusiasm for the project appeared to wane. The success of the page depended on the cooperation of the Kaimin, a student-run -- not journalism school-run -- newspaper. If the page were to continue, it was important that its production not interfere with Kaimin production, not diminish the quality of the newspaper and not cause philosophical arguments. Walsh had attended a Poynter Institute seminar on ethics and minority affairs and later said he had begun to question the wisdom of a separate Native News page, although he remained committed to running the page and covering the issues. (More in Chapter 6, p. 140-41).

Renville, Swibold, Walsh, Hood and I met the second week of the quarter to troubleshoot. Hood pointed out that the newness of the project made roles and expectations somewhat unclear and that we must simply experience the project during the quarter to decide how to modify it.
We discussed the amount of work required for credit, as well as the project's affirmative action-type goals. Hood and I stressed the project's intent to include native students in a field where they had been underrepresented.

Renville and Walsh argued that requirements should conform to requirements for Kaimin reporting class: to write one story per week per credit. But they agreed that Swibold and Hood should determine whether students met requirements.

At issue in the dispute was that Native News must not be regarded as a "freebie" class for native students. Neither quantity nor quality of student work should be diminished. Renville said he wanted the page "to be completely a contribution to the Kaimin, not drawing anything off." He was adamant about the point, saying on another occasion that American Indians and others must not abuse affirmative action programs by allowing them to appear to be give-aways.

"I just feel so strongly that it's up to Indians and anyone who's gotten the short end of the stick to work doubly hard," he said.20

Hood, while agreeing that students must not see the class as one where lesser work earned the same credit as another class, reiterated that the newness of the project demanded flexibility. To earn credit, students had been asked not only to report, but to plan story ideas, photos
and artwork, and possibly assist with layout. We discussed other ways students should earn the credit, including scheduling editing and rewriting sessions with Swibold and writing a final paper describing what each learned and suggesting ways to improve the page.

Scott Bear Don't Walk, Native News writer who joined us in the troubleshooting meeting, said a project such as Native News that includes non-journalism majors should expect to encounter older native students who need remedial help with English. He advised that the key to either attracting or deterring other non-journalism majors would be reasonable workloads that untrained reporters felt they could handle. Developing flexible standards did not imply relaxing standards, he said.

Renville said he thought the project could succeed both in meeting requirements and being flexible.

We agreed to have Swibold assist students with drafts of Native News stories. Renville agreed to continue to keep the project on track with Swibold and Walsh.

The problems experienced Winter Quarter amounted to the trial-and-error nature of pilot projects, differences in approach and philosophy about the project's goals, disputes about credit requirements, the lack of continuity because students change classes every quarter, and simple personality conflicts. These will be addressed in Chapter 5.
At a meeting before Spring Quarter advance registration, project participants discussed how the project should continue and evaluated what we had learned from the process.

Hood told students at the meeting that whether or not the Native News pages appeared Spring Quarter, the project had not failed. He called it "a very important first step" and "a landmark quarter" for native students at the School of Journalism, and said he saw no negative underpinnings. Adjustments would be made to "the good start we've made," he said. "We'll build on this."

Participants concluded that the project probably did not have enough experienced reporters to continue a regularly appearing page Spring Quarter. The journalism school decided to follow the Native News project with a structured class Spring Quarter. It was unclear whether class participants would produce a page. Among other things, the course would teach fundamentals of reporting and computer skills to students without those skills. Students would work at individual paces, and some could produce copy for the Kaimin. Meanwhile, students in the class could inform the Kaimin about newsworthy stories.


11. Ibid.


14. Roger Renville, senior in journalism, history and political science, discussion with author, 19 November 1990.


CHAPTER 5

NATIVE NEWS EVALUATION: PART I

This chapter evaluates the Native News project based on interviews and conversations with participants, my interpretation of events and observations about similar projects. Chapter 6 will evaluate specific features of Native News based on survey responses.

Although the pilot project ran only Fall Quarter, the true project -- one about and by native students -- evolved Winter Quarter, testing the project's effectiveness and endurance. I believe the interactions among native students that quarter overshadowed in importance the development of the pages during the pilot project. Evaluation in this chapter, therefore, focuses on the Winter Quarter experience of the native students, largely from their perspectives. However, the evaluation does address the shortcomings of the pilot project that influenced Winter Quarter participants.

The Native News experiment developed differently Winter Quarter than I had envisioned. Aside from Roger Renville, who edited the page, the American Indian journalism upper-classmen who had been enrolled in journalism for more than a
year did not take the course. Only one contributed to one page Winter Quarter. Their involvement could have ensured enough writers to fill the page easily without overburdening anyone. Their lack of participation diminished the project's potential and outcome. In ideal circumstances, all would have participated the entire academic year.

Renville could commit only one quarter to the editorship. Because the regular participants were novices, Renville had no one to train to replace him the following quarter. He concluded that four or five novice reporters were not enough to produce a regularly appearing page. Continuity of the page was in jeopardy.

Nevertheless, the project proceeded Winter Quarter. Participants practiced interviewing, writing and rewriting, at least minimally. More importantly, perhaps, as writing coach Dennis Swibold noted, they experienced working for an editor who confronted real deadlines and space that must be filled.¹

During Winter Quarter, Renville and Swibold successfully resolved the question about roles. They developed a workable division of labor, which ultimately relieved Renville of the teaching duties he had assumed at the quarter's outset (although not before taxing his time). Both Hood and I had encouraged Renville to rely on Swibold to help students with basic writing. I believed the pages were a perfect place for the writing coach to augment the
project, using the Native News writing assignments as coaching tools. Swibold could help students revise drafts, freeing Renville to concentrate on the page’s other needs. Renville said he initially felt that only the editor would assist reporters with specific tasks, such as helping them interview a source.

It had been worthwhile to fit the grant-funded writing coach into the project, despite the confusion about roles, even if the position might not exist in the future. The coach obviously complemented the project.

In January, Hood noted that although the project had faced problems, they "aren't the same as we've experienced before." Students deciding not to be involved in the project were doing so because of other commitments, not lack of skills, he said.

"[T]hey've got other agendas. ...They're making logical decisions," Hood said.

Although everyone realized we needed to make adjustments as the project developed Winter Quarter, problems did not sidetrack the project. The requisite five issues of Native News appeared, thanks to Renville's commitment. Meanwhile, mid-Winter Quarter meetings with participants helped retain student involvement and enthusiasm, while we drafted plans for a structured Native News class for the following quarter. The meetings and discussions helped focus the school's ultimate commitment to training American
Indian journalists. While the goal might not be to produce a semimonthly Native News page, given the small number of native students enrolled in journalism who might participate regularly, it might be to offer a class, produce a separate publication or find another project to support and retain native students recruited to journalism.

Spring Quarter. Hood underscored the commitment to offer "some kind of academic component that supports the training of Native American journalists every quarter."³

THE VIEW FROM THE TRENCHES

Examining the events of Winter Quarter from participants' perspectives helps evaluate the project's strengths and weaknesses. Editor Renville, reporters Scott Bear Don't Walk, Sharon Alton and Lewis Yellow Robe, and artist Cecil Crawford began the Winter Quarter project together. Renville, Crawford and Yellow Robe completed the project.

Renville's insistence that the Native News page be "completely a contribution to the Kaimin, not drawing anything off,"³ established the tenor Winter Quarter. He said later that he wanted other Kaimin reporters to respect the project.

"I kind of felt they were watching me and watching the project," he said.³

Participants, all of whom would like to see the page continue, expressed both satisfaction and dissatisfaction
with the project. They cited personal progress, the communication value of the page and the sense of esteem it brings American Indians, as well as misunderstandings about requirements, lack of organization and lack of "input."

Crawford, who produced cartoons and news illustrations for Native News and other Kaimin pages, said he enjoyed the project and wanted to see a class produce the page Spring Quarter. Natives liked seeing the page, he said, and supported its continuation because native students on campus have few means of communication with one another. Crawford said he discovered that he excelled at producing news illustrations within deadlines, adding the experience made him consider writing, as well as newspaper applications for his art.

Renville praised Crawford's contribution, saying he could have asked nothing more of him. Kaimin editor Tom Walsh also praised Crawford's contribution to the paper and encouraged the school to recruit him.

Native News reporter Bear Don't Walk said he planned to take the course again, although he found it challenging and time-consuming. It is important that the page exist, he said.

Renville said he had seen great potential in Bear Don't Walk and was disappointed that the hours he spent helping Bear Don't Walk interview, write and rewrite stories evaporated when finances caused Bear Don't Walk to withdraw from
Winter Quarter classes. Financial constraints will continue to restrict native students' college educations and to affect projects like Native News, requiring intervention by faculty and financial officers.

Maintaining a high quality page while working with inexperienced journalists, Renville said, required extensive remediation and much more than simple copy editing. Renville said he believed he asked for reasonable changes and additions, as well as a reasonable number of meetings to plan, produce and critique the page, but he and student participants agree that some participants found the expectations too restrictive, demanding or time-consuming for the credit allowance. The situation was complicated by the fact that some students took the class for one credit, some for two.

Alton, a transfer student and junior in journalism, said requirements exceeded her schedule's capacity in an already overburdened quarter. Although she had sought out the project and volunteered an article during Fall Quarter, she left the project after the third week Winter Quarter. In an interview, Alton stressed the importance of specifying course requirements.

Although Renville had established requirements by setting the number of stories each student would contribute, I had outlined different expectations for Alton Fall Quarter when she decided to take the course. I told her she could
earn one credit by combining writing for the page with rewriting her applicable advanced reporting class stories for the page, contributing artwork and assisting page design. Within the first week, Renville, Swibold and Walsh decided that in the absence of expertise among project participants, the Kaimin staff should design Native News -- a necessary move. Additionally, Hood said that although he wanted native students to participate and contribute to the page in any way, reworking stories from another course would be considered "double-dipping." Renville asked Alton to contribute more original stories, and Alton decided her schedule could not accommodate it and that the work would exceed the value of one credit.

Bear Don't Walk, a junior in philosophy, said he was distraught by his experience on the Native News project Winter Quarter, noting that, while he had uncovered writing skills he was able to employ, expectations for most native students were "wholely unrealistic." The project should have been more flexible, he said.\(^\)\(^{12}\)

Native News reporter Lewis Yellow Robe agreed with Alton that requirements were not clearly defined. Yellow Robe, who had been contemplating changing his major but was persuaded to take the course, said that he quit cooperating on the project out of frustration.

"I like to be organized and know what I'm going to be doing," he said. "I need something to be concrete." \(^{13}\)
But other attributes of journalism may have contributed to Yellow Robe's experience. He said the feeling of disorganization came in part from the nature of reporting itself -- having to wait to get a story while trying to reach a source. Yellow Robe said reporting gives him the feeling of "jumping around."

Nevertheless, the dilemma about requirements underscores the project's primary problem in the transition from Fall to Winter Quarter: My vision of the project differed fundamentally from Renville's philosophy. While we both expected the same high quality outcome, Renville emphasized the importance of native students producing quantitatively to fulfill credit requirements. I preferred a flexible, individual program where contributions matched level of training, ability and interest, and where the editor would augment students' strengths while helping counter the struggles many encounter in college. In the process, perhaps we would improve coverage of native issues and perhaps non-majors would take an interest in journalism.

Renville worked individually -- diligently -- with students, even accommodating their schedules at the expense of his own. While Renville said he believed that flexibility and meeting requirements were congruent considerations, and while requirements may have been reasonable, I sensed that the demands alienated students facing the very problems the project aimed to remedy.
Had anyone anticipated the disagreement. Hood. Durso. Swibold, Renville, Walsh and I would have hammered out satisfactory requirements before Winter Quarter. Or, had course content been guided by a faculty member in a class setting -- as we came to believe it should be -- the student editor would not have had to define requirements. This, of course, we learned by conducting the pilot project.

Renville and I communicated throughout Winter Quarter, discussing our philosophical difference and the problems the project faced. Wanting the page to be a product of the native journalism students, however, I did not arrogate Renville's role as editor by changing his requirements.

In fact, on one level, Renville adheres to a legitimate point of view. One need only witness affirmative action programs to see the negative image they often foist on beneficiaries, despite good intentions and otherwise beneficial results. Renville's insistence on excellence also gains support from others, including John Creed, University of Alaska Fairbanks journalism professor at the Chukchi College branch in Kotzebue. Creed says the program, which helps native students get published in Alaska newspapers, demands top quality work of natives and non-natives alike:

"We don't move the goal post closer for rural writing students. Rather, we expect all students to improve their writing dramatically."

The same principle guides Alaska's National Native News
producer Gary Fife. According to a *Tundra Times* article about Fife:

He wants Native news "to be good quality news -- period," meeting the highest standards of professional journalism. He won't take stories from correspondents with a conflict of interest, such as a report on a tribe from someone who works for that tribe.

"I am a journalist first," Fife said. "I am a Native man second. Sometimes that's hard. But this is a news service, not an advocacy program. Every day we put our reporting on the line. I am not going to sacrifice that for anyone's private agenda."*

UM journalism school Professor Emeritus Ed Dugan cautions the journalism school against relaxing grading standards in developing a program for native students. He said he confronted the "double standard" of lower grading standards when he taught international students at the School of Journalism, a practice he says is unfair to other students.*

Demanding requirements may have caused lack of sustained student involvement on the Native News project Winter Quarter, but the issue seems more complex than a question of requirements. Throughout the American Indian Journalism Project, a troublesome pattern emerged. During the brochure project, students missed deadlines and meetings. During the pilot quarter of Native News, I solicited far more native contributions to the page than I received. As writing coach at separate times, both Swibold and I encountered no-shows
or missed assignments. As Native News editor, Renville wrote the last Native News pages virtually alone.

In each case, I could identify legitimate reasons for the problems -- heavy schedules, other personal commitments, difficult college transitions, misunderstandings about requirements, personality conflicts, even reservations about the fact that non-natives instituted the project. Efforts to compensate -- a stipend for the brochure work, credit for contributing to Native News, a writing coach to assist with writing classes -- did not resolve the problems.

Over the course of the American Indian Journalism Project, I encountered various opinions about the lack of sustained involvement and other problems. Some people disparagingly cited "Indian time." Others questioned, without disparagement, how well the traditional native sense of time could coexist with journalism's deadline orientation. Studies reported that native students often fail to meet academic expectations because they lack support from tribes that distrust outside education. Instructors suggested that native students confront discrepancies between cultural values of privacy and the journalist's invasive inquisitiveness.

Most likely, the problems individuals confronted on the Native News project combined these issues with personality conflicts, planning shortcomings of the project itself and
other looming issues natives face in higher education (discussed in Chapter 1).

At least two Native News participants perceived a clash between their view and American journalism's view of privacy vs. the public's right to know. Lewis Yellow Robe said that although he believes exposing corruption is an important role of journalism, journalists sometimes invade people's privacy for less substantial reasons.

"A lot of times they go digging for stuff and sometimes they unintentionally embarrass somebody," he said. He said he felt he "invaded a lot of people's territory" in writing one Native News story.

"In my whole family, privacy was of the utmost concern," he said. However, Yellow Robe, who was raised in an urban area, said he thought his personality, not his culture, caused his dilemma about journalism.¹³

Ken Blackbird, who contributed to the pilot project, noted similar concerns. Although he sees a need for more native journalists, he said, some journalistic practices contradict his upbringing:

There's a need [for more native journalists], but you've also got to cross some boundaries. Everything done in newspaper, I've noticed, like going out and kind of infringing on people's lives... There's cultural attitudes of Indians that I have to fight. They're just opposites. Total opposites.²⁰

Blackbird describes a real cultural difference that may impede native students' reporting in mainstream journalism.
Bonnie Craig, Native American Studies acting director, reaches beyond the label "cultural differences" in assessing the problems the project faced, emphasizing the problems native students face generally in higher education. For example, she said, many struggle with overwhelming adjustment problems that may lead to missing meetings and assignments. Many have not developed the self-esteem necessary to self-disclosure, having inherited generations of negative reinforcement about education, she said. Perhaps more students did not participate in the project because of this minimal capacity for self-expression, Craig said.21

Regardless of the number of native students involved with Native News, the page gave "hope and direction" to native students on campus, according to journalism senior Woody Kipp, who contributed to Native News during the pilot quarter and said he would have participated Winter Quarter if he had not been completing requirements for graduation. Kipp, too, underscored the issue of native students' self-esteem:

...you raise their self-esteem when they see [the page]. ...I spent many years dealing with my own value and it wasn't until I went back to my traditional culture that I began to really see the value of my self as a person, not only as an Indian but in terms of general society.

And a lot of these young kids coming off the reservation have a very low sense of self-esteem because of what they've been taught about themselves, what they've learned about Indian people through the media. They don't have much confidence. So [it's] very much of a plus having a Native News page for those kind of students.22
Like any project, Native News weathered certain problems that hinged on personality conflicts. Writing coach Swibold concluded that the decision by students to drop the course resulted in part from these conflicts rather than cultural considerations.

One student, for example, cited situations where the editor "shelved" an article about domestic violence and a feature about a native novelist in favor of assigned topics. Apparently, the student said, human interest features, ideas and creativity were not welcome in the project.

"It dashes any kind of good feeling I have about contributing," the student said.

These experiences also represented the typical editor-reporter conflicts, Swibold said.

As Renville sees the issue of participation, the degree to which native students participated on Native News Winter Quarter did nothing to improve their image on campus. If natives on campus want a voice, he argued, why didn't they jump to contribute? Why did only two native students initially enroll in the Spring Quarter Native News class? (Ultimately, five enrolled.)

Renville's point of view intrigues Hood. Renville's demand for excellence that may have intimidated other native students "tells you how complicated it is to train Indian journalists given all the cultural ramifications," Hood said.
"In fact, it's one of the costs of Indian ascendancy in these areas," Hood said, that as natives become more proficient in the larger society, they naturally progress beyond the problems other natives face, at precisely the time they could most benefit others."

Nevertheless, Renville is a model of excellence in journalism for other native students. He unselfishly exemplified personal commitment to benefitting other native students during the American Indian Journalism Project.

Fundamentally, the project confronted differing personal and cultural values. Based on awareness and understanding of the cultural differences, the journalism school must adapt the project's expectations and requirements.

While values differ, native culture is not incompatible with journalism training. Colleges and programs that recognize and respect native culture graduate more native students. A Carnegie Foundation report confirms that more native students succeed at tribal colleges, stating:

Beyond the classroom, traditional values also are embedded in the very spirit of [tribal colleges]. Cooperation is valued, for example. Respect for elders is encouraged. Differing ideas about how time should be managed and how people should interact with each other are understood and accepted. In mainstream institutions, Indians find their own values undermined."

MOVING TOWARD A CLASS

Participants in the Native News project concluded that the page had been a good beginning and that the project
should continue in some form.

"I would give it a rating of good," Kipp said. "I think there's room for improvement. of course, but I think it was quite well done. The graphics were good. the layout. using those native cartoons gave it an element of self-sufficiency."

Many project developers, including myself and Hood, separately concluded that the journalism school should offer a formal course in Native News. Whether the project would continue as a twice monthly news page was doubtful. Although native students benefitted from the page, Kipp noted:

It's hard when you don't have the participating writers. If you had a bunch of Indian journalism students coming in every quarter, I would say, run with it, because you're going to have this continuum. ...[T]here was a gap in there for several years when there were no native students and all of a sudden three or four showed up all at once. It's been several years since a native graduated with a journalism degree. You just don't have that vast influx of native students."

Blackbird said he might prefer periodic Kaimin supplements, similar to Sunday magazines, dealing entirely with native issues. He suggested that a Native News class shoulder this project. The page was a beginning, he said, "but it also acknowledges to other Indian students that, yes, there are Indians in mainstream journalism."

Yellow Robe, in a final paper for the Winter Quarter class, also encouraged the journalism school to offer a structured class for Native News:
If this page is to continue, the School of Journalism needs to commit more by offering a set class time where the issues can be addressed by the instructor and the students involved. Then the students would take more interest in the page and commit more time and energy into the page."

Bear Don't Walk said that the journalism school must try harder to accommodate native students' needs. Recruiting native students based on scholarship availability alone is not enough, he said. A program, he said, "need[s] to be in place before saying we're innovative [at UM]."

The journalism school should realize that native students do not want to relinquish their cultural identity in obtaining a college education, Bear Don't Walk said.

"I can't do white journalism," he said."

Swibold assessed the pilot project as "entirely worthwhile," also concluding that a class teaching native students the necessary reporting skills could improve the project. As a group of students acquired the necessary skills, Swibold said, the class could produce a page or newspaper supplement, possibly alternating quarters."

A regular class could offer the permanence that student editors and reporters can not offer. Perhaps a writing coach or faculty member should edit the page, Swibold said. The position would have to be at least part time, he speculated, because a project to train native students appeared to demand active pursuit of student participants."
In Renville's final assessment of the Native News project, he said that accomplishing its dual goals -- to involve native students in journalistic writing and to better report native issues -- requires a comprehensive program for native students, which might include a class. He said both goals are "eminently worthwhile" but suggested separating them.

"We've got the horse before the cart here," he said. "I think the two [goals] aren't necessarily related. I think it was difficult to relate them." 35

Although the page covered native issues, Renville said, the Native News project accomplished little of the goal to get native students to write. In fact, having to produce a page every other week hindered the novice writers, who needed more time to learn and practice good reporting techniques, he concluded. 36

A list of components for a Native News class, compiled from participants' suggestions, appears in Chapter 7.

OTHER COURSES IN MINORITY JOURNALISM

In fact one finds precedence at other schools of journalism for conducting classes in minority journalism and for producing publications in these classes.

At the University of Arizona journalism department, Community Journalism 451 has published El Independiente, a
bilingual daily newspaper covering South Tucson's Latino community, for more than a decade.

Beginning Fall 1989, San Francisco State University required journalism majors to take a new course. "Ethnic Diversity and American Journalism."*

At the University of Alaska, Fairbanks' Kotzebue campus, where Chukchi News and Information Service sends native students' edited English and journalism class assignments to newspapers such as the Tundra Times, the Anchorage Daily News, the Fairbanks Daily News-Miner, the Sun Star, and All-Alaska Weekly, instructor John Creed said the service "offers equal incentive to reach beyond just 'doing the assignment' to writing for a real audience."* As the service helps students get published, it also covers otherwise unreported events in rural Alaska.

The University of Arizona class and newspaper may be especially instructive to the UM School of Journalism.

Working from an office in South Tucson, the staff learns reporting, writing, editing, photography, typesetting, layout and paste-up, said instructor Virginia Escalante. Students learn as much from their mistakes as from class materials, she said, as well as "from minorities whose presence makes the case for ethnic diversity in the classroom."*

Escalante said the students learn about the contributions and problems of Latinos that merit coverage:
They find... that the articles they've written about immigration, housing, health, education, crime, politics, sports, and business are beats that are part of any newsroom operation and that [such] stories... are features that any newspaper should run but often misses.

*El Independiente,* she said, also helps correct distorted media images of Latinos and helps the future journalists to eliminate stereotypes by providing "an opportunity to learn more about minorities with whom most have had little contact, to examine their perceptions of them... and to develop a news writing style free of offensive terms or inaccurate portrayals."

The class of 20 students includes mostly Anglos. The small number of minorities, Escalante said, reflects universities' "chronic failure in recruitment and retention."

Nevertheless, for the minority members, the project "is a magnet that reinforces the value of diversity [and] connects those who are Latino to their culture and community," she said.

According to Escalante, a similar publication might be a way journalism schools can "remedy the non-portrayal or misportrayal of ethnic populations in the media" and "strengthen their programs for both non-minority and minority students." This echoes the objective of the Native News project.

Native News attracted native students from other majors. Renville said he did not think that the project, in
its Winter Quarter format, could successfully involve non-journalists. He said he told Hood that he could have produced a page in half the time himself. Including natives from other disciplines became "difficult and somewhat impractical," he said, adding that he advised Hood that a class including non-journalism majors might entail too much effort and expense for a handful of students who may or may not become interested in journalism.42

Experiences of others, however, suggest that if a faculty member offers Native News as a formal class, the journalism school can be optimistic that the class will attract other native students to journalism. The *El Independiente* project, for example, attracts other Latinos, who serve as translators:

They come from other disciplines, but want to be a part of an effort that is relevant to their experience, a crucial factor in retention of Latinos who suffer high dropout rates. In the process, some of the translators become interested in journalism. An indication that exposure to a subject is the starting point for further involvement.43

In a *Journalism Educator* article outlining a plan to recruit minority students with limited resources, author Carolyn Martindale also said journalism programs may benefit from including minorities outside of journalism:

In your contacts with minority university students, faculty may also wish to seek recruits for work on the student newspaper. Even if the student is not planning to seek a journalism career, the experience of working on the paper will be valuable to the student, the other staff members, and the newspaper itself. Many student
newspapers, like their commercial counterparts, are still staffed entirely by whites. This means that the student staffers are missing the experience of working with colleagues of different racial and ethnic heritages and the paper is lacking lines of communication with and portrayal of the minority student population. In addition, an all-white newspaper staff is a poor advertisement for the journalism faculty’s attempts to recruit minority students.*

Hood points out that even if other American Indians do not become journalism majors because of the project, they benefit themselves and the native community generally by becoming more critical consumers of the media.*

Efforts to improve American Indian education in journalism will require adequate funding, of course, but the task may be less onerous than the school expects.

Already, the school receives scholarships and a grant. Swibold suggested creatively funding Native News or a similar project by applying for grants and soliciting departments whose students take the class or receive writing coaching.* Newspapers around the state, whose managers must find ways to increase minority representation in the newsroom, may gladly help sponsor such a project. Statewide organizations, such as the Montana Indian Education Association and the Montana Committee for American Indian Higher Education may be able to offer support or find supporters. Tribal colleges whose language arts students transfer to the journalism school may offer support. Tribal newspapers.
particularly those near Missoula, might offer support in exchange for internships with the tribal paper.

At the University of Arizona, Escalante insists that journalism schools can accomplish much with limited money, provided the school ensures the success of a laboratory course like the *El Independiente* with "true commitment and genuine effort." She notes that its originator procured grants, including support from the Fund for Investigative Journalism in Washington, D.C., which subsequent advisers failed to renew, forcing the paper to close for a year and a half:

> It has become quite clear that if journalism schools are to have an impact on minority media coverage, they must assume a more assertive role, first, by implementing result-oriented training programs and secondly, by ensuring that they remain in place once they are established. Furthermore, such programs or courses should be a requirement for a degree in journalism, a real step toward change and integration.  
>

Along with commitments of money and courses, the journalism school should commit to preparing faculty to adequately assist native and other minority students.

One native journalism student said he felt journalism faculty members did not support his decision to leave the program.

If the journalism school is to retain native students it recruits, another said, it will have to overhaul "the assembly line process of counseling." Advisers need
"cultural enlightenment," he said, to understand native students' needs.

Journalism educators agree. A plan for recruiting minority students to journalism suggests "multicultural sensitivity training" for all journalism faculty to help retain students. "No matter how prejudice-free we may feel ourselves to be, the heightened awareness can help us avoid serious blunders," the report states."

A spokeswoman for Norfolk State University, the country's third-largest historically black college, concurs with Swibold's assessment of the time required to assist native students, saying:

Minority students require frequent and careful counseling on financial aid and personal needs -- not just academic concerns. Many of these students are first-generation college attendees and they don't have the family resources that non-minority students have to draw upon as they negotiate the "wickets" of higher education."

UPDATE -- AMERICAN INDIAN JOURNALISM PROJECT PARTICIPANTS

The journalism school's biggest disappointment, and my biggest disappointment during the American Indian Journalism Project, was the loss of freshman John Youngbear from the program and the university Spring Quarter 1990. Youngbear's experience appeared to epitomize the often insurmountable problems native students encounter in higher education. His talent, integrity, enthusiasm and commitment apparently could not counteract the difficult transition to urban
university life. He did not get to use a journalism scholarship he won. His words in the recruiting brochure are a testament to the urgent need for appropriate counseling and training:

When I considered attending the University of Montana I was somewhat hesitant about my capabilities. I thought that being an Indian might be a drawback. I felt that I would not be comfortable with the new environment and college lifestyle. But being a journalist is a dream of mine. Photojournalism and broadcast journalism have always intrigued me. So I came to UM.

At first I was homesick, but in the back of my mind I had already decided that I was going to make something of myself and build a strong career.

The journalism school and I attempted unsuccessfully during Fall, Winter and Spring quarters to reach Youngbear in Lame Deer. One student heard Youngbear may have joined the military. He might return to journalism in the future (even getting experience in the military), but I was disappointed and disheartened that we failed to help him stay in school.

Lewis Yellow Robe changed his major to political science Spring Quarter 1991. Yellow Robe shared his feeling about journalism.

"A lot of [reporting] to me was really embarrassing. I couldn't see me going up to somebody to get a source or a story," Yellow Robe said. "I just have so much confusion over journalism right now," he said. "Sometimes I didn't know what I was reporting."
He said he hoped to work for the U.S. Forest Service, to include American Indian cultural values in environmental impact statements.

While he said he would like to see the Native News page continue, he wondered about the larger picture for minorities.

"Everyone's on the cultural diversity kick," he observed. "How long will it last?"

Nevertheless, Yellow Robe enrolled in the Spring Quarter Native News class.

Junior journalism student Ken Blackbird said hearing American Indian journalist and Lakota Times publisher Tim Giago speak at Montana State University in March 1991 rejuvenated his commitment to obtaining a journalism degree. He said he realized the importance of natives becoming journalists and the distinctive Indianness they can impart to news reports and photographs. He said:

Believe it or not, when I saw Tim Giago, that totally changed my attitude right there, because I know that things I've seen -- that I'm not alone.

The Native News project will help native students get into mainstream journalism "if that's where they want to be," he said. adding that American Indian journalists and photographers can see things that mainstream journalists miss.
"There's two points of view, and there's always been two points of view," Blackbird observed. "And as a journalist, you've got to learn the other point of view if you're going to succeed." 54

Senior Roger Renville continued his triple major in journalism, history and political science during Spring Quarter 1991. He also worked as a Kaimin copy editor Spring Quarter -- the only native student, according to Editor Walsh, to have joined the editing staff. In addition, he continued to write a weekly column for the Kaimin.

Renville was a mentor in the Native American Studies Peer Mentor Program.

He contemplated attending graduate school or law school, setting his sights on Harvard, Yale, Stanford or the University of Chicago, where he said he would join the newspaper staff. His ultimate goal, he said, was to teach and write history. As for journalistic writing, he said he expected to write only columns and do "special projects," such as political reports. Journalistic training would enhance his writing, he said. 55

Woody Kipp continued to be involved in the Blackfeet struggle to preserve the Badger-Two Medicine drainage and helped write a film script about its control. He continued to speak about native issues around the state. His columns have appeared in the Great Falls Tribune, the Kainai News
(Canada) and the *Lakota Times* (Pine Ridge Reservation in South Dakota).

Kipp, who was to graduate in journalism Spring Quarter 1991, received job offers from several dailies. He planned eventually to return to creative writing.\(^5^6\)

Sharon Alton set her sights on finishing college before the university system transition to semesters Fall Quarter 1992.

She enrolled in the Spring Quarter 1991 Native News course, and said the move to a class gave the project the structure it needed. She said she enjoyed the instructor's approach and enthusiasm, and she expressed interest in future courses related to native issues.

Alton said she planned to pursue employment in production, perhaps in public relations.\(^5^7\)

Scott Bear Don't Walk re-enrolled at UM Spring Quarter 1991 but did not enroll in the Native News class.

He expected to graduate in 1992 with degrees in philosophy and Native American Studies and planned to attend graduate school in one or both disciplines. Ultimately, he said, he planned to return to Montana to work for a reservation.\(^5^8\)
ENDNOTES

1. Dennis Swibold, School of Journalism Delaney Teaching Fellow and American Indian writing coach, conversation with author, 4 March 1991, University of Montana.


4. Troubleshooting meeting attended by Charles E. Hood, School of Journalism dean; Roger Renville, Native News editor; Dennis Swibold, writing coach; Tom Walsh, Kaimin editor, and author. 18 January 1991, Dean’s Office, School of Journalism.


8. Tom Walsh, Kaimin editor, interview by author, 12 February 1991, School of Journalism.


13. Lewis Yellow Robe, Native News participant, interview by author, 2 April 1991, University of Montana.

14. Ibid.

15. View expressed at 18 January 1991 troubleshooting meeting, Dean's Office, School of Journalism.


26. Ibid., and conversation with author. 29 January 1991, School of Journalism Dean’s Office.


29. Ibid.


31. Lewis Yellow Robe, final paper for Journalism 395.


34. Swibold, conversation with author. 29 January 1991. School of Journalism.


40. Ibid., 85.

41. Ibid., 82.

42. Renville, telephone conversation with author. 7 February 1991.


44. Carolyn Martindale. "Recruiting minority students with limited resources." Journalism Educator 45 (Spring 1990): 74.


47. Escalante, "Bilingual newspaper." 94.

48. Ibid.

49. Martindale, "Recruiting minority students." 75.


52. Yellow Robe interview. 2 April 1991.

54. Ibid.


57. Sharon Alton. conversation with author. 2 May 1991, School of Journalism.

CHAPTER 6

NATIVE NEWS EVALUATION: PART II

Following the Fall Quarter pilot project, I conducted an informal survey to help evaluate features of the Native News page. I polled students, including the Kaimin staff, native students in the Kyi-Yo Indian Club and the American Indian Science and Engineering Society, and other students on campus. In a slightly modified survey, I polled members of the university Diversity Task Force, journalism school faculty, tribal college presidents and professional American Indian journalists and educators¹ (see survey, appendix, p. 200, and list of those polled, p. 201).

I asked both groups whether Kaimin coverage of native issues appeared to increase over previous quarters; whether the information was pertinent to both native and non-native readers; whether a separate page should cover native news; whether a specific page about native news caused friction or separated natives from other students, and whether other campus groups should have a page similar to Native News. I asked the second group whether American Indian students should write for newspapers about native issues. Each question is addressed below.

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Several interviews also helped evaluate these questions.

**KAIMIN COVERAGE**

Two-thirds of all survey respondents said they perceived that more information about native students and issues appeared during the pilot project than in past *Kaimin* issues.¹

In fact, coverage did increase in the *Kaimin*. To examine the increase, I compared the number of articles written about native issues, as well as the number of native reporters with bylines in the paper, before and during *Native News*. I compared *Kaimin* issues from Fall Quarter 1989 to the pilot quarter, Fall 1990.

Fall Quarter 1989 two native students, Woody Kipp and Roger Renville, reported for the *Kaimin*. A story count for that quarter revealed that two stories, both by Renville, discussed native issues, including one about racism on campus and one about lagging minority numbers at UM. No other stories addressed native issues, except by peripheral reference in four articles. One editorial discussed minority recruitment and two photos depicted American Indians.² Kipp's weekly columns, usually addressing native issues, appeared Fall Quarter 1989.

(Often, the *Kaimin* stories that peripherally mention American Indian issues cover the Badger-Two Medicine near
Glacier National Park, a proposed wilderness area sacred to the Blackfeet tribe. Demonstrations and other campus events have thrust this issue onto the page for several years. While the issue is important to the Blackfeet, only two or three stories, on the Native News page, specifically have addressed the native angle.)

In sum, two native students reported for the Kaimin and two articles specifically addressing native issues were reported (by a native reporter) Fall Quarter 1989.

One year later, Fall Quarter 1990, the Kaimin ran 13 news or feature stories about native issues (including one Associated Press story), four briefs, three photos, a guest column, two cartoon illustrations and five stories with peripheral reference to native subjects. Coverage generated two letters to the editor, a guest column and a reference in an editorial.

Additionally, both Renville and Kipp wrote regular weekly columns for the editorial page. Other American Indian students who contributed to the Kaimin Fall Quarter 1990 were Lewis Yellow Robe, Ken Blackbird, Tom Tail Feathers, Cecil Crawford, Sharon Alton and Scott Bear Don't Walk. Three non-native reporters contributed articles about native issues.

In sum, eight native students contributed to the Kaimin, at least 17 articles addressed native issues and five graphics illustrated native issues Fall Quarter 1990.
The *Kaimin's* coverage of native issues had increased by 15 stories and native contributors increased by six students.

Because the Native News experiment continued Winter Quarter 1990 under the editorship of Renville, and because the *Kaimin* seemed to begin to cover native issues and events in other instances, I charted the paper’s Winter Quarter 1990 coverage. I identified 19 articles, two AP briefs, three photos, two cartoons, one graphic and six peripherally related stories. Again, both Renville and Kipp contributed weekly columns. Winter Quarter coverage far exceeded the two articles of Fall Quarter 1989.

Also noteworthy, six articles, two photographs and a graphic -- sometimes intended for the Native News page -- made page one Winter Quarter 1990.

Native News was intended to educate readers about American Indian issues and events, but it may also have heightened the *Kaimin* staff’s awareness about covering native issues. Apparently the *Kaimin* had begun to give higher priority to the coverage of native issues. Radio-television instructor Joe Durso Jr., who teaches the Native News Spring Quarter class, said the project had succeeded if that had been its only accomplishment. *Kaimin* adviser Carol Van Valkenburg agreed that the page had raised the staff’s awareness.

Survey comments reveal that many native students believe such coverage is overdue. "Many issues that concern
Indians get thrown aside when the *Kaimin* is involved," wrote one graduate student, adding, "Since there is a significant population of native students, their news and concerns must be addressed. The new News Page is a way to do it." The student did not specify which issues are neglected, but noted that "all the other groups seem to be well-represented (e.g.: fraternities and sororities, ASUM) in the *Kaimin*.

Another American Indian student noted, "The Kaimin, by past practices, has demonstrated that issues pertinent to the native student population are not newsworthy enough for consistent coverage."

Three-fourths of survey respondents said that Native News covered information pertinent to both native and other readers.

**SEPARATE PAGE**

However, Native News, like any new undertaking, may have gone unnoticed by the majority of students. Aside from solicited responses, we received only three comments (two favorable) about the page Fall Quarter. More than half of non-native students polled said they had not read the Native News page Fall Quarter.

One student who answered the survey noted: This is the first I have heard of the Native American section in the paper. Perhaps I will now begin to read this paper. This seems like a good idea."
Nevertheless, at the journalism school and Kaimin, the page generated a minor controversy about whether any group on campus should be singled out for separate coverage.

Project participants, of course, believed valid reasons justified the page, including the fact that American Indians constituted the largest minority on campus. As Renville pointed out, numerically, Native News does not overrepresent native students on campus. A Native News page that appears twice monthly in a four-times-weekly, eight-page (sometimes 12-page) paper constitutes one in 64 pages. Native students, at 2.4 percent of the 10,000 campus population, on the other hand, comprise one in 42 students at UM.

But journalism faculty, professional journalists, officials who work with native students, Kaimin staffers, indeed, even native students disagree about whether a separate page helped highlight issues and educate readers or whether it furthered division and separateness.

Just over half those surveyed -- 56 percent -- said a separate page should cover native issues.7 Only 20 percent said "no", leaving nearly a quarter with mixed feelings.

Surveys revealed that those who most strongly favored a separate page were native students, while those most opposed to or wary of the idea were people involved in journalism, including some Kaimin staffers and journalism faculty.

Native students who favored the page noted that it furthered understanding of native people, recognized their
presence on campus, benefited native students and helped inform Montana residents about American Indian issues from a native viewpoint.

Noted one: "Montana has a large native population: this alone is reason enough. But different people need to experience the native side. We don't get free rides or half the money people think we do."

Another wrote: "[A]s a feature page it stands out. It also forces the Kaimin staff to actively seek out more news about Indians -- feature articles can be left out, while a page is hard to "lose".

Three native students polled said the Kaimin should not separate native news. "Why not integrate us?" asked one. Another noted, "The more it is incorporated with the Kaimin, I think the more aware people are."

Kaimin staffers opposed to a separate page stressed that other groups do not have separate pages. Most believed the news should be treated like all other news, saying it should be "integrated" into the rest of the paper. According to one, the page "serves to separate native students from the general student population; reinforces racism. Can it."

Kaimin adviser Carol Van Valkenburg said she understands the reaction to the page by some of the Kaimin staff. She noted that, as a journalism student, she too would have questioned singling out one group for special focus rather
than treating it the same as others. Treating any group differently seems to contradict what news reporting teaches, she said. However, one role of newspapers is to educate, she noted, adding that news beats on some large dailies cover blacks and other minorities.*

A few Kaimin staffers approved of the separate page, noting. "The large Native American population here deserves it." and "[It] focuses readers' attention on issues."

Still other Kaimin staffers expressed mixed views about the merits of a separate page. One approved focusing on different cultures. "especially Native Americans. However, ...does it need to be integrated to reflect societal changes?"

Another said. "The stories are good but I'm not sure if it's necessary to have a separate page for stories about one specific group of people."

One Kaimin staffer referred to the "packaging" of news, stating: "Nice package but I don't know whether I like the idea of designating a page for Indians. I think the Kaimin should just make an effort to integrate feature and hard news stories with everything else."

"Packaging" like items together in an appealing arrangement is a design tool that can assist readers' access to information. In my view, design considerations are a technical justification for such a page. Newspapers provide similar pages for sports, food and outdoor stories.
Some respondents agree. Diversity Task Force member Jon Stannard said a separate page should exist "for the same reason 'Sports' has a separate page -- the page has a loyal following of readers."

Adviser Van Valkenburg generally approved the page, writing: "No one could argue that these stories shouldn't be done anyway. I see this more as packaging -- just like putting say, sports, on a single page. It focuses attention on it by its attractive presentation."

But others argue that specialty pages differ from Native News. Journalism professor Sharon Barrett noted, "I realize there is precedent in 'kids' pages and senior citizens pages in all papers, but the reasons are different." She said that "the Kaimin should try to cover more special interest groups, but not through a special page unless one is set up for all."

Journalism professor emeritus Bob McGiffert also questioned the wisdom of a separate page. Stories about American Indians "deserve to be treated like other news stories," he said. "To segregate them seems to say they can't make the paper on their merits. There's something faintly patronizing about segregating them."

Durso noted that a separate page should be an interim device to increase coverage of native issues. Perhaps a page is needed "at this point -- but, eventually, native news should be covered routinely," Durso said.
Near the end of the experiment, Dean Charles Hood noted that perhaps the page had served its purpose. "We did need a device to call attention to the readers that native issues are still alive and need to be addressed," he wrote. "Whatever happens now -- page or no page -- the Kaimin and its readers are likely to be more sensitive to Indians and their problems."

Sensitivity will continue -- and coverage follow -- however, only if Kaimin editors or the journalism school, or both, actively transmit to future journalism students and reporters an ethic that upholds the notions of balanced coverage and media access to underrepresented groups.

Other survey respondents, including members of the Diversity Task Force, agreed with Hood and Durso that native issues should be covered routinely. One agreed a page could improve "visibility and identity" initially. "[B]ut ideally, native news should be integrated and a significant part of regular coverage," the respondent said.

Special Services Director Ray Carlisle, while approving a separate page, said: "I'd like to see it continue as a "focus" within the Kaimin, but part of the Kaimin and not a separate piece for a limited audience. The reason? To acknowledge the importance of Native American issues in a diverse Montana cultural environment."

Native American Studies Professor Rich Clow concurred: "I have mixed feelings: separate pages tend to segregate
like we as people tend to segregate culturally different [people] into categories. This may be ideal on my part, but I would like to see extensive coverage without news sections."

Susan Andrews, journalism and English professor at Chukchi College in Alaska, noted, "Until Native stories are proportionately represented in the press, I think it's good -- for now -- to call special attention to it as a kind of affirmative action to encourage more natives to get involved and get published."

Others approved the separate page. "Over time, this would enable non-natives to better fulfill their obligations to understand and cooperate with Native Americans," wrote College of Arts and Sciences Dean Jim Flightner. "We can not resolve problems without information."

New Student Services Director Frank Matule concurred: "The campus needs to become culturally literate and this is one way to achieve this goal."

Sociology professor Rodney Brod, an adjunct professor of Native American Studies, said the page "gives some needed focus and visibility that otherwise gets lost in the Kaimin."

Whether survey respondents answered 'yes' or 'no' to running a separate page for native news, most seemed to express the same reason. One educator who disapproved of a separate page, nevertheless voiced uncertainty while offer-
ing an alternative. "This is a tough call." noted Chukchi College professor John Creed. "Maybe [offer] a 'Native News Service' -- a print version of National Native News -- that could be spread more evenly throughout the pages of the Kaimin. It's just a tough issue!"

Likewise, Mark Trahant, president of the Native American Journalists Association, who approved a separate page, said: "Sure. But stories also ought to be judged on merit, to keep the native pages from becoming a ghetto. Good, interesting stories ought to go on page one."

Professor Durso had voiced similar concerns about the page becoming a "journalism reservation," burying stories that merited page one. "It ought to go the way of the women's page" in that event, he said.

SEPARATENESS. FRICTION

The idea that the page separated native students from others or caused friction between them and non-natives received a fair amount of attention. Some people advocated "integrating" the page into the paper. A few people labeled the page racist.

For example, following the first Native News page, Oct. 25, 1991, an unsolicited comment presaged the dispute about a separate page. The comment appeared as a "Read me" document in my computer file, accessible in the journalism school Macintosh lab and the Kaimin office. It read:
Tell me if I have this right. You're going to dedicate one page of the campus newspaper to a body of students that make up less than 2% of the total 10,000 person student body. Seems pretty racist to me. Why not a page for the handicapped students as well? Or the black students? Social change for its own sake or just alleviating a little collective guilt? (See appendix, p. 193.)

Kaimin editor Tom Walsh and I had anticipated exactly this criticism. By computer, I responded to the anonymous critic, hoping to learn whether a native or nonnative student wrote it and to examine the "white guilt" theory. But no one responded.

Was the Native News page racist, in the sense of reverse discrimination? If anything, I thought I detected racist undertones in the computer message's denunciation. The focus of discrimination in Montana is the state's largest minority -- American Indians. Perhaps some people disapproved of a page for natives for this reason.

Walsh and I later discussed the issue. While he agreed that perhaps native issues have been poorly covered because of this underlying attitude, he does not believe that such tendencies caused Kaimin staffers to recommend "integrating" native issues into the paper. If racism plays a role in native news coverage or in natives becoming involved in journalism, Walsh said, only good native journalists will counter the attitude. He added:

The only way to change [attitudes] is to get the Roger Renvilles and the role models [on the newspaper staff], because everyone respects Roger, whether they agree with his opinion or not. They respect him because he's very intelligent, he's
outspoken and he can write well. and that's what's going to gain the respect of the hard-core racist. If they have to work side by side with somebody who they've grown up thinking that people of that skin color are no good -- but then they have to work with someone day by day, and day by day that person's putting out not only good work but better work than them, then their attitude is going to have to change. or else they'll just be a dinosaur. And if their attitude doesn't change, other people's will."

Renville disagreed with critics who said a separate page is racist, despite the fact that he does not favor all affirmative action efforts.

"When you're going to add something to the newspaper. I just totally reject that that is racist," he said."

Whether racist attitudes did or did not influence the perception of Native News, the question underscores the importance of the newspaper's role to enlighten and inform.

I asked survey respondents whether they thought the page caused friction or separated native students from others. Sixty-five percent of all respondents said 'no', while 23 percent said 'yes'. Again, native students said overwhelmingly (81 percent) that the page did not separate them from other students, whereas the Kaimin staffers who answered the survey most strongly (56 percent) expressed that the page would cause separation. Most other students polled (69 percent), as well as most faculty and administrators polled (54 percent), said the page did not cause separation.
Instead of separating, noted the native students, the page "creates more of an understanding" of American Indians and "can bridge the gap" between cultures if presented properly. "I do not perceive it [as separating] at all, especially given the tone of the articles." one said.

Another asked: "Why should it separate us? The majority of the news has never concerned Native Americans. At last it shows an awareness of us.... The only news we have been in has been negative for the most part." Another agreed that natives already are a separate group and "a native news page at least recognizes their interests."

But still another cited the same reason for concluding that the page did separate:

Yes, it does separate and cause friction and thus dialogue and talk -- people ask questions and express opinions. This is healthy. What's scary about racism today is how covert it's become. The ignorance and misunderstandings about Indians only fosters prejudice.

*Kaimin* staff did not spell out why they thought the page separated. Comments focused on the newspaper's responsibility to cover all organizations equally. "We don't have a separate page for black students or foreign students, etc.." one noted. Another said, "The natives have been trying to tell white society for a long time that they have a separate society."

Of the non-native students who did not sense separation, one qualified the response with: "as long as it's not
a you vs. us thing." Another commented: "Native students are alive and well on campus and ignoring them hasn't helped the campus environment. Enlightening all students about such issues helps educate." Another observed: "We already separate them. Knowing more about them helps to integrate them."

NAS instructor Clow agreed with that assessment. "Visibly you separate by the page -- physically we separate too. A very basic dilemma," he noted.

Some educators stated that rather than separate, the page educates. Matule of New Student Services noted: "We need native news -- black news -- international news, etc. This is not separation, but education."

A minorities adviser noted: "A specific page recognizes a culture...which is functioning within the context of a majority culture. The focus helps educate the majority about the accomplishments and concerns of Native Americans and builds awareness, which is the first step toward accepting differences."

But other educators agreed that the page potentially separated, particularly in the short run. "However," said Ulysses Doss, African-American Studies Program director, "minority groups are already separate. Possibly greater sharing and information may tend to close the gap."

The two Chukchi College (Alaska) professors, who instruct many Alaska native and Eskimo students, came down in
the middle of the debate about separation. According to Andrews: "It depends on one's view of how Native people 'fit' into American society. If one's social goal is to integrate to the point of homogenizing then maybe the page should not exist. But if one's social goal is to integrate while celebrating diversity, then I'd say the page is a good thing."

Fellow professor Creed observed:

One possible explanation/justification for this approach is the special relationship, sanctioned by the U.S. Constitution, between Native Americans and the federal government. It is a political, not a racial relationship and thereby the difference between Natives and all other minorities. That's why we have the Bureau of Indian Affairs and not the Bureau of Black Affairs, etc. Therefore, it can be justified in an intellectual sense, but the average person does not understand the special state of Natives, so you'll always fight this problem.

The use of the term "integrate" in some surveys troubled me because, although probably intended to mean "give native news equivalent coverage," it may have meant, on a subconscious level, "make natives be like everybody else." The attitude echoes the misguided education policies directed at American Indians since earliest attempts by whites to educate the indigenous people.  

According to the 1989 Carnegie Report about tribal colleges, as early as the American Revolution, whites began to view American Indians as unwilling or unable to adapt to white society. Public efforts to educate natives shifted to
missionary groups and to boarding schools. The report states, and was no less than an attempt to assimilate natives into white culture.  

Ironically, attempts to assimilate often were carried out by well-intentioned "reformers." A revisionist interpretation of the Progressive Era of the early 1900s argues that reform groups neither sought nor implemented fundamental reform regarding American Indian policy:

During the Progressive Era these reformers found a receptive audience as policymakers agreed that it was the government's moral obligation to promote forced assimilation, to impose "white values" on the individual Indian, and to expose the Native American to the risks and opportunities of the marketplace.

American Indians today argue that extreme high school and college dropout rates reflect a related dilemma -- an often ethnocentric curriculum that lacks the cultural relevance which could lead to native self-determination.

Therefore, when whites call for integration -- whether of reservation natives into Anglo society or of a Native News page into the Montana Kaimin -- they may believe their view to be enlightened, but unknowingly, may be embracing the concept of assimilation. This does not serve the best interest of native students.

The Native News page could be scrapped permanently because other journalism students state that it is in the best interest of natives not to run a separate page. It is more logical to decide the page's benefit to natives by
listening to natives themselves rather than by academically discussing the merits of a separate page.

SEPARATE PAGE FOR OTHER MINORITY GROUPS

When asked whether the Native News page necessitates similar pages for other groups, Gordon Belcourt, president of Blackfeet Community College in Browning, wrote, "Review the state constitution and cite the language [it] gives Montana Native Americans."

Article X affirms the state's recognition of "the distinct and unique cultural heritage of the American Indians" and commits "in its educational goals to the preservation of their cultural integrity."16

Renville, too, suggested that although other groups deserve coverage, certain issues peculiar to American Indians warrant attention, including issues of law, education, citizenship, culture, even health and medicine. It is more difficult to relate national issues involving blacks to the campus than to relate national American Indian issues to campus, he said, citing the obvious connection between the 1990 Census reports and the Native News story he wrote that tied it to Montana natives. The Kaimin ran Renville's article on page one.17

Kaimin editor Walsh said after he returned to the university following the Poynter Institute (Florida) conference about ethics and minority issues for college jour-
nalists, he asked students' opinions and began to hear concerns about a separate page, including that blacks and other students did not have similar coverage.

Walsh said he was one of only four white males of 20 conference participants. He said conference peers split when discussing the merits of Native News. A Mexican-American woman, for example, told him the page would continue the separation. Walsh said:

Survey respondents, too, split on the question of covering other minorities on separate pages. Half the respondents said 'yes': the other half divided between 'no' and 'maybe' or 'not necessarily'.

Most native students (86 percent) said other groups warranted a page, while Kaimin staffers split about evenly. About two-thirds of other students polled answered affirmatively. Only the administrators and educators responded 'no', 'not necessarily' or 'perhaps' more than they marked 'yes'.

Native students favored similar pages if other groups had "newsworthy items" and if others wanted a page. One student noted: "The Kaimin has been very white middle class oriented. The poor, women, minority scene remains invisible." Another agreed that "[T]his is a predominantly white institution," saying that international and black students should have a page. Another said, "There are other minorities than only Indians."
One native student who defended singling out native issues, said: "It's very easy to forget Indians and focus on other minority groups. Culturally, we aren't as vocal. We are taught to listen. We are the largest minority group on campus, but we are still invisible many times because we don't speak out. It would be easy to be 'forgotten' again by focusing on other groups."

Opposition from Kaimin staff is best represented in the following: "There should only be a separate page for a certain group if all groups have a page -- and that would be impossible." Still, other staffers saw no problem with similar pages and one suggested that if those students cared to put out a page, "they should be allowed to do it." Another suggested featuring a different culture "maybe once a week or every other week."

Other students polled generally saw no problem with the idea of publishing similar pages. Two students said other groups should have a page "if they are continuously ignored as a viable sub-group of this campus," and "if they have the political power to accomplish such a goal."

Administrators and educators who said other separate pages were not necessary, generally agreed with the following assessments. Mike Akin, director of Admissions, noted: "The Native American population in Montana is very important to all of us. It is very appropriate (that) as much information (as possible) is shared with others."
Carlisle of Special Services, wrote: "A good paper covers stories from many and diverse perspectives, and it shouldn't be necessary to have a whole separate 'page' or section for every perspective. But Montanans are so uninformed about Native American issues -- issues that are relevant to all citizens of the state -- that it warrants a special initiative such as Native News."

Andrews of Chukchi College, pointed out: "No other ethnic group can claim to be the aboriginal people of America, who are a separate and distinct minority. All the rest of the population of non-Natives (white, blacks, Asians, etc.) have equal rights in the U.S., but Natives have domestication status. However, if say black students want a page and Asian students want a page and the paper can accommodate them, then why not?"

Doss, of UM's African-American Studies, said Native News does not necessitate other pages. "Native Americans make up the largest minority population in the state and the university," he said, but added, "If other groups so demanded a separate page there is no reason why the request should not be extended."

Flightner of Arts and Sciences wrote: "I favor special reporting of all ethnic non-white groups to facilitate cross-cultural understanding and the resolution of problems. Such favor should not be extended to special interest groups such as fraternities, clubs."
Journalism faculty generally did not see strong need for similar pages. McGiffert noted: "A case can be made for special treatment of Indians as Montana's chief minority group. Recognizing other groups in this way would be divisive and would make it almost impossible to produce a newspaper geared to coverage of the news as it happens."

Van Valkenburg and Hood stated conditions. Van Valkenburg said she would want to hear arguments from groups seeking a separate page, and would ask how their stories have been ignored. Hood said that a "consciousness-raising" page for blacks or foreign students "isn't a bad idea as long as it isn't institutionalized."

Project participant Ken Blackbird said that he heard many native students say they liked the separate page. Blackbird also acknowledged that other groups might warrant a page.

Participant Woody Kipp's answer to the discussion about other pages is that blacks, Japanese and other minorities have their own newspapers "in their own countries, but we're in our indigenous land here." He said:

A lot of people try to throw us into society and say, "why don't you just become Americans. why don't you totally assimilate and get off the reservations. get rid of this poverty?" But they don't understand the commitment we have to our spiritual culture, which is, we are people of the land. Our attachment to the land, they don't understand that.

All of that is behind [the Native News page]."
Still, to address the issue, I asked representatives of two minority groups that had been singled out in survey comments -- blacks and disabled students -- their sense about coverage.

Mikael Collins, president of the Black Student Union, agreed that his group merited greater media attention.

"I disagree with just having a single page for a certain ethnic group," he said. The blacks' situation is similar to the natives' situation, he said. "We all have been oppressed. To single out one as being oppressed more or oppressed less...is not fair at all," he said. "The ghetto in itself is a reservation," he said.

Collins expressed dissatisfaction about coverage of blacks' issues, such as the one article the Kaimin devoted to Black History Month. At the predominantly white junior college he had attended in California, he said, the student newspaper focused each day on an aspect of the celebration.

Collins said that if every minority had a page in the Kaimin "pretty soon you're going to have a paper that's 20 or 30 pages long." He suggested having a page for all minorities or "other interests."

Marcus Bowen, secretary of the Black Student Union, said that he would like to see a page for blacks. "I have no problem with the title being Native American," he said. He said he preferred featuring a different minority each week.
Jim Marks, Disability Services coordinator, said he believed the Kaimin gives disabled students "more than adequate coverage. I can't complain one bit." He said the group "makes [its] own noise to put pressure on the [media]." On the other hand, he said, information about American Indians "is hard to come by."

Marks rejected the accusation that the page is racist. The Kaimin is a good vehicle for "elevating awareness of Native American issues," he said. "As a reader, I would look forward to it and read it." The disabled student issue is a different type of issue, he said.

Editor Walsh said that were he to begin the project again, he would likely "pull it away into some kind of a page that encompassed all minorities, and just by virtue of being in Montana, the bulk of it would end up being about Native Americans."

NATIVES WRITING NATIVE NEWS

Administrators and educators were asked whether American Indians should report native issues and events. Almost no one, including the journalism faculty, saw a problem in American Indian students writing for the newspaper about native issues (2 of 24 did). Given the journalistic concerns about objectivity in reporting, the response was somewhat unexpected, although I agree with the consensus.
Journalism instructors noted that natives may bring greater insight, rather than bias, to such stories. McGiffert noted, "Whites write about white issues, women about women's issues, athletes about athletics."

Andrews of Chukchi College observed: "If they don't write about Native issues, who will? And if a non-Native does so, will it be as well done?" Neither did fellow professor Creed disapprove: "Absolutely not! No more than I object to Westerners/whites writing newspaper articles about the dominant, and, yes, western culture, which is, of course, what happens some 95 percent of the time. Neither is it considered 'biased' for white journalists to cover minorities, including Native Americans."

At UM, Barrett said a problem would arise "only if non-natives aren't allowed [to report native issues]."

The question is more than academic. Native News participant Kipp devoted a column to the question, in which he said he was asked in several job interviews, "Do you think you can faithfully, objectively, honestly, straightforwardly, righteously and with great and unrestrained vigor truly report on the doings of Native Americans for a mainstream newspaper?"

Kipp wondered whether white journalism students were asked a similar question. He concluded, "Some of these attitudes concerning the ability of minority journalists to accurately record the happenings among their own people are
nothing more, nothing less, than good old-fashioned role stereotyping." (See appendix, p. 194.)

Conclusions about the Native News project follow in Chapter 7.
ENDNOTES

1. Total surveys received: 67; first survey distributed and collected at meetings; second survey sent out: 24 of 35 returned, or 69 percent.

2. 45 yes, 9 no, 11 no answer, can't judge, etc.

3. These included articles about a film ("War Party," reviewed by Kipp), a musical group, a proposed wilderness area (the Badger-Two Medicine) and access on campus. Photos were of native drummers at a campus wilderness conference and American Indian Movement activist Russell Means visiting campus in 1980 (in special end-of-decade issue).


5. 49 yes, 5 no, 12 no answer, can't judge, etc.

6. Fifty-four percent. Some said they do not read the Kaimin. Return sample was small.

7. 37 yes; 13 no; 16 depends, "yes and no" or probably not.


12. 15 yes, 42 no, 8 uncertain, etc.

13. The first Jesuit school for American Indians was in 1568 in Florida, according to Deborah Wetsit Lacounte, Wayne Stein, and Patrick Weasel Head. *Opening the Montana Pipeline American Indians in Higher Education in the Nineties,* (Sacramento: Tribal College Press and Montana State University, 1991). 64.


18. Tom Walsh, interview by author, 12 February 1991, School of Journalism.

19. 33 yes: 18 no: 17 perhaps, not necessarily or no answer.


23. Ibid.
CHAPTER 7

CONCLUSIONS AND RECOMMENDATIONS

The problems confronted and the concerns expressed about the Native News page warranted the move to a structured class to meet the project's goals.

Discussion in Chapters 5 addressed the time differences that influenced the American Indian Journalism Project. In summary, the project and journalism educators must recognize and accept without judgment the cultural differences between native and Anglo cultures and adapt the project to meet the unique needs of native students in journalism. Additionally, native students must work to meet the time commitments required in the journalism profession.

Although conditions have precluded, at least for Spring Quarter 1991, a regularly appearing Native News page developed by native students, the journalism school and Kaimin both can engage native students in journalism, while helping improve coverage of American Indian issues and events.

Valid reasons justify running a Native News page, but a regular page is not necessary to meet the goals of the American Indian Journalism Project. Native students can produce articles, supplements, a tabloid or a newsletter.
If a separate page is produced, opinion seems to favor one that includes all minorities, which I do not object to, provided the project's goals continue to be met. Presented weekly, the page could cover events and issues pertaining to American Indians, blacks, international students and other minorities. It would not matter whether it was titled "Minority News" or whether the title changed weekly to reflect the group being covered.

I am concerned that if the Kaimin abandons the Native News page, native students -- who strongly favored the page -- may view it as a sort of "broken treaty," despite its stated intent as a pilot project. I also question whether future Kaimin editors will be as committed as Walsh to covering native issues.

Walsh acknowledged that future editors and staffs will determine the extent and diversity of coverage, but he voiced optimism that editors will transmit affirmative news values to future editors.

While I am less optimistic, noting the minimal coverage prior to Walsh or Native News. I do believe that the project raised awareness, the first step to change. The journalism school must be relied on to guide Kaimin staff in this regard.

Walsh said that while the page has made people think about covering minority issues, "it's not the page labeled 'Native News' that's going to develop in people an attitude
that we have to cover minority issues." Instead, he said, it is that the Kaimin covers those issues.

If a regular Native News page does not run in the future, the Kaimin should create and cover a native or minority issues beat, regardless of whether a native student joins the staff.

While the effort to get native students into print in the Kaimin has been worthwhile, ultimately the journalism school itself must commit to a comprehensive American Indian training program in journalism.

Walsh concurred, saying that improving coverage of native issues goes beyond the role of the Kaimin:

"Just start with one Native American and convince him it's worth doing the program in five years instead of four, and that the extra time should be put into the Kaimin. Then [the school] will have made a major step. That will be a bigger step than the Native News page will ever be because then there's a voice in the paper, and it's not just a voice, then it's a person that people get to know...

It's been a very interesting experience and again I'm glad that it was done. If nothing else, it's brought the issue of getting Native American students and minority students into the journalism school to the forefront. Obviously, when we have one or two meetings a month with the dean and some other instructors, they're thinking about it, and that's not the only place they're talking about it."

The journalism school has made an admirable start. The brochure project that asked native journalism students to invite other natives to the field paved the way for Native News, which in turn evolved into a class. Offering the
Spring Quarter 1991 Native News class continued the effort to help native journalists with problems they confront in journalism. The class may eventually become a reliable source of native news stories. It also may increase confidence in talented native students to apply for Kaimin positions.

Walsh noted that he knows of only one American Indian, Renville, who has applied for a Kaimin editorial position.

He added: "The Native American news page was a good idea. It was a good step, but it just showed me that the attitudes maybe aren't going to change -- the overall improvement in coverage isn't going to be there -- without Native American voices in the newsroom."

The journalism school apparently concurs. It shows every sign of continuing its commitment to train American Indians in journalism. It offered the Native News course in Spring Quarter, and plans are under way to offer an honors course during the 1991-92 academic year in which students will produce a tabloid focusing on native issues.

Following is a list of recommendations and suggestions for the School of Journalism in its commitment to train native students. They follow from my research during the American Indian Journalism Project, and while not all will be possible or affordable, they should be considered.
NATIVE NEWS CLASSES

- Try to continue to offer Native News. Journalism 395, each term. Consider allowing non-majors to enroll under Journalism 195. Many may avoid a 300-level journalism course. (Suggested by participant Scott Bear Don't Walk.)

In subsequent quarters, consider the compiled suggestions outlined below for Journalism 395:

1) The class could tackle the cultural dilemmas many native journalism students confront, while letting students practice basics such as identifying news, writing leads and using the computer.

2) It could examine the role of journalism, investigate the differences in tribal and mainstream journalism, and discuss how mainstream newspapers can become more responsive to native concerns.

3) Students could research and write a paper about minority journalism before writing their own stories for the Ka'Imin.

4) The class could produce a news page or newspaper supplement addressing native issues. Novice reporters could alert the Ka'Imin staff about events and issues that warrant coverage if the number and ability of students could not accommodate producing a page. (Ideally, Renville said, a native student also would join the Ka'Imin staff and cover the native beat.)

5) The instructor would invite in native journalists and other native guests.
6) The journalism school would increase the number of native newspapers available in the School of Journalism and Mansfield libraries. Native newspapers would provide in-depth topics reporters could cover. ("heavy-duty issues" like religion or use of reservations' uranium, oil and timber resources, Kipp suggests).

7) Class size could be limited to 15 or 20 students, but could be open to other minorities, white students and non-journalism majors. (Renville suggested the theme of the class could be how minorities find a voice in the press. Students would practice finding a voice by reporting.)

- Ensure that the planned upper division honors course to produce an American Indian issues tabloid does not decrease assistance to native students who are novice journalists. The course is a good idea, but many native students currently enrolled in the journalism program may need a course like Native News, Journalism 395.

If the school cannot offer both courses, it should ensure that native students who would have taken Native News receive writing coaching. (Writing coaching should continue regardless.)

Give careful consideration to the "honors" designation. If the designation precludes some native journalism participants, whom the school allows to take the course by relaxing grade point standards, the school will resurrect
the same problem Renville and others observed about credit requirements.

On the other hand, participant Bear Don't Walk said he believes the journalism school should dismiss any accusations of preferential treatment it hears when planning a flexible program for native students. Native students will not be getting a handout; instead, their presence will contribute to the journalism school, he said.¹

A plan for improving American Indian college student retention through faculty awareness concurs:

Faculty should not concern themselves with sending out messages of "preferential treatment" to students. They only need to remember that equality of treatment does not mean equality of outcome. If American Indian students are to be reached, persons who work with them must sometimes employ different methods than used to reach White students.³

Hood suggests that an honors course could co-produce the tabloid with students in a Native News course.

- Offer a unit on reporting American Indian issues or minority journalism in Journalism 470, Reporting Public Affairs (suggested by Professor Emeritus Dugan), and require students to take it. As an alternative, create a required "Minority Journalism" course. A Journalism Educator article advises journalism schools to include "a separate required course or...modules in standard courses...that will help all journalism students become more sensitive to minority issues in their work as journalists."⁴
Supplement the journalism library with native newspapers or consolidate the university's native newspapers in the journalism library. The journalism library could become the center for American Indian news and information. The school currently subscribes to the *Wotanin Wowapi* (Poplar) and has had the *Char-Koosta News* (Pablo). Subscribe to the *Glacier Reporter* (Browning) and other newspapers near Montana reservations. From out of state, the journalism library receives the *Seminole* (Florida) *Times* and the *Wind River News* (Lander, Wyo.). The Mansfield Library receives the *Navajo Times*, and gets donations (sporadic) of the *Lakota Times* from the UM Indian Law Clinic. The journalism school should subscribe to the *Lakota Times*, published by Tim Giago. *Lakota Times* is the largest American Indian-owned weekly in the country and is distributed nationally. Kipp also suggests *The Circle* (Wisconsin) and *Akwesasne News*, a philosophical New York tabloid.

The school can focus its selection of native newspapers and historic information about native newspapers by consulting native students and journalists and by referring to two sources in the journalism library, *Native American Periodicals and Newspapers 1828-1982* and *American Indian and Alaska Native Newspapers and Periodicals, 1826-1924*. Other resources listed in this thesis' bibliography may be considered for the journalism library.
Short of developing the journalism library into a campus source for American Indian news, the journalism school could alert the Mansfield Library about the journalism library's holdings and encourage the Mansfield Library to compile a comprehensive bibliography of American Indian information sources on campus (perhaps in conjunction with Native American Studies). Special Collections at Montana State University Libraries holds an extensive file of native publications in Montana. (Call Nathan E. Bender, head, Merrill G. Burlingame Special Collections/University Archives, 406-994-5297.) Any of these recommendations would assist native students in journalism, as well as other natives on campus and individuals researching native issues.

- Ask faculty to select reporting textbooks that address "intercultural" communication. A 1990 study of journalism textbooks concluded: "Journalism education, as reflected in this sampling of reporting textbooks, is ignoring or skimming the subject of intercultural reportage." Some texts do address the subject, the study noted, such as one that examines misunderstandings that occur in interviews because of culturally different communication styles.

**ADVISING, COACHING**

- Offer advisers a session in multicultural awareness, emphasizing American Indian students, or join such a session offered by the university. (Check with Special Services.)
Ohio State University presents a workshop on racism and diversity for its student newspaper staff, journalism students and faculty. (Call Walter Bunge, 614-292-6291.)

- Consider assigning all native students to one adviser who shows interest and sensitivity to their needs.
- Make sure a writing coach is available every quarter: solicit continuation of writing coach support. Consider faculty member, graduate student or native journalism upperclassman for the position.
- Commit to actively monitor native journalism students’ progress and work with support services on campus to find the necessary assistance and resources. (Perhaps done by the journalism school’s American Indian adviser.)
- Commit funds to the above pursuit. Perhaps tap the writing coach fund by having the American Indian adviser double as writing coach.

OUTREACH

- List Journalism 395 with section title "Native News" in the Schedule of Classes whenever offered.
- List Journalism 395 Native News class and the 1991-92 American Indian Honors Course on the quarterly International/Intercultural Undergraduate Courses list prepared by the Office of International Programs. (Main Hall 022, 243-2288)
Consider a project for native journalism students to prepare a joint newsletter with the Native American Studies Program covering American Indian campus news (an alternative project to Native News or other tabloid).

An article, "Native Media Environments: More on the Genesis of American Indian Journalism," noted that "Colleges and universities in cities which have Native American Studies Programs have spawned various native student newspapers, bulletins and magazines."\(^\text{11}\)

A 1973 catalog listing higher education opportunities for American Indians said that the UM Kyi-Yo Indian Club published a bimonthly newsletter "and Indian students are active in reporting Indian affairs on campus for its publication. Indian students are offered practical opportunities in the communication fields of radio, TV. and journalism."\(^\text{12}\) A similar newsletter would allow journalism students to report actively about American Indian affairs. The newsletter would also become a source for a Kaimin native or minorities beat (see appendix, p. 195).

The university Office of International Programs produces an International Newsletter that could serve as a model. (Main Hall 022, 243-2288)

Continue to supply recruiting brochures to high school counselors around the state, and/or send directly to high school newspaper advisers (one suggested this). Consult a list of Montana Interscholastic Editorial Association
members (Karen Kaley, School of Journalism secretary).

Target schools on or near reservations.

- Continue to supply recruiting brochures to the Native American Journalists Association (NAJA. School of Journalism, University of Colorado-Boulder, Campus Box 287, Boulder, CO 80309. 303-492-7397). Its Project Phoenix recruits American Indian high school students to journalism. Executive Director Laverne Sheppard said NAJA would like to work with the UM School of Journalism to present a journalism workshop for Montana American Indian high school students, possibly taking the workshop to tribal colleges.

- Similarly, connect with the American Society of Newspaper Editors minority youth journalism program, Project Focus, which encourages newsrooms to hire minorities between freshman and sophomore years of college. It pays a $300 bonus to students completing the program. (ASNE, P.O. Box 17004, Washington, D.C. 20041 703-648-1144.)

- Consider an on-campus minority journalists workshop to discuss careers in the media (perhaps in conjunction with Project Phoenix conference). Marshall University did so, inviting high school minorities, and bringing in guests including graduates of the program, broadcasters and newspaper editors. (Call George J. Lockwood. 304-696-2360.)

- Revitalize efforts to involve Montana high school newspapers in the Montana Interscholastic Editorial Associa-
tion. (Only 42 schools were listed as 1990-91 members.) Specifically target schools on or near reservations.

Consider a writing contest, scholarship or other incentive to stimulate membership. Perhaps recipients of the high school newspaper Silver Key for Journalism could be recognized individually by the dean as invited guests to the journalism school's Dean Stone Night awards banquet.

The journalism school could again offer a campus workshop for members of MIEA, perhaps in conjunction with conferences described above. American Indian journalism workshops could be part of such a larger conference.

- Conduct orientation for freshman journalism students, with one session focusing on American Indian and other minority students. (Perhaps join a university-wide orientation, therein offering one session for all new journalism freshmen and another for minorities in journalism.) Include information about minority scholarships, internships and job fairs.15

**TRACKING**

- Follow progress of American Indian students enrolled in the School of Journalism. Also, chart success of American Indian graduates by surveying graduates about current careers, reasons for leaving journalism, or other pertinent data. (Requires surveying only 18 students.)
For assistance, exchange with and obtain statistics from Ray Carlisle, director of Special Services, who has begun to track students using computerized student records. (243-5032)

・ Similarly, contact the Montana Tracks Project: American Indians in Education for statistics about American Indian students. Supplement the Special Services statistics with Tracks statistics from primary and secondary education. Study statistics Tracks compiles for clues to attracting students to journalism. (Ellen Swaney, director. 33 S. Last Chance Gulch, Helena, MT 59620, 444-6565)

For example, one study of Navajos who had completed at least a four-year college degree found that 27 percent had been involved in high school news publications. Similar statistics from Tracks could help pinpoint who to recruit.

**TRIBAL COLLEGE LIAISONS**

・ Work with intercampus coordinator, other administrators or language arts instructors of the state's seven tribal colleges to encourage careers in journalism and promote understanding of the media. Supply tribal colleges with recruiting brochures for students interested in transferring from the two-year colleges to the University of Montana (see appendix, p. 196, for list of tribal colleges and addresses).
The 1989 Carnegie Report Tribal Colleges: Shaping the Future of Native America, states: "We urge that connections between tribal colleges and non-Indian higher education be strengthened." Individual programs can assist the American Indian Higher Education Consortium, to which most tribal colleges belong, and the Montana Committee for American Indian Higher Education in assuring credit transfers and compatible degree requirements (Deborah Wetsit LaCounte, chairperson, Arlee).

Individual programs such as journalism also can connect directly with tribal colleges by exchanging guest speakers and instructors, and offering exchange courses. A UM journalism instructor, for example, could teach a beginning journalism course at Salish Kootenai College in Pablo, Blackfeet Community College in Browning or other tribal colleges during one quarter or during the summer session. An SKC radio-televison instructor or a BCC photography instructor could likewise instruct UM courses during one quarter.

Evening or once-a-week classes by guest instructors would be possible between UM and SKC. A Flathead instructor coming to UM would become a role model for native journalism students here. The report Opening the Montana Pipeline: American Indian Higher Education in the Nineties encourages such exchanges of resources.
OTHER

- Develop a closer relationship with the UM Native American Studies Program.
- Encourage and assist native students in joining the *Kaimin* staff. While the *Kaimin* could do so itself, one source notes: "Journalism faculty may... need to work with the student newspaper staff... to help facilitate minority students' entry into the sometimes clique-ish world of the student newspaper staff." The source suggests a mentor program pairing an incoming staffer with an experienced one, something the *Kaimin* adviser could encourage.
- Consider granting a small space in the journalism building as an American Indian/multicultural study center. The space could include the minorities bulletin board (now in the second floor hall), displays of native students' work (posters by Ken Blackbird, for instance) and a stack for newspapers and books. Possible spaces include the writing coach's office (if applicable -- preferably a two-room office), the graduate student area or the northeast corner of the journalism library (rearrange newspaper stacks). The library may be best, because it would house the consolidation of native newspapers described above. (Efforts are under way to create a multicultural center in the University Center Lounge. For information, try Jon Stannard. *Upward Bound*, 243-2220.)
• Continue to fund native student enrichment trips, such as those by Kipp to the Native American Journalists Association conferences and by Ken Blackbird to Montana State University's annual Center for Native American Studies Phyllis Berger Memorial Lecture.

• Continue to advocate American Indian journalism with other gestures, such as choosing *Lakota Times* publisher Tim Giago as the 1991 Dean Stone lecturer.

2. Ibid.

3. Ibid.


6. Ibid.


8. A bibliography also should acknowledge that Princeton and the State Historical Society of Wisconsin have extensive titles of American Indian periodicals. Littlefield, American Indian and Alaska Native Newspapers and Periodicals, 1826-1924.


12. Go my son For American Indians: Opportunities for Higher Education in the U.S. (Westport, Conn.: The Educational Foundation of America, 1973) 61. Nathan Bender, head of the Montana State University Merrill G. Burlingame Special Collections/University Archives, said the University of Montana Native American Studies Department published Bear Facts (Feb. 8, 1982- April 27, 1983), which replaced
the Weekly News and Notices newsletter (1979?–1982). It may have been co-produced by Kyi-Yo.


18. Several tribal colleges offer a communication arts or a journalism sequence. For example, Blackfeet Community College in Browning offered journalism, including introduction to journalism, visual media communication, and beginning, intermediate and advanced/creative photography, according to its 1985-86 catalog.

SaliSh Kootenai College in Pablo has a film and television sequence, offering introduction to photography: fundamental, intermediate and advanced video production: special topics in television: still photography or media: color photography: and fundamental script writing. (1989-90 catalog)

Little Big Horn College at Crow Agency offers a journalism seminar, for "production requirements of news gathering, writing, typing, paste-up and distribution of student newsletter." (1987-90 catalog)

19. Deborah Wetsit LaCounte, Wayne Stein, and Patrick Weasel Head. Opening the Montana Pipeline: American Indian Higher Education in the Nineties. (Sacramento: Tribal College Press and Montana State University, 1991), 133 (no. 7) and 134 (no. 2).

University of Montana

School of Journalism

Senior Woody Kipp in the School of Journalism library.

Opportunities for Native Americans in ...
Native enrollment

Numbers stable, majors increasing
By Tara Gallagher

A bout 240 American Indian students enrolled at the University of Montana Fall Quarter. Keeping pace with enrollment of recent years, the director of Special Services said Tuesday. But while enrollments remain flat, Carlsile said the number of majors and the number of native students in graduate school and law school continue to increase.

In addition to the 240 American Indian students enrolled this fall, according to final Fall Quarter enrollment figures, Carlisle said that more than half of American Indian students are majoring in as many as 25 different subjects, including economics, medical technology, mathematics, pre-engineering, pharmacy, forestry, and art. Only 48 percent are enrolled in general studies, business, education, and social work.

"We think those four majors would have counted for 75 or 80 percent not very long ago," Carlisle said. He said the number of American Indian students on campus grew rapidly in the 1970s and surpassed 200 by the late 1970s. Since then, enrollment has experienced "slow but steady growth" of a couple percent each year.

However, Carlisle said he believes the university first should strive to enroll the same percentage of American Indian students as the percentage who complete high school.

Among the native students enrolled this quarter are 3 freshmen. Ninety six native students are now at the university, including 1 first-time freshman and transfer students.

Statistics do not delineate the number of students who come from each reservation. However, representatives say they represent at least 20 tribes. Historically, most have come from the Blackfeet and Flathead reservations in Montana.

...about Native News

K ahlin, a Salish word meaning "messages," the purpose of Native News is to communicate messages about and to American Indian students. As a pilot project, Native News will appear twice weekly, or as events and information warrant.

About 340 native students major in the sciences across the campus, from pharmacy to forestry, law to journalism, and business to microbiology.

Most universities do not enroll a significant number of natives. UM does, and the Kaimin will cover news about native students and activities and state and national native news of widespread importance.

Anyone who would like to contribute to the page is asked to call Tara Gallagher at 243-6720 or Tom Walsh, Kaimin editor, at 243-4310.

Contributions are subject to editing for clarity and brevity.

Reservation's needs inspire students to get technical training
By Tara Gallagher

Inspired by the need for people with technical training on Indian reservations, six American Indian students will attend a national science and engineering conference next month.

Members of the campus chapter of the American Indian Science and Engineering Society, will spend Nov. 8-11 in Buffalo, N.Y., attending "American Indians: The In brief

Native support group forms

A group of American Indian students has formed a support group to address the problems that native students on campus may share.

According to Tom Tail Feathers, the group organizer and a junior in social work, interested students will meet Fridays at noon in the basement of Native American Studies, SMC University Ave.

He has been helped to other students who need any help with math. SCC offers the tutor because the two-year tribally owned college wants its forestry graduates to succeed when they transfer to UM, according to Cree in Clirnearning. SCC intercultural and international student coordinator. Navajos through Native American Studies at 243-5831.

Workshop tackles essay tests

Succeeding on essay tests is the focus of a Tuesday workshop for native students.

Roger Renville, a senior in journalism, history and political science, will address how to study and how to plan an answer and gauge time during a test. He will speak during the American Indian Science and Engineering Society meeting at 6 p.m. in the Montana Room at the UC.
Wilderness groups' use of Blackfeet beliefs inappropriate, tribal member says

By Dave Zelis
for the Kaimin

Opposition by local environmental groups to proposed oil drilling in the Badger-Two Medicine area is well-intentioned, but the groups' use of Blackfeet religious beliefs as grounds for opposition is not appropriate, a member of the Blackfeet tribe said this week.

Bonnie Craig said she is concerned about the use of religious slogans by some groups, such as the Badger-Two Medicine Alliance and the Missoula-based Badger Chapter.

"Are they really concerned about the religious aspects?" asked Craig, the acting director of the Native American Studies department at UM. "Hell no. They're just using it as a means to their end."

The Badger Chapter would like to see the roadless area declared a federal wilderness area, which would forbid road construction and development.

Some Blackfeet tribal members also want to preclude development in the area, though not necessarily by declaring it wilderness.

A "wilderness first" attitude does not consider the possibility that the Blackfeet may desire control of the area, said NAS professor Richmond Clow. Craig and Clow stressed that their views on the issue do not reflect an official view of the NAS department.

Because the Blackfeet would not gain control of the area were it declared wilderness, the use of tribal religious slogans constitutes "lip service," Clow said.

Badger Chapter organizer Bob Yetter disagrees.

"It is public land, so the people do have a say in it," he said, adding that he is involved in the opposition to the proposed development for many reasons, including the area's designation as wolf and grizzly bear habitat.

But he said the sacredness of the land to the Blackfeet is also a reason.

"There are differing perspectives on Badger-Two Medicine, not necessarily different opinions," added Craig.

The Badger Chapter and tribal groups are awaiting the release of an environmental impact statement from Lewis and Clark National Forest and the Bureau of Land Management. A draft of the EIS released last year stated that there were no specific sites of worship by the Blackfeet and that worship was infrequent.

Craig said that is ridiculous.

"It's a tragedy to consider past use and not present use," she said.

"Consistent religious use by the Blackfeet is once, maybe twice, a year."

Norm Yogren of the National Forest Service regional office said the EIS will be released next month. The EIS will be open to public response, he said, before the BLM and the Forest Service make a final decision on the leases.

"We have a common environmental ethic," Kipp said, adding that he applauds the
Native News

Religious site needs protection, speaker says

By Dave Zalee for the Kaumun

Spiritsual leaders of the Northern Cheyenne predict the coming of the white man. He needed to reach everything — the earth, the sky, the water. He was a "frog who eats everything."

Bill Tallbull does not want "everything" to include the ancient Medicine Wheel, a rock structure aligned in the shape of a wheel spotted, in northern Wyoming. For Tallbull and other American Indians, the sacredness of the Wheel is endangered by U.S. Forest Service plans for timber sales and tourism development.

"The spiritual relationship we have established and harmonized is destroyed," Tallbull said Friday at "Wildlands, Destruction and Cultural Degradation," a Wild Rockies Ren-\-derance lecture at UM. Tallbull, a Northern Cheyenne, is a professor of Native American Studies at Dall Knalle Memorial College in Lame Deer and director of the Medicine Wheel Alliance.

The Wheel sits atop 9,956-foot Medicine Mountain in the Bighorn National Forest. According to the alliance, the Forest Service plans to build a 2,000-square-foot information center and a 100-vehicle parking lot within 2 1/2 miles of the Wheel to accommodate sightseers.

But Tallbull said American Indians rely on the undisputed nature of the area.

"My life depends on this environment," he said. "The Medicine Wheel is an altar and the mountain, a lodge."

Many native consider the area a church and have no wish to be observed during worship, according to alliance literature. The Mountain, a National Historic Landmark, has been estimated at nearly 12,000 years old. The mounds represented in the alliance would like the area established as a preserve or wilderness area, but the Bighorn National Forest is concerned about the project.

"We're trying to protect the environment," Doe Zettel of the BNF in Sheridan, Wyo., said Tuesday. "The area got about 26,000 people in a four-month period and the damage so the road means we have to consider safety.

Zettel said the information center will not be built at the Wheel, but plans may call for the center to be built "down the highway." The site is about 25 miles east of Lovell, Wyo., on U.S. Highway 14.

The Bighorn National Forest would also like to have more archaeological information available to the public at the site.

"We want to have signs telling people that the rock they just picked up might be part of a tipi circle that they can't see anymore," he said.

But Tallbull is concerned with more than historical information.

"I want to see the religious integrity maintained so that I can go up there," he said.

Tallbull said communication between the Forest Service and preservation groups like the alliance has been difficult.

"We try to educate government agencies to understand our concerns, but it's hard to do," he said. "We talk as if we are strangers."

Zettel agreed.

"We don't agree on many points, but we know where we both stand," he said.

Zettel said a draft Environmental Impact Statement on the Medicine-Wheel issue would be released in mid-February. American Indian concerns will be addressed.

But Tallbull is skeptical.

"Maybe there is no protection the way we want to see it protected," he said.

Local agency offers native health service

By Sharon Allen for the Kaumun

Besides the Student Health Service on campus, American Indian students have another health service clinic in Missoula they may be able to use.

The Native American Services Agency at 2218 South Ave., W., offers limited low-cost services to those who need it. Eligible clients must show proof of American Indian blood through tribal enrollment number or other documentation such as birth certificates.

The 20-year-old agency serves about 3,100 American Indians living in Missoula County with very basic health care, referrals, information and access to the Indian Health Service in St. Ignatius.

Health Coordinator Joans Young Bear says the agency distributes cold medications, non-prescription constipants, antihistamines and other non-narcotic medications.

For exams that require a physician, clients are referred to the Missoula County Health Department, but the agency will pay the bill.

Clients can also use the agency's liaison with the Indian Health Centers in St. Ignatius to fill prescriptions, have dental work done, have ear, nose and throat conditions treated or to receive mental health counseling.

Clients work with local physicians and the Weil Child Clinic are offered to American Indians who have moved from a reservation within the last six months.

Because funding is limited, Young Bear said the agency must assign priorities according to need. Sometimes people can wait.

Agency board member Bonita Cliff, who is also director of UM's Native American Studies program, said the want to increase and stabilize funding, which might allow the agency to expand services. Until then, she advises students to "try to exhaust your own insurance first and save these services for those who need them most."

Contributors: Sharon Allen, the Kaumun; Tara Gallagher, Missoula author James Welch, the Kaumun

Task force learns minorities' challenges

By Tara Gallagher for the Kaumun

F or social work students Natalie Flores transferring to UM from Rocky Boy Reservation being a tongue-pressing task.

"I don't know whether it's racial or cultural," Flores said. "It was kind of a shock."

Flores was raised in the Blackfeet tribe of Browning. Says the 21-year-old, she was not taught about American history or how to deal with different racial groups.

"I don't know whether it's racial or cultural," Flores said. "I don't think I could have survived as long as I have without the Native American Studies department and the mentoring program."

Planes said task force members said the African-American student group is the largest on campus, and the majority of students are not American Indian.

"We need to see the religious integrity maintained so that I can go up there," he said.

Browning, said this year began with "I don't think I could have survived as long as I have without the Native American Studies department and the mentoring program."

Planes said task force members said the African-American student group is the largest on campus, and the majority of students are not American Indian.
Battle still rages over Little Bighorn

By Woods Kapp

In the waning hours of the 101st Congress, Rep. Ron Marlenee and Pat Williams waged a late-hour battle over a battle -- the Battle of the Little Bighorn.

A bill to honor the Standing Rock Sioux Nation, with a monument at the battlefield where the battle was fought, was introduced by Marlenee and Williams, who proposed amendments to the bill. Williams, in the final hours before Congress adjourned, proposed an amendment that would name the monument "Battlefield National Monument," while Marlenee's amendment would name it "Little Bighorn National Monument."

Marlenee, who was chief sponsor of the bill, felt the congressional floor was preparing to vote on a Williams' spokesman said. The chief sponsor of a bill must be present before a bill can be passed. However, the spokesman said Williams and Marlenee had disagreed over the amendment.

Around midnight, the key floor was brought up and the chief sponsor for Marlenee said the amendment was "a feeble, weak, and twisted" for Williams, who spoke on the House floor about Marlenee's Tuesday.

Marlenee, who is among the few representatives from the Standing Rock Sioux Nation, had been a vocal proponent of the bill, and had appeared at the beginning of the session. Williams is a political rival at the NAACP andNELP.

Khi-Yo gears up

The Khi-Yo Indian Community is gearing up to celebrate its 50th anniversary with a gathering at the Blackfeather Elementary School in Billings. The event will feature Native American dancers, singers, and musicians from across the region.

"...smile a lot and keep the ball low" 

Guest Column by Tom Tail Feathers

A

Before the time came I decided it was time to head back to campus. Twenty-five days of walking out in the world began to get a little tiring, especially when I started losing my motivation to keep going.

So, I pulled out a stack of old college notebooks that I had kept and packed them up. I decided to read through the books and see what I had accomplished. I sat down and started to read. I found lots of good advice, and for those moments where I was losing interest, I decided to go to the right source and ask the same question in person. I asked my mentor, Charlie Brown. "Lucille, what is the key to success in life?"

Lucille: "Pay your taxes, tape your packages, and keep the ball low."

Mentor says program kept 3 in school

By Tom Tail Feathers

At the NAACP and NELP, a program has been keeping 3 students in school.

The National American Indian Studies Program at the University of Montana has been successful in keeping three students enrolled this year. The program, which is funded by the Department of Education, has been working to provide financial aid to Native American students.

Through the program, students can receive up to $5,000 per year to help with tuition, books, and other expenses. The program also provides mentoring and support services to help students stay on track and complete their degrees.

According to Christen Brown, a graduate student in American Indian Studies, the program has been successful in keeping students enrolled.

"The program has been very helpful in keeping students enrolled," Brown said. "We provide a lot of support to our students, and we make sure they have the resources they need to succeed."
Native women shatter molds but maintain traditions

BONNIE CRAIG, acting director of Native American Studies, and René Charrette, a coordinator of the NAS mentor program, are part of the changing face of contemporary American Indian women.

Material that we can use to provide and nurture our families," compares a animal hide or other raw materials that American Indian women fashioned into items necessary to family survival.

Lankford, a Blackfeet raised in Missoula who was a Montana coordinator for the 1994 Jesse Jackson presidential campaign, says if women's education and career are one expression of that commitment, "If that commitment to family remains a strong value and that new jobs and education and career are one expression of that commitment," Charrette said.

She notes the difference between this view and the belief of many white women who sense their values colliding over career and family choices.

Reno Charrette, a graduate student in history, says she has seen a major change in roles between American Indian men and women on the reservation in the past 30 years. She relates the change to economics, including severe unemployment on the reservations and federal funding cutbacks. For many native women, the change of roles and the fracturing of the family is a new experience for everyone.

Charette says, "When I'm dealing with elders, I have to be less aggressive, more of a listener. I had to learn to be less on my own and more in the manner that they learned.

Deborah Weske LaCoutele, a doctorate student in guidance and counseling who was raised on the Fort Peck Indian Reservation in Montana, says she must consciously change her behavior in the dominant culture, not in her native Assiniboine culture.

"You're expected to speak quickly, you're expected to ask a lot of questions, you're expected to demonstrate what you know in this culture," she says of nonreservation life. "Back at home that behavior is extremely rude."

Each of the women interviewed noted without hesitation that her mother and often a grandmother or aunt were a strong positive role model.

Elodia Bear Don't Walk, a Social Services senior at Billings Senior High School who coaches her school's girls' basketball team, says that her mother and brother's examples have inspired her to go to college. Disappointingly, she notes, that people describe her mother, director of the Indian Health Board of Billings, as "a successful Native American woman instead of just a successful person."

"For the Indian man, it was his role and identity to provide for his family with a husband's work skills, he did, but then when they moved onto a reservation and the stress and conflict, he can no longer respond as a woman, his identity is shattered," Charrette said. "What is he then? What skills is he supposed to learn now?"

Differing expectations in the native and non-native cultures often force native women to adapt their behavior. Charrette notes her mother change when she moved from an elderly member of the Cheyenne women's council.

"If I was going to pursue my academic ways I would be Indian people as an Indian way," Charrette says. "When I was dealing with children, I have to be less aggressive, more of a listener. I had to learn to be less on my own and more in the manner that they learned.

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Indian dance workshop offered for Missoula children

By Roger Revollie

Montana's nine native tribes are sending representatives to Washington, D.C., this month with guarded hopes of revamping the troubled and uncertain relationship between the tribes and the federal Bureau of Indian Affairs.

On Jan. 22, three spokesmen from the state are joining a BIA task force charged with finding better ways for the agency to provide health, education and other programs to the state's more than 43,000 American Indians.

Secretary of Indian Affairs Eddy Brown agreed to the task force last autumn after tribal leaders rejected the Department of Interior's reorganization plan.

"Basically, we just thought it was premature and we needed more input from the tribes," Northern Cheyenne Tribal Chair Edwin Dahle explained. Harold Montoya, tribal attorney for the Chippewa-Cree at Box Elder, agreed.

"We're not going to have the BIA reorganization planned down on us for us to rubber-stamp," Montoya said. "We want to be involved in the process; in fact, we want to help write it.

The major provision of the original proposal would simply have taken education programs from the BIA and given them to a new agency, said Gleenon, special assistant to Brown. But due in part to poor consultation with the tribes, Gleenon admitted, many Indian leaders received the "totally erroneous" impression that the BIA was being "broken up and farmed out to other agencies.

Following a trip that he was uninvited to last August's National Congress of American Indians and subsequent criticism, the task force was formed. It's a clearer, through-going, goes far beyond the original proposal.

"All parts of how the BIA does business are on the table," Gleenon said. "It's up to the tribes to decide how wide or how narrow will be the reorganization.

Since the BIA's inception in 1863, the tribes have developed a relationship that some have described as a "fiscale dependency." The Bureau is the tribes' contact with the federal government. Congress has given the job of managing the reservation land and its mineral and water resources, as well as education, health services, law enforcement and a host of other programs, some of which have been constructed to the tribes.

Those programs and contracts are sure to be key topics in the reorganization discussions. Several tribales in the United States want to receive the funds for the programs and administer them directly. While Gleenon said Lujan and Brown "are in full support of that," some of Montana's tribal chairman said they were wary of the idea.

Chairman Earl Old Person said, "It's up to the tribes to decide how wide or how narrow will be the reorganization.

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Prayer, talk will highlight Blackfeet leader's visit

By Sharon Allen
for the 'Kaimin'

Blackfeet spiritual leader John Yellow Kidney will be at the University of Montana Wednesday, Jan. 6, to conduct a prayer ceremony for American Indian soldiers in the Persian Gulf War.

Yellow Kidney has been invited by UM Indian students and Boonnie Craig, acting director of the Native American Studies Department.

Craig said she is organizing the ceremony at the request of students with friends and relatives in Saudi Arabia and the region.

A list of those service personnel is being compiled for the event with the help of students and Indian veterans' associations from Montana's nine tribes. Lawrence Tailfeather, director of the Blackfeet veterans' association, has compiled a list of 31 members of that tribe in the war theater, but Craig is awaiting figures from the other tribes.

At 2 p.m., Wednesday, Yellow Kidney will talk about American Indian perspectives on world peace in room 304 of the Journalism Building.

In a separate ceremony at the Native American Studies building immediately afterward, Yellow Kidney will bless and display a prayer cloth to replace the plastic ribbons on the trees there. Then a prayer will be held for the safe return of the soldiers.

Craig explained that Indians would honor identity, especially spiritually, with cloth. While the color yellow has become a symbol of support for the troops, she said, it also has religious significance on most Indian cultures.

The Northern Cheyenne Morning Star color guard will attend the ceremony carrying the flags of the United States and the American tribes. Craig is arranging the attendance of the Blackfeet color guard as well.

In addition to the ceremony, the UM students are preparing a letter-writing campaign to bolster the troops morale. The N.A.S. department will mail letters that students leave there, with the first batch going out on Feb. 14.

Craig said everyone is invited to the Wednesday ceremony, though she asked that no cameras, video or audio recorders be used.

JO ANN JAYNE is a third-year Navajo law student at UM. She is working at Deer Lodge this summer, but that won't prevent her from thinking of what work exclusively in her career because she would burn out with frustrations.

Jayne describes herself as "a scientist who wants to get into the courtroom" in cases involving Native Americans.

"As a scientist you can only go so far as the witness stands as an expert," she said, "I want to be the one actually putting the case together."
Volunteers needed
The Kyi-Yo Club is recruiting volunteers to help with the 33rd Annual Pow-wow and Education Conference, scheduled for May 3-4, 1991.

The club is looking for people to help prepare and cook a traditional American Indian food, including buffalo meat, and to work in the concession booths. At least 50 people are needed.

To volunteer or to get information, contact Jackson Redhorn and Rachel Sales at the Native American Studies building.

Native writes what he knows
By Sharon Atlan
for the Kaiman

"If I have an audience in mind, it would be both an Indian audience who would know what I'm writing about and a larger audience interested in the Indian experience." Missouri novelist James Welch said in an interview recently, but he added that he doesn't worry much about who his audience is. "Your first obligation is to yourself, he said, "If you tell your story strong and truly...if you write well enough, you'll gain an audience."

Welch has been gaining not only audiences, but also awards. This week the Pacific Northwest Booksellers Association included "The Indian Lawyer," his most recent work, among this year's five best books about life in the Northwest. Also this week, the University of Oklahoma honored Welch with a new $5,000 Native American Literature Prize.

"Like to be recognized," Welch commented on the awards, but he added that it wouldn't affect his own view of his work. In fact, while he is now confident his work is "likely to be published," Welch said, he added "I don't think a writer is ever really secure about his or her talents."

Welch developed his talents at UM, where he graduated in 1965 with a liberal arts degree. Several novels have honed that talent, including "Winter in the Blood," his first book, "The Death of Jim Loney" and "Fool's Crew," the latter published last year.

Welch said the best advice he ever got, given by the last poet and UM instructor Dick Hugo, was to write about what he knew—Indians and reservation life. Gros Ventres and Blackfeet himself. Welch spent part of his childhood on the Blackfeet reservation at Browning and the Assiniboine and Gros Ventres reservation at Fort Belknap.

Some editors and literary peers, Welch said, have been well-meaning but ignorant about American Indians and their culture. At times, he had to resist their suggestions that he change characters to make them more "traditional," or change story lines to reflect those persons' false idea of "real" Indians.

Likewise, Welch said, he doesn't gloss over the foibles of the Indians he writes about. "I like to write about Indians with all the warts on," he said, adding that "Indians are human beings as fallible as other human beings, as well as being as good as other human beings."

Blackfeet, Blood and Piegan Hunters
If we raced a century over hills that ended years before, people couldn't say our run was poverty or promise for a better end. We ended sometime back in recollections of glory, myths that meant the hunters meant a lot to starving wives and bad painters.

Let glory go the way of all sad things.

Children need a myth that sells them as alive, forget the hair that made you Blood, the blood that buffalo left, once for meat, before other hunters gifted land with lead for hides.

Comfortable we drink and string together stories of white buffalo, medicine men who promised and delivered horrib le cures for hunger, lovely tales of war and white men massacres.

Meaning gone, we dance for pennies now, our feet jangling dust that hides the bones of saved Indians. Look away and we are gone.

Look back. Tracks are there, a little faint, our song strong enough for headstrong hunters who look ahead to one more kill.

from James Welch's book, "Riding the Earthboy 40"
Policy bars Indian feeds

By Roger Renville
and James Yellow Robe
for The Missoulian

A conflict between Indian students and UM food service policy threatens to sideline or alter plans for a "traditional" feed at the Kyi-Yo Powwow in May.

The conflict arose in early February when students in the Kyi-Yo Indian Club planned two campus events at which food would be served. The first was a Feb. 5 Indian-Taco sale to pay the travel expenses of the visiting Northern Cheyenne Color Guard, and the other was a meal to honor John Yellow Kidney, a Blackfeet spiritual leader who came to UM Feb. 8 to hold a prayer service for Indian soldiers in the Gulf.

When University Center administrator Candy Holtz and Kay Cotton were invited to the frybread fund-raiser, they promised that the event would follow state health regulations, which UM must enforce.

The regulations, contained in a 58-page booklet published by the state, apply to food served at public events and prescribe everything from the source of the food to the temperature it is served at. Meat, fish and dairy products are especially strictly regulated.

UM/health officer Tim Read said that if a person on campus got sick by eating food not prepared according to regulation, that person would have "every right" to sue UM for injury and loss.

The students hadn't planned for the stringent requirements and so the fund-raiser was canceled and the meal for Yellow Kidney was moved off the campus to the Wesley House on Ambert Avenue.

Read and students Residence Chamae

"Food is a central element of Native American culture," Chama said when contacted, adding that the food regulations inhibit "cultural diversity" on campus.

The conflict was the topic of a Tuesday meeting between Craig, Cotton, Kyi-Yo feed organizer Rachel Sales, Dean of Students Barbara Holleman and Tim Read, health officer for UM. The meeting apparently resolved some of the conflict, since Read said after the meeting that ceremonial meals served to visiting Indian speakers can probably be considered private rather than public events, and therefore the health regulations would not apply.

But Read also said that "we probably have to look at" fund-raisers where food is sold and "we definitely have to look at" the Kyi-Yo Powwow feed.

In the meeting he suggested that students planning to serve or sell food on campus first submit a menu to his office for approval and instructions about how to satisfy health regulations. For a fund-raising bake sale, for instance, the rules could easily be met.

But some of the food planned for the powwow clearly presents a problem. Sales said that the students had planned to serve a buffalo that will be cooked in a caurbon pit and smoked which will be caught and smoked by students or others attending the powwow. Read asked her to submit a written proposal outlining the planned feed. But he said the idea must be slaughtered by a federally approved butcher rather than by the ranger who is giving the buffalo to the students.

And Doug Kukler, a health specialist for Mineral County, said "going on,"

I also told him about the day the Native American students wanted to raise money by selling soup and frybread, but couldn't because there is a policy against that. Food can only be sold through the University Food Service.

My father found that very interesting and he said he had heard the present at the basketball game Jan. 17. Then he told me: "Since you no longer live on the reservation, you should try to live by your customs. Just as if they came to live in our country, they should try to live by our customs."

My father's 75 years have made him a wise man, so I have given him advice a lot of thought. This drawing is the result.

Cecil Crawford is an unpaid freshman.

Elder gives food for thought

A note from the author:

On a recent trip back to the "Res," the Blackfeet Indian reservation, I told my 75-year-old father about some of the protests that have been going on at the university. I told of the protests against drilling for oil in the Badger-Two Medicine area and against the use of strychnine and, more recently, against the war.

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Blackfeet C.C.,
UM cooperate

By Roger Renville
for The Missoulian

A step by eight UM faculty and administrators to Blackfeet Community College last week was intended to build "personal relationships with the (B.C.C.) faculty and staff so we can cooperate better in the future," the dean of UM's College of Arts and Sciences said Tuesday.

James Flighntone said he hoped the trip helped the two groups "to get to know each other on the personal level so we can get on the phone together and solve problems" with UM students who have transferred from that college.

Ray Carlisle, director of UM's student services office, said that if a student called and said he and Flighntone planned the trip after attending a conference in Bozeman nearly a year ago on how to improve education for American Indians in Montana, Carlisle was one of those who traveled to the B.C.C. A monitoring program was one suggestion from the conference that UM has acted on, Carlisle said, adding that the idea of establishing a closer relationship with tribal colleges was another.

Carlisle noted that 21 of UM's current Indian students transferred from B.C.C. and another 18 transferred from Salish-Kootenai College.

The UM delegation visited Salish-Kootenai College almost a year ago. Carlisle said he wanted to "work with those transfer students well before they see foot on this campus" by giving them information and preparing them for the pace of university studies.

He will return to B.C.C. in May to advise students on UM's advance registration for the fall.

And, he said, he is trying to arrange for UM math and English placements to be given to B.C.C. students so they will know whether they are ready for UM in those areas.

UM can help the tribal colleges and get students interested in the university, he said, by sending faculty to the schools for guest lectures. In fact, Professor Kenneth Moford from UM's pharmacy school will lecture on medicinal plants at B.C.C. as soon as the college sets a date.

"We wouldn't want to turn (B.C.C.) into a college prep," Carlisle said, "but we want it to serve that purpose well."
Fans give Griz burning sendoff

By Rebecca Louis
Sports Editor

A small but enthusiastic group of about 40 UM basketball fans gathered outside Harry Adams Field House Wednesday afternoon to show their support for the Grizzlies and the Lady Griz as they prepared for their first round NCAA match-ups.

The Grizzlies headed for Tucson, Ariz., Wednesday at 2:30 p.m. for their Friday match up with the top-ranked Runnin' Rebels of UNLV, and the Lady Griz played host to Iowa Wednesday night.

One of the rally's organizers torches a pair of UNLV sweats, a Runnin' Rebs T-shirt and an Iowa Hawkeye shirt.

"There was such a sense of shock when they heard this parade," a rally organizer, who identified himself as "The X-Man," said. "I thought about what can you do to make it possible for the players?" The X-Man said the university community doesn't have a very good reputation for supporting its sports teams, so he thought the rally would be a good way to help instill a positive frame of mind for the Griz when they hit the court.

Mary Ann Campbell and Ar-dice Steinbrener of UM's Alumni Association presented a basket full of candy bars and goodies to Grizzly head coach Dave Metcalf for their plane trip. The ribbon draped on the basket said, "To Our Billion Dollar Griz, Beat the Odds."

USA Today's Danny Sheridan put the Grizzlies as billion-to-one underdog odds to win the national title, but Steinbrener said UM is better than that. Gary Kane thinks Montana's chances have got to be better. "They can't be much worse than one in a billion," he said. "We're going to go down there with the impression that it's another ball game, and we're going to go down there and try and win it."

Regents cool on bill to add Indian regent

By Dave Zelio
Kaimin Reporter

A bill that would increase membership of the Montana Board of Regents from seven to nine members and require one of those members to be an American Indian is not necessary, a regent said Tuesday.

"I don't see where we need another member, or a Native American," Pat Muise said.

The bill, sponsored by Rep. Dorothy Bradley, D-Bozeman, would not serve in the 1992 general election to decorate whether the governor, who appoints the board, should be required to appoint an American Indian. Currently, the seven-member board is all male and has no minority representation.

Bradley said in a phone interview Wednesday that Montanas needs to encourage American Indians to continue making improvements in education.

"We should do more than just compli­ment them," she said. Bradley said the university system also benefits from non-Indian students who transfer from tribally-controlled colleges to state schools, and an American Indian regent could smooth those transitions and act as coordinator between the boards.

But regent William Masters and Paul Boylan said they did not support the proposal and said it was not appropriate to single out one minority.

See "Regents," page 8.

Rough exterior hides savvy of new ASUM senator

By Roger Remille
for the Kaimin

Meeting with newly elected ASUM Sen. Jackson Redhorn brings to mind the outdoors, six feet tall and broad as a bull, the 41-year-old Blackfeet and Crow Indian man seems like a mountain that wandered into town. Framed by long black and silver hair, seems like a mountain that wandered into the town. Framed by long black and silver hair, Redhorn's face looks roughly hewn out of dark wood and belies his 41-year-old Blackfeet and Crow Indian nature.

"We're going to go down there and try and win," Williams said. "I'll be in the bookstore some­time soon."

Williams said he likes his chances of winning the bet. "I think that we have a very good rep­utation for supporting its sports teams, so I thought the rally would be a good way to help instill a positive frame of mind for the Griz when they hit the court."

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"We should do more than just compli­ment them," she said. Bradley said the university system also benefits from non-Indian students who transfer from tribally-controlled colleges to state schools, and an American Indian regent could smooth those transitions and act as coordinator between the boards.

But regent William Masters and Paul Boylan said they did not support the proposal and said it was not appropriate to single out one minority.

See "Regents," page 8.
America's Indian population rising, but blood is thinner

Tribal Enrollment

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Population</th>
<th>Enrollment Requirements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blackfeet</td>
<td>Approx 14,000</td>
<td>New member must have 1/4 or more Blackfeet blood quantum</td>
</tr>
<tr>
<td>Crow</td>
<td>8,444</td>
<td>New member must have 1/4 Crow blood quantum</td>
</tr>
<tr>
<td>Confederated Salish &amp; Kootenai</td>
<td>6,572</td>
<td>New member must have 1/4 Salish and/or Kootenai blood quantum</td>
</tr>
<tr>
<td>Fort Belknap Salish &amp; Assiniboine &amp; Gros Ventres</td>
<td>4,951</td>
<td>New member must have 1/4 Salish or Gros Ventres blood quantum</td>
</tr>
<tr>
<td>Northern Cheyenne</td>
<td>6,069</td>
<td>New member must be a descendant of an enrolled member</td>
</tr>
<tr>
<td>Rocky Boy Chippewa-Cree</td>
<td>4,255</td>
<td>New member must be a descendant of an enrolled member</td>
</tr>
<tr>
<td>Little Shell</td>
<td>3,300</td>
<td>Non-recognized tribe without reservation</td>
</tr>
</tbody>
</table>

Source: Bureau of Indian Affairs and Tribal enrollment offices

Roger Reno of the Kaan

"There are as many Indians now as there were in 1492," MSU professor Walter Fleming said recently, "but they were all full-bloods back then."

Fleming teaches in MSU's Native American Studies department and his remark captures a paradox of today's American Indians.

The 1990 census counted about 47,000 Indians in Montana and about 1,500,000 Indians in America. That number finally matches most scholars' estimate of the American Indian population before 1492, the year that European settlement brought the war and disease that reduced America's native ranks to about 250,000.

But, as Fleming noted, years of intermarriage with other tribes and with whites, and a migration to cities, where many Indians drop their tribal affiliation, have left a mark on today's Indians.

"We could probably count all the full-bloods on any Montana reservation on one hand," said Donovan Archambault, Assiniboine-Gros Ventres chairman.

While exaggerated, Archambault's point is not far off the mark. Of the 14,000 people enrolled as members of the Blackfeet tribe, only some 600, or about 4 percent, are full-blood Blackfeet.

Likewise, less than 3 percent of enrolled members of the Confederated Salish-Kootenai are full-blood Salish or Kootenai. Tribal enrollment officers around the state guessed that the figures for their tribes were similar.

Montana's Indian tribes determine, by constitutional amendment, their own requirements for enrollment, which have usually included at least one-fourth blood quantum. That means the child of a "Indian blood," page 8.

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Fall Quarter enrollment hits an all-time high

By Gina Bujny
Kaimin Reporter

For the first time in UM history, enrollment has broken the 10,000 mark with a Fall Quarter enrollment of 10,048, President George Dennison said in a press conference Tuesday.

In what Dennison called “an auspicious occasion,” he announced that enrollment figures for Fall Quarter 1990 were up 3 to 4 percent from last year.

Registrar Phil Bain said, “We registered more students in spring than we usually do.” He added that he wasn’t surprised by the increase because of the increased admissions’ standards. This year, due to higher admissions’ standards, 78 percent of the students who applied to the university gained admission. Last year, 93 percent of students who applied to the university gained admission.

Another explanation Dennison gave for the increase in freshman enrollment was an increase in the number of students who applied to the university this fall, Dennison said. Dennison attributed the increase not only to statewide recruitment efforts but also to the dedicated faculty and staff’s work, which helped to retain students from one year to the next. “They’ve made it a good year to come,” he said.

The increase came in spite of an enrollment decrease of 140 students in the freshman class, he said.

Dennison said the decrease in freshman enrollment paralleled a decrease in the Montana high school graduating classes last year, adding that the trend may continue until the middle of the decade. UM is attracting its fair share of students in those graduating classes even though the classes are decreasing.

To make up for fewer in-state students, Dennison said UM will continue to encourage non-in-state, non-resident and international students to apply. Seventy more non-residents enrolled in the university this fall, Dennison said.

Another explanation Dennison gave for the decline in freshman enrollment was increased admissions’ standards. Last year, 93 percent of students who applied to the university gained admission. This year, due to higher admissions’ standards, 78 percent of the students who applied to the university gained admission. Dennison said he hopes the Legislature will respond to the university’s needs if enrollment continues to increase.

Montana Supreme Court candidates agree on most issues raised at debate

By Dave Ojala
Kaimin Reporter

The two candidates for associate chief justice of the Montana Supreme Court candidates agree on most issues raised at debate.

Vigil speakers ask for land and an apology

By Amy Radovich
for the Kaiman

The “white man” should ask for forgiveness and help the “red man” get back on his feet in Canada and the United States, an American Indian speaker said Tuesday night as a candlelight vigil on the UM Oval.

“I feel sad they had to take up the guns,” LaFromboise said, but added that they were only acting out of love for their ancestors who could be buried on the disputed land. “You’ll never find me trying to play golf on somebody’s honor.”

“Our people are like a great man: man to man.”

“...and an apology...”

The candlelight vigil came to a close as the Main Hall clock chimed eight bells and the traditional music of the Kicking Horse Singers from the Kicking Horse Job Corp. in Ronan began.

Foreign football

Flanker Jerry Ball, a senior, throws a pass during the UM rally’s rugby match against the Montana All Magnets Saturday. The loss was UM’s second of the fall season.

The Maggots won 18-3 despite the Jesters’ holding the Montanans off for three points in first half action.

Missoula scored two four-point tries, two two-point conversions and two three-point penalty kicks.

UM takes on Montana State in Missoula Saturday at 1 p.m. in the Riverbowl.

Timecard fraud allegation in ASUM Programmin

By Dave Zela
Kaimin Reporter

Some ASUM Programming employees may have falsified their December timecards, resulting in a $1,500 overpayment. An ASUM senator told the senate at Wednesday night's meeting.

Sean Tyler Thompson said he checked programming's December timecards at random after he "heard" about falsification from a source at the programming office. Thompson declined to name his source.

Thompson said a full-time programming employee who worked during Christmas break later verified that four of the timecards were false.

"These people were definitely not here during Christmas," Thompson said.

ASUM office manager Carol Hayes said she checks the math on the timecards before they are sent to UM's payroll department, but she does not sign individual timecards.

"I don't monitor their hours," she said. "I have no way of knowing how many hours they work."

Hayes said ASUM-funded groups who employ employees must send their time cards to her office. She said that if cards are filled out by hand, not by clock, Hayes added that it is the responsibility of department directors to verify other hours.

ASUM Programming Director Roland could not be reached for comment.

Thompson said he thought the issue should be considered by ASUM's Fiscal Invesigation Committee. Sen. Ed Thiel aky said, "If student funds are being misused, the first people who should be alerted are students."

FIC Chairwoman Paige Roseve said she will ask Thompson and her four personally by the community. FIC will make a recommendation to the senate concerning discipline, she said. The case is scheduled to meet early next week.

In other actions, the senate approved a campus recreation fee referendum that allows students to vote on the proposed quarter fee in general elections next spring. "Maybe it will bring more students,"see "ASUM," page 2.

Genital warts plague UI

By Shannon McDonald for the Kaimin

Almost half of UM's students may be infected with genital warts, one of the most common sexually transmitted diseases in the nation, the director of UM Health Service said Wednesday.

Dr. Nancy Fitch said a recently published survey in a medical journal cited 46 percent of nearly 500 randomly selected women examined at the University of California at Berkeley were found to have the Genital Human Papilloma virus, which causes genital warts. The average age of the women was 22 and most of them had been with four partners.

"I personally believe we (UM) wouldn't be any different," Fitch said.

About 200 people visit UM Health Service every month for STD problems. Fitch said genital warts are the most common problem seen. She said a lot of people don't have the actual warts but are carrying the virus. The warts can be transmitted even if they are not present on the skin, she said, which is why this disease is so common.

UM has been participating in a similar study since October to determine what percentage of UM students carry a strain of the virus. The testing, which is done out of two Denver companies, is not nearly as effective as the Berkeley study, she said. However, she said they are finding a serious HPV at UM.

There are more than 60 chac types of HPV. Fitch said women are more often because females are more able to the effects of the virus. Men have no visible symptoms.

"Women aren't infected any more men but they have more serious changes," she said.

One of the most serious risks associated with HPV is the possibility of cervical cancer, she said. Problems are usually in annual pap smear (gynecologic) test. HPV is a virus which means you can have the virus and not be aware of it. Treatment for the actual warts is painful, she said. Warts are usually frozen with liquid nitrogen or burned off with a special acid.

Genital warts should not be confused withhp with HPV, she said. Women should not be aware of the disease, she said. Treatment for the actual warts is painful, she said. Warts are usually frozen with liquid nitrogen or burned off with a special acid.

Genital warts should not be confused with the types of warts people often get on hands or other parts of the body. These are associated with the same virus which causes common warts and not the same virus which causes genital warts.

"There's only one way to avoid genital warts—by not exposing yourself to them," she said. "If you are in a monogamous relationship, you should." If you have a partner, use a condom.

Indians mark Gulf war

By Hayley J. Mathews for the Kaimin

The sacred of burning sage filled the afternoon air as Blackfeet spiritual leader John Yellow Kidney blessed sections of yellow cloth Tuesday in a ceremony at UM for the Kaimin Indians and Gulf war. Tom Tail Feathers, a junior in social wok, had contacted Bonnie Craig, acting director of Native American Studies, and suggested that the plastic yellow ribbons tied on trees around campus be replaced with cloth.

"The Indian culture doesn't release to plastic," Craig said.

Tail Feathers also requested that a prayer for peace be offered by a spiritual leader. See "Indians," page 8.

Indians

from page 1.

leader, Craig said.

In the ceremony Tuesday, Yellow Kidney blessed the symbolic cloth and participants by holding a sea shell filled with a burning mixture of herbs, mainly sage, before each person in the circle.

After purification, a peace-pipe ceremony was held in the Native American Studies building.
Jan. 8, 1990

Dear ,

I hope you can find time again to contribute to the American Indian brochure project this quarter. The project can pay you a $100 stipend if you continue to be involved.

We need to get started right away so we can meet a print deadline of about March 1. Here's where we stand and what we need to accomplish:

Most of you have submitted a personal account of why you have chosen journalism for a career and why you chose UM to get your training. I have edited those and now need to meet with you individually to put your account in final form. We should accomplish this by Friday, Jan. 19. If you recall, the personal accounts will go with a photo of each of you. If you have not finished your account, would you please do so right away? I can let you use the journalism Mac lab. Come in and set up a time.

The next step is to write the copy for the rest of the brochure. We've discussed the content, but ideas are still welcome. The brochure will include an introductory section addressing American Indian students, descriptive sections about the J-School, scholarships, internships, employment opportunities, the Native American Studies program, activities of interest to Indian students, and information about Missoula and Montana. Most of us agreed at one meeting that we might like to use part of Woody's essay as introductory material. If you want to help write other than your personal anecdote, let me know. We'll get started right away and there's no reason it can't be complete within two to three weeks (Jan. 26). Actual writing time should be mere hours -- it's not that much copy.

In the meantime, the photographer(s) will be busy shooting the photographs we will select from. This will include portrait shots of you, so we will need to coordinate times when we can catch you covering a meeting, writing a story or column at the computer, taking photographs, interviewing someone, or doing another representative task. We'll try not to duplicate shots. We've also discussed photo possibilities for the rest of the brochure, but ideas are still welcome.

The last step will be compiling photographs and copy and designing the brochure on the Macintosh. Let me know if you want to be involved in this part of the project. You will have the opportunity to learn about the desktop publishing program PageMaker. We should start design by Monday, Jan. 29.

We will meet as a group at noon, Wednesday, Jan. 10, in the J-School conference room, third floor. Bring your lunch if you want. Would you fill in your new schedule, including updates of telephone and address, and bring it along? Please get in touch before that if you can't make it.
I am still available as a writing coach this quarter (not next quarter) to help with your writing, particularly journalism classes, but not limited to them. I am beginning my thesis this quarter, so we will have to schedule specific times when I can meet with you. I will be on campus Mondays, Tuesdays, Wednesdays and some Thursdays. I'd suggest that if you anticipate problems in a class, or just want to work at improving your writing, you build into your schedule regular weekly sessions (hour long). Since I'm also trying to build my schedule, I'd like to know your intentions by Friday, Jan. 12. Thanks. The service is provided by the same grant that will help fund the brochure.

See you Wednesday.

Tara Gallagher
Writing Coach

Office: Room 302  243-2577  Mon.-Wed., some Thurs.

Leave messages on door or in mailbox in journalism office.

participants: Kenny Blackbird, Woody Kipp, Roger Renville, Lewis Yellow Robe, John Youngbear
UM's black students say they've seen racism at UM, but not directed at them.
Financial Aid

The School of Journalism offers substantial financial aid to Native American students, including scholarships from the Greater Montana Foundation, the Lee Enterprises Foundation, the Cowles Publishing Co. and the Great Falls Tribune. The Fields Scholarship, sponsored by Nancy and Carroll O'Connor, is open to Native American students in journalism, pharmacy and forestry.

The Greater Montana Foundation sponsors a writing coach for Native American journalism students.

In addition, the university's Native American Studies program offers loans, grants, scholarships and some annual waivers of non-resident fees. The state of Montana also offers partial fee waivers to qualified American Indian students who are Montana residents.

Internships

A wide range of journalism internships is open each year to minority students. Internships offer practical experience in photojournalism, broadcasting, reporting, editing and design, and sometimes lead to employment. Faculty members help arrange internships with newspapers, television stations and radio stations, including KUFM, a National Public Radio affiliate. American Indian students have worked for the Missoulian and KECI Television in Missoula.

Employment opportunities for American Indian graduates in journalism are good. News organizations and broadcasters actively seek minority employees.

Degrees offered:
- Bachelor of Arts in Journalism with an emphasis in broadcast or print
- Bachelor of Arts in Radio-Television
- Master of Arts in Journalism

For more information about the UM School of Journalism, write or call:
Charles E. Hood, Dean or
Joe Durso, Jr., Department of Radio-Television Chairman

School of Journalism
University of Montana
Missoula, MT 59812
(406) 243-4001

Opportunities for Native Americans in
The Sixth Annual International Journalism Conference sponsored by the Native American Press Association was well worth the trouble and effort expended in getting to it. The conference was attended by native journalists from across the United States, most bringing recent issues of their publications which were passed out at the conference. A keynote address by Sen. Daniel Inouye, D-Hawaii, added immediacy to the conference. Inouye was in Tacoma to finalize and commemorate the signing of the Puyallup Tribe's longstanding land claims against the United States government. The land on which the NAPA conference was held occurred on Puyallup traditional land. The Puyallup Tribe acted as host for the NAPA conference.

Tacoma Mayor Karen Viaile proclaimed the period of March 22-24 as Native American Press Association Days in Tacoma. The conference took place at the Best Western Executive Inn in Fife/Milton.

I attended workshops that dealt with investigative reporting, copy editing, managing a small independent newspaper and was a member of a panel which focused on successfully completing a college journalism program. In addition, I watched several short videos produced by natives.
I feel the conference was helpful to myself and many others in the specifics addressed by particular workshops and also in developing a sense of unity and purpose in relation to native journalism. An example: Gary Fife presented a workshop on delivering and writing broadcast news. Fife alluded to the concept known in native circles as "Indian Time." Fife said as competitive journalists natives had to work at meeting deadlines, that the concept of "Indian Time", while humorous and a part of our traditional lifestyles, must be shunted aside if we are going to compete in a world that lives and works by the clock. Fife, for many years, has worked for National Native News in Anchorage, AK.

The conference is especially helpful to native youth as they hear and see working native journalists firsthand. Native journalists are not numerous but are on the increase as natives realize the ever-increasing importance of communications. The U of School of Journalism would do well to send current students to the conference so students can gain a sense of what is going on in native journalism circles and for recruiting purposes.

NAPA will be sending a master list of students who attended the Tacoma conference.
Nov. 20, 1990

Dear

We would like you to join us Monday, Nov. 26, to discuss the future of the Native News page.

We will meet at 10:30 a.m. in the journalism school conference room, Room 303.

As you may have heard, anyone interested in working on the page winter quarter can take Journalism 399, section 1 for one or two credits. We will discuss requirements. If you did not register for Jour 399 but are interested in working on the page, you can add the course using a drop/add form after classes begin.

We would like one student to coordinate the page and keep in touch with Tom Walsh, Kaimin editor. That person and a small group of other students should meet regularly to plan and produce each issue.

If you would like to see the page continue and help determine its contents, consider being part of it.

We hope to see you at the meeting.

Thanks,

Charlie Hood, Dean

Tara Gallagher
Contribute to Native News

A new semimonthly Kaimin section featuring news of interest to native students and the campus community

We're looking for:
News articles, features, analysis pieces, artwork and photographs.

Credit available for regular submissions -- Journalism 399, Section 1. See Tara Gallagher, graduate student, School of 3, 243-6720, Mon.-Thurs., or Tom ditor, School of Journalism 204.
Tell me if I have this right. Youre going to dedicate one page of the campus newspaper to a body of students that make up less than 2% of the total 10,000 person student body. Seems pretty racist to me. Why not a page for the handicapped students as well? Or the black students? Social change for its own sake or just alleviating a little collective guilt?

11-7-90

Hi. Thanks for your commentary. Please identify yourself so I can discuss it with you further. This is a pilot project. We discussed the possibility of receiving criticism exactly like yours. Since I will be writing my thesis about how this project progressed and how other schools might design similar projects, I'd like all the commentary I can get, both positive and negative.

I'd like to know why you say what you do. The "white guilt" theory is interesting and worth exploring as I report the successes and failures of this experiment. I heard it before from a native student and would like to explore it further with you. Are you Native American? If so, do you want to work on the page so it reflects what you think is important? Are you white or other non-Indian? Do your views reflect your sentiments toward native students? Do you think singling out native issues serves more to emphasize differences?

I can be reached M-Th in Journalism 303B, 243-6720. I'm also often in one of the computer labs on second floor. The phone number near the computer room is 243-2934.

Thanks. Looking forward to talking with you. 

Tara Gallagher
Reporter's objectivity not impossible

I've been asked this question three times in the past year, once by a member of the Missoulian staff, once by a staff member of The Great Falls Tribune and once by a top notch journalist who works for the Associated Press in Helena. Do you think you can faithfully, objectively, honestly, straightforwardly, righteously and with great and unrestrained vigor truly report on the doings of Native Americans for a mainstream newspaper?

Now, if you think about it for a moment, there is a subtle, not quite concealed tip of an iceberg showing here. In order to grasp the implications of this shimmering bit of ice it is going to be necessary to pull the whole iceberg out of the deep and inspect it top, bottom and sides.

The people who asked this question--apparently, given its frequency, it must be a standardized question put to all minority journalists--did so in all sincerity. They don't want journalists of color telling their audiences that whatever people are being written about--Blacks, Asians, Chicanos, Natives--are free of crime, corruption and confusion.

Remember, Woody, walk a mile in their Reeboks before criticizing them. "Alright, you can report on your own people but don't pull any punches. I don't want no damn one-sided reporting coming out of this scandal sheet, understand?" Understand.

The question arises, however, as to the extent of the question as concerns journalism students who are white. Do they get asked this question? That is, do they get asked this question in a racial context? Can I be sure, as a Native American, that the reporting I read daily in The Missoulian, The Tribune or off the AP wire services is correct? Couldn't it be that the reporting, done by white reporters reporting on the affairs of white people might be biased; might be slanted and colored through the use of selective language to make me believe these people are really better than they really are?

No, you say, these reporters are thoroughly trained in the U of M School of Journalism to be objective. Well, the above question that I was asked was asked all three times during the course of conversation with the three different individuals while sitting in the U of M School of Journalism. Where did they think I was going to school? Outer Slobbovia College for the Insane and Terribly Demented? Do they think I slept through all of my journalism classes? I only slept through a part of them. Some of them I couldn't sleep through because--this to include the disstaff side of the journalism faculty--some of those journalism professors have grating stenographer voices that dissuade sleep.

Now, back to that iceberg before it melts. Some of these attitudes concerning the ability of minority journalists to accurately record the happenings among their own people are nothing more, nothing less than good old-fashioned role stereotyping. American stereotypes of natives--the big part of the iceberg--run deep. They are the result of the dime novels, the Indian wars, movies a la John Wayne, advertising media and, quite often, simple word of inaccurate mouth.

The wooden Indian as stereotype

Where there is crime, corruption and confusion in Indian Country I would make an attempt to report it. You savvy, Kemo Sabe?
THE EAR FACTS

Missoula, MT.

February 8, 1982

Volume III, No. 13

DATES AND DEADLINES
February 9, 1982 - Last day to drop classes
February 10 - Law School meeting (See related article)
February 11 - Holiday - No classes
February 12 - Office closed
February 15 - No Classes - Office closed

HOME'S HEALTH EDUCATION INFORMATION AVAILABLE

There will be women's health education information available Thursdays at the Hu-a-Tui Indian Center from 2 to 4 in the afternoons.

DOCUMENTS AVAILABLE

Some of the documents available at the center include:
- Leaflets on various health topics
- Information on Planned Parenthood services
- Materials on traditional tribal governance

TELEPHONE REGULATIONS

In order to keep the office phone for NAS business calls only, please remember to place all calls from the club phone in the basement. Personal calls should be made at the student phone number as well. Any personal calls coming into the 5031 number will be transferred downstairs. Your cooperation will be very much appreciated.

CLUB MEETING TODAY

Monday, February 8, 1982 at 7:00 p.m.

ASU Candidates Marquette "Ree" Zoo and John Dot have been invited to attend. Come and express your views to them. Be involved in campus affairs.

SALE

Our bake sales have been a big success. This week's is Thursday at the UC Mall because of the Friday holiday.

INDIAN LAW SYMPOSIUM

Dan Decker, Pat Smith, and Ken Pfeifer attended a conference on traditional tribal governments in transition and Indian law. The symposium was sponsored by the University of Arizona, Eugene on February 5 and 6. Friday was spent listening to representatives from tribes throughout the West and Alaska discuss the implications of integration and the problems of maintaining traditional tribal governmental organizations and values within the non-Indian political system imposed on us by the United States government.

The Law Symposium consisted of presentations by prominent attorneys and educators on the subject of federal Indian policy. Several themes were consistent throughout the symposium:

1. The need for Indian people to familiarize themselves with the fundamental concepts of federal Indian policy as a vital part of their survival during the 1980's.

2. The need for a more unified position inter-tribally in dealing with matters affecting Indian law. We have to know what we want.

3. The need to focus on the concept of Indian law as international law, and to use those rights and protections afforded to all indigenous peoples at the world-wide level.

4. The importance of current litigation to future federal Indian policy.

A text of the proceedings of the Law Symposium in Eugene is being compiled and should be available at NAS in March.
TRIBAL COLLEGES IN MONTANA

Blackfeet Community College  
Gordon Belcourt, president  
P.O. Box 819  
Browning, MT 59417

Dull Knife Memorial College  
Art McDonald, president  
P.O. Box 98  
Lame Deer, MT 59043

Fort Belknap Community College  
Margaret Perez, president  
P.O. Box 547  
Harlem, MT 59526

Fort Peck Community College  
James Shanley, president  
P.O. Box 575  
Poplar, MT 59255

Little Big Horn College  
Janine Pease-Windy Boy, president  
P.O. Box 370  
Crow Agency, MT 59022

Salish Kootenai College  
Joseph McDonald, president  
P.O. Box 117  
Pablo, MT 59855

Stone Child College  
Peggy Nagel, president  
Rocky Boy Route, Box 1082  
Box Elder, MT 59521
AMERICAN INDIAN BROCHURE SURVEY

(Asked of high school newspaper advisers and counselors)

Please write N/A if a question does not apply to your position or knowledge.

1. We designed the inside of the brochure as a poster for display in high school guidance offices and journalism or English classrooms. Is it effective? __Yes __No Please elaborate.

2. We hoped current American Indian journalism students would serve as role models for potential journalism students. Do the students' stories effectively speak to other native students? __Yes __No Please elaborate. (Solicit student comments, if possible.)

3. Would the brochure attract students in your school who have an interest in writing? (Solicit student comments, if possible.) __Yes __No Please elaborate.

4. As the students wrote their brochure messages, the writing coach/editor edited and went over them with each student, in an effort to make the brochure project a practical writing exercise. How do you assess the effectiveness of such an approach as a tool in educating native students in writing? Would you use or have you used a similar approach in a classroom or school project? __Yes __No Please elaborate.

5. Does the brochure effectively promote American Indian education in journalism? __Yes __No Please elaborate.

6. Have you seen a similar brochure recruiting American Indian students to journalism or another discipline? __Yes __No
   If so, please name the school or organization and the program of study. (A copy would be appreciated.)

Number of American Indian students on newspaper staff: ________________________________
Number of American Indian students at school (estimate): ______________________________

COMMENTS:

Others surveyed, including members of University of Montana Diversity Task Force, were asked questions #2, 5 and 6, as well as whether the brochure omitted any information and whether the respondent's office had used the brochure to recruit.
BROCHURE SURVEYS

Counselors/advisers:
- Polson
- Miles City
- Kalispell
- Opheim
- Laurel
- Great Falls Russell
- Billings West
- Gilford
- Billings Skyview
- Great Falls High
- St. Labre Catholic Sch
- Ashland
- Rocky Boy Tribal School
- Box Elder
- Two Eagle River School
- Pablo
- (paper) The Pony Express
- Colstrip High School
- Sparta
- Scobey High School
- Thunderbird Express
- Hays-Lodge Pole H.S.
- Mustang Express
- Malta High School
- Stampede
- Havre High School
- The Big Sandy Rouser
- Big Sandy High School
- Etumoe
- Browning High School
- The Livewire
- Cut Bank High School
- The PowWow
- Ronan High School
- The Jocko
- Arlee High School
- The Skyline
- Charlo High School
- Chukchi College
- University of Alaska Fairbanks branch, Kotzebue

Directors/administrators:
Frank Matute, director
UM New Student Services
C. Adrian Heidenreich
& Native American Studies

Walterine Swanston
Manager/Minority Affairs
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NATIVE NEWS SURVEY

Please help evaluate the progress of the Native News page that began fall quarter in the Montana Kaimin by answering the following questions. The three pilot pages and a feature story about native women appeared Oct. 25, Nov. 8, Nov. 21 and Nov. 30, 1990. Several native students contributed to the pages fall quarter. Now, students can receive one or two credits for regular contribution to the page, and several native students plan to continue it. Your ideas are important to my thesis evaluation of the project and to the continuation of the page. Thanks for your time.

1. What is your overall assessment of the pages?

2. What comments, if any, have you heard about the Native News page, positive or negative?

3. Did you find more information about native students and native issues last quarter than in past issues of the Kaimin? ___Yes ___No Please elaborate.

4. Did the native news page contain information pertinent to both native and non-native readers? ___Yes ___No Please tell why.

5. Do you see a need for a separate Native News page? ___Yes ___No Why?

6. Do you think a specific page about native news causes friction or "separates" native students from other students? ___Yes ___No Please elaborate.

7. Does this page necessitate similar pages for other groups of students on campus? ___Yes ___No Explain. Should other groups of students on campus have a similar page? ___Yes ___No Why or why not?

8. How would you rate the Native News pages to date on:
   Scope of coverage? Quality of stories? Accuracy?
   (Scale: excellent, good, fair, poor.) Please elaborate.

9. Do you see a problem with having American Indian students write for newspaper about native issues? ___Yes ___No Please elaborate.

10. Please assess Native News in relation to the recent Montana University System emphasis on diversity.

Student respondents also were asked whether they and their friends read the page and what other issues Native News should address.
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Minnie Two Shoes
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Carol Van Valkenburg, prof.
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Clem Work, instructor
Dennis Swibold, instructor

Student survey to Kyi-Yo and AISES club members, Kaimin staff and other students
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