

**Proceedings  
of the Third and Fourth  
Native American Symposiums**

**“Stealing/Steeling the Spirit:  
American Indian Identities”  
&  
“Smoke Screens/Smoke Signals:  
Looking Through Two Worlds”**

*Southeastern Oklahoma State University*

edited by

Creteria Scoufos, Ph. D., Mark Spencer, Ph.D. and Chad Litton, Ph.D.

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Dedicated to the Memory of

Grace Juanita Cincotta

1958 – 2003

**Mother, Grandmother, Friend, and an Alumna of Southeastern**

"Grace was one of the first students to welcome me to the campus. She often visited my office to make sure that "all was well." This act of kindness was greatly appreciated and will always be remembered. You are missed!"

Dr. Claire Stubblefield

"Grace appeared to me as fearless. Whenever we would talk she would express herself so well about standing up for oneself. She was a hard worker, often taking on more than anyone else just to be sure the job got finished. She was a dear person."

Ms. Corie Delashaw

"Grace Cincotta – When my thoughts turn to Grace, as they often do, I am ever so grateful for having had her for a friend. Grace loved all her friends for who they were. She looked past their imperfections to find the "real" person. If we could follow her example of acceptance, looking beyond ethnic backgrounds and social/economic levels, then I know she will rest well in heaven."

Dr. Gerrie Johnson

"There are few people in the world who make a strong impression on everyone they meet. Grace was one of those people. She enjoyed her life, her education, her friends, and her family. I am proud to have known her and to have served/aided her in her education and growth."

Dr. Chad E. Litton

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## FOREWORD

Chad Litton, Ph.D.  
Chair,  
Native American Symposium  
Southeastern Oklahoma State University

From my very first moments at Southeastern, the Native American Symposium has been a regular part of my life. This volume, the second in a continuing series of published proceedings, is a reflection of all of the hard work that goes into the Native American Symposium at Southeastern. Not only are the words of the authors of these fine articles included here, but also the thoughts, labor, and time of every member of the Native American Symposium Committee (NASC). Members of NASC take time from their busy schedules to ensure that the academic, artistic, and humanistic study of Native Americans is not overlooked in Southeastern Oklahoma. The Symposium, and its companion event *Insights: The Native American Symposium Arts and Lecture Series*, highlight local Native culture, as well as some of the finest work available in the United States by academics of all ranks and all disciplines. Those of us who put the Symposium together are consistently rewarded by the quality of the presenters, performers, and artists that bring their works by, for, and about Natives to Southeastern Oklahoma. This school and this region owe a debt to those of you who come from around the country and the globe to offer your thoughts, research, and discussions about Native cultures.

The Symposium started in the Spring of 1995. The goal of NASC is to further the dialogue between three main participant groups: members of Indian Nations; members of the public community; and members of the academic community. As a cultural bridge between these different communities, the NASC aims to provide an intensive study of Native American cultures and to raise more interest in and awareness of ethnic identities in Oklahoma. In order to share such knowledge and to appeal to the public, NASC presents lectures, round-table discussions, film viewings, art exhibits, dances and music performances, and readings of Native American literature and poetry.

I would be remiss if I did not thank every member who has ever served on NASC. I would especially like to thank those who have worked so hard with me during my time as Chair (in no particular order): Dr. Dan Althoff, Ms. Corrie Delashaw, Dr. Mark Spencer, Dr. Lucretia Scoufos, Dr. Claire Stubblefield, Ms. Shari Williams, Ms. Glynda Herndon, Ms. Gleny Beach, Ms. Betty Andrews, Ms. Sharon Morrison, Ms. Susan Webb, Ms. Camille Phelps, Ms. Grace Cincotta, Mr. Jack Ousey, Dr. Chenmei Yue, Dr. Elizabeth Kennedy, Ms. Jane McMillan, Mr. Greg Reiman, and Dr. Mary Carden.

I hope you enjoy these works and return to our campus for many more years of celebrating Native Americans and their contribution to our world.

## ACKNOWLEDGEMENTS

The Native American Symposiums continue to create and renew awareness that is significant in studying and learning about our Native American diverse cultures and histories. As illustrated in this collection of works, the Native American Symposiums advocate knowledge and understanding of these indigenous peoples' beliefs and traditions that are steeped in wisdom, splendor and attentiveness. These are gifts we give ourselves by volunteering our time, energy and efforts to nurture, preserve and resurrect the Native American cultures. As part of our endeavor to preserve these cultures and histories, we publish these proceedings in concert with various and numerous individuals without whose support and assistance we could not succeed.

Our colleagues on the Native American Symposium Committee made this collection possible, by continuously exemplifying "one for all and all for one" in pursuit of achieving the Committee's objectives. We are especially grateful for their extensive knowledge, exceptional patience, extraordinary encouragement, and excellent advice conveyed to us, while completing this project. The NASC are Chad Litton (Chair), Daniel Althoff, Betty Andrews, Gleny Beach, Corie Delashaw, Glynda Herndon, Shannon McCraw, Sharon Morrison, Jack Ousey, Camille Phelps, Lucretia Scoufos, Mark Spencer, Claire Stubblefield, Susan Webb, and Shari Williams.

With respect and admiration, we acknowledge the authors whose research and creative works are contained in these proceedings. Through their literatures, these authors help to restore, as well as to record the Native American cultures, in order that these cultures can continue to live and grow into the future, rather than being lost to the past.

Deep appreciation goes to the outstanding scholars who reviewed and selected the manuscripts for this volume. Sharing their expertise and professional judgment, while donating their time, the reviewers were Daniel Althoff, Ph.D.; Lisa Hill Coleman, Ph.D.; George Henderson, Ph.D.; Corie Delashaw, M.Ed.; Robin Jones, Ph.D.; Daniel Keller, Ph.D.; Shannon McCraw, M.S.; Mark Spencer, Ph.D.; and Ingrid Westmoreland, Ph.D.

The institutional support was fundamental in producing this work. Vital to our success were Dr. Glen Johnson, President of the University; Dr. C.W. Mangrum, Dean of the School of Arts and Sciences, and Dr. Joseph Licata, Dean of the School of Education and Behavioral Sciences. These Proceedings from the Third and Fourth Symposiums were financially supported by the University and outside institutions. They include Choctaw High Stakes Bingo; Country & Town Real Estate; Estep Chevrolet-Buick, Inc.; Indian Nation Wholesale Company; Red River Valley Rural Electric Association; Sherrard RV & KOA; VanMeter Realty; BancFirst of Marietta; Oklahoma Humanities Council; Musical Arts Series; National Endowment for the Arts; National Endowment for the Humanities; Oklahoma Arts Council; Red River Arts Council; SOSU Cultural and Scholastic Lectureship Committee; and SOSU Organized Research Fund. Financially beneficial, also, were those donations made by private contributors whose donations were essential to this accomplishment.

Special gratitude for the special individuals who were instrumental in assuring that this journal reached fruition. Their positive attitudes, ready smiles, and helping hands facilitated the successful process for producing this collection. We are indebted to Dana Bell, secretary, and Stacy Giblin, Department of Communication and Theatre; Susan Hall, Administrative Assistant and Ellen Hendrix, Ed. Tech. Specialist, Center for Instructional Development & Technology; and Jason Hicks, Composition & Graphics Specialist, Southeastern Printing Services.

L.S., M.S. and C.L.



## INTRODUCTION

Lucretia C. Scoufos, Ph.D.  
Southeastern Oklahoma State University

Since their inception in 1996, the Native American Symposiums have continued to extend their programs and expand their horizons, in an effort to continue the dialogue centering on the Native American cultures. The purpose of the Symposium is to advance a broader understanding, a deeper respect and a greater admiration for the Native American Cultures, throughout various communities of diverse cultures, races, ethnicities and nationalities. Subsequently, students, scholars and authors, from across the nation and Canada, come to Southeastern Oklahoma State University to present their research and creative literatures on Native American Cultures – hence, the Proceedings. This particular collection includes some of the outstanding papers and creative work that were presented at the third and fourth Native American symposiums.

While the authors' perspectives reign from different regions, backgrounds and disciplines, the common thread that runs throughout all of these discussions is the dialogue based on Native American cultures and histories; additionally, these selections conform to the theme of each symposium respectively. Therefore, these Proceedings are presented in two parts. Part One contains works from the Third Native American Symposium, *"Stealing/Steeling the Spirit: American Indian Identities."* Part Two consists of papers from the Fourth Native American Symposium, *"Smoke Screens/Smoke Signals: Looking Through Two Worlds."*

The first selection in **Part One** centers on the New Age merchandising Native American spirituality. In **"Beverly Hills Shamanesses and the Rainbow Tribe: New Age Consumption of Native American Spirituality,"** Lisa Aldred analyzes the commodification and fetishization of Native Americans by the New Age Movement. Aldred examines the claims and paraphernalia marketed by New Age entrepreneurs alleging that their soul is "red" even though their body is "white." Some of these New Agers, described by Aldred, identify themselves as members of the "Rainbow Tribe," thus, the title for the paper. This author looks at how the New Age Anglo-American "wannabes" advertise themselves as having been mentored by Native American medicine men and women, and/or having been Indians in a previous life, thus having the "secrets" of Native American spirituality and all knowing remedy for the indigenous Native American peoples.

The spirituality of Native Americans is also addressed by **Gerald D. Waite** when he examines how to create symbolic boundaries in order for Native American cultures "to survive the effect created by an when the technology of material culture steadily encroaches on all cultures, in effect creating a cultural flatland." Waite takes his reader on a definitive journey to show the powerful relationship that religion and religious symbols are vital for the revitalizing and "fixing" cultural boundaries. **"The Red Man's Burden: Creating Symbolic Boundaries in the Age of Technology"** demonstrates the negative effects of a technological age resulting in cultural theft that infringes upon religious rituals and ceremonies within the Native American cultures.

Like Waite, **Jia-Yi Cheng-Levine** critically assesses the dominant industrial culture, from the perspective of Simon Ortiz in his poetic works, to show the link between environmental injustice, racism, and genocide. The focus of **“Weaving the History of Despair, Resistance, and Hope: Acoma Poet Simon Ortiz Writes Environmental Justice”** is the discussion about Ortiz’s vision for the importance of recreating the Native American version of myths of creation, and reorienting the society to a nature-based culture in order to establish an environmentally just society.

Literary works also form the basis for **“The Hinge of Bloods” – The Family as Character in Louise Erdrich’s North Dakota Sequence.** Gay Barton traces some Louise Erdrich’s more significant familial protagonists that her intra- and inter-family webs – developed in three of her prominent novels. In doing so, Barton delineates the relationships of three fictional figures central to the family systems, along with the family cognitive and behavioral patterns that emerge throughout generations in these novels. Barton analyzes the characters relative to their influence over other family members and shows how that influence is generational, throughout these novels. While revealing the familial and cultural lineage of Erdrich’s fictitious, but “fully realized, complex” “powerfully real, individualized” characters, Barton also reveals the significance of the strong, generational familial influence in the Native American culture.

**Kimberly Roppolo** looks at literature as the foundation for her research in addressing Native rhetorics and speech rules in her paper, **“An Incipient Study of the Indian Half of the Dialogic: Native Rhetoric and Occom’s Use of Indirect Discourse.”** Roppolo maintains that the “Native half” of rhetorical traditions is not addressed in studies that are designed purposely to show the richness of Native American cultures through Native literatures; subsequently, Roppolo discusses the speech rules of indirect discourse characteristic within the Native cultures and as they appear in the literature.

Included in this part of the Proceedings is an original poetic work by **Joseph Faulds**. This poem centers on Kateri Tekakwitha, who lived from 1656-1680 in what is presently New York and Canada. Faulds’ **“The Kateri Chanting”** is a work in process that depicts the voices of seven characters relating how they were affected by the life and death of Kateri Tekakwitha. Faulds’ poem captures an array of visual images and a broad range of emotions, as it tells a story while intertwining the different stories from each voice.

Concluding **Part One**, **Peter Phillips** relates the history and describes the conditions that resulted in forming the Oneida Indian Nation of New York Police. In his research paper, **“Tribal Policing: An Alternative Viewpoint,”** Phillips goes on to explain its significant influence for forming other police forces within Native American communities. Important to this project is the data that Phillips collected showing the effects of the police force that goes beyond security and protection. Phillips documents the process for creating the police force, its growth, and its non-traditional policing that has gained positive results within the community that created a new social identity. Phillips presents a success story for the Oneida Indian Nation to police themselves; and, as he explains, in doing so, they have also shown a positive decline in crime, while simultaneously showing a positive incline in community pride and spirit – thus, producing a new social identity as a result of the Oneida Indian Nation’s planning and efforts.

Also addressing social identity, **Christina Hebebrand's** **Who's the Other Now? (Postcolonial) Dialectics in Leslie Marmon Silko's *Gardens in the Dunes*** begins **Part Two**. This work is grounded in Henri Tajfel's Social Identity Theory, while Hebebrand uses Silko's novel as a vehicle for her argument. Hebebrand's argument is that the relationship between minority and majority is a dialogic one and the impact of contact with and identification through the Other works both ways. That is, the minority's need to adapt to the parameters set forth by the dominant group; and the majority's need to realize that their identity demands the recognition of an "other," thus, creating a cycle of needs, in order to maintain recognition and social identity. Going a step further, Hebebrand explains how the two social groups are interdependent, until one or both create a new group, at which time the interdependency will begin a new cycle with the new social groups in a role of dominant or dominated requiring the recognition of an "other."

In keeping, **Jutta Vogelbacher** discusses "the other" in conjunction with education when he explains how a curriculum framed from the perspective of the Navajo philosophy benefits the Navajo students in understanding and appreciating their world, as well as the world of "the other." Vogelbacher's "**Navajo Philosophy and Its Application in Education**" makes a compelling argument that the use of Navajo philosophy in educating Navajo students is a more effective teaching tool than using the educational methods steeped in Euro-American culture. Vogelbacher offers valuable examples of Navajo philosophy and its influence upon how Navajo students think and learn, on which he bases his rationale.

Continuing his ethnographic studies on religious boundaries, **Gerald Waite**, addresses the question: Can Christianity see its own boundaries, and do those boundaries keep its practitioners from understanding the scope of non-western spirituality? Waite's "**Brothers and Others: Christian Religions on the Reservation**" Waite's research raises important questions on religion, rituals and spirituality that go to the issue of assessing boundaries within these contexts.

Closing **Part Two** this collection is the work of **Alan Kilpatrick** who studied medical records/mental health records from the period of 1880-1940. Kilpatrick explores the medical practices, treatment and conditions for Native Americans who were diagnosed as mental patients in the Canton Asylum for Insane Indians. "**A Spirit Descending: A Perspective on Native American Mental Health: 1880-1940**" paints a vivid and disturbing picture of medical malpractice and horrendous inhumane conduct toward Native Americans in the name of psychiatric treatment.