Native Americans:
(Economics, Politics and Sociology)

Melanie Sidwell

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Strive to rise above the rest.

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I read somewhere that when the situation was hopeless, there was no use in worrying.
Yes, I do believe that this is good advice for the average person. But for myself, I do not
buy into this cliché. It should read: “When the situation is hopeless,
Quitcherbitchen’n’Gitowurk.” Too many have done more and will do more than you. As
you sleep, they pursue life. I do buy into the cliché that you can do what you set your
mind to. If you have done it once you should be able to do it again. If someone else has
done it, you should be able to replicate it and improve it. Don’t let them (whom ever
your ‘them’ may be) take anything away from you. Life is precious and worth being
awake for every minute of it to live.
To everyone who has ever put up with my endless supply of energy, I thank you. For the
few that helped me in my hours of need, I humbly dolt upon you my most humble thanks.
I want to recognize those that made this thesis, and my graduation, possible.
(Alphabetically) Gloria Cox, a woman of great intelligence and a great sense of fairness
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can they express the love, guidance, and respect that I have received from these
individuals. They know that graduation is not the end that North Texas will see of me.
Foreword

To undertake the assignment, we must first acclimate ourselves to the Native American culture in as many ways as seen possible in such a short note. Understanding and differentiating cultures does not come easily, expediently, or through blind pages. Taking on many aspects and gaining multiple viewpoints is intricate for comprehension of the subject matter. Past and present portions are needed for interpretation of the future. This exploration will hopefully be as informative, eye opening and exciting as the people it is written about. To understand were we are going, first we must understand where we have been and how we have arrived at our present location in time. A comprehensive approach, as much as one can be formed, will attempt to develop the argument.
How do Native American groups act in comparison to interest groups? Their governmental structure and belief systems all vary in comparison to modern governmental. They are an inextricable chapter in the history of America, yet where do they fit? Are they the self-proclaimed tribal government entities that they claim to be, or are they simply groups people caught in a vicious cycle of oppress? It is important to examine history so that we may interpret present and predict and influence the future. Native Americans have such a rich and distinctive culture that mere data analysis is just as two dimensional as the pages it is written on. Let us now start our discussion with who and what these “Indians” are.

**In The Beginning**

hoi; yaa’o gagonhsiyogowa

he’e he he’e’e, he’e hogonsayondii; hoi, hoi, hoi.

hoi; he’e dehashayondye’a, he’e he dehashayondy’a; hoi,

hoi; sayonkiyadonyano sagodoyowehgowa’so’o

he’ he’e; hayohoo hayohoo, hahaa hayoho; he’e he; hoi.

hoi; sagodyoweh hodigwenyo eyokiya’dageha’

hayo ho’o he’e hee yo’oho ho; hoi.

oneh hegi osagoya’donyanoo shagodyowehgowahane’,

hai yoho haiyoho, hai hehe; hoi, hoi.

The great good mask.

Has a smiling face.

They (the False-faces) are coming in.
They stir us, the great False-faces.

False-faces they can help us.

Now you our bodies stir, O great False-faces. (4)

In 1492 Columbus sailed the ocean blue. Everyone knows this, but what did it mean for the future? For the travelers, it meant the world, a precious world worth any means necessary. For the homestead it meant a new world, a new world paved with horrors and laid with tribulation. Christopher Columbus, in his search for the most direct route to ‘the Indies’ (i.e., Southeast Asia), stumbled quite unknowingly on to the Americas, as every elementary school child knows. In turn, “los Indios” was the name ascribed the natives of the land. (10) Today an Indian is “anyone who declares himself to be an Indian.” (21) Nations strove to dominate as hegemonies and religions split. Conflicts and wars of social, political and economic origins resonated across the lands. With forthcoming strife, backyards were being traversed. Rich, ambitious noblemen and bourgeois sought the New World for its freedoms and opportunities. Was one of many to seek this New World? (9) Aztecs myths told of a blond race of gods who would emerge from the ocean. The fair-haired Spaniards with Hernando Courts must have deceived the Aztecs to believe that legend, of a time of “peace and plenty,” would be fulfilled with their arrival. Gifts were brought and laid upon the shore to welcome the Spaniards and in return were greeted with “volleys of gunfire and cannon shots.” (9) This disconcerting initial meeting had only a reaffirming affect on the Indians that these were gods not to be trifled. At first contact, the Indians viewed the Europeans as “childlike (in their lack of skills required of every Indian adult for survival) and powerful (in their technology of
metal).” Being gods, this did not seem a good combination and as a result, they would have to learn how to deal with these visitors. (10)

**Conquer and Conquest: Gold, Christianity, and Land**

The world was looking for a land of wealth and salvation. The conquistadors believed ‘the Indies’ to be a stockpile of gold and jewels. Upon entrance, the Europeans also found that the natives worked with gold. Cortez’ booty captured from Montezuma alone was enough to induce rumors that the New World had tremendous mounds simply for the taking. Obsessive and fervent flocks of Spanish voyaged to the Americas, making implausible sacrifices but also leaving incomprehensible demise.(10) Initially the Indian’s tradition of hospitality to strangers caused them to receive the Europeans open handedly and with munificent gifts. One of these was the most-sought-after-gold that the explorers were so intently search for. Noting the visitors’ affinity for such trinkets and ornaments, the Indians, such as Comagre in 1516, gleefully doled four thousand ounces of gold to Vasco Nunez de Balboa and his sons. But, as the trend would soon develop among the Europeans, Balboa and the other Spaniards began to quibble in an ugly display. Comagre’s eldest son, Ponciaco “knocked to the ground the scales they had been using… and demanded angrily: ‘What is the matter, you Christian men, that you esteem a little bit of gold so much more than your own peace of mind? …If your desire for gold is so insatiable that merely for the desire of it you disturb so many people… I will show you a region flowing with gold, where you may satisfy your appetites.’” (9) Whereas the conquistadors hunted worldly goods, the Spanish missionaries, aided by the Crown, favored converts. The Crown was especially anxious to acculturate the Indians to Spain
and incorporating them within its rule and sent the missionaries to travel extensively across the new land to spread Christianity and the word of Spain. (10)

The Spaniards frequently claimed that the natives welcomed Christianity, 'encouraging' those less inclined with bodily anguish. Tales of the fire and brimstone that lie ahead for them was used to persuade them to cease their 'evil' and 'barbarous' ways. (9) In 1511, a Caribbean Indian chief Hatuay was sentenced to burn alive for not converting to Christianity. He was asked one last time. He asked the friar if there were any Spaniards in heaven and the answer was positive. In return, “at the prospect of spending all eternity with the same people who had condemned him to death, Hatuay exclaimed: ‘I will not go to a place where I may meet with one of that accursed race!’” (9)

Even in the wake of destruction and persecution, the missionaries did bring a gamut of agricultural products. (10) The inland Indians must have been bewildered by the newcomers on their strange, large, domesticated animals. The missionaries also shipped domesticated animals such as, but not limited to, horses, sheep, cattle, and swine; orchard crops counting peaches, pears, apples, and oranges; and cereals including wheat, oats, and barley. (10) The Indians were already very tremendously skilled in their traditions of the domestication and hybridization of native American plants. But, as increasing numbers of Europeans landed one major problem arose that was never to be truly solved. Fences did not exist since tribal ideology was communal holdings not individual. This lent the land to appear fallow and vacant for the taking. (10) This habitually led to the natives being enclosed into inapt regions of the country that the
Europeans considered useless. (10) Modern men recognize the tragedy of this differential
in power. In the late 1800’s the New York Tribune read:

“The original owner of the soil, the man from whom we
have taken the country, in order that we may make of it
the refuge of the world, where all men should be free if
not equal, is the only man in it who is not recognized as
entitled to the rights of a human being.” (11)

Ironically true as this is, the history of the Native American does not start over
afresh with such enlightening insight. No, the splendid finish to the story of the America
Indian was seen as “sharing with them the self-evidently superior life of their
conquerors.” (11) In every encounter both sides lacked mutual comprehension of the
next. The White ‘purchases’ of Indian lands exploited this contextual deficit and the
‘unoccupied wilderness,’ as seen by them, became a candy jar to delve into and exploit.
(10) Land accusation has never stopped and ‘[b]etween 1887 and 1934, the Indians were
separated from an estimated 86,000,000 of the 138,000,000 acres which still remained to
them.” Variations of deceit and dishonesty that “exploited Indian poverty, generosity,
and impetuosity” were used. (10) And, as if the Europeans suddenly became cognizant of
the population concentrations, a solution rose to the occasion.

“I am smallpox…

I come from far away…

where the great water is and then far beyond it.

I am a friend of the Big Knives who have

brought me;
they are my people.” (9)

Preliminary contacts were infallibly followed by endemic of disease within the communities. Plagues such as tuberculosis, measles, smallpox, mumps, scarlet fever, diphtheria, whooping cough, and other infectious diseases ensued contact with the Whites. Consequentially, high numbers were left dead or incapacitated. Even more implausible to the ration mind is the deliberate genocide by the White settlers. Utilizing the identified susceptibility as a source for ‘bacteriological warfare,’ neighboring Georgians ‘donated’ clothes from smallpox victims near by tribes. Resultant consequences need not be outlined. Fortunately, for some would-be-cleansers, only “a desolate and abandoned land where Indians had been smitten by a pandemic” was left. (10) The ethnocentrism strung bitterness and bloodshed wherever it traversed. As the New World and its savages were discovered, “wave after wave of armed Europeans descended on the Americas.” (9) As the Europeans entered into the Americas, they brought with them disease of the mind, body, and soul. They shielded themselves with armor, making them practically invincible to primitive Indian weaponry. Initial Indian discovery population might have been around 80 million, but as a result of war, disease, an oppression by their European conquerors, 40 million or more had succumbed by the mid-16th century. (9) The Indians were watching their world being ripped away from themselves and their communities being decimated by persecution and disease. European acculturation eroded their customs and they bemoaned the foreseeable loss of their identity. Current records of the 1990 U.S. Census, place roughly two-thirds of the country’s Native Americans in urban areas and about 700,000 on or near reservations. (3)
The Indian population for 1990 was 1,959,254 Indians (21), but estimates place the number as high as 7 million for other Americans claiming Indian descent.” (3)

What to do and Where to put?

Land acquisition spread limitlessly without regard for existing occupants. The new United States was on the verge of becoming a competing force to other nations. Native problems were trivial and Indian issues soon resolved with the simple policy of ridding the problem for good. Indian removal had it strongest era from 1816 to 1846. The ever-loved government formulated treaty served the sugar cover arsenic and if the Indians refused, compulsorily removal of the indigenous peoples was the back up plan. But, as economics so tritely states, ‘unlimited wants and limited resources.’ Total removal was impossible, so as a last ditch effort, reservations were seen as a novel approach to eliminating a nuisances. (18) The introductory period was from 1865 to 1890, but reservations still exist today. Cultural pluralism was not a concern of the government. The European ideals of property rights and agrarian workmanship were to be instilled into the migratory indigenous minorities. Further land consolidations were again facilitated by force if monetary or other good and service concessions were not persuasive enough. (18) In 1853 the Commissioner of Indian Affairs proposed legislation that would not only deteriorate further the tribal powers, but would also acquire 100 million acres of indigenous land for white settlement. The General Allotment Act, or Dawes Act, was enacted in 1887 and with it ownership of some reservations transferred to white hands. (22)

Because reservations historically were placed in inaccessible, barren terrain, the uses of the land for productivity were low. Opportunities of employment and economic
growth were also deficient. A form of Anglo-conformity used to control and ‘refine’ the Indians, was to place the reservation under the jurisdiction of an Indian Agent with U.S. Government institutionalization. (10) The Bureau of Indian Affairs is part of the U.S. Department of the Interior and, with little or no input from tribal leadership, the agency is entrusted with the administration of the reservation. (8) BIA authority and the highest local representative, the agent, use Anglo-Saxon perceptions of trusteeship even today. (10) Sadly, ideological racism still exists. Past perceptions of feeble and incompetent ‘wards of the federal government’ still linger in society. It is ironic to read “Indians today are citizens of the United States” when they were here first (10). Isn’t possession nine-tenths the law? Treaties were used to conduct legislative matters with tribes because there were historically classified as separate nations. The term ‘domestic dependent nations’ assisted their position as ‘separate and autonomous nations.’ Congress had the power to make treaties, and it did so without consultation from the tribe or its council. Considering the culture of poverty, the federal government’s rationalization of legislating for outstanding rights and privileges was the impoverished nature and provisions of specific historical treaties. (10)

Today, economic push and pull is tearing reservation communities apart. The U.S. is urbanizing and industrializing. Agriculturally lands are specialized and most reservations are not skilled to meet demands. To reiterate, the lands reserved for Indians are far from natural routs of travel, desolate, and resourceless by inherence. Self-sufficiency is a goal of all reservations, yet ecological factors promoting this are nil. Government colonized this minority group, subsidized it, and extracted resources as long as it could. Now, much of the land can only be used for cattle ranching which does not
require much manpower. A typical reservations have chronic unemployment, high student drop out rates, and substandard health programs. (10) JFK’s War on Poverty endeavored to ameliorate economic strife. (10) Reservations are exempt from state and federal income taxes, state sales taxes, and local property taxes, with some imitations. (23) Inciting industries to establish plants has been a fruitless undertaking. Inadequate land and cheap and compliant slave labor is just not profitable enough. repression

More or less half of the working force is government employment. Urban entrepreneurial pull overwhelms cultural ties for many. The mix left is comprised of those too young, too old, or too debilitated to migrate. (10)

What came first, the oppressor, or the oppression?

For more than five hundred years, Indians have, Native American communities have been caused to undergo to the severe adverse effects of Western colonial interference. (3) Russell Means, director of the American Indian Movement addressed the opening plenary session in the 1977 conference declaring:

“You see, there is only one color of mankind that is not allowed to participate in the international community, and that color is red. The black, the white, the brown, the yellow-all participate in one form or another. We no longer, until this day, have had a voice within the international community. Someone once said you can tell the power of a country by the oppression its people will tolerate. No longer are we going to tolerate the monster.” (9)
For centuries, Indian nations fought tribal warfare. Blood and tears were shed for various reasons. Now the White man comes to their land and there is nothing they can do with their limited weapons and communications. Indian as well as game population fell. The ecological balance had been destroyed. Typically the Indians did not sense the White man’s deception and therefore were poorly prepared for any continuous military battle. Missionaries aimed to safeguard their converts, in vain, from the Spanish conquistadors. Some Spanish planned to institute themselves as gentry and operate mines or plantations. Extractive occupations required inexpensive and obedient laborers whom they recognized to be the Indians. Force was always an option. European soldiers and other males sometimes confiscated Indian women as prostitutes and concubines. Some Indian communities saw this miscegenation as a way to assimilate with the intruders and gain their secret power. The Spanish reign of terror stemmed from greed, miscommunication, and differences in cultural and religious beliefs. European “social refinement” or “over-sophistica[tion]” cast a cloak of their eyes to the acceptance of the “barbarous” yet obviously self-sufficient culture. The gibber language, widespread homosexuality (as if it did not exist in royal environments), “ritual cannibalism and human sacrifice” were all evaluated by the narrow minded Roman Catholic Spaniards as incomprehensible “‘abominations.’” At the time of the Spanish invasion into the New World, simultaneous floods of the Spanish Inquisition magnified the inhumanity of any non-Catholics. Enslavement of sub-humans was easy and forced subservience until exhaustion was just a form of conversion to the ‘right’ way of life. America’s natives were token, “exotic creatures.” As early as Columbus, records were kept of the Indians and even attempts to see if the “sub-humans” could be taught.
Humane treatment flickered with Ferdinand and Isabella’s intermittent attempts to outlaw enslavement. As far as the explorers were concerned, "they had braved the dangers of the ocean to get rich... [and] if it was inconvenient for them to obey the crown’s commands, ...who would ever know?” Even a papal bull declaring Indians human beings by the Pope Paul III in 1537 did not thwart the mistreatment. Fortunately, “with their proverbial aptitude for diplomacy” the French as quickly as the Spanish had become loathed and feared, had mad themselves just as much welcomed and loved. (9)

An Indian community’s recognition of traditional values, despite the weight of European cultural influences, is formidable. Native Americans seek to gain a “harmonious coexistence within their communities” and have found Western political tensions interfering. (1) A central issue-facing mankind is establishing peace and equality within diverse racial, religious, and national realm in close geographic settings. Debasing humans on the grounds of non-controllable traits is to perpetuate hatred and discrimination. (10)

The 17th century brought with it fiery Englishmen. They required no gold or slaves, just the excitement of the wilderness. But, in attempts to use the indigenous people for their knowledge, the matter of misinterpretations lead to armed conflict. The English wanted to exploit to land, but it was important to survive it to establish permanent settlements. The diplomatic nature of some Europeans led to treaties early on, but even then, the native were slightly cognizant of fraudulent guise of kindliness for reasons of submission. Eventual blatant enslavement, in 1693, lead to the Cherokees urgently petitioning Thomas Smith, who was then governor of the South Carolina territory. Bribes and other incentive were given to other tribes for capturing native to be
used as slaves. Unfortunately, Congress, itself, was profiting for this business locally and internationally. Needless to say, no permanent solution was arrived at. The English in 1676 “criticized the drunken and disorderly behavior of the Delawares…[but] the strong liquor was first sold to [the Indians] by the Dutch.” (9) As the missionaries tried relentlessly to steer the Indians to the path of pure Christianity, White traders found that the Native American culture resisted not temptation and so they delivered the booze. Such un-Christian-like practices were abhorred, but the fur traders found sales quite profitable. The new pioneers have not even been around long enough to be called native and they are already causing conflict within themselves as well as the Indians. (10) In 1865 a congressional inquiry documented the population reduction of the Indians. Causes included “disease, alcohol, war, and starvation.” Bison and other game used for food were also being extinguished. Reservation situations continued to decline. Congress neglected to appropriate funds and missionaries could not succeed in muster enough money to buy agricultural equipment or the school supplies. Congress on the other hand, decided to utilize the army to “compel the Indians to starve peaceably.” (10)

**Which way will the wind blow?**

There comes a time in every government's life was they wish that everyone would just want the same thing. After the treaty-making period in 1871, the United States Congress began a policy designed to reduce indigenous rights and push Indigenous Americans from reservations. Assimilation, allotment and U.S. citizenship became official policy programs until the late 1920's. (18) De facto segregation is considered a reason for assimilating Native Americans, but understated legal and political tactics of
interest groups, states, and the federal government still push for Americanization of the Indian. (17)

Termination was a form of intense forced assimilation occurring in 1944 up through 1958. Termination and Assimilation were unashamed integration legislation policies by the dominant group in a paternalistic controlling manner. Termination did just that, it annihilated the trust relationship between Native Americans and the U.S. government. Development on reservations was ignored and the Indians were advised to leave the reservation. The BIA was graciously able to lend a helping hand. After some, or little, training, they moved the indigenous people off to distant urban areas and then abandoned them. (18)

Have you ever tried to cage a whale? Its fin flops over and swim just a little be slower. Have you ever put two beta in the same fish bowl. They both puff up and fight each other to the death. Some creatures were not meant to b caged or confined. The Native American went from having the freedom to live where he wanted to being limited to one hundred and sixty acres of land depending upon his intended use.

In 1970, the Zuni tribe started a trend of running tribe political and economic affairs in a formal council structure. President Nixon this same year spoke out on behalf of the Indian Nations declaring “self-determination without termination.” Recognizing problems in health, education, housing, and other economic areas, he proposed to aid the Indians that they may be “able to remain Indians while they exercise their rights as Americans.” Nixon, in a historic change of government policy, posed to rid them of “stifling paternalism.” (19)
During the time of Termination, Reorganization was attempted from about 1930 to 1943. The U.S. government attempted a more tolerant attitude towards Indigenous Nations. The Indian Reorganization Act fostered economic improvement and a renewal of indigenous community life and culture. This goodwill was transitory, however, and the policy of termination soon returned(18).

**Why are they so different?**

To be called an Indian is like a Palestinian being called a Middle Easterner. Today more than two hundred and fifty different dialects are spoken in the Native American culture. One single reservation may contain several different tribal units. At least 550 federally recognized Indian tribes are scattered across the nation. Nearly 200 non-recognized Indian communities are in the process of petitioning for federal recognition which would give them rights to financial aid and other federal programs. Conversely, a few communities do not choose to petition the government because they believe that they are the soul participants to circumscribe their own community or identity. The Native American heritage has hundreds of Native nations, distinct traditions, languages, and spiritual histories. In this respect, Indian communities do not fashion a single nationwide ethnic group, but rather a collective of many cultural groups.

(3)

**How do they follow whom?**

“Few non-Indians face such a jarring discontinuity between the culture of the home constituency and that of Capitol Hill as that faced by the Indian leaders. It is a discontinuity that the leaders must bridge quickly.... they must become cost-effective managers with facts at their fingertips. They
must get to the point rapidly. They must shrewdly judge their timing for juxtaposing aggressive outbursts against bureaucrats with the conciliatory, almost pleading, ‘don’t-get-mad-we-need-your-help’ tenor of the dependency role.” (2)

A Survey taken of the Kahnawake tribe in early 1990 said what traditional values were still important to them. Percentages of who strongly agreed:

- Responsibility to all creation- 97
- Importance of extended family- 89
- Respect for inner strength or wisdom- 88
- Importance of education youth- 88
- Sacredness and autonomy of children-78
- Importance of family unity-78
- Wisdom of the past-71
- Sharing and cooperation-71

What are the value systems that bind your constituency? To lead, you must have legitimacy. What do they believe in? To understanding how to lead, you must first know about whom you are leading. Leadership means understanding the contextual philosophy of your constituency. What are their conceptions of power? What will create legitimacy and allow governments to function appropriately and effectively? What good is political clout, if you do not know what to ask for? Indian leadership intertwines government into the traditional cultural values of the community. Unity between social and political facets of the American Indian society inextricable. By contrast, non-indigenous political structures, values, and leadership styles involve manipulative and compromised forms of
government. Such stringent diversities continue to aggravate already tense situations. Non-Indigenous peoples rarely considers the passed and continued suppression of the Indian in America. Has the song “One little, two little, three little Indian….” Ever come from your mouth in an attempt to teach a child counting? Has the urge to play Cowboys and Indians ever struck you as little boys gallop around with their hat and broomstick? Which one would you be? The Cowboy, or the ‘Injun’? Society has not been cleansed of the colonialism state of mind. The leaders of the world must unite and reject intellectual, social, political, and economic dominance of the suppressive Western society. (1)

Leadership can be defined as how one individual pools others “self-power in the interest of the collective good.” (1) On the contrary, European traditional rule is yielded to the representatives of the majority, who decide on what the perceived collective good is, then impose it on all citizens. (1)

Before a discussion, on the actions of a man, can be pursued, his motivations and intentions must first be conceived. Traditional American Indian leadership deals with spirituality, generosity, and consensus. One person did not hold authority unless the other recognized it. At anytime, you could easily follow someone else. When a decision is made, it is final. There is no debate after a consensus is made. They lead by example and binding pledges are made to solidify decisions. Leaders are to be formed and cultivated today for the generations of tomorrow. (13)

Political tactics and policy methods manipulate power as a means to achieve actual ends. Power is a device used by those seeks more of it. Washington epitomizes the power seekers dreams, fine tunes and hones in the politically strategic influencing behavior of members of the Washington connection. (2) Power can be such a
commanding essence that the wills of other men are just for the taking. As described by Richard Adams (1790). His definition can be directly applied to Indian policy process:

‘Power, in general, refers to the tactical control that is exercised by a party over the environment; power in a social relationship, therefore, refers to the control that one party holds over the environment of another party.... Power may be exercised when a person points a gun at another, withholds a salary check, places the other in jail, threatens to remove his political support, and so on. Anything that serves the change the environment of another party in a threatening way provides the basis for the exercise of power.’ (2)

Power and leadership in the Indian society are cultivated assets with spiritual elements that solidify them.

**What are we doing now?**

Perhaps the oldest on-biblical definition of national sovereignty is as offered by Cicero:

"Every nation that governs itself, under whatever form, without dependence on any foreign power, is a sovereign state. Nations or states are body politic, societies of men united together for the purpose of promoting their mutual safety and advantage by joint efforts of their combined strength." (16)

Since 1961 the U.S. government has put into affect political and legislative policies initiating a turning from openly oppressive discrimination and toward the principle of self-determination. The foundation of self-determination is letting Indigenous Nations’ governmental units possess certain sovereign powers to initiate their own
governmental actions. Self-determination is closely linked with legal concepts and court
decisions pertaining to Indigenous sovereignty and its broad-spectrum legal principle that
Indigenous nations are ‘domestically dependent nations’ subject to the supremacy of the
U.S. (18) Self-determination has caused conflicts as tribes seek control of property rights,
water rights and fish and wildlife resources. In these fights, states are the main advocate
fighting the Indian sovereignty. It is easier to access the tribes at lower levels. Lower
court officials generally lack understanding of Indian sovereignty. Past decades have
seen more favorable decision-making. Subsequent appeals processes are costly and time
consuming. As was seen earlier, economics of the reservation are low on the totem pole
(a pun if you will). Depleting resources further for legal battles wastes resources better
suited elsewhere. Government has gone through many stages with the Indians.
Paternalism has been dropped and now a trusteeship is forming, but slowly and
constantly changing. Welfare reform measures and the decentralization of social
programs from the federal level to the state level chip away at the stability of the
relationship.

*Strive to rise above the rest.*

To rise above the oppression, someone must stand. But, be careful, if you stand
for everything, you will fall for anything. The Indian nations across the United States
and around the world are joining together. They will no longer be content operating
within the limits of tribal, or even regional, scaffolds. Through the concept of Red
Power, sanction by Pan-Indian movement groups such as the Association on American
Indians Affairs (AAIA), the National Congress of American Indians (NCAI), the
American Indian Movement (AIM), the American Indian Historical Society, and others,
correction of wrongs done to American Indians in the past muster force and recognition. The Native American Rights Fund has been a major lobbyist in numerous cases involving Indian land and water rights. Activist groups such as he National Indian Youth Council (NIYC) have publicly demonstrated to elaborate and command remedy for past oppressions. The protests have include such demonstrations such as the Kinzua Dam protests (1960), the Washington State fish-ins (1968), the seizing of Alcatraz Island (1969), the takeover of the Bureau of Indian Affairs (BIA) building n Washington, D.C. (1972), and many others aimed at aggressively calling to action the government to restore what the Indians feel is rightfully theirs. Indian activists, such as Clyde Warrior (Ponca), Melvin Thom (Nevada Paiute), Robert Blatchford (Navajo), and Bruce Wilkie (Makah), vehemently forsake white patronage and reliance of the Indians on the white men. In 1961, at the American Indian Chicago Conference, Indians devised their plan for their plan for their future in America. Russell Means (Ogala Sioux), Vine Deloria, Jr. (Standing Rock Sioux), and many others actively pursue the lands they consider to have been stolen from them. (9) Only in 1977 did the Indian Nations of the Americas meet in an international, non-governmental conference (NGO- non-governmental organization). The Geneva conference was entitled “Discrimination Against Indigenous Populations in the Americas.” In subsequent years, other large international meeting were held in which councils and organizations for support were formed. One of these, the International Indian Treaty Council, is affiliated with the United Nations in which it provides information relating to such issues as Indian mining rights, treaties, and other Indian organizations. (9)
Quality of life, not just quantity of life is a concern. After surviving five centuries of repression, the Indians are fervent to free themselves from the restraints of past oppressions so that the future will be of their own choosing. Protecting the ignorant savage will no longer be the problem of the government, but of the savage’s. Lobbying for American Indians has similarities to that of common lobbyist tactics. Contacts must be established with congressional and agency staffers. Reputations for being credible and loyal among staffers must also be maintained. Relationships built on the provision of service or information to staffers in repayment for potentially closer staff attention to the advocates’ interests in the future. Most importantly, Indian lobbyists should be informed, recognized, and accessible. Washington has an information network that communicates with the grass-roots membership of the Indian organizations they represent. The size of the organization is very important along with the information it conveys. The potential for generating massive grassroots pressure or for adding votes on election day give Indian groups clout and backing.

Legislative power struggles between tribe and a federal agency or large non-Indian corporation or a state wanting more jurisdiction over Indian land, in the past decade, has left the other wanting whereas the Indian strategy of safety in numbers paid off. Multitribal action groups are shining and Native Americans are seeing retribution for past racism. One tactic of the groups is to inform constituents about issues and lead mass mailings of protest letters. This not only alerts the federal and state officials to the presence of checks and balances, but it also quantifies the number of faceless persons each action legislators make. Bureaucrats are less aimless in their decision-making
procedures when others oversee their steps. Fortunately, individual tribe can make an impact when they join in conjunction with the multi national groups.

On the other hand, “in an election year commentators speculate about the importance of the Jewish vote or the Irish vote in the Northeast, or the Black vote in the South, or the Chicano vote in the Southwest.” (9) There is no speculation as to which way the Indian vote will swing the ballot. The few, as compared to the nation total, Indians that are of voting and are even active, are scattered across the fifty states. They need allies.

What are you interested in?

James Madison perceived interest groups, or ‘factions,’ as ‘a necessary evil’ in politics. Factions were ‘a number of citizens, whether amounting to a majority or a minority of the whole, who are united and actuated by some common impulse of passion, or of interest, adverse to the rights of other citizens, or to the permanent and aggregate interests of the community.’ (5) Madison founded the basis for interest groups in the evil human nature. Humans have ‘a zeal of different opinions concerning religion, concerning government, and many other points.’ So much so, that placation in the slightest was impossible, therefore ever present. Madison also held ‘the most common and durable source of factions, has been the various and unequal distribution of property.’ He would be as we have seen, to say that land was worth fighting for.

Those seeking economic betterment organize themselves. Advancing Social movements to rectify injustices. Seeking government benefits- ‘as government expands its activities, it creates more interest groups. Wars create (Indian) veteran’s organizations. As the welfare state grew, so did organizations seeking to obtain monetary benefits for their members. Naturally, this open door led to organizations seeking to protect and
expand welfare benefits for the poor. Federal grant-in-aid programs in multitude to state and local governments inspired the development of governmental interest groups. Today, it is not uncommon to see governments lobby other governments for such funds. Other forms of groups form in responding to government regulations, whether it is to demand regulation, or to be protected from regulatory burden. Likewise, Native American groups petition the governments for money and for less self restrictions. Cleanliness is a means to godliness and organization is a means to power. But who gets the power? To the best prepared goes the spoils. Differentiating between the power of a starting grass-roots group and a political machine is no problem. Concentrated power for the prevailing organization. The First Amendment to the Constitution recognizes ‘the right of the people peaceably to assemble, and to petition the government for a redress of grievances’ and by all means, let it be know that petitioning government and assembly will be the last two rights to go if any. (5)

Modern party and electoral system politics of the white society allow majoritarianism to stop out the intense feelings of minorities. As seen early in the text, Native American leadership value systems do not debate, but form a consensus. Inner strength and wisdom is revered, as is the central family unit. To squash the weak would be like turning away from your family. Interest groups attempt to concentrate benefits to few whilst dispersing costs to the many. They favor smaller, sufficiently organized, homogeneous interests that seek the development of government concurrently shuffling the bill to the mass. unorganized taxpayers. Too much interference into government causes those groups to monopolize aid along with other similarly interested groups that work productivity together.
How do they hold up?

Definition of public interest from James Madison:

"the permanent and aggregate interests of the community" expressed throughout national laws that override" local prejudices and make factions (Special Interest Groups) think twice. (15)

Interests groups and Native American groups have multiple similarities. Each are groups comprised of various people who all share the same viewpoints and thoughts towards distinct goals. Interest group (IG) participants share common bonds but are not all from the same background. This is also true for Native Americans. With so many different ethnicities within each reservation, each has its own melting pot of backgrounds to choose from. Furthermore, each individual and group ultimately symbolizes the infinitely different interests. This creates multiple IG and multiple Native American groups. The main purpose of interest group is to be an advocate for the individualistic issue of the group. Native American communities are considered one entity. What is a concern for one, is a concern for all. IG do, however actively oppose the issues which may counteract their hard work. In the same manner, Indians fight against anti-Nativism and other issues such as the use of the Indian as a mascot for schools or sports teams. Therefore, interest groups and Native American groups are in essence lobbyists. (14)

American Indians would not be classified as regular interest groups, or Economic Interest Groups. Economic groups are the dominant interest groups in our country. They deal with the requirements of our society. The unfortunate contrast is the intense interests motivated by material inducement. Some Economic interest groups include businesses, trade associations, unions, and professional associations. "Special" interest
groups can be defined as Non-economic Interest Groups. Unlike economic interest groups, these groups act in response to causes in which they tenaciously have faith. Thus non-economic interest groups are motivated by a sentiment of belonging to the individual cause. Thus, they are truly representing the special interests of the represented people. Some examples of non-economic interest groups are the NAACP, the Christian Coalition, and the Red Cross. Special interest groups are a reflection of specific ideal within the public. Our founding fathers legislated for and predicted such entities that would refine more than reflect out fickle opinions. (15)

**What do they do?**

The National Congress of American Indians (mostly Native American) and the Association on Indian Affairs (mostly friends) are principal lobbying organizations. Stewart Udall, Secretary of the Interior, once noted that, ‘you didn’t have a very good Indian lobby, and the Indians themselves went with hat in hand to see these congressmen, senators, you know, and they were always very passive.... No. They didn’t have a great deal of clout. They had a lot of moral clout, as you know, any friends of the Indian had moral clout-but they weren’t influential on the hill.’ Udall’s aide, Oren Betty observed that, ‘Indians were pretty docile.’ As the 50’s and 60’s ran on, a new form of activism emerged partly as a byproduct of the civil rights movement. It was more media based than lobby based. (6) Indian political protests took the form of staged confrontations. Even before sit-ins were commonplace, they had begun “fish-ins” over fishing rights in 1954. This unique Indian protest spread to other Northwestern tribes and great action in the courts was resultant. More important to the media eye was the participation of celebrity ‘friends’ of the Indian. Marlon Brando made a cameo appearance with Robert
Satiacum, inviting token arrest, as did civil rights activists such as Dick Gregory. Later Udall was to note, 'They have in recent years begun to acquire the constituency and the political muscle to influence their relationship with the Federal Government in directions and at speeds favorable to them.' (6) Native American political activism that was close to nonexistent in the 1950s had started gaining momentum in the 1960s as the civil rights movement raised the clout of all ethnic constituencies. Native American activists were also provided with models of the tactics of civil disobedience, confrontation, and demonstration. (10) Over a period of several centuries Indians military, political, and economic power rose and fell with the public attitudes. In times of declination, the Indians became the object of compassionate assistance, first by Christian missionaries and then by anthropologists and kindred liberal reformers. The direction was reversed under the Eisenhower administration when Dillon S. Myer, the Commissioner, assisted by some powerful congressmen, pushed a program whose key slogans were 'relocation' (movement of Indians form reservation to urban areas) and 'termination' (of the special relationships between the federal government and the tribes, including trusteeship of Indian lands). The tides were turned when John F. Kennedy became President. His appointment of a commission to review federal policies on Indian affairs and selected as his Commissioner Philleo Nash helped to turn the fate of the Indians. (10)

As we have seen, fundamental differences separate European and Indian governmental dealings. The basic superficial workings are the same, but only because this is a white man's world for legislation. Time of good and plenty have served the Indians, and times of heartache and devastation. Ideals and traditions formulate a society. The Native American culture is a part of the European America. Yes, the do have
political power and interest group influence, but they still lack the organizational coherency needed to rise above the perpetuated prejudices.
Treaties, Statehood, and Legislation:

1785 Treaty of Greenville
Signed in Ohio, this treaty fashioned borders between the United States and several Indian nations.

1837 Treaty with the Chippewa
Signed at St. Peters, this was the first of several treaties, which sold large parcels of land. The Chippewas retained "the privilege of hunting, fishing, and gathering the wild rice, upon the lands, the rivers and the lakes included in the territory ceded, is guaranteed to the Indians, during the pleasure of the President of the United States."

1837 Michigan gains statehood

1847 Treaty with the Pillager Band
This treaty ceded land intended for a reservation which was never established.

1848 Wisconsin gains statehood

1850 Presidential Removal Order
In February of 1850, President Zachary Taylor directed the Chippewa in ceded lands to leave. Tribes claimed they never intended to leave, yet signed the 1842 Treaty to oblige copper mining pursuits.

1851 Presidential removal order suspended

1854 Treaty with the Chippewa
The removal policy was finally abandoned and permanent residence was established for the tribes. But, left over Chippewa land in Minnesota was ceded.
1858 Minnesota gains statehood

1863 Treaty with the Red Lake and Pembina Bands
Signed at Old Crossings of Red Lake River, this treaty ceded land but retained a large tract around Red Lake.

1863 Treaty with the Mississippi, Pillager, and Lake Winnibigoshish Bands
Consolidated and expanded three existing reservations into Leech Lake. Indians at Gull Lake and other 1855 reservations were to move to Leech Lake. The Mille Lacs and Sandy Lake bands could stay as long as they remained friendly.

1867 Treaty with the Mississippi Band
Signed at Washington D.C., this treaty ceded part of the Leech Lake reservation and created the White Earth Reservation.

1889 Nelson Act
Allotment act for Minnesota, intended to negotiate complete relinquishment of all reservations except Red Lake and White Earth, which were to be allotted.

1902 Authorized payment to Mille Lacs Indians
In attempts to relocate the Mille Lacs, funds for land improvements was used.
1924 Indian Citizenship Act

The massive number of Indian military participants in WWI encouraged this legislation. It granted citizenship to all Native Americans in the country. Tribal membership or identity was not altered.

1934 Indian Reorganization Act

This was a policy attempt to support tribal self-regulation. It launched tribal self-government through the formation of tribal councils and elevated the importance of elected tribal officials.

1975 Indian Self-Determination Act

This Act of U.S. Congress granted tribal governments rights to “contract for and administrate federal funds for services previously provided through the bureaucracy.” It also permitted more self-determination for isolating needs and managing on-reservation programs. It helped facilitate tribal self-determination.

1987 Doyle Decision

This was one phase in a series of litigation. In February, 1987 Judge James Doyle ruled vis-à-vis the scope of the rights. It was found that Chippewas “could: 1) use traditional methods and sell the harvest employing modern methods of sale and distribution; 2) exercise the rights on private lands if proven necessary to provide a modest living and; 3) harvest a quantity sufficient to ensure a modest living.” (20)

1988 Crabb Decision

Judge Crabb stated "Modest living needs cannot be met from the present available harvest even if they were physically capable of harvesting, processing, and gathering it."
Therefore, resources in the ceded area were accessible to harvest within confines that call for resource maintenance.

1991 Crabb Decision

On February 21, 1991 Judge Barbara Crabb ruled that the Chippewa tribes lack a treaty right to harvest timber for commercial use. Yet, the tribes have a treaty entitlement to gather assorted forest goods, “such as maple sap, birch bark, and fire wood;” pending regulations. (20)
APPENDIX II

1942 Tulee vs. the State of Washington

A U.S. Supreme Court decision stating tribal treaties set a precedence over state fishing licensing laws. They also ruled that regulation by the state on treaty fisheries can only be for conservation reasons.

1969 U.S. vs. Oregon (Belloni Decision)

Federal Judge Belloni again held that states are limited in their power to regulate treaty Indian fisheries. Regulation may only take place when "reasonable and necessary for conservation," and these regulations must be non-discriminatory against the Indians and barely restrictive.

1972 Gurnoe vs. Wisconsin (Gurnoe Decision)

The Bad River and Red Cliff tribes won the Wisconsin Supreme Court decision that, reviewing the 1854 Treaty, off reservation waters’ fishing of Lake Superior was included in the protected treaty rights and that any regulations from the are practical and meant to prevent a significant weakening of the fish supply.

1974 U.S. vs. Washington (Boldt Decision)

“This decision from the U.S. District Court upheld the right of tribes in the Northwest to fish and to manage fisheries under early treaties; determines they are entitled to an opportunity to equally share in the harvest of fish in their traditional fishing areas, and finds the State regulations which go beyond conserving the fishery to affect the time, place, manner and volume of the off-reservation treaty fishery are illegal.(20)”

1983 Lac Courte Oreilles vs. Wisconsin (Voigt Decision)
On January 25, 1983 the U.S. Court of Appeals for the 7th Circuit stated that the hunting, fishing, and gathering rights were set aside for the Chippewa by the numerous treaties between them and the United States government. (20)

"Recent Court Cases


The Court ruled that the State Tax Commission could not sue the tribes to collect cigarette sales taxes from sales to non-Indians. The Court also rejected the state's attempt to distinguish trust land from reservation land. The Court also rejected the effort of the state to exclude business ventures from internal affairs and tribal courts which are secure under tribal immunity.


The Court ruled that sovereign immunity applies to sovereigns and individuals, but that states did not consent to suits by the tribes in the making of the Constitution. The ruling states that states can sue each other, but tribes lack this mutuality.


The Court ruled that according to the General Allotment Act, states are
authorized to impose property taxes on fee land owned by Indians within reservations. The court also ruled that the states cannot impose excise taxes on Indians who sell fee land. This reaffirms that states cannot tax Indian people and their activities on Indian land.

The Court eliminated the tribe's power to exclude nonmembers from lands taken for the Oahe Dam and Reservoir project. The court also eliminated the tribe's power to exercise regulatory jurisdiction over non-Indians on the same lands.

The Court ruled that Kansas had the right to prosecute an Indian for a state offense that fell under the Indian Major Crimes Act. Under this act, the state can define and enforce such criminal laws.

The Court upheld the termination of the Indian Children's Program on the basis that the funding came from a lump sum appropriation. The lump sum appropriation, it ruled, is not reviewable because the sum comes from agency which by law reserves discretion. The tribe asserted that this termination violated the trust responsibility.

The Court ruled that the Uintah Valley Reservation had been diminished by a 1902 act. A clear statement with explicit language of cession or surrender of tribal, and compensation for lost lands was sought. This reservation was diminished by Congress when it opened the reservation to non-Indians.


The Court ruled in favor of the state's regulations that cigarette taxes be collected before they are sold to non-Indians. The wholesaler is responsible for collecting and paying the tax.


The Court rejected the tribe's assertion that all tribal members, whether they fell under tribal jurisdiction or not, are immune from state taxation. Further, members who work for the tribe but live outside of the reservation are subject to state taxation. This decision passed by a narrow 5-4 margin.

The Court ruled that states are immune from suits brought forward by tribes under the Indian Gaming Regulatory Act. The Court ruled that states and state officials are protected from such suits by the Eleventh Amendment. The Court ruled 5-4 and was greatly divided. The tribes argued that Congress authorized such suits in passing IGRA. The Court ruled that Congress does not have the power to subject states to lawsuits. The tribes argued that they can sue the states in federal court to bring them in accordance with federal law. The Court ruled that IGRA contains specific language as to how disputes between tribes and state are to be resolved, resolution processes that do not include federal lawsuits.


The Court decided to send the case back to the 8th Circuit Court of Appeals without addressing its merit. The lower court had ruled that it is an unconstitutional delegation of legislative power that the Secretary of the Interior takes lands into trust for tribes. Better known as the Oacoma case where the city of Oacoma challenged the Secretary's decision to acquire land for the Lower Brule Sioux Tribe.


The Court struck down a tribal provision to deal with fractionated
allotments of property reverting to heirs. The tribe was trying to avoid increasing divided heirship to land and to consolidate tribal lands.” (19)
GLOSSARY (8)

**Acculturation**- the process by which one group (generally a minority or immigrant group) learns the culture of another group (generally the dominant group).

**Anglo-conformity or Americanization**- the model of assimilation by which minority groups conforms to Anglo- American culture.

**Assimilation**- the process by which formerly distinct and separate groups merge and become one group.

**Colonized minority groups**- groups whose initial contact with the dominant group was through conquest or colonization.

**Cultural pluralism**- a situation in which a group is neither acculturated nor integrated. Differences between this group and other groups are at a maximum.

**Culture**- all aspects of the way of life associated with a group of people. Culture includes language, beliefs, norms, values, customs, technology, and many other components.

**Culture of poverty theory**- a theory asserting that poverty caused certain personality traits, such as the need for instant gratification, which, in turn, perpetuate poverty.

**De facto segregation**- a system of racial separation and inequality that appears to result from voluntary choices about where to live, work, and so forth.

**Differential in power**- any difference between two or more groups in their ability to achieve their goals.

**Discrimination**- the unequal treatment of a person or persons based on their group membership.

**Dominant group**- the group that benefits from and, typically, tries to sustain minority group subordination.
Enclave minority- a group that establishes a separate neighborhood or community and begins to achieve some measure of equality (integrate) before acculturating.

Ethnocentrism- judging other groups, societies, or cultures by the standards of one's own.

Extractive (primary) occupations- jobs that involve the production of raw materials.

Genocide- the deliberate attempt to exterminate an entire group of people.

Human capital theory- consistent with the traditional or classical view of assimilation, this theory sees success in the U.S. as a direct result of individual efforts, personal values and skills, and education.

Ideological racism- a belief system asserting that a particular group is inferior. While individuals may subscribe to racist beliefs, the ideology itself is incorporated into the culture of the society and passed on from generation to generation.

Indian Reorganization Act (IRA)- federal legislation passed in 1934 that was intended to give Native American tribes more autonomy.

Integration- the process by which a minority group enters the social structure of the dominant society.

Marital assimilation- intermarriage between members of different groups.

Melting pot- a type of assimilation in which all groups contribute in roughly equal amounts to the creation of a new culture and society.

Middleman minority groups- groups that rely on small businesses, dispersed throughout a community for economic survival. Like enclave minorities, middleman minorities integrate (or achieve some measure of equality) before acculturating.
Minority groups- a group that experiences a pattern of disadvantage or inequality, has a visible identifying trait, and is a self-conscious social unit. Membership is usually determined at birth, and group members have strong tendency to marry within the group.

Miscegenation- marriage between members of different racial groups.

Modern institutional discrimination- a more sublet and covert form of institutional discrimination that is often unintentional and unconscious.

Modern racism- a subtle form of prejudice that incorporates negative feelings about minority groups but not the traditional stereotypes. Modern racism assumes that (1) discrimination no longer exists, (2) minority groups are responsible for their own disadvantages, and (3) special programs addressing ethnic and racial inequality are unjustified and unnecessary.

Multiculturalism- a general term for some versions of pluralism in the U.S. in the 1990s. Generally, multiculturalism stresses mutual respect for all groups and celebrates the multiplicity of heritages that have contributed to the development of the U.S.

Nativists- people who believe that the U.S. should be reserved for native-born Protestant whites. Nativists may propose that all other groups be eliminated from the society.

Non-violent direct action- an important tactic used during the civil rights movement in the South to defeat de jure segregation.

Paternalism- a form of dominant-minority relations often associated with plantation-based, labor intensive, agrarian technology. In paternalistic relation, minority groups are extremely unequal and highly controlled. Rates of overt conflict are low.

Persuasion- a form of communication deliberately intended to change attitudes or opinions.
Pluralism- a situation in which groups have separate identities, cultures, and organizational structures.

Prejudice- the tendency of individuals to think and feel negatively toward other groups. Prejudice has two dimensions: cognitive and affective.

Push and pull- factor that causes population movement out of an area (push) and into a new area (pull).

Race- biologically, an isolated, inbreeding population with a distinctive genetic heritage. Socially, the term is used loosely and reflects patterns of inequality and power.

Racial minority groups- minority groups identified primarily by physical characteristics such as skin color.

Social structure- the networks of social relationships, groups, organizations, communities, and institutions that organize the work of a society and connect individuals to each other and to the larger society.

Split labor market theory- in this view the labor force is divided into a higher paid segment composed of members of the dominate group and a lower paid segment composed of minority group members. Higher paid labor uses prejudice and racism to limit the ability of cheaper labor to compete for jobs.

Structural pluralism- a situation in which a group has acculturated but is not integrated.

Termination policy for Native Americans- a policy by which all special relationships between the federal government and Native Americans would be abolished.

Vicious cycle- a process in which a condition is assumed to be true, and forces are then set in motion to create and perpetuate that condition.
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