

Paul Demain, Lac Courte Oreilles Ojibwe, Wisconsin

Paul Demain, a journalist, entrepreneur, leader and activist from Lac Courte Oreilles, speaks about economic survival, business development, the media field, the history of treaty rights issues and the importance of Native American voices in the media.

If I was going to start in terms of how the evolution of the business came about, I think I'd go back from when Dr. Rick St. Germaine recruited me out of UW-Eau Claire and brought me up to the Lac Courte Oreilles tribe, where I was employed mainly as the tribe's information officer and was put to work as a newspaper editor shortly after being hired there in 1977. And, that introduced me to the whole area of telecommunications and public relations, because we were doing both public relations for the tribe and at the same time being involved in the newspaper printing industry as it emerged out of what a lot of people see as its dinosaur age of old equipment and typesetting stuff that was very difficult before the personal computers and computerization process had caught up with printing presses in news offices. I was with the tribe until 1982 for 5/6 years publishing the newspaper through the tribally owned print shop. So, I had a lot of hands-on experience at that time.

I had come out of UW-Eau Claire with a great deal of educational background and student experience and writing and gathering news photography and those types of things, and it interests me. Number one, it interests me, because I thought native people needed to have their own forums. They needed to own their own forums, needed to participate in their own forums of news coverage. I was always concerned that we were seeing parts of the story and that it was time that native people began telling their own story to a great degree. So, coming up here and working for the Lac Courte Oreilles tribe was a good step for me to be hands-on, be on the reservation, be in the community, and being able to put my skills to work.

In 1982 I went to work for the state of Wisconsin in the governor's office for four years as a political appointee and liaison with the Earl administration, and mainly the governor had reached down to me in part, because I had this very broad overview of the tribal community and the issues that were being talked about in those communities.

Upon returning to Lac Courte Oreilles in 1987, early 1987, the status of the newspaper that the tribe had published was in flux. We were pre-casino revenue at that time, and when it came down to issues of budgets and stuff like that, we had to make some major changes in the expense factor, so we looked at the books. Some people asked me to come back and look at the entire infrastructure of the newspaper and find out what was going on. Well, a number of things... One, the infrastructure wasn't built up real well. They didn't have people that were in collections, you know, so they didn't make sure if there was contract compliance and payment of the bills. It was very locally focused, which was good for on-reservation local folks, but it was very dependent on tribal government revenues at that time. And so, there was some friction between tribal government and my return, because I was very much in favor of printing minutes, very much in favor of doing things in the tribal newspaper that went beyond public relations mode that some people were thinking that the publication needed to serve. And in that analysis, we basically decided that there needed to be some changes that were going on in the funding process and the process of who was all employed and that.

So, essentially what occurred was that the tribe looked at the funding of the newspaper and decided that they didn't want it funded. And, the newspaper had been hubbed in WOJB, and of course a lot of people felt that a radio station publishing a newspaper was sort of inconsistent with itself in certain ways, it complicated it anyway. You don't have a lot of radio stations that do newspapers, though there's some reasons that that could be melded together, too, in terms of news gathering and everything, and we've had a wonderful relationship with WOJB in terms of news gathering, getting interviews, and those kinds of things and integrating information for both those mediums. The tribe decided that they were not going to fund what was then the *Lac Courte Oreilles Journal*. The general manager of the radio station had written a couple letters to the tribal council saying as of September 30th this newspaper will cease to function for lack of funding and resources. It already had a debt burden that it was carrying. And, nothing occurred. There was no resolutions, no support, no movement, and so indeed the *Lac Courte Oreilles Journal* at that time ceased to function.

During that first 45 days of the demise of the *Lac Courte Oreilles Journal* there were five or six people in the community that got together and brought in together different resources. One

of the individuals was a librarian, one of the individuals was a lawyer, one of the individuals was an old ad salesperson, myself, who had an interest in journalism. Another person was a graduate from Marquette University. Everyone brought different skills to the table in the idea that we ought to form some kind of an entity to publish a newspaper with the idea that it would be a much broader newspaper. It would be something like a Great Lakes regional newspaper. And that's what we did. We went ahead and we began getting all the pieces of the pie together. People brought things out of their house. I spent my entire retirement fund from state government on the rental of offices, the lease of equipment, and those types of things to get the business launched. Five of the original four are board of directors and major stockholders and now there's seven stockholders altogether, six of those being Native Americans, one non-native stockholder, and one non-native board of directors for the first ten years of the life of the corporate entity.

And we formed a corporate for-profit organization registered in the state of Wisconsin called Indian Country Communications. Under that corporate banner we decided that we would publish a publication that had a much broader spread. And we were hoping that what we would do is to be able to reach out to the advertising in all those communities at Red Cliff, Mole Lake, Bad River, St. Croix, and that by doing a much broader spread of a newspaper that we would not only not be dependent on one entity or one community, which would give us more press freedom and which it continues to do, give us a lot more press freedom to deal with the issues, because advertising revenues are so spread that we would launch a newspaper and we would call it *News From Indian Country: The Journal* at the time. So we were using a little bit of the old and a little bit of the new. We bought out all the liabilities of the old *Lac Courte Oreilles Journal*. That is, we would service all the advertising contracts, we would serve the subscription base, and in return we would have access to the remaining of the subscription base and the remaining of the advertising contracts. So there was a trade period going on where monies flowed both ways through the agreement to keep some kind of a newspaper entity going that would service these liabilities that the tribe had. And that's basically how it started. It started on a shoestring. It started on a, you know, a couple thousand dollars worth of retirement funds.

And, you know, during the first year we made \$56,000. There were three employees. You know, you figure after \$30,000 in functional expenses it left a little bit of money to divide up at the end of the year. And in fact we launched it in October/November of 1987, which happens to be one of the most difficult times to launch anything in the newspaper industry because there's like, you know, where are your advertising revenues? All your festivals, all your concerts, all your major events are during the summer. And it was in April or May of 1988 that we got everyone together and says, "Look it, we've got, you know, like \$40 in the bank account. We can cut checks for \$10 and people can fill their tanks and go home and come back on Monday, or we can decide to do it right now. That's it, finished and over with." We all decided we would try to keep things together for a couple more weeks, and April/May was that time when all of the sudden the contracts started coming in. We— people went on the road. Everyone was selling ads. Everybody was everything at that particular time. And, you know, everyone was selling ads, everyone was editing, everyone was typesetting, everyone was doing all the things that needed to be done. There was...you had a job position but it crossed over. The idea was, is, of course, that Indian Country Communications would allow native people to tell their own story.

Number two, we would keep some of the revenues that were created and create jobs on the reservation, keep some of the money by buying supplies and stuff locally. Hopefully some of that money would bounce in and around in the community a little bit more, and of course the economists say it bounces around seven times. And so, in the last 14 years of *News from Indian Country* I think we've accomplished that by not only training a number of people who have come and gone from this organization and have been trained on computers, and of course 14 years ago we were just emerging into the personal computer and Quark Express, which we happen to use, and Apples and Desktop Publishing and all that. So to some extent all these breaks came at a real perfect time because it made the start-up cost of establishing a publishing business much, much less expensive.

Of course, nowadays anyone can publish. You know, you put something together and throw it on the net, or you put something together and print it out and go get it. Everyone can be a publisher at their fingertips with new personal computers.

It made it less expensive to get in on the front end, which was very helpful, but really we had to go out and make those contracts with tribes and organizations, and we've been through a lot of ups and downs. We now employ locally, a dozen people full- and part-time advertising salespeople, commissioned, a database person, an accountant. I act as the CEO and managing editor. We have an assistant editor. We've got two separate publications. We produce Ojibwe language products. We produce coloring books. We've reprinted books that were out of print. So, we've tried to really broaden the scope of what Indian Country Communications does but with ultimate goals.

Number one, we want people to have resources in their hands. So, we want to help create resources. We want to create employment in the community here. And until the casinos came along— I mean, the casino now employs some 250 to 300 people year around, and so you can imagine without that job and economic stimulus there is a lot more joblessness in the community. So people have a little bit more choice with the stimulus of the casinos going on. And yet that's tribally owned. The cranberry marsh here at Lac Courte Oreilles is tribally owned. The radio station is tribally owned. The grocery store is tribally owned. The gas station is tribally owned. So within the confines of the Lac Courte Oreilles Ojibwe Reserve, the stimulus from the private business sector is very, very small.

Now there are some positive things to that. That is, as tribal government spends a lot of time building its infrastructure and trying to create the jobs, and they have, but at the same time it causes, I think, a distortion of the political process because ultimately the jobs are controlled by elected officials in the community even though it's sometimes removed from political process. And government has, I think, again and again, if you, you know, you look at the U.S. Postal Service and Amtrak and other things that the federal government has managed in terms of businesses, the private sector many times can make things much more cost efficient per dollar in— in the private sector because you have personal ownership. And so I've always been for that, a dual track that tribal government not only helps create its jobs but it also creates a dual track in the private enterprise. It helps stimulate that, because I think in the long run those small operations of three or four or five people, cottage industries, are really going to give some continuity to what's going on.

What we've had in the past was a lot of government funding and then there were the cutbacks. All kinds of people were laid off. Then we had casino revenues, and that's going to come in a full circle as well— someday as well. There's going to be downturn. I mean, at some point, I believe, gaming is going to be like foosball was. You know, 20 years ago every bar in Eau Claire, Wisconsin had foosball— foosball tables, and now you have to hunt for them to find them. And so those are...there's an entertainment and gaming cycle that casinos will go through as well, and hopefully they'll diversify.

What we haven't seen a lot is establishment of a real good private sector business community, even though we're seeing the evolution in the front end of that in some places. People tired with tribal government, they start their own business. We have a lot of economy— economic growth in small businesses in urban areas and off the reservation, so it is happening. I'm running into— in the last 10 years I'm running into more and more native business entrepreneurs. And the goal is the same. I think they want to see employment in their own community. If they haven't been able to access employment in other ways, then there's going to be people who are going to say then let's create our own job and training opportunities. Because if someone comes through this business, learns a bunch of skills and can go on and get a better job, that's fine with me.

I've dedicated my life to try and create opportunity here, work with the Native American Journalism Workshop at UW-Madison, president of the Native American Journalists Association, president of the Unity 99 Coalition of Journalists of Color in the United States and Canada. All these things are geared toward training, toward scholarships, toward incubating people out of high school with an interest in radio, print media, new age media, new technology, and print media. And that's what I have. I'm not so much into it to say I want to try to create something to make a lot of money for myself. I want to give opportunities and a certain amount of control of the native image back to native people. They need to define that for themselves, whatever it may be, whether it's in the area of sovereignty, whether it's an area of language retention, if it's in the area of a cultural/spiritual expression, if it's the economic compact it has with the local community or the state, whether it's the— the treaty and— and government-to-government relationship it has with the federal government, individual Native Indians and tribal

government and their citizens are the ones that need to define where they're going to go. And I have— I always have my opinion. I like to editorialize, and I have my opinion about things, but the community needs to really derive where the native community is going to go for the future.

News from Indian Country also provides a base for intellectual discussion. And whether you believe in something strongly, *News from Indian Country* believes in freedom of press and expression, and so there are a lot of times when *News from Indian Country* deals with unpopular issues. We don't shy away from the fact that there's corruption and there's crime in the native community. It would be nice to have the luxury of just saying, "Look it, we just want to deal with all the nice stuff, everything is glossy, everything is pretty, we're so happy," and all that. That's not happening. There's a lot of stress in the community because of the evolution of the political situation on reservations. There's stress in the community because of the development of the economic base. There's stress in the community because of the influx of non-Indians because of the casino industry. There's stress in the community because of the way the cultural and social norms of the tribe have been stripped away, and there's a delicate balance trying to bring them back and preserve them. There are all kinds of balancing things going on. So native people are burdened with an awful lot more, because a lot of people have the comfort of only having to worry about the American culture, whatever, you know, that— however you want to define that, you know, whether it's Pizza Hut and McDonald's and— and people in the major cities moving from city to city with no roots or however that American citizen culture is defined, the native community needs to know that.

They need to be able to balance their checkbook, but at times they need to come back into the native community and understand parts of their language, understand their own oral history about themselves, understand how they migrated, understand how the economy of the tribal community worked, how the economy of a capitalist society works, and understand the difference between capitalism and tribalism in what's been grown here and what's being worked on. So *News from Indian Country* is an intellectual think tank at some times where we put our critics right up front and say, "Look it, Slade Gordon from the state of Washington wants to strip away sovereign immunity. What does that mean to tribal government, what does it mean to individual American Indians, and how does it impact our daily lives?"

You know, I mean, sometimes when I do radio for WOJB, 'cause that's another thing that I've enjoyed doing that I think complements news gathering is to really look at an issue and say, "How does this affect your mother? Are you arguing about repatriation of artifacts? You're talking about W-2. You're talking about prisoner rights. Well, How does this impact your mother or your grandmother? What is it that makes this issue important, and why are you coming to this particular conclusion on this debate?" So whether it's on the right or the left or down the middle, wherever, you know, Indian people come in all shapes and colors. *News from Indian Country*, I think, reflects that.

We know we have Republicans and Green Party members and— and Democrats, we have people who belong to the Socialist Party, they belong to the Reform Party, they belong to— they're— they're Catholics, they're Mormons, they're Jehovah Witnesses, they're Baptists, they're traditionalists, Native American church, they're sun dancers, they're medicine lodge. Whatever it is, they come in all shapes and forms, and we've got to be able to show that to the world as well, because far too often when people come to many of our reserves they're looking for a particular racial stereotype of how everyone should look like they're descendants of Geronimo, and native people don't look that way because while the boundaries are still intact and the land base is still there and they have a right for self government and they have their own governments and they have language and they have their own religious philosophy, they've intermarried.

And so, you go out to the east coast, you find Afro-Native Americans who aren't Afro-Native Americans. They're Pequot, they're Seminoles, they're whatever, and you have European American Indians as well who aren't really European American Indians. They're Oneida, they're Menomonee, they're Ojibwe, they're Stockridge Munsee, they're Midwankatan Sioux. Whatever they are, they have their very, very clear identities, and you can see that emerge in *News from Indian Country*, I hope, as well. That they're not just some Indian person does this or some Indian person does that. They are Ojibwe, they are Menomonee, they have their own identity. And we're beginning to help them define their own identity, help search for their future identity, and help preserve perhaps parts of their historical identity as much as they can. That's been some of it. *News from Indian Country*, I think, started from a dream.

News from Indian Country started as a dream, and to some extent, you know, I want to try to provide some kind of an opportunity for other people. If anything, what I've found is— is that entrepreneurs need to fail once in a while, and of course there's been certain failures in what we've done, and we've learned a lot from that. The business hasn't failed. The business struggled very, very— it had very, very difficult times. The— the people who stuck with Indian Country Communications through the lean years, and they were really— they were really lean years. You know, I think the first year I took home an income of something like \$5,600 or something like that. So, I mean, it's not easy living on \$5,600, but if you've got a dream going on you're willing to sometimes put that kind of effort into it.

My message to other people is that dream can come true for them, too. They really got to try, even if they fail, but they need to try. They need to do that. I think, you know, we're hopeful that what some of the things that *News from Indian Country* is doing is— is it's inspiring people.

We have a lot of phone numbers in *News from Indian Country*. One of the things we learned is that as you become famous everyone wants to call you, everyone wants to fax you, everyone wants to e-mail you for your opinion. They expect, you know, if they can call Paul Demain up and get a hold of him they can say, "Look it, I'm looking for Russell Means. What's his phone number?" "Oh, I've got it right here on the Rolodex," and in some cases we do because it's one of the most commonly asked questions, you know, how to get a hold of certain personalities or certain groups, so we try to keep that information. It's not really our job, but that's an aspect of being well known throughout the United States and Canada and even 17 foreign countries is we have subscribers in— in lots of foreign countries. Like I said— 17, 18 it fluctuates. We have subscribers in the Canadian provinces, as far as I know all ten Canadian provinces, even though our subscription base fluctuates a little bit. All 50 states we send newspapers to. We have store outlets, so we— we tend to always be in an adjustment in— in growth, fluctuation of some kind. We're growing somewhere all the time. But we've also changed things around.

We already had one publication called *Explore Indian Country* that was established as an independent and then re-merged back into the culture/entertainment section because of a lot of financial and functional things. So we're a company that's big enough now that we have a little

bit of luxury to change things around. We'd have to do an awful lot to destroy the base that we have built that's fairly solid in terms of customers, and we just got done with a survey which indicates, you know, that we're doing a fairly good job of what people are asking us for. They want more culture information, they want more hard news, they want more intellectual stuff. So we try to respond to that. We try to go where our most faithful constituency is.

So we continue to change, and I certainly hope that there would be opportunities to expand, go beyond the print media. I've had my fingers in some broadcast projects. I've had my fingers in some radio projects. Certainly we're trying to at least keep a toehold on the new technologies. We've got a Web site that we think functions fairly well for what we want it to do right now. We're not selling advertising on it, but we're using it to refer people— advertising customers, using it for subscriptions and just for general PR so that people know us a little bit better out there. Actually, we're getting somewhere around 1,000 hits a week or more on our site, which means people are looking in. And we don't post the whole newspaper. We just post shorts, and we post some of our features, and we have a lot of links.

So, you know, we're— there's people who want us to do this more, but there's not a whole lot of people who— who want it. There's a few people that kind of like— they e-mail me. We have one e-mail number here, you know. They e-mail me and call me 20 minutes later and wonder why I haven't responded, and I says, well, the person who takes care of and sorts the e-mails out to the disks that we then put in the computer and look at in a day or two when we have time. It's just phenomenal.

And I think some of the biggest snafus in the world are being caused by people sitting down and banging some e-mail message out and sending it out without contemplating, without sitting in on it for 48 hours, you know. I mean, sometimes they'd write a letter to the editor, put it in the mailbox, and it would sit there for the postman to pick it up the next day at noon. Well, you have that long to intervene and say, "Wait a minute. I got to cool off." That don't happen any more. You get stuff on e-mail that— it's like Hey, another buffalo. We're you know, we were just down the street and coming out of Yellowstone was another buffalo and they shot and killed it. Another buffalo down, you know, and two hours later another buffalo down, and we were hearing about it as fast as it was happening, which is the wonder of technology.

And for us at *News from Indian Country* the goal is to say the native community has always been catching up. We've always been playing catch-up. We've been playing catch-up with the newspaper industry. We've been playing catch-up with the development of the economy. We've been playing catch-up with jobs and opportunity. Maybe here's one forum where we can be right on top of things as they're happening, and we are, even though we're keeping it kind of light. We have a Web page site. We are using e-mail. We are doing things with it, even though we haven't embraced it as necessarily the best thing that's come to the world, in part because we get overwhelmed with e-mail, faxes and all that stuff. And we can be overwhelmed by information, believe me. It's the quality of the information that really counts in the long run, so we've got to think about how to do that. We're on everyone's mailing list. We get a, you know, 350 letters a day that don't say anything other than trying to sell us, but we're on everybody's list.

Our circulation fluctuates between 5,000 and 7,000. We've been as high as 7,000. We're printing now an average of around 6,000 copies per issue. It's like I said, we've got two different publications out of here. We knew we had a shift of some subscribers out of *News from Indian Country* into the Great Lakes regional publication. And we've also picked up some subscribers who used to be with us when we were more regional. And this evolution into a national native newspaper— I mean, when we set out it was supposed to be Great Lakes regional, and all of the sudden we find we've got a couple hundred subscribers in California and Nebraska and that our view keeps getting broader and broader. Well, then we came back and launched a Great Lakes regional again which we're beginning to build up, and so there's some fluctuation between the databases. We do special publications. We've done a couple specials on some powwows that were runs as 10,000 copies. We did a special issue on the American Indian Movement and the FBI files that were accumulated on that group of people. So we've done a lot of small projects that are, you know, add to the company's image of— of doing things, and we've done all these language projects.

Well, there's always been, surprisingly, between 2 and 300 publications, and the first native publication that was bilingual was *The Cherokee Phoenix* like around 1828, and ever since there, there's been a number of publications. And, in fact, in the printing industry and radio

industry the native community has a number of firsts. In the publishing industry, we saw the growth through the 1800s of 50 to 60 publications until, when I came around in the native press associations, late 1960's, 70's, when I started looking on some of this I think people were saying there was around 300 publications. I would suspect now there's more like 4 or 500.

In Wisconsin we had Gallie Wisaaks(?) At Oneida, we had *Menomonee Nation Tribal News*, and we had various small publications here at Lac Courte Oreilles Dabagimoe(?), Anishinaabe Akiing(?), which are Ojibwe language-based local Lac Courte Oreilles community publications. One was a mimeographed sheet, one was a little bit fancier on a copier and stapled, but pretty elementary. And a lot of the publications that are produced by tribes tend to be public-relation oriented yet, so there's a little bit of different...You got to watch for that because as casino revenues provided money for newspapers at the reservation level, a lot of them felt their responsibility was to take the information that the tribal governing board is saying and giving it out to the people. And in that extent you get a lot of skewed perspectives because you're getting it from the political leaders that want to get re-elected in the future.

There are some newspapers out there like the *Yakima Nation News* in Toppenish, Washington and the *Navajo Times* that have really good freedom-of-press clauses and the good protections of the employees, because there have been a number of feuds. For example, the Cherokee— *Cherokee Advocate* or the *Cherokee Phoenix* in Cherokee country was recently— the staff was fired and then several people were rehired back, but the main people that...There tended to be a feud between freedom of the press and what was going in the newspaper and what the political authorities wanted in, and so they fired everyone. And this happens on a regular basis five or six times a year somewhere in Indian country, where an editor says, "We want to publish this. It's an oppositional view," and someone on the governing board or the chairman says, "No, you're not going to do that." And basically with tribal government, again tribal government owning the newspapers, you get a...there's a fine line that's crossed there between freedom of press and— and control by the body politic.

I've always taken a position that tribal members own assets. They own the newspaper because they own all the assets that put the newspaper together. Those are the stockholders. That's who the newspaper is being published by. However, tribal government gets to allocate the

monies into the communications budget, which then allocates the money into the newspaper budget, and there's your little hierarchy there that says, "No, you guys work..." you know, the communications department works for the tribal government and the newspaper editor works for the head of the communications department, who happens to be related to the chairman, blah, blah, blah, and you have a conflict of interest and a natural situation that's going to cause friction. If someone was raised with all the journalism ethics and standards the same, we've got to give the community all the news. This is your position. We got to go out and get the other side of the story.

Number one, I mean what you're saying is an interesting, what is it, like a paradox in the Indian community. That is that there's certainly cultural protocol, which is very important for non-native writers to understand protocol, because you get things like people calling hanta virus the Navajo flu in headlines, which is insensitive.

And then you get violation of cultural protocol by reporters going into communities to say, "Look it, we understand Fred Smith passed away last week," and grandmother goes screeching out of the room. What happened? Well, you don't mention someone who's been deceased for a year during the time, you know, so here a reporter comes in and says, "We want to get a bio on Fred Smith," and grandma and aunt and uncle are just, I mean, they're off. I mean, they're out of here and saying, "That's the end of this, whatever it is. We don't even want to listen to this. We can't talk about that person," and the mere mention of his name is a violation of that protocol.

You get situations where someone like the American Indian Movement comes in somewhere and so here's the chairman's view of what's going on and here's Russell Means saying something and you've missed the other political factions in the community. So there are certain media-created personalities that get to respond to a whole lot of things and... which is not a good reflection.

And there's a distortion of things historically, okay. Amongst the Iroquois there's a song that is given to you. It's a life-carrying song, and of course anthropologists and historians described Indian people singing their death song before they passed on. Well, the views of what it was... What do you mean, a death song? This was a song that carries you right into the next

world. And so, the worldview of things was very different, and a lot of things have been misconstrued from a historical sense of view, and I think the Indian community says the only way we can get this under control is by just not talking about it. And there's the protocol thing.

So number one, what you're saying is a good cause for native reporters, okay, and unfortunately when they get into mainstream press a lot of times the editor says, "Well, you're a native person. It's difficult for you to be objective covering an event in the native community." And they say, "Well, that's great. That means that the Indians get to cover all the things having to do with non people of color because, you know, white people cannot cover white people is what you're basically saying. So this is a good reason to incubate more journalists up." And they always look at me and say, "Well, that's not quite what we had in mind, you know." Well, you can't get someone who's ever farmed cover farmers 'cause that's— how can they be objective about farming if they were a farmer? So you get people playing with that idea.

I think a good journalist can cover any community, because if you're going to cover things correctly what you want to do is develop your resources. It doesn't mean that something happens and you come running in there and try to discover where the resources are. It means that you go out beforehand and you find your contacts. It's what I've said about diversification, about affirmative action and those kinds of things, is that in universities, in schools, and in institutions and stuff like that you need to diversify your resources, okay. We just don't need someone...an Indian person cannot just keep a job in Indian Studies, okay. We create this little thing, Indian Studies, and we need to get an Indian. Well, to some extent my philosophy is, Why do we need an Indian Studies component, because shouldn't they be talking about Indian music in music? Shouldn't we talk about state, federal, county and tribal governments in political science rather than putting it in this little box and then they do this for one week and then everyone's off the hook? Shouldn't we be talking about history in the context of overall history of the United States? It could be all broken up, and we need resources. And you don't necessarily... you need resources because over here is a native person that teaches music means he can find out about the politics of the community. So where are these resources coming from? They're all around us. People need to develop and— and— and know where they are. They need to take the casual visit out to get to know a few people and they can begin calling on these people and say, "Look it, I

need some help. Who should I be talking to about this?" So some of its protocol, some of it's getting to know your resources and development of ahead of time. Some of them are sometimes knowing someone you can take along with you,

But you're right. Native people are guarded about a lot of things because everything that they've had has been stolen at one time or another, okay. The land's been taken away at pennies on an acre. The mineral rights have been taken away. The woods were taken out of here to build Chicago up after the fire. We have had all kinds of things ex-appropriated from the community when we should be— you know, it should be native people that have the condos in Florida as far as I'm concerned. We collect rent, you know, once or twice a year and then we go to Florida and vacation. We don't have that. The poorest people in the world— the poorest people in the world live at the Pine Ridge Reservation, okay, and they own the Black Hills. And someone came and dug up all the gold and put it into Fort Knox, owns thousands of acres because of the money he made off that gold, retired, willed millions of dollars to all his nieces and nephews and sons and daughters and everything, and those people are still living off that money that was made a hundred years ago while people— you know, the Lakota and Pine Ridge still live in cars and so forth. It's— it's really ironic about how dispossessed of all the resources, and I think that's part of it.

I think native people nowadays want to be part of the greater community and they're trying to achieve these things in different ways. And you're seeing this emerging of communications from within the community: radio stations, broadcast programs. There's over 200 native-sponsored Web sites. I don't know the quality of them, but I hear that there's over 200 native-owned Web sites, and my understanding in Indian country there's something like 1500 Web sites which means we're into that technology and we're going to see a lot of growth in it. And in the newspaper, there are 500 newspapers and more native people working in mainstream press than ever before. So they're there for resources.

What we want them to do with native resources in these mainstream newspapers is to do the job better because if we can read the *Milwaukee Journal* and get some good native coverage in there because they have a native journalist or because someone has taken the time to develop the native resources, the *Milwaukee Journal* will do a better job, overall, for everyone, and it'll

make me a reader of the *Milwaukee Journal*. If the *Milwaukee Journal* doesn't carry native news for every day they fail to do their job better, they enhance focus publications like *News from Indian Country*, because people who can't get what they want are going to come to *News from Indian Country* to get their Indian news.

And so, to some extent by not diversifying their employment pool into these other communities, whether it's African American or Hispanic or Asian, because that's the way the country's beginning to be, I think when we start arguing the economic argument rather than well, blacks are discriminated against, therefore, we need to affirmatively hire them. Well, blacks are buying constituencies who have money to spend in the community, therefore, if you diversify and do a better job you're going to build your base better, that there's an economic argument that business community can buy into.

So a lot of what, you know, what's going on is, I think, you know, we're getting into our first generation of business entrepreneurs. I'm seeing signs of more and more native people getting into diversified businesses. I mean, we now have a brochures listing. We have a Wisconsin– or American Indian Wisconsin American Indian Chamber of Commerce– or American Indian Chamber of Commerce of Wisconsin, the Minnesota Indian Chamber of Commerce, the National Indian Business Association. The Indian community is gaining more control over its resources. There are now people who have assets to lend back out to the community, and I hope that a lot of this money is put back into the infrastructure. Whether or not *News from Indian Country* survives because some tribe has a lot of money and could produce a bigger or better newspaper or launch it is not really of a concern. It's more important that we just try to do it and– and we did the best job we could, you know. We'll survive as long as we do a good job at that and be around. If we're not around someday we'll all find something else to do. I'm sure we'll find that to be enjoyable as well, too. I've had so many opportunities come my way that I can't count them.