



Aloha e everyone and welcome to November 2004 of Kaleo O Nani Newsletter!

Aloha e my friends, (joyous breath of life)

Happy Thanksgiving my friends. This year instead of having a family turkey dinner we are giving the meal to a needy family as our thanks for the blessings Ke Akua has given to us. I invite you to share a meal with those less fortunate.

This cross cultural, all inclusive newsletter is written for you, take what you need from it and discard the rest. Enjoy!

Nanipuaaalaomaililaulii - Ke Alala ke'oke'o (The White Raven)

[Election is over, we have a President its time to find common ground!](#)

Let there be peace on earth and let it begin with me is not only a song, it is wise dialogue. When we awaken every morning we are indeed "all Americans." Being an American is the glue that binds us as a nation. Our courageous military represent all of us rich or poor, color or not, religion or not, straight or gay, man and woman, Republican, Democrat, Libertarian, Green Party, Americans all united in a worthy cause to defend liberty. Every soldier depends on their fellow American soldier to watch their back and when one of us falls to bring their human body home (for you see, Ke Akua Creator has taken care of their spirit soul). America's Warriors leave no one behind.

Want common ground? I proudly stand beside you [and pledge as a warrior](#) "I got your back covered" fellow citizens and am counting on you to cover mine.

[True or False?](#)

["You are one step away from a miracle!"](#)

I say true: How do I know? **When you believe** with all your heart and soul, let go the back door doubts that plague such as, "what if it doesn't work? What if what they say is true? What if, what if, what if?" When we can truly believe, then and only then are we able to stand, deliver and conquer. In my Trial By Fire story of "HOPE", I believed with all my being that Creator Akua would handle everything if only I would keep the faith and walk the talk. I did! He did! I am still here.

Ladies and gentlemen, what you think about you bring about. Indeed if you want something but you keep feeding yourself all the things you don't want your internal higher self will bring about everything you do not want.

Why is that? Ready? Because you haven't replaced the I don't wants and the I cant's with what it is you do want. To reach your higher self, **cut the cord of negative thoughts.** Then begin to verbalize what you want, think what you want, think and believe in terms of your miracle and you shall have it.

I invite you to verbalize, think about, write out that which you want, and in your quiet sunrise and sunset hour of power present it. **When?** Today and everyday until being your miracle/vision is as natural as breathing air.

"You gotta want your miracle enough to have it!" Nani Linder

Comments email me nani@universityoflife.info

Comments from readers on last months issue:

Hi, Nani

Excellent newsletter once again. You always make me think (which is a great thing!).

I loved the text below, and wondered if you'd mind me running it in one of the Rat Race Coaches? I'll also put your link.

Thanks, Nani. I thought this would be a perfect fit for my readers. What good am I to teach about saving money if I can't also teach about using that money for good?

Blessings, Nani

Dar

<http://RatRaceRemedies.com>

"We Put the Simple Back in Saving Your Money!"

Hi Dar, I would be honored to be in your newsletter.....Nani

Hi,

I read all of your newsletter and could feel your presence during portions and at others could understand your candidness. I am proud of your saying as you have what it is you feel and know in your heart what is.

Cultural diversity is something that all need to know it exists, that we should respect individual cultures, understand that we are all different , we need not change our differences but instead embrace them. By understanding, appreciating and respecting our cultural differences can we than move on to working with any group anywhere and that shining star will be lighted forever. It is simple to get people to do what you want of them if you remember to respect them, give them the glory they deserve continually, accept responsibility when things don't go well for the buck stops with you and praise....praise ...praise. Why do I tell you this? Who but you because you far excel in this.....

Your Sis,
Paulette Ululani Collins President
Housekeepers Association Of America
Honolulu, Hawaii

My sister has been President of her Association for many years and we are all so proud of her. Thank you for taking time out of your busy day to write. N

Hi Nani,

Enjoyed your newsletter and seeing Myrle Peterson's name in print. She was rock solid for our children. I look forward to next months issue.

Helen Bighorn, Poplar, Mt.

Thank you Helen, am glad you enjoyed the newsletter, yes Myrle was a strong child advocate and inspiration to many including myself. I honor her life and gifts to all.....Nani

THOUGHT FOR THE DAY: Trust the universe!

**MASTERING THE ART OF LIVING
By Nani Aki Linder - White Raven**



"Conch Blower at Sunset" @Ann Cecil

Ke Alala Ke'oke'o (The White Raven) speaks and reminds us that the Sacred Instructions given by Ke Akua to Native people at the time of Creation is found for Kanaka Maoli (Native Hawaiians) from Haviki in the Kumulipo: Here is one of the prayers we say when we begin **a new learning experience** to invoke kokua. (guidance/help)

E Hô Mai ! (Grant Me!)

E hô mai i ka `ike, mai luna mai e,
(Grant me the knowledge from above,)

I nâ mea huna no`eau o nâ `ôlelo e,
(In the elusive wisdom of the words.)

E hô mai, e hô mai, e hô mai e.
(Grant me, grant me, grant me.)

Guest Writer Christine Rose

Christine Rose, a talented and dedicated speaker, writer, graces us once again with her unique words of wisdom. She understands and walks the talk in the area of uplifting the lives of American Indians. She is a genuine caring woman of integrity, courage and quiet wisdom. I recommend you find a quiet spot and read this article through. Then take time to reflect and read it again this time with firm deliberate resolve to really "hear" the message and see through the eyes of our worthy American Indian citizens. Knowledge is power my friends only when understood and applied. In that light I invite you to say the above Hawaiian "E ho mai ." I would love to know your comments on this most misunderstood subject and I shall forward responses to Christine. Thanks Christine I am honored to print your words. Nani

[The Tears of Strangers Are Only Water:
The Refusal of America To Understand the Indian Team Name Issue](#)

Christine Rose
Students and Teachers Against Racism
www.racismagainstindians.org

All across America, schools are grappling with whether or not to eliminate Indian team names and mascots. Discussions of their removal is resulting in violence, oppression, threats, hate mail—activities we have not seen the likes of since the 1960s Civil Rights movement.

Many schools attach great emotion to their right to keep these symbols. Stories abound of the honor they feel they have bestowed upon Native Americans by using them as mascots. In their defense, they want to represent their schools with Indians because they were proud, fierce, even because they were spiritual.

Schools say these images have been around for years and have never hurt anyone before. Many people who hold tightly to these images say that they are tired of being politically correct, and that it all must stop somewhere.

Between the 1930s through the 1950s, schools began adopting the use of Native American names and imagery, including the use of feathers, which had always been considered sacred by Native Americans and had always been used in Native ceremonies, even during the period of time their religion was forbidden. But, with the onset of the use of the Indian team names, these feathers were suddenly being sported by caricatures of Indian people in a most unsacred way.

This movement to end the use of Indian team names began in the 1970s by the National American Indian Congress (NAIC), the same decade when the Freedom of Religions Act of 1978 granted permission, in a land based on religious freedom, to Native people to practice their religion and ceremonies.

Perhaps the passage of the Freedom of Religions Act brought hope and a sense of determination when the NAIC decided it was time to bring about change. Since then, almost 600 schools and colleges have changed their names in recognition of the racism inherent in the appropriation of another peoples' image. Some schools even refuse to play against teams with Indian team names and mascots and some newspapers refuse to print the names of Indian teams. But there are still at least 2,700 schools nationally with names that many Native Americans find offensive.

While some schools have welcomed change, many more fight tooth and nail to retain a symbol they feel belongs to them. Within these communities it is almost as if a silent war is raging. At a pep rally at the Win-E-Mac High School in Bemidji, Minnesota, the basketball team was preparing to play against an Ojibwe school whose mascot is the Red Lake Warriors. Teachers from the Win-E-Mac school dressed as stereotypical Indians, while another teacher waved his guns at them and told them to get back to the reservation. After the rally, Native students were assaulted in the alley behind the gym. In Little River, Kansas, an activist who was involved in removing the name "Redskin" from local signs and schools received criminal threats of physical harm including the threat of rape of his wife. Local law enforcement agencies were able to determine that the emails originated from the high school and two students were eventually arrested for sending these extremely vile threats.

Underlying violence and tension surfaces in many communities that face this issue. Cars are keyed, lug nuts removed, and headlights are flashed into the living rooms of supporters. But denial of problems within any community is common and most people in quiet suburban towns prefer to view these types of threats as isolated incidents. In fact, the school superintendent of Little River blamed the man who sought the name change as the culprit, rather than the boys who perpetuated the rape threats.

Some people argue that Indian team names are acceptable because most people find nothing wrong with them. They assume that the majority should rule. But in all civil rights issues, it has always been the minority who seeks change; abolitionists were in the minority, as were those who fought for women's rights. Clearly, their cause was not any less right simply because they were in the minority.

In the 1500s and 1600s, Native people were not regarded as people but rather as primitive savages of the wild. From 1850 to 1859, almost a million dollars in bounties were paid for killing Indians. Many people believe that the name "Redskin" was actually the term used for the scalps and the skin removed from the backs and legs of Indians. These skins were used for belts, reins, and purses, and their genitalia were used for souvenir tobacco pouches and hatbands. This horrific use of Native people as products is a little known fact in our nation's history.

This dehumanization is similar to the way that Hitler viewed the Jews in Germany, resulting in the blind acceptance of a holocaust. But Germans have been forced to own up to their mistakes while Americans largely remain complacent about the millions of people that were killed mercilessly within our own borders.

Names like the Red Hordes, the Fighting Sioux, the Red Men, the Red Devils, and the Marauders reflect the opinion of early American settlers and bear little resemblance to the reality of Native people in the past or today. These names perpetuate stereotypes of frightening, wild people that strike terror in the hearts of children. Even less offensive names such as the Warriors, the Braves, or the Chiefs still bring forth images that originated in the imagination of the fearful settlers who journeyed west. These images did not accurately reflect all Native people, many of whom held spirituality in far higher esteem than the warrior attributes that our country has since glorified.

Today, the stereotype of Native people as war-like people is perpetuated by the Indian-based team names and there is no modern media representation of contemporary Native Americans to counteract that. Just ask any child to describe an Indian and you will surely hear the perfect description of the Indian mascot.

In war-times, it is common to deride the opponent. Condescending names for the enemies come to mind when we think back to World War II or the Vietnam War. But when those wars were over, and the battles were relegated to history books, we discarded those "nicknames" and eventually accorded those people respect. So why do we insist on maintaining these condescending names for Indians? Is it because the war is not over?

Certainly, aspects of this war remain alive and controversial. In South Dakota, the Commission on Civil Rights determined that incidences of racial profiling, hate crimes, and discrimination have not declined in twenty years. Indeed, each year in South Dakota several murders of Indian people go unsolved.

At the University of North Dakota, where the Fighting Sioux mascot has been the subject of intense scrutiny, some Native American students have anonymously requested transfers to

other colleges. For these students as well as the supportive faculty, the overall feeling of oppression, of wondering who was walking too closely behind them, of suffering death threats, of intimidation by professors when they are the only Native representatives in the class, and of seeing the destruction of student projects and property were simply too much to endure. In fact, several tribes discouraged Native students from pursuing an education at UND.

Most Native students who attend UND will not participate in sporting events or attend them with their children. The garish new hockey rink boasts thousands of images of the Indian head logo, while announcers repeatedly cry out "get your Sioux-venirs," and "Sioux-per hot dogs!" Supporters of opposing teams wear t-shirts portraying obscene images of Indians and buffalo, mocking both Native culture and religion. The callous war cries of "Scalp the Sioux" are far too hurtful for almost any Native American to attend or to comfortably bring a child to a game.

The stereotypical image of Indian people based on myths of cowboys and Indians prevents Native Americans from being recognized as people today. From 1493 through 1900, an estimated 100 million Indian people were killed. There is probably not one Indian today that did not have ancestors who were killed during that time.

The use of the Indian mascots is a symbol of genocide, a souvenir of war, a trophy. And just as we hang deer heads in our dens, so too do we hang Indian heads in our gymnasiums. These Indian team names and mascots can never truly honor Native people, regardless of even the best intentions.

We may have to teach the true history of Native Americans in schools just as we now teach about the Jewish Holocaust in Germany. And perhaps we may have to ask, as a neighbor recently asked in a whispered hush, "What do they want? Do they want their land back?"

It seems Native people would be happy to have recognition; of the suffering of their ancestors, of their right to honor their customs and religion, of their role in the development of this country's true history, and finally of their continued presence as our neighbors and friends, co-workers, and spouses. With the elimination of Indian team names, this recognition can finally begin to come to pass.

[University Of Life & Hope Offers A Celebration of Cross Cultural Immersion Summit](#)

Please call our office and get yourself on our schedule for cultural immersion training supported by the Executive Board Council of the Assiniboine - Sioux Tribes of Ft. Peck Montana. Read a few comments from students who earned two cr. in May.

Question? What one thing stood out for you in this class? Be specific!

The interaction! Theresa Knoble, Wolf Point, Montana

Instructor very knowledgeable on variety of subject areas.

Roxann Bighorn, Ft. Peck Community College

How can I get started doing something like this? Because this workshop makes me feel so good, I want others to feel the same. Robin Perry FPCC Career Ladder

Nani's firm ground standing-very strong! Ramey Growing Thunder, FPCC

When will you be back? Quinn Bighorn FPCC Career Ladder

Consenting with silence and how many people do it. Alberta Wright, Poplar, Mt.

Feel free to call me and ask about getting our team into your school, community college or business for training needs. 509-467-7714 or email nani@universityoflife.info

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Important Last Word

Remember, the hungry need your help more than at Thanksgiving and Christmas, there are 30-31 days in the month. My friends you will be blessed 10 times ten thousand for every bit that you give and or share. I thank you in advance for all the happy smiles and filled tummies you will bring about. Wendy's, McDonalds, Burger King, Arby's all have \$5 gift certificate books. Grocery stores sell certificates.

Know of a shut in? Have an elder (na kupuna) or parent? Be sure to call at least once a day just to make sure their heater is working, they have adequate food supplies etc. Have a spare hour? How about visiting the nearest veteran facility, visit and shake the hand and say thanks for their service. Visit a hospital and volunteer to rock a new born babe who maybe has been born addicted or is abandoned. Babies need the same 10 to 12 loving touches a day that every human needs to thrive. So go ahead, hug a needy baby.

Visit a pet shelter and bring a bag of food to share with a homeless pet. Put your own pet inside or provide adequate food and shelter for your furry friend. It only takes a moment to extend your kindness. The blessings come in the giving first.

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As always take what you need from this newsletter and discard the rest. I am but a phone call away or feel free to email your thoughts and questions.

nani@universityoflife.info

Malama Pono...Nanipuaaalaomaililaulii - White Raven

check my website: www.universityoflife.info please forward this newsletter or encourage your friends to subscribe. it is a free service. Proceeds of my book Trial By Fire A True Story Of Hope go to feed the hungry or support the non-profit we are fund raising for on a specific date.

A hui hou dear hearts until next month December 10, 2004

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