An Indian Affair

American Indian Students Concerned About Nicknames, Mascots in Sports

By MARTY RALBOVSKY

Three years ago, a group of students at Dartmouth College, assembled by Howard Bad Hand, Dwayne Birdbear, Travis Kingsley and Rick Buckanaga, demanded that the athletic department stop entertaining fans at home football games by employing undergraduates, dressed as Indians, to do imitations of war dances along the sidelines and at midfield during half-time.

The students said the practice was demeaning to the American Indian and that they were insulted because the tribal customs of their ancestors "were being used to feed the fantasies of the insensitive." They also suggested that Dartmouth consider changing its nickname to something other than "The Indians." School officials, after several meetings on the subject, decided to retain the nickname, but to abolish the Indian mascots.

"The mascots had been jeered and laughed at for years and we just decided to put an end to that kind of nonsense," said Bill Yellowtail, a student in the American Indian studies program at Dartmouth and a member of the group.

"The old grads, especially, used to get a big kick out of them every time they'd come back to see a game; they'd point them out to their kids or to their grandchildren, just like they'd point out a monkey at a zoo, 'Look, look, there it is, the Indian.' To this day, a lot of the old grads jump on us for what we did; they say we destroyed one of the school's oldest and most enjoyable sports traditions.

"But we feel we did our part in eliminating another false illusion. Too many people in this country still think of Indians as savages doing war dances and wearing feathered headdresses and having two-word vocabularies: 'How and Ugh.' People in sports are as responsible as anybody for perpetuating these illusions, with their Indian mascots and their Indian half-time shows and their Indian nicknames. I've often wondered to myself if the people who owned these teams ever stopped to think what goes through the mind of a 10-year-old Indian kid on a reservation in North Dakota when he picks up a sports page and reads a headline, 'Redskins Scalp Chiefs'?"

Marquette Mascot Goes

Last year at Marquette University, a similar incident occurred: Indian students petitioned the governing student organization, the Associated Students of Marquette, asking that the school's Indian mascot, nicknamed "Willie Wampum," be abolished because it was portraying the American Indian in a demeaning manner.

The student senate subsequently passed a resolution calling for the mascot's abolition and, last April, the school announced that the mascot, like Dean Meminger's basketball jersey, would be permanently retired.

The Association for American Indian Affairs here is hardly ecstatic over the number of sports teams in the country bearing nicknames alluding to the American Indian. Six professional teams and 97 colleges, according to the Blue Book of College Athletics, have Indian nicknames, ranging from Redskins (Washington, National Football League) to Choctaws (Mississippi College) to Scalpers (Huron, S.D., College). Jeffrey Newman, assistant director of the association, said:

"If we had the money, we would file suits against every college and professional team in the country with an Indian nickname we found offensive. I think the first team we would go after would be the Atlanta Braves; if any team in the country is exploiting the American Indian for its own purposes it is this one. It is outrageous, I feel, to have a man dressed as an Indian, sitting in an alleged tepee outside the outfield fence, doing a silly dance every time some player hits a home run. Even the name they gave him, Chief something or other, is discriminatory. Would they hire a black man to sit in a tar-paper shack out there and come out picking cotton every time a player hit a home run? No, they wouldn't dare."

'No Criticism of Act'

The man portraying the Indian in Atlanta, Levi Walker, said he was an American Indian by birth and a showman by profession. He said he had never been criticized for his act, but that he was aware of a faction among Indians "that was trying to do away with the feather-leather-skin-and-beads image." Walker also said he did not feel he was exploiting the American Indian; that his war dances were authentic "in a sense," and that his most fervent followers were young people—"I get more fan mail from kids than most of the players on the team."

United Press International
Chief Nokahoma at his tepee during Atlanta game.

"The danger in these shows and mascots," said Newman, "is this: They keep alive false myths about the American Indian . . . you know, being bloodthirsty and a warmonger and, always, the aggressor. Young people, like the white, middle-class, suburban kid who may never meet an Indian in his entire life, are particularly vulnerable to them. Subconsciously he's developing an inaccurate image of what Indian people are, and were. The same kid wouldn't think of calling a team the 'Blackskins' or the 'Yellowskins,' but he has Redskins' pennants on his bedroom walls.

"Somebody once asked me if Indian children look up to and identify with athletes in America? I said I didn't think so for two reasons: First, there are very few of their own kind in sports, a Sonny Sixkiller, a Jim Plunkett, a Johnny Bench, maybe, and that's about it, and, second, how can you expect an Indian kid to identify with sports people when he can't identify with his own?"

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Daniel Webster Distinguished Service Award for 2000

Chuck Sherman '66, Da'aga Hill Bowman '79, President Wright and David Burwell '69

Chuck Sherman '66 introduces David Burwell '69, awardee

Chuck Sherman '66 displays Class of 1969 Freshman Beanie.

Eleazar Wheelock's great grand niece Ruth, Steve Posniak '66 and his wife Jane

Members of the Class of 1971: Peter Pratt, Duane Bird Bear, Steve Mullen and Geoff Marks

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Dartmouth College

Britannica Concise Encyclopedia: Dartmouth College

Private institution of higher learning in Hanover, N.H., a traditional member of the Ivy League. It is consistently ranked as one of the best liberal arts colleges in the U.S. It was founded in 1769 by Rev. Eleazar Wheelock (1711 – 79) for the education of "youth of the Indian Tribes . . . English Youth and others." The original charter was approved by King George III. Women were first admitted in 1972. Besides offering a broad range of undergraduate programs, Dartmouth grants graduate and professional degrees in the arts and sciences, business, engineering, and medicine. *See also* Dartmouth College case.

For more information on Dartmouth College, visit Britannica.com.

US History Encyclopedia: Dartmouth College

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Dartmouth College had its origins in the Indian missionary movement and in the mid-eighteenth-century evangelical revival. In 1754 the Congregational clergyman Eleazar Wheelock, a graduate of Yale, founded Moor's Indian Charity School in Lebanon (now Columbia), Connecticut. Wheelock also hoped to train missionaries who would convert American Indians to the new evangelical faith. He found both governmental authorization and a location for his school in the province of New Hampshire. In 1769, Governor John Wentworth secured for Wheelock a sizable grant of land as well as a royal charter establishing the college, named for the earl of Dartmouth.

The charter of the new school reflected its origins in Indian education but also provided for the education of "English Youth and any others." Wheelock moved with his small band of students up the Connecticut Valley to Hanover, New Hampshire, and assembled the first class of Dartmouth College in 1770 in a log hut. This first class numbered only twenty students, but enrollments rose rapidly, in part because Dartmouth was one of the few colleges that kept its doors open during the American Revolution. Four students graduated in 1771, and by the end of the decade the college had graduated almost a hundred students.

Wheelock was succeeded as president in 1779 by his son John, who held the presidency until 1815. These were years of rapid growth, particularly notable for the founding in 1797 of the Dartmouth Medical School, the fourth in the nation. They were also years that produced a lengthening roster of distinguished alumni. At the same time, John Wheelock's presidency witnessed a bitter contest between the trustees and the State of New Hampshire for control of the college, a struggle finally resolved by Chief Justice John Marshall and the Supreme Court in 1819 with the Dartmouth College Case (*Trustees of Dartmouth College v. William H. Woodward).*

The struggle for control of the college had left it in a demoralized and impoverished state, and it fell

The "Big Green" Nickname

The first Dartmouth College intercollegiate athletic contest, a baseball game, was played in 1866. At that time, green was adopted by the students as the college color. Green has been associated with the College and its athletic teams ever since.

Starting in the 1920s sportswriters (primarily representing Boston's many newspapers of the day) began to regularly use the nickname "Indians" in their coverage of Dartmouth's football team as it achieved a position of national prominence. The usage was grounded in reference to the College's founding mission in 1769 - the education of American Indian youth (known today as Native Americans) in the region.

For about 50 years thereafter, the nickname "Indians," though never officially adopted by the College, was used actively and interchangeably with "the Green," "Big Green" and "Hanoverians" by the news media and in Dartmouth publications in coverage of the College's teams. The Indian symbol also appeared on uniforms of athletic teams during this period.

In 1972, Dartmouth renewed its commitment to the education of Native Americans. Recognizing the adverse effects of use of the Indian symbol upon the College's Native American Program and its students, an ad hoc committee of the Dartmouth Alumni Council encouraged reduction in use of the symbol. In 1974, the College's Board of Trustees stated that "use of the (Indian) symbol in any form to be inconsistent with present institutional and academic objectives of the College in advancing Native American education."

By the mid-1970s the Indian symbol, which had never been formally adopted by a College governing body, was discontinued.

Since that time, the primary nickname for Dartmouth teams, again never officially adopted, has been the "Big Green." PMS 349, a dark green referred to frequently in relation to the College as "Dartmouth Green," is the specific color used in publications relating to Dartmouth athletic teams and in other College publications.

During the past 25 years, various student initiatives have proposed numerous candidates for a tangible mascot, symbol or nickname that could be a companion or alternative to "Big Green" when identifying Dartmouth athletic teams. To date, none of these recommendations has received sufficient broad-based support from students or alumni to merit adoption.

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Dartmouth College

President James Wright

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Remarks by President James Wright at the 192nd Dartmouth Alumni Council

May 19, 2006

Welcome back to Dartmouth for this the 192nd Alumni Council "" I hope that while you are here you will feel the energy that is Dartmouth today. Susan and I are sorry that we were not able to welcome you over in our garden for the reception "" but there have not been many outside receptions around here in the last week or so!

I want to congratulate Rick Routhier as he completes his service as President of the Council. He has been incredibly active and generous with his time in support of your work and in support of the College's work. We welcome Martha Beattie and know that she will continue this remarkable record of leadership. Each of you does that. Dartmouth depends upon volunteers and you set the bar high for this service "" symbolized by the two graduates recognized tonight. I think I first worked with Bob Conn when I came to an event he organized down in Charlotte twenty or so years ago. And I have seen him at many events over the years, always quietly working to make Dartmouth a better place. And Kate Aiken has done the good work of the College on both coasts and in Hanover. She has stepped up regularly and we are the richer and better as a result.

On Monday of this week, we held a memorial service for President James O. Freedman. The 15th occupant of the Wheelock Succession, he was a good friend and mentor to me, and he contributed so much to Dartmouth. For the last 12 years he fought an ongoing fight with cancer, and he was a model of courage. I had the privilege of saluting him at the service at his temple in Brookline as well as at the memorial service on Monday. Each of the speakers on Monday talked of the extraordinary friendship that Jim offered us as well as his love of books, his eclectic intellect, and his passion for the Red Sox. And I spoke of how he had served Dartmouth, making a good place the better.

It was a moving "" and also heartwarming "" experience. Jim's death, following so soon upon the death of the 14th president, David McLaughlin, another friend and another man who left Dartmouth the better, has caused me to become even more reflective regarding Dartmouth history and my own engagement with this history. Suddenly, I have found myself alone in the Wheelock Succession.

In 1998, when I became president, I had been at Dartmouth for nearly three decades. I knew the historical stage I was stepping onto and the strong and accomplished presidents who had preceded me. I had served with four of them: John Sloan Dickey who had regularly reminded Dartmouth students of their responsibility to their world and to their society; John Kemeny who enlarged our sense of who was a part of this community and through his pioneer work in computing opened us to the world; David McLaughlin who enhanced the residential experience and who strengthened Dartmouth financially; and finally Jim Freedman who focused regularly and without ever wavering on the academic values and purposes that made Dartmouth one of the leading educational institutions in the world.

It will be my privilege over the next several months to preside over the dedication of new facilities that will honor three of these presidents: the McLaughlin Cluster north of Maynard Street, the Kemeny Mathematics Building, appropriately on the site of the Kiewit Computation Center, and the John Sloan Dickey Center for International Understanding, which honors and advances the memory of Mr. Dickey, located in the Haldeman Center adjoining Kemeny Hall.

I had the chance, when Susan and I visited Jim Freedman for the last time a few weeks before

his death, to talk about ways in which his College would remember him "" and to assure him that I would work to make certain this was done appropriately.

As I think about my predecessors, I reflect upon my own goals and how they relate to my experience here.

My ambition for Dartmouth, sketched out in April of 1998 and consistently informing my work since then, surely builds upon the visions of those four presidents under whom I served. As I reflect on their visions and on their legacies "" Dickey, Kemeny, McLaughlin, and Freedman - I do not see four different Dartmouths that I am forcing into an unlikely synthesis. Rather, each of them shared a common vision for what Dartmouth could be. Each wanted to make Dartmouth the best possible College, with an outstanding liberal arts undergraduate program that was strengthened and enriched by our graduate programs. Each embraced a common set of values "" **Academic excellence, internationalism, the importance of the out-of-classroom experience, diversity** "" and they are values that inform my own vision for Dartmouth.

There is a tremendous continuity in values and purpose in this enduring institution "" I would suggest even that it is this continuity in values and purpose that has allowed us to endure. The Dartmouth of today has grown out of ambitions and a course set some sixty years ago by President John Dickey.

When President Dickey joined in 1954 with seven other presidents in formally organizing the Ivy League he set forever our competitive niche "" other Ivy League schools rather than liberal arts colleges. This decision had tremendous unintended consequences, perhaps more so for Dartmouth than for any of the other participating schools.

Basically the Ivy League was "" and indeed remains "" an athletic association. The consensus and the shared commitment that bound this group had to do with athletic scheduling, recruitment of student athletes, and financial aid requirements and procedures. In 1954 Dartmouth was something of an anomaly in this group. By the 1950s Dartmouth had been competitive in athletics with the other seven schools for some years, but we were different: we tended to be smaller, we lacked substantial graduate programs, and we had three relatively small professional schools.

In the early 1950s Dartmouth might as comfortably and naturally have joined an association with institutions such as Amherst, Williams, Middlebury, and other highly selective and distinguished New England liberal arts colleges. In fact, down through the 1930s we had been competing athletically with these schools, the so-called Pentagonal group, as much as with those institutions that would become the Ivy League.

The consequence of the 1954 agreement was that Dartmouth cast its lot with a different group. And of course "Ivy League" has come to have a meaning and connotation that goes far beyond athletics. We continue to compete well in this athletic association, but now we compete in that league as well on other fundamentally more important levels. We compete with Ivy League schools to recruit faculty, to recruit students, for grants and for gifts, and we compete with them for academic recognition.

This is as it should be: Would anyone truly argue that we compete with these distinguished schools only on fields, courts, or rinks? Certainly not John Dickey or his successors. President Dickey resolutely set out after World War II to strengthen the Dartmouth faculty. It was John Dickey who first introduced the term "teacher scholar."

He wanted to maintain Dartmouth's reputation as having the best teaching faculty, but he also wanted the faculty to be scholars, to have Ph.D.s and to be a professional faculty.

John Dickey's academic vision extended to the professional schools. He was instrumental in the refounding of the Medical School, and he encouraged the Tuck School to be more outward looking in its focus. He wanted a closer relationship too between Tuck and Thayer "" he would be especially pleased I think with the dual degree program in engineering management now offered by these two schools. He organized the modern graduate programs in the 1960s, recognizing that these were critical to Dartmouth maintaining its intellectual edge.

John Kemeny said, "Dartmouth has pioneered in graduate education when it felt that it had a unique contribution to make. In each of these schools we have insisted on "" and prided

ourselves upon "" a close relationship between faculty and students, we have emphasized the importance of teaching, and we have never lost sight of the central role of undergraduate education."

It was that contact, he said, that was the essence of a liberal arts education "" and here he built on the Dickey model and Presidents David McLaughlin, and Jim Freedman followed this "" as surely have I.

President Dickey insisted that Dartmouth students take an interest in the wider world. The most important issues for the foreseeable future, he said, were international. The Great Issues Course, implemented in 1947 as a requirement for all seniors, grew out of that belief. Through this course generations of Dartmouth students grappled with the pressing issues of their day. They learned about the problems the world confronted, and they listened as visitors from a range of backgrounds shared their perspectives. "The world's problems are your problems," he told students, and he began to recruit international students more aggressively.

As we enter the 21st century, our commitment to a wider world remains an even more critical part of Dartmouth. This January the Institute for International Education released a list of those institutions with the most students studying abroad and Dartmouth was fourth, ahead of any other Ivy. Dartmouth is also a leading sender of Peace Corps volunteers. This coming year, over six percent of our undergraduates will be international students. At Tuck the figure is closer to one-third.

We offer off-campus programs on every continent today, and our students can also pursue international internship opportunities through the Dickey Center, the Tucker Foundation, and elsewhere. The Dartmouth Medical School has programs in Kosovo and Tanzania. The Tuck School has programs in Europe and Asia. We operate around the clock and around the world "" the sun never sets on Dartmouth.

President Dickey also insisted that Dartmouth live up to its founding commitment and historic leadership to diversity. He had served on President Truman's Committee on Civil Rights and resolutely and regularly reminded Dartmouth students of their obligations to address the injustices in the world around them. Under his presidency, Dartmouth was a founding member of the ABC program that attempted to rectify some of the inequities in early education. In 1968 he and the Board of Trustees established the McLane Committee to study diversity at the College. Their report called for Dartmouth to do a better job in attracting black students and faculty.

President Kemeny continued this commitment by rededicating Dartmouth to its founding mission to educate Native students and to this day, Dartmouth has one of the largest populations of Native students and one of the best programs in Native American Studies.

With the renewed commitment to diversity came also a desire to increase the numbers of other minority students and also the historic decision to open the College to women. This was a decision that President Dickey had paved the way for, one supported by most alumni, faculty, and students. It nonetheless took enormous courage on President Kemeny's part and this was one of the things he was most proud of. He always remembered that opening Convocation in 1972 when he uttered for the first time, "men and women of Dartmouth." He described his address as "the single most successful speech I ever gave, even though I almost didn't get past the first five words." The applause was deafening.

Our current commitment to diversity then is not new. It has built on the work of these four presidents. But it is deeper than that. It also is part of the legacy of Samson Occum, Edward Mitchell, E. E. Just and so many others. Dartmouth admitted its first African American student, Edward Mitchell in 1824, forty years before the next Ivy League school and over eighty years before the last did so.

Today over thirty percent of our students are students of color. We have also made significant progress with hiring minority faculty and staff. Dartmouth is a better place today because of its increased diversity. We have more work to do here to make this commitment real, and we will do it.

My emphasis today on continuity does not mean that things have not changed since President Dickey's time. Indeed, one of my favorite passages from John Dickey is the following from his

1963 Convocation Address:

> Being prepared for change has always been one of the functions of education; ... to prepare men for leadership in a time of accelerating change. A leader in any walk of life, ... must not only be able to stand change, he must have a taste for it; ... knowing that there are seasons of need, other than his own, in which change ripens. And if any leadership is to be creative, as well as good, it must on occasion generate the change it leads. Finally, the prerequisite to all these is a capacity for being undismayed when, as happens to all of us, we come face to face with change we neither made nor foresaw "" and "damn well don't like."
>
> Indeed, if I were to select just one quality necessary today to a lifetime of self-liberation, I think it would probably be the capacity for being undismayed.

(It's good advice - work on being undismayed!) But change within a framework of values that we share. I always liked President Freedman's formulation of this when he said several years ago that we aspire to be the very best of what we already are. We are a liberal arts college "" a member of the Ivy League "" that provides a transformative student experience within a world-class research environment. We play a leadership role in undergraduate education, and we have excellent graduate programs in business, engineering, medicine, and the arts and sciences. Our faculty are among the best anywhere, and they pride themselves on their excellence in teaching. This is Dartmouth.

Dartmouth is a place where learning occurs up on Moosilauke and over on Chase field, as well as in the classroom. The Ivy League since its founding has provided a model for intercollegiate sports. My work on the NCAA Board of Directors for Division I has reinforced this view. Our students are truly scholar athletes and do a tremendous job of balancing their academic and sports obligations.

Currently at Dartmouth about a quarter of the student body participates in varsity or junior varsity teams and eighty percent of the students participate in these or at the club and intramural level. We were one of the first schools to fully meet our Title IX commitment. Club sports are doing really well, and we have provided some additional funding there. We are not yet finished!

We have invested heavily in new facilities for athletics. Earlier this term we opened the new fitness center in Alumni Gym to a great reception by students. Work continues on the rest of the gym. You may have seen Memorial Field on your way into town. Workers are pulling up the turf and pulling down the east stands in preparation for a new field and a new varsity house. If we look back over the improvements made over the past seven years and include also the work planned on the varsity house and the new soccer facility, we will have spent well over $70 million on athletic facilities and just about every part of the athletic program will have seen improvements.

Dartmouth today competes with the best, and we follow none. Our diverse, energetic, creative students do not allow for complacency.

This past summer Susan Wright received a note from a 2005 graduate who came to Dartmouth from the sunbelt and is now adapting to life beyond the Hanover plain. Let me share with you her reflections,

> Once upon a time I thought, what am I doing here, in the middle of nowhere New Hampshire, without the sun?
>
> I guess somewhere in the ups and downs of my college experience, somewhere between the piles of leaves outside my Choates room, the snowy mornings to drill, the icy slips on the way to East Wheelock, the crashes down the ski slope, I found my way "" to the brunches at Lou's, dinners at professors' homes, and meetings with the deans.
>
> I found my way to office hours, lectures, and random discussions. To hockey games, lacrosse fields, frat parties, and Sanborn's afternoon tea. There, in the communal bathrooms, floor meetings, Collis couches and Novak tables topped with vanilla chai, I grew up. There in the middle of no where New Hampshire, I found my own kind of sun "" in the brilliant Fall leaves, in the glittery February snow flakes, in the fat cooling rain drops, and warm summer breezes.

This middle of nowhere New Hampshire became the somewhere that changed my life.

Never stop dreaming and never stop reaching. This is the legacy that we have received, and it will be the legacy that we pass on. It comes back to where I began. Your work and the efforts of thousands of volunteers who share a dream and a vision, who take on responsibility, who care, this is what keeps the dream alive.

Thank you for all that you do for Dartmouth.

Last Updated: 8/21/08

Dartmouth College

Native American Program

The Native American Program (NAP), a program in the Dean of the College area, provides student support services to Native students at Dartmouth.

The Native American Program collaborates with Dartmouth's faculty and staff, as well as tribal communities, to assist Native students in their personal, social, intellectual and ethical development so they can become life-long learners and responsible leaders in our global society. We complete our work with high regard for the unique cultural experiences and perspectives of Native peoples.

In the News

Udall Scholarship winner explores consequences of Indian Child Welfare Act
"Prince: The King and Us" in Indian Country Today

Last Updated: 1/5/09

Dartmouth College

Native American Program

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The Reverend Eleazar Wheelock, a Congregational minister from Connecticut, founded Dartmouth College in 1769. He had earlier established Moor's Charity School in Lebanon, Connecticut.

In seeking to expand his school into a college, Wheelock relocated his educational enterprise to Hanover, in the Royal Province of New Hampshire. The move from Connecticut followed a lengthy and sometimes frustrating effort to find resources and secure a charter.

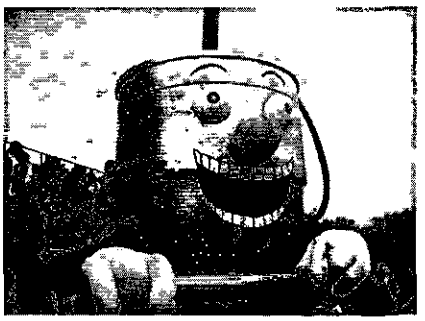
Samson Occom, a Mohegan Indian and one of Wheelock's first students, was instrumental in raising substantial funds for the College. The Royal Governor of New Hampshire, John Wentworth, provided the land upon which Dartmouth would be built and on December 13, 1769, conveyed the charter from King George III establishing the College. That charter created a college "for the education and instruction of Youth of the Indian Tribes in this Land ... and also of English Youth and any others."

During the first 200 years of its existence, however, Dartmouth fell far short of its educational goal and a mere 19 Native Americans graduated from the College. This situation changed dramatically when John G. Kemeny became the 13th president of Dartmouth College in 1970. In his inaugural address, he pledged to redress the historical lack of opportunities for Native Americans in higher education. In recommitting Dartmouth to its founding purpose, John Kemeny established a Native American Program at the College and directed the Admissions Office to begin actively recruiting Indian students for the very first time.

In the 39 years that have passed since former President Kemeny's historical address, Dartmouth's commitment to Indian education has remained strong. In this brief time, nearly 700 Native Americans from over 200 different tribes have attended Dartmouth, more than at all the other Ivy League institutions combined.

Last Updated: 8/27/08

Keggy the Keg - 10 Strangest College Mascots



While Keggy is the unofficial mascot of Dartmouth College, he is widely accepted by the student body as the school's true representative.

The grinning anthropomorphic beer keg was created in 2003 by two Dartmouth students who also happened to write for the campus comedy magazine, Dartmouth Jack-O-Lantern. He was invented to replace the school's Indian mascot which had been eliminated in 1971.

Since his creation, Keggy has become a fixture on the Dartmouth campus. A few years ago, he was even kidnapped by a rival university. The mascot's creators received a ransom note and a picture of Keggy with a blackened eye (the keg's artificial eye had been removed and replaced with a cartoonishly drawn-in black eye). After a manhunt was conducted, the mascot was eventually returned with only minor damage.

The Dartmouth Review

From Wikipedia, the free encyclopedia

The Dartmouth Review is a conservative, independent, bi-weekly newspaper at Dartmouth College in Hanover, New Hampshire (U.S.). It was founded in 1980 by disenchanted staffers—including Gregory Fossedal, Gordon Haff, Ben Hart, and Keeney Jones—from the college's daily newspaper, *The Dartmouth*. Apart from contributing to an atmosphere of discord on the Dartmouth campus, it spawned a movement of politically conservative independent U.S. college newspapers such as the *Harvard Salient* and *Cornell Review*, and has been at the center of several lawsuits. Past staffers include author Dinesh D'Souza, talk show host Laura Ingraham, the *Far Eastern Economic Review*'s Hugo Restall, and *The New Criterion*'s James Panero. Author, columnist and former Nixon and Reagan speechwriter Jeffrey Hart, now Professor of English Emeritus at Dartmouth College, was also instrumental in the founding of the newspaper and has been a long-time board member and adviser. As of 2006, it claims 10,000 off-campus subscribers and distributes a further 5,000 newspapers on campus.

The Dartmouth Review

The Dartmouth Review	
Nemo me impune lacessit	
Type	Biweekly newspaper
Format	Broadsheet
Owner	The Hanover Review, Inc.
Editor-in-Chief	Emily Esfahani-Smith
Founded	1980
Political allegiance	Conservative
Headquarters	Hanover, New Hampshire
Circulation	14,000[1]
Website: dartreview.com	

Contents

Controversies and stances

The *Review* gained national attention and notoriety early on for positions on social issues regarded as politically incorrect which its critics see as examples of racism, sexism, and intolerance. Examples from the newspaper's history:

- The newspaper continues to refer to Dartmouth's sports teams as the "Indians", the traditional school mascot that was officially discarded in the early 1970s, pointing out that a Gallup poll of living Indian chiefs in fact supported keeping the Indian mascot.[2] To promote the traditional mascot, the newspaper printed Dartmouth t-shirts, each emblazoned with an Indian mascot, and made them available for purchase. To poke fun at these shirts, members of the Native American Society printed "Dartmouth Whites" shirts featuring the Monopoly Uncle Money Bags character in place of the Indian mascot.
- In 1986, some staffers formed the Committee to Beautify the Green and attacked, with sledgehammers, the shanties that had been erected on the campus quad as part of a successful

campaign to protest apartheid by divesting Dartmouth from South Africa. The shanties were blocking the College's annual Winter Carnival and were considered by many to be eyesores; the town of Hanover had ordered the illegally-constructed structures torn down. When the College moved to remove them, 150 students blocked the workers; ten *Review* staffers attacked the shanties in a midnight raid and were later disciplined by the College.

- In 1984, the *Review* sent a reporter to a public meeting of the Dartmouth Gay Students Association and published excerpts from the meeting; the article also included names of the groups leaders.
- In 1988, the *Review* published an article criticizing an African-American professor by deeming one of his courses "one of Dartmouth's most academically deficient." After hearing a profanity-laden phone call from the professor after publishing the story, the students went after class to obtain a comment. He yelled at them and the school accused them of harassment.
- In the fall of 1990, the *Review* was accused of anti-Semitism for the appearance of a quote from *Mein Kampf* in its masthead in place of its usual quote from Teddy Roosevelt. The quote was discovered by *Review* staffers three days after the paper was distributed. The *Review* recalled the issue, and a campus-wide apology was issued by the then editor-in-chief, Kevin Pritchett, who is an African-American. The apology arguably expressed more anger at the perpetrator of the deed than contrition for the deed. According to *Review* backer William F. Buckley, Jr.'s book *In Search of Anti-Semitism*, this incident was the work of a disgruntled former staff member; others have stated that he was a current staffer.
- In response to the Hitler quotation in particular and the Review's stance in general, almost two thousand people assembled on the Green for a "Rally Against Hate".[3] Both the rally and President Freedman were later criticized by Dartmouth alumni and by the national media.[4] The "Hitler Quote incident," as it came to be known,[5] came on the heels of several smaller incidents allegedly suggesting anti-Semitism on the part of the *Review*. The incident led to a satiric response by the Harvard Lampoon, who in April of 1992 replaced the usual Dartmouth Review newspapers with their own "All Hitler Fashion Preview," including a quote page with exclusive (and fake) Hitler quotes. During the same period, College President Freedman, who was Jewish, was caricatured as Adolf Hitler on their front page with the caption "Ein Reich, Ein Volk, Ein Freedman."
- The November 28, 2006, issue of the *Review* featured a cover image of an Indian brandishing a scalp, with the headline: "The Natives are Getting Restless!" The illustration is widely used by national anti-Indian coalitions;[6] the paper itself included multiple pieces criticizing both Native American students' complaints about a string of incidents perceived as racist, as well as the College's apologies for them. On November 29, 2006, more than 500 students, staff, faculty members and administrators responded to the issue by gathering for a "Solidarity Against Hatred Rally" in front of Dartmouth Hall. In an interview with the Associated Press, the *Review* editor-in-chief said the paper was in response to "the overdramatic reaction to events this term."[7] Editors subsequently issued statements expressing "regret" and called the cover, but not the issue's content, a "mistake".[6][8][9]
- The paper has been a driving force behind the "Lone Pine Revolution." A portion of the Dartmouth Board of Trustees is elected by alumni, and the last four trustees elected have all been critical of the college's stances on free speech, athletics, alumni rights and the college/university dynamic. Many believe their campaigns have been aided by the newspaper's favorable coverage of them.[10]
- The paper promoted Dartmouth traditions in the face of change. When the "Men of Dartmouth" alma mater was changed to be gender-neutral, the paper printed and distributed copies of the original alma mater with its original lyrics.

The paper has consistently supported a college curriculum based on the so-called Western Canon, criticized Dartmouth College's alcohol policies as too conservative, and resisted "political correctness"

on campus. In 2002, Dartmouth's liberal newspaper, the *Dartmouth Free Press*, documented other issues on which the *Review*, has taken a stand, most of them campus-oriented.[11]

The paper often maintained a flippant yet humorous tone. For example, former editor Bill Grace described one of the college's department as a "Whitman's Sampler" of professors in one issue.

Influence and legacy

Some claim the newspaper's influence with current students may be on the decline, especially after the founding of moderate and liberal campus newspapers (*The Beacon* was founded by a former *Review* staffer). A February 17, 2003 article in *The Nation*, co-authored by a founder of the liberal *Free Press*, quotes early *Review* editor-turned-national-pundit Dinesh D'Souza as saying that the *Review's* current "impact on campus is debatable" since the paper no longer dominates campus debate as it did during his editorship.[12] In 2006, the newspaper celebrated its twenty-fifth year of publication by releasing an anthology entitled *The Dartmouth Review Pleads Innocent: Twenty-Five Years of Being Threatened, Impugned, Vandalized, Sued, Suspended, and Bitten at the Ivy League's Most Controversial Conservative Newspaper*, in which William F. Buckley lauded the newspaper as "a vibrant, joyful provocative challenge to the regnant but brittle liberalism for which American colleges are renowned." [2]

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External links

- Official website of *The Dartmouth Review*
- Dartlog: weblog of *The Dartmouth Review*
- *Dartmouth Free Press* article on the *Review*
- Stories from the *New York Times* on the shanty scandal

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A show of respect urged at Dartmouth

The Boston Globe

Native Americans allege campus racism

By Marcella Bombardieri, Globe Staff | November 23, 2006

The president of Dartmouth College has apologized to Native American students for a series of events on campus that many of those students view as racist.

In an e-mail sent to the student body Monday, President James Wright delved into the school's troubled history with Native Americans and exhorted students to do more to make the university a welcoming and respectful place.

"They are members of this community . . . they are your classmates and your friends," Wright wrote of Native American students: "And they deserve more and better than to be abstracted as symbols and playthings."

The Native American Council, a group made up of mostly faculty and staff, with a few students, took out an advertisement in the student newspaper Monday detailing a string of incidents this fall that they described as racist. On Columbus Day, fraternity pledges allegedly disrupted a Native American drumming circle, according to the ad.

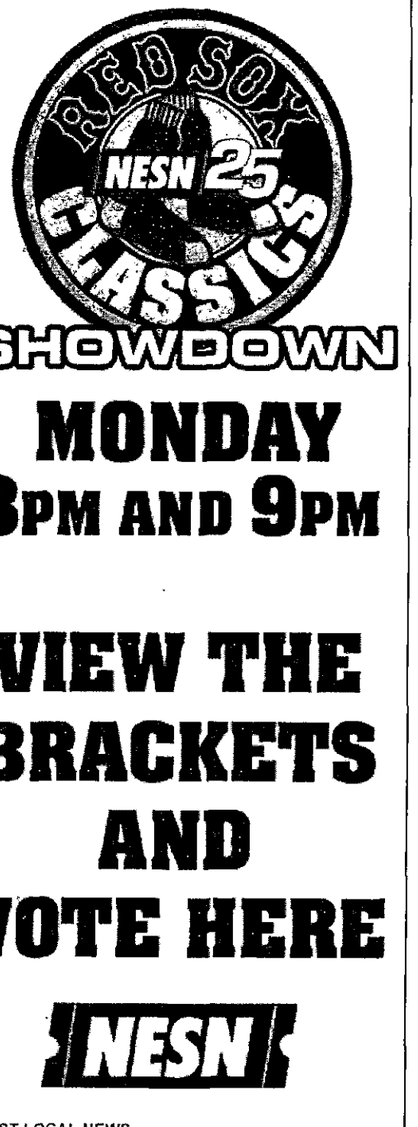
Earlier this month, the Crew team held a party with a "Cowboys and Indians" theme. Team captains later apologized in a letter in the student paper, The Dartmouth.

Informally, Dartmouth had an Indian mascot until the 1970s, when the Board of Trustees decided to discontinue its use. Some students and alumni have continued to use the symbol, however, and that has heightened tensions.

The Dartmouth Review, a conservative, independent student newspaper, gave away T-shirts with the Indian symbol to incoming freshmen, according to a student writing on the newspaper's blog. At Homecoming, at least one Dartmouth student sold T-shirts depicting Holy Cross's mascot performing a sex act on a "Dartmouth Indian," the university said.

The Dartmouth development office sent to alumni a calendar that included a photograph of an alumnus who held a cane that featured a carved Indian head. Dartmouth has apologized and said the development staff did not notice the cane in the picture.

The ad, taken out by the Native American Council , also expressed concern about a dining hall mural painted in the 1930s that depicted Dartmouth's founding. It shows one Native American holding a book upside down and one lapping rum from the ground. The mural has been covered for years and is set to be removed during renovations, but will be preserved by Dartmouth's Hood Museum of Art.



LATEST LOCAL NEWS

Dartmouth's 1769 charter created a college "for the education and instruction of Youth of the Indian Tribes in this Land . . . and also of English Youth and any others." Officials say the mission was quickly lost, however, and only 19 Native Americans graduated from the college over the next 200 years.

In 1970, Dartmouth renewed that original commitment to Native American students and set out to recruit them. There are now about 150 Native American students, constituting 3 percent of the student body -- a much higher percentage than at most elite, private universities. The school also has a dedicated office to work with those students and a Native American studies program.

But especially this fall, several Native American students said they are not feeling welcome.

"I really feel like the college does not care enough about Native students," said Samuel Kohn , a sophomore who is from Montana and a member of the Crow tribe.

Kohn praised Wright's letter and his decision to meet with a group of Native American students last week, but said the president's comments were long overdue and didn't go far enough.

In a telephone interview, Wright said he was still considering other ways to address these problems, such as speaking in greater depth at freshman orientation about Dartmouth's history with Native Americans.

Some students are describing his efforts as pandering. Joe Malchow , a junior, wondered on his blog, dartblog.com , whether Wright was really defending free speech or whether he was "making a weak-kneed concession to a political interest group while trying to insulate his office from criticisms from everyone else."

Marcella Bombardieri can be reached at bombardieri@globe.com. ■

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The Dartmouth Review

TDR 25

I Can Finally End My Hunger Strike

Monday, May 12, 2003

The Indian symbolhas long been taboo at the College. If it failed to register, however, the Student Assembly is happy to provide a reminder. The Assembly is spearheading the 'Critical Review of Dartmouth Symbols [CaRDS, it's called] Project'—an 'intensive campaign' to purge the Indian mascot from campus once and for all.

Sponsored by Amit Anand '03, the Assembly executives, and a troupe of pea-green freshmen, the resolution decries the 'significant social, emotional, and cultural impact' the Indian has on 'members of the Dartmouth community.' As a remedy, the Assembly will be 'facilitating the exchange of apparel and other items bearing the 'Indian' symbol for comparable Dartmouth merchandise' and, by the end of Spring Term, will be submitting a final proposal for a [new] official mascot to the Board of Trustees.'

The introduction to the new CaRDS Project began with a dinner discussion probing the issue. The food— Indian food, from India (Queen) —was dropped off by two beturbaned delivery men. No one could accuse the Assembly of lacking a sense of humor.

It seemed arbitrary, but the purpose of the timing of the CaRDS Project inauguration was self-evident. Mr. Anand said that it was the 'culmination of SA discussions'— but there was an additional justification. Next year will mark the thirtieth anniversary of the Indian prohibition. And twenty-nine years is close enough.

The rationale for the dinner was also obvious. Everyone was there to find 'where we stand as a community' with regards to the 'impact a mascot has on a community,' said Mr. Anand. In order that the dialogue would remain civil, he requested the community find out where it stands using 'I-statements and true feelings.'

Based on these statements, the 'community' is decidedly conflicted. Several students supported the Indian mascot. Most who spoke, however, were activists who vehemently oppose it and desire its immediate banishment from campus. Most were shocked that Indian iconography could still be glimpsed at the College. One student was baffled that students continued to wear Indian shirts even when they 'know it insults others.' People still wear Indian garb? Dartmouth has lost its innocence.

Speakers also emphasized the moral inferiority of anyone spotted in Indian shirts. 'A person of conscience wouldn't wear one,' said one participant. People who wear them are 'racist and stereotypical,' claimed another. Others felt that students should not display the symbol because of issues of common courtesy. 'How could someone knowingly offend another human being?' cried one activist.

Others disapproved because the Indian harkened back to the days before the College was 'progressive.' One young woman said that the symbol represented a 'weird old Dartmouth view,' and that students who continued to brandish it today were 'lurching back to tradition before reform.' She felt that it was 'disturbing to go back to the past when people were exploited.' Another said those who 'cling'

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to the symbol were yearning for the 'downsides of Dartmouth before '74: no women or minorities.' She was also disappointed that 'people in the Greek system' continue to use Indian imagery.

Dissent from such orthodoxy was unwelcome. Pro-Indian sentiment provoked sassy retorts, which in turn provoked giggling. It was obvious why the dialogue was summoned. What were these other philistines doing there?

People being offended is bad. One Native American student in attendance was particularly offended by the Indian symbol, and let everyone know his disgust. He said that he 'doesn't care about freedom of speech,' as it 'infringes upon my freedom of culture, the freedom of just my person...If it was another racial group,' he declared, 'people wouldn't even be having this discussion.' He does not enjoy seeing Indian garments on others. 'I think to myself, 'Why are they allowed to do this?' because I feel like that crazy symbol doesn't represent me.'

He became heated when people questioned his views. The symbol is a 'relic from the past,' he argued.'But we still exist, and we're not relics. I have to prove to you that its offensive, and that's upsetting.' Because he was a Native American, he contended that he could inherently claim the 'moral high ground.' He said, 'This has been thirty years of saying that this is offensive. Why do I have to come to you and defend myself?'

Why, indeed? Never mind that the Indian remains an important part of the College's iconography, gracing both the Dartmouth seal and the concealed Hovey Murals; the Indian is prominent crowning the Baker spire and it exists as cast-iron statue in the Tower Room. Never mind that the Indian holds special significance to generations of Dartmouth alumni. Never mind that the Indian mascot bears no relation to Eleazor Wheelock's lackluster venture in Native American Christianization. Never mind that students continue to wield Indian canes during Commencement. And never mind that, according to one Native American who spoke at the event, the Native Americans at Dartmouth (NAD) House has so much internal disagreement over the Indian symbol that it is unable to make a public statement about the mascot.

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But reality has never been much of a stumbling block for these people. Offense is defined by feelings, not facts. The formula is simple. 'I'm upset, and there's no way to console me,' is the basic thrust of their argument. 'If you have native people on this campus who are offended, that's what should be addressed,' said the hot-tempered Native American.

A validation for addressing that offense has been helpfully provided by the Collegeadministration. The 'Principle of Community' admonishes undergraduates to be 'sensitive to and respectful of the rights and interests of others' and to be 'appreciative of the diversity of the community.' It is surely no accident that the 'Principle of Community' is listed above 'Freedom of Expression and Dissent' in the Student Handbook.

Despite the fact that Mr. Anand asked, 'How do we reconcile this with the Principle of Community?' early on during the dinner discussion, it went un- or, at least, under-addressed. Participants were too busy voicing their umbrage. It was just as well. The dialogue, for all its proactivity, was actually only a prelude to the real story the following night. The CaRDS resolution was on the docket before the collected Student Assembly.

Before that happened, freshman Assembly member Shardul Oza attempted to amend the resolution to explicitly condemn Indian apparel. He felt that the bill should be 'community-integrating' and since the Assembly was 'talking on behalf of the entire Dartmouth community, we need to take that stand.'

Mr. Anand disapproved of the measure. 'I think this is a great resolution the way it is—it isn't about making a judgment. You have a right to make a decision for

yourself, and if you agree that this is wrong, we'll back you up.' The amendment failed; only its sponsor ended up voting for it. The original bill was brought to the table with little discussion, and passed unanimously.

Before the vote, Mr. Anand had offered some technical clarification. The Assembly will only be targeting shirts that are 'truly offensive,' not attire without relation to Dartmouth. There will be an 'intensive campaign' through the Alumni Office to encourage graduates to participate—particularly the older ones. To that end, there will be round-the-clock trade-in stations manned over Greek Key weekend. The replacement shirts will be supplied by the Dartmouth Co-op, at full price.

Clarification of the endeavor's funding was also brought to light at the meeting—and the CaRDS Project instantly moved from just really stupid to actually outrageous. The College will be picking up most of the tab for the project, with support from a slew of administrative bureaus. The President's Office, the Dean of the College's Office, the Dean of Student Life's Office, and the Office of Institutional Diversity and Equity are all funding the venture.

Approximately eight-hundred dollars have been collected for the project so far. The Executive Board of the Student Assembly quietly allocated around two-hundred fifty dollars, and the rest of the funding will be supplied by Parkhurst. The total bursary can be increased, should the program prove fruitful, but the Student Assembly will not splurge any more than its original allowance. As Mr. Anand put it at the meeting, 'The President's Office is really backing us up on this one.'

While the CaRDS resolution passed unanimously, not all Student Assembly members approve. Ralph Davies '05, an elected representative who was absent for the vote, said that while he considers Mr. Anand a good friend and has worked with him in the past, 'I don't think that the Assembly or the Administration should be spending money on something like this when the College is in the middle of a fiscal crisis.'

The resolution also contained a proviso for 'phase two' of the CaRDS Project—another 'intensive campaign' to find a new mascot for Dartmouth. Mr. Anand said that it was 'important and helpful [for the Assembly] to start the search.' The mascot committee will consult with the Athletic Department, the Alumni Association, and 'especially' the students' voice. They are the Student Assembly, after all. There will be an email campaign requesting student suggestions for a new mascot, and the Assembly will commission artists to render possible Dartmouth icons. Afterwards, there will be an election, though its logistics are unclear. Presumably, once a vote occurs, Dartmouth will instantly have a new mascot. The project is surely bound for success.

Or so it would seem, if you believe most Assembly members. What people may not realize is that the Student Assembly has already organized numerous attempts exactly like this before—and they have invariably failed.

In 1981, the Assembly organized a campus-wide vote where students could choose between the 'Timberwolves,' the 'Vikings,' or the ill-advised 'Woodsmen.' While it aroused the interest of some national press, no alumni were contacted and the effort soon petered out.

During 1996 and 1997, there was another attempt to create a new mascot. Four varsity athletes, distressed about waning school spirit, established a group called the 'Big Green Backers' to find a new Dartmouth emblem. The Student Assembly quickly joined, and organized a website allowing students to propose mascot suggestions: the 'Moose,' the 'Mountain Man,' the 'Dragon,' the 'Yeti'—and the 'Indian'—were the most popular. Others esoterically proposed the Dartmouth 'Fish,' 'Wall,' and 'Granite'. This time, the task force contacted the Athletic Committee of the Alumni Council, which granted its approval. With at

least some alumni support, the Student Assembly again brought the issue to vote, and the 'Moose' triumphed.

The Dartmouth Moose had an embarrassing—and mercifully short-lived—tenure at the College. The mascot made its first appearance at a men's basketball game in 1997, come to life in a costume crudely fashioned by the mother of one student. Though never officially recognized by Parkhurst, the Athletic Department endorsed the Moose as official 'fan entertainment.' When the homemade costume began to exhibit signs of wear (the antlers began to sag, and the fur mottled), Dartmouth Athletics commissioned a cartoonish new suit. It pleased young Hanover broods, but never gained popularity with college-age fans. The Moose was clumsy and gangly, and failed to stir crowds.It did not last long.

In short, the Student Assembly has an abysmal record in this department, a litany of ephemeral ambitions and unrealized progress. There is no evidence suggesting this new attempt will prove fruitful.

But why let facts intrude? The Student Assembly is convinced of its own relevance. At one recent meeting Julia Hildreth '05, the Student Assembly Vice President, doled out 'kudos' to those members 'who made a difference on campus in the past week.' The kudos came in the form of delicious Hostess mini-muffins, and everyone applauded the award winners. Mr. Anand received an award 'because the Indian discussion went so well yesterday.' Hooray for Amit.

After the CaRDS resolution passed, Assembly members burst into spontaneous applause. They were pleased with themselves. And there is even more on the horizon. The body will soon be co-sponsoring the Dartmouth Vegetarian Alliance's upcoming 'Cross-Campus Culture Night,' whatever that is.

Mr. Davies continues disparaging the CaRDS Project. 'I just don't think that a t-shirt exchange is a good use of anyone's time—unless we have a community bonfire with the collected apparel.'

At this point, such jubilation seems unlikely. The first week of the trade-in barely garnered any Indian paraphernalia—all but one of the articles was courtesy of The Dartmouth Review. Perhaps no lesson should be drawn at such an early juncture. But perhaps this should be construed as preliminary evidence of the absurdity of the CaRDS Project. If it continues to move forward, it will be a victory for everyone without a shred of common sense.

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The Dartmouth Review

Original Article:
http://dartreview.com/archives/2006/11/28/_indigenous_peoples_cause_outrage.php

"Indigenous Peoples" Cause Outrage

Tuesday, November 28, 2006

By now, most people have heard about the buck-shot event christened as either "Crew Formal" or "Cowboys and Indians" or "Cowboys, Farm Animals and Indigenous Cultures" or the "Green Monster" formal or...and perhaps other more pernicious names according to the whim of the student who, not being invited, did not attend.

Somewhere out of this Byzantine muddle of themes, behind the slings and arrows of discontent, a bevy of buzz-kill activists have been pulling teeth to find not only racism, but an existential crisis at my old school: even one of our very earnest deans has weighed in with, "I know exactly how Sisyphus may have felt [emphasis added]".

As it is, self-righteousness has never been more modified or tortured than to compare the hijinks of the Crew shin-dig to pushing a rock up a mountain untill the end of time. Here, everyone and everything, real or imagined, is a victim who is likely pushing a boulder up some hill. Who made him do it? Who knows. Who cares?

How about some facts.

On Saturday November 4th, the Men's Heavyweight, Men's Lightweight, and Women's Crew teams held their annual formal dance in Collis' basement nightclub, FUEL, to celebrate the novices' first race of the season, and the first home race on the Connecticut River (Editors' note: a tributary still bearing the name the Mohawks gave it: quinnitukqut, that is "at the long tidal river.") In addition to celebrating these athletic milestones, one purpose of the formal was to bring the freshmen and upper-classmen rowers together to socialize outside of the rigors of a rowing deckhand. Sounds sensitive to me.

The events that follow—what actually happened at the formal, who wore what, and who established which theme—are scented with the stench of disablement that will not be cleared any time soon because the event has been grossly sensationalized and distorted by those given to defecate where they eat, party or study. To boot, the public responses to the crew formal included: a college dean summoning S&S (Safety and Security) during the event, a public apology by crew captain Abe Clayman '07 printed in the *Daily Dartmouth*, condemnatory op-eds and something far less than unbiased reporting on *The D*'s behalf, a double-paged spread in *The D* sponsored by the Native American Council where the event is vilified as a bullet-point under "A Chronology of Racism" and a letter by acting Dean of the College Dan Nelson to the entire student body wherein

the event is slandered for allegedly forcing Native Americans to feel as "second class citizens of this community" for whom "the Dartmouth experience" was "greatly diminished."

Unfortunately, in the abovementioned stench-fest of publicity following the crew formal, the facts were routinely misrepresented and distorted. This was not unintentional.

According to published statements, publicly available registration records, and conversations with individuals who attended the event, the formal was registered with the Collis Center as the "Green Monster Dance" (seems clear enough). Indeed, according to several freshmen rowers, and contrary to *The D*'s reporting, there was no real plan for a "theme." Some 90 or so rowers showed up to the formal dressed just as the name suggests: in formal attire. Men wore tuxes and suits, and women wore dresses. Apparently they didn't get *The D*'s memo."

It so happens that the controversy surrounding this rather benign event was caused by three upperclassmen on the team, who decided beforehand to dress up as Indians, while several others dressed as their cowboy consorts. While the costumes are considered by the nuevo-sensitive to be offensive and inappropriate, the supposed "theme" was neither officially established nor "sanctioned by the Dartmouth administration," as a recent student editorial in *The D* indicated. The individuals gussied-up in the Western costumes made no mention of their plans to the leaders of the crew team, the Collis governing board, or to the Dartmouth College administration.

In fact, several first-hand accounts report no more than three individuals at the event wearing First-Nation costumes, and only a handful more were dressed as gun-slinging cowboys. Three—a mere handful (out of ninety rowers)—is hardly a racist trend, and not even an insensitive "themed party." It's clear, then, that those few individuals actually dressed as "Cowboys and Indians" were the exception to the obvious rule of those who attended the formal *formal*. It should be noted that most of the rowers interviewed for this article were not even aware that the Indian (and cowboy) costumes were worn at the formal *formal* until the day following the formal, while the buzz and publicity surrounding the event spread like a bad John Kerry joke.

This joke was first told by a member of Dartmouth's Administration—which is a self-described neutral agent in all disciplinary and political matters—Associate Dean of Student Life and Advisor for Latino Students Alexander B. Hernandez-Siegel. As it happened, that night an attendee of Lambda Upsilon Lambda's "Noche Dorada"—held at Collis Commonground the same night and at the same time as the crew formal—spotted an Indian costume, and smelt something like "institutionalized racism."

This individual then made a bee-line to tattle-tale to the ever earnest Dean Siegel—no doubt correctly anticipating his heavy handed response. Dean Siegel then went downstairs, spoke to a few people at the door, and "poked his head inside" the party wherein he suspected he'd find either weapons of mass destruction or racists; he then made the call and declared war, worrying about proving the veracity of his claims only after proclaiming victory...or maybe never.

After "noticing several students who seemed to be intoxicated [emphasis added]," the Dean called S&S to report, according to one report, "offensive costumes and underage alcohol consumption."

Yikes! Keep in mind, this is a college dance party—it's dark, crowded, and chaotic, and contrary to the wishes of moral busy-bodies and righteous do-gooders, nobody at this college is given to acting sober as they're dancing on the dance-floor—some don't even maintain this charade in class. Nonetheless, to the extent to which the Dean acted in the interest and well-being of the students, he was acting responsibly and well within his moral job description—that is, if he was acting for the sake of safety, and not simply trying to root-out unsportsmanlike behavior among the regenerate cowboy crew. Let's hope so anyhow.

But given his objections to the Indian costumes stated in his op-ed (November 9, *The Dartmouth*), it seems clear that the real motive behind his peeping into the formal and calling on S&S was the Indian costumes, which ended his otherwise "joyous mood quickly," as he says, that seedy night. To question the Dean's character however, is not the point, since he is an honest man—or at least he takes pains to portray himself as one to his charges: "I am not a member of the Native American community, but I am one of their most dedicated allies."

In this moment of cultural hue and cry and insensitivity I ask: where are the "allies" of the Cowboys? To wit: Where have all the Cowboys gone? Yippee yie, yippee aye.

In any case, the statement written by Dean Siegel reveals his motivations for his stealth call to S&S the night of the crew formal as not the reputed safety of the rowers, but the potential hurt *"feelings" of Native Americans not actually attending the formal. He writes on*, "A *promise of a* Dartmouth education may bring a number of riches, but what message are we sending if we bring Native students to a campus thousands of miles from their homes to an environment where they constantly have to be struggling to battle such negative acts? In many ways we can compete with our larger peer institutions by stating that we offer an environment where the individual matters and where the student will be validated more as an undergraduate at the College. Validation is the key word here."

The purpose of this article is not to refute the Dean's hand-wringing rhetoric as he emotes away as is his wont, but rather to call-out a politically and ideologically driven agenda being championed by sensitivity groups on our campus; and moreover to take aim at the agenda as it is being sanctioned and driven by the administration in such a way as to leave other campus groups—like the crew team—at an emotional disadvantage. This is about emotions and protecting them, right? Everybody needs a trophy of reaffirmation: nothing like the real world. Here, some malcontents prefer something more like little-league sports where one can expect to be celebrated for even poor play and bad form.

That Dean Siegel had a misguided opinion of the cocktail situation at the formal is substantiated by the fact that S&S left FUEL shortly after they arrived, seeing no alcohol-related problem that warranted ending the party. That is, the Crew Formal continued uninterrupted, as opposed to what was implied by *The D* in an article entitled "Interrupted Crew Formal Generates Apology"—unless by "interrupting" they meant the momentary snooping of the Dean. Director of S&S and College Proctor Harry Kinne clarifies the incident as it truly happened: "In reality, we were responding to a concern that was relayed to our department, and responded as we normally would have. During our brief visit to the event, the social activities continued and I do not feel that the event was

interrupted."

The reactions to the sensationalization of the crew formal has led to an op-ed printed in *The D* on Friday November 10 by Shaun Stewart '10, and a campus-wide letter sent by Dean Nelson. What is remarkable about both of these written statements is their moralizing tone and the degree to which 20-some year olds are treated as fragile toddlers with self-esteem issues.

In the editorial entitled "Racism Remains at Dartmouth," by the freshmen writer Stewart, Dartmouth students are given a peculiar sermon, full of faith, morality, caring, and hugs: "However, I love Dartmouth, and I have faith in the majority of my fellow students. I have faith that they are truly good people who care about those around them, and that they will be willing to join us in trying to eliminate the Indian stereotypes on this campus." You only need faith for that which is not self-evident, rookie. No faith required here.

Dean Nelson's letter is more problematic as he should no longer be forgiven for such freshmen mistakes... give 'em another year and they'll merely be sophomoric mistakes. In his wisdom and historical acumen, Dean Nelson, referencing the crew formal, reminds students that the Indian symbol was "disavowed decades ago [by the College] because Native American students and others have found it to be demeaning, disrespectful, and even harmful... although I am deeply committed to the protection of freedom of speech and expression, I am equally committed to the *notion that we have a moral obligation to be thoughtful and responsible about the choices we make* in what we say and do."

Clearly, the Dean is a bit lit on his own moralizing. Freedom of speech is a prescription, a right relied upon by all for what should be obvious reasons. But the "choices we make" are part of the liberties guaranteed by that very principal he claims allegiance to: freedom of speech and expression. That is, we would not need such a freedom—as a right—if everyone agreed on the proper "choices we make." In the Dean's perfect world, it seems, we would all be likeable lemmings.

The true question that needs to be addressed is this: if a student makes a sub-standard moral judgment that "hurts the feelings" of another student, should the full weight of the College be brought to bear on that wayward student? In terms of being disciplined by the College's authority, is there a difference between breaking standard civil rules—like drinking underage or cheating on an exam or plagiarizing—and unintentionally sparking the anger or outrage of variously sensitive groups on campus?

Dean Siegel seems to be of the opinion that a difference does not exist between these two types of choices and in his letter, Dean Nelson conflates this distinction as well.

Nelson presumably speaks for all members of the administration, including Siegel, when he writes that it is his and the administration's "first and foremost [goal] to support student learning, inside and outside the classroom." It's not clear where promoting a political agenda, even a good political agenda as fashions go, fits into the picture of promoting the education of a Dartmouth student. As the administration stands in as the muscle for NADs and Lambda Upsilon Lambda, one point

becomes increasingly clear:

It's a confidence game and we're all the victims.

Advertisement

News

Dartmouth Apologizes for Indian Incidents

November 27, 2006

Dartmouth College's president and athletics director issued pre-Thanksgiving apologies for a series of incidents that have angered American Indian students and professors.

Following a meeting with Native American leaders, Dartmouth President James Wright sent a letter to the campus expressing concern about "racist and insensitive" behavior that Indian students have experienced. "I apologize on behalf of the college," he wrote.

Wright acknowledged that much of the behavior that has angered American Indians -- such as the distribution of clothing with Indian symbolism -- is not illegal and could not be punished by the college. But he called for more people -- himself included -- to speak out against offensive comments.

"Freedom of expression is a core value of this institution," he wrote. "The college is not going to start a selective dress code and we do not have a speech code. Free speech includes the right to say and to do foolish and mean-spirited things. We have seen several examples of this exercise this fall. But free speech is not a right exclusively maintained for the use of the mean and the foolish -- it is not unless we allow it to be, and then the free part has been minimized."

Wright's letter was distributed just after an advertisement appeared in *The Dartmouth*, the student newspaper, noting some of the incidents that have upset Native American students this year. (A spokeswoman for the college said that the president's letter was in the works prior to the ad's appearance.)

Among the incidents cited in the ad:

- On Columbus Day, fraternity pledges disrupted a student group's observance of the day (which is viewed as anything but a celebration by Native American leaders) with "clapping, mock dancing" and jumping through "the sacred center of the Native students' drumming circle."
- A fraternity sold T-shirts, prior to the football game against the College of the Holy Cross, depicting a Holy Cross Crusader performing oral sex on an Indian.
- A party in November organized by athletes featured a "Cowboys, Indians and Barnyard Animals" theme, with students dressed as Indians. One athlete, when confronted about the party, told a student who complained that the theme was really "Cowboys, Barnyard Animals and Indigenous People."

The ad said it was inappropriate for people to make light of such incidents or of the use of Indian imagery. "As Native people, the right the decide what offends us belong to us and us alone. It is arrogant for non-Native people to presume that they somehow have this right," the ad said. It added: "It is wrong for one race of people to appropriate the cultures and customs of another race of people. Objectification is about power."

The treatment of Indian students and the use of Indian symbols is particularly sensitive at Dartmouth. The college was founded in 1769 with the stated goal of educating both Indian and white students, but the mission of educating Indians was largely ignored for two centuries. Starting in the 1970s, however, the college reclaimed that original mission, and Dartmouth has educated hundreds of Native American students -- something few elite colleges have done -- and the college has a well respected Native American studies program.

As the college was reaching out to Native American students, it also abandoned the use of the "Indians" as its team name. *The Dartmouth Review*, a conservative newspaper, has campaigned to restore the name and regularly distributes to students T-shirts with the Dartmouth Indian symbol on them.

In his letter, Wright reiterated the college's view that the issue of the Indian symbol was long settled (in favor of not using it) at the college. The college's prior use of the symbol, Wright said, reflected its "amnesia" about its obligations to Native Americans.

In the last year, the National Collegiate Athletic Association has pushed member colleges that still have Native American symbols or team names to abandon them. The University of North Dakota is among the institutions that have resisted the push -- recently filing suit over the matter -- and its Fighting Sioux hockey team is due to visit Dartmouth for a tournament in December.

Josie Harper, director of athletics, published a letter in *The Dartmouth* last week condemning North Dakota for keeping the name, and called that university's position "offensive and wrong." Harper said that when the university was invited -- two years ago -- its team name wasn't considered and that "perhaps" it should have been. In his letter to the campus, Wright pledged to develop policies to deal with the issue of playing teams with Indian names. Reaction in North Dakota has not been surprising. A spokesman for the university told reporters that no other university has apologized for playing North Dakota, a traditional hockey powerhouse, and bloggers backing the Fighting Sioux name are calling Dartmouth politically correct.

The politically correct charge is one of the reactions in Hanover, too. Dartblog called Wright's letter "a weak-kneed concession to a political interest group."

Others, however, are strongly backing the president's response. Bruce Duthu, a professor at Vermont Law School who also teaches Native American law at Dartmouth and who is a member of the Houma tribe, said that he was unsure why, but this semester has seen "hate-filled idiocy" of the sort that hasn't taken place recently at the college. "We haven't had overtly racist incidents, but for some reason we are."

Duthu said Wright's response was "wonderful," but said it should have come earlier in the semester, after the first incident. "He's saying that this kind of intolerance is just not acceptable." Noting that Wright has strongly supported the recruiting of Native American students over the years, Duthu said he believed the letter was sincere and that Wright would continue to speak out as necessary.

Wright was also correct to call for individuals to take personal stands against intolerance, Duthu said, rather than trying to legislate a solution. "In an educational setting, you have free speech and sometimes that means you have to put up with idiots," he said.

— **Scott Jaschik**

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The Dartmouth Review

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Review Archives

Archives for November, 2006

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Can Dartmouth Stand for Racism?
The Week in Review
NADs on the Warpath
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The Dartmouth Review

Original Article: http://dartreview.com/archives/2006/12/02/the_cover_story.php

The Cover Story

Saturday, December 2, 2006

In light of reactions to the cover of the most recent issue of *The Dartmouth Review*, I feel a word of explanation is in order. The cover was intended to be a hyperbolic, tongue-in-cheek commentary upon the reactions to events this term by the self-styled *leadership* of Dartmouth's Native American community. Placed in the context of the articles within the issue itself, the commentary made sense. But placed in the context of the reaction it elicited, the extent of the reaction was wholly unanticipated. However, I regret that the cover may have precipitated further feelings of offense within Dartmouth and overshadowed more thoughtful discussions of these matters presented in the articles within the issue itself.

I emphasize that I still stand fully behind the editorial content of the issue—which I encourage everyone to read and consider, quite apart from the cover. I also restate *The Dartmouth Review*'s position that our criticisms are leveled entirely at the actions of the NAD organization, particularly its leadership, and *not* Native American students at large. The NAD leadership is not beyond reproach simply because it claims to speak for all Dartmouth's Native Americans, any more than the leadership of any other group should receive immunity from scrutiny. Unanimity of sentiment is an impossibility within any such group; thus, it is only reasonable to criticize the leadership who claimed to act as spokespeople, and not Dartmouth's Native Americans as a whole. The accusation, then, that this cover was maliciously designed as a wantonly racist attack on upon Native Americans is patently false. All the same, I regret that it could have been construed as such, to the detriment of discussion of the content of the issue.

Daniel F. Linsalata '07
Editor-in-Chief, *The Dartmouth Review*

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SCALPING RACISM

Problems Of Consent And Caricature

BY MICHELLE J. CHU! 01

Published in Issue 1.4

Racism is a serious problem at Dartmouth, and racially motivated incidents will continue to occur until the Dartmouth community challenges that racism. Usually, those racist attitudes are difficult to see because they occur primarily as an undercurrent beneath our everyday interactions. But when they manifest as concrete incidents, these events are an opportunity for us to see more clearly the prejudices that we still subscribe to- and to do something about them.

The Psi Upsilon fraternity incident in late February was one of these events. What happened at Psi U is important not just for the actual incident, but also for what it reveals about some of the underlying attitudes on our campus. It has sparked a great deal of discussion in many quarters about Dartmouth's problems with racial, cultural, and sexual insensitivity.

A common response among students, and one that the community has not adequately addressed, is a lack of understanding about why the incident is racially and culturally insensitive. Many believe that yelling "Scalp 'em!" is not necessarily a racial and cultural slur. The harm of doing so is not immediately evident to them and they are too embarrassed to ask why it is offensive.

For many, "Scalp 'em" is just an innocuous old football cheer. It is a matter of school pride, not of wanting to offend someone. Some also claim that naming the Dartmouth mascot the "Indian" is a compliment, arguing that Indians are courageous warriors and should feel honored. The fact that other sports teams have Indian-esque mascots (like the Atlanta Braves, the Cleveland Indians, and yes, the Washington Redskins) shows us that these beliefs are widely accepted and harmless. Unfortunately, this is a case in which conventional wisdom does not quite have it right.

Conventional wisdom is, to put it mildly, fallible. For anyone who needs convincing, fifty-five years ago, it was widely accepted in the United States that minorities should sit separately from whites on buses and for them to attend separate schools. The seats and schools were supposedly just as good, and it was considered a matter of comfort for all involved - so what was the harm?

Today, even though most of us acknowledge that segregation is wrong and harmful, it is apparently far less clear what, exactly, is harmful about the cheer and ultimately about the Indian mascot. The short answer is that they are caricatures and misrepresentations that many of us do not fully understand as such. There are two specific ways in which racial caricatures (or stereotypes) can be harmful. One is when the image itself is negativeófor instance the stereotype of the "greedy Jew." The second is intrinsic to caricature and the way it distorts how individuals are viewed. The Dartmouth Indian mascot, perhaps meant to be complimentary, is harmful because it still creates a view of Native Americans that simply is not. Yet many of us take this ideal to be in some way accurate because we do not have enough real-life interaction with Native American students to know better.

Mascot supporters often argue that the mascot is a symbol of respect when used in a "dignified" manner. They argue that it is symbol of heritage. But how can it be respectful for one group of people to use another group of people as a mascot without their consent? Dartmouth's Native American students have always spoken

out strongly against the mascot. Is it really respectful or dignified to continue (albeit unofficially) forcing the mascot upon them?

Of course all of us could support a truly dignified symbol that was representative of Native Americans as they really wish to portray themselves. But it is questionable whether there is such a thing as a dignified caricature. Is a white male dressed in a headdress with painted cheeks, a bared chest, bare feet and riding a horse really a "dignified" representation? There is a distinction to be made between Native American students dressing in traditional costume and performing an act of heritage and non-Indian students masquerading as Indians. The latter uncomfortably recalls white actors' use of blackface to caricature blacks in Vaudeville theatre.

Consent is crucially important. Notre Dame University uses the Fighting Irish mascot because the school was founded by Irish priests, and the subject of their mascot - the Irish - was chosen by Irish administrators and students. There are schools in Native American communities that use the "Braves" or the "Warriors" as their mascots - but those are used based on the consent of the school's Native American students.

There is a clear qualitative distinction between a school, comprised primarily of Native American students, choosing for itself a "Warriors" mascot and a school, comprised primarily of non-Native American students, choosing an "Indian" mascot over the protests of its Native American students.

Aside from the problem of consent, there are other reasons why the Indian mascot is neither respectful nor dignified. For example, even if, as supporters of the Indian mascot consistently claim, Dartmouth used the Indian symbol in a dignified and respectful way, its use makes Native Americans targets of disrespectful and racist treatment from outside the Dartmouth community. The repulsive image on the cover of this issue originated from the football rivalry between Dartmouth and Harvard. Is it less hurtful because Dartmouth was only indirectly responsible for the attack? Such abuse is bound to occur when a cultural symbol enters the competitive arena.

Outside of that arena, use of the mascot creates distortion in the way we ultimately view Native Americans as individuals and in how Native Americans view themselves. This example may help clarify. People assume that I know karate, I am smart and I am talented at math because I am Asian American.

What is the harm in all this? These representations are not necessarily negative and they are not usually invoked out of desire to hurt. Yet there is harm in them. I am not a karate expert, I do not have slanted eyes, I do not like math just because I am Asian American. I may do or have all of these things, but if I did, it would not be solely because of my ethnicity or culture. In the same way, when we look at the Dartmouth Indian mascot, what we see is no more Indian than a picture of someone with slanted eyes is necessarily Asian or an Amos and Andy doll is black. If a Native American is courageous or strong or can ride a horse, that is a function of who she is as an individual rather than of her being Native American. In these ways, the mascot, the slogan and the faulty perceptions they perpetuate devalue the humanity and uniqueness of individuals within a given group.

Given the harms of the Dartmouth mascot, it is clear that the "Indian" should be retired not just from official use, but also from unofficial use. Dartmouth students with Native American backgrounds do, overwhelmingly, continue to disapprove of the Indian mascot. Why do so many of us continue to doubt their word that the mascot really is offensive? Why do we continue to insist that the mascot and Indian cheers are "dignified," "respectful" and "harmless?"

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Daily News of Los Angeles (CA)

DARTMOUTH COLLEGE RENEWS PROMISE TO AMERICAN INDIANS

January 5, 1992
Section: U.S./WORLD
Edition: Bulldog
Page: USW2
Margaret Lillard Associated Press
Memo: Sidebar: Tribal traditions increase challenge

Illustration: photo

Bill Yellowtail, a 17-year-old Crow from rural Montana, came to Dartmouth College in 1965, excited to be one of the first three Indians to attend the prestigious school in more than two decades.

Two years later, overwhelmed, isolated and disappointed with his performance at the demanding Ivy League institution, he dropped out.

The scenario was nearly repeated 10 years later when Bruce Duthu felt the tug between the need to keep even with better-prepared, better-acclimated white students and the desire to return to the safety of the Houma community in Dulac, La.

Duthu stayed for two reasons: "Number one, I was getting a really good education. Number two, there weren't many schools out there that had such a supportive program."

Since it was founded in 1970, that program - Dartmouth's Native American Program - has helped Duthu and scores of Indian, Eskimo and Hawaiian students cope with the demands of being in a foreign and often frightening place. The program got a lot of help in the beginning from people like Yellowtail, who returned to Dartmouth and completed his degree in 1971.

The school's aggressive recruitment and retention efforts have drawn more American Indians to Dartmouth than to all the other Ivy League schools combined.

This year the group makes up 3 percent of the student body - three times its representation in the U.S. population as a whole. The school claims a graduation rate of 75 percent to 80 percent - far above the national average of 10 percent for non-tribal, post-secondary schools.

Those graduates have amassed an impressive post-college record. The class of 1979's Lori Cupp is the first Navajo woman to become a surgeon. Louise Erdrich, a Chippewa from the class of 1976, is a well-known author whose

works include "Love Medicine," "The Beet Queen" and "Crown of Columbus," written with her husband, Dartmouth Indian studies professor Michael Dorris.

Yellowtail soon will begin his eighth year as a Democratic state senator in Montana. Duthu returned from law school and practice in Louisiana to head Dartmouth's program for three years before becoming an assistant professor at Vermont Law School. Arvo Mikkanen, a 1983 Kiowa-Comanche graduate from Norman, Okla., is a law professor at Oklahoma City University and tribal judge.

"I'm deeply impressed with the college and its lasting commitment," said Yellowtail, 43, a rancher still living in remote Wyola, Mont. He recently left the program's advisory committee after eight years.

Like many old Eastern colleges, including Harvard in Massachusetts and William and Mary in Virginia, Dartmouth was founded "for the education and instruction of youth of the Indian tribes . . . and also of English youth and any others."

Like the rest, Dartmouth soon forgot the promise in its charter. Only 19 Indians graduated in its first 200 years. Its only bow to its first objective was in the sports teams' name until 1974 - the Indians.

But in 1970, in his inaugural address as Dartmouth president, John Kemeny pledged to rededicate the college to its original mission.

"The time was right. In the late '60s and early '70s, the entire nation was becoming aware of minority concerns, including Native American concerns and educational needs," Yellowtail recalled.

"Dr. Kemeny was a broad-minded and forward-thinking leader. . . . It was natural for him to seize on the opportunities for Dartmouth to renew its commitment."

Kemeny's efforts were spurred by students such as Yellowtail and Duane Bird Bear, who felt "the college could be doing more positive things than having Indian mascots and kids beating drums at football games," Bird Bear said.

It began with recruitment and counseling for Indian students who were accepted. They most often came from backgrounds different from most Dartmouth freshmen, frequently Western reservations or other rural, underprivileged areas.

The struggle today lies in getting Indian students to apply. Many, though intelligent enough, attended substandard secondary schools and therefore lack adequate preparation, and Dartmouth has no remedial programs.

"Dartmouth starts here - a lot of our students start here," said Colleen

Larimore, the program's current head, putting one hand level with her eyes and the other with her throat. "They've got to run to catch up."

Bird Bear, 43, a Mandan-Hidatsa, hesitated to apply to Dartmouth. His education at the Fort Bristol reservation at Mandray, N.D., had been well below par.

Instead, he left his school as a junior and spent three years at prep school before winning a spot at Dartmouth. His two Indian classmates also were prep school graduates.

"There are a number of bright and talented Native American students going to schools in the West, maybe on reservations, that probably have the basic skills and intelligence to go to a place like Dartmouth, but they need the encouragement," Bird Bear said.

Confidence is still a problem. Shawn Attakai, a Navajo freshman from Chinle, Ariz., applied only because a counselor at his Flagstaff high school urged him to.

"I seriously thought I wouldn't get in," he said. "On my application, I just handwrote it, and on the others I typed really neatly. I was surprised I got in."

The program struggled in the beginning, mainly because it was too ambitious, Yellowtail says.

"There was a disastrous attrition rate in the first few years," he said. "The college recruited some students who did not stand a very good chance of surviving under the best of circumstances. Dartmouth is just not for everyone, and it's certainly not for every Native American by any means."

Since then, the program's sophistication - and its graduation rate - have grown, Larimore says. She credits aggressive recruiting.

Cupp, for example, finished high school in Crown Point, N.M., at 16 and Dartmouth at 20. Yet she, too, lacked confidence and basic education and found the college "a little bit intimidating."

"I think it was coming out of a reservation, a reservation high school, because (other students) came from prep schools," she said from Gallup, N.M., where she works for the federal Indian Health Service.

The pressure was eased by program counselors who helped Indian students tailor the college's offerings to fit their skills and needs.

Caption:

photo: Colleen Larimore, left, of the Commache tribe, and Dezbah Tse, of the Navajo tribe pose on campus at Dartmouth College.

Associated Press

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Friday, February 27th, 2009

Search Results: indian mascot

- The Moose's National Rampage Benjamin Flickinger - 10/30/2000 Dartmouth changed its moniker from the Indians to the "Big Green" in 1968—imitating its colorful Ivy League rivals the Harvard Crimson and Cornell Big Red—and, from there, the thought police began a march across academe.
- The Indian and the Rock Benjamin Wallace-Wells - 11/17/1998 Dartmouth, once upon a time, had a perfectly fine mascot — the Indian. It was banned in 1971 in favor of "The Big Green." A lot of fairly batty ideas got pumped into policy around 1971, and this one was ours.
- Mascots On Their Minds Arthur J. Monaco - 10/23/1996 Unsatisfied with the sole name "Big Green," a small group of Dartmouth students decided they want a college mascot. This has touched off the latest, and perhaps most serious, effort to find a new mascot for Dartmouth since the Indian symbol was banished from campus in 1974.
- I Can Finally End My Hunger Strike - 05/12/2003 Speakers also emphasized the moral inferiority of anyone spotted in Indian shirts. "A person of conscience wouldn't wear one," said one participant. People who wear them are "racist and stereotypical," claimed another. Others felt that students should not display the symbol because of issues of common courtesy. "How could someone knowingly offend another human being?" cried one activist.
- Dartmouth Indians: The New Tradition Stefan Beck - 09/30/2003 It should be obvious that the Indian mascot is not meant to depict present-day Native Americans, so how can this be the case? Native Americans have changed a great deal over the course of history. So have people of all ethnicities. That's why I'm studying English at Dartmouth College rather than wearing a bearskin and sacrificing holly-crowned virgins to Wotan.
- Dartmouth Indians: The New Tradition Stefan M. Beck - 06/08/2003 So what is this fight for? For one thing, it is for the right to express pride in ways other than those prescribed by the pissed-off, humorless few. It is the few, I believe, who have shamed everybody else into feeling indignant where no insult exists. They have poisoned the well—making Dartmouth a place where people are quicker to feel suspicion and outrage than to stop and think: is this really a big deal? Are these people really wearing these shirts or carrying these canes to express their dislike of Native Americans? Ladies and gentlemen, were that position anything but ludicrous, we would have made President Wright our mascot years ago.
- Dartmouth Indians: The New Tradition Stefan M. Beck - 05/12/2003 I've heard tell that the "Indian head" is a "racist depiction" of Native Americans. But it should be obvious that the

Indian mascot is not meant to depict present-day Native Americans, so how can this be the case? Native Americans have changed a great deal over the course of history. So have people of all ethnicities. That's why I'm studying English at Dartmouth College rather than wearing a bearskin and sacrificing holly-crowned virgins to Wotan.

- Week in Review - 05/22/2002
- What More Honor Could They Pay Us? Darren Thomas - 03/12/2001 The book focuses on the University of Illinois, where Spindel is a professor of English and Chief Illiniwek has been the center of controversy. The university calls Chief Illiniwek its "symbol," which embodies such qualities as bravery and determination. It is, moreover, an honor to the native tribes of the area, says U of I.
- OPAL and the History of Dartmouth Nicholas P. Hawkins - 11/28/2006 ... this prompted another Dartmouth professor in the audience to exclaim: "What is it about ouch that these people don't understand?" ("These people" refers to supporters of the Indian mascot, by the way.) This astonishingly childish remark, of course, received a barrage of applause from the crowd.
- Letters to the Editor - 06/02/2003 Library staff members respond to recent article; a student comments at length on the Indian mascot.

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TDR 25

Friday, February 27th, 2009

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Dartlog

- Presidents Jim Respond
  In what is hopefully the nail on the coffin of this "controversy," both President Wright and...
- OPAL: This issue is being taken very serious.
  Just when you thought this hilariously over-blown situation was about to resolve itself, the institutional activists...
- Being Offended: A Dartmouth Tradition
  The following blitz was sent by "AfriCaSo" this afternoon, purportedly in response to an offensive blitz...
- Harvard Professor Jim Yong Kim is 17th Dartmouth President
  From a message sent from The Daily D to its email subscriber list:Harvard University professor Jim...
- TODAY at 2 p.m. - Meet Dartmouth's Next President
  A message from President Wright this morning indicates that the wondering is over.Dear Friends,I am pleased...

Identity Crisis

By James S. Panero Published On 10/23/1996

Eleazar Wheelock was a Christian missionary. Dartmouths first students were local Indians. For better or worse, thats the history. Time and attitudes change. We change. But isnt it better to accept your own past, evaluate it for what it was, and come to grips with it, rather than hide it away?

Ever since the 1974 vote to banish the Indian symbol from campus, Dartmouth has been hiding from itself. Rather than confronting the past, looking at it through strong and sober eyes, the College cowered away. Native American activism became more vocal in the early 1970s than ever before, and more than it ever would again. And the College was swept up in it.

Dartmouth has always maintained a great fear that it might fall behind the times, and the College often has often made rash decisions in response. Gerry, The Choates, the River Dorms, the Hopkins Center — ?these all seemed like hip architectural ideas to someone at the time. It has been the same way with political ideas. Anyone outside Dartmouth knows political correctness went out of vogue almost five years ago, but the Dartmouth Administration is recognized by many to be the most P.C. of any Ivy League school these days.
So the temptation to modernize struck the College in 1974 at the height of Native American activism. Since then Native American activism has toned down. Over twenty years later, I look back and ask: what did we lose?

We lost Dartmouths identity. The Indian symbol was our spiritual connection to the past. It was our strength, it was our history — it was Dartmouth. The two-feathered iconography of the symbol was faithful to headdresses of the local Mohegan tribe. The Indian symbol was serious, like an Indian-head nickel. The symbol demonstrated Dartmouths respect for its past.

The 1974 decision dishonored that past for political whim. The symbol was never racist and everyone knows it. In 1984 The Dartmouth Review interviewed 200 Indian chiefs across the nation about the symbol. An overwhelming 125 of those who responded felt the symbol was anything but racist. Many thought it was in fact a proud symbol.

The administration therefore has led a campaign of deception over the past 20 years — very unenlightened for a place of higher education. They try to play down the Indian symbols influence at Dartmouth and claim the symbol was made up by sportswriters in the 1940s. A blatant lie. There is evidence in Dartmouths very own library archives that the Indian symbol dates back at least 100 years. They also continue to say the symbol is racist when they know thats not true. The Indian symbol is no Aunt Jemima. It was not the stereotype of a savage as they claim, but rather a simple, somber face in profile. In truth, the College powers prefer to forget the Dartmouths past — and thats why the Indian was dropped from campus. All Dartmouth tradition means nothing to them. Most administrators did not even attend Dartmouth, so how could they understand?

They see the College as a present entity. They are the people in charge, so they can do anything they want. A complex history only confuses things, so who needs it?

But is that right? Arent we part of an academic legacy that began with a few Indians in 1763? To serious people, history has significance. Let us never forget the traditions. May the Indian never die.

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The Indian's Long History

By John McWilliams and Cortney Scott Published On 10/23/1996

According to the College Charter granted to Eleazar Wheelock in 1769, Dartmouth College was established for the education & instruction of Youth of the Indian Tribes in this Land in reading, writing & all parts of Learning; and also of English Youth and any others. Dartmouths official seal still portrays this historical mission, depicting a group of Indians approaching Dartmouth Hall with a bible in hand.

From the outset, the College was inextricably connected to the Indian.

While the original missionary purpose of the College soon changed, the early Indian history of Dartmouth continued to be honored through cheers and songs. In 1879, a student committee elected the Indian cheer, Wah-Hoo-Wah as Dartmouths yell Ò a cheer that Dr. Benedict Hardman 31, a Yankton Sioux Indian, indicated means snow-ah-snow in Indian dialects.

The Wah-Hoo-Wah cheer is found in early songs such as Come Fellows Let Us Raise A Song Ò the Colleges first official alma mater Ò and Eleazer Wheelock by Richard Hovey, Class of 1885.

The Indian history of Dartmouth was also honored through Indian-head graduation canes, a tradition that can be traced back to 1898?—the year of the earliest Indian-head cane still surviving in the archives at Baker Library. The Indian profile began to personify the College at this time as well, and Indians appear on both the 1898 and 1905 Aegis.

The image of the Indian profile soon started to canonize and resemble the College leading up to 1974 — when any reference to the Indian symbol was banished from campus. The Indian figures on the weathervane above Baker Library, and the group depicted on the Colleges seal, wear elaborate, multi-feathered headdresses. This headdress was simplified early in the century to a two-feather top-knot. This portrait more accurately represented the look of the now-extinct Mohegan tribe that was indigenous to this area of New Hampshire. The change was the result of research by Walter Beach Humphrey 11, who found that the elaborate headdress was worn only by tribes of the Western plains, such as the Sioux.

In the early 1920s, a Boston sportswriter began to refer to Dartmouth teams as The Indians and the name was soon reflected in team jerseys and other athletic equipment. As Dartmouth teams took up the Indian emblem, they knew to use the corrected Indian portrait as their symbol.

The Indian flourished as Dartmouths symbol in the years to follow, and even to the Dartmouth community of the late 1960s any change would have been fully unanticipated.

Indeed when President John Kemeny asserted Dartmouths renewed commitment to the education of American Indians in his 1969 inaugural address and through a new Native American recruitment program, he did not anticipate the negative reaction that incoming students would have to the Indian symbol. Kemeny later stated that he thought the Native American students might take a measure of pride in their college symbol.

In the next few years, students participating in the Native American program rose up against the Indian symbol, and in response the Alumni Council formed an Indian Symbol Study Committee. On June 15, 1972, the committee published its famous report. Though the report found it inappropriate to recommend the official abolition of an Indian symbol that was never officially adopted at Dartmouth, it felt that the College should not officially attempt to either accelerate or retard this natural trend... by official fiat.

The committee also recommended examples of voluntary curtailment or elimination of the use of the Indian symbol. Voluntary efforts by the Dartmouth community listed in the report included the discontinuation of the term Indians in The Dartmouth, as well as the removal of the Indian head from its masthead. The college radio station was to eliminate use of the term in its broadcasts, while Hanover merchants were to phase out the use of the symbol on clothing and souvenirs. Among the many other recommended changes, the Dartmouth singing group the Injunaires was to reduce their name simply to the Aires.

In 1981, students organized a Student Assembly vote to create a new Dartmouth symbol. The Dartmouth Timberwolves, Vikings, and Woodmen were the three options — the Indian did not appear on the ballot. While this movement generated some national press, it did not go far enough to create any lasting change. Alumni were not contacted about the mascot vote, and student organizers soon gave up their cause, and the idea fell by the wayside.

In 1984, under the guidance of Laura Ingraham and Dinesh DSouza, The Dartmouth Review commissioned the Gallup Organization to survey 1000 Dartmouth students selected at random from the undergraduate population. The May 23-25 poll listed the Indian and eight other symbols or mascots as choices and received an unusually high response of 731 questionnaires. Both the Indian and the Timber Wolf received positive ratings from an identical 53% of respondents. Less favor was given to the Warrior, Green Knight, Viking, Raider, Buck, and Moose; all of which received substantial negative ratings. This proved that since abolition in 1974, the Indian as Dartmouths symbol was still highly regarded by a large, though often silent, segment of the campus.

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The Indian and the Rock

By Benjamin Wallace-Wells Published On 11/17/1998

Peter Morgan, a member of the class of 1960, thinks Nelson Rockefeller is great. Peter Morgan in fact thinks Nelson Rockefeller is so great, he told a crowd gathered last week to discuss Dartmouths ongoing mascot problems, that Nelson Rockefeller should be trans-formed into a new mascot for Dartmouth. I would love to see Dartmouth known as The Rock, he said. Stanford, he reasoned, already has a tree, so a

rock wouldnt be so bad, if a little less than sufficiently animate. (Would they just dump a hunk of granite next to the cheerleaders at football games? Or would someone put on a suit and a mask and pretend to be Nelson Rockefeller?)

So you get the idea that theres some difficulty coming up with a good new mascot.

Dartmouth, once upon a time, had a perfectly fine mascot — the Indian. It was banned in 1971 in favor of The Big Green. A lot of fairly batty ideas got pumped into policy around 1971, and this one was ours.

This particular bit of institutional battiness has been sustained for these twenty-seven years by arguments from people like Suzan Harjo, the Indian activist who addressed a forum in Nelson Rockefeller (!) Hall last week. Ms. Harjo and folks like her have pulled off a nice rhetorical trick. They link Dartmouths mascot with all other Indian mascots and then attack the lot, and assume the points have struck home in Hanover.

Its a bad argument.

There certainly are objectionable portrayals of Indians — the Cleveland Indians, for example, had for years a smiling and possibly manic stereotype as their team symbol.

There are also certainly respectful portrayals of Indians. There was an Indian on the old buffalo nickel, for example. We put Presidents on nickels.

The Dartmouth Indian belongs in the second category. Our Indian representations have not been cartoonish slurs but serious, noble portraits of serious, noble warriors. Our connection with the Indian has not been arbitrary stereotype but a reference to an important historical fact — Dartmouth, of course, was originally conceived as a school for educating American Indians.

People like Ms. Harjo also say that mascots of a different ethnic stripe would be popularly objectionable if portrayed in similar tones. Nobody thinks that having The Dartmouth Jews as a mascot would be a terribly good idea.

Again, the argument misses the historical point. The Dartmouth Jews would be arbitrary and maybe offensive. The Dartmouth Indians is not, because there is an appropriate historical reference. The Brandeis Maccabees, however, would not be offensive but would be an expression of real pride, because of the conscious link to the schools history and mission. The same goes for the Notre Dame Fighting Irish.

These are far more apt comparisons than The Dartmouth Jews.

In 1984 The Dartmouth Review asked more than 200 chiefs of Indian tribes across the country whether or not they thought the Indian symbol offensive. By a margin of more than 10-to-1, these chiefs said that Dartmouths Indian symbol did not offend them; many said it was a symbol of Indian pride.

But Ms. Harjos argument manages to sustain itself, despite having no real constituency, because of a sympathetic political climate and because of Ms. Harjos own rhetorical vigor.

The Cleveland Indian might well be offensive, but The Dartmouth Indian is not. Until we acknowledge the difference, we are doomed to a succession of increasingly bizarre and increasingly uninspiring temporary symbols.

Look out, Harvard football: here come the Big Green Rocks.

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The Banning of the Indian

By Jeffrey Hart Published On 12/15/1998

I judge the 1974 decision to attempt to abolish the Indian symbol to have been a moral, intellectual, and above all, because we are talking about an educational institution, an educational disaster.

I do not speak from the standpoint of a nostalgic alumnus. I am not nostalgic for the so-called old-

Dartmouth and in fact transferred out of it after two years to Columbia. When I was an undergraduate at Dartmouth I did not use the Indian symbol stationery nor give much attention at all to the symbol.

But the 1974 decision has itself become a symbol much more important than the Indian itself.

First of all, let us address substance. It was essentially asserted by the College that the Indian symbol is insulting to American Indians or is, in the current jargon, racist.

This is clearly false. The Indian has appeared on US coinage, often and prominently, along with Lincoln, Washington, Roosevelt, Kennedy, and other dignitaries. This was not denigration of the Indian. It would be difficult to explain that the Washington Redskins or the Cleveland Indians are trying to denigrate the American Indian. All of these uses of the Indian symbol did assert sa common right to the assorted symbols of the Americans past — which I take it, is one thing that is being precisely denied.

Now, if a critic argues that, whatever, the Indian symbol is perceived — more current jargon —?as racist, then the only reply that includes respect for the critic is that the pperception is wrong. If a person tells you that he perceives that the moon is made out of green cheese, the only reply that respects him is that sorry, it is not.

There flowed after the 1974 decision a whole train of evil consequences beginning with the official misinformation that I must regard as deliberate. That for example, the Indian symbol was introdced to general usage by sportswriters during the 1920s. As I write this, I note the nearby presence of my fathers Indian-head senior cane, class of 1921. The sportswriters of the 1920s must have worked rapidly indeed. The Baker library archives possess Indian-head canes dating much farther back. Indian figures inhabit the weathervane atop the library and also the College Seal, because they are part of Dartmouths particular and Americas general past. If you enter the lower west entrance of Baker, you will see in a glass case on the wall some memorabila of a Dartmouth student killed in World War I. It includes a patch of canvas with an Indian head on it. No one can deny him, or us, access to the past.

It was even asserted, at least semi-formally, that the Wah-Hoo-Wah cheer signified imminent sodomization of rivals taken in war. This turns out to be entirely false. Appropriately enough, the words signify the coming of snow - the snow job given to the Dartmouth community.

The clay pipe ceremony in the Bema no longer exists - the Thought Police have finally caught up with it. Which moves us beyond false arguments and deliberate misrepresentation to the subject of censorship of art, and other censorship. Yes, deliberate official censorship of art, book-burning as President Eisenhower called it in his 1954 commencement address at, yes, Dartmouth. There has been censorship of our great song Eleazar Wheelock. There has been the censorship of traditional football cheers. There has been censorship of the Hovey Grill murals, featuring bare breasted ladies. I certainly would not consider the latter to be great art, but they certainly can be seen as an important period-piece. The same can be said of the much-touted Orozco murals, which are bad art - overdrawn, overstated, and in bad taste, along with being anti-white and, especially, anti-Protestant, but Dartmouth is not baout to cover up work by a Mexican communist, no matter how garish and propagandistic. Dartmouth looks upon the Orozco murals with breathless awe.Which brings up to the inner, the core meaning of the 1974 decision. What is signaled, and here is the worst educational disaster, was that henceforth minority demands would be specially privaleged, even if the demands might be absurd. The same rules of argument and evidence would not apply to minority claims. If a minority and not just any minority, but henceforth priveleged minorities - asserted something, well, then, amen brother, that was it.

And it has been it, from special admissions priveleges, to special programs in the curriculum, to

segregated social arrangements and notable faculty incometents. It is to Dartmouths honor that in 1986, 27 Jews, asserting that they did not need or want it. Well done.

Of course, Dartmouth will not only survive but prevail. The current auspices of the college are merely leaseholders, not owners. You can, with some effort at selection, get an excellent education here, and as Adam Smith once said, a nation has a lot of ruin in it. Indeed America itself has demonstrated Smiths point.

Dartmouth students are voting with their T-shirts and windbreakers and above all with their brains. It will take ten or twenty years to recover from this issue - but The Indian Will Never Die.

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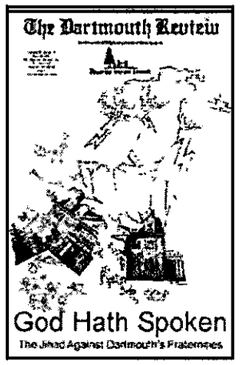

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'Scalp 'Em': Another Perspective

By Eugene Long Published On 04/30/2001

Editors Note: Gene Long and Will Hughes stand accused by the College of threatening an anonymous

female student early one night this past winter term. What seemed a harmless event at the time escalated further than most expected: Longs and Hughess fraternity, Psi Upsilon, has already been put on probation for two terms as punishment for their conduct that night (see TDR 4/9/2001), and now Long, Hughes, and another fraternity brother face disciplinary action for what they saw at the time as non-threatening, if unfriendly and increasingly unpopular, speech.

Their anonymous accusers story circulated widely in emails. These emails formed the basis for the Colleges action against Psi Upsilon and now against these three students.

What follows is Mr. Longs account of the events of that night, the official statement that he has presented to the College. His anonymous accusers words have been given great weight, despite the unknowing emptiness behind them. At the least, Mr. Longs account fills in the until-now sketchy story of Friday night festivities gone awry. Contrasted with his anonymous accusers account, it highlights the schema of persecution into which Mr. Long and his cohorts shouted that night.

At 9 PM on Friday, February 16, Will Hughes and I were on the lawn of Psi Upsilon. We decided to say the old football chant, Wah- Hoo-Wah, Scalp em, something that we had done numerous times at Dartmouth football games. We had been drinking moderately in the basement of Psi Upsilon the night of the incident. Although the house had elected not to buy beer that weekend, it was understood that brothers of age could buy and consume their own alcohol on the premises. Two brothers, one of whom was Kevin Watkins, poked their heads out of the third floor window. After a couple of moments, we asked them to join in the cheer, saying, When we say Wah Hoo Wah, you say Scalp em. This call and response was said perhaps three times. Kevin then joined Will and me on the lawn on his way to Food Court. At this point, I noticed a lone girl walking along Massachusetts Row in front of Psi Upsilon towards West Wheelock street. At no point did we alter our cheer, address said female, or display any awareness of her presence. When she arrived directly in front of the house, she shouted what I heard to be Why is Psi U so cool? I responded by shouting, Why are you so fat? At this point, Kevin approached the edge of our property and attempted to apologize: I apologize for my drunk brothers. The female did not respond, and continued on her way down Mass Row. She crossed the street. We concluded our chanting and walked into the house. The entire incident lasted less than three minutes.

I categorically deny the assertions of the anonymous accuser that there were between seven to twelve members of the fraternity shouting from the porch and the lawn. There were only four of us involved: three of whom were on the lawn at some point, and an additional member who had merely leaned his head from the window. Nor was there any way that a reasonable person could construe what we did as threatening. The event took place at 9 PM, and the woman was on a public thoroughfare a good twenty yards from the incident. At no time did we address the female, until she shouted at us. At that point I responded, merely in a derogatory, not threatening, manner. Furthermore, I do not ever recall uttering the phrase Scalp those Bitches. That the woman at the time did not feel threatened is evident in her shouting at us and in the calm manner that she continued on her way after the incident.

Let me further add that the way in which this incident has been handled by the College has been reprehensible. My name and Will Hughess have been known since the beginning of the incident. But rather than interview us immediately to ascertain what really took place, Deans Larimore and Redman gave undue credence to anonymous accusations as a basis for their statements to the community and in organizational adjudication. At no time have we been allowed to know the name of our accuser. Our names have been public from the beginning. And it is only after the conclusion of said organizational adjudication, wherein Dean Redman explicitly overrode the recommendation of the Judicial Committee and dismissed the will of the elected student government almost without consideration, that we have been subjected to yet another process.

Furthermore, I find that the assertion of Dean Redman and the Judiciary Committee that the word scalp implies a threat of actual violence to be patently ridiculous. Scalping is a blatant anachronism and has not been practiced in New England for centuries. Furthermore, this is a well-known football cheer that, until recently, was frequently used by a large portion of the student body.

The sordidness of this entire process has made me deeply cynical about the nature of this administration, and I doubt that I will be treated in good faith here, as indeed we have not throughout this affair. Let me add that I have no remorse whatsoever for anything I did, and I find your attempts to punish me ridiculous.
This is the first time I have expressed my feelings on the issue.

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Dartmouth Indians: The New Tradition

By Stefan Beck Published On 09/30/2003

Student Assembly, the sacred conscience of Dartmouth, recently cooked up a plan to mend the wicked ways of some of our peers. The plan, which seems to be modeled on late ?90s gun buybacks, is an SA- and school-funded trade-in of T-shirts and other merchandise depicting the defunct Indian mascot.

Remember Buyback America? Rep. James Walsh of New York called the program "kind of silly," arguing that criminals "will not trade their guns for groceries or tennis shoes." No kidding. Nor are the students who sport the Indian oblivious to the attendant controversy—so they arent likely to swap their goods for the ubiquitous green hoodie, Dartmouth shot glass, or even a sawbucks worth of Vox Clamantis in Deserto window decals. That is, not unless theyve undergone some kind of road-to-Damascus conversion to "sensitive" thinking.

We at the Review welcomed SAs plan at first. We mistakenly thought it was a buyback, and planned to sell a few bundles of our back-stock to Wright for beer money. When we learned the truth, we decided to keep our shirts and instead stir up the murky and foul-smelling pot of campus debate. Michael Ellis 06, TDRs beleaguered Publisher, blitzed out an advertisement for our classic graduate accessory: the Indian cane. The message thoughtfully began, "When your grandchildren ask you about your time at Dartmouth, what will you have to show them?"

Responses to Mr. Elliss question were by turns witty ("f*ck off racist motherf*cker"), imaginative ("pick another race to make fun of—how about swedish people??"), optimistic ("Old copies of a long-defunct paper called The Dartmouth Review? A collectors item!"), and downright perplexing ("A cane from an organization I support, thats what."). Yet for all this variety, the two dozen pieces of hate mail had something in common. Each was a sort of Pavlov response, a knee-jerk appeal to a claim that most are too lazy to questionthat the Indian is racist, backward, offensive, &c.

Ill outline the reasons why this simply isnt true. A slavish devotion to "common knowledge" and a fondness for self-congratulation prevents most people even from acknowledging that these reasons exist; still, I owe it to the freshmen and to the Review to go over them for the millionth time.

Heres one of the strongest arguments for the Indian. In "The Indian Wars," in the March 4, 2002 issue of Sports Illustrated, columnist S.L. Price writes:

> The pollsters interviewed 351 Native Americans (217 living on reservations and 134 living off) and 743 fans. Their responses were weighted according to U.S. census figures for age, race and gender, and for distribution of Native Americans on and off reservations. With a margin of error of 4%, 83% of the Indians said that professional teams should not stop using Indian nicknames, mascots or symbols, and 79% of the fans agreed with them.

There you have it: hard, statistical proof that most Native Americans arent offended by Indian mascots. In fact, the article goes on to say, an incredible majority are not even offended by Washingtons "Redskins," though the term is arguably much nastier than an icon like Dartmouths erstwhile "Indian head." Some even see the mascots as a source of pride, as the Irish Catholics of Notre Dame see their beloved pugilist leprechaun.

So it seems that only Ivy Leaguers, either wracked by "white guilt" or initiated into the mystery cult of Sensitivity, possess the moral capacity to feel outrage at the sight of the Indian. Who knew?

I?ve heard tell that the "Indian head" is a "racist depiction" of Native Americans. But it should be obvious that the Indian mascot is not meant to depict present-day Native Americans, so how can this be the case? Native Americans have changed a great deal over the course of history. So have people of all ethnicities. Thats why Im studying English at Dartmouth College rather than wearing a bearskin and sacrificing holly-crowned virgins to Wotan. Thats why people of Scandinavian descent dont dust off their battle-axes and sack Minneapolis whenever the Vikings play.

One of Michael Elliss critics proposed the following: "Why not make white people canes? These canes could display a caricature of the white race that will be perceived by white students as shockingly offensive and hurtful." As it happens, a group of Asian students at a University of California campus did just that. They made T-shirts for their intramural team, the Fighting Whities, which were emblazoned with the "shockingly offensive and hurtful" likeness of Ward Cleaver. Boo hoo. The thing is, no one shed a tear, because the shirts were hilarious. Similarly, the University of Nebraska has for its mascot a fellow called Herbie Husker, a "redneck" in overalls and a cowboy hat. Nobodys crying there, either.

Of course, the analogy doesnt work, because Dartmouths Indian was never meant to be funny. It wasnt meant to be racist, either, or to suggest (as one Dartmouth professor creatively argued) that the Indian mascot "serves" the cabal of white oppressors who control our school. The stylized and quite flattering image of an Indian warrior was meant to convey pride, dignity, strength, and everything else befitting a sports team or (perhaps in those days) Ivy League student.

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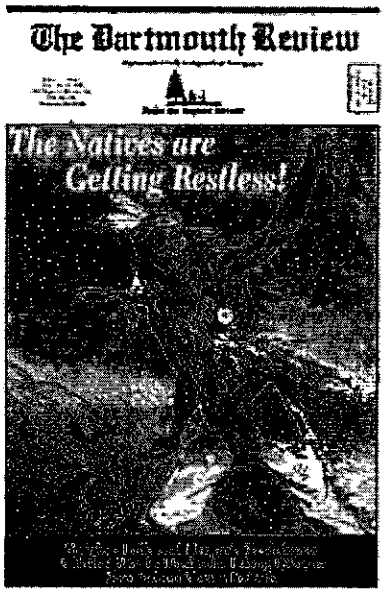
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The Natives are Getting Restless!

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A True History of the Hovey Murals

By Stephen Farrow Published On 11/28/2006

In 1894, Richard Hovey, a poet and prodigious writer of songs for Dartmouth (including the Alma Mater), wrote a comical song about the founding of the College. The song, "Eleazar Wheelock," is a story of Eleazar Wheelock going out to teach the Indians, eventually founding a college. Hovey was not writing a serious account; instead he decides to have a bit of fun with everyone involved. Among Wheelock's resources for educating the Indians are "a Bible and a drum / And five hundred gallons of New England rum." The song was a favorite among students for years:

Eleazar Wheelock

> Oh, Eleazar Wheelock was a very pious man;He went into the wildernes to teach the Indian,With a Gradus ad Parnassum, a Bible and a drum,And five hundred gallons of New England rum.
>
> Fill the bowl up! Fill the bowl up!Drink to Eleazar,And his primitive Alcazar,Where he mixed drinks for the heathen in the goodness of his soul.
>
> The big chief that met him was the sachem ofthe Wah-hoo-wahs;If he was not a big chief, there was never one yousaw who was;He had tobacco by the cord, ten squaws, and more to come,But he never yet had tasted of New England rum.Fill the bowl up! Fill the bowl up!
>
> Eleazar and the big chief harangued and gesticulated;They founded Dartmouth College, and the big chiefmatriculated.Eleazar was the faculty, and the whole curriculumWas five hundred gallons of New England rum.Fill the Bowl up! Fill the bowl up!

During the 1937-38 school year, Walter B. Humphries, class of 1914, decided to create a painting to immortalize the beloved song. He caricatured the song and painted it for the walls of Hovey's Grill, the establishment on the first floor of Thayer Dining Hall named for the poet. Humphries' murals adorned the walls of the Grill until 1979 when, with John Kemeny as president, the College decided that the paintings were too offensive. The murals were boarded up, and Hovey's Grill was closed off and used only for storage. The paintings remain censored today; they are very rarely uncovered for private viewings.

The paintings, like Hovey's verse, are whimsical and comic. There are Indians, clad in loincloths, drinking with a fat, oafish Eleazar Wheelock.

"There are two Eleazar Wheelocks in the Dartmouth dramatis personae," wrote Paul Zeller, the director of Dartmouth's Glee Club, in 1950. There is the earnest, tenacious divine whose faith carried him over obstacles which would have turned aside lesser men to found a college that became a living monument not only to the man himself but to his overriding strength of purpose. The other Eleazar Wheelock is the slightly comic opera figure celebrated, if not created, by the verses of Richard Hovey '85 composed on Easter Day, 1894, and set to music by Hovey's friend, Miss Marie Wurm, an English composer." Humphries' art furthered the latter tradition.

One of the reasons for the College's location was that men of "steady habits" would surround the Native Americans and keep them from falling victim to hard drinking. How ironic, then, that Eleazar himself should be mixing the drinks!

Of course, Humphries painted a cartoonish portrait of not only the Reverend, but also of his Indian students; it's understandable that some would consider the work "offensive." Still, says Art History Professor Robert McGrath, the paintings "convey a certain mindset of the times." They are "not

treasures but pieces of art nonetheless. Once you open the Pandora's box of censorship, then there is no place to stop it."

In the past, Dartmouth has had a proud tradition of defending First Amendment freedoms, including President Eisenhower's famous "book-burners" speech at the 1953 Commencement and, of course, President Ernest Martin Hopkins' defense of the Communist José Clemente Orozco, who painted his own set of murals in Baker's reserve corridor.

The Orozco murals, like Humphries', are gaudy and overdrawn. Beyond that, the murals are also offensive, being explicitly anti-Protestant. In the last panel, Christ chops down his own cross and adds it to a trash heap of symbols of barbarity. The murals attack many traditional ideologies; a New England town meeting is portrayed as a mindless robotic exercise. Yet, while the Orozco murals are offensive to many students, the College doesn't board them up. On the contrary, they're hyped on every Dartmouth tour, and are, rightfully, preserved for educational and historical value. Hopkins called them "a lecture in paint."

Humphries' paintings were an answer to the Orozco murals; ironically he had been campaigning for their extirpation from Dartmouth. Hopkins gave him Hovey's Grill and commissioned the Hovey paintings as a compromise. But now Orozco remains, and Humphries is suppressed by the heavy hand of Big Green censorship. The non-censorship of the Orozco murals should be reason enough to take down the boards.

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Can Dartmouth Stand for Racism?

By Zachary Gottlieb Published On 11/28/2006

I was appalled to hear of the "Cowboys, Indians, and Farm Animals" party held at Fuel some weeks ago. This kind of institutionalized racism is appalling and will not stand. It denigrates a race of people whose modern culture cannot be reflected by historical perceptions of brazen and violent action. Modern cultural understanding is essential to our collective identity as Americans.

If one group of students wishes to mar the reputation of a whole group of people for the purposes of a party, then they hold their noses up at what this nation was founded upon. This dance party, simply by insisting upon "accurate" costumes, helped indoctrinate fellow students with a feeling of cultural superiority.

Ignorance of modern changes in cultural identities is not acceptable at an institution that claims to be at the forefront of diversity and tolerance. As an Ivy League institution, we must show the world that we hold ourselves above age-old stereotypes.

How long will this go on?

The symbol of the American Cowboy is an offensive and inaccurate representation of my contemporary American identity. Do I savagely round cattle and use a Smith and Wesson six-shooter? Do you see me, the modern American, herding domesticated animals and using the Pony Express instead of mail? How can people sleep at night when they shout "Howdy" as a salutation to friends? How dare they!

Sports mascots like the Dallas Cowboys continue to destroy our precious American identity. The New England Patriots misrepresent the entire American populace as those who try to "beat" other teams and wear three-cornered hats! How absurd and culturally intolerant!

As an American, the insensitivity of those who use the cowboy caricature for the purpose of fun is shocking. I don't care if the party was meant to represent a historically accurate part of my nation's history. I no longer want my people to be associated with anything in my nation's past, because the modern Ivy-League educated student doesn't have the capacity to understand that my culture has changed over the past 150 years. In fact, the average student probably doesn't understand that cultures can change at all; he or she probably assumes that all Germans continue to be Nazis, all British people are imperialists, and all Russians are communists.

Citizens of Dartmouth, nay, Americans, will you stand to accept this? As an informed and tolerant student of this fine College on the Hill, I cannot.

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NADs on the Warpath

By Daniel F. Linsalata Published On 11/28/2006

The sixth offending incident dealt with drunken fraternity pledges disrupting a NADs drumming circle

during a vigil on Columbus Day. If this event really happened as the advertisement reports then the NADs may have a legitimate reason to feel offended and disrespected. But was the event racist? Hardly. Would it have been "racist" if the same pledges had disrupted a Christian prayer circle or a candlelight vigil on the Green? The likelihood of these events seems equally high, and are equally obnoxious, disrespectful, and unacceptable. But are also decidedly not racially motivated.

The main thrust of the NADs' advertisement was their declaration to fight racism with several invented, tenuous, "fundamental truths." The first of these "truths" arrogates to Native Americans the right to decide what is offensive to them, and anybody who questions these determinations is arrogant. As a member of the Class of 1980 wrote to the website *Dartblog.com*, one can use the same logic that only the plaintiff in a personal injury suit can decide if he has been injured, with opposing reservations prohibited. Non-Natives must accept the claim of offense at face value and immediately repent.

The other "fundamental truths" condemn as racist any objectification of a race or the failure to stop such objectification. Which begs the question: what, exactly, is racism? The Indians made much of each of these acts being racist "by definition." They must be using a different dictionary than the rest of us. From Merriam-Webster:

Racism, n: a belief that race is the primary determinant of human traits and that racial differences produce an inherent superiority of a particular race.

By this definition, the aforementioned events hardly qualify as "racist." Certainly one could make the case that they were disrespectful and insensitive, but these descriptors are not synonymous with racism. None of the events occurred under the belief that Native Americans are of an inferior race, nor did they discriminate by means of overt exclusion or marginalization. Indeed, some could have happened to any group on campus, and others in fact served as rallying points for school spirit. One must then question the culpability of those who "choose to say and do nothing in the face of [racist] acts," since those acts only appear to be racially-motivated to a select few. And because the advertisement never explicitly stated how the events are racist, and only stated that they are racist, the Native American Council has effectively condemned and patronized the entire campus under a set of rules known only to them.

The thornier issue, and one entirely absent in the NADs advertisement, is the matter of what the Natives actually want to achieve, and the grounds on which they would like to achieve it. Words like "tolerance," "understanding," and "social justice," are vacant without contextual definitions to support them and steps for achieving them. The problem seems to be that the Native Americans themselves do not know what they want. A copy of the minutes from a NADs meeting on 9/28/06, discussed the protest at the *Review* offices. The executives decided not to report the incident to the Daily D because, "it would prob [sic] be an ongoing thing that people would respond and we would respond back." Apparently, issuing a counter-response was problematic because, "we need to decide our stance on these issues (Hovey Murals and Indian Head T-shirts etc)."

You read that correctly: *The Native Americans at Dartmouth organization does not even have an official stance on the issues that it have complained about so vocally the entire term.* Subsequent emails have shown that no 'official stance' has since been established. Absent a position, protesting is not protesting: it is merely complaining.

Events at the "protest" itself empirically revealed the NADs' shortcoming in this department. A Native American member of the Class of 2010 confided to *TDR* staffers that he had never given much thought to the issue of Indian mascots and logos, was unaware of both the controversy about it at Dartmouth and the existence of such professional organizations as the Cleveland Indians, Chicago Blackhawks, and Washington Redskins, but that now, after four days at Dartmouth, reckoned that he ought to be incensed

by the matter. If nothing else, give credit to the NADs for quickly and efficiently brainwashing freshmen to mimic their dogmatic anger.

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Advertisement

Dartmouth paper: cover of Indian scalper was mistake

Associated Press

By Beverley Wang, Associated Press Writer | December 7, 2006

CONCORD, N.H. --An independent student newspaper at Dartmouth College says it was a mistake to publish a Page One illustration of an Indian brandishing a scalp as part of a debate over the treatment of minorities on the Ivy League campus.

"It distracted attention from the serious journalism The Dartmouth Review has been publishing, not least in the articles that came after the cover. The result was that people are discussing the cover, the scalp and the offense felt by descendants of the original Americans," editors Nicholas Desai and Emily Ghods-Esfahani wrote in a letter published Wednesday on The Review's Web site.

The offending issue was published a week earlier under the headline "The Natives are Getting Restless." It contained articles critical of College President James Wright, athletic director Josie Harper and a student group, Native Americans at Dartmouth.

The issue sparked a rally of more than 500 students, faculty and staff calling for more sensitivity to minorities and an end to racist speech at Dartmouth, which was founded more than 230 years ago as a school for American Indians.

"We certainly agree with the statement of President James Wright that all students at Dartmouth, whatever their background, should feel welcome here," wrote Desai, the managing editor, and Ghods-Esfahani, an associate editor.

The two gave no ground, however, on the Review's criticism of recent college actions -- particularly Harper's college-wide apology for scheduling a hockey game later this month against the University of North Dakota's "Fighting Sioux." North Dakota is one of several schools whose use of American Indian imagery has been labeled "hostile and abusive" by the National Collegiate Athletic Association.

"There is such a thing as minding your own business. There is also such a thing as achieving a bit of perspective, even a sense of humor," the two wrote. "There are no `racists' or people who `hate' at The Dartmouth Review."

Dartmouth went on break this week after fall term exams, but The Review's top editor, Daniel Linsalata, forwarded the letter to The Associated Press, which covered the Nov. 29 protest.

In an interview then, Linsalata said he was surprised by the furor over the

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cover, which he said was intended as a tongue-in-cheek commentary on "unreasonable" demands of American Indian students and faculty leaders.

"They're very much looking to play the race card in any instance they can," he said.

The week before, Dartmouth's Native American Council -- a mostly faculty group -- demanded a response to a series of provocations. They included fraternity pledges disrupting a drumming circle in October, homecoming T-shirts showing a Holy Cross knight performing a sex act on an American Indian, and The Review's distribution of Indian head T-shirts.

Wright, the college president, publicly deplored the incidents.

The college stopped using its Indian mascot decades ago, but The Review continues to sell Indian head canes, T-shirts, neckties and other souvenirs, calling them proud symbols of the school's past.

In a statement last weekend, Linsalata repeated that the provocative Review issue -- with its cover art showing a wild-eyed warrior clutching a scalp in one hand and a knife in the other, reprints of old Dartmouth Indian mascots and satirical articles mocking those upset by a crew team formal with a "Cowboy and Indians" theme -- was aimed strictly at Native Americans at Dartmouth, the student group, and not at American Indians in general.

"The accusation, then, that this cover was maliciously designed as a wantonly racist attack on ... Native Americans is patently false. All the same, I regret that it could have been construed as such," he wrote.

Members of Native Americans at Dartmouth say there's no other way to interpret it.

"I don't think it's being oversensitive at all that I'm upset that our entire culture has just been taken and used as a satire by these guys," freshman Shaun Stewart, a Cherokee, said last week. "To me, that's a blatant attack on the Native American community here at Dartmouth."

Senior Melody Jones, a member of the Pascua Yaqui tribe, agreed.

"Free speech doesn't mean that you can write whatever you want and not be held accountable. What they're asking for, it seems to me, is to have unaccountable speech."

On the Net:

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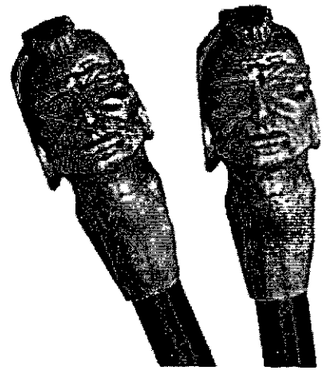

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