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The Mississippi Choctaw: A Case Study of Intercultural Games

L. BROOKS HILL AND PHILIP LUJAN

During May 1978 the United States Supreme Court secured official recognition of the Mississippi Band of Choctaw as a "tribe."¹ Those proceedings and the problems entailed emphasize the need to examine ever more carefully the rhetorical games² used by different cultural groups in this country to manipulate and abuse each other. The purpose of this paper is to examine the characteristics and implications of the Smith John case as an extended example of these intercultural games. To this end, the first section of the article briefly recounts the legal situation. The remaining three sections address the rhetorical games, looking initially at the Mississippi strategies for sustaining control over the Choctaw culture, turning then to the reactive framework of the Choctaws, and finally moving to the defensive Choctaw strategies.

The Legal Circumstance

In the nineteenth and early twentieth centuries the Choctaw people were removed from their native Southeastern homelands to Oklahoma.³ Trying to avoid the Cherokee tragedy of earlier years, the United States government made provisions for the Choctaws unwilling to move to remain in Mississippi; with this option those remaining would gradually sacrifice their tribal relations, security and federal assistance. This arrangement produced what is called an "absentee" band of Choctaw; that is, a splinter

L. Brooks Hill and Philip Lujan are two of the co-authors of *Native American Research Information Service* (Los Angeles: American Indian Studies Center, UCLA, 1983).

group of a tribe who did not move with the main body. Unable to cope without federal assistance, the absentee Choctaw requested and received federal assistance on several occasions. Through their interactions and special provisions to accommodate them, the federal government implicitly came to recognize the group as a tribal entity, thus enabling systematic and regular assistance. Until 1974 this arrangement continued.⁴

In order to receive Housing and Urban Development financial support for construction of Indian housing, the Mississippi Choctaw needed an incorporated organization. Accordingly, in 1970, the group formed the Chata Development Corporation. Unknowingly, they incorporated through the Mississippi state governmental system, subjecting themselves subsequently to state taxation. Predictably, the state tax commission pressed for payment of taxes and the Choctaw tribal council refused to pay on the basis of their tribal status. The state sued the Choctaw, and the case proceeded to the state courts where the legal aspects of the tribal status received careful scrutiny.⁵ The state court concluded that by explicit laws the Mississippi Choctaw were not a tribe. Without tribal recognition the Choctaw were in grave danger of losing federal aid, so they appealed the case to the federal courts. In district court the case was decided in favor of the Choctaw, but the state appealed that decision, continuing the suspension of tribal recognition and corresponding assistance.

While the Chata Corporation worked its way up the juridical ladder, another sequence of events produced a criminal case involving Choctaws and Choctaw tribal status. Smith John and his son were indicted for assault with intent to kill Artis Jenkins, a non-Indian, on Choctaw land.⁶ Despite the occurrence of the act on Indian trust land, the case was taken into the county court where the defendants were convicted and sentenced on a lesser charge. While incarcerated, the Smith Johns appealed on the grounds that their case should not have been tried under the jurisdiction of non-Indian courts. Their case moved to state courts where they were again convicted and sentenced a second time; this decision, however, raised the broader issue regarding the tribal status of the Choctaw. As in the Chata Corporation case, the court refused to recognize the Mississippi Choctaw as a tribe. The Smith Johns appealed the case to the federal courts where briefs were also filed by the Mississippi Choctaw and the federal government on behalf of the Smith Johns, as well as the interest

of the Mississippi Choctaw. The district courts moved in favor of the Smith Johns and the tribe; because of the broader implication, the state predictably appealed the case.

Because the criminal case involving the Smith Johns provided a better fact situation than the Chata Housing Corporation case, the various parties involved pressed the Smith John case up to the Supreme Court. The deliberation of that case held great significance for the various "Absentee" groups of Native Americans located around the country and once again brought to national attention the intercultural problems of Native Americans who suffer the vicissitudes and ambiguities of local, state and federal laws. Although the Supreme Court decided in favor of the Choctaw, arguments raised in the proceedings accent the likelihood that this sort of case will likely resurface for other Indian groups but on the basis of slightly different issues.⁷ Furthermore, the time spent pursuing these matters through the courts left an already poor cultural group, largely dependent on federal assistance, suspended without support. This use of the courts to settle such crucial matters of classification called attention to the broader business of the intercultural games entailed.

Strategies of Oppression

To understand the rhetorical and communication strategies and tactics employed by one person or group necessitates investigation of their rhetorical situation.⁸ The preceding review of the Smith John case provides an introduction to the tenuous situation of the Mississippi Choctaw and the willingness of the state where they reside to press the issue of tribal status to the highest court in order to preserve a means of Mississippi control over the Mississippi Choctaw. At a less prominent level, however, Mississippi employs a diversity of strategies and tactics to exercise control and, if at all possible, would likely prefer to avoid the national attention of Supreme Court proceedings. This section, then, asks the question, how do people of Mississippi keep an individual or group such as the Mississippi Choctaw in a situation where they can be controlled, manipulated or otherwise "kept in their place?" From a perspective of these social controls, one can better understand the counteractive behavior of the suppressed group and individuals.

The strategies imposed range from careful use of the legal

system of Mississippi to openly illegal activities. Commencing with the more legal, one of the first approaches used in Mississippi involves taxation. Given the need for sufficient taxation to govern a politicality, several alternative means are available in our society, e.g., property, sales, income and other types of taxation or combinations of them. Some of these taxes assess the powerful and wealthy of a community who possess sufficient finances wherewithal to avoid their full share or to channel their share more directly into self-serving projects. In Mississippi, as well as several other states, politicians avoid heavy property taxes for fear of offending powerful land owners. In states where Indians reside, their property is often exempt from taxation. Thus, to tax the Indians and non-property owners requires other means. To maintain social control of minorities so that wealthier, more influential groups can maintain their self-interest, criminal taxes are sometimes used.⁹ These are taxes which accrue from fines of various legal violations. This taxation not only deprives groups like the Mississippi Choctaw of economic opportunities to break their cycle of oppression but also deprives their individual members of the time to address economic and other problems of their families and groups. To illustrate this system of selective taxation, one need look not only at Mississippi but throughout the country where wealthy suburbs channel much of their tax money into school systems for their children while less prosperous neighborhoods are penalized. Whereas we are nationally addressing that taxation problem, we are doing much less with the strategy of selective law enforcement and the consequent manipulation of criminal taxation. When, however, .01% of a county's population is Indian and over 60% of your criminal cases involve Indians,¹⁰ one can reasonably identify selective use of criminal taxation as a strategy employed to keep the Mississippi Choctaw in their place.

A less specific, though legal, strategy to maintain control over a cultural minority is to capitalize on their ignorance of the intricacies of the governing system. Examples of this strategy abound in Indian communities where the people are perplexed by conflicts between the state and federal government; by the vacillation of the federal government from a position of guardianship to a position of autonomy for Indians; by inconsistent implementation of federal policies by BIA employees; by the jurisdictional problems reflected in the Smith John case; and by

the general ambiguities of a legal system which requires expensive advisors to keep a position legal, as in the incorporation errors of the Chata Development Corporation. This strategy often involves a failure to inform people adequately of their rights and, when they do act, to use situations against them which are reminiscent of those in Joseph Heller's *Catch 22*.¹¹ In Mississippi this strategy often involves the subtleties of out-of-court plea bargaining which circumvent costly litigation but still result in costly penalties for the defendant; this is further manipulated to make those in power appear benign and benevolent instead of manipulative; perhaps a twentieth century version of *noblesse oblige*.¹² The confusing ambiguity is also evident in other domains such as business and credit systems, or in education where one persuades the minorities to accept the myth that education equals opportunity, when often education simply means little more than greater awareness of the lack of opportunities and frustrations.

Shifting to less legal means of oppression, most social systems entail some marginally legal, if not clearly corrupt and illegal, activities which become institutionalized. These systems of corrupt or quasi-legal activities become interwoven with the legal system and sometimes go unnoticed, neglected or skillfully disguised; this leads to selective enforcement of laws and abusive use of legal powers, especially by police. In Mississippi bootlegging and gambling illustrate these activities. Typically, these activities are provided to oppressed groups, but those individuals are not allowed to participate in the lucrative administration of these "businesses." Accordingly, Choctaws in Mississippi are welcome to patronize bootleggers but not to become bootleggers. One of the complicating aspects of the Smith John case, for example, was that he and/or some members of his family were bootlegging. During an incarceration one of Smith John's sons was allegedly beaten by none other than Artis Jenkins (the victim in the Smith John case), who, serving as a constable, tried to "urge" the Smith Johns not to bootleg.¹³ This non-legal system generates a local set of informal norms which are very difficult to deal with, because they often carry the force of law; i.e., by selective law enforcement the authorities can indirectly use the power of the law to punish violators of the informal norms of the corruption network.

Artis Jenkins's alleged abuse of Smith John's son during an incarceration also illustrates a fourth strategy used to control the oppressed. This strategy is the use of the established authorities

to intimidate. The rural constabulary often comes from the lower middle class, endorses middle class values, and is especially susceptible to pressures from the more powerful members of their community who control their social advancement and threaten loss of what little the legal guardians might have. Thus, the powerful can readily utilize the police and other "civil servants" to keep the even less powerful groups in place. The techniques typically employed are selective law enforcement and failure to fully inform people of their rights and options. This strategy is further enhanced because persons who are slightly above the lower social groups often fight hardest to suppress the less fortunate in order to maintain the tenuous rung they have on the social ladder.

The most loathsome and illegal strategy of oppression is the open use of force and other abuses by persons in power. This strategy is obviously a higher risk because it reaches the point of disgust and intolerance of even the most apathetic citizens who might tolerate the other strategies. Although this strategy is less desirable, it is often necessary as an occasional reminder of ultimate consequences of non-compliance with the other strategies of oppression. One repulsive example of this approach occurred during the Christmas holiday, 1977.¹⁴ In one Mississippi county jail, fourteen Choctaws being held for various misdemeanors were confined to a twelve foot square cell adjacent to a cell where two post-conviction felons were being held pending transportation to the state prison. The jailer "inadvertently" left the door between the two cells open, resulting in several beatings and homosexual assaults on the Choctaws. Similarly, when the federal government in the mid 1970s built tribal jails for the Mississippi Band of Choctaw, they knew of the jail conditions in Mississippi counties and were trying to save money because until that time they had been transporting Choctaws to counties as far away as Meridian, Mississippi; they knew of the likelihood of Indian abuse in the county jails of the Choctaw occupied counties.¹⁵

Social Alienation

The collective impact of the strategies of oppression presented in the preceding section is clearly social alienation. In this section we are using the term to refer to a profile of the behavior of oppressed people as they respond to the strategies which

manipulate and maintain them in place. This profile approach is analogous to the perspective of Franz Fanon in his famous work *The Wretched of the Earth*.¹⁶ In the book, Fanon, a Black, French, pro-Algerian psychiatrist, attempted to profile the oppressed people he treated in his practice. Although his position overlaps that presented below, he was dealing more specifically with colonized Africans. The following manifestations of social alienation are also interwoven, rather than discrete behavioral patterns, and are typical of many Indian groups in the United States.

One of the most prominent manifestations of social alienation is frustration. This typically results from one's inability to cope, which, curiously enough, is often directed at oneself rather than the apparently insurmountable impositions of the source of frustration. This inability to cope leads, in turn, to problems interacting with other people. Examples of these interaction problems are innumerable: One finds uncritical acquiescence bordering on intransigence, and yet some of these same people are vicious with people closest to them, especially scapegoating members of their family. These problems erode one's self-confidence and lead further to problems of masculinity and of diminished or irrational family leadership which disrupt the traditional social and family units of their tribe. When the sense of frustrations is intense but acquiescent, the frustrator has little trouble feeding on the weaknesses and encouraging a cycle of reduced potential and social impotence.

When frustrations erode self-confidence, reduced motivation is a likely consequence. Because of the non-competitive world view and life style of Native Americans, the problems of reduced motivation become more debilitating. The Mississippi Choctaw are well known, currently, as well as historically, as gentle, non-aggressive, cooperative farming people who, in social behavior, avoid conflict. These qualities make them easy prey for an aggressive, competitive and violent overculture. Whereas the dominant culture knows how to manipulate persons of these qualities, they must keep the federal system from encroaching too far to foil the manipulative techniques. The collective effect of frustrations and reduced motivation is not only manifest in the Choctaws' acquiescence but also in their sense of fatalism and negativism. At the age of 18-20, males encounter closed doors typical of mid-life crisis; in fact, the suicide rate of young male Indians is among the highest in the country.¹⁷

Frustration and reduced motivation also result in withdrawal and escapism. An attitude develops that since I cannot cope sufficiently, why try? But instead of atrophy, the individuals invest their time in task irrelevant behaviors—idle work avoidance—or other compensatory, avoidance behaviors. This often leads to apathy, alcoholism and drug abuse, and other socially “irresponsible” behavior. Even among the more responsible individuals, discussion with them about their problems reveals an almost apologetic stance regarding their circumstances and a noticeable nervousness and discomfort when speaking of their plight.¹⁸ They seem to realize their conditions but prefer not to address the situation for fear of losing what little self-respect and optimism remain. Put another way, these people live in a sense of defeatism which not only invites further exploitation, but further entrenches the cycle of reduced potential.

Whereas frustration and reduced motivation may lead to withdrawal and escapism, they may also lead to an unpredictable aggressiveness typical of adolescent rebellion. In this condition, one who is unable to cope in socially acceptable ways yet is unwilling to concede defeat, defends his or her self-concept by diverting attention from their weaknesses to their forcefulness and physical and verbal aggressiveness. This, in turn, provides an appearance and/or sense of power and coping ability. As one Indian resource person noted, “When I am having a beer in a bar which caters to these frustrated individuals, I feel like I am sitting in a mine field with many bombs ready to explode.”¹⁹ This condition plays into the hands of the oppressor who can utilize law enforcement to take care of the individuals unwilling to assume defeat. Once these people are branded as “outlaws,” they further reduce their chances of success, because many doors are closed to former “criminals,” especially of a minority background.

Each of these aspects of social alienation entails serious self-identity problems. However, the image problems are further compounded by the overall confusion of the situation. The young and old people lack a clear direction for self-development. Without direction while suffering frustration, reduced motivation and withdrawal, the individuals encounter a social double bind, a paradoxical situation in which wherever one turns they cannot succeed. In this mind state a mild schizophrenia develops. On the one hand, an individual may speak of hope and pros-

perity, but their remarks are replete with self-denigrating behavior and fatalism. As the people attempt to break the cycle, they do not have the ways and means and consequently encounter a self-fulfilling prophesy; they find what they feared of themselves and their situation are true. These punishing experiences are sometimes reflected among the youth who react to the stereotypes they encounter with an "I'll show you" approach which further enhances the stereotype not only to the oppressive culture but to themselves as well.²⁰

Overall, these reactions to conditions imposed by the main culture are well classified as social alienation. The characteristics of frustration, reduced motivation, withdrawal, unpredictable violence and identity problems do not alone, nor collectively, encompass the entire syndrome of behaviors, but they do indicate some of the primary, underlying psychological and social factors which govern the behavior of the Choctaws as they interact with members of their culture and with others.

Alternative Exits

The preceding sections on oppressive strategies and social alienation paint a negative picture. Unfortunately, however, that is the perspective from which the oppressed seem to view their situation. Not all is negative, however, because some exits are available for the Mississippi Choctaw to cope with their conditions. This section examines the viable strategies employed by them for overcoming the problems imposed by Mississippi and perpetuated by the Mississippi Choctaw in its negative reactions to the problems. Once again, the strategies are not all inclusive nor are they unique to the Native Americans of our society; they are, however, among the most prominent employed by the Mississippi Choctaw.

Perhaps the most basic strategy is to confound the oppressors by refusing, insofar as possible, to play the game as prescribed. Because this technique requires extensive awareness of the oppressor's game and system, some members of the oppressed culture must seek education and training from the main culture, particularly in the professions. Unfortunately, with many minority groups, their well-educated members often either remain in the main culture and do not return to help their tribe, or they return but stay only long enough to confuse. To succeed with this

strategy not only requires educated assistants but also the need for a power base from which to resist. Furthermore, this approach will often require walking a careful, legal tight rope and thus being mentally prepared to occasionally fall off. Fortunately, the occasional successes are so gratifying that they renew energy to continue. One way to employ this strategy initially is to let outsiders or non-Mississippians know the dirty linen of the inside perspective. After the Smith John case surfaced, for example, representatives of the Mississippi Choctaw reported its details and received a vote of endorsement by the National Congress of American Indians.²¹ This increases public awareness of oppressive strategies and forces Mississippi to utilize its questionable techniques less openly and less frequently for fear of the consequences of public intolerance.

As a positive extension of the strategy of refusing to play the imposed game, one must substitute an alternative game in which they can exercise greater control. In the case of the Mississippi Choctaw two examples are prominent. First, instead of confronting the local people in their courts where you have a history of failure, move your case to the federal and tribal courts where you have greater objectivity and chances of success. Simply to seek out federal aid and guidance more generally offers a good alternative, because this assistance can aid avoidance of local impositions. Unfortunately, this does not always happen, because of federal constraints or tribal injudiciousness. Fortunately, the aid is often wisely used, as in such cases as in 1974 when the Mississippi Choctaw built their own jails to avoid the conditions in local county jails. Second, an alternative game plan which forces the dominant culture into confusion is the cultural heritage strategy. By using one's ethnicity, necessary publicity and support are obtainable to wield greater influence.

An offshoot of the alternative game substitution is the strategy of exploiting the oppression system, especially exhausting in one's favor its ambiguities and internal conflicts. One striking example of this approach comes from the Apache near Ruidoso, New Mexico. Two streams flow together north of Ruidoso and then flow into town. The Apache already had a dam on one of the streams above the confluence. When they needed more water to fill a lake at a huge resort on the other stream, they dammed it too and re-routed the water to their lake. Before legal action was completed by Ruidoso, the lake filled, the dam was removed, and

the Apache both got what they wanted and avoided negative litigation. Usage of this exploitation strategy often involves the negotiation technique of excessive demands. Using their cultural heritage as an excuse for alleged ignorance, the Indians can make unrealistic demands which force the oppressor to painfully unravel the demands and treat them realistically. This approach usually will not produce the full demands but compromises appear so viable to the dominant culture that they allow substantial gains.²² Another way to exploit the system is to play parts of it against each other. This is a "turning of the tables" in dealing with the oppressor strategy of confusing ambiguity; only here the oppressed employ it. The use of jurisdictional difficulties and questionable legalities can force the states and federal courts into a conflict which, in turn, forces the federal courts to take up an advocacy position for the Indians against the state and local forces.

To utilize the preceding strategies of refusing to play the imposed game, substituting your own game plan and exploiting the system requires social and economic power. Essential to this is a coalition of one's own people. For the Mississippi Choctaw this is made difficult by their geographic spread. However, they, like other Indian groups, can unify and thus offset their weaknesses as individuals or as small groups. One approach to unify the individuals is a further aspect of what we have loosely called the cultural heritage game. This entails the use of "nativism," whereby one uses powerful symbols of past ethnic glories as rallying points for unification.²³ For example, Indian groups dig into their remote past, locate customs long since lost and revive them to accent their ethnicity. Interestingly, these renewed grounds of self-respect are sometimes fictionalized as the oppressor has presented and stereotyped them, and instead of digging into their less flashy past they turn to the flashier versions of Twentieth Century Fox.²⁴ Regardless of the accuracy or inaccuracy, these symbols become rallying points to maintain collective clout. Closely related to the importance of collective strength is the need for economic strength. For a rural economy such as the Mississippi Choctaw maintain, many of the techniques used by other Indian tribes will not be reasonable. Also the use of tourist trade, perhaps of dubious value in many cases, is unlikely for an area and absentee groups so little known. The BIA policies which allow Indians to bid for contracts to provide their

own services would help, but the confusion created in the implementation of these policies often confounds or frightens away the Indians.²⁵ Overall, unification, continued federal support and prudent tribal use of their total assets may not make them wealthy but can provide a power base for the preceding alternatives and thus a reduction of their social alienation.

Conclusion

This examination of the bases of communication behavior and rhetorical strategies of the Mississippi Choctaw has surfaced. These collectively reveal the struggle of one ethnic minority to establish its identity, restore self-respect, and move to a position of responsible interaction with the dominant culture. Even though their existence was vindicated in court, their status remains as confused as Indian law and local problems remain. The Mississippi Choctaw are not alone in their situation. However, they provide a particularly vivid example given the realities of Southern history, social attitudes and ignorance of the historical legal relationship of Indian tribes and the federal government. Indian tribes must themselves begin to critically examine their reflexive behavior to the mainstream's domination. Such examination hopefully will allow both a more conscious choice of alternatives and a realistic appraisal of their cost/benefit to long term survival of tribal governments and culture.

In his analysis of intercultural relations Ralph Linton concluded three general patterns of interaction are likely: inferiority-superiority, superiority-inferiority and superiority-superiority.²⁶ The Mississippi Choctaw currently relate to Mississippi in an inferiority-superiority pattern. They do not desire to replace this imbalance with its reverse; instead they seek to receive fair and equal treatment typical of a superiority-superiority pattern in which from mutual respect the subculture interacts with the over-culture in a mutually reinforcing and productive fashion. Indeed, tribes and states are increasingly substituting negotiation for litigation. As long as the oppressive strategies continue, however, the Mississippi Choctaw will suffer the social alienation they currently manifest. If Mississippi reassesses its approach, it might provide alternative exits other than those identified, resulting in a more mutually beneficial sort. The likelihood of this happening without external intervention is unfortunately remote.

Thus the case of Smith John represented a crucial plateau necessary to establish their continued resistance to state control. The Supreme Court's decision opened the way for the Mississippi Choctaw to use their federal recognition as a solid base to fashion alternative exits to their dilemma. If new initiatives are not undertaken, then tribal citizens will again resort to fatalism, defeatism and violence. All of which are antithetical to the underlying rationale of allowing cultural diversity within our political system.

NOTES

1. *U.S. v. John, Smith v. John*, 46 U.S.L.W. 4806, (1978). For the historical perspective and the salient contemporary issues related to this case, see Philip Lujan and L. Brooks Hill, "The Mississippi Choctaw: A Case Study of Tribal Identity Problems," *American Indian Culture and Research Journal* vol. 4, no. 3 (1980), pp. 37-55.

2. The word "game" is used throughout to refer to a set of interaction strategies and tactics.

3. See Grant Foreman, *Indian Removal* (Norman: University of Oklahoma Press, 1953).

4. For a more complete discussion of these historical events, see Angie Debo, *The Rise and Fall of the Choctaw Republic* (Norman: University of Oklahoma Press, 1961); and Grant Foreman, *The Five Civilized Tribes* (Norman: University of Oklahoma Press, 1934).

5. For a more detailed explanation and commentary regarding this case, see Lujan and Hill, "The Mississippi Choctaw. . . ."

6. *Ibid.* Also see *John v. Mississippi*, No. 77-575, 46 U.S.L.W., 3276; *U.S. v. John*, No. 77-836, 46 U.S.L.W. 3401; and *U.S. v. John*, 560 F. 2d 1202, 1208 (1977).

7. Telephone interview of Philip Lujan with Richard A. Collins, co-counsel for defendants John and son, June 23, 1978.

8. Cf. Lloyd Bitzer, "The Rhetorical Situation," *Philosophy and Rhetoric*, I (January 1968), pp. 1-14.

9. Telephone interview of Philip Lujan with Edwin R. Smith, co-counsel for defendants John and son, June 22, 1978.

10. *Ibid.*

11. Also see Eric Berne, *Games People Play* (New York: Grove Press, Inc., 1964), especially the section on "Life Games."

12. Lujan interview with Smith.

13. *Ibid.*

14. *Ibid.*

15. *U.S. v. John*, No. 77-836, 46 U.S.L.W., 3401 at p. 11.

16. Trans. Constance Farrington (Evergreen edition; New York: Grove Press, 1966). First edition published under title *Les dames de la terre*, 1961.

17. *Indian Health Trends and Services* (Rockville, Maryland: Indian Health Service Pub., 1974).

18. During 1973, in his position as field investigator for the American Indian Law Students Association's Student Rights Project, Albuquerque, New Mexico, Lujan worked with the Mississippi Choctaw. Observations of their behavior at that time revealed these anxieties.

19. Authors' interview with Kiowa Indian, Norman, Oklahoma, June 20, 1978. Interviewee requested anonymity.

20. Ibid.

21. National Congress of American Indians, National Convention, Denver Hilton, Denver, Colorado, September 1974.

22. See Murray Edelman, *The Symbolic Uses of Politics* (Urbana: University of Illinois Press, 1967), pp. 1-22.

23. See Ralph Linton, "Nativistic Movements," *American Anthropologist*, 44 (April-June 1943), 230.

24. For an analogous situation by the Flemings in Belgium, see L. Brooks Hill, "Belgium: A Historical Analysis of a Linguistically Divided Nation," *Sociologia Internationalis*, 11 (1973), 157.

25. See William R. Carmack, "Communication and Self-Determination: Social Change Among the Tlingit-Haida," paper presented at the SCA Summer Conference on Intercultural Communication at Tampa, Florida, July 21, 1978.

26. Linton, pp. 234-35.