

# Warrior Types Indian Youth

—Wait Till He Sees Alaskans

By MARILYN RICHARDS

The beginning of a new year always brings around new year's resolutions by people who hope to improve themselves.

These resolutions are usually perfunctory and symbolic gestures since the people who make them don't know who they really are or what to improve or they really don't care. This is also seen in the disaffected native youth who are searching for an identity.

How can they improve if they don't know what and how to improve? Clyde Warrior, formerly of the National Indian Youth Council, wrote in 1970 that, "Among American Indian youth today exists a rather pathetic scene, in fact a very sick, sad, sorry scene."

The scene Warrior wrote about were the learning institutions in American society. These institutions he maintained created "types" of natives (Indians), and not full human beings or people.

The first type of his is usually the stereotype most non-natives have of natives — the slob. "This is the individual who receives his definition of self from the dominant society and unfortunately sees his kind in his daily relationships and associations with his own kind. Thus, he becomes this type by dropping out of school, becomes a wino, steals, eventually becomes a court case and is usually sent off.

"If lucky he marries, mistreats his family and becomes a real pain to his community as he attempts to cram that definition (of self) down society's throat. In doing this, he becomes a Super-Slob. Another Indian hits the dust through no fault of his own," Warrior said.

The second type is the Joker. "This type has defined himself that to be an Indian is a joke. After defining himself from cues society gives him, he proceeds to act as such. An Indian does stupid, funny things.

"Sometimes he accidentally or unconsciously goofs up, after which he laughs and usually says, 'Well, that's Indian.' And he goes through life a bungling clown."

The third type Warrior describes is the Redskin "whitenoser or the sell-out." This type "has accepted the definition that anything Indian is dumb, usually filthy and immoral, and to avoid this is to become a 'Little Brown American' by associating with everything that is white. He may mingle with Indians but only when it is to his advantage and not a second longer than necessary." Warrior says, "Society has created the fink of finks."

The fourth type is the Ultra-

Pseudo-Indian. Warrior says, "This type is proud that he is Indian, but for some reason does not know how one acts. Therefore he takes his cues from non-Indian sources, books, shows, etc., and proceeds to act 'Indian'.

"With each action, which is phony," Warrior says, "we have a person becoming unconsciously phonier and phonier. Hence we have a proud and phony Indian."

The fifth and final type is the Angry Nationalist. "Although abstract and ideological, this type is generally closer to true Indianess than other types and he resents others for being ashamed of their own kind. Also this type tends to dislike the older generation for being 'Uncle Tomahawks' and 'yes-men' to the Bureau of Indian Affairs and whites in general.

"The Angry Nationalist want to stop the current trend toward personality disappearance and institute changes that will bring Indians into contemporary society as real human beings; but he views this and other problems with bitter, abstract and ideological thinking.

"For thinking this (he) is termed radical, and (he) tends to alienate himself from the general masses of Indians, for speaking what appeared to him to be truths."

Warrior continued, "None of these types is the ideal Indian. It appears that what is needed is contemporary creative thinking, democratic leadership, to set guidelines, cues, and goals for the average Indian."

These guidelines, Warrior said should "be based on true Indian philosophy geared to modern times. This will not come about without nationalistic pride in one's self and one's own kind."

Pride and love and understanding of the people and their ways, honesty and integrity is needed, Warrior concluded. "Without people, how can one have a cause?"