

Freedom of the Press in Indian Country

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Executive Summary

- Introduction
- History of Free Press in Indian Country
- Where Do Native People Get Information?
- Current state of Journalism in Indian Country
- Free Press Survey review
- Free Press Survey analysis
- Case study: Rez Radio
- Recommendations

Introduction

Native American Journalists Association
First Amendment and democracy

History of Free Press in Indian Country

Despite centuries-old pride in accurate storytelling, the Native American Journalists Association was founded a mere 20 years ago. And freedom of the press among tribal citizens wasn't enacted until the passage of the Indian Civil Rights Act of 1968.

Current State of Journalism in Indian Country

Where Do Native People Get Information?

- a. Newspaper
- b. Radio
- c. Internet

Government

Economics

Education

Infrastructure

Free Press Survey

Copy of Surveys
Short Explanation of Surveys
Tribal Leader Survey Analysis

Radio

A Case study in Cultural Match, Sovereignty and Free Press

Recommendations

Implementations

Appendix

1. Free Press Institute
2. Copy of Surveys
3. Log of Interviews from Radio Conference
4. Native Press Primer, Richard Lacourse
5. Indian Civil Rights Act
6. NCAI Free Press Resolution
7. KUYI/KNAU Rebroadcast Agreement
8. Maps and call letters for radio stations that air Native programming
9. KUYI Job Application
10. List of Websites related to Tribal Media
11. Tribal Media Contact Lists

Introduction

Freedom of the press is an inalienable right most U.S. citizens take for granted. To ensure the right to express thoughts and opinions, free press and free speech clauses were cemented into a legal framework becoming the First Amendment to the U.S. constitution. Press freedoms have helped the United States become one of the most influential democracies in world history. The media's allure lies within its power to provide people with information so they can be free and self-governing. In journalism, the overriding obligation is to tell the truth, and to present those truths to citizens.

Equally, they long to hear news from engaging and accurate storytellers. This is a basic human instinct shared the world over from the most technologically advanced nations to the isolated and impoverished. Some might question whether a free press is an appropriate cultural match in Indian Country. Yet nothing overrides people's need to know information.

Among the Lakota, storytellers were highly respected individuals within tribal societies. Those that relayed information to the villages were called *eyapahes*. It is common even today to see the thriving nature of storytelling among tribes such as the Crow in Montana. At traditional community gatherings, it is customary for Crow "camp criers" to typically ride horse back through the camp in the morning. And in the Crow language he encourages the camp to wake up and greet the morning sun. He also announces the day's upcoming events. Like the Lakota, these are highly respected positions, and one must be given the ceremonial rite to fulfill the camp crier role.

Today the dilemma in Indian Country is that news dissemination has changed. Tribal news sources often exist not for the people, but as propaganda tools of the tribal council. For more than a decade, the Native American Journalists Association (NAJA) has been and advocate for securing press freedoms at tribal newspapers. NAJA dedicated 1998, as the "The Year of Promoting Free Expression in Native America." It was an effort to bring greater awareness to press censorship where tribal leaders can hire and fire reporters at will, where tribal journalists typically don't have access to tribal government documents, where tribal councils often review news before it's published.

History of Free Press in Indian Country

The Cherokee Phoenix was established in New Echota, Georgia some 150 years ago.¹² It was the first Native-owned and operated newspaper in the United States. Since then, an estimated 300 newspapers and newsletters are published throughout Indian Country. Despite some tribes' early progress, the modern tribal press has stumbled with censorship issues. The problems exist for several reasons. Most tribal governments no longer operate

¹ Trahan, Mark. "Pictures of Our Nobler Selves." Freedom Forum First Amendment Center. (1995).

under traditional value systems. That's because the Indian Reorganization Act of 1934 created a venue to operate government systems similar to that established by the U.S. Constitution. Among the factors missing from most tribal constitutional equations is the lack of a basic guarantee of press freedoms. Whereas the U.S. Constitution's First Amendment was enacted December 15, 1791 – more than 210 years ago -- those same press freedoms weren't introduced as law until 1968 – barely 30 years ago – with the passage of the Indian Civil Rights Act. Finally, the Native American Journalists Association was established barely two decades ago in 1984.

Where Do Native People Get Information?

Newspapers

- 280 reservation newspapers and newsletters
 - 320 Urban Indian publications
 - 100 Native magazines³
- (Appendice 4, Native Press Primer, Richard Lacourse)

Radio

- 32 Tribally owned and operated public radio stations⁴
- More than 120 radio stations air Native programming⁵

Internet

- 26.8% of rural Native American households have computer access, compared to the national average of 42.1%⁶
- 18.9% of Native Americans reported having Internet access, compared to the national average of 26.2% (Dept. of Commerce, 1999)
- 9% of rural Native households have personal computers and, of those, 8% have Internet access (NM State, 1999)
- 90% of Native schools and libraries have basic computer and Internet access, yet lack access to high-speed Internet connections (NM State, 1999)

³ Lacourse, Richard, "A Native Press Primer," Columbia Journalism Review, December 1998

⁴ Interview with Peggy Berryhill, NFCB, April 2004

⁵ Interview with Jaclyn Sallee, President and CEO of Koahnic Broadcasting, April, 2004. NFCB Conference.

⁶ "Falling Through The Net: A Report on the Telecommunications and Information Technology Gap In America," U.S. Department of Commerce, National Telecommunications and Information Administration (July 1999)

Government

Of the more than 550 sovereign tribes in the US, around 70 have constitutions that contain a Free Press clause. The first tribe to adopt such a clause was the Choctaw Nation in 1852. "...the printing press shall be free to every person, and no law shall ever be made to restrain the rights thereof. The free communication of opinions is one of the inviolable rights of man, and every citizen may freely speak, write and print on any subject, being responsible for the abuse of that liberty."⁷ The most recent tribe to solidify free press in their constitution is the Cherokee Nation, the second largest native community in the country. The Cherokee Nation Tribal Council also voted in favor of a Freedom of Information Act, thought to be a first in Indian country, which opens the tribe's financial records to the public. (Agent, 2002).

The Cherokee's pro free press stand is noteworthy, but it does not represent the norm over the past 200 years. More often than not free press has been stifled by the reality that almost all of the close to 300 tribal newspapers and newsletters are owned and operated by tribal governments. Mark Trahant, former NAJA president and writer for various tribal and mainstream publications says he got the message loud and clear early in his career at a BIA sponsored conference on tribal journalism. He recounts one reporter's advice, "be a house organ. Keep that in mind, always. You must slant everything that you write... You're presenting news only from the point of view of your boss, a paper like this is not to air your dirty linen... even your letters to the editor should be reflective of the message you're trying to convey."⁸ Another former NAJA president, Paul DeMain, says it's tough to be balanced and accurate when you know it might cause conflict with your boss, the tribal government. "So they either do a weak job of reporting the story, or they go after it while looking over their shoulders. All the while they know they could get fired or get their budget cut as a result."⁹

In the past twenty years countless Native newspapers and publications have been censored and shut down by tribal governments. In 1987 Navajo tribal chairman Peter MacDonald closed the tribes' daily newspaper, the Navajo Times, citing financial reasons. MacDonald had clashed off and on with then editor Mark Trahant but had given no indication of the immediate and binding decision nor deeper reasons for the closing. The Navajo Times remained closed for a time and eventually was reopened as an official tribal publication. (Trahan, 2002) In the fall of 2003 the Sho-Ban news, the weekly paper of the Fort Hall Indian reservation in Idaho was shut down by its tribal business council. This announcement followed on the heels of the firing of managing editor Lori Edmo-Suppah. The Fort Hall Tribal Chair says Suppah was dismissed for insubordination. A few years earlier she had covered a controversial tribal court proceeding and was later served two gag orders by the tribal court. Suppah responded by writing stories about the gag orders themselves, a move that angered some tribal leaders. (Capriccioso, 2004) This was nothing new for Suppah, in the past she had been ordered

⁷ Agent, Dan "Free press gets attention, praise in mainstream media," The Cherokee Phoenix and Indian Advocate, Fall 2002

⁸ Capriccioso, Robert "Native Press Unchained," American Indian Report. May 2004, p. 13

⁹ Lincoln Michel, Karen "When the First Amendment doesn't apply," American Society of Newspaper Editors. www.freedomforum.org. March 1 1997.

by the tribal government to not follow through on other potentially disparaging investigations. To her credit she usually printed them anyway.

Tribal Radio stations, because of their diversified funding sources, tend to have an easier time avoiding tribal government control. This is not to say tribal politicians do not attempt to take control of the microphone. Lisa Youvella is the station manager and a reporter at KUYI, a public radio station on the Hopi reservation. Youvella says tribal board members often ask for airtime to express their specific views and opinions. She says her station does a good job of being respectful but professional, “we do allow them to have free speech in coming in, but we tell them they can't say "vote for me" We explain to them our station can only be informational, not tell people what to do.”¹⁰ The bigger frustrations for some are with the federal government and the drive by tribes for self determination. Some native media advocates take issue with the fact that all native stations must be licensed through a US federal department, the FCC, instead of being the sovereign property of the operating tribe. (Keith, 1995)

(See Appendice 5, Indian Civil Rights Act and Appendice 6, NCAI Free Press Resolution)

Economics

According to census statistics about 800 thousand, or around one quarter of all Native Americans live below the poverty line. Tribal communities remain some of the poorest in the country, maintaining unemployment rates as high as 60 and 80 percent.¹¹ Obviously it is tough to fund a newspaper or radio station under these types of conditions. It is also difficult to sustain free press in areas that because of economic conditions lack the time, resources, and education to make sure their media outlets are being accountable. The last line of free press defense is often reporters at tribal papers or radio stations, but their presence and ability to uphold first amendment rights is compromised by economics too. Mary Dinota worked for a federal agency that encouraged minorities to use telecommunications. She said Native Americans face a huge uphill battle in sustaining their own sources of information, “the economic conditions on most reservations have made it extremely difficult for Native owned and operated stations to hire and /or train sufficient staff to produce local programming or to acquire programming to meet community needs.”¹²

The other major economic barrier to a free press in Indian country is that most media outlets have few places to turn outside of local government to get the funding they need to operate. A major percentage of any newspaper is covered by advertising dollars which are linked to local business, something many reservations do not have in abundance. (Michel, 1997) A small town newspaper can cost in upwards of 5 million dollars to run.¹³

Most native owned and operated radio stations are connected to public broadcasting. While frequencies and station construction are not cheap, stations

¹⁰ Lisa Youvella interview, NCFB Conference, Albuquerque, New Mexico, April, 2004

¹¹ US Census, Facts for Features and Special Editions, November 2002, websource:
[http://www.census.gov/Press-](http://www.census.gov/Press-Release/www/releases/archives/facts_for_features_special_editions/000795.html)

[Release/www/releases/archives/facts_for_features_special_editions/000795.html](http://www.census.gov/Press-Release/www/releases/archives/facts_for_features_special_editions/000795.html)

¹² Keith, Michael, “Signals in the Air,” Praeger Publishing, Westport Connecticut, 1995, p. 115

¹³ McGraw Hill, “http://highered.mcgraw-hill.com/sites/dl/free/0072407662/21136/ch04_part_3.pdf”

themselves are considerably cheaper to operate. Many stations run bare bone operations on close to three hundred thousand dollars a year. Again general poverty and a lack of local businesses in tribal areas means many Native radio stations cannot rely on some of the more traditional public radio funding sources, pledge drives and underwriting. Most stations are funded by a variety of means including the Corporation for Public Broadcasting, various federal, state and local grants, tribal governments, and in such creative ways as charity softball games and Native art auctions.¹⁴ (Keith, p. 25) One of the benefits of radio is the fact that tribal governments are never the sole funding source for tribal stations, meaning the first amendment often has a better chance to breath. (Appendix 9, Job Application for reporter position at Native Radio station)

Education

Journalism has not traditionally been a career option for most Native Americans. There are currently no journalism degree programs at the 28 tribal colleges and 3 federally chartered Indian colleges. Many natives who wind up in the field have often learned skills on the job, starting out at a tribal newspaper or newsletter, or in high school media courses and radio stations. For those who do develop an interest in journalism and want to pursuit it, there are limited opportunities. The American Society of Newspaper Editors 2000 newsroom census counted 292 American Indians at daily newspapers, or half a percentage point of the newsroom workforce. These numbers are particularly distressing when considering the fact that minority hiring in journalism is on the rise.¹⁵ If you want to improve free press standards, you have to develop a pool of people that care and are well trained.

But while the struggle continues to raise the number of native journalists, some of the most positive signs are also coming from the education side, which is a good thing considering a third of all Native Americans are under the age of 18. (Census, 2000) South Dakota native Al Neuharth, the founder of USA Today, is using his free press institute the Freedom Forum to champion increased diversity in the newsroom. He is specifically targeting Native American students through the American Indian Journalism Institute, a three-week introduction to journalism at the University of South Dakota. All participants must have completed at least a year of college. Some of them go on to paid summer internships at daily newspapers around the country.¹⁶

Koahnic Broadcasting, a native owned and run non profit public radio outfit developed a training center for youth dedicated to increasing the number of native professionals working in media. Right now Koahnic is organizing a course in the Anchorage schools to teach struggling Native high school kids to produce public affairs stories on cultural topics. (Sallee, 2004)

KUYI station manager Lisa Youvella in the past few years has learned reporting skills through a NAJA sponsored workshop in Green Bay Wisconsin, and through a training program with nearby KNAU, the National Public Radio affiliate in Flagstaff Arizona. Youvella says becoming a local reporter has been a learning experience for her

¹⁴ National Federation of Community Broadcasters Conference, 2004

¹⁵ McAuliffe, Dennis, Lamsam, Teresa Trumbly, "Taking the Mystery out of Native American Coverage," Journalism Across Cultures, Iowa State Press, 2003, p. 133

¹⁶ The Freedom Forum, weblink:

<http://www.freedomforum.org/templates/document.asp?documentID=17618>

and her community. She acknowledges the struggle within a lot of native communities to overcome the idea that they should not raise their voices, an act that for some tribes is a cultural trait and for others a social one learned from years of oppression. “I think I’m opening up an avenue for them to speak out even more and to get their message across to the younger people and people who aren’t native and have misconceptions.” (Youvella, 2004)

Infrastructure

Technology	2,500 pop. or more Households	Rural Households	% of Businesses	% of Schools and Libraries	% of Health Care
Cable	50%	34%	24%	46%	29%
Telephone ³	67.9%	39%	n/a	n/a	n/a
Computer	15%	14%	73%	90%	88%
Internet	10%	8%	43%	82%	62%

Percentages of Homes, Businesses, Schools, and Health Care Providers with Cable, Computers and Internet. (Source: U.S. Department of Commerce, Economic Development Agency, *Assessment of Technology Infrastructure in Native Communities*, October 1999.)

17

As recent federal infrastructure studies indicate, much of Indian country still lacks access to basic channels of communication and information. A 1999 report commissioned by the Clinton administration showed that in rural tribal areas, 12 percent of homes were still without electricity, around 60 percent of households did not have telephones, and 30 percent went had no 911 service. (US Dept. of Commerce, 1999) Geographic isolation and a decaying existing infrastructure make the modernization of much of native society a tough task. Indeed the small number of Native people with access to the Internet means they are once again finding themselves isolated from modern societal trends. But simply wiring reservations will not solve these fundamental problems for the long term. As tribes look at how to catch up and modernize their infrastructure, they must also consider how new technologies and modes of communication can fit within the framework of their existing cultures, respecting a variety of languages, religions, oral traditions and attitudes towards privacy and community. (Dept. of Commerce report, 1999)

¹⁷ Twist, Kade, “Testimony before the United States Senate Committee on Indian Affairs On the Status of Telecommunications in Indian Country,” weblink: <http://indian.senate.gov/2003hrsgs/052203hrg/twist.PDF>

Free Press Survey Review

A media survey was mailed in April 2004 to tribal leaders and tribal editors. It was the first survey attempt to gauge the state of tribal media press freedoms in the 21st Century.

Tribal Editor Survey

Newspaper/Radio Station

Name: _____

Tribe: _____

Reservation: _____

City: _____

State/Zip Code: _____

Contact/Position/Phone Number: _____

If you would like to elaborate on any question, please include comments at the end of the survey.

1. Do you publish a tribal newspaper, newsletter or bulletin? Or work at a tribal radio station?

2. Please indicate news publication circulation base.

0 to 5,000

5,000 to 10,000

10,000 to 15,000

15,000 or greater

3. Please indicate frequency of publication.

Weekly

Monthly

Bi-monthly

List other _____

4. How do you distribute your publication?

Direct mail

Subscription

Tribal government

Local business

5. As a tribal editor, what do you consider the primary role of your tribal news publication? Radio station?

Report local news

Promote community events

Watchdog of tribal government

Public relations tool of tribal officials

6. Do you believe the media plays a role in tribal democracy? What is the role? If opposed to such a role, why? _____

7. As a tribal editor are you familiar with the 1968 American Indian Civil Rights Act which states: *“No Indian tribe in exercising powers of self-government shall make or enforce any law prohibiting the free exercise of religion, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and to petition for a redress of grievances”*

Yes No

8. The Indian Civil Rights Act of 1968 requires “freedom of the press” cases be heard in tribal court. Have any such cases been filed in tribal court? Please specify.

Yes No

9. Does your tribal constitution support free-press language?

Yes No

10. The tribe should amend its constitution with language that supports freedom of the press.

Strongly Agree Agree Neutral Disagree Strongly Disagree

11. Are you aware the National Congress of American Indians passed a “freedom of the press” resolution during the annual conference last November?

Yes No

12. Is your paper independent from tribal financial support?

Yes No

13. If independent, what is your primary source of funding? Secondary source? (If independent, please skip to question 33.) _____

14. How much annual financial support does the tribe provide to your newspaper's overall budget?

\$0 to \$5,000

\$5,100 to \$30,000

\$30,100 to \$50,000

\$50,100 and higher

15. Approximately what percent of your newspaper/newsletter/bulletin annual budget comes from the tribe?

0 to 25 percent

26 to 50 percent

51 to 75 percent

76 to 100 percent

16. What other sources of income does the tribal publication rely on? Please specify.

17. Do you require review by a tribal official before the newspaper/newsletter/bulletin goes to print? (If radio, please specify.)

Yes No

18. The news publication would better serve the tribal community if it operated independently of tribal oversight and finances.

Strongly Agree Agree Neutral Disagree Strongly Disagree

19. It would be a challenge to operate free of tribal finances.

Strongly Agree Agree Neutral Disagree Strongly Disagree

20. What would be a likely source of funding besides tribal financial backing? Please specify. _____

21. Tribal leaders restrict news gathering and reporting of tribal government activities.

Strongly Agree Agree Neutral Disagree Strongly Disagree

22. Tribal journalists should answer to tribal leaders before/after a story appears in the paper?

Strongly Agree Agree Neutral Disagree Strongly Disagree

23. Tribal journalists can be trusted to report fairly and accurately on tribal government activities.

Strongly Agree Agree Neutral Disagree Strongly Disagree

24. Are print or radio staff salaries paid by the tribe? Please specify.

Yes No

25. The tribe should place restrictions on what can be printed or broadcast.

Strongly Agree Agree Neutral Disagree Strongly Disagree

26. Have your stories ever been censored by the tribal council?

Yes No

27. Has the tribal council ever stopped an article from being published by the tribal newspaper?

Yes No

28. The tribal council has hired unqualified editors and/or reporters for kinship reasons or political loyalties.

Yes No

29. Most tribal reporters have had formal journalistic training in news gathering, writing and reporting.

Strongly Agree Agree Neutral Disagree Strongly Disagree

30. Has the tribe ever cut off or reduced tribal funds to the newspaper? Please specify.

Yes No

31. Has your tribe ever fired a tribal journalist before or after a tribal election?

Yes No

32. Has the tribal council ever fired a tribal media employee if they reported negative news on the tribal government?

Yes No

(If independent, skip to here.)

33. Tribal journalists should have access access to tribal government documents.

Strongly Agree Agree Neutral Disagree Strongly Disagree

34. Has the tribal council ever banned journalists from tribal government meetings? Please specify.

Yes No

35. Would your radio station or news publication be interested in hosting a Tribal Free Press workshop in your community?

Yes No

36. Have you heard of the Native American Journalists Association?

Yes No

37. Have you ever been a member of the Native American Journalists Association?

Yes No

38. If you or your publication/radio station are not NAJA members, please specify why.

Please mail media responses to the following address:

**Jodi Rave
Harvard University
Walter Lippmann House
One Francis Avenue
Cambridge, MA 02138**

Tribal Leader Media Survey

Tribe Name: _____

Tribal Chair/President: _____

Reservation (if applicable): _____

City: _____

State/Zip Code: _____

Contact Person/Phone Number: _____

1. What type of publication does your tribal community rely upon for news? Mark appropriate boxes.

Tribal newspaper

Newsletter

Bulletin

Radio station

2. As a tribal leader, what do you consider the role of your tribal news source?

Report local news

Promote community events

Hold tribal government accountable

Public relations tool of tribal officials

3. Do you believe the media plays a role in tribal democracy? What is that role? If opposed to such a role, why? _____

4. Does your tribal constitution have free-press language included in the text?

Yes No

5. Would your tribe be willing to amend its constitution with language that supports freedom of the press?

Yes No

6. What percent of newspaper or radio staff salaries are paid by the tribe?

0 to 25 percent

26 to 50 percent

51 to 75 percent

76 to 100 percent

7. How much annual financial support do you provide to your tribal newspaper? Newsletter? Bulletin? Radio station?

None

\$1,000 to \$5,000

\$5,100 to \$30,000

\$30,100 to \$50,000

\$50,100 and higher

8. Tribal news outlets should operate independent of tribal finances.

Strongly Agree Agree Neutral Disagree Strongly Disagree

9. A tribal councilman should review news before it is printed or broadcast.

Strongly Agree Agree Neutral Disagree Strongly Disagree

10. Tribal journalists can be trusted to report fairly and accurately on tribal government activities.

Strongly Agree Agree Neutral Disagree Strongly Disagree

11. Tribal journalists are considered intimidating.

Strongly Agree Agree Neutral Disagree Strongly Disagree

12. Tribal journalists must answer to tribal leaders before/after a controversial tribal government story appears in the paper or is broadcast on radio.

Strongly Agree Agree Neutral Disagree Strongly Disagree

13. Have tribal leaders ever censored a story or stopped publication?

Yes, leaders have censored a story

No, they have not censored a story

Yes, they have stopped publication

No, they have not stopped publication

14. Tribal news sources should have legal counsel independent of the tribe's legal department.

Strongly Agree Agree Neutral Disagree Strongly Disagree

15. Are tribal council leaders familiar with the 1968 American Indian Civil Rights Act which states: *"No Indian tribe in exercising powers of self-government shall make or enforce any law prohibiting the free exercise of religion, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and to petition for a redress of grievances"*

Yes No

16. The Indian Civil Rights Act of 1968 requires "freedom of the press" cases be heard in tribal court. Have any such cases been filed in tribal court? Please specify.

Yes No

17. The tribal press should have access to tribal government documents.

Strongly Agree Agree Neutral Disagree Strongly Disagree

18. Tribal journalists should be banned from tribal government meetings?

Strongly Agree Agree Neutral Disagree Strongly Disagree

19. Who is responsible for hiring tribal editors and reporters? Please specify.

20. Blood kinship or political loyalties are good reasons to hire unqualified editors or reporters.

Strongly Agree Agree Neutral Disagree Strongly Disagree

21. Have you ever cut off or reduced tribal funds to the newspaper? Please specify.

Yes No

22. Has a tribal journalist ever been fired before or after a tribal election?

Yes No

23. it's acceptable for a tribal official to fire a media employee if they report negative news on the tribal government.

Strongly Agree Agree Neutral Disagree Strongly Disagree

24. Is your tribe interested in hosting a “free press” workshop?

Yes No

Please mail media responses to the following address:

Jodi Rave

Harvard University

Walter Lippmann House

One Francis Avenue

Cambridge, MA 02138

617-493-7405

This survey is being done in collaboration with the Native American Journalists Association.

Tribal Leader Survey Analysis

The survey revealed a wide mix of views from tribal leaders and editors concerning questions of role of the media, including its role in a tribal democracy, “free press” constitutional amendments, and access to tribal government documents.

Cristina Danforth, Tribal Chair of the Oneida Nation in Oneida, Wisconsin, was among one-third of tribal leaders surveyed who believed a duty of the tribal press role was to “hold tribal government accountable.”¹⁸ The other two-thirds of tribal leader respondents overwhelmingly saw the role of the tribal press as first to promote community events, second, to report local news, and third, as a public relations tool of tribal officials. Chairman Dallas Massey Sr. of the Fort Apache Indian Reservation in Whiteriver, Arizona, typified tribal leaders’ views that have led the Native American Journalists Association to tackle free press struggles in Native America. His survey response stated White Mountain Apache leaders had censored and stopped publication of a story in the tribal press. Additionally, it was agreed that tribal councilman should review news before it is printed or broadcast.¹⁹ Finally, it was stated that tribal council leaders were not familiar with the 1968 American Indian Civil Rights Act which expresses the following view regarding press freedoms: “No Indian tribe in exercising powers of self-government shall make or enforce any law prohibiting the free exercise of religion, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and to petition for a redress of grievances...”

Seventy-five percent of tribal leader respondents shared the belief that the media plays an important role in a tribal democracy. Tribal Chair Robert Henrichs, Native Village of Eyak in Cordova, Alaska, stated tribal news sources should “advance social issues to improve lives of our members.”²⁰ The value of the media in a democracy lies in its value of serving its citizens said Chief John P. Froman, Peoria Tribe of Indians of Oklahoma: “The importance of media to the Peoria Tribe is to share information with tribal members. This includes distribution of information regarding services and programs available and notice of meetings, elections and special events or issues.”²¹ Furthermore, the media was seen as a tool, not only for informing citizens but to hear their opinions on tribal government operations. “An informed constituency is vital in obtaining appropriate feedback and guidance as to the needs of the tribe and in setting priorities,”²² said Adlai Alexander, First Chief of the Gwichyaa Zhee Gwich’in Tribal Government in Fort Yukon, Alaska.

As for creating laws to uphold press viability free of censorship, those surveyed all said their tribal constitutions didn’t have freedom of the press language. Two-thirds said the tribe would not be willing to amend the constitution. Tribes such as the Pawnee of Oklahoma, Native Village of Aniak in Alaska, and the Oneida Nation of Wisconsin stated the tribe would be willing to amend its tribal constitution. The Gwichyaa Zhee Gwich’in Tribal Government, however, expressed doubt about the process: “amending

¹⁸ April 2004 Tribal Leader Survey

¹⁹ April 2004 Tribal Leader Survey

²⁰ April 2004 Tribal Leader Survey

²¹ April 2004 Tribal Leader Survey

²² April 2004 Tribal Leader Survey

the constitution of an organization formed under IRA (Indian Reorganization Act) is complex and time-consuming.”

Finally, two-thirds of tribal leaders agreed tribal journalists should have access to tribal government documents. The San Manuel Band of Mission Indians of Highland California supported access “provided there is a process” suggesting guidelines such as the Freedom of Information Act,²³ a popular tool for journalists at non-Native owned newspapers.

Radio

A Case study in Cultural Match, Sovereignty and Free Press

(Appendice 3, Full Log of interviews with Radio representatives)

While Native controlled radio has been around for over thirty years, it has remained a well kept secret, according to Peggy Berryhill, director of the Native Media Resource Center. Berryhill says there are around 32 tribally owned and run stations around the US, the bulk of which reside in the Southwest, the High Plains area and Alaska. Nationally more than 100 radio stations carry some type of Native programming, whether it be music or news. (Keith, p. 6) The majority of Native stations are non commercial, public broadcasting outlets, which means they are able to develop and air programming that is tailored for their listening communities. Native radio stations have grown up alongside public broadcasting over the last thirty years, and many stations have developed the same strong independent identity that has helped make public radio a safe haven for free press. Despite continued struggles with funding and management, Berryhill says tribal radio is on the rise, the proof being that a record 85 representatives from native stations showed up this year for a two day conference on the state of radio in Indian country.

Why is radio a good fit for Indian Country? Three reasons generally given are affordability, cultural match, and history. Again, once a radio frequency is secured and a station built, it can be a reasonably affordable operation for tribes, costing around three hundred thousand dollars a year to operate. It is also a cost-effective means of information for tribal members, especially those isolated in rural areas. Author Michael Keith, in his book *Signals in the Air*, says radio was a natural fit for cultures with strong oral traditions. Berryhill says radio became a logical modern form of language and cultural preservation. Radio was also a logical format for the self-determination movement that came out of the 1960’s. It gave Native groups a chance to have a voice and control information. One of the best examples of this was the takeover of Alcatraz in 1969 by the American Indian Movement. Movement leaders used a remote transmitter to broadcast live on public radio station KPFA in Berkeley, to talk about the abject poverty and isolation plaguing Indian country. The first native run radio stations followed on the heels of Alcatraz, meaning Indian communities had a chance to continue developing their new voice. (Keith, 1995)

KTDB-Pine Hill, New Mexico

²³ April 2004 Tribal Leader Survey

In 1972 KTDB FM radio in Pine Hills New Mexico became the first native owned and operated station to make it on the air. The station was licensed to the Ramah Navajo school board, representing the Ramah Navajo community sixty miles southeast of Gallup. KTDB staff handed out 500 portable battery powered radios to community members, many of whom did not have electricity.(Keith, p. 56) The station will celebrate its 32 anniversary on the air this year, a testament to its integral role in the Ramah community.

Irene Beaver is the Program Director at KTDB, she refers to her station as a “big ole’ quilt of news,” programs ranging from local high school sporting events to health reports to world news. Beaver says around 80 percent of the programming is done in the Navajo language. Staff even translate Associated Press news wire and National Public Radio reports into Navajo for air. Beaver says while language preservation is an added benefit to programming in Navajo, the main reason the station does it is because many community members still do not speak English. She says many local elders also cannot read and write, meaning KTDB’s broadcasts are the only way they can get important information. Considering the difficult infrastructure of rural areas like Pine Hill, radio is the information link that telephones, the Internet and even newspapers are not. Beaver says such important issues as alcoholism, diabetes and general health are dealt with through public service announcements. And she says local leaders from tribal government, schools, and other departments come on the air to share information with community members.

Beaver says having KTDB has also helped the Ramah Navajo community assert its identity and voice, accentuating its sovereignty from the federal government, and even the central Navajo government in Arizona. She says even though a portion of their 250 thousand-dollar budget is paid for by the BIA, KTDB has been able to maintain its control of programming over the years.²⁴

KIDE-Hoopa Valley, California

Joseph Orozco is the Station Manager for KIDE radio, a station on the Hoopa India reservation in Northern California. He refers to KIDE as the “hub of communication” for the Hoopa people, “more so than the newspaper because we are immediate.” KIDE opens its airwaves to a variety of local community voices, including the tribal college, social service agencies, and even the local high school broadcast media class. He says he used to do live coverage of tribal campaigns, using national standards to set time and content limits. But he says campaign coverage has been tough to maintain, “politicians won’t come on the radio anymore, they got scared off because callers and hosts had good questions.”

About 40% of KIDE’s funding comes from the tribal government, another 40% comes from the Corporation for Public Broadcasting. Orozco says while local government helps pay for station operations, they generally respect the autonomy of the programming. He says having been in his job for 20 years, he has developed strong contacts and trust within the community which has allowed him to maintain a free press.

²⁴ Interview with Irene Beaver, NFCB Conference, Albuquerque, New Mexico, April 2004

“It’s a matter of community capital. So that when you come up with an issue that maybe the tribal council might not want you to explore very deeply...you have resources to pull from. If you have enough community capital accumulated, you can probably talk about almost anything.” Orozco also mentions the Hoopa constitution contains first amendment rights, but he says not everyone understands and respects the concept. He says over his 20 years as station manager he has had to constantly educate tribal politicians on free press concepts because they come and go so frequently, being voted in and out on short, two-year terms.

Joseph Orozco has a wish list of things that would help improve KIDE. He says his attempts to grow the station’s budget mostly fail because so little local capital exists. Mostly Orozco wishes he had the money to start a real news department. He says two years ago he was approached by KQED, the respected National Public Radio affiliate in San Francisco, to see if he would be interested in starting a mentoring program to train a local reporter. Orozco says the impetus for the offer was the fact that there is a demand for news from his area, something a local reporter with knowledge of the community could uniquely provide. He says economic reality on the reservation has made it tough to find anyone interested in taking the job. “Everybody sees radio, especially our station, not as a viable career choice. You've got 60% unemployment, people want to get paid for what they do. Those who have the interest in anything end up leaving because there are no jobs. The better educated go elsewhere.”²⁵

KUYI-Kings Canyon, Arizona

The goals of KUYI radio, as stated on its website, include:

- 1) Cultivate a distinct broadcast format with primary emphasis on current issues, educational and cultural programs;
- 2) Communicate Native issues and programs in order to improve an understanding and appreciation of indigenous cultures;
- 3) Broadcast programming which reflects diversity and talent;
- 4) Create and maintain a local outlet and production capability for statewide and national public radio programming with particular emphasis on Hopi perspectives and interests; and
- 5) Provide a model radio station and local training program for volunteers in radio broadcast careers.

KUYI opened in December of 2000 with an eye on a balance between serving a tribal mission and developing a professional framework to sustain itself. After two years of operation the station got a boost when it started a partnership with nearby NPR affiliate KNAU, based at the University of Northern Arizona in Flagstaff. Through the agreement KUYI has been able to get the rights to expensive public radio programming for next to nothing. The agreement also spawned the creation of the Indian Country News Bureau, housed at KUYI and staffed by reporters from both stations. The bureau produces news programming for local, regional and national broadcast, covering the Hopi reservation and surrounding areas.

(Appendice

²⁵ Interview with Joseph Orozco, NFCB Conference, Albuquerque, New Mexico, April 2004

The most remarkable aspect of this unique agreement is that at around 250 thousand dollars, KUYI's operating budget is the same as most of its native radio counterparts, but its relationship with KNAU allows it to broadcast and do substantially more. KUYI station manager and reporter Lisa Youvella says having their own news department has meant an opportunity not only to cover Hopi territory to let locals know what is going on, but also to educate people in the area and nationally about her community. She says free press has thrived at KUYI because the station has a solid foundation and high professional expectations.

Youvella says the biggest adjustment is for the residents of the Hopi reservation, who are not used to the presence of reporters. She says in her community the first amendment has to be viewed through a historical and culturally sensitive lens. Youvella says the Hopi people are notoriously tough to get opinions and information out of and many are suspicious of talking to reporters. She says as a woman she has a particularly tough time because females are traditionally not supposed to be decision makers. Youvella also does not speak the Hopi language, meaning she has to bring a translator with her when interviewing many elders.
(Appendice 7, KUYI/KNAU Rebroadcast Agreement)

Future of Native Radio

Most Native radio stations are concentrated in high population reservation areas in the High Plains, the Southwest and Alaska. But according to census data the majority of Indians, around 60 percent, are now living in cities. (Census, 2000) KNBA public radio station in Anchorage, Alaska is the only urban native owned and operated radio station in the country. Because of the largely corporate nature of urban radio, it is nearly impossible for native groups to afford the millions of dollars it would take to buy a frequency in a metropolitan area. Peggy Berryhill says two options exist to bring native programming to the growing number of urban Indians. First, increase the number of stations that produce local native programs and that carry national native shows. She says the other option is to invest in Low Power FM, an FCC approved community non-profit broadcasting initiative. (Berryhill, 2004) LPFM licenses are free and basic equipment for a hundred watt station costs between five and eight thousand dollars and can reach as far as 30 to 40 miles with its signal.²⁶

Another positive sign is the growing interest of the Corporation for Public Broadcasting in Native Radio. CPB vice president for radio Vinnie Curren commissioned a study recently to look at the conditions and resources of tribal radio stations, one of the first of its kind. The National Federation of Community Broadcasters also has submitted a proposal to the CPB to help fund a National Center for Native American Public Radio. The Center will focus on improving the infrastructure and financial stability of Native stations, everything from filling out grant applications to filing taxes. (Berryhill, 2004)

Recommendations

²⁶ Prometheus Radio Project, "Low Power FM," <http://www.prometheusradio.org/>

- Media Survey Follow Up at NAJA Conference 2004, UNITY, Washington, DC
- Expand Radio outlets
- Extend Use of School Technology to Adults
- Highlight American Indian Journalism Institute, Crazy Horse Newspaper Career Conference, Tribal College Journalism programs
- Free Press Institute
- Nieman Reports, Summer 2005. The edition has been approved for in-depth coverage of free press issues in Indian Country.

Implementation

1. 2005 NAJA Conference, Lincoln, Nebraska, Tribal Leader Media Summit
2. Constitutional Amendment Proposals
3. Release Harvard University Native American Program and Native American Journalists Association “white paper” on the state of tribal media

Appendix

1.

Free Press Institute of Native America

- I. It is proposed that a Free Press Media Institute be created as division of the Native American Journalists Association (NAJA) based in Vermillion, S.D. The Institute would assist tribally-owned newspapers to break the cycle of financial dependence on tribal governments and to improve the skills of tribal journalists. By creating freedom from tribal control, the Institute would serve Indian Country's overarching goal toward self-determination in tribal governance, meaning an independent press would help promote freedom of information, expression and ideas essential to a thriving democratic society.

- II. The Native American Journalists Association was established 19 years ago to support Native American Journalists.
 - a. The mission statement reads in part: "NAJA recognizes Native Americans as distinct peoples based on tradition and culture. In this spirit, NAJA educates and unifies its membership through journalism programs that promote diversity and defends challenges to free press, speech and expression."
 - b. For about the last decade, the issue of creating a free and independent press in Indian Country has been a critical issue discussed repeatedly.
 - c. NAJA has no major programs to handle free press initiatives. No guidelines exist to support tribal newspapers searching for independence
 - d. No relevant material addresses the issue of creating a Free Press Institute.

- III. If a Free Press Institute were established, the management team and governing board would consist of journalism professionals from both the tribal and mainstream press.
 - a. Organization structure would include an executive director, and approximately three staff people.
 - b. Key manager's capacities would include oversight of a program that works with tribal newspaper managers to provide the skills, training and financial support needed to operate an independent tribal newspaper.
 - c. The governing board would consist of a select group of board members from the Native American Journalists Association. Additionally, an advisory board would be created to provide guidance to the operation of the Institute.
 - d. The Executive Director and the board relationship would be one of synergy.

- IV. External Environment

- a. The key external characteristics that are relevant to operating a Free Press Institute is that the majority of tribal newspapers depend on money to come from tribal government coffers (research needed in this area). This creates a dependency. The result often is that the tribal newspaper often becomes a public relations tool of the tribal council.
- b. If a Free Press Institute were created for Indian Country, it would stand alone, as there is no competition in this area.
- c. In order to get Free Press Institute to operate effectively, it would be necessary to mount a campaign encouraging tribal government's to amend their constitutions to include government support a free and independent tribal press.

V. Current Challenges

- a. One of the greatest challenges in creating a Free Press Institute is the ability to provide financial support to tribal newspapers seeking financial independence. Second, the infrastructure does not exist to provide the necessary skills training needed to operate a newspaper.
- b. A barrier to operating a successful newspaper lies with the tribal journalists, meaning the Institute should also focus on ways to help improve the skills of tribal journalists who often don't have a access to training opportunities.

VI. Recommendations for Action

- a. The actions needed to create a Free Press Institute would be to establish a multimillion dollar foundation that would establish the financial support to operate the Institute.
- b. A critical success factor is to have tribal newspapers operating on their own budget, free of tribal government interference.
- c. It is recommended that the foundation established for the Institute be administered by an established journalism organization, such as the Freedom Forum or Harvard's Nyman Foundation.
- d. Considering the lack of infrastructure in NAJA to support a Free Press Institute, it is also recommended the Institute be housed within a university journalism program.
- e. The results would be measured by the number of newspapers that become financially independent each year.
- f. The benefit to creating a Free Press Institute for Native America is that it could empower tribal communities by providing a free flow of information to tribal citizens.

2.

Surveys

3.

Radio Interviews

Conducted April, 2004 at NFCB Conference in Albuquerque, New Mexico

Jaclyn Sallee, President and CEO of Koahnic Broadcasting

Koahnic Broadcasting-Koahnic is a non profit, 501P3 based In Anchorage Alaska. Three primary programs t hey operate, including KNBA, public radio station in Anchorage. Only Urban native station in the country.

Also operate and produce most indigenous programs in the nation. Native American Calling. That program is carried on about 60 stations across the country. NNN, five minute daily news cast that explores native issues and news. Heard on about 120 stations throughout the country. Also produce Earth songs, hour long weekly radio music program.

Training center, only program I n the country that is dedicated to increasing the number of native professionals in the media field.

Putting together course in the Anchorage school district who are struggling to graduate, right now they offer different career paths, and provide tutoring. Mediac grant, career track in radio. Koahnic is being contracted with to train and teach high school kids to produce cultural public affairs programming.

As students go through six week program, they will produce some kind of public affairs program on a cultural topic.

This has been improving every year since 1992.

A lot of Koahnic's success has to do with board of directors which is made up of leaders that are Alaska native business type people in Anchorage.

In 1992, there wasn't any native radio, tv or print options that were focused on a Native perspective.

There were probably 18 thousand Alaska natives in the Anchorage area at that time.

Much of what you would see about Native Americans in the newspapers in those days was sensation, a lot of negative stations.

Board thought it was important to produce news from our perspective, cultural stories that could be told, our native language and music could be celebrated on the air. The board started working on raising money for the public radio station and that is how Koahnic got started, with a public radio station.

NNN and the training program existed already created under Alaska Public Radio Network.

NNN was started in 1986 under the management of the Alaska Public Radio Network. The Board of APRN said if there was ever an organization that could take it on, it would make more sense for NNN to be under native management. So when Koahnic was formed in 1995, NNN and our training program which started in 1991, were transferred over to Koahnic and became Koahnic programs.

KNBA, the native station got started in 1996.

37% of our funding comes from the CPB, for the radio station and the national programming.

30% comes from foundations, like the Ford foundation, Rockefeller Foundation.

3% comes from station fees, stations pay to have our programs.

17% comes from underwriting corporations or non profits that want to get the word out about their programs.

10% comes from membership for KNBA. We're a typical public radio station, we have memberships, people can contribute and become members.

3% comes from special event revenue. We do an annual Alaska Native Art Auction.

That this year raised about 300 thousand dollars for all three programs.

That's a rough breakdown.

-We think radio works so well with Native Americans. Because its economical, radios are cheap to own and they can cover vast distances and with print, you need a subscription, and they are harder to come by.

Its not to say that radio is easy to start up. It takes a lot of money to start a radio station.

But if you have one in your community, its fairly economical for native people to buy a radio. It fits in line with the oral traditions of Native Americans. We also stream KNBA online so people can listen at their work.

We have about 15 thousand listeners a month who tune in online.

Why is there a shortage of Native News programming?

We have a lack of Native people in this industry, t hat think about, when your young, I'm going to become a repoter or producer. Its not an industry that traditionally Native people have thought about becoming a reporter or a journalist. I think there is a lot of work to get interest with Native people. Many of the values of Native people growing. Up that you don't ask questions, that you don't raise your voice above others, that was something I was taught in my cultural and that exists in many other cultures too. You have to think about how to get your perspectives out there and overcome those kinds of values.

Lisa Youvella, Station Manager/Reporter KUYI radio, Hopi Reservation, Arizona

I've been doing reporting for about a little over a year.

KUYI radio-Hopi

Got involved in NAJA-went to Wisconsin for a training seminar.

Worked at KANU-saw how a newsroom works.

They have the local paper, bi-monthly, basically like a community calendar. Its like a full newspaper, what happens is you get a big long editorial from all the councilmen, you don't get a lot of news. There isn't a lot of media out there so they don't know how to act. The people aren't used to dealing with reporters.

Myself as a female, I'm not supposed to be a decision maker, any kinds of reporting, I don't speak my language. I have to get a translator. To translate into English, you'll

never get the true meaning of what they are saying.

We are giving people voice. We won't be misprinting. Whatever we say is the true voice of them coming out.

We do have tribal council knocking on our door wanting to get on the airwave. They have to understand that we do include news, but we're not run by the tribe. We don't have anyone dictating to us what they want on the air. We say sorry, we'll see what's going on. We do allow them to have free speech in coming in, but we tell them they can't say "vote for me" We can only be informational but not tell people what to do.

The oldest level of the people are elders. They are in these positions because they speak Hopi, know Hopi. Media and radio is new to them.

Got into journalism because she wanted to learn more.

You don't always have that within tribes. They are so used to being in the back. They are not used to voicing their opinions, being able to raise their hands and ask questions. Those kinds of things

We have a radio program with our high school.

They broadcast every Thursday for an hour.

I think I'm opening up an avenue for them to speak out even more and to get their message across to the younger people and people who aren't native and have misconceptions. We cannot stay in the past, we're evolving with the rest of the world. I'm allowed to do that right now.

Joseph Orozco, Station Manager, KIDE Radio, Hoopa Valley California

Population under 3000 on Hoopa Rez.

Station Manager of KIDE. I've been manager off and on for almost 20 years.

Relationship in the community. Station Manager, most successful stations in the Native system, are those that have managers who are long term. Rotating managers causes problems.

A matter of community capital. So that when you come up with an issue that maybe the tribal council might not want you to explore very deeply...you have resources to pull from. If you have enough community capital accumulated, you can probably talk about almost anything. There are people who will back you up. People on the tribal council that will side with you.

Fortunately for me, I've always been able to get along with the tribal chair, regardless of who it is.

It's also having a sensitivity...to what extent does the community really want something broadcasted.

People develop a level of trust or distrust over time with radio programming.

If you earn trust, it's because you know where that thin line is. If you have to go over it one way or the other, you know how to negotiate and what to negotiate with.

We used to do live coverage of tribal campaigns.
Use National campaign standards for political broadcasting.

Politicians won't come on the radio anymore, got scared off because callers and hosts had good questions.

Newspaper in Hoopa is biweekly. Hoopa People newspaper.
We would like to get them involved in NAJA.
Radio non profit.
Newspaper for profit
both subsidized somewhat by tribal government.

Needs development director to help him get underwriting going. There are no businesses in the area to advertise with.

There is no commerce district. There are more closed businesses than open.

Our role, we are the hub of communications, more so than the newspaper because we are immediate. People can come to us for announcements.

We do a lot of public affairs programs.

I have a series of programs I have called half past 9. At 9 o'clock, we do native news reports.

Half past nine, covers, tribal dept. education they talk about courses at tribal college and the experience of the students...

live programs include, community org. that tries to network with other social agencies in Huboldt county. They try to network services to let people know what is available to them.

Speaking out...community member, likes to ask people what they are doing in terms of tribal or community leaders, etc.

Has government, teachers, law enforcement on her show.

My thoughts on Free press are ya, I'm all for Free Press.

There is this thought in Indian country that there is no First Amendment.

You have to know where that line is.

If you take a look at our constitution, it has first amendment rights in it.

How do you get them to uphold those rights...its an education process, a hard one to maintain.

The way the tribal government systems work in our area, elections work, they are two year terms.

The tribal elections are every year. Every year you have a different combination of people.

Right now we're on a roll with a good group of progressive fair minded people.

If I did have a news department, we can delve into issues of political actions.

I think the tribal government would trust to have a balanced presentation of that.

The newspaper don't editorialize, they do good journalism, you were not there, this is

what happened.

If we had a news department, we'd follow closely with that.

Outside media want news from Hoopa rez, everybody wants something from the Humboldt area. Because of the distance KQED can't make it up to Hoopa, they want news from KIDE.

They have even offered us a reporter to train a local person to be a reporter. They are willing to do this if we have people to do it.

A reporter said she was willing to take a sabbatical and come up to Hoopa and help start a news department. This was offered two years ago.

Everybody sees radio, especially our station, not as a viable career choice.

You've got 60% unemployment, people want to get paid for what they do.

We have been trying to grow our budget.

4 full time paid staff members and one volunteer.

Tribal government pays 40% of radio costs. 92 thousand bucks

40% comes from CPB-117 thousand bucks

Operating budget of 280 thousand bucks

Those who have the interest in anything end up leaving because there are no jobs. The better educated go elsewhere.

I've been trying to get youth radio started at Hoopa.

At the high school they have a broadcast media course.

I've opened up a slot for them on KIDE'.

I'm trying to get people to do something with, what happens to kids after youth radio...how do you continue to college.

What about not having to go to college...but continuing to work with community radio.

Peggy Berryhill, Executive Director Native Media Resource Council

-Director of Native Media Resource Center, Bodega Bay CA.

Consults with AIROS-helps them develop special new programming

Board member of NFCB

Unofficial representative of Native Radio

2001-most coalescing event for Native Radio.

Native Radio Summit in Warm Springs Oregon.

First time they brought public radio reps and native stations together.

CPB-new VP of radio, Vinnie Curren, became interested in Native Radio. Hired two consultants to do a Native Radio assesment, they visited stations, first time ever CPB has made this effort. 12 stations primarily in Southwest. Out of study, consultants said, it would be good if there was a center for Native American Public Radio. Talked to NFCB about housing a Native wing of public radio. VP made this a priority.

Looking good that it will be funded.

Initially a 2 year grant. Hire 2 ½ staff people.

A record 85 people came to two day conference in Albuquerque prior to NFCB conference. Future of Native Radio is stations.
Spent time bringing people up to speed on what is happening with grant.

For years there have been Koahnic and AIROS, trying to provide wonderful services on a shoestring budget. But they are independent organizations, they are nobody without the stations.

Need to find way to stabilize the stations. Many run in crisis mode, no funds, high turnover, burnout. Some stations don't have skills present to fill out financial reports to get needed grant money.

We need to find a way to help them. Maybe by centralizing some services, we can make it easier for them to service their local communities.

Want to set up a type of H and R Block for Community Native radio.

Office that will help fill out financial and other forms for CPB and other organizations.

What if service model was set up instead of just a radio platform.

Funding forms have to be done in a particular manner and in a timely manner, otherwise stations lose money, or get in trouble, or end up in the department of treasury because they haven't done the reporting right, so we have to help them.

We want to help them get money and maintain it and stay out of compliance issues.

What if you want to start a new radio station? NFCB is obviously the place to start to get a license.

But there is a need for a how to set up a radio station 101. What do I need? Who do I go to for help?

What do you need to know once you are on the air?

Right now too many different organizations are fulfilling small particular roles in keeping Native stations on the air.

What is the importance of native radio to Indian Country?

More important than Indian country knows.

Native Radio is one of the biggest secrets.

Media is so important, and the fact that we are in charge of our own media, that is major.

We don't have a corporation sitting over us, telling us what we have to broadcast.

Sometimes with tribes, there is a bit of a conflict. How tribes deal with the ethics of reporting issues in their own back yard.

Whether you are a tribe or you are a rural reporter, you have to find ways to deal with those ethics, those issues.

Economic development it could be helpful. Not that it will create a lot of jobs, but radio is a natural training vehicle whether you stay in radio or not, the skills you learn.

Not just being a DJ but there are more skills. There are many ways radio contributes to a community and people take it for granted.

For example, working with high school students. Teaching them the skills to do an interview, learning how to be organized, how to turn on and off the radio station, those are skills that will take you anywhere.

Good life skills.

What radio does, many things you can't quantify with dollars. Many things that give back to the community, preservation of language and culture, things that give community essence of who it is.

60% of Indians live off of reservations. How do we reach the urban Indians.

Some city based public radio stations are starting to air programming aimed at Native community. If I'm a Lakota in San Francisco, there's nothing for me in the Bay area

Best Kept Secret. We have not done our job to raise profile of Native Radio.

We need to get out to more conferences and association meetings to show up and say here we are. Do you want to get your message across? You want an authentic native message, this is who we are, go through us and support us.

NAJA is starting to be a better partnership with Native Radio. Its becoming closer.

Availability to frequencies, whether they are full power or low power. In major areas there are no full frequencies available, you need millions of dollars to buy them.

LPFM can be helpful, especially in small communities. Signal is going to go 30 40 miles.

4.

Columbia Journalism Review
November/December 1998 | [Contents](#)

A Native Press Primer

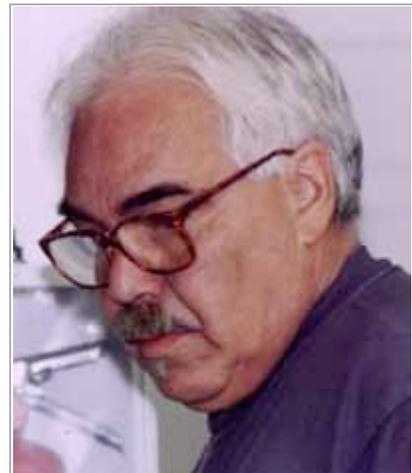
by Richard LaCourse

La Course, associate editor of the Yakama Nation Review in Toppenish, Washington, is a member of the Yakama Nation of Washington state.

The United States today has 557 federally recognized Indian tribes residing on about 100 million acres of land. The national Indian population is just under two million, with about half residing on Indian reservations.

Across the nation, there are approximately 280 reservation newspapers and bulletins, 320 urban Indian publications, about 100 magazines, thirty radio stations, and one television station.

Between 1852 and 1980, sixty-four American Indian tribes adopted written constitutions containing specific provisions for a free press within their sovereign reservation boundaries. Declaration of a free press was a direct exercise of the legal powers of tribal governments in behalf of their citizenry.



Richard LaCourse

The first such guarantees emerged among the Choctaw peoples in 1852. The Constitution and Laws of the Choctaw Nation, printed that year at Doaksville, Oklahoma Indian Territory, contained the following provisions: "That the printing press shall be free to every person, and no law shall ever be made to restrain the rights thereof. The free communication of opinions is one of the inviolable rights of man, and every citizen may freely speak, write and print on any subject, being responsible for the abuse of that liberty."

Experts in the field of Indian law have concluded that freedom of the press on all Indian trust lands really began with passage of the Indian Civil Rights Act on April 11, 1968. That law extended certain Constitutional rights to Indian peoples living under tribal governments -- including the guarantee of freedom of the press. Title II of the Act declares: "No Indian tribe in exercising powers of self-government

shall make or enforce any law prohibiting the free exercise of religion, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and to petition for a redress of grievances"

Court decisions followed in the wake of the Act. On May 15, 1978, for example, the U.S. Supreme Court ruled in *Santa Clara Pueblo v. Martinez* that cases brought under the Indian Civil Rights Act must be heard in tribal courts. Since that decision, hearings on alleged civil rights violations within the reservations -- including violation of the right to a free press, prior restraint, and constraint of information -- are conducted by tribal courts and their appellate courts. A principal concern of Indian journalists is the independence of these courts from external political influences.

Among the free-press problems encountered by tribal newspapers and Indian news staffs are: politically-motivated firings of journalists before or after tribal elections; political cutoff or selective reduction of publications' funds; prior censorship by reservation officials; the forced hiring of unqualified editors and reporters by reason of blood kinships or political loyalties; firings growing out of published news stories and editorials; the banning of journalists from tribal government meetings; restricting press access to tribal government documents; and even occasional death threats over published stories, or articles scheduled for publication.

Two principal means for the defense of free press on reservation lands are:

* Legal Counsel: Each reservation paper should routinely have the services of a lawyer, usually from the principal law firm serving the tribe under contract, for review of controversial copy, related contracts, and occasionally personnel matters. If an attorney or legal firm denies it has contractual responsibilities toward reservation media, then new attorney contracts should be amended to include these responsibilities. Or a separate appropriation could be put in place on behalf of the reservation media to meet this contingency need.

* NAJA Legal Office: What about reservation papers that can't fill their legal assistance void for any reason? The Native American Journalists Association adopted a resolution establishing a legal office to assist these tribal media and their local counsel on legal matters. This support counsel will soon be available to all Indian media.

Many more cases regarding free press issues are certain to be filed in tribal courts, and will produce the first generation of significant case law involving press freedoms across Indian country at the start of the new century.

5.

INDIAN CIVIL RIGHTS ACT

What is the Indian Civil Rights Act?

The Indian Civil Rights Act of 1968 (ICRA) prohibits Indian tribal governments from enacting or enforcing laws that violate certain individual rights. It is similar to the Bill of Rights in the United States Constitution, which guarantees personal freedoms against actions of the federal government, and the Fourteenth Amendment to the Constitution, which extends those protections to actions of state governments. Since these Constitutional limitations do not apply to tribal governments, Congress adopted the ICRA to ensure that tribal governments respect basic rights of Indians and non-Indians.

What individual rights are protected by the Indian Civil Rights Act?

No Indian tribe in exercising powers of self government may enact or enforce any law which denies anyone the right to:

- free exercise of religion and freedom of speech;
- freedom from unreasonable search and seizures;
- freedom from prosecution more than once for the same offense;
- not testify against oneself in a criminal case;
- not have private property taken for public use without just compensation;
- a speedy and public trial, to be informed of the charges, to confront witnesses, to subpoena witnesses and, at one's own expense, to be assisted by a lawyer in all criminal cases;
- freedom from excessive bail, excessive fines, cruel and unusual punishment and, for conviction of any one offense, freedom from punishment greater than imprisonment for one year and a fine of \$5,000 or both;
- equal protection of the laws and freedom from deprivation of liberty or property without due process of law;
- freedom from any bill of attainder or ex post facto law; and
- the right, if accused of an offense punishable by imprisonment, to a trial by jury of no less than six persons.

How does the Indian Civil Rights Act differ from the Constitution's Bill Of Rights?

The ICRA guarantee of free exercise of religion does not prohibit a tribe from establishing a religion. This is in recognition of the fact that to many tribes religion is inseparable from

government and other areas of life. Although the ICRA guarantees a criminal defendant the right to have a lawyer at his or her own expense, there is no requirement that a tribe provide a lawyer for a defendant who cannot afford to hire a lawyer. The ICRA does not require a tribe to provide the right to jury trial in civil cases.

What relief is available to an individual who believes his or her civil rights have been violated by a tribal government?

A person alleging a violation of the ICRA by a tribal government may pursue any avenue of appeal available through tribal government. If sued in tribal court, the tribal government may raise a defense of sovereign immunity, a legal doctrine which prevents a government from being sued without its consent. It may be possible to avoid this defense by naming as defendants in the lawsuit the tribal official who allegedly violated the ICRA. The tribal court may order injunctive relief to stop the officials from repeating or continuing the unlawful conduct. However, money damages cannot be recovered from the tribe unless it has consented to being sued. The ICRA provides only one federal court remedy for its violation: a person may seek a “writ of habeas corpus” to test the legality of his or her detention when the person is being held in jail or otherwise detained by an order of an Indian tribe. A person must first exhaust all remedies available through the tribal court, including tribal court appeals, unless the effort would be futile or irreparable injury would result from the delay.

9202

This publication provides general information concerning your rights and responsibilities. It is not intended as a substitute for specific legal advice. This information is current as of the date of its printing, August 2001.

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6.

The National Congress of American Indians

Resolution #ABQ-03-042

Title: Support of A Free and Independent Native Press

WHEREAS, we, the members of the National Congress of American Indians of the United States, invoking the divine blessing of the Creator upon our efforts and purposes, in order to preserve for ourselves and our descendants the inherent sovereign rights of our Indian nations, rights secured under Indian treaties and agreements with the United States, and all other rights and benefits to which we are entitled under the laws and Constitution of the United States, to enlighten the public toward a better understanding of the Indian people, to preserve Indian cultural values, and otherwise promote the health, safety and welfare of the Indian people, do hereby establish and submit the following resolution; and

WHEREAS, the National Congress of American Indians (NCAI) was established in 1944 and is the oldest and largest national organization of American Indian and Alaska Native tribal governments; and

WHEREAS, the NCAI supports the Native American Journalists Association which can be reached at Native American Journalists Association, U of South Dakota, 414 E Clark Street, Vermillion, SD 57069 telephone: 605.677.5282, fax: 866.694.4264, email: info@naja.com , the Society of Professional Journalists, and the adherence to the standards of accepted ethics of journalism as defined by these professional organizations; and

WHEREAS, those standards and ethics state that every person has the right to seek, receive and impart information and opinions freely, by any means of communication without any discrimination for reasons of race, color, gender, sexual orientation, language, religion, political or other opinions, national or social origin, economic status, birth or any other social condition, with equal opportunity; and

WHEREAS, it is the policy of all Indian Tribes to respect the civil rights of their people set forth in their perspective Constitutions and Laws; and

WHEREAS, freedom of expression in all its forms and manifestations is a fundamental and inalienable right of all individuals; and

WHEREAS, restrictions to the free circulation of ideas and opinions, as well as the arbitrary imposition of information and the imposition of obstacles to the free flow of information violate the right to freedom of expression; and

NOW THEREFORE BE IT RESOLVED, that the NCAI does hereby affirm policies regarding a Free Press to ensure All Media, including Tribal Media have the independence to report objectively; and

BE IT FURTHER RESOLVED, that the NCAI supports the principles of free speech, free press, and the rights of the people to have access to information and/or to communicate and express freely information and carry out media in an independent manner; and

BE IT FURTHER RESOLVED, that the NCAI encourages Tribal Nations to ensure Freedom of the Press and develop those Media Policies so the rights of the People will not be abridged; and

BE IT FINALLY RESOLVED, that this resolution shall be the policy of NCAI until it is withdrawn or modified by subsequent resolution.

CERTIFICATION

The foregoing resolution was adopted at the 60th Annual Session of the National Congress of American Indians, held at the Albuquerque Convention Center, Albuquerque, New Mexico, on November 21, 2003 with a quorum present.

7.

KUYI/KNAU Rebroadcast Agreement

Radio Program Rebroadcast Consent Agreement

This Radio Program Rebroadcast Consent Agreement (hereinafter "Agreement") is entered into on April 25, 2002 between The Arizona Board of Regents for and on behalf of Northern Arizona University (hereinafter "KNAU") and KUYI, owned and operated by The Hopi Foundation (hereinafter "KUYI"). KNAU and KUYI are public service radio stations. The purpose of this agreement is to allow KUYI to rebroadcast certain programming provided by KNAU. This agreement is intended to facilitate cooperation between KNAU and KUYI in providing beneficial radio programming to the public within the widest possible broadcast service area and with the greatest possible convenience for both stations.

I

KNAU Programming. KUYI is hereby authorized by KNAU to rebroadcast portions of the program service emanating from KNAU (Hereinafter "KNAU Programming"), including programming distributed by (i) Public Radio International ("PRI"), and (ii) National Public Radio ("NPR"). All such KNAU programming is to be rebroadcast live (simultaneous with the signal feed to KUYI by KNAU), without tape delay, on KUYI.

II

Rebroadcast Time. Except as provided in paragraph III concerning NPR Newscasts, KUYI is authorized to rebroadcast KNAU programming in multiple but consecutive 59-minute blocks of time.

III

Newscast. NPR hourly newscasts originating from KNAU may be re-broadcast on KUYI.

IV

Program Interruptions. When re-broadcasting KNAU programming, KUYI shall not interrupt the programming for any reason except to broadcast local emergency announcements in the event of local disasters, severe weather warnings or the like.

V

Credits. KUYI must carry NPR and KNAU funding credits and attribution that NPR newscasts on KUYI are made possible through the station's partnership with KNAU. KUYI may broadcast its own underwriting credits following NPR and KNAU credits. KUYI and KNAU will mutually acknowledge on-air, at least once hourly, that the rebroadcast programs on KUYI originate with KNAU and are made possible through a partnership between the two stations.

VII

KNAU Fund Drives. During the re-broadcast schedule as agreed to herein, KUYI may, in its sole discretion, preempt KNAU programming during KNAU's on-air fund drives in

the event of special tribal events, holidays, or emergency situations. Nothing in this Agreement shall prohibit KUYI from originating or maintaining its own fundraising activities.

VIII

KUYI Identification. KUYI shall broadcast its own identification announcements as required by Federal Communications Commission regulations during its hours of rebroadcasting KNAU programming.

IX

Rebroadcast Schedule. KUYI will maintain a consistent rebroadcast schedule of KNAU Programming and will provide KNAU with a copy of the schedule. In the event the officials and/or management of KUYI desire to make a change in the rebroadcast schedule, KNAU shall be notified in writing no less than seven days in advance of the schedule change.

X

Required Approvals. The effectiveness of this agreement and its authorization for KUYI to rebroadcast programs from KNAU is contingent upon approval by PRI and NPR of this Program Rebroadcast Consent Agreement.

XI

Interconnection. KUYI will be responsible for providing all funds and equipment necessary to maintain and operate its interconnection to the KNAU station.

XII

KUYI Licensing. The Hopi Foundation will remain the licensee of KUYI and shall be responsible for maintenance and operation of the broadcast facilities necessary for KUYI to maintain its self-originating programming and to rebroadcast KNAU programming.

XIII

Acquisition Costs. KNAU is responsible for payment of all program acquisition costs and clearance of all broadcast rights for acquired network and syndicated programming rebroadcast on KUYI.

XIV

Modifications. This agreement may be modified at any time upon 30-days written notice. Such modifications shall be agreed to by both KUYI and KNAU, in writing, signed by both parties, with copies of such modification provided to each station.

XV

Term. The initial term of this agreement shall be for one (1) year effective April 25, 2002 and ending April 25, 2003. The agreement shall then renew automatically and remain in effect until terminated. Written notice of intent by one party to terminate this agreement must be given to the other party in writing at least 90 days prior to the termination of the agreement.

XVI.

Non-discrimination. The parties agree to comply with Arizona Executive Order 99-4, prohibiting discrimination in employment by government contractors, to the extent applicable to this agreement.

XVII.

Cancellation for Conflict of Interest. The parties agree that this agreement may be cancelled for conflict of interest in accordance with A.R.S. 38-511.

XVIII

Claims and Controversies. All claims and controversies arising under this agreement shall be resolved pursuant to Arizona Board of Regents procurement procedures, section 3-809, in particular section 3-809 (c).

XIX

Cancellation for Lack of Funding. This agreement may be cancelled without any further obligation on the part of the Arizona Board of Regents and Northern Arizona University in the event that sufficient appropriated funding is unavailable to assure full performance of its terms. KUYI shall be notified in writing of such non-appropriation at the earliest opportunity.

XX

Assignment of Anti-Trust Overcharge Claims. The parties recognize that in actual economic practice overcharges resulting from anti-trust violations are in fact borne by the ultimate purchaser of the goods and services for which an overcharge is paid; therefore, KUYI hereby assigns to the Arizona Board of Regents any and all claims for such overcharges.

XXI.

Inspection and Audit. All books, accounts, reports, files and other records relating to this agreement shall be subject at all reasonable times to inspection and audit by the Arizona Board of Regents, Northern Arizona University or the Auditor General of the State of Arizona, or their agents for five (5) years after expiration or termination of this agreement. Such records shall be produced at Northern Arizona University, or such other location as designated by Northern Arizona University, upon reasonable written notice to KUYI.

XXII

Liability Insurance. Northern Arizona University shall maintain adequate insurance (through the State's Risk Management Division, which is a self-insurance program) to cover any liability arising from the acts and omissions of Northern Arizona University employees participating in the program. The University shall not be responsible for maintaining insurance coverage for liability arising from the acts and omissions of KUYI and its employees or agents.

KUYI shall maintain adequate insurance (which may include a bona fide self-insurance program) to cover any liability arising from the acts and omissions of KUYI and its employees or agents. KUYI shall not be responsible for maintaining insurance coverage for liability arising from the acts and omissions of Northern Arizona University employees or agents.

XXIII

Mutual Indemnification Each party (as 'indemnitor') agrees to indemnify, defend, and hold harmless the other party (as 'indemnitee') from and against any and all claims, losses, liability, costs, or expenses (including reasonable attorney's fees) (hereinafter collectively referred to as 'claims') arising out of bodily injury of any person (including death) or property damage, but only to the extent that such claims which result in vicarious/derivative liability of the indemnitee, are the act, omission, negligence, misconduct, or other fault of the indemnitor, its officers, officials, agents, employees, or volunteers.

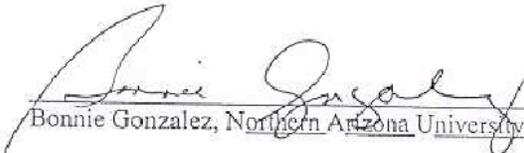
Agreement:



Loris Taylor, KUYI General Manager



John Stark, KNAU General Manager

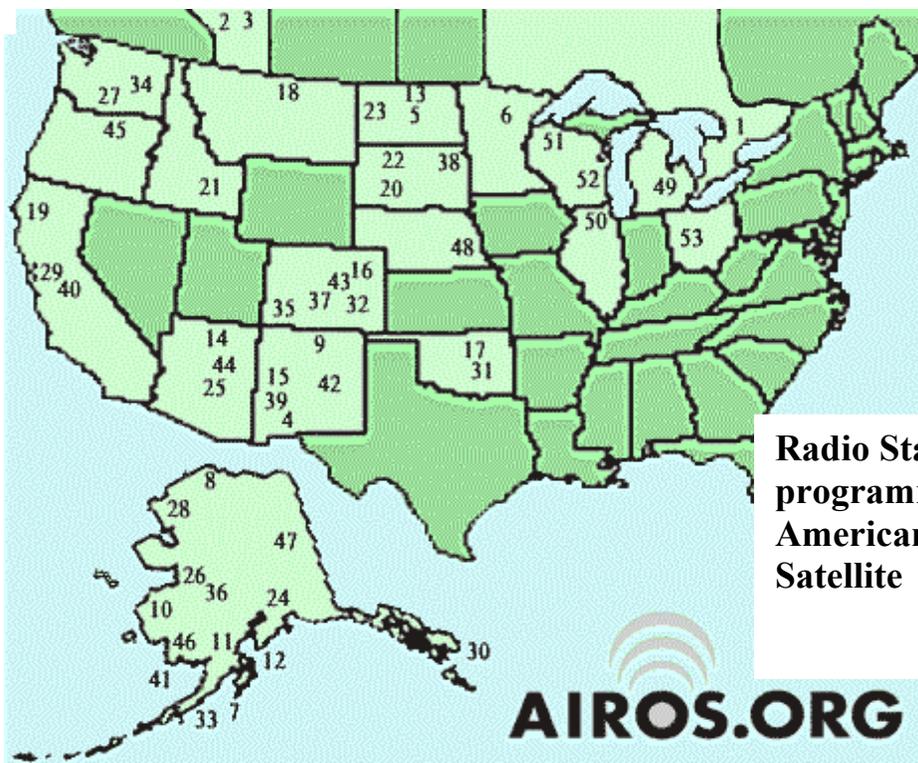


Bonnie Gonzalez, Northern Arizona University, Director of Procurement



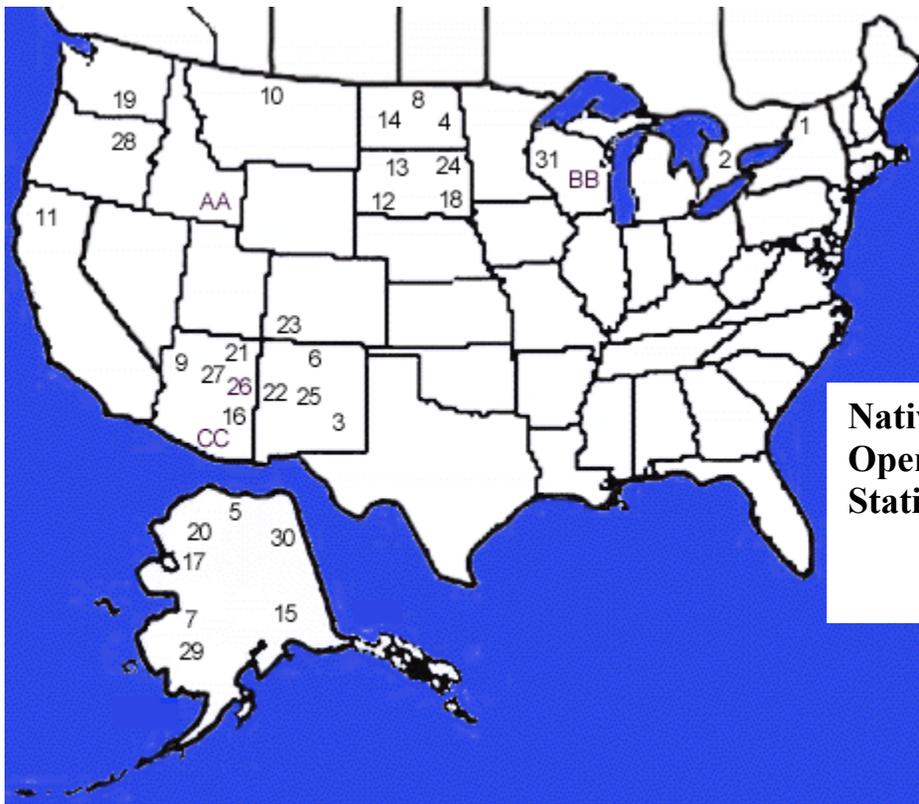
Phillip Tuwaletsiwa, Hopi Foundation Board of Trustees

8.



Radio Stations that use programming from American Indian Radio On Satellite

- | | |
|---|--|
| 1 CIUT - Toronto, ONT - 89.5 FM | 27 KOTY - Toppenish, WA - 1490 AM |
| 2 CKMR -Morley, AB - 88.1 FM | 28 KOTZ - Kotzebue, AK - 720 AM |
| 3 COKI -Siksika, AB - 103.1 FM | 29 KPFA , KPFB , KFCF - Berkeley, CA - 94.1 FM |
| 4 KABR - Alamo, NM - 1500 AM | 30 KRBD - Ketchikan, AK - 105.9 FM |
| 5 KABU - Fort Totten, ND - 90.7 FM | 31 KROU - Oklahoma City/ Spencer, OK - 105.7 FM |
| 6 KAXE - Grand Rapids/Brainered/Bemidji, MN - 91.7, 89.5, 94.7 FM | 32 KRZA - Alamosa, CO - 88.3 FM |
| 7 KBBI - Homer, AK - 890 FM | 33 KSDP - Sand Point, AK - 830 AM |
| 8 KBRW - Barrow, AK - 680 AM | 34 KSFC - Spokane, WA - 89.3 FM |
| 9 KCIE - Dulce, NM - 90.5 FM | 35 KSJD - Cortez, CO - 91.5 FM |
| 10 KCUK - Chevak, AK - 88.1 FM | 36 KSKO - McGrath, AK - 870 AM |
| 11 KDLG - Dillingham, AK - 670 AM | 37 KSUT - Ignacio, CO - 91.3 FM |
| 12 KDLL - Kenia, AK - 91.9 FM | 38 KSWS - Sisseton, SD - 89.3 FM |
| 13 KEYA - Belcourt, ND - 88.5 FM | 39 KTDB - Pinehill, NM - 89.7 FM |
| 14 KGHR - Tuba City, AZ - 91.5 FM | 40 KTOX - Fresno, CA - 90.5 FM |
| 15 KGLP - Gallup, NM - 91.7 FM | 41 KUHB - St Paul, AK - 91.9 FM |
| 16 KGNU - Boulder, CO - 88.5 FM | 42 KUNM - Albuquerque, NM - 89.9 FM |
| 17 KGOU - Oklahoma City/Norman, OK - 106.3 FM | 43 KUVO - Denver, CO - 89.3 FM |
| 18 KGVV - Harlem, MT - 88.1 FM | 44 KUYI - First Mesa, AZ- 88.1 FM |
| 19 KIDE - Hoopa, CA - 91.3 FM | 45 KWSO - Warm Springs, OR - 91.9 FM |
| 20 KILI - Porcupine, SD - 90.1 FM | 46 KYUK - Bethel, AK - 640 AM |
| 21 KISU - Pocatello, ID - 91.1 FM | 47 KZPA - Ft. Yukon, AK - 900 AM |
| 22 KLND - Little Eagle, SD - 89.5 FM | 48 KZUM - Lincoln, NE - 89.3 FM |
| 23 KMHA - New Town, ND - 91.3 FM | 49 WLNZ - Lansing, MI- 89.7 FM |
| 24 KNBA - Anchorage, AK - 90.3 FM | 50 WLUW - Chicago, IL - 88.7 FM |
| 25 KNNB - Whiteriver, AZ - 88.1, 89.9, 99.1 FM | 51 WOJB - Hayward, WI - 88.9 FM |
| 26 KNSA - Unalakleet, AK - 930 AM | 52 WYMS - Milwaukee, WI - 88.9 FM |
| | 53 WYSO - Dayton, OH - 91.3 FM |



Native Owned and Operated Public Radio Stations

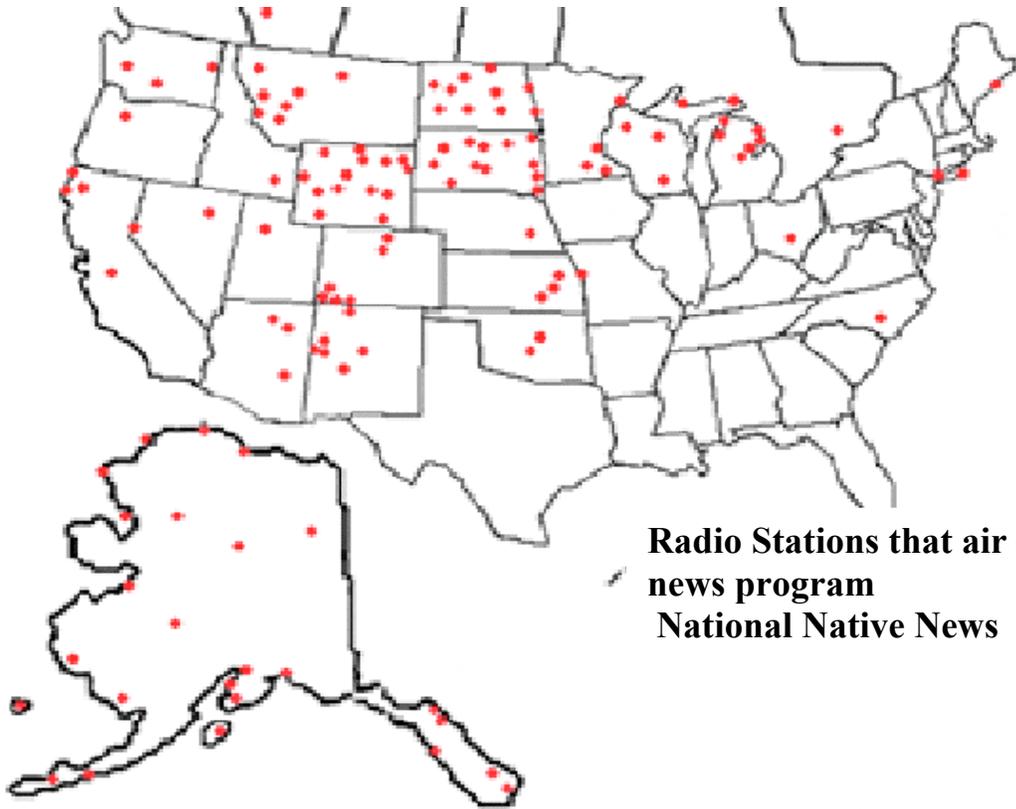
- | | |
|---------------------|---------------------------------|
| 1. CKON-FM 97.3 FM | 16. KNNB-FM 88.1, 89.9, 99.1 FM |
| 2. CKRZ 100.3 FM | 17. KNSA-FM 930 AM |
| 3. KABR-AM 1500 AM | 18. KONA-FM 105.3 FM |
| 4. KABU-FM 90.7 FM | 19. KOTY 1490 AM |
| 5. KBRW-AM 680 AM | 20. KOTZ-FM 720 AM |
| 6. KCIE-FM 90.5 FM | 21. KRMH-FM 89.7 FM |
| 7. KCUK-FM 88.1 FM | 22. KSHI-FM 90.9 FM |
| 8. KEYA-FM 88.5 FM | 23. KSUT-FM 91.3 FM |
| 9. KGHR-FM 91.5 FM | 24. KSWs 89.3 FM |
| 10. KGVA-FM 88.1 FM | 25. KTDB-FM 89.7 FM |
| 11. KIDE-FM 91.3 FM | 26. KTNN-AM 660 AM |
| 12. KILI-FM 90.1 FM | 27. KUYI 88.1 FM |
| 13. KLND-FM 89.5 FM | 28. KWSO-FM 91.9 FM |
| 14. KMHA-FM 91.3 FM | 29. KYUK-AM 640 AM |
| 15. KNBA-FM 90.3 FM | 30. KZPA-FM 900 AM |
| | 31. WOJB-FM 88.9 FM |

PROJECT STATIONS-Not On Air

AA Shonone-Bannock

BB Menominee

CC Tohono O'dham



**Radio Stations that air daily news program
National Native News**

ALASKA

- [KNBA](#) 90.3 FM Anchorage
- [KBRW](#) 680 AM Barrow
- 101.5 FM Anaktuvuk Pass
- 88.1 FM Kaktovik
- 88.1 FM Nuiqsut
- 101.8 FM Point Hope 88.1 FM Point
- [KYUK](#) 640 AM Bethel
- [KCUK](#) 88.1 FM Chevak
- [KDLG](#) 670 AM Dillingham
- [KZPA](#) 900 AM Ft. Yukon
- [KIYU](#) 910 AM Galena
- [KHNS](#) 102.3 FM Haines
- KBBI 890 FM Homer
- [KTOO](#) 104.3 Juneau
- [KDLL](#) 91.9 FM Kenai
- [KRBD](#) 105.9 FM Ketchikan
- [KMXT](#) 100.1 FM Kodiak
- [KOTZ](#) 720 AM Kotzebue
- [KSKO](#) 870 AM McGrath
- [KSDP](#) 830 AM Sand Point
- KUHB 91.1 FM Sand Point

- [KCAW](#) 104.7 FM Sitka
- KUHB 91.1FM St. Paul Island
- KNSA 930 AM Unalakleet
- KIAL 1450 AM Unalaska
- [KSTK](#) 101.7 Wrangell

ARIZONA

- [KUYI](#) 88.1 FM Keams Canyon
- [KGHR](#) 91.5 FM Tuba City
- [KNNB](#) 88.1 FM Whiteriver

CALIFORNIA

- [KHSU](#) 90.5 FM Arcata
- KHSR 91.9 FM Crescent City
- KSJV 91.5 Fresno
- [KIDE](#) 91.3 FM Hoopa
- KMPO 88.7 FM Modesto/Stockton

COLORADO

- [KGNU](#) 88.5 FM Boulder
- 99.9 FM Ft. Collins
- 93.7 FM Ward

[KSJD](#) 91.5 FM Cortez
[KSUT](#) 91.3 FM Ignacio
90.1FM Bayfield
89.5 FM Cortez
91.9 FM Dolores
89.5 FM Durango
105.3FM Pagosa Springs

ILLINOIS

[WEFT](#) 90.1 Urbana

IDAHO

[KISU](#) 91.1 FM Pocatello

KANSAS

KANH 89.7 FM Emporia
[KMUW](#) 89.1 FM Wichita

MAINE

[WERU](#) 89.9 Blue Hill Falls

MICHIGAN

[WCML](#) 91.7 Alpena
[WUCX](#) 90.1 Bay City
[WCMW](#) 103.9 Harbor Spring
[WNMU](#) 90.1 FM Marquette
107.1 FM Escanaba
91.1 FM Newberry
91.3 FM Menominee
107.3 FM Stephenson
91.9 Manistique
[WCMU](#) 89.5 Mount Pleasant
[WCMB](#) 95.7 Oscoda
[WCMZ](#) 98.3 Sault Ste. Marie
[WWCM](#) 96.9 Standish
[WICA](#) 91.5 FM Traverse City

MINNESOTA

[KMSK](#) 91.3 Austin
[KUMD](#) 103.3 FM Duluth
[KMSU](#) 89.7 FM Mankato
TESC 77.7 FM Minneapolis

91.1 Swan Lake
91.7 Whitefish
[KGVA](#) 88.1 FM Fort Belknap
KGPR 89.9 Great Falls
KUFN 91.9 Hamilton
KUHM 91.7 Helena
KUKL 89.9 Kalispell
KUFM 89.1 FM Missoula

NEBRASKA

[KZUM](#) 89.3 FM Lincoln

NEVADA

[KUNR](#) 88.7 FM Reno
100.5 Battle Mountain
90.9 Crescent Valley
90.9 Eureka
91.5 Hawthorne
89.9 Incline Village
89.9 Lovelock
88.7 Reno/Sparks
91.7 Verdi
91.3 Winnemucca
91.9 Yerington
90.9 Bishop, CA
91.9 Susanville, CA
88.1 Truckee, CA
KNCC 91.5 FM Elko

NEW MEXICO

[KABR](#) 1500 AM Alamo
[KUNM](#) 89.9 FM Albuquerque
91.1 FM Arroyo Seco
91.1 FM Cuba
91.1 FM Cimarron
91.9 FM Las Vegas
89.9 FM Sante Fe
91.9 FM Socorro
91.9 FM Taos
[KCIÉ](#) 90.5 FM Dulce
[KGLP](#) 91.7 FM Gallup
KABR 1500 AM Magdalena
[WLIU](#) 88.3 FM Southamptor

NEW YORK

91.9 Beach
91.9 Bowman
91.9 Crosby
91.9 Harvey
91.9 Hettinger
91.9 Tioga
91.9 Plentywood
91.5 Devils Lake
88.3 Thief River Falls
89.5 Crary
91.7 Lakota
[KDPR](#) 90.5 FM Dickinson
[KDSU](#) 91.9 FM Fargo
[KABU](#) 90.7 FM Fort
Totten
[KUND](#) 89.3 FM Grand
Forks
[KPRJ](#) 91.5 FM
Jamestown
[KMPR](#) 88.9 FM Minot
[KMHA](#) 91.3 FM New
Town
[KPPR](#) 89.5 FM Williston

OHIO

[WCBE](#) 90.5 FM
Columbus

OKLAHOMA

[KGOU](#) 106.3 FM Norman
[KROU](#) 105.7 Oklahoma
City/Spencer
[KOSU](#) 91.7 FM Stillwater

OREGON

[KWSO](#) 91.9 FM Warm
Springs

SOUTH DAKOTA

[KDSD](#) 90.9 FM Aberdeen
[KESD](#) 88.3 FM Brookings
[KPSD](#) 97.1 FM Faith
[KLND](#) 89.5 Little Eagle
[KOSD](#) 91.9 FM Lowrv

MONTANA

[KAPC](#) 91.3 Butte
91.7 Dillon
107.1 Marysville
91.5 Rattlesnake
91.3 Huron
91.9 Lead
90.9 Mitchell
88.5 Pringle
96.1 Pierre
91.1 Spearfish

UTAH

[KRCL](#) 90.9 FM Salt Lake City
96.5 Park City

WASHINGTON

[KAOS](#) 89.3 FM Olympia
[KSFC](#) 89.3 FM Spokane
92.1 Bonners Ferry, ID
91.9 Brewster, WA
91.9 Coeur d'Alene, ID
89.5 Enterprise, OR
91.9 Grand Coulee, WA
91.9 Kellogg, ID
88.9 Omak, WA
101.7 Sandpoint, ID
90.7 Spokane's South Hill
91.9 Tonasket, WA
91.9 Twisp/Winthrop, WA
KYNR 1490 AM Toppenish

WISCONSIN

[WOJB](#) 88.9 FM Hayward
[WORT](#) 89.9 FM Madison
[WXPW](#) 91.9 FM Wausau

WYOMING

[KUWA](#) 91.3 FM Afton
[KBUE](#) 90.5 FM Buffalo
[KUWC](#) 91.3 FM Casper
[KUWP](#) 90.1 FM Cody/Powell
[KDUW](#) 91.7 FM Douglas
KWRR 89.5 FM Ethete
[KUWG](#) 90.9 FM Gillette

[KUWJ](#) 90.3 FM Jackson
[KUWR](#) 91.9 FM Laramie
[KUWN](#) 90.5 FM Newcastle
[KUWX](#) 90.9 FM Pinedale
[KUWZ](#) 90.5 FM Rock Springs
[KSUW](#) 91.3 Sheridan
[KUWD](#) 91.5 FM Sundance
[KUWT](#) 91.3 Thermopolis

CANADA

COKI Sika, Alberta
[CKMR](#) Morley, Alberta
[CIUT](#) 89.5 FM Toronto, ON
[CFIE](#) 106.5 FM Toronto, ON

**Job Application for Reporting position with
KUYI radio on the Hopi Reservation**

Job Title: Radio News & Public Affairs Reporter

Location: KNAU/Vacancy#:553977

This a part time 19 hour position. This position is available to All Quailified Applicants.

Posting date: February 13, 2003.

Special Instructions:

- There are two part-time, non-benefit eligible, regular, 19-hours per week reporter/producer postitions available.
- Not eligible for lay-off/recall status.
- Work location at public radio station KUYI in Keams Canyon, on the Hopi Reservation.
- Positions are part of the joint KNAU/NAU and KUYI/Hopi Foundation Indian Country News Bureau project with major funding from the Corporation for Public Broadcasting Funding assured through December 31, 2004
- Applicants will need transportation to cover news events in the region.

Job Description:

- Produces spot news reports, news feature reports, and interviews in the highly produced, edited, well written, and characteristic of in-depth public radio reporting.
- Researches, develops story ideas, especially related to issues relevent to Indian tribes with special focus on Arizona's Northern Indian Reservations.
- Reports, conducts interviews, writes, and edits news segments utilizing digital editing equipment.
- Covers events, meetings, and other news events throughout Northern Arizona.

Minimum Qualifications:

- One year of journalism or reporting experience; OR
- One year of radio broadcast or production experience; OR
- An equivalent combination of experience, training and/or education

Desired Qualifications:

- Knowledge and familiarity of Southwestern Native American people, tribes, issues and languages preferred.
- Ability to work with people from a variety of culturally diverse backgrounds.

Knowledge, Skills, & Abilities:

- Excellent communication skills, both written and verbal, required.
- Familiarity with computers, proficiency in word processing, internet applications.
- The ability to uncover important and unique news stories in the Four Corners area.
- The ability to interview newsmakers around the region; everyone from ranchers to musicians to political leaders.
- Valid AZ driver's license upon employment.

10.

List of Websites Related to Native Media

<http://www.naja.com> (Native American Journalists Association)

<http://www.nativeradio.com/> (Native Music website)

<http://www.knba.org/> (Koahnic Broadcasting, KNBA radio)

<http://www.airos.org/> (American Indian Radio on Satellite)

<http://www.nativetelecom.org/> (Native American Public Telecommunications)

<http://www.nativeamericanpublicradio.com> (Native Media Resource Council)

<http://www.nativeamericacalling.com/> (Daily radio call in show)

http://www.nativenews.net/nnn_main.shtml (Daily Native news program)

<http://www.freedomforum.org> (Freedom Forum, Free Press institute)

<http://www.nfcb.org> (National Federation of Community Broadcasters)

11.

Tribal Media Contact Lists