

1. INDIANERKLISCHEES BEI UNS

1.1. 'INDIANER' UND "NATIVE AMERICANS"

- (I) Der Indianer steht dem Deutschen näher als sonst einem Europäer. Das liegt vielleicht an unserem stärkeren Hang zum Naturhaften. Neger, Eskimos, Südseevölker besitzen nicht die menschlichen Eigenschaften, um unsere Freundschaft und Hinneigung zu erwecken. Der Indianer aber ist uns im Knabenalter ein Vorbild und ein Bruder; er bleibt uns später aus dem Träumen und Sehnen jener Jahre eines unserer liebsten Erinnerungsbilder.
- (II) If there has been an expression of racism, it has been on the part of the children more than I felt it from the part of the adult middle age. One of the things that I experienced almost everywhere is that there is a very, very real lack of sensitivity to other groups and in this case especially to me. The same stereotype of being Indian seems to exist here. As I walk into a classroom or into a school, the first thing, there is a whole lot of pointings saying 'look at that, look at that, look at that', and voices will come to war-whoops....there seems to be a lack of human relations on the part of the parents and on part of the schools. There doesn't seem to be anything... that would indicate parents do tell their children to learn that there are different kinds of peoples,.... Now, in the Indian home, that is one of our first lessons. It is respect. Respect for other people. You don't make fun of other people because they happen to look different, you don't carry stereotypes. I can't really ascertain where that comes from but I am a strong believer that children reflect what their home is and what their parents teach them or don't teach them.

...
I would like to say that we have a saying or a belief that is very simply "Respect your brother's dream!" And that is what we like to give to people. We believe and view life, the world, God, the earth, in this way. And however your view, let that be your view, don't try to make it my view. Well, I respect your dream, please respect mine.²

¹Dr. Hans Rudolf Rieder, "Zur Einführung", Häuptling Büffelkind Langspeer erzählt sein Leben (München: Paul List, 1958, 1929), S. 7.

²Edward Benton Banai (Ojibwa), Direktor des Red School House, einer Indian Survival School in St. Paul, Minnesota, während eines Interviews am 22.4.1978; vgl. Anhang I dieser Arbeit(d.A.), S. 579 und S. 583.