

# EDITORIAL

## Return of the Ute must be done with respect and dignity

University of Utah football fans will see a not-so-familiar, but welcome, friend Saturday during the game against Utah State University.

In the hope of revitalizing "Utah Pride," the Ute Indian chief will make his return to represent the U. and its community.

The Ute will not return, however, in the image that may have been familiar to students before the 1970s.

That Ute was eliminated by students and faculty members because it was said to be denigrating to Native Americans.

Now the U. administration and athletic department feel it is time to bring back the Ute and the pride associated with him.

U. officials say the symbol is being revived in order to reshape the image of athletic events and to bring the stadium "alive with atmosphere."

Achieving that "alive" atmosphere should, however, be kept in perspective. Because U. students and alumni often seem to lose their wits at football games by being rude to fellow and opposing fans, officials should be sure not to make the Ute become some type of rah-rah cheerleader that people can throw things at.

The Ute is not meant to be a rebel-rousing "Hollywood-like" Tonto that's supposed to bring crowds to their feet.

The Ute should instead recapture the strength, courage, dignity and bravery of the Indian in a dignified and respectable manner.

In the past "U.-mongers" seemed to feel they could make money off of Ute Indian stickers, decals and whatnot. This comic and degrading representation was part of the fall of the Ute as a representative of campus.

U. officials, the sports department and the community should all avoid trying to make a profit off of the Ute and instead treat him with the dignity that he deserves.

Ute fans should be as concerned about honoring the Ute with the same pride that he will be displaying at the games.

Bringing back the Ute needs to be done in an appropriate and dignified manner. This can only be done with the guidance of groups like the Intertribal Student Association (ITSA).

With the input of the ITSA, which has been given authority to establish guidelines for the appearance and conduct of the Ute, the symbol can represent the U. well and bring back the pride that seems to have been missed, especially at football games.

Including the Ute in athletic events should be done so as not to degrade Native Americans. Once that occurs, and hopefully it won't, then the Ute no longer is a symbol of pride on campus but a stereotypical image that no longer represents warring Utes but one that blackens the reputation of the U.

In following a dignified manner the Ute will be a welcome addition to the U. football games.



HE SAYS HE WON'T DEBATE STAR WARS BUT HE'S WILLING TO DISCUSS RETURN OF THE JEDI AND EMPIRE STRIKES BACK.

### LETTERS

#### Big buck contests not bad

Editor:  
This is a reply to the editorial on Big Buck contests. First of all, why does the author equate Big Buck contests with the "manly thrill of bloodshed?" Is this thrill inherent to men only? If there is a thrill to bloodshed, women hunters are just as susceptible to it as men. Personally, I get no thrill out of killing an animal for fun or money. I certainly don't get a thrill out of cleaning it, which is its only repulsive aspect.

However, shooting a deer is preferable to buying an equivalent amount of meat at the store. To some families, such as mine, this gives more money to spend on frivolities like clothes for the kids, tuition and bills.

To many, a Big Buck contest is an incidental chance that they many win something in addition to getting the meat. I realize that there are those who choose to try for the larger deer, and those who would cheat in order to win a prize. Those people exist in all types of contests and situations. Look at the people who use extortion, the women (and men) who offer sexual favors in exchange for services, or race car drivers who use illegal devices on their cars, etc. It is unfair to pin it only on hunters.

The author of the editorial compares these contests to a "soldier who can bomb the most villages..." This is not a war, but a very well regulated hunt designed to give people the opportunity of providing food for their family at a nominal cost. The contests don't necessarily encourage hunters to kill only the older and stronger deer.

Many people shoot the first deer they see because they may not have a second chance. Encouraging hunters to go after the smaller deer presents the same problem; the chance of not getting one, which is the main purpose of hunting in the first place.

Finally, our author refers to the monetary reward and the earning of the respect and admiration of fellow hunters. I see nothing wrong with this. If a fellow is lucky enough to shoot the biggest buck, he deserves any prize that is offered for that purpose.

The author states that Big Buck contests are of no recognizable value to society and therefore should be abolished. This is ridiculous. If we abolished everything in our society that has no recognizable value we would have few, if any, pleasurable pastimes (given the author's apparent definition of value). Why does it have to have a value.

Mr. Author, grow up and look at the real world. The majority of hunters are not the barbaric, bloodthirsty, monsters that you have represented. They are few. You

can find that faction in any society, in any contest, anywhere. Instead of complaining about the contests themselves, why don't you try to find a way to weed out those few bad examples of hunters so that the rest of us can hunt in peace?

Kim J. Anglesey  
Senior—English

#### Hunt contests barbaric

Editor:  
The Chronicle should be commended for its Oct. 25 editorial on the immorality of Big Buck contests. Even though it is generally useless to employ reason to dissuade the macho hunter types from participating in their annual festival of slaughter, such editorials are needed for raising public awareness.

The obscene Big Buck contests are just a natural extension of the barbaric social ritual of hunting as a sport; hence we must take a closer look at the issue of hunting itself.

First of all, it is true by definition that hunting as a game is killing for fun. This does not mean that the only reason deer hunters kill is for fun. Many hunters engage in this sport to eat venison. But the primary motive for hunting as a sport is killing for fun, regardless of what the hunters do with the dead deer.

If venison were available for purchase or given away free, still the hunters would not quit hunting because it is, after all, a sport. Admittedly, in some economically desperate areas in this country some hunters do hunt for survival, but theirs is a different case.

Hunting as a sport, then, is savage because it caters to one's primal instincts. Such killing sprees endanger the lives of nature-loving non-hunters as well.

The fact that our society not only condones but also promotes such savagery in the guise of a sport raises some serious issues: whether killing for fun has any place in a civilized society, how this institutionalized killer mentality affects us as human beings and as a nation, and whether these slayings are needed to maintain an ecological balance (as many hunters believe) or whether the plight of the deer population is a man-made problem designed to ensure a good supply of targets for the hunters.

If the hunters don't realize what it is to be defenseless targets of high-powered rifles, I suggest they wear deer costumes next time they go deer hunting.

D. Chatterjee  
Professor—Philosophy

**THE CHRONICLE**

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