

NATIVE BRUIN



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Ethnic Fraud in the University: Serious Implications for American Indian Education

By Ann Marie Machamer (Coastal Band Chumash)

Unverified self-identification of race on college admissions applications has left the door wide open to ethnic fraud. The present competition for enrollment and decreasing financial resources at universities have created an environment that encourages prospective students to exploit loopholes in policies that were intended to provide "special services to students from educationally disadvantaged, low income, and underrepresented ethnic backgrounds," as stated in the UCLA 1992 Fall Undergraduate Admissions Report.

Ethnic fraud has serious implications for admission/access, scholarship/fellowship distribution, retention services, and research. If institutions meet diversity goals with unverified non-Indians, the institution will be unlikely to extend additional recruitment efforts and in effect deny access to potential American Indian and Alaska Native applicants. In addition, scholarship and fellowship monies designated for American Indian students are mistakenly given to non-Indians by institutions that do not verify American Indian claims. Retention services—frequently designed specifically for American Indian students and developed with a strong cultural focus—will not be utilized by non-Indians who claim to be Indian, making it impossible to reflect program success accurately. And ethnic fraud can skew research results, making it impossible to rely on studies of American Indians. What we think we know about enrollment numbers, retention rates, college effects, and so forth is unreliable.

Documentation of ethnic fraud has been weak at best, with few studies that have given insight into the motive and magnitude of the problem. During the 1988-89 school year, the American Indian Studies Center at UCLA established a one-year verification process with the Office of Undergraduate Admissions and Relations with Schools. As a part of the process, all 259 students who identified themselves as American Indian on their applications were asked to produce written proof of their ancestry. Of the 179 who gained admissions to UCLA, 125 did not or could not provide the requested documentation. This effort to verify claims of American Indian heritage was only authorized by the university for one year and has not been attempted since.

A more recent survey (1993) of self-identified American Indian students at UCLA conducted by the UCLA student organization Retention of American Indian Students Now! (RAIN!) found similar results. Less than 15 percent were enrolled in a recognized tribe or nation, and only 5 percent reported more than one-quarter degree blood quantum. Most of the students identified themselves as white or Caucasian.

A 1982 national longitudinal study, American Indians in Higher Education: A Longitudinal Study of Progress and Attainment, found large discrepancies between those who claimed to be American Indian as freshmen and those who maintained that claim four years later. Of the 675 who claimed Indian heritage in 1971, only 234 still reported to be Indian as seniors. Significant differences were found between the American Indian students and the misclassified students. These non-Indians had parents with higher education levels, came from more affluent families, and were more

Continued on page 2

Inside Highlights

Ethnic Fraud
By Ann Marie Machamer

RAIN! Welcome
Page 2

AISA Welcome
By Natalie Stites, President
Page 3

AIGSA Welcome
By Joe Nelson, Co-Chair
Page 3

1998 Powwow Update
By Elissa Fleak, Powwow Director
Page 4

Four Directions at Harvard
By Elissa Fleak
Page 4

WInD Shawl Project
Page 4

Origin Stories Corner:
Raven Steals the Stars, Moon, and Sun
By Joe Nelson
Page 4

RAIN!

Osiyo and hello. We'd like to welcome all of you involved with RAIN! and let you know what's going on at UCLA. RAIN!'s new Director is Molly Springer, Rovianna Leigh returns as Mentorship Coordinator, Jennifer Bazilius is the new Workshops Coordinator, and Elissa Fleak returns as Counseling Coordinator.

We invite you to take advantage of our services. RAIN! offers one-on-one peer counseling and referrals. If you meet with your counselor three times per quarter, you will

receive a priority enrollment pass. We also have an extensive collection of old exams, as well as professor and class evaluations. On top of these services, we will offer three workshops this quarter and study hall in the American Indian Studies Center Library every Monday night from 6 to 10 p.m. RAIN! has a website, an extension to the UCLA home page, and very soon a link to the Mentorship program created this past spring. This will enable you to hook up to us, your mentors, and others visiting the site.

Our office remains a hub of support and updated information on graduate schools and

scholarships. Remember that RAIN! is your program; it cannot succeed without you. The office is located on the second floor of the Men's Gym and the phone number is (310) 206-8043. Give us a call. We look forward to working with you.

1997 RAIN! OFFICERS:

Molly Springer (Western Cherokee/Tsalagi)

Elissa Fleak (North Fork Mono)

Rovianna Leigh (Cherokee)

Jennifer Bazilius (Cherokee)

Ethnic Fraud *continued from page 1*

likely to expect their families to be a major resource in meeting their college expenses. They had higher degree aspirations, stronger academic backgrounds, and higher academic self-confidence than the students who maintained their American Indian identity. The Indian students were less likely to go on to graduate school and more likely to be unemployed.

American Indian students have not always been found to have lower achievement. One 1994 longitudinal study published in the spring 1994 issue of *Thought and Action Review* found that those who maintained their claim to American Indian heritage had better self concepts and higher academic records in high school than those who switched to white non-Hispanic status four years after entering college. American Indian students also had better college GPAs and higher rates of degree attainment than the non-Indians.

Recently, I ran some statistics on a national longitudinal database to determine the extent of ethnic fraud. Additionally, I wanted to examine differences, if any, between American Indian and ethnic fraud students (non-Indians) in the areas of experiencing racial discrimination, college effects, satisfaction with college, and degree completion. The data for this study were drawn from the 1987 Freshman Survey (completed at the time of admissions) and the 1991 Follow-Up Survey administered to a national sample of colleges and universities by the Cooperative Institutional Research Program (CIRP). Ethnic fraud was defined as claiming to be American Indian on the 1987 Freshman Survey only.

There were large discrepancies in consistency of claims (claiming the same ethnicity on both surveys) of ethnicity between American Indians and all other groups. American Indians were 45 percent consistent compared to 98 percent of whites, 93 percent of African Americans, 95 percent of Asians, and 91 percent of Chicanos. More than 50 percent of those who claimed to be American Indian in 1987 are guilty of ethnic fraud by the definition being used for this study. Most of these claimed to be white non-Hispanic on the follow-up survey.

Based on the results of the first phase of analysis, two groups (Indians and fraudulent Indians) were identified and examined in terms of racial discrimination, college effects, satisfaction, and degree completion. Indian students were six times more likely to have felt excluded because of race than the fraudulent Indian students and were more likely to have felt threatened or insulted because of race. American Indians were more likely to rate the goal of promoting racial understanding as essential, reported having much stronger academic confidence, and were more likely to report having very high social self-confidence. Fraudulent Indian students were more likely to report having low intellectual self-confidence. However, Indian students reported less satisfaction with the overall college experience. Fifty-nine percent of the American Indian students and 80.9 percent of the fraudulent Indians reported being satisfied or very satisfied with their college.

Despite higher levels of academic and social self-confidence, Indian students are far less likely to complete a bachelor's degree and far more likely to take time off from college. Fraudulent Indians were more than twice as likely to receive a bachelor's than the Indian students, while Indian students were twice as likely to drop out both permanently and temporarily. So, while Indian students have higher social and academic self-confidence, they are less satisfied with the college experience and more likely to drop out.

This and other evidence indicate that ethnic fraud has the effect of overestimating the number of American Indians enrolled in colleges which may affect recruitment efforts. The high levels of ethnic fraud may underestimate drop-out rates and the need for more aggressive retention programs. Ethnic fraud may also underestimate perceived racial discrimination on campus and the higher levels of American Indian academic and social development.

It is recommended that institutions of higher education implement a verification system to substantiate the American Indian heritage of its applicants. As shown, the incidence of ethnic fraud is high, and the implications can be serious. American Indians, as members of sovereign nations, are unlike any other group. As such, requiring verification is like requiring a visa for foreign students and residency for out-of-state students. Universities must work with local Indian communities to develop policies suited to tribal definitions of membership. Although controversial, verification systems can be created that strengthen Indian access to education and tribal sovereignty.

Paradoxically, the end of affirmative action, being implemented by the University of California system, may have the positive side effect of curbing ethnic fraud. If the special consideration for American Indians in the admissions process is eliminated, the perceived benefits of committing ethnic fraud would be removed. Perhaps the types of students who fraudulently claim American Indian heritage would stop if they believe there is no benefit in doing so. In the end, the termination of a system designed to increase diversity of race may eliminate the need for a system to verify it. >><<

TABLE OF STATISTICS: ETHNIC FRAUD	Indians %	Fraudulent Indians %
Felt Excluded, Threatened, or Insulted	18.8	0
Important to Promote Racial Understanding	46.7	23.8
Academic Self-Confidence	82.4	57.1
Social Self-Confidence	29.4	14.3
Satisfaction with College	59.0	80.9

Welcome from AIGSA

by Joe Nelson (Tlingit/Eyak)

Co-Chair, American Indian Graduate Students' Association

On behalf of the American Indian Graduate Students' Association (AIGSA), I would like to welcome you to the 1997-98 school year. AIGSA is the recognized graduate student organization dedicated to representing the concerns of UCLA's American Indian graduate students and students in the American Indian Studies (AIS) program.

With the large incoming AIS classes this fall, AIGSA has the potential to make a lasting impact on campus and in our community. As American Indians and concerned students, it is more important now than ever that our voice is heard. In today's anti-minority climate, with administrators anxious to implement Prop. 209, and in the face of the financially efficient and educationally threatening policy of responsibility-centered management, our programs and community are staring down threats of assimilation and termination once again.

Last spring AIGSA successfully led the charge to keep the AIS library intact and accessible to students. The discussions regarding the restructuring of ethnic studies may have simmered down over the summer, but they are sure to resurface again soon. It is our responsibility to express American Indian student concerns as the future of our education is manipulated by non-Native educators who may or may not feel that they have any responsibility to such a small population.

Affirmative action may have been laid on the chopping block, but the American Indian student population at UCLA may have been suffering more under the old admission policy because of the disparity between Indians walking on campus and Indians on paper. UCLA's undergraduate admissions office promoted a system that encouraged fraudulent use of the ethnicity box on applications. Now the declining numbers of new admissions might give a more genuine picture of the American Indian undergraduate population. The fact is that UCLA does not have many American Indian students, faculty, or staff. And the university does very little in the way of recruiting and retaining American Indian students. Fortunately, our small population of students is actively involved in American Indian recruitment and retention. Through AIGSA, UCLA's Native Bruin graduate students can keep informed on these and many other issues, and become involved in the various American Indian programs and activities on campus.

This year AIGSA hopes to strengthen American Indian programs like the annual powwow and graduation banquet by working more closely with AISA. We will also continue to provide student representatives to various committees, such as the AIS Faculty Committee. And, as always, we will work to foster an academic and social environment that encourages growth and prosperity for all of us as students and a community.

Again, we extend a warm welcome to the incoming class of undergraduate and graduate students. Graduate students are encouraged to get involved with AIGSA as early as possible, because next fall it will be one of you writing this letter.

Native Bruin STAFF

PUBLISHER Duane Champagne, Director
American Indian Studies Center

GUEST EDITOR Natalie Stites

MANAGING EDITOR Pamela Grieman
AISC Publications Manager

LAYOUT & DESIGN Keeli A. Tebeau

CONTRIBUTING WRITERS Elisa Fleak
Ann Marie Machamer
Joe Nelson
Molly Springer
Natalie Stites
Keeli Tebeau

Greetings from AISA

by Natalie Stites (Cheyenne River Sioux/Lakota)

President, American Indian Students Association

The 1997-1998 year will be an exciting and important year for the American Indian community at UCLA. As the year begins—with attacks against people of color as a whole and Native American sovereignty in California specifically, continually decreasing resources for public education, and a new chancellor at UCLA—we need to prepare for the upcoming year with optimism and a willingness to work for our community on and off campus.

The American Indian Student Association (AISA) at UCLA is an undergraduate organization established to contribute to the revitalization and continuation of our culture and beliefs. AISA operates under the philosophy that Natives of this country are in a colonial period which continues to threaten their land bases, sovereignty, and survival and that Native people do not need to compromise traditional beliefs and values in order to reap the benefits of higher education. We are a race of people, with hundreds of ethnic groups recognized through treaties and policy as tribes, who continue to survive and fight against the dominant culture. AISA is the undergraduate organization dedicated to preserving and strengthening American Indian cultures and people at UCLA. AISA is open to all people, regardless of race or tribal enrollment, who are interested in becoming involved and helping Native American communities.

We aim to promote cultural awareness, leadership development, and community service among Native Americans at UCLA in order to educate the campus about the unique position of Native peoples in this country. As the implementation of Proposition 209 at UCLA threatens our small community from all angles—outreach, admission, retention, curriculum, and programming—this year is a critical juncture for UCLA students. Our task is to build the consciousness of administrators, faculty members, students, and staff persons who disregard our small population. It is our responsibility to voice the ethical and legal consequences of ignoring the original inhabitants of this land.

AISA will continue to organize the annual powwow, the graduation banquet, and other forums and educational programs about Indian people. We also hope to strengthen our community on campus by working more closely with the American Indian Graduate Students Association (AIGSA). We will continue to support our undergraduate project Retention of American Indians Now! (RAIN!), American Indian Recruitment (AIR), the Women of Indian Descent (WInD) social group, and work with other groups on campus.

The 1997-1998 academic year is one we look forward to, and we hope to see everyone enthusiastic and involved this year. It is important that every one of us recognizes our responsibility to provide service to our community on and off campus. The returns are limitless not only for ourselves, but for the many other people we have the potential to aid and advocate for at UCLA and beyond.

AISA meetings are held weekly on Mondays at 5 p.m. AISA 1997-98 officers are:

Natalie Stites (Cheyenne River Sioux/Lakota), President
Jennifer Bazilius (Cherokee), Vice President/Treasurer
Jacob Goff (Tohono O'Odham), Secretary
Elissa Fleak (North Fork Mono), 1998 Powwow Director

For more information about AISA, RAIN!, AIR, WInD, or events, contact (310) 206-7513 or (310) 206-8040.

UPCOMING 1998 EVENTS

JAN 16-18	AISA/AIR SCIC Intertribal Youth Council Leadership Conference <i>Indian Youth Today, Leaders Tomorrow</i> - Buena Park, CA RAIN! Academic Workshop - UCLA Campus
FEB	AIR Interaction Day (tentative) - UCLA Campus
MAR	AISA Repatriation Forum (tentative) - UCLA Campus/Off-campus

AISA (310) 206-7513 • AIR (310) 825-5969 • RAIN! (310) 206-8040

UCLA POWWOW MAY 2-3, 1998



Saturday, Noon–8 p.m.



Sunday, Noon–6 p.m.

UCLA Intramural Soccer Field

Though the powwow may not be part of your tribe's tradition, it has become a way of celebrating all American Indian cultures and educating the public about our heritage. Every year, the American Indian Student Association (AISA) organizes an intertribal powwow, inviting all types of dancers and drummers. The head staff positions include: Head Man Dancer, Head Woman Dancer, Host Northern Drum, Host Southern Drum, Arena Director, Master of Ceremony, and a Head Judge. About sixty vending booths display and sell Native jewelry, beadwork, T-shirts, and other crafts, and several food booths sell fry bread tacos, burgers, or stew. The dancing begins each day around noon and continues until each category has a first, second, and third place finish. We present the prize money at the end of the second day.

As usual, the UCLA Powwow will be held the first weekend in May on the intramural soccer field. We have already confirmed the Master of Ceremony: Mike Burgess, Comanche. If you have any suggestions for head staff or the theme, please stop by the AISA office in Campbell Hall, room 3201. Come get involved with the American Indian community at UCLA. Everyone is welcome and all help is appreciated! If you have questions or concerns, contact Elissa Fleak, 1998 Powwow Director, at (310) 206-7513 or (310) 206-8043.

Women of Indian Descent (WInD) Shawl Project

As the UCLA Indian women's community looks forward to the 1998 UCLA Powwow, Stephanie Fitzgerald and Billie Buchanan will lead an ongoing shawl workshop designed to inspire individual creativity while providing an empowering and positive social outlet. Discussions of symbols and patterns for various tribal groups—as well as powwow protocol and simple dance steps—are part of the agenda to help educate Indian women (and non-Indian women, too!) about their own heritage, enabling them to “personalize” their shawls. The color scheme is blue shawl/yellow fringe, and cost for shawl materials is \$25 for each shawl, which includes one spool of fringe. Shawl construction meetings begin January 17th, 1998.

In order to better enlighten people outside of the Indian community, this project is open to all women. For more information about meeting times, please contact Keeli Tebeau, WInD Coordinator, at (310) 206-7513.

Four Directions Summer Research Program, Harvard Medical School

by Elissa Fleak (North Fork Mono)

1998 UCLA Powwow Director and RAIN! Counseling Coordinator

My usual summer of hanging around the AISA room or spending my days at a seemingly pointless job did not happen this past year. Instead, I applied to a research program through Harvard Medical School (HMS). I never expected to get into it and was more than shocked when I left Los Angeles for Boston in June. It was one of the best experiences of my life.

The program places fifteen American Indian students from across the country into medical research labs to work one-on-one with a specialist in each field. I was placed in the Harvard, Brigham and Women's Hospital, Obstetrics and Gynecology Department. My doctor's field was fertility and reproductive medicine. While I learned techniques and protocols essential to any medical profession, Dr. E. Stewart became a mentor and friend. I spent my time working on a pioneer project dealing with the disease adenomyosis. On a cellular level, adenomyosis occurs when large glands begin to form in the endometrium of the human uterus. It causes abdominal pain and excessive bleeding. I looked through hundreds of slides to find out what causes these glands to form. We were required to attend lab daily from 8 a.m. to 5 p.m., but usually stayed until the work was finished, which meant long hours.

This program's primary focus was on medical research; however, the directors and coordinators made sure to tie in the American Indian culture on the East Coast. They planned trips to powwows and camping trips to local Indian tribes, such as the Mohawk, Ganadauguay reservation. We made friendships not only within our group, but with the tribes that we visited. I got the chance to meet people from tribes I otherwise never would have seen.

The directors and coordinators scheduled key speakers to ensure our medical school dream. On certain days I shadowed doctors in surgery or the emergency room. I learned so much that is not taught in the lab or classroom. The dean of admissions at HMS spoke with us on various occasions. Also, the campus Native American programs offered ways of dealing with modern medicine while keeping tribal beliefs. Many of the American Indian students that had graduated or were currently attending HMS were supportive and gave insight into applying to medical school.

The experience was invaluable, as it not only taught me the necessary medical training, but also allowed me to meet motivated Indian people interested in medicine which solidified my decision to pursue a career in the field. I would like to thank the Four Directions Summer Research Program. I'm sure all the participants, including me, will fulfill their dreams of becoming physicians.

ORIGIN STORIES CORNER

Raven Steals the Stars, Moon, and Sun

by Joe Joseph G. Nelson (Tlingit/Eyak), Kaa Ax Gu, Teikweidi (Brown Bear Clan), Ch'aak (Eagle)

In the beginning there was no light. Raven, the most powerful of all beings, had made the animals, fish, trees, and humanity. He had made all living creatures. But they were all living in darkness because he had not made the sun.

One day Raven learned that there was a great chief living along the banks of the Nass River who possessed the sun, the moon, and the stars in a carved cedar box. The great chief also had a very beautiful daughter. Both the girl and the treasure were guarded very well.

Raven knew that he must trick the villagers in order to steal their treasure, so he decided to turn himself into a grandchild of the great chief. He flew

up on a tall tree near their house and turned himself into a hemlock needle. Then, disguised as the needle, he fell into the daughter's drinking cup. When she filled it with water, she drank the needle. Inside the chief's daughter, Raven became a baby and soon the young woman bore a son who was so dearly loved by the chief that he gave him whatever he asked for.

The stars, the moon, and the sun were each held in a beautiful and ornately carved cedar box which sat on the wooden floor of the house. The grandchild, who was actually Raven, wanted to play with the stars and the moon and would not stop crying until the grandfather gave them to him. As soon as he had them, Raven threw them up through the smoke hole. Instantly, they scattered across the sky. Although the grandfather was unhappy, he loved his grandson too much to punish him for what he had done.

Now that he had tossed the stars and the moon out of the smoke hole, the little grandson began crying for the box containing the sun. He cried and cried

and would not stop. He was actually making himself sick because he was crying so much. Finally, the grandfather gave him the box. Raven played with it for a long time. Suddenly, though, he turned himself back into a bird and flew up through the smoke hole with the box.

Once he was far away from the small village on the Nass River he heard people speaking in the darkness and approached them.

“Who are you and would you like to have light?” he asked them.

They said that he was a liar and that no one could give light.

To show them that he was telling the truth, Raven opened the ornately carved box and let the sun into the world. The people were so frightened by it that they fled to every corner of the world. This is why there are Raven's people everywhere.

Now there are stars, the moon, and the sun, and it is no longer dark all of the time.