

NATIVE BRUIN



Fall 1998
Volume 3 • Issue 1

They Are Not Forgotten

[UCLA's Haines Hall contains more than 3,000 human remains, collected by UCLA anthropologists early this century across the Southwestern United States. In 1990, the Native American Graves Protection and Repatriation Act (NAGPRA) was passed by Congress, mandating all federally funded institutions to return remains and associated sacred and funerary objects to tribes that initiate repatriation claims. With the support of AISA and AIGSA, students have actively pursued proper treatment of the remains during the upcoming relocation to Hershey Hall. Students also support the reexamination of the UC's policy on repatriation, which currently excludes unrecognized tribes or groups. In addition, most of the human remains in Haines are ancestral to a Native group that is not federally recognized. During the week of October 19th, the Haines collections will be moved temporarily to Mira Hershey Hall, formerly a dormitory, until Haines has undergone a seismic upgrade. Last November, AISA organized a tour of Haines Hall's storage facilities for the human remains. The following is a response from one graduate student of the tour.]

by **Patty Ray Young**

They weren't my grandparents. Maybe they weren't even yours. But that didn't matter.

Descending the steps of Haines Hall, I became quieter and quieter. Each step reminded me that even though I was inside a bustling building on campus, I was going somewhere much further away than anyone upstairs could possibly imagine. With every step it seemed to get colder. It wasn't a chill as if I had just stepped out into a clear crisp night. It was a different chill. It had substance and it breathed on my skin as if to say, "I'm here."

I thought, in all my naïveté, that I was prepared for this. I knew that the remains of many people were kept down there. I knew that their restless spirits might be too. But as the door opened and a light flicked on, it was as if the eyes of the dead opened and stared at me.

I took one step inside and knew in an instant that I could go no further. It was different in there. Not like the forewarning cold that clung to me on the steps, there was heat in that room. There was life in that room.

To many, they are merely nameless and faceless remnants of a person, nothing more. But to their families, they have names, they have faces, they are not forgotten. I am lucky, perhaps you are too. I know where my grandparents lie in peace. I can go to a beautiful place that they chose to rest in and remember them. But these lost souls that lie in pieces, collecting dust in a cardboard box in some basement, are still waiting. They are still waiting for their families to come. 🐻

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Retention of American Indians Now!

by Elissa Fleak

The Retention of American Indians Now! (RAIN!) staff would like to welcome everyone back to UCLA and congratulate the incoming class of American Indian students. UCLA had the most applicants of any university in the nation for the 1998-99 academic year. With this tremendous competition it's important that you not become overwhelmed or frustrated in your first year here.

So stop by our office for academic excellence counseling. This year RAIN! has four outstanding counselors trained to answer your questions about scheduling problems, financial aid needs, "holds" on records, or general inquiries about American Indian organizations and current issues.

This year RAIN! has planned many excellent programs. In fall quarter, we will show a documentary on California Indian tribes followed by a presentation

and discussion with the film's producer. RAIN! has also scheduled a viewing of *Smoke Signals*, the Sherman Alexie movie released in theaters this past summer, planned for week seven of this quarter. Then, just as finals are approaching, RAIN! will provide a stress management workshop.

Along with programs and one-on-one counseling, RAIN! offers undergraduates the chance to work with a personal mentor. Our SUN (Supporting Undergraduate Natives) program is stronger than ever. You will be paired with a graduate student, professor, American Indian Studies Center staff member, or community elder.

The RAIN! office is located at 203 Men's Gym, 405 Hilgard Avenue, Los Angeles, CA 90095, and is open from 9 a.m. to 6 p.m. Stop by anytime or call 310-206-8043 to schedule a counseling appointment. 🐾

1998-99 RAIN! Staff

Director

Elissa Fleak

(North Fork Mono)

Counseling Coordinator

Jennifer Bazilius

(Cherokee)

Workshop Coordinator

Lorinda Mall

(Cherokee)

SUN Coordinator

Tiffani Devine

(Yokut)

Administrative Assistant

Robin Bueno

(Oglala/Lakota)



PHOTO: JENN BAZILIUS



PHOTO: ELTON NASWOOD

Top left: Elissa Fleak at the 1998 First Americans in the Arts Awards Ceremonies.
Top right: Lorinda Mall (center) at a RAIN! Ojo-making workshop.
Bottom: AISA Winter Retreat in Big Bear.

AIR

by Lorinda Mall

In these trying days of anti-affirmative action, the American Indian Recruitment (AIR) project will need to play a more active role in the American Indian community. In the past AIR has tutored high school students of American Indian descent and provided workshops on attaining higher education in American Indian communities, high schools, and community colleges in the Los Angeles area.

This year we have expanded the program to include a mentorship component. The hope is that this will build a stronger bond between the mentor and the high school student, thus encouraging personal and academic growth.

AIR staff is excited to start off the new year and reach out to as many Native students as possible. We at AIR challenge everyone interested to participate. 🐾

AIGSA Welcome

by Elton Naswood

Yá'át'ééh (Hello).

On behalf of the American Indian Graduate Student Association (AIGSA), I would like to extend a gracious welcome to new students. I look forward to meeting you all, and am glad you have chosen this program. I would also like to welcome back the continuing students. As president of AIGSA, I have the opportunity to represent, support and promote our presence on campus. AIGSA's role is to help foster graduate student research, as well as to provide an academic and social atmosphere where ideas and concerns can be shared.

There are fourteen returning and eleven incoming graduate students, and the number of students is increasing each year. Last year, twelve students graduated—we wish them luck in their endeavors and shall miss them dearly.

The approaching year will be an exciting and busy one. This year, AIGSA's main objective is to become more visible and vocal at UCLA. We plan to work with the Graduate Student Association (GSA), which will enhance our public relations exposure. AIGSA proposes to coordinate monthly brown bag lectures, promote awareness of campus issues that affect our community, and organize study groups. We are open to suggestions for other possible activities, so please feel free to share any thoughts with us. Additionally, AIGSA will participate in the UCLA Pow-Wow and graduation festivities.

Meetings will be held biweekly and will be decided with a consensus of AIGSA membership.

I feel that AIGSA can continue to be an integral part of the UCLA American Indian community with the participation of its members. Together, let us share in having an active and motivating year.

'Ahé hee' (Thank you).

Walk in beauty.

AISA 1969-1999

Thirty Years of Red Power

by Natalie Stites

Welcome to another year at UCLA. Since 1969, the American Indian Student Association (AISA) has promoted the concerns and perspectives of American Indian undergraduates at UCLA. AISA is an organization dedicated to the revitalization and representation of Native cultures and beliefs. Even as our (under)representation at the university drastically declines due to the implementation of Proposition 209, we will continue to advocate on behalf of American Indians at UCLA through our activities and programs. Our advocacy agenda includes recruitment and outreach, admissions, retention and academic success, curricular reform, graduation, education and cultural awareness. With the support and guidance of the entire American Indian community, AISA will continue to grow and succeed. In addition, I hope to continue to serve the American Indian students and community to the best of my abilities as I begin my second year as AISA president.

AISA organizes several activities and programs for the UCLA community at large and the American Indian community. Located in the Community Programs Office, the American Indian Recruitment (AIR) project is a volunteer project directed by Lorinda Mall, which seeks to promote higher education among American Indian youth through community outreach efforts. With a four-person staff directed by Elissa Fleak (North Fork Mono), the Retention of American Indians Now! (RAIN) project provides academic support for students at UCLA. Women of Indian Descent (WInD) is a social and cultural group, coordinated by Keeli Tebeau (Navajo), that addresses the specific needs of female faculty, staff and students at UCLA. In cooperation with the American Indian Studies Center, AISA will also organize the *NativeBruin* through the efforts of our guest editor, Rovianne Leigh (Cherokee). AISA will continue to organize the 14th Annual UCLA Pow-Wow, the American Indian Graduation, and other educational and cultural programs at UCLA. And as election day approaches, AISA hopes to complement the efforts of American Indian graduate and professional students to educate UCLA and the community regarding Proposition 5. **YES ON 5!** AISA will also continue to work in coalition with other student groups at UCLA.

As people of color are increasingly under attack by those who would reserve opportunity for the privileged few, the unique political status of American Indian nations in the United States requires that we fight not only for the equal rights of all people but for the sovereign rights of more than five hundred Indian nations. Our existence today is a testimony to the strength and resistance of our ancestors. The upcoming year promises to hold many opportunities and struggles for American Indians at UCLA and beyond.

1998-99 AIGSA Officers

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Elton Naswood (*Navajo*)

Vice-President

Dorene RedCloud (*Oglala Lakota*)

Secretary

Patty Young (*Blackfeet*)

Treasurer

Mandy Broaddus (*Nakota/Lakota*)

Essential to the efforts of AISA at UCLA are the 1998-99 Officers:

President Natalie Stites
(*Cheyenne River Sioux*)

Vice President Jacob Goff
(*Tohono O'Odham*)

Secretary Robin Bueno
(*Oglala Lakota*)

Treasurer Lorinda Mall
(*Cherokee*)

1999 Pow-Wow Director Jennifer Bazilius
(*Cherokee*)

Project HOOP Brings Theater to Tribal Colleges

by Diana de Cardenas,
UCLA Public Information Representative

[The following excerpt is reprinted with permission from a January 12 press release.]

UCLA'S AMERICAN INDIAN STUDIES CENTER RECENTLY received a \$500,195 grant from the W. K. Kellogg Foundation to establish Native American theater programs in tribal colleges in Native communities. The three year grant is the largest given to the Center since its establishment in 1969.

The grant program, known as Project HOOP (Honoring Our Origins and People through Native Theater, Education and Community Development), seeks to support tribal colleges, American Indian students and tribal communities through cultural, education and economic revitalization programs.

"A major purpose of this program is for students to use Native theater for cultural creation and preservation at tribal colleges and in their communities," said Jaye T. Darby, co-director of Project HOOP and a researcher at UCLA's American Indian Studies Center. Project HOOP is a collaborative initiative between UCLA and Sinte Gleska University in South Dakota, the first reservation-based four-year and masters-degree institution to be accredited by the North Central Association of Colleges and Schools.

The grant program will run through September 2000 and is divided into two phases. UCLA professors and researchers will spend the first year refining a curriculum-based theater program that was piloted in the UCLA theater department. The next two years will be spent implementing a model two-year intensive course of study in Native theater for the students of Sinte Gleska, where there is already a high level of interest in Lakota theater. Researchers hope the model will be adopted by all 31 tribally controlled colleges and institutions throughout the nation.

"This project is the first Native theater, education and community development program of its kind in tribal colleges to offer theater by, for, of and about American Indians, based on Native performing art forms and infused with ceremonial purposes," said UCLA theater Professor Hanay Geiogamah, director of the American Indian Dance Theater and co-director of Project Hoop. "The program will offer educational opportunities, cultural development and economic empowerment for American Indian students and their communities."

The American Indian Studies Center (AISC) at UCLA was established in 1969 to serve the educational, cultural and economic needs of the Native American students and the American Indian communities. The nationally recognized center promotes scholarship by, of, for and about Native American people and ranks among the top research centers of its kind in the country. In 1982, UCLA established the nation's first interdisciplinary master's degree program in American Indian studies. 🌿

More Than Money Is at Stake in Tribal Gaming Initiative

by Carole Goldberg,
Professor of Law, UCLA

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PROPOSITION 5, THE TRIBAL GAMING initiative on this November's ballot, provides California voters with an opportunity to vote "yes" on the most basic tenet of democratic self-government—that people have the right to govern themselves and to make the basic decisions affecting their collective well-being.

More often, ballot initiatives ask voters to resolve questions of social policy—for example, should state benefits be provided to undocumented aliens, or should affirmative action measures be permissible in state universities. That's precisely the kind of question voters would have to answer if the initiative proposed to legalize gaming for a casino run by Donald Trump or Hilton Hotels. Then we would ask, does gaming entertain people and generate revenue that would otherwise be diverted to the flourishing economy and public coffers of Nevada, or does it hurt the poor and attract dangerous elements?

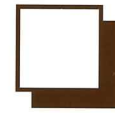
But what if the ballot measure asked California voters to decide not whether gambling is desirable for private enterprises in California, but instead whether the state of Arizona or the nation of Mexico should be permitted to establish government-operated casinos? The first reaction of most Californians would be: that's some other citizens' business, not ours. That reaction would doubtless prevail even though plenty of California citizens would patronize the facilities. Voters in Arizona or Mexico would be the right folks to determine whether the impact on quality of life and the need for employment, tax revenue, and government services warranted government-operated casinos. Any adverse effects on California would have to be the topic of negotiations between appropriate governments, not the subject of a California ballot initiative.

Proposition 5 puts California voters in just such an anomalous position in relation to other governments—the more than 100 federally



YES

OR



NO

recognized tribes located in the state. These tribes were governments with their own distinctive laws and social service systems long before the United States entered the family of nations. And the United States has continued to recognize them as separate governments—through United States Supreme Court decisions, congressional acts, and presidential Executive Orders declaring a “government-to-government” relationship. The unique governmental status of Native tribes puts them in a very different legal position than ethnic and racial groups. Ordinarily, for example, states may not regulate the conduct of Indians within reservations, because that regulation would interfere with the power of tribes to govern themselves and their territories.

More than 150 years of mistreatment have made it particularly difficult for the tribes in California to transform their rights of self-government into reality. These tribal nations have experienced epidemics, genocidal slaughter, loss of their lands and water, suppression of their religions, and heavy-handed bureaucratic controls from the Bureau of Indian Affairs. In a recent study, the UCLA American Indian Studies Center documented that California Indians have among the lowest income, education levels, housing quality, and health of any population group—including tribes in other parts of the country. Gaming has surfaced as one of the few means of attracting employment and revenue for social services to the reservations. Across the country, tribes with successful government-owned casinos have achieved economic self-sufficiency, greater self-determination, expanded educational opportunities, and cultural regeneration. Not surprisingly, many California tribes view government-operated casinos as key to the welfare of their communities.

So why are Californians in the position, through Proposition 5, of voting on whether tribal gaming should be allowed? Although states normally cannot regulate tribal activities within reservations, Congress reserves the right to limit the government powers of tribes. In 1988, Congress bowed to state pressure and enacted the Indian Gaming Regulatory Act.

According to our local federal courts’ interpretation of this act, states may block tribal gaming if the particular games involved are entirely prohibited within the state. But if

the state allows a game for any purpose, it must negotiate compacts with the tribes that provide and set the terms for such gaming. In California, controversy, confusion, and litigation have centered on video computer games, the tribes’ most lucrative operations. The California Penal Code completely bans slot machines, so the governor claims he has no obligation to negotiate a compact that would allow such devices. The tribes point to the state lottery’s video terminal games, which are legal, and say the state must negotiate a compact because the tribes’ machines are comparable.

The tribes have been prepared to concede that any games addressed in the compact must be configured more like a lottery, with players competing against one another rather than the house. But Governor Wilson has been unwilling to discuss any kinds of video terminal machines, insisting instead on a less commercially viable device designed by his attorneys and Nevada consultants that hasn’t even been manufactured. Moreover, he has demanded that tribes agree to a standard form contract with terms that deny tribal authority over matters close to the heart of tribal sovereignty, like employment, land use, and the size of the enterprise.

Proposition 5 will end this impasse, and avoid further rounds of costly litigation, by giving a clear green light to properly configured video terminal games. Most important, Proposition 5 affirms the fundamental principle that tribes are entitled to govern and provide for their communities, while acknowledging state concerns about proper controls. For example, the proposition specifies that tribes will revise their building codes for casino facilities to meet state standards, but it also insures that the tribes, not the states, have authority to enforce the codes. And it establishes cooperation between the state and the tribes with respect to background checks and licensing of casino employees.

Nearly 50 years ago, Felix Cohen, the “father” of federal Indian law, wrote, “Like the miner’s canary, the Indian marks the shifts from fresh air to poison gas in our political atmosphere;...” Proposition 5 will insure justice and respect for tribal governments, and enable them to continue working to improve the welfare of their people. 🐦

[This article expresses the opinion of the author only, and does not necessarily reflect the views of UCLA or the American Indian Studies Center.]

The Seeds of Columbus

by Jacob Goff

For the last 400 years, the existence of Native American cultures has been under constant assault. Though one could say that Native Americans have always had to endure and overcome numerous obstacles, the fact is that the original inhabitants of this continent constitute only 1 percent of its total population today. Every year this country celebrates Columbus and his discovery of the New World. However, this world was not his to discover. When he arrived at what he thought were the West Indies, he was lost! The land that he “discovered” was already inhabited by hundreds of distinct tribes, who were already living on this continent centuries prior to his arrival. It was the unwillingness of these “explorers” to set aside their own agendas of conquest and conversion that led to the near genocide of these sovereign peoples.

When I was growing up, I went to a school attended predominantly by Indian and migrant children. Every day we learned about Columbus. We never learned what the word O’Odham meant, even though the school we went to was a half-mile from their reservation. And the few lessons we did learn about Native American culture were never fully explored and consequently often misinforming. In fact, the Indian wars were merely short blurbs in the history books next to the American Civil War. And in the end our history always seemed to end with the massacre at Wounded Knee and the last ride of Geronimo. We never learned much at all about what it means to *be* Indian, and I grew up thinking that somehow it had all worked itself out, and that there weren’t any battles left for us to fight as Indian people.

However, the issues surrounded me every day. For instance, how teen drug abuse and alcoholism, which consumed so many of my friends and relatives, led to numerous personal setbacks and health problems such as diabetes, high blood pressure, and psychological disorders. Another thing I never really noticed until I was older was that we were all poor. Overall the lives we lived were—and still are—shrouded in a constant struggle just to retain a sense of financial sovereignty. In addition to these individual struggles a number of other issues still face many of our Native tribes, issues such as the retention of tribal lands, enforcement of tribal laws, and reclamation of our tribal artifacts and ancestors from historical societies, universities and museums.

Perhaps I may seem a bit over-dramatic, and you might be wondering what this has to do with Columbus Day. There is something very important that I wish to say which I didn’t realize until I was much older. It wasn’t until after a friend told me a story that I began to realize what seeds had been planted in my brain. My friend told me that when he first came to UCLA, as he was taking a tour of the campus, he went to all the different libraries and saw that the buildings were well kept. However, when he went to the American Indian Studies Center Library, there were broken chairs and all the books were disorganized, and he thought to himself that somehow this seemed appropriate.

Now let me tell you something, we don’t deserve the broken-down library, HUD housing, or tenement halls, and we don’t need our children to grow up in the ghettos or forgotten migrant communities with second-rate educations. And we don’t need to celebrate the holiday of an “explorer” whose progeny continue to oppress and ignore the original inhabitants of this country. You know why I wrote this article? I wrote this article because I can. I want you to know that it’s the little things that count, such as voting, getting a good education, and giving back to the community. I hope that on this Columbus Day you wore your colors, and that we as a people could look beyond those who wish to oppress us and see the roads that lead us to sovereignty. 🌱

Summer on Navajoland

by Elton Naswood

Being on the “rez” for the summer break was tremendously motivating for me, even though I worked continuously for three months. However, I was very fortunate to do an internship with the Office of Navajo Government Development (ONGD) under the legislative branch of the Navajo Nation.

As a college intern, my tasks focused on legal research for two Navajo attorneys within ONGD. During the spring, the Navajo Nation Council approved and adopted the Local Governance Act (LGA), which is a Navajo Nation law. ONGD wrote and implemented the law and during the summer did numerous presentations about LGA. LGA primarily gives chapters (sub-units of the Navajo Nation government similar to states) the authority to govern themselves, since communities know the local problems and needs that affect them. My research centered on topics such as community services, economic development, natural resources, land-use plans, and business site leases—all of which could be chapter responsibilities.

I also helped organize the Navajo Nation Youth Leadership Conference held in July entitled “Our Children Will Return and Lead Us.” This was an appropriate theme because Navajo students were able to understand and were encouraged to participate in tribal government. It was well attended and many issues were discussed. From this conference, the Diné Youth Coalition was formed. I was a consultant for the organization, which wanted more of a voice in Navajo government. Consequently, a presidential forum was broadcast live on Navajo Nation radio featuring the youth members (including myself) and Navajo presidential candidates, as it is a political year for the Navajo Nation.

The ONGD published the *Navajo Nation Government Book 4th Edition*, on which I assisted in editing and analyzing particular issues involving Navajo governance. Additionally, I participated in meetings that involved the Navajo Government Development Commission.

All in all, I was able to learn intensively about the Navajo Nation government and made influential contacts that will benefit my research interests. Personally, I feel that this internship enabled me to become more interested in my thesis topic and allowed me to “open doors” for possible careers in tribal government. I would like to thank the ONGD and the Navajo Nation for allowing me to work for my people. ‘Ahé hee’. 🌱

ORIGIN STORY CORNER

North Fork Mono (Nium) Eagle Clan (Kwi'na Nakwetu)

by Elissa Fleak, as told by North Fork Mono Elders

Many hundreds of thousands of years ago the entire earth was under water. Great Golden Eagle gathered together three animals: Turtle, Grebe, and Muskrat. They met upon a large log that was floating above Chauwahiniu (an area located in North Fork). Eagle soared high above them. After four days of floating on the log, they began to wonder if they could reach the bottom. Each of them wanted to try. Turtle decided to go first and dove in. He swam down a long way but ran out of breath and had to come back up to the top for air. He was exhausted when he finally reached the log. Muskrat decided to go next, he swam way down, further than turtle had gone. He swam for two days to reach the bottom but never did. On his way back to the surface Muskrat ran out of air and drowned. So now all muskrats must live in shallow waters. Grebe then decided she would go. She swam for almost three days until she reached the bottom. When she got there, she scooped up a handful of mud. She began to swim quickly back up to the top to show Turtle. The faster she swam, the faster the dirt was washed away from her hand. As she resurfaced, Turtle pulled her onto the log but Grebe was unconscious from having no air for so long. He looked at her hand and found only one grain of sand underneath her claw. He threw it into the water and where it hit, it made land. Eagle, still watching them from above, saw the land appear, soft yet strong. His wings began to tire so he started to fly lower and lower. Wherever Eagle's wings touched the land, mountains were made.

All the animals were very grateful for the work the three had done. They all gathered at the large meadow above the lake. Many came great distances to talk and dance through the night. The next day they were to fly all over the land and become Indian people. They prepared by painting themselves with colors from the sky and the rainbow. This is why animals are the colors they are today. They gathered in a large circle and decided to send Coyote to get them water to drink before they flew, everyone agreed. Everyone began talking about which animal they wanted to be. Coyote wanted to be Eagle and walk around proudly. Everyone then said yes and sent him to get the water. Coyote began his journey down to the spring to bring the water and on his way back, he saw the sky begin to darken. It was a huge shadow from the animals who had already begun to fly. Coyote dropped the water and ran to the highest point he could find. He started to fly but fell to the ground each time. Gopher stuck his head out from the ground and saw Coyote and made fun of him. Coyote said, "You stay here and live under the land and eat things off the ground always." Coyote then chased Gopher but was too tired to eat him. "I guess this is what I'm going to be too," said Coyote, "I will stay here and eat whatever is here." He never became the great Eagle but instead became Coyote who is sharp and fast. All the other animals left and populated the world. They either became people, as we are today, or stayed animals. 🐾

A Hopi Experience

by Deanna Navakuku

Grey clouds form from the copper urns of oily clean water placed in front of Hopi houses. The clouds are impregnated in shapes of upside down Snoopys and caterpillars...and glide with the fragrant breeze across periwinkle sky. They look below and discover isolated mesas made of bronze—bronze land covered with corn, beans, squash, and cherry tomatoes.



These billowing clouds are relaxed, relaxed with the eagles and hawks who glide in turquoise bliss. Their feathers gain experience in the sky, and will someday donate themselves to prayer feathers. That is what the Hopi dogs with dried noses think when they see them above. These are not dumb dogs, but wise dogs who sniff the pine, watermelon, chili, yucca, and desert weeds which live in the fresh village oxygen.

It is getting dark now because I can hear the beating of a drum and not Hopi kids. The wind still whistles with the people, and thunder and lightning strike where the rainbow was. The cows and wild horses eyes light in crow blackness. They rest amongst sunflowers and invisible rays of light. Tomorrow there will be a Butterfly Dance, and I will heat up in orange and tangerine once again. I love this place I can only describe as desert chaparral, because I question constantly if what I'm feeling is Desperation or Heaven. 🐾

UPCOMING EVENTS

POWOW 1999

by Jennifer Bazilius

The 14th annual UCLA Powwow will be held May 1-2, 1999. Students from the American Indian Student Association organize the event. It is one of the largest powwows in the Los Angeles area and is the second largest student-organized event on campus.

Powwows give Native Americans across the country the chance to gather and celebrate their culture. They compete in drum (singing) and dance contests. Also, vendors sell American Indian jewelry, arts, crafts and food. The event is open to the general public and is a wonderful opportunity for people who may not be familiar with Native American culture to learn more about it.

Planning for this giant celebration takes all year. If you are interested in helping or have any questions, call Jennifer or Dianna at 310-206-7513. ☎



American Indian Studies Graduate,
Vince Whipple

PHOTO: ALEX HARRIS

OCTOBER

6 and every following Tuesday:
AISA Meeting at 6 p.m., followed by RAIN! Study Hall, 7 p.m.-12 a.m. 3201 Campbell Hall. Rides provided!

7 RAIN! Welcome Reception, 11 a.m.-2 p.m. Campbell Hall Patio.

12 Anti-Columbus Day. Native American and Raza Solidarity Day. Call 310-206-7513 for details.

15 Frybread Sale. Also RAIN! Workshop #1, 6 p.m. Documentary film screening. AISC Conference Room

20 Proposition 5 Gaming Initiative Town Hall Meeting, 5:30 p.m. Korn Convocation Hall, The Anderson School at UCLA.

28 AISA Sovereignty Forum. Call 310-206-7513 for details.

NOVEMBER

2 SUN (Supporting Undergraduate Natives) Mentorship Dinner, 7-8 p.m. AISC Conference Room.

13 Two Spirit Lecture: Wesley Thomas (Navajo), University of Washington. Brown Bag event sponsored by AIGSA.

19 RAIN! Workshop #2 Movie Night, *Smoke Signals* screening, Ackerman Grand Ballroom.

DECEMBER

1 RAIN! Workshop #3, Stress Management Techniques.

**Also, there will be monthly
Brown Bag Lectures
sponsored by AIGSA.
Stay tuned for events from
AIR, WIND, and other AISA programs!**

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AISC Library: An Important Resource

by Ken Wade, AISC Librarian

Stop by the American Indian Studies Center Library. Located in Campbell Hall 3214, the AISC Library currently holds more than 7,100 volumes focusing on Native American topics. We offer individual consultations for the Center's students, staff and faculty. We can suggest strategies and sources including the Internet for your research needs, or update you on the many changes in the electronic resources available to you here. The AISC Library now has a computer available for research purposes. Come in and use ORION, MELVYL, and many of the other electronic resources available at UCLA. We've set up some handy bookmarks to help speed you along in your research process. Conduct your searches in a quiet environment where assistance from a librarian is readily available without having to stand in line! ☎