

# NATIVE BRUIN



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## Native American Sovereignty Overlooked in Anti-Affirmative Action Policies

**Natalie Stites** (Cheyenne River Sioux)  
*President, American Indian Student Association*

**Elton Naswood** (Navajo)  
*President, American Indian Graduate Student Association*

Due to the implementation of Prop. 209 and the Regents Resolution SP-1, which bar the consideration of race in the undergraduate and graduate admissions process, only ten Native American freshman enrolled at UCLA in fall 1998. This represents a 75 percent decrease of students from fall 1997. While this statistic indicates the virtual extinction of Native Americans in the University of California system, there is hope that Native Americans can continue to be represented.

What has been overlooked in the application of anti-affirmative action policies is that Native American tribes also have a *political*, rather than *racial*, relationship with the United States government. A body of legislation, academic research, and federal court decisions supports a different interpretation of these policies than the UC system currently employs. The UC has failed to look into this, and has haphazardly applied SP-1 and Prop. 209 to the Native American population. Thus, the UC's erroneous application of anti-affirmative action policies can only be seen as a continuation of historical attempts to assimilate and terminate tribal identities and sovereign status. Native American students are being subjected to policies that should not apply to members of Indian nations. Clearly, colonialism is not dead in the twentieth century.

As a result, the number of Native American applications to the University of California has dwindled drastically. To alter this downward trend, aggressive attempts must be made to ensure continued diversity in the UC system.

Native American tribes, and perhaps Native Hawaiians also, must be recognized as sovereign nations by the California public education system to ensure their continued existence in the universities. Recognizing the sovereignty of indigenous peoples is a step towards understanding the sovereign nations within the United States. Instead of perpetuating the marginalization and disregard of Native Americans, taking this step presents a unique opportunity for the UC system to create significant partnerships with tribes, community groups, K-12 schools, and Indian youth. If the UC is truly invested in diversity, then it must take an activist approach towards protecting the diversity which has begun to erode this last year. 🐻

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UCLA's 14th Annual Powwow includes Saginaw Grant (Sac and Fox) as Arena Director



## AISES Mentoring on the Tule River Reservation

by Carmen Lomeli, UCLA AISES Financial Chair

The UCLA chapter of the American Indian Science and Engineers Society (AISES) has made outreach to Native American youth its priority for the 1998-99 academic year. To this end, AISES is continuing the mentoring program it began last school year, which focused on children from the Tule River Reservation in Porterville, California. The goal of the mentoring program is to encourage Native American students to seriously consider attending a college or university.

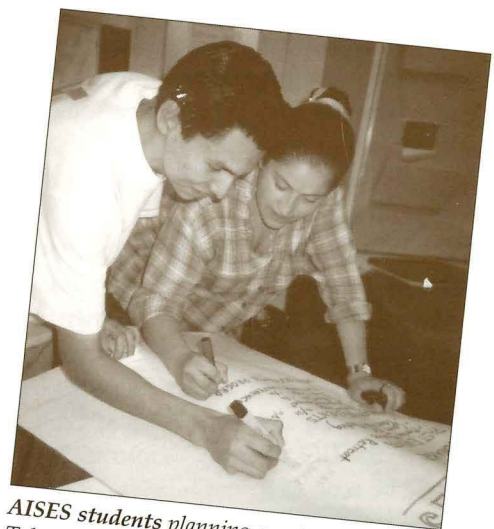
The program wishes to show these students that college degrees are not out of reach, that they have every right to obtain degrees, and that there are institutions and people willing to help them succeed. This year, AISES members made the trek to the reservation to conduct a workshop on the A-F college

requirements. Most of the students did not even know what these were, and therefore were not pursuing a curriculum that would qualify them for the UC or Cal State school systems. Sadly, many of the school counselors do not expect these students to achieve such a high goal as attending a university and do not encourage the students to take the more demanding classes.

It is because of this type of discrimination that UCLA AISES developed its mentoring program. Native students need to learn that the opportunity exists, that we believe in their ability and intelligence, that college is not a pipe dream, and that they have every right to access the tools they need to pursue their dreams. 🐾



Martin Lopez and Vance Peyron from Tule River with AISES mentors Erica Gomez and Flavia Silvers.



AISES students planning events such as the Tule River mentoring program

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## AIR: Outreach to L.A.'s Native Youth

by Kane Lisker

Due to the passage of Prop. 209 last year, only fourteen American Indian students entered UCLA in the fall of 1998. In a school as large as UCLA, this number is hardly enough to represent an active American Indian community, and therefore an extensive outreach effort to increase the number of American Indian applicants to UCLA has become an obligatory responsibility for the American Indian Student Association.

The American Indian Recruitment (AIR) program, a project of AISA, has committed itself to this effort. Stressing the importance of higher education, AIR has assembled a team of motivated volunteers who have dedicated themselves to working with American Indian youth in and around Los Angeles County. Every Tuesday afternoon this team of volunteers visits the American Indian Clubhouse in downtown Los Angeles. The Clubhouse is an after-school program for Indian youth between the ages of six and seventeen. Through mentoring, academic tutoring, and simply "being there," AIR volunteers have developed friendships with the students at the Clubhouse as well as with the staff. It is vital that this relationship continues.

AIR will also be hosting a Youth Conference that is being planned by the Southern California Indian Center. From May 21-23 students from all over Southern California will visit UCLA for three days of workshops, speakers, and other events that emphasize cultural enrichment and higher education.

AIR's other ongoing project is contacting American Indian junior college students who intend to transfer to a four-year school. Site visits at several junior colleges are planned, where AIR will distribute UCLA "admissions packets," which include general admissions information as well as information about the American Indian Studies Center, AISA, RAIN!, and financial aid. By supplying university-bound students with these packets, AIR hopes to make UCLA an attractive choice.

AIR's outreach efforts are an attempt to counter the effects of Prop. 209. If you would like to volunteer to be a part of this effort, please call the American Indian Student Association at (310) 206-7513. 🐾

## Ajachamen Remains Moved to Hershey Hall

By Natalie Stites (Cheyenne River Sioux)

On Saturday January 30, 1999, the American Indian community at UCLA welcomed the Ajachamen (Juaneño) Tribe to our campus. The Ajachamens, including their tribal leader Anthony Rivera and respected elder Lillian Robles, came from all over Southern California to UCLA to visit their ancestors who were being moved from Haines Hall to a temporary facility for the collection in Hershey Hall.

After having coffee, fresh fruit, and bagels provided by the American Indian Studies Center, Professor Duane Champagne and students from the American Indian Studies program and Native organizations walked with the Ajachamens to retrieve the remains of their ancestors. In front of Haines Hall, respected Ajachamen men offered the remains to the sacred Four Directions, and each of us offered tobacco to each of the boxes and packages containing Ajachamen remains. In addition, the Ajachamen men sang and shook rattles, while the women clacked, to honor the remains.

Though it was an emotional time for all of us, especially as the remains included a pipe carrier, we were happy to gather together. After the Ajachamen men carried the remains to Hershey Hall, we ate lunch together. Instead of being somber, we were happy to be together, laughing, eating, and talking. It was a good visit that I am sure comforted the spirits of our Indian ancestors who continue to be stored in the collection. Someday, when the University of California relinquishes its stronghold, they will go home with the Ajachamen people and their spirits will be at rest again. 🐾



## Urban Model for Native American Health Care

By Mary Katharine Duffié, Ph.D.

Research Coordinator, UCLA American Indian Studies Center

In October 1998, Secretary of the Department of Health and Human Services (DHHS) Donna E. Shalala addressed the Native American Health and Welfare Conference in Tucson, Arizona. She correctly articulated health disparities for American Indians, which include disproportionately high rates of infant mortality, cardiovascular disease, diabetes, suicide, tobacco and substance abuse. Following from initiatives offered by President Clinton, and later by Surgeon General David Satcher (Race and Ethnic Health Initiative), Dr. Shalala also announced a new "Tribal Consultation and Participation Policy for the DHHS."

This new policy directs each federal agency, from the National Institute of Health to the Food and Drug Administration to the Centers for Disease Control, to create its own plan for engaging tribal representation and for improving all DHHS activities that affect tribes. She stated emphatically, "Change will only come by talking with Native Americans, working with Native Americans, and, most important, listening to Native Americans."

While this policy should be applauded for its spirit of partnership (and reservation Indians could undoubtedly benefit), it remains to be seen whether there will be sufficient representation from, and attention paid to, urban Indians as the planning dialogue for Healthy Peoples 2010 and the Race Initiative get underway. With more than half the national American Indian population now living in urban contexts, an urgent need exists to systematically collect primary data, which is virtually nonexistent, to design and implement innovative health and social programs that will create change for urban Indians. Indian Health Service does not currently gather urban Indian information using any sort of systematic measures. Indeed, the lion's share of federal resources for research and service has historically gone to the tribes. Considering the proportional demographics, urban to rural, this strategy is clearly inefficient.

The problem is worse in California, which has the largest concentration of American Indians in the United States, yet receives the least amount of federal funds for addressing health care issues. Currently, no baseline epidemiological data exist for diseases that dispro-

portionately affect California's urban Indians, though they affect 70 percent of the American Indian population in the state. The dearth of data has prevented American Indian community organizations from effectively advocating for important health care improvements, such as the design and implementation of culturally competent intervention, treatment, and prevention strategies. Several convenience sample health surveys in Los Angeles, as well as leading research scientists from across California, have independently called for the systematic gathering of urban data to facilitate program planning changes.

If the new Clinton/Satcher/Shalala policies are to be effective, the federal government should incorporate models for urban as well as tribal partnership. The UCLA American Indian Studies Center's Health Working Group is an important model for urban collaboration. In 1997, this advisory council was formed to begin addressing health status and access to service data deficits in Los Angeles and Orange counties. The panel mingles the expertise of a multidisciplinary collection of research scientists from the UC and the Cal State system, including Dr. Allen Hubbell (professor and director of the UCI Center for Health Policy Research), Dr. Laura Williams (UCI clinical professor), Dr. Nancy Reifle (UCLA/public health dentist), Dr. Rita Ledsma (CalState/LA social psychologist), and Dr. Mary Kay Duffié (UCLA/ medical anthropologist). Their expertise is combined with the experience and knowledge of American Indian community service specialists, including representatives from the Los Angeles County American Indian Commission (Maxine Judkins), the LA American Indian Health Project (Dave Rambeau), the Southern California Indian Center (Paula Starr), and the Veteran's Administration/Native American Programs (Gil Hernandez). Such a collection of collaborating specialists is required for this difficult work, which is often as much about politics as it is about research. As the American Indian community in Los Angeles becomes better represented in the state and federal political milieu that structure research funding channels, the group hopes to make an applied public health difference for urban Indians in Southern California. 🐾



## Native Americans and Museum Collections

*The number and type of museums in the United States vary, as do their collections. From fine art to natural history, museum collections may contain paintings, sculpture, photography, textiles and drawings, as well as prehistoric and historic artifacts. Ethnographic collections (consisting of culture-specific materials) can include human remains and sacred objects. Recently some progress has been made to improve the relationship between Native Americans and the museums that house their objects (such as the Native American Graves Protection and Repatriation Act, or NAGPRA); however, ignorance about the indigenous peoples of North America and their material objects still exists. Rebecca Hernandez and Dorene E. Red Cloud, both second-year graduate students in American Indian Studies at UCLA, discuss some of the issues that Native professionals may encounter as employees of a museum, and explain their reasons for pursuing careers in the museum field.*

### **Dorene Elizabeth Red Cloud** (Oglala/Lakota)

Most of my museum experience has been in the conservation and collections management of Native American fine arts and "ethnographic" collections. I have decided to work primarily with collections because, to me, it is important that they are handled in a culturally sensitive manner. Native Americans need to handle and supervise Native collections because of the insight, experience, and respect we have for them. Often, human remains and funerary objects are present in collections. Hence, we can recruit the help and advice of those who have been given the knowledge to handle human remains and funerary objects. Elders and medicine people can share with us their concerns and wisdom. Most of all, we can learn from them how to be humble and have an open heart when praying for our ancestors and their objects. I have not been endowed with this traditional knowledge, and thus I do not handle human remains and funerary objects.

Furthermore, the inclusion of our communities in the monitoring and claiming of human remains and cultural objects is of the utmost priority. Repatriation has proven to be complicated, but it is not impossible, especially when communities and museums work together. Involving our communities, near and far, enables us to familiarize ourselves with objects. Those of us who were not raised traditionally may not understand the significance of sacred and other cultural objects. Not every detail about how an object is used ceremonially will be revealed to us, but we can still respect it and hope that it will soon be repatriated. By allowing non-Natives to research and mistreat "Native" collections, we perpetuate the ignorance about our cultures.

Therefore, to ensure the respectful treatment of our ancestors and cultural objects, we as Native peoples need to play an active role in how collections are handled in American museums, historical societies, and other institutions. Museums have not always included us in the preservation and representation of our cultures. For that reason, we must keep a watchful eye, if not have an active voice, in its interpretation of our peoples.

### **Rebecca Hernandez, MFA** (Mescalero Apache)

I believe it is the role of every museum to encourage a better understanding of the art and cultures they exhibit; therefore, I strongly believe that Native Americans be employed by museums, most especially those that house Native objects. My own interest in museums began while I was an art student, when regular visits introduced me to the varied ways in which art is presented to the public. I decided at that time to pursue a career in the field and earned an MFA in exhibition design and museum studies. As a student in that program I had the opportunity to work as an intern in a wide cross section of museums, to study museum theory, and to curate, design, and execute exhibits. I also worked in Native collections in collaboration with conservators and preservationists. It was then that I discovered the immense responsibility involved in museum work and the importance of having museum professionals who are both familiar with and sensitive to Native American objects.

Museums have a large list of jobs to choose from; herein lies the question: what type of work should we do? Should Native Americans handle and "care for" objects that are unfamiliar to them? Should Native Americans be in contact with the human remains of *any* tribe, or for that matter any people? Should we participate in the preservation of sacred objects we know little if nothing about? In my opinion, Native Americans should not work in collections under any circumstances. Instead, we should focus our talents in other areas of museum work, such as education, publicity, fundraising, exhibit design, research, outreach, and curating.

By engaging in the latter, we afford ourselves the opportunity to have our viewpoints represented, in turn, better educating visitors and colleagues. We also create a forum reflective of the diversity in our collective culture. Regardless of our opinions, we should strive to support one another in our profession and work to count ourselves among the most successful at it.



## Of the Early Dawn

by Elton Naswood (Navajo)

Early.  
Yidiiská  
Before the dawn arrives.  
We awake.  
Collect our supplies  
    Sharpened knives,  
    *Blue Bird Flour* sacks,  
    sandwich bags,  
    large bowls.

We stacked them  
into rusted wheel-barrels,  
head west  
past the sheep corral,  
over the hill,  
to the cornfield.

We settle our belongings.

The air is moist and breezy.  
We feel the chill of the coming  
winter.

The moon shines faintly  
to the west,  
as the night ends.

In the sky above,  
the morning star twinkles  
evidence of a new day.

We scatter between the rows.  
Stalks of corn infringe  
on the morning silhouette,  
like soldiers  
of the early dawn.

Our sacred task begins.

Reaching atop the corn stalks,  
we delicately flick the tassels  
    swaying.

Yellow corn pollen sprinkles,  
    into our bags  
    like magical dust.

We continue until it can  
no longer offer life.

Again, the next stalk.

To the east  
the horizon glows,  
bright orange  
against  
the dark blue sky.

We rush  
to gather the sacred pollen  
before the Sun greets us.

My grandmother  
instructs us to stop.  
We circle her.

We turn  
to the east.

She offers  
    a prayer of thankfulness,  
    a prayer of holiness  
with the pollen.

We offer our prayers.

We  
dip our finger tips  
into her buckskin pouch,  
lick the sacred pollen  
then  
bestow a bit atop our heads  
and  
extend our arms  
to the sun  
presenting the remaining pollen.

We  
offer the fresh pollen to the Sun;  
offer the fresh pollen to the sky;  
offer the fresh pollen to the earth;  
offer the fresh pollen for life.

This is how it is done.

*Hozhó náhásdlíí'*  
*Hozhó náhásdlíí'*  
*Hozhó náhásdlíí'*  
*Hozhó náhásdlíí'.*





## ORIGIN STORY CORNER

### California Creation Story (Yokuts)

by Tiffani Devine (Yokuts), as told by the Yokuts people

A Great Flood had occurred upon Earth long, long ago. While Earth was still covered with water, there were no living creatures upon the land.

Then out of the sky one day glided an enormous Eagle with a black Crow riding upon his back, searching for a place to light.

Around and around Eagle flew until he discovered a projecting tree stump, or what appeared to be a stump, upon which he landed to rest. There was a home at last upon the flat surface, which was amply large enough for Eagle and Crow to roost upon.

From here, they surveyed the greenish gray water as far as they could see. The sky was a gorgeous bright blue with a few white drifting clouds, occasionally swirled by a passing breeze. All seemed serene to Eagle and Crow.

Small fish were visible below the water, sometimes leaping out of the sea playfully. Hunger caused Eagle and Crow to swoop down, catching a meal for themselves from time to time. Soon a game developed between the two birds to see which one would be the winner in the fish-catching contest. Upon their return to the stump, however, they always shared the reward.

Because of Eagle's great size and wingspan, he soared to great heights and surveyed widely, as the two birds often flew in opposite directions exploring for land. But no land did they find. No other flying creatures did they see. But they always returned to their home base on the tree stump.

Between them, they wondered "How can we possibly think of a way to make land?" "We know we cannot dive deep enough to find dirt, and the fish are of no help except to provide food."

Day after day these scenes were repeated, exploring in search of land or wondering how to create land, only to return to their stump and catch more fish.

One morning soon thereafter and much to their surprise, a Duck was swimming around and around their stump. Occasionally, it dived deep in the water, rose to the surface chewing small fish, twisting its head from side to side trying to swallow its meal. One time, Duck emerged with more mud than fish in its mouth.

Eagle and Crow bird-talked excitedly about this! "Can Duck possibly bring up enough mud for us to build land?" they wondered.

How could they let Duck know that mud was what they needed most?

An idea occurred to Eagle, which he bird-talked to Crow, "If we supply fish for Duck, maybe he will bring up more mud than fish."

By trial and error, the two birds caught fish for Duck, placing them at the edge of the stump, until Duck learned that the fish were for him in exchange for mud!

When Duck appeared on the surface after a deep dive, Eagle and Crow brushed off the mud from Duck's bill and his body with their wings. Progress was slow but steady.

Gradually, Eagle had a pile of mud on his side of the stump and Crow had a similar pile on his side. Each placed fish on his own side for Duck, who now responded by carrying more and more mud to Eagle and Crow. This became a great game of fish-and-mud exchange.

Duck worked very hard; consequently he was always hungry. The birds were surprised at how large each one's mud pile grew every day. In bird talk they said, "Duck is helping us to make a new world. This we will share equally."

Occasionally, Eagle and Crow flew toward the horizon, exploring for any new signs of land. But they returned with nothing new to report; however, they noticed a slight lowering of water around the tree stump.

"Surely, the flood must be coming to an end," Crow and Eagle bird-talked.

Each day they watched for a change in the waterline. Each day their piles of mud seemed higher and higher. Faithful Duck kept up his good work as Eagle and Crow caught fish for him and scraped off mud from him for each side of the new world.

Another time, Eagle flew high and far in search of dry land, not returning until late. The sun set and darkness enveloped his world on the stump. Next morning, to Eagle's surprise, he saw how much more mud he had acquired, and he was pleased. But after looking across at Crow's mud pile, Eagle was astounded to see that Crow had given himself twice as much mud while Eagle was away.

"Was this Crow's idea of sharing the new world equally?" accused Eagle.

Of course, they quarreled all that day and the next over Crow's unfairness. But the following day, they went back to work making their new land. Eagle decided that he must catch up. He caught two fish for Duck and put them in his usual place. Duck responded by bringing up mud twice to Eagle in exchange for his two fish. All three worked very hard for many, many moons.

Gradually, Eagle's half of the new world became taller and taller than Crow's half, even though Crow seemed to work just as hard as Eagle. Duck was faithful to his task, never tiring in his effort to supply mud. Of course, Duck continued to give Eagle twice as much mud for his two fish. Crow never seemed to notice why Eagle's half became higher and higher than his half.

One morning, as the sun rose brightly, the two birds looked down through the water and saw what appeared to be land! 🐾



## 1999 UCLA Powwow May 1-2, 1999

by **Jennifer Bazilius** (Cherokee),  
Powwow Director

On May 1-2, 1999 the UCLA American Indian Student Association will host the 14th Annual UCLA Powwow. This tremendous cultural event is the third largest powwow in the Los Angeles area. Native Americans come from across the continent to participate in the celebration. There will be singing and dancing contests, as well as vendors selling American Indian jewelry, arts, crafts, and food. Hours are 10 a.m. - 10 p.m. Saturday, 10 am. - 5 p.m. Sunday.

The Host Southern Drum, Southern Thunder, represents a collective singing experience of more than 100 years. They emphasize family cohesiveness and encourage their sons, daughters, and nephews to sing in the group. They have five albums out, the latest of which is *Southern Thunder Live*.

The Host Northern Drum, Stoney Park, hails from Alberta, Canada. They have won numerous drum contests, including the Gathering of Nations Powwow in New Mexico. They are extremely well known on the powwow circuit.

The powwow will be held on the



*Saginaw Grant* (Sac and Fox),  
1999 UCLA Powwow Arena Director

UCLA North Athletic Field. It is free and open to the public; all drums and dancers are welcome. If you have any questions, call Jennifer, (310) 206-7513.

### *The Head Staff for the 1999 UCLA Powwow include:*

Arena Director:  
**Saginaw Grant**  
(Sac and Fox)

Head Man:  
**Earl Sisto**  
(Yava Pai /Apache)

Host Southern Drum:  
**Southern Thunder**  
(Pawnee; Pawnee, Oklahoma)

Head Judge:  
**Ryan Rumley**  
(Navajo)

Head Woman:  
**Starr Rubideau**  
(Cheyenne/Chippewa)

Host Northern Drum:  
**Stoney Park**  
(Ojibwa; Exshaw, Alberta)

## Tribute to Paula Gunn Allen

by **Stephanie Fitzgerald** (Métis-Cree)

After nearly thirty years of service to the academic and American Indian communities, UCLA Professor **Paula Gunn Allen** (*Laguna Pueblo*) will retire at the end of winter quarter 1999.

Professor Allen is an internationally recognized scholar in the field of American Indian literature and a sought-after conference speaker. She is the author of the groundbreaking work *The Sacred Hoop* as well as the novel *The Woman Who Fell From the Sky* and numerous volumes of poetry.

Professor Allen is well known on the UCLA campus for her innovative courses in the English Department, including Vampire Fiction and Cyber Fiction. She mentored numerous students during her years of teaching, many of whom have followed her footsteps into teaching careers of their own.

We will all miss her greatly, and wish her luck in her travels.

## NATIVEBRUIN STAFF

PUBLISHER  
**Duane Champagne**  
*Director, American Indian Studies Center*

GUEST EDITOR  
**Rovianne Leigh** (*Cherokee*)

MANAGING EDITOR  
**Pamela Grieman**  
*AISC Publications Manager*

DESIGN DIRECTION  
**Keeli A. Tebeau** (*Navajo*)

Correspondence: American Indian Studies Center  
3220 Campbell Hall, Box 951548  
Los Angeles, CA 90095-1548

*For more information on events from AIR, WIND, and other AISA programs, call 310-206-7513*