

NATIVE BRUIN



Spring 2004
Volume 5 • Issue 1

News from the Center

by Hanay Geiogamah (Kiowa)

Interim Director, UCLA American Indian Studies Center

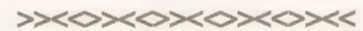
Spring quarter is arguably the busiest and most bustling time of the entire year in our community—and also one of the most exciting. Our 19th annual powwow (May 1–2), midterm tests and papers, master's thesis abstracts, fry bread sales, and IAC grant proposals comprise just some of the many challenges and responsibilities filling up each day's agenda.

Amid this whirl, the two finalists for the AISC director position, selected after a year of intensive interviews by the search committee, are visiting campus. Professor Felicia Hodges, a professor of public health and nursing at the University of Minnesota and an activist researcher in tribal community health issues and policy, spent two days giving job talks and meeting with students, staff, and faculty during the week of April 19. Professor John Borrows, a renowned legal scholar of indigenous and aboriginal law on the faculty of the University of Victoria in Canada, spent three days during the week of April 27. One of these two candidates will likely emerge as the next director of American Indian Studies here at UCLA.

Native America is now four years into the new millennium, and Native academia's scholars, thinkers, and intellectuals are aware of vast changes taking shape in Native American life and communities. Here at UCLA, it appears that there will be considerably less institutional funding to support the work the Center must generate if it is to respond vigorously and productively to new realities and research challenges. If the UCLA American Indian Studies program, widely regarded as the leader in the field, is to retain its vitality, its respect, and its dedication to its mission and goals, the new director is the person who will provide the vision and preside over the work that achieving this will entail.

As we UCLA Indians move from action-filled day to action-filled day in this busy spring season, we must all be mindful of the impending arrival of a new director of American Indian Studies. All of us—students, faculty, staff, community members, and supporters—will need to work together to give this person all the support, respect, and cooperation he or she will need to succeed. The new director's success will be ours as well, and success will come if we respect ourselves as a responsible community and renew our commitment, as needed, to this ideal. A-ho. 🐾

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AISA Hosts Fourth Annual UCLA American Indian Basketball Tournament

by Heather Valdez Singleton

The American Indian Student Association organized the Fourth Annual American Indian Youth Basketball tournament on March 26, 27, and 28. This event, held for the past three years in conjunction with the Youth Conference, brought six boys' teams and five girls' teams from California tribes and urban Indian organizations to the UCLA campus. This year, all games were held in the Wooden gym and the new basketball courts in the Student Activities Center.

The girls' tournament was a double elimination bracket, with the Hoopa girls' team going undefeated until a dramatic upset in the championship game against the Southern California Indian Center (SCIC) team. In true double-elimination style, the Hoopa girls showed their competitive spirit and elected to play the final "if necessary" game against the SCIC girls later in the day, which they won. The SCIC girls' team showed great sportsmanship in accepting their second-place finish. With Hoopa taking the championship, SCIC taking second, third place went to Chumash, and the consolation was taken by UAII.

The boys' games were played in a six-team round robin tournament, with teams finishing with the best record going to the finals. The Owens Valley Career Development Center (OVCDC) played flawless ball, going undefeated in the tournament. The championship went to OVCDC, the SCIC boy's team took second, UAII boys won the third-place trophy, and the consolation went to the Bishop boy's team. Chairman Lyle Marshall who has provided continued support and encouragement for this event again donated this year's trophies.

This year's tournament was another success. AISA students, with the help of Robin Bueno, worked especially hard and handled several last-minute surprises seamlessly. A very special thank you goes to Rusty Deer and Chuck Narcho who provided us with invaluable guidance and much needed wisdom. AISA students work tirelessly every year to put on this event, and in the midst of the planning, we sometimes lose track of the reason why this event is so important. Seeing the gathering of the great talent and intelligence of Native youth from all over California reminds us what this entire event is about, and gets us motivated to start planning for next year! 🍀

The Down-low on AISES

by Christopher Nochez

"To be a catalyst for the advancement of American Indians and Native Alaskans as they seek to become self-reliant and self-determined members of society." The AISES mission statement— isn't it wonderful? UCLA AISES, or the American Indian Science and Engineering Society UCLA Chapter, is an on-campus organization that reaches out to young Native students to support them in continuing their education by adding a few more bricks to the bridge between high school and higher education.

The group also continues to support fellow Native Bruins who have entered into science, engineering, and technology majors, encouraging them to follow paths that will lead them to the best careers and opportunities possible. AISES provides these Bruins with internship and scholarship opportunities that will grant them the money and experience needed to finish their education and cross that last golden bridge into the real world.

In case you didn't notice, there is no mention of science or engineering in our mission statement. Why is that? Because we're not just about science and engineering—we promote education, no matter what you study. We take trips to visit younger people at their high schools and on reservations, and teach them the benefits of getting into higher education, of pursuing a degree, and preparing for a worthy and suitable career.

UCLA AISES has changed since it was founded years ago. We believe in helping all students, not just those of Native backgrounds or those in the School of Engineering and Applied Sciences. We tend to focus on those areas, but the rest of the world is definitely not forgotten.

Unfortunately AISES has become somewhat separated from the UCLA community, averaging about only four to five attendees at each meeting. We have extended our hands and welcome everyone and anyone to our meetings and events. Please try and attend if you can, but only do so if you're interested, not just to help us raise our attendance. Please come to the meetings or contact us if you have any information we can use, any ideas or suggestions, or if you just want to learn more about who we are and what we stand for. We also hope to strengthen the bond between AISES and AISA, the American Indian Student Association on campus, even more in the coming weeks, months, and even years, and then to maintain that relationship.

AISES meetings are held on Tuesdays of every even week (weeks 2, 4, 6, etc.) at 6 p.m. in the Boelter Penthouse (room 8500). We offer free food at every meeting and discuss important topics, from our next reservation or school trip to Native student issues, to our end-of-the-year banquet, which is open to everyone. Remember, everyone and anyone is welcome.

And just to discredit the myth that AISES has a lot of money, which we have all heard quite a few times, we never pay more than \$50 for food for each meeting (which is \$250 each quarter, and about \$750 a year, very little compared to what most campus groups have. We also raise the funds for all of our events. 🍀

AILSAs becomes NALSA: 2003–2004

by Heather McMillian (Lumbee)

The Native American Law Students Association (NALSA) at UCLA has experienced many changes during the 2003–2004 school year. This year, seven Native students entered in the class of 2006 whose energy, when paired with the already existing students, has led to a strengthened community. We began with a name change. Formerly known as the American Indian Law Students Association, NALSA chose a new moniker that we felt more accurately represented our community, whose members are not only American Indians but also Alaskan Natives and some day soon Native Hawaiians.

NALSA is nothing without its members and fortunately our members are exceptional people. The law students participated in many activities, including inviting underrepresented Asian Pacific Islanders to the minority student weekend, a big recruitment tool for the law school. Furthermore, several students served as mentors for the Law Fellows program. Our membership has also been active in the broader Native community. Through independent volunteer work for various tribes as well as through our participation in causes such as ALLARM, NALSA has made a substantial contribution when paired with the rigor required by the School of Law. During the spring we will focus on recruitment for the incoming fall as we look to planning a successful year in 2004–2005. ☘

Yellow Thunder Scholarship Recipients

Congratulations to the following students who were awarded the Yellow Thunder Scholarship for the 2003–2004 academic year.

Cheryl Bennett (Diné/Comanche)
David Campio (Gabrieleno/Tongva)
Gerardo Garcia
Stevie Lundgren (Coastal Ohlone)
Carrie Martell
Suzanne Martinez (Ojibwa)
Elizabeth Whipple (Diné /Lakota)
Lambert Yazzie (Diné)

Cathy Bueno (Oglala Lakota)

Cathy Bueno, Oglala Lakota from her mother's side, has dedicated much of her time during the past five years to RAIN and AISA. This year she serves as the American Indian Student Association (AISA) president and AISA's retention coordinator, a task in itself that requires much dedication, patience, and leadership. When she first came to UCLA in 1999 from Carson High school, she was quickly immersed in the RAIN project and served as RAIN's administrative assistant. During her second year, she continued to work with RAIN and served as AISA's secretary. Cathy is also a recipient of the Yellow Thunder Scholarship and the University of Women of Change Award. Currently, she works two jobs and is dedicated to preserving AISA's legacy of cultural preservation and awareness. Although Cathy is the second one in her family to go to UCLA, she has paved her own way within AISA and UCLA, leaving behind footsteps in student involvement and leadership to follow. She graduates in spring 2004 with degrees in both history and American Indian studies. Cathy aspires to continue learning with hopes of graduate school in Information Studies where she will become a librarian. ☘



STUDENT SPOTLIGHT

First-Year Spotlight

by Virginia Myers (Yurok/Karuk)

My first experience at UCLA was in the spring of 2003—I fell in love with it the moment I walked on campus. After my parents and I had spent the whole day on a tour we came to the consensus that this was definitely the school for me. I immediately began to do the research: Was there an American Indian studies program? Did they have an American Indian student organization? Would there be support for me coming from the reservation?

My questions were soon answered via e-mail from American Indian Student Association president, Cathy Bueno. Once I heard the news that, yes, UCLA could offer me all of these services, I was stoked. Coming to campus in the fall of 2003 I couldn't be more excited. The first quarter was surreal. I soon discovered that the city never slept; people moved a mile a minute and it all seemed larger than life. This new arena was in stark contrast to my home; the upper Yurok reservation boasts less than 300 people, there is no electricity or phone, and everyone knows everyone.

Before I knew it I was suddenly a regular attendee at AISA meetings, a student in Retention for American Indians Now (RAIN), and I was paired with a mentor in the Supporting Undergraduate Natives (SUN) program to guide me through the first year. Soon I felt I was part of a community again and a part of UCLA. By the end of fall quarter I was elected AISA secretary and began to get even more involved. As a first-year student, things can get a little overwhelming when the campus tries to swallow you, but my involvement with AISA has created a space for me to feel welcome and network with other American Indian students faced with similar issues. Nearly a year after my first time on campus I am still in awe of it and couldn't be any happier with the choice I made to become a Native Bruin. ☘

The Long Return Home

by Robin Bueno (Oglala Lakota)

The Community Programs Office, which houses both the Student Retention Center (SRC) and the Student Initiated Outreach Center, has finally returned home to the Men's Gym, now known formally as the new Student Activities Center (SAC). In 1999, the students overwhelmingly passed the Student Programs Activities Resource Complex (SPARC) referendum, which

increased student fees by \$84 per year to fund renovations to the Wooden Center and Men's Gym.

What does this all mean? Well, come take a look. Currently the new office expanded the SRC by 400 percent. In January, Retention of American Indians Now (RAIN) moved into SAC 105, and American Indian Recruitment (AIR) is

now in room 106. There are new meeting spaces, a new computer lab with free printing, counseling cubicles, and new study spaces. Already the SAC has housed AISA's fifth annual American Indian Youth Conference and Basketball Tournament. The students are very excited to be back at home in a new exciting environment. ☛

Living on the Streets of Indian Country Los Angeles

by Suzanne Martinez (Ojibwa)

Back home in New Mexico, I had become accustomed to seeing Indian faces all around me. On the bus, at school, at work, Native people were everywhere. They even made up the homeless. After reading a report by Theodore Jojola, the former director of the Native American Studies Department at UNM, I realized how big an issue homelessness was for Indian people. In Albuquerque, Native homelessness was an "in your face" type of ordeal. However, in Los Angeles I rarely saw homeless people who looked like they were Indian.

After doing some research, I discovered that Native homelessness is a very serious issue in Los Angeles. Reports and surveys have shown that anywhere from 6 to 10 percent of the population living on skid row is Native American. This number drastically stands out when compared to the fact that Native people constitute less than 1 percent of the overall population in Los Angeles. This horrifying statistic was just one of the reasons I felt it was important to make a documentary film on Native American homelessness. My hope is that *Living on the Streets of Indian Country Los*

Angeles can be used as a means of recognizing this growing problem.

Through the eyes of four homeless American Indians, the film highlights the struggles they face to receive culturally sensitive services and their desperate need to be recognized as an ethnically distinct people. After hearing their stories you will walk away with a new appreciation of life and a better understanding of what our Native brothers and sisters go through while living on the streets. I know for myself that after meeting these four individuals, I will never be the same again. ☛

Protect Our Children: No Racial Stereotypes in Our Schools!

by Natalie Stites, ALLARM Steering Committee member

AB 858, authored by state Assemblywoman Jackie Goldberg (D-40th district), passed the floor of the Assembly in May 2004, and awaits hearing in the Senate Education Committee. After two years of pushing the legislation, which initially eliminated all use of American Indian mascots in public schools, Goldberg accepted a compromise that limited the scope of the bill to "Redskins" mascots. The few remaining schools continuing to use the racial pejorative as a mascot have explicitly rejected attempts to change their mascots, despite calls to do so from Native American educators and activists. Further, the term *Redskins* is associated with the violence directed against Native peoples by colonizers throughout the nineteenth century and is considered offensive by a great majority of American Indians. A lawsuit is pending against the National Football

League team in Washington, DC, for using the term as a team name and mascot.

Importantly, the first version of the legislation garnered 16 *aye* votes in the Assembly in 2002, and 37 *aye* votes in 2003. This increase in support was largely due to the organizing efforts of the Alliance Against Racial Mascots (ALLARM), the sponsors of the legislation. ALLARM educated the Legislature about the harmful effects of stereotypical images on our youth in public schools, and increased understanding and awareness about how these issues affect Indian people. Unfortunately, these efforts were unable to gain a majority of votes in the Assembly. ALLARM, formed by the Southern California Indian Center and the National Conference for Community and Justice, diligently works towards stopping cultural exploitation and racial stereotyping of

Native American peoples and tribes. Inspired by the successful effort in the Los Angeles Unified School District to eliminate "Indian" mascots in 1997, the group includes a number of UCLA students and alumni. Since 1997, research has indicated that the anecdotal testimony given over thirty years by activists is true: these mascots, logos, and images are psychologically harmful to Native American youth and thus violate the civil rights of Native children in public schools.

As the legislation awaits hearing in the Senate Education Committee, ALLARM calls on tribal and urban communities throughout Indian country in California to stand against the official use of stereotypes by public schools. Go to www.allarm.org for more information. Please write your state senator and support AB 858—make your voice heard! ☛

The Fight Against UCLA's Long Legacy of Necrophilia: UCLA's Student Repatriation Movement 15 Years Later

by **Lucius Martin** (Tsalagi-Cherokee)
and **Danielle Apodaca** (Mescalero/Jicarilla Apache)

A decade and a half has passed since UCLA's American Indian community began to call for the immediate return of all Native American human remains that were housed, studied, and objectified by UCLA's Anthropology Department and UCLA administration.

UCLA's Anthropology Department has had a long history of researching both living and nonliving American Indian peoples, often by excavating and exhuming our ancestors. James Riding In (Pawnee) was working on his Ph.D. in history when the student movement for repatriation came to fruition on campus in 1989. In a recent interview he said,

We began to ask questions; why are these remains at UCLA? How did they get there? Who controls them? Who owns them? What are they being used for? Why aren't they being used for Indian people? By this time repatriation was a movement across the nation, many people were engaged in the struggle to try to insure that our relatives had burial rights and protections that other Americans enjoyed. We had this unique legacy of being considered America's cultural resources and archaeologists thought they had a right to go out and to excavate remains and put those remains in institutions.

In 1989, more than 1,700 Native American human remains were stored in the sub-basement of Haines Hall; Riding In, along with several other graduate and undergraduate students, ignited a movement against this injustice. The students wrote letters to the *Daily Bruin* challenging the anthropologists in the literary arena. Culminating the on-campus resistance was a 200-plus student

walkout of Haines Hall, in solidarity with those students who were fighting for the return of our ancestors. The walkout led to meetings with the chancellor and other administrators, eventually resulting in a university-wide committee responsible for overseeing the return of all Native American remains.

When asked why he was involved in the movement, Steve Lewis (Gila River Pima), president of the American Indian Student Association from 1990 to 1991, stated, "I believe that when we were fighting for an issue like repatriation, we were fighting for our ancestors, we were giving voice to them and that is something that as Native students I believe we can't get away from. We are indelibly connected to our ancestors and looking back on how the campaigning and the struggle for the repatriation of Indian remains played into that; the link was inseparable between our ancestors and us, as Native students."

Though in November of 1990 the Native American Graves Protection and Repatriation Act was signed into law, hundreds of thousands of our ancestors remain waiting on the dusty shelves, behind the bars and walls, of museums waiting to be returned home.

Riding In is now a professor of justice studies and American Indian studies at Arizona State University and editor of the *Wicazo Sa Review*. Steve Lewis is currently a gaming commissioner for the Gila River Indian Community and is still actively involved with cultural resource issues for his tribe.

As Native students we have inherited this legacy of struggle and resistance to the many injustices placed upon our community by university researchers. It is our responsibility to see that one day there will no longer be more dead Indians than live ones on the campus of UCLA. ☛

Indigenous Peoples' Journal of Law, Culture & Resistance

by **Angela Mooney-D'Arcy**

The *Indigenous Peoples' Journal of Law, Culture & Resistance* was created nearly two years ago by indigenous and non-indigenous law students dedicated to creating a space within legal academia for academic and artistic discussion on law-related issues that impact indigenous communities. The journal is intended to serve as a forum for indigenous communities to engage in dialogue with one another about their own strategies for reaffirming and renewing their traditional legal systems. The journal includes multiple forms of expression including nontraditional articles, poetry, and visual art. For centuries, indigenous storytellers, poets, musicians, dancers, and writers have deconstructed the settler state's law (by voicing the frustrations of their people) and

have helped to create and maintain their own law (by relaying history and traditional knowledge). By including works not traditionally included in law journals we hope to broaden the scope of what is considered legitimate legal commentary. We will need help with all aspects of journal production including business management, art submissions, student comments, article submissions, and the publication department.

Please email the journal at ipjlcrlawnet.ucla.edu for more information regarding submissions, subscriptions, and opportunities to become part of the journal staff, or contact the 2004-2005 Coordinating Editor Natalie Stites at stites2006@lawnet.ucla.edu for more details. ☛

New Law School Center Focuses on Issues Facing Tribal Communities

by Carole Goldberg

Professor of Law and Faculty Chair, Native Nations Law & Policy Center

In spring of 2003, the UCLA School of Law created the Native Nations Law & Policy Center (NNLPC), a new organization to support Native nations throughout the United States, and especially California tribes, in developing their systems of governance and in addressing critical public policy issues. The new center also applies the resources of state-supported education together with tribal expertise to address contemporary educational needs for Southern California tribes. Information about the NNLPC can be found on the web at www.law.ucla.edu/nativenations.

Directing the NNLPC is law professor Pat Sekaquaptewa (Hopi). A faculty advisory committee, which I chair, includes several interested faculty from the School of Law, as well as from American Indian Studies, including professors Duane Champagne, Paul Kroskrity, and Peter Nabokov. The work of the NNLPC is carried out through three divisions: 1) research and publications; 2) the Tribal Legal Development Clinic; and 3) the Tribal Learning Community and Educational Exchange.

The research and publications division supports research grants, conferences, and publications. For example, Professor Duane Champagne and I are currently co-principal investigators on a major grant from the U.S. Justice Department's National Institute of Justice to carry out the first nationwide study of state law enforcement and criminal justice under Public Law 280. At the end of this project, we will produce a report with policy recommendations. The NNLPC's Research and Publications division has also sponsored two conferences on American Indian issues and the California press.


The Tribal Legal Development Clinic division is home to UCLA's widely praised clinical offering to tribal governments. This clinic enlists law students and graduate students in American Indian Studies to work on direct service projects assisting Indian nations with constitution writing and revision, tribal code drafting, and development of tribal justice systems. The clinic also provides law clerks to the Hopi Appellate Court. With funding raised through the law school, as well as contracts and grants, the Tribal Legal Development Clinic sends students to Indian country to meet and work directly with tribal clients.

The Tribal Learning Community and Educational Exchange (TLCEE) division is the arm of the NNLPC concerned with service to Indian country through student recruitment and education. Recently supported with a \$4 million endowment gift from the San Manuel Band of Mission Indians, the Tribal Learning Community will add to the course offerings through American Indian Studies at UCLA, and also make courses available throughout Indian country via distance learning. These courses will join together the knowledge base within the university and within Indian country, providing a curriculum that reflects contemporary tribal experiences and issues. Working together with the Tribal Legal Development Clinic, interns and various hands-on components will provide direct service to Indian country. The TLCEE will augment the offerings available through UCLA's undergraduate and graduate programs in American Indian Studies, and offer all UCLA students a more accurate and in-depth understanding of tribal communities. ☛



Home

by Lucius Martin (Tsalagi-Cherokee)



my attention drawn out the window
westchester, california
one of the last winter days
passes faster than the Santa Ana's blowing the smog over the San Gabriels
sounds of jumbo jets around the clock in this city surrounded by LAX
children playing catch with a rubber bouncy ball
chainsaws blasting away keeping any remnants of wild
tame
constant drone of SUVs speeding along the greatest river in LA
the 405
police sirens, whooping
neighbors preparing for their big break
strumming their electric guitars and drum sets

its yet another cola slurpee and 75 cent hot dog day

tonight will be spent staring at the only stars one can see in the big city
those on film,
on billboards,
and those attached to the planes bringing folk back and taking folk home

longin' for home

there

in the rollin' hillside of northern louisiana
between disappearing bayous and the gentle sway of evergreens
amongst the forgotten cotton fields
and long neglected farms of generations past

i can find my kin
clingin' to the way of yesteryear
gatherin' on Sundays after the morning sermon at Mineral Springs Baptist Church

the sweet cries of backwoods
downhome
bluegrass
duelin' banjos and mandolins
passing the time
while waiting for cuz' to get back from the deer camp in arkansas
frying pans ready
for tender meat
the smell of fresh hush puppies
the ploppin' of purple holed peas on the supper plates of my kinfolk

family returning from a long days fishin' down at the pond
white perch and catfish hangin' on a stringer
humidity spreadin' the fresh scent over the golden countryside

my stomach growls

my heart is left longin'

when there is too much relish on my dog

Fifth Annual American Indian Youth Conference

by Jose Leon

The American Indian Student Association hosted the fifth annual American Indian Youth Conference (AIYC) and basketball tournament on March 26, 27, 28, 2004. This year was marked by larger numbers of parents, grandparents, and family members attending the conference and basketball games. It has been the hope of AISA to better integrate the AIYC into the American Indian community in Los Angeles. In fact, an impromptu barbecue took place in front of the John Wooden Center after the championship games hosted by the Southern California Indian Center. For too long this campus has been a place where American Indians are marginalized. But for the last weekend of March, "we" took ownership of the institution, if only for a brief period.



Students who attended the American Indian Youth Conference and basketball tournament enjoy pizza between conference presentations and the basketball tournament.

As the numbers of American Indians continue to drop precipitously, with only 29 new Native freshmen admitted this year, the AIYC stands to make this institution less foreign. Historically, UCLA has promoted the values of the dominant white Anglo Saxon Protestant society. AISA tries to combat the values of the dominant culture by hosting diverse workshops that integrate the cultural and academic environments. The workshops range from Native dance to UC academic policy. UCLA can be a site of culture shock and cultural disconnect and this can make students feel as though they do not belong on campus. AISA must facilitate the creation of a college-going culture among American Indians through the AIYC. AISA strives to make UCLA a place that is comfortable, welcoming, and accepting of the traditions and views of LA's American Indian population by hosting the AIYC and other events.



Left. Students listen to the keynote address provided by Calvin Hedrick (Mountain Maidu) during the evening dinner of the youth conference.



Right. Members of AISA, Yoanna Villalta, Samantha Butler, and Naomi Bebo take a minute break before the next game.



19th Annual UCLA Powwow

This year the American Indian Student Association is proud to present the 19th Annual UCLA Powwow to be held the 1st and 2nd of May. Dianna Burbank (Diné) and Theresa Stewart (Luiseño/Tohono O'odham) are this year's powwow directors. The event will be held on the north athletic field near parking lot 4. Vendors from across the nation will be here at UCLA selling authentic Native crafts, fry bread, and Indian tacos. This year, the host southern drum is Sizzortail Singers from Shawnee, Oklahoma, and the host northern drum is Tha Tribe from Lawrence, Kansas. The head man dancer is Walter Ahhaitty (Kiowa/ Comanche/ Cherokee) and the head lady dancer is Elizabeth Whipple (Diné/Lakota). If you are interested in volunteering, please contact the directors at powwow@ucla.edu



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