



40 YEARS AND STRONGER THAN EVER!

Created in 1970 by four Native American Stanford students, SAIO's original mission included improving the recruitment and retention of American Indian and Alaska Native students, staff, and faculty; the institutionalizing of culturally relevant curriculum; the establishment of a community center and theme house; and the permanent removal of the Stanford "Indian" mascot. SAIO is the umbrella organization of American Indians, Alaska Natives, and Native Hawaiians at Stanford that addresses the social, political, educational, and cultural issues of the community. This year SAIO is celebrating its 40th Anniversary by hosting various activities in each quarter in hope of spreading awareness about Indigenous issues throughout Stanford University.

—Janet Bill ('12)

PARSNIP 2010



Words from the ParSNIP experience:

“ParSNIP is a program for new freshmen (and transfers) transitioning into life at Stanford and it creates community for our new Native frosh (and transfers). This year, we spent three days at Camp Cazadero in Sonoma County. After long hours in the car, and only getting lost a couple of times, we did a ropes course, visited the Native American Justice Center, held discussions and shared stories around the campfire. Then, we continued on to the Marin Headlands hostel for the pre-orientation retreat.”

—Jessica Ward ('13)

“ParSNIP was off the breezy. We had lots of fun taking new native freshman students up to Camp Cazadero in Northern Cali. At the camp, we spent lots of time playing games, telling stories, talking about our experiences, asking each other questions, and generally having a good time. A couple of the highlights were the ropes course, the cultural sharing, and a visit to the National Indian Justice Center. For the ropes course the SNIpletts had to rely on one another to complete tasks. They had to balance on ropes, climb through webs, and help each other swing onto small platforms from a tree. At the Justice Center, Joe and his associates enlightened us on several issues that Natives are dealing with today, things such as being viewed as a vanishing race that are different than

normal people. The cultural sharing was the most touching for me. All of the participants had an amazing story to tell about their experiences and their cultures while we sat around a campfire in the dark forest night. It was awesome to see all of the frosh bond before they really set foot on campus and then continue those friendships throughout this first quarter.”

—BJ Wheeler ('13)

"I had a great time coordinating and working with this year's group. We have an awesome motivated set of new students that I look forward to working with more in the future. I am glad I got the opportunity to be a part of their first experiences as new students and I am glad to be a mentor for them in the future. The sites were beautiful, the activities were fun, and altogether, transitions were smooth. In being a part of ParSNIP and Orientation, I got to share in the excitement and fun that I experienced once before in my own orientation, and I got a little extra boost going into my junior year I would not have had otherwise."

—Natalie Carpenter ('12)



“The decision to participate in Par-SNIP has to be one of the best decisions I have made in my Stanford career. Upon arriving at Stanford, I did not realize how much of an effect Par-SNIP would have on my transition to life on the Farm. I made so many great friendships, acquired an abundance of entertaining memories, and learned a lot about Stanford and its Native community. The most memorable aspect of Par-SNIP, for me, has to be the Closing Bonfire. Each incoming Native freshmen was supposed to write a short essay on an aspect of their culture, and that night we all shared a little about our lives and the relationship we have with our Native background. It didn’t matter how much or how little you knew of your culture. We all were able to share something personal with each other, which created a strong bond amongst the

incoming freshmen. Like many other aspects of Par-SNIP, the bonfire made it an unforgettable experience.”

–JR Lesensee ('14)

"Ho brah, Camp Caz was bomb! Besides having an amazingly energetic staff, we all gained a strong sense of community in the three short days we were there. We had the opportunity to share the influence of our Native backgrounds on our journeys from places like 1904, Chiburbia and da 'aina to the Farm. After the late night chill zones, shooting stars, heart-to-heart campfires, and lots of falling (on our backs, out of trees, into the river), we've realized that to not have gone to ParSNIP would have been the blurst."

–Maxine Fonua ('14)

IT'S POWWOW TIME AGAIN!

The 40th Annual Stanford Powwow will take place this Mother's Day Weekend (May 6-8th, 2011). We honor the important women in our lives as we perpetuate Native American culture through this enormous student organized event. The Stanford Powwow works to promote awareness of Indigenous cultures and people as well as educate and inspire Native youth. Stanford Powwow hopes to demonstrate that staying in tune with traditions and culture is very much a part of the ability for Native students to succeed, and that this balance between academics and culture is attainable. Planning began months ago, and the yearlong preparation is completed by a dedicated committee comprised of undergraduate students.

Stanford Powwow attracts around 30,000 Natives and non-Natives every year, and at the event you can experience different spiritual traditions and customs, observe ceremonies and dances, shop at over 100 vendor booths, participate in a 5k Fun Run, and more!!



If you would like to help make Stanford Powwow possible, please consider sponsoring the event or buying an advertisement in the 40th annual program. Additionally, if you would like to help host the event, please contact one of this year's three co-chairs:

- Cady Ching: cadyc@stanford.edu
- Tajah Tubbs: tubbs@stanford.edu
- Vananda Yazzie: vyazzie@stanford.edu

FIRST NATIONS' GET TOGETHER

The First Nations' Futures Program brings Hawaiian and Maori leaders together to develop nation building skills, specifically targeting Indigenous asset (land and cultural resource) management. The program goal is to “develop well balanced First Nation's leaders who serve their communities through important work in community, public or professional roles.” Each year, the program begins with the First Nations' Futures Institute here at Stanford – a Stanford certificate course – where Fellows meet with business, political and academic leaders for workshops on communication, environmental development and cultural preservation. This year's class is called Papa Kalu'ulu, which is the name of the 'ulu belt that serves as the dominant canopy in Kona's forest.

The First Nations' Futures Program worked closely with the NACC and Hui o Hawai'i to ensure that Fellows could learn with and from students during their time here. An example of this interaction is the opening ceremony that took place at Jasper Ridge. Following Polynesian protocol, the Fellows were welcomed to the Bay Area by the indigenous people of the San Francisco bay area, the Muwekma Ohlone Tribe, and then to the Native community by student groups representing the various nations that make up SAIO. Over the next two weeks the Fellows interacted with students on several other occasions such as the Alumni Dinner at Muwekma and the Kanikapila at the NACC. At each meeting the Fellows were very willing to share their thoughts and talk about their life experiences, which ranged from traditional navigation, to language revitalization, to 'Oiwī TV.

Following this Institute, the Fellows headed home to their respective communities in Aotearoa and Hawai'i where they will engage in case study projects that focus on community and environmental problems. This year's group is focusing on sustainable agriculture and is using the parcel of land on which Kalu'ulu is located as an experiment to help grow not only sustainable foods, but also sustainable farmers. The goal is to use the field as a catalyst of reviving traditional staples while at the same time teaching and encouraging people to adopt sustainable growing practices. The group also is planning a conference that will bring together farmers, landowners, policy makers, and other stakeholders so that they may learn about traditional techniques that can be used to help Hawai'i become self sustaining in its food consumption.

–Kauanoē Batangan, '12

PAE-V

PAE-V is a program designed to help incoming native freshmen make the transition from high school to university. We cover topics such as how to approach professors, making the most out of Stanford, resumes, time management, internships, and research opportunities. In the winter we also host a graduate student panel in which native graduate students help answer questions about what graduate school is like, how you get into graduate school, and what advice they wished they had received early on in their careers. Overall, PAE-V brings graduate

students, upperclassmen and freshmen together to help provide down to earth advice on academics at Stanford.

–Benjamin Hoy



2010 ALUMNI HALL OF FAME INDUCTEE

William A. Thorne, Jr.



William A Thorne, Jr. is Pomo and Coast Miwok from northern California and enrolled at the Confederated Tribes of the Graton Rancheria. He received his B.A. from the University of Santa Clara and his J.D. from Stanford Law School in 1977.

Admitted to the Utah Bar, he practiced law with Echo Hawk and Thorne where the firm represented the Shoshone-Bannock Tribes as well as individuals and businesses with an emphasis on Federal Indian Law. In 1980 Thorne began service as a tribal court judge with an appointment as a pro tem judge at the Ute Mountain Ute Tribal Court. Since then he has served as tribal judge in eleven states for numerous tribes. In 1986, Thorne was appointed by the governor as a trial judge for the State of Utah. After 14 years as a state trial judge he was appointed in 2000 as a judge of the Utah Court of Appeals where he continues to serve.

Thorne has served as a board member of the Native American Rights Fund, National Court Appointed Special Advocates, North American Council on Adoptable Children, Evan B. Donaldson Adoption Institute, National American

Indian Court Judges Association, and United Way of Greater Salt Lake. Thorne has served as a member of the PEW Commission on Children in Foster Care, Salt Lake Domestic Violence Council, Utah Judicial Council, and U.S. Civil Rights Advisory Committee for the State of Utah. He has also served as a member then chair of the Utah Commission on Racial and Ethnic Fairness, member then vice-chair of the Youth Corrections Board for the State of Utah, and chair of the Utah Juvenile Justice Task Force.

Thorne currently serves as vice-president of the National Indian Justice Center after 20 years as founding member and president, vice-chair of Child Trends, Inc. (the only non-profit, non-partisan research center in the USA that focuses *exclusively* on improving the lives of children), board member for WestED, Inc., member of multiple committees for the National Council of Juvenile and Family Court Judges, member of the Advisory board for the National Resource Center for Tribes, and as member of the U.S. Children's Bureau Centennial Blue Ribbon Committee.

Thorne continues to speak and teach around the country on issues related to children including child welfare reform efforts, disproportionately affecting minority children, and the Indian Child Welfare Act.

DR. KARLETTA CHIEF

2010 AISES Most Promising Engineer/Scientist Award



Dr. Karletta Chief (Diné) is originally from Black Mesa, Arizona and grew up on the Navajo Nation. She is a first generation college graduate, having received her B.S. and M.S. in Civil and Environmental Engineering from Stanford University in 1998 and 2000. In 2000-01, she served as Miss Navajo Nation and represented her people as a leader, role model, and environmental advocate.

As a National Science Foundation Doctoral Fellow, she received her Ph.D. in hydrology and water resources in the School of Engineering at the University of Arizona (UA) in 2007, with an emphasis in soil, water, and environmental science. Dr. Chief is currently a Post Doctoral Fellow in the Division of Hydrologic Sciences at Desert Research Institute in Las Vegas, Nevada. Her current research interests include the spatial and temporal characterization of soil air permeability and hydraulic properties of arid soils to improve our understanding of the dynamic processes that control the movement of air, water, CO₂, and contaminants in the soils.

MABEL PIKE – TLINGIT MASTER ARTIST

Tlingit Master Artist Mabel Pike will be leading Beading and Moccasin-Making Workshops for Stanford students every weekday afternoon at the Native American Cultural Center (NACC). Due to a family illness, her Winter quarter visit has been postponed. We hope to have her visit during the first couple weeks of Spring quarter.



Mabel was born and raised in Douglas, Alaska, and is a recognized Alaska Native Elder by her people. A lifelong Alaskan, Mabel – now 90 – is Tlingit of the Raven moiety, clan of Gaanaxteidi. Her roots go back to the Klukwan Whale House. She and her late husband previously lived in Tanana and Bethel before moving to Anchorage in the early 1970s.

During her time in Anchorage, her involvements have included: founding the Taheta Arts and Cultural cooperative group of Alaska Native artists; teaching beadwork at the Cook Inlet Native Association/Cook Inlet Tribal Council, the Anchorage Museum and the Alaska Native Heritage Center; presenting at the "Fur Rondy" Festival's All-Alaska Native Arts and Crafts Fair; teaching at the K-12 schools throughout the Anchorage bowl as well as in the communities of Chenega, Kodiak, Edna Bay and Togiak; and lecturing and teaching at the University of Alaska and Stanford.

Currently serving on the Alaska Native Heritage Center's Board of Directors in Anchorage, Mabel Pike has been an annual guest of Stanford University's Native American Cultural Center beginning in the 1990s.

Everyone is welcome stop by the NACC to meet and visit with Mabel. Mrs. Pike may also meet with student groups, staff and faculty during her two-week stay.



WINONA'S FAREWELL

After serving for more than 13 years as director of the Native American Cultural Center, and more than a decade as the resident fellow in Muwekma-Tah-Ruk, Dr. Winona Simms has retired from Stanford University, returning to her roots and her family in Oklahoma.

"Dear Community,

I am writing to let you know of my plans to take advantage of my retirement eligibility and retire effective at the end of the fall term. I am looking forward to returning to my Oklahoma roots and spending a lot of time with my children and grandchildren. I believe that I have been richly blessed by my work at Stanford and I am grateful for the opportunity to have met so many talented and creative individuals.

I will certainly miss my place here, but know it is time to move closer to my beautiful family. Working and living with students as an RF has enriched my life and kept my spirit young and strong.

Thank you for the opportunity to have spent the past 13 and a half years with you. I'm also grateful for the 17 additional successful years in higher education.

I am wishing you continued success in your work in the educational enterprise. I pray you enjoy your work as much as I have.

Most sincerely,
Winona F. Simms, Ph.D."



THE MASCOT ISSUE – “FIGHTING HARBAUGHS”



In the midst of unparalleled success for our football program, a controversy has arisen about how to show pride for the team, with the use of the retired Stanford Indian mascot back in the spotlight, in the form of a shirt picturing Stanford football head coach Jim Harbaugh wearing a Native American headdress. The controversial shirts have been sold on a non-Stanford affiliated website since the football game against USC on Oct. 9.

Students and alumni filed complaints about the t-shirts and flyers with the headdress image shortly after Alumni Weekend, Oct. 23 and 24, under the Acts of Intolerance Protocol, administered by Associate Vice Provost for Student Affairs Sally Dickson.

With all of these arguments bouncing back and forth among both the Stanford Native American community and the University at large, the Stanford Review's Fiat Lux blog weighed in with a Nov. 18 post by Review Editor-in-Chief Alex Katz '12. The Review cited Rob Wellington '04 as the founder of FightingHarbaughs.com and the seller of the t-shirts, but Dickson could not confirm or deny that this information was accurate.

A Stanford alumnus, who declined to comment for this article, created the shirt, it seems, to pay homage to the football team and to the Indian mascot disavowed by the University in 1972.

"The sale of these shirts [is] not affiliated nor supported by the University," Dickson said.

On Nov. 19 the Native American Cultural Center held a town hall meeting about the "Fighting Harbaugh" t-shirts, with a discussion facilitated by Dickson. The meeting was largely held in response to a string of emails on the Native student email list on November 11 debating the shirt and the use of Indian mascots.

I would like to outline the most common arguments for and against the Fighting Harbaugh shirts.

In support of the shirt:

1) The appeal of controversy: Some enjoy being “politically incorrect” and controversial. Other supporters of the shirt find humor in the controversial images of the Indian mascot or aim to remind others of their right to wear what they what they choose. Wearing the Fighting Harbaugh t-shirt is saying, “I can do what I want and I do not care what others think.”

A member of the Native American community at Stanford, Dylan Rush ‘11, said in the recent email string on the Native student list, “[people are] too caught up in the PC world that [they] don't even realize what is actually being made fun of here...You can poke fun at anybody on this liberal campus, except for all the people that get really upset when you do make fun of them.”

2) Unaware of negative implications: Others are unaware of the implications of wearing the t-shirt and simply like the design. Some feel it shows respect for Native Americans and argue that uniting behind a Native mascot is to say that the team is courageous and brave, the stereotype of an “Indian warrior.”

3) An emblem of social progression: Others claim to understand how a t-shirt with a Native American war-bonnet on top of our football coach’s head could be considered highly offensive, but think people should let the issue go. These individuals argue that the Native American community faces more important issues, or that the headdress image is “just a t-shirt” that does not warrant a large response.

4) Connection of past and present Stanford football glory: Others think that since the Indian Mascot is a part of Stanford’s history, wearing the shirt is paying homage to the original mascot and should be acceptable. Those who fondly remember chanting “Go Indians” and wearing rally gear with the mascot image reminisce about the mascot they had to give up. Stanford football last won the Rose Bowl in 1972, the last year of the Indian mascot. Some wish to connect this year’s team with the 1972 squad by wearing a t-shirt that blends the Indian mascot with the face of Harbaugh.

Arguments against the shirt:

1) Stereotyping: Some who take offense at the t-shirt argue that any use of an Indian warrior mascot does not represent indigenous people well, only serving to perpetuate the stereotyped image of a Native person which makes the actual appearances of Native American people today seem “less-Native.” The stereotype disregards the fact that not all tribes wear this type of regalia – only some of the Plains Indian tribes wear headdresses or “war-bonnets.” Individuals have fought many years to ban these images, especially mascots, from popular media because of the negative impact they have on Native Nations.

2) Adding insult to injury: Others say the cartoonist crossed the line between satire and violating what another culture considers sacred. Using a Native American headdress on a mascot or as part of an image on a t-shirt disregards its sacredness. This disrespect continues because it concerns a group that is already oppressed. The ignorance that causes this disrespect to go unnoticed is equally hurtful.

Stanford Native American Cultural Center director, Denni Woodward said, “Any other race portrayed as a mascot, or a comical image on a t-shirt would never be seen as acceptable. Imagine a t-shirt that read The Fighting Negroes, or The “insert your favorite racial slur here” Harbaughs.”

3) A mascot image at the expense of a group of people: The use of Native American images on t-shirts or as mascots induces stereotype threat on Native Americans, by implicitly recalling the dark histories of post-colonial America. Being reminded of boarding schools and the mistreatment of Native American people in an oppressive context may hinder Native American students from excelling to their full potential. It is unacceptable for a mascot image to be damaging psychologically or emotionally to any members of the Stanford community.

Todd Phelps '12, a member of the Stanford Native American community said, "People view Native Americans as historical people...and it does hinder [Native Americans'] ability to feel like part of the Stanford community when [others] keep perpetuating this idea that Native Americans are relics of the past."

The issue of the Fighting Harbaugh t-shirts, and the use of the Stanford Indian mascot, involves the entire Stanford community, not just the Stanford Native American community. How members of the Stanford community choose to represent their school spirit reflects our school as a whole. Our school spirit as individuals should not be portrayed at the expense of a subset of the Stanford community, even if the formal Indian mascot is unlikely to return.

"I do not think the Stanford Indian mascot will ever be resurrected," Dickson said.

This is not to say that the Stanford community will not be introduced time and time again to the images of the Stanford Indian. We need to be aware of the historical implications of the mascot and its insensitivity to Native Americans. At the same time, the Stanford community needs to understand why some people like the Fighting Harbaugh t-shirt, whether they support the Indian mascot, think the shirt has an attractive design or simply do not want to be told what they can and cannot wear.

Your stance on the issue is likely a result of your origins and your experience with and exposure to Native American culture. Nevertheless, remember that the use of the Indian mascot image is not a 50-year-old issue limited to the fight for the removal of the Indian mascot at Stanford. Rather, it is an issue with historical implications dating back to the genocide of indigenous people in our country.

-Alyssa London ('12)

SAIO 40TH ANNIVERSARY FESTIVITIES

The work leading up to Stanford American Indian Organization's 40th anniversary came to fruition on October 23rd, 2010. Stanford Catering services brought tasty food to the ballroom for banquet attendees to share and the room was festive with white clothed tables and colorful balloons.

Several of community members played music and performed for the banquet. Steve Henderson serenaded our gathering while we were eating before the festivities officially began with his beautifully melodic Hawaiian chord progressions and soothing voice. Later on, Chandler Hood danced traditional grass dance, Natalie Carpenter performed Hupa songs, the Kohler sisters sang for us as well, and Lulu DeBoer premiered her documentary on the Stanford Powwow that she created last year. It was very well done and enjoyed by all.

The SAIO 40th anniversary brought Stanford American Indian alums back to the farm to celebrate with us. Among them was Justice Thorne, who was honored at this year's banquet for his service to the Native American community at large. During his acceptance speech of the honor he talked about how far our Stanford American Indian community has come. In discussing the history he recalled when the community center was just in the modular and now we have a beautiful center that allows for us to gather together in a comfortable communal space.

Professor Snipp and Professor Theresa LaFromboise recalled the creation of the ethnic studies department on campus and how it has progressed from a department that was pretty much off campus to one that has a home in the main academic quad. They also talked about how the sub-departments such as Native studies have emerged under the ethnic studies umbrella and the number of majors and minors continues to grow. Professor Snipp also shared how the Comparative Studies in Race and Ethnicity department has recently been awarded with excellence in diversity and that respect for these studies is only increasing.

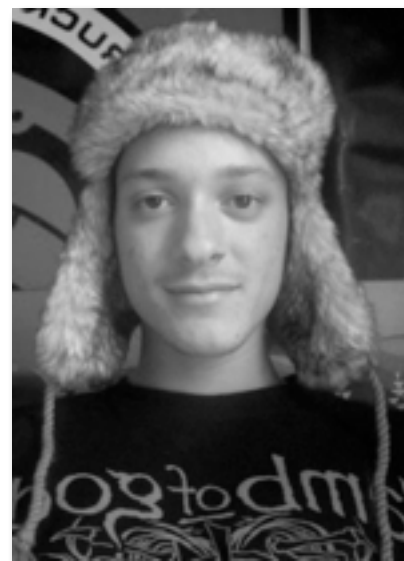
Winona, Greg and Denni were recognized for their unwavering dedication and service to the Stanford American Indian Association and Stanford Native center with a generous check donation from the Stanford American Indian Alumni network. They were very moved and grateful.

There was slideshow that showed the timeline of SAIO through photos that included alumni up to more recent and current student. The pictures showed how SAIO is involved in studying, community gathering events and Powwow. The Stanford Powwow was talked about. The story was told about how it was originally brought to campus as an idea to show the Stanford community the vitality of Native culture and how it has grown today to be a huge accomplishment as the largest student run event on campus and not to mention the largest student Powwow in the world.

Waddie promoted the Native Women of Stanford calendars and the SAIO t-shirts. Alyssa promoted the SAIO 40th anniversary mugs that can be bought online.

NACC STUDENT STAFF

Hey everybody! My name is Cassidy and I'm a junior majoring in Electrical Engineering, with a minor in Music, Science, & Technology. I hope to become an audio engineer and work with sound synthesis and recording technology. At the center, besides doing general office upkeep, cleaning, and helping with community events, I'll be working on creating, updating, and organizing more comprehensive databases and archives for the center and the library. This includes working on switching the NACC website over to a different format using a new web-management system. This year, I'm also serving as the Resident Computer Consultant at Muwekma. The center will become a vortex of time! He who enters shall never leave for all eternity... Yeaugh!



Hello everyone! My name is Cady Ke'alohe Ching and I am a junior majoring in Human Biology with a focus in Ethnicity and Health. One day I plan to be a doctor in the general practice specializing with Indigenous health. This year I am an RA in Lantana and one of the 40th annual Stanford Powwow co-chairs in addition to helping out the Student Staff and the NACC. Part of my responsibility at the NACC will involve assisting CORE (Cultural, Outreach, Respect and Education). CORE works on making regalia, and teaching various styles of Native dance. I will also be helping with miscellaneous events at the Center.

Hi everybody! My name is Tiffany. I am a senior majoring in Archaeology with a minor in International Relations. I have also just begun working on the co-term degree in Anthropology. My research focuses on heritage management policies and their intersection with questions of reconciliation between indigenous and settler populations in Western Australia. This year, I am the Librarian/Collections Manager for the NACC. The Resource Library has an amazing collection of works on and by Native American, Alaska Native, Native Hawaiian and Pacific Islander authors. I want to strengthen our archives and increase the body of works we have on indigenous peoples globally. If you ever need any help with a research project, have an idea for collaboration or just want something really great to read, don't hesitate to find me!





He:yung. My name is Natalie Carpenter and I am Hupa, Yurok, and Karuk from the Hoopa Reservation in Northern California. I am a Human Biology Major with focus on Environmental Impacts on Native American Health. Outside of my work at the Center I am the Social Manager for SAIO and I also work at 5-SURE. This year for my project I plan on sharing more of the cultures of Northern California tribes with the community in a series of guest speakers and presentations.

Ya'ah'teh! Shi ei Darwin Yellowhair yinishye. I am Dine from Kayenta, AZ, located on the Navajo Nation. I'm a junior majoring in Architectural Design with hopes to one-day start my own Architecture firm. In the NACC, I work on a variety of projects ranging from reorganizing the Native Student Organizations room, to general office needs, helping out at community events and possibly take the role as Coming Voice editor. One of my long-term projects is to rebuild and maintain the Native community's sweat lodge for ceremonial purposes. Beyond the NACC, I serve as the President for the Dine Club and also am involved in AISES and Powwow. The center will become a vortex of time! He who enters shall never leave for all eternity... Yeaurch!



Aloha! My name is Isaac S. Keoua Vigilla. I am a Native Hawaiian from Hilo, Hawaii. Currently, I am a senior, majoring in Psychology. At the NACC, I serve as the Computer Assistant where I am here to answer any of your computer-related questions or concerns. I spend most of my hours in the Computer Cluster where I maintain and monitor the status of the NACC computers.

NATIVE FROSH AND TRANSFERS

| <u>Name (Last, First)</u> | <u>Tribal/Island Affiliation</u> | <u>Hometown</u> |
|---------------------------|----------------------------------|------------------|
| Ahnangnatoguk, Gordon | Inupiaq | Point Hope, AK |
| Arbabzadah, Abdulallah | Yup'ik | Stockton, CA |
| Arvey, Micah | Peoria of Oklahoma | Seattle, WA |
| Beal, Kellsey | Micmac | Norwell, MA |
| Begay, Chynna | Navajo | Albuquerque, NM |
| Boham, Tawnee | Little Shell Chippewa | Great Falls, MT |
| Campbell, Yaya | Native Hawaiian | Keaau, HI |
| Castr, Leanna | Paiute & Wiwok | Jamestown, CA |
| Childs, Ebony | Choctaw & Cherokee | New York, NY |
| Clarkson, Shane | Maori | Roseville, CA |
| Cruz, Jacob | Native Hawaiian | Escondido, CA |
| Demapan, Darren | Northern Mariana Islands | Saipan, MP |
| Derman, Harris | Inupiaq | Anchorage, AK |
| Dufrene, Haydn | Comanche | Philadelphia, PA |
| Estrada, Lauren | Pasqua Yaqui | San Marino, CA |
| Fonua, Maxine | Tonga | Honolulu, HI |
| Free, Skye | Maori | Gaithersburg, MD |
| Freeman, Kaden | Choctaw, Black & Latino | Redding, CA |
| Fryauff, Krista | Tonga | Gaithersburg, MD |
| Fujimoto, Alyssa | Native Hawaiian | Waipahu, HI |
| Gokey, Lauren | Chippewa | La Canada, CA |
| Goss, Stephanie | Lenni Lenape | Villa Park, CA |
| Gutierrez, Katelyn | Guam | Temecula, CA |
| Haberman, Mariah | Yurok | Ashland, OR |
| Halford, Daniel | Cherokee | Fullerton, CA |
| Halpin, Donovan | Colville & Nez Perce | Petaluma, CA |
| Hayes, Saunders | Natchez | Ann Arbor, MI |
| Hippe, Brittany | Tlingit | Anchorage, AK |
| Hirshon, Marushka | French Polynesia | Chicago, IL |
| Hood, Chandler | Navajo | San Diego, CA |
| Huffman, Blair | Cherokee | Tulsa, OK |
| Jachowski, Joey | Native Hawaiian | Alexandria, VA |
| Kamkoff, Christian | Lummi & Alaska Native | Bellingham, WA |
| Kanichy, Chaely | Makah | Neah Bay, WA |
| Katosh, David | Minnesota Chippewa | Edwardsville, KS |
| Kindel, Alexander | American Samoa | Sacramento, CA |
| Kuspa, Kai | Native Hawaiian | Del Mar, CA |
| LaBuff, Kelly | Blackfeet & Cree | Galveston, TX |
| LaPlant, Riel | Blackfeet | Browning, MT |
| Lam, Parker | American Samoa | Singapore |
| Lamsam, Layton | Osage | Omaha, NE |
| Lesansee, Eldred | Jemez, Zuni & Hopi | Albuquerque, NM |
| Long, Adrienne | Miami of Oklahoma | Woodstock, IL |
| Loo, Kelleen | Native Hawaiian | Mililani, HI |
| Loui, Taylor | Native Hawaiian | Honolulu, HI |
| Manuel, Joseph | Gila River & Hopi | Sacaton, AZ |

Matus, Elizabeth
 McCabe, Kim
 Middleton, Jason
 Myers, Ben
 Nagao, Aaron
 Nakai, Ashley
 Osborn, Jonathan
 Parry, David
 Payne, Shelby
 Payne, Sydney
 Pels, Trevor
 Peterson, Skylar
 Ramirez, Antonio
 Rieger, Alexandra
 Ritchie, Alex
 Samy, Manisha
 Shorty, Byron
 Soriano, Laura
 Tengan, Loren
 Thompson, Graham
 Walker, Whitney
 White, Nick
 Wilson, Hillary
 Yamane, Maya

Native Hawaiian
 Navajo, Sioux & Seneca
 Coquille
 Nomlaki & Pomo
 Native Hawaiian
 Native Hawaiian
 Cherokee
 American Samoa
 Cherokee
 Cherokee
 Unangan (Aleut)
 Hupa & Shoshone
 Navajo
 Choctaw & Cherokee
 Native Hawaiian
 Fiji
 Navajo
 Guam
 Native Hawaiian
 Caddo
 Sitka & Yup'ik
 Native Hawaiian
 Western Samoan
 Native Hawaiian

Cedar Rapids, IA
 Highlands Ranch, CO
 Lake Oswego, OR
 Rohnert Park, CA
 Honolulu, HI
 San Pablo, CA
 Paradise Valley, AZ
 Marion, IA
 Bradenton, FL
 Valley Glen, CA
 Oakley, CA
 Albuquerque, NM
 Tuscon, AZ
 Mission Hills, CA
 Winchester, MA
 Foster City, CA
 Winslow, AZ
 Dover, MA
 Fountain Valley, CA
 Annandale, VA
 Sitka, AK
 Honolulu, HI
 San Francisco, CA
 Honolulu, HI

NATIVE GRAD STUDENTS

Name (Last, First)

Begaye, Adrian
 Bridge, Michael
 Cox, Matthew
 De La Paz, Liliana
 Duncan, Aja
 Farzampour, Zoya
 Hicks, Joshua
 Hu, Christopher
 Kam, Arlen
 Leeper, Alexandra
 Marceau, Caleb
 Marquez, Bayley
 Milly, Andrea
 Miller, Casey
 Peterson, Amy
 Running Wolf, Myrton
 Selby, Laurel
 Smith, Kai
 Turner, Kendall
 Wexler, Alexandra
 Wickler, Kristin
 Wilcox, Timothy
 Winter, Olivia

School / Degree

Medicine / MD
 GSB / MBA
 Law / JD
 Engineering / MS
 Education / MA
 Medicine / PHD
 H&S / MA
 Law / JD
 Engineering / MS
 Law / JD
 Medicine / PHD
 Education / MA
 H&S / PHD
 Engineering / MS
 Education / MA
 H&S / PHD
 Engineering / MS
 Law / JD
 Law / JD
 H&S / MA
 Law / JD
 H&S / PHD
 Medicine / PHD

Major

Medicine
 Business Administration
 Law
 Chemical Engineering
 Education
 Neurosciences
 Communication
 Law
 Aeronautics & Astronautics
 Law
 Microbiology & Immunology
 Education
 Anthropology
 Mechanical Engineering
 Education
 Drama
 Aeronautics & Astronautics
 Law
 Law
 Communication
 Law
 Anthropology
 Neurosciences



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COMINGVOICE

***A PUBLICATION OF THE AMERICAN
INDIAN, ALASKA NATIVE, AND THE
NATIVE HAWAIIAN PROGRAM AND
THE STANFORD AMERICAN INDIAN
ORGANIZATION***

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