



Coming Voice



Vol. XXXI, No. 1

Stanford's Native American Community Newsletter

Fall Quarter 2001

Welcome to 67 Native Students for 2001-02!

Sixty-seven new folks joined our community this fall—43 undergraduate students (including 2 transfers and one Dartmouth Exchange student)—and 22 graduate students (and 1 resident and 1 post-doc fellow in medicine).

Our new undergraduate students are: **Adam Ballew** (Cherokee), Tulsa, OK; **Monica Beam** (Apache), Oakland, CA; **Nicole Beckley** (Sault Ste. Marie Chippewa), El Paso, TX; **Scott Blankenship** (Choctaw), Loveland, CO; **Amanda Burley** (Muskogee Creek), Carrollton, TX; **Gavin Calkins** (Cherokee), Lake Oswego, OR; **Kristen Carothers** (Karuk), Torrance, CA; **Eli Carrillo** (Laguna Pueblo), Salinas, CA; **Kelli Copeland** (Native Hawaiian), Hilo, HI; **Ian Cox** (Chickasaw), Santiago, Chile; **Eric Crossen** (Cherokee), Lake Oswego, OR; **Bradley DeLima** (Native Hawaiian), Hilo, HI; **Ayla Dillard** (Navajo), Los Angeles, CA; **Renita Etsitty** (Navajo), Kayenta, AZ; **Joseph Fairbanks** (Leech Lake Ojibwe), Norman, OK; **Marlon Footracer** (Navajo), Page, AZ; **Kristin Gangwer** (Cherokee), Oklahoma City, OK; **Lisa Gillette** (Dene), Fairbanks, AK; **Alisa Gubatayao** (Tlingit and Tsimshian), Ketchikan, AK; **Abby Hall** (Cherokee), Talala, OK; **Leahi Hall** (Native Hawaiian), Kaiku, HI; **Thomas Hanada** (Cherokee), Portland, OR; **Jennifer Hara** (Native Hawaiian), Honolulu, HI; **Paloma Hill** (Six Nations Cayuga and Mohawk), Imperial Beach, CA; **Jamie Hoffman** (Yupik Eskimo), Bethel, AK; **Curtis Hoyt** (Chickasaw), Aurora, CO; **Kaliko Hurley** (Native Hawaiian), Mililani, HI; **Umi Jensen** (Native Hawaiian), Hauula, HI; **Dyani Jones** (Haliwa-Saponi, Creek), Livermore, CA; **Dawson Kaaua** (Native Hawaiian), Honolulu, HI; **Michelle Kauahquo** (Cheyenne and Kiowa), Moore, OK; **Erica Maland** (Shuswap), Federal Way, WA; **Nicole Marquez** (Yaqui), Monterey Park, CA; **Raul Nava** (Paiute), Monterey, CA; **Andrea Pfeifer** (Oglala Sioux), St. Helena, CA; **Marisa Poolaw** (Kiowa, Choctaw and Delaware), Anadarko, OK; **Amy Raymond** (Cherokee), Palm Desert, CA; **Ashley Sarracino** (Laguna Pueblo), Casa Blanca, NM; **Kara Wong** (Native Hawaiian), Kaneohe, HI; and **Natalie Young** (Native Hawaiian), Pearl City, HI. Also among the new undergrads are: transfer from Cornell, **Grace Bull Tail** (Crow), Crow Agency, MT; transfer from San Juan Community College, **Matthew Yazzie** (Navajo), Kirtland, NM; and through the Dartmouth Exchange Program, **Jimmy Valadez** (Mexican) Chicago, IL.

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Our new graduate students are: **Darin Berg** (Business), Portland, OR; **Mary Cain** (Law), Marina, CA; **Larry Chavis Jr.** (Business), Ithaca, NY; **Carly Cox** (Medicine), San Juan Capistrano, CA; **Michelle Dowling** (Communication), Sacramento, CA; **Jacob Garcia** (Business), Millington, TN; **Catherine Harper** (Law), White Bear Lake, MN; **Beth Hege** (Modern Thought & Literature), Eugene, OR; **Miguel Hilario** (Anthropological Sciences), Ucayali, Peru; **David Lawson** (Law), Talequah, Oklahoma; **Stephen Meier** (Mechanical Engineering), Evanston, IL; **Kahea Rivera** (Medicine), Waipahu, HI; **Robert Shaw** (Medicine), Casa Blanca, NM; **Emily Sloan-Pace** (Humanities), Salt Lake City, UT; **Rosemary Sumner** (Mechanical Engineering), Dunwoody, GA; **Clinton Taylor** (Political Science), Durant, OK; **Moria Thomason** (Neurosciences Program), Aspen, CO; **Paul Tiger** (Law), Sublimity, OR; **Renae Watchman** (German Studies), Scottsdale, AZ; **Jeffrey Wisdom** (Applied Physics), Los Angeles, CA; **Summer Waggoner** (Education), Redding, CA; and **Condita Washburn** (Education). Also returning to the community are **Monte Klaudt** (Post-Doc Fellow in Medicine), Norcross, GA and **Barry Waddell** (Medical Resident), Happy Camp, CA.

Richard West Honored

Inside on Page 5.

Meet Michael Wilcox

The Stanford Native American community now includes three (3) faculty members. Professors Teresa LaFromboise and Matthew Snipp have been joined by Michael Wilcox!

Michael is an assistant professor of Cultural and Social Anthropology. A Yuma Indian who grew up in the Redwood City area, Michael earned his Ph.D. in archaeology from Harvard, and he specializes in southwest archaeology, especially the Pueblo Revolt of 1680. He is highly regarded for his work in archaeology using methods that are significantly less intrusive than traditional archaeological approaches, and for developing an approach to archaeology that recognizes and is sensitive to the spiritual traditions of Native people. He has worked closely with the people of Cochiti Pueblo, helping them reconstruct the organization of their village in the 17th century. In addition to his Ph.D. research at Harvard, he also was very active in the Native American student organization.

Michael and his family arrived in late summer and have attended a community dinner or two at our Native American Cultural Center. He plans to teach courses in CASA and Native American Studies this year. Please welcome him when the opportunity arises!

STANFORD NATIVE AMERICAN GROUPS

AISES

Members of the Stanford Chapter of the American Indian Science and Engineering Society are involved in the study of math, science, engineering and pre-medicine. This Fall, Stanford delegates (Enei Begaye, Grace Bull Tail, Kat Callaghan, Adrian Casias, Renita Etsitty, Felicia Frizzell, Molly Fuentes, Travis Helms, Juliette Jeanne, Michelle Kauahquo, Eric Manolito, Javier Márquez, Rosemary Sumner and Jay Villegas) attended the National AISES Conference in Albuquerque. Next quarter AISES will participate in the School of Engineering Job Fair and sponsor the annual CLUE-IN Day (College Life and Undergraduate Education for Interested Natives) for Native high school students in the Bay Area. AISES officers are Javier Márquez (President), Molly Fuentes (Vice President), Kat Callaghan (Treasurer) and Tatewin Means (Secretary). Fall quarter AISES meetings were at noon on Thursdays in the Native American Cultural Center (NACC.) For more info contact www.stanford.edu/group/aises/

AISF

The Staff Forum membership includes American Indian, Alaska Native and Native Hawaiian employees of Stanford University, Hospital and the Linear Accelerator Center. In addition to projects and nearly regular off-campus excursions (Bowling in January 2002!) AISF sponsors quarterly Pam Hanitchak Lectures in conjunction with Native American Awareness programming. Muwekma Ohlone Tribal Chair, Rosemary Cambra was the Hanitchak Lecturer this fall.

The AISF Officers for the 2000-02 calendar years are: Jamie Willmes (Chairperson and Treasurer); Denni Woodward (Vice Chairperson); Greg Graves, Susie Rodriguez and Jarrid Whitney (Community Outreach Coordinators); and Isabel Bourelle, Genevieve Curley, Charlie Jarboe and Paddy McGowan (Social/Activity Coordinators.) AISF meets at noon on the second Wednesday of each month at the NACC.

ANSA

The Alaska Native Student Association strives to provide a cultural, educational, and social presence for Alaska Natives at Stanford. ANSA students (Tanya Beatus, Aubrey Gamble and Kirsten Kinagak-Friday) and alumni attended the Alaska Federation of Natives this fall—as did Greg Graves as part of his graduate student recruitment efforts. Watch for ANSA news next quarter—including the return of visiting artist Mabel Pike.

Big Sib, Li'l Sib

Following in the footsteps of their elders, the 2001-02 Big Sibs are mobilizing for Winter Quarter! Tashina Etter and Sandy Kjono, SAIO's Big Sib, Li'l Sib Coordinators, have matched up the freshmen with older, wiser students who can guide them through the transition period at Stanford and beyond. Next quarter's programming will continue to include many fun, exciting and sometimes educational—but never dull—activities! (See page 6.)

Cherokee Student Group

It's a new group! Pretty low-key, low-time commitment, the CSG is focusing on informal meetings, discussions and field trips. (CSG attended the Annual American Indian Film Festival to see "Doe Boy"—a film about Cherokee life.) They are creating a forum for celebrating and learning about Cherokee identity, culture, history and politics by relying on resources at hand including films, language tapes, potential guest speakers, area alumni and each other. For information, e-mail Christina Stansell at crs03@stanford.edu.

Diné

The many Navajo community members at Stanford get together from time to time. This Fall, Diné had weekly meetings at the NACC, regular language classes and one delicious dinner during Alumni Homecoming Weekend! They also performed a Diné-specific skit for Native American Awareness week. Next quarter should prove to be just as active, so check out their website: www.stanford.edu/dine/index2.html

Hui 'O Hawai'i

Native Hawaiian History, Culture and Traditions will be offered in winter as a prerequisite for the Alternative Spring Break trip to Hawai'i. This collaborative effort between our Native Hawaiian students, the Hawai'i Club and the Haas Center for Public Service Center results in nearly everyone owning an Aloha Shirt! (Other amazingly wonderful ASB Trips will be going to the Mescalero and Navajo in the Southwest!) Stay tuned to <http://www.stanford.edu/dept/nacc/group-hawaii/hawaii.html> for updates about Native Hawaiian specific activities and the return of SPAM as a theme for the Native American Community's Monthly Potluck Dinner on January 11! (P.S. Gene Awakuni, the new Vice Provost for Student Affairs, is a native of Hawai'i so a "SPAM-O-Rama" invitation will be sent to him.)

Muwekma-Tah-Ruk Residents

As usual, the Native American Theme House was a busy place this Fall with House Seminar, special dinners, guest speakers, field trips to American Indian Film Festival, etc. Winter quarter (and the annual Lake Tahoe Snow Trip, January 18-21) is bound to be just as active because this year's house staff is—Steven Lopez (Resident Assistant), Jerold Blain (House Manager) Laura Rice (Financial Manager), Jerry Simmons (Social Manager), Nadia Norton (Kitchen Manager), Amanda Cross and Willow Miller-Young (Theme Associates), Molly Fuentes (Peer Health Educator), Felicia Frizzell (Head Peer Academic Counselor) and Winona Simms (Resident Fellow).

NACF

The Native American Christian Fellowship provides an environment of fellowship and encouragement for Native American Christians and those interested in Christianity. Although NACF did not have regular meetings this Fall, they very well may in Winter Quarter. Native American community members are invited to join in with the Peninsula Bible Church who meet every Wednesday evening (5:30-7:00) in the Clubhouse Ballroom (upstairs from the NACC). Check out the NACF web site for more info: www.stanford.edu/group/nacf/

NALSA

The Native American Law Student Association provides Native representation within the Law School (especially regarding curriculum development and student and faculty recruitment), and serves as an umbrella organization for Pre-Law students. NALSA should continue to meet in their second semester on alternate Wednesdays at noon in the NACC.

NAOC

The Native American Orientation Committee is a group of students and staff that plans recruitment and orientation activities to welcome new Native freshmen, transfers, and grad students to Stanford. An energetic, educational, and thoroughly enjoyable Native American Orientation was designed and implemented by

Groups (Continued from Page 2)

Willow Miller-Young and Christina Stansell to welcome our newest members of the Native American community at Stanford! Jarrid Whitney (Undergraduate Admissions) hosted the Fall Visitation Program that brought prospective frosh applicants of color to Stanford—including 18 Native Americans. Next up—Stanford Admit Weekend for accepted 2002 frosh, April 18-21.

Powwow Committee

Planning is well under way for the 31st Annual Stanford Powwow, May 10-12, 2002. The theme has been selected, the host drums and head staff are confirmed and the booth vendor applications are scheduled to be mailed in mid-December—with a return deadline of January 31. The Committee met weekly in the Fall and probably will meet at least that often in Winter—and a lot more help is needed, so get involved! (See article on page 10.) The web page—<http://powwow.stanford.edu/> will be a great source of information after the new year.

SAIG

Another newly registered student group, the Stanford American Indian Gays will be sponsoring a Wednesday Noon Series session on Native Health issues in January. Stay tuned for more information about this and other programming.

SAIMS

Membership in the Stanford American Indian Medical students includes Native American Medical School students in training for medical research or practice. This year, as always, SAIMS activities will involve Pre-Med students. Stay tuned.

SAIO

The Stanford American Indian Organization serves as an umbrella organization for Native Americans as Stanford addressing the social, political, educational, and cultural issues of the community. During the Fall, SAIO held regular Wednesday night dinner meetings, sponsored Indigenous People's Day, Native American Awareness programming, Big Sib Li'l Sib activities and excursions to the American Indian Film Festival in San Francisco.

The 2001-02 SAIO Officers are Jihan Gearon and Linda Orié (Chairs), Chelsea Cannon (Secretary), Eric Manolito (Treasurer), Jerry Simmons (Students of Color Coalition Liaison), Jerold Blain (Social Coordinator), Tashina Etter and Sandy Kjono (Big Sib, Li'l Sib Coordinators) and Bill Westphall (High School Tutoring Coordinator). Regular weekly SAIO meetings will continue next quarter, so watch for e-mail about the upcoming Lake Tahoe Snow Trip and more! www.stanford.edu/group/saio/

Stanford Native Parents Community

Since the majority of undergraduate families with children on campus (and a fair number of graduate families) are members of the Native community, it made great sense to form this new group. Read the article on page 6, but for even more information contact Sarah Cedar Face at scf@stanford.edu

Stanford Native American Alumni

More than 1,000 American Indians, Alaska Natives and Native Hawaiians have attended Stanford—most of them since 1970. Alumni have focused on the development of alumni-student mentoring networks, long term fundraising plans, improving connectedness through regular lines of communication and gatherings at Homecoming, conferences, and Powwow, and increasing overall involvement. Our Bay Area alumni are planning some get togethers—to regenerate community and to keep up with their

gregarious counterparts in the Southwest. Watch for e-mails, or visit the website <http://www.stanford.edu/dept/nacc/alumni.html>

SNIP

The Summer Native Immersion Program is a cultural transition program (staffed by upperclass undergrad and grad students) for incoming undergraduate students. This week-long program was set to begin last September 12, but because of the tragic events in the east, SNIP was understandably abbreviated. Nonetheless, many frosh were able to attend and have since played key roles in reaching out to other members of the Class of 2005 to encourage them to become active in the community on campus.



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Log on to the Native American Cultural Center website. <http://nacc.stanford.edu> will connect you to the resources of the American Indian, Alaska Native and Native Hawaiian Program. You can learn about the program, browse the up-to-the-minute **community calendar**, search for Native student, staff and alumni organizations, study the community's historic timeline, gain information about the Stanford Powwow, read *ComingVoice*, learn about the Muwekma Ohlone Tribe, the Native Theme House and much more. We now also have a digital camera, so the photos of the latest goings on change often on our website! Visit soon.

ComingVoice Online

ComingVoice is the official quarterly newsletter of the Native Community at Stanford. *ComingVoice* is the voice of coming events—and now it's available on line! <http://nacc.stanford.edu/pubs-comingvoice/comingvoice.html>

Initiated by Stanford ^{Chippewa} alumna Nyleta Belgarde (and named for her grandfather), *ComingVoice* has been in nearly continuous production since 1989. It was designed to be a stronger more unified voice—our voice, our expressions—and a storyteller like Nyleta's grandfather.

LEAD

By Amanda Burley '05

Students from all ethnic backgrounds are participating in the Leading through Education, Activism and Diversity program that consists of learning about past civil rights student movements on campus. During the Fall, planning will take place in order to determine a project(s) that LEAD can present campus-wide such as series of forums or seminars. Organized by the four ethnic community centers, LEAD participants will present the project(s) during Winter to remind Stanford to be aware of the amazing cultures on campus and appreciate the beauty of Cardinal diversity.



ComingVoice

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The American Indian, Alaska Native and Native Hawaiian Program at Stanford/
Native American Cultural Center at Stanford
present the

7th Annual

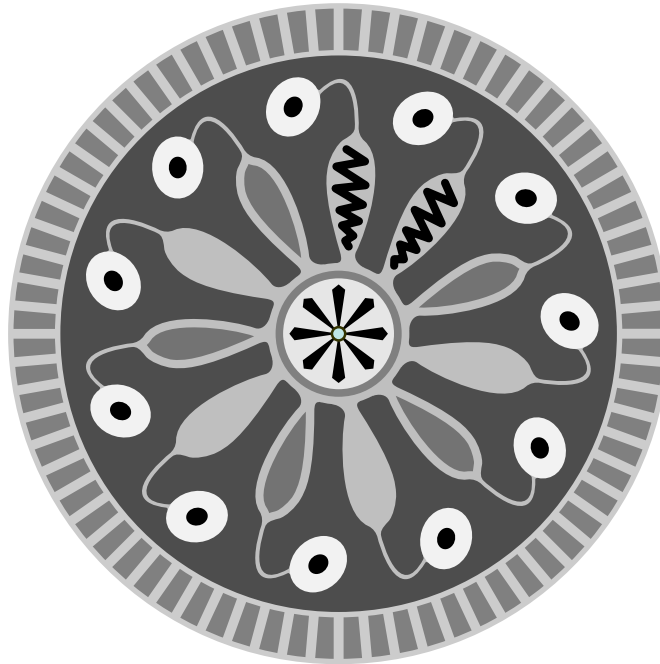
John Milton Oskison Writing Competition

for outstanding papers by Native American undergraduate and graduate Stanford students.
(Previously submitted papers, essays and coursework will be accepted.)

Research topics may vary across academic disciplines though papers must contain
a substantial emphasis on an issue or subject effecting the Native American Community.
(Papers do not need to be written especially for this competition:
papers previously submittee as coursework, etc. are acceptable!)

The maximum length of undergraduate papers is 15 pages--and graduate papers is 25 pages.

There will be four monetary awards of \$200—two undergraduate and two graduate.
The deadline for submission is 5:00pm, Thursday, January 31, 2002.



A Cherokee from Vinita, Indian Territory, John Milton Oskison (1874-1947) was the first Native American to graduate from Stanford. Having studied English at Willie Halsell College, John was one of two American Indians matriculating at Stanford in 1894 (George Hughes, Cherokee, from Talequah, I. T., was the second). After serving as the President of the campus Literary Society, Oskison received his A. B. in law from Stanford in 1898 and went on to attend Harvard University. He later worked as an editor at Collier's in New York, was a member of the Society of American Indians (the first Indian-run national reform organization), and wrote on American Indian issues.

Richard West Honored

W. Richard West was one of several Stanford alumni inducted into the Alumni Hall of Fame during Alumni Homecoming at the Multicultural Reception on October 12. Following the reception attended by several hundred guests, Rick and his family had dinner at the Native American Theme House, Muwekma-Tah-Ruk. The meal was sponsored by the Diné Club and featured extremely fresh mutton!

Inspired by former Stanford Trustee Charles Ogletree in 1995, each of the campus ethnic community centers have inducted distinguished alumni from their own constituencies into respective hall of Fame for the past six years. Rick's portrait was put on public display in the Native American Cultural Center with the six previous inductees: John Milton Oskison, Woeshia Cloud North, Margo Kerrigan, John Gonzales, Debora Norris and Sandra Begay-Campbell. The citation under Rick's photograph read as follows:

"Rick West is the founding director of the Smithsonian's National Museum of the American Indian, an institution of living culture dedicated to the representation and interpretation of the indigenous cultures and peoples of the Western Hemisphere—past, present and future—including art, history and language.

As director, Rick is responsible for the three facilities of the NMAI—the Gustav Heye Center in New York City, the Cultural Resources Center in Suitland, Maryland and the new museum on the National Mall in Washington, D.C. set to open in 2004. He is the past chair of the board of directors of the American Association of Museums (1998-2000), the country's only national membership organization representing all types of museums and museum professionals.

Rick graduated from the University of Redlands in American History in 1965 and then went to Harvard University where he completed his master's degree in the same field in 1968. He received his doctor of jurisprudence degree from Stanford Law School in 1971. As an attorney and member of the Southern Cheyenne Tribe of Oklahoma, he has served as counsel to Indian tribes and organizations—representing clients before federal, state and tribal courts, various executive departments of the federal government and Congress.

Rick has devoted his professional life and much of his personal life to working with American Indians, Alaska Natives and Native Hawaiians on cultural, educational, legal and governmental issues. W. Richard West has been a leading figure in our Native American community for the past thirty years."

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A New Baby Boy!!

Congratulations to the proud parents, Tatuye Means and Lyle LeBeaux of a brand new, healthy baby boy. Mankato Deray LeBeaux was born Tuesday, November 6, 2001 at 4:04 pm at the Stanford Hospital. He weighed 7 pounds, 12 ounces and was 20 1/2 inches long at birth.

The Flame Grows Stronger

By Jack Kohler '83

For all you alums wondering about the SAIO future (and who weren't at the 30th Anniversary of SAIO last year) — worry not. Recently, my wife, two daughters and I attended the 31st anniversary of SAIO's presence "on the farm." I was very proud of the strong minded individuals I met making up the Native American population on the campus.

I am a member of the Class of '83 and am of Yurok, Hupa and Karuk descent. I was semi-active in the SAIO while I was a student. I regret not becoming more involved. Homecoming weekend I was most impressed listening to the students at the Candlelight Vigil held on "Indigenous People's Day"—what was formally Christopher Columbus Day (ehhhhhh!) in White Plaza. Their words and wisdom regarding our old conquerors, reservation life, Stanford life and life changes they were experiencing were very moving and touching.

Thank you to all those students who got up there, surrounded by fellow students, fellow Natives, fellow human beings and encircled by lighted candles, and spoke your peace, told your story and sang your mourning songs. It will take a strong generation of leaders, as yourself, to one day return home to lead your people, protect Mother Earth and right the wrongs of the past.

Transferring to Stanford

By Grace Bull Tail '04

Hi, I'm Grace Bull Tail, Crow and Mandan/Hidatsa/Arikara, from Crow Country, Montana. I'm a sophomore transfer student who attended my first year at Cornell University. Since I've been here I've spent most of my time rowing in the port of Redwood City with the Crew team, or running up and down the ridiculously huge stadium stairs first thing in the morning. You might be wondering how a person from Montana, like myself, much less from the Rez, ever got into this sport dominated by upper-class white folks who are likely to frequent country and yacht clubs. Sometimes, I sit and think about the irony of the situation, only to credit it to my high school experience. I went to a prep school in New Hampshire and that school did a lot to prepare me for the cut-throat, die-hard lifestyle found in many competitive institutions of higher education. I was introduced to many opportunities (like Crew) that would otherwise not have been available to me. After prep school I decided that college would be the next logical step, so I accepted the offer to become an Ivy-Leaguer. I went to Cornell because it was either there or Dartmouth College, and there was no way I was going to spend another four years in New Hampshire. I gained a lot from my experience at Cornell. I just knew that I had enough of the East Coast and the Ivy League. I feel that my time at Cornell helped me to develop a better perspective and become more focused about what I want out of my academic career, and for that I am glad to be here at Stanford.

For the next issue, we'll try to catch up with our other transfer student, Matt Yazzie to see how he's doing.

New Cherokee Student Group

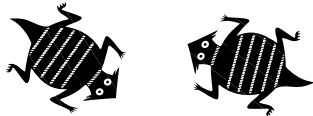
By Christina Stansell '03

A new Cherokee student group is currently forming. The group focus is to create a forum for celebrating and learning about Cherokee identity, culture, history, politics—anything students regard as relevant or interesting regarding our heritage—and supporting each other in this pursuit. The first events included a trip to the American Indian Film Festival to see "Doe Boy" and a field trip to have dinner off campus. Regular meeting times will be determined soon. We plan to take advantage of the myriad of resources and alumni networks available to Stanford Cherokee and those interested in learning about Cherokee culture. For more information or to get involved e-mail Christina at crs03@stanford.edu

Native Parents Community

By Sarah Cedar Face '02

The Stanford Native Parents Community is a brand new organization. It primarily serves undergraduate, graduate and Stanford area Native families. The organization has two main goals. First, it provides valuable support to parents. At meetings and events, parents can discuss parenting issues and sometimes childcare through activities such as babysitting and study nights. Secondly, it creates a community for both parents and children with child friendly social activities. This organization can create and strengthen friendships between parents, children, and families. Everyone, with or without children, is welcome to participate in the Stanford Native Parent Community. For further information, please write to scf@stanford.edu



Partners for Academic Excellence

By Ashley Sarracino '05

Are you a freshman? Need help adjusting to Stanford College life? Well I know of a program that would be just right for you. The program is Partners for Academic Excellence (PAE), it is designed to help students develop strong class cohesion, challenges students to pursue relationships with faculty, and motivates students through an intimate and affirming academic experience. The Native American Partners for Academic Excellence program is an Expanded Advising Program sponsored by the Undergraduate Advising Center (UAC) and staffed mainly by Native American undergraduate and graduate students. Regular small study groups are lead by graduate and undergraduate student mentors. Weekly meetings for Winter Quarter include the following topics: Undergraduate Research Opportunities; Summer Jobs/Internships; Resumé/Cover-letter Writing; Overseas Studies; The Imposter in You; and Applying for Fellowships/Developing Your Portfolio.

Go SAIO!!!

By Jihan Gearon '03

SAIO was born in 1970, by a handful of Native American students who saw the problems affecting the community here at Stanford and took it upon themselves to change them. Thanks to these students, we have more Native students and staff to surround ourselves with, we're able to take classes that are relevant to us and to our communities, we have a center to hang out in and a house to sleep in, and we don't have to be humiliated by a fake Indian prancing around as the Stanford mascot.

Go SAIO!!! These students looked out for each other and the generations of Stanford Native students that would follow them...and SAIO hasn't changed much since then. Even with everything these students did for us, there is still a lot more we can do to improve the experience of American Indians, Alaska Natives and Native Hawaiians here in this big bubble called Stanford. SAIO's major goals this year include: bridging the gap between the Native community and other communities on campus, getting lots more people involved, and planning lots of activities to address the social, political, educational and cultural issues of the community.

Go SAIO!!! SAIO is going to be great this year! Of course, we're going to need your help, so come to our meetings every Wednesday at 5:30pm. Say it with me now... Go SAIO!!!

Big Sib/Li'l Sib Starts Strong

By Tashina Etter '04

The Big Sib/Lil Sib Program has been widely successful this year. We pair each Native Freshman with an upper class Native Student so they can develop a friendship with someone who "knows the ropes." Our goal is to not only to introduce Native freshmen to our community and Stanford, but also to create familial ties among us by providing social activities to nurture friendships. Our first event was an Ice Cream social where we revealed the Sib pairs. The frosh were given a whipped cream filled plate with the name of their Big Sib printed under the sweet confection. They had to eat the whipped cream without utensils and holding their hands behind their backs. When they cleared the plate the name of their Sib was revealed.

Recently, we had a Halloween pumpkin carving contest and pizza dinner. The owners of the ghoulish jack-o-lanterns won movie tickets. We hope that the social events we plan throughout the year, such as a trip to Great America Amusement Park, a Saturday Brunch wearing pajamas, and much more, will build community by sharing fond memories.

To get more information, contact the Big Sib/ Li'l Sib Student Coordinators Tashina Etter and Sandy Kjono.



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September 2000-August 2001

Welcome to 57 New Native Students For 2000-01

Last Fall (2000), 37 Native American frosh enrolled at Stanford: **Jonathan Ash** (Tohono O'odham), Oakland, CA; **Jerold Blain** (Paiute), Bakersfield, CA; **Nikki Borchardt** (Paiute), Cedar City, UT; **Kathryn Callaghan** (Hopi), Santa Fe, NM; **Robyn deHay** (Native Hawaiian), Aiea, HI; **Kari Doyle** (Cherokee), Los Alamitos, CA; **Tashina Etter** (Navajo), Gallup, NM; **Kevin Fong** (Native Hawaiian), Waipahu, HI; **Jon Gerry** (Cheyenne River Sioux), Cave Creek, AZ; **Tyler Gray** (Choctaw), Cottonwood, CA; **Robin Gurasich** (Choctaw) Austin, TX; **Natalie Haddox** (Cherokee) Tahlequah, OK; **Brent Harris** (Cherokee), New Canaan, CT; **David Hu** (Native Hawaiian), Honolulu, HI; **Kaipo Ikemoto** (Native Hawaiian), Kaneohe, HI; **Kirsten Kinegak-Friday** (Cherak/Cup'ik Eskimo), Bethel, AK; **Sandra Kjono** (Kahnawake Mohawk), Ramona, CA; **Jordan Lee** (Native Hawaiian) Ewa Beach, HI; **John Lincoln** (Inupig Eskimo), Kotzebue, AK; **Samuel Lofland** (Wyandotte), Scappoose, OR; **Dustin Madden** (Nome Eskimo), Nome, AK; **Eric Manolito** (Navajo) Cuba, NM; **Javier Marquez** (Navajo), Las Cruces, NM; **Julia Nelson** (Native Hawaiian), Honolulu, HI; **Nadia Norton** (Navajo) Pasadena, CA; **Brittany Oliveira** (Native Hawaiian), Los Angeles, CA; **Michael Orme** (Aleut/Koniag), Winthrop, WA; **Laura Rice** (Potawatomie/Yurok), Santa Rosa, CA; **Shlya Sheppard** (Mandan/Hidatsa/Arikara), Halliday, ND; **Scott Shishido** (Native Hawaiian), Aiea, HI; **Jerry Simmons** (Yankton Sioux/Navajo), Mescalero, NM; **Kevin Skenadore** (Oneida), Oakdale, MN; **L Spencer Smith** (Miami of Indiana), Roseburg, OR; **Crickett Strickland** (Echota Cherokee), Madison, AL; **Kristin Sunamoto** (Native Hawaiian), Portland, OR; **Sarah Trujillo** (Pojoaque Pueblo), Santa Fe, NM; **Jamie Villegas** (Aleut), Seattle, WA; and **Harlen Woodson** (Western Shoshone) Elko, NV. Another undergraduate student enrolled this Fall for the first time: a transfer student from Harvard—**Amanda Cross** (Mandan Hidatsa), New Town, ND.

And 15 new graduate students and one fellow enrolled: **Rosie Alegado** (Native Hawaiian) in Medicine, Honolulu, HI; **Michael Ackerman** in Applied Physics, Cincinnati, OH; **Tom Arviso, Jr.** (Navajo) Knight Fellow in Journalism, Window Rock, AZ; **Nichelle Carr** in Law; **Adrian Casias** (Navajo) in Civil Engineering; **Lukejohn Day** in Medicine, Highland, CA; **Miguel Hilario** in Latin-American Studies, Petaluma, CA; **Amy Kerivan**, Atherton, CA; **Maya McMillin**

(Lumbee Coharie) in Business, Castro Valley, CA; **Jason Nelson** in Business, Houston, TX; **Scott Nichols** in Medicine, Palo Alto, CA; **Lisa Pate** in Medicine; **Margaret Pilcher** in Law; Ogden, UT; **Rita Sattler** in Education, South Haven, MI; **Clinton Taylor** in Political Science, Durant, OK; and **Katherine Walker** in Business, Oklahoma City, OK.

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Sandra Begay-Campbell Honored in 2000

During Alumni Homecoming Reunion Weekend 2000, Sandra Begay-Campbell was inducted into the Hall of Fame by the Native American Cultural Center together with alumni from the three other ethnic community centers on campus. Sandra's photograph is displayed now in the NACC with the following citation:

"Sandra Begay-Campbell is the former Executive Director of the American Indian Science and Engineering Society (AISES)—a national non-profit

organization whose mission is to increase the number of Native Americans in the science and engineering fields. Over the Society's twenty-year history, Sandra was the third executive director and the first woman to serve in this role. Within her AISES involvement, Sandra also served as a college chapter officer, a national student representative, a Board of Directors' member and was the first woman Board of Directors' Chairperson.

In 1987, Sandra received a bachelor of science degree in Civil Engineering from the University of New Mexico. She was employed at Lawrence Livermore National Laboratories before earning a master of science degree in Structural Engineering from Stanford University in 1991. She also worked at Los Alamos and Sandia National Laboratories before accepting her recent AISES management position.

As a Navajo and woman engineer, Sandra Begay-Campbell continues to change the image of the engineering profession. An outstanding mentor and role model, she champions education for Native American high school, college and university students—working to remove barriers to academic success and to improve transition into the science and engineering professions.

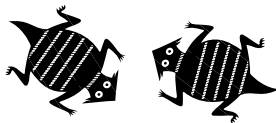
This year, in addition to being inducted into Stanford University's Alumni Hall of Fame, Sandra was selected by the Commission on the Status of Women as a recipient of the Governor's Award for Outstanding New Mexico Women."

The 2000-01 Year in Review

Now that we're back to producing a quarterly community newsletter, we'd better take time to review some of the milestones from the last academic year...

The Summer Native Immersion Program was attended by 20 of our incoming frosh—more than 50% of the class! • Alumna Karletta Chief was named Miss Navajo Nation. • The most Native frosh ever (38) were admitted to Stanford including 8 President's Scholars! • The official NACC Advisory Board was reactivated (after a 17 year hiatus) including student, faculty, staff and alumni representation. • Robert Ryan served as a Post-Doc Fellow at CAPS, launched a men's support group and worked to revitalize the sweat lodge on campus. • An Alaska Native, Malia Villegas served as ASSU Vice President for the 2000-01 academic year with President Seth Newton! • SAIO celebrated its 30th Anniversary during Alumni Homecoming Reunion. • Sandra Begay-Campbell was inducted into the Alumni Hall of Fame. • Using seed money from SAA's Pierce Award, CORE (Creation, Outreach Respect and Education) was formed by students to prepare Native dance regalia—and won the Dean of Student Outstanding Achievement Award. • Gaities (the annual pre-Big Game spoof produced by Ram's Head Theatrical Society) included a skit with an image of an "Indian". Although they maintained that the Indian was just part of a larger "Village People" bit (like that 70s band is popular), SAIO knew it was just a ploy to reminisce about the old Stanford mascot and the skit was removed. • Generous gifts from Native alumni and Henry and Georgia Greenberg resulted in beautiful new furniture for the NACC! • SAIO sponsored another successful Student-Mentor Dinner at which Sharon Austin, Felicia Frizzell, Mark Myers and Sarah Trujillo were announced as winners of the Oskison Writing Competition. • AISF honored Professor Matt Snipp as the 2001 recipient of the Anne Medicine Mentorship Award. • Graduate Diversity Admit Weekend and Stanford Admit Weekend welcomed new Native admitted students to campus. • The 8th Annual Native American Research Forum was held. • A campaign by concerned students resulted in expanded University funding for all 6 community centers partially meeting a need that had existed for decades. • SAIO hosted the 30th Annual Stanford Powwow! • 38 Native students graduated in June 2001—with 25 undergrad and 24 advanced degrees—and enjoyed a delicious dinner prepared by the Muwekma Ohlone Tribe! • Another, more generous gift from the Greenbergs was received in the summer which will be directed toward student academic support and programming!

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While most were away this summer Sarah Cedar Face created a new publication, *The Emcee*—a listing of powwows in the Western United States. She compiled and mailed two consecutive editions, but to keep up with the demand, Sarah has decided to produce future editions on the web—and link to our website so we'll always know where the next powwow is!

Congratulations to 38 Graduates, June 2001!

Last June, our community celebrated the graduation of 38 Native Americans who received 25 undergraduate and 24 graduate and professional degrees!

Audrey Ahuero (Chickasaw), Houston, TX—A.B., American Studies; **Tom Arviso, Jr.** (Navajo), Window Rock, AZ—John S. Knight Fellow in Journalism; **Cutch Baldy** (Hupa, Yurok and Karuk), Arcata, CA—A.B., Psychology; **Melissa Begay** (Diné) Blackrock, AZ—A.B., Psychology; **Blair Bohannon** (Native Hawaiian), Honolulu, HI—A.B., Music and A.B., English; **Jonathan Cody** (White Mountain Apache), Whiteriver, AZ—M.S., Engineering; **Sarah Cooch** (Native American), Colorado Springs, CO—M.B.A., Business; **Shauna Leigh Cruz** (San Felipe Pueblo), Suisun, CA—A.B., Psychology; **Naweko Dial** (Lumbee) Gaddy's Mill, NC—A.B., Comparative Literature; **Wendi Dreesen** (Navajo), Farmington, NM—M.S., Electrical Engineering; **Erich Fox Tree** (Arawak), Boston, MA—Ph.D., Cultural and Social Anthropology; **Stephanie Fryberg** Tulalip, Marysville, WA—Ph.D., Psychology; **Aubrey Gamble** (Tlingit), Craig, AK—A.B., Human Biology and A.B., Psychology; **Kahlil Gearon** (Navajo), Fort Defiance, AZ—A.B., Human Biology and A.B., Psychology; **Frank Grant IV** (Karuk and Yurok), Redwood City, CA—M.B.A., Business; **Miguel Hilario** (Shipibo-Conibo Nation), Ucayali, Peru—A.M., Latin American Studies; **Randall Holt** (Native American), Hood River, OR, A.M., History; **Nana Howton** (Tupi-Guarani) Araraquara, Brazil—A.B., Political Science; **Stacey Anderson Jolly** (Aleut), Carmichael, CA—M.D., Medicine; **Pomai Kekuna** (Native Hawaiian), Honolulu, HI—A.B., Human Biology; **Shiloh Krupar** (Native American), Richland, WA—A.M., East Asian Studies; **LaNita Matthew** (Salish), Arlee, MT—A.B., Psychology and A.B., Native American Studies; **Erin Moix** (Native Hawaiian), Redwood City, CA—A.B., Human Biology and A.M., Education, Science; **David Murray** (Rosebud Lakota), Bethel, AK—M.S., Engineering; **Mark Myers** (Cherokee), Oklahoma City, OK—J.D., Law; **Seth Newton** (Honorary Community Member), Eugene, OR—A.B., Anthropological Sciences; **Florence Nocar** (Blackfeet) McAllen, TX—A.B., Psychology; **Angela Parker** (Mandan, Hidatsa and Cree), New Town, ND—A.B., History; **Juliet Robinson** (Native Hawaiian), Honolulu, HI—M.B.A., Business; **Sunshine Sykes** (Navajo), Tuba City, AZ—J.D., Law; **Lee Taylor** (Native American), Fredericksburg, VA—M.B.A., Business; **Kenric Tsethlikai** (Zuni), Zuni, NM—Ph.D., French; **Vanessa Vandever** (Navajo) Black Mesa, AZ—A.B., Political Science; **Malia Villegas** (Aleut), Seattle, WA—A.B., Comparative Studies in Race and Ethnicity and A.B., Political Science; **Barry Lee Waddell** (Karuk), Happy Camp, CA—M.D., Medicine; **Zachary Warder-Gabaldon** (Choctaw and Cherokee), Albuquerque, NM—B.S., Mechanical Engineering; **Carrie Wellman** (Blackfeet), Valier, MT—A.B., Communication, and **Rachelle Williams** (Navajo and Sioux), Rio Rancho, NM—A.B., Human Biology.

When the “Indian” Was Mascot

by Denni Dianne Woodward

Every year at the time of the Big Game you are very likely to hear some of Stanford’s pre-Cardinal alumni reminiscing of days gone by when the mascot was an “Indian.” They reminisce about an Indian mascot that they were forced to give up—the Stanford mascot they wish they could have kept. Folks might even look at you expecting you to understand the mascot’s history, and maybe feel guilty that it was taken from them, and perhaps promise to change your mind and give it back. Just what is the story about the Indian mascot at Stanford anyway?

The “Indian” became the mascot for Stanford’s athletic teams in 1930 and continued as such through 1970, its most common manifestation being a caricature of a small Indian with a big nose. In November of 1970 a group of Native presented to the acting Dean of Students a petition objecting to another incarnation of the Indian mascot, the live performances over 19 years at athletic events by Timm Williams, or Prince Lightfoot. The students believed the performances to be a mockery of Indian religious practices. In January 1971, the Native American students met with University President Lyman to discuss the end of the mascot performances. This first collective action established SAIO as a newly formed organization in the Stanford community.

In February of 1972, 55 Native American students and staff at Stanford presented a petition to the University Ombudsperson who, in turn, presented it to President Lyman. The 1972 petition urged that “the use of the Indian symbol be permanently discontinued”—and further urged that the University “fulfill its promise to the students of its Native American Program by improving and supporting the program and thereby making its promise to improve Native American education a reality.” The petition further stated that the Stanford community was not sensitive to the humanity of Native Americans, that the lack of understanding displayed by the name of a race being placed on its entertainment, and that a race of humans cannot be entertainment. The mascot in all its manifestations was, the Indian group maintained, stereotypical, offensive, and a mockery of Indian cultures. The group suggested that the “University would be renouncing a grotesque ignorance that it has previously condoned” by removing the Indian as Stanford’s symbol, and by “retracting its misuse of the Indian symbol” Stanford would be displaying a “readily progressive concern for the American Indians of the United States.”

When Ombudsperson Lois Amsterdam presented the petition to President Lyman in February of 1972, she added her own understanding of the issue. “Stanford’s continued use of the Indian symbol in the 1970’s brings up to visibility a painful lack of sensitivity and awareness on the part of the University. All of us have in some way, by action or inaction, accepted and supported the use of the Indian symbol on campus. We did not do so with malice, or with intent to defile a racial group. Rather, it was a reflection of our society’s retarded understanding, dulled perception and

clouded vision. Sensitivity and awareness do not come easily when childish misrepresentations in games, history books and motion pictures make up a large part of our experience.”

President Lyman then made the official decision to remove forever the Indian as Stanford’s mascot. Over the years there have been unsuccessful campaigns to reinstate the Indian as mascot, or to replace the big-nosed caricature with a more “noble” image of an Indian in 1975. In a show of support for the decision made by the University administration, the ASSU (Associated Students of Stanford University) voted in December of 1975 not to reinstate the first Indian mascot, nor to replace it with another more noble Indian. Almost every year, particularly around the time of the Big Game, folks will start up again, campaigning to bring back into fashion their Indian sweaters, headbands, and Halloween war paint, saying all the while that being chosen as the symbol of a great university is an honor. The University decided in 1972 that “any and all Stanford University use of the Indian Symbol should be immediately disavowed and permanently stopped,” and every year since then, the administration has reaffirmed its commitment by saying, simply, the mascot issue is not up for a vote!

The Saga Continues

From “Stanford” Magazine, May/June 2001 Issue
IN PRAISE OF PRINCE LIGHTFOOT

“You refer to “the antics of ‘Prince Lightfoot’ . . . who performed in Hollywood-Indian trappings at football halftime shows” in the Farm Report article, “Celebrating 30 Years of Powwows and Progress” (September/October).

Williams, a.k.a. Prince Lightfoot, actually danced traditional Yurok dances in traditional Yurok regalia. I happen to own one of the two regalia outfits he wore; I’m his nephew. Timm took great pride in presenting a culturally enlightening display to hundreds of thousands of people a year. Everything was authentic, down to his passion for his Indian heritage. You will not find a man who did more for Indian rights in California under the Reagan presidential administration. A group of California Indians took offense to the cartoon image and attacked everything along with it. That’s why the Stanford Indian is gone.

I have no problem being part of an ethnic group that symbolizes bravery and honor. And if the greatest all-around university in the nation wished to have those characteristics attributed to it as well—so be it. There are great injustices with respect to Indian names and symbols around the nation, but what Stanford did was throw a culture out with the bath water.”

Chris Eddy
Sacramento, California

From “Stanford” Magazine, July/August 2001 Issue
‘DISRESPECTFUL’

After reading Chris Eddy’s letter, “In Praise of Prince Lightfoot” (May/June), it occurs to me that—nephew of Timm Williams or not—Mr. Eddy could benefit from having

Saga (Continued from Page 9)

a few more facts about his uncle and the campaign to remove him as the Stanford mascot.

As a keeper of the majority of the archival material concerning the Native American community on campus, including the history of the Stanford American Indian Organization (Farm Report, September/October), I had only to open the file cabinets here in our offices to find a few helpful documents.

First was the original petition (dated November 22, 1970) specifically demanding the removal of Timm Williams, the individual, well before the push to remove any cartoon image. The petition stated: "We, the Stanford American Indian Organization, are deeply concerned with Timm Williams's role as mascot over the past 19 years. We feel that his live performance as a Stanford mascot is unnecessary, not appropriate, and leaves a false image of the American Indian. Furthermore, we feel that his performance is a mockery of Indian religious practices. Therefore we petition for his removal."

The second document I pulled from the files was a clipping from the Stanford Daily, dated February 9, 1972, showing a photo of Timm Williams as Prince Lightfoot. Although Mr. Eddy said his uncle "actually danced traditional Yurok dances in traditional Yurok regalia," I have my doubts. The Daily clipping shows Timm Williams wearing a Plains Indian-style feather headdress rather than a more traditional head covering from the Yurok or any other Northern California tribe. Mr. Williams is also shown dancing onto a football field ahead of the Stanford Band—presumably during a halftime show.

A football field is a mighty strange place for any real or traditional Native American dance or religious ceremony to be performed. It's not only inappropriate; it's disrespectful.

Denni Dianne Woodward
Assistant Director, American Indian, Alaska Native
and Native Hawaiian Program at Stanford

2002 Stanford Powwow

By Renae Watchman, Ph.D. Student in German Studies
The 2002 Stanford Powwow is right around the corner and planning for the annual student run event is in progress. The Stanford Powwow began 31 years ago in 1971, when the newly formed Stanford American Indian Organization (SAIO) began fighting for the removal of the once accepted Indian mascot. They concurrently began organizing the annual powwow, which is now the nation's largest student-run competition powwow. Students strive to successfully balance their studies alongside organizing the event, which could entail a number of duties, for example fund raising. Many volunteers are asked to give of their time with enthusiasm as early coordination of the event stalks the community.

I am a first year PhD student in the German Studies Department and come to Stanford from ASU in Tempe, AZ. I completed my MA this past August, and am interested in the (mis-) Representation of American Indians in German

Literature. Since I dance Women's Fancy Shawl on a not-so-competitive basis (due to my studies), I felt that being an active participant in the Powwow Committee would be a great way to transition into the Native community here at Stanford. Upon arriving on campus with my five-year-old son, I immediately began looking for a part-time job. To my surprise, there was a position being offered as "Stanford Powwow Executive Director". Little did I know that it was the first time this position existed. Since the Stanford Powwow is under the umbrella of SAIO, yet too large an event for SAIO to solely manage, the co-chairs of SAIO and other community members agreed that the title "Stanford Powwow Executive Director" was not an accurate title. It was agreed that we would collectively work together and settle for the more accepted title of Powwow Co-Chairs. With that settled, meetings have been announced and some important powwow planning preliminaries have taken place. For example, on November 5, the selection of 15 subcommittees occurred. Since powwow is so large, it takes tremendous effort on behalf of Stanford Students to successfully organize an event of such magnitude! The subcommittees are as follows (and if anyone out there wants to volunteer, there is plenty of work for everyone! Come one, come all!): Alumni—local alumni and others are encouraged to get involved; Booth—Kat Callaghan, Val Siow, Enei Begaye, Umi Jensen and Kevin Skenandore; Budget—Sandy Kjono, Erica Maland and Nizhoni Hodge; Contesting—Juliette Jeanne and Tanya Beatus; Coordination—Renae Watchman, Jihan Gearon and Linda Orie; Facilities—Javier Marquez; Fundraising—Jihan Gearon and Willow Miller-Young; Fun Run—Felicia Frizzell; Hospitality—Michelle Kauahquo, Tatewin Means and Nicole Marquez; Program Ad Sales—Linda Orie; Program Layout—Open for volunteers!; Publicity—Ayla Dillard, Ginger Sykes and Amanda Burley; Sales—Renita Etsitty, Tanya Beatus and Theresa Downey; Security/Camping—Patrick Lewis-Jose; and Volunteers—Moroni Benally and Eric Manolito.

We have a great Head Staff (See 2002 Powow Flyer) lined up in addition to some passionate volunteers! We anticipate another successful powwow and look forward to your attendance on Mother's Day Weekend, May 10-12, 2002 in the Eucalyptus Grove on the Stanford Campus!



Class Dinners

Beginning in Winter Quarter, the AIANNHP will host a series of dinner meetings for each class of undergraduate students. The staff wants to get to know more of you and hear about your Stanford experience—and it will be nice for more of you to get to know each other! So, every two weeks, tentatively beginning on January 14, there will be a Monday night dinner (probably catered at Tresidder) and timed so as not to conflict with any other community meetings. The tentative schedule is: Frosh/'05—January 14; Sophomores/'04—January 28; Juniors/'03—February 11; and Seniors/'02—February 25. If you're a graduate student, don't despair—we'll be planning something for you too!

El Dia De Los Muertos: Chicano/ Native American Collaboration

By Gabriela Rico '03

The recent celebration of El Centro Chicano's Dia de los Muertos was truly special this year due to the unique collaboration between the Native American and Chicano/Latino communities in the Lighting Ceremony of El Centro Chicano's altar and in the building of the Native American Heroes Altar. This collaboration stemmed from an effort to unite both communities and to incorporate more indigenous spirituality into a tradition that is indigenous in origin. Dating back hundreds of years to the Pre-Colombian era, the honoring of the dead is significant in many indigenous cultures throughout the Americas. El Dia de los Muertos evolved from the Aztec belief in taunting death and the philosophy of ollin (the circular cycle of energy, harmony, wisdom and the inter-connections between life and death). Like many other indigenous traditions, El Dia de los Muertos became a way for indigenous people to negotiate their beliefs in the post-colonial phase of cultural oppression. Since the Spanish had a comparable Catholic holiday to honor the dead, merging both traditions resulted in the current Mexican Dia de los Muertos.

To the thousands of indigenous people currently living in Mexico and Latin America, traditions like El Dia de los Muertos present an opportunity to resist colonization. During these celebrations, la gente indigena burn copal for an entire week without being accused of exercising remnants of 'pagan' traditions. Thus, El Dia de los Muertos presents the ideal means for indigenous people to re-assert their spirituality and to honor an indigenous Tata, Creator or Grandfather Spirit.

For the last few years at Stanford, the indigenous contribution to El Dia de los Muertos has been de-emphasized due to lack of awareness within the Chicano/Latino community about Mexican indigenous spirituality and history. This year, Chicano students approached the Native American community wanting to bridge the indigenous connection and incorporate northern indigenous traditions into the Lighting Ceremony. An effort initiated by Rosa Catacalos, Chicana poet and sacred installation artist of El Centro's annual altar, the vision for the Lighting Ceremony was to include students in the blessing. Students from Yaqui, Mexica/Aztec, Tarasco/Pu'repecha, Diné, Apache, Sioux, and Sandia backgrounds lead the incredible ceremonia, incorporating southern and northern indigenous traditions by collectively calling the seven directions and cleansing/smudging with sage and copal.

Reactions in both the Chicano/Latino and Native American communities were overwhelmingly positive. A few Chicano/Latino students commented that they appreciated learning about indigenous spiritual beliefs for the first time, while others felt it allowed them to connect two aspects of their identity: that of being indigenous and Mexican concurrently. The participation of Native students

in the Lighting Ceremony demonstrated their solidarity and openness to working with sister communities of color. The ceremony allowed students from both communities to celebrate their commonalities and learn from the diversity of indigenous spiritual beliefs they each represented.

In addition to the ceremony, this was the first year that the Native American community built an altar at El Centro Chicano honoring Native American heroes. Some of those honored included Geronimo, Crazy Horse, Big Foot, Chief Joseph, Chief Seattle, and Chief Manuelito. Besides giving Native American Heroes visibility within the Stanford community and educating students on their contributions to the struggle for Native American human rights, the altar also provided Native students with the opportunity to commemorate deceased loved ones via installations of mementos and pictures. The Native American Heroes altar physically manifested the bridging of two communities, demonstrating students' willingness to work together.

Both the Lighting Ceremony and the Native American Heroes altar catalyzed in a Dia de los Muertos celebration that embraced various Indigenous beliefs and traditions. Students involved in both initiatives hope that they will lead to future collaborations between the Chicano/Latino and Native American communities.

Did You Know?

Did you know that—according to Jim Ruel (Ojibwe), a stand-up comedian with a Stanford engineering degree—“Many Ind'ans do celebrate Thanksgiving but we call it You're Welcome Day!” Jim was a special guest at the Night of Comedy at Stanford on October 26—and the funniest guy there! Check this out: www.fourdirectionstalent.com.

Did you know that—University Archivist Maggie Kimball discovered an interesting bit of information on John M. Oskison (1874-1947), class of 1898 and Stanford's first Native American graduate. Apparently Mr. Oskison disappeared from his job as exchange editor of the New York Evening Post. He was believed to have retreated to Russia to join in the struggle for liberty in the realm of the Czar. He eventually returned to his wife and children.

Did you know that—Angela Parker (Mandan, Hidatsa and Cree), class of 2001 is already employed as a College Recruiter—for Dartmouth! AND, she's willing to wave to us on from the Green—we just have to pick a time! Check out the Dartmouth Webcam: www.dartmouth.edu/live/

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Prepare NOW for Public Service Fellowships 2002

Yes, there is funding available! Applications are available at the Haas Center for 2002 Summer Public Service Fellowships. Check the Haas Center website at <http://haas.stanford.edu> for details. Many of these fellowships are designed to link resources to Stanford Students and their home communities—so do some preliminary prep during Christmas Break!

In Memory of Alfred C. Harris

Stanford alumnus Alfred C. Harris passed away unexpectedly on October 18, 2001. A member of the Class of 1974 (A.B., Political Science), Al was the Navajo Nation Bar Association President. Respected and well liked by many, his passing hit the NNBA community very hard.

Alfred left behind a sister, Marlene Harris-John, a brother, Willard Harris (Stanford, Class of 1974) and nieces, Brenda and Brenna Clani. Services were held on October 24 in Farmington, New Mexico.

Trip to Alcatraz

By James Valadez '03

On October 27, members of the Stanford American Indian Organization, Muwekma-Tah-Ruk House Seminar, and Native American History class attended an inspirational field trip to Alcatraz Island. This expedition was led by Madonna Thunderhawk, an activist and grass-roots community organizer from South Dakota; she was one of the leaders of the occupation of the Island as a member of the Indians of All Tribes. This Pan-Indian collective occupied the Rock from November 21, 1969 to June 10, 1971. While on the island, Ms. Thunderhawk held many positions of leadership; she helped create a school to educate the children of the families and activists who were full time residents. Ms. Thunderhawk gave students a tour of the island, and described the day to day activities involved in maintaining its operations. Along the tour, Ms. Thunderhawk stopped to reflect on the history of the island, and answered questions from students. She highlighted the galvanizing effect grass-roots movements have on Native communities, and inspired students to learn from their ancestors. Most importantly, Ms. Thunderhawk drew parallels between the socially active movements of the 1960's and 1970's, and the current movements for sovereignty and land recognition. As the students stood overlooking the Bay, with its breathtaking vista, Ms. Thunderhawk encouraged them to embrace and recognize their indigenous roots in order to promote social change within their home communities. As a part of her week-long visit to the Bay Area, Ms. Thunderhawk led discussions on October 31 in Professor Castle's Native American History Class, and also in Muwekma's House Seminar.

For more about the Alcatraz occupation, search on the web at <http://www.nps.gov/alcatraz/indian.html>

nacc.stanford.edu

News from Other Campuses

By Olivia Walker, Dartmouth Class of 2003

Native Americans at Dartmouth has had another busy, but exciting term. Students in our organization helped to put together many activities this fall. One of the major events was the Native American Fly-In that Dartmouth College hosts for prospective Native students every fall. NAD has also kept busy with sponsoring events, including dances, a Halloween party, the women's singing circle, and a Columbus day anti-celebration, complete with drumming in the center of campus courtesy of our student-led drum group, the Occom Pond Singers. The Occom Pond Singers have been busy performing throughout the campus and have a strong membership this year. Besides these activities, a couple of students have started the NAD Mentor Program, where older members support and facilitate discussion with younger members of NAD. Many students are also involved in AISES. The Dartmouth AISES Chapter has been busy fundraising and planning for the AISES National Conference, held in Albuquerque. Another major event happening on campus, is RESERVATION X: The Power of Place. This is an ongoing art exhibit of seven Native American Artists that express the complex relationships with land and dislocation. There is also a weekly film and discussion related to the exhibit. In the next few weeks, NAD is hosting a student-faculty dinner at the Native American house, as well as co-sponsoring and hosting Pachanga with the East Coast Chicano Student Forum, a conference to be held during Thanksgiving weekend. Lastly, the mighty NADs triumphed as intramural football champions.

Wednesday Noon Lunches

Every Wednesday. Noon. Lunch at the Native American Cultural Center. The focus is always different, ranging from special guests (John Gritts and Mabel Pike) to a discussion of health issues to AISF's Hanitchak Lecturer to a 45 minute On-Campus Field Trip! Naturally, everyone is invited!.

Winter Potluck Dinners

Undergrads, grads, faculty, staff, family, friends and alumni: everyone is invited to come to the Native American Community Monthly Potluck Dinners (generally at 6:00 on the first Friday of every month) at the Native American Cultural Center, Clubhouse Lower Level. Please mark your calendars and plan to attend all of our "theme" dinners: January 11 — SPAM-O-Rama, February 1 — Mardi Gras; and March 1 — White Food .

This issue of *ComingVoice* has been brought to you by: Grace Bull Tail, Amanda Burley, Kat Callaghan, Sarah Cedar Face, Tashina Etter, Jihan Gearon, Laurie Kehoe, Jack Kohler, Gabriela Rico, Matthew Snipp, Christina Stansell, Jimmy Valadez, Olivia Walker, Renae Watchman and Denni Woodward.

Want to write for the newsletter? Please do!!
The deadline for the WINTER QUARTER issue of *ComingVoice* is January 15.

Rising Spirit

*A Journal of Expression
From the Stanford Native American Community*

An interdisciplinary forum for all subjects and issues pertinent to Native Americans, *Rising Spirit* is inviting submissions for publication in the form of scholarly essays, creative writing, opinions, poetry, photography, graphic art, etc. Stanford undergraduate and graduate students, faculty, staff, alumni, family and friends are encouraged to submit works to be included in this Spring Quarter publication. Previously submitted papers and other works will be accepted. The submission deadline will be March 1, 2002 for timely publication of this next issue of *Rising Spirit*.

Feeling Creative? For more information contact the American Indian, Alaska Native and Native Hawaiian Program: Clubhouse #12, 524 Lasuen Mall, Stanford, CA 94305-3064.

AISF Opens Nominations for Mentorship Award

**Nominations are now open for the
2002 Anne Ninham Medicine Mentorship Award**

The Anne Ninham Medicine Mentorship Award was established by the American Indian Staff Forum to honor retired employee Anne Medicine's legacy of mentoring and to encourage other staff and faculty members to strive for the depth of her commitment. The annual award, presented at the Annual Student-Mentor Dinner in February, serves as an on-going reminder of Anne and her contributions to Stanford and the campus Native American community. Past recipients of the award are Jim Larimore, 1999; Denni Woodward, 2000; and Matthew Snipp, 2001. A perpetual plaque in the Native American Cultural Center will record the history of each year's winner.

Please submit nominations to AISF Chair, Jamie Willmes by emailing her at jaws@stanford.edu