

speaking through art

a native 'ZINE on campus published by NE'UE

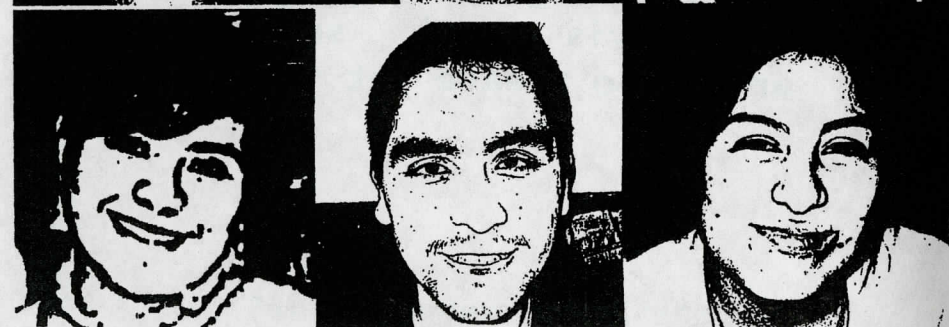


Community,

We are proud to share this publication with you. The idea of the zine is to serve as an alternative to mainstream publications. This serves as an outlet to voice our Native presence on and off campus expressing our creativity, autonomy, in various artistic forms.

The purpose of this issue is to celebrate Native identity and build community at UC Davis. We intend to take a hemispheric approach on future activities and projects pertaining to the Native American community. We understand the need to voice our presence and concerns, and wish to include all Native/Indigenous peoples of UC Davis and surrounding areas. So please get involved!

THE NE'VE BUNCH



ISAAC KINNEY

SONNY MONTOYA

MAYRA ESPARZA

SARITA MARTIN

MARIA CERVANTES

NINA BECKWITH

ERIKA IBARRA

JONATHON PITPIT

BEATRICE OCHOA

NELLY MONTESINOS

ANGELES JIMENEZ

ANNABEL ORTIZ

NEUE

FAMILY

As an artist, I have learned the beauty and mystery that art has to offer. I have discovered the path to creative and critical consciousness. The Aztec-Nahuatl philosophers believed in "flowers and songs" as a path to creative and critical consciousness. Those able to understand and see the divineness through "flowers and songs" understood the connection between us and the creator, allowing one to discover and activate their potential destiny and understand his/her own autonomy. Thus, creativity comes from a divine power, a place beyond ours. It comes from our creator, hence, when one translates their vision of creativity from the heart into a visual form it becomes divine. Like the Aztec philosophers said, "With God in ones heart, one would be able to transverse history and divinity into art and teaching. Therefore, one who master's 'flowers and songs,' which originates in ones heart is able to communicate with the divine, with all life, the ancestors and the community." Art allows one to become a creator, a connection that brings one closer to the creator, a truth derived by communicating with the duality in your heart, connecting you with everything that is. "Flowers and songs" not only comes from the creativity, from within, but from our connection and path with nature. "If we look at the world in the form of a circle, let us look at what is on the inside of the circle as experience, culture and knowledge: let us look at this as the past ... What is outside of the circle is yet to be experienced. But in order to expand the circle we must know what is inside the circle ... it has been the art that has brought us back to our roots, [to our native identity]. ..." -Robert Davidson

Through Native identity and creativity, all of nature, including the land itself, has a spirit. The land and its ways are an essential part of the religion. This relationship is usually reflected in the shapes and forms of Native American ceremonies. Whether it is conducting traditional sweat lodge events, performing ritual dances, developing art, or by reclaiming land, all of these aspects strengthen the community, binds the people closely together, reinforces a sense of tribal identity and most of all, demonstrates the importance of life and how everything is connected in this world. Native American practices through creativity, is a necessity for the

(Check out the next page for his art! ;D)

continuation of the cultures, because it sustains the social, emotional and spiritual well-being of Native American people. Overall, the aspects of indigenous traditions reflect all of life because it represents and provides a glimpse into the soul of a culture. Therefore, our traditional customs and rituals allows to heal individually and communally because it connects us with our past and allows us to strengthen our roots, giving us the strong foundation to express our beliefs in relation to the earth and the universe, which becomes our identity. So, the path to creative and critical consciousness, for the Nahuatl and for most indigenous people, leads a person always back to the earth. Every time one performs a ritual task, it brings them closer to Mother Earth. It helps us to revitalize and reclaim our lands, our traditions and ritual values in a more harmonious way. Hence, creativity bears the touch of the people who came before us and which lives on to show us their customs, ideas and beliefs about their spiritual relationship and responsibilities to the earth. Overall, art is a way of living and I have come to understand that my art expresses my past, my traditions, my values and most important my connection with the creator and earth. Art allowed me to discover and activate my potential destiny through creativity and to understand my own autonomy; and like Frank Day said "I talk my paintings, say them, sing them and then paint them." -Daniel Villareal

Note that the Giraffe was created for my mother; therefore, it holds a sentimental priceless value to me. The Raven/Killer Whale is a replica from two of Robert Davidson's (Haida artist) art masterpieces that I combined together, putting two traditional stories in one. These art-works reflect all of life because it represents and provides a glimpse into the soul of a culture.

[I would like to give thanks to all the individuals that have been important factors in my life. Far most important, I would like to give thanks to my creator and family. I would also like to give thanks to Prof. Ines Hernandez-Avila, for helping me discover a deeper meaning and a greater respect towards my art and for providing me with the knowledge to write this paper. I would also like to give thanks to those artists that have inspired my talent and love for art: Robert Davidson for the breath-taking art-work he conducts, Prof. Mike Henderson for giving me the eye to understand art for what it is and for teaching me to become a better artist and to Prof. Malaquias Montoya for giving me the opportunity to silk-screen.]



Hawaiian Roots



We are a people, a culture, and a family. We have a history, a story to tell, a legend to pass on. We are the native Hawaiians of the Hawaiian Islands. Acknowledge our existence, our identity, and our native lands. Respect our people as we respect you. Share knowledge of what is new, and we will share that of which is ancient. Welcome and accept all.

DID YOU KNOW?...

* Hawaii's history in story and legend is ancient and proud, dating back to at least a thousand years before American colonies became a nation in 1776.

* Monarchy: Hawaii was ruled by various kings and queens, including King Kamehameha I and Queen Lili'uokalani.

* The Hawaiians were a people without writing, who preserved their history in chants and legends. Much of the early history has disappeared with the death of the kahunas (priest/minister) and other learned men whose function it was to pass on this knowledge, by means of chants and legends, to succeeding generations.

* Hula is the ancient art of story telling, also known as the "language of the heart."

* There are many other Polynesian natives, including those of Samoa, Tahiti, New Zealand, etc.



Learn the language:

- Mahalo nui loa- thank you very much
- Aina- land, earth
- Aloha- a greeting meaning hello, goodbye, I love you, and thank you
- Wahine- woman, Kane- man
- Mahina- moon
- Nau ko'u aloha- my love is yours
- Aloha kakahiaka- good morning
- 'O wai kou inoa- what is your name
- Pomaika'i- good luck
- Hana Hou!- one more time
- Hau'oli na Hanau- Happy Birthday
- Mana- power

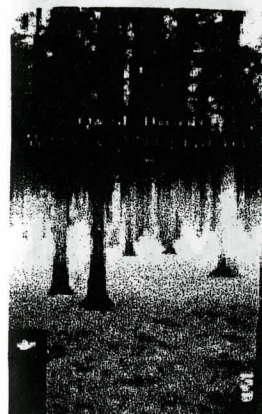
OFFENSIVE

DEROGATORY

INAPPROPRIATE

Berdache: from French *berdache*, from Spanish *bardaxa* or *bardaje/bardaja*, from Italian *bardascia*, catamite from Arabic *bardaj*, slave from Persian *bardaj* or *barah* meaning "kept boy," "male prostitute," or "catamite" a generic term used primarily by anthropologists

TRUTH.....TWO SPIRIT: from the Ojibwa words *niizh manitoag* (two-spirits), from Lakota *winkte*, from Navajo *nadle*



Humankind has **NOT** woven the web of **LIFE**.
we **ARE** but one thread within it.
Whatever we do to the **WEB**, we **DO** to ourselves.
ALL things **ARE** bound together.
All things **CONNECT**
-CHIEF SEATTLE-

*Two-Spirit people are individuals not categorized as either gay or lesbian, transvestite or bisexual, contrary to western tradition in Native American cultures Two-Spirits are respected and looked upon as people who are more complete, more balanced than simply a man or woman. Two-Spirit individuals are viewed as having two spirits occupying their body, their dress is a mixture of traditionally male and traditionally female articles. The term "Two-Spirit" was started as an act of resistance to anthropologists using the word *berdache*; using Two-Spirited rather than *berdache* "creates a sovereign label for Native people to discuss our traditional and contemporary gender and sexual identities" ~Qwo- Li Driskill*

"We look at ourselves as being very gifted. The Creator created very special beings when he created Two-Spirited people." -Sue Beaver- (Mohawk)

Men as Women, Women as Men : Changing Gender in Native American Culture
By Sabine Lang

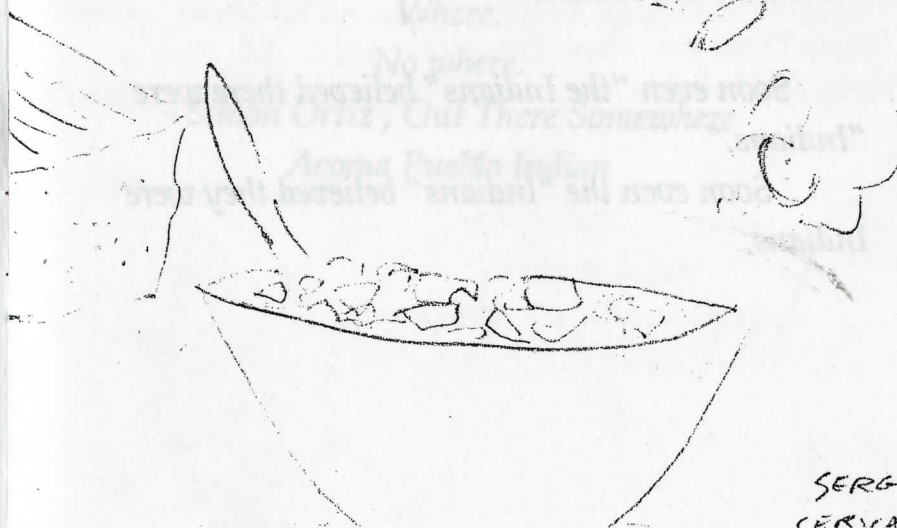
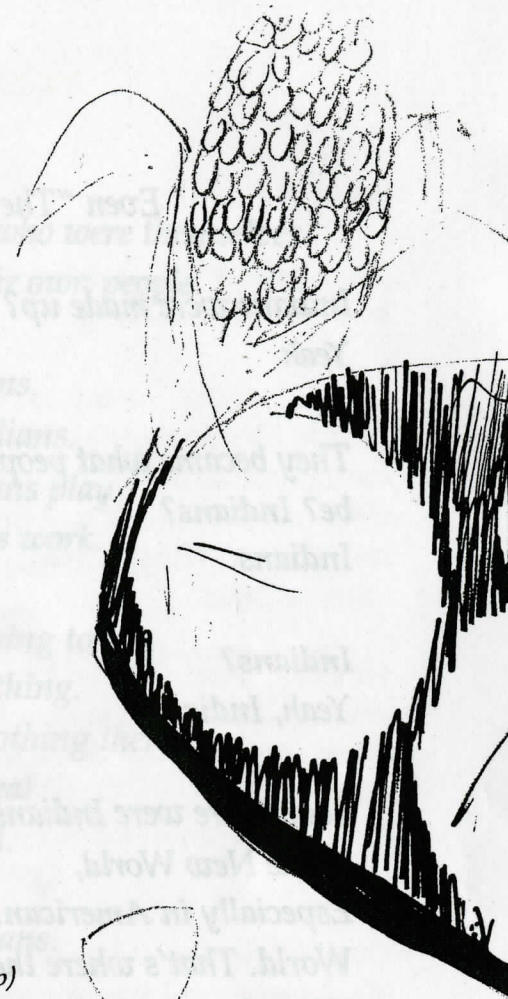
Changing Ones: Third and Fourth Genders in Native North America
By Will Roscoe

POEMS

Maize

ground up, slapped up
put on a komal - tortillas
processed, baked
called Kohn Fleys
kernels explode
transform - pop corn
boil in a big ass pot
you got posole
Corn bread
- ain't nothing wrong with that
leave it on the cob
flame it, yellow shishcabob
bless our ancestors
many have been raised on it
Forget Popeye's Chicken
MAIZE IS THE SHIZNIT!

(o.k. - popeye's is cool too)



SERGIO
CERVANTES

Even "The Indians" Believed

Indians were made up?

Yeah.

They became what people in Europe believed them to be? Indians?

Indians.

Indians?

Yeah, Indians.

Soon there were Indians all over the place. But mainly in the New World,

Especially in American! Indians thrived in the New World. That's where they

Were the most Indian!

Soon even "the Indians" believed there were "Indians."

Soon even the "Indians" believed they were Indians.

Nonetheless they were people.

They were hanoh. They people who were themselves.

They were people who were their own people.

See Indians.

See real Indians.

See real Indians play

See real Indians work.

But there was nothing to see.

There was nothing.

Because there was nothing there.

Nothing real

or surreal.

To see.

See real Indians.

Where?

Where.

No where.

- Simon Ortiz, Out There Somewhere

Acoma Pueblo Indian

What Indians?

The Truth Is: "No kidding?" "No." "Come on! That can't be true!" "No kidding."

"What Indians?" is my too-often unspoken response to people. This imposition has resulted to a great extent—more than we admit and realize—in the loss of a sense of a centered human self and the weakening and loss of indigenous cultural identity.

- Simon Ortiz

who ask "When do the Indians dance?" Like other colonized indigenous peoples, cultures, and communities throughout the world, Native Americans have experienced and endured identities imposed upon them by colonial powers, most of which originated in Europe.

Conclusion

It's the same old law, the same one
We're gonna break no matter what.

- Simon Ortiz, *Out There Somewhere*
Acoma Pueblo Indian

Indians' Wanted

Real or unreal.

Real and/or unreal.

They were made up.

It didn't matter.

They were what people in Europe believed.

They were what people in Europe wanted: to believe.

They were what people in Europe wanted. To believe.

Indians were what people in Europe wanted to believe. Indians were what people in Europe wanted to believe. Indians were what people in Europe wanted to believe.

"Indians" were what people in Europe wanted to believe.

"Indians" were what Europeans wanted. To believe.

"Indians" were what Europeans believed.

"Indians were what Europeans believed."

Believe it or not!

- Simon Ortiz, *Out There Somewhere*



WHEN WE WERE BORN WE REMEMBERED
EVERYTHING

WE ARE LIVING IN A SYSTEM IN WHICH
HUMAN WORTH IS DETERMINED BY MONEY,
MATERIAL WEALTH, COLOR OF SKIN,
RELIGION AND OTHER CAPRICIOUS FACTORS
THAT DO NOT TELL THE TRUE VALUE OF THE
SOUL. THIS IS AN INSANE SYSTEM. THOSE
WHO PROFIT FROM THIS SYSTEM HAVE ALSO
DETERMINED, BY RATIONALE AND
PLUNDERING, THAT THE EARTH ALSO HAS
NOT SOUL, NEITHER DO THE CREATURES,
PLANTS OR OTHER LIFE FORMS MATTER. I
CALL THIS SYSTEM THE OVERCULTURE...

I TRY TO REMEMBER THE BEAUTIFUL SENSE
OF THE PATTERN THAT WAS REVEALED
BEFORE THAT FIRST BREATH WHEN THE
STRUGGLE IN THIS COLONIZED WORLD
THREATENS TO DESTROY THE GIFTS THAT MY
PEOPLE CARRY INTO THE WORLD. BUT WE
CANNOT BE DESTROYED. DESTINY CAN BE
SHIFTED BY EVIL, BUT ONLY FOR A LITTLE
WHILE.

- JOY HARJO, *A MAP TO THE NEXT WORLD*
MVSKOKE NATION
The Law



1ST one

Hey, there's a law you know!
What law you talking about?
No Indians Allowed.
I ain't no Indian. I'm Mexican.
No Mexicans allowed either.
Oh that law is an old one.

2nd One

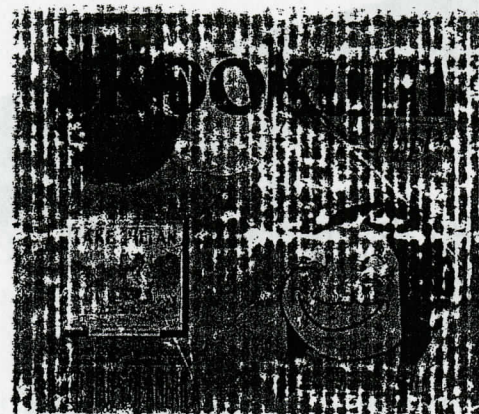
Hey, there's a law you know!
What law you talking about?
No Mexicans allowed.
I ain't no Mexican. I'm Indian.
No Indians allowed either.
Oh that law is an old one.

Conclusion

It's the same old law, the same one
We're gonna break no matter what.

- Simon Ortiz, *Out There Somewhere*
Acoma Pueblo Indian





Colonialist justice: step by step.



① Claim the land. Ignore owners.



② Steal resources and make laws.



③ Create courts and be just!



The (insert school here) In'gins

By Sergio Cervantes

Athletic teams that have oversimplified, stereotypical, inaccurate Native American mascots need to put them to stud. In other words – It's time to retire 'em.

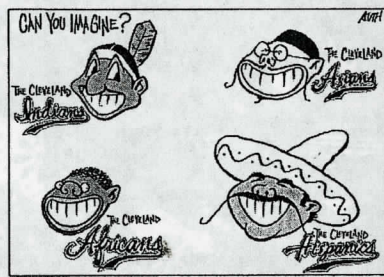


Mascots like the Redskins, Indians, Braves, and others are very offensive to the many grand and diverse, Native cultures. These Mascots are done in terrible taste and tradition isn't a valid reason for keeping them. What about the many ancient Native traditions? Somebody is getting stomped!

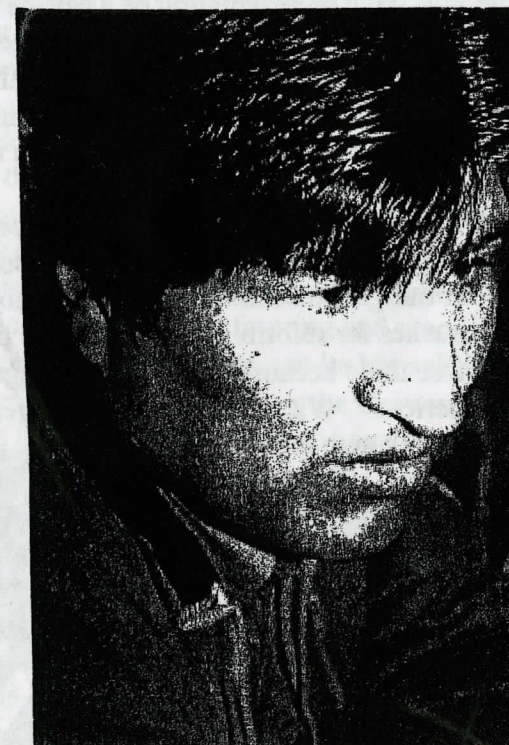
An interesting point is brought up in an article written by Dr. Cornel Pewewardy, who is Comanche and Kiowa. He says that,

"dehumanization," which is necessary in any war to justify the killing of people. In other wars, we can remember the names used for Germans, "krauts," Japanese were "Nips," etc. But when wars are over we drop those names and show respect once again for people who are not our enemies. We have never dropped those names and perpetuate a war like attitude towards Native people by the continuance of those names.

In the end, it is important to remember that every one is "Native" because people are from planet Earth; therefore, disrespectful caricatures that depict Native American are moral crimes against everyone, so offensive mascots should be replaced.



EL PUEBLO AL
GOBIERNO



FREEDOM

HOPE

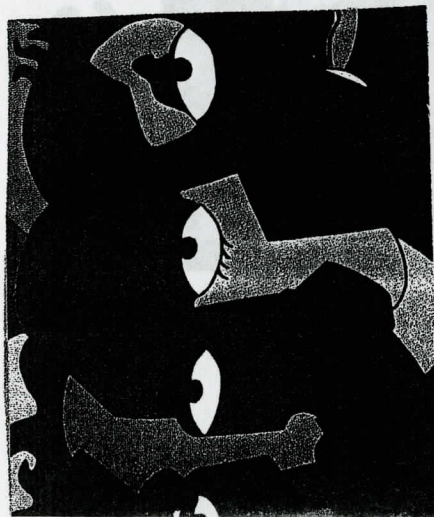
INDIGENOUS RIGHTS

of showing that he was on a mission to help his indigenous community.

Being the left-wing leader of Bolivia's *cocacolero* movement, his priorities lie in eliminating the U.S. from any involvement in the coca plantations in the Chapare regions.

"The worst enemy of humanity is capitalism. That is what provokes uprisings like our own, a rebellion against a system, against neoliberal model, which is the representation of a savage capitalism. If the entire world doesn't acknowledge this reality, the nation states providing even the minimally for health, education and nourishment, then each day the most fundamental human rights are being violated."

Ultimately Evo Morales has changed the face of politics in Latin America. A change has been foreseen for Bolivia, but more a change for indigenous communities throughout the world. He strongly pushes for reform in rural areas, he pushes for a counter to the U.S. free trade because it is a way to "legalize the colonization of the Americas." With Evo Morales, Indigenous rights are stronger and change is here.

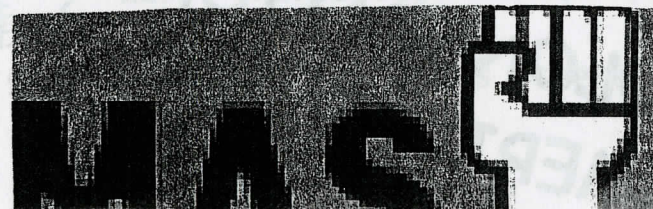


Evo!

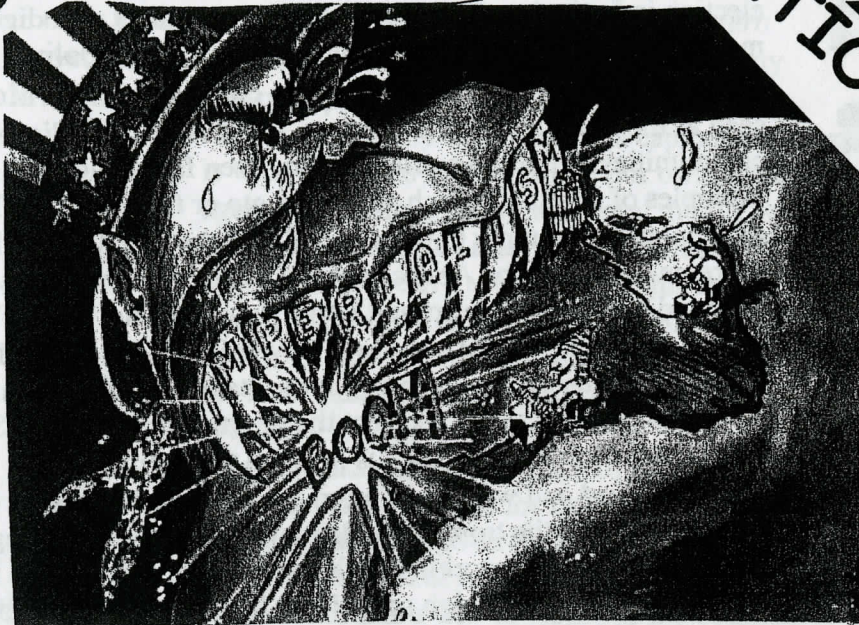
On December 22nd, 2005 history was made in Bolivia when Juan Evo Morales Ayma was elected president. This historic election in Latin America illustrates the movement of indigenous movement in the western hemisphere. The state of Bolivia has consistently been under administration changes, yet Evo Morales seen as the stabilizer for his nation. The history of indigenous communities in Latin America has not been favorable, with examples of massacres such as El Mozote or the Panzos. The indigenous community have crowned him the *Apu Malku* (the supreme leader) of the Andes Mountains and received many gifts from indigenous people around Latin America. Not since Tupac Amaru has a native held sovereign power in Bolivia. His plan of action breaks down new reforms in the state, as well as creates a foreign policy that should correct the wrongs of the United States

Born into the indigenous Aymara family, his family primarily lived and worked in mining until the 1980's where his family moved to the tropical lowlands of Bolivia. In this region his family settled on working in farming and cropping coca leaves. His education reached high school, yet he himself has stated that his university education was taught in the University of Life, which includes his military service at the age of seventeen. As the United States pushed to eradicate the coca regions because of drug consumption and production, the economy of the indigenous Bolivians was at stake, thus unions were created and in 1997, Morales was voted into the Chamber of Deputies. Although Morales ran in 2002 for President, his loss was seen as a platform to really showcase *Movimiento Socialismo (MAS)*. Many of his critics called his lack of plans a lack of support for Bolivia. Yet his goal was to gain the autonomy of the campesinos, equal opportunities, and access to land. The 2005 election was his way

INDIGENISMO



DISPLACEMENT
EXPLOITATION



NEOLIBERALISM

PIG WITH MONEY

COLONIZATION OF THE
AMERICAS

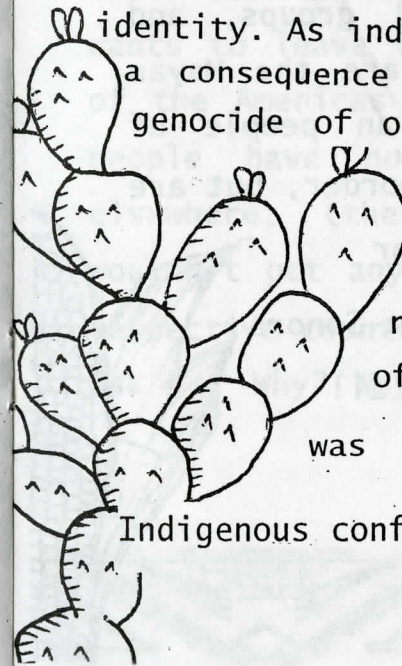


Land and Love

By: Mayra  Lunita Esparza

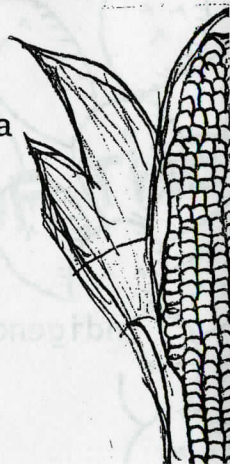


As Indigenous People we can agree that we all belong to Mother Earth, and that she does not belong to us. Rather, Mother Earth is here to take care of us, as long as we have assured to care for her in return. A common indigenous value is that we carry an interrelationship with our land and we understand that it is an essential part of our historical and cultural identity. As indigenous people of the Americas, a consequence of the European invasion and genocide of our people is that our land was broken up into political pieces. It is then that the notion of the utilization of our land as a commodity was introduced. Despite

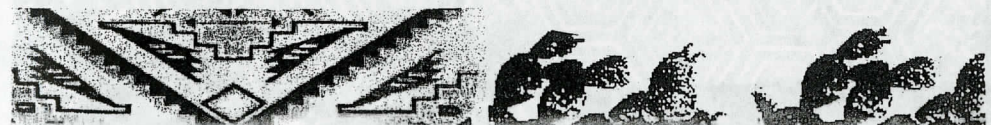


Indigenous conflicting ideals, there was always

great respect for the land. Along with European invasion, came the establishment of borders and "Nations." Although it is important to acknowledge that indigenous people are all culturally distinct, in that every group has a certain way of practicing certain values and traditions. That is not to say that Native peoples could not coexist. However, after oppressive forces implemented their states, borders and countries, consequently there was a separation of people. More than anything, it is evident that there are irregularities in the mapping of our countries. There are borders intentionally positioned where it clearly divides multiple ethnic/cultural groups, and natural resources. One example are the Mayan people of Chiapas and the Mayan people of Guatemala, clearly divided by a border, but are of the same principal people, or the Tohono O'odham on the Arizona-Sonora Border. Given the fact that not all indigenous people are the



same, we are still from the same land. In the United States, problems with the US-Mexico border have become an even greater issue, now more than ever. Historically, Indigenous peoples were able migrate freely throughout the continent, mainly out of a means to survive. Indigenous people had to find other areas to live in while their homes were uninhabitable, due to perhaps a powerful push out of their areas. However, put into contemporary context, immigrants/migrants have done the exact same thing as indigenous peoples have been doing for generations. Migrants are simply trying to survive and moving out of their lands because there is an oppressive force that has made their land uninhabitable. After all, who really wants to leave their land? Conditions in most of the Americas have become so unlivable that people have no other choice but to head elsewhere, (the United States). As if it wouldn't get any worse in migrants/immigrants' respective countries, the important question to ask is, Why? Why is there an oppressive power



in those countries? There is an oppressor who wants control in these countries, destroying indigenous villages and taking over precious resources, privatizing and commoditizing Water? Water is vital and needs to be available to all. The point is not to delegate blame, but the oppressive force definitely needs to be pointed out. Yet it all boils down to land, its resources and what has been historically shunned is the people on that land. To those who claimed this *happened* over five hundred years ago and the problem no longer exists, is completely inaccurate! All anyone needs to do is even travel a couple hours to visit the nearest Native reservations to see that these oppressive forces are still oppressing people! Land, as a physical space has been violated, land as a spiritual space is still very much present in Native peoples' lives. The unification and acknowledgement of indigenous peoples of the Americas, is one step closer to a stronger movement. There are many important aspects to a cohesive indigenous peoples'

movement, and borders are dividing and creating new identities and nationalities. However, it is always progressive to have a strong sense of identity, but be able to connect it with land.

Land, regardless of borders, was still home to millions of indigenous peoples. Whether one was placed within the political lines of the United States, or the political lines of Peru, we are still indigenous people. In the United States, the concept of a Native American would most likely be someone who is indigenous within the political lines of the United States. However, it is because of those borders that the dynamics of Native identity even ever goes into questioning. On the same lines of questioning, on a geographic note, why are maps upside down? right side up? left side down? Do we really believe that Europe and the United States are always on top, and so much bigger than the rest of the Americas? Every time we see maps, we can understand that the central location is that of the map

makers. The next time you see a map, try to picture it at every single possible angle.

When it comes to identity, geographical land will definitely play a huge role in determining how a person is identified as, and how they self-identify. What we as indigenous people need to do is to figure out how we can celebrate our differences and still acknowledge how we can all come together in solidarity as indigenous people. It is vital to our movement to come together as a whole, in celebration, and in cohesiveness. It is essential to evaluate and re-evaluate how and why we do everything in our lives. How we choose to view ourselves and how we choose to change that. Above all, we should view the dynamics of geography and our movement, and do our part in spreading an alternate way of viewing ourselves on the map.



Native's in Psychology



Dr. Terry Tafoya

Tafoya, who is of Taos Pueblo and Warm Springs heritage, was trained as a traditional Native American storyteller. He has used American Indian ritual and ceremony in his work as a family therapist at the Interpersonal Psychotherapy Clinic, part of the University of Washington's School of Medicine in Seattle.



Dr. Leslie Gray

Gray is an executive director and founder of the Woodfish Institute, is a Native American psychologist who has studied with medicine people and elders from various tribal backgrounds. She advocates (and embodies) a new vision of health care—the integration of ancient healing and modern medicine.

"Birds have always been important to the Indian because they go where they wish, they light where they may and they're free. ...The eagle flies highest in the sky of all the birds and so he is the nearest to the Creator, and his feather is the most sacred of all. He is the highest of the birds and so belongs to all the tribes, to all the peoples.

Buffalo Jim, Seminole

"And when your childrens' children think themselves alone... they will not be alone...At night when the streets of your cities and villages are silent and you think them deserted, they will throng with the returning hosts that once filled and still love this beautiful land."

Chief Seattle 1855

Poem

The Calling
By Gerald Fisher

The fire is dancing tonight and the winds are talking
Dancers from past lives enter the circle
Leading me back and forth through the history of myself
The mind searches as the spirit dances

The drums...dancing to the heartbeat
Memories of long ago insights to the future
I hear the winds whispering my sweat lodge dreams
I see Sungmanitu tanka (the wolf) my guide

He shows me the ancestors, not mine
They are not Lakota, or Tsalagi, or Iroquois
But they are all Nations, one Nation
Speaking with wisdom to share with each other

Yesterdays create todays and promises of tomorrow
The lies will die with the smoke
And the whispers of the winds are clear and loud
And we shall all see the return of the buffalo
AHO

Research has shown.

In 1992, researchers at Stanford University published, *Psychological and Social Indicators of Suicide Ideation and Suicide Attempts in Zuni Adolescents*, in the *Journal of Consulting and Clinical Psychology*. Beth Howard-Pitney, Teresa D. LaFromboise, Mike Basil, Benedetto September, and Mike Johnson conducted the research on suicide behavior because it has become a significant problem among the American Indian populations and in the general population. The study was done in order to find the factors associated with adolescent suicide attempts and ideation or ways to reduce those risk factors.

Why it is important Over the **past 30 years**, suicide has become one of the most prevalent behaviors among the community. Data from the early 1980's put the Indian suicide rate at 1.7 times larger than the U.S. rate; **rates for Indian youth are up to 2.8 times higher than other U.S. youth** (Manson et al, 1989; May, 1987). The rates among the population vary because historic, geographic, tribal-specific, clan or family, gender and other influential factors.

Suicide Data of the Zuni Pueblo Researchers state that, suicide is a significant problem in the pueblo, and it is also a disturbing thought to the community because suicide or even the thoughts of suicide are forbidden or considered taboo. Moreover, the Zuni population is ranked fourth in suicide among the eight pueblos studied and has a **steadily rate of suicide of suicide from 5.6 per 100,000 in 1957-1965 to 30.3 in 1966-1972 to 53.7 in 1973-1979**. From 1980 to 1989 from two to four suicide completions per year have been recorded in the Zuni suicide register for an effective rate of 32.2 per 100,000 (S. Ghachu, personal communication, July 18, 1990)

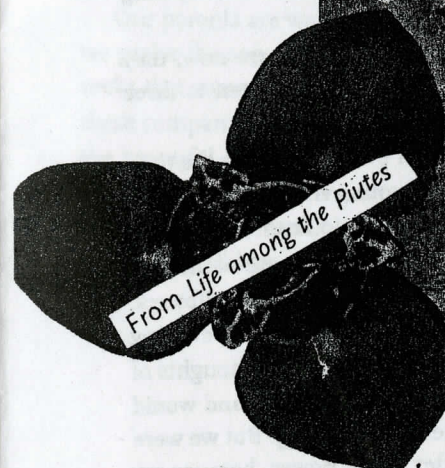
Method **Eighty-three freshman students out of 110 from the Zuni Public High School completed a survey**; the other 25% were absent during the 2 days when the survey was given. The sample was 58% girls; mean age was 15.6. Moreover, students were asked if whether they had attempted suicide and the measure was done on an 8 item, true-false version of an ideation subscale.

Variables Measured Depression was measured by a 5 item & 7 point scale. Hopelessness was assessed by a 20-item true/false. The students had to indicate whether they had experienced any of the 11 stressful life events in the last 12 months. Also frequency with coping behavior was assessed using 20item, 5-point scale. The students also completed the SCL-90-R, a symptom inventory of psychological distress on 5 point scale. Drug use was measured on a 0-5 scale, and a another five point scale measured perceptions of social support.

Results *Thirty percent of the students reported having tried to kill themselves.* These students are freshmen in high school around the ages of 14-16. Of these 70% tried two or more times and another 30% had tried within the past month, 56% had tried within the past 6 months. Moreover, 35% had told no one about the attempt.

Conclusion Baseline survey indicates that suicidal ideation, suicide attempts and **psychological disturbance are significant problems for 15-16 year old students in the Zuni pueblo** (Pitney et al.) There is a gender difference in suicide; girls attempt suicide more often than boys. Moreover, one third of Zuni students who attempted to commit suicide did not tell anyone about it which brings up issues of preventing the behavior. There should be more **prevention efforts to help student deal with the psychological emotions behind the behavior.** Furthermore, there should be more peer counseling and communication techniques for preventing suicide. The study found that there is a strong relationships between drug use and suicidal behavior that can also been seen in the general population. The research found a low but significant correlation between a child's concern about parental drug and alcohol use and suicide ideation. Finally, traditionalistic was assessed at the request of Zuni leaders who were concerned that the students most at risk for suicide would be those who were less integrated into the religious life of the pueblo. The Researchers concluded that **suicide prevention programs developed for Indian youth that include a focus on life skills training may work not only to prevent suicide but to improve coping with other areas of life.**

Her name means
"Shellflower."



Peace
and
Native American Rights Activist

Thocmetony was the first American Indian woman to publish an autobiography. Her tribe, the Northern Paiute, are native to the desert plateau of western Nevada, southeastern Oregon, and northeastern California west of the Sierra.

Her activism began in 1866, when Paiutes asked her help in stopping white raids on the tribe. Thereafter she stayed active in Native American issues—as a translator, cultural broker with whites, lecturer, and writer. *Life among the Piutes: Their Wrongs and Claims* (1883) was a powerful witness that mixed personal narrative and tribal ethnology, covering the period 1844 to 1883.

stories, stories of giants, and rabbits, and when they ask if these last stories are true, they answer, "Oh, it is only coyote," which means that they are make-believe stories. Coyote is the name of a mean, crafty little animal, half wolf, half dog, and stands for everything low. It is the greatest term of reproach one Indian has for another. Indians do not swear,—they have no words for swearing till they learn them of white men. The worst they call each is bad or coyote; but they are very sincere with one another, and if they think each other in the wrong they say so.

We are taught to love everybody. We don't need to be taught to love our fathers and mothers. We love them without being told to. Our tenth cousin is as near to us as our first cousin; and we don't marry into our relations. Our young women are not allowed to talk to any young man that is not their cousin, except at the festive dances, when both are dressed in their best clothes, adorned with beads, feathers or shells, and stand alternately in the ring and take hold of hands. These are very pleasant occasions to all the young people.

Many years ago, when my people were happier than they are now, they used to celebrate the Festival of Flowers in the spring. I have been to three of them only in the course of my life.

Oh, with what eagerness we girls used to watch every spring for the time when we could meet with our hearts' delight, the young men, whom in civilized life you call beaux. We would all go in company to see if the flowers we were named for were yet in bloom, for almost all the girls are named for flowers. We talked about them in our wigwams, as if we were the flowers, saying, "Oh, I saw myself today in full bloom!" We would talk all the evening in this way in our families with such delight, and such beautiful thoughts of the happy day when we should meet with those who admired us and would help us to sing our flower-songs which we made up as we sang. But we were always sorry for those that were not named after some flower, because we knew they could not join in the flower-songs like ourselves, who were named for flowers of all kinds.

At last one evening came a beautiful voice, which made every girl's heart throb with happiness. It was the chief, and every one hushed to hear what he said today.

"My dear daughters, we are told that you have seen yourselves in the hills and in the valleys, in full bloom. Five days from today your festival day will come. I know every young man's heart stops beating while I am talking. I know how it was with me many years ago. I used to wish the Flower Festival would come every day. Dear young men and young women, you are saying, 'Why put it off five days?' But you all know that is our rule. It gives you time to think, and to show your sweetheart your flower."

All the girls who have flower-names dance along together, and those who have not go together also. Our fathers and mothers and grandfathers and grandmothers make a place for us where we can dance. Each one gathers the

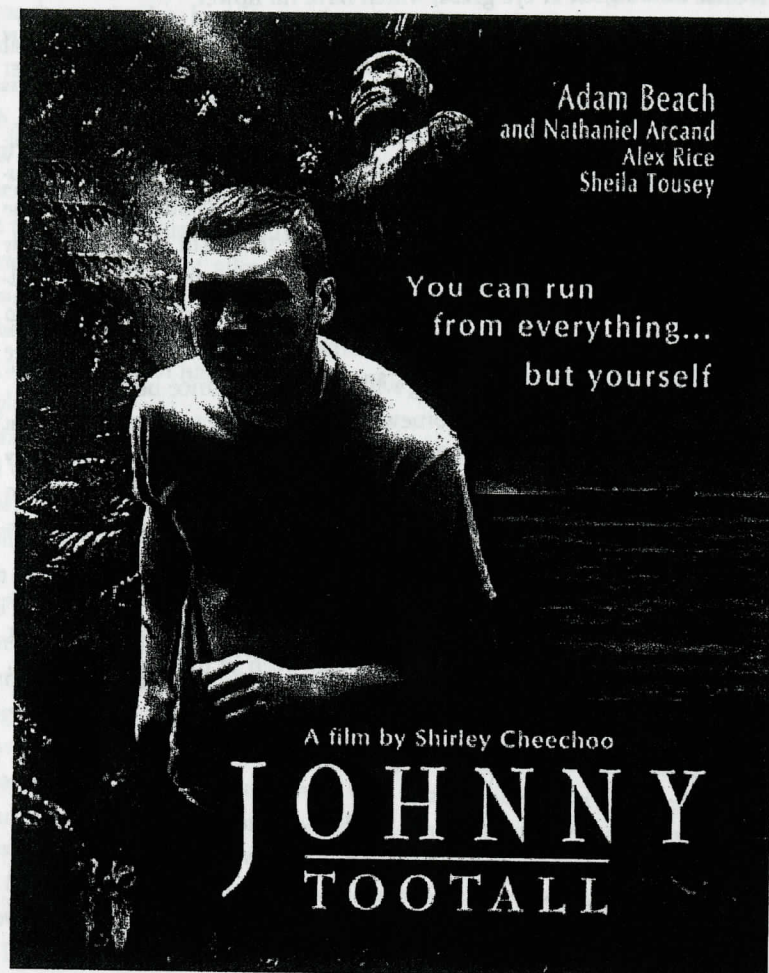
Some girls are named for rocks and are called rock-girls, and they find some pretty rocks which they carry; each one such a rock as she is named for, or whatever she is named for. If she cannot, she can take a branch of sage-brush, or a bunch of rye-grass, which have no flower.

They all go marching along, each girl in turn singing of herself; but she is not a girl any more,—she is a flower singing. She sings of herself, and her sweetheart, dancing along by her side, helps her sing the song she makes.

I will repeat what we say of ourselves. "I, Sarah Winnemucca, am a shell-flower, such as I wear on my dress. My name is Thocmetony. I am so beautiful! Who will come and dance with me while I am so beautiful? Oh, come and be happy with me! I shall be beautiful while the earth lasts. Somebody will always admire me; and who will come and be happy with me in the Spirit-land? I shall be beautiful forever there. Yes, I shall be more beautiful than my shell-flower, my Thocmetony! Then, come, oh come, and dance and be happy with me!" The young men sing with us as they dance beside us.

Our parents are waiting for us somewhere to welcome us home. And then we praise the sage-brush and the rye-grass that have no flower, and the pretty rocks that some are named for; and then we present our beautiful flowers to these companions who could carry none. And so all are happy; and that closes the beautiful day.

My people have been so unhappy for a long time they wish now to *disin-crease*, instead of multiply. The mothers are afraid to have more children, for fear they shall have daughters, who are not safe even in their mother's presence.



Johnny Tootall

When you leave your tribe to join the U.S. army and fight in Bosnia, your people will never look at you the same. The story of Johnny Tootall deals with strong issues of identity within the Native American community. Johnny could not handle the pressures of being the next chief of his people, as his father becomes ill, everyone looks to Johnny, however, he doesn't feel a connection to his tribe. He assimilates to the American schools and much of the American Life. However, during the Bosnian War, spirituality triggers many memories. During the war, he accidentally kills a civilian, thus has to come back to his tribe. Arriving home to cold stares and a war of land, Johnny must be force to take the side of his people, yet he feels no connection to them. The movie is interlaced with characters that construct Johnny's view, such as his brother, his sister-in-law, and his young niece, who tries very hard to understand her uncle's way of life. As the battle for sacred land in the Northwest Coast, issues of foresting take place and the lands of the natives are being threatened. A stand off occurs in the climatic point in the movie and Johnny realizes that his family and his tribe were all part of his visions that came about because of the war. Johnny comes away with the sense of true identity of being chief.

Overall this movie actually portrays the difficult issues of identity that not just Native Americans go through. The movie touches on universal issues of identity, assimilation, and the struggle with one self. Adam Beach does a phenomenal job portraying the character of Johnny while Nathaniel Arcand truly captures the essence of oppression on Native Americans.

Wynona LaDuke



Winona LaDuke is a Native American activist, environmentalist, writer, economist, and mother. She belongs to the Ojibwe clan in Minnesota. She graduated from Harvard University in 1982 and has been a high school principal on her reservation as well as a phenomenal speaker.

This past night I had the honor of listening to her speak at Freeborn Hall at UC Davis. She was accompanied by two other strong and inspiring Native American women, Mary Youngblood and Kathy Wallace. LaDuke's words inspired me to have greater respect for the land that we live on surrounds us. I thought it was most interesting when she spoke about the dedication and naming of sacred land to White men. She spoke of the irony that exists in Mount Rushmore, which is sacred land to the Lakota people, yet is seen by many as an American site of honor and patriotism. What a slap in the face to have four White men engraved in sacred land that many are unaware of! This shows how little the United States has historically valued the land and the significance of it to other people. Like other great mountains and terrain that are named in the "honor" of White men throughout history, the TRUE significance and dedication has been ignored. Yet, LaDuke offers hope and optimism that there is a re-dedication to the land for what it really means. Had it not been for her words, I would never have thought how racism and cultural genocide exist in the naming of land.

I have not read any of her books, nor did I know much about her prior to attending the event. She definitely sparked my interest in learning more about her, as well as Mary Youngblood's music and Kathy Wallace's basket weaving.

I would encourage everyone to be more mindful of land around us and the inhabitants that receive lesser value because of the high landscape and commercial buildings. It is easy to see that money making buildings place precedence over the preservation of sacred land and nature. Yet, we can do our part and be respectful of the land and the foods that it provides us. Learning about the issues that hinder our Native American communities is the first step; second we must stand in support and rally against policies and proposals that further disrespect Native American communities and land. —Sonny Montoya

NE'UE

Natives
Empowered
through Unity &
Education



NE'UE Programs

- * Cultural Awareness Workshops
- * Social Activities with DQ University Students
 - * Retreats
 - * Study Halls
- * Collaboration with Native American Culture Days & Pow Wow
- * Academic and Campus Info
 - * Day of Native Unity
 - * Publications
 - * Film Festival
- * Internships & Volunteer Opportunity

A student initiated & student run resource for Native American students

University of California
at Davis



NE'UE
Natives Empowered
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Phone: (530) 754-6835
Fax: (530) 754-8635
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Native Recruitment and Retention

Where is the Native Community on Campus? What Do the Retention Rates look like? How many Natives enrolled last year?

...Well here are the numbers compiled by the University itself accessible to all on the Student Affairs Research & Information website. In an effort to develop leadership in the community, NE'UE thought it was important to see the demographics of why Native American peoples are truly under-represented...

Take a look:

In year 2000 there were 171 self-identified native students were enrolled consisting of 0.9% of the UCD student population.

Website:
<http://www.sariweb.ucdavis.edu/>

How many organizations really make an effort to recruit Native Americans to campus?

How many Organizations really Cater to the native Population here on campus?

Since then the native population declined to 0.7% of the UCD student population in the year of 2004

By
Sarita

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Native American Culture Days

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Native American Student Union

To be announced → Needs people to step up ☺

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Destinee Cooper
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(530) 752-2013

Native American Student Graduate Association (NASGA)

Jennie Luna
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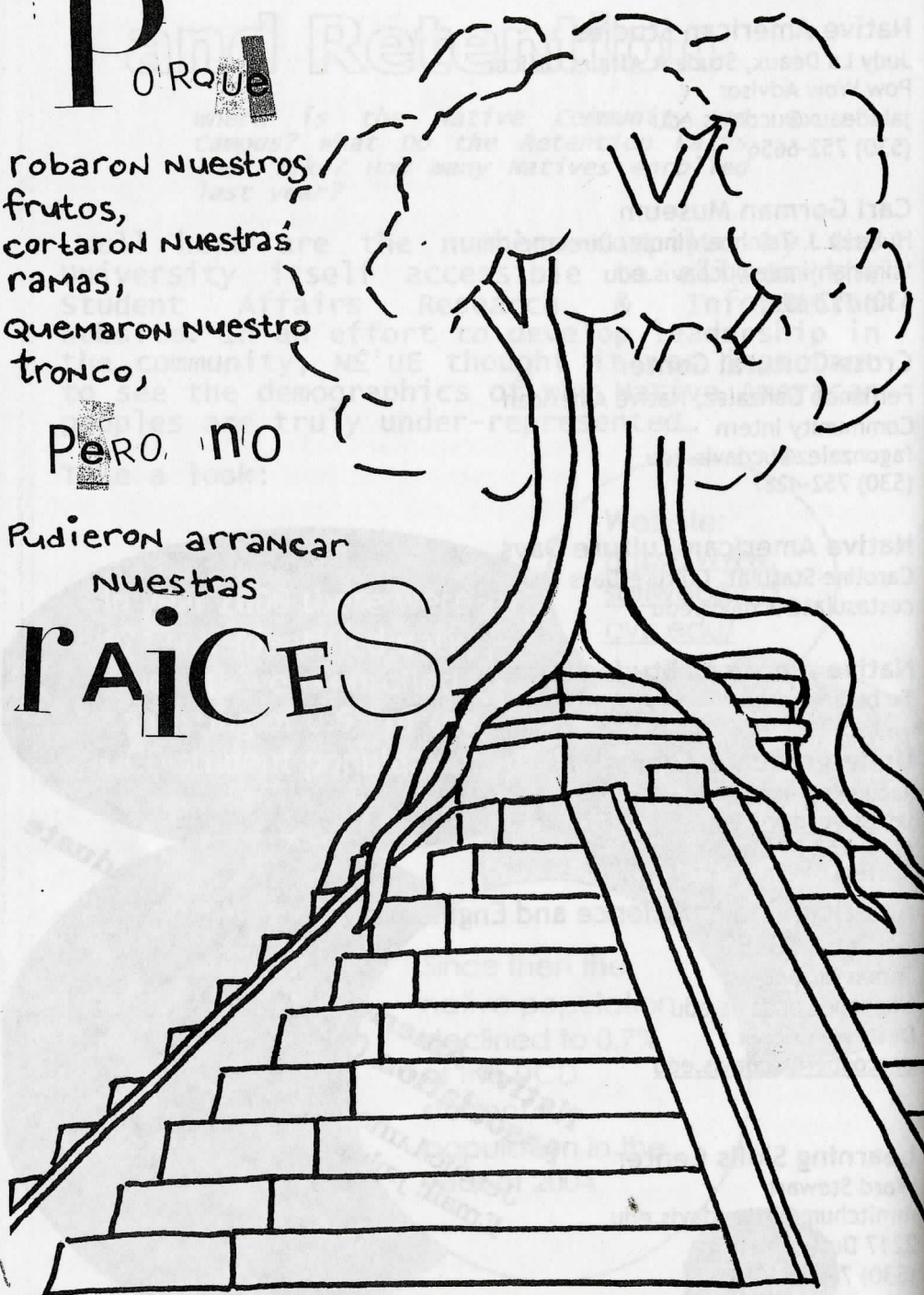
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O' Raue

robaron nuestros
frutos,
cortaron nuestras
ramas,
quemaron nuestro
tronco,

PERO NO

Pudieron arrancar
nuestras

RAICES





Natives
Empowered through
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