Bolivian Nods To Indian Roots
Indigenous Ceremony for Morales Symbolizes Nation’s New Direction

By Monte Reel
Washington Post Foreign Service
Sunday, January 22, 2006; A18

TIWANAKU, Bolivia, Jan. 21 - Emerging on foot over the hilltop of an ancient Indian ruin, the figure of Evo Morales came into focus as a succession of ceremonial ornamental sculptures: a molded staff that he held above his head, a colorful flat-crowned hat, a loose-fitting tunic of ancient design and red sandals that moved him closer to thousands of spectators at the bottom of the slope.

It was all part of his coronation as Bolivia’s first Indian president. The ceremony was purely symbolic, but Morales has a knack for making symbols matter.

To many Bolivians, the former coca farmer who will officially be sworn in on Monday represents the overdue ascension of a long-oppressed indigenous majority. To some South American neighbors, he symbolizes a new, unified generation of leaders emphasizing regional independence from the United States. And in Washington, some view him as a threat to regional stability and a potential roadblock to U.S. interests, including anti-drug programs and efforts to institute a hemispheric trade pact.

The clash of these hopes and fears virtually guarantees that whatever happens in Morales’s term, it won’t be boring.

“From now on, Bolivian history will be divided in two parts: before Evo Morales and after him,” said Gonzalo Chavez, a political analyst at Catholic University in La Paz.

Since winning the Dec. 18 election, Morales has begun to carve a public image far different from the social elites who until now dominated the political landscape here.

On Saturday Morales reiterated his intention to create an assembly this year to rewrite Bolivia’s constitution

Continued on Page 7
Daystar Dance Company Donates Archives to UCR’s Rivera Library Special Collections

by Joshua Gonzales

On February 16, 2006 Daystar (Rosalie Jones), and Ned Bobkoff visited with us, while they prepared their archives to be put in the Special Collections of the Rivera Library. Daystar is the founder and artistic director of Daystar: Contemporary Dance-Drama of Indian America, the first dance company in the United States created with all-native performers specializing in the portrayal of the personal and tribal stories of Indian America, i.e. Sacred Woman, Sacred Earth and No Home But The Heart. Born on the Blackfeet Reservation in Montana, Daystar is of Pembina Chippewa ancestry on her mother’s side. Ned is the associate director of the Daystar Dance Company, as well as a playwright, director, producer, and teacher with thirty-five years of experience. On their visit, they gave a brief presentation of some of their archives, which consisted of pictures and videos from past plays, productions, and documentaries.

I got a chance to sit down and talk to Daystar for a little bit on the donation of their archives. She said, “Documenting your work is very important; through pictures, video, or something that can show for the work.” She really encouraged people to at least write down their stories. She urged for all Native people to continue in passing down the stories to the next generations. “Certainly, oral history is something that really needs to be continued, but having them documented also helps.”

Currently, through the Dance Department, Assistant Professor Jacqueline Shea Murphy, and others are making efforts in getting enough funding to bring Daystar for the Winter Quarter of 2007. “I would like to come for the entire Winter Quarter so that I may teach in some of the master classes, visit other dance classes, and give workshops in contemporary and Native American dance.” Daystar will also be organizing public/social events with the Native American Student Programs office.

To learn more about the Daystar Dance Company you may visit their website at www.daystardance.com

From the desk of the Director

Welcome to the Spring Quarter 2006 and I encourage all the students to study hard. Remember you are our future leaders.

We have exciting activities coming up during the Spring Quarter. John Herrington will visit our school on May 1, 2006 and tell us about his experience in outer space. On May 5, 2006, students from various schools will be on campus to attend the College Information Day. On May 19, we will have the Medicine Ways conference. We are also bringing back the pow wow as well, May 20 & 21. Come and enjoy dancing and singing and make that fancy dance step you always wanted to try. On May 25, come out and get some laughs at the Trail of Laughs Pow Wow Comedy Jam. Also, during July, we will have fifty American Indian middle and high school students attend the Summer Residential Program: Gathering of the Tribes. We even started planning for next year. Plans have begun for the All My Relations 5K Run/Walk, a fundraising event for the program. All these activities are created to draw students and the community to UCR and to educate the public about the American Indian history, culture, music, and dance.

The Native American Student Association is doing well. NASA is doing a fantastic job planning, organizing and implementing activities. We still need more students to be involved in the association. The Indian Times radio program is also well and alive. Thanks to the hosts John Smith, Robert Perez, Paul Miranda, and Chris Ynostroza. Listen to the program on KUCR, 88.3 F.M. from 5:30-6:30 p.m. They play American Indian music and talk about various issues, and tell many jokes. Listen!

After a dreadful decrease in admission of American Indian students I am happy to say that more students are applying for the coming Fall Quarter 2006, but of course we need more students come to UCR.

If you have any questions call us at (951) 827-4143 or e-mail me at sisto@ucr.edu. Also check out our web at www.nasp.ucr.edu

Sincerely,

Earl Dean Sisto

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A Big

**Thank You**

Goes To All Our Supporters of the 2006 Summer Residential Program: “Gathering of the Tribes”


With their contributions we are able to motivate American Indian Middle and High School students to consider higher education. This exciting seven-day program is designed to give the students an opportunity to further develop their computer and writing skills, and learn about American Indian history, especially California Indian history. At the same time, they will learn about university/college admission requirements and financial aid. The students will experience campus life and develop social and team building skills. Physical exercise will be an important part of the program, which is necessary to have a good mind and balanced life. Students will have fun while learning and developing their skills.
Activities

Ernest Siva, Guest of Honor, poses for a picture with some of the Native Community here at UCR. Everyone enjoyed his teachings and songs.

Daystar shares a little information on her relative and a little history of her people. Many of her stories were intriguing.

Daystar/Rosalie Jones, and Ned Bobkoff, of the Daystar Dance Company, pose with Josh after their presentation of their archives, in which they donated to UCR’s Special Collections.

NASA Board Members looked great in the Regalia Earl has made in the past years. Everyone had a great time learning about various Native Americans and their different types of Regalia. Accompanying them were Carol, Cindy, and Sadie. Students at UCR really enjoyed and embraced the Native American culture at the Regalia Presentation.

Scholarship Recipients
(Left - Right) Sunet Rubacalva, Chelsea Tortes, Ray Hunter, Vince Whipple, and Ashley Koda.
These students were recognized by the American Indian Alumni Association at their 1st Annual Scholarship Golf Tournament.

FORE!!! Despite the inexperienced players, everyone except Bill Boldt, the team was able to golf a good game. Bill was a great teacher for all of us, and was kind enough to let us share his clubs. Everyone had a great time and lots of fun!

Sean Milanovich bird dances as Ernest Siva shares a bird song during his presentation. The spirit of the California Indian people was felt and appreciated by everyone.

The NASA Board is currently working hard on all the events that are coming up in May, especially the 25th Annual Medicine Ways Conference and Pow Wow. Check them out at http://www.nasp.ucr.edu/nasa.htm

Check out Jesus Fancy Dance!!!

---TEAM NASA
(Left - Right) UCR Vice-Chancellor Bill Boldt, Dario Rodriguez, Jesus Rodriguez (No Relation to Dario), Cinthya Gonzales, Joshua Gonzales

The image contains several photographs that complement the text. The images show various activities, including a group photo of the NASA Board Members, a photo of Ernest Siva with some of the Native Community at UCR, photos of Daystar and Josh with their archives, and group photos of the recipients of scholarships and the NASA Board Members. The photos illustrate the activities and events described in the text, providing visual context to the written content.
Upcoming Events

Guest Speaker

May 1, 2006
1 - 2 p.m.
HMNSS 1500
John Herrington

John Herrington became the first Native American astronaut in November 2002 when he traveled to the International Space Station (ISS) aboard the Space Shuttle Endeavour. Upon reaching ISS, Herrington was involved in helping to build the Station, performing three space walks to install the P1 Truss. Mr. Herrington will be talking about his traveling experience into space and how culture played a role in the mission.

Sponsored by Native American Student Programs

University of California, Riverside
College Information Day
Warriors of the Future

Friday May 5, 2006
Pentland Hills Residential Hall, B-107
9:00 a.m. - 2:00 p.m.

Information workshops on admission requirements and financial aid will be provided, including a student panel and campus tour. We will have James Ramos of the San Manuel Band of Mission Indians as our Keynote Speaker. James Ramos has been awarded "Keeper of the Light Award" for distinguished contributions to the Inland Empire Community of Education. Also, he was recently elected to the San Bernardino Community College District Board of Trustees in 2005.

The University of California, Riverside reaches out to the youth to consider education beyond high school in every field of study. Today's youth are the future warriors and leaders, and they must be equipped with the skills necessary to do their job. Students are encouraged to consider other UC Universities and other schools.

For more information call (951) 827-4143 or contact slisto@ucr.edu or joshua@ucr.edu www.nasp.ucr.edu

Workshops, Food, Fun, and Prizes
Co-sponsored by the Native American Student Programs, University of California American Indian Counselors/Recruiters Association, and Native American Student Association

25th Annual Medicine Ways Conference & Pow Wow
"Education Through Mind, Body, & Spirit"
University of California, Riverside

May 19, 2006
Registration: 8:30 a.m. Open to Public
Conference:
@ the UCR Extension Center RM E
Speakers:
Keynote: Danny & Laurene Johnson
Other: J. Talamantez Brolaski
Al Gonzales, (Gabrieliño/Tongva)
More Speakers TBA
Fun***Dance***Food
All Dances & Dancing
Welcome
No Alcohol or Drugs *** Bring your own chair
**Must pay for parking permit. We are not responsible for anything stolen
For more event info, and vendor info: www.nasp.ucr.edu joshua@ucr.edu (951) 827-4143
Co-sponsored by Native American Student Programs

Thursday May 25, 2006
8 p.m.
Watkins 1000

(Left-Right) Marc Yaffe (Navajo), JR Redwater (Standing Rock Sioux), Jim Ruel (Ojibwe), Vaughn Eaglebear (Colville/Lakota Sioux)

Get ready for all out laughs Indian style as the best and brightest Native American comedians come together for the Trail of Laughs Pow Wow Comedy Jam. Each show features these diverse and original acts, delivering comedy from a Native American perspective.

For more info, contact joshua@ucr.edu or call (951) 827-4143
Co-sponsored by ASIB and Native American Student Programs
Continued from Front Page

**Totems to Turquoise**

from elders, and mentors to the next generation. Today’s talented artists respect age-old traditions—and yet re-invent them in exciting and sometimes surprising new ways.

**Totems in Turquoise** showcases artwork from the Haida, Kwakwaka’wakw, Tsimshian, Gitxsan, Nisga’a, Tingit, Nuu-chah-nulth, Haïsa, and Salish tribes of the Northwest, and the Navajo, Zuni, Hopi, Santo Domingo, Taos, and other Puebloans, Apache, and Tohono O’odham tribes of the Southwest, as well as a selection of contemporary totem sculptures, historic and contemporary masks, boxes, weaving, figures, pottery, and other artworks, many from the American Museum of Natural History’s renowned collections, and augmented from the Autry’s permanent collections.

Also included are videos, made especially for the exhibition featuring Northwest and Southwest rituals that are strongly connected with the cosmological beliefs of each tribe, plus interviews with contemporary artists and footage showing the artists at work.

Contemporary artists represented in the exhibition include Lee Yazzie, a Navajo master goldsmith and inlay artist; Phil Loretto of Jemez Pueblo, who creates intricately detailed jewelry; Christian White, one of the finest contemporary Haida carvers of argillite sculpture and pedants; and Kevin Cranmer’s unique miniature masks. Other artists include Bill Reed, one of the first Haida to interpret the themes of the Northwest Coast Indians in modern works; Charles Edenshaw, a Haida carver who created innovative totems in argillite and silver; and Charles Loloma and Preston Monongye, groundbreaking Hopi artists who introduced modernist style into Southwestern jewelry.

“This exhibition brings together some of the most exciting and vital contemporary native American art forms from two geographic areas where traditional cultures remain very strong,” said Peter Whiteley, Curator of North American Ethnology at the American Museum of Natural History’s Division of Anthropology and co-curator of Totems to Turquoise. “Both the marine Northwest Coast and the desert South Coast feature an uninterrupted tradition of extraordinary indigenous artwork and iconography: transformed into silver, gold, and lapidary jewelry. This tradition achieves a powerful cultural continuation.”

Continued from Front Page

**Evo Morales**

to create what he envisions as a more equitable society. In recent days he has also promised to cut his salary in half, and he said he would dismantle the Indigenous Affairs Ministry because it is inherently racist.

“The indigenous people demand that we re-found Bolivia,” Morales told the cheering crowd at the ruins. “The same consciousness that won the election for us is the consciousness that will change our history.”

A lot of Bolivians not only hope that such changes will create a significantly reformed social sector, they also expect it. Working in his benefit, Morales’ victory margin of about 30 percentage points suggests he has more public support than any Bolivian president in modern history, and the country’s economy is doing relatively well with 4 percent growth and natural gas reserves second only to Venezuela in South America. But the thatched-roof shacks that dot the high plains near this Indian ruin serve as a reminder that Bolivia is still the poorest country on the continent, and the graffiti that tattoos the crumbling edifices of La Paz chronicle the political turbulence that has crippled or toppled four presidents in the past three years.

With Morales’ election, expectations are high, but too are the hurdles he must overcome.

Morales’ unlikely rise to power began in a shack in the western highlands; as a young boy, he worked as a shepherd. As a teen, he was a brick worker, baker and trumpet player in a traveling band. He eventually settled in the tropical Chapare region, where he grew coca. His start in politics came as the head of the coca farmers’ federation, which pitted him against U.S. officials who wanted to control Bolivia’s coca production by controlling the amount of coca grown by farmers.

For Morales, antagonizing the United States comes at the risk of jeopardizing the country’s top source of development aid. One pending grant project, administered by the U.S. government’s Millennium Challenge Corporation, would give Bolivia $598 million for road projects. It would be paid out over three to five years and would be the organization’s largest aid package to date. According to aid officials, one of its key principles is to reward what the U.S. government considers good policies. If countries don’t meet its standards, they can be suspended from participation.
Morales’ words have generally been measured and non-inflammatory since the election: On coca eradication, he recently suggested a willingness to accept current production limits pending a study on the market for legal coca, which can be chewed as a stimulant and is used in traditional medicines. He has continued to call for the nationalization of the nation’s oil and natural gas reserves, but he soothed concerns of international investors by promising not to seize foreign assets. On trade, he suggested to reporters this week that he doesn’t completely rule out the idea of free trade agreement between the United States and the Andean region.

At the same time, Morales has emphasized his intent to reduce Bolivia’s dependence on the United States, and since the election has courted economic partnerships during visits to Venezuela, Cuba, Europe and China. Morales also must contend with demands of protesters who forced two presidents from office in 2003 and 2005 and won’t likely be pacified if Morales doesn’t deliver on some of his main promises.

“I think he will get some leeway at the local level, but among the social movements -- because they are so politicized -- he might get less,” said Juan Manuel Arbona, a professor at Bryn Mawr College outside Philadelphia currently studying and living in El Alto, a city near La Paz that has become a main flashpoint of protest in recent years.

Eugenio Rojas, an Aymara Indian leader and the mayor of Achacachi, a city north of La Paz, said Morales shouldn’t think he is immune to the same sort of dissent that brought down presidents before him.

“If he doesn’t nationalize the industries and change the structure of the government, the social movements will continue with demonstrations,” he said.

The predominant outlook on the streets now is closer to that of Justofora Aviracata, 64, who waved a Bolivian flag as he waited for Indian priests to make offerings to Mother Earth in front of Morales at the ruins.

“I am very proud to be a Bolivian right now,”’ said Aviracata, a teacher from Jesus de Machaqua. “We’ve suffered for so long, and finally we have a leader who is connected to the people, who is one of us.”

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UC RIVERSIDE: The elder’s message is one of preserving American Indian tradition.

07:18 AM PST on Wednesday, January 25, 2006

By MICHELLE DeARMOND / The Press-Enterprise

RIVERSIDE - Shaking a painted rattle and chanting in an ancient language, an Inland tribal historian taught a group of UC Riverside students about the culture that he and other area Indians are working to preserve.

On Tuesday, Ernest Siva, a member of the Morongo Band of Mission Indians, spent an hour at UCR sharing stories passed down to him by relatives and talking about the traditions that have changed and, in some cases, died out entirely.

Siva and other Inland tribal elders are trying to save that history and are having some success through language classes and other efforts, he said.

The speech and brief performance by Siva, 68, who holds a master’s degree in music from USC, were sponsored by the Native American Student Association and Native American Student Programs.

Growing numbers of young people are learning the languages and “bird songs,” he said, referring to the rhythmic chanting that tribal members use to pass down oral history through songs.

Tradition once required that only certain people could sing or play the maracalike instruments they call rattles, but “today, everyone can sing, and everyone plays the rattle,” he said.

Music and the use of ancient languages have traditionally been a key part of holding the culture together, he said, and Indians placed a lot of weight on following the rules and performing the songs properly.

Siva and a UCR graduate are teaching classes in Serrano, one of the languages spoken by Morongo tribal members and others, he said. And, as of last week, two members of the Torres-Martinez Desert Cahuilla Indians near Mecca were teaching Cahuilla at the Morongo reservation near Cabazon, he said.

Some Morongo members and others in the area also speak Cahuilla, he said.

Siva also pointed to a Luiseño language program for children at the Pechanga Indian reservation near Temecula as another example of preservation efforts in the area.

Reach Michelle DeArmond at (951) 368-9441 or mdearmond@pe.com

Census Bureau report highlights Indian Country 2/14/2006-IndianCountryIndianz.com

A new report from the U.S. Census Bureau paints a comprehensive, and rather interesting, portrait of the 2.4 million Americans who claim American Indian or Alaska Native heritage.

“We the People: American Indians and Alaska Natives in the United States,” was released last Wednesday. It is based on the results from the 2000 Census, in which record numbers of American Indians and Alaska Natives took part.

According to the data, about 303,000 people claimed Cherokee heritage while 277,000 people claimed Navajo heritage. Among Alaska Natives, Eskimo was the largest group, with 47,000 respondents.

The report indicates that Native Americans are a young population. About 33 percent of American Indians and Alaska Natives are under the age of 18, compared with 26 percent of the total population. Among American Indians, Navajo (38.6%) and Sioux (38.9%) people had the highest percentages of young people. For Alaska Natives, 39.9% of Eskimos are under the age of 18, according to the data.

The report showed that American Indians and Alaska Natives had a higher percentage of homes headed by a woman with no husband present (20.7%) and a higher percentage of households headed by a man with no wife present (7.5%) than the general population. Among Sioux, Pueblo and Navajo households, the percentage of female households was greater than 25 percent.

Most Native households speak English as their only language at home, with English being the exclusive language in nearly every Cherokee, Chippewa, Choctaw, Creek, Iroquois, and Lumbee home. Navajo and Pueblo homes reported higher rates of Native language use.

According to the data, only 71% of American Indians and Alaska Natives finished high school, compared to 80% of the general population. But 80% of Creek, Choctaw, and Iroquois had at least a high school education, while 75% of Alaska Natives had finished high school.

Fewer Native men (66%) were in the workforce compared to nonnative men (71%), the data showed. But about an equal amount of Native women (57%) as non-Native (58%) were employed. Navajo men and women had the lowest labor force participation rates of all Native Americans.

For those in the labor force, Native Americans were less likely than the total population to be employed in management, professional, and related occupations, the report said. This is likely contributed to a lower than the average median income for Native men ($28,900). The national average is $37,100 for men and $27,200 for women.

But among American Indian men, Continued on Back Page
Census Bureau

Iroquois, Cherokee, Chipewa, Choc-taw, and Creek had median earnings of about $30,000. All Alaska Native men had incomes of at $33,000, according to the report.

Poverty affected 25.7% of American Indian and Alaska Native households, with Sioux (38.9%), Navajo (37%) and Apache (33.9%) reporting the highest rates. Poverty among Alaska Natives was 19.5%, lower than the American Indian rate.

Only 56% of American Indians lived on reservations, trust land, or on Oklahoma tribal areas, according to the Census Bureau. A whopping 64.1 percent lived on non-tribal lands while 2.4% lived in Alaska Native villages.

The data for tribal and non-tribal populations showed an interesting development. American Indians who live on tribal lands do better in school and are more likely to live in family, rather than single-parent, households than those who live off tribal lands. Likewise, homeownership rates for those living on tribal lands was greater than for those who didn’t, the report showed. The difference was rather marked: 64.8% for those in tribal areas versus 49.3% outside tribal areas.

Get the Report:
We the People: American Indians and Alaska Natives in the United States (February 2006)