Nikishna Polequaptewa
American Indian Resource Program Director

Spirit Catcher
—Kathryn Bold, University Communications
(01.28.2008)

Belonging to the badger and spider clans of the Hopi Tribe has always been a source of pride to Nikishna Polequaptewa ’05, perhaps because he knows what it’s like to be alone – to feel like he’s in a tribe of one.

His mother left home when he was a baby. His father went to prison when he was 3. He lived in foster homes or with relatives on and off the Arizona reservation.


Today, as director of the campus’s new American Indian Resource Program, he works to instill the same sense of pride and belonging in American Indian students at UCI as well as at elementary and high schools throughout Southern California.

“I want American Indians to have the kind of role models and resources I didn’t have,” he says. Established by Student Affairs, the program aims to increase the number of American Indian students on campus (currently about 100) through K-12 outreach, and to serve the population now on campus and graduates.

Projects include a FIRE Mentorship Program to encourage American Indian high school students to attend college, summer academies to introduce high school and transfer students to life at UCI, and an Anteater Bridge program to start American Indian students in grades 6-8 on the path to academic success. Polequaptewa also organizes on-campus events to spread awareness about American Indian issues and customs. “We want to create an American Indian presence on campus and in the community,” he says. “It makes American Indian students feel less alone.”

Polequaptewa knows firsthand the importance of outreach. While attending Sherman Indian High School, a boarding school in Riverside, he participated in UCI’s American Indian Summer Institute in Computer Science residential program and the California Alliance for Minority Participation, a summer program that prepares incoming freshmen for UCI. The programs gave him the mentors – spiritual guides – he needed.

“I’ve always known I’d go to college, even though I had no parents or way to pay for it. I did it by doing the best I could at school,” he says. He enrolled in UCI’s information & computer science program, switching majors in his fourth year to environmental analysis & design to “build things that help people directly.”

“College was difficult. I had a lot of extra stress because there were so few American Indian students.” He served as president of the American Indian Student Association all four years, with only a few active members to help with projects such as tutoring American Indian high school students, expanding American Indian summer programs, staging the annual UCI powwow in June and presenting workshops to elementary and middle school children to “let them know the culture’s still alive.”

After graduating, he earned his master’s in resource management from Central Washington University, then developed an air-monitoring program for the La Jolla Band of Luiseño Indians. He returned to UCI in October after Manuel Gómez, vice chancellor of Student Affairs, supported his proposal for the program.

Polequaptewa runs the program out of The Center for Educational Partnerships, which provides office space, support and supplies, and hopes to someday establish a permanent center. His wife, Yolanda Leon, serves as program coordinator, and they have a young daughter. His tribe is growing. He hopes the program will become a model for the entire UC system, helping students like him who have little support.

“I grew up with nothing and I made it. I want other American Indian students to know they can make it, too.”

UC Irvine &
Sherman Indian
High School
Alumni Nikishna
Polequaptewa
directs new program
to connect American
Indian students to
campus “I want
American Indians
to have the kind of
role models and
resources I didn’t
have.”

NATIVE INTELLIGENCE
by Jack D. Forbes

JAMESTOWN CELEBRATION: A PART OF RACIAL MYTH-MAKING

The recent celebration of the Jamestown colony in Attan-Amakik (Virginia) is an example of the distortions of North American history found in the popular culture of the USA and Canada, and also in our schools’ educational curricula. The latter, at heart, is designed to firmly plant in every child’s mind the priority and dominance of the English heritage in North American development.

Jamestown was a “corporate” attempt to seize and invade an American territory for the purpose of profit-taking and imperial expansion. It was a completely illegal, immoral, and selfish undertaking by British government officials and entrepreneurs who had already been raiding the American coasts. In these early raids many Americans (Indians) had been seized and carried back to Europe, including several kidnapped along the Rappahannock River of Attan-Amakik.

But Jamestown was not the first European base in North America, and it was not even the first European foothold in the future United States. The Spaniards, with the use of persons of Native American and African ancestry as laborers and guides, had already

Continued on page 3
Greetings,

Welcome to Spring Quarter 2008 and we wish all the students success in the later part of the school year.

The Native American Student Programs (NASP) staff is currently busy getting ready for the Summer Residential Program: Gathering of the Tribes. I would like to thank the 2008 Summer Program contributors, they are as follow: Agua Caliente Band of Mission Indians, Morongo Band of Mission Indians, Pechanga Band of Luiseño Indians, San Manuel Band of Mission Indians, Soboba Band of Luiseño Indians, and Costa Chair. Their kind contributions have motivated some of the graduating high school seniors interested in higher education. The NASP staff and NASA members have worked closely with other students from various high schools about entering college.

The NASP staff is beginning to search for extramural funding to support the program for the 2008-09 school year to maintain services to the students and the community. Other concerns of the director are the many American Indian children left homeless and have no place to go before adoption. We need American Indian educators and leaders to help the homeless American Indian children, which is a big project for the future.

The Native American Student Association (NASA) is doing very well. Currently the students are working on the 27th Medicine Ways Conference and Gathering of Indigenous Nations. They have already lined up fantastic speakers, such as Alvino Siva, Kristy Orona, James Ramos, and possibly Katherine Saubel. Rather than having a Pow Wow the students decided to do a gathering with various dance presentations including the California Bird singers and dancers, Salt singers, Humaya/Oholone, Aztec Dancers, Andean flutes, and Gaan Dancers. The dates will be on May 23-24, 2008. Students do other fun activities such as, this coming weekend camping to be one with nature, and establish closer relationships. They are also involved with the recruitment of students by attending Pow Wows, Career Days, College Fairs, and maintain that personal contacts with possible applicants. Great job NASA!

Radio program Indian Time on KUCR 83.3 F.M. is doing quite well. It runs on its own hosted by John Smith, Robert Perez, Paul Miranda, and others. Keep up the good work.

Summer Residential Program: Gathering of the Tribes is also formulating. The program will be conducted from July 19, 2008 with the 18th being training for the RAs therefore the session will begin on Saturday. For information check the web at www.nasp.ucr.edu.

Thank you.

Sincerely,

Earl Dean Sisto, Director
Native American Student Programs

Are you an American Indian UCR Alumni?

Membership is available to any American Indian and Alaskan Native person who has graduated from the University of Riverside, California, or is a former student that has completed at least 12 quarter units before leaving the University of Riverside, California.

Associate Membership is available to anyone who supports the purposes and goals of the organization.

Contact us

American Indian Alumni Association

Email: aiaaucr@yahoo.com
(AIAA General mailing)

Email: admin@ai-aa.org (AIAA Board members)
Native Intelligence
Continued from Front Page

established St. Augustine, Florida (1565) and San Juan, New Mexico (taken over in 1598 from the Tewa people). Why is it that the media and state governments promoted Jamestown and other English settlements (Plymouth Colony will be coming up in 2020!), but neglect far older activities of the Spaniards with their African and Native American workers and collaborators? I would suggest it is because the Anglo-Americans, who have controlled the USA, want to honor and trace their own ethnic heritage. Other heritages can be ignored because they might alter the essentially genealogical and racial approach to US history, an approach which results in the ignoring of thousands of years of American history.

The celebration of Jamestown must be understood within the context of what is not being celebrated. North America and the United States have a number of remarkable historical sites that possess immense significance in the evolution of life in our land. For example, we possess such sites as Cahokia, a major American city and ceremonial area that endured for hundreds of years near St. Louis. Cahokia itself was a city of perhaps 50,000 inhabitants. It was also associated with a huge complex of ceremonial sites along both the Missouri and Mississippi rivers. This complex was probably related to the evolution of many ancient American cultures that still endure among the Hochunk (Winnebago), Osage, Oto, Iowa, and other Siouan-speaking native nations. Can it be that white society cannot celebrate true American history which is part of our ancient past but which did not involve recent European triumphs? One can mention many other immensely important sites found throughout the country, but I want to concentrate on only one, Chicora, because it involves Africans, Native Americans, and Spaniards. To me Chicora is much more interesting than Jamestown because it involves all three of the races which have long been part of United States history. First, some background: in the early 1500s Spanish slave-raiders were engaged in the profitable task of replacing the Americans of Haiti and Cuba, who were dying off rapidly because of extreme abuse as captive labor. The Spaniards especially were attracted to the islands of the Lucayos, now known as the Bahamas, because the Americans there were numerous, peaceful, and relatively easy to capture because of having few natural defenses. Slave raids soon depleted the population (although I believe that some Lucayos were able to successfully flee to the coast of Chicora, now known as South Carolina).

During the early 1500s many Africans came to the Caribbean with the Spanish invaders. Many rebelled and joined the surviving Americans in resistance to enslavement. Africans, mixed persons, and Americans thereafter were drafted for virtually every Spanish attempt to invade North America. In the 1520s Spaniards under Lucas Vasquez de Ayllon attempted to establish an outpost in Chicora, a region thought to be near the mouth of the Pedee River of South Carolina. The fascinating thing about this precursor to Jamestown is that the African captives were able to rebel in about 1528, no doubt in cooperation with American captives or servants. What we are told is that the Spaniards decided to abandon the colony, while some of the Africans, at least, probably joined the local Americans. Thus these African rebels became the first non-Native permanent settlers in North America! Now is that not a significant happening? But where is this story being told? Not in the U.S. history books, and not in the popular literature. Even Black Americans usually do not tell this story because, perhaps, they have been propaganda into believing that the first African-Americans arrived only in 1619 as captives purchased by white Virginians from Dutch vessels, thus giving the Jamestown whites priority and ignoring the Blacks and mixed persons involved in St. Augustine, Florida, from 1565.

But what about Chicora? The Africans seem to have remained in the Carolina/Georgia region, intermarrying with Americans. We think this likely because when the terrorist De Soto led his raid into Florida and the Southeast in the 1540s, one of the prominent American female leaders in the region of the Savannah River had a Black male consort. Thus Chicora seems to mark the beginning of the intermixure of Americans and Africans, as well as the first permanent settlement of non-Americans in what ultimately becomes the United States of America.

Jack Forbes is of Powhatan-Renape ancestry and wrote his first article about Powhatan history for The Masterkey in 1955. He edited the Powhatan newspapers Tsen-Akamak and Attan-Akamik for several years. His recent book The American Discovery of Europe contains references to the native people of the Bahamas and Chicora.

Voting for American Indians via Trujillo vs New Mexico 1948

In 1948 a 44-year-old former Marine sergeant and World War II veteran was the principal at Laguna Pueblo Day School and taught classes there. Taking advantage of the GI Bill, he also took courses at the University of New Mexico.

On June 14 of that year he went to register to vote at the Valencia County Courthouse in Los Lunas. Even though he was a U.S. citizen, a local resident and a war veteran, clerks refused to register Miguel H. Trujillo because he was an American Indian.

In 1924 the Indian Citizenship Act graciously deemed American Indians citizens of their own land, earning them the right to vote in federal elections. But 24 years later, forward-thinking New Mexico still prevented Indians who lived on reservations (which, in 1948, was probably 99 percent of Indians in New Mexico) from voting in state elections under a provision in the state Constitution that prohibited “insane persons . . . and Indians not taxed.” In other words, if you were mentally ill or lived on a reservation, or both, you couldn’t vote.

Outraged that he could fight for the United States in war, but couldn’t vote in his home state, Trujillo of Isleta Pueblo, sued New Mexico in federal court and won. On Aug. 3, 1948, a three-judge panel in Santa Fe ruled that New Mexico’s provision banning Indians was “discrimination on the grounds of race” and violated the U.S. Constitution.

The ruling was hailed by then-U.S. Sen. Dennis Chavez, an Albuquerque Democrat, who said: “The idea that Indians are not beneficiaries of American rights like any other citizen belongs to long ago. New Mexico cannot give one class of citizens civil rights and deprive the Indians of the same. We are making progress.”

A couple of months later, however, state Attorney General Walter Kegel had to reject Santa Fe District Attorney Marcelino Gutierrez’s request for double lines at polling places so “intelligent voters can vote without having to wait for all of the Indian voters.”

Trujillo predated such civil rights heroes as the Rev. Martin Luther King Jr. and Rosa Parks, yet remains mostly unknown in New Mexico and U.S. history. There is, however, an annual award in his name for, fittingly, people whose humanitarian efforts in Albuquerque were for the most part unrecognized in their lifetimes. Trujillo went on to a lifelong career in education, picking up bachelor’s and master’s Continued on page 6
Activities

Students from Sacramento City College get information about UCR.

Students Listening to a student panel about what UCR is like.

Karolína Macías presents at the Counselors Conference about applying to a UC.

Jesus showing his UCR spirit at the Tailgate party.

Counselors at the Counselors Conference learn how to better assist their students.

Students From SCC also learn about NASP services.

NASA members Gabi, Beyaja, and Cinthya making frybread.

NASA ladies working hard at the tailgate party.

College and Highschool counselors come to the Counselors Conference to learn about changes to entrance requirements.

Super Salesmen Jesús convinces a few people to try our frybread.

SCC students listening intently about why to choose UCR.

NASA members attending Alumni Meeting.

Cinthya whipping up some delicious Fry Bread.

NASA members speaking with Alumni about Medicine ways conference and gathering.
Gathering of the Tribes
Summer Residential Program

July 19 - July 27, 2008
Come experience a fun filled program for American Indian Middle and High school Students
*Field Trips*Sports Competitions*Team Building*Cultural Workshops*

For more information please contact
(951) 827-4143 E-mail: sisto@ucr.edu or joshuag@ucr.edu
Application online at www.nasp.ucr.edu

Native American Student Programs, University of California, Riverside, 229 Costo Hall, Riverside, CA 92521
Trujillo Vs. New Mexico Continued from Page 3

degrees at UNM and working toward a doctorate at Cal-Berkeley. His Bureau of Indian Affairs administrative and teaching work led to positions in Utah, Laguna, Tohatchi, Paraje School, Picuris Pueblo and Yuma Indian School.

He died in August 1989 at a Laguna Pueblo nursing home after a series of strokes left him largely unable to communicate. His civil rights efforts were the topic of a seminar at the Indian Pueblo Cultural Center in 1987. He was unable to attend and when told of the seminar, “He didn’t do anything but cry,” his daughter, Josephine Waconda, was quoted as saying. “He understood what was going on; he couldn’t formulate the words.” In Nov., Indians in New Mexico can honor Trujillo’s courageous efforts by going to the polls - or not. Thanks to him, at least they have that choice.

The Cold War Threat to the Navajo
NY Times Editorial -- February 12, 2008

It is alarming that the nuclear power industry is talking about resuming uranium mining near a Navajo reservation. A mining company has applied for permits for a new mine on privately owned land in New Mexico just outside the reservation’s formal boundaries but within what is commonly known as Navajo Indian Country. Regulators must not allow this to proceed until the enormous damage inflicted by past mining operations has been fully addressed.

Residents of the Navajo Nation are haunted by radiation threats from more than a thousand gaping mine sites abandoned after the cold war arms race. After decades of uranium mining — and accumulating evidence of spikes of cancer and other diseases — mining companies walked away from their cleanup responsibilities. The federal government has also shamefully failed its tribal trust obligation to deal with what signs in their dreams, even though a few straight thinkers warned them of trouble to come.

The legislation was gently-worded, but the devil was in the details. It was pointed out to tribal leaders that the legislation required that if a tribe wanted to operate games of chance, they would have to give up part of their sovereignty to the state wherein the gambling would take place. “No worries,” said the tribal leaders. Another innocently-worded clause required them to negotiate a “compact,” or a contract, that would control how they operated their “gaming,” with that same state. Again, “No worries,” they said, as dollar signs flooded their minds. “We can take care of ourselves.” Yeah, sure you can.

It is interesting to see that compacts made today resemble regulation by a state instead of a negotiated agreement. Worse, in California, the new compacts effectively remove any sign of tribal sovereignty, unless “risk-taking and paying the bills” is sovereignty. In my mind, there’s another point of contention. There are some lawyers who say that states are violating the Commerce Clause of the U.S. Constitution by insisting on compacts in which the fine print regulates tribes’ interstate commerce. That’s an argument that is ripe for picking.

By 1990, some tribes were profiting, some were not, and some began to complain of their state greedily looking for a bigger share of gambling profits. Meanwhile, the BIA had cut its tribal program budgets almost in half. Tribes began to feel pinched. In 1987, Interior Secretary Manuel Chavez initiated a Self-Governance Pilot Program whereby tribes would be given large contract funds to “experiment” in running local BIA programs. After Self-Governance was on its way, Chavez turned to reducing the BIA staff. The Central BIA staff was cut by almost 50 percent. Chavez then asked two dozen tribal leaders to be on a committee to “reorganize” the organization. Chavez and Wendell Chino, then-chairman of Mescalero Apache, would be co-chairmen. Chino, now deceased, had long been admired for making talks on tribal sovereignty and protection of treaties, but things began to change. In 1991, the committee’s Final Report was delivered to Congress, and it put the final touches on the funeral for what had once been the BIA, as tribes knew it.

As if to deliver the final “coup de grace” to what had been, several dozen tribal leaders attended the 1996 Democratic Convention held in Chicago, Ill. When the chief of the Oklahoma Cherokee got his turn to speak to the convention delegates, all but about 50 delegates left the hall. The chief gave his talk in obvious embarrassment.

Later that night, the tribal leaders met and unanimously agreed that “in order to survive, we must join the political mainstream of this country and make our voices heard.” Sovereignty took a big hit. So the next, and perhaps the last, chapter in the demise of once-sovereign tribes holding empty treaties will come during the next four decades.

The principal reason for the successful termination effort by the United States is the willingness of tribal leadership to listen to the tempestress, Lady Luck, who threw money at their feet, saying, “Pick it up. It’s yours for the taking. Build more casinos. Make them bigger. Size matters.” To those leaders, apparently sovereignty has a price. American Indians are not known for their willingness to plan for the future. Politicians know this well, but we don’t know our own selves. Few tribes, if any, have a 20-year or even a 10-year economic growth plan. I know of one tribe that was handed a golden opportunity, but has failed to draft even a 4-year plan.

The government has always prodded tribes to get on the road to termination. They did this because it has always been on their agenda. And we always knew it. But knowing the government’s plan, how did tribes get on this road to perdition? Well, for one thing they refused to believe the words of politicians who many times made clear their intentions for tribes.

In 1881, Sen. George H. Pendleton of Ohio - a one-term Republican senator - succinctly described his intentions thusly: “Our
constellation and our laws were passed for the control and the government of white citizens, and not for Indian tribes.” He spoke a litany of reasons why Indians could not continue their way of life, concluding with, “The Indians can no longer fish and hunt [for subsistence]. They must either change their mode of life or they must die. That is the alternative. There is no other. Indians must change, or they will be exterminated.”

One of the principal reasons given by Congress for the General Allotment Act of 1887 was, “A desire to replace tribal culture with white civilization.” The Board of Indian Commissioners said, “This act will place Indians on an equal footing with other citizens of the country.”

If Sen. Pendleton’s words weren’t enough to put an official Senate stamp on the mood of Congress, in December of 1901 President Theodore Roosevelt delivered the ultimate approval by speaking words that have persisted down to our own time: “In my judgment, the time has arrived when we should definitely make up our minds to recognize the Indian as an individual and not as a member of a tribe. The General Allotment Act is a mighty pulverizing engine to break up the tribal mass. We should now break up the tribal funds, doing for them what allotment does for the tribal lands; that is, they should be divided into individual holdings.”

The most recent example happened in 2006, when Sen. John McCain drafted legislation that would only pay pennies on the dollar for missing trust funds, and eliminate the government’s trust responsibility for Indians. It would also terminate many tribes. This from the man who wants to be your next president.

For another thing, tribal leaders refused to listen to the advice of Sen. Daniel Inouye, a real friend of American Indians who consistently told them, “Use your sovereignty to protect your treaties. Believe me, it is all you have to save your people.” This from a man who knows the inner workings of Congress. They should have listened. Hear me. He did not say, “Save your casinos, it’s all you have.”

Elmer M. Savilla, Quechan, is the former executive director of the Inter-Tribal Council of California and of the National Tribal airmen’s Association.

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**Nurturing the next crop of Native artists**

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Posted: February 27, 2008

by: Eva Thomas

LOS ANGELES - Creating a space for young artists to find their voices, Native Voices at the Autry is doing brilliant work with the Young Native Voices: Theater Education Workshops. Now in its seventh year, Young Native Voices has provided workshops and residencies for American Indian youth. Native Voices at the Autry is a professional Theater Company located in Los Angeles devoted to developing new scripts by Native writers. It is housed at the Autry Museum - a destination for many school-age children.

“Working closely with the Southern California Indian Center,” said Native Voices artistic director Randy Reinholz, Chocotaw, “We wanted to develop something for the young people here in L.A.” The Theater Education workshops encourage young American Indians to explore their stories and share their experiences through the art of playwriting. To date, 45 new plays have been written by young playwrights as part of the project.

In January, six playwriting classes were taught over three weekends. The young playwrights were paired with professional mentors for an intensive playwriting workshop which concluded in a staged reading of their plays. In this year’s program, there were 15 kids ranging in age from 9 - 18.

“The key is the mentors,” said Bryan Davidson, Young Native Voices national coordinator. “They really take the role of guiding the young playwrights, encouraging them and even nagging the kids to write.” One of this year’s mentors was actor and writer Robert Greygrass, Lakota. “The kids were bright and creative. It was fun to watch them develop their stories, to see the light bulbs go off in their heads and their excitement to write.”

“The mentors are successful in the areas of film and theater,” Davidson said. “They really serve as a model for what these kids can do and what they can be.”

On Jan. 26, a full-house attended the 2008 Young Native Voices Festival where the Native youth showcased their work. Topics of this year’s plays included falling in love, getting along with one’s family, creation stories, stories about identity and even the high school dance. Excerpts of the plays were performed by professional Native actors.

Actress Yvonne Fisher, Cherokee, performed in this year’s Young Native Voices Festival. “My favorite part is feeling like I contribute to making the characters come alive,” Fisher said. “Before their plays are read, the young playwrights are so nervous and insecure about their work; but when the audience laughs, the kids become elated because the audience gets it.”

This year, Young Native Voices teamed with CANOE (Composer Apprentice National Outreach Endeavor), the First Nations Composer Initiative, to present a concert of new works by four Native student composers. The young composers in the CANOE program were also paired with musical mentors.

After each play or musical selection was performed, the young playwright or musician stood for acknowledgement with a big round of applause. “Now is a good time to make art, to tell the world how you feel about things,” said Raven Chacon, Dine’. First Nations Composer Initiative mentor. Paula Starr, Cheyenne, executive director of SCIC, attended the 2008 Young Native Voices Festival. “It was wonderful to see the way the kids opened up; to unveil themselves, their emotions,” Starr said. “It was very raw. The kids also incorporated music and theater with elements of traditional stories and traditional instruments. It was so beautiful.” Speaking to the audience, Davidson said, “The large turnout today proves that the voice and the creativity of these young people matter.”

“Here in L.A., we are lucky to have Native Voices at the Autry,” Starr added. “They really get it. They understand that it is important to tell our own stories and to train the next generation of artists.”

In 2005, Young Native Voices expanded outside the Los Angeles area with the Reservation Outreach. That year, Native Voices theater artists were in residence at the Coeur d’Alene Schitsu’umsh Reservation in Idaho, working with students to create and perform ten 10-minute plays. In 2006, they were in residence for a month at the Sycuan Reservation in San Diego County, where they worked with 37 students from the Sycuan Band of the Kumeyaay Nation. Students participated in theater workshops and created a full production of three traditional Kumeyaay stories featuring Kumeyaay language, song and dance. “Mostly, you feel really proud of the kids,” Reinholz said. “Their evolution from the time they first get here to the final presentation is remarkable. Many of them arrive a bit shy; but by the end of the program, all the young artists especially say in front of 200 people: ‘This is what I think and this is who I am.’
April 5-6, 2008
10th Annual El Camino College All Nations Pow Wow
Torrance California
Contact Celso D. Jaquez
(310) 630-9765

April 11, 2008
Virginia Peterson Elementary School Hootenanney
Located in Paso Robles, San Luis Obispo County. Chumash Tribe
(805) 591-9611 Tammy Anderson

April 18-19, 2008
Arts & Crafts Fair - California State Indian Museum, Inside Museum
www.parks.ca.gov/indianmuseum
Helen Kawelo (916) 324-0971

April 19, 2008
Sherman Indian High School Annual Inter-tribal Pow wow
Riverside, CA 92503

April 19-20, 2008
Chumash Day
Malibu, California
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(310) 317-1364

April 27, 2008
7th Annual Maidu Leafing Out of Spring Celebration & California Indian Craft Fair
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May 3-4, 2008
23rd Annual UCLA Pow Wow
UCLA North Athletic Field, Westwood Plaza, Los Angeles, CA 90095

May 3-4, 2008
16th Annual Mother Earth Gathering Inter-tribal Pow Wow
Hesperia Lake Park 7500 Arrowhead Lake Rd., Hesperia, CA (760) 244-5488 for more information

May 23, 2008
27th Annual Medicine Ways Conference & Gathering of Indigenous Nations
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May 24, 2008
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July 19-27
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