



The Parrot

Your ARC newsletter by and for ESL, multicultural, international students, new Californians, and, well, anybody really...

Issue #35

Fall 2009

A Chat with Loren Pancho, Native American Student

Parrot: Lets start. So you are Native American!

Pancho: Yes.

Parrot: Where did you grow up?

Pancho: I grew up in Susanville, California. My name is Loren Pancho.

Parrot: Have you always embraced your heritage?

Pancho: Yes, my tribe is Paiute, originally from Pyramiel Nevada and, I embrace my culture, my heritage by ... don't know how to explain it, you know, but I like my traditions like our dancing and our food and just the way our tradition is. We acknowledge other people and other races as people in general, not as how they are, you know, color or anything like that. We get along as a culture with other people better.

Parrot: And you want to continue your culture...

Pancho: Yes, continue to share with other people, with other races, so that way we are all in balance with each other, respect each other, respect each other's beliefs or other

ways as their culture. I embrace that because you feel comfortable respecting other people and getting that same respect back.

Parrot: So, you are proud to be a Native American.

Pancho: Yes, I'm proud to be a Native American.



Parrot: So, November is Native American Month. Why is it important to celebrate Native American Month?

Pancho: I feel it's important so in that way other cultures, other races can look at... understand Native Americans, the Native American lifestyle, instead of looking at history or what others like the government says about Native Americans in a good way or a bad way. But, to put it out there so that we all walk in balance.

Parrot: I heard that American Native traditions are passed from generation to generation. Do you think that in this modern world those traditions are being lost?

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November:
Native American
Month FAQ

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**Never go to
bed mad.
Stay up and
fight!**

Phyllis Diller



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Student Chirpings

Fairytale in a Backyard

Have you ever been in a country from a children's storybook? In a country where animals talk, people do little miracles and fight against dragons? Well, I guess most of us have been there at least in our imagination. And some places help us to bring our dreams to life. Those places we like the most. I will always remember my own fantasy kingdom.

When I was age five, my family moved to a new place. This was an old brick house with a fancy roof and smell of dust and antiques inside. It also had a really nice backyard. The backyard was big enough to fit two tennis courts in but what I liked about it was there was neither court nor swimming pool. The backyard had an actual piece of forest! Yes, yes, yes! A bunch of trees, bushes, tall grass... For a five-year-old kid the place looked giant and amazing. This was love at first sight.

When you went through the house, eventually you would get to an old wooden door to the backyard. Outside were three steps and the start of a side-

walk, my "central road". It was around the whole backyard in the shape of a wavy circle. It was big enough for one person at the time and sometimes you needed to set really low to get through. And as soon as you took the first step you



were lost for the outside world. All of a sudden you found yourself in the middle of a rain forest. On both sides all kind of plants - old oaks, apple trees, different bushes and a lot of grass were growing. Sometimes the plants were higher than me. I really liked to hide in them and felt like Robin Hood or Indiana Jones. Although I liked all my "forest", there was a special place I liked

the most.

In the far left corner behind the gooseberry bushes, there was a little glade. This was my own castle and playground at the same time. It was really hard to get there. I always had scratches from bushes, but was worth it. Every day there was some new game going on. One day I was a ruler of the Tenth Kingdom, next - I was looking for fairies. And the day after this I just hid from everyone and imagined myself to be Robinson Crusoe. Sometimes I simply lay and looked at the sky, enjoying the smell of flowers and singing of birds.

That backyard helped me to create my own fairytale. I loved that place and still remember it. Whenever I think about childhood, I always bring to memory that place and right away I feel warm and safe. It is amazing how a regular backyard can bring happiness to your life!

Bogdan Komlyk ESLW 50

The Peace Corps

Editor's note: *The following is the text of a student speech from last spring*

“Ask not what your country can do for you but what you can do for your country.” These are the words of John F. Kennedy, the American President who invented the Peace Corps. What is the Peace Corps, when did it begin, and what are its main goals? In 1961, President Kennedy established the Peace Corps to promote world peace and friendship. According to the Peace Corps website, The Peace Corps' mission has three simple goals: helping the people of interested countries in meeting their need for trained men and women, helping to promote a better understanding of Americans on the part of the people served, and helping to promote a better understanding of the people being served by Americans. Before going to the Peace Corps event, which took place in Raef Hall 162, I did research on why this event might be interesting to attend. In this speech, I am going to share with you the stories of four college professors who went to four different countries to serve as Peace Corps volunteers. Thus, by the end of my presentation, you will learn about the Peace Corps, its history, and how it affects both volunteers and the people they serve.

The Peace Corps, which began in 1960 at the University of Michigan, is a patriotic movement with Americans living and working in developing countries. According to the Peace Corps website, since 1961 the

Peace Corps organization has shared with the world America's most precious resource – its people, who collaborate with local community members and work in areas such as education, youth outreach, community development, the environment, and information technology. More than 200,000 Peace Corps Volunteers have served in 140 host countries, providing help



in many fields. They help to educate people, solve environmental problems, and provide medical treatment for many diseases, including AIDS. These people who range in age from college students to retirees represent the rich diversity of the American people. Their experience ranges in variety from teaching English to launching computer learning centers, promoting HIV/AIDS awareness, working on soil conservation, and many other areas. “Volunteers bring their skills and life experiences to where they are needed the most.”

The first professor, Paul Andre, went to Benin, West Africa to teach English and Math. He was there for two years with

other volunteers, who later became his friends. He told us about his working experience there. He also told us about his the living conditions and about the living conditions of the locals. According to Prof. Andre, there weren't any home comforts that Americans are used to having. There wasn't running and hot water. Besides washing his clothes outside, he also had to cook outside on a stone stove. They didn't have a refrigerator at all, but they didn't need it since there wasn't any electricity. Mr. Andre lived in a very simple house made of straw with a small couch in the left corner, which he proudly called “Sofa.” He had very simple living conditions; his working table wasn't as comfortable as he was used to having in America. The table didn't have drawers at all, so everything was on the top. However, he had a very nice view outside which he didn't have living in Sacramento. For leisure, he and his colleagues played volleyball with a local team, which they organized by themselves. One local custom was very different from American ways. A local wealthy man, who usually was a tribe leader, had to have more than one wife. The number of wives he had showed how prosperous he was. If he could afford to have more than one wife, it meant that he had a lot of money.

The second speaker, Allyson Joye, informed us of her volunteer job in Madagascar. She went there as an English teacher-trainer. Classes there didn't have any comfort such as air conditioners, but people were

really eager to learn English because it was a language of mutual communication. Later she and her colleagues organized an English Center in downtown. At the beginning, the building was a nightmare inside, but they renovated it, making it nice and useful. It also had a small library inside with some books and a TV for watching videos for educational purposes. Students also had discussions in the library. When she arrived in Madagascar, she didn't have her own house yet, so she stayed in a local teacher's house for about three months while her house was being built. Now that house is used by other volunteers, who call it a castle. In contrast to Paul Andre, she had running hot water, toilet, electricity, and cooking stove, but no refrigerator. In any case, they didn't buy a lot of food at once. She was lucky to have all these facilities. Even local people didn't have running and hot water, so they had to go and get it from a town faucet, which was better than water from the well. Health and sanitation was a really big issue. She did her shopping at a local market, and she found that shopping experience very attractive and food was very tasty and fresh. It was absolutely delicious. She bought fruits that were directly from trees. She also bought meat that also was very delicious, from a butcher who cut her a piece she was pointing at. A town she lived in was kind of developed, so it had some electronic shops and other shops. They also had their own "7/11" store which had a great variety of merchandise. At the market, people also sold

products that they baked or cooked at home. People who were richer had their own small restaurants at the market, so they could cook and sell at the same time. She provided a lot of interesting information about her volunteer experience and traditions of local people.

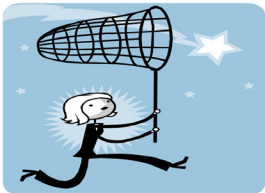
The next speaker, who went to Vanuatu, the South Pacific was Prof. Andrew Halseth. He was there teaching math and science to seventh through tenth graders, but students were also interested in studying English. The school system was very interesting there. Students usually went to school until the tenth grade, and then to move on, they needed to take a national exam which determined the top 25% of students to go to eleventh grade because seats there were limited. The results of the test were announced on the national radio. Students hoped that their name would be selected. Those students who couldn't pass the exam had to go back to the villages they came from. In addition to his working experience, he told us about the place, different languages, and dialects people were speaking there. Even though the country had many different languages, the official language was Bislama. Living conditions were harsh there, so at the end of their term only sixteen out of 26 volunteers originally coming were left. He did all his laundry and dishwashing at the river. He didn't have his own privacy at all. Even when he was brushing his teeth, lots of people were around him watching. They played football on the beach in their spare time.

The last speaker was Dr.

Elizabeth Specker, an ESL professor. She was in Romania teaching English in an elementary school. With fellow Romanian English teachers, they worked to create an English library there that was more equipped and had a variety of English books. Her experience was totally different from that of the previous speakers. She briefly lived in the capital of Romania, Bucharest, but then lived and worked in the poorest country, Vaslui. She told us about Romanian history and traditions. She talked about former leader Nikolai Ceausescu and his way of ruling the country. She said how amazingly beautiful Romania and the Carpathian Mountains were. Yes, Romania is very beautiful. I was in Romania in 1987, so everything she said was familiar to me. She also told us about food they cooked and how much she liked it and misses it. Since she is an ESL teacher, she can always ask Romanian students to cook something for her!

In conclusion, I am happy to say that by doing research on the Peace Corps, attending the campus event, and informing you with the information I got, I also learned what the Peace Corps is. Peace Corps volunteers continue to help countless individuals who want to build a better life for themselves, their children, and their communities. As John Kennedy says, "Through these I think we can make the greatest possible difference."

Nailya Arushanova
Speech 301



Netscape - Articles from the Web

November is Native American Heritage Month!

What started at the turn of the century as an effort to gain a day of recognition for the significant contributions the first Americans made to the establishment and growth of the U.S. has resulted in a whole month being designated for that purpose.

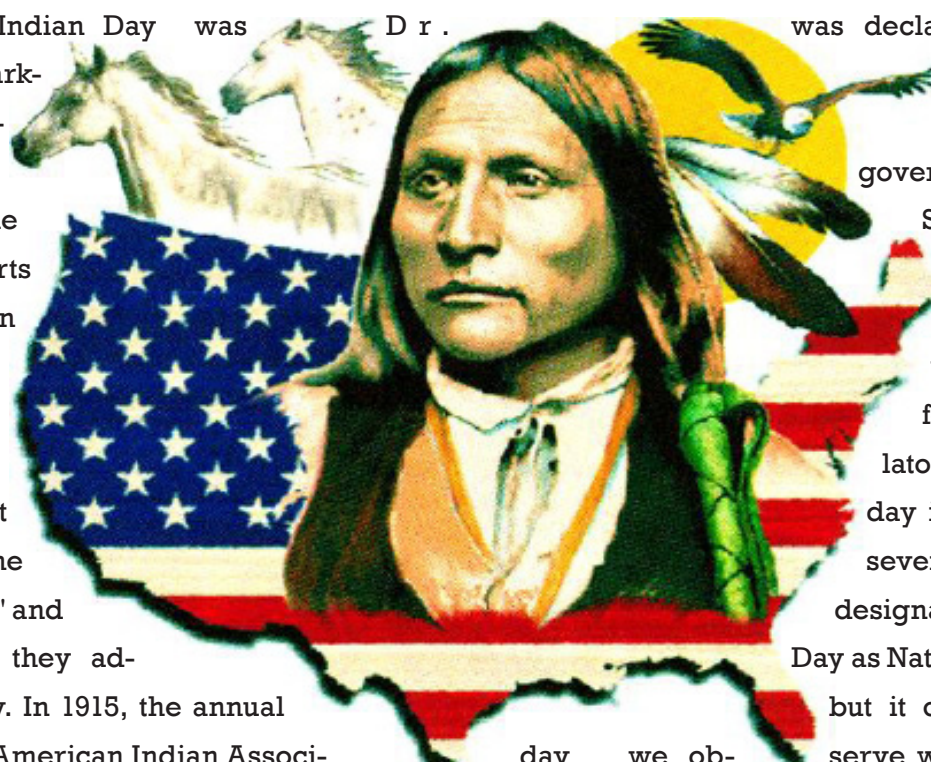
One of the very first proponents of an American Indian Day was Dr. Arthur C. Parker, a Seneca Indian, who was the director of the Museum of Arts and Science in Rochester, N.Y. He persuaded the Boy Scouts of America to set aside a day for the "First Americans" and for three years they adopted such a day. In 1915, the annual Congress of the American Indian Association meeting in Lawrence, Kans., formally approved a plan concerning American Indian Day. It directed its president, Rev. Sherman Coolidge, an Arapaho, to call upon the country to observe such a day. Coolidge issued a proclamation on Sept. 28, 1915, which declared the second Saturday of each May as an American Indian Day and contained the first formal appeal for recognition of Indians as citizens.

The year before this proclamation was issued, Red Fox James, a Blackfoot Indian, rode

horseback from state to state seeking approval for a day to honor Indians. On December 14, 1915, he presented the endorsements of 24 state governments at the White House. There is no record, however, of such a national day being proclaimed.

The first American Indian Day in a state was declared on the second Saturday in May 1916 by the governor of New York. Several states celebrate the fourth Friday in September. In Illinois, for example, legislators enacted such a day in 1919. Presently, several states have designated Columbus Day as Native American Day, but it continues to be a day we observe without any recognition as a national legal holiday.

In 1990 President George H. W. Bush approved a joint resolution designating November 1990 "National American Indian Heritage Month." Similar proclamations, under variants on the name (including "Native American Heritage Month" and "National American Indian and Alaska Native Heritage Month") have been issued each year since 1994.

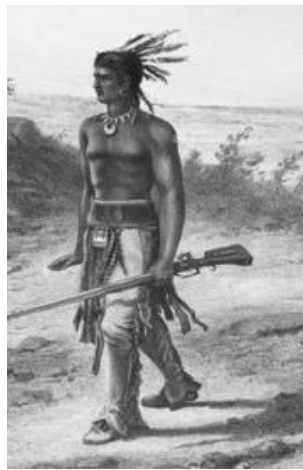


Famous Native Americans

Before the arrival of the colonists, the Native Americans had already secured a foot-hold over the vast expanses of America. Initially the Native Americans were treated with an almost cursory respect as the new settlers and pilgrims were afraid, apprehensive, yet friendly and hopeful. The newcomers befriended many and made what they thought were close ties with their new brethren. But, unfortunately, it was not to last and disease coupled with the settlers' ravenous desire to claim land as their own destroyed everything the native peoples held dear. However, most of these mistakes have since been admitted, and reparation has been made. Fortunately history has not forgotten the many important faces and contributions of the original Americans. In honor of the United States' Thanksgiving, here are a number of outstanding Native Americans.

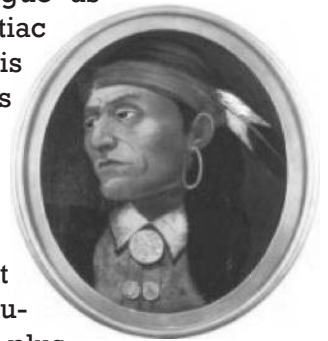
Squanto 1581 - 1622

Assisting the Pilgrims during their first, harsh winter, the Patuxet, Tasquantum (Squanto) befriended the group in order to see them safely through to spring. In 1608, alas, Squanto and several others were kidnapped by Georgie Weymouth and taken aboard ship to England. Though eventually earning a living and learning the English language, Squanto made his return home in 1613 aboard John Smith's ship only to find his tribe completely wiped out by the plague.



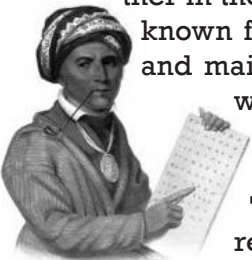
Pontiac 1720-1769

Known in his Ottawa tongue as Obwandiyag, Chief Pontiac is most well known for his defense of the Great Lakes Region of the US from the British Troop invasion and occupation. In 1763, Pontiac and 300 of his followers attempted to take Fort Detroit by surprise. Eventually the revolt rose to 900 plus Natives and they eventually took the Fort at The Battle of Bloody Run. Though historically a prominent figure, many are still unsure as to his real importance and to whether or not he was a mere follower rather than a leader. Increasingly ostracized, in 1769 he was assassinated by a Peoria Indian in Illinois.



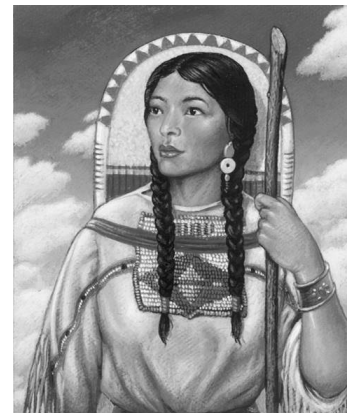
Sequoia 1767 - 1843

A Shawnee leader whose name means, "Panther in the Sky", Tecumseh became well known for taking disparate tribes folk and maintaining hold on the land that was rightfully theirs. In 1805, a religious native rebirth led by Tenskwatawa emerged. Tenskwatawa urged natives to reject the ways of the English, and to stop handing over land to the United States. Opposing Tenskwatawa was the Shawnee leader, Black Hoof who was working to maintain a peaceful relationship with the United States. By 1808, tensions built and compelled Tenskwatawa and Tecumseh to move further northwest and establish the village of Prophetstown near Battle Ground, Indiana. He died in the War of 1812.



Sacajawea 1788-1812

Sacajawea is most well know for accompanying Meriwether Lewis and William Clark during their Corps of Discovery of the Western United States in 1806. She was born in a Shoshone tribe as Agaidika, or "Salmon Eater" in 1788. In February of 1805, just after meeting Lewis and Clark, Lewis assisted in the birth of her son, Jean Baptiste Charbonneau. Her face now appears on the dollar coin.



Cochise 1815-1874

Though actually pronounced K-you Ch-Ish, this Apache leader is second only to Geronimo when it comes to that tribe's historical significance. Often described as having the classical Indian frame; muscular, large for the time, and known to wear his long, black hair in a traditional pony tail, Cochise aided in the uprising to resist intrusions by Mexicans and Americans in the 19th century.



Sitting Bull 1831- 1890

Sitting Bull (Sioux: Tatanka Iyotake first named Slon-he, or, literally, slow), was a Hunkpapa Lakota medicine man and holy man. He is famous in both American and Native American history mostly for his major victory at the Battle of Little Bighorn against Custer, where his 'premonition' of defeating them became reality. Even today, his name is synonymous with Native American culture, and he is considered to be one of the most famous Native Americans ever



Hiawatha



Henry Wadworth Longfellow wrote the story "The Song of Hiawatha" loosely based on an actual Native American. Though very little is known of the historical events in which Hiawatha was a part, though he was a great peacemaker and spiritual guide.

Geronimo 1829 - 1909

Geronimo (Chiricahua: "one who yawns"; often spelled Goyathlay or Goyahkla in English) was a prominent Native American leader of the Chiricahua Apache who defended his people against the encroachment of the US on their tribal lands for over 25 years. While Geronimo said he was never actually a chief, he was assuredly a military leader. As a Chiricahua Apache, this meant he was also a spiritual leader. He consistently urged raids and war upon many Mexican and later U.S. groups. Geronimo eventually went on to marry 6 wives, an Apache tradition. He staged what was to be the last great Native American uprising, and eventually moved to a reservation, often given permissions to appear at fairs and schools.



Crazy Horse 1840-1877

With a name in his tribe, Lakota: Thasuka Witko, that literally means "His-Horse-is-Crazy", this Native American was actually born with the name: Cha-O-Ha meaning in Lakotan, "In the Wilderness", and he was often called Curly due to his hair. In the Great Sioux War of 1876, Crazy Horse led a combined group of nearly 1,500 Lakota and Cheyenne in a surprise attack against General George Crook's force of 1,000 English men and 300 Crow and Shoshone warriors. The battle, though not substantial in terms of lives lost, nearly prevented Crook from joining up with General Custer, ensuring Custer's subsequent defeat at the Battle of Little Bighorn. Crazy Horse went on to oppose the US Government in their various decisions on how to handle Indian affairs.



Will Rogers 1879-1935

Born William Peen Adair Rogers, a Cherokee-Cowboy, "Will" became best known as an actor, a Vaudvillian, a philanthropist, a social commentator, a comedian, and a presidential candidate. Known as Oklahoma's favorite son, Rogers was born to a well respected Native American Territory family and learned to ride horses and use a lasso/lariat so well that



he was listed in the Guinness Book of World Records for throwing three ropes at once—one around the neck of a horse, another around the rider, and a third around all four legs of the horse. He ultimately traveled around the world several times, made 71 films (50 silent and 21 "talkies"), wrote more than 4,000 nationally-syndicated newspaper columns, and became a world-famous figure. He died in a plane crash in 1935.

Blackhawk

Though not a traditional tribe chief, even after inheriting a very important medicine bundle,

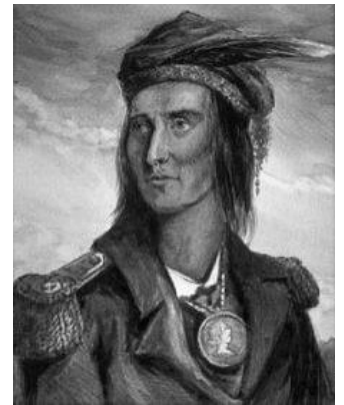


Black Hawk would become more well known as a War Chief. In his tribe's (Sauk's) tongue, his name, Makataimeshekiakiak, means, "Be a large black hawk". During the War of 1812, Black Hawk, so name-shortened by the English, became a fierce and powerful opponent.

First fighting on the side of the British, Black Hawk eventually led a band of Sauk and Fox against settlers in Illinois and Wisconsin, eventually dying in Iowa. His legend is kept alive by many claiming to be directly related, like Jim Thorpe. This is, however, myth.

Tecumseh

A Shawnee leader whose name means, "Panther in the Sky", Tecumseh became well known for taking disparate tribes folk and maintaining hold on the land that was rightfully theirs. In 1805, a religious native rebirth led by Tenskwatawa emerged. Tenskwatawa urged natives to reject the ways of the English, and to stop handing over land to the United States. Opposing Tenskwatawa was the Shawnee leader, Black Hoof, who was working to maintain a peaceful relationship with the United States. By 1808, tensions built and compelled Tenskwatawa and Tecumseh to move further northwest and establish the village of Prophetstown near Battle Ground, Indiana. He died in the War of 1812.



Maria Tall Chief

Born Elizabeth Marie Tall Chief to an Osage Nation father, she became an eventually well-known ballerina.

In 1947 Maria began dancing with the New York City Ballet until her retirement in 1965. Soon after she founded the Chicago City Ballet and remained its artistic director for many years. Since 1997 she has been an adviser in the Chicago dance schools and continues to astound future dancers with her always-ahead-of-her-skill abilities.



Charlene Teeters



Activist, of the Spokane Nation. Teeters has been referred to as the "Rosa Parks" of the American Indians. She campaigned against her alma mater, the University of Illinois, for using a Native American-looking effigy - Chief Illiniwek - dressed in feathers and war paint, as their school mascot. Chief Illiniwek would dance to a drumbeat at local football games, humiliating and offending Teeters and others. She began protesting against the Indian mascot at the University of Illinois, then created a 1994 exhibit called "It Was Only an Indian: Native American Stereotypes" which identified Native American racism and stereotypes in the media and corporation advertising. She eventually became the subject of the highly acclaimed documentary, "In Whose Honor" of which Brenda Farnell, Professor of Anthropology from the University of Illinois said, "It is an important piece of work, perfect for waking students up to contemporary issues facing Native peoples today."

Sherman Alexie

Poet/ Novelist/ Film Producer/ Screenwriter, of the Coeur d'Alene/ Spokane Indian Nations. Alexie



has published 7 books of poetry, a book of prose, a short-story collection titled *The Lone Ranger and Tonto Fistfight in Heaven* (1993), and the novels, *Reservation Blues* and *Indian Killer* (New York Times Notable Book). The award winning author was named by *The New Yorker* as one of the best American fiction writers

under forty. In 1998 he produced the renowned, award-winning film *Smoke Signals*, which was the first Indian-produced, Indian-written, Indian-acted, Indian directed feature film ever to be distributed in the U.S. Alexie's new short story collection is titled, "The Toughest Indian in the World."

John Herrington

Astronaut, of the Chickasaw Nation. Herrington is the first Native American to walk in space when launched November 23, 2002 aboard the Space Shuttle Endeavor. Serving as the flight engineer for launch and landing, Herrington vowed to carry the Chickasaw Nation flag with him into space. Members of his tribe watched the historic launch, and Herrington honored his Native American heritage by carrying six eagle feathers, a braid of sweet grass, two arrowheads, and his nation's flag



Naomi Lang

Pairs Figure Skater, of the Karuk Tribe of California. Lang, who partners with Russian-born Peter Tchernyshev, is the first Native American to participate in the Winter Olympics. The two have competed and placed several times in the U.S Nationals, and also placed 8th in the World Championships. In addition, the two are the 1999, 2000, 2001, 2002, and 2003 U.S. Ice Dance Champions.



Winona Laduke

Activist/ Author/ Vice President Candidate, of the Mississippi Band of the Anishinabeg of the White Earth reservation located in Minnesota. LaDuke, a Harvard graduate, works on restoring the local land base and culture. In 1994 she was named by *Time Magazine* as one of America's 50 most promising leaders under 40 years of age. She has authored several books, received the Reebok Human Rights Award in 1988, and ran for Vice President in 2000 with Ralph Nader under the Green Party ticket.



Cory Witherill

Race Car Driver, of the Navajo Nation. Witherill has been racing for more than 15 years, including three seasons in the Dayton Indy Lights Championship. In 2001 he finally debuted in the Indy Racing League and then the Indy 500 (placing 19 out of 33). The first full-blooded Native American to run in the Indy 500, he also holds two U.S. championships for off-road stadium racing and in 2001 became the first person to be a four-time champion at the Motorcross Valvoline de Montreal. His career goal is to be the first Native American to win the Indy 500.



Notah Begay

PGA Pro Golfer, of Navajo, San Felipe and Isleta lineage. Begay is the first Native American Indian to join a PGA Tour. He turned professional in 1995 and joined the tour in 1999. His former teammate, Tiger Woods, said Begay is "happy to represent the Native American people, and in some regards be a role model." When asked why he thinks there are not more professional Native American athletes, he responded, "A lot of it is opportunity, and a lot of it is a lack of support networks, whether it's just simple encouragement or financial... There's not a lot of facilities.



Sandra Sunrising Osawa

Film producer and director, of the Makah Indian Nation. Osawa is considered one of America's premier Native American independent film producers and directors, known for her touching contemporary



Patty Talahongva

Journalist and News Program Host, of the Hopi Nation. Patty Talahongva, vice president of the Native American Journalists Association, is the first Native American to host a national news program, Village America. She has produced TV newscasts, documentaries, and special projects for television, plus she writes for various national newspapers and magazines and contributes to the national radio talk show, "Native America Calling."



Litefoot

Actor/ Rapper/ Corporation Owner, of the Cherokee Nation. Litefoot, considered the first commercial Native American Rap Artist, first gained notoriety after releasing the album, "The Money" (1992) on his own Red Vinyl Records. After subsequent albums and touring, he won the Native American Music Award in 1996, 1998, and 1999. Litefoot made his major motion picture debut in 1995, starring in "The Indian in the Cupboard." He then went on to act in several movies including "Kull, the Conqueror", "Mortal Kombat, Annihilation", and "Adaptation".



films such as the award-winning "Lighting the 7th Fire" and "On & Off the Res with Charlie Hill." Her work has screened at numerous film festivals including Sundance, as well as on television.

Interesting Facts About Native Americans



- 2004 marks the 14th anniversary of celebrating Native American Heritage Month for the US.

Source: Infoplease

- Every year, the President of the United States designates November as American Indian Heritage Month.

Source: National American Indian Heritage Month proclamation

- The American Anthropological Association (AAA), the major professional organization for anthropologists and archaeologists working with Native peoples, passed an anti-mascot resolution on November 20, 1999, in Chicago.

Source: NativeCulture.com

- 28 out of the 50 US State names are Native American in origin.

Source: IndigenousPeople.org

- Asking permission to take photographs is considered good etiquette at Pow Wows.

Source: Pow Wow Etiquette

- Many types of shelters were used by the native cultures of the Great Basin, but the most common shelters made by these cultures were conical dwellings.

Source: Native American Shelters

- 4.1 million US residents were reported as American Indian and Alaska Native, alone or in combination with one or more races in Census 2000.

Source: American Indians: Census Facts

- The Nammys are the Native American Music Awards, similar to the Grammys, which honor Native American musicians.

Source: Native American Music

- Canyon Records' catalog includes more than 400 traditional and contemporary recordings by the native peoples of the United States, western Canada and northwest Mexico.

Source: CanyonRecords.com

- Totem poles cannot be read just like a book. While it is sometimes possible to identify different animals, such as bears, ravens, eagles, it is not possible to interpret what the pole really means without knowing the history of the pole and the family that owns it.

Source: Northwest Coast Totem Poles

- North American Indigenous peoples held games throughout the continent thousands of years before European contact. Today, the North American Indigenous Games are a first class sporting event as well as a showcase for cultural activities.

Source: North American Indigenous Games

- Regularly scheduled festivals of Native American films and videos provide opportunities to see new work coming out of Native American communities and to keep abreast of the social and political issues concerning Native Americans.

Source: North American Media Festivals

Native American FAQ

Q: What is the difference between “American Indian,” “Native American,” “First Nations,” and “indigenous people”? Which one should I use?

A: “American Indians,” “Native Americans,” and “First Nations people” are synonyms. They all refer to the same people. “Indigenous people” is a broader term that refers to any culture that lived in a place first. So Native Americans are all indigenous people, but not all indigenous people are Native Americans. For example, native African cultures are also indigenous.

Most indigenous people in the US use “American Indian,” and most indigenous people in Canada use “First Nations.” “Native Americans” or “indigenous Americans” are frequently used to refer to people in both countries. Some native people have a preference for one term or the other, but none of them are offensive. Most Native Americans identify themselves primarily by their tribe (such as Cherokee) anyway.

It’s better to avoid using “Red Indian,” for two reasons: first, this name originally referred to a specific tribe, the Beothuks, who painted their bodies and faces with red ochre. So it may cause confusion if you use it to refer to all Native Americans. Second, the term “Red Indians” has been used by racists in the United States, so using it may hurt somebody’s feelings or give them the wrong impression. Please do not call native people “savages,” “primitives” or “redskins.” Those are always rude words.

Q: Are Inuit/Eskimos Native American? What about Hawaiians? What about the Metis?

A: No. Like the Native Americans, these three groups are indigenous peoples of Canada and the United States. However, they have unique histories and cultures and consider themselves distinct from Native Americans. The Inuit are polar people who live in the far north of Canada, Alaska, and Greenland. (The word “Eskimo” is considered rude by many Inuit.) The Hawaiians are Polynesian people who are considered indigenous Americans for political reasons (the Hawaiian islands are very far from the North American mainland, but were annexed by the United States). The Metis are mixed-race people whose ancestors were primarily Cree

Indians and French Canadians. They have developed a unique culture from these two influences. The Native Americans, Metis, Inuit, and Hawaiians all face similar problems for their languages and cultures, but they consider themselves distinct peoples.

Q: What were Native American cultures like in the past? What are they like now?

A: There are hundreds of indigenous American cultures, from California to Maine, from the Yukon to Argentina. These cultures can be as different from each other as Chinese culture is from French. If you want to learn about Native American culture, the best idea is to pick a specific Native American tribe to learn about. Then, if you are very interested, you can learn about a second tribe and compare their societies and traditions.

Q: What did Native Americans look like in the past? What were their clothes and hairstyles like?

A: They didn’t all look the same. For one thing, different tribes had different typical clothing styles. As you can imagine, Gwich’in people in Alaska didn’t dress the same as Calusa Indians in southern Florida! For another thing, individual Native American people in the same tribe often looked quite different from each other. All their clothes were made by hand, and they were usually decorated with designs, beadwork, and other art, so no two people in the tribe had the same dress.

Q: What kinds of houses did Native Americans live in?

A: Many different kinds. Each Native American tribe needed a type of housing that would fit their lifestyle and their climate. Tribes that moved from place to place needed houses that were portable or easy to build, while tribes that stayed in one place wanted to build houses that would last a long time. Tribes from cold areas needed houses that would protect them from the weather, while tribes in warm areas didn’t have to worry about that.

Q: How many Native Americans are there today?

A: According to the census reports, there are about

2 million Native Americans in the United States and 1 million in Canada.

Q: How many Native American languages are there, and how many people speak them?

A: There are about 150 Native American languages in Canada and the United States, and another 600-700 languages in Central and South America. We don't know exactly how many languages there are because not everyone agrees on which languages are unique. If two languages are similar enough that speakers can usually understand each other, they are called dialects of the same language. For example, American English and British English are dialects. On the other hand, English and German are different languages, because even though they are related, an English speaker can't necessarily understand a German speaker. However, sometimes there are borderline cases. For example, Spanish and Italian speakers can often understand each other. And sometimes speakers of two dialects of English can hardly understand each other at all (especially when they're talking quickly!) So although most linguists consider East Cree and Plains Cree to be dialects of the same Cree language, some people believe they should count as two languages because Cree speakers can't always understand each other. So depending on how you count them, there are between 750-850 indigenous languages spoken in North, Central, and South America. There are about half a million speakers of indigenous languages in Canada and the US, and as many as 25 million speakers in Central and South America.

Q: What does it mean when you say Native American languages are endangered?

A: If children stop learning their native language, the languages can die out just like endangered species. Some Native American communities are bilingual, but in most places parents have stopped teaching children their native language. In the past, the United States and Canadian governments used to take Indian children away from non-English-speaking homes, without their parents' permission, and put them into boarding schools. This was extremely traumatic for the children, so many parents stopped using their native languages to try and protect them. This bad policy was eliminated, but now many Native Americans have grown up without their language, and it is difficult to try to learn a new language as an adult. Some communities are trying

to recruit elders to teach the youngest generation the language before it is too late.

Q: How did Native Americans get to the Americas?

A: Native American tradition says that Indians were always here. Most of the scientific evidence suggests that Indian ancestors came from Asia in pre-historic times, either by foot over a land bridge or using ancient boats. This would have happened more than 20,000 years ago, and no human culture has good records of what it was doing 20,000 years ago, so perhaps we're both right.

Q: Did Viking explorers meet the Native Americans before Columbus did?

A: Yes. There are archaeological remains of their settlements in Newfoundland, and both Norse sagas and Indian oral history describe the encounter. The Indians the Vikings met were probably the Beothuk, though they may also have encountered the Micmac.

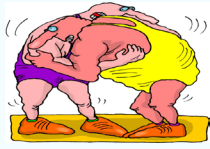
Q: Where do Native Americans live today?

A: Most still live in North America, in what are now Canada and the United States. Some Indians live in cities and towns with Americans and Canadians of other races, while others live on reservations or reserves--special villages and lands which are under Indian jurisdiction, and therefore have some different laws than the rest of the state or province. For example, on many Indian reservations, alcohol is illegal. On some gambling is legal. The Hopi reservation doesn't follow Daylight Savings Time. Tax laws are different. Native Americans living on reservations/reserves are citizens of the United States or Canada, obeying federal laws, voting, and serving in the armed forces, but they are also subject to tribal laws and elect tribal leadership.

Q: Aren't there Native Americans in Central and South America, too?

A: Definitely! In fact, there are many more indigenous people in Central and South America than there are in Canada and the United States.

Parrot Warbling



Grappling with Grammar

Basic Question Types

There are three basic types of questions:

1. Yes/No questions (The answer to the question is “yes” or “no”)
2. Question Word Questions (The answer to the question is “information”)
3. Choice questions (the answer to the question is “in the question”)

In this Issue of The Parrot, we will focus on Yes/No Questions.

auxiliary verb	subject	main verb		Answer Yes or No
Do	you	want	dinner?	Yes, I do.
Can	you	drive?		No, I can't.
Has	she	finished	her work?	Yes, she has.
Did	they	go	home?	No, they didn't.
Exception! verb be simple present and simple past				
	Is	Anne	French?	Yes, she is.
	Was	Ram	at home?	No, he wasn't.

Silly Vasily's Chuckle Chamber



A french fry walks into the bar and says to the bartender “Hey, could I get a beer please?”

The bartender looks at him shaking his head and says, “No, we don't serve food here.”

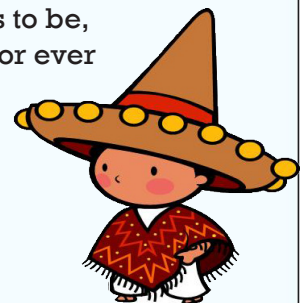
When a great tree falls
And people aren't near,
Does it make a noise
If no one can hear?
And which came first,
The hen or the egg?
This impractical question
We ask and then beg.
Some wise men say
It's beyond their ken.
Did anyone ever
Ask the hen?

The Random House Book of Poetry for Children

Rigoberto's Riddles

I never was, am always to be,
No one ever saw me, nor ever will,
And yet I am the confidence of all,
To live and breathe on this terrestrial ball.

What am I?



ANSWER: I am tomorrow



Trees Wordsearch

Find and circle all of the trees that are hidden in the grid. The remaining letters spell a secret message -- a Greek proverb! Find the answers at www.puzzles.ca

B G O L D E N R A I N A S O B C M L E
 I I D T T E E T S C Y T G L U R O P H
 W S R O G U R R A P U E E A T T I H S
 W H B C O E N T T L R Z N L T N O E A
 P L A I H W A L I R A U O D E M N M Y
 O E L R N L X P E H E N C H R P A L R
 P L D P P H T O H Z D B C E N A C O R
 L N C A T R I C B O A E B T U T E C E
 A C Y A E N T C N R E H E U T R P K H
 R E P E R I E P K B E S D N R W I H C
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 S A E E A A O S N E R H O S H A D E E
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 U E E L P A M Y O I S H O C U P N E A
 M E N I R A T C E N T L L D P L L N P
 P E A R C O G K N I G A L L A S P E N
 E V E Y W I L L O W R S E W L A R C H
 I T S S E Q U O I A I E Y E K C U B N

<http://www.puzzles.ca>

- | | | |
|--------------|--------------|-------------|
| Apple | Elm | Pecan |
| Apricot | Fir | Plum |
| Ash | Ginkgo | Pine |
| Aspen | Golden rain | Poplar |
| Arborvitae | Hazelnut | Redbud |
| Bald Cypress | Hemlock | Rubber Tree |
| Beech | Hickory | Sequoia |
| Birch | Larch | Spruce |
| Boxwood | Linden | Sycamore |
| Buckeye | London Plane | Tulip tree |
| Butternut | Maple | Walnut |
| Catalpa | Nectarine | Witch hazel |
| Cedar | Oak | Willow |
| Cherry | Palm | Yellow wood |
| Chestnut | Peach | |
| Cottonwood | Pear | |

Beak Speak

- The quark, a building block of the proton, got its name from James Joyce's *Finnegans Wake*, from the line "Three quarks for Muster Mark! Sure he hasn't got much of a bark".



- The word "dunce", meaning a dull-witted or ignorant person, comes from the name of John Duns Scotus (1265-1308), one of the greatest minds of his time. Scotus, born in Scotland, wrote treatises on grammar, logic, metaphysics, and theology. He was educated at Cambridge and Oxford and pursued his master's degree in theology at the University of Paris where, in 1303, he became embroiled in one of the most heated disputes of the day. France's King Philip IV had moved to tax the Church in order to finance his war with England; in response, Pope Boniface VIII threatened to excommunicate him. For supporting the pope, Duns Scotus was banished from France. He later assumed a university professorship in Cologne. The term "dunce" was coined two centuries later by people who disagreed with Scotus' teachings and his defence of the papacy. To them, any of his followers (a "Duns man" or "Dunce") was dull-witted, "incapable of scholarship and stupid".

<http://www.sentex.net/~ajy/facts/literature.html>

Idiom-Attic

Get in Someone's hair



Children! Would you please stop making so much noise! And for heaven's sake, pick up your clothes and toys! It's hard enough trying to keep this house clean without your throwing your things all over the place!

Clara, I know that the children **get in your hair**, but you should try not to let it upset you so much.

Listen, Jim. I can't help it. The children **bother me and make me very angry** when they're so noisy and messy

<http://www.englishdaily626.com/idioms.php>

Granny Noetal

Dear Granny,

Lots of students still smoke and they smoke right next to the buildings we have to walk by. Second-hand smoke kills and I've got asthma. Why are they allowed to do this?

Screaming from my lungs

Dear Screaming,

Good question. You know, Granny never smoked (I did chew tobacco when I played softball) but I am glad I learned about the dangers of tobacco and smoking in my health classes at ARC many years ago! Like so many



things, the question is where individual rights end and where public good begins. (Check out a philosophy class) Well, here at ARC we have regulations that smokers should be 30 feet from buildings. I imagine it's really difficult to enforce that regulation and perhaps smokers are not even aware of that requirement. Maybe smokers need to be reminded of the 30-foot rule in some more effective way so that every time they light up, they consider their whereabouts. It's a matter of education. Readers, do you have some good ideas for solving the problem? Brainstorm with your teacher!

Granny

To contact Granny: braccop@arc.losrios.edu

Mim's Cafe

The recipe below was submitted by one of our ESL faculty members. Thank you, Kate Jaques, for sharing this wonderful recipe with us. I made this dish for a group of friends and they loved it. One couple even asked for the recipe and we hadn't finished our dinner yet! I also served the dish below with both corn and flour tortillas. This recipe serves 6 to 8 people.



Prof. Montgomery with happy eater.

Main Course: Kate's Chili Verde

Ingredients

2-1/2 pound of pork shoulder
1 onion, finely chopped
5-7 cloves of garlic, minced
2 bay leaves
1 cup of chicken stock (more if needed)
1 jar of Trader Joe's Salsa Verde (you can use other brands)
1/4 cup of tequila, if desired
1/2 teaspoon each: salt, mild chili powder, cumin, and cilantro
1 bag of Trader Joe's frozen tri-colored peppers
If you like things spicier, you can add either 1/2 teaspoon of chili powder, a 4 ounce can of chopped green chilies or one chopped Anaheim pepper.



Cooking Unstructions

1. Brown meat in a couple of tablespoons of olive oil.
2. Put meat in a crock pot and set it to low.
3. Use same pan to caramelize the onion and garlic over low heat.
4. Toss everything together in crock pot and turn heat on low for 6 hours.
5. Shred the pork and serve in corn tortillas.
6. Consider saving the leftover green sauce to simmer beans in. (I did and made a great chili dinner the next night.)



To contact Prof. Montgomery: montgot@arc.losrios.edu

Parenting the Parrot Way!

Holiday Meals with Children and Family



Prof. Moon's kids

The wonderful season of fall is upon us. The leaves are falling, the air is crisper and our children are looking forward to all the holiday festivities. As parents we usually want our children to have the 'perfect' holiday with family and friends gathered together. According to Marilyn Pribus in her "Growing Child" article, "Sometimes [these gatherings] leave us feeling refreshed, renewed, and at peace. But [sometimes] we are relieved when everyone goes home and we feel vaguely confused about what went wrong." Ms. Pribus warns that these feelings of confusion come from our desires for the "perfect" holiday with family as "seen on TV" and that these expectations can lead us to create more stress and bigger feelings of 'let-down' after the holiday gatherings are over.

I know that every year I imagine the Thanksgiving dinner arriving at the table at the same time and my family looking on with awe as they exclaim, "Mom, it looks just like Martha Stewart's Thanksgiving table on the Food Network!" Of course the reality of our home is far from that expectation and sometimes we even have to re-cook the turkey for a couple of extra hours. So, what should be done?

1. Stock up on laughter and humor---years later we

will all think the half-frozen turkey was hilarious and it will make for a great family story.

2. Prepare young children for changes -- write a book to share with them any unfamiliar circumstances they will experience during the holidays. Some examples could be sleeping in a new environment, meeting new people who will already know them but who they do not remember, new schedules, special manners and behavior that may be expected of them and lots of different foods.
3. Set house rules with adults and children visiting your home -- letting everyone know that shoes are not worn in the house, food is only eaten in the kitchen and living room, and the clothes dryer is not the best place for the youngest to hide during games of hide-n-seek.
4. Spend time with people, not your perfect place settings -- Set a great example for your children by setting aside time to spend one-on-one with each person sharing your holiday. This could be as simple as 10 minutes sharing a family recipe with your niece or listening to grandma tell you the same story you heard last holiday or even letting the children set the table so you and your sibling(s) have time to take a quick walk around the block.

Holiday meals with family and friends can be the most precious memories our children carry into adulthood. Preparing to make it special for them and us as parents is setting realistic expectations. My personal expectations for this holiday season are to let go of the perfection and allow my children to join me in preparing the decorations and food, and to spend lots of time laughing and playing together.

To contact Prof. Moon: moone@arc.losrios.edu

Net Gain: Ask the Komputer Kid -- Pawandeep Singh!



What are the five things that you need to know to keep your computer running safe and secure?

The majority of people purchase a PC with either no-knowledge or with very little knowledge of computers. Usually they are familiar with a few basic things about computers such as Word processing, the Internet, entertainment features but they are not aware of any security threats. It is important to follow a few simple procedures that will save you lots of time and trouble in the future. Many people wait until their computer has almost slowed to a crawl before they take any action, and by then, it will become a pain-staking process to rid your computer of all the “bugs”. In this Column I will talk about five things that you need to know to keep your computer running safe and secure.

1st - Updates: Always be sure to use the “Check for updates now” option to keep your program current.

2nd - Antivirus Protection: When surfing the internet, you can easily expose your computer to new viruses. Luckily there are plenty of free anti-virus programs you can download. One is called AVG antivirus. It works this way: If a virus tries to access your computer, a box will pop up asking you permission for it to run. Click “No”!

3rd - Spyware Protection: There are lots of malicious software on the Internet and some of the spyware and malware writers are hacking legitimate sites and installing a tiny (lpx) image which will download their spyware on your computer when you go to their site. Spyware Doctor is one of the

software programs that can remove viruses and protect your computer from these kinds of spyware. A firewall is one of the best things to keep your computer safe and secure. Firewall Protection Windows SP2 comes with a firewall. You can also find free firewall software on the Internet.

4th - Registry cleaner: Whenever you install applications on your computer, the registry will make a log. Over time, this can slow your computer down. Many programs come with un-install processes, but whenever possible, remove the program from the Add or Remove Programs from the control panel. Consider using a registry cleaner to clean your registry, but be very careful. If you delete the wrong files or processes, you can damage your computer, and maybe render it useless! Registry Mechanic is one of the best software programs to do this task without any worry.

5th - Defragmenting your hard drive: When you install software, create files and other data, your computer will store it in the quickest way possible. This will cause some files to be separated and stored in different places on the hard drive. When you attempt to retrieve data, the hard drive will search for all of the fragmented files, which will slow down your computer. It is a good idea to defragment your disk weekly, or every two weeks at the most. With Windows XP, Click on the Start Menu, all programs, and look for accessories. When you go to accessories, there will be a drop-down menu where you can click on disk defragmenter. Just follow the instructions. If for some reason, you can't find the disk defragmenter on the start menu, click Start, My Computer, then right click on the hard drive. (Usually this is Drive C) Click on Properties on the drop down menu, and in the dialog box that opens, click on tools. You will see the disk defragmenter there. You will also see disk clean-up which is another good program to run.

Make a habit of following these simple procedures and your computer will run faster and be more secure.

Some help from: www.computerproductsunlimited.com

Boots on the Ground: Get Slick with Trail Mick

Miwok Trail, Sly Park Recreation Area

This hike takes you along a mountain lake through a tall pine forest and into a little canyon where a year-round creek flows.

Sly Park Recreation Area features Jenkinson Lake, a reservoir that supplies drinking water to western El Dorado County. To get there, drive on highway 50 east from the Sacramento area for approximately 45 minutes to the Sly Park Road exit in Pollock Pines. Turn right, and head south on Sly Park Road for about 10 miles to its junction with Iron Mountain Road (also known as the “Mormon Immigrant Trail”). About a half mile before the junction you will see a sign that says “Park Entrance 500 feet”. Do not turn at this entrance unless you wish to pay a \$10 per vehicle entrance fee. I prefer instead to turn left onto Iron Mountain Road and park my car (for free) off the road at the first available dirt turnout.

Once you have parked, walk down toward the lake, where you will see the trail and the boat launch/marina complex on your left. Walk on past the boat ramp and marina. For much of the route, the trail follows the shoreline. Keep following the trail along the lake, passing through a couple of picnic areas as you go. During your hike you will notice numerous low-growing shrubs that form a continuous green carpet under the pine trees. The gold miners called this shrub “Mountain Misery”. I much prefer the Miwok Indian name for the plant: “Kit-kit-dizze”. Kit-kit-dizze has a distinct, pungent odor, and in springtime the plant is covered with little white flowers. After a mile or more you will cross over a tiny wooden bridge stream. Keep following the lakeshore trail for another quarter mile, where you will notice a second, somewhat larger, stream inlet and cove. This is Carpenter Creek. Follow the trail upstream into the canyon. Instead of crossing the creek on the lakeside trail, continue straight ahead,

across the park road. Here you will notice a little rustic building. This is the Miwok Museum. The Miwoks were a native American tribe that lived in this area in the time before the Gold Rush of 1849. The miners effectively drove them away from the area. In fact, many of the native populations of California didn’t survive changes brought on by European immigrants in the 19th century. Near the museum are a few of the trappings of Miwok life, including a lodge made of branches and bark and a food storage container made of similar material. The Miwok

Trail actually starts here. At the trailhead, pamphlets are usually available to help interpret what you see along the route. Notice how much cooler it is in this shaded canyon than it was along the lakeside trail. The half-mile trail forms a figure “8” shape, crossing the stream twice on two wooden bridges. Follow the trail upstream as far as it takes you and return on the opposite side of the stream.

Once you have arrived back at the little museum, cross the park road again and retrace your steps back to your car

via the lakeside trail. The entire hike is about four miles in length. About two hours is needed to complete this relatively easy in-and-back hike.

The lakeside trail is open to bicycles and hikers, and dogs are okay as long as they are leashed. The Miwok trail is for hikers only. During the warmer months, there is water available from a number of faucets in the picnic areas. Primitive toilets are also provided for visitors’ use. There are also several campgrounds available within the park. Although no hunting or shooting is allowed, fishing (for Smallmouth Bass and three kinds of trout) with a valid California fishing license is permitted in Jenkinson Lake!



Trail Mick at Birth

Artie's Corner

Artie's Easel

This month's artist profile should be especially interesting to our ESL students who aspire to be famous in the art field because I will be examining the life of Artist D, who lived not only in Europe, but also in Brazil before coming to the United States as a resident. Let's see what inspired her career in art.

Artist D says that her body of art work may be called "The Art of Spirit" because the luscious colors of her pallet are representations of the abundance and richness of the natural world around her. She goes on to say that "Creativity is infinite and is in every living creation around us. Man cannot be separated from it."

Artist D's parents emigrated from Europe to Brazil after World War II when she was only two years old. In Brazil, she learned to appreciate its colorful culture. Artist D believes that growing up in Brazil was both an adventure and a struggle and that one way she had to deal with her new childhood cultural experiences, including so much diversity in language and customs, was to paint. Artist D found a home in the United States when she was a young woman. She says that she had no doubts about what she wanted to do in life. She wanted to paint! She studied with many well-known teachers including the late Sergei Bongart (the Russian painter). After she moved to California, she earned her Master's Degree in Studio Art

at California State University where she was also a teaching assistant for advanced painting classes.

In addition to several one-woman shows, Artist D has received the CSUS Robinson Fellowship Award, The Degas Pastel Award from the Pastel Society of the West Coast, Best of Show Magnum

Opus VIII at the International Exhibit and the Liquitex Award for Best Use of Color among others. She is also a signature member of both the Society of Western Artists and the Pastel Society of the West Coast and a PSWC distinguished Pastelist, a title bestowed on only a few artists nationwide. Artist D also



Prof White -- Artie's Mentor

holds several outdoor shows each year throughout the Sacramento, Mendocino, and El Dorado Hills areas.

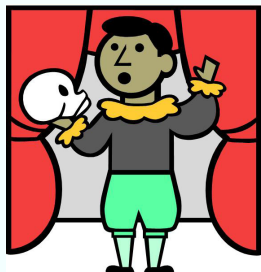
Finally, Artist D says that she works with stunning colors, light and texture. According to her, every painting carries within itself its own voice. "The secret lies in not exercising full control but serving and leading the stage where all the actors are at play." Inspiration for Artist D, it appears, comes from infinity and the natural world around us, and it would seem that human beings cannot be separated from these two sources of creativity. What do you think about her ideas of inspiration?

To contact Artie: whiteg@arc.losrios.edu

Out of the Cage

Ashland Shakespeare Festival Actors Perform

Tuesday, November 17
12:15 am - 1:15 am



Please join a team of professional actors from Ashland Oregon's famous Shakespeare Festival for a lively learning session about acting, drama and Shakespeare plays. The performance and workshops are designed for students, faculty, and all who love the craft of acting and the literature of William Shakespeare.

Location: Raef Hall 160

Interview Success Workshop

Tuesday, November 17
2:00 pm - 3:00 pm

This workshop includes information on researching the organization, reviewing anticipated questions, specific strategies, assessing your skills, making a professional presentation, and body language and presentation.



Location: Career and Job Opportunity Center.

"Networking" Event

Wednesday, November 18
12:15 pm - 1:15 pm

Almost 80% of jobs are found through networking!



Yet it is a job search tool often overlooked by job seekers. Employers from the Sacramento business community will share the significance of networking and its value in today's job search process. For event

registration, please contact the Career Center at 916-484-8492.

Location: Ranch House

Evolution's Reach

Thursday, November 19, 2009

7:30pm -- 9:00pm

Sponsored by the ARC Freethinkers Club. Professors from four different disciplines discuss how evolutionary theory and research affect their fields. Panelists: Frank Araujo (Anthropology, ARC), Natasha Breitenbach (Psychology, ARC), Liam Mc-Daid (Astronomy, SCC), and Tom Logan (English, ARC).

Location: Raef Hall 162



Questions/Comments?



Please let us know what we can do to improve "The Parrot" We appreciate any and all feedback you are willing to give us. Send us an e-mail, call, or just drop by Professor Bracco's office D387 (Davies Hall), or call (916) 484-8988, braccop@arc.losrios.edu
Senior Editor: Christian Valenzuela, parrot-arc@live.com

Keely and Du
November 27, 28, 29
8:00 pm



Keely and Du is a volatile, full-length drama revolving around the issue of abortion. Du, an anti-choice activist, and Keely, the pregnant rape victim she confines, transcend their circumstances and the ideological issues that separate them. Jane Martin develops their unlikely bond with a deeply felt humanity that refuses to become political.

Becoming a Climber
Tuesday, December 1
12:15 p.m. -- 1:15 p.m.



Royal Robbins, pioneer of American rock climbing, founder of Royal Robbins clothing company and author of three books tells of his early childhood in West Virginia and Los Angeles, getting in trouble with the law, joining the Boy Scouts, getting into climbing, and where those adventures have led him. He talks about valuable lessons learned while "bouldering" and while soloing El Capitan. His new autobiography, *To Be Brave*, will be available for purchase and signing after the talk.

Location: Raef Hall 160

Do You Have a FACEBOOK Page?
Add us as a Fan!



"ARC ESL Department"
Has a FACEBOOK page for our students!!

Post and Read Items About:

- ARC campus
- Fun things happening around Sacramento and CA -- Your favorite restaurants, art exhibits..., parks and hikes ...
- Your dance or musical recital
- What's happening in ESL -- cool links to use to study that crazy English grammar.

Search for ARC ESL Department
and click on "Become a Fan"

Stress Management: Balancing School, Work & Life Workshop

Tuesday, December 1
6:00 p.m. -- 7:00 p.m.



Stressed out? Struggling to keep up with the demands of school, work, and a personal life? You are not alone. Life in the 21st century has brought in a whole new set of stressors we all must deal with. Although stress is a normal part of life, it can take a toll on our health and ability to succeed if it becomes excessive.

In this workshop you will learn about the nature of stress, some of its causes and how it often surfaces in physical and emotional symptoms. You will learn experiential ways to cope with stress in your daily life. Life can't be stress-free, but we can change how we relate to stressful situations so we are not as adversely affected.

continued from page 1

Pancho: I think that we're not really losing our culture or what we believe. I think we are adding other entities like education, work, living, in... we pretty much, we are trying to blend in with the way the United States is, but we continue to add to our culture, add to our traditions.

Parrot: So, you are adding, but keeping you own roots?

Pancho: Yeah.

Parrot: What can the future generations of Native Americans do to keep their culture alive?

Pancho: OK, for example, myself, I like to seek out my traditions or seek out... I never liked the sweat ceremony until the year of 1997. I seek it out, you know, it's like, its good to seek out what you feel comfortable with and that's going to help you live in balance, and to help you be a better person.

Parrot: Some famous Native American names are "Crazy Horse" and "Sitting Bull." How do Native Americans determine their names? Is it according to a guide animal?

Pancho: Uh, I'm not really sure about that, you know... I don't even have a name like that...

Parrot: Is it true that all Native Americans have a guardian spirit?

Pancho: Uh, yeah, I believe so. We believe in a higher power that give us guidance and comes and helps us. Like, it might be your relative or just nature itself. Everything that is around us has a spirit. There's something that gives feelings, everything really.

Parrot: "Dream catchers" are very popular Native American objects. Are they only used as ornaments or do they have a real cultural meaning for Native American people?

Pancho: They have a meaning, dream catchers. From my understanding, it is like you put them on the top of your bed or where you sleep and what happens is that when your dreams go through the web of the dream catcher, the good part stays with

you and the bad dreams go away. It is for protecting you.

Parrot: Do Native Americans get offended when people refer to them as Indians?

Pancho: Uh, I think, I believe some do, some tribes do, some individuals might take it offensive, you know... I guess, the way I look at it is kind of, for myself it doesn't really hurt me because I'm proud of being Native American, proud to be an Indian.

Parrot: I mean, what if they say "Indian" in a bad way. Do you get offended by that?

Pancho: No, I don't personally...

Parrot: What is the most misleading idea that people may have about Native Americans?

Pancho: I think that the most misleading idea is that we haven't been here for over five hundred years on this soil, on this land and that the American native culture, the Native American tradition, is bad compared to the Christian way...

Parrot: Have you ever been discriminated against for being a Native American?

Pancho: No, I haven't.

Parrot: How do Native Americans feel about Columbus Day?

Pancho: They say that Columbus Day is the day that Columbus discovered America. It's probably true that he did "discover" it, but Native Americans have always been here. The way it is publicized is it was discovered and nobody was here... you know, that's not really explaining to the people who live here in the United states. It's not clearly spoken the way it should be, so.

Parrot: Do you celebrate Thanksgiving?

Pancho: Yes, I do.

Parrot: How do you celebrate it? the same as the other Americans?

Pancho: Just the same as how it was brought to... you know, the food, the gathering. It's a good

thing, because you bring your family together, you know, you eat, you socialize. It's a good thing...

Parrot: So that is something that you incorporated into your own culture...

Pancho: Yeah...

Parrot: Why do Native Americans smoke with those big pipes?

Pancho: Well, it's a ceremonial pipe. It came from the Dakotas, it's called the "chanupa" and it was brought to them from a white buffalo. It represents peace, unity, honor, respect. Your prayers when you smoke this chanupa, your prayers and your thoughts in the pipe and in the smoke go to the creator.

Parrot: You pray first and then you smoke?

Pancho: You pray either first or when you are smoking the pipe and those thoughts, those feelings and those prayers go in the smoke to the creator...

Parrot: Everybody smokes or only men?

Pancho: Everybody smokes, to communicate with the creator.

Parrot: Why is it that most casinos are owned by Native Americans?

Pancho: I believe it is because they were looking for some type of financial resource for their tribes and California, were seeking financial help for their tribes for income and they had to go through a lot of process to get these casinos on their land throughout the State of California. In a way, they created their own way to have income so they can support their tribes. I am from Nevada. You can't have casinos on the reservations because Nevada, and cities like Reno, Vegas have casinos so there is a conflict if we were to put a casino on a reservation. It's like a money battle, you know...

Parrot: So, in general, what do Native Americans think about Americans of European descent?

Pancho: Well, we can go back as far as the beginning when the Europeans arrived on this land, when they tried to push their Christian beliefs on

the Native Americans, and because the Native Americans already had their beliefs, already had their traditions, had their ways, the Native Americans did not submit to the Christian way. You know people died as a result of the Christian beliefs. So, there is a long history from the time the Europeans arrived, of being abused, taking land, breaking treaties. So today those bad things that happened in the past get passed on from generation to generation, from elders to the young people.

Parrot: Do you have bad feelings against Europeans because of all those things that happened?

Pancho: It is something that already passed, you know, that's what I think. It already passed. There's nothing we can do about it today, you know, but move on with our lives, move on and in today's society have an education, to get a job, to get a decent job to support your family, so you have to live in today's society, you have to move on, you can't hold that. You have a choice but...

Parrot: Do old people still talk about history to the young generation?

Pancho: They do mention what happened in the past and about what Native Americans have gone through. It's like a reminder to tell you there are choices to make in life. Something won't always stay the same...

Parrot: Do you have any other comments you want to give us?

Pancho: I'd say that today I work here in the Native American Resource Center on the second floor of Davies Hall. I try to put out there to the Native Americans that come here and put out there to the people on campus that we are here just to get our education. We're not here on this campus to get involved in politics, get involved in, you know, racial discrimination or anything that's bad for, you know... to take us away from our goal, to just to move on with our lives.