

Matika Wilbur

Barrett Gallery 2022

Thank you to Mark and Freya Ivener, SMC Associated students, SMC Art + Photography departments, SMC's Division of Equity, Pathways, and Inclusion, SMC Associates, SMC Global Council, SMC Public Policy Institute, & SMC Foundation

MATIKA WILBUR'S

PROJECT 562



CHANGING THE WAY WE SEE NATIVE AMERICA

THIS CAMPUS WIDE ART ACTIVATION
HAS SEVERAL OPPORTUNITIES FOR
YOU TO PARTICIPATE:

Oct. 11, 2022

3pm: Keynote with
Matika Wilbur

6 - 8pm: Gallery reception in
The Barrett Art Gallery

November 18 - 19, 2022

Indigenous Film Festival +
All My Relations Podcast Live
Recording



This exhibit is a compilation of seventy six portraits from Matika Wilbur's **Project 562**. World-renowned photographer, Matika (Swinomish & Tulalip), founded Project 562 ten years ago. Since then she's photographed thousands of Native folks and together they've explored themes of sovereignty, land-based identity, language and community, gender identity and contemporary Indigeneity.

This multimedia exhibit is a small sample of the unprecedented repository of imagery and oral histories Matika established while on the road. Complete with portraits, music, audio interviews and a moving video installation, Matika worked closely with SMC students and Director of The Barrett Gallery, Emily Silver, to build the exhibition from the ground up. **You're invited to come participate in this ground-breaking show.**

Dispatches from Project 562 can be found **@Project_562**, and on **MatikaWilbur.com**, **Project562.com**, and **AllMyRelationsPodcast.com**. Check in with The Barrett Gallery **@smcbarrettgallery** or **smcbarrettgallery.com**

Student Engagement

May 2022 Matika's introduction to the students





Overhead Corridor

Sant color

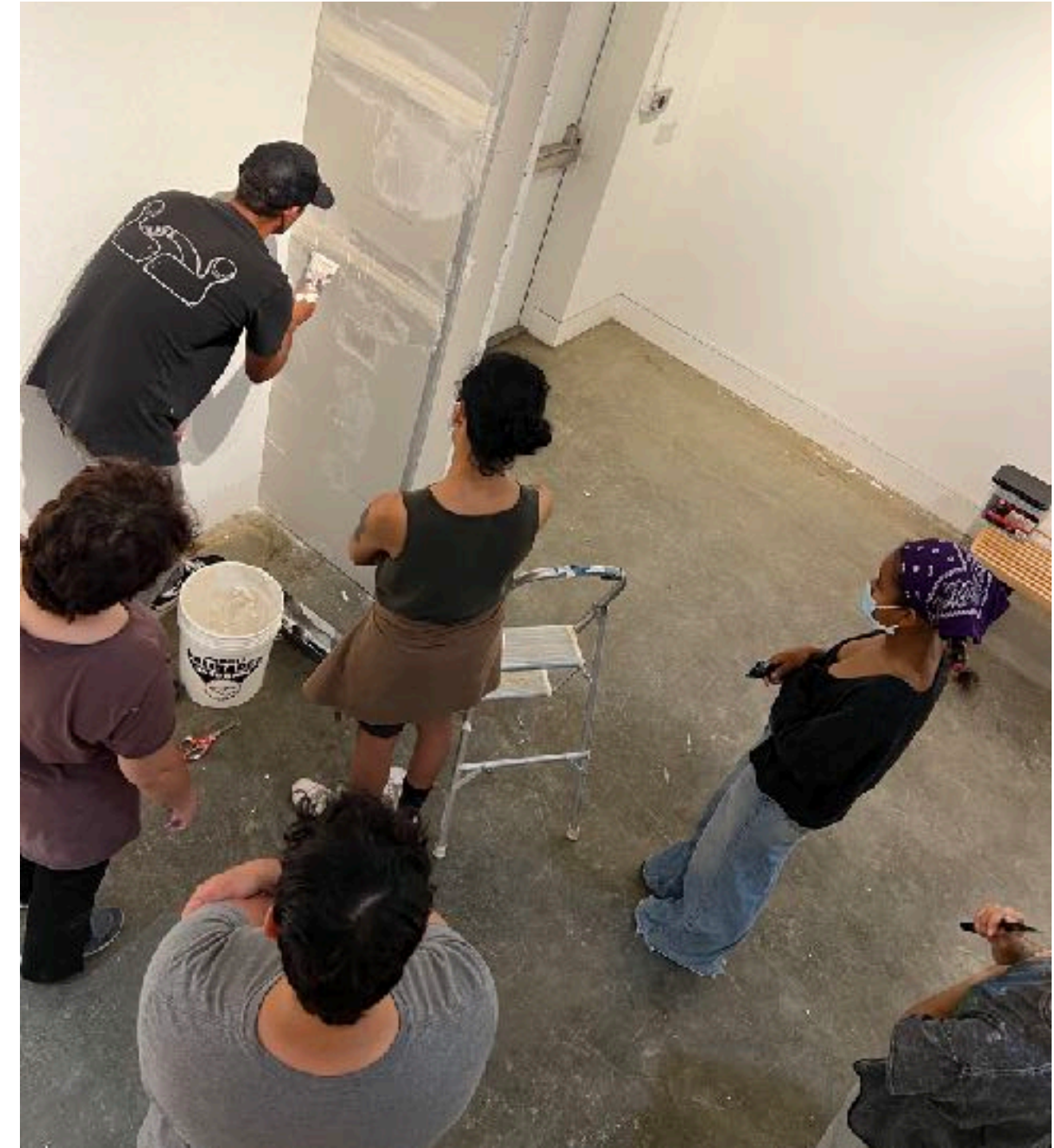
Matika Wilbur

Water Babies









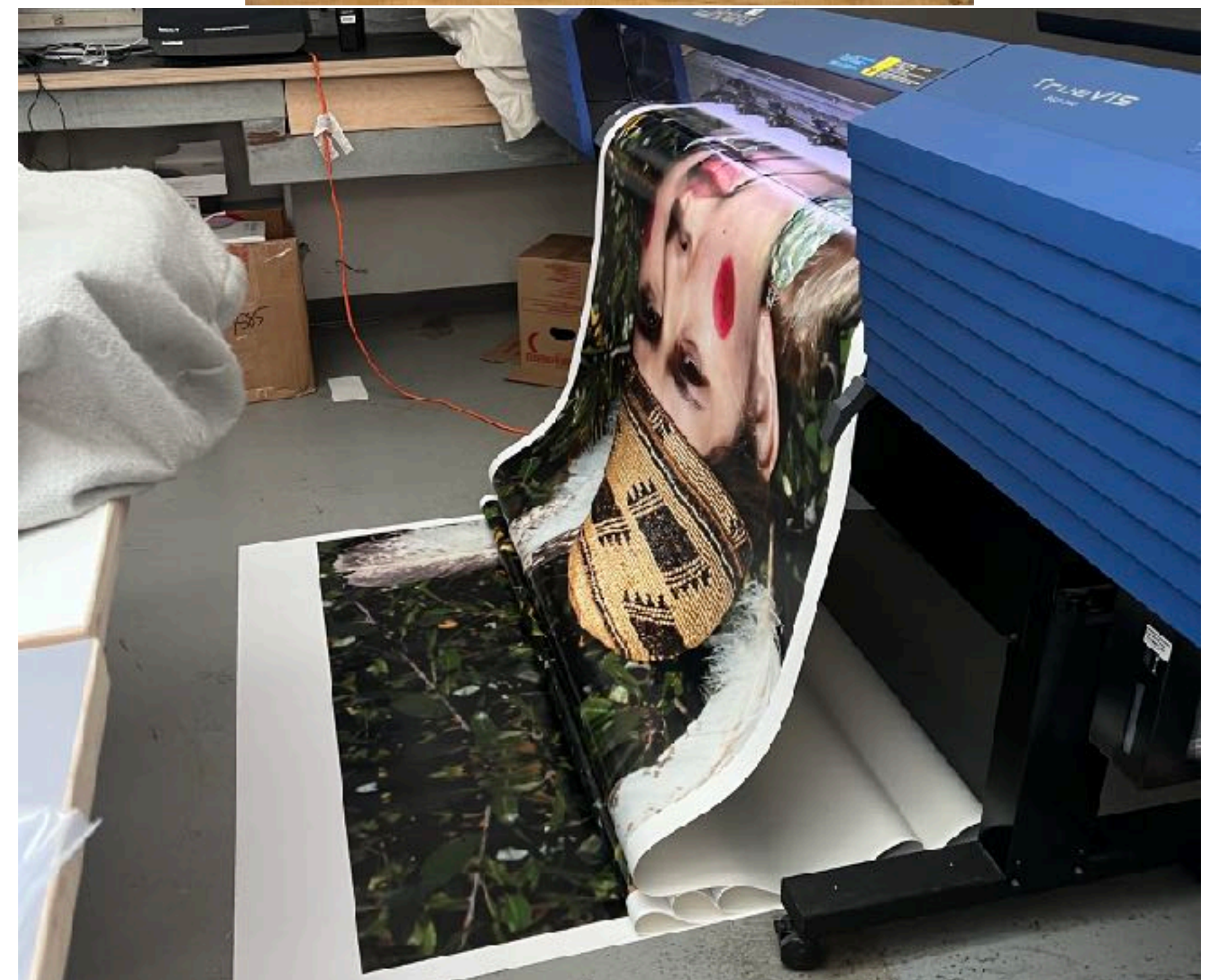














Beyond the gallery walls





E ENTRANCE



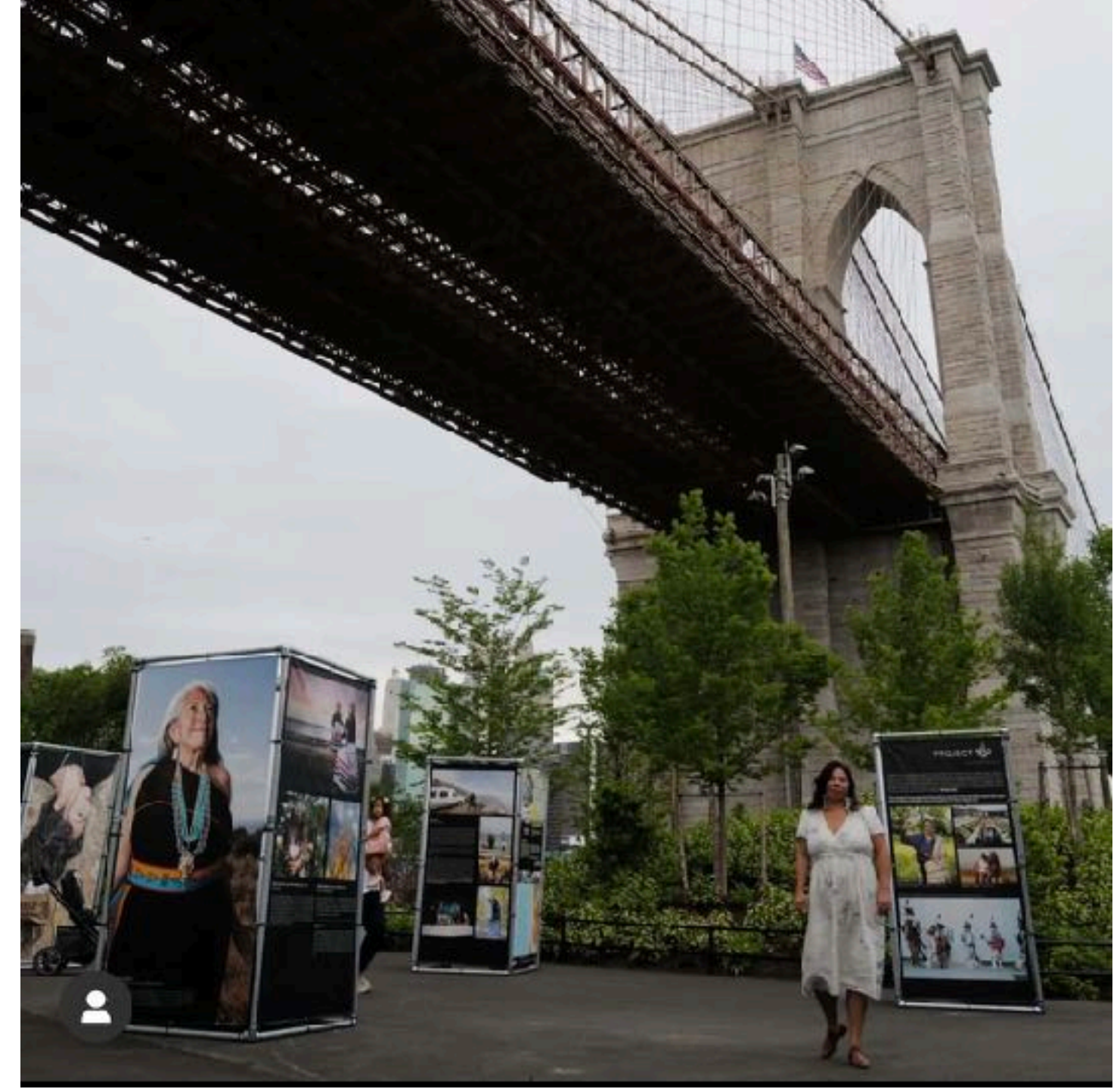
Matika Wilbur
Project 562:
Changing The Way We See
Native America



"Who I am first
is Nnee, which is Apache.
That's who I am."

John Sneezy
SAN CARLOS APACHE

*Pictured at women's regalia at the 2016
Bay Area American Indian Two-Spirits Pow Wow*



October 11

3pm Matika Wilbur Keynote Student Services Santa Monica College

6pm- 8pm Reception Barrett Gallery



www.project562.com



November 18 + 19

Film Festival and All My Relations Live Podcast. JAMS Theatre Santa Monica CA

Details coming soon

www.allmyrelationspodcast.com



Film Fest Planning JAMS Theatre

AOI Guides

Project 562: Changing the Way we see Native America

People and Society

In this ground-breaking exhibition, Matika Wilbur (Swinomish/Tulalip Tribes) aims to challenge one-dimensional stereotypes of Indigenous peoples by amplifying the diversity and richness of contemporary Native America. Complete with an array of portraits, music, audio interviews and a video installation, this multimedia exhibit considers the complexities of Indigenous identity today. We invite you to explore the vastness of Matika's decade long journey of photographing more than 562 federally recognized tribes across the United States.



Dr. Desi Small Rodriguez is a Cheyenne Chicana with dual PhDs. She teaches at UCLA and runs the Data Warriors Lab, an Indigenous social science platform.

"I'm a demographer and a social researcher, and my work is in part population studies. So blood quantum to me is the most disgusting and devastating effect of colonization that our people continue to perpetuate among each other. It only serves to laterally oppress one another; we've internalized the white man's poison - 'full-blood, half-blood' - and we use it against each other, against our babies. We see some sort of legitimacy in being more than one-fourth or more than one-half. There's some sick sense of claim, that people are owed more because they're more Cheyenne or people are supposed to be respected more. That entitlement mentality is really enhanced by the exclusionary powers of blood quantum. And

I just, I want nothing to do with it. I identify as a Cheyenne woman, but I'm biracial; my father's Mexican. I'm just enough blood to be enrolled in my Tribe. As Cheyenne people, we're all mixed. That's a strength to me. It shows we've survived, we've been able to adapt; we've had to comingle and intermarry but we're still here."

QUESTIONS:

How have academic study and scientific inquiry been used as a tool to oppress Native peoples?

How can we build societies in which community is taken care of?

KEY TERMS and TOUCHTONES:

Access to healthcare

Water Rights

Land Rights

Voting Rights/Political Representation

Decolonization

Indigenous Sovereignty

Blood Quantum

Vocabulary:

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Settler-Colonialism: The goal of settler-colonization is the removal and erasure of Indigenous peoples in order to take the land for use by settlers in perpetuity. Settler colonialism exists as long as settlers are living on appropriated land and thus exists today."

Historically, the settler-colonial agenda involved committing genocide by murdering Indigenous peoples and stealing their land. Today, settler-colonialism plays out in the erasure of Indigenous presence. U.S. schools do not teach about Native Americans, past or present; when they do, information is often wrong or incomplete. The government denies Native sovereignty by stealing land for private corporations to use for drilling, mining, fracking, farming and more.

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Travis Goldtooth, whose stage name is Buffalo Barbie, belongs to the Diné people.
This photo was taken at the two-spirit powwow in San Francisco.

"In the Navajo culture, it's a matriarchal society. And with the matriarch, which is my grandmother, once she passes, the next holder is a Two Spirit individual; it's usually a male/female, an individual like me. My brothers and sisters look up to me. I have to do all the family event gathering and when somebody's in the hospital or something like that, I'm the first to be informed....When I'm out and about, I present myself as more androgynous or more female. At work, I am fully male. I don't wear any makeup or anything like that. But even when I'm at work and I'm not wearing makeup, I still get called ma'am. People are going to make mistakes. For me, it's about how you carry yourself. That is how you will be respected down the road."

QUESTION:

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Two Spirit

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Health & Wellness

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Temryss Xeli'tia Lane (Lummi Nation) played soccer at Arizona State University, then professionally in Sweden. After retiring from her athletic career, Temryss went on to become a fitness model and sports broadcaster. She holds a master's degree in American Indian studies from UCLA and is a Nike N7 Ambassador.

"I got to cover the World Cup in Brazil telling the story of Chris Wondolowski (Kiowa), the first Native American to ever play for the U.S. It was a dream realized. But the hypersexualization I experienced throughout my career is part of the reason I am no longer in soccer broadcasting. A lot of my own personal experience and trauma have come around sex and sexuality, as a survivor of sexual assault and so many assaults in different ways. You learn one in three Native women experience sexual assault or rape in her lifetime. If only I would have had conversations where I didn't feel so much shame, didn't feel so alone, where I felt comfortable going to the doctor. How do we normalize conversations around sexual health? Coming-of-age ceremonies – how can we return to and adapt those in a way that still is culturally driven without the shame or constrictions of modern society about our bodies?"

QUESTION: Who would I be in my own body without settler colonialism?

KEY TERMS AND TOUCHSTONES:

Food Sovereignty
Access to Healthcare
Trauma informed healing
Settler Colonialism
Faith and Spirituality
Reconnection

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Project 562: Changing the Way we see Native America
Education

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Dr. Henrietta Mann has been an educator for more than fifty years teaching at the University of Montana, University of California – Berkeley, Harvard University among other places. She is also the founding president of The Cheyenne and Arapaho Tribal College. Dr. Mann's parents were taken away from their families and put into Indian Boarding schools in attempt to forcefully assimilate Native Peoples to White, western culture and systems of education.

"My father was a very loving man. And sitting here, I cannot really remember him ever saying to me, "I love you." But my mother never, ever said in her life to me that she loved me. Looking further back, knowing that each were products of the federal boarding school system, I can understand. In the federal boarding school system, they were in a situation where they had matrons, teachers, individuals in charge. But there were no parents there; they were not in a homelike environment where they could sit around and model the aspect of loving parents or model love. You've got children taken from their homes, some at very young ages. In my dissertation, the youngest child I found reference to was a toddler, barely able to walk. We know that culturally love was a part of our value systems and was emphasized prior to the boarding schools. It still is one of our basic cultural values.

QUESTIONS:

How can we make sure that people are educated in a loving and caring paradigm, rather than a punitive one?
Can you imagine what your education would feel like in a decolonized institution?

Key Terms and Touchstones:
Indigenous Futurism
Indian Boarding Schools
Indigenous Scholarship
Native American and Indigenous Studies

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Project 562: Changing the Way we see Native America

Arts, Media, and Entertainment

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Bobby Wilson (Sisseton-Wahpeton Dakota) Ryan RedCorn (Osage), Sterlin Harjo (Seminole/Muskogee), Migizi Pensoneau (Ponca-Ojibwe) and Dallas Goldtooth (Mdewakanton Dakota/Diné, not pictured) are the comedy troupe called *The 1491s*. They use slapstick and satire in performances that unpack stereotypes, debunk racism, raid contemporary culture, and highlight crucial Native issues.

"We are a sketch comedy group based in the wooded ghettos of Minnesota and the buffalo grasses of Oklahoma. We are a gaggle of Indians chock-full of cynicism and splashed with a good dose of Indigenous satire. We coined the term "All My Relations" and are still waiting on the royalties. We were at Custer's Last Stand. We mooned Chris Columbus when he landed. We invented bubble gum. We teach young women to be strong. And teach young men how to seduce these strong women."

Questions: How can inclusive cultural representation be achieved through the arts, media and entertainment industry?

KEY TERMS AND TOUCHSTONES:

Representation and Inclusion

Appropriation

Art and Political Identity

Trauma informed healing

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Project 562: Changing the Way we see Native America
Culture, History, and Languages

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L Frank Manriquez is an author, artist and language activist who co-founded *Advocates for Indigenous California Language Survival*. L is from the Tongva Nation, whose homelands are in what is now known as Los Angeles. At contact with colonizers, the Tongva had about thirty-five thousand people. Two centuries later they were pronounced extinct, and not until 1994 did California enact Senate Bill 1134 recognizing the Gabrielino-Tongva's existence; the federal government did not. L is one of seventeen hundred Gabrielino-Tongva Tribal members, and much of her work has been dedicated to reawakening her culture.

"The linguists call our languages dead languages, except I just call them sleeping. Wanting them back is enough to wake them up. And the harder we work, the more we have...When I got my chin tattoos, my whole life changed, it was the best thing I've ever done. I was already on a responsible path, but now there's no way I could ever neglect that mark of responsibility to Tribe, our peoples, all peoples really, to the planet....This is who I am. We're never going to assimilate. We look like we're assimilating, but that's been to stay alive. It's a survival tactic."

QUESTIONS: How does language impact culture?
How do clothes, tattoos and other body modifications function in relation to culture?
How can we decolonize and re-Indigenize Turtle Island?

KEY TERMS AND TOUCHSTONES:

Tattoo Culture
Contemporary Native Language Speaking and Learning/Language Preservation
Two-Spirit Peoples
Canoe Culture
Bear Dance

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Business

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Sho Sho Esquiro is a celebrated contemporary Native American fashion designer from a village in the Yukon (Kaska Dena, Cree Tribes)

"Up there [in Yukon], we really have to produce quality work. That is where the couture came in for me, which is kind of a white man word; for us, it just means quality. My relatives taught me to be mindful of the intention that I am putting into the work. They told me to strive for perfection. If it isn't sewn right, unpick it, do it over again. Because if you're sewing something for somebody and it's 30 to 40 degrees below zero outside and their clothes are defective, somebody could get hurt.

Everything comes organically. I find the fabric first. I figure out what to make from that. I can't rush anything. I put a lot of prayer into my work. When I'm using animals, I'm giving thanks and prayers for that relationship. It's an organic process.

I would tell our young people that any opportunity you're given, you should try to do it. You never know what will come of it. Be respectful of people. Don't burn your bridges. I love to tell people, 'Go to school, go to college,' but I'm a dropout. I still work hard at learning new skills. I feel like I'm in school in my own way. My advice would be to try to acquire all the knowledge you can in whatever way you can."

QUESTIONS:

How can we imagine future economies and business models that will center environmental and social justice, community well-being, and a high standard of living for all of Earth's people?

Key Terms:
Native/Economic Sovereignty
Means of production
Land Management
Reciprocity

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Kathy Jeferson (Lone Pine Paiute, Shoshone) is part of an activist group fighting against the development and mitigation efforts of Owens Lake in California. Owens Lake was emptied by an aqueduct that brought the water south to Los Angeles. Airborne contaminants from the dry lakebed have created a toxic dustbowl sickening the Indigenous peoples who live around the lake and whose ancestors have lived here for millennia. The government has enacted dust mitigation efforts which have not helped and only resulted in further desecration of the Tribes' sacred places. As Kathy says, stop "building stupid on top of stupid out there."

"In our time, this was basically The Lake, and our people lived all around it. The Lake provided everything for us, food and medicines, water, because there are freshwater springs; there's the saline, with brine, and all kinds of plants for baskets. Pottery clay was from there. You got your obsidian source just to the south, so it was pretty good living. LA DWP (Los Angeles Department of Water and Power) started buying the land under the pretense of a government program that was going to save this valley. When they started drying out the lake, it really started to affect our health. DWP dumps all their hazardous waste out there.

They built this aqueduct without Native peoples' uses or anything in mind. They're so water hungry down there and can't get enough. They'll never give up this water. They have swimming pools and waste so much water and don't even care about where it came from. We're here and we care, and it's destroyed."

QUESTIONS: How has science been used as a tool to oppress Native peoples?

What can we learn from Native peoples about science, engineering, and land stewardship?

What would it mean to be a steward of the land that you are currently living on?

KEY TERMS AND TOUCHSTONES:

Resource Management

Water Rights

Environmental Justice

Land Stewardship

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