



Northern Arizona University Applied Indigenous Studies



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Traditional Knowledge: Ensuring Survival and Growth

The Applied indigenous Studies Department at NAU is becoming a leading and recognized institution where indigenous cultures are the focus of an array of classes, lectures, guest speakers, and research. However, AIS is not your typical academic discipline. Many of the faculty are Native American and come from the heart of Indian country. But whether or not the faculty is native, the heart of AIS is centered on indigenous community development, nation building, and involvement.

What makes AIS unique is the recognition and use of traditional knowledge as a basis for working with indigenous communities. In our complex world with technology and global issues, indigenous communities have survived and flourished because of the unique nature of traditional knowledge. Traditional knowledge is time tested. Traditional knowledge is much older than western knowledge and has ensured the survival, persistence, resistance, and revitalization of indigenous communities, tribes, and clans.

Traditional knowledge exists where indigenous communities exist. Oren Lyon, Faithkeeper of the Onondaga Nation, has said that as long as there is one to tell, there is one to listen, and if there is one to sing, there is one to dance. This is a sign that traditional knowledge has persisted despite drastic changes brought to indigenous land by Europeans. Traditional knowledge provides a means to understand and adapt to change. AIS respects the role that traditional knowledge continues to play in indigenous communities and at NAU.

Traditional knowledge has been used in several of Dr. Ishii's classes. In his AIS 201 class, American Indian Expression, he discusses traditional life in pre-colonial times and presents ways of knowing from oral histories that account for change and adaptation to periods of colonialism from an indigenous perspective. In his AIS 350 course, Indigenous Research Methods, he incorporates traditional aspects of time, the interconnectedness and respect for the environment, and indigenous-centered voice and authority to distinguish the unique and important perspectives that

indigenous communities want to highlight in research projects. Dr. Ishii proposes that traditional knowledge can be used to protect and sustain traditional life while providing tools for dealing with contemporary issues and problems.

James Peshlakai, our traditional knowledge elder, incorporates traditional knowledge in the course "Medicinal Plants of the Southwest: Uses and Conservation" which he co-teaches with Dr. Laura Monti.

"As a learned Navajo man, sharing traditional knowledge and practices with non-Navajo students is a learning experience in itself. I teach the knowledge of the Way of the World from the Navajo perspective, which is more science than religion," says Peshlakai.

For example, in Navajo teaching, the Holy People created the pollen as the very first substance on Earth to create life. From the pollen, all life emerges. The Laws of Nature are taught in Navajo science and religious thought "On the Pollen Trail." Through this knowledge we learn respect for all that is; our brothers and sisters with two legs, four legs and many legs; those of the sky, the clouds, the mountains, the earth and the water."

The traditional scientific knowledge embedded in Navajo pollen teachings has important applications for native nations making decisions about their land use, food and healthcare that will shape their destiny. In the healing plants course, Peshlakai and Dr. Monti focus on the spiritual, nutritional, healing, and ecological aspects of corn and many other native plants. These teachings provide the context for the student's analysis of critical issues that face native nations today.

Students grapple with controversial topics such as the use of genetically modified organisms in native crops, intellectual property rights in drug exploration on native lands, and access to and protection of traditional gathering grounds. Students appreciate the value of ancient medicinal plant knowledge as they

understand how the biochemical activity of plants is reflected in traditional use. The rapid rise of chronic diseases such as diabetes among native people coupled with the soaring costs of pharmaceutical drugs underscores the importance of maintaining and protecting traditional healing knowledge and practices. By teaching traditional knowledge and practices required to collect, conserve and use healing plants, we equip our students to contribute to sound land use decisions and policy; policy that is based on the observations and best environmental practices of people native to the region, distilled over thousands of years to ensure the survival of humans and all of our wild relatives.

The ever-changing world and the exchange of culture is another main aspect of Applied Indigenous Studies and indigenous communities. By investing in the idea that students and faculty can humanely address the needs of indigenous communities in conjunction with aspects of traditional knowledge, we can simultaneously prepare for change and maintain a culture that values a community's right to exist. This focus on community, students, and traditional knowledge reflects a humanistic perspective that recognizes the contributions of indigenous cultures and the inter-connectedness that students and faculty have with the world around us.

AIS addresses these ideas and much more. Students, faculty, and indigenous communities work together to address the needs and problems of the contemporary world using aspects of traditional knowledge. The recognition and usefulness of traditional knowledge in the modern world is a testament to its tradition, persistence, and value in this day and age.



A New Opportunity for AIS Students: - Cultural Resource Management



Dr. Andrea Hunter

Students in NAU's Applied Indigenous Studies program will have even more opportunities to study Native American historical preservation and related topics, thanks to a new emphasis area the department is offering: cultural resource management.

Offered with NAU's Anthropology department, the program prepares students to work in local, national, or international indigenous cultural resource management. The curriculum includes anthropological and archaeological methodology and theory, fundamentals of cultural resource management, museum studies, Native American history, Native American contemporary cultures and associated issues, and cross-cultural communication and consultation.

Students will be able to work with local institutions such as the Hopi Cultural Preservation Office, San Carlos Apache Cultural Preservation Office, White Mountain Apache Cultural Preservation Office, Yavapai-Apache Cultural Preservation Office, Hualapai Cultural Preservation Office, Coconino National Forest, National Park Service, Grand Canyon Trust, the Navajo Nation Archaeology Department, the Museum of Northern Arizona, and the contracting divisions of the Anthropology Laboratories.

For decades, the Native American community and academic archaeology community have been brought into contact through opposing and shared interests in the preservation, management, and study of Native American ancestral sites, material remains, and human remains. The issues between these two communities center on various aspects of cultural heritage; that is, who owns the past, who manages the past, and who has the right to tell the stories about the past.

Although changes in federal cultural resource management legislation began in the 1970s, it has only been within the past fourteen years that significant changes have occurred. With amendments to the National Historic Preservation Act in 1992, Native American tribes can create their own tribal historic preservation offices. Forty-four tribes across the country have taken the initiative to establish and control cultural resource management on their reservations including, in the state of Arizona, the Hualapai Tribe, the Navajo Nation, and the White Mountain Apache Tribe; and in New Mexico, the Mescalero Apache Tribe and Zuni Pueblo.

Through surveys conducted by NAU across Indian Country throughout the Southwest, tribes indicated they wanted the university to provide training and education for their young people so they can return to them and effectively protect and manage their sacred resources by working in tribal cultural departments or tribal historic preservation offices.

The cultural resource management emphasis gives indigenous and non-indigenous students hands-on experience consulting with and working closely with Indigenous groups to develop cooperative research designs, carry out fieldwork, and promote cultural heritage preservation. Although American archaeology, for the most part, has been grounded in the paradigms of European science, our Indigenous CRM program will also include Native science as an equally valid approach to studying and protecting the cultural past. New AIS courses such as AIS 232 Museums and American Indians and AIS 350 Indigenous Research Methods will complement the new program emphasis.

SERI INDIAN PROJECTS IN CULTURE, CONSERVATION AND HEALTH

Drs. Gary Nabhan and Laura Monti have facilitated educational projects with Seri Indian youth that are based on the traditional ecological knowledge of the elders and modern science.

NAU students and staff assist with projects in traditional natural resource conservation and sustainable use, based on the priorities and needs of the Seri community. They and the Seri students are working in projects in sea turtle conservation, sustainable management of marine resources, small business in herbs and native foods. These educational exchanges provide the U.S. students with a unique

opportunity to learn from the Seri, who are among the earliest inhabitants of the coastal desert and islands of the Sea of Cortés (Gulf of California) in Sonora, Mexico.

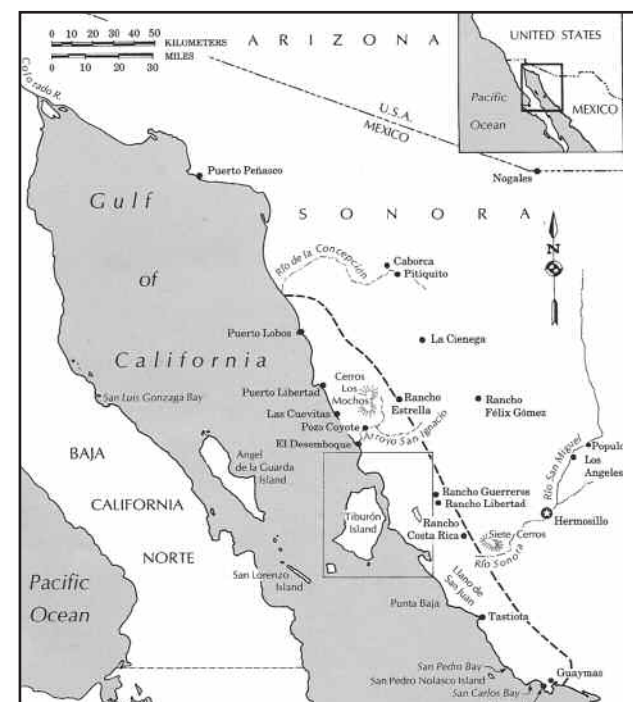
The Seri are recognized for their skills in surviving and thriving in the harsh conditions of the desert. Their persistence is partly due to their sustainable use of the natural resources of their environment. The Seri homeland hosts a spectacular diversity of life, from tropical mangrove forests, to ancient forests of mesquite and ironwood and giant cacti.

REALIZATION

When I reminisce, and dream of the future.
Seeing its five centuries too late.
I heard the story a million times over.
At that moment I thought of her.
Hundreds of miles away and I wrote.
When will I see you again my sanctity.
Remember the times but I really don't.
All I'm left with is a quote.
An honorable heirloom,
A tomb filled with memories.
Grandmothers scarred from the Calvary.
Ideal in her chivalry.
She tells me of better days.
She's never been a victim.
She stuck one of them with a bayonet.
I set up camp on the horizon.
New enemies approach.
Called these forgotten warriors
And I wrote.

Gabriel Dave Yaiva

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Seri traditional homelands. Central Gulf Coast of Sonora, Mexico and in the Sea of Cortes.

TEACHER REVITALIZING MARKET FOR TRADITIONAL FOODS

Applied Indigenous Studies is very fortunate to have some of the most prestigious and accomplished professors and activists in the region on Indigenous Development and Environmental issues. This standard has been strengthened by the addition of Dr. Gary Nabhan, director of Northern Arizona University's Center for Sustainable Environments to our faculty.

Dr. Nabhan has a Ph.D. in arid land resource sciences from the University of Arizona. But it is his community-oriented activism and writing that have gained him countless awards. Among these awards is the MacArthur Fellowship, also known as the "Genius" award. It recognized him for his work of returning seeds to communities that had once been taken or lost from their indigenous farmers, so that they could once again generate agricultural and health benefits. He has also received the Lifetime Achievement award from the Society of Conservation Biology for building multi-cultural conservation coalitions. Although Dr. Nabhan has achieved these and other scholarly milestones, he remains focused on contributing to communities.



Dr. Nabhan was drawn to working with indigenous communities at a young age. He is of Lebanese descent, and was raised eating traditional desert foods in a very tight knit family. It wasn't until his work began with the Pima and Tohono O'odham communities that he saw the same kind of pride placed on traditional foods. By age twenty-four, Dr. Nabhan was working on gardening and farming projects on the Tohono O'odham reservation, and on wild foods with the Seri of Mexico.

He believes one of the keys to solving many problems of the world is building cross-cultural collaborations. This is one of the reasons he became a part of the Applied Indigenous Studies faculty. Dr. Nabhan has a partial faculty appointment to the department, and teaches traditional indigenous knowledge courses every other year, as well as assisting Dr. Ishi with Native Expressions this semester. In addition to experience in teaching American Indian literature and oral history, he has been selected as a consultant to several tribes to assist them with land claims and natural resource issues.

Dr. Nabhan helps to provide internship opportunities for AIS students who want to be involved in traditional food related projects. His goal is to be a facilitator for AIS students that want to be involved in community-based service learning. He facilitates opportunities for students who want to conduct independent studies, class projects, and summer internships. These efforts provide research that give back to communities. This summer, AIS students will intern with food projects in Flagstaff, Tuba City and Third Mesa, where he hopes they will more fully experience how protecting their environment, health, and traditions are all interrelated.

Dr. Nabhan is well known for his efforts helping communities revive their traditional diets, which is the subject of his next book, *Why Some Like it Hot: Food, Genes and Cultural Diversity*. He was recently interviewed

by 60 Minutes about the diabetes epidemic on American Indian reservations, and how indigenous people's traditional diets, healing skills and knowledge must be key elements in preventing and controlling this disease.

"Many health problems such as diabetes are due to the loss of traditional diet, and that isn't because people aren't interested in eating these foods. Their access to land and water has changed so that people can no longer grow or gather foods the extent that they did in the past," Nabhan says. His goal is to find ways that indigenous farmers and foragers can gain from new markets developing for sustainable wildlife, tradition agriculture, and fisheries. Indigenous community food systems can then be revitalized, reducing unemployment rates and nutrition related diseases. Dr. Nabhan sees the connection with AIS as a way of training more people Native American communities to work within their own reservations. "Right now, a lot of the technical natural resource, forestry, and agriculture jobs in tribal administrations are held by outsiders. These jobs should be filled more and more by indigenous professionals wanting to return to their own communities," Nabhan says. He hopes AIS will help people earn degrees that can fill these jobs, so they can be trained to deal with the science as well as maintain and respect traditional knowledge.

Nabhan's view of the future of AIS is that it will be a leader in traditional knowledge and reinforce its value to native communities.

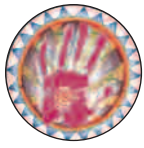
"AIS will be a strong leader in revitalizing native languages, traditional knowledge and pulling together all the people on campus who are interested in these areas," Nabhan says. He has helped AIS gain support for a new project helping tribes gain access to their sacred sites and gathering grounds off-reservation. He believes that AIS will help tribes build sustainable communities based on traditional



Gary Nabhan

knowledge, local natural resources, and that it will help generate wealth and satisfying jobs needed on reservations. "I believe that AIS is the nexus between tribal health issues, tribal environment issues, and tribal social issues. AIS will generate the next leaders that will bring these issues back to the communities," Nabhan says.

In making connections with AIS students, Nabhan has come to appreciate that many of them are both more mature and creative than the average college student. "AIS students are working to find a balance within themselves of honoring their own people's traditions and gaining new knowledge in the university setting. That can be a struggle but I think that successful AIS students can be a role model for a lot of the other Native American students both at the university level and the high school level. The strength in AIS is its diversity," Nabhan says.



APPLIED INDIGENOUS STUDIES GRADUATES



Arcadia Bradley

I am originally from Kayenta, Arizona. I am majoring in applied indigenous

studies and political science. I will be the second in my immediate family to graduate from college. I feel very excited to have been given the opportunity to become aware of Native American issues and history. By my graduating there will be a lot less stress on my family because they supported me financially throughout college. They dedicated a lot of time and energy to helping me get through college. They always made sure that I had my books, supplies, and a place to stay.

College is challenging, worthwhile, exciting, and requires a lot of patience and determination. I had to make sure that my priorities were in order—at the same time I enjoyed socializing with others and becoming involved with clubs and organizations.

For the past three years I have been involved with Native Americans United. Last year I was the secretary and this year I am the vice-president. I was able to help coordinate the Pow-Wow that they have every year.

I have also been involved with the AIS club and a fraternity called Phi-Alpha Delpha, which is pretty much a pre-law fraternity. It gave me insight into what to do when you want to get into law school. It showed me how to submit applications, how to look for scholarships, and how to choose a good law school. These clubs have all helped me to communicate with other on-campus organizations like NAU student services, Native American Student Services, and the Multicultural Student Center. I was also able to communicate with off-campus organizations such as Native Americans for Community Action and the Flagstaff City Council.

The highlight of my AIS experience was when I reached senior status, because in my senior capstone course we analyzed aspects of tribal government. We learned what tribes go through regarding legal documents, trying to stabilize their government, and trying to incorporate traditional values into their governmental

systems. I learned how much they have to go through in order to get what their people want.

As part of my internship during my senior year, I observed how a lot of tribal leaders were able to get opinions from the people about oral history and certain traditional values for planning and agriculture. They made sure that lots of input came from several tribes in Colorado, New Mexico, and Utah.

The knowledge I gained from my internship can assist me in looking for employment that is of my own special interest, such as helping my community with legal aspects of Native American Law.

I would like to apply what I have learned from AIS through legal strategies and legislative reforms, but more importantly, through educational programs among high school students. I want high school students to learn Native American History. I want high schools to teach how different treaties came about, give the background on why we have certain laws on reservations, and I just want high school students to get the perspective of Native American history in school.

After graduation I would like to continue on with school. I would like to pursue a master's degree in public administration or indigenous relations. Or I would like to go on to law school.

Ten years from now I would like to be assisting in development of educational curriculum in secondary schools. I would like to have established a public library within my community, and dedicate it to all those who have devoted their time to making a difference in a child's life.

Some improvements that I hope to have made for my community twenty years from now are: I would like to have my community become involved with maintaining their culture and traditional values at home and at school. I would like to have school districts that rate higher SAT and ACT scores among Native American students. I would like to have statistics show that poverty rates, unemployment rates, and crime rates have dropped due to cultural and traditional revitalization.



Jacqueline K. Cantsee

I am a member of the White Mountain Ute Tribe of Utah. I am graduating with an applied indigenous studies degree and minor in criminal justice.

I am very relieved to be graduating from college, and I am pleased with the Applied Indigenous Studies degree program. The requirements for AIS emphasized implementing your own indigenous views in policy, law, and indigenous governances. It has broadened my perspective on what changes need to occur in our society.

I am not the first college graduate in my family. I have a half-brother who has his Ph.D. in neurology and is practicing in Alaska. However, I am the first out of my immediate family to go to college and graduate. My accomplishments have encouraged my brother and sisters to continue their education.

When I first came to NAU I was a forestry major. After taking a few classes I realized that I wanted to be able to help my Native community, but I wasn't sure how. Before I came to NAU I worked for a lawyer, my tribal government, and the Bureau of Indian Affairs, I needed a degree program that could interpret all the experiences that I've had, and help me to better understand it all. That is when I went to see Dr. Trosper and he told me about the AIS program. Being in this degree program I was able to learn the laws and various issues that regulate indigenous peoples throughout Indian country. I was also very interested in law, but I did not want to become a lawyer, so I decided to minor in criminal justice.

My family is very close and they know all the subjects that I have been studying here at NAU. They are impressed with the Indigenous issues that the professors teach, and they respect the knowledge that I have gained from AIS.

My internship as a probation officer for Indigenous Peoples with the Yavapai Adult Probation Department was a highlight of my AIS experience. It was a great asset to my career; I am now able to apply for a position as a probation officer, and I believe that this is a field that needs more Indigenous Peoples.

Another highlight of my AIS work was learning how to do grant writing.

My goals are to be a good mother to my 12-year old son and 10-year old daughter. They have supported me through all of the strenuous semesters to get this degree. I also want to be a good wife to my soon-to-be-husband, who I met here at NAU. My career goals are to apply my own traditional knowledge, along with what I have learned in AIS, to the probation officer profession.

Ten years from now I would like to be head of the Department of Probation Office for an Indigenous Nation. I hope to be working with indigenous juveniles who need help to get out of the correctional systems and to continue on with their lives in harmony. I would also like to write grants that address indigenous cultural practices in today's world of social services.

Twenty years from now I would like to have had input in the policy that regulates indigenous youth in probation departments. Indigenous thinking and mannerisms are different, and we need to make it known to those who write policy for Indigenous Peoples. The policies should reflect the people they regulate; that is why it is so important to me to help create these policies.



Dwight A. Francisco

My name is Dwight Francisco and I am graduating with an Applied Indigenous Studies degree with a minor in criminal justice. I am a member of the Tohono O'odham tribe. There are no real words to describe the excitement I

feel in completing this goal that I set out to accomplish four years ago. It took a major effort on my part but with full support and love of my family, friends, and community members, the rough and bumpy road became a closer and clearer reality after every passing semester.

Being a husband and a father of four has been a major motivating factor in my success in the Applied Indigenous Studies Program. But understanding that I would be the first in my family to ever graduate from college also inspired me to succeed.

Ironically, I was a high school dropout, and so were my sisters and two brothers after me. This year, the fifth child, my younger sister Kaly, will be the first to graduate from high school.

I hope that my experience will influence my younger siblings to move forward with their educational aspirations. I hope that they will see the example I have left for them, and choose for themselves to maybe take the same path, with hopes of achieving the same success. But most of all, my hope is that my children will see the sacrifices that were paid to achieve this major success. I hope they will go to college, but if they don't, I hope that

at least they will put forth the highest effort and dedication in what they choose to do.

If there was anything I have not told my family about college, it would be that the challenges and obstacles that I faced in attending classes, spending countless hours studying, and the many anxiety attacks before a test, would have been meaningless if it not had been for their support and encouragement through out the years. I have gained a lot of knowledge over the years, and the time I've spent at NAU I have grown intellectually; my goal now is to work on my law degree and eventually return to my people.

When I first started the AIS program I was doubtful and didn't know what to expect. Even after my decision to switch from a criminal justice to AIS, I still had my doubts. But after each class was completed toward my degree I began to see a clearer picture, and I began to have a greater understanding of the objectives of the AIS program.

Making the decision to go to college was one that included much consideration about what I wanted for myself and my family's future, but I also considered how my education would best help my own Tribal Nation. The AIS program has helped me develop many of the thinking skills and decision making processes that are preparing me for leadership roles in Indian Country. This is crucial for the present generation of Indian academics, in order to prepare for the current stabilization and future improvements of Indian Country.

The highlight of my AIS learning experience was the opportunity to serve as a Morris K. Udall Native American Congressional Intern. It was through AIS 301 that I learned about the internship program. I had serious doubt about even applying, but with the blessing of my wife I submitted the application. Working in

Washington D.C., especially working in the office of Indian Education, was not only a once in a lifetime experience, but the knowledge I gained about the professional and political atmosphere in Washington D.C. gave me insight to the significance of networking. I also learned that you need to develop and maintain strong relationships with key officials in dealing with issues in Indian Country. I was able to see what Indian Nations are faced with, and how they are working on strengthening tribal sovereignty and self-determination. Being a Morris K. Udall Native American Congressional Intern will have a great impact on my future employability, considering the prestige and distinctive reputation of the Udall Interns. I have the highest outlook on prospective educational and employment opportunities.

My goals after graduation will be first go to Disneyland, and second spend some quality time with my family. I do eventually want to go to law school. I will be applying to both U of A and ASU. Ten years from now I hope to have a law degree and be working in an area of Federal Indian Law.

I remember being asked in high school what I imagine myself doing in ten years from now and I had no idea, but I've made some pretty amazing accomplishments. I've worked in the interesting field of criminal justice, I will be the first member of my family to complete college, and I spent the summer of 2003 in Washington D.C. Right now my focus is on my family and completing my educational journey I set out to do four years ago.

Twenty years from now some of the improvements I hope to have made will be helping my people's economy, education, and health. My vision is to find the most effective and beneficial approach that will maintain respect for my Nation's culture and traditions.



Allen Lee Long

My name is Allen Lee Long and I am graduating with an applied indigenous studies degree with a certificate in policy and administration. I also have a minor in environmental planning.

The Applied Indigenous Studies program has fulfilled the prayers of the indigenous people of North America. It was designed to address the legal and political struggles of being colonized and subdued to conform to occupation of western society.

The concept of this program was visualized during the realization of pioneering Indian scholars in 1970. It was realized that indigenous societies are continually under postcolonial assault for their remaining resources. The

vital interests of original peoples of the Americas must be persevered and protected from the changing face of oppression and greed. It is these graduates that will be able to understand the historic and future implications of Federal Indian Policy. As well as the continuing sovereignty issues with state governments over natural resources and ethical rights for self-determination.

I am the first to graduate in my family. The circumstances surrounding my graduating with this degree are complex, while not without divine intervention. My accomplishment will affect my family by realizing our historic struggle with recent assaults on indigenous rights. I have accomplished this goal within the AIS program specifically to address environmental concerns destined to be at the forefront of indigenous sovereignty entitlement.

What I learned from AIS was that Federal Indian Law is more intricate and multifaceted. It deals with the political climate of the era it changes with presidential administrations, and US Supreme Court decisions that contain language that continue to hold Indian Nations in

a detainee status. My AIS learning experience helped me understand that we are as Indigenous Nations, in a losing battle within the political systemic structure of a postcolonial dominant nation. The divergence must be resolved with our ancestral distinction and the vision of entreaty sought for the earth and its disenfranchised inhabitants.

I hope to apply what I have learned by seeking opportunities in environmental planning or law, with the possibility of influencing tribal constitutional policy affecting tribal natural resources. Or perhaps as a liaison for tribal governments to lobby indigenous efforts, or I would like to be apart of a national staff that addresses indigenous political issues.

In twenty years I hope to have been diligent enough to have improved the self-esteem of indigenous youth. I hope to provide a healthy alternative for their frustrations and help them funnel their desperations into community projects.

AIS Capstone Courses Prepare Future Tribal Leaders and Managers

The Applied Indigenous Studies Department is offering its seniors an innovative new two-semester course providing analytical and practical skills for working with tribal governments and indigenous organizations.

Faculty members with extensive professional and personal experience in tribal leadership created the syllabus and indigenous leaders provide guest presentations. Titled “Strategic Analysis and Planning for Nation Building,” the two semesters implement the main mission of Applied Indigenous Studies: to prepare future tribal leaders and managers.

Among the indigenous leaders who have made presentations, activist Winona LaDuke explained how to provide sound bites to the media with examples from her work. Citing a case where she presented a statement on the protection of wild rice, she explained the rhetorical strategy employed, after which students practiced their own advocacy statements. On another occasion, students observed Arizona tribal leaders present their positions to Governor Napolitano in the State Capitol.

Students study how tribes are using traditional values and modern techniques to improve tribal governments. In this context, they have examined the Navajo Nation’s Local Governance Act and discussed its provisions with Naschitti chapter officials.

In the second semester, students have evaluated the process of governmental reform within the context of developing a cultural match between a tribe’s traditions and the set of systems and procedures for governance.

The students have also investigated various types of management tools for tribal governments. The topics have included: constitutional, judiciary and land use reform, local governance structures, integrated planning strategies and the development of commercial codes. Students studied nation building efforts of tribes as diverse as the Crow, Hualapai, Yakama, Cherokee of Oklahoma, White Mountain Apache, Navajo, Puyallup, Northern Cheyenne, Pascua Yaqui, Tohono O’odham, Tlingit, Oglala Lakota, Crow, and Salish and Kootenai.

The students’ attentions have also been grounded with a few ‘reality check’ class sessions. Levi Esquerra, director of NAU’s Center for American Indian Economic Development and former chairman of the

Chemehuevi Tribe, provided background on his experiences as a tribal and community leader. Sonia Smallacombe, from Darwin University in Australia, discussed some of the serious issues facing the aboriginal peoples of her lands. Other indigenous leaders like former Hopi chairman Vernon Masayesva and former Principal Chief of the Cherokee Nation Wilma Mankiller have also led discussions with AIS majors on challenges facing tribal communities.

Two of the nation’s leading experts on tribal economic issues have co-taught the course with Department Chair Octaviana Trujillo, Professors Ronald Trospen and Dean Smith. Harvard-trained Ronald Trospen worked for six years with his tribal government (Salish and Kootenai), two years at the Council of Energy Resource Tribes, and directed the National Indian Policy Center for one year in Washington, D.C. Dr. Smith has written the only textbook on tribal economic development. Both created modules that address economic issues on reservations, such as negotiations between tribes and states over gaming compacts, negotiations with developers about job-creation, and negotiations with private corporations about natural resource development.

Dr. Trujillo, during her leadership tenure on the Pascua Yaqui tribal council, shepherded state and congressional legislation, introduced projects addressing the need for more linguistically and culturally appropriate curriculum and instruction, and other strategies for promoting family and community-based literacy.

For the capstone course, she has created a large grant-writing exercise that provides students experience in all the various and complex aspects of grant development. Modeled on the grant application format of the Administration for Native Americans, students write budgets, provide objective work plans, tribal resolutions and institutional capability statements. The best of these projects have been used by students subsequently as templates for their own actual grant proposals submitted for funding.

Students either wish or have benefited from the capstone experience. Thomas Cody, a former Navajo Tribal official, commented that “I wish I had taken this course before I served on the Council.” Wanda White, a graduate of the AIS degree program, credits the course in helping her to better administer the Piñon Unified School District Federal Programs.

AIS INSTRUCTORS

Curtis M. Hinsley Jr., (Regents’ Professor) Ph.D., U.S. intellectual and cultural history, history of anthropology, museum anthropology

Lomayumtewa Curtis Ishii, (Hopi) Ph.D., Native American historiography, Hopi ethnohistory, Native American post-colonial experience

Devon A. Mihesuah, (Choctaw Nation of Oklahoma) Ph.D., American Indians, American Indian women, activism, writing methodology

Laura S. Monti, Ph.D., arid lands, ethnoecology, human/environmental health and healing

Gary Paul Nabhan, Ph.D., ethnobotany, pollinators, sustainable agriculture

James Peshlakai, (Navajo, Hopi, Chiricahua Apache) traditional knowledge, Navajo studies

Dean Howard Smith, (Mohawk) Ph.D., economics, Native American economic development, spatial economics, mathematical economics, public economics, environmental economics, pricing strategies, energy policy

Ronald L. Trospen, (Salish/Kootenai) Ph.D., ecological economics, Native American economic development and ecosystem management, traditional ecological knowledge

Octaviana V. Trujillo, (Yaqui) Ph.D., Indigenous language policy and literacy development, community based education, Yaqui ethnohistory and culture

Karen Jarratt-Ziemski, (Mississippi Choctaw), M.P.A., political science/public policy, federal Indian policy and federal Indian law, American Indian Tribal Nations and welfare reform, social welfare policy and American Indian Tribal nations, public administration

B.S. in Applied Indigenous Studies

- ▶ 35 units of liberal studies requirements
- ▶ 33 units of Required Major Courses
- ▶ 12 units of Elective Major Courses
- ▶ Chosen Minor Requirements
- ▶ elective courses, if needed, to reach an overall total of at least 120 units

B.A. in Applied Indigenous Studies

- ▶ 35 units of liberal studies requirements
- ▶ 33 units of Required Major requirements
- ▶ 9 units of Elective Major Courses
- ▶ 16 units of Language requirements
- ▶ Chosen minor Requirements
- ▶ elective courses, if needed, to reach an overall total of at least 120 units

B.S. in Applied Indigenous Studies

(extended major)

- ▶ 35 units of liberal studies requirements
- ▶ 33 units of Required Major Courses
- ▶ 12 units of Elective Major Courses
- ▶ 24-27 units in chosen Emphasis Area
- ▶ elective courses, if needed, to reach an overall total of at least 120 units

B.A. in Applied Indigenous Studies

(extended major)

- ▶ 35 units of liberal studies requirements
- ▶ 33 units of Required Major Courses
- ▶ 9 units of Elective Major Courses
- ▶ 16 units of Language Requirements
- ▶ 24-27 units in chosen Emphasis Area
- ▶ elective courses, if needed, to reach an overall total of at least 120 units

Emphasis Areas within an Extended Major – Applied Indigenous:

- ▶ Cultural Resource Management
- ▶ Economic Development
- ▶ Environmental Management
- ▶ Environmental Science
- ▶ Indigenous Knowledge
- ▶ Policy Administration
- ▶ Politics and Movements



Hayato Ito

My name is Hayato Ito and I am from Japan. I have another degree from Japan and it is in intercultural studies. The applied indigenous studies degree will be my first degree in the United States. I feel honored to be receiving a bachelor's degree in applied indigenous studies.

I will tell my friends and family that college was hard because I could not speak English. When I started AIS, I expected to learn about Native American culture, but I essentially learned about indigenous human rights.

The highlight of my AIS experience was learning about the Makah whaling rights. The Makah tribe is from Washington State and they have been fighting for their rights to hunt Whales. Their ancestors have been hunting whales for generations and now animal rights activists say they can't hunt these whales anymore. There are Indigenous people of Japan that face similar problems, and I would like to help them regain their whale hunting rights when I return to Japan.

My internship in Monument Valley was excellent for me. I got the feel for Navajo culture and Navajo society. I was able to learn the Navajo culture through real experience.

After I graduate I would like to continue on to graduate school but my English is poor, so I will probably work on my English and try to find a job. In 10 years I hope to become a journalist who reflects voices of people suffering from cultural prejudice.

Twenty years from now I hope that I will have helped Japanese people remove cultural prejudice against Chinese, Koreans, and Native Japanese people. I hope they will respect their human rights.



Izumi Umemura

My name is Izumi Umemura. I am from Japan. My major is applied indigenous studies with a minor in anthropology. I have really enjoyed majoring in AIS. It has always been my dream to obtain a bachelor's degree.

they work. They just stay within their society and keep working. But in the United States people can go back and get a higher degree. My family doesn't understand why, at my age, I am still in college.

Living in another culture with a different language is really challenging. At the same time I have had great experiences that I cannot experience in my own society. I would like to share all experiences with my friends and family. There are similarities between Japan and American Indian cultures. People say that Japan is a very collective society. We have to take care of one another. Our culture is not individual; we are apart of a whole. Another similarity between cultures is Shinto. Shinto is an ancient indigenous cultural belief, and it is very similar to American Indian beliefs and teachings. It teaches individuals to respect plants, trees, and all living things.

When I return to my country, I would like to educate people about Japan indigenous oppression. In my country we have indigenous oppression similar to the United States. People do not realize and just proceed to push the indigenous people away from the mainstream. The people's voices continue to be ignored. I would like to educate people about these issues.

I really enjoyed the AIS classes because I was able to interact with a diverse group of people. I was able to

listen to real experiences, opinions, perspectives, and values. It might have been possible for me to obtain this knowledge from books and publications in Japan, but I definitely could not have experienced the reality of Indigenous people.

I want to apply what I have learned to education. I believe that Japanese mainstream society needs more appropriate education in order to broaden its perspective for different ethnicities and global communities.

During my internship I learned how to conduct research, and create educational curriculums. At the same time, my internship experience taught me many differences in society and culture. The experiences and lessons have nourished me.

After my graduation I would like to continue my academic career in Indigenous Studies. I am interested in jobs relating to the educational field. I am also definitely interested in translation of books into Japanese. In 20 years from now I want to have deepened the awareness in Japanese society. I want to help them realize that they are members of a global community, and it is very important to decrease ethnical prejudices and social inequalities. I want to create more educational environments where I can share what I have learned. Through classes with people who have not had the same opportunity as I have had here.

My father was the first to graduate in his family. He will be pleased about my accomplishments but he wants me to go back to my country.

What I have learned through AIS has greatly affected him, because he shares the same perspective on many issues. At the same time, it is difficult for him to understand that further study in this area is really important to me. Japanese society really focuses on economy, the whole society focuses on how we can establish more economy. That is because about eight years ago our economy collapsed so now the main focus for people is work. My family is concerned about me because I do not have a stable job. In Japan once people graduate from college, they do not go back to school;

CLASSES APPLIED INDIGENOUS STUDIES FALL 2004

COURSE	COURSE #	TITLE	DAYS	TIME	ROOM	INSTRUCTOR
AIS 101	4259	Introduction to Applied Indigenous Studies	MWF	10:20am-11:10am	18	Devon Mihesuah
AIS 202	4774	Roots of Federal American Indian Policy	MWF	11:30am-12:20pm	17	Devon Mihesuah
AIS 301W	4776	AIS Communication Skills	TTH	12:45pm-2:00pm	110	Loma Ishii
AIS 320	4793	Native American Politics	M&W	3:00pm-4:15pm	217*	Karen Jarrat-Ziemski
AIS 404	4231	Strategic Analysis and Planning	TTH	11:10am-12:25pm	110	Dean Smith & Ronald Trospen
AIS 408	4233	Field Work Experience		On Arrangement	125A	Octaviana Trujillo
AIS 497	4230	Independent Study		On Arrangement	125A	Octaviana Trujillo
AIS 499	6432	Medicinal Plants of the Southwest: Uses and Conserveation	TTH	2:20pm-3:35pm	110	Laura Monti
AIS 499	5052	Traditional Ethnobiological Knowledge of Indigenous Peoples	TTH	4:00pm-5:15pm	135	Gary Nabhan

* All AIS classes are held in Southwest Forest Science Complex, Building 82 except for AIS/POS 320 (SBS building 65).



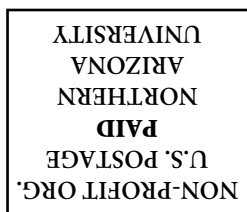
Established in 1899, Northern Arizona University, Flagstaff, Arizona, is one of the top five universities in the U.S. for graduating Native American students. The university is strategically located in northern Arizona, which is home to several Native American tribes, such as the Hopi, Navajo, White Mountain Apache, and Hualapai.

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