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NIARI News Editor

With more than five years experience as a freelance journalist, Aleticia



Kyle Silverwood Tijerina, Ph.D., joined NIARI in 2008 as Assistant Director. Before that, Tijerina was teaching at Northern Arizona University in the Department of Political Science and International Affairs. Tijerina is a researcher and creative non-fiction writer, presently working on her book titled, Unburying the Hatchet, which introduces new theory in Native nationalism.

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Renowned Native Author Says Indigenous Philosophies Hold Key to Healthy Communities

Speaking before an audience at the Northwest Indian Applied Research conference, *Weaving Research Communities Together: Research Protocols in Indian Country*, educator and author Dr. Gregory Cajete (Tewa, Santa Clara Pueblo) appealed to students, educators and community members alike to “remember to remember.” Indigenous ways of remembering reveal philosophies for sustaining communities, he said. His presentation, titled, *Creating Sustainable Indigenous Community in a 21st Century World*, was based on his preliminary research into indigenous communities of the Maori, Native Hawaiians, First Nations in Canada and the Bhutan in the Himalayas.

“Healthy communities are cultural and natural systems where life and learning are nurtured by the actions of its members,” he explained. “The Bhutan have developed the idea of “gross national happiness,” which is a Buddhist concept meaning to develop good human beings and not capitalist.” His research focuses on the pedagogy of indigenous communities that he said can be roadmaps for reviving and revitalizing our endangered communities.

“We live in unprecedented times when we are faced with issues of global warming, overpopulation and the breakdown of our communities worldwide,” Cajete said.



photo by Craig Chanowski

“Communities are a good barometer for the health of human kind. And when things begin to go wrong and visibly wrong, we know something is wrong within the whole system,” he explained. Within indigenous communities there are core philosophies on which to build healthy communities, he explained. “Traditional indigenous knowledge from songs and stories, empirical knowledge from observation, revealed knowledge from vision, ritual and ceremony, and contemporary knowledge from experience and problem solving,” are ways of knowing for Indigenous Peoples

and can be used to revitalize communities.

Currently, Cajete is working on creating a curriculum that will highlight traditional philosophies that can be combined with contemporary efforts “to

strengthen our community back to health.”

Cajete is director of Native American Studies program and Associate Professor at University of New Mexico. He is author of five books and numerous articles, including, *Native Science:*

Natural Laws of Interdependence (1999) and *A People’s Ecology: Exploration in Sustainable Living* (1999).

“Communities are a good barometer for the health of human kind. And when things begin to go wrong and visibly wrong, we know something is wrong within the whole system”

Editors CORNER

Alan Parker, Director NIARI



Tribal communities across the U.S. are experiencing hardships and economic stress from national and global recession. Job stimulation bills authorized by Congress do not address the unique economic conditions in Indian country. It is time for the leadership of the Senate and House to move the Inouye/Faleomavaega legislation forward to establish a Tribal Development Bank.

The Indian Development Finance Corporation Act, Senate Bill 439, was first introduced in the Senate by Sen. Daniel Inouye, D-Hawaii, and Congressman Eni Faleomavaega, American Samoa in February of 2009. The IDFC legislation creates an independent federally chartered corporation that functions as a “Tribal Development Bank” for its tribal shareholders. It is based on the World Bank model to serve lesser developed economies of Third World countries which resemble the economic conditions prevailing in Indian country.

The Tribal Development Bank will serve as a business advisor for tribal shareholders and make it a priority to support tribal joint ventures with federally guaranteed financing, as well as, injections of seed capital to alleviate risk. Tribal shareholders will operate from a common understanding of economic, legal and political conditions in Indian country. The IDFC will also provide guarantees backed by the US for the \$2 billion authorized for tribal “tax-exempt” development bonds. Bonds can be used by tribes to finance projects such as alternative energy from wind farms, geothermal and ocean wave energy generation, seaport and small airport facilities to support international indigenous nation trade and specialized financing for broadband telecom projects.

Congressman Faleomavaega indicated interest in proposing key amendments during Congressional hearings. He would like the IDFC to have specific authority to develop trade relationships between all indigenous nations of the Pacific Rim. Australia, Canada and New Zealand could adopt their own legislation to protect trade relations from undue tariffs or import/export duties and assure that relationships are mutual. Other indigenous nations, such as the Sami would have the right to become shareholders on the same basis as U.S. tribes according to the Congressman’s amendments.

Tribes should plan to use the development bank to design and develop joint ventures between themselves. For example, successful gaming tribes may seek opportunities to invest in alternative energy projects with tribes located in the Great Plains or across the Rocky Mountains. Others may find opportunities for commercial fishery ventures with tribes located in the Pacific Northwest.

Faculty Member John Gates, JD, has joined the MPA-Tribal program



in University Studies from University of New Mexico in 1990. His specialty areas are Federal Indian Law and Human Rights.

“My passion is education. I feel that effective change in society is best accomplished through education,” Gates said.

Welcome to John Gates to the Master of Public Administration-Tribal program. Gates is an enrolled member of the Cheyenne River Sioux Tribe of Eagle Butte, South Dakota. He received his Juris Doctorate degree from the University of Iowa, College of Law in 1993 and his Bachelor of Arts degree

Gates was a former judge for the Pueblo Laguna (1998) and prosecutor with the Cheyenne River Sioux Tribes (1993 to 1995). This quarter he teaches in the core public administration program and the class “Pathway to Sovereignty,” a core course in the MPA-Tribal concentration program.

Magdalena “Maggie” McCarty leaves Evergreen



Photo by (S)tan3p0lu

Maggie McCarty (Makah) has stepped down as MPA-Tribal Assistant Director. An alumni of the Tribal Master of Public Administration concentration, McCarty joined Evergreen in 2008. During her employment at Evergreen, she increased graduate tribal enrollment in the

program and served as a tribal student advocate. McCarty previously served as Human Resource Director for the Makah Nation.

Please Donate

The Joe DeLaCruz Native Scholarship Fund awards Native students monies for books, supplies and graduate travel awards for conference presentations.

Contact tijerina@evergreen.edu for details.

Erin Genia

An enrolled member of the Sisseton Wahpeton Sioux

Graduate Student Intern Applied Theory to Practice

Contributed by Erin Genia



It has been an honor to contribute to the important work that NIARI is doing in the field of indigenous and tribal people’s cultural rights protection. I served as Assistant Conference Coordinator for the April 16, 2010 conference titled, *Weaving Research Communities Together: Research Protocols in Indian Country.*”

The conference was a huge success, bringing together students and professionals from the Reservation-Based Community-Determined program, First People’s Advising, Haboo, The Evergreen State College undergraduate programs, local and regional tribal leaders and members, expert panelists and workshop facilitators and a stellar keynote speaker, Dr. Gregory Cajete.

The experience allowed me to network, apply my theoretical learning and further develop my ideas about what tribes can do to protect Indigenous Peoples and their traditional knowledge from exploitation. I assisted with the day-to-day conference planning and organizing, including media and publicity and I helped develop some of the themes of the conference. I also helped to develop the participant evaluation survey that will be used to assist NIARI in addressing future concerns.

It was an important day for the Evergreen community. The conference looked at issues of protecting tribal people from exploitative research practices. It seems unbelievable that exploitive research practices still occur in 2010, causing suffering and what amounts to modern day colonialism toward tribal people’s heritage, cultural resources and intellectual property. In my view, academic institutions have a responsibility to adopt policies of their own that bring an end to such practices and they should allow tribes to take the lead in the research process.

It is my hope that Evergreen will take the next logical step and work with tribes to develop a Human Subjects Review policy that provides protections for indigenous communities.

“I assisted with the day-to-day conference planning and organizing, including media and publicity, as well as, I helped develop some of the themes of the conference.”

My work at the master’s level in the field of tribal public administration has focused on issues of tribal cultural resources and intellectual property rights. My work with NIARI has been a highlight of my academic experience and has given me skills and abilities that will contribute to my work as a public servant and advocate for tribal people.

Shonri Begay

An enrolled member of the Tohono O’odham

Undergraduate Student Teams with Haboo



Shonri Begay [Tohono O’odham/Diné (Navajo)] is a 22-year-old junior at The Evergreen State College from Flagstaff, Arizona. Her maternal clan is Tachii’nii and her paternal clan is Todich’ii’nii.

A talented student, Begay came to Evergreen to study the arts and for the opportunities offered through the colleges’ Native Studies programs. “I wanted to learn about the Northwest Native communities,” she said. Once here, she sought the sense of community that she had back home. “I wanted to find a Native American community because I missed it,” she said. When she heard about the Northwest Indian Applied Research Institute (NIARI) from a former intern, she decided to volunteer.

Begay interned in the spring quarter and led a volunteer team of students to help with the 2010 Northwest Regional Conference, *Weaving Research Communities Together: Research Protocols in Indian Country.*

“My best experience at NIARI was on the day of the conference,” she explained. Begay organized students who did everything from setting up the stage to assisting workshop leaders. “I was really impressed with our volunteers. Haboo (a Native American club at Evergreen) really came through. It was the first time I felt we were really working together with a goal and a purpose.”

“I also learned that I really liked assisting with electronic media communications,” she noted of her experience during the conference. Begay was able to attend and observe two of the conference workshops. “I was impressed with the character of the workshop leaders and how genuine they were. They didn’t just lecture to you, but, they led a conversation.”

Begay gained professional experience at NIARI and recommended others volunteer. Staff were flexible and emphasized that academics come before work, she said.

Begay returned to Flagstaff this summer to volunteer at the Shonto Artist’s Project Camp. Her father, Shonto Begay, is a renowned visual artist and illustrator of children’s books. A few of his published works include, *The Magic of Spider Woman and the Mud Pony.*

“I was impressed with the character of the workshop leaders and how genuine they were. They didn’t just lecture to you but they led a conversation. I liked that.”

Conference on Indigenous Research First at Evergreen

The Northwest Indian Applied Research Institute hosted an indigenous research conference, bringing Native scholars and practitioners to campus to discuss and led workshops on issues about student and faculty research in Native communities.

The 2010 Northwest Regional Conference on Protection of Cultural Properties and Tribal and Indigenous Peoples: *Weaving Research Communities Together: Research Protocols in Indian Country* was attended by close to 200 people on April 16th, 2010.

Renowned educator and scholar Dr. Gregory Cajete (Tewa, Santa

Clara Pueblo) gave the keynote address. His speech brought laughter when he described the philosophies of the Bhutan, an Indigenous Peoples found in the Himalayans, as the search for “gross national happiness.” Revitalization of our communities must begin with our focus on human happiness and not material wealth, he said. Cajete believes that new research should focus on the study of traditional cultural philosophies that can rebuild communities and make them sustainable in the 21st century.

A panel of distinguished Native leaders and experts addressed impacts, lessons and concerns of NW tribes over the protection of cultural resources and properties, both domestically and internationally.

Tribally-led workshops directly addressed key issues surrounding academic research with the focus on community-based participatory research as a method for involving Native people in the research process. “Some knowledge is too sacred to be researched and

students and faculty need to consult Native people before attempting research of this kind,” said Warren King George, oral historian for the Muckleshoot Indian Tribe.

NIARI is developing “Indigenous research protocols” for students and faculty at Evergreen. The Institute plans on publicizing research guides in spring 2011. The research guides will be available on the NIARI website and TESC Human Subject Review link.

The event was made possible by the generous donations of the Muckleshoot Indian Tribe, Tulalip Tribes, TESC President’s Diversity Fund and by the collaboration of First People’s Advising Services and Haboo, a Native American club.

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