

Native American Students in Advanced Academia
Present:
The 6th Annual Symposium of Native Scholarship at the
University of Washington

Indigenous Environments:

***Weaving Together
Native Perspectives in
Research***

Program & Abstract Booklet

April 6-7, 2007



Welcome to the 6th Annual Symposium of Native Scholarship at the University of Washington. This program is hosted by the Native American Students in Advanced Academia (NASAA).

Who are we?

NASAA is a graduate and professional student group at the University of Washington created to bring together Indigenous North American Graduate and Professional students.

What is our mission?

The purpose of NASAA is to provide Indigenous North American Graduate and Professional students at the University of Washington, a supportive environment for intellectual exchange and professional development.

What do we do?

We focus on increasing awareness of work by Native scholars at a yearly symposium and by hosting formal and informal meetings with our respective cultures. We hope to form professional relationships, bonds of friendship and solidarity within this format. NASAA looks forward to sustaining a forum that highlights the broad ranging talents and interests of the indigenous community here at the University of Washington.

Contact us:

Native American Students in Advanced Academia
NASAA@u.washington.edu

Augustine McCaffery, Advisor
(206) 221-3628
amccaf@u.washington.edu



Agenda for Saturday April 7, 2007 Kane Hall, Walker Ames Room

- 9:00—9:15 am **Blessing:** Julian Argel
- 9:15—9:25 am **Welcome:** Sheila Edwards Lange - Interim Vice President for
Minority Affairs and Vice Provost for Diversity
- 9:25 –9:30 am **Introduction:** Karen Capuder
- 9:30—10:30 am **Keynote Speaker:** Dr. Taiiiake Alfred
“Indigenous Resurgences Against Contemporary
Colonialism in Canada and Beyond”
- 10:30—11:30 am **Student Presentations—Social Science:**
- Ethan Baptiste
 - Ramona Beltran
 - Roy Old Person
 - Jeanne Northrop
- 12:00—1:15 pm **Lunch**
- 1:15—2:15 pm **Social Science Panel:**
Native Film and the “D” Word
- Dana Arviso
 - Dr. Charlotte Cote’
 - Dr. Sara Sutter-Cohen
 - Jonathan Tomhave
- 2:15—2:30 pm **Student Presentation—Film:**
- Angelo Baca
- 2:30—3:30 pm **Faculty Presentations**
- 3:45 pm **Closing Remarks**



Symposium Keynote Speakers



Dr. Robert Warrior **University of Oklahoma**

Robert Warrior is the author of *The People and the Word: Reading Native Nonfiction, Like a Hurricane: The Indian Movement from Alcatraz to Wounded Knee* (with Paul Chaat Smith) and *Tribal Secrets: Recovering American Indian Intellectual Traditions*. He holds degrees from Union Theological Seminary (Ph. D., Systematic Theology), Yale University (M.A., Religion), and Pepperdine University (B.A. in Speech Communication). His academic and journalistic writing has appeared in a wide variety of publications, including *American Quarterly*, *Genre*, *World Literature Today*, *News from Indian Country*, *Lakota Times*, *Village Voice*, *UTNE Reader*, *Guardian*, and *High Times*. He has received awards from the Gustav Myers Foundation, the Native American Journalists Association, the Church Press Association, and others. Professor Warrior has lectured widely in a wide variety of places, including Guatemala, Mexico, France, Malaysia, Yale University, Harvard University, the University of Wisconsin-Madison, University of Chicago, the University of California-Berkeley, and University of Miami.



Dr. Taiaiake Alfred **University of Victoria**

Taiaiake Alfred is a Kahanawake Mohawk educator and writer born in August of 1964. He has long been involved in the public life of his own and other Indigenous nations. He holds a Ph. D. in political science from Cornell University and is the founding director of the University of Victoria's Indigenous Governance Programs. His awards include the Native American Journalists Association award for column writing and a National Aboriginal Achievement Award in the field of education. Taiaiake's publications include three books, *Heeding the Voices of Our Ancestors* and *Peace, Power, Righteousness* from Oxford University Press, and, *Wasase: Indigenous Pathways of Action and Freedom*, from Broadview Press.



Friday April 6, 2007

Directions to Ethnic Cultural Center:

Office of Minority Affairs Ethnic Cultural Center
3931 Brooklyn Ave NE Box 355650
Seattle, WA 98105
Phone: 206.543.4635 Fax: 206.616.1041

From the South

Once on I-5, take exit number 169
Take slight right, and get on NE 45th St.
Turn RIGHT onto Brooklyn Ave. NE
Go down to 40th

From the North

Take exit 169
Head to 45th St, and take a left to be on 45th St.
Turn RIGHT onto Brooklyn Ave. NE
Go down to 40th



Abstracts



Dana Arviso (Diné)

darviso@u.washington.edu

University of Washington College of Education

Lessons in Re-claiming, Re-imagining, & Re-writing Native American Representations Through Digital Storytelling

For this poster presentation, I plan to present a curriculum unit that I designed for my culminating master's project with the hopes of implementing this curriculum in the near future. Through a series of digital storytelling lessons, my central goal is to empower Native American families to tell their own personal narratives related to the "two worlds" of home and school cultures by teaching both adults and children about the process, skills, and tools needed to tell family stories in traditional oral and print formats as well as contemporary digital formats. In order to accomplish this ambitious goal, participant families and teachers will work together to create a "third space" between the worlds of home and school where hybrid learning activities, identities, language, and literacy practices can emerge and flourish.

Families will use digital cameras, photo scanners, computers, a variety of software for word processing, photo editing, music and sound editing, and multimedia presentation; as well as traditional forms of reading and writing to craft their personal narratives. The project will produce both a printed children's book (for home and school use) and a three to five minute digital story (to be shared with others via presentations and posting to the web). The culminating presentation will take place at a community storytelling event where the digital stories would be shared with the extended community.

In combining the oral, written, and digital storytelling formats, Native American families will be able to gain exposure and access to new multiple and powerful forms of literacy, while having opportunities to draw from their existing forms of language, literacy, and cultural resources. Yet, before we can encourage Native people to become authors of their own "personal narrative", we must establish that indigenous peoples have always told their own stories - mainstream society just has not acknowledged these stories because of the way that we exclusively privilege written forms of literacy.



Raphael Marceaux Guillory, Ph.D. (Nez Perce),

rguillory@mail.ewu.edu

Assistant Professor, Eastern Washington University, Visiting Professor on Project
MAISA, New Mexico State University

The Model for American Indian School Administrators: A Replica for Success in Higher Education

The Model for American Indian School Administrators (MAISA) was a federally-funded project through U.S. Office of Indian Education conducted at the New Mexico State University (NMSU) in Las Cruces, New Mexico beginning in September 2004 and ending in December 2006. Project MAISA was a distance-education program designed to provide a collaborative, comprehensive Master's degree in Educational Administration leading to licensure for aspiring American Indian administrators in the state of New Mexico. In the end, through project MAISA, NMSU successfully graduated 12 American Indian teachers with Master's Degree in Educational Administration to become K-12 school administrators. The project represents a new model for preparing educational leaders to address the needs of American Indian students by focusing on issues of Indigenous culture, linguistic diversity, and leadership development. Project MAISA addressed not only the need to increase American Indian school administrators in the public school system, but offers training that focuses on Indigenous issues and developing strategies to meet the problems unique to American Indian communities. In essence, project MAISA was successful because an environment was created that allowed American Indian students to pursue an advanced degree, work full-time, remain in their Native communities without comprising the academic standards involved in earning a Master's degree in Educational Administration. This session should particularly benefit those who are influential in the success of American Indian college students such as administrators and faculty searching for a proven model to assist American Indian students earn a college degree.



Dolores Calderon, J.D. (Ysleta Pueblo del Sur)

doloresc@ucla.edu

UCLA Graduate School of Education

Education, Ph.D. Candidate

Indigenous Disruptions of “Colonial-Blind”¹ Discourses in Multicultural Education

Native peoples in the United States have a long relationship with colonial educational practices, and the assimilationist goals of these practices continue to be reproduced today, even, many times, by progressive educational practices. For Native peoples, the continued project of colonial education has negative ramifications for the maintenance of Native culture and sovereignty. I utilize a transdisciplinary framework in this dissertation, which centers Linda Smith’s (2002) Decolonizing Methodologies (DM) that include the methods of indigenizing, intervening, reading, reframing, negotiating and sharing (Smith, 2002) along with Strauss and Corbin’s (1990) Grounded Theory (GT). I focus on a small number of representative key works in multicultural education, in order to frame this argument. I deconstruct how multicultural education practices many times reproduce and impose colonizing discourses. In order to demonstrate this, I first show how multicultural frameworks are limited because of their epistemological and ontological origins in colonization. I focus on: the types of broad concepts that multicultural frameworks promote that reproduce colonial education practices; second, by distilling the broad concepts, demonstrate how multicultural frameworks promote a type of colonial ontology that is antithetical to Native world views; and third, provide a legal genealogy of the colonial ontology reproduced by multicultural frameworks. By accomplishing this, I hope to demonstrate how much of multicultural education either explicitly transmits, or implicitly smuggles, orientations, practices, and values of colonial education practices of historical Indian education in the U.S., and is therefore “colonial-blind”.

¹ I have coined the term “colonial-blind” in order to refer to practices that normalize and make invisible western knowledge organization and assumptions, promote western notions of being (metaphysics) and promote westernization of knowledge and its institutionalization. “Colonial-blind” is a play on the term color-blind. “Colonial-blind” processes, practices, and institutions have negative consequences for non-western traditions and communities attempting to engage in anti-colonial and de-colonizing practices.



Jeanne Northrop
dianaredwing@juno.com
Western Washington University
English-Creative Writing, MA candidate

I DON'T KNOW IF WE CAN TRUST COYOTE TO HANDLE THIS ALL BY
HIMSELF

The title of my oral presentation references the novel Green Grass, Running Water by Cherokee writer Thomas King in which Coyote is a character. I focus on the ways in which King and other contemporary Native American Indian/First Nations writers such as Winona LaDuke, LeAnne Howe, Vine Deloria, and others address environmental problems and possible alternative solutions, relying more on traditional worldviews and adaptation to diverse, often drastic circumstances, than on scientific advancements or divine intervention. I explore some of the ways in which nature, wo/man and Trickster, individually or in concert achieve what might be considered radical ecological results, although my premise is that we cannot sit by idly waiting for nature or Trickster to clean up the messes we have made. I propose that Native American Indian/First Nations writers of particularly fiction, but also narrative non-fiction are uniquely situated to educate a wider variety of readers than scientific or even nature writers might. Because of the ways in which the stories are told and analogies made, not only are the texts more interesting, but more easily understood than those that are addressed to specific academic audiences. It is my conclusion that there is a place for the study of these texts in High Schools and Universities and even multi-disciplinary environmental studies.



Victor Begay (Navajo)

vbegay@asu.edu

Arizona State University

Educational Leadership and Policy Studies, PhD candidate

This presentation offers a theoretical argument regarding the benefits and challenges of how knowledge is created and valued in public schools. I argue that a growing neoliberal agenda compartmentalizes students' abilities to define who they are. I examine, via cultural capital and personal agency, how public school policy influences how students see identify themselves. This presentation is informed by interactions within a public school in a metropolitan city in Arizona. Through narrative research, I document, via vignettes and meta-narratives, how four American Indian students witness their daily interactions in an off reservation public school.



Ethan Baptiste (Okanagan)
ethanb@interchange.ubc.ca
University of BC – Okanagan
Interdisciplinary Indigenous Studies, MA candidate

Fostering Environmental Protection Through Indigenous Governance

I will be addressing how our governance systems directly affect our environments and the issues, structures and opportunities facing environmental protection. Given the urgent need to address the dynamic social problems plaguing our people, economic development has been thrust to the forefront as the only solution. Economic development is attractive, given the immediate results; however, our governments need to continuously reassess the delicate balance needed to sustain our lands. Indigenization of land management practices requires the genuine inclusion of our traditional ecological knowledge holders as policy decision makers, not as stakeholders, consultants or advisors. Advisory group structures permit outside influence, which often advocates short-term revenue and jobs, instead of long-term holistic community growth and development. Habitual solutions substituted for real change increase the power of fund managers and dependency on cyclical improvements. Unknowingly, we further the dichotomy expertise of TEK vs. academics, dependency vs. empowerment and place based vs. universal knowledge. Our Nations need to realign our land management practices to include our own individual culture and traditions, not shifting outside governmental mandates. Without such a base, we limit ourselves to Eurocentric definitions of impacts often upholding societal norms and overall preservation strategies. The above discussion will be contextualized through examples drawn from direct involvement in a National Park proposal within the traditional territory of the Okanagan.



Clarita Lefthand (Navajo)
Clarita@u.washington.edu
University of Washington
Environmental Health, MS candidate

Identification of the Source of Fecal Contamination in Tulalip Bay with Bacteroides 16S rRNA gene and F+ Specific Coliphage Markers

Abstract: Previous work conducted in the Tulalip Bay (Tulalip, WA) has shown high Total Coliform counts resulting in beach closures and shellfish harvesting limitations. TB supports subsistence fishing for many Tulalip Tribal members; therefore, water quality is a significant issue for this area. This project used two genotypic Microbial Source Tracking (MST) methods to determine the source(s) of fecal contamination in Tulalip Bay (TB). Bacteroides 16S ribosomal RNA gene and F+ RNA coliphage markers were used to differentiate between the sources of fecal contamination. Water samples were collected from TB at 16 sites. Genotyping of F+ RNA coliphage and the 16S ribosomal RNA genes of Bacteroides was utilized to differentiate fecal sources into human and non-human feces and human, ruminant and dog feces, respectively. EPA's 1601 and 1602 protocols were used for the isolation of F+ RNA coliphage. After isolation, RT-PCR was used to amplify F+ RNA coliphage sequences using levivirus- and allolevivirus- specific primer sets. Genogroup specific oligonucleotide probes were used to genotype F+ RNA coliphage into one of four groups in a hybridization assay. Bacteroides spp. were collected on membrane filters. DNA was extracted directly from filters and characterized using five host-specific PCR reactions. Our 1601 F+ coliphage data suggest the presence of fecal waste in 15/16 sampling sites in TB. Out of all these sites, four areas appear to be positive during at least 50% of the sampling events. Data from the 1602 procedure show 9/16 positive results for the presence of F+ coliphage. Four sites are positive for 50% or more sampling events. Primers specific for leviviruses and alloleviviruses confirmed the presence of fecal contamination for 10 sites. Our preliminary results show that fecal contamination is present in TB; however, additional work will need to be conducted in order to differentiate between sources.



Ramona Beltran (Yaqui)
ramonab2@u.washington.edu
University of Washington
Doctoral Student, Social Welfare

Iraq is the new Aztlan: Resist U.S. style imperialism': Indigenous movements making place in a global space

Globalization is a controversial term encompassing diverse shifting concepts and theories. Escobar (2004) investigates material and conceptual concerns surrounding globalization through grounding it within two major processes. The first is the 'rise of a new U.S.-based form of imperial globality, an economic-military-ideological order that subordinates regions, peoples and economies world wide', and the second is the 'emergence of self-organizing social movement networks, which operate under a new logic, fostering forms of counter-hegemonic globalization' (Escobar, 2004, p.207). Appreciating the cohabitation of these processes, the often assumed unidirectional, encroaching forces of globalizing images, ideas, money, products, and people can be seen as processes creating new spaces of engagement and sites of resistance to contest the notions and materiality of globalization itself. This presentation specifically harnesses the framework of 'mediascapes' as offered by Appadurai to ground this discussion and contextualize one contemporary global change occurring in indigenous groups. This is followed by a discussion of the emergence of a collective "indigenous" identity, the presence of this identity in technological virtual spaces, and how these spaces are being used to mobilize a social justice agenda.



Brigetta F. Miller (Mohican)

bfm3@u.washington.edu

University of Washington

Music Education, Ph.D candidate

Restoring the Feminine in American Indian Culture Through Musical Lullabies

The purpose of this study is to explore the nature of American Indian lullabies and their potential for use in the elementary general music curriculum. Ten lullabies from a commercially available recording, *Under The Green Corn Moon*, were transcribed into standard musical notation and analyzed musically as a tool of preservation. Five of the female lullaby singers, each an enrolled member of a Federally recognized tribe, participated in an open-ended personal interview so that the rich historical and cultural context of the music could be discerned. Based on continuance rather than extinction, there are indications that many of these lullabies have been shared by women via the oral tradition for many generations, and that while rooted in the past, they also change and grow to fit the aesthetic values of contemporary Indian society. As a result of hearing the beautiful melodies and learning of the intimacy that lullabies create between a caregiver and an infant, music's relationship to the enculturation of children within a tribe is explored. Drawing on my own personal narrative as a Mohican, I examine reasons why this project encompasses both a personal and professional value to my work as a music educator working with undergraduate students who will one day teach music to children in schools.



Leslie Ann Caromile (Eastern Cherokee)
Caromile@u.washington.edu
University of Washington School of Medicine
Department of Pathology
PhD Candidate

The Neurosecretory Vesicle Protein Phogrin is a Phosphatidylinositol Phosphatase Whose Activity Regulates Insulin Secretion

Phogrin (NE-6, IA-2 β) is a 64KD protein present on insulin-containing secretory granules in pancreatic beta cells. Auto-antibodies against Phogrin are common in pre-diabetics and are used clinically to diagnose a pre-diabetic state. Although Phogrin has sequence homology to tyrosine phosphatases, no enzymatic activity has been reported. We therefore tested Phogrin for enzymatic activity, determined its preferred substrates and tested for a possible role in insulin secretion. We found that Phogrin dephosphorylates inositol phospholipids, including phosphatidylinositol-4,5-bisphosphate, PI(4,5)P₂, which is known to regulate membrane vesicle dynamics during insulin secretion. Additionally, PKA-dependent phosphorylation of Phogrin decreases its phosphatidylinositol phosphatase activity by 80%. Phogrin overexpression in rat beta cells reduced plasma membrane levels of PI(4,5)P₂ by 50% and decreased glucose stimulated insulin secretion by 80%. Our results suggest that Phogrin is a phosphatidylinositol phosphatase that contributes to differential expression of PI(4,5)P₂ in secretory vesicles and the plasma membrane and thereby helps regulate insulin secretion. These results identify steps at which the secretory pathway for insulin release may be mis-regulated in diabetes and/or manipulated therapeutically. Source of funding: JDRF 1-2006-841, NIH T32 HL07312.



Corey Welch & Jim Kenagy
Burke Museum & Department of Biology, University of Washington,
Seattle, WA, USA
cwelch@u.washington.edu

Geographically isolated alpine peninsular and lowland populations of Mazama Pocket Gophers (*Thomomys mazama*) in Washington

The level of divergence of contemporary populations across the geographic range of a species can be used to understand the historical biogeography of a species. Pleistocene glacial cycles have strongly shaped the current distributions of species in the Pacific Northwest. The Olympic Peninsula and its mountaintops have promoted isolation and provided refugia that have resulted in local endemism. Due to their fossorial lifestyle and well documented high degree of localized genetic structuring, pocket gophers are an ideal organism to address historical patterns of colonization and divergence. In Washington the Mazama pocket gopher, *Thomomys mazama*, occurs in alpine meadows of the Olympic National Park and lowland prairie remnants of the south Puget Sound and southern Washington. All Washington subspecies are listed as ‘threatened,’ and recovery plans are being implemented based on the genetic uniqueness of local populations. Using maximum likelihood and Bayesian analyses of 408 base pairs of the mitochondrial control region, we have identified five haplotype groups within Washington, four associated with the lowland prairies and the fifth, which is highly divergent, in the alpine Olympic National Park population. We suggest that this alpine population represents the earliest colonization of *T. mazama* into Washington, and that it diverged during glacial cycling within an ice-free mountaintop refugium. Among the lowland haplotype groups, three occur in the south Puget Sound region, while the fourth exists near the Columbia River. This southernmost Washington population was originally mistakenly identified as *T. talpoides douglasii*, based on bacular measurements, but our skull and mtDNA data demonstrate it to be synonymous with *T. mazama oregonus* populations from northwest Oregon. Because the southernmost Washington population represents the earliest description of any *T. mazama*, we suggest that the renaming of *T. mazama* to *T. douglasii* should be considered.



Mark H. Palmer, Ph.D.

mpalmer@ou.edu

Geoscience Diversity Project

University of Oklahoma

Weaving American Indian Perspectives into the Geosciences

Abstract: This presentation will discuss one process of weaving pieces of Indigenous knowledge systems with geoscience content in the production of an undergraduate course at the University of Oklahoma. The course is entitled *Earth Systems of the Southern Plains*. Art, photographs, Kiowa pictorial calendars, and the Kiowa practice of storytelling work together to animate tornadoes, thunderstorms, mountains, rivers, and vegetation, as compared to a more mechanistic approach to understanding the environment. One of the philosophical foundations of the course is that ‘less is more’ meaning that we focus attention on the Southern Plains as a specific place. Meaning is situated in places. Some tribal nations in Oklahoma, like the Kiowas, find philosophical meaning in the land, water, plants, animals, and atmosphere. They look at the geography of the land and find a human place in the world. This is because geography is very important to the stories and to the people who keep them alive. We reach out to American Indian communities through the development of an undergraduate course and geoscience research opportunities.



Jeannie Morgan
Sociology
Simon Fraser University
nmorgan@sfu.ca
M.A. Candidate

Unmapping Depo-Provera use among young Indigenous Women

This project unmaps the role of socioeconomic, political and historical factors that contribute to the regulation of young Indigenous women's reproduction through the prescribing of Depo-Provera. This study utilizes critical perspectives and qualitative analysis to focus on the intersection of neoliberalism and risk discourse at the site of contraceptive prescription. The research is based on a critical discursive analysis of several texts. I illustrate how dominant discourses frame the characteristics of Depo-Provera users and how this discourse reflects neoliberal ideals. The analysis shows how identity of Indigenous women has been constructed and made-up through Canadian government legislations and social discourse. I argue that the contemporary socio-economic context of neoliberalism further constructs young Indigenous women as a risk population in need of reproductive regulation.



Angelo Baca

dinewa@u.washington.edu

Native Voices Program

Am. Indian Studies/ Communications

Exploring Lamanite Identity through Visual Imagery

Abstract: The context of the indigenous peoples of the Americas within the Book of Mormon, the central document of the Church of Jesus Christ of Latter-day Saints (LDS), is a literary racial construction known as the “Lamanite,” who are the “principal ancestors of the American Indians.” The book describes Lamanites as “...idle people, full of mischief and subtlety.” However, there is a considerable debate about whether or not this is a literal interpretation of indigenous peoples or not, despite the fact that most followers of the LDS religion construe the Book of Mormon as literal history and indelible fact. Alongside this belief that these events in American history actually occurred, it is necessary to also examine the pictorial and graphic contents within the LDS literary and religious environments that assist in defining who and what the Lamanites are. Lamanite identity is possible to deconstruct and critically analyze through the imagery expressed in some of the most popular and most visibly recognizable images that has been canonized in the LDS culture. This presentation will exhibit visual evidence that demonstrates depictions of racism, assimilation, and stereotypical misconceptions challenging the very notion of questioning that these images are reflective of anyone else other than indigenous peoples in the Americas and other regions all over the world.



Roy Old Person
royo@u.washington.edu
University of Washington

Constructing Savage Representation: Linking Historical Trauma and Health Disparities
in Indian Country (circa 1900-1910)

U.S. health disparities in many Native communities continue to exist and there is a dearth of fiscal support for appropriate services and programs that address these multiple issues and needs. These contemporary disparities are inextricably linked to the history of Native communities related to colonial health and mental health policies. This presentation seeks to develop a historical critique of mental/health policy discourses for Native people at the turn of the 20th century. It is well documented that the early 20th century U.S. nation building project had already evolved anti-Indian policies including, but not limited to genocidal and ethnocidal policies, including theories of racial and cultural deficiency, group and individual surveillance, policies and procedures and their application in varied attempts to eradicate community life-ways in Native American populations. One result of this history has been the near extinction of Native Americans, both physically and socially. Anti-Indian mental/health policies and practice intended to displace and exclude, were manifested across media including popular press and texts, to academic journals and mental health disciplines.

Using sources from the Native American Health Research database, I will examine how hegemonic mental/health discourses around policies have intersected with and reflected Anti-Indian technologies. This discussion will inform both practical and theoretical knowledge by contributing to advances in Native theoretical discourses, specific to the complex conceptualization of experiences and representations of Native peoples in the arena of mental/health policies and practice. It is hoped that these advances will open discursive space among Native and Non-Native policy analysts, and mental/health professionals to better situate the contemporary Native person pursuant to efforts to promote and sustain mental health.

Native American Students in Advanced Academia
at the University of Washington (NASAA)



Steffany Suttle

steffs@u.washington.edu

Abstract: This powerful, inter-generational family portrait of three Native women tells the story of their struggles with body image and identity.



**Contributors to the NASAA Sixth Annual Symposium
April 6-7, 2007**

NASAA thanks the following contributors for their support of the symposium.

University of Washington Contributors:

College of Arts and Sciences – Dean’s Office

African Studies Program,
American Indian Studies
Department of Anthropology
Canadian Studies Center
Department of Communication
Native Voices Program,
Department of Psychology

College of Education Dean’s office

College of Forest Resources Dean’s Office,

The Graduate School – Graduate Opportunities and Minority Achievement Program
(GO-MAP)

Graduate and Professional Student Senate (GPSS)
GPSS Diversity Fund

School of Law – Dean’s Office

School of Medicine, Office of Research and Graduate Education
Department of Biochemistry
Department of Microbiology
Department of Pathology
Office of Minority Affairs

School of Public Health and Community Medicine – Dean’s Office
Department of Environmental and Occupational Health Sciences
Department of Epidemiology
Department of Health Services
Institute for Public Health Genetics

School of Social Work – The Indigenous Wellness Research Institute

University of Washington Book Store

Other Contributors

The Acequia Institute/Alfonso Carlos Pena Revocable Living Trust
Sherman Alexie
Aveda
Costco
Nathan Lefthand – Lefthand Studio
Starbucks Coffee
Tully’s Coffee



NASAA Symposium Planning Committee Members

Dana Arviso
Karen Capuder
Leslie Ann Caromile
Daniel Hart
Clarita M. Lefthand-Begay
Augustine McCaffery (Advisor)
Jonathan Tomhave

