

American Indian Studies Programs at The University Of Arizona

Mary Jo Tippeconnic Fox, Claudia E. Nelson, and Joseph (Jay) H. Stauss

Background

American Indian Studies Programs (AISP) at The University of Arizona have a rich history that is decades old. Since its inception as an interdisciplinary graduate program in 1982, AISP has been a leader in the field. From developing the first free-standing degrees at the masters and doctoral levels, to maintaining the largest number of Native faculty in an Indian Studies program, and through incorporating permanent community development staff in an academic program, AISP at Arizona has modeled innovations and development for programs across the country.

The centrality of American Indian Studies to the historical land-grant mission of The University of Arizona cannot be overstated. The State of Arizona contains 21 federally recognized reservations with a combined population of nearly a quarter of a million people. Tribal land comprises approximately 25 million acres, over a quarter of the total acreage of Arizona. Indeed, Arizona is the heart of "Indian Country," home to five of the ten largest populated reservations in the United States. In the Southwest, it is virtually impossible to ignore the influence and contributions of indigenous peoples in all aspects of contemporary life.

AISP recently began the process of educating the future leaders in Indian/ Native Studies. This endeavor will set the stage for the development of our field

and encourage other institutions to follow suit. In the Fall of 1997, The University of Arizona was the first educational institution in the United States to offer a Ph.D. in American Indian Studies. AISP is committed to Indian nation building and community development. We accomplish this goal by graduating exceptionally well-prepared students and by working directly with nations and communities in Arizona and across the nation. The Ph.D. program prepares graduate students for academic careers; to conduct advanced and applied scholarly research from a cross-cultural perspective; to develop innovative theories, methodologies, and research tools appropriate for and useful to sovereign tribes; and to educate students to assume leadership and policy making roles in higher education, tribal communities, the state and nation.

The first Indian Studies doctoral program in the nation has attracted a large proportion of women (10 of 14) and 7 of the 10 women come from different tribal nations. Given this significant number in the first program of its kind, 5 of the 7 are profiled here to share with potential students the role models to which they might aspire.

These Indian women have come to this nationally competitive program with various goals and objectives but all want to contribute to the betterment of American Indians, their communities and the preservation of tribal culture and traditions. They are contemporary warriors setting the stage for others to follow. As the first American Indian women with doctorates in American Indian Studies, they are accomplishing a “first” in higher education, and a “first” in American Indian higher education. The opportunity and responsibilities of being the first will be their legacy and our legacy as a program. They are role models and leaders for other American Indians, especially women, wanting to follow in their footsteps. Their stories, shared here, are unique, inspiring and represent the power of contemporary American Indian women, as well as the future of American Indian Studies.

Student Profiles

Sheilah Nicholas is Hopi whose Hopi name translates to “White Bear Girl.” She was raised in the ways of the Sun Forehead Clan. Born on the Hopi Reservation, she comes from the village of Songoopavi. The Hopi reside on their aboriginal lands in northeastern Arizona. Sheilah’s first language is Hopi, a language of the Uto-Aztecan family. Her immediate family consists of her husband and three children, ages 8, 12, and 18.

Sheilah is the first of eight siblings to pursue higher education, and is in her third year of the AISP doctoral program. Her educational background includes a bachelor’s degree (B.A.) in education and a master’s degree (M.A.) in American Indian Studies, both pursued at The University of Arizona. For Sheilah, her baccalaureate and graduate programs provided her with the professional background to serve as a Peace Corps Volunteer in the West Indies (Jamaica) and to establish a 19-year career as a classroom teacher in a local school district in

Tucson, Arizona.

The Hopi language is embedded in many of the cultural institutions such as weddings, baby naming, initiations, and annual dance ceremonies that continue to be performed. These are crucial to a Hopi child's development and self-identity. It is for this reason that Sheilah is motivated to pursue a doctoral degree in American Indian Studies. The issues that remain a challenge to both youth and those who bear the responsibility of their education motivate her. She has observed many young people making conscious decisions toward reclaiming their personal and tribal identities through learning and/or relearning the "Hopi Way." Her dissertation topic is to listen and document the voices of these youth.

Sheilah plans to pursue personal and professional goals of strengthening her tribal language and culture through her doctoral degree. Sheilah has gained experience in working with Indian people, Indian communities, and Indian issues. The opportunities she has been offered through the AISP doctoral program have aided her efforts in this work. Her experience includes working as a field linguist for the Institute for the Preservation of the Original Languages of the Americas (IPOLA), instructor for the American Indian Language Development Institute (AILDI) and American Indian Studies academic and outreach programs as well as scholarly presentations at various national conferences.

A major challenge that Sheilah recognizes for American Indian women in higher education is to be more assertive and vocal in confronting contemporary challenges. This situation creates conflicting and contradicting cultural and mainstream expectations of how American Indian women are to present themselves publicly. Her legacy and that of other American Indian woman is that she is not afraid to meet challenges and stands tall in working for the good of the community.

Bernadette Adley is a White Mountain Apache from the Fort Apache Indian Reservation in east-central Arizona. She belongs to her maternal clan, *Biszaha* (Roadrunner) and to her paternal clan, *Dooleh* (Butterfly), two of the major clans in her tribe. She has three adult daughters, eight grandchildren, four adult sisters and nieces, nephews, parents in their seventies and numerous relatives who all reside on their reservation.

After a life-changing experience and observing the social problems plaguing her reservation, she decided to find ways to assist her tribe. In 1991, she decided to pursue higher education in memory of her late maternal grandmother, Mary Velasquez Riley. Since 1992, she has earned bachelor's and master's degrees and is now in her third year of the American Indian Studies doctoral program. She is doing her fieldwork for her dissertation, which is titled, "*Ndee Biyati' Bagovee'* (Fear for the Apache Language): Decreasing Intergenerational Language Transmission Among White Mountain Apache." This research and her motivation to pursue a doctoral degree, has inspired her to address language issues such as, "Why are the grandparent and parent generations no longer teaching Apache to the younger generations?" "What is happening in language shift (from Apache to English) and what does that portend in the loss of cultural

knowledge for future generations?” and “What can be done now to reverse language shift?”

Studies have shown that Native American students who bring an ability to speak their tribal language and knowledge of their cultural teachings to higher education have certain advantages. For example, they are most comfortable in their identity, which strengthens their ability to cope with negative experiences cross-culturally in the often anonymous atmospheres at universities with large student populations that usually consist of a majority of Euro-American students and faculty.

Bernadette will utilize her dissertation research findings and her doctoral degree to help her tribe. Her goals are to develop language revitalization and maintenance projects; assist her tribe in seeking grant funding for these programs; seek a research and teaching position at a university; and to continue authoring journal articles and books on various topics related to Native Americans and Native women's issues.

Bernadette believes the most important issues facing American Indian women today are the same ones facing Indigenous nations in this country—socio-economic and political issues. In continuance of historic tradition, Indigenous women of this country have always been at the forefront as sustainers, teachers, activists, and nurturers of their tribal nations. American Indian women should, and will, continue their traditional roles as activists and sustainers of their people along with their tribal leaders.

Leah J. Carpenter is a member of the Minnesota Chippewa Tribe, White Earth Reservation, Mississippi Band. Her home is on the Leech Lake Reservation. She is a second-year doctoral student in the American Indian Studies program. Leah has a son and a daughter, ages 8 and 20 and is a grandmother of one.

Before coming to The University of Arizona, Leah worked as a land claims researcher on her reservation. The land claims work prompted her to attend law school. After receiving her law degree from the University of Wisconsin in 1989, she went home to practice law. She spent many years working in legal services, serving the people of three reservations. Leah then spent a year working on a Constitutional Reform Project for her tribe, trying to garner grassroots and government support for the reform movement. Leah became dissatisfied with the legal profession, finding it to be inadequate for addressing the broad range of issues within her tribe. Therefore, she decided to return to higher education to prepare for a career in teaching, research and service.

For her dissertation research, Leah intends to utilize a combination of archival and fieldwork methods to answer questions related to tribal strategies to regain their land. This is an important research study that would be useful for her tribe which consists of a confederacy of six reservations, as well as for other tribes who are in the process of regaining their lands. Her written and oral exams were taken in the Fall semester, 2000. Her goals in utilizing her doctoral degree will be to teach at a college or university and to continue assisting her tribe on developments at the policy level. Leah credits her family, especially her sisters

and brothers, for the support they have given her throughout her life's path.

Leah believes the most important issue facing American Indian women today is balance, how to achieve and maintain balance for themselves personally, for their families, for their communities and for their professional life. Trying to be a responsible mother, sister, aunt, tribal member, while caring for one's self and those around you can be an enormous task – so difficult it is sometimes impossible to keep balanced in order to keep moving forward.

Stephanie Charging Eagle is a Lakota from the Cheyenne River Sioux Tribe in South Dakota. She is *Hoh'woju* (Planters by Water), one of the seven subbands of the *Titunwan* (Tipi Dwellers) of the Lakota dialect speaking Bands of the Great Sioux Nation. Stephanie is a descendant of *Si Tanka's* (Big Foot) Band, a leader who along with his people suffered annihilation at the hands of the United States military at Wounded Knee, South Dakota.

Stephanie is blessed with her parents, Steve and Lorraine Charging Eagle of Red Scaffold, South Dakota, who still reside on the reservation as respected elders, five siblings, five *hunka* (adoption by ceremony) daughters, ages 2, 12, 14, 17, 19, and 27, and a large *tiospaye* (extended family). Like her siblings, Lakota is her first language, and she continues to speak, read, and writes the language fluently.

She has earned a bachelor's degree in secondary education at Black Hills State University in South Dakota and a master's degree from Oklahoma City University in Oklahoma. Stephanie taught middle school and high school in the social sciences, and Lakota language, culture and history (Indian Studies) in K-12 grades and at the higher education level (tribal college and state).

In pursuing her doctoral degree, she is guided by personal motivation and a desire to help her Lakota/Dakota/Nakota people. Her work in language revitalization spans a period of over 20 years as a classroom teacher, educator, administrator and presenter at various national, local and regional conferences, and as a community language activist.

Stephanie's career in education and work in the Indian community leads to the goal of learning skills of scholarly research in language revitalization. Ultimately, with her doctoral degree, her goal is to contribute her skills, education, and cultural/language knowledge as a Lakota woman to aid the Indian community to achieve a quality, culturally relevant lifestyle.

A challenge that Stephanie sees in today's society for American Indian women is to maintain the balance of their roles in both their tribal societies and mainstream societies. American Indian women, historically, have been the "keepers of the traditions" and many of these women are entering higher education to improve the quality of life for their community in general. The wisdom of American Indian women has been evident for centuries as they resist assimilation and compromise their role in their tribal societies. Moreover, this resistance must be strengthened through language revitalization.

Angelica Lawson is a Northern Arapaho woman from the Wind River Reservation in central Wyoming. She is the oldest of three siblings and the first to

pursue a graduate education. Angelica has a bachelor of arts degree in English Literature, and a master's degree in American Studies from the University of Wyoming.

The value of an education was strongly stressed to Angelica as a child by her family. Her grandmother attended a reservation boarding school that forbade the use of the Arapaho language and traditions, but she was able to maintain fluency in Arapaho and continued to practice traditional values. Despite the harsh environment of the boarding school, Angelica's grandmother advocated and valued education, and she went on to further her studies after high school.

When Angelica was thirteen, her parents decided to attend college, moving the family halfway across the state to Laramie, Wyoming. Her parents' persistence and commitment to earning their degrees through tremendous hardship was an inspiration to Angelica. She realized through this experience that few minorities entered higher education and even fewer taught at this level. It was clear that there was a serious lack of role models, and Angelica felt a need to change this.

While working on her undergraduate degree, Angelica took some classes here works written by American Indians were introduced to her. She realized that as a tribal person she had much to contribute to the dialogue on American Indian literature. Too often, academic and classroom analysis of text only skimmed the surface. Angelica realized these texts were powerful social and political tools containing symbolism and meaning that were not discussed. She discovered that using American Indian literature in her teaching could counteract stereotypes and shed light on the diversity and great intelligence of tribal people. In addition, Angelica saw how the use of humor in American Indian literature was largely ignored. Having been raised in an environment where humor was a critical part of life, Angelica was surprised at how little attention was paid to this element. With this in mind, she began the groundwork of what would become her dissertation topic on American Indian humor in literature.

At The University of Arizona, Angelica has had the opportunity to work with American Indian authors including Irvin Morris, Simon Ortiz, Luci Tapahonso, and N. Scott Momaday. She is currently working on several items for publication including an anthology on American Indian women, an introduction to an American Indian Studies textbook, several academic articles and some creative writing pieces. Angelica recently gave a paper at the American Literature Association Conference: "Native American Literary Strategies for the New Millennium." In addition, Angelica is teaching the course *Native Americans in Film*. Upon earning her doctorate in American Indian Studies, Angelica hopes to become a professor of American Indian Literature and continue to teach and be a role model.

Angelica believes American Indian women in higher education are strong, determined and can achieve. Many Indian women have to overcome a variety of obstacles. One obstacle, repeatedly overlooked, is the fact that many American Indian women are first generation college students. Often, they are discovering

for themselves the challenges of university life which can be discouraging or even detrimental, especially if the student has added responsibilities of caring for children or parents. This experience can leave capable, intelligent people feeling vulnerable in unfamiliar settings. As a university professor, Angelica hopes to occupy the role of not only teacher but also mentor for those American Indian women pursuing higher education.

Student Quality And Employment

Two of our Ph.D. students hold prestigious, nationally competitive Ford Fellowships (Bernadette Adley and Leah Carpenter); one has been awarded a Bush Fellowship (Stephanie Charging Eagle); and one is a Gates Millennium Fellow (Joseph Martin). Our students' areas of study are diverse and include for example, archival research on disease and demography; the Camp Grant massacre; American Indian gangs; political activism; public health issues; educational outreach; Indigenous curriculum development; American Indian literature; treaties and land claims; and American Indian language maintenance.

In addition to the doctorate, American Indian Studies offers a Master of Arts degree, a concurrent degree in Law and American Indian Studies as well as a Ph.D. minor and undergraduate minor. The American Indian Studies Masters degree was the first of its kind in the United States. Since then, over 160 students have graduated from the program. The extensive research of graduates has produced a body of knowledge in such areas as tribal history, native language preservation, sovereignty, criminal justice administration, environmental management strategies, intercultural dynamics between tribes, gender issues, land restoration and education. Many of our graduates continue on to doctoral work, law school, or tenure-track teaching positions. Others have found employment with governmental institutions, or tribal administrative offices or colleges. Often, our students are questioned about their choice to pursue a masters or doctorate in the field of American Indian Studies. "What can you do with a degree in Indian/Native Studies?" Our graduates have shown what can be done! The M.A. in Indian Studies is no different than any M.A. in the Social Sciences or Humanities. There is no specific profession you join upon graduation. You have to market yourself and make your way in Indian Country. The following table illustrates the breadth and depth of opportunities our students realize upon graduation:

Ph.D. Programs	UA, American Indian Studies (4 students) UA, Anthropology UA, Comparative Cultural and Literary Studies (11 students) UA, History (4 students) UA, Language, Reading and Culture UA, Education Administration Arizona State University, History (2 students)
----------------	---

University of New Hampshire, History
 SUNY—Buffalo, American Studies
 University of Connecticut, Anthropology
 Oklahoma State, English Literature
 UC Davis, Native American Studies
 UC Davis, Education
 UC Santa Barbara, Religious Studies
 Southern Methodist University, Anthropology
 Stony Brook, N.Y., Philosophy
 University of Texas, History
 Washington State University, American Indian Studies

Law Degrees

University of New Mexico
 Yale College of Law
 University of Washington
 University of Wisconsin
 University of Oklahoma

Professorships/
 Instructors/Teachers

Tutor and counselor with Aboriginal Education Project,
 Calgary
 Tenure-track Professor, Central Michigan University
 Adaptive Education Teacher, Sunnyslope School
 Assistant Professor, University of Virginia
 Teaching US and Indian History, Gila River Indian
 Community
 Professor, Montana State University Center of American
 Indian Studies
 Adjunct Faculty in English and History, Chandler-Gilbert
 Community College
 Instructor of American Indian Studies, Iowa State
 University
 American Indian Advisor and teacher in Native
 American History, Cholla High School, Tucson
 American Indian Studies, Pima Community College,
 Tucson
 High School Math, Navajo Reservation
 Adjunct Faculty, UA, College of Education
 Instructor of Ethnic Studies, DeAnza College, California
 Middle School History, the Zuni Tribe
 Red Mesa High School, History
 Assistant Professor, SUNY, Oswego, NY
 Social Studies, Plummer School District, Idaho
 Assistant Professor of Southwest Studies, Ft. Lewis
 College, Colorado

Other Employment

Tobacco Project Coordinator, Intertribal Health Care
 Center
 Assistant Director, Native American Student Affairs, UA
 Director, Native American Teacher Training Program,

Northwest Indian College
Research Assistant, Montana State University
Parole Office, working with Native American juveniles
Native American Activities Coordinator, College of
Agriculture, UA
Certified nurse midwife at Hilo Medical Center, Hawaii
Executive Assistant to the Chairman, the Hopi Tribe
Intergovernmental Relations Coordinator, Salt River
Pima Maricopa Nation
City of Albuquerque Police Department, People of
Color Training Program
Museum Specialist, Arizona State Museum
NAGPRA Consultant, National Park Service
Upward Bound Director, Pima Community College,
Tucson
Illustrations Researcher and Photographer,
Smithsonian Institution
Action Research Coordinator for Fairbanks-Northstar
Bureau School District

The Faculty

Graduate students from around the country are attracted to AISP because, for over two decades, the program has maintained a truly outstanding faculty. The graduate interdisciplinary program has faculty appointments in American Indian Studies, Anthropology, Comparative Cultural and Literary Studies, Family and Community Medicine, Family and Consumer Studies, Law, Language Reading & Culture, Linguistics, and English. AISP is home to both Indian and non-Indian scholars with international reputations. For example, both Barbara Babcock and N. Scott Momaday hold University Regents professorships. Professor Momaday is a Pulitzer Prize winning author who is one of the most widely recognized Indian scholars in the world. Luci Tapahonso, who is recognized as an international scholar of contemporary poetry in American Indian literature also attracts graduate students to AISP. Robert A. Williams, Jr., the E. Thomas Sullivan Professor of Law, is a foremost scholar in Indian law and policy holds a shared appointment in Law and Indian Studies. Ofelia Zepeda, who recently received the prestigious Macarthur Award, has appointments in Linguistics and Indian Studies. These are only a few of the outstanding faculty in American Indian Studies.

The American Indian Studies Interdisciplinary Faculty at the University of Arizona are without peer anywhere in the country. At the University of Arizona, the American Indian Studies program has 25 faculty (17 of whom are American Indian) working with students earning American Indian Studies degrees. More importantly, the American Indian Studies faculty at The University of Arizona has consistently included, over the past 25 years, faculty recognized nationally and internationally for their scholarship, teaching, and outreach. At American

Indian Studies, the faculty are what makes our academic and outreach programs a leading American Indian studies program in the country.

In the Indian education area, AISP faculty include Manley Begay, (Navajo) Ed.D. 1997, Harvard University; Mary Jo Tippeconnic Fox (Comanche/Cherokee) Ph.D. 1982, The University of Arizona; K. Tsianina Lomawaima (Creek) Ph.D. 1987, Stanford University; Robert Martin (Cherokee) Ed.D. 1994, University of Kansas; and Alice Paul (Tohono O'odham) Ph.D. 1978, The University of Arizona (Emeritus).

Faculty who specialize in Societies and Cultures include Barbara Babcock, Ph.D. 1975, University of Chicago; Stephen Cornell, Ph.D. 1980, University of Chicago; Tom Holm (Creek/Cherokee) Ph.D. 1978, University of Oklahoma; Jennie Joe (Navajo) Ph.D. 1980, University of California Berkeley; Hartman Lomawaima (Hopi) Ed.M. 1972, Harvard University; Barbara Mills, Ph.D. 1989, University of New Mexico; Nancy Parezo Ph.D. 1981, The University of Arizona; Emory Sekaquaptewa (Hopi) J.D. 1970, The University of Arizona; Jay Stauss (Jamestown Band S'Kallam) Ph.D. 1972, Washington State University; and Richard Stoffel, Ph.D. 1972, University of Kentucky.

Within the discipline of Literature, our faculty also include Larry Evers, Ph.D. 1972, University of Nebraska; N. Scott Momaday (Kiowa), Ph.D. 1963, Stanford University; Irvin Morris (Navajo) M.F.A. 1993, Cornell University; and Luci Tapahonso, (Navajo), M.A. 1983, University of New Mexico.

Those scholars specializing in Language and Culture are Teresa McCarty, Ph.D. 1984, Arizona State University; Mary Ann Willie (Navajo) Ph.D. 1991, The University of Arizona; and Ofelia Zepeda, (Tohono O'odham), Ph.D. 1984, The University of Arizona.

Finally, our specialists in Law and Policy include Robert Alan Hershey, J.D. 1972, The University of Arizona; Eileen Luna (Choctaw/Cherokee) J.D. 1978, University of San Diego and M.P.A. 1996, Harvard University; and Robert A. Williams, Jr., (Lumbee), J.D. 1980, Harvard University Law School.

Three of our most recent faculty hires are profiled to illustrate the dynamic and continued growth of the faculty.

Bob Martin comes to The University of Arizona from Haskell Indian Nations University where he served as President, 1989-2000, although his tenure there began in 1978 as a professor of sociology. With a background in sociology and education curriculum and instruction, Bob has taught at Bluefield State College and Fayetteville State College, where he also served as department chair. His experience and celebrated accomplishments have taken him to the Senior Executive Development Program with the Department of the Interior, the John Heinz II School of Public Policy and Management, Carnegie-Mellon University, and the Southwestern Indian Polytechnic Institute in New Mexico. Bob remains committed to Indian education. He publishes in the area of higher education, sits on the Advisory Board for the Tribal College Journal, and serves on the Commission on Minorities in Higher Education. Currently, he teaches courses in American Indian Studies and serves in an advisory capacity to Diné College

and Tohono O'odham Community College.

Known for such works as *Blue Horses Rush In*, *Saanii Dahataal: The Women are Singing*, *A Breeze Swept Through* and *Season Woman*, Luci Tapahonso is making an indelible mark on the area of poetry and creative writing. A Navajo, originally from Shiprock, New Mexico, Luci's distinguished career has taken her from faculty appointments in New Mexico, Kansas, and now Arizona, to board and committee work on both local and national levels. She continues to write both poetry and children's literature, conduct poetry writing workshops, give readings and lend her expertise on the board of *Wicazo Sa Review: A Journal of Native American Studies*. Her many awards include the 1998 Woman of Distinction from the National Association of Women in Education and the 1998 Mountains and Plains Booksellers Book Award for her poetry. Luci holds a tenured appointment in American Indian Studies and a shared appointment in English.

Manley A. Begay is a citizen of the Navajo Nation and grew up in Wheatfields and Tuba City, Arizona. Manley completed his undergraduate studies at Diné College and The University of Arizona. He has master's degrees from Brigham Young University and Harvard University Graduate School of Education. Further, he holds an Ed.D. degree from Harvard University's Graduate School of Education. For much of the last decade, Manley has served as Co-Director of the Harvard Project on American Indian Economic Development, a research program headquartered at Harvard's John F. Kennedy School of Government. For the last three years he has been a lecturer at Harvard's Graduate School of Education. Manley has been a Trustee for the National Museum of the American Indian, Smithsonian Institute in Washington, D.C. Currently, he chairs the Aboriginal Program Council at Banff, Alberta, and serves on the National Advisory Board for the Alfonso Ortiz Center for Intercultural Studies in the Department of Anthropology at the University of New Mexico. Manley's appointment is shared between the American Indian Studies Programs, where he is a Senior Lecturer and the Udall Center for Studies in Public Policy, where he serves as the Director for the Native Nations Program for Leadership, Management, and Policy, established by The University of Arizona, in conjunction with the Morris K. Udall Foundation and the Harvard Project on American Indian Economic Development at the Kennedy School of Government at Harvard University. The program's purpose is to provide the present and future leadership of American Indian nations and other Indigenous peoples with top quality leadership and management training, and state-of-the-art policy analysis rooted in indigenous circumstances and linked to indigenous objectives.

Service and Outreach

The American Indian Studies program at The University of Arizona has a full-time staff committed to meet the needs of sovereign nations through resource identification, technical assistance, and internship opportunities for uni-

versity students. The Office of Community Development, established within the American Indian Studies Program in 1994, coordinates American Indian-related research, community and economic development activities to assist American Indian nations and individuals throughout the state of Arizona.

The Office of Community Development's mission is three-fold: outreach activities provide a means for fulfilling the university's commitment to provide service to American Indians located in Arizona under the university's land grant mandate; the office serves as a conduit for opportunities for our graduate students to gain experience in working directly with tribal nations; and it complements the American Indian Studies academic program in its commitment to tribal nation building by meeting the research and scholarly needs of tribes as defined by the tribes themselves.

During the 1999-2000 academic year, there were twenty-three major projects serving eight Arizona tribes, with numerous smaller projects and consultations occurring regularly. The staff includes Mary Jo Tippeconnic Fox (Comanche/Cherokee), Ph.D., Associate Director, American Indian Studies Program, Ambassador to the American Indian Nations and Associate to the President for American Indian Affairs; Robert Alan Hershey, J.D., Adjunct Professor of Law and Director of The University of Arizona's College of Law's Tribal Law Clinic; Robert Martin (Cherokee) Ph.D., Senior Lecturer and Social Scientist; Vernon Masayesva (Hopi), Program Director of the Arizona Native Scholastic Enrichment and Resources Program; Malcolm "Hamp" Merrill, Special Assistant to the Director, AISP; Claudia E. Nelson, Program Coordinator, Sr., for Outreach; and Sylvia Polacca (Tewa), Program Facilitator for Outreach. Some examples, which indicate the breadth and depth of our outreach and service include.

Ambassador to Indian Nations

In July, 1999, American Indian Studies Professor and Associate Director, Mary Jo Tippeconnic Fox was asked to assume additional responsibilities by representing The University of Arizona and our president, Peter Likins, as Ambassador to the American Indian Nations and Associate to the President for American Indian Affairs. As discussed in a letter from President Likins, "there are more than twenty separate programs or organizations at The University of Arizona for Native Americans or American Indians, many of them functioning very effectively in some sector of the university, and these will continue their separate operations. Several of these programs are quite active in tribal communities, playing important roles in such fields as health care and agriculture." Mary Jo's new role has been to connect all programs with the office of the university president, which has thereby strengthened their interconnections. She serves as a single point of contact for American Indians on campus or in the tribal communities who require assistance in accessing university programs and other resources.

Community Development

Sylvia Polacca provided coordination and support services to the San Xavier District Chairman, Mr. Austin Nuñez and a committee of community members who planned and implemented the "Gathering of American Indian Young Men" last August. The purpose of the gathering was to create an opportunity for the young American Indian men in the Tucson area to receive spiritual and practical guidance, preparing them for the challenges of life, relationships, work, school and more when they leave home. The project was developed in response to concerns from American Indian single mothers facing the challenges of raising teenage sons without the support and guidance of male role models in the home. The San Xavier District of the Tohono O'odham Nation recognized the need and the District Council voted to fund and host the event. The program was attended by over 60 youth, chaperones, presenters and parents. It was so successful that plans to hold a similar Gathering of American Indian Young Women are now underway.

Legal Services

Professor Robert Hershey's Tohono O'odham Nation Guardian Ad Litem program is now in its ninth year. Under Professor Hershey's supervision, students participating in this program continue to represent children in need of care in the Tohono O'odham Tribal Court. At the request of the Chief Judge, this year the students also continued to represent incapacitated adults in guardianship proceedings. A semi-formal protocol with the Tohono O'odham Attorney General's office is part of the program. Also, AISP graduate students perform the role of a special advocate under the auspices of the tribal court.

Distance Education

Robert Martin has held preliminary discussions with a number of tribal colleges and mainstream universities relative to the offering of courses and graduate degrees to tribal college personnel and reservation communities via distance technology. Due to geographical isolation and lack of resources, it is often a challenge for tribal college faculty as well as the general population in the surrounding community to complete advanced degrees. Once the level of interest and commitment is determined, it is hoped that a consortium of mainstream universities and tribal colleges will combine their resources and seek external funding to offer a collaborative American Indian graduate degree program delivered through distance technology.

Economic Development

During the past year, Hamp Merrill has been concentrating on providing assistance to the Hopi Tribe in the development of a prototype model of a wireless satellite internet service to be placed at First Mesa on the Hopi Reservation. The accessibility of the internet to the Hopi Nation will enable them to increase and better manage their tourism business; develop e-commerce opportunities

for Hopi artisans and other entrepreneurs; provide student access for research and work on assignments; provide training opportunities to prepare tribal members for internet contract services businesses; develop appropriate web sites for the villages and special projects; allow for video conferencing; provide ties to the local telephone system; provide for distance learning opportunities; and provide improved communications for various governmental operations.

Educational Outreach

For the third consecutive year, Jay Stauss and Claudia E. Nelson have been awarded a grant by the USDA Economic Research Service to facilitate faculty research development at tribal colleges. AISP provides administration in the selection of the projects and technical research assistance and resource identification. This project provides a unique opportunity for faculty development, institutional capacity building, tribal college student participation in the research process and facilitating research partnerships between 1862 and 1994 land grant institutions, or partnerships with agencies working on similar issues.

Since 1998, seven awards, totaling over \$250,000 in distributed research funds, have been made to tribal colleges across the country, including Oglala Lakota Community College, Kyle, South Dakota; Si Tanka College (formerly Cheyenne River Community College) Eagle Butte, South Dakota; Dull Knife Memorial College, Lame Deer, Montana; Fort Belknap College, Harlem, Montana; Diné Community College, Tsalie, Arizona; Little Priest Tribal College, Winnebago, Nebraska; and Tohono O'odham Community College, Sells, Arizona.

Student Publications

For almost ten years now, *Red Ink* has worked to highlight Native American creative and intellectual expressionism through the media of creative writing, scholarly articles, artwork and photography. Published by students at The University of Arizona under the auspices of the American Indian Studies Programs, *Red Ink* provides a vital forum for students, professors, tribal leaders, tribal members, and all other interested communities (Native and non-Native) to engage in an open dialogue regarding critical and timely issues facing contemporary Native peoples throughout the hemisphere.

Conclusion

The long-term success of AISP continues to be attributed to its exceptional students, faculty and staff, its place in the heart of Indian Country, and the uniqueness of its academic and community development/outreach programs. The future of the program will now, in a significant way, be measured by its Ph.D. graduates. These women and men will have the opportunity and the responsibility to help develop our field, which is barely four decades old. As holders of

the Ph.D. in American Indian Studies, they will be called upon to be role models for students, scholars, exceptional teachers, and nation/community builders. All of this, along with the regular duties of faculty, or other institutional/tribal professions they choose to follow.

The future of Indian/Native Studies is very bright. New nations/communities, a growing Indian population, increased economic development on reservations, and more courses, programs and degrees offered at tribal colleges and mainstream institutions, are the striking indicators of robust growth and development across Indian Country. AISP and its graduates are excited about being, as they have been in the past, an integral part of that future.

For more information, visit our website at w3.arizona.edu/~aisp/.

Contributions to portions of the text came from Ms. Andrea Kellar, Program Coordinator for Graduate Studies. Each of the doctoral students profiled contributed to their sections.