The Cornell University
American Indian Program
Newsletter

September 2008

The New Face of AIP

Beginning in March of this year, the American Indian Program (AIP) undertook a number of key communications-related changes. In order to raise awareness about the AIP among prospective and current students (and among our colleagues in the Cornell community)—and to make our resources more accessible—we’ve “professionalized” and updated our visual identity and our online and print resources.

The first was the designing of the new electronic version of the AIP logo, which we introduced in the summer issue of our newsletter. Created by our Graphic Designer, Mark Kogut on the basis of the former, hand-drawn AIP logo, the new logo adapts all the features of the original logo into a simplified and scalable electronic format that can be delivered in a variety of media.

Next, is the launch of our new AIP Website, which went online in early August. After an intensive effort to completely re-design its architecture (think of a flow chart), we were able to “free” the website from its standard, relatively inaccessible web programming interface and move it to the new, campus-wide CommonSpot interface. Looking much like a word-processing program, CommonSpot makes it possible for those who do not have HTML programming experience to make website changes and additions with ease. A few portions of the new AIP website (such as the Alumni pages) are currently under construction. When completed, the site will provide access to more information and resources than ever before.

Lastly, at the end of August we printed the AIP

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Cheyfitz Named New Director of AIP

As of July 1, 2008, Professor Eric Cheyfitz, the Ernest I. White Professor of American Studies and Humane Letters at Cornell University, became director of the American Indian Program (AIP). He succeeds associate professor Jane Mt. Pleasant (director 1995–1999 and 2002–2008). Cheyfitz says his vision for the AIP will be formed over time by the collective vision of his colleagues in the program’s faculty, staff, and students.

“There is a consensus among us that the American Indian Program should continue to increase its visibility here at Cornell, nationally and internationally,” Cheyfitz said. “Given Cornell’s stated interest in diversity and sustainability issues, as well as the importance of these issues to the world at large, the AIP has a lot to contribute in informing these matters in the courses we offer, the research we do, and the outreach opportunities we provide.”

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As always, the Akwe:kon Program House strives to create an educational and inclusive community environment for all residents, members of AIP, and the Cornell community at large. Akwe:kon begins the new academic year at full occupancy with 35 residents. This year, Akwe:kon residents represent a very diverse range of backgrounds. We look forward to the opportunity to develop our community relationships within the house on our annual House Retreat, which will occur Saturday, October 4.

This year, Akwe:kon welcomes two new Resident Advisors (RAs), Jacqueline Blas and Sean Knighton. Both Sean and Jacqueline are past residents of Akwe:kon with great experience in the Akwe:kon and overall AIP community. The RAs are working hard to develop relationships with the new Akwe:kon residents and plan the semesters events.

Additionally, the AIP Tutoring Program will continue into its second year. Students and staff are preparing for the program to begin in late September. AIP students will travel each week to Lafayette High School in Lafayette, NY to tutor Native high school students in grades 9 through 12. The program has received great feedback during its inaugural year last year, and we look forward to continuing our work.
Professor Kurt Jordan Publishes Book on the Seneca Restoration

The Iroquois confederacy, one of the most influential Native American groups encountered by early European settlers, is commonly perceived as having plunged into a steep decline in the late seventeenth century due to colonial encroachment into the Great Lakes region. Kurt Jordan challenges long-standing interpretations that depict the Iroquois as defeated, colonized peoples by demonstrating that an important Nation of that confederacy, the Senecas, maintained an impressive political and economic autonomy and resisted colonialism with a high degree of success.

By combining archaeological data grounded in the material culture of the Seneca Townley-Read site with historical documents, Jordan answers larger questions about the Seneca’s cultural sustainability and durability in an era of intense colonial pressures. He offers a detailed reconstruction of daily life in the Seneca community and demonstrates that they were extremely selective about which aspects of European material culture, plant and animal species, and lifeways they allowed into their territory.

Dr. Jordan is an assistant professor of anthropology at Cornell University.

Introducing Mark Kogut

The AIP is grateful that Mark Kogut has joined the AIP staff. Since March of this year he has been working part-time as our graphic designer and administrative assistant, bringing his design talent and creativity to bear in the re-vamping of our logo and website, and the production of our AIP Profile handbook and monthly newsletter. Mark earned his BFA in graphic design from the Rochester Institute of Technology and has nearly 20 years experience in graphic design and illustration. He has worked as a designer/illustrator in both the corporate and educational sectors, preferring the latter. Mark has worked as a designer in the Cornell community for 10 years for the Food Science department, Entomology department, and the former Food Industry Management Distance Education program.
The AIP congratulates Melanie Redeye, ‘10 (Seneca) and Desiree Barron, ‘10 (Seminole) for being awarded the Mellon Mays Undergraduate Fellowships. The Mellon Mays Undergraduate Fellowship (MMUF) will allow Melanie Redeye and Desiree Barron in their respective research interests.

For the next two years, Melanie will research the morphology and syntax of the Seneca language. Examining the impact of language loss and revitalization, she will explore questions such as how new language learning initiatives are changing the language. Her mentor will be Professor John Whitman (Linguistics Department, Cornell University). She will also work closely with Professor Karin Michelson (Linguistics Department, SUNY Buffalo), one of the few contemporary linguists who has done significant work on the Seneca language. Melanie will conduct her field work in western New York, relying on the archives of the Seneca Nation, gathering data from native speakers of Seneca and working with teachers of the language both in and out of the NY State public school system.

Desiree’s research examines how Native women have been the subjects and at times the producers of media (particularly photography and film) that articulated the frontier myth, and colonialist assumptions about Native women’s bodies and sexualities.

The MMUF is a program of the Andrew W. Mellon Foundation, a nonprofit philanthropic organization with a mission to “aid and promote such religious, charitable, scientific, literary, and educational purposes as may be in the furtherance of the public welfare or tend to promote the well-being of mankind.” The name of the fellowship symbolically connects its mission to the stellar educational achievements of Dr. Benjamin E. Mays, who was an internationally renowned civil rights advocate, minister, philosopher, humanitarian, and—as mentor to Dr. Martin Luther King and many others—one of the most influential educators of twentieth century America.

The fundamental objective of the MMUF is to increase the number of minority students, and others with a demonstrated commitment to eradicating racial disparities, who will pursue PhDs in core fields in the arts and sciences. It does so by identifying and supporting students of great promise and helping them to become scholars of the highest distinction.

The MMUF aims to reduce over time the serious underrepresentation among faculties of individuals from certain minority groups, and to address the attendant educational consequences of these disparities. Also, it serves the related goals of structuring campus environments so that they will be more conducive to improved racial and ethnic relations, and of providing role models for all youth.

The following websites have information about the Mellon Mays Fellowship program:

http://www.arts.cornell.edu/mellon/
http://www.mmuf.org/
Native American College Graduates Tell Their Life Stories

With retention and graduation in mind, this fall the AIP began a pilot program of providing the book First Person, First Peoples: Native American College Graduates Tell Their Life Stories to all native, first-year students. The text is an anthology of 13 Native graduates of Dartmouth College who tell how they traveled the peaks and valleys of pursuing an Ivy League education. The graduates come from a variety of tribal and life experiences, and range from current students (at the time of publication) to alumni sharing wisdom that only comes from a lifetime of reflection.

It is hoped that the Native students will use the text to support and inspire them when college life becomes difficult and daunting, or especially, when they are missing home and family. If upperclassmen would like a copy of the text, please contact Scott Templin (sat82@cornell.edu) in AIP.

Looking to the Future: My Path in Medicine

By Fred Gonzales, '10

This summer tested my dedication to continue my pre-medical education. I spent six weeks finishing my pre-med requirements at Colorado College and volunteered in the Outpatient Surgery department of a public hospital. Although my summer was consumed by these vital pieces of pre-med life, I found relief in a conference I had the honor of attending: the Association of American Indian Physicians (AAIP) Conference, held on the Couer D’Alene Reservation in Idaho. I attended thanks to a scholarship from the National Institute of Diabetes and Digestive & Kidney Diseases (NIDDK).

AAIP provided a pre-admissions workshop for pre-med students in attendance, and workshops on MCAT preparation and resources (e.g., where and how to apply to medical schools), as well as preparing for school interviews. This valuable information helped me better understand the whole process, which I don’t think is emphasized at Cornell. Even more valuable were the connections I made with the other students at the conference and the physicians who served as great resources of both information and motivation. The wonderful people I met will help guide me on this path in medicine that I have chosen and am excited to be on. I am grateful for the experiences and contacts that the AAIP conference provided me with, and I wish to attend future conferences so that one day I can give back to the association that taught me so much in so little time.
The San Francisco Peaks of Northern Arizona “are sacred to at least 13 formally recognized Indian tribes ... and this religious significance is of centuries duration.”(1) In February 2005, the US Forest Service issued a Final Environmental Impact Statement and Record of Decision approving a proposal to make artificial snow using treated sewage effluent at the Snowbowl Resort located on Humphrey’s Peak, the highest and—to the tribes—most holy of the San Francisco Peaks. That decision was appealed by the Navajo Nation, the Hopi Tribe, the Havasupai Tribe, the Hualapai Tribe, the Yavapai-Apache Nation and the White Mountain Apache Nation. The Circuit Court ruled for the Forest Service. In February 2007, a three-judge panel of the Ninth Circuit Court unanimously overturned the lower court’s decision. On Friday, August 8, 2008, the en banc majority of the Ninth Circuit Court ruled that “using treated sewage effluent to make artificial snow on the most sacred mountain of southwestern Indian tribes does not violate the Religious Freedom Restoration Act (‘RFRA’). It also holds that a supposed pleading mistake prevents the tribes from arguing under the National Environmental Act (‘NEPA’) that the Forest Service failed to consider the likelihood that children and others would ingest snow made from the effluent.”(2)

On August 18, Leslie Thatcher, of Truthout, spoke with the Navajo Nation’s lead attorney in the case, Howard Shanker, who is also running in the Democratic primary for Arizona Congressional District One, the seat currently held by retiring Representative Rick Renzi (R-Arizona), presently under indictment for extortion, wire fraud, money laundering, and other charges related to an Arizona land deal. (Note: that bold text is Leslie Thatcher speaking).

How can Native Americans use the Religious Freedom Restoration Act to challenge the government’s use of sacred lands?

Howard, what do you consider the most important issues in the Snowbowl case to be?

The San Francisco Peaks are federal land and the government has documented for years that the Peaks—especially Humphreys where Snowbowl is located—are sacred to local tribes. Nonetheless, the Feds issued a special use permit to operate a ski resort there that was unsuccessfully challenged in the 1970’s. Most recently, the Forest Service ruled that the resort could pipe up to 1.5 million gallons of treated sewage effluent to the resort for snowmaking in winters when natural snowfall is inadequate. The tribes have appealed that ruling.

The central issue that’s going on and that’s really important is that Native tribes have no First Amendment rights when it comes to government land-use decisions. And the federal government holds thousands of acres of land across the country that the tribes hold sacred. Up until we used the Religious Freedom Restoration Act [RFRA] successfully, there was no way for the tribes to challenge federal use of sacred lands. Now, they have to show there is a compelling government interest and that they are using the least restrictive means of furthering that compelling government interest when government action substantially burdens the exercise of religion.

The current ruling is that there is no substantial burden on the exercise of religion. The judges have said there is no objective evidence of impact on religious belief and practice.
Short of producing God in the courtroom, there’s no way to produce “objective” evidence. A Navajo elder testified that putting effluent on the mountain would be like raping his mother. Other testimonies—the sincerity of which were never challenged—described the disruptions to the spiritual world and contamination of the ritual purity of materials essential to Native ceremonies that spraying the effluent would result in.

The en banc court adopted a very restrictive reading of “Sherbet and Yoder” that does not seem to speak to the statute. In any event, spraying the Peaks can certainly be interpreted as a form of punishment or coercion.

The tribes appealed the Forest Service decision under the Religious Freedom Restoration Act (RFRA) rather than the First Amendment to the US Constitution. Can you explain how the RFRA differs from the First Amendment and why Congress passed the act?

In “Smith,” the Supreme Court said laws of general application can’t constitute a general burden under the Constitution. So then, Congress passed RFRA to say that even though a law may be of general applicability, if it results in a substantial burden to the exercise of religion, you have to do this balancing of interests. Then in 2003, Congress passed the Religious Land Use and Institutionalized Persons Act [RLUIPA] amending and broadening RFRA’s definition of “exercise of religion.”

The Ninth Circuit Court dissent, written by Judge Fletcher, joined by Judges Pregerson and Fisher, notes that “Under our prior case law, a ‘substantial burden’ on the ‘exercise of religion’ exists where government action prevents an individual ‘from engaging in [religious] conduct or having a religious experience’ and the interference is ‘more than an inconvenience.’” Can you explain how spraying up to 1.5 million gallons of effluent a day on the sacred mountains burdens the various plaintiff tribes’ exercise of religion?

For the Hopi, the Mountain is where the Katsina live; that’s their only sacred mountain; the Katsina are responsible for making the moisture that is essential to Hopi life. It was on Mt. Humphreys that the Hopi had their revelation and they return there for pilgrimages.

For the Navajo, it’s one of four sacred mountains, but it is essential to all blessing way ceremonies which depend on ritually pure materials gathered from the mountain.

The tribes see the Peaks as a single living entity; this is a living being. You can’t poison just one part of it without poisoning the whole.

One man testified that current ski runs are like a scar on the body, something the body can live with, but that putting effluent on the Peaks is like a toxic injection.

For the Apache, the mountain is where souls go after death; the transfer station of souls to Heaven and the spraying will interfere with that operation.

For both the Hualapai and the Navajo, the mountain is their Garden of Eden, where life started.

The government has never questioned the specific holiness of these mountains to the Native tribes. In fact, in the very beginning, the National Historic Preservation Act uses the Peaks as an example of a sacred space.

Do I understand correctly that the Forest Service essentially admitted the burden to the tribes’ exercise of their religion, but argued there was a “compelling government interest” in allowing snowmaking? What interest is that?

The lower court found that we didn’t show substantial burden, but it also found that the federal government had compelling interest in skier safety. That makes no sense since the best way of eliminating the possibility of accidents would be to ban skiing entirely. The lower court found there was a compelling government interest—you have to understand, compelling government interest is a very heavy-duty term, the kind of thing they wield to prevent epidemics—in government land management, although the Forest Service specifically said that the absence of snowmaking would not prevent recreational land use. Finally, the lower court ruled that there was a compelling interest because NOT spraying artificial snow would create “religious servitude,” as though failing to injure a religion created religious servitude.
In the dissent, Judge Fletcher writes, “The Majority’s misunderstanding of the nature of religious belief and exercise as merely ‘subjective’ is an excuse for refusing to accept the Indians’ religion as worthy of protection under the RFRA.” Can you explain the difference in the three-judge panel understanding of what religion is versus that of the en banc majority?

I don’t know; is that the difference between Democrats and Republicans? Seriously, the majority of the en banc panel becomes arbiters of religion, whereas what they’re supposed to do is make a determination that a religion is sincere and then rule in accord with the law. The last thing we want is for our judges to become arbiters of religion.

The majority ruled that the use of effluent on the Peaks would change only the tribes’ “subjective spiritual experience.” In the dissent, Judge Fletcher suggested a thought experiment: What if the government ordered that all water in baptismal fonts had to be this same treated sewage effluent? How can non-Native people be sensitized to the Peaks’ position as Sinai, Jerusalem, the sole source of living waters, the home of the deities for the plaintiff tribes?

I don’t know the answer, but that’s exactly right; that’s what needs to happen. I’m outraged; I get all choked up when I talk about it or think about it.

As a nation where we pay lip service to and pride ourselves on religious freedom and religious diversity, it’s outrageous that we designate Native Americans and their religious beliefs for lesser treatment, and that’s one reason I’m running for Congress.

I understand that all across the United States, the Snowbowl case is a primary concern of Native Americans in their dealings with the United States government and its agencies. What possible repercussions does this case have locally and nationally?

Native Americans have no First Amendment rights and can’t protect their sacred sites. Of course they’re upset about it. It’s a politically charged issue.

In the end, you have a for-profit, private, federal government bailout for a private corporation doomed by global warming at the cost of desecrating land sacred to hundreds of thousands of people.

The majority also disallowed a pleading in violation of NEPA for technical legal reasons. What specific issues did the NEPA fail to address?

The Environmental Impact Study did not address the probability of children and others eating the snow.

The court ruled against us on all our environmental issues.

The first panel ruled in our favor on the NEPA issue that no analysis had been conducted on snow eating, so the en banc Ninth Circuit concocted a procedural irregularity rather than ruling. We had also pleaded that the NEPA never considered the impact of withdrawing the present daily discharge into the Rio de Flag versus spraying it on the mountain. The other NEPA issue was that there was no adequate response to the report by Dr. Paul Torrence on endocrine-disrupting and other chemical residues in the treated effluent.

After the sewage is treated, what chemicals, bacteria and viruses remain in the effluent that will be used to make snow?

Detectable levels of enteric bacteria, viruses and protozoa, including Cryptosporidium and Giardia.

There’s not only a host of what they call endocrine-disruptors, which feminize amphibians, but also traces of birth control drugs, Viagra, Prozac, Valium, Claritin and other pharmaceuticals. There is Triclosan, which breaks down to become dioxin, the active agent in Agent Orange, and a number of other chemicals.

The lawyers for the other side got up and declared that the effluent meets drinking water standards, but the fact is that when they test drinking water, they don’t test for the stuff that’s in industrial or other waste water, so that was a completely misleading statement.

Did the Forest Service evaluate the impact of long-term exposure to the effluent for humans or the environment?

No.
The NEPA was contracted by the Snowbowl owner to a company that specializes in the development and construction of ski areas. Did the case address the inherent conflict of interest of having the environmental impact assessed by a company reasonably likely to profit from a specific outcome?

No, that’s what they always do. The three-judge panel questioned the Justice Department lawyer as to whether the Justice Department or the Forest Service were getting money, but that didn’t go anywhere.

What do you think?

I think the whole thing stinks. I think the Forest Service never should have approved this in the first place. In the lower court, we also had a number of other allegations. Now we’re just talking about the ones that went up on appeal.

Do you expect the tribes to appeal the current decision to the Supreme Court?

I do.

Would you expect the Supreme Court to hear the case?

You know, they hear very few cases, but I suspect they might hear this one.

How do you think it would go?

If we don’t think it’ll go well, we’d have to talk about whether to do it or not. But I think my clients are pretty adamant about appealing. This is really important to them.

Howard how have you been personally affected by arguing this case?

This has been a learning experience for me and a growing experience for me and I am personally committed to doing whatever it takes to continue this struggle. The fight for justice didn’t begin today, but it also doesn’t end today.

You live and work in Flagstaff. What attitudes characterize non-Native American locals to the snow-making issue?

It’s depends. There are a lot of non-Natives and people of all walks of life, people of conscience, who support the tribes. There are some people who are just skiers and that’s the beginning and the end of it for them. Then there are some people who are opposed. The Flagstaff Chamber of Commerce is collecting money and giving it to the millionaire’s consortium to fight this case.

Flagstaff Chamber of Commerce President Julie Pastrick argues that the decision will lead to year-round job creation and higher winter receipts at local businesses. Is that accurate so far as you know?

The record shows Snowbowl pays no city taxes and accounts for less than 1 percent of the Bed Board and Beverage taxes collected by the city. There is literally no correlation between Snowbowl doing well and local businesses doing well. Studies actually show Flagstaff does better when streets are clear in the winter since it’s a regional shopping hub. Channel 2 came and asked me about that, and when I showed them the statistics, they went back to the Chamber of Commerce and they said the Chamber said, “Shanker should mind his own business.”

You know the Chamber organizes the Fourth of July parade, and when I signed up to put in a Shanker for Congress float, they put it last in the parade and told me any money I gave would go to the “Reclaim the Peaks” campaign.

There’s a lot of racially-driven commentary and whispering campaigns, like, “the Indians really want to keep everybody out,” which is ridiculous since “everybody” is already there, and that they want to build a casino on the Peaks, which is even more ridiculous when you know the parties involved. There’s a rumor that Sunrise Resort in the White Mountains uses reclaimed water, but that mountain is not sacred; that land is not federal and the water being used is not sewage.

You are running in the September 2nd primary to become the Democratic candidate to represent Arizona’s First District. What led you to enter the race?

As I said earlier, this case has been a big factor.

What are the most serious issues facing the District at this time? How does your approach differ from that of the other Democratic candidates?
This is the largest geographic district in the nation that’s not one state and it’s incredibly diverse. The district comprises the Navajo Nation and other tribes, Flagstaff and Sedona, the mining towns of Miami and Globe and a new residential division south of Phoenix, so there are a lot of different issues facing the different parts of the District. I’ve been really honored by some of the endorsements, like that of the Diné Hataalii Association (Navajo Medicine Men) who have never endorsed a candidate before. I also represent the Navajo on uranium contamination issues.

My approach is really not driven by party affiliation or ideology and I found out it is much more progressive. I’ve been endorsed by the Progressive Democrats of America. I’m running as a Democrat, but I frankly think both the Republicans and the Democrats running have an interest in maintaining the status quo. And the status quo is broken.

Thank you, Howard Shanker.

Thank you. And please remind any registered Democrats in Arizona’s District One to vote in the September 2 primary!

To view this article online, go to Truthout.org: http://www.truthout.org/article/do-native-americans-have-first-amendment-rights.

End Note: Judge Fletcher concluded his dissent from the majority opinion:

The San Francisco Peaks have been at the center of religious beliefs and practices of Indian tribes of the Southwest since time out of mind. Humphrey’s Peak, the holiest of the San Francisco peaks, will from this time forward be desecrated and spiritually impure. In part, the majority justifies its holding on the ground that what it calls “public park land” is land that “belongs to everyone.” Maj. op. at 10042. There is a tragic irony in this justification. The United States government took this land from the Indians by force. The majority now uses that forcible deprivation as a justification for spraying treated sewage effluent on the holiest of the Indians’ holy mountains, and for refusing to recognize this action constitutes a substantial burden on the Indians’ exercise of their religion.

RFRA was passed to protect the exercise of all religions, including the religions of American Indians. If Indians’ land-based exercise of religion is not protected by RFRA in this case, I cannot imagine a case in which it will be. I am truly sorry the majority has effectively read American Indians out of RFRA. (1)

(1) Dissent in Navajo Nation v. USFS. pp.10077-78.
(2) Ibid., p. 10076.
(3) Ibid., p. 10137.

The New Face of AIP

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Profile Handbook. The 40-page Handbook is an informational guide that provides concise summaries of the AIP’s Academic, Student Services and Outreach components and current programs, as well as the history and symbolism inherent in Akwe:kon (AIP’s residential program house). In an effort to better reveal our “human face”, the Handbook also profiles the research and other interests of AIP faculty and staff, and summarizes the goals of each of the four Native student organizations at Cornell. It closes with a list of on-campus resources and contact information that could be useful to students during their Cornell journey.

If you have any questions about the AIP, please feel free to contact us at: (607) 255-6587 or e-mail us at aipoffice@cornell.edu
It’s an unlikely pairing: Cornell’s Myron Taylor Hall and Billings, Montana. True, both are named after captains of commerce, but for AIP there is a more immediate connection: both have been the site of important national gatherings focused on Native American Water Law. In 2006, Myron Taylor Hall was the site of “Native Water Law and Public Policy: Critical Issues in the Great Lakes and St. Lawrence Watersheds,” a conference and symposium that drew over 200 Native and water-law leaders from around the nation. And this summer, Billings was the site of a meeting that resulted in the founding of the Indian Water Working Group. AIP was the lead organizer of the 2006 conference, and an active participant in the second; both events have been important to the ongoing conceptualization of AIP’s newest initiative: the “Summer Institute for Strengthening Native American Legal Capacity for Integrated Watershed Management.”

Still in an embryonic planning stage, the Summer Institute aims to pick up where AIP’s 2006 Native Water Law Conference left off. The 2006 conference—which was co-sponsored by the Cornell Law School and the NYS Water Resources Institute—focused on contemporary legal issues and strategies in Native water rights and management in the Great Lakes-St. Lawrence watersheds. The formation of the Water Working Group focused on the legal issues that concern Native Americans with reservations in the Southwest, Northwest and Rocky Mountain regions. The Water Working Group is the newest project of the Indian Land Working Group which focuses on legal education and advocacy related to Indian lands and resources. The insights acquired through both the Native Water Law Conference and the Water Working Group will inform planning for the Institute, which AIP intends to have up and running by the summer of 2010.

One key question that emerged from participating in the Water Working Group meeting is how best to integrate differing water concerns among Native Americans in the east and west into one coherent Institute curriculum. In its first two years, the Institute will focus more intensively, but not exclusively, on water law case studies drawn from the Great Lakes, where issues regarding water quality standards are of utmost concern. In the West, where water shortages are perennial, issues of access to and control of water flowing through and under reservations is the greatest concern, having important implications both for reservation life and economic development. Native American law students who participate in the Institute will have to be well-versed in both. In the coming year, AIP—in collaboration with the Cornell Law School, NYS Water Resources Institute, Indigenous Law and Policy Center at Michigan State, the Great Lakes Indian Law Center at the University of Wisconsin, the American Studies Department at the University of Buffalo, and the Great Lakes Center at Buffalo State College—will be crafting a curriculum designed to meet the needs of tribal leaders and law students who are engaged in the full spectrum of water law issues.

AIP’s participation in the Water Working Group meeting in Montana also had one unforeseen outcome. Neil Schwartzbach, who represented AIP at that meeting, was introduced to *menudo*—a Mexican soup or stew made of tripe and hominy that is favored by many Indians in the Southwest and Rocky Mountain regions. After partaking of two versions of the soup—one bland, the other bold and spicy—Schwartzbach concluded that eating *menudo* reminded him of his first sip of strong stout beer: “Clearly,” he said, “it’s an acquired taste.”
Conversations on the Land: Indigenous and Scientific Principles for Sustainable Communities

Save the Date! SUNY faculty, students and staff are warmly invited to participate in Conversations on the Land: Indigenous and Scientific Principles for Sustainable Communities on November 7–8, 2008. This small conference is hosted by the Center for Native Peoples and the Environment at SUNY College of Environmental Science and Forestry in Syracuse, with a grant from SUNY Conversations in the Disciplines. SUNY Cortland, Syracuse University and the Central New York Native American Consortium are valued collaborators.

This gathering will bring together academic scholars, indigenous thinkers and leaders from throughout New York State to think and work together on one of our most pressing issues. Community members and students are encouraged to attend. Together we will explore how we might bring to bear the power of two great intellectual traditions, traditional ecological knowledge (TEK) and scientific ecological knowledge (SEK) for our shared concerns of ecological sustainability.

The two day program features plenary speakers, panel discussions and workshops designed for a lively exchange of ideas and to provide a foundation for ongoing collaboration. The conference includes an evening poster session in which you are invited to share a poster highlighting your work.

We hope that you’ll be able to join us. Full conference details, registration and program will be available after September 1 on the SUNY ESF Outreach website. We wanted to alert you well in advance to save the date for what we anticipate will be a richly rewarding conversation.

Contact: On the web: http://www.esf.edu/outreach/pd/2008/conversations/default.htm

Cayuga SHARE Farm Work Days: Oct. 4th and Nov. 1st

The Cayuga SHARE farm is the place to be if you are looking for an opportunity to work with some of the finest students in the area.

Students from Cornell, Cortland, Ithaca and Wells will be lending a hand at the SHARE Farm on Saturday, October 4th, and Saturday, November 1st.

Directions from the west: Take I-90 to exit 41. Go south on 414 to the light. Turn left on 318 until you get to the “T” at 5 and 20. Turn left and proceed to the 2nd light and turn right (state route 90). Go through the towns of Cayuga and Union Springs until you get to Great Gully Rd. and turn left. Proceed to Truesdale Rd. and turn left. The farm is on the left.

Directions from the east: Take I-90 to exit 40. Go south through Auburn and follow 34 until you reach 34B. Take 34B then until you reach Great Gully Rd. Turn right onto Great Gully Rd. Turn right onto Truesdale Rd. The farm is on the left.
Scholarships/Internships/Job Opportunities

Scholarships/Internships

M.A./Ph.D. Research Opportunity on Six Nations Territory (November 1, 2008)
The Jake Thomas Learning Centre is looking for another qualified graduate student to write a master’s thesis or doctoral dissertation based on traditional knowledge in the Jake Thomas Archive, which has never before been studied comprehensively in any academic work. The result will be an original and scholarly project that approaches Hotinonshon:ni (Iroquois) studies from the inside, making use of indigenous knowledge systems and oral history/tradition.

Potential topics of interest include Hotinonshon:ni customs and ceremonies, the Gaiwiio (Code of Handsome Lake), the Great Law or Hotinonshon:ni Constitution, treaties, wampum, oral tradition, Mohawk/Onondaga/Cayuga linguistics, etc.

Please contact Yvonne Thomas (jtlc@worldchat.com) for additional details.

DEADLINE FOR APPLICATIONS IS 1 NOVEMBER, 2008.

(Please note that applicants must already have funding or be in the process of applying for it. Given the fall deadline for many funding agencies (SSHRC, OGS, SSRC, Fulbright), applicants are encouraged to apply to such agencies with the Jake Thomas Archive project in mind.)

Native American Finance Officers Association (NAFOA) Scholarship (November 3, 2008)
The Native American Finance Officers Association (NAFOA) is a not-for-profit and all Native governed organization that provides research and training to tribal leaders in the area of finance.

NAFOA offers a scholarship program that supports Native American students in any area of study relating to business or finance. Students may be at the undergraduate or graduate level. Our scholarship deadline is November 3, 2008. To learn more about the scholarship, visit www.nafoa.org and click on the Education section.

For student questions regarding the scholarship application or to make a donation to the scholarship fund, please contact Christina Morbelli at 602-466-8697 or christina@nafoa.org.

GEM Fellowship (November 15, 2008)
The National GEM Consortium and the American Society for Engineering Education (ASEE) seek talented applicants with a deep interest in improving science and engineering education for a joint GEM-ASEE fellowship position. The fellow will help develop one or more college-level online introductory engineering courses for the website www.curriki.org, which provides free educational resources for students and educators in third world countries and across the globe. This project is expected to have lasting impact in making engineering more accessible to diverse populations. Under the guidance of an ASEE staff member, course creation will take place through an internship at ASEE headquarters in Washington, DC during the summer of 2009. Prior to this time, the fellow will be expected to gather course materials from ASEE-member (and other) professors, and propose outlines for one or more courses.

A technical background in electrical, materials, mechanical, aerospace, civil, or related engineering fields is a plus. M.S. program applicants (preferred) and Ph.D. program applicants will apply through the existing GEM fellowship module and adhere to all guidelines set forth by GEM (http://www.gemfellowship.org). For full consideration, applications must be received by November 15, 2008.

Young People For (February 12–16, 2009)
Young People For (YP4) is a strategic long-term leadership development program that identifies, engages and empowers young progressive leaders to effect progressive social change on their campuses and in their communities.

The yearlong YP4 fellowship begins with an all-expense-paid trip to the YP4 National Summit in Washington, D.C., where fellows connect with other progressive leaders, attend skill-building workshops, learn about powerful strategies and tactics for sustainable social change, and strategize.
for the future. The next Summit will take place from February 12–16, 2009.

Throughout the year, each fellow individually or collaboratively plans and executes a meaningful social justice project of their own design. YP4 provides individual support and funding to help fellows meet their goals and objectives, plus opportunities for continued leadership in the progressive movement. See what this years fellows are working on.

We need your help to identify emerging activists, leaders and social and political entrepreneurs in whom you think we should make a long-term investment. The fellowship is open to undergraduates at all two- and four-year institutions. The fellows selected from your campus will join 200 fellows from across the country for the 2009 program.

Please nominate students at www.youngpeoplefor.org/nominate!

Job Opportunities

Part-time Web Development
The Cornell Department of Entomology is seeking a student employee to help with development of the Lost Ladybug web site. Responsibilities include developing interactive site features to support educational and data gathering functions for an ongoing citizen science project. Candidates must have knowledge and experience in Flash development for web interfaces. JavaScript, PHP and knowledge of MySQL considered a plus. Experience using blogging software/tools a plus. Previous experience designing interactive web forms and pages, as well as the ability to document the development process are necessary. A qualified candidate will have good communications skills and the ability to work independently and as a team member. Opportunity for summer 2009, fall 2009, spring 2010.

Special Requirements: Submit the following: 1. List of relevant courses you have taken. 2. Any experience you have had in writing Web pages. 3. URLs of pages to which you made major contributions.

Work Schedule: Flexible Wage: $14.00 Paid: Yes; FWS Required: No; Weekly Hours: 10; Positions Available: 1.