

**Needs Assessment Study**  
**to**  
**identify the knowledge and skills required**  
**to fully utilize the strengths**  
**of traditional knowledge and western science**  
**in the management of northern resources**

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## Executive Summary

This study, with funding support from the Knowledge and Innovation Program, identifies the knowledge and skills that will be required to fully utilize the strengths of traditional knowledge and western science in the management of northern resources from the perspectives of aboriginal and industry leaders and from government managers and co-management agencies. The project team was assisted by the Project Advisory Committee made up of representatives from each of the stakeholder groups. The study was conducted through a series of interviews that addressed questions about the views of representative stakeholder groups regarding the appropriateness of using traditional knowledge in the resource development management process. The study further identifies the major education and training needs required to do this effectively.

The regulatory framework of the North calls for the inclusion of traditional knowledge in the development processes. This study identifies the individual skills needed by workers in the field to satisfy these requirements. Educational programs are also clearly needed to build the organizational capacity of each sector to meet their legal obligation. The study design provided spokespersons with the opportunity to define their positions while developing an appreciation for the interests and challenges of other stakeholders. The study results demonstrate that there are significant common needs amongst the sectors, this presents an opportunity for collaborative and partnership approaches in the development of strategies and programs. The questions addressed have a direct impact on the northern economy in so far as economic activity that is associated with natural resource extraction is subject to a regulatory framework that at a minimum encourages the use of traditional knowledge and at a maximum requires it.

The study was undertaken within a relatively brief timeframe and at a time of year where managers and leaders in the public sector (both in government and in aboriginal communities) were faced with fiscal year-end pressures. The project was extremely successful in accomplishing our goals. The success was directly related to the importance placed by the stakeholders on capacity building and clear and meaningful communication needs in all sectors of northern society. Managers, leaders, and members of regulatory agencies and boards made themselves available in spite of their busy schedules at year-end.

A total of 35 people answered approximately 40 questions ranging from their views on the relevance of both traditional knowledge and science to northern management, to their current capacity to understand each knowledge system, and to their knowledge and skill capacity building needs. The results demonstrate a high level of capacity building need, a significant number of common needs between sectors, support for development of knowledge interpretation skills and abilities, and a willingness to move forward in designing programs to address these needs.

It is evident from the results that solutions for addressing northern economic challenges would be augmented by education and training in knowledge interpretation.

## **Project Report**

### **Needs Assessment Study To Identify the knowledge and skills required to fully utilize the strengths of traditional knowledge and western science in the management of northern resources**

#### **Introduction**

In February 2003 the Department of Indian and Northern Affairs approved a contribution agreement with Joanne Barnaby Consulting to carry out research and documentation of the knowledge and skills required by various stakeholders to use traditional knowledge and science to manage the development of northern resources. The Project Team consisted of Joanne Barnaby, Alan Emery and Allice Legat.

#### **The Project Advisory Committee**

Terms of Reference for the establishment of a Project Advisory Committee was developed (see **Appendix “C”**) and invitations were sent out to the following groups to appoint representatives:

- The Department of Indian and Northern Affairs (DIAND)
- The Department of Resources, Wildlife and Economic Development (RWED)
- The NWT Chamber of Mines
- The Canadian Association of Petroleum Producers (CAPP)
- The Mackenzie Valley Environmental Review Board (MVEIRB)
- The Sah Tu Land and Water Board (SLWB)
- The Lutsel K'e Dene Band for representation from their Lands and Environment Committee

Each organization has since appointed a representative with the exception of CAPP which has indicated an interest in the project, however was not able to appoint a representative in the time frame required. TransCanada Pipelines was one of the organizations informed by CAPP of the initiative and they asked if they could appoint a member to the committee. This request was approved by the project team.

## **Advisory Committee Members**

Trevor Teed representing the Chamber of Mines  
George Barnaby representing the Sah Tu Land and Water Board  
Carole Mills representing DIAND  
Andrea Jalbert representing the Pipeline Industry  
Karen MacArthur representing the MVEIRB  
Steve Ellis representing the Land and Resources Committee, Lutsel k'e  
Lloyd Jones representing RWED

## **Study Methodology**

The study approach was to interview representatives of the key stakeholders. The first objective was to determine if traditional knowledge interpretation is valid, needed, and important to stakeholders. The second was to understand if there is significant support for the concept of building knowledge interpretation skills.

In addition, a preliminary review of the regulatory framework in the north was done (see Appendix "D") as well as a review of the current college and university program offerings that have a traditional knowledge component (see Appendix "E").

## **Designing the Interview Guide**

The project team drafted a set of questions to be addressed through an interview process for each of the following stakeholders;

Aboriginal Leaders

Industry Leaders

Co-management Boards and Joint Community/Industry/Government Project Committees

Government Managers

The Project Advisory Committee members were asked to review the questions and suggest changes to ensure that their perspectives were considered. A series of approximately 40 questions were finalized for each of the four groups above. While the questions varied slightly to be of relevance to each of the stakeholder groups, the team tried to address similar issues with each group so that the results from each could be compared. The questions are set out in **Appendix "A"** together with the Interview Results.

A project brochure was developed for distribution to potential informants to provide them with background information and to enable them to begin thinking about the issues to be addressed in the interviews. This brochure can be found in **Appendix "G"**.

## The People Interviewed

Each member of the Project Advisory Committee was asked to supply a list of people within their organizations and sectors that should be contacted for interviews. Approximately 50 people were contacted for interviews and a total of 35 people were interviewed. The project team felt that the committee members should also be interviewed. An effort was made to try to keep the numbers of people interviewed in each sector relatively equal. Eight aboriginal leaders, eight industry leaders and managers, nine co-management boards and committee representatives, and ten government managers were interviewed. The project deadline and the time of the year (fiscal year end) made it very difficult to schedule all of the interviews requested. Several people including representatives from Enbridge Inc. (still referred to by some in the North as IPL), De Beers Canada Exploration Inc. and Atco Pipeline have indicated that although they were not able to schedule interviews within our timeframe, they are interested in the project and want to be kept informed.

The interviewees were invited to add comments and to provide their own ideas as they saw fit. The interviews ranged therefore in length from about 45 minutes to, in one case, 6 hours with the average being 1 ½ hours. These comments are contained in the Interview Results (**Appendix “A”**) and are also reflected in the analysis section of this report.

## Summary of Interview Results

### Aboriginal Leaders (eight interviews):

Related to understanding the position of stakeholders and their issues and challenges:

- There was clear and consistent support for use of both traditional knowledge and science in the management of northern resources
- Everyone said that they did not feel that their representatives were being well understood by non-aboriginal people in the development and regulatory process
- Seven felt that their representatives did not have a good understanding of the legal framework that they were operating in
- Everyone said it is difficult to find people to represent them in the current development framework who were also able to represent traditional knowledge
- Six felt that their representatives were not able to communicate the issues from both a traditional knowledge and scientific perspective

Regarding the potential to improve skill levels of individuals:

- Out of the eight interviews of aboriginal leaders there were well over 300 people/positions identified who must use traditional knowledge in their work
- All felt that their representatives would benefit from training in traditional knowledge
- Five felt that their representatives were ineffective in using traditional knowledge to affect resource management decisions and seven felt that they were ineffective in educating their non-aboriginal counter-parts in traditional knowledge
- Seven felt that having knowledge interpreters working with elders and scientists is a good approach
- All leaders were able to identify knowledge and skills that should be developed through education and training of their representatives
- Seven said that knowledge interpretation skills were transferable, many identified language as being a partial barrier, one person said it would depend on the context
- Seven said that they thought everyone would value knowledge interpretation skills (communities, governments, industry) and that they would make use of them
- Important distinctions were made about the difference between training and education and the need to do much of the traditional knowledge learning on the land with elders

- All agreed that such programs should be designed to meet the needs of current representatives as well as youth who will take on these roles in the future

Relating to the improvement of understanding other stakeholders interests and improving the solutions for northern economic challenges while increasing the social and economic well being of northern communities:

- All leaders were able to describe how training in traditional knowledge interpretation would make a difference in addressing aboriginal concerns and finding solutions to development and management challenges
- Everyone agreed that aboriginal participation in development projects would be enhanced by active use of traditional knowledge
- Seven felt that training in knowledge interpretation was a good investment of money and that government, industry and aboriginal organizations should contribute to the design and delivery costs of educational programs
- Everyone said that using traditional knowledge effectively would have a positive social and economic impact on both aboriginal and non-aboriginal people and that we would all be making better environmental management decisions
- All felt that using traditional knowledge would reduce the cost to industry in the long term, many stressed that this would be hard to measure because it would be through problem prevention thus reducing costs of cleans ups where they thought most of the savings would occur

### **Industry Leaders (eight interviews)**

Related to understanding the position of stakeholders and their issues and challenges:

- All respondents said that both traditional knowledge and science should be used and were able to identify the strengths of each
- Six people said they face environmental concerns unexpectedly from aboriginal communities but seven also said they felt they understood these communities
- Everyone agreed that overall, industrial projects are not well understood by communities and five felt that community representatives engaged in these projects do not understand the legal framework that they are operating in
- Six said that it is difficult to find people with the traditional knowledge skills required and six said that they did not think that they had been able to use traditional knowledge to the satisfaction of communities
- Regarding understanding aboriginal issues, five felt that their understanding could be improved

Regarding the potential to improve skill levels of individuals:

- Everyone agreed that traditional knowledge interpretations skill would help them and that having these people working with elders and scientists is a good idea
- Eight representatives identified 130 people in their organizations who must use traditional knowledge in their work
- All but one person felt that education in traditional knowledge and knowledge interpretation should be developed for both youth and current representatives, one person felt that the focus should be on the next generation
- Eight respondents were able to identify the need for a minimum of 110 persons annually with these skills (ranging from contract opportunities to employment opportunities) within their organizations

Relating to the improvement of understanding other stakeholders interests and improving the solutions for northern economic challenges while increasing the social and economic well being of northern communities:

- All felt that this training would be valued and that they would make use of these skills and were able to identify how it would make a difference to them and their projects
- All respondents were able to identify knowledge and skills that would enhance their ability to work with aboriginal communities and use traditional knowledge
- All said that financing the design and delivery of this training should be done by both government and industry (as government requires it and the industry benefits from it)
- Everyone agreed that traditional knowledge would contribute to innovative development solutions and that it would have a positive social and economic impact on both aboriginal and non-aboriginal people in the north
- All said that using traditional knowledge effectively would result in better environmental management practices and that it would reduce costs to industry in the long run

### **Co-management (nine interviews)**

Related to the understanding the position of stakeholders and their issues and challenges:

- All felt that traditional knowledge and science should be used and were able to identify the strengths of each
- Nine people were able to identify more than 95 people/positions that use traditional knowledge in their work
- Everyone said that they faced environmental concerns from aboriginal communities unexpectedly
- Seven felt that they were not well understood by aboriginal communities and five felt that their members were not able to understand traditional knowledge but all nine said there was a willingness to learn
- Seven also felt that communities did not have a good understanding of the legal requirements, especially the regulatory process
- Four of the respondents felt that they and their members understood community structures and decision making processes, one felt that it was somewhat understood



Regarding the potential to improve skill levels of individuals:

- Six felt that they were ineffective in using traditional knowledge and five said that they needed a better understanding of both traditional knowledge and science
- Everyone said that they would benefit from a better understanding of traditional knowledge and that having people trained in knowledge interpretation working with scientists and elders is a good idea
- Eight people said that they would value the skills and contributions of knowledge interpreters and believe that others would value and make use of such skills
- One person said that questions 23-33 were leading and would not respond to them
- All others were able to identify how training in traditional knowledge would make a difference
- Seven said that this opportunity should be made available to both current representatives and staff, and all said that young people should have this educational opportunity (one felt that the youth should receive priority consideration)

Relating to the improvement of understanding other stakeholders interests and improving the solutions for northern economic challenges while increasing the social and economic well being of northern communities:

- All respondents felt that using traditional knowledge would result in better environmental management practices, and would have a positive social and economic impact, including reducing the costs to industry
- Everyone said that it would be a good use of government money and that they would be prepared to invest their own money to support this type of training
- Everyone was able to identify relevant skills that they need in order to enhance their ability to use traditional knowledge and science and that training would make a difference for everyone involved in development management

### **Government Managers (ten interviews)**

Related to understanding the position of stakeholders and their issues and challenges:

- All respondents supported the use of traditional knowledge and science and could identify their respective strengths
- Ten respondents were able to identify 465 people/positions who are expected to use traditional knowledge in their work (may be some overlap due to several people from DIAND and RWED being interviewed)
- Eight said that they were faced with environmental concerns unexpectedly
- Four said that they felt they were understood by aboriginal and non-aboriginal people alike
- Six felt that community representatives did not have a good understanding of the legal requirements that they are working in
- Everyone agreed that it is hard to find representatives who know traditional knowledge and seven felt that they were not effective in using traditional knowledge in environmental management
- Five felt that there was a need to improve communications with communities

Regarding the potential to improve skill levels of individuals

- Skills that would enhance the capacity of people to work together in a cross-cultural context and that would increase their ability to make sound decisions were identified
- All felt that the skills of knowledge interpreters would be valued and used by governments, industry and communities
- Only one person said this capacity building should be focused on current representatives and staff, the rest said both the youth and needs of current people should both be addressed

Relating to the improvement of understanding other stakeholders interests and improving the solutions for northern economic challenges while increasing the social and economic well being of northern communities:

- All felt that traditional knowledge would contribute to innovative solutions and only one person was not sure if there would be a positive economic effect
- Everyone felt that working with traditional knowledge interpreters would improve government legislation and policy
- Everyone agreed that developing these skills and knowledge would be a good use of public funds
- Two people had a problem with the use of knowledge interpreters, they felt that traditional knowledge holders themselves should participate directly
- Comments for how traditional knowledge understanding would make a difference for addressing policy requirements for use of traditional knowledge were provided by all respondents
- Eight people felt that it would reduce costs to industry in the long term
- All said it should be cost shared with industry and that the effect of this training would be positive socially and environmentally

### **Project Advisory Committee Workshop**

The advisory committee was convened to guide and assist in assessing the results of the interviews and to determine if there was interest in proceeding together with developing training and educational opportunities.

### **Workshop Results**

#### **Background**

The advisory committee for this project held a workshop in Yellowknife on March 27, 2003 (see Agenda in Appendix “C”). This workshop was planned as a means to gather advice from the members of the committee integrating their experience and knowledge with the results of the various surveys and interviews during the work of the project up to that date.

The objectives for the workshop were:

- 1) To review the results of the needs assessment
- 2) To outline an action plan to address the needs identified
- 3) To determine if the project advisory committee was interested in overseeing the next steps towards implementing an action plan
- 4) To define a strategy for how the complete project could be financed.

#### **Context**

The advisory committee set the context by noting that there is urgency to establishing ways of both using and maintaining traditional knowledge because with the passing of elders, the sum of both general and specific local traditional knowledge is declining. There was a general agreement that the use of both western science and traditional knowledge systems together holds great promise for better decisions. In addition, there are legal requirements for the inclusion of traditional knowledge in many activities in the north. Although this is required, there are no guidelines on how to use traditional knowledge, so there is a need to provide education and mentoring training opportunities and a place or places in which to carry it out. Elders are needed

to help with accuracy in language, place names, terminology, and a host of other aspects of traditional knowledge. In this regard, clan/family specific knowledge is important. Members noted the difference among such terms as traditional, local, and common knowledge. At times it seems the equivalence of traditional knowledge and western knowledge is not understood, but the two should have equal standing and can be used effectively together. One difficulty noted was that in general the infrastructure supporting science is very large and powerful but that the infrastructure supporting traditional knowledge has been eroded. Similarly the policy supporting the use of traditional knowledge is sometimes quite shallow and incomplete. Traditional knowledge carries with it some inherently complicated principles when placed in a western framework. These range from copyright questions to sacred topics that 'cannot' be discussed in non-aboriginal societies. It was also pointed out that traditional knowledge encompasses the full range of levels from information to knowledge to wisdom and to practical application in all aspects of life.

### **Discussion of Interview Results**

The results of the interview were provided in detail and the summary above was presented to the advisory committee for ease of understanding the major findings.

Members of the committee noted that there was general agreement among all the stakeholders that there is a need for traditional knowledge in development processes. They also noted that there were some differences of opinion about whether traditional knowledge had been successfully used in different projects on the part of each sector of stakeholders. They also noted that there was a difference of opinion among stakeholders about how well issues, projects, and community structures are understood.

It was noted that most people who were interviewed were unable to answer yes or no to all the questions, so that the remarks section of the results was an especially important body of information. (see Appendix "B" for detailed remarks made by respondents).

The remarks made by respondents and the differences of opinion observed in their answers suggested a series of questions that are left to be considered. The following points were summarized for members of the committee to consider:

- 1) Half of government personnel felt they understood the issues from the point of view of the elders and community, yet the aboriginal leaders felt their representatives had not been able to create a good understanding of traditional knowledge with other members of their boards.
- 2) How do we ensure open-mindedness to other ways of knowing?
- 3) How do we encourage trust and good communications?
- 4) Will cross-cultural awareness help people understand different ways of knowing?
- 5) How important are local languages and scientific concepts to understanding the knowledge experts?
- 6) How important is 'plain language' when conveying scientific and technical information about development?
- 7) Will knowledge interpreters be the same as researchers?
- 8) Will the creation of protocols and guidelines for accessing and using knowledge diminish it as an open knowledge system?
- 9) How important are communications and facilitation skills to knowledge interpretation?
- 10) How important is on the land based learning?
- 11) How important are the stories that come from experiencing the reality of your knowledge?
- 12) How important are the elders in teaching the underlying beliefs and values that must be learned and experienced in order to fully understand traditional knowledge?

- 13) Do spiritual aspects of knowledge have to be understood to use the information that is contained in the stories for effective land management and monitoring?
- 14) How do we convey the links between place, people and the relationship with the land through time?
- 15) How do we use two knowledge systems when the two have such different bases of formation?
- 16) Are we interested in educating people to think and use their knowledge in a variety of situations?
- 17) Or are we interested in training people to have skills that will help them to survive in a changing economic environment?

These questions are relevant whether we are talking about individuals learning and being educated or trained by elders or by university/college lecturers.

### **Defining the Capacity Building Program**

Members of the committee considered the draft list of possible subjects (contained in the Agenda Appendix “D” ). They had cogent ideas about subjects that could be added to the list. Several suggested it will be important to build on existing courses and workshops offered within industry and within academic institutions. The additional topics suggested were:

- 1) Dispute resolution
- 2) Listening skills
- 3) Cumulative effects and land use planning
- 4) The cultural and social aspects of both science and traditional knowledge
- 5) History and importance of post contact influences
- 6) Departmental, board, committee, and other mandates
- 7) Economics and politics of development projects
- 8) Introduction to industry specific activities
- 9) Treaties, land claims
- 10) Traditional and western values and rights
- 11) Secular and spiritual aspects of traditional and western knowledge systems compared

There was also a discussion about the length of time it might take for a student to complete the entire potential curriculum. The conclusion was that it might be useful to prepare the work so that it is handled in a two level course, one providing a certificate, the second a diploma.

Level 1 – The Knowledge Facilitator (Certificate)

Introduction and Natural Camps (emphasizing field work) but with some formal classroom work.

The estimated time frame would be one or two years.

Level 2 – The Knowledge Interpreter (Diploma)

- a) Introduction to advanced field work
- b) Classroom work on the many topics involved
- c) Practical work in assessments of various types

This is the more advanced course designed to equip the full-fledged knowledge interpreter. It would last a minimum of two years with the practical work a six-month additional period.

Participants felt that realistically to become fully proficient in knowledge interpretation that it would take anywhere from 4-5 years of study, field work and mentoring. This might interest academic organizations to consider degree programs. Both respondents and committee members emphasized the importance of situating educational programs on the land with elders.

### **Action Plan**

The discussion about the proposed action plan focused on the practical aspects of how to make the project a success. There was a general agreement that the steps outlined were basically correct but needed minor adjustment. All committee members agreed that the project will need a “home” and that the home should demonstrate ownership by aboriginal peoples but with a clear

intention to deal with western knowledge as well as traditional knowledge. The following summarizes the steps:

<b>Steps Required</b>
Develop a network of partners by demonstrating the benefits in general and a business case in particular for industry.
From the “home” of the project – a legal entity – develop an association of academic institutions and aboriginal communities to deliver the training
Create a financing program from industry, government and aboriginal organizations
Develop the training courses, text books, and traditional knowledge training and mentoring systems, stressing multi-level and prototyping of courses in the early stages
Establish a timetable for first graduates
Establish the marketing strategy to acquire students – first priority is to train people in existing positions requiring knowledge interpretation

### **Analysis of the Findings**

This section deals with the questions set out in Part ‘E’ of the Contribution Agreement.

#### **How does the project improve local and regional knowledge of issues and opportunities?**

The project improves local and regional knowledge of issues and opportunities by asking stakeholders about both traditional and scientific knowledge and technology as well as how the stakeholders consider their current opportunity to use both traditional knowledge and science. All sectors consider both ways of knowing and the information that comes from each knowledge system as vital for responsible environmental management practices.

All stakeholders considered traditional and scientific knowledge and technology to be complementary with traditional knowledge providing holistic information collected through experience and observations over a long time while science provides measurable information that can be tested. One public government manager explained the complimentary nature of each type of knowledge. For example, he explained how traditional knowledge can provide an understanding of the Bathurst caribou migration patterns over a long time frame and during all the season as well as over large areas that include various eco-zones and different habitats, while the scientific data collected through the technology of radio collaring provides an understanding of how often cows cross between herds such as the Beverly and Bathurst herds.

All stakeholders agreed that neither traditional knowledge nor science are well understood by everyone and expressed opportunities in which individuals with knowledge interpretation skills could improve the processes by facilitating better communication. Using the example of management of the Bathurst caribou herd, it was thought that a trained knowledge interpreter could improve communication of information and could therefore provide opportunities to discuss, recommend and decide on appropriate management practices using all information rather than only scientific data. As one informant said, “Neither knowledge system is perfect, we need to understand the strength of each to make the best choices.”

Based on the data, over 700 positions were identified as requiring traditional knowledge. Interviewees considered those filling the positions as potential candidates for training. Individuals interviewed saw the opportunity to use trained knowledge interpreters as ranging from full-time to part-time staff and/or contract positions. For example one member of industry thought these individuals would be used on a project by project basis, while another thought they could use one knowledge interpreter in each community as it could ensure an improved understanding of the environmental issues important to the community. Overall stakeholders considered trained individuals with knowledge interpretation skills as an opportunity to improve the facilitation of the development process that would result in productive, informed and fair working relationships. Co-management board and committee members all thought this training could help them to be more effective in making informed recommendations.

The findings also show that none of the stakeholders thought traditional knowledge was used effectively nor did they think that the aboriginal participation in development planning, environmental assessment and co-management was as effective as it should be. Those interviewed from industry and government feel they are getting better at incorporating traditional knowledge, especially at the research level and when discussing issues at the community level. This, however, is seen as contingent on aboriginal people being brought in at the beginning of the project planning stage.

The co-management committee members and aboriginal leaders both think that an ongoing program in which they could learn and update skills will assist them to make important contributions and more informed decisions and recommendations. They also think that effective training could end the constant need to use political pressure to effect change in development plans. All consider training individuals with traditional knowledge and knowledge interpretation would provide an opportunity for more effective community participation during all phases of development.

### **How did the project improve the ability of groups to define their position?**

Although there are differences in how well different stakeholders feel their representatives are understood and how the issues and the opportunities are being understood, all thought there was room for improvement and that aboriginal individuals with communication and facilitations skills as well as an understanding of traditional knowledge and science would enhance communication. Aboriginal respondents also felt that these skills would increase their ability to define their position and to be understood. A manager from industry expressed that there is sometimes variation of opinions between individuals and between communities, and that their company is not sure how effective their representatives are in communicating an understanding of projects. He felt that is something they should evaluate more closely, and that a trained person in the community could assist with assessing concerns and clearly communicating community issues to the company.

More specifically, the study improved the ability of groups to define their position by finding some of the areas that are misunderstood. Approximately half of the government managers and most of the industry informants felt their representatives and community issues were being understood. An explanation of projects and issues takes time but that they felt confident that the issues were explained and understanding between themselves and communities was good, however none of the aboriginal leaders and few co-management board members thought their community issues were understood. A similar pattern was found in relation to perceived understanding of community structure. Certainly all stakeholders thought that people with training would improve the ability of groups to define their position.

All stakeholders, except the public government managers, felt there was a serious problem with individuals and communities understanding the legal requirements associated with development

and environmental management. Again the remarks focused on the fact that it depends on the context, individual and the community. An industry interviewee explained that it often depended on the amount of development work that has been done in an area, while government managers suggested that part of the problem was confusing legislation and that plain language would help. Still others explained many people understand the laws but not 'why' those laws exist. The aboriginal leaders stated that although they may understand the legal framework within which their claims are set, the legal issues associated with managing development or the environment are not understood and are changing all the time. The interviewees from the co-management boards and committees stated that they need training in legal requirements to be effective.

### **How does the project improve the understanding of other stakeholders interests?**

The results of this will help each of the stakeholders to understand each others interests and the needs of each group. It is clear that currently some groups feel they do not understand others or that they are not being understood. There is clear consensus however that training in traditional knowledge and science, and in knowledge interpretation as well as in communications, facilitation, legal requirements, community structures would improve everyone's understanding.

### **How does the project improve solutions for northern economic challenges?**

As is evident from the summaries, all stakeholders agree that with more effective use of traditional knowledge and aboriginal involvement, more effective solutions for northern economic challenges would be found. All but one stakeholder thought that by increasing the use of traditional knowledge, costs would be minimized to both industry and government over the life of the projects. The stakeholders thought that with more effective use of both science and traditional knowledge, environmental management would be more applicable to specific locations, the region in general, and to the people who use the renewable resources that are most directly affected by development projects.

Stakeholders agree that aboriginal people with an understanding of both traditional and scientific knowledge and technology and other associated skills would be an important first step to finding solutions for northern economic challenges. For example, most interviewees agreed that knowledge interpreters could be instrumental in developing protocols governing both the use of traditional knowledge and the involvement of traditional knowledge holders. Stakeholders agree that local and regional guidelines and effective communication will result in a continuation of innovative solutions. They agree that this process would be most effective working with individuals who know how to move between knowledge systems and how to effectively use information from a variety of sources and the ability to articulate recommendations and to communicate these recommendations as well as decisions.

### **How does the project increase economic and social well-being of northern communities?**

Stakeholders considered an increase in economic and social well-being in northern communities to be intertwined. With enhanced communication in which better exchange is created, understanding of issues is increased. The time taken to consider development projects would also be shortened. It is felt that if people are understood, involved and have sustainable resources and employment, then the environment is healthier because it is better protected, and individuals and communities will benefit. Furthermore it is perceived that individuals with knowledge interpretation skills will indirectly affect all stakeholders attitudes and respect for traditional and scientific knowledge. Respect for elders and local languages would also be enhanced thereby enhancing the social well-being of communities. One aboriginal leader suggested that including

traditional knowledge in management programs may increase costs to industry but the people overall would be better off socially.

All stakeholders are clearly interested in building capacity and agreed that training in areas such as understanding traditional knowledge, knowledge interpretation skills, scientific methods and concepts would clearly build their capacity. Most placed a priority on training those people already in positions of responsibility. This would enable the stakeholders to fulfill current obligations and work within the regulatory framework.

Everyone also agreed however that training and educational programs should be open to anyone who is interested. Effort must be made to prepare young aboriginal people who would then be ready to replace those who are in current positions through changes to the school curriculum.

### **How does the project improve skill levels of individuals?**

Conducting this needs assessment provided a forum for stakeholders from both local and regional groups to express what skills are necessary. Stakeholders suggested that individuals, who are to be trained with knowledge interpretation skills, should learn the following:

*Principles of Traditional Knowledge and Science*

*Similarities and differences between traditional knowledge and western science*

*Knowledge Interpretation - Science*

*Knowledge Interpretation - traditional knowledge*

*Communication Techniques used in each system*

*Holism, Analysis, and Synthesis*

*Evaluating Interpretation Techniques*

*Cross-Cultural Skills*

*Governance and Management*

*Legislation and Policy*

*Traditional knowledge Protocols, Methodology and Verification*

*Elders and Traditional Knowledge*

*Scientists and Science*

*Resource Management - Traditional Knowledge*

*Resource Management – Science*

*Community structures and decision- making processes*

*Treaties and land claims agreements*

*Regulatory processes*

*Facilitation skills*

*Listening skills*

*Communicating cross-culturally*

*Literacy skills in both aboriginal languages and English*

*Plain language skills*

*Local language*

*Information analysis*

*Northern historical perspectives*

*Northern political issues*

### **How does the project increase participation of northerners in skilled positions?**

Clearly the needs identified in the study demonstrate a demand for highly skilled people that build on strengths that northerners possess now. Over time, and once education and training opportunities become available, opportunities for northern and aboriginal people to acquire professional standing with specialized skills will inevitably evolve.

Increasing the educational opportunities for current board and community representatives will also increase the caliber of people directly and currently making environmental and development project decisions.



## Appendix "A"

### Interview Questions and Results

#### Aboriginal leaders

Interviewed: Don Balsillie - Akaitcho: Vince Steen - Inuvialuit, Chuck Laroque - Metis, Chief Darrel Beaulieu - Akaitcho: Barry Greenland - Gwich'in: Robert Turner - North Slave Alliance: Ted Blondin - Dogrib Treaty 11: Chief Roy Fabian - Katlodeechee First Nation

#### Background Information

Question	Yes	No
1. Do you think we should use traditional knowledge as well as science to manage resources and participate in development projects?	8	
<b>Remarks:</b> - must be done equally with science		
2. Do you think we should use traditional knowledge instead of science?	1	7
<b>Remarks</b> - traditional knowledge is science - In certain circumstances ie in identifying and protecting traditional medicine - Use both - Use both as compliments science - Both are important but there is added value when young people are gathering traditional knowledge with elders they are also learning the traditional knowledge themselves - Use both		
3. Do you think we should use science instead of traditional knowledge?		8
<b>Remarks</b> - Use both as compliments traditional knowledge - Use both		
4. Are there situations where we should use traditional knowledge instead of science and vice-versa?	8	
<b>Remarks</b> - when both have been considered and through mutual agreement - when it is clear that it is feasible - Science is useful when studying air quality, and traditional knowledge is more useful when wanting to understand caribou for management purposes - May be cases where the elders choose not to share traditional knowledge - traditional knowledge may not always seem relevant until the decision makers take a closer look at it - traditional knowledge is strong in animal behavior and relationships and little is known about these things from a scientific perspective		
5. What do you see as the strengths of traditional knowledge ? Of science?		
<b>Traditional Knowledge</b> - has unique understandings relating to inter-		

<p>relationships</p> <ul style="list-style-type: none"> <li>- concepts are comprehensive and needed for cumulative assessment and management</li> <li>- if understood fully and used properly, we would make more sustainable environmental management decisions</li> <li>- should have equal weight to science</li> <li>- detailed local knowledge</li> <li>- good understanding of long term cycles</li> <li>- learned though both experience and through info passed down</li> <li>- way of life, not just intellectual, inter-connectedness, intimate knowledge</li> <li>- traditional knowledge provides a good opportunity for people to provide meaningful input into public hearings</li> <li>- It has helped people understand and protect the world around them</li> <li>- traditional knowledge is more accurate for making useful environmental management decisions</li> <li>- Is able to convey understandings of relationships holistically, this understanding shows up in Dene languages but does not get communicated effectively by language interpreters</li> </ul>		
<p><b>Science</b></p> <ul style="list-style-type: none"> <li>- technology for measuring contaminants</li> <li>- tools for understanding short term impacts and trends</li> <li>- specific, technical, different priorities</li> <li>- specialized areas such as geology and periodic tables</li> <li>- identifying toxins</li> <li>- meets our technology needs</li> <li>- all knowledge, including science is important for making good environmental management decisions (compliments traditional knowledge )</li> <li>- testing methods, tracking measurable results</li> </ul>		
<p>6. Can you identify the number of people in your organization who must use traditional knowledge in their work?</p>	<p>30 50 10 100-120 50 Can't say Everyone 31 locally</p>	
<p><b>Remarks</b></p> <ul style="list-style-type: none"> <li>- in my region, a total of about 50</li> <li>- more depending on the season</li> <li>- At least one all the time - depends on the issue</li> <li>- Everyone in our organization must use it to manage lands, people and programs</li> <li>- Plus we are part of the Deh Cho First Nations, don't know how many there</li> </ul>		
<p>7. Does your community find that it sometimes is facing an environmental concern about development projects based on traditional knowledge ?</p>	<p>8</p>	
<p><b>Remarks</b></p> <ul style="list-style-type: none"> <li>- we could avoid this to a large degree if our younger representatives had training in traditional knowledge</li> <li>- lack of resources in relation to understand diamond projects in NWT and lack of traditional knowledge in managing resources since there was never</li> </ul>		

<p>adequate consultation to manage resources</p> <ul style="list-style-type: none"> <li>- This is true across Canada: if had consulted on use of fish and understood traditional knowledge of fish we would not be having the problems we have now.</li> <li>- Although both scientists and traditional knowledge holders are concerned about caribou, the elders are still very concerned about long term impacts and extended development pressures</li> </ul>		
8. Are you confident that your representatives on development projects, environmental assessments, and co-management boards are being understood by non-aboriginal people? Does it matter?		8
<p><b>Remarks</b></p> <ul style="list-style-type: none"> <li>- There are gaps in understanding, yes it matters</li> <li>- A lot of dangerous assumptions made about traditional knowledge, no effective way of checking understandings of non-aboriginal people</li> <li>- Problems with aboriginal people expected to bring traditional knowledge into a western management framework</li> <li>- Some scientists and managers are open minded and learn, others are not</li> <li>- We are understood when we talk about wildlife but not about non-renewable resource development</li> <li>- Depends on the issues</li> <li>- It is critical to good relations</li> <li>- "smaller" projects do not have public hearings and opportunities to use traditional knowledge is limited, therefore important for industry to work with communities in all phases of the project, especially planning</li> <li>- time pressures make it difficult</li> <li>- Yes it matters, it takes resources so adequate participation is accomplished and concerns based on traditional knowledge are heard</li> <li>- Yes it matters, it is really worrisome when aboriginal ministers are asking why we need traditional knowledge, we have to continually educate people about the value to both aboriginal and non-aboriginal people, we must balance off the learning of non-aboriginal system being taught in the schools with opportunities to learn traditional knowledge, we cannot rest and take traditional knowledge for granted</li> <li>- I find that industry gives traditional knowledge token consideration only and they only do that because they are required to it, they don't take it seriously, this has created distrust within aboriginal communities</li> </ul>		
9. Do you think that community representatives have a good understanding of the legal requirements that they are working in?	1	7
<p><b>Remarks</b></p> <ul style="list-style-type: none"> <li>- because it has been almost 20 years since we signed our land claims agreement, most understand the basics of the legal framework</li> <li>- they are changing all the time, need to keep up on current laws</li> <li>- need training support for board</li> <li>- this matters a lot as there are legal issues associated with the environment (for example environmental assessments) If government or industry does not live up to their obligations the people must know that it can be dealt with in court</li> <li>- we often pick people because they are 'available' and they may not have been involved with the process and consequently are not aware of the requirements.</li> </ul>		
10. Does your community find that it is often difficult to find people who are recognized as having traditional knowledge, willing or able to serve on development projects, environmental assessments, and co-management boards?	8	

<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- it is harder to find people all the time who have proper understanding of traditional knowledge</li> <li>- our generation also needs to learn how to research and document traditional knowledge and to present it in a management framework</li> <li>- people are reluctant because they know that they will have to be teachers as well as representatives</li> <li>- it is getting harder</li> <li>- especially in this region as people are trying to survive (also have to be in the wage economy) so they are not always available</li> </ul>		
11. Do you feel that your community has been able to use traditional knowledge to effect development project planning, environmental assessments, and co-management decisions?	3	5
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- there is some success but not on big projects</li> <li>- sometimes if political pressure is exerted it gets used, we shouldn't have to do it that way</li> <li>- its not consistent</li> <li>- when we really push we can get it included</li> <li>- when there are public hearings</li> <li>- Yes, but only with Diavik because of the way the monitoring committee and environmental agreement was negotiated; I do not see that this has happened any place else in the north.</li> <li>- Yes but it takes a lot of work, we convince one group (ie .president) then they change the decision makers (president) – it takes a lot of work to convince those who do not understand to think in terms other than the bottom line because they see traditional knowledge as a burden</li> </ul>		
12. Do you feel that your representatives have been able to create a good understanding of the traditional knowledge of your community with the other members of the board they sit with?	.5	7.5
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- definitely requires improvement</li> <li>- the older representatives have been more successful</li> <li>- “experts” are not often open to other ways of knowing</li> <li>- most of our representatives try hard but feel frustrated</li> <li>- training support would help</li> <li>- Basically no, but it really depends on the board and its members: EMAB has been able to explain community concerns, issues and solutions based on traditional knowledge to other members, however IMA has been able to explain the issues and solutions in terms of science and their members do not grasp traditional knowledge very well.</li> <li>- We pick people because they are available so they are limited</li> <li>- really depends on the Board and it members: EMAB has been able to explain Community concerns, issues and solutions based on traditional knowledge to other members; however IMA has been able to explain the issues and solutions in terms of science and Board members to not grasp traditional knowledge very well.</li> <li>- Don't know what government or industry understands about what we say</li> </ul>		
13. Do you feel that your representatives have been able to bring back to the community a complete understanding of the issues from development projects that they are dealing with from both a	2	6

scientific and traditional knowledge perspective?		
<b>Remarks</b> <ul style="list-style-type: none"> <li>- we have not learned how to challenge the science being used, we are made to feel that it is superior and should not be questioned</li> <li>- our representatives could use support to help create these understandings</li> <li>- it's a struggle but representatives try hard</li> <li>- Yes, because representative has a background in both traditional knowledge and science</li> <li>- There is no reporting process (accountability) in place, often reps only talk to the Chief so no formal reports are done</li> </ul>		
14. Do you feel that your representatives have been able to explain to the community a good understanding of the issues from the point of view of scientists and other decision-makers?	1	7
<b>Remarks</b> <ul style="list-style-type: none"> <li>- would guesstimate only about 20% effective</li> <li>- need to develop this capacity</li> <li>- need more public education as well as board training</li> <li>- most of the time we have to contract others to explain technical aspects of projects</li> <li>- it is getting more difficult because of the number of issues people are dealing with and the time pressures</li> <li>- Yes, because representative has a background in traditional knowledge , science and political decision-making.</li> <li>- We usually have to bring in technical people to explain directly and then the Chiefs understand the pros and cons</li> </ul>		

**Possible Impact of training on Community and Other Stakeholders from an Aboriginal Perspective**

Question	Yes	No
15. Would your as representatives benefit from training in traditional knowledge ?	8	
<b>Remarks</b> <ul style="list-style-type: none"> <li>- Everyone benefits from training in traditional knowledge if done in the bush</li> <li>- They would see what has been done elsewhere, they need to know methodology and when to ask a traditional knowledge expert</li> <li>- It must be an educational approach not training, there must be the ability to measure the competency of people taking this program if it is going to be credible with elders and others alike, must be able to communicate underlying beliefs, understandings and relationships if it is to be meaningful</li> </ul>		
16. Do you think having traditional knowledge interpreters working with Elders is a good idea?	7	

<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- 1 person – cannot answer this as I have never met a person with traditional knowledge interpretation skills</li> <li>- Elders have the underlying beliefs, values, spirituality and experience that must be learned in order to understand traditional knowledge . The elders must be willing to share these things and help facilitate the educational process.</li> <li>- The elders are passing away so we need to document information and store it so it can be used later, during this process, the young researchers are learning the knowledge</li> </ul>		
17. Do you think having traditional knowledge interpreters working with scientists is a good idea?	7	1
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- excellent idea</li> <li>- 1 person – never thought about this before, however traditional knowledge HOLDERS have to be the person working directly with the scientists; what is needed is a venue with a good facilitator bringing these two people together. I am not sure that many are needed but they must be good.</li> <li>- People need to know the traditional knowledge and scientific terminology and concepts. traditional knowledge interpreters can then decide if research needs to be done and have the skills to plan it and to know what research can be done by scientists.</li> <li>- Once they are certified by elders as being ready</li> </ul>		
18. Do you think your community will be better able to define its position on issues with development projects if the traditional knowledge interpretation skills were present?	7	1
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- it would result in better decisions now and for future generations</li> <li>- 1 person- not sure as it is dangerous to think that one person can interpret the traditional knowledge of any group – all you need is a good facilitator, manager, executive director to bring the key traditional knowledge experts together (ie – fish traditional knowledge experts; plant traditional knowledge experts; caribou traditional knowledge experts) and it is these traditional knowledge HOLDERS who should explain it – just like scientific experts explain their knowledge. Need a good facilitator who can listen, understand and write down what has been said. Must have the experts at the meetings, not just anyone</li> <li>- we have a number of people who have worked in the field and learned through research but are still shy to express it</li> </ul>		
19. What other skills should your community representative be supported in developing?		
<b>Skills</b>		
<ul style="list-style-type: none"> <li>- clear knowledge of mandate</li> <li>- ability to communicate with political leadership</li> <li>- cross knowledge communication skills</li> <li>- bilingual</li> <li>- how to be approachable, open-minded and innovative</li> <li>- observational skills</li> <li>- listening</li> <li>- analytical skills (both traditional knowledge and science)</li> </ul>		

<ul style="list-style-type: none"> <li>- ability to explain differences and similarities in knowledge systems</li> <li>- how to use visual aids to explain science and traditional knowledge</li> <li>- learning while on the land</li> <li>- understanding traditional management system</li> <li>- working knowledge of the issues (technical, scientific and traditional knowledge), clear understanding of mandate and relationship to other regulatory agencies, analysis, literate</li> <li>- patience (how to avoid being self-centered, and constantly looking at the differences between you and others), Board governance, team relationships; traditional knowledge can help with this as all knowledge of how to work together is useful.</li> <li>- Reporting to community and formal written reports whether on traditional knowledge, technical or scientific issues</li> <li>- Political training in general and specific to their First Nation</li> <li>- Knowledge as a tool</li> <li>- Communication/facilitation as they need to get their ideas on the table.</li> <li>- Must be able to understand and explain the holistic nature of traditional knowledge, must be able to check their assumptions and interpretations and verify with elders, a willingness to live the knowledge (use it regularly and consistently) must be able to understand both knowledge systems and identify similarities, differences, strengths and weaknesses of both, willing to learn through traditional teaching methods, must be respectful of both</li> </ul>		
<p>20. Do you think that the community would participate more in development opportunities if their traditional knowledge was actively used in project planning and management?</p>	8	
<p><b>Remarks</b></p> <ul style="list-style-type: none"> <li>- it will take time to trust that industry and government will take traditional knowledge seriously and allow it to shape decisions</li> <li>- there would be no opposition to projects if people were part of the decision making process and project planning right from the beginning</li> <li>- if they see that their input affects the outcome of decisions</li> <li>- increased community participation at all levels</li> <li>- yes, people who are actively dealing with ideas and opportunities directly will participate</li> <li>- if it becomes more than token consideration</li> </ul>		
<p>21. Do you think that people trained in traditional knowledge interpretation from your community would be “allowed” to use traditional knowledge effectively?</p>	7	
<p><b>Remarks</b></p> <ul style="list-style-type: none"> <li>- in some situations, they have no choice when it is required</li> <li>- it should become mandatory over time and established as qualifications required</li> <li>- will take time</li> <li>- 1 person – I do not know.</li> <li>- If they know how. Scientists say that woodland caribou are endangered, they would like the Deh Cho and Dogrib elders to document their traditional knowledge so that they can understand the historical trends.</li> <li>- Within the community yes, with industry and government, I don't know</li> </ul>		
<p>22. Are there other skills that committees that you are part of, that you feel need to be developed?</p>	8	
<p><b>Remarks</b></p> <ul style="list-style-type: none"> <li>- non-aboriginal members should get cross-cultural training, understanding how</li> </ul>		

<p>traditional knowledge works, and understanding current community and regional decision making structures</p> <ul style="list-style-type: none"> <li>- realistically you need to be a good politician to be effective when dealing with government or industry</li> <li>- listening, self-expression, team building, cross-cultural and cross-knowledge understanding (both sides)</li> <li>- need ongoing training opportunities to deal with the reality of turn-over, as soon as our people get really good, government or industry 'steals' them and we can't compete with their wages and benefits</li> <li>- all members need basic understanding of traditional knowledge and science</li> <li>- so many skills are needed – understanding various legislation, cross-cultural understanding</li> <li>- how to gather information and apply it; need to understand the processes and different levels of use for different levels of government and decisions- community, nation, and for industry and government</li> <li>- how to listen to elders so that they can shape recommendations made by community reps</li> <li>- respect for differences and different strengths</li> </ul>		
23. Do you think that trained traditional knowledge interpreters from some other community would be useful to your community?	7.5	.5
<p><b>Remarks</b></p> <ul style="list-style-type: none"> <li>- especially if they have the local language skills</li> <li>- if they were open to understanding local issues and to work with local traditional knowledge holders</li> <li>- 1 person – I do not know.</li> <li>- Depends on the project, sometimes we need elders from a variety of communities involved</li> <li>- If they had credibility with the local elders</li> </ul>		
24. Would your representatives benefit from training in understanding science and the way decisions are made in the western system?	8	
<p><b>Remarks</b></p>		

**Local, Regional, and Nation-Wide Impact of Having traditional knowledge Interpretation Skills**

Question	Yes	No
25. Do you think that aboriginal people will value the skills of representatives trained in traditional knowledge interpretation?	7	
<p><b>Remarks</b></p> <ul style="list-style-type: none"> <li>- 1 person – I am not sure since I think the issue is bigger as traditional knowledge skills in the community are being lost.</li> </ul>		
26. Do you think that non-aboriginal people will value the skills of a trained traditional knowledge interpreter?	7	



<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- it will take time for them to really value traditional knowledge , they need to see for themselves that it will improve decisions and ultimately save time, money and natural resources</li> <li>- its becoming mandatory</li> <li>- when they see the direct benefits for themselves</li> <li>- 1 person – non-aboriginal people do respect the ones who HOLD traditional knowledge; and everyone will respect an individual who can facilitate meaningful communication between scientist and traditional knowledge Holder’s (facilitate not interpreter)</li> </ul>		
27. If there were trained traditional knowledge interpreters, do you think your community would make effective use of their skills?	7	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- 1 person – I do not know I have never seen one</li> </ul>		
28. If there were trained traditional knowledge interpreters, do you think industry or government would make effective use of their skills?	7	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- 1 person – I do not know; they would have to be useful or it will not work</li> </ul>		
29. How would training in understanding traditional knowledge make a difference?	0	0

<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- it would increase the effectiveness of community reps</li> <li>- would make communities feel that they have some control over their land and future</li> <li>- it would boost active participation of reps by boosting their confidence in being understood</li> <li>- better co-management relationships</li> <li>- better decisions</li> <li>- community empowerment</li> <li>- increase cooperation and working together to solve problems</li> <li>- defensible decisions</li> <li>- avoid problems</li> <li>- recognizes the value of non-commercial uses of resources</li> <li>- respect for elders would increase their standing in the community</li> <li>- would be able to assess impacts of proposed projects more effectively</li> <li>- If individuals were actually trained in traditional knowledge it would make a big difference because it would maintain cultures – it is not important to develop a bureaucracy but to find a way to continue traditional pursuits and maintain them in the community. If Board members do not HOLD traditional knowledge, then must bring the traditional knowledge holder (the expert) to the meeting. For example when a topic is on the agenda, then a traditional knowledge holder should come to the meeting so the aboriginal traditional knowledge is understood; communication is key.</li> <li>- If individuals were actually trained in traditional knowledge then we could start to set up panels of traditional knowledge HOLDERS that could be used in relation to concerns and monitoring of projects – the experts from each community could come together for and be sent out for example to observe– caribou; roads – all groups would go together- see problem – talk to each other and develop recommendation to mitigate problem. We need a more coordinated approach rather than more bureaucracy.</li> <li>- Anything that involves learning traditional knowledge is good and this will help everyone appreciate the value of it and how to connect it to the issues they are dealing with</li> <li>- We would be self-governing (even when science is also being used and when non-aboriginal people were involved)</li> </ul>		
30. If there were trained traditional knowledge interpreters in some communities, do you think other communities would want to have their own traditional knowledge interpreters as well?	7	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- once people see that government and industry are using it</li> <li>- there is a common need for this kind of training throughout the communities</li> <li>- 1 person – I do not know</li> <li>- I do not know for sure, but they would probably want to use traditional knowledge interpreters at times, so the more people trained the better.</li> <li>- it is critical to ensure elder participation in selecting people to be trained and be involved in the delivery to establish credibility with our experts</li> </ul>		
31. If aboriginal people knew that there were trained traditional knowledge interpreters being used in development projects, do you think this would help to convince young aboriginal people of the value of traditional knowledge in general?	7	

<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- it would inspire young people to learn from their elders</li> <li>- would instill a sense of responsibility for the environment and future generations</li> <li>- it would increase their self-esteem</li> <li>- 1 person – I do not know; we need to use it in the community.</li> <li>- Absolutely, our young people are taught by southerners, yet they know some traditional knowledge, if they could see that it is valued they may make choices to learn traditional knowledge and develop that as part of their professional careers</li> </ul>		
32. Do you think that the expense of training in traditional knowledge interpretation would be a good use of money?	7	1
33. Would your organization invest in this training?	7	1
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- its an investment that everyone will benefit from</li> <li>- would create valuable career opportunities</li> <li>- would create private business opportunities</li> <li>- it would be an investment in what we believe; we are strong on maintaining culture and keeping the elders involved. We would want to see a training package that shows how useful it would be and demonstrates results in terms of how to use it for every day decisions as well as in the bigger picture; we would like to see accreditation at a recognized institution</li> </ul>		
34. If traditional knowledge were used more often and more effectively in development projects, do you feel this would have a beneficial effect on the relationship between aboriginal and non-aboriginal peoples?	8	
<b>Remarks</b>		
- if it is seen more than as an added expense		
35. Do you think that the focus on training should be on current representatives and staff or should it be on young people who may take on these roles in the future or on both?	0	0
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- on both groups (current reps and staff immediately and certification programs for post secondary students over time)</li> <li>- both</li> <li>- both</li> <li>- both</li> <li>- both</li> <li>- Only if elders were doing the training on the land and everyone should have that; I still say what is really required is training in communication and an increased respect for elders. If the training is not done on the land with the elders this will happen.</li> <li>- Everyone should have access to this training, some of it should be on the land with learning from elders, this will increase respect for elders and their knowledge, and would also increase their ability to communicate with elders. Leaders and youth alike should have access to this education.</li> <li>- Both, with priority on young people</li> </ul>		

## Making a Real Difference to Northerners

Question	Yes	No
36. Do you think the addition of traditional knowledge as a method to solve issues associated with development projects would result in more innovative solutions?	8	
<b>Remarks</b> <ul style="list-style-type: none"> <li>- it would create cooperative approaches to solving problems</li> <li>- at the moment we have a lot of 'quick fixes', this will produce more effective solutions and communication that will lead to better decisions</li> </ul>		
37. If so, do you think the use of traditional knowledge would increase the social well-being of northern communities?	8	
<b>Remarks</b> <ul style="list-style-type: none"> <li>- when people are acknowledged for their strengths, they are more productive and engaged in determining their future</li> <li>- it would affect how aboriginal people feel about themselves and increase self-esteem</li> <li>- it would create healthier cross-cultural relationships based on mutual respect</li> <li>- of course, it will increase respect for elders</li> <li>- if more people are working with and using the knowledge of our elders, then the self-esteem is enhanced and the social well-being of northern communities is improved.</li> <li>- it will establish the relevance of past lifestyles to current ones and our need now to make wise choices that also affect future generations</li> </ul>		
38. Do you think that having traditional knowledge used effectively in development projects will potentially improve the economic position of northern aboriginal people? Of non-aboriginal people?	7.5	.5
<b>Remarks</b> <ul style="list-style-type: none"> <li>- both, by preventing environmental problems, we will save money in the future cleaning up messes</li> <li>- Will improve the economic position of non-aboriginal people as they are here to exploit, but if traditional knowledge is used properly then it will not necessarily improve economic position of aboriginal people because using traditional knowledge will enhance conservation.</li> <li>- Opportunities for everyone will increase.</li> <li>- Both will benefit economically in the long term because future generations will still have resources to live off of because that is what our knowledge system requires us to do</li> </ul>		
39. Do think that using traditional knowledge will result in more effective environmental management practices?	8	
<b>Remarks</b> <ul style="list-style-type: none"> <li>- that is clear to me</li> </ul>		
40. Do you think that using traditional knowledge will reduce costs to industry in the long term?	8	
<b>Remarks</b> <ul style="list-style-type: none"> <li>- it may be difficult to measure the cost savings as they will come from problem prevention, I believe they could be hugely significant if for example, major contamination problems are avoided and clean up costs are limited</li> <li>- it would improve profits for industry to have a good working relationship with aboriginal communities and by preventing expensive environmental</li> </ul>		

problems.

- Even if it does not look useful now, it will in the future.
- Preventing over use of resources or destruction of the environment will save us all money in the long term it will also ensure that future generations (including non-aboriginal people) have resources to live off

#### **Other General Comments**

- I would take this training if it was available
- traditional knowledge continues to evolve, it is not just how it was in the past
- We need to re-establish standards that have been eroded and ways to ensure that we properly understand and interpret traditional knowledge
- traditional knowledge is very strong in monitoring environmental change, the traditional monitoring system should be used fully
- We should work towards re-establishing the traditional management system which is more effective than the western system
- People learn to be traditional knowledge experts by being trained on the land by those who live on the land.
- Communities will benefit from community members getting back their traditional values and culture; everyone is losing it. What good are interpretation skills if we [the community as a whole] do not know it [traditional knowledge ]. It is just like language, if you don't use it you lose it.
- All regions approach this challenge differently, if training is flexible and reflects the needs of individual regions then a coordinated approach is possible and will attract the support of the leadership, this will enable leaders to use traditional knowledge in their decisions and to ensure elders have a role in the process.
- Educational programs in traditional knowledge must include spiritual beliefs, and cultural values, this is what enables us to be fully responsible as human beings for our choices. Traditionally, integrity means being true to your values and in our culture sharing and serving each other (including future generations) is foremost important, this requires humility and a commitment to loving creation and to be committed to the well-being of future generations

## Industry Leaders and Managers

Interviewed: John Bekale - BHP; Trevor Teed - Chamber of Mines; Ken Brink - Paramount Resources; Darryl Bohnet - Diavik; Andrea Jalbert - TransCanada Pipelines Limited; Art Cunningham - TransCanada Pipelines Limited, Doug Cardinal - Northern Oil and Gas Safety Services; Bruce Vincent - Mackenzie Gas Project

### Background Information

Questions	Yes	No
1. Do you think we should use traditional knowledge as well as science to manage resources and participate in development projects?	8	
<b>Remarks</b> <ul style="list-style-type: none"> <li>- Most definitely, we would be foolish not to</li> <li>- Absolutely</li> <li>- Compliment each other</li> </ul>		
2. Do you think we should use traditional knowledge instead of science?	2	6
<b>Remarks</b> <ul style="list-style-type: none"> <li>- Use both</li> <li>- In limited cases</li> <li>- There are times when we can use traditional knowledge alone if there is no scientific studies of specific areas to draw from</li> </ul>		
3. Do you think we should use science instead of traditional knowledge?		8
<b>Remarks</b> <ul style="list-style-type: none"> <li>- never without considering traditional knowledge</li> <li>- we need both to assure everyone that we are using all available information</li> </ul>		
4. Are there situations where we should use traditional knowledge instead of science and vice-versa?	6	2
<b>Remarks</b> <ul style="list-style-type: none"> <li>- following discussion of traditional knowledge holders and Scientists of the needs and if they agree</li> <li>- when we know enough about each to know what to rely on</li> <li>- we had experience where we used traditional knowledge to change our plans without considering science and it worked well</li> <li>- there are opportunities to put more emphasis on one more than the other; sometime western science misses the subtleties that are occurring in the environment – they must be used in concert</li> <li>- they have different strengths and weaknesses, for example when we need historical trends of wildlife we should use traditional knowledge , when we need to identify contaminants we should use science</li> </ul>		
5. What do you see as the strengths of traditional knowledge? Of science?	0	0

<p><b>Traditional Knowledge Strengths</b></p> <ul style="list-style-type: none"> <li>- good at managing use of natural resources to be sustainable</li> <li>- excellent for monitoring change</li> <li>- historical perspective (strong baseline)</li> <li>- thousands of years of accumulated knowledge plus current observations</li> <li>- it provides a more comprehensive understanding of ecosystems</li> <li>- its practical and readily employed</li> <li>- provides the clues – the stepping stones on the path towards the issues ie thickness of hide; what caribou were observed to be eating.</li> <li>- Provides a picture prior to European contact; a picture of the historical impact; is a component of information that is considered by scientists and since history started before scientific documentation must listen to the people to be able to tap into this information – i.e - unique places; spiritual sites, significant migration routes and behavior of animals as well as subtle change to terrain</li> <li>- Need traditional knowledge to give us the historical knowledge not otherwise available, as peoples lives depended on its accuracy for survival we can trust it, traditional knowledge was historically available to everyone, we need to make it accessible again</li> <li>- Historical perspective, cultural/spiritual perspective that drives behavior is critical to good management</li> </ul>		
<p><b>Science Strengths</b></p> <ul style="list-style-type: none"> <li>- understanding chemical make-up</li> <li>- tailings composition</li> <li>- reclamation limitations based on contaminant issues</li> <li>- working with numbers and formulas</li> <li>- when we don't know something from traditional knowledge we can use science</li> <li>- technologically advanced</li> <li>- puts order to the “stones on the path”; shows the pathway</li> <li>- provides a more consistent and universal acceptance to knowledge; can bring in the local and gives it more universally acceptance</li> <li>- If used properly, it can provide us with useful technology to limit the impact we have on the environment</li> <li>- Precision in measurements that can be used to facilitate interpretation</li> </ul>		
6. Can you identify the number of people in your organization who must use traditional knowledge in their work?		
<p><b>Remarks</b></p> <ul style="list-style-type: none"> <li>- 6-10</li> <li>- traditional knowledge sometimes also shapes our personnel and operating policies</li> <li>- We bring in elders to help deal with specific problems so the numbers vary</li> <li>- 6-12</li> <li>- 6</li> <li>- 80 (approximately 20% of employees)</li> <li>- 6-12 who are involved in the bigger picture and then 6-10 per project</li> <li>- In Alberta it is not required, our company has chosen to use traditional knowledge - as a principle for information gathering and as respect. The number of people involved always depends on the project. We engage local people in the process – especially in assessment</li> <li>- 15</li> <li>- large number, but don't know how many</li> </ul>		
7. Does your industry find that it sometimes is facing an important local environmental issue with the aboriginal communities, but was	6.5	1.5

unaware that the issue was developing?		
<b>Remarks</b> <ul style="list-style-type: none"> <li>- when we have not 'listened' effectively</li> <li>- could as we are not always aware of subtleties in environment</li> <li>- can only speak for the company I work for, not for industry as a whole – to maximize communication and minimize surprises, we have hired community people full time; as far as I know we are the only ones that have done that.</li> <li>- If you do not involve aboriginal people and especially traditional knowledge holders from the beginning, ie project planning, you will have costly delays and will need to make adjustments to plans anyway</li> <li>- Our project is in the early planning stage so it has not happened yet</li> </ul>		
8. Are you aware of the decision-making and management structures of the communities you are dealing with?	7	1
<b>Remarks</b> <ul style="list-style-type: none"> <li>- many people in industry don't understand or agree with the local decision making processes</li> <li>- it is important to understand the processes locally, they are different in each community</li> <li>- it is critical for our senior people to know this</li> <li>- prior to going into a community I am briefed by our aboriginal community relations people who have experience; I then pay attention and communicate with key people while I am in the community; this comes with time and knowing the communities; new people have more trouble than more established individuals as relationships are critical.</li> <li>- Since we hire community people full time whether we have activities in that region or not; this approach has helped to build capacity and political awareness and how they feel about us.</li> <li>- I am but I don't think that the industry overall is aware as they should be</li> </ul>		
9. Do you feel that industrial development projects are understood by communities?		8
<b>Remarks</b> <ul style="list-style-type: none"> <li>- yes it matters, we are constantly educating our people</li> <li>- it is slowly getting better</li> <li>- communities are not exposed enough to the projects to understand them well</li> <li>- Diavik is well understood because we do ongoing educational work, most companies do not do this</li> <li>- No one can totally understand everything and it is impossible to communicate all aspects of the project; we can keep working at explaining and the level of understand improves with the level of communication and the past experience of the community.</li> <li>- No but it depends on the community – some understand a lot, others have more difficulty – depends on the level of capacity in the community. This matters a lot and it gets down to capacity. At one time it was policy to not tell communities, but company decided to change policy and now with more information flowing both ourselves and the communities are better off and it is easier to reach decisions.</li> <li>- Communities need to get more exposure to our industry in order to make informed decisions, not completely understood</li> </ul>		
10. Do you think that community representatives have a good understanding of the legal requirements that they are working in?	3	5



<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- some have a lot of experience dealing with industry and the regulatory process, most do not understand the very complex legal situation</li> <li>- the committees Diavik have established are well developed, however communities cannot be expected to understand clearly the regulatory process when we can't understand it ourselves at times</li> <li>- it really depends on the community; in Alberta people have a lot of experience so they have a fairly good idea of the legal requirements.</li> <li>- Some do and some don't; I think they could have – they are certainly capable of understanding – it is worth the time needed to understand, but some communities decide to hire consultants and lawyers.</li> <li>- There are very few that understand the 'issuance' process established for the oil and gas industry</li> </ul>		
11. Does your industry find that it is often difficult to find people willing or able to understand traditional knowledge who can also represent you in environmental assessments, and co-management boards?	6.5	1.5
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- they must also be sensitive to issues of intellectual property and protocols and methods for working with elders</li> <li>- as a small company that has had a long term and respectful relationship with communities, I have no trouble finding people, big companies sometimes have difficulty because of lack of trust</li> <li>- it is hard to find people who understand both traditional knowledge and the technical aspects of projects</li> <li>- I know of only one person who can do all of these well – traditional knowledge is such a new field that individuals keep turning to science</li> <li>- Again I can only speak for company not industry:</li> <li>- Many aboriginal leaders use traditional knowledge as a political tool and not the knowledge itself</li> <li>- Not there yet</li> </ul>		
12. Do you feel that your industry has been able to use traditional knowledge to the satisfaction of 'impact communities'?	2.5	5.5
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- smaller companies have been more effective in working with communities and using traditional knowledge than larger ones</li> <li>- we are getting better but there's room for improvement</li> <li>- we have emphasized traditional land use rather than traditional knowledge; we are improving but we need to get more feedback from the communities after the project is finished.</li> <li>- Too early to tell</li> </ul>		
13. Do you feel that your representatives have been able to create clear understandings in 'impact communities' of the development issues you are dealing with?	3.5	4.5

<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- requires more effort and we need to learn to be more effective</li> <li>- public hearing processes help to create understandings but they are not always used</li> <li>- inconsistent, needs more work and help</li> <li>- we try to keep the communities directly involved is the issues we are dealing with</li> <li>- depends on the community and their past experience and the capacity in the community; we aim to provide a clear understanding, but we need to improve on getting more feedback after a project is completed.</li> <li>- 'clear' is a strong word and 'community' is a big audience. Some individuals in the community understand and others do not. We are not sure how effective our community representatives are. We do need to evaluate this more.</li> <li>- We are beginning to work on it</li> </ul>		
14. Do you feel that you have a complete understanding of the community issues from the joint committees your company participates in?	3	5
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- in my own company yes, but not within large companies</li> <li>- again, smaller companies have a better understanding because we have more direct and personal contact</li> <li>- room for improvement</li> <li>- unless a community in Alberta is directly effected they are not at the table.</li> <li>- To say anything is 'complete' is too big. We certainly have a better understanding that we did 10 years ago and better than 5 years ago; we are getting better.</li> <li>- I do because I am from the region but I don't think that the industry overall understands the many issues that communities are dealing with</li> </ul>		
15. Do you feel that you have a clear understanding of the issues that you are dealing with from both a scientific and traditional knowledge perspective?	3	5
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- in my own company yes, but not within large companies</li> <li>- definitely could use some support to increase understanding</li> <li>- de-politicizing it will help open minds to understanding</li> <li>- understand the issues from a scientific perspective but not from the traditional knowledge perspective; we don't always use traditional knowledge except from traditional land use perspective so we only look at specific sites and plants (for example) but not from the stepping stone perspective.</li> <li>- 'clear' is too big; we are getting better with traditional knowledge and have a fairly good understanding of science.</li> <li>- I do because I am aboriginal and I have worked in the oil and gas industry for over 20 years, there are very few in the industry who have an understanding of both</li> <li>- Not yet</li> </ul>		
16. Do you feel that your representatives have been able to explain the issues from the point of view of the aboriginal community leaders and Elders?	3.5	4.5

**Remarks**

- when it is not politicized we can
- yes because we employ a lot of aboriginal people and long term northerners
- our community reps do a good job cause they are from the area.
- We try but we usually find the understanding is not as clear as it needs to be
- We have so far, but have a long ways to go before I project is up and running

**Impact on your industry and other stakeholders**

<b>Question</b>	<b>Yes</b>	<b>No</b>
17. Do you think having representatives with knowledge interpretation skills involved in development projects would help industry get your ideas, scientific and technical knowledge understood better?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- in addition to knowledge interpretation skills, we need plain language skills</li> <li>- need guidelines and skills</li> <li>- this is exactly what is needed</li> </ul>		
18. Do you think having traditional knowledge interpreters working with Elders is a good idea?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- if home grown person – even when an elder is telling a story the interpreter will help to explain the story and also be able to assist the elder to ask questions at meetings. Will be beneficial for everyone.</li> </ul>		
19. Do you think having traditional knowledge interpreters working with scientists is a good idea?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- can see the traditional knowledge interpreter acting as a liaison person to facilitate better understanding of process</li> </ul>		
20. Do you think your industry will be better able to define its position on issues in development projects, environmental assessments, or co-management boards if the traditional knowledge interpreters were present as representatives to assist aboriginal people to understand and interpret traditional knowledge?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- traditional knowledge and communities need to be involved right from the project planning stage</li> <li>- If they are not 'jaded' or 'politicized'</li> </ul>		
21. Do you feel that industry will also want community representatives who are experts in political or other aspects of community life?	7	1
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- the north is already too politicized</li> <li>- anyone that can help us communicate better is a benefit</li> <li>- up until now we have an intergovernmental affairs department and now we have one on aboriginal governments, but rather than think of them as 'experts' think of them as individuals who will assist with the facilitation – there is a lot of diversity so we need facilitators.</li> </ul>		
22. Are there other skills that committees that you are part of, that you feel need to be developed?	8	

**Skills**

- need basic training in science and traditional knowledge for all members
- need to understand traditional methods of monitoring environmental change and impacts
- need cross-cultural communication skills
- literacy
- understanding the 'big picture'
- identifying where and how to apply traditional knowledge throughout project development from planning to reclamation
- understanding the legal framework and the regulatory process
- listening skills, understanding similarities and differences in traditional knowledge and science, cross-cultural communication skills, analytical skills
- facilitation skills – how to make sure that everyone is included and is heard.
- Facilitation skills – no one person can hold the knowledge – no one person holds the knowledge of science so just like science there are experts on plants, air; need people who are experts at bringing them together.
- Communities need better understanding of the projects, need to be able to use both traditional knowledge and science to make well informed decisions, need cross-cultural and cross knowledge communication skills
- Need cultural awareness, understanding of traditional knowledge (what it is, how to integrate it into project planning and management), how to use traditional knowledge in the assessment of impacts, how to collect and document it, how it is verified, how to apply it to the environmental assessment process (this requires traditional knowledge holders to understand the EA process). Need guidelines on how to access and present traditional knowledge . Need credible local people to work with industry to do it right and to facilitate community participation.

23. Do you think that industry would be better able to address regional issues of concern to aboriginal communities if the traditional knowledge interpreters can explain these issues effectively from an aboriginal perspective?	8	
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**Remarks**

- the understanding would increase about issues at all levels
- certainly less wasted energy, but just because they are understood does not mean that the issue is solved or resolved easily – it always depends on the issue.
- Companies working in more than one community or region, must understand the specifics issues of each

24. Do you think that recommendations based on traditional knowledge would be better understood if presented by representatives trained in traditional knowledge interpretation?	7	
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<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- we need to ensure that traditional knowledge holders are part of the decision making process</li> <li>- need to provide continuity to ensure traditional knowledge is used to make decisions</li> <li>- they would also need to know enough about the project to ensure relevance</li> <li>- must have experience to facilitate the process – for example I am an aboriginal person who learned the protocol of my community as I grew up and also worked on the pipeline – this experience allows me to be a liaison person with a level of confidence that I know what I am talking about and can explain this to the community and know when I need to bring in resource people (elders/hunters/etc) – I have noticed that if an individual only knows the community and not the industry they can fail – need experience to be believable in aboriginal communities.</li> <li>- Most definitely, this is what is currently missing</li> <li>- Don't know</li> </ul>		
25. If there were trained traditional knowledge interpreters from a non-local aboriginal community (similar to a scientist from any location) would your company consider them qualified to work with you?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- ideal if they were from the same language region as the communities they are interacting with</li> <li>- its best to work with people who have the local language skills and credibility with local elders</li> <li>- depending on the job requirements</li> <li>- we would want to but it would be up to the community; traditional knowledge is not based on theory like science is; there is a trust issue involved and known experience so the community can trust the interpreter.</li> <li>- It is based on the ability to connect with the right resource people who can give correct information</li> <li>- As long as they have trust with the local elders, having local language skills helps</li> <li>- As long as there is no language barrier</li> </ul>		
26. Do you think it will make a difference to industry if traditional knowledge interpreter representatives are better able to impart a good understanding of the issues from the point of view of aboriginal community leaders and Elders?	8	
<b>Remarks</b>		
27. Do you think that the focus on training should be on current representatives and staff or should it be on young people who may take on these roles in the future, or on both?	0	0

**Remarks**

- both, we need to increase our skills now and get the next generation ready to take our places
- both, we really have to change school curriculum to develop interest and respect for traditional knowledge with young people, the omission of traditional knowledge and the inclusion of science is sending out the wrong message
- both, should consider adding a 'job shadowing' component to give people a chance to learn about development projects
- youth, we need to get the next generations ready
- both, existing individuals need training and if they are involved they can share their experiences with the new people and help them to develop their role.
- Both
- Both
- Both

**Local, Regional, and Nation-Wide Impact of having traditional knowledge Interpretation Skills**

Question	Yes	No
28. Do you think that non-aboriginal people will value the skills of a trained traditional knowledge interpreter?	8	
<b>Remarks</b> <ul style="list-style-type: none"> <li>- I say yes, but it depends on the individual; there are always people who will judge and not value these skills, but our company as a whole will</li> </ul>		
29. If there were trained traditional knowledge interpreters, do you think your industry would make effective use of their skills?	8	
<b>Remarks</b> <ul style="list-style-type: none"> <li>- I would hope so</li> <li>- It has to be framed so that industry recognizes the value, if they know it is going to increase professionalism then certainly they will support it</li> <li>- Certainly project by project.</li> <li>- Our industry should recognize these skills as essential in the north and priceless</li> </ul>		
30. How would training in understanding traditional knowledge make a difference?		

<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- it would give us a deeper understanding and we would move away from literal translations that have limited value and loses too much</li> <li>- better decisions</li> <li>- would consider the needs of future generations</li> <li>- would de-politicize it and make traditional knowledge accessible for improving decisions</li> <li>- increased understanding through effective communication</li> <li>- there would be consistency; we would be talking the same language and it would allow for informal 'rules' in discussions</li> <li>- we are training our staff to think about traditional knowledge and it is already making a difference – when community members see and hear industry members listening then communication improves and then the project gets a different level of respect and support</li> <li>- It would provide the basis for real collaboration with communities, it would also give communities a comprehensive framework to consider development projects and thereby reduce uncertainty to industry</li> <li>- It would give us guidance on who to talk to and how to talk to them, it would help us design our research appropriately, it would help us understand communities</li> </ul>		
31. If there were a few trained traditional knowledge interpreters, do you think there would be a demand for more such people? How many might your industry use on an annual basis?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- about 10 on a contract basis and about 4 in house</li> <li>- average of 12</li> <li>- 6, especially if it involved certification and standards</li> <li>- in the future, the 80 or more that we currently have will eventually have to be replaced</li> <li>- certainly forestry would see the benefit and there would be a demand there, but the actual demand would depend on the what projects are on the books – projects would need 1 person/project and that would be for about six months each.</li> <li>- We already have positions that are similar; I can see the possibility of our company wanting one traditional knowledge interpreter in each community</li> <li>- I would like to see 10-15% of the First Nation population receive training in knowledge interpretation regardless of who they are employed by</li> <li>- Don't know</li> </ul>		
32. If non-aboriginal people knew that there were trained traditional knowledge interpreters helping to use traditional knowledge in development projects and environmental management, do you think this would help to convince industry people of the value of traditional knowledge to their projects?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- would create trust between industry and communities and we need that kind of relationship</li> <li>- it would lead to better planning and prevention of environmental problems</li> <li>- if they could see the practical value to their project challenges</li> <li>- if the corporate values reflects the values and knowledge of aboriginal people</li> <li>- especially if they kept track of the benefits in relation to business; benefits vs costs, and if these benefits were communicated to others</li> </ul>		
33. Do you think that the training of traditional knowledge interpreters	8	

or community representatives in knowledge interpretation would be a good use of money? Would your opinion be the same if support had to be shared by industry?		
<b>Remarks</b> <ul style="list-style-type: none"> <li>- need to ensure direct relevance of skills developed to meet industry needs</li> <li>- if government fronted the design costs, I think industry would be willing to help pay the delivery costs</li> <li>- absolutely</li> <li>- our company has already made the decision to have paid individuals working in the communities full time.</li> <li>- I think it should be cost shared between government and industry, as both will benefit from it directly</li> <li>- If there were practical value demonstrated</li> </ul>		
34. If traditional knowledge were used more often and more effectively in development projects, do you feel this would have a beneficial effect on the relationship between aboriginal and non-aboriginal peoples?	8	
<b>Remarks</b> <ul style="list-style-type: none"> <li>- we need to include information on the value of traditional knowledge in our orientation program for new employees so that they become open to it especially if they are new to the north</li> <li>- have to remember that it is baby steps; as people see they are benefiting then relationship between people will improve.</li> <li>- If it was done constructively</li> </ul>		

### How traditional knowledge Interpretation Skills Might Make a Real Difference to Northerners

Question	Yes	No
35. Do you think the addition of traditional knowledge as a method to solve issues associated with development projects would result in more innovative solutions?	8	
<b>Remarks</b> <ul style="list-style-type: none"> <li>- the WKSS research was not focused on solving problems and has created credibility problems as a result</li> <li>- have had good success with innovative solutions coming from traditional knowledge</li> <li>- have found traditional knowledge to be solution based</li> <li>- It has already produced innovative solutions for my company</li> </ul>		
36. If so, do you think the use of traditional knowledge would increase the social well-being of northern communities?	8	
<b>Remarks</b> <ul style="list-style-type: none"> <li>- with sustainable economies social well being should follow, and with increased understanding of areas through the use of traditional knowledge , a sustainable environment and economy should be possible</li> <li>- self-esteem makes more productive people</li> </ul>		
37. Do you think that having traditional knowledge used will potentially improve the economic position of northern aboriginal people? Of non-aboriginal people?	8	



<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- to both</li> <li>- both if standards and professional capacity is achieved</li> <li>- if one sector improves then other sectors improve if people can see where the spin offs are.</li> <li>- If used properly to make more sustainable decisions and not abused by political leaders</li> </ul>		
38. Do you think that using traditional knowledge will result in more effective environmental management practices?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- If I work with local people to help me deal with an unexpected problem, they help me figure out how to deal with it and to protect the environment. It works</li> </ul>		
39. Do you think that having these skills and capabilities in place will reduce costs to industry in the long term?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- most definitely in preventing problems that could otherwise be very expensive</li> <li>- road construction planning is one example of where traditional knowledge should be used to change regulations, we are now required to use techniques that create barriers for migrating caribou which is of major concern to elders</li> <li>- if it results in professionalism and de-politicization</li> <li>- of course it does, it reduces risk and uncertainty</li> <li>- if effective practices are put into place and with good early communication we should not have to 'fix' things therefore do not have arbitration costs etc.</li> <li>- We should be able to learn from the negative experience in the south and realize that if we work with aboriginal people as full partners (and not just as business partners where we buy their support) than we will have a lasting and mutually beneficial relationship</li> <li>- If the regulatory boards took this training it would be of direct benefit to industry, if community representatives had this training it would benefit industry (they would also need training to understand the regulatory process)</li> </ul>		
<b>Other General Comments</b>		
<ul style="list-style-type: none"> <li>- Environmental legislation and regulations should be reviewed using traditional knowledge and traditional knowledge and science together</li> <li>- traditional knowledge should be used to change regulations that don't make any sense to communities and industry alike (ie regulate based on seasonal cycles of wildlife and replace regs that only make sense for a month or two out of the year)</li> <li>- Would like to help design this program (KB)</li> <li>- Diavik would like to be involved in designing a training plan</li> <li>- Would like to take the course</li> <li>- It is up to northern people to know the limits for development, not southerners telling northern people where their limits are –traditional knowledge interpreters should help people to understand issues associated with this.</li> <li>- Using traditional knowledge honorably will result in better decisions for everyone in the long run</li> <li>- As an aboriginal businessman I want to help break the dependency that our communities have on government, this kind of training can help do that</li> </ul>		

## Co-management Boards and Committees

Interviewed: Peter Clarkson - Gwich'in Renewable Resources Board; Kim Horrocks and Rose McNeely – Sah Tu Land Use Planning Board; Red Petersen and Carole Mills - Independent Environmental Monitoring Agency; Melody McLeod – Mackenzie Valley Land and Water Board; George Barnaby - Sah Tu Land and Water Board; Todd Burlingame and Karen MacArthur - Mackenzie Valley Environmental Impact Review Board

### Background information

Question	Yes	No
1. Do you think we should use traditional knowledge as well as science to manage resources and participate in development projects?	9	
<b>Remarks</b> <ul style="list-style-type: none"> <li>- as a first step, we identify what is known in both knowledge systems then we determine if research in either system is required</li> </ul>		
2. Do you think we should use traditional knowledge instead of science?		9
<b>Remarks</b> <ul style="list-style-type: none"> <li>- we use the term 'community knowledge' which includes traditional knowledge and sometimes new knowledge or western science that people have learned locally</li> <li>- need to use both</li> <li>- want to refer to traditional knowledge as aboriginal science as the main difference is in how it is recorded (verbal vs written)</li> <li>- there may be times when this is appropriate but until methodology, standards and protocols are established by aboriginal people, it may not be acceptable to non-aboriginal people</li> </ul>		
3. Do you think we should use science instead of traditional knowledge?		9
<b>Remarks</b>		
4. Are there situations where we should use traditional knowledge instead of science and vice-versa?	8	1
<b>Remarks</b> <ul style="list-style-type: none"> <li>- when you need historical trends than use traditional knowledge</li> <li>- you can use science when you are looking for broader scope info, ie when you want to track caribou herd migration throughout the whole year</li> <li>- when you need to understand the relationship to animals, you must consider spiritual beliefs or you may damage a healthy relationship</li> <li>- use science when you need to identify contaminants</li> <li>- use science when you need lab analysis, use traditional knowledge when you want to understand resources that aboriginal people use</li> </ul>		
5. What do you see as the strengths of traditional knowledge? Of science?	0	0

<b>Traditional Knowledge Strengths</b>		
<ul style="list-style-type: none"> <li>- community based, accessible, holistic, historical trends, practical</li> <li>- spiritual as well as physical relationships</li> <li>- historical view important to getting perspective of what is really going on now</li> <li>- ensures future needs are considered</li> <li>- traditional knowledge provides a real opportunity for meaningful community participation in decisions</li> <li>- Helps us to consider the long term impacts on people and the environment</li> <li>- Provides in depth knowledge of local areas</li> <li>- First hand observations over extended periods of time</li> <li>- Multi-generational, has long history</li> </ul>		
<b>Science Strengths</b>		
<ul style="list-style-type: none"> <li>- can answer questions beyond local boundaries, quantitative</li> <li>- its an accepted discipline</li> <li>- stringent methodologies</li> <li>- meets our technical needs</li> <li>- general trends over large areas</li> <li>- provides quantitative analysis of the minutia</li> <li>- depends on 'hard data'</li> </ul>		
6. Can you identify the number of people in your organization who must use traditional knowledge in their work?	15-20 20 9 9 20 10 everyone 5	
<b>Remarks</b>		
7. Does your organization find that it sometimes is facing an important local issue with the aboriginal communities, but was unaware that the issue was developing?	9	
<b>Remarks</b>		
8. Do you feel that you are being understood by aboriginal people and non-aboriginal people alike? Does it matter?	2	7
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- room for improvement</li> <li>- cross-cultural and cross-knowledge understanding must be developed</li> <li>- depends on the issue</li> <li>- somewhat</li> <li>- it matters a lot</li> <li>- room for improvement on both sides</li> </ul>		
9. Do you think that community representatives have a good understanding of the legal requirements that they are working in?	2	7
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- our renewable resource management mandate is straight forward</li> <li>- need tribunal training support</li> </ul>		
10. Do you find that members of your board are able to understand TK?	4	5
11. Are they willing to learn?	9	

<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- most of our board is aboriginal, all are open to learning</li> <li>- need to develop a commitment to ongoing learning</li> <li>- there is a willingness to learn</li> </ul>		
12. Are you aware of the decision-making and management structures of the communities you are dealing with? Are your board members?	4	4
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- we are active in building local capacity and we have direct links to them</li> <li>- there is a lot of confusion as a result of the overlap of mandates of orgs set up through the land claim</li> <li>- needs improvement</li> <li>- somewhat</li> </ul>		
13. Do you feel that your board has been able to use traditional knowledge effectively in assessing your choices and making decisions?	3	6
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- we are not decision makers, but we use traditional knowledge in our recommendations</li> <li>- somewhat</li> <li>- only to the degree that we can access it</li> </ul>		
14. Do you feel that you have a good understanding of the issues that you are dealing with from both a scientific and traditional knowledge perspective? Does your board?	4	5
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- need training support in both</li> <li>- issues are getting more complex (cumulative impacts etc) and time pressures are getting greater</li> <li>- somewhat</li> <li>- the learning curve is sharp because there are so many development projects to deal with</li> </ul>		

### The impact of having training in traditional knowledge interpretation

Question	Yes	No
15. Do you think that your board would benefit from having a better understanding of traditional knowledge ?	9	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- could use more 'training' on the land</li> <li>- at both Board and Staff levels</li> <li>- definitely</li> </ul>		
16. Do you think that an understanding of the traditional concepts and systems of aboriginal people would increase the understanding of traditional knowledge ?	9	
<b>Remarks</b>		
17. Do you think having people trained in traditional knowledge interpretation working with Elders and scientists is a good idea?	9	

<b>Remarks</b>		
18. Do you think that training in understanding the differences and similarities in western science and traditional knowledge would benefit your board?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- we provide 'on the job' training for new staff</li> <li>- somewhat</li> </ul>		
19. As a representative of this board, what skills are you expected to have?	0	0
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- traditional knowledge , direct on the land experience</li> <li>- There are no current qualifications, its all political</li> <li>- A good general understanding of the development project, a basic understanding of science and technology, must be able to represent the environmental protection needs</li> <li>- Good communication skills</li> <li>- How to use traditional knowledge</li> <li>- Scientific skills</li> <li>- Consensus building</li> <li>- Analytical communication</li> <li>- Working knowledge of the issues</li> <li>- Accountable (being able to explain my position)</li> <li>- Be objective</li> <li>- Understanding both perspectives, knowledge of regulatory process at all levels, cross-cultural communication skills, understanding the history of development issues in the north</li> </ul>		
20. Are there other skills that your Board need to be develop?	0	0
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- understanding scientific methods used</li> <li>- literacy, proficiency in Dene language, respect for both knowledge systems, commitment to work through problems, understanding role and mandate, communication skills</li> <li>- impact monitoring skills, how to address cumulative effects, building on the traditional monitoring system</li> <li>- How to use traditional knowledge</li> <li>- Consensus building</li> <li>- Analytical communication</li> <li>- Ability to process large amounts of information, dealing with time pressures</li> <li>- Cross-cultural communication skills</li> </ul>		
21. If you were trained in traditional knowledge interpretation, would you be "allowed" to use traditional knowledge to make recommendations?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- one person said they did not know</li> </ul>		
22. Do you think it would make a difference to government and industry if there were training to support traditional knowledge interpretation?	9	

<b>Remarks</b>
<ul style="list-style-type: none"> <li>- would like to see a traditional knowledge university develop</li> <li>- it is important to set traditional knowledge standards with leadership from traditional knowledge holders, this will contribute to gaining acceptance</li> <li>- if it is done properly</li> </ul>

### Local, Regional, and Nation-Wide, Impact of Having traditional knowledge Interpreters

Question	Yes	No
23. Do you think that non-aboriginal people will value the skills of people trained in traditional knowledge interpretation?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- over time</li> <li>- the selection of people to be trained is important, they must have standing with the traditional knowledge holders</li> <li>- leading question (no response)</li> </ul>		
24. Do you think that aboriginal people will value the skills of a trained traditional knowledge interpreter?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- leading question (no response)</li> </ul>		
25. If there were trained traditional knowledge interpreters, do you think government would make use of their skills?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- over time</li> <li>- they would recognize the value if the used traditional knowledge</li> <li>- with traditional knowledge standards in place, it would increase the standing of traditional knowledge holders</li> <li>- leading question (no response)</li> </ul>		
26. If there were trained traditional knowledge interpreters, do you think aboriginal people would make use of their skills?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- it would generate more interest in aboriginal communities to participate in co-management</li> <li>- leading question (no response)</li> </ul>		
27. If there were trained traditional knowledge interpreters, do you think industry would make use of their skills?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- they should see it as a real opportunity to support their own needs</li> <li>- leading question (no response)</li> </ul>		
28. If there were a few trained traditional knowledge interpreters, do you think there would be a demand for more such people?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- it would give comfort to some that this is a more 'formal' approach</li> <li>- traditional knowledge holders must be involved in selecting the 'trainees', they must have credibility with elders</li> <li>- Leading question (no response)</li> </ul>		
29. How would training in understanding traditional knowledge make a difference?	0	0

<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- would have more responsible decisions made, the communities would support these decisions</li> <li>- increase ability to access traditional knowledge for management purposes</li> <li>- applying traditional knowledge to planning</li> <li>- more relevance to communities of issues being addressed</li> <li>- better decisions over all</li> <li>- defined methodology</li> <li>- given access to further knowledge</li> <li>- lends credibility to the process</li> <li>- people will feel that they have been heard</li> <li>- leading question (no response)</li> <li>- better communications</li> </ul>		
30. If traditional knowledge interpreters were used, would this help to convince government and industry of the value of traditional knowledge in development projects?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- they would see the value of traditional knowledge themselves and quit resisting it</li> <li>- traditional knowledge holders must respect those that are being trained in order to be most effective</li> <li>- it would help build trust between communities and industry</li> <li>- leading question (no response)</li> </ul>		
31. Do you think that the training of traditional knowledge interpreters would be a good use of government money?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- long over due</li> <li>- very good use</li> <li>- leading question (no response)</li> </ul>		
32. Would you feel the same if some of the money had to come from your budget?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- we would have to plan for it and then get industry to approve the expenditure, I think we can show that it is a good investment</li> <li>- leading question (no response)</li> </ul>		
33. Do you think that the focus on training should be on current representatives and staff or should it be on young people who may take on these roles in the future?	0	0

<p><b>Remarks</b></p> <ul style="list-style-type: none"> <li>- on young people, they will need to be equipped to take our place</li> <li>- both</li> <li>- both</li> <li>- emphasis should be on young people and opportunities should be available for current representatives and staff</li> <li>- first priority should be on current boards, then their staff and then on young people as future representatives/staff</li> <li>- first priority has to be with current reps, but programs for school and college/university levels must also be established</li> <li>- both</li> <li>- leading question</li> <li>- both, current people as a priority</li> </ul>
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**How traditional knowledge interpreters might make a real difference to northerners.**

Question	Yes	No
34. Do you think the addition of traditional knowledge as a method to solve issues associated with development projects, environmental assessments, and co-management of resources would result in more innovative solutions?	9	
<p><b>Remarks</b></p> <ul style="list-style-type: none"> <li>- don't think non-aboriginal people will ever understand TK</li> </ul>		
35. If so, do you think the use of traditional knowledge would increase the social well being of northern communities?	9	
<p><b>Remarks</b></p> <ul style="list-style-type: none"> <li>- it would build on existing strengths</li> <li>- it would increase respect for elders and enable them to contribute to community needs</li> <li>- would enhance the standing and value of our distinct knowledge</li> </ul>		
36. Do you think that having traditional knowledge used effectively by your board will potentially improve the economic position of northern aboriginal people? Of non- aboriginal people?	8	
<p><b>Remarks</b></p> <ul style="list-style-type: none"> <li>- especially if standards were set</li> <li>- there would be lots of economic spin-offs for everyone</li> <li>- there will be new opportunities for jobs and for businesses</li> <li>- don't know</li> </ul>		
37. Do think that using traditional knowledge will result in more effective environmental management practices?	9	
<p><b>Remarks</b></p> <ul style="list-style-type: none"> <li>- definitely</li> </ul>		
38. Do you think that having these skills and capabilities in place will reduce costs to industry in the long term?	8	



**Remarks**

- doing it 'right' is always cheaper in the long run
- it will eliminate lengthy approval delays caused by confusion and lack of community participation
- if it reduces uncertainty it will reduce cost
- don't know

**Other General Comments**

- this kind of training is long over due
- I would take this training
- Neither knowledge system is perfect, we need to understand the strengths of each to make the best choices and we should not expect perfection, we are all human
- While there has been expectations to use traditional knowledge , there has been no support for training and capacity building, I hope this leads to training!
- Need guidelines, protocols and methodology, this will develop along with the skills
- Time frames for dealing with applications are difficult making it that much harder to use traditional knowledge effectively
- Am very concerned about the next generation of community/aboriginal representatives who will not have the same level of on the land life experience where traditional knowledge is best learned, we need to provide them with effective learning opportunities
- The use of traditional knowledge and the training of individuals in traditional knowledge interpretation are important however it would be incumbent upon each party to retain such skills in house to ensure they receive balanced interpretation on the issues. A corps of government trained traditional knowledge interpreters may not be the best solution to address problems associated with interpreting and integrating traditional knowledge into the overall management of developments

## Public Government Managers

Interviewed: David Livingstone, Carole Mills and Joella Hogan – Department of Indian Affairs and Northern Development, Government of Canada; Bob McLeod, Lloyd Jones, Dave Williams, Joe Jack, Roy Erasmus and Larry Adamson – Resources Wildlife and Economic Development; Sabrina Broadhead, Municipal and Community Affairs, Government of the Northwest Territories

### Background information

Question	Yes	No
1. Do you think we should use traditional knowledge as well as science to manage resources and participate in development projects?	10	
<b>Remarks</b> <ul style="list-style-type: none"> <li>- need to distinguish local knowledge from traditional knowledge, traditional knowledge is more holistic</li> <li>- absolutely</li> </ul>		
2. Do you think we should use traditional knowledge instead of science?	1	9
<b>Remarks</b> <ul style="list-style-type: none"> <li>- at times it is appropriate</li> <li>- they are complimentary</li> <li>- we should use both</li> <li>- must use both to be fully responsible</li> <li>- symbiotic relationship between the two; science needs traditional knowledge more as we are not learning new information we are relearning the old information</li> </ul>		
3. Do you think we should use science instead of traditional knowledge?		10
<b>Remarks</b> <ul style="list-style-type: none"> <li>- there are times when the 2 knowledge systems are in conflict, because of where we live, we must trust traditional knowledge</li> <li>- must use both</li> </ul>		
4. Are there situations where we should use traditional knowledge instead of science and vice-versa?	10	

**Remarks**

- only when there is agreement between traditional knowledge holders and scientists
- there are situations where communities can continue to rely solely on traditional knowledge to meet their needs, they will tell us when they also need science
- For example: collaring helps to tell us where there is overlap between herds, but traditional knowledge gives us a better understand of distribution and how to manage the caribou
- Sometimes only one or the other is available
- When there's consensus within the community
- traditional knowledge is all encompassing where as science has a specific process; traditional knowledge has to separate itself into specific elements to be useful for scientists
- Perhaps in small projects there is a reason to use one or the other, but in the large project both must be used

5. What do you see as the strengths of traditional knowledge? Of science?

**Traditional Knowledge Strengths**

- experience based, tried and true
- gained over a long period of time
- embodied in a way of life that is conducive to accurate knowledge
- lateral thinking
- holistic
- produces sustainable choices
- builds on our unique strengths
- larger database
- has existed for a much longer period of time (tried and tested)
- involves a lot more people
- empowers local people (allows people to make their own decisions using their own expertise)
- employs local resources and people
- management of wildlife; more specific information
- traditional knowledge is definitive about understanding how renewable resources should work when they are healthy
- It has depth because it has longer history
- Local, all encompassing in that it looks at many factors; historically based 'in' the land and people
- Quantitative because based on trial and error and sustainable which is evidenced by what could be used 300 years ago can be used now; holistic so can provide a multi user perspective of land use.
- Ownership by original people

**Science Strengths**

- Rigid and replicable
- Based on quantitative information
- Linear thinking
- Focused, narrow perspective
- Gives you a 'snap shot'
- More acceptable in courts, peer review system, can get detail and sometimes subtleties
- Peer review system
- Provides an 'outside' perspective
- Can be proven at times cause based in theory and linear and bounded
- Results are quantitative
- Gives us the ability to compare data from different areas – is more comfortable for non-aboriginal people because it is within their cultural context
- Supposedly based on facts but is constantly being disproved [so is not the truth]; allows for open thought
- Based on trial and error as well, but looks at elements and test those elements so can ask specific questions and get specific answers.
- logical

6. Can you identify the number of people in your organization who must use traditional knowledge in their work?

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<b>Remarks</b> <ul style="list-style-type: none"> <li>- approximately 15 people regionally (federal region)</li> <li>- minimum of 23 regionally (territorial region)</li> <li>- 7</li> <li>- 7 within the division</li> <li>- roughly 360 in department and between 70-90% would need to use traditional knowledge . They often do not realize it is traditional knowledge but it is.</li> <li>- 50-60</li> <li>- 12 territorially (6 in regions, 6 in headquarters)</li> <li>- if you use the word <u>must</u> then “0” but I would say 8 should use it</li> <li>- if you are interested in who <u>must</u> use traditional knowledge then ‘0’, but in Policy... I would say 15 out of 20 could use could use some knowledge and some understanding of traditional knowledge ; it is showing up in the agreements; we are responsible for coordinating policy.</li> <li>- 5 out of the 8 in our division</li> </ul>		
7. Does government find that it sometimes is facing an important local environmental issue with the aboriginal communities, but was unaware that the issue was developing?	8	1
<b>Remarks</b> <ul style="list-style-type: none"> <li>- sometimes younger aboriginal people assume they know what the elders are thinking</li> <li>- quite often the issues we are dealing with (contaminants) are identified first by aboriginal who are monitoring the health of the environment and bring forward their concerns</li> <li>- For example: Sahtu wanted to manage Great Bear Lake, but claim only gave them parts to manage – people were talking about it in the community but it took a while for us to know it.</li> <li>- We did not realize the extent to which people were concerned about climate change based on the knowledge and observations of change</li> <li>- Often we are not aware of location of burial sites and have to adjust projects accordingly</li> <li>- I haven’t seen this yet but I have only been in the department a short time.</li> <li>- This happens all the time; maybe more here than other places because the communities are isolated and because the communities have different priorities than the government in regards to policy and law</li> <li>- 1 person – can’t answer this as the question is too loose and confusing</li> </ul>		
8. Are your representatives being understood by aboriginal people and non-aboriginal people alike? Does it matter?	4	6

<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- hit and miss</li> <li>- yes it matters</li> <li>- we need 'plain language' skills and a commitment to creating clear understandings</li> <li>- It matters a lot; it is vital to be understood (ie issue with trapping in Europe) took a while but good communication matters</li> <li>- It varies from issue to issue, requires improvement</li> <li>- Not always understood and it matters a lot</li> <li>- I am not sure so I will assume that it is happening because I haven't heard that it isn't happening; good communication is very important</li> <li>- Each culture and lifestyle is unique and have different perspective so people do not always understand each other. It matters in the NWT because there are 51% aboriginal people and 49% non-aboriginal people therefore must think about both</li> <li>- I assume that they are by and large because of the long-term outcome of the meetings. I think we are communicating.</li> </ul>		
9. Are you aware of the decision-making and management structures of the communities you are dealing with? Are your representatives?	8.5	1.5
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- communications with the 'proper' local body is not always done</li> <li>- not everyone in government understands local realities they way they should to do their jobs</li> <li>- the industry we advise does not necessarily understand the local structures</li> <li>- it takes time and is critical to success</li> <li>- it takes time- new staff do not understand; first they must understand the band structure but it takes longer to understand the underlying decision making practices in the communities beyond the elected bodies</li> <li>- It takes time but it is important</li> <li>- It is my job to know how communities work, but overall in the department we don't have enough knowledge</li> <li>- They understand the formal structures but if you are talking about informal structures only about 20% understand the decision-making and management structures.</li> </ul>		
10. Do you think that community representatives have a good understanding of the legal requirements that they are working in?	4	6
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- some do and some don't. All the hunters and elders understand the laws they need to understand, but it takes a while to explain the 'why' it is a law.</li> <li>- Especially liability is not understood</li> <li>- Most community councils understand their legal responsibilities but the communities in general do not</li> <li>- Most aboriginal people are very astute politically and understand the legislative pre-requisites that we are working in – for example the Berger Inquiry</li> <li>- We don't deal with local people; in the policy division we are dealing with other gov't people</li> <li>- In park and protected areas yes, but on the tourism side I would say only about 50% understand the legal requirements as the legislation is very confusing (we are re-doing the legislation)</li> </ul>		
11. Is it difficult to find people willing or able to understand traditional knowledge who can also serve on development projects, environmental assessments, and co-management boards?	10	

<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- it gets harder as lifestyles change</li> <li>- the few that are capable are in high demand and get burned out</li> <li>- 1 person – I don't really deal with this but I know it can be difficult and sometime gov (especially feds) will be against a person.</li> <li>- Need to develop an inventory of people with skills in traditional knowledge and understanding the quasi-judicial nature of the regulatory process</li> <li>- Sometimes it is difficult</li> <li>- Tough time finding anyone never mind someone with traditional knowledge</li> <li>- We don't even have traditional knowledge written as a criteria for Board members</li> <li>- I personally do not know, but from what I hear and read it is difficult to get people to sit on the boards, it has nothing to do with traditional knowledge</li> </ul>		
12. Do you feel that government has been able to use traditional knowledge effectively on development projects, environmental assessments, and co-management boards?	3	7
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- in some cases only</li> <li>- works best when aboriginal people are involved from the beginning of the process (including project planning) to the end as decision makers together with government or industry</li> <li>- perhaps we are successful in one or two cases out of ten, usually for smaller projects</li> <li>- it varies from project to project, we don't have any means for measuring success, there needs to be guidelines and standards</li> <li>- it is being used but not enough and it could be used more effectively in planning and management</li> <li>- while we have improved, it still requires improvement overall, its hard to maintain</li> <li>- while we try hard it could be better, it would help us to have access to this kind of training and some guidance on how to do it well</li> <li>- just starting to use traditional knowledge in RWED where traditional knowledge is being incorporated into research projects; Aboriginal communities and industry are taking the lead and government follows when convinced</li> <li>- to date it has not been used effectively; government is starting to use it in internal research projects</li> <li>- in the last 10 years traditional knowledge has been used more effectively ; especially since the environmental impact review associated with diamond mining</li> </ul>		
13. Do you feel that government representatives have been able to bring back a good understanding of the traditional knowledge and scientific issues being addressed?	3.5	6.5

<b>Remarks</b> <ul style="list-style-type: none"> <li>- definitely requires improvement</li> <li>- many do not appreciate the value of stories being shared</li> <li>- we are better than we used to be, there's room for improvement</li> <li>- it depends how long the employee has been in the north and working directly with aboriginal people and if they pay attention to what is being said.</li> <li>- The will is there but not always the understanding</li> <li>- The feeling is that they don't but there are no government employees on boards and they do not report back to the government.</li> <li>- Using traditional knowledge is just starting to happen in government; in many situations the government is looking for it but it is not there because aboriginal people are hesitant about sharing as they do not know how it will be used; there are no ownership and copyright laws so there is no protection – need protocols in place.</li> <li>- I would say more in the last 5 – 10 years because land claims and self-government create a necessity for it (it is in the agreements)</li> </ul>		
14. Do you feel that government representatives have been able to explain the issues from the point of view of the aboriginal community leaders and Elders?	5.5	4.5
<b>Remarks</b> <ul style="list-style-type: none"> <li>- most government officials don't understand the nuances of aboriginal people and their style of communication and can misunderstand critical issues as a result</li> <li>- people need to learn how to 'listen' to different ways of communicating, need to 'listen' within the cultural context</li> <li>- it's difficult, we need some kind of verification process to ensure our understanding is correct</li> <li>- it really depends on the representative and how long they have been in the north and working directly with elders and community leaders.</li> <li>- In some cases but not consistently</li> <li>- We must be able to do this to do our job</li> <li>- Can't really speak to that - In our division we know; but our role is the coordination: if on land claims we coordinate with them; if fish we work with fish and wildlife; if forestry we work with forestry; People only know if they live in and work for the communities. Traditional knowledge is special. Elders do not go around and give it to anyone; must earn your way; must work and be accepted and be trusted; they must know who you are and trust that they know it will be used in a good way.</li> <li>- Representatives do the best they can based on their western experience; community experience is touch to relay back and can only do this if experience is on the land with local hunters, trappers and elders.</li> <li>- I do not really know, but I think so as most meeting have been successful</li> </ul>		

**Impact on government of having training in traditional knowledge interpretation**

Questions	Yes	No
15. Do you think having traditional knowledge interpretation skills in the consideration of development projects would help government explain the reasons for their current policies and legislation?	10	



<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- this would be extremely beneficial</li> <li>- this must be in conjunction with non-aboriginal people having x-cultural training; must be both. We do not do x-cultural training much and it shows</li> <li>- I would prefer if the word 'facilitation' was used; those skills would be helpful for explaining policy and legislation; it is really about good communication</li> <li>- This is a very loaded questions - of course it would help – anything will help - Interpretation is not the right word</li> </ul>		
16. Do you think having traditional knowledge interpreters working with Elders and scientists is a good idea?	10	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- would be good to have a bridge between the two; it would build capacity. GNWT uses local to explain their perspective and we explain to them why we are collecting information the way we are – it is good to communicate.</li> <li>- It would facilitate and enhance understandings</li> <li>- the job of the scientist should be to interpret what traditional knowledge is all about – not good to have a go between. We need to communicate – scientists need to develop good relationships and build trust; it is important to have the proper skills to solicit specific traditional knowledge knowledge and allowing the traditional knowledge holders to decide if they want to share it. People need to learn from traditional knowledge coordinators/facilitators what is the proper protocol for getting traditional knowledge in the community, in the region with elders/children/etc. – there is different protocol for each – people need to learn to show respect for songs, stories; listen because everything comes forward.</li> <li>- If the interpreter acts as a facilitator</li> <li>- Really important</li> <li>- Seems like an easy 'yes' but I do not know – depends on the traditional knowledge and the issue; someone has to do it; we have had good luck using senior leaders but traditional knowledge is important in a generic sense and it depends on the experience that the person has – aboriginal facilitator are invaluable</li> </ul>		
17. Do you think government will be better able to develop its policy and legislative position if traditional knowledge interpreters assisted?	8	2
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- we are currently consulting with the communities on the new wildlife act – would be helpful to have traditional knowledge interpreters</li> </ul>		
18. Do you feel that government would value community representatives who are experts in political or other aspects of community life?	10	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- Government has no other alternative</li> </ul>		
19. Are there other skills that committee members should have?	0	0

<b>Skills</b>		
<ul style="list-style-type: none"> <li>- a much deeper understanding and appreciation of both knowledge systems</li> <li>- listening skills, knowing how to ask appropriate questions, protocols, knowing when to do research, knowing when to ask the ‘professionals’ (from either system), legal framework, roles and responsibilities, liability</li> <li>- plain language</li> <li>- conducting traditional knowledge interviews with elders in local language</li> <li>- developing traditional knowledge interview guides and questions</li> <li>- verification methods</li> <li>- Dene and English literacy</li> <li>- Information analysis</li> <li>- Science terminology being used</li> <li>- Basic scientific concepts</li> <li>- Communication and facilitation skills need to be enhanced</li> <li>- People need to know how to manage a meeting</li> <li>- Clear understanding of mandate and roles, output expectations, understanding that they are on a two-way street and they need to be accountable to the communities they represent and to the board they sit on for demonstrating that they have consulted with their communities</li> <li>- Effective communication, presentation and facilitation skills, the ability to react on their feet, comfortable with saying ‘I don’t know’</li> <li>- Communication skills</li> <li>- Manage meeting; but people should be allowed to talk, but they should know time limits</li> <li>- Should be able to communicate in own language so can take information back to the community and tell everyone.</li> <li>- Facilitation skills</li> <li>- English and Dene literacy</li> </ul>		
20. Would traditional knowledge interpreters help the northern public understand aboriginal concerns?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- Culture needs to be understood as well; if do not understand the culture then northern public may not understand the concerns.</li> <li>- As long as they have credibility with both</li> <li>- 2 people – go back to ‘16’ – it is more important to have traditional knowledge holders select the people they want to work with and to teach them – they are the people who will know when it is right to share what they know.</li> </ul>		
21. Do you think that board members trained in traditional knowledge interpreters would be “allowed” to use traditional knowledge to make recommendations?	8	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- Why wouldn’t they be?</li> <li>- If they back up their positions with evidence of verification by traditional knowledge holders, industry sometimes claims to be using traditional knowledge but have not done any in-depth work or verification</li> <li>- 2 people – take out the work interpret so it reads “board members who know traditional knowledge ...” then it would be a yes.</li> <li>- From my experience, everyone can make recommendations – why couldn’t they? Others can disagree but that shouldn’t stop them</li> </ul>		
22. Could trained traditional knowledge interpreters from a non-local	7	2

aboriginal community (similar to a scientist from any location) represent or assist other aboriginal communities?		
<b>Remarks</b> <ul style="list-style-type: none"> <li>- yes these skills are transferable, ideal to have the local language but not essential to contributing to understandings if they worked with elders and language interpreters</li> <li>- would depend on the issue being addressed (could be political sensitivities)</li> <li>- 1 person – if accepted by community, but would a Chipewyan listen to a traditional knowledge person if they knew the person did not have experience on the land – for example would they listen to a Dogrib traditional knowledge interpreter telling them about the Fort Reliance proposed dam? Only if the Dogrib new the land in that area. These people must be trained by elders on the land.</li> <li>- Within the same language region</li> <li>- You can only talk with honesty from your own experience</li> <li>- I'd say yes, but it really depends if the person is known and respected beyond their local community; depends on individual</li> </ul>		
23. Would governments make better decisions if traditional knowledge interpreter representatives were better able to impart a good understanding of the issues from the point of view of aboriginal community leaders and Elders?	7	
<b>Remarks</b> <ul style="list-style-type: none"> <li>- would create a deeper understanding</li> <li>- convoluted question</li> <li>- don't know</li> <li>- they would be more informed</li> <li>- 2 people – would say yes if take out interpreter</li> <li>- self-fulfilling question</li> </ul>		

### Local, regional, and nation-wide, impact of having traditional knowledge interpreters

Questions	Yes	No
24. Do you think that non-aboriginal people will value the skills of a trained traditional knowledge interpreter?	9.5	.5
<b>Remarks</b> <ul style="list-style-type: none"> <li>- will take time to develop the appreciation</li> <li>- will increase cultural respect</li> <li>- some will, but we need to deal with racism as well – some NA do not want anything new and will say it has not been proven; this will only work if holistic approach – NA need to understand culture and all people need to understand their racism</li> <li>- Yes, but should take out interpreter and put traditional knowledge holder.</li> <li>- If the traditional knowledge holder was trained by elders on the land; knowledge is different than skills so we have to be careful about the words we use</li> </ul>		
25. Do you think that aboriginal people will value the skills of a trained traditional knowledge interpreter?	10	

<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- absolutely as it shows respect for their knowledge and the elders and hunter/trappers and the use of plants</li> <li>- If it is their own people acting in this capacity <ul style="list-style-type: none"> <li>- Would be important for the community to be involved in selecting who receives training</li> <li>- Take out interpreter and if they are taught by elders then aboriginal people will respect</li> </ul> </li> </ul>		
26. If there were trained traditional knowledge interpreters, do you think government would make use of their skills?	9	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- absolutely</li> <li>- certification that is supported by communities would help establish qualifications and credibility</li> <li>- if legislated they would have to</li> <li>- 1 person – I do not know; how can you know who is really trained</li> <li>- only way we will ever be successful</li> </ul>		
27. If there were trained traditional knowledge interpreters, do you think aboriginal people would make use of their skills?	10	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- it is always better having your own people explain your perspective to others.</li> <li>- If it read “if there were trained traditional knowledge holders....”</li> <li>- But I think of this position more as an aboriginal facilitator</li> </ul>		
28. If there were trained traditional knowledge interpreters, do you think industry would make use of their skills?	10	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- once they see that it will prevent problems and increase understandings with communities</li> <li>- there is already evidence of that</li> <li>- they would try, but not sure how much credibility they would put on what they say; Industry always hires community representative but these representatives must take on the corporate identity, so they have not been effective so far. I think if traditional knowledge interpreters are outside industry’s system it could be better.</li> <li>- If industry was educated in the value of traditional knowledge they would</li> <li>- It would be easier for industry if had interpreters, and that is why we have to be careful because it is the traditional knowledge holders (especially the right elders) who should be gathering the right information; we have to be very careful because what value does it hold if not the right person?</li> <li>- Diavik and BHP seem to be doing good work in relation to researching traditional knowledge</li> </ul>		
29. How would training in understanding traditional knowledge make a difference?	0	0

<b>Remarks</b> <ul style="list-style-type: none"> <li>- being able to draw on the best knowledge available</li> <li>- understanding different perspectives</li> <li>- it will take both training and practice to become proficient</li> <li>- appreciation of the value and relevance of holistic understandings</li> <li>- finding the common ground</li> <li>- more respect and trust</li> <li>- community empowerment</li> <li>- if trained by people who make their living on the land, it will be passing on and using the knowledge.</li> <li>- Definable methodology will help with credibility, there is a hodge-podge now that is difficult to defend</li> <li>- The more informed you are the better decisions you can make, you will also be more understanding of where people are coming from (what the basis of their concerns are)</li> <li>- See comments under #16</li> <li>- Short of people who can facilitate a process so it would increase the number</li> </ul>		
30. How many trained traditional knowledge interpreters would your department use?		
<b>Remarks</b> <ul style="list-style-type: none"> <li>- 6-8 full time positions</li> <li>- Not sure ( a lot)</li> <li>- 3</li> <li>- 15-16/year</li> <li>- I think all people should have this training, but I would have to think about it and we have a department that deals with training; to be effective we must have refresher courses on a regular basis</li> <li>- 6-10 at headquarters</li> <li>- approximately 72 occasions on a project to project basis</li> <li>- we need traditional knowledge coordinators who can help people to gather information; coordinate functions; researcher facilitate people coming together.</li> <li>- Need traditional knowledge holders and a different kind of person who can facilitator; do not need special training.</li> <li>- I like to think we already have about 10-20 and that would double in the next five (5) years.</li> </ul>		
31. Would the use of traditional knowledge interpreters help create support for government policies relating to traditional knowledge?	9	1
<b>Remarks</b> <ul style="list-style-type: none"> <li>- Holders not interpreters</li> <li>- There is a policy; what we need now is to practice; it is not necessary to keep making policies unless it is to incorporate the policies into other policies; we really need to practice what we are talking about.</li> </ul>		
32. Do you think that the training of traditional knowledge interpreters would be a good use of government money?	10	
<ul style="list-style-type: none"> <li>- Training is always a good idea – capacity building</li> <li>- Would need to know what we are getting first</li> <li>- Need to ensure program is well designed and not rushed</li> <li>- Just “training in traditional knowledge ....” Rather than traditional knowledge interpreters</li> </ul>	10	
33. Would your opinion be the same if some of the support had to come from industry?		

<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- when done appropriately</li> <li>- costs should be shared between all parties: gov't; industry; aboriginal</li> <li>- it will be a challenge to get industry to invest</li> <li>- I would say we upgrade our aboriginal expertise; our facilitators and that is always a good use of money and we should be training younger facilitators in skills mentioned in your document.</li> </ul>		
34. If traditional knowledge were used more often in government, do you feel this would have a beneficial effect on the relationship between aboriginal and non-aboriginal peoples?	10	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- again must be done in conjunction with x-cultural awareness and perhaps start the traditional knowledge Interpreters with a hunt.</li> <li>- More at the regional and territorial levels</li> </ul>		
35. Do think that using traditional knowledge will result in more effective environmental management practices?	10	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- it will increase communication flow</li> <li>- this should be the goal</li> <li>- your questions suggests that nothing is happening and we have made headway in last five years. We still have a ways to go but the elders are a lot more respected and have more power and authority now.</li> </ul>		
36. Do you think that the focus on training should be on current representatives and staff or should it be on young people who may take on these roles in the future or on both?	0	0
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- on both</li> <li>- both</li> <li>- current reps and staff</li> <li>- both, with priority placed on young people</li> <li>- both for capacity building – must look to the future</li> <li>- both, priority on young people</li> <li>- both, priority on current people</li> <li>- both, back to #16; must be on the land learning;</li> <li>- both, but first the current representatives and then the younger ones can be trained</li> </ul>		

### How traditional knowledge Interpreters Might Make a Real Difference to Northerners

Questions	Yes	No
37. Do you think the addition of traditional knowledge as a method to solve issues would result in more innovative solutions?	10	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- traditional knowledge is less adversarial and committed to creating solutions</li> <li>- Would open more doors and options</li> </ul>		
38. Do you think the use of traditional knowledge would increase the social well-being of northern communities?	10	

<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- through increasing the use of traditional knowledge and demonstrating respect for traditional knowledge, people would feel good about themselves and the contributions they can make in modern times</li> <li>- training must be seen to be done appropriately by the experts</li> <li>- better self-esteem, more independent thinking, relevant skills that are in demand, it would also save money in gov in the long term by reducing costs of servicing a healthier population</li> </ul>		
39. Do you think that having traditional knowledge used effectively would improve the economic position of northern aboriginal people? Of non-aboriginal people?	9	
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- we would make more sustainable use of natural resources and stabilize our economy</li> <li>- would probably create more joint ventures</li> <li>- 1 person – I don't know because aboriginal people who practice traditional knowledge emphasize the community and they emphasize conservation and minimizing the impact of development</li> <li>- because traditional knowledge helps to make better people therefore healthy people can survive in the 'economic' arena and can learn about wealth (money) without it becoming destructive.</li> </ul>		
40. Do you think that having these skills and capabilities in place will reduce costs to industry in the long term?	8	2
<b>Remarks</b>		
<ul style="list-style-type: none"> <li>- the major cost reduction will be in preventing expensive clean up and reclamation</li> <li>- problem prevention</li> <li>- No, but that is the cost of doing business with aboriginal people anywhere in the world.</li> <li>- It would also reduce costs to gov in the long run</li> <li>- It would reduce costs to gov to clean up problems created by industry because it would prevent pollution problems</li> <li>- Increase cost because more emphasis on taking care of the land – cost more but people will be better off.</li> <li>- if they listen then they will save money and headaches</li> </ul>		

### **Other General Comments**

- Using both knowledge systems is the only responsible way to manage northern resources
- Training must be seen by the experts in each system as being done well
- this is long overdue, this training would be extremely valuable, thank you for taking the initiative
- I want this training
- Should be available to all people
- People should be able to observe if can't attend course.
- We need to do more to use traditional knowledge effectively, it is worthwhile
- Want to be involved in designing training programs
- Ideally those who hold related responsibilities now should take this training but this may not be realistic, the 'bureau' model would be my second choice model
- Do not relinquish quality control under time pressures, it must be done well
- Had real problems with the term 'interpreter' – should read traditional knowledge holders who are trained because they are interested and the elders who are traditional knowledge holders themselves are willing to teach them.
- I think that the goal for the interpreters is very big and if it can be accomplished that is great, but what we really need is experienced aboriginal facilitators who are known locally; and individuals who need education and training should be trained one on one. So often very bright aboriginal people do not get their education or training because they are need to do the 'work' now. This training must try and reach everyone and be done here.
- the job of the scientist should be to interpret what traditional knowledge is all about – not good to have a go between.
- Every person has to earn the traditional knowledge they have – they have been on the land and with traditional knowledge Holders. The power, knowledge and wisdom comes from the land so why do we need interpreters? We need scientists to put it in a good way we do not have unnecessary components. We need to communicate – for example our scientists are learning to develop good relationships and learning that it is about trust; it is important to have the proper skills to solicit specific traditional knowledge and allowing the traditional knowledge holders to decide if they want to share it to individuals they know will put it to good use. People need to learn from traditional knowledge coordinators/facilitators what is the proper protocol for getting traditional knowledge in the community, in the region with elders/children/etc. – there is different protocol for each – people need to learn to show respect for songs, stories; listen because everything comes forward.



**Appendix “B”**  
**Numerical Summary of Interview Results**  
(see separate e-file)

# **Appendix “C”**

## **Knowledge Interpretation Project**

### **Advisory Committee Terms of Reference**

**A study to identify the knowledge and skills needed for utilizing fully the strengths of traditional knowledge as an equal partner to western science in northern development management**

#### **Background**

Over the last twenty years, the north has witnessed a proliferation of ‘co-management’ boards and committees initially established through land claims processes and more recently, through industry/community agreements struck as part of the development approval process. Many of these groups are attempting to use both traditional knowledge and western science in their deliberations and decisions. Some are required by law to consider both systems of knowledge. This project, funded under the Knowledge and Innovation Program of Indian and Northern Affairs Canada, developed as a result of the increasing demand for direction and guidance on how to do this effectively.

#### **1. Project Purpose**

The purpose of the study is to identify the needs and challenges of those charged with using traditional knowledge and western science in their decisions and management processes. Most people who are faced with the challenge of interpreting traditional knowledge are members of co-management boards or committees, who by virtue of their being aboriginal or long time northerners are expected to be able to interpret traditional knowledge within the western framework that they are operating in. Many managers who work for governments (public and aboriginal government employees) as well as those employed by industry, are also expected to interpret traditional knowledge in the exercise of their environmental management responsibilities. Both of these groups are also expected to interpret western science and somehow ‘integrate’ both knowledge systems into their decisions. Very few if any of these people are equipped through training to be able to undertake these challenges successfully.

#### **2. Project Objectives**

This study will 1) document where knowledge interpreters (interpreting both western science in a traditional knowledge context and traditional knowledge in a western science context) are required (as co-management board representatives, as regulatory employees etc); 2) where knowledge interpretation is required (by government legislation, policy or practice and in non-government organizations); 3) where and how other organizations (universities, colleges, private sector, aboriginal communities or government departments) have addressed this challenge to date, and 4) what steps are required to fill gaps (if any) in the capacity required to interpret traditional knowledge in this rapidly expanding development management field.

### **3. The Study Team**

There are three members of the Study Team. Joanne Barnaby is the project leader. She is assisted by Alan Emery and Alice Legat.

#### **Study Outputs**

- Documentation of need
- Documentation of legal and operational requirements
- Documentation of existing training or educational programs
- Identification of potential partners for the development phases
- Identification of potential funding sources for development phases
- Recommendations and detailed proposal for Phase 1 and outlines of Phases 2 & 3
- Letters of support

### **4. Utilizing the Study Results**

Once the needs have been clearly identified through this study, the purpose of the project would shift to designing a training strategy aimed at developing a cadre of people who would become knowledge interpreters through training that has been designed to meet the challenges they face. Our goal was to teach people to become adept in both traditional knowledge and western science interpretation. Currently there are high expectations (and unrealistic given the lack of educational opportunities) placed on representatives sitting on co-management boards and committees to interpret knowledge. Almost no one is currently qualified to interpret from science to traditional knowledge and from traditional knowledge to science. There are no available courses to teach this content.

### **5. Committee Membership**

The following people are members of the Project Advisory Committee:

Trevor Teed representing the Chamber of Mines

George Barnaby representing the Sah Tu Land and Water Board

Carole Mills representing DIAND

Andrea Jalbert representing the Pipeline Industry

Karen MacArthur representing the MVEIRB

Steve Ellis representing the Land and Resources Committee, Lutsel k'e

Lloyd Jones representing RWED

Shira Mulloy, interim representative for the Oil and Gas industry

**Appendix “D”  
The Workshop Agenda  
Knowledge Interpretation Training Study**

**Thursday, March 27, 2003  
8<sup>th</sup> Floor, Bellanca Building (DIAND board room)  
*Yellowknife, NWT***

**Opening Prayers**

**Introduction of Participants and Facilitators**

Participants will include members of the Advisory Committee and of the project team. We anticipate that the agenda outlined below will need to be relatively flexible allowing for full participation by all the participants and to allow for innovative ideas to help direct the deliberations. The topics are broad in their scope within the project. The outline of the proposed action and fundraising plans are really intended to engage the participants in a working conversation about the concept and how it can be brought to reality given the many variables that are at play in developing a skill-set amongst people who really need to be able to understand and interpret traditional knowledge in a science framework and to be able to interpret science in a traditional knowledge setting on a practical level, not just a theoretical level, in today's and tomorrow's Northern Canada.

**Review of Workshop Purpose and Agenda**

The purpose of the workshop is

To review the results of the needs assessment

To outline an action plan to address the needs identified

To determine the interest for the committee to oversee the next steps

To define a fundraising strategy

**Presentation of Results of Interviews**

Joanne Barnaby presented preliminary results of the interviews which were summarized to assist workshop participants to understand the need for knowledge interpreters from the perspectives of the four major stakeholders: aboriginal communities, industry, public government, and co-management boards and committees. A discussion followed on who the priority beneficiaries of training should be.

**Presentation of Questions arising from interview responses**

Alice Legat reviewed the interview results to identify issues and conflicting results for review and discussion by the committee.

**Coffee Break**

**Defining the Capacity-Building Program**

Alan Emery presented an examination of potential curriculum which resulted in preliminary ideas of course development. The following is a preliminary list of possible courses:

Lecture and Mentor Style Courses

Principles of Traditional Knowledge and Science Knowledge Interpretation-cross-knowledge system interpretation

Similarities and differences between traditional knowledge and western science

*Knowledge Interpretation - Science*

*Knowledge Interpretation - traditional knowledge*

*Communication Techniques*

*Holism, Analysis, and Synthesis*

*Evaluating Traditional Knowledge and Science Interpretations*

*Cross-Cultural Skills*

*Governance and Management*

*Legislation and Policy*

Laboratory and Field Courses

*Traditional knowledge Protocols, Methodology and Verification*

*Elders and Traditional Knowledge*

*Scientists and Science*

*Resource Management - Traditional Knowledge*

Resource Management – Science

Brainstorming session to identify other courses

### **Preparing a work plan and funding approach**

The study demonstrates that there is a clear and acknowledged need for training and education in facilitation and knowledge interpretation. The study also demonstrates that there are no current training opportunities in knowledge interpretation, but a number of institutions and aboriginal communities are poised to be able to undertake the training.

What is required to move forward – a draft outline of a plan:

<b>Step Required</b>	<b>How</b>	<b>Who</b>
Develop a network of supporters		
Develop an association of academic institutions and aboriginal communities to deliver the training		
Create a fundraising program with a series of lead donors from industry and government and Aboriginal organizations		
Develop the training courses, text books, and traditional knowledge training and mentoring systems		
Establish a timetable for first graduates		
Establish the marketing strategy to acquire students – first priority is to train people in existing positions requiring knowledge interpretation		

### **Committee Membership**

A general discussion on Committee Membership for proceeding to the design and implementation phase will take place as well as on the need for sub-committees or working groups.

### **Closing Prayer**

## **Appendix “E” The Constitutional and Legislative Basis for Traditional Knowledge Use**

### **Constitution**

Traditional rights to resources have long been considered the basis for aboriginal people to continue to use the resources of lands on which they have traditionally lived, hunted, fished, carried out sacred ceremonies, and traversed on a regular basis.

Aboriginal people in Canada and elsewhere maintain a sophisticated knowledge system that is primarily embodied in the languages, daily routines, stories, legends, and song, as well as detailed information, relationships, and predictive models about the environment based on thousands of years of tested observations and working protocols. This traditional knowledge contains a large body of information, knowledge, and wisdom that can be extremely valuable in helping to make informed decisions about the process of development in Canada, and especially in the north where development and aboriginal people are routinely in contact.

Traditional rights to resources are intimately tied to the traditional knowledge that aboriginal people hold. In 1982, the *Canadian Charter of Rights and Freedoms* entrenched a combination of aboriginal rights to resources and aboriginal treaty rights in s. 35 of the *Constitution Act*. There is still no agreement on the precise definition of Aboriginal rights to resources, the courts have used the principle that those rights are based on traditional uses of organized aboriginal communities that were active before colonization. In certain cases, the rights to resources have been extinguished by treaty or statute.

Section 35(1) defines a special fiduciary relationship with aboriginal peoples. The court case “Sparrow” stated that: “The relationship between the government and aboriginals is trust-like, rather than adversarial, and contemporary recognition and affirmation of aboriginal rights must be defined in light of this historic relationship.”

### **Legislation**

In Canada today, there is very little legislation that identifies traditional knowledge, although there are a number of areas where the use of the word is used as a legal tool to guide people to use it in making decisions. One of the few exceptions to this is the legislation governing environmental assessments.

In 1995 the guidelines for the environmental assessment (EA) for the BHP diamond mine required that: “the proponent should fully consider local traditional knowledge and expertise in preparing the environmental impact statement (EIS)”. As well, the terms of reference for the panel reviewing the BHP EIS stated that: “in reviewing and assessing the project’s environmental and socio-economic effects, the panel will give full and equal consideration to traditional knowledge”. Because there was no guidance available for BHP, the company set up its own protocol. The results were less than acceptable to the aboriginal people and to other stakeholders, and as a result, the panel recommended that the Government of Canada develop a policy on the inclusion of traditional knowledge in environmental assessment and that guidelines and standards for traditional knowledge be developed in consultation with the Government of the Northwest Territories, aboriginal peoples and industry. Finally, the panel placed the role and responsibility for this work on the Canadian Environmental Assessment Agency.

At that time, the CEAA (the Act) did not mention traditional knowledge, however, proposed changes to the Canadian Environmental Assessment Act (Bill C-9) now includes wording in section 16.1 that community knowledge and aboriginal traditional knowledge may be considered in conducting an environmental assessment.

Two other Acts that mention traditional or local knowledge are the Oceans Act, 1996, s. 42 and the newly passed Species at Risk Act (Bill C-5).

## Policy, Programs, and Practice

Although there is little legislation that mentions traditional knowledge specifically, a number of departments of government have established programs that recognize the importance of traditional knowledge. For example, within Environment Canada, the Committee on the Status of Endangered Wildlife in Canada (COSEWIC) has established an Aboriginal Traditional Knowledge Specialist Group to incorporate traditional knowledge into the COSEWIC assessment of the status of wildlife species in Canada. Parks Canada administers the Historic Sites and Monument Board that also is required to consider traditional knowledge in its decisions. This is especially important in the National Historic Site Designations of Aboriginal Cultural landscapes.

In response to the Sparrow decision, and to ensure stable fishery management, the Department of Fisheries and Oceans (DFO) launched the Aboriginal Fisheries Strategy (AFS) in 1992. The AFS program is applicable where DFO manages the fishery and where land claims settlements have not already put a fisheries management regime in place. The first objective of AFS: “To provide a regulatory framework for the management of the Aboriginal fishery for food, social and ceremonial requirements” directly requires input from traditional knowledge. Several other objectives allow the use of traditional knowledge to be employed.

The Supreme Court of Canada released its decision in the *Marshall* case in the fall of 1999. In essence, the court said that Treaties signed in 1760 and 1761 by Mi'kmaq and Maliseet communities include a communal right to hunt, fish and gather in pursuit of a 'moderate livelihood'.

To address the *Marshall* decision, DFO set out to negotiate interim fishing agreements that would give First Nations the opportunity to succeed in the commercial fishery. Agreements have been successfully negotiated with 30 of the 34 affected aboriginal communities. In a number of these agreements, the management approach was defined in part by traditional management principles.

In 1997, the Supreme Court of Canada in *Delgamuukw* established the Crown's duty to consult in a meaningful way with aboriginal groups that are potentially affected by resource development. Most court decisions since *Delgamuukw* have approached consultation as a necessary element of the justification for infringements of aboriginal rights, aboriginal title, and treaty rights, all of which require traditional knowledge to define. The Crown's duty to consult means that the Crown must ensure that affected aboriginal peoples are provided with all necessary information in a form they can understand to ensure that their representations are considered seriously and wherever possible, demonstrably integrated into the proposed plan of action. Increasingly, aboriginal peoples are assuming this planning includes traditional knowledge.

The NWT Protected Areas Strategy, a joint Government of the NWT and Department of Indian and Northern Affairs agreement, states “This Protected Areas Strategy promotes a balanced approach to land use decisions by incorporating the best available traditional, ecological, cultural, and economic knowledge”.

There are other programs that rely on traditional knowledge as part of the assumed base of knowledge. For example:

- Aboriginal and Northern Climate Change Program
- First Nation Forestry Program
- First Nations Water Quality
- Lands and Trust Services
- Mineral Potential Indian Reserve Lands
- Aboriginal Portal of Natural Resources Canada
- Enhanced Aboriginal Involvement Strategic Initiative – The Canadian Model Forest Network



In 1989, the Leader of the Government of the Northwest Territories (GNWT), Denis Patterson established the *Traditional Knowledge Working Group* to define traditional knowledge, examine its current and potential use, and identify obstacles and solutions that would increase its influence in northern society. In 1993, the GNWT formally adopted a traditional knowledge policy that committed all departments, agencies and employees of the GNWT to “incorporate traditional knowledge into government decisions and actions where appropriate”.

All settled land claims in the North use Aboriginal peoples and their traditional knowledge in resource management. Section 14(4) of the 1984 Inuvialuit Final Agreement states “that one of the means of protecting and preserving the Arctic wildlife, environment and biological productivity is to ensure the effective integration of the Inuvialuit into all bodies, functions and decisions pertaining to wildlife management and land management in the Inuvialuit Settlement Region.” Section 14(5) goes on to state that “the relevant knowledge and experience of both the Inuvialuit and the scientific communities should be employed in order to achieve conservation”.

Chapter 16 of the Yukon Umbrella Final Agreement defines two of its objectives as 1) “to integrate the relevant knowledge and experience both of Yukon Indian People and of the scientific communities in order to achieve Conservation”; and 2) “to enhance and promote the full participation of Yukon Indian People in renewable resources management”.

The 1993 Nunavut Land Claim Agreement (Article 5) states: “there is a need for an effective system of wildlife management that complements Inuit harvesting rights and priorities, and recognizes Inuit systems of wildlife management that contribute to the conservation of wildlife and protection of wildlife habitat”. Article 12 established the Nunavut Impact Review Board and requires the board to “give due regard and weight to the tradition of Inuit oral communication and decision making”. Article 32 created the Nunavut Social and Development Council (NSDC) to “assist Inuit to define and promote their social and cultural development goals and objectives” and to “encourage Government to design and implement social and cultural development policies and programs appropriate to Inuit.” A conference in Igloolik in 1998 defined the role of Inuit Qaujimaqatugangit (the Inuit term for traditional knowledge) in designing the emerging government of Nunavut.

Both the 1992 Gwich’in and the 1993 Sahtu Dene and Metis Comprehensive Land Claim Agreements establish community-based renewable resources boards and local councils. While traditional knowledge is not specifically referred to in either claim it is generally assumed to be an underlying management tool of all these organizations.

The *Mackenzie Valley Resource Management Act* specifically uses the term traditional knowledge. Collection of “scientific data, traditional knowledge and other pertinent information for the purpose of monitoring the cumulative impact on the environment of concurrent and sequential uses of land and water deposits of waste in the Mackenzie Valley”.

In Canada, co-management agreements result from land claims or on as needed or crisis basis. In land claims co-management agreements, wildlife and resource management within the claim area is subject to both western and traditional management styles and are used in concert. Crisis co-management is usually a result of conflict and is set up to prevent further conflict over specific resources and often is limited to a single species. The Beverly and Qamanirjuaq Caribou Management agreement of 1982 is an early example of a crisis co-management agreement. Co-management boards have also been established for environmental assessment and land and water permitting in the Mackenzie Valley, the Yukon and Nunavut. Finally, there are numerous northern wildlife co-management boards such as:

- The Inuit Bowhead Knowledge Study,
- Nunavut Wildlife Management Board
- Inuvialuit Settlement Region Fisheries Joint Management Committee
- The Hunters and Trappers Organisations of Broughton Island, Clyde River, Pond Inlet, Arctic Bay, Igloolik, and Hall Beach and the Qikiqtaaluk Wildlife Board.

All of these co-management boards make a specific effort to use traditional knowledge in their deliberations. The most intensive use of traditional knowledge is in co-management boards and committees that operate as hands-on managers, but permitting and regulatory boards are rapidly moving to ensure traditional knowledge also has a strong influence on the decisions.

## **Appendix “F”**

### **Traditional Knowledge Education in Colleges and Universities**

#### **Introduction**

Native studies are available in many universities and colleges throughout the world. In North America, there are perhaps 200 colleges and universities that offer significant programs in native studies. For the most part, these native studies programs have two fundamental aims. The first is to set aboriginal culture and history into the political and social context of the North American western culture. Many of these courses deal with the current socio-economic condition of the aboriginal peoples, and some offer practical coursework in building the capacity of native peoples in economic, health, and political areas. In a growing number of universities, there are courses available to teach introductions to native languages, or in a few cases, actually teach a full-fledged language course in one or more native languages. Probably the most extensive native language courses in Canada are given at the University of Alberta, University of Lethbridge, University of Toronto, and Trent University.

Often the course work is presented by non-aboriginal people, but in many cases, if not most cases, at least some of the faculty is native. This brings the native perspective to at least some courses or parts of some courses. In a few cases, the entire program is dominated by the native perspectives – this is especially true for courses that deal with self-determination and self-governance by aboriginal people. For many colleges and university the emphasis is on local native peoples or local native issues. In these situations, the teachers are often drawn from the local native groups.

In Canada, for people who wish to understand native people and native traditions, there is a wide spectrum of choices. The most extensive work in this area, in addition to the universities listed above for languages, are University College of Cape Breton, University of Northern British Columbia, and the University of Saskatchewan.

For applied courses, such as technologies, art, aboriginal health, entrepreneurship, legal issues, again the range is broad. But to point out just a few, Keyano College, Aurora College, the Nunavut Aboriginal College, and the University of Victoria (for law) are noteworthy.

Of all of the offerings in Canada, the work at Trent University touches most closely on the training aspects a knowledge interpreter would need. At Trent there is a powerful emphasis on native teachers and a strong (uniquely strong) emphasis on community-based learning. For example at Trent it is possible to learn first-hand about research methodology based on oral traditions and based on community activities. Trent offers specific coursework in environmental knowledge and specifically compares and contrasts traditional knowledge with science-based knowledge. Trent also offers a specific course on using traditional knowledge to work on environmental assessments.

Our survey suggests that anyone currently wanting to pursue independent studies that would provide them with the full requirements for a qualified knowledge interpreter would be unable to find the necessary courses. At the same time, it was encouraging to find that a number of institutions are sensitive to the burgeoning need for information about traditional knowledge and in one or two cases, have offerings that could be directly used to assist the knowledge interpreter. Trent University in particular has a number of courses that could be the basis for building such a program.

## A Guide to Native American Studies Programs in the United States and Canada

Robert M. Nelson, Editor

Eight years ago, in the Fall of 1993, the Association for the Study of American Literatures published a 30-page guide to Native American Studies programs in the U.S., compiled and edited by former ASAIL President Franchot Ballinger. This new *Guide to Native American Studies Programs in the United States and Canada* represents an attempt to update and expand upon Professor Ballinger's pioneering work. In accordance with a 1995 ASAIL resolution, it is being published both in hardcopy form and in electronic form, so as to be available not only to ASAIL members but also to non-members, compliments of the Association.

I wish to take this opportunity to acknowledge the invaluable assistance of two *SAIL* Editorial Assistants, Amy Davidson (1995-96) and Corrie Anderson (1996-97), who in addition to their other duties put in many hours of overtime gathering and regathering, collating and recollating information from a variety of sources including questionnaires, follow-up letters and phone calls, and worldwide websites. Thanks also to Karen Strom at University of Massachusetts, who read the final draft of this guide and provided or corrected many of the URL addresses for program websites.

Our dream was to provide a comprehensive survey of U.S. and Canadian Native American Studies programs being offered as majors, minors, and certifications at the baccalaureate level or above, using (with some slight modifications and additions) Professor Ballinger's earlier categories of information on each program. And although we have made a considerable effort to locate, contact, and acquire information about Native American Studies programs (by whatever title: Native American Studies and American Indian Studies are the most common designations, though there are others) at all North American baccalaureate-granting institutions, readers should keep in mind that the *Guide* is still far from complete. There are a number of reasons for this, and I'd point to two in particular. First, several programs that we located declined to provide information; in those cases we have elected not to list that school or that program. Exceptions to this rule are programs having substantial www sites; in these cases we have attempted to construct full or partial entries from information made available at those sites. Second, we suspect that we did not succeed in locating all the existing programs. It is thus possible, even likely, that several substantial programs were never contacted by us in the first place.

We are working on ways to correct these problems in order to increase the accuracy and comprehensiveness, not only of possible future print versions, but also of this electronic version of the guide. Because this website can be conveniently upgraded more frequently than a print guide, it has the potential to become the most reliable source of such information available anywhere, anytime, to everyone. For these reasons, I am hoping that anyone who knows of a program that is not represented in this publication, or who knows of any inaccuracies herein, will contact me at [rmelson@richmond.edu](mailto:rmelson@richmond.edu) or at the postal address below, or fill out the [survey form](#) we have designed for this purpose, to let us know about any errors, omissions, or updates in Native Studies programs being offered in North America at the baccalaureate level or higher. (A note on alphabetization: consistent with *PMLA* Directory style, for purposes of ordering entries alphabetically we have ignored "University of" and "College of" openers to names of institutions, with the exception that "State University of New York" entries have been entered as though they were "SUNY" followed by local campus designation.)

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*University of Alaska, Fairbanks*

**title of program:** Alaska Native Studies

- PO Box 756300, Fairbanks AK 99775-6300; (907)474-7181
- [www.uaf.edu/ans/index.html](http://www.uaf.edu/ans/index.html)

**name\title of head\director:** James Ruppert, Chair

**degrees granted:** B.A. (major and minor).

**description of program offerings:** This program emphasizes social science and Humanistic approaches to Alaska Native Cultures. The curriculum, degree requirements, and special activities are shaped largely by five organizing principles: emphasis on changing conditions of Alaska Native life, recognition of Alaska Native cultural pluralism and varieties of historic experiences, inquiry into Alaska Native encounters with culturally different aspects of American life and institutions, and understanding the developing Alaska Native humanities in a changing world. Courses include Language and Culture, Contemporary Native American Literature, Narrative Art of Alaska Native Peoples, Cultural Knowledge of Elders, Federal Indian Law and Alaska Native Leadership Perspectives, Rhetorical Expression of the Alaska Native Experience, Native American Religion and Philosophy, Alaska Native Education, Alaska Native Social Change.

**areas of faculty interest\expertise:** Native education, tribal political organization, social change, oral and written literatures, Native dance and drama, federal Indian law, Aboriginal rights.

**resources available:** In addition to having a high number of Native students, the University is close to tribal groups, owns an extensive collection of audio tapes, is a center of major contemporary political and cultural activities, provides Native dance classes, has an Elder-In-Residence program and sponsors a yearly performing arts festival featuring Native dance and theater.

**financial aid available to students:** Aid is available through UAF Financial Aid Office rather than through the department.

**number of students in program:** 12 majors, 20 minors.

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*University of Alberta*

**title of program:** School of Native Studies

- 5-182 Education North, Edmonton, AB T6G 2G5; (780)492-2991
- <http://www.ualberta.ca/nativestudies>

**name\title of head\director:** Dr. Frank Tough, Director

**degrees granted:** B.A. in Native Studies; B.A. (Native Studies)/B.Ed. Five-Year Combined Degree Program; B.A. in Native Studies (Honors).

**description of program offerings:** Cree Languages, Native Issues and Insights, Aboriginal Government and Politics, Native Economic Development, Oral Traditions, Native Art, Native Health Issues, Native Land Use, and Métis Politics.

**areas of faculty interest\expertise:** Indian treaties in Canada, Northwest and Yukon territories, Fort Chipewyan, Blackfoot, Cree, women in Native history, Canadian history and politics, post-1870 historical geographies of Aboriginal people, and Metis history.

**resources available:** Native Studies Student Association, Native Studies Alumni Association, Research Reading Room at the School.

**financial aid available to students:** [Information not provided.]

**number of students in program:** 247 for 2000/2001.

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*Amherst College*

[See listing for [Five Colleges, Inc.](#)]

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*University of Arizona*

**title of program:** American Indian Studies

- PO Box 210076, Harvill 430, Tucson AZ 85721-0076; (520)621-7108
- <http://w3.arizona.edu/~aisp/>

**name\title of head\director:** Jay Stauss, Director

**degrees granted:** M.A., Ph.D., J.D./M.A. concurrent degree in Law and American Indian Studies.

**description of program offerings:** Open to both Indians and non-Indians, AISP seeks to develop a wider scope of understanding of America's indigenous peoples, their languages, cultures, traditions, and sovereignty. AISP is an interdisciplinary program with three graduate concentrations: Law and Policy, Societies and Cultures, and Languages and Literatures.

**areas of faculty interest\expertise:** The specialties of 25 graduate faculty (17 are American Indian) include verbal and non-verbal folklore, lives of preliterate women, American Indian literature, racial issues in American politics, federal Indian law and policy, anthropology, history, American Indian health issues, American Indian education (including bilingual education in Native American communities), Navajo, Hopi and Tohono O'odham languages, Native American families, contemporary indigenous art.

**resources available:** Native student centers: Native American Student Affairs; American Indian Graduate Center. Clubs: Tribal People United; American Indian Studies Graduate Student Advisory Group; Native American Law Student Association; Native American Business Organization; AISES (American Indian Science and Engineering Society).

**financial aid available to students:** Teaching Assistantships and Fellowships available.

**number of students in program:** 68

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*Arizona State University*

**title of program:** American Indian Studies Program

- <http://www.asu.edu/copp/americanindian>
- [ais@asu.edu](mailto:ais@asu.edu)

**department in which housed:** College of Public Programs

**name\title of head\director:** Dr. Carol Chiago Lujan

**degree(s) granted:** B.S.

**description of program offerings:** The American Indian Studies program emphasizes American Indian sovereignty and the intellectual and applied study of American Indian law & policy; nation building & economic development; and arts, languages, and cultures.

**areas of faculty interest\expertise:** American Indian law and policy, crime and justice, sovereignty, race and stereotypes, American Indian history and culture (Southeastern and Plains Indians, Pawnee), American Indian repatriation movement, traditional music, 20th century American Indian history, ethnohistory of American Indians, American Indian gender and sexuality, urban Indians, cultural diversity, higher education and administration, American Indians in higher education and Indian education.

**resources available:** American Indian Institute, Center for Indian Education, Indian Legal Program, Labriola National American Indian Data Center; American Indian Council, American Indian Science and Engineering Society, American Indian Graduate Student Association, American Indian Social Work, American Indian Studies Student Organization, Dine Language Club, Native American Business Organization, Native American Law Student Organization.

**financial aid available to students:** [Information not provided.]

**number of students in program:** 18

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*Bemidji State University*

**title of program:** Indian Studies

- Indian Studies Program, 1500 Birchmont Drive NE, Bemidji MN 56601; (218)755-3977
- <http://www.bemidji.msus.edu/bsucatalog/INST/Index.html>

**name\title of head\director:** Lenee D. Ross, Director, American Indian Programs  
([LDRoss1@vax1.bemidji.msus.edu](mailto:LDRoss1@vax1.bemidji.msus.edu))</ P>

**degrees granted:** B.A. in Indian Studies (major and minor); minor in Ojibwe language.

**description of program offerings:** American Indian history, government, and visual arts.

**areas of faculty interest\expertise:** [Information not provided.]

**resources available:** The Indian Student Services program, the Council of Indian Students, an AISES chapter, two library collections (the American Indian Bibliography and the NIEA Collection), access to powwows, the Ojibwe Art Expo, and the Oshkaabewis Native Journal. BSU is located at the center of three reservations: White Earth, Red Lake, and Leech Lake. Resource people from the reservations are used as teachers and demonstrators. The majority of students at BSU are drawn from these reservations.

**financial aid available to students:** Available, contact: Admissions Office, (218)755-2040.

**number of students in program:** 175 full-time American Indian Students, 20 Indian Studies majors, 13 minors, and 9 Ojibwe Language minors.

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*Black Hills State University*

**title of program:** American Indian Studies

- Center for American Indian Studies, 1200 University, Spearfish SD 57799-9007; (605)642-6578
- <http://www.bhsu.edu/>

**name\title of head\director:** Dr. Richard Carter, Director

**degrees granted:** Major and Minor in American Indian Studies; concentration in Lakota Culture.

**description of program offerings:** [See website.]

**areas of faculty interest\expertise:** Lakota Language and Culture, Indian Law, Oral Literature, Contemporary Indian Literature, Contemporary Indian Issues, Indian Women, Indian History.



**resources available:** Library - Case Western Library Collection, Arrow Publications, E.Y. Berry Collection, Emory Lakota Recordings; two student Indian organizations: Lakota Omniciye, AISES.

**financial aid available to students:** Yes.

**number of students in program:** Approximately 20 majors, 50 minors.

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*University of California, Berkeley*

**title of program:** Native American Studies

- 506 Barrows Hall, Berkeley CA 94720-2570; (510)642-6717
- <http://socrates.berkeley.edu/~ethnicst/>

**name\title of head\director:** Jose Saldivar, Chair, Ethnic Studies Department.

**degrees granted:** B.A. (major); UC-B also offers Ph.D. in Ethnic Studies with a concentration in Native American studies.

**description of program offerings:** The Native American Studies Program exists to broaden the understanding of students interested in the history, literature, culture, and contemporary situations of Native Americans. The curriculum has been structured to provide courses that deal with both historical, literary, and cultural analysis of Native American cultures and contemporary legal and social institutions that affect Native American life. Courses include such offerings as: Native American Studies Reading and Composition, Native American Literature, Native Americans in the Twentieth Century, Native American Law, Native American Tribal Governments, Native American Economic Development, Theories and Methods in Native American Studies, Native American Women, Native American Philosophy, and various courses in Native American oral and written literatures. The program not only stresses sound academic preparation in the classroom but also allows students the flexibility to take part in community-oriented education through field work or studies directed toward community situations and problems.

**areas of faculty interest\expertise:** History, anthropology, law, literature, film studies, popular culture.

**resources available:** Native American Library, Hearst Museum of Anthropology, California Academy of Sciences, Inter-tribal Friendship House, National Indian Justice Center, Bay Area Indian Agency Representatives.

**financial aid available to students:** Shirley Martin Scholarship Fund.

**number of students in program:** 50-60 undergraduate, c. 120 in the graduate program.

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**title of program:** Native American Studies

- Dept. of Native American Studies, One Shields Ave., University of California, Davis CA 95616; (530)752-3237
- <http://cougar.ucdavis.edu/nas/>

**name\title of head\director:** Victor D. Montejo, Chair

**degrees granted:** B.A. (major and minor); M.A.; Ph.D.; M.A. and Ph.D. w/ Designated Emphasis in Native American Studies.

**description of program offerings:** The Department of Native American Studies focuses on the indigenous peoples of the Americas, on the peoples, nations, tribes, and communities whose ancestors have lived in North, Central and South America from earliest times. It is interdisciplinary in its scholarly approach to the world of American Indian peoples, offering a comprehensive and comparative perspective, including attention to the increasing dislocation and diaspora of indigenous people throughout the Americas. At the Master's level, we offer a course of study designed to prepare students for work in tribal administration and education, museums and cultural centers, community development, and public policy. The Master's program also prepares students to teach in the tribal colleges of the American Indian Higher Education Consortium or in other community colleges. It also prepares students for further study in Native American Studies or related fields. At the Ph.D. level, we offer a course of study designed to train, strengthen and enlarge the critical mass of scholars working within the field of Native American Studies. Our graduates will be positioned to contribute to Native critical and creative intelligence in all its complexity. They will take their place as scholars within Native American Studies programs and relevant disciplines within social sciences and humanities.

**areas of faculty interest\expertise:** Ethnohistory/history; literature; art; language and linguistics; politics and development; religion and philosophy; racism and colonialism; ethnomusicology; indigenous writing systems (e.g., Maya); migration and transnationalism; refugees and human rights; Native women; Eastern North America, Southwest/North Mexico, Great Basin, California, Mexico, Central America, South America.

**resources available:** IRCA (Indigenous Research Center of the Americas); Native American Language Center; Gorman Museum; NASU (Native American Student Union), AISES (American Indian Science and Engineering Society), Native American Graduate Student Association, Native American Law Student Association. There is one Native staff person in the EOP/SAA office on campus who works with Native students, and one Native staff recruiter who engages in Outreach programs mostly within California.

**financial aid available to students:** Rising Tribal award; numerous university-wide fellowships, work-study programs, and student loans; 2 student internship positions funded by the Rumsey Indian Rancheria. For information about these internships, please contact the Cross Cultural Center, Pow Wow Committee Office, (530) 752-4936.

**number of students in program:** About 20 undergraduate majors, 13 minors, 4 Designated Emphasis (grad) students, 13 graduate students in the NAS Graduate Program.

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*University of California, Irvine*

**title of program:** Native American Studies

- c/o Susan Sills, Interdisciplinary Programs (or c/o Tanis Thorne, History Dept.), UCI, Irvine, CA 92697-6600; (949)824-8582
- [idpadvisor@uci.edu](mailto:idpadvisor@uci.edu); [tcthorne@uci.edu](mailto:tcthorne@uci.edu)

**department in which housed:** Interdisciplinary Studies Programs (IDP)

**name\title of head\director:** Susan Sills, IDP Coordinator; Tanis C. Thorne, History Department (ad hoc director)

**degrees granted:** B.A. minor granted with any academic major.

**description of program offerings:** Interdisciplinary Native American minor with core courses in social ecology, sociology, and history, and electives in humanities, social ecology, and social sciences.

**areas of faculty interest\expertise:** Policy, law, history, California Indians, literature, dance, comparative cultures, networks analysis, art history.

**resources available:** 2 clubs, one in the Cross-Cultural Center and one in Engineering; excellent research institution library; central location to major Indian populations/communities in state; on-going programs (powwows, community outreach); also, AISICS (American Indian Summer Institute in Computer Science).

**financial aid available to students:** Yes: contact Kogee Thomas.

**number of students in program:** 15

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*University of California, Los Angeles*

**title of program:** Interdepartmental Program in American Indian Studies

- 3220 Campbell, Box 951548, Los Angeles CA 90095-1548; (310) 206-7511
- <http://www.sscnet.ucla.edu/indian/academics/academics.html>

**name\title of head\director:** Paul Kroskrity, Chair; contact person: Dwight Youpee, Student Affairs Officer.

**degrees granted:** B.A. (Major and Minor) in American Indian Studies; M.A. in American Indian Studies; J.D./M.A. in Law and American Indian Studies

**description of program offerings:** Four areas of concentration: (1) History and Law, (2) Expressive Arts, (3) Social Relations, and (4) Language, Literature and Folklore.

**areas of faculty interest\expertise:** American Indian Studies faculty include Richard L. Abel (Law), Stephen Aron (History), Tara Browner (Ethnomusicology), Duane Champagne (Sociology), Linga Garro (Anthropology), Hanay Geiogamah (Theater Arts), Carole E. Goldberg-Ambrose (Law), Sondra Hale (Women Studies), Joy Harjo (English), Cecelia F. Klein (Art History), Paul V. Kroskrity (Anthropology), Ken Lincoln (English), Melissa Meyer (History), Pamela Munro (Linguistics), Peter Nabokov (World Arts & Cultures), Nancy Reifel (Dentistry), Greg Sarris (English), Anthony Seeger (Ethnomusicology), Pat Sekaquaptewa (Law), Kevin Terraciano (History), Russell Thornton (Anthropology), and Concepcion Valadez (Education).

**resources available:** American Indian Studies Center (an organized research unit separate from the Interdepartmental program) composed of Research Unit, Specialized Library, Publications Unit, and Student/ Community Relations Unit.

**financial aid available to students:** Limited number of graduate fellowships which cover registration fees (plus out-of-state tuition for non-residents of California) and a \$12,000 stipend.. The Arianna and Hannah Yellowthunder Scholarship is open to both undergraduate and graduate students majoring in American Indian Studies.

**number of students in program:** 24 graduate students in the M.A. program and 11 undergraduate students in the minor.

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*University of California, Riverside*

**title of program:** Native American Studies

- Humanities Building, Rm. 3614, Riverside CA 92521; (909) 787-4341
- [trafzer@ucr.edu](mailto:trafzer@ucr.edu)

**department in which housed:** Ethnic Studies Department (B.A.), Department of History (Ph.D.)

**name\title of head\director:** Clifford E. Trafzer, Director

**degrees granted:** B.A. in Native American Studies; minor in NAS; B.A. in Ethnic Studies with emphasis in NAS; Ph.D. in Native American History, major or minor Ph.D. fields.

**description of program offerings:** Northwest, Southwest, and California Indian History; History of disease among Native Americans; Native American Oral and Contemporary Literatures; Ojibway History, Resistance Movements, and Survival Strategies.

**areas of faculty interest\expertise:** (See above.)

**resources available:** The Costo Historical and Linguistics Native American Research Center is a link between the university and Native communities, conducting research important to tribes and urban Indians. In addition, there are Native American Student Programs and Student Outreach

Services/High School Recruitment. These programs both recruit and aid Native American students.

**financial aid available to students:** [Information not provided.]

**number of students in program:** [Information not provided.]

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*California State University, Chico*

**title of program:** Center for Multicultural and Gender Studies

- CMGS, California State University, Chico CA 95929-0420; (916)895-5249
- <http://www.csuchico.edu/mcgs/>;  
[http://www.csuchico.edu/catalog/cat97/mcgs/min\\_amer.html](http://www.csuchico.edu/catalog/cat97/mcgs/min_amer.html)

**name\title of head\director:** Carol Burr, Director; Lisa Emmerich, Coordinator

**degrees granted:** Minor in American Indian Studies; Major with emphasis on American Indian Studies.

**description of program offerings:** American Indian Studies is intended to provide a flexible and broad selection of courses which will expose students both to the traditional body of knowledge about the American Indian and to subject matter useful in shedding light on the problems facing the American Indian today.

Courses include Introduction to American Indian Studies, American Indian Literature, Worldviews of the American Indians, North American Indians, American Indian Law, American Indian History, Issues in American Indian Education, as well as more general courses on cross-cultural environmental ethics and intercultural communication.

**areas of faculty interest\expertise:** American Indian Studies faculty come from the departments of History, Psychology, English, Anthropology, Health and Community Service, Political Science, and Religious Studies.

**resources available:** Four Winds of Indian Education, American Indian Club, Indigenous Nations Alliance.

**financial aid available to students:** Federal scholarships (nothing local).

**number of students in program:** 5 registered minors, 3 majors with concentration in AIST.

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*California State University, Hayward*

**title of program:** Native American Studies

- Dept of Ethnic Studies, CSU, Hayward CA 94542-3000; (510)885-3255

- [rdunbar@csuhayward.edu](mailto:rdunbar@csuhayward.edu)

**department in which housed:** Department of Ethnic Studies and Women's Studies Program

**name\title of head\director:** Barbara Paige, Chair, Ethnic Studies Department; for Native American Studies, contact Roxanne Dunbar Ortiz or Terry Wilson

**degrees granted:** B.A. minor or option.

**description of program offerings:** Minor or option in Native American Studies for any major campus wide--28 quarter units required.

**areas of faculty interest\expertise:** North, Central, and South America; U.S. policy; land tenure, treaty rights; international law and indigenous peoples; human rights; United Nations and indigenous peoples; identity issues.

**resources available:** Minimal.

**financial aid available to students:** EOP excellent.

**number of students in program:** 32 minors.

*California State University, Long Beach*

**title of program:** American Indian Studies

- 1250 Bellflower Blvd., Long Beach CA 90840-0902; (562)985-5293
- <http://www.csulb.edu/projects/ais/>

**name\title of head\director:** Lester B. Brown, Ph.D.

**degrees granted:** B.A. in Interdisciplinary Studies; minor and certificate in American Indian Studies.

**description of program offerings:** The program offers 24 courses including art (3), history(3), culture(3), family(1), counseling(1), Federal Indian Law(1), education(1), media(1), cinema(1), genocide(1), contemporary issues(1), intro to AIS (1), philosophies(1), literature(2), internship(2).

**areas of faculty interest\expertise:** American Indian history, law, art, AIDS/HIV, counseling issues, contemporary issues, drumming, American Indian philosophies, family, literature, American Indian women's literature, education, genocide, media and cinema, child welfare.

**resources available:** The University is near the largest urban Indian population and affiliated with Southern California Indian Center. There is an advisor specifically for American Indian students.

**financial aid available to students:** There is a small loans program; Graduate Equity fellowships (up to \$5000) and \$25,000 beginning undergraduates scholarships (which pay all expenses: tuition, fees, housing, meals, books, etc. for four years) for high school valedictorians and national merit finalists in California.

**number of students in program:** 200 American Indian students on campus; 40 of the 500 students who take AIS classes are American Indian.

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*California State University, Sacramento*

**title of program:** Native American Studies

- Ethnic Studies/NAS, 60000 J Street, Sacramento CA 95819-6013; (916) 278-6363
- <http://www.csus.edu/nas>

**department in which housed:** Ethnic Studies

**name\title of head\director:** Annette L. Reed, Director

**degrees granted:** B.A. in Ethnic Studies (major or minor) w/ concentration in Native American Studies.

**description of program offerings:** The Native American Studies program is designed to broaden educational opportunities for American Indian students and provide an educational experience for those interested within the total student body. In addition, the program provides students with a rich interdisciplinary approach to theoretical, historical, and contemporary perspectives regarding the study of native peoples. As a third goal, the program seeks to enhance cultural awareness and identity in the classroom, the campus and campus community.

To promote these goals, Native American Studies cooperates with other university agencies in recruiting, counseling, tutoring, and coordinating financial aid for American Indian students. Curriculum development has made Native American Studies courses part of the recognized course offerings within various interdependent disciplines and some of our courses fulfill the general education requirements.

**areas of faculty interest\expertise:** Faculty are actively involved in the Indian community.

**resources available:** There is involvement in reservation and nonreservation activities such as dances. Student organizations include AISES, ITSA, Turtle Island.

**financial aid available to students:** There are special funds available for graduate work and AISES funds for science.

**number of students in program:** [Information not provided.]

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*California State University, San Bernardino*

**title of program:** Ethnic Studies Minor

- Director, Center for Ethnic Studies, Faculty Office Building #208, CSU, San Bernardino CA 92407; (909)880-5535

**department in which housed:** Center for Ethnic Studies

**name\title of head\director:** Dr. Brij B. Khare, Director

**degrees granted:** Minor

**description of program offerings:** Ethnic Studies is an interdisciplinary study of American nationalities and race and utilizes knowledge from humanities and social sciences to explore issues and experiences. To earn the minor in Ethnic Studies, a student must complete a course of study that includes seven required courses. In consultation with an advisor from the Ethnic Studies Program Committee, 28 units are chosen from a variety of courses; Native American courses include Indians of North America, Indians of the Southwest, Cultures of Mexico and Central America, and American Indian Literature.

**areas of faculty interest\expertise:** This program is truly interdisciplinary. Two faculty in the program are Native American.

**resources available:** [Information not provided.]

**financial aid available to students:** For regularly enrolled students.

**number of students in program:** 35

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*University College of Cape Breton*

**title of program:** Mi'kmaq Studies

- PO Box 5300, Sydney, Nova Scotia B1P 6T2 Canada; (902)539-5300
- <http://www.uccb.ns.ca/>

**department in which housed:** School of Community Studies, Department of Culture, Heritage & Leisure Studies

**name\title of head\director:** Richard McKinnon, Department Chair; Ms. Eleanor Bernard, Director, Mi'kmaq College Institute. The Mi'kmaq College Institute, which was instituted July 2000, oversees all academic matters associated with Mi'kmaq initiatives, issues and University Courses. It is the umbrella for the following Programs and Services at University College of Cape Breton:

Aboriginal Programming, Director Ms. Ann C. Denny (<http://www.uccb.ns.ca/>)



Mi'kmaq Student Services, Director Patrick Johnson. (<http://mrc.uccb.ns.ca/>)

Mi'kmaq Resource Centre, Director Patrick Johnson (<http://www.uccb.ns.ca/>)

**degrees granted:** B.A. (major and minor) in Mi'kmaq Studies; B.A.C.S. Bachelor of Arts in Community Studies (concentration in Mi'kmaq Studies); B.Sc. Mi'kmaq Component; B.B.A. Mi'kmaq Component; Mi'kmaq Science Advantage Program; Mi'kmaq Business Development Program; Natural Resources Certificate; Court Workers Certificate; Certificate in Public Administration, Concentration in First Nations Affairs.

**description of program offerings:** Mi'kmaq Studies, Linguistics, Native Art and Music, Mi'kmaq English, Mi'kmaq Ethnobotany, Conversational Mi'kmaq, Mi'kmaq History, Introduction to Mi'kmaq Literacy, Mi'kmaq Government, Lexicology, Peoples of Native North America, Cross Cultural Perspective, Aboriginal and Treaty Rights in Canadian Constitution, Race and Ethnic Relations, Race Relations in North America, Contemporary Mi'kmaq Issues.

**areas of faculty interest\expertise:** Student Services, Mi'kmaq courses.

**resources available:** Mi'kmaq Cultural Centre, Mi'kmaq Student Services, Mi'kmaq Student Centre, Mi'kmaq Student Advisor, Mi'kmaq Student Association, Mi'kmaq Access Program, Mi'kmaq Resource Centre, tutoring is available to all Mi'kmaq students.

**financial aid available to students:** Mi'kmaq students are usually funded by their home reserves through their education programs; Mi'kmaq students are eligible to apply for Student Loans. Mi'kmaq students are eligible to apply for University entrance scholarships and bursaries to help offset the cost of getting an education..

**number of students in program:** 200 full-time, 20 part-time students.

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*Colby College*

**title of program:** Indigenous Peoples of the Americas

- c/o Pat Onion, Dept. of English, Colby College, Waterville ME 04901; (207)872-3292

**name\title of head\director:** Jeffrey Anderson (Anthropology) and Pat Onion (English), co-Directors.

**degrees granted:** Minor toward the BA in Anthropology.

**description of program offerings:** The Indigenous Peoples of Americas Minor is a unique interdisciplinary course of study offering a survey of the cultural diversity, history, literature, political status, and contemporary issues of the indigenous peoples of South, Central, and North America. The program offers students multiple perspectives for understanding the historical and contemporary experiences and issues of the original peoples of the western hemisphere.

**areas of faculty interest\expertise:** Choices in the Minor include courses from faculty in English, Anthropology, History, Economics, and Sociology.

**resources available:** Four Winds: Native American Club with rooms in the Pugh Center.

**financial aid available to students:** Colby will meet 100% of financial need for students who are accepted.

**number of students in program:** 5.

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*Colgate University*

**title of program:** Native American Studies

- Dept of Art and Art History, Hamilton NY 13346; (315) 228-7184
- <http://departments.colgate.edu/nast>

**name\title of head\director:** Carol Ann Lorenz, Director

**degrees granted:** Major concentration and minor in Native American Studies.

**description of program offerings:** A comparative and historical approach to the pre-Columbian, colonial, and contemporary cultures of North, Central and South America. Themes and topics of the concentration include the integrity, richness, and complexity of traditional American Indian cultures, as well as the reciprocal impact of traditions and interests that occurred with colonialization.

**areas of faculty interest\expertise:** Art, archaeology, culture, history, religion, literature, and Euro-American contact of Native populations in the New World.

**resources available:** A Study Group whose purpose is to expose a select group of students to Native American history, archaeology, life, and culture through study and personal contact with American Indians and Indian cultural resources in the "Pueblo Plateau" country of the upper Rio Grande.

**financial aid available to students:** Available particularly for Native American Students.

**number of students in program:** 6-12 majors.

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*University of Colorado, Boulder*

**title of program:** American Indian Studies

- Ketchum 30, Campus Box 339 Boulder CO 80309; (303)492-8852
- <http://www.colorado.edu/EthnicStudies/>

**department in which housed:** Ethnic Studies

**name\title of head\director:** Ward Churchill, Chair

**degrees granted:** B.A., minor in Ethnic Studies.

**description of program offerings:** Interdisciplinary research in American Indian Studies; research and critical examination of culture, history, and contemporary issues.

**areas of faculty interest\expertise:** History of American Indian tribal governments; Hopi and Navajo, cultures in conflict; pre-contact Native America; American Indians in film; American Indian women's experience; American Indian religious traditions; Native American literature; Marxism and Native America; Native America and environmental ethics; Indian government conflicts.

**resources available:** Bueno Center for Multicultural Education, Career Services, Cultural Unity Student Center, Minority Art and Sciences Program, Minority Engineering Program, and *Standards: An International Journal of Multicultural Studies*.

**financial aid available to students:** Information at <http://www.colorado.edu/StudentAffairs/finaid/index.html>.

**number of students in program:** 77 majors and 60 minors.

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*University of Connecticut*

**title of program:** Individualized Major in Native American Studies

- Native American Studies Office, Room 322, Box U-158, Manchester Hall, University of Connecticut, Storrs CT 06269-2158; (860) 486-4512, 486-4511, 486-0071
- [bee@uconnvm.uconn.edu](mailto:bee@uconnvm.uconn.edu) (Robert Bee)

**department in which housed:** Anthropology

**name\title of head\director:** Prof. Robert L. Bee and Prof. Kevin McBride, Co-directors.

**degrees granted:** B.A.

**description of program offerings:** An interdisciplinary program focusing on Native American social studies, history, art and literature. Students can incorporate related subjects into a 12-course curriculum, including a required four-course core of courses in anthropology and history.

**areas of faculty interest\expertise:** "Traditional" Native American life; federal policy on Native American issues; ethnohistory, particularly of New England and Colorado River groups; prehistory of southern New England; Native American art; Native American literature.

**resources available:** Native American Culture Club meets weekly and sponsors an annual pow-wow on campus.

**financial aid available to students:** Project Leadership Scholarship; Adrian Gill Scholarship; Joan Natalie Schiffer Fund for Native Americans.

**number of students in program:** 1

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*Cornell University*

**title of program:** American Indian Program

- 450 Caldwell Hall, Ithaca NY 14853; (607)255-6587
- <http://www.aip.cornell.edu/>
- [aipoffice@cornell.edu/](mailto:aipoffice@cornell.edu/)

**name\title of head\director:** Daniel H. Usner, Jr., Director

**degrees granted:** Undergraduate Concentration in American Indian Studies; Graduate Minor in American Indian Studies.

**description of program offerings:** The program develops respect for and understanding of native views, enables Indian students to achieve a Cornell education, extends Cornell resources to Indian communities, creates public and published forums to examine Indian issues, and encourages opportunities for faculty members in all disciplines to incorporate Indian content in their courses. As a multi-disciplinary, inter-college program, the American Indian Program coordinates activities in academics, student support, extension, university residence life, and publications.

**areas of faculty interest\expertise:** The AIP faculty are located in the departments of Anthropology, English, Fine Arts, History, Rural Sociology, and Soil, Crop and Atmospheric Sciences; another area of interest is landscape architecture.

**resources available:** Akwe:kon Press including *Native Americas* magazine, Akwe:kon Residence Hall, Native American Environmental Committee, American Indian Agriculture Project, NASAC (Native American Students at Cornell), CCAIGPS (Cornell Council of American Indian Graduate and Professional Students), AILSA (American Indian Law Student Association).

**financial aid available to students:** Contact American Indian Program for more information.

**number of students in program:** 120

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*Creighton University*

[guide1.html]

**title of program:**Native American Studies

- Native American Studies, Creighton University, 2500 California Plaza, Administration 437, Omaha, NE, 68178
- <http://puffin.creighton.edu/nas/index.htm>
- [grand@creighton.edu](mailto:grand@creighton.edu)

**department in which housed:** Department of Social Work (temporary). This is a new program beginning in Fall, 2001

**name\title of head\director:** G.H. Grandbois, Interim Director

**degree(s) granted:** B.A. major

**description of program offerings:** Standard academic program and community building/linking component.

**areas of faculty interest\expertise:** Ethnohistory of Native American Cultures, Native American sports, History, Current Issues, Research, Native American policy/law, Gender issues, Religion.

**resources available:** Native American Student Organization (NAA), Multicultural Affairs Office, Minority Health Sciences.

**financial aid available to students:** Two dedicated Native American scholarships.

**number of students in program:** 4.

### *Dakota Wesleyan University*

**title of program:** American Indian Studies

- 1200 University Ave. W., Mitchell SD 57301
- [jelytle@dwu.edu](mailto:jelytle@dwu.edu)

**name\title of head\director:** Jerry Lytle, Assistant Professor of American Indian Studies and Minorities Retention Counselor

**degree(s) granted:** Minor

**description of program offerings:** The American Indian Studies program at Dakota Wesleyan University provides students with an understanding and appreciation of the varied cultures of the first peoples of America. Students may minor in American Indian Studies or may elect courses which fulfill General Education requirements in the area of cultural awareness. Elective courses in American Indian Studies are appropriate options for students pursuing careers in health care, human services, education, or similar areas in which they would be working with residents of the Upper Plains. Course offerings include American Indian History and Culture; Racial Thought, Discrimination, and Poverty; Tribal Treaties, Laws, and Government; Biculturalism and American Indian Education; Contemporary Issues in American Indian Studies.

**areas of faculty interest\expertise:** Jerry Lytle is a Native American and a native of SD. He has an A.A. in Criminal Justice, a B.S. in Liberal Studies, and a M.A. in Educational Psychology and Counseling. He has law enforcement experience on the reservation and is very interested in counseling Native American students.

**resources available:** Oyate Ho Waste club for Native American students; DWU has a relationship with St. Joseph's Indian School in Chamberlain SD.

**financial aid available to students:** The usual assortment of institutional, federal, and other financial aid.

**number of students in program:** 5 students enrolled in the program, all of whom are Native American Students.

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### *Dartmouth College*

**title of program:** Native American Studies

- Sherman House, 37 N. Main St. HB 6152, Hanover NH 03755; (603)646-3530
- <http://www.dartmouth.edu/~nas/>

**name\title of head\director:** Colin G. Calloway; Linda M. F. Welch, program director.

**degrees granted:** B.A. (major and minor).

**description of program offerings:** Currently, core courses include Indian Country Today, North American Native History, Peoples and Cultures of Native North America, Introduction to Native American Religious Systems, Introduction to Indian Languages, Indigenous Peoples and the Nation State, American Indian Law and Policy, Native American Literature, Senior Seminars, and Independent Study. Various seminar and topical courses are offered from year to year

Dartmouth students from all ethnic backgrounds may achieve a major or minor in Native American Studies. As an interdisciplinary modified major, Native American Studies often serves as a supplement to the traditional major fields of study currently offered at the College.

**areas of faculty interest\expertise:** Tribal history, history of Indian policy, fiction, Native American autobiography, ethnohistory and ethnohistorical methodology, modern and traditional Native American literatures, translation from tribal languages, Native American religion and traditions, culture and history of Native Alaskans and Natives of Northwest Coast, tribal sovereignty, archaeology, ancient civilizations in Basin of Mexico.

**resources available:** Dartmouth's Baker Library supports an extensive collection of Native American material. Native American Studies also maintains and supports its own library. The Program also hosts symposia on Native American subjects of interest to scholars around the country. Students receive additional support from the Native American Program (NAP) and other mentoring activities.

**financial aid available to students:** See Financial Aid office.

**number of students in program:** Approximately 20 majors.

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*University of Denver*

**title of program:** American Indian Studies, University College at the University of Denver

- 2211 S. Josephine Street, Denver, CO 80210; (303) 871-3155
- <http://www.du.edu/ucol/ais/aisidx.html>
- [ucolinfo@du.edu](mailto:ucolinfo@du.edu)

**department in which housed:** Liberal Studies Department

**name\title of head\director:** John Compton (Lakota), Director of American Indian Studies (M.S.W., University of Utah)

**degree(s) granted:** Master of Liberal Studies with a concentration in American Indian History and Cultures; Certificate of Advanced Study in American Indian History and Cultures

**description of program offerings:** The program focuses on the variety of beliefs and practices within American Indian communities and the current vitality and continuous development of the Indian people. University College of DU is committed to securing American Indian instructors to teach or co-teach each class.

**areas of faculty interest\expertise:** Tribal Sovereignty and Law; American Indians: current issues; American Indian within an historic context; American Indian values, beliefs and religious traditions; Indian art; American Indian prose, poetry and oral tradition; American Indian women.

**resources available:** Advisory Board for program made up of all American Indians; field trips.

**financial aid available to students:** Student Fellowships available for certificate and master's degree candidates.

**number of students in program:** 25

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*Eastern Washington University*

**title of program:** American Indian Studies

- Indian Studies Department, EWU, Cheney WA 99004; 509/359-2441
- <http://www.class.ewu.edu/class/AI/programs.html>

**name\title of head\director:** Deirdre A. Almeida, Ed.D., Director

**degrees granted:** Minor

**description of program offerings:** Eastern's Indian Studies Program offers a curriculum designed to: prepare students for professional employment within their Indian nations; offer an appropriate support apparatus for Indian students who wish to enter any of the major disciplines; and develop important course work to meet the intellectual aspirations of all Americans and the wider society.

**areas of faculty interest\expertise:** Contemporary Indian issues; federal Indian policy; Native American literatures; tribal economic development; Indians of the Northwest; Salish Indian languages; Native American/Indigenous education; Native American women; Native American cinema

**resources available:** The Indian Studies Program provides an advising system to Native American students as a means of enriching and supporting their individual academic goals and cultural heritage. IDST advisers assist students with academic planning, career counseling, tutorial services, financial aid information/workshops, orientation, assistance with admissions, liaison with BIA and tribal organizations. Program headquarters also serve as a resource/referral center where social services and personal counseling also are provided.

**financial aid available to students:** Is available. Number of scholarships specifically for Native American students. Must apply through Eastern Washington University Office of Financial Aid.

**number of students in program:** Approximately 200 students enrolled at EWU have self identified as American Indian.

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*The Evergreen State College*

**title of program:** Center for Native American and World indigenous Peoples Studies

- The Evergreen State College, Olympia WA 98505; (360)866-6000
- <http://192.211.16.13/curricular/NAS/>

**name\title of head\director:** Alan Parker

**degrees granted:** B.A., B.S., Master of Environmental Studies, Master in Teaching. Evergreen does not have departments or majors.

**description of program offerings:** Several full-time interdisciplinary programs are offered in Native American and Indigenous Peoples studies each year. Some focus on developing leadership within indigenous communities; others focus on developing the skills and abilities of people both inside and out of indigenous communities who want to learn about and work on Native issues and policies. Several programs focus on natural resource policy making. The Reservation Based Community Determined Program offers classes and a fully accredited program to students enrolling from within local tribal communities. Classes are conducted off campus at sites located within nearby Indian reservations. The program is offered in conjunction with the Northwest Indian College, a regional tribal college based on the Lummi Indian Reservation located in Bellingham, Washington. This program has graduated more than 70 students over the past 6 years and in 1998-99 will be offered on the Quinault, Skokomish, Port Gamble, and Muckleshoot reservations. In addition, an on-campus program of Native American



Studies will be offered to 50 students with a concentration on the history, culture and environment of the Indians of the Pacific Northwest. The Master in Teaching program for 1998-2000 will focus on Teaching within Native American Communities and the Masters in Public Administration Program will be developing a special program for Tribal Government Administrators and managers. The College will also be sponsoring a Northwest Indian Applied Research Institute to provide coordination, focus and resources for work on issues deemed vital by tribal leaders in the area.

**areas of faculty interest\expertise:** Faculty who team teach in the Native American Studies programs bring expertise in creative writing, the arts, Native American history, tribal policy, natural resource management, and tribal leadership to name just a few areas.

**resources available:** First Peoples recruitment and First Peoples advising services are offices which assist students with admissions, financial aid, and academic support services. Evergreen also has a strong Native Student Alliance which provides educational and cultural programming for the entire campus. The focal point of the campus is the Longhouse Education and Cultural Center, which represents a living, contemporary cultural link to the indigenous nations of the Pacific Northwest. The facility is operated as an Evergreen Public Service Institute and serves a gathering place for classes, conferences, cultural ceremonies, performances, exhibits, and community gatherings.

**financial aid available to students:** Federal and state financial aid are available along with various scholarships.

**number of students in program:** Varies; 175 class spaces available for our various full-time course offerings for the 1997-98 academic year.

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*Five Colleges, Inc.*

**title of program:** American Indian Studies

- P.O. Box 740, 97 Spring St., Amherst MA 01004
- <http://www.fivecolleges.edu/>; [ntherien@amherst.edu](mailto:ntherien@amherst.edu)

**name\title of head\director:** Nate Therien

**degrees granted:** Curriculum open to all degree students (B.A., B.S., M.A., Ph.D., Ed.D.). University of Massachusetts has a [Native Studies certificate program](#) (for B.A., B.S.).

**description of program offerings:** Courses offered on each campus University of Massachusetts, Amherst College, Hampshire College, Smith College, and Mount Holyoke College in various fields allow students to explore issues affecting the history and current circumstances of indigenous peoples.

**areas of faculty interest\expertise:** Legal studies, history, anthropology, literature, linguistics, and education.

**resources available:** Student associations on each campus, as well as the Josephine White Eagle Cultural Center at the University of Massachusetts.

**financial aid available to students:** available

**number of students in program:** 70 undergraduate, 30 graduate.

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*Hampshire College*

[See listing for [Five Colleges, Inc.](#)]

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*Humboldt State University*

**title of program:** Native American Studies

- Ethnic Studies, Humboldt State U, Arcata CA 95521; (707) 826-4329
- <http://sorrel.humboldt.edu/~nasp/>

**department in which housed:** Ethnic Studies

**name\title of head\director:** Professor Joseph M. Giovannetti

**degrees granted:** B.A.

**description of program offerings:** Humboldt State University offers a B.A. with a Native American Studies major and a minor in Native American Studies. A minor in American Indian Education is also offered through the College of Professional Studies.

**areas of faculty interest\expertise:** Language, anthropology, history, culture of the Northwest Coast, federal recognition.

**resources available:** The University is near the Hoopa Reservation and local rancherias. The Humboldt State University service area has the largest indigenous Indian population of any part of California. Support programs include Indians in Natural Resources, Sciences, and Engineering (INRSEP), the Indian Teacher and Education Personnel Program (ITEPP), and several student clubs, including H.I.A. and AISES.

**financial aid available to students:** [Information not provided.]

**number of students in program:** 30 majors, 50 total.

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*University of the Incarnate Word*

**title of program:** Native America Studies

- 4301 Broadway, San Antonio TX 78209; (210)829-6005
- <http://www.uiw.edu/>

**name\title of head\director:** Eloise Stoker

**degrees granted:** B.A.

**description of program offerings:** A multidisciplinary approach, including anthropology, art, biology, history, and literature.

**areas of faculty interest\expertise:** [Information not provided.]

**resources available:** Internships at museums; national, state, and city parks.

**financial aid available to students:** General.

**number of students in program:** 7

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*University of Iowa*

**title of program:** American Indian and Native Studies Program

- 404 Jefferson Building, University of Iowa, Iowa City IA 52242-1418
- <http://www.uiowa.edu/~ainsp/>

**name\title of head\director:** Dr. Larry J. Zimmerman

**degree(s) granted:** Minor; Undergraduate and Graduate Certificates in American Indian and Native Studies.

**description of program offerings:** The American Indian and Native Studies Program (AINSP) is an interdisciplinary program that focuses on the histories, cultures, languages, arts, crafts, beliefs, political and social organizations, economies, geographies, literatures, and contemporary legal and political issues of Native Americans of the United States and other indigenous peoples of the western hemisphere.

**areas of faculty interest\expertise:** Nineteen faculty members in twelve departments and three colleges have a wide range of interests and expertise ranging from the archaeology of the Americas to American Indian women.

**resources available:** American Indian Science and Engineering Society chapter, American Indian Student Association, Native American Law Student Association, annual Powwow,

Latino/Native American Indian Cultural Center, Opportunity at Iowa (assistance to minority students).

**financial aid available to students:** Iowa First Nations program allows resident tuition to members of Nations historically connected to Iowa. For more information see <http://www.uiowa.edu/~ainsp/IFN/>. Also a wide range of scholarships is available through Opportunity at Iowa (<http://www.uiowa.edu/~provost/oi/>)

**number of students in program:** 27 Undergraduate Certificate, 5 Graduate Certificate.

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*Iowa State University*

**title of program:** American Indian Studies Program

- 347 Carrie Chapman Catt Hall, Iowa State University, Ames IA 50010; (515)294-9386
- <http://www.iastate.edu/~nastudies/>

**department in which housed:** a cross-disciplinary program in the Liberal Arts and Sciences (LAS) College.

**name\title of head\director:** Sidner Larson, Chair

**degrees granted:** Minor in American Indian Studies.

**description of program offerings:** American Indian Studies: Introduction; Special Topic; Independent Study; English: American Indian Literature; Anthropology; The American Indian; Contemporary Native Americans; Cultural Continuity and Change in the Prairie-Plains; EIEd/SecEd: Native American Tutoring (and others).

**areas of faculty interest\expertise:** Native literatures, political science/law/national sovereignty, family and alcohol counseling, Native languages and multimedia.

**resources available:** American Indian Studies Office (CDS)graduate assistant; Minority Student AffairsNative American Program Assistant. Student organizations include the United Native American Student Association, American Indian Science and Engineering Society, American Indian Rights Organization, and the Indian Students Organization Office/Resource Room. The Annual Symposium on the American Indian has taken place for the past 25 years.

**financial aid available to students:** Support is available for undergraduate and graduate Native students.

**number of students in program:** Currently 14 minors in American Indian Studies; annual enrollment in AmIn 210 of 230 students (always full).

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## *Laurentian University*

**title of program:** Department of Native Studies

- University of Sudbury, Ramsey Lake Rd., Sudbury, Ontario P3E 2C6 Canada; (705)673-5661 or (705)675-1151 ext.1053 (University of Sudbury is federated with Laurentian University and administers the Native Studies Program)
- <http://www.usudbury.com/eng/Deprtm/Native.html>

**name\title of head\director:** Dr. Roger Spielmann and Mary Ann Corbiere, Co-Chairs

**degrees granted:** B.A. (General and Honours); 1-year Native Pre-Law Certificate.

**description of program offerings:** Courses on tradition and culture, legal and political issues, Cree and Ojibwe, community organization, education, and research.

**areas of faculty interest\expertise:** Culture (Nishinaabe, Haudenosaunee), political and legal issues, Nishnaabemwin (Ojibwe/Ottawa), education.

**resources available:** Native Students Association, Native Student Lounge, Native Student Services. The University of Sudbury library has an extensive collection of books on Native American culture, history, languages, and politics.

**financial aid available to students:** Many entrance and in-course scholarships are available from both Laurentian University and the University of Sudbury; financial aid is also available.

**number of students in program:** 60

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## *University of Lethbridge*

**title of program:** Native American Studies

- 4401 University Dr, Lethbridge, Alberta T1K 3M4 Canada; (403)329-2635
- <http://home.uleth.ca/nas/>

**name\title of head\director:** A. Young Man, Acting Chair

**degrees granted:** Special Case Masters.

**description of program offerings:** The Department of Native American Studies is a multi-disciplinary department that offers courses from a Native perspective in Native history, art, law, politics, language, and literature. It concerns itself with Native peoples of North America, their cultures, and the various relationships that have developed between Natives and non-Natives from the fifteenth century to the present day.

**areas of faculty interest\expertise:** (See above.)

**resources available:** [Information not provided.]

**financial aid available to students:** No.

**number of students in program:** [Information not provided.]

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*University of Maine*

**title of program:** Native American Studies Program

- 5724 Dunn Hall, University of Maine, Orono ME 04469; (207)581-1417
- <http://www.naps.umaine.edu/>

**name\title of head\director:** Dr. Maureen E. Smith, Director

**degree granted:** Interdisciplinary minor

**description of program offerings:** Native American Studies, is an interdisciplinary academic program open to all students, offering a minor in Native American Studies. The goal of the program is to teach students through Native perspectives, to understand native people, their traditions, and their right to self-determination. The program offers a curriculum that focuses on understanding how differing value systems function and developing an appreciation for Native American culture and history, including the critical issues of sovereignty and treaty rights. The presence of the Wabanaki Tribes within the State of Maine provides a tie to the history, language, and vital culture unique to this State and is a major focus of the program. The minor involves 18 credits of course work focusing on Native Americans with three required NAS-designated courses: Introduction to Native American Studies, Topics in Native American Studies, and Theory and Research Methods in Native American Studies. The remaining courses are currently offered through the English, Anthropology, History, and Modern Languages & Classics Departments. Other courses will be developed in additional disciplines, in cooperation with the Native American Studies Program, in the near future.

**areas of faculty interest\expertise:** [Information not provided.]

**resources available:** [Information not provided.]

**financial aid available to students:** [Information not provided.]

**number of students in program:** [Information not provided.]

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*University of Massachusetts*

**title of program:** Native American Studies

- CPNAIS, Anthropology Dept., Machmer Hall, University of Massachusetts, Amherst MA 01003; (413)577-1607 / fax (413)545-9494
- <http://www.umass.edu/nativestudies/>

- [cpnais@anthro.umass.edu](mailto:cpnais@anthro.umass.edu)

**name\title of head\director:** Ron Welburn, Program Director

**department in which housed:** Anthropology

**degrees granted:** Certificate

**description of program offerings:** Approximately 22 courses, some well-established, others offered irregularly. Nine courses in Anthropology, four in History, two each in Geosciences, Legal Studies, and English, and one each in Afro-American Studies, Linguistics and STPEC (Social Thought and Political Economy). Students may also be advised to take one or more of the dozen courses offered by the Five Colleges consortium.

**areas of faculty interest\expertise:** Native American literature; archaeology and anthropology of the Northeast and South and MesoAmerica; legal issues for Indigenous Peoples.

**resources available:** Josephine White Eagle Cultural Center (<http://www.umass.edu/native/jwecc/>) contains a computer lab/study hall and library; one dorm floor is set aside for Native American students who choose to live with other Native students and Allies; Native American Students Support Services Program (<http://www.umass.edu/native/>); N.A.S.A.; A.I.S.E.S.

**financial aid available to students:** Native students from Massachusetts nations, e.g., Nipmuc and Wampanoag, may be eligible for a tuition waiver. Otherwise, students apply for the standard aid packages available to all students.

**number of students in program:** Approximately 15 at the inception of the program; 37 Native and non-Native students enrolled have graduated since 1998.

[See also listing for [Five Colleges, Inc.](#)]

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### *Mills College*

**title of program:** Comparative Ethnic Studies

- 5000 Macarthur Boulevard, Oakland CA 94613; (510)430-2080
- <http://www.mills.edu/ETHS/eths.home.html>

**department in which housed:** Ethnic Studies

**name\title of head\director:** Dr. Melinda Micco

**degrees granted:** B.A.

**description of program offerings:** The department's curriculum is designed as an essential cornerstone of a liberal arts education. It promotes the development of writing, speaking, and

critical and creative analysis through study of the history, culture, literature, and sociology of Alaska Natives/American Indians, African Americans, Latinos and Chicanos, and Asian Americans/Pacific Islanders. The department offers a carefully structured course of study and examination of the relationship of these groups to "American nationhood" (past, present, and future) and an examination of their international and diasporic connections.

**areas of faculty interest\expertise:** History, Anthropology, Film, Sociology, Geography, and Literature.

**resources available:** Community involvement with Intertribal Friendship House, American Indian Charter School, Native American Health Center.

**financial aid available to students:** General college plan.

**number of students in program:** 12 American Indian students in the college.

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*University of Minnesota, Twin Cities*

**title of program:** American Indian Studies

- 2 Scott Hall, 72 Pleasant Street SE, Minneapolis MN 55455; (612) 624-1338
- <http://cla.umn.edu/amerind/amin.html>

**name\title of head\director:** Patricia Albers, Chair

**degrees granted:** B.A. major and minor.

**description of program offerings:** Courses include Indigenous Peoples: An American Perspective, Indigenous Peoples: A Global Perspective, American Indian History to 1840, American Indian History, 1840-Present, American Indian Art, American Indian Literature, Dakota History and Culture, Ojibwe History and Culture, Dakota Language: Beginning and Intermediate, Ojibwe Language: Beginning and Intermediate, American Indian Women, History of American Indian Education, American Indian Philosophies, American Indian Law, Law, Sovereignty, and Treaty Rights, Tribal Government, Change and Development in Indian Communities, Federal Indian Policy, Contemporary American Indian Movements, American Indians and the Cinema, American Indians and Photography, and a wide variety of special topics courses, directed studies and research, and internship opportunities.

**areas of faculty interest\expertise:** Interest in Native literature, art, film, and photography, philosophy, Dakota and Ojibwe languages, culture and history, American Indian history, federal policy, law, and treaty rights, political economy.

**resources available:** American Indian Learning Resource Center, American Indian Student Cultural Center, Woodlands' Wisdom Confederation.

**financial aid available to students:** Please contact the American Indian Admission Recruiter, (612)624-9565.



**number of students in program:** Approximately 50 majors and 30 minors.

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*Minot State University*

**title of program:** Native American Studies

- c/o Joseph C. Jastrzembski, Department of History, Minot State University, 500 University Ave. West, Minot, ND 58707
- <http://www.misu.nodak.edu/socsci/nas.html>
- [jastrzem@warp6.cs.misu.nodak.edu](mailto:jastrzem@warp6.cs.misu.nodak.edu)

**name\title of head\director:** Joseph C. Jastrzembski, Asst. Professor of History

**degree(s) granted:** Minor; concentration.

**description of program offerings:** Native American Art, Native American Literature, American Indian History, Peoples and Cultures of Native North America, Great Plains Indians, Native American Social History, Contemporary Issues with Native American Families.

**areas of faculty interest\expertise:** Art, Biology, History, Sociology, Social Work, English.

**resources available:** Native American Cultural Center; Native American Cultural Awareness Club; Gordon Olson Library: large collection of Native American books and periodicals; MSU's Native American On-line Museum, coming soon.

**financial aid available to students:** Diversity Tuition Waiver.

**number of students in program:** 151 Native American students currently enrolled at MSU.

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*University of Montana*

**title of program:** Native American Studies

- 600 University Ave, Missoula MT 59812; (406)243-5831, fax (406)243-6432
- <http://www.umt.edu/nas/>

**name\title of head\director:** Kathryn W. Shanley

**degrees granted:** B.A. major and minor.

**description of program offerings:** The Native American Studies major is interdisciplinary, offering courses from literature to history, and provides an opportunity for critical analysis and evaluation of the experience, perspectives, and continued evolution of Native cultures and history as diverse people. Native American Studies, as an academic discipline, is committed to examining the contemporary and ancient experiences and ways of life of the first Americans

from their perspective. The curriculum is designed to provide a study of American Indians from a holistic and humanistic viewpoint by focusing upon their cultural, historical, and contemporary life. Courses are designed for both Native American and non-Native American students so they can better understand human similarities and differences, thereby leading to the development of increased communications and good interpersonal relationships.

**areas of faculty interest\expertise:** Kathryn Shanley - Native American Literature: Native American Autobiography; the work of James Welch; contemporary American Indian literature; and post-colonial theory.

Richmond Clow - History: Plains Indian History and Ecological Perspectives.

Dave Beck - American Indian government, law, community, and education; Urban American Indian history; Great Lakes American Indian history; and Menominee Indian history.

Stephen Greymorning - Anthropology; Linguistics; and Global Indigenous Issues

Richard Sattler - Indians of the Southeast; Anthropology; and Native Political Systems.

**resources available:** A variety of resources are available. We have services offered through the University, plus several clubs/organizations, the University library, plus more.

**financial aid available to students:** Several forms of financial aid available, including Indian Fee Waiver (if qualified), Work/Study program, and scholarships.

**number of Native American students:** 428.

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### *Montana State University*

**title of program:** Center For Native American Studies

- Wilson Hall 2-179, PO Box 172340, Bozeman MT 59717-2340; (406)994-3881
- <http://www.montana.edu/~wwwnas/>

**name\title of head\director:** Dr. Wayne Stein (Turtle Mountain Chippewa), Department Head

**degrees granted:** M.A. in Native American Studies; B.A. Minor in Native American Studies.

**description of program offerings:** The Center For Native American Studies (CNAS) offers an interdisciplinary program of study through a nonteaching minor in Native American Studies as well as opportunities for students to gain a multicultural perspective in meeting the University's core curriculum requirements. The program is flexible enough to meet individual needs of students through opportunities for independent study, small group seminars, internships, and special topics courses.

**areas of faculty interest\expertise:** Montana Indians, Plains Indians, Indian policy and law, American Indian art, American Indian religion, American Indian literature, American Indian education.

**resources available:** AISES; Native American Peer Advisors. CNAS works closely with the seven Indian reservations in Montana and the seven Indian community colleges on the reservations. The Museum of the Rockies Indian Collection is located on campus.

**financial aid available to students:** Teaching assistantships; Montana students receive an Indian fee waiver (based on need), and several small scholarships are available. Students must go through the Financial Aid Office for funding.

**number of students in program:** 30 declared minors; c. 500 students/ semester enrolled in Native American Studies courses.

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*Morningside College*

**title of program:** Indian Studies

- 1501 Morningside Avenue, Sioux City, IA 51106; 712/274-5105
- <http://www.morningside.edu/>
- [djs001@morningside.edu](mailto:djs001@morningside.edu)

**department in which housed:** History-Indian Studies-Political Science

**name\title of head\director:** Dennis J. Smith, Assistant Professor

**degree(s) granted:** B.A. major and minor.

**description of program offerings:** Indian Studies Major; Indian Studies Minor; existing interdisciplinary major in Tribal Management has been dissolved, but a proposal for a new Tribal Management emphasis area in the general Business Administration Major will be proposed this year.

**areas of faculty interest\expertise:** American Indian history, with special emphasis on northern plains tribes; federal Indian policy (historical and contemporary); history of the West; general American Indian history; Lakota/Dakota language and culture.

**resources available:** Excellent Indian Studies library collection and special Indian Studies study room in library; an extensive number of American Indian persons and tribal programs and related organizations in the Sioux City metro area and the two neighboring reservations: the Winnebago Tribe of Nebraska and the Omaha Tribe of Nebraska. Also an active student Indian club, the Red Road Council.

**financial aid available to students:** In addition to general financial aid and tribal higher education grants (for enrolled tribal members), American Indian students are directed to a small number of Indian grants and scholarships.

**number of students in program:** 4 majors and 1 minor.

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*Mount Holyoke College*

[See listing for [Five Colleges, Inc.](#)]

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*University of Nebraska, Lincoln*

**title of program:** Native American Studies

- 420 University Terrace, Lincoln NE 68588-0687; (402)472-1663
- <http://www.unl.edu/unlies/>

**name\title of head\director:** Cynthia Willis Esqueda, Director

**degrees granted:** Interdisciplinary B.A. or a minor in Native American Studies.

**description of program offerings:** Courses focus on Anthropology, Plains Ethnology, Native American Literature, History, Northern Plains Native Languages, Psychology, Sociology, and more.

**areas of faculty interest\expertise:** Anthropology, English, Geography, Ethnic Studies, Psychology, Sociology, History, and Law.

**resources available:** The Campus Indian Students Club (UNITE - UNited InterTribal Exchange) sponsors programs, an annual pow-wow, and visiting speakers/lecturers. The university is home to the University of Nebraska Press which publishes *American Indian Quarterly* and many other outstanding Native American publications. The Native American Telecommunications Consortium is also housed at the university. Native American Studies promotes an awareness of Native American culture and knowledge to students, the university, the community, and national and international audiences.

**financial aid available to students:** Full scholarships are available to some Native American students. Partial scholarships may also be available.

**number of students in program:** [Information not provided.]

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*University of Nebraska at Omaha*

**title of program:** Native American Studies

- College of Arts and Sciences, Native American Studies, University of Nebraska at Omaha, Omaha NE 68182-0150; (402)554-3379
- <http://www.unomaha.edu/Uno/arts-science.html>

**name\title of head\director:** Bruce E. Johansen, Coordinator

**degrees granted:** Minor in Native American Studies; also, B.A. in Interdisciplinary Studies with the primary focus on Native American Studies, M.A. in Interdisciplinary Studies with Native Studies emphasis.

**description of program offerings:** Introduction to Native American Studies, Indians of North America, North American Archaeology, Native American Literature, History of North American Indians, Native American Music, Native American Religions, Social Work with American Indians, Contemporary Native American Issues, Plains Indian Anthropology, Tribal Governments, Native American Law, and independent studies courses.

**areas of faculty interest\expertise:** Ken Bales: Music; Jo Behrens: History; Michael Carroll: Recruitment of Native Students; Virginia Frank: Literature; Bruce Johansen: Environmental issues and extensive work on the Northeast; Beth Ritter: Anthropology, Plains Indians; Joanne Sowell: Art History; Sandra Squires: Special Education; Dale Stover: Philosophy and Religion; Peter Suzuki: Public Administration; Michael Tate: History; Ed Zendejas: Political Science/Criminal Justice.

**resources available:** UNO Intertribal Students Organization. Our program maintains a close relationship with the Native American peoples of Omaha and Nebraska at large. We provide outreach programs and a host of public speakers, honoring ceremonies, and other presentations throughout the year.

**financial aid available to students:** Goodrich Scholarship Program for Minority Students.

**number of students in program:** 55

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*University of New Hampshire*

**title of program:** Native American Studies

- Horton Social Science Center, Durham NH 03824; (603)862-3028
- [fdm@christa.unh.edu](mailto:fdm@christa.unh.edu)

**department in which housed:** History Department

**name\title of head\director:** Frank D. McCann, Professor of History

**degrees granted:** Self-designed Major possible in Liberal Arts College; Minor in Native American Studies; M.A. possible through Liberal Studies Program.

**description of program offerings:** Courses in History, Literature, and Anthropology.

**areas of faculty interest\expertise:** Expertise in Iroquoia and identity issues; literature; Mayan area; contact era studies.

**resources available:** [Information not provided.]

**financial aid available to students:** [Information not provided.]

**number of students in program:** 40-60

**title of program:** Native American Studies

- Mesa Vista Hall, 3rd Floor Rm 3080, Albuquerque NM 87131; (505)277-3917, fax (505) 277-1818.
- <http://www.unm.edu/~nasinfo/>

**name\title of head\director:** Gregory Cajete, Ph.D., Director

**degrees granted:** Minor in Native American Studies (undergraduate only). NAS is seeking approval of a major in Native American Studies as well as a graduate degree program (M.A. and Ph.D)

**description of program offerings:** The minor degree requires successful completion of 24 credit hours: 15 hours of required courses with the remaining 9 credit-hours distributed across 3 areas of concentration (Education & Communication; Expressive Arts & Technology; Governance, Law & Economics; Health & Environment; History, Politics & Ethics; Language & Literature; Science, Religion & Philosophy; Societies & Cultures). In support of the undergraduate minor, 29 courses in Native American Studies have been approved. Senior level (400) courses may be taken for graduate level credit.

**areas of faculty interest\expertise:** NAS faculty and affiliate faculty draw from a large body of academics and practitioners. Presently, Native faculty are found in a wide array of disciplines. Regular NAS Ph.D. faculty include Gregory A. Cajete (Santa Clara Pueblo), Beverly Singer (Santa Clara Pueblo), Lee Francis (Laguna), and Maria Williams (Tlingit); additional new tenure track Ph.D. faculty include Elizabeth Archuleta (Yaqui), Steven Brandon (Eastern Cherokee), and Glenebah Martinez (Taos- Navajo). Part-time NAS faculty include: Benjamin Atencio, Ph.D. (Santo Domingo Pueblo), John Gates, J.D. (Cheyenne River Sioux/Cherokee), Rebecca Hernandez (Mescalero Apache), Lloyd Lee (Navajo), Tiffany Lee, Ph.D. (Navajo/Lakota), Anthony Little, J.D. (Rosebud Sioux); Vernon Lujan (Taos Pueblo), Glenabah Martinez (Taos Pueblo/Navajo); Ramona Montoya (Isleta and San Felipe Pueblos), and Nora Yazzie (Navajo).

**resources available:** New Mexico is rich in Native culture and community resources. Facilities and programs that are housed in Native American Studies academic department include the 3000+ volume NAS library which includes the highly acclaimed Reno Collection.

**financial aid available to students:** The Native American Indian Scholarship and Research Council, co-chaired by the Directors of NAS and AISS, awards merit-based scholarships to Native students who have been enrolled at UNM for one semester prior to the application for a scholarship and have a minimum cumulative grade point average of 2.50. In addition to funding by the Council, various other scholarships are awarded throughout the university.

**number of students in program:** Currently, there are 1,068 Native students enrolled and attending UNM main campus. Approximately 100 students have declared a minor in Native American Studies.

*New Mexico State University*

**title of program:** American Indian Studies

- Box 30001, Dept. 3BV, Las Cruces NM 88003; (505)646-3821
- <http://www.nmsu.edu/>; [srushfor@nmsu.edu](mailto:srushfor@nmsu.edu)

**department in which housed:** Dept. of Sociology and Anthropology

**name\title of head\director:** Scott Rushforth, Ph.D.

**degrees granted:** B.A. w/ minor in American Indian Studies.

**description of program offerings:** The program focuses upon American Indian cultures and societies, as well as the contemporary and historical experience of the American Indian. Courses include Native Peoples of North America, American Indian Literature, Contemporary Native Americans, American Indian History and others.

**areas of faculty interest\expertise:** (see above)

**resources available:** The American Indian Program (a program designed to enable American Indian students to successfully achieve their post-secondary goals).

**financial aid available to students:** [Information not provided.]

**number of students in program:** 19 minors.

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*University of North Carolina at Pembroke*

**title of program:** American Indian Studies

- PO Box 1510, Pembroke NC 28372-1510; (910)521-6266 or (800) 822-2185
- <http://www.uncp.edu/ais/>

**name\title of head\director:** Dr. Linda E. Oxendine, Chair

**degrees granted:** B.A. major, minor, or concentration.

**description of program offerings:** North American Indian History, Latin American History and Culture, Indians of the Southeast, Federal Policy, American Indian Religious Traditions, American Indian Literature, Art History, American Indian Women, and American Indian Indians and Film. In addition to courses offered in the AIS department, courses are also crosslisted in the Art, Literature, History, Religion, and Sociology departments.

**areas of faculty interest\expertise:** Native American literature, health, archaeology, art, Lumbee history and culture.

**resources available:** Native American Resource Center (museum), Native American Student Organization, American Indian Science and Engineering Society.

**financial aid available to students:** A few small scholarships.

**number of students in program:** 9 majors.

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### *University of North Carolina-Wilmington*

**title of program:** Native American Studies

- Lee Schwenger, Coordinator, c/o Department of English, UNCW, 601 S. College Rd., Wilmington NC 28403
- [schwengerL@uncwil.edu](mailto:schwengerL@uncwil.edu)

**department in which housed:** English

**name\title of head\director:** Lee Schwenger, Coordinator

**degree(s) granted:** B.A. Minor

**description of program offerings:** Anthropology of Native Americans; American Indian Literatures; American Indian History; Native South Americans; Native North Americans; New World Archeology; Ethnohistory of Southeastern Indians; Native American Religious Traditions; American Indians in the 20<sup>th</sup> Century; other appropriate courses may satisfy the elective requirements if approved by the coordinator.

**areas of faculty interest\expertise:** Native American Literatures, Schwenger; American Indian History, LaVere; Native American History, Walt Conser; Anthropology, Patricia Lerch (ethnology and ethnography).

**resources available:** Student Indian Cultural Association.

**financial aid available to students:** none.

**number of students in program:** 3-5.

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### **University of North Dakota**

**title of program:** Indian Studies

- Box 7103, University Station ND 58202; (701)777-4314
- <http://www.und.edu/dept/AdmisInfo/YEAR9799/UGDEPT/PROGRAMS/is.htm>

**name\title of head\director:** Dr. Mary Jane Schneider

**degrees granted:** B.A. major or minor.



**description of program offerings:** The Indian Studies program offers an expanded approach to the study of American history and society as well as enabling the University to serve reservation communities. Courses include Contemporary American Indian Issues; History of Federal Indian Law and Policy; American Indian Language, Literature and Culture; Traditional American Indian Literature; Survey of Native American Arts and Crafts; Reservation Government and Politics; Chippewa History; History of Western Sioux; Urban Indian Studies; Contemporary Indian Women; Native American Child Development.

**areas of faculty interest\expertise:** Anthropology, literature, law.

**resources available:** North Dakota has four Indian reservations: Turtle Mountain, Fort Berthold, Devils Lake, and Standing Rock.

**financial aid available to students:** Tuition waivers through the University, including a number of minority tuition waivers, are available to all students.

**number of students in program:** 25 majors and a number of minors.

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*Northeastern State University*

**title of program:** Native American Studies

- Native American Studies Program, College of Social Sciences, Tahlequah OK 74464; (918) 456-5511
- <http://arapaho.nsuok.edu/~hist/>

**department in which housed:** Geography/Sociology

**name\title of head\director:** Dr. Ben Kracht, Coordinator

**degrees granted:** B.A. major or minor.

**description of program offerings:** The program offers a multidisciplinary approach to understanding Native American peoples. Courses are offered in anthropology, history, English and languages, political science, criminal justice, and social work.

**areas of faculty interest\expertise:** Faculty have a broad background in Native American subjects; however, the principle areas of interest\expertise are Southeastern Tribes, particularly the so called Five Civilized Tribes, and Plains Indians.

**resources available:** Tahlequah is the historic capital of the Cherokee Nation of Oklahoma. The headquarters of the Cherokee Nation are located nearby. The Cherokee National Historical Society and the Cherokee Heritage Center are at Park Hill, about three miles south of Tahlequah. The Special Collections Division of the University Library contains extensive and well-maintained resources about the Five Civilized Tribes with a particular emphasis on the Cherokee Indians. The University supports an active chapter of the American Indian Science and Engineering Society and an American Indian scholars honors program. The Northeastern State University Center of Tribal Studies offers non-credit workshops about contemporary Indian

issues, and an annual Indian Symposium is presented each spring on campus. The Office of Student Affairs sponsors a Native American Students Association.

**financial aid available to students:** Contact: Director, Student Financial Services, Northeastern State University, Tahlequah OK 74464, (918) 456-5511 ext. 3456.

**number of students in program:** 10 majors.

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*Northern Arizona University*

**title of program:** Applied Indigenous Studies

- [Ronald.Trosper@nau.edu](mailto:Ronald.Trosper@nau.edu)

**name\title of head\director:** Professor Ronald Trosper, Interim Chair, Department of Applied Indigenous Studies

**degree(s) granted:** B.A., B.S. (major and minor).

**description of program offerings: BS in Applied Indigenous Studies:** Major requirements total 45 credit hours, consisting of 27 hours of specified AIS courses; one 3-hour research methods course, to be chosen with advisor approval; and 15 hours from a list of electives, which may be taken from currently existing courses outside the AIS discipline. **BA in Applied Indigenous Studies:** Major requirements total 42 credit hours, distributed generally as with the BS; plus 16 hours of language requirement. **Certificate/minor** requirements for both BS and BA will vary between 18 and 27 hours; AIS certificate options now are environmental studies, policy administration, and economic development. Planned options include ecosystem management, education, and health. In both the BS and BA program, there is a third- year research/writing seminar; and a fourth-year capstone internship experience, designed to introduce the student to post-graduation work with an agency in the student's field of interest.

**areas of faculty interest\expertise:** North American, Central American, and South American Indian history; political organization and federal/tribal legal relations; economic development; environmental and ecosystem management studies; comparative indigenous political movements and relations to state powers; education; health delivery systems; anthropology and sociology concerning Southwestern indigenous peoples.

**resources available:** See various NAU websites.

**financial aid available to students:** [Information not yet available]

**number of students in program:** In the Fall Semester, 2000, our first semester, we have 5 majors.

**title of program:** Navajo Nation Archaeology Department Student Training Program

- Bilby Research Center, P.O. Box 6013, Flagstaff, AZ 86011

- <http://www.nau.edu/~nnad-p/>

**name\title of head\director:** Dr. Miranda Warburton (until Nov 1, 2002) then Ms. Davina TwoBears.

**degree(s) granted:** (n.a.)

**description of program offerings:** A practical training program for Navajo and other Native American undergraduate and graduate students to acquire necessary skills in Tribal Cultural Resource Management.

**areas of faculty interest\expertise:** Southwest Archaeology, Navajo Culture, Native American Education, Lithic Technology, Ceramic Technology, computer mapping.

**resources available:** All the NAU resources are available to our students.

**financial aid available to students:** Students in our program are employed for approximately 20 hours per week by the Navajo Nation.

**number of students in program:** 4

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*University of Northern British Columbia*

**title of program:** First Nations Studies

- 3333 University Way, Prince George, British Columbia V2N 4Z9; (250) 960-5595 or Fax: (250) 960-5545
- <http://www.unbc.ca/firstnations/>

**name\title of head\director:** Perry Shawana, Chair

**degree(s) granted:** M.A.; B.A.; undergraduate certificates.

**description of program offerings:** [See website.]

**areas of faculty interest\expertise:** We have approximately 28 faculty, including approximately 24 community people (elders, etc). A full list of their areas of expertise is on our web site.

**resources available:** First Nations Centre, Northern Advancement Program.

**financial aid available to students:** Various scholarships, fellowships, and awards.

**number of students in program:** 60 B.A. full time equivalents (FTE), 12 M.A. FTE

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*Northern Kentucky University*

**title of program:** Native American Studies

- University Drive, Highland Heights KY 41099; (606)572-5259, fax 572-6086
- <http://www.nku.edu/~nas>
- [neely@nku.edu](mailto:neely@nku.edu)

**department in which housed:** Department of Sociology, Anthropology, and Philosophy

**name\title of head\director:** Sharlotte Neely, Ph. D., Coordinator

**degrees granted:** B.A., B.S. w/ minor in Native American Studies.

**description of program offerings:** North American Indians, Indians of Mesoamerica, Modern American Indians, Archaeology of Mesoamerica, Archaeology of South America, Plains Indians History, and World Patterns of Race and Ethnicity, as well as various classes in Archaeology, Anthropology, and Museum Methods.

**areas of faculty interest\expertise:** Anthropology; history; sociology; Cherokee, Shawnee, Navajo, and Mesoamerican prehistory and history.

**resources available:** Student Anthropology Association, Museum of Anthropology, NKU Office of Affirmative Action and Multi-cultural Affairs, and Commonwealth of Kentucky's Commission on Native Americans.

**financial aid available to students:** Available through the University.

**number of students in program:** 12 Native American Studies minors.

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*Northern Michigan University*

**title of program:** Center for Native American Studies

- 351 Magers Hall, Northern Michigan University, Marquette MI 49855; (906)227-1397
- <http://www.nmu.edu/nativeamericans/>

**name\title of head\director:** Dennis W. Tibbetts, Ph.D.

**degrees granted:** B.A. w/ minor in Native Studies, minor in Ojibwe Language.

**description of program offerings:** The Native American Studies Minor provides students with an excellent opportunity to learn about the Indigenous people of North America through the works of Native Scholars past and present. Learning about a Native American perspective may be very beneficial for those students who are entering the fields of Anthropology, Education, History, English, Psychology, Sociology and Social Work.

**areas of faculty interest\expertise:** The Native American Experience, Native American Art and Architecture, Native People of the Western Great Lakes, Native People of North America, Traditional Oral Literature, Contemporary Native American Literature, History of Native Americans, History of Latin American Indigenous People, Ojibwe Language.

**resources available:** AISES chapter; Anishinabe Clubdrum group; host powwow.

**financial aid available to students:** contact Rose Allard, Asst. Dean of Students <rallard@nmu.edu>.

**number of students in program:** Over 200 Native American students attend the University of 8,000.

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### *Northland College*

**title of program:** Native American Studies Department

- 1411 Ellis Ave., Ashland WI 54806; (715)682-1204/1240
- <http://www.northland.edu/academics/nas.html>

**name\title of head\director:** Joe Rose, Director

**degrees granted:** B.A., B.S.

**description of program offerings:** Ojibway Language; Native American History, Literature, Law, Song and Dance, and Arts and Crafts.

**areas of faculty interest\expertise:** 70% of faculty hold doctorates or other appropriate terminal degrees.

**resources available:** The Native American Student Association, the Anishinabe Culture Center, and the Anishinabe Museum.

**financial aid available to students:** [Information not provided.]

**number of students in program:** 30 full-time Native American students, as well as numerous Non-Native students, enrolled in NAS courses.

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### *University of Oklahoma*

**title of program:** Native American Studies

- 633 Elm Ave., Rm 216, Norman, OK 73019-3113; (405)325-2312/ 2324
- <http://www.ou.edu/cas/nas/>

**name\title of head\director:** Clara Sue Kidwell, Director; Barbara Hobson, Assistant Director

**degrees granted:** B.A. (major and minor) in Native American Studies.

**description of program offerings:** The Native American Studies major is an interdisciplinary degree offered in the College of Arts and Sciences. Students take a core of courses offered by NAS faculty and select from courses in several departments, including Anthropology, English, History, Music, Fine Arts, Communications, and Geography. Students also have the opportunity to take one of a number of Native languages which the University offers.

**areas of faculty interest\expertise:** American Indian history; plains Indian and Cherokee ethnography ; contemporary American Indian and Canadian Native literature; contemporary educational, social, political, and cultural issues in Oklahoma Indian tribes; American Indian art history, contemporary Indian artists.

**resources available:** American Indian students can take advantage of the American Indian Student Support Services which provides academic support, counseling, financial aid advisement, and sponsors student activities. There are 11 American Indian student associations on the OU campus. The Oklahoma Museum of Natural History houses an extensive collection of archaeological and ethnographic materials. The Western History Collections contain original manuscripts and published works on the west and American Indians, including works on Indian languages and sound recordings of tribal languages. Within the Western History Collections are the Doris Duke Oral History Project and the Pioneer Papers, which include an oral history of the early history of the state, records of the Cherokee tribal government, and an extensive photo archive. The Carl Albert Center houses papers of a number of political figures who were influential in the formation of American Indian policy.

**financial aid available to students:** Information is available through OU Financial Aid Services, 731 Elm St., Robertson Hall, Rm. 125, Norman, OK 73019-2111. TEL (405)325-4521; FAX (405) 325-7608; <http://www.finaid.ou.edu/>. Also, the American Indian Student Services office, within the Center for Student Life, provides assistance and referrals for financial aid: Oklahoma Memorial Union, Rm. 370. TEL (405) 325-2312.

**number of students in program:** 57

**title of program:** English Department

- 760 Van Vleet Oval, Rm. 113, Norman, OK 73019-0240; (405) 325-4661
- <http://www.ou.edu/cas/english/>

**faculty:** Geary Hobson, Alan Velie, Robert Warrior, Craig Womack.

**degree(s) granted:** M.A. and Ph.D. in English w/ concentration in Native American literature.

**description of program offerings:** Native American literature (novel, poetry, drama), Native American Women's Literature

**areas of faculty interest\expertise:** Native American poetry, contemporary Native literature, Southeastern Indian writers, Native Drama, women's writing, creative writing.

**resources available:** Native American Studies Program

**financial aid available to students:** see English Department homepage.

**number of students in program:** 12

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*Oklahoma State University*

**title of program:** Native American Studies, Certificate Program

- Oklahoma State U., Arts and Sciences Student Academic Services, 202 Life Sciences East, Stillwater OK 74078; (405)744-5658
- <http://pio.okstate.edu/>

**name\title of head\director:** Dr. John Cross, Coordinator

**degrees granted:** Interdisciplinary certificate.

**description of program offerings:** North American Indian Cultures; Racial and Cultural Minorities; Contemporary Native Americans; American Folklore; Minority, Ethnic & Regional Studies; Families: A World Perspective; Indians in America(s); Indians in Oklahoma; Psychology of Minorities; Religions of Native Americans; Law and Legal Institutions; Demography of Minorities; Exploration in Sociological Issues; American Indian Law.

**areas of faculty interest\expertise:** American Indian anthropology, American Indian literature, American Indian law, American Indian history, contemporary and historical American Indian education, American Indian psychology, American Indian religions.

**resources available:** Native American Faculty and Staff, OSU (NAFS), Native American Students Association (NASA), American Indians in Science and Engineering (AISES), Native Americans in the Biological Sciences (NABS).

**financial aid available to students:** Out-of-state tuition waiver for Native American students (must maintain a 2.5 GPA or higher); Native American Faculty and Staff Scholarship(s).

**number of students in program:** 900+ Native American students on campus.

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*College of St. Scholastica*

**title of program:** American Indian Studies

- 1200 Kenwood Ave., Duluth MN 55811-4199; (218)723-6170
- <http://admissions.css.edu/factsheets/amindstudies.html>

**name\title of head\director:** Barbara King, Chair

**degrees granted:** B.A. minor.



**description of program offerings:** The American Indian Studies Department provides opportunities for St. Scholastica students to study history, contemporary developments, tribal cultures, language and to interact with Indian professionals and peers.

The American Indian Studies minor is a 24-credit semester program designed to complement programs in a variety of different majors. The objectives of the major are: (1) to promote awareness and understanding of the history, culture, and philosophy of American Indians; (2) to recognize the different life experiences of American Indians; and (3) to improve the ability of students to integrate this knowledge with their future careers.

The Social Work and American Indian Studies programs have also collaborated to design a course of study that builds on traditional social work methods with specific knowledge about American Indians. The student is prepared more fully to understand the uniqueness of social work practice and American Indians through the study of cultural, social, and political problems that face American Indians. The beginning social work practitioner learns to be sensitive and skillful in intervention with individuals, groups, families, and large systems of this population.

**areas of faculty interest\expertise:** Social work, art, archaeo-astronomy, American Indian women.

**resources available:** A special center, the Indian Cultural and Resource Center, serves as the nucleus of the various Indian programs and activities. Aanji-Bimaadizyanng is the students' club and involves itself in such activities as Indian Awareness Week, fund-raising, peer advising, and community outreach.

**financial aid available to students:** The Indian Scholarship Program is offered by the U.S. Bureau of Indian Affairs, often in cooperation with state education departments, for individuals of American Indian descent who meet eligibility requirements. The College also offers one additional scholarship for Indian students.

**number of students in program:** 20

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*San Diego State University*

**title of program:** Department of American Indian Studies

- 5300 Campanile Drive, San Diego CA 92182; (619)594-6991
- <http://www-rohan.sdsu.edu/dept/aminweb/home.html>

**name\title of head\director:** Linda Parker, Chair

**degrees granted:** Minor

**description of program offerings:** A lower division course, American Indian Heritage, and upper division courses including American Indian Oral Literature, Federal Indian Law, Survey of Indian Languages, Native American Educational Issues, American Indian Women in American Society, The American Indian Political Experience, Indian Peoples of California, Indian Peoples



of the Plains, American Indian Poetry and Fiction, Indians Through Film and Television, American Indian History, Roots of Indian Tradition, and Special Study.

**areas of faculty interest\expertise:** Politics, law, history, linguistics, social linguistics, education, American Indian art and religion.

**resources available:** Native American Student Alliance; 18 reservations in San Diego County.

**financial aid available to students:** Only emergency financial aid.

**number of students in program:** 45-50

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*San Francisco State University*

**title of program:** Department of American Indian Studies

- 1600 Holloway Avenue, San Francisco, CA 94132
- <http://www.sfsu.edu/>; [ais@sfsu.edu](mailto:ais@sfsu.edu)

**name\title of head\director:** Joely De La Torre, Chair

**degrees granted:** Minor in AIS, AIS as part of a special major, AIS as an emphasis in the M.A. in Ethnic Studies.

**description of program offerings:** The Minor in American Indian Studies will provide students with a critical and analytical approach to the study of native North American Indians, historically and contemporarily. Through its multidisciplinary course offerings, students will gain an academic and philosophical understanding of and appreciation for the great diversity of native North American peoples and tribes, and of the unique relationship between Indian tribes and the federal government. Through solid course work, the goal of the American Indian Studies Minor is to provide students with a critical, holistic, and community-centered background for graduate studies, teaching, and careers in a variety of professions and disciplines.

**areas of faculty interest\expertise:** American Indian law, tribal government, American Indian ethnicity and identity, mass media, film, literature, art, education.

**resources available:** American Indian Outreach Program, Student Council of Intertribal Nations (student organization)

**financial aid available to students:** Jacques Johnet Scholarship for American Indians (awards vary, approx. \$1000/sem.)

**number of students in program:** 150

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*University of Saskatchewan*

**title of program:** Native Studies

- Dept. of Native Studies, 104 McLean Hall, U of S, 106 Wiggins Road, Saskatoon SK Canada S7N 5E6; (306)966-6208
- [http://www.usask.ca/native\\_studies/](http://www.usask.ca/native_studies/)

**name\title of head\director:** Jim Waldram, Head

**degrees granted:** B.A.; M.A.; Honours.

**description of program offerings:** Native Studies at the U of S incorporates into its research parameters community-based data collecting through which the priorities and knowledge of Native communities are brought to bear on research questions; moreover, Native Studies seeks to incorporate traditional Aboriginal concepts and knowledge to ensure that the discipline remains well grounded within Native communities.

**areas of faculty interest\expertise:** Justice, policing, and corrections; Indian and Métis history; northern development and resource issues; health; politics and law; land utilization; research methods; Cree language.

**resources available:** Aboriginal Students' Centre; Indigenous Peoples' Program; Native Law Centre of Canada; National Native Access Program to Nursing (NNAPN); Indian Teacher Education Program (ITEP); *Native Studies Review*.

**financial aid available to students:** Good.

**number of students in program:** 8 M.A., 1 Ph.D.

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*Saskatchewan Indian Federated College*

**title of program:** Indian Studies

- SIFC Regina Campus, Room 118 College West, University of Regina, Regina SK Canada S4S 0A2; (306)546-8440; fax (306)546-8436 (Regina) or (306)652-8823 (Saskatoon)
- Saskatoon Campus, 710 Duke Street, Saskatoon SK Canada S7K 0P8; (306)931-1808
- <http://www.sifc.edu/>

**name\title of head\director:** Blair Stonechild, Department Head ([bstonechild@sifc.edu](mailto:bstonechild@sifc.edu)).

**degrees granted:** B.A.; B.A. w/ Honours; Special Case M.A.

**description of program offerings:** The Department fosters the intellectual study of First Nations and Aboriginal peoples and their cultures, with emphasis first on Saskatchewan, then Canada, North America, the western hemisphere and the world. This is accomplished through an

examination of extant and emerging cultures, methods and theories concerning Indian peoples and their cultures, both from Aboriginal viewpoints and through comparisons.

**areas of faculty interest\expertise:** Cree, Assiniboine, Saulteaux, Dene, Dakota, Inuit, and Métis cultures and histories; Indian economic, environmental, and geographic systems; principles of Indian governance; North American Indian religious philosophies; research theory and methodology.

**resources available:** The Indian Studies program is one of several majors offered at SIFC, a University College whose mission is to enhance the quality of life, and to preserve, protect and interpret the history, language, culture and artistic heritage of First Nations; accordingly, all of SIFC's resources are at the disposal of all SIFC students.

**financial aid available to students:** Contact SIFC Student Services.

**number of students in program:** c. 1300 Indian students at SIFC.

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*University of Science and Arts of Oklahoma*

**title of program:** American Indian Studies

- American Indian Studies Program, University of Science and Arts of Oklahoma, Chickasha OK 73018-0001; (405)224-3140 x205
- <http://www.usao.edu/~usao-inst/>

**name\title of head\director:** Howard Meredith

**degrees granted:** B.A.; B.F.A. in American Indian Fine Arts

**description of program offerings:** Emphasizes knowledge of the traditions and history of the first Americans and an understanding of the unique relationship of the government of the United States to the tribes and individual American Indians. The curriculum has shifted to the more contemporary needs of students by focusing upon quantitative skills such as financial management and intergovernmental relations. Classes include American Indian History, Economics, and Arts, as well as a seminar course, special topics, and independent study.

**areas of faculty interest\expertise:** Oklahoma Indian traditions and contemporary American Indian literature; contemporary American Indian issues and psychology; Kiowa oral tradition.

**resources available:** The program offers extension in-service and mid-career training.

**financial aid available to students:** May be accessed at <http://www.usao.edu/~usao-aid/>.

**number of students in program:** 20 majors, 15 minors.

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Smith College

[See listing for [Five Colleges, Inc.](#)]

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*University of South Dakota*

**title of program:** American Indian Studies

- 414 East Clark Street, Vermillion SD 57069; (605)677-5209, fax 677-6525
- <http://www.usd.edu/iais/major>, <mailto:iais@usd.edu>

**name\title of head\director:** Leonard R. Bruguier, Program Director

**degrees granted:** B.A. major, double major, minor.

**description of program offerings:** The American Indian Studies degree program at USD is offered in cooperation with Black Hills State University at Spearfish. The two institutions share a completely articulated program of studies with a common core, and offer an integrated, statewide opportunity for serious study and research in American Indian culture and issues.

**areas of faculty interest\expertise:** Anthropology; Lakota language, thought, and culture; Indian law and justice; literature; history; education; American Indian government and politics.

**resources available:** TRIO, Native American Cultural Center, Institute of American Indian Studies, The *Tiospaye* Council, American Indian Studies Club, Native American Cultural Advisor, Native American Activities Coordinator, I.D. Weeks Library, Joseph Harper Cash Memorial Library, American Indian Research Project oral history archives housed in the South Dakota Oral History Center.

**financial aid available to students:** B.A. major, double major, minor.

**number of students in program:** This is a new program in collaboration with Black Hills State University (Spearfish SD); in previous years, 20-25 students have been in the minor program at USD.

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*South Dakota State University*

**title of program:** American Indian Studies Program

- South Dakota State University, College of Arts and Science, NAF 251 Brookings, SD 57007
- [Lowell\\_Amiotte@sdstate.edu](mailto:Lowell_Amiotte@sdstate.edu)

**name\title of head\director:** Lowell Amiotte, AIS Coordinator

**degree(s) granted:** Minor

**description of program offerings:** This is an interdisciplinary program with courses from nine different academic disciplines and a distinctive AIS course, Introduction to American Indian Studies. Courses from the following disciplines are included: Anthropology, English, Geography, History, Languages (Lakota -- 4 semesters available), Philosophy, Political Science, Religion, and Sociology.

**areas of faculty interest\expertise:** American Indian cultures, particularly Plains and D/L/Nakota cultures; American Indian literature of the past and present; Geography of the American Indians; History of American Indians and History of the American West; Lakota language; American Indian Philosophy; Tribal Governments and Politics; American Indian Religions; American Indians and Intergroup Relations.

**resources available:** Native American Advisor; Native American Club; Native American Advisory Committee (faculty, staff, and student membership -- provides recommendations for support and other services); library holdings, including videotapes of relevance to American Indians; 2 + 2 + 2 program linking tribal high schools, tribal colleges, & SDSU agricultural and consumer and family science programs.

**financial aid available to students:** In addition to the usual scholarships, work study, Pell grants, etc., funds for tutoring and emergency needs are available.

**number of students in program:** approximately 20-30.

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*State University of New York at Buffalo*

**title of program:** Program in Indigenous Studies

- 1010A Clemens Hall, Buffalo NY 14260; (715)645-2546
- <http://wings.buffalo.edu/cas/centers/cfta>

**department in which housed:** Center for the Americas

**name\title of head\director:** Program in Indigenous Studies: John C. Mohawk, Ph.D., Associate Professor of American Studies

Center for the Americas: Dennis Tedlock, Ph.D. and John C. Mohawk, Ph.D., Co-Directors

**degrees granted:** B.A. in American Studies with a Focus in Indigenous/Native American Studies; M.A. and Ph.D. in American Studies with a Focus in Indigenous/Native American Studies

**description of program offerings:** Program has operated since 1970. The Program and Center for the Americas seek to contribute to scholarship in all areas of Indigenous Studies. Courses include Indian Image on Film, American Indian Law (co-listed with the School of Law), Indigenous Women, Introduction to Native American History, Mythology, Contemporary Problems of American Indians, Topics in Indigenous Studies, Indigenous Health and Healing,

Native American Aesthetics, Native American Literature, Survey of Native American History Seminar I & II.

**areas of faculty interest\expertise:** Environment, History, Law, International Indigenous Issues, Native American/indigenous Women, Literature, Cultural Studies, Art, Social Services.

**resources available:** Our faculty offers unique opportunities for training in historical research and on topics involving cultural interaction in a strong graduate program.

**financial aid available to students:** Some fellowships are available. Stipends vary. GRE helpful with scholarship application.

**number of students in program:** [Information not provided]

**number of students in program:** Graduate level: 2 to 7, variable from year to year.

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*State University of New York at New Paltz*

**title of program:** Native American Studies

- Guest House, New Paltz NY 12561; (914)257-2990
- <http://www.newpaltz.edu/>

**department in which housed:** Department of Anthropology

**name\title of head\director:** Laurence Hauptman, Chair

**degrees granted:** B.A. w/ minor in Native American Studies.

**description of program offerings:** Indians of North America, Ancient Mesoamerica, New York State Archaeology, and North American Ethnology.

**areas of faculty interest\expertise:** [Information not provided.]

**resources available:** [Information not provided.]

**financial aid available to students:** [Information not provided.]

**number of students in program:** 40 Anthropology majors, 7 Anthropology/Education majors, 10 Anthropology minors.

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*State University of New York, College at Oswego*

**title of program:** Native American Studies

- 311 Mahar Hall, SUNY Oswego, Oswego NY 13126; (315)341-3285

- <http://www.oswego.edu/>; [loder@oswego.edu](mailto:loder@oswego.edu)

**department in which housed:** Anthropology-Sociology

**name\title of head\director:** Dr. Richard Loder, Director

**degrees granted:** B.A. minor.

**description of program offerings:** Individual courses in Native American diversity, arts, literatures, and history; federal Indian law and policy, media images of Native Americans, contemporary issues, Iroquois history and issues. Independent study directed by faculty teaching in the program.

**areas of faculty interest\expertise:** Canadian treaty rights, Southeastern Indians, urban Indian issues, AIDS in Indian communities, Iroquois legal issues, health issues, representations in film, Native American painting and sculpture, federal recognition.

**resources available:** The Native American Heritage Association is a student-run organization that provides a comfortable climate for Native students and educates the general student body about Native American cultures and issues. Penfield Library has an extensive collection of resource materials on Native American Studies, including the journals *American Indian Quarterly*, *American Indian Law Review*, and *Akwesasne Notes*, among others.

**financial aid available to students:** Aid is available through the college. For more information call Mike Taylor at (315)341-2645.

**number of students in program:** 10

*University of Toronto*

**title of program:** Aboriginal Studies Program

- University of Toronto, Toronto ON, Canada M5A 1A1; (416)978-1763
- <http://www.utoronto.ca/abs/>

**name\title of head\director:** Professor Keren Rice

**degrees granted:** B.A. major and minor.

**description of program offerings:** The Aboriginal Studies Program focuses on the language, culture, and history of First Nations' people, contributing to our understanding of the interaction between First Nations and Euro-Canadian Society. Courses include Ojibwa Language, Oneida Language, Aboriginal Craft, Traditional Environmental Knowledge, Archaeology, Sub-Arctic Issues, Contemporary Native North American Literature, The Iroquoian Peoples, Native and Other Americans, First Nations Issues in Health and Healing, Arctic International Politics, Aboriginal Religion, First Nations' Perspective on Canada, Politics of Aboriginal Self-Government, Music, and others.

**areas of faculty interest\expertise:** Literature, language, cultures, history, anthropology geography.

**resources available:** First Nations House and Library; Office of Aboriginal Student Services and Programs.

**financial aid available to students:** Contact Admissions and Awards, 315 Bloor Street West, Toronto, Ontario M5S 1A3.

**number of students in program:** 10-15 in major program.

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*Trent University*

**title of program:** Department of Native Studies

- Peterborough ONT, Canada K9J 7B8; (705)748-1466
- <http://www.trentu.ca/nativestudies/>

**name\title of head\director:** David Newhouse, Chair

**degrees granted:** Diploma, B.A., M.A., Ph.D. We offer a program in Native Management and Economic Development in collaboration with the Administrative Studies Program and a program in Indigenous Environmental Studies in collaboration with the Environmental Resources Studies Program.

**description of program offerings:** Approximately 25 undergraduate courses including General Introduction to Native Studies; Aboriginal Politics, Aboriginal Governance, Aboriginal Law, Native Identity Development, Oral and Written Ojibway, Oral Mohawk, Iroquoian Culture and Tradition, Aboriginal Women, Aboriginal Culture and Community, Aboriginal Education, Research Methods (Oral Histories, Community Based Research), History (Indians in Canada, Metis); Contemporary Aboriginal Organizations (Management and Organization Behaviour); Aboriginal Literatures, Aboriginal Theatre, Traditional Knowledge, Indigenous Environmental Knowledge, Environmental Assessment in Aboriginal Communities.

Graduate courses (Masters and Doctoral) include in seminars in Indigenous Knowledge, Governance, Indigenous Research Methods, Aboriginal History and Politics and Aboriginal Social and Culture Issues.

**areas of faculty interest\expertise:** Faculty: Shirley Williams (Ojibway Language), Edna Manitowabi (Indigenous Knowledge, Aboriginal Women); Don McCaskill (Education, International Indigenous Peoples); John Milloy (History, Indian Residential Schools); Lynne Davis (Community Education and Development); Kiera Ladner (Aboriginal Politics and Governance); Mark Dockstator (Aboriginal Law and Governance); David Newhouse (Aboriginal Economies and Governance); Leanne Simpson (Indigenous Knowledge and Environmental Studies).

**resources available:** Trent University Native Association, Aboriginal student counsellor, cultural advisor/traditional person in residence, local Aboriginal organizations: Friendship Centre, Women's Centre, Healing Lodge.



**financial aid available to students:** Government funding, as well as various University Bursaries and scholarships.

**number of students in program:** 800 students in courses. Approximately 250 Aboriginal students out of total student population of 5000.

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*University of Tulsa*

**title of program:** Native American Studies

- 600 South College Ave., Tulsa OK 74104-3126; (918)631-2307, (800)331-3050
- <http://www.cas.utulsa.edu/certificates/native.html>

**name\title of head\director:** Garrick Bailey

**name\title of head\director:** Garrick Bailey (Anthropology), Director; Peggy Hill (Biology), Associate Director; Richard Grounds (Anthropology), Assistant Director

**degrees granted:** Certificate in Native American Law.

**description of program offerings:** This is a certificate program which may be taken as part of a students undergraduate degree program, or at the graduate level for students who already have a baccalaureate degree. Interdisciplinary program includes History, Anthropology, Sociology, Biology, Art and Religion. Other faculty include John Coward (Communications), Durban Fielding (Cherokee language), James Ronda (History).

**areas of faculty interest\expertise:** Language preservation, tradition and change, religion, philosophy, and art.

**resources available:** McFarlin Library of the University of Tulsa houses extensive collections on North American Indian history, culture and law. Special Collections include the Alice Robertson Collection (the Worcester and Robertson family papers, main relating to the Cherokee); the John W. Shleppey Collection (6,000 volumes, mainly on the tribes of Oklahoma) and the J.B. Milam Collection (2,000 volumes relating to Cherokee history and culture). American Indian Cultural Society.

**financial aid available to students:** Various scholarships.

**number of students in program:** 15 per year.

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*University of Victoria*

**title of program:** Indigenous Governance Programs

- University of Victoria, Faculty of Human and Social Development, PO Box 1700 STN CSC, Victoria BC V8W 2Y2 Canada; (250) 721-6438 or 721-8098 Fax: (250) 472-4724
- <http://web.uvic.ca/igov/>
- [igov@uvic.ca](mailto:igov@uvic.ca)

**department in which housed:**Human and Social Development

**name\title of head\director:**Dr. Gerald Taiaiake Alfred, Chair

**degree(s) granted:**Concurrent MA/LLB; MA; PhD

**description of program offerings:**Taking indigenous education beyond management training to the next level, educational and political leadership, the IGOV program provides its students with a framework of critical understanding and advocates a strategic approach to decolonization. Through the flagship Master of Arts degree program, various community projects and capacity-development workshops, the IGOV program aims to provide our societies with leaders capable of effectively confronting the challenges that lay ahead.

**areas of faculty interest\expertise:**See <http://web.uvic.ca/igov/people/faculty/>.< / P>

**resources available:**See <http://www.uvss.uvic.ca/nsu/UVic.html>.< /P>

**financial aid available to students:**See <http://web.uvic.ca/safa/>.

**number of students in program:**See <http://web.uvic.ca/igov/people/students/>.

### *University of Washington*

**title of program:** American Indian Studies Center

- Box 354305, Seattle WA 98195; (206)543-9082
- [http://www.washington.edu/students/genocat/academic/amer\\_indian.html](http://www.washington.edu/students/genocat/academic/amer_indian.html)

**name\title of head\director:** Dr. Thomas Colonesse, Director

**degrees granted:** Minor; B.A. in Anthropology w/ emphasis in American Indian Studies.

**description of program offerings:** The program offers a range of course work dealing with American Indian history, ethnology, law, religious belief, Indian-White relations, Navajo language, folklore, with a special emphasis on Western U.S. and Northwest Coast tribal groups. Course work on research techniques, traditional and contemporary Indian literature, museum work, education, and family life is also offered regularly.

**areas of faculty interest\expertise:** (See above.)

**resources available:** Washington State has 34 Indian tribes with 26 reservation communities, a growing population, and a number of inter-tribal and other related organizations, many with close ties to neighboring groups in Oregon, Idaho, Montana, and British Columbia and Alberta.

Seattle is home to the regional Federal Archives with important tribal records. The University also has important archival and museum collections.

**financial aid available to students:** A competitive scholarship is available through the Center. Special financial aid is available through the Equal Opportunity Program.

**number of students in program:** More than 250 Indian students in University.

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*Western Carolina University*

**title of program:** M.A. in American History, Cherokee Studies Track

- History Dept., W.C.U., Cullowhee NC 28723; (828)227-3866
- <http://www.wcu.edu/as/history/>

**department in which housed:** History

**name\title of head\director:** Bill (William) L. Anderson

**degree(s) granted:** M.A.

**description of program offerings:** Cherokee History; Contemporary Cherokee Culture; Indians of North America; Native American Literature; Cherokee Language; various courses in area of expertise of Endowed Chair in Cherokee Studies.

**areas of faculty interest\expertise:** Cherokee and Southwest Indians.

**resources available:** Native American Club; Library houses one of the largest Cherokee collections in the U.S.

**financial aid available to students:** Graduate assistantships.

**number of students in program:** 5-6.

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*Western Washington University*

**title of program:** American Cultural Studies

- Western Washington U, Bellingham WA 98225; (360) 650-6564
- [tanism@cc.wwu.edu](mailto:tanism@cc.wwu.edu)

**name\title of head\director:** Lawrence Estrada, Director; Tanis S'eiltin, Coordinator Native American Studies

**degrees granted:** B.A. (minor).

**description of program offerings:** American Cultural Studies is an interdisciplinary program that offers a B.A. The Native American Studies minor may be taken in conjunction with a degree in any major at the university, however. The Native American Studies program is designed to give students an in-depth background on Native cultures, literatures, histories and issues. While most of the classes are offered through Western and its affiliate, Fairhaven College, some are offered in conjunction with the local Northwest Indian College on the Lummi Reservation.

**areas of faculty interest\expertise:** Native education, Native literatures, federal Indian policy, Northwest Native American history, Native American art, Northwest Native experience.

**resources available:** In addition to the financial support usually offered through the university's financial aids office, the program has several faculty of Native descent, support organizations (such as the Native American Student Union and Ethnic Student Center), and a location suited to both intellectual and experiential pursuits.

**financial aid available to students:** (See above.)

**number of students in program:** 12 minors.

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*University of Wisconsin, Eau Claire*

**title of program:** American Indian Studies Program

- American Indian Studies, Box 4004, Eau Claire WI 54702; (715) 836-6045 or 836-3243
- <http://www.uwec.edu/Academic/AIS/>

**name\title of head\director:** Dr. Lawrence Martin, Director

**degrees granted:** B.A. major and minor in American Indian Studies.

**description of program offerings:** In addition to offering a major and minor in American Indian Studies, this program offers graduate studies in American Indian History and Literature. This program takes special recruitment and retention initiatives for American Indian students and offers participation in the Native American Student Association.

**areas of faculty interest\expertise:** Wisconsin Indian history and culture, tribal government and sovereignty, American Indian art, American Indian languages and literature, education, science, curriculum development on American Indian Studies.

**resources available:** There are close working relationships with Lac Courte Oreilles (Chippewa), Lac du Flambeau (Chippewa), and Black River Falls (Ho-Chunk) Indian communities and partnership with Lac Courte Oreilles Ojibwa Community College in Nursing. There is a Native American Student Association on campus. Faculty include a former tribal chairman and tribal staff.

**financial aid available to students:** There are several programs, including scholarships, available to American Indian Students.

**number of students in program:** 12 majors, 24 minors.

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*University of Wisconsin, Madison*

**title of program:** American Indian Studies Program

- 317 Ingraham Hall, 1155 Observatory Dr., Univ. of Wisconsin, Madison WI 53706; (608) 263-5501; fax (608) 262-7137
- <http://polyglot.lss.wisc.edu/aisp/>
- [aisp@macc.wisc.edu](mailto:aisp@macc.wisc.edu)

**name\title of head\director:** Associate Professor Roberta Hill, Director

**degrees granted:** Certificate in American Indian Studies.

**description of program offerings:** Regular offerings in American Indian Studies include folklore, archaeology, history, law, rural sociology, literature, anthropology, and social work.

**areas of faculty interest\expertise:** (See above.)

**resources available:** Extremely close to Winnebago settlements, Native American Center (Madison Community), Resource Center, inter-institutional linkages with certain tribal colleges; Wunk Sheek (student organization), Indigenous Law Student Association, Council of American Indian Graduate and Professional Students, AISES, and American Indian Student Academic Services.

**financial aid available to students:** American Indian Alumni Scholarship, Wisconsin Indian Grant. We have a Financial Aids staff person who works specifically with Native students.

**number of students in program:** 150

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*University of Wisconsin, Milwaukee*

**title of program:** American Indian Studies

- College of Letters and Sciences, PO Box 413, Milwaukee WI 53201; (414) 229-6686
- <http://www.uwm.edu/Dept/AIS/>

**department in which housed:** Inter-departmental, Inter-disciplinary

**name\title of head\director:** John Boatman, Coordinator

**degrees granted:** An interdisciplinary degree is an option.

**description of program offerings:** This program offers courses in several academic departments, does research in American Indian studies, publishes texts, etc. in American Indian Studies.

**areas of faculty interest\expertise:** The western Great Lakes area is a special interest of faculty. There are American Indian faculty in the departments of Anthropology, Ethnic Studies, History, Literature, Philosophy, and Sociology.

**resources available:** There are approximately 10,000 American Indians living in the Milwaukee area. In addition, there are also ten reservations in Wisconsin.

**financial aid available to students:** BIA and Wisconsin Indian Grants are available to American Indian Students.

**number of students in program:** [Information not provided.]

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*University of Wisconsin - Superior*

**title of program:** Indian Studies

- American Indian Studies Center, UW-Superior, Sundquist 106, 1800 Grand Ave, Superior WI 54880; (715)394-8358
- [http://www.uwsuper.edu/catalog/general/2002-04/prog\\_descrip/FNS.html](http://www.uwsuper.edu/catalog/general/2002-04/prog_descrip/FNS.html)

**name\title of head\director:** Gary W. Johnson, Director

**degrees granted:** Minor only.

**description of program offerings:** The American Indian Studies Program seeks to promote an understanding and awareness of Indian people. The program provides the opportunity for Indians and non-Indians alike to increase their knowledge of the origin of Indian people in terms of history, culture, and philosophy.

**areas of faculty interest\expertise:** Tribal administration; Ojibwa language; American Indian values and spiritual beliefs; historical foundations of American Indian education; contemporary issues in American Indian society; American Indian counseling and social work.

**resources available:** The American Indian Student Organization, which sponsors such activities as field trips to local reservations, pow- wows, talking circles, potluck dinners, spiritual ceremonies, Sugarbush camp, canoeing, and a fall walk around.

**financial aid available to students:** While the Center provides no financial aid, the Center does help Native American students with the University's financial aid process.

**number of students in program:** The Native American student population is 2% of the student body.

*University of Wyoming*

**title of program:** American Indian Studies

- PO Box 3431, Laramie WY 82071-3431; (307)766-6521
- <http://uwadmnweb.uwyo.edu/aist/>; [antell@uwyo.edu](mailto:antell@uwyo.edu)

**name\title of head\director:** Dr. Judith Antell

**degrees granted:** Minor in American Indian Studies.

**description of program offerings:** Interdisciplinary courses from a variety of areas including geography, sociology, anthropology, literature, and history.

**areas of faculty interest\expertise:** History, regional studies, contemporary issues, women, and reservation land management.

**resources available:** Support services for American Indian students; program library and student center; American Indian student club for Native students in all disciplines, and student/faculty club affiliated with the discipline of American Indian Studies.

**number of students in program:** 80 students, program library and student center; American Indian student club for Native students in all disciplines, and student/faculty club affiliated with the discipline of American Indian Studies.

**number of students in program:** 80

**Appendix “G”  
Project Brochure**



## TRADITIONAL KNOWLEDGE INTERPRETERS

### *The Project*

This stage of our project has two goals: 1) to determine the number of people who are presently in positions where they are required to explain traditional knowledge within decision-making bodies, such as monitoring boards associated with industry, and co-management boards; and 2) to determine the need for professional “Traditional Knowledge Interpreters” or for knowledge interpretation training.



### *Background*

Often the decisions and recommendations called for in environmental assessments, resource management and development projects are framed by science and technology and within fiscal restraints. These decisions have a profound affect on the lives and welfare of aboriginal people. Aboriginal people often do not have the capacity to operate in a scientific framework, and despite the best efforts of all involved, the knowledge of Aboriginal people and their

recommendations are rarely fully understood or utilized.

Nevertheless traditional knowledge of local sites as well as traditional knowledge of associated relationships within the larger environment are vital for sound decision making in the north. Traditionally it was the elders who advised younger people on resource use, however in a modern setting, younger Aboriginal people must act as interpreters between elders and harvesters, and the decision-makers within the dominant society.

We believe that to make sure the interpretations and communications are sound, the Aboriginal people who are acting as ‘go betweens’ require training. We would like to know what you think. Are trained experts important for informative communication? Does good communication give us an understanding that will lead to good decisions?

According to government regulations, co-management boards at different levels of government need both traditional and scientific knowledge in land-use planning, environmental assessment, impact monitoring and other resource management activities. The members of these bodies have rarely received training in interpreting science or traditional knowledge. Community representatives are often expected, without the support of training to bring forward and interpret traditional knowledge to other board members. Many aboriginal members have expressed the difficulty or impossibility of doing this without support and training.

Board members, however, are not alone in their frustrations. With an increase in industrial development comes an ever-increasing number of industry and community representatives working

together to implement various environmental management agreements set up under impact benefit or participation agreements. Members on these committees are also frustrated when attempting to explain traditional knowledge.

**Will training in how to explain traditional knowledge to decision makers help to make this process more productive and positive? Will training in how to explain the findings of scientists to community members help?**

### *A Traditional Knowledge Interpreter*

We believe traditional knowledge interpreters are needed to help people who are not experts in traditional knowledge to understand the meaning of its interpretations of the world around us and how that interpretation can affect both recommendations and decisions. This is identical to the role that a scientist takes when interpreting science data to a person who does not have extensive expertise in science, but who needs to make recommendations and decisions. Indeed, knowledge interpreters in the northern context must understand both science and traditional knowledge formats.. An individual trained in traditional knowledge interpretation will have several skills. For example: 1) Knowing where to gain a greater depth of understanding about either traditional knowledge or science. This is vital as both knowledge systems contain detail about various aspects of the environment. A trained individual will know where to find more information. 2) They will know how to explain the concepts used by both

traditional knowledge holders and scientists. A trained individual will know how to explain these concepts in plain language. This will include knowing how to gain a greater understanding of new concepts they come across; and 3) They will learn how to work with researchers who study some aspect of the environment from a scientific perspective or from the perspective of the holders of traditional knowledge.

TK interpreters will have the ability to judge when it is necessary to discuss the quality of data, analyses, and predictions with other experts such as traditional knowledge holders or scientists involved in that particular research.

We believe that individuals with traditional knowledge interpretation training will have the ability to use traditional knowledge to formulate recommendations and they will also have the ability to understand how recommendations are formulated by scientists and put into place by decision makers. This will provide the TK interpreter with the ability to communicate with members of the scientific and aboriginal communities to understand the importance of their understanding of the environment and why associated issues are vital for consideration.

This cross-cultural, cross-knowledge capacity will be founded in an ability to use their own aboriginal language, and a desire to know more complex terminology important to both traditional knowledge holders and scientists.

They will be able to work with Elders, scientists, and researchers and will have had field experience in both TK and science.

TK interpreters will be trained to understand management systems of

aboriginal organizations and communities as well as corporate and government organizations. This will include specific knowledge of traditional aboriginal management systems, a familiarity with the community infrastructure that once supported the use and transfer of traditional knowledge as well as the current infrastructure where it exists.

Finally given the role that these people will be playing in the decision-making process, they will be thoroughly grounded in current regulatory legislation and policy, as well as the relevant aboriginal rights agreements. There are perhaps 200 co-management boards with an average of 5 to 10 members, the cohort of people that could benefit from this training, is on the order of 1,000 to 2,000 people. On an annual basis, the likely turnover is about 20% suggesting a minimum of 20 to 40 people per year that would require training just in this capacity alone. In addition, there are literally hundreds of projects, big and small, that are required or that would like to use traditional knowledge in planning and monitoring. It is important to have people available to hire as permanent staff or as expert consultants. It is also important to have these skills represented on 'joint' boards and committees.

### *Economic Benefits*

Traditional knowledge interpreters can have a major impact on the economy of modern multi-million and multi-billion dollar development projects and management of resources in areas where aboriginal communities are located. More effective use of traditional

knowledge will avoid the current problem of projects being held up by government requirements to use traditional knowledge but for which no guidance and no trained experts in interpretation are available. Currently millions of dollars are spent on environmental assessments and many long delays are incurred. TK interpreters will result in more efficient and effective community consultations in the regulatory processes. This would markedly increase efficiency and reduce delays. Co-Management boards currently spend a great deal of effort on attempting to include and use traditional knowledge. All acknowledge the potential benefits but many acknowledge the potential is still largely untapped. This will create a modern place and acknowledge the importance for traditional knowledge. This process will create employment for aboriginal people in environmental management bodies. The result of this inclusion will be a better understanding of underlying northern development issues, and increased economic and social well being of northern communities, with a resultant increase in the capacity for northerners to provide more information to the private sector in resource planning.

In the long-term, we expect a gradual change in the attitude towards and effective participation of aboriginal peoples in the sustainable development plans for the North in particular and all of Canada in general. This will also provide Canadians with improved management of natural resources in the North through access to and use of thousands of years of experience and wisdom resulting in better relationships between aboriginal people and non-aboriginal organizations interested in

making use of the natural resources of the North.

Not the least of these long-term economic benefits will be an overall reduction in cost to industry for project planning and management. It is important to develop the capacity of all the parties involved in these projects and management challenges.

### *Who We Are Interviewing*

We want to ask people who have an interest or requirement to use traditional knowledge in making decisions about land and resource development. We want to find out what the needs and challenges are from an industry perspective.

We want to ask Elders and traditional harvesters and community leaders who have been involved in these projects and in co-management arrangements. We want to ask members of aboriginal communities who have already been involved in using traditional knowledge in a science and technology framework. We want to ask people who are involved in government regulatory agencies and departments who routinely call for or work with traditional knowledge in various ways.

We want to ask people from organizations such as colleges and universities who might be involved in training programs about traditional knowledge.

### *Who Are We?*

We are experienced in bridging the gap between traditional and scientific knowledge and technology. Each of us has worked on projects in which the strengths of both systems were brought together. Over the years we have recognized the significant difficulties in bridging this gap without people who

have an in depth understanding of both knowledge systems.

Our project leader is **Joanne Barnaby** who has extensive experience in working with northern communities. This experience spans over 25 years of working in Aboriginal organizations providing both leadership and senior management services to aboriginal peoples, including two terms on the Board of Directors of the Science Institute of the NWT and her pioneering work at the Dene Cultural Institute as its Executive Director.

**Alan Emery** has written several guides to the use of traditional knowledge and science together so that the two ways of understanding the world work as respected and complementary partners, each building on the strengths of the other. Alan co-founded the Centre for Traditional Knowledge with the late Honourable James Bourque and was a member of the Board and Secretary Treasurer until his retirement in 1998.

**Alice Legat** has extensive experience with in-situ research and capacity building that is designed to recognize and utilize the full benefits of indigenous knowledge enabling aboriginal communities to effectively participate in modern challenges. Alice worked in the Dogrib region for ten years. The work of the Dogrib Traditional Knowledge team with which she worked, has been recognized internationally for effective traditional knowledge research methodology that combined traditional and scientific techniques and for effective community capacity building.

### *What do you think?*

We believe it is important to provide traditional knowledge interpretation training to:

- i) aboriginal individuals who are already involved with boards and committees; and
- ii) those working as staff members for 'joint' bodies
- iii) others interested in this work in anticipation of on-going and increased need.

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What do you think? Please contact us with your ideas.

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