LETTER FROM THE CHAIR

CUTCHA RISLING BALDY, PH.D

It is an amazing and exciting time for NAS at Humboldt State. We have three new tenure-track faculty hires in the last five years. Who are local Indigenous women dedicated to continuing the legacy of this department. We’ve doubled our majors, tripled our minors, and continued to build cross-disciplinary and cross-college opportunities for students to take NAS classes. We believe in the power of our community connections, and we know that the next 25 years and the 25 years after that are full of potential and possibility. Our work in NAS will continue to center our tribal communities, Indigenous knowledges and our shared futures. Some of our planned projects include: continuing to revitalize the Center for Indian Community Development including a Language Revitalization Lab, Food Sovereignty Lab and community workshop space. We remain a grassroots department, one that builds community for our students and invites our Indigenous nations to partner with us. Consider donating to the department if you can or reach out to us so that we can dream the next 25 years together. - Cutcha

NAS Shapes the Future of Environmental Sciences at HSU

By Kaitlin Reed, Ph.D

Native American people have been stewarding their environments since time immemorial and the knowledge held by tribal communities is invaluable for contemporary environmental science and natural resource management. Place-based learning communities (PBLCs) at Humboldt State University are STEM and natural resource-based cohorts of incoming freshmen. Students live and study together as a community. PBLC curricula is designed so that students take a combination of their chosen science courses alongside Native American Studies courses. The intention of this course schedule is to get students thinking about the integration of Western science and Indigenous knowledges, and approach contemporary environmental problems with multiple ways of knowing. As part of the PBLCs, all incoming freshmen students experience a week of summer immersion prior to the start of classes. The Native American Studies department has facilitated interactions between students and tribal leaders in the local community. For example, the Among Giants PBLC – which focuses on mammal and plant biodiversity within the coastal redwood ecosystem – were welcomed to Wiyot territory at Humboldt State by Wiyot Tribal Chair Ted Hernandez. Mr. Hernandez offered the students a prayer, taught students about Wiyot history and worldviews, and with the help of Rachel Sundberg (Ner-er-ner (coastal Yurok) enrolled Trinidad Rancheria), showed students regalia, songs, and dances. The following day, Among Giants students traveled to Prairie Creek where they were welcomed by Yurok tribal leaders Susan Masten and Linda Cooley. Susan Masten is a former Yurok Tribal Chairperson and former President of the National Council of American Indians. Linda Cooley is the Deputy Director of the Yurok Tribal Economic Development Corporation. Both leaders shared the history of the Yurok Tribe, Yurok tribal worldviews and natural resource management practices. The integration of Native American Studies within the PBLCs demonstrates the importance of Indigenous knowledge in environmental science. NAS is actively bridging bodies of knowledge and introducing students to community partners. Over the past twenty five years, Humboldt State has become a leader in both natural resources sciences and sustainability, as well as Native American Studies. In the next twenty-five years, HSU is well poised to become a leader in Indigenous Environmental Studies & Sciences. Native American Studies - in partnership with the PBLCs and Indian Tribal and Education Personnel Program – created two educational videos to aid in student learning. The videos feature NAS faculty, tribal leaders, and several Native HSU alumni – including Brittanì Orona (Hupa), Marc “Bubba” Riggins (Hupa/Yurok), Marlené Dusek (Payómkawichum/Kumeyaay/Cupeño), Loren Me’ Lash-Ne Bommelyn (Tolowa Dee-Ni’), Lonyx Landry (Nor Rel Muk Wintu), Pimm Allen (Karuk/Yurok), Vincent Feliz (Chumash), Charley Reed (Karuk/Yurok/Hupa), Keith Parker (Yurok), Frank Lake (Karuk). To learn more about PBLCs at HSU watch: History of Native California https://www.youtube.com/watch?v=T-azzPugmKQ&t=8s and Traditional Ecological Knowledge https://www.youtube.com/watch?v=liKV74avPso
Current Faculty:
Kayla Begay, Ph.D. (Hupa)
Stephanie Lumsden, M.A. (Hoopa Valley Tribe)
Kerri Malloy, M.J. (Yurok/Karuk)
Rain Marshall, J.D. (Yankontai)
Kaitlin Reed, Ph.D. (Yurok, Hupa, Oneida, enrolled Yurok Tribe)
Cutcha Risling Baldy, Ph.D. (Hupa, Karuk, Yurok, enrolled Hoopa Valley Tribe)
Marlon Sherman, J.D. (Oglala Lakota)

Previous Faculty:
Cynthia Boshell (Muscogee), lecturer
Russell Boham (Little Shell Band of Chippewa Indians), lecturer (full-time in INRSEP)
Sandra Boham (Confederated Salish and Kootenai Tribes), lecturer (full-time in NCIDC)
Leo Canez (Yurok), lecturer
Ann Marie Dannenburg, lecturer (lectured also in Women’s Studies & English)
Carolyn Dunn (Creek, Choctaw and Cherokee), lecturer (to the list 1993-1995 taught the first NAS Joseph Dupris (Cheyenne River Sioux Tribe)
Susan Gehr (Karuk), lecturer
Joseph Giovannetti (Smith River Tolowa De-en), Literature and NAS Theater courses.
Victor CollaBobby Lake Thom (Karuk)
PennElys Goodshield (Anishinaabe), lecturer
Kathleen Hill (Klamath) (lecturer) Susan (Tweet)
Jack Norton (Hupa/Chehawa), lecturer
Sara Obenauer (Filipina), lecturer
Katy Ohlheiser (Yurok), lecturer
John Powell (tenured faculty in Philosophy, lecturer in NAS)
James Roscoe, lecturer (tenured in Anthropology)
Dale Ann Sherman (Yurok/Tolowa), lecturer
Burdock (Yurok), lecturer

Areas of Concentration Offered:
- Law & Government
- Environment & Natural Resources
- Language & Literature
- Society & Culture

Minors offered:
- Minor in Native American Studies
- Minor in Tribal Leadership
- Minor in Indigenous Peoples, Natural Resource Use & the Environment

Website:
http://nasp.humboldt.edu/

Facebook:
https://www.facebook.com/hsunasp/

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https://www.instagram.com/hsu_nas/

Support NAS 25 yrs and Beyond!
Donate at: http://www2.humboldt.edu/nasp/giving.html
TIMELINE

When everything started

1974 - NAS created Ethnic Studies, with Black Studies, Chicano Studies & Asian Studies. One Professor allocated.

Late 1970's - One more professor added

Early 1980s - NAS certificate offered (30 quarter credits). Another professor allocated.

February 1989 - Final Report of President's Task force Services to Native Americans issued.


1992 - Subcommittee for Resource Review of Proposed Undergraduate Major in NAS is issued

1994 - NAS major approved within Ethnic Studies

January 1998 - Jack Norton retired

February 1998 - Professor Hill and Dupris hired with soft funding from Kellogg grant

1999 - Proposed new curriculum

March 2000 - CAHSS College Curriculum Committee recommended approval of new curriculum

Fall 2003 - Powell, Dannenburg & Sherman hired part-time

Fall 2004 - Sherman hired full-time tenure track

2016 - Kayla Begay & Cutcha Risling Baldy are hired

2018 - Joe Giovannetti retires

2019 - Kaitlin Reed is hired
The Native Forum lobby project was completed in 2019 to illustrate the ongoing resurgence and partnerships with Native peoples on campus and throughout Humboldt County. The Native Forum is a distinct room on campus originally designed as a public gathering space that honors Native American tribes in Northern California. In January of 2015 Humboldt State students from across campus occupied the Native Forum with concerns about how HSU celebrates and supports diversity. Students had specific concerns about many issues, but one of them was the designation, signage and support for the Native Forum. This project revitalized the Native Forum lobby with the installation of two murals by alumni artists Lyn Risling and Jessica Slayton, traditional bench seating and traditional stools by Karuk carver and artist Alme Allen and inclusion of display cases that focus on the Wiyot people and HSU Native American programs. Students from the Native American Studies Department Capstone Course (2018-2019): Joelle Montes, Elizabeth McClure, Nicole Peters, Jose Manzo-Gonzalez, Ellen Colegrove and Emily Watkins helped to complete this project. We must also thank Dr. Cutcha Risling Baldy (Hupa, Karuk, Yurok) who envisioned this project and helped bring it to fruition.
Dr. Cutcha Risling Baldy (Hupa, Yurok, Karuk) is an Assistant Professor and Department Chair of Native American Studies at Humboldt State University. Her research is focused on Indigenous feminisms, California Indians and decolonization. Her book *We Are Dancing For You: Native feminisms and the revitalization of women’s coming-of-age ceremonies* received the “Best First Book in Native American and Indigenous Studies” at the Native American Indigenous Studies Association Conference 2019. It is available through all major booksellers. She has published in the Ecological Processes Journal, the *Wicazo Sa Review*, and the Decolonization: Indigeneity, Education and Society journal. She has also published creative writing in the *As/Us* journal and *News from Native California*. She is also the author of a popular blog that explores issues of social justice, history and California Indian politics and culture. www.cutcharislingbaldy.com/blog. She received her Ph.D. in Native American Studies with a Designated Emphasis in Feminist Theory and Research from the University of California, Davis and her M.F.A. in Creative Writing & Literary Research from San Diego State University. She also has her B.A. in Psychology from Stanford University. Dr. Risling Baldy is Hupa, Yurok and Karuk and an enrolled member of the Hoopa Valley Tribe in Northern California. In 2007, Dr. Risling Baldy co-founded the Native Women's Collective, a nonprofit organization that supports the continued revitalization of Native American arts and culture.

**Rain Archembeau-Marshall**

Rain Archembeau-Marshall, is Ihanktonwan (Yankton Sioux), Choctaw, Cherokee, Penobscot, and Sisseton-Wahpeton Sioux. She graduated from Humboldt State University in 2000 with a Bachelor of Science in Natural Resources Planning with Native American Perspectives on the Environment and a minor in American Indian Education. She was a member of the Indian Teacher Education and Personnel Program (ITEPP) and the Indian Natural Resources Science and Engineering Program (INRSEP). Rain graduated from the University of South Dakota School of Law in 2003, emphasizing in Federal Indian Law, Natural Resources Law and Environmental Law. Rain was selected by the American Civil Liberties Union as an Ira Glasser Racial Justice Fellow teaching “Know Your Rights Workshops” on Indian reservations and urban centers in North and South Dakota. While with the ACLU, Rain assisted with an education discrimination lawsuit for Rosebud Sioux children. Rain also assisted her tribe in a lawsuit against the county to protect the Reservation boundary from diminishment. For the Yurok Tribe’s legal department, Rain assisted in land acquisition. She also worked as a Public Defender for the Rosebud Sioux Tribe. Rain has taught Native American Studies, Critical, Race, Gender, and Sexuality Studies, Ethnic Studies, English, Business, and Law courses at Sinte Gleska University, Ihanktonwan Community College, College of the Redwoods, and currently at Humboldt State University. Rain’s area of research is in Lakota plant knowledge and Lakota women in traditional Lakota society. Rain has two daughters and enjoys Mother Earth, cooking organic food, and art projects. She travels often to her homelands in South Dakota for ceremonies and to be with family.

**Kayla Begay**

Dr. Kayla Begay is an Assistant Professor of Native American Studies at Humboldt State University. Her research is focused on Dene Languages, California Indian Languages, language variation, historical linguistics and community-based language revitalization and reclamation. Her previous fieldwork experience includes work with speakers of Hupa, Karuk, Yucatec Maya and Sereer. Dr. Begay’s continuing research focuses on historical-comparative linguistics for language revitalization within Wailaki and Hupa communities. Dr. Begay is an enrolled member of Hoopa Valley Tribe with grandparents enrolled in the Karuk and Yurok tribes. She is also a board member with the Advocates for Indigenous California Language Survival (AICLS). She received her Ph.D. (2017) and M.A. (2012) in Linguistics from the University of California Berkeley, and B.A. (2010) in Linguistics from Stanford University. She is also a traditional basketweaver and singer.

**Cutcha Risling Baldy**


We Are Dancing for You: Native Feminisms and the Revitalization of Women’s Coming-of-Age Ceremonies. University of Washington Press, 2018
Kaitlin Reed (Yurok/Hupa/Oneida) is an Assistant Professor of Native American Studies at Humboldt State University. Her research is focused on tribal land and water rights, extractive capitalism, and settler colonial political economies. She is currently working on her book entitled From Gold Rush to Green Rush: Cannabis and California Indians. This book connects the historical and ecological dots between the Gold Rush and the Green Rush, focusing on capitalistic resource extraction and violence against indigenous lands and bodies. She obtained her B.A. degree in Geography at Vassar College and her M.A. and Ph.D. in Native American Studies at the University of California, Davis. Kaitlin is currently a Ph.D. Candidate in Native American Studies at UC Davis. In 2018, she was awarded the Charles Eastman Fellowship of Native American Studies at Dartmouth College. Dr. Reed is an enrolled member of the Yurok Tribe in Northwestern California. In her free time, she likes to knit, watch reality television, and spend time with her partner, Michael, and her cat, Fitzherbert.

Marlon Sherman

Marlon D. Sherman, JD, Professor Emeritus, is Oglala Lakota, born in a log cabin outside Kyle, South Dakota and raised there on the Pine Ridge Reservation. After a harrowing brush with a law career, he worked in the areas of peacemaking, mediation, facilitation, leadership and multicultural issues for tribes and tribal organizations. He teaches in the Native American Studies Department at Humboldt State University and consults privately.

In 2019, three meetings of Wailaki, Tolowa Dee-ni’, Mattole and Hupa language speakers and learners took place. These meetings focused primarily on Wailaki language support, in particular for the Lassik/Settenbiden dialect, and Tsennahkennes dialect. The goals of the meetings include reconstruction and interpretation of early archival texts, word-lists, and the creation of contemporary words for use in language curriculum at Round Valley High School and Round Valley Elementary School.

Cheryl Tuttle, regarding the inaugural meeting in March: We are so grateful for the expertise of all our mentors (Hupa, Tolowa, and Wailaki) who "geeked" away with us for hours as we uncovered stories, words, phrases, and the parts of hands. These mentors can take the language and tell us what each little part means and why it looks the way it does. Ish-jii e-duk-kaan-ts’eh-hung. My heart feels sweet!

More meetings are planned in the near future, and into 2020. As speakers and learners from our related Dene family languages turn to each other for support, our languages continue to grow.

Pictured: Dene Languages Working Group at the Live Your Language Alliance (LYLA) Conference March 2019
Some very good and generous people have stepped up to mentor and help me during my time teaching in Native American Studies at HSU. If not for these skilled, talented and passionate people, NAS might not exist today and I might not be a full professor on the edge of retirement. All of these people have taught me the true meaning of service, not because they talk about it, but because they actively and cheerfully live it. Aside from helping me, they serve in so many ways and I am humbled to be associated with them. They show us what true community spirit looks like and I just want to acknowledge them.

There was, of course, my next-door neighbor for all these years, first in the Library basement and then in the BSS. He convinced me to come to HSU and beginning on my first day, showed me the ropes and helped me realize what NAS was intended to be and what it could be. Because he fought the administration’s orders to hire lecturers he felt were not a good fit for NAS, the college dean removed him from his position as NAS Department Chair and never reinstated him. Instead, the dean brought in faculty from outside the department to act as chairs. Even so, my neighbor continued to teach with a good spirit, and was instrumental in bringing in new majors.

His replacements in the chair position were all women, and a number of them came in with a zeal that helped us survive and grow as a department. Rather than seeing themselves as merely substitutes, they jumped right in and became integral members of the team, often working long, frustrating hours to complete the many tasks even a small department faces. They managed us through the tough times of budget cuts and staff reductions, as well as the various assessments and justifications all departments had to slog through in those years. One of these women finally, after twelve years with no new faculty, was able to convince the administration to let us hire two new local Native faculty. All of these chairwomen approached campus bureaucratic issues not as problems, but as tasks to be researched, analyzed and completed. And the best of them worked with us in a consensual way, listening to our real concerns, trying not to act like bosses from outside the department.

Some of these same women, as well as other female faculty from different departments, guided me, or rather dragged me kicking and screaming, through the tenure and promotion process. If not for their advice and sometimes gentle but sometimes fierce prodding, I would probably never have made it to the rank of full professor.

Speaking of the tenure process, I have to admit I am truly anti-academic, at least in the area of tenure and promotion, and all the work it involves. It’s not because I’m lazy, which I am. It’s because moving on the path to tenure forced me to brag about myself.

At each step in the process – from probationary to assistant, from assistant to associate, and from associate to full professor – I, and all the other faculty, had to produce letters of shining praise from students and colleagues. That sort of boastful attitude does, however, go against the grain of my Oglala Lakota upbringing. The Lakota way of being and acting in the world involves a number of specified behaviors, things like respect, generosity, courage, wisdom and humility. None of these values is more important than any of the others. Each must be fully realized in the context of Lakota relationships with everyone and everything. Humility, of course, means that I should not brag about myself, that I should not build myself up by displaying my achievements. I learned this from my Mom and Dad, from my sisters and brothers, and from my grandparents and other elders.

The entire tenure process says otherwise. Everything I do from the time I begin the process must become public knowledge. I have to put out as many publications as I can, even if they are only in tiny, obscure, meaningless journals read by three people at most. Further, those writings must be peer-reviewed. In other words, a group of people, all of whom are at least my academic equal or above, must read my writings and decide whether they meet the academic standard of someone in a similar situation. The problem is, I don’t consider most academics to be part of my peer group. My peer group is Indigenous elders, Native Peoples who live on reservations or in cities, people who have felt the burn of racism and oppression, of poverty and sickness caused by government policies and societal pressures. My peer group is plumbers, roofers, auto mechanics, babysitters, gillnetters and attorneys who work for small wages so they can help their tribes or their communities get a little ahead or just survive. My peer group understands that the good we do for others is not something that should be talked about, but should be forgotten until the next time someone needs help.

The tenure process in most universities may force Indigenous faculty to act against everything they have learned within their particular cultures. As with any act of forced assimilation – such as being kidnapped and forced to go to boarding schools for Native kids or public schools in which they only make up a small percentage of the student body, being forced to cut their hair and speak only English; being bullied for how they speak or dress – being forced to brag about oneself can be traumatic. In the case of Indigenous faculty, it is a form of employment discrimination that is never discussed, never acknowledged. Most universities probably don’t even know it exists.

Maybe what I want is an Indigenous university that employs earth- and spirit-based values, methods and styles of teaching (notice I didn’t say pedagogies, which is a university word). Until there is such a thing, Native American Studies is the next best solution, a place where Native students can come to learn in comfort, and where non-Native students can learn new ways of creating, processing and using knowledge. For now, though, please join me in thanking those spectacularly generous, big-hearted and insightful non-Native women who have helped ensure that NAS survived and thrived on this campus where the upper administration made us feel, for so many years, that we didn’t belong. Those women, activists all, recognize that a one-size-fits-all educational process makes it very hard for students and faculty of color to stay here. They did their best for NAS and along the way also helped me personally. Pilamaya, mitakuyepi!
We all have the same goals.

was amazing and empowering to connect with other Native students. Indian Conference. I went to a lot of different conferences with ITEPP. It completely to NAS and I've never been happier. When I switched to Biology department. I felt underrepresented as a woman and Native American Studies. I was really struggling within the Fisheries issues me after class. I felt emotionally overwhelmed learning about Indigenous knowledge. Joelle: Why did you choose NAS as a major at HSU?

Joelle: My mother always made sure my siblings and I went to good schools. School was always a positive outlet and a place I could excel. School has changed my life. I’m such an advocate for people getting their education by any means. I had a pretty hard childhood. We were really poor and moved around a lot. I struggled with my identity-where I called home. As a child I taught myself to not be connected to place. Taking those classes learning specific values like relationship to land and place. That encouraged me to connect back to my own roots. Now my mom is finding family members that we have never met. I always looked forward to school, no one knew I didn’t have money. I feel comfortable being in school. I love it here, specifically because of our Native programs, before that I was just wondering around campus trying to make it. Now I enjoy community with people and eating with people.

Rain, Interviewer: In high school Did anyone encourage you to go to College?

Joelle: rain, Interviewer: What are your plans after graduation?

Joelle: There were lots of different routes I could take within the NAS major. The more NAS classes I took then my emphasis became clear-Language. Everything tied back to language and literature. I want to be able to present history and different truths and the language we use is so important. I want to work with language revitalization. There is such a need for people to know their own languages. I grew up struggling with my identity, I went to Catholic school up to sixth grade, then charter school. In both of those situations I was a minority. I didn’t even know it. I felt a part of it, until I grew up, finding unique relationships with people of color. I just thought my family was Mexican, my dad is from Nicaragua and my mom’s side is Yaqui. My grandparents spoke Spanish only. They didn’t speak English at all. Now no one in my family speaks Spanish anymore. I feel called to do that kind of Language work.

Rain, Interviewer: What is your emphasis within the Native American Studies Major?

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Joelle: My first NAS class was mind-blowing, with Cynthia Boshell. I knew the info was heavy and I often carried those feelings away with me after class. I felt emotionally overwhelmed learning about Indigenous issues...I loved the class. That's when I decided I wanted to minor in Native American Studies. I was really struggling within the Fisheries Biology department. I felt underrepresented as a woman and particularly as a woman of color. I then decided to switch my major completely to NAS and I've never been happier. When I switched to NAS, I got pulled into ITEPP and INRSEP, and attended the California Indian Conference. I went to a lot of different conferences with ITEPP. It was amazing and empowering to connect with other Native students. We all have the same goals.

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Rain, Interviewer: What are your plans after graduation?

Joelle: I might take a short break and then go to grad school. I'd like to get my PhD. I want to work with youth. I believe in transformative education. Changing the ways we teach children. I want to work with youth so they can see and reflect on themselves, so they can see people who are doing good things like them. I want to be able to be fluent in what I'm doing. I'm looking at grad school at UC Davis, University of Arizona, or Arizona State University.

Rain, Interviewer: What has been your most proud moment at HSU?

Joelle: I'm glad I made it to graduation May 2019. Also, ITEPP's 50th anniversary, I was so proud to be a part of that. I see the same faces on the wall from years ago. It is so great to have ITEPP alums here working and teaching on campus. That gathering was a big reunion. There were multi generations of students. Native people always find each other and do something worthwhile. I am also very proud that I helped get my younger brother Joseph here to attend HSU.
On April 11th at 1 pm, I had the privilege to join one of my favorite Native American Studies (NAS) professor, Kayla Begay and one of the most dedicated students in our NAS Department, Jennifer Hailey, in touring the popular, Goudini Gallery. The gallery featured two important exhibits to local indigenous communities. The first exhibit included the Indian Tribal and Education Personnel Program (ITEPP) display. The second exhibit featured the Lyng v Northwest Indian Cemetery Protective Association (NICPA) more commonly known as the G-O Road Case of 1988. The audience included Dr. Kayla Begay’s NAS 200 class, most of which were freshmen and also majored in a different discipline. All in which contributes to a more enlightening, informative and successful experience for all in attendance.

I felt very honored to co-lead these two exhibits because these two exhibits have a lot of personal meanings for me. I am currently an active member of the ITEPP family. I am also a Karuk person, one of the tribes that was directly impacted by the GO Road Case. Growing up in Somes Bar, California, a few miles from the GO Road, all I knew about this place was it is a sacred space for the local tribal communities. I also knew that the road wasn’t complete. However, I did not know the history as to why it was proposed to be built, why it didn’t get fully constructed, nor what efforts were made to prevent this road from being connected. I had no idea that this case had happened until Spring semester of 2018 when I took Tribes of California with Dr. Cutcha Baldy Risling. It was then where I was asked to conduct research in historical documents, photos and journals and digitally archive them into Humboldt State’s special collections. One of the main reasons why touring this group of Freshmen was sentimental to me because I felt like this was one of my set out goals as a traditional Karuk person, as well as a academic scholar. It fills my heart up with joy seeing pieces of myself in the curious yet timid Freshmen who were continuously nodding along as I expressed the significance of each exhibit.

In addition to my passion for the GO Road case, ITEPP plays a very important role in my success at Humboldt State. ITEPP is a safe space to express your academic needs, just as well as your cultural and spiritual needs too. By having such a personal connection to this exhibit, it allowed me to express the importance of having an indigenous support system on campus because I am a product of that support group. I know I am not alone when I say this, if it weren’t for ITEPP I wouldn’t have survived this academic journey. More importantly, ITEPP has been this exact space for 50 years. During the establishment of ITEPP in 1969, most of the local tribes involved with the GO Road, for example, didn’t have federal recognition. For most folks back then, ITEPP was one of the few spaces where they could find comfort in their friends, family and indigenous culture. All of these factors contribute, to why I felt very lucky to be in a position to speak about political cases about my ancestors, as well as, express gratitude for those who paved the way for folks like myself to believe that we have a voice, a place, and a purpose.

My colleagues Kayla and Jennifer also have sentimental connections to both exhibit’s subjects as well. Kayla Begay had mentioned to the group that she was raised at ITEPP as young child. Jennifer also has lineage from the Karuk people, who had a prominent role in the GO Road case. Jennifer is also a great representative of ITEPP. This is not exclusive to our personal interests but our academic interests as well. Each of us dedicated an immense amount of time and energy collecting historical documents, photos and personal collections of the individuals involved in each exhibit. I believe that the success that we all felt was a result of personal, spiritual and academic interest fueled by passion, sentiment and appreciation for each exhibit.
DID YOU KNOW...

You can take NAS through Extended Ed!

By Bryna Lipper, CEO, Humboldt Area Foundation

Recently, I relocated from the Boston-area to assume the role of Chief Executive Officer of the Humboldt Area Foundation. Eager to learn more about the history, context, and cultural environment of this remarkable region, I began seeking out opportunities to enrich my understanding. That interest was met immediately with an invitation to enroll in the ‘Tribal Governance and Leadership’ course through the College of Extended Education at Humboldt State. The decision was one of the most valuable to immerse myself in foundations of this region.

Extended and continuing education programs have played a major role in my life. Though disinterested in high-school in my teen years, as a young adult I began to crave the formal learning and collaborative spaces that schools could provide. I discovered community college as a source to reengage with my education and development. The experience was wonderful and was a motivation to pursue my undergraduate degree in Architectural Design. Countless opportunities were borne out of that experience, but a few missing links kept me from graduate school including formal training in economics and languages. Again, I looked to extended education programs to support my growth. The product was the most inspiring and practical macro economics course helping to shift my global perspective. But moreover, enabled me to complete a graduate degree at Harvard University’s Kennedy School of Government—one of the most prestigious policy schools in the world. When accepted, I wrote to the community college recognizing the path they helped me to alight. In a similar spirit, I am not quite certain of the destination my HSU extended education program will take me on, but I do know it will open new doors of enlightenment, human connection, and a curiosity to go deeper and know more. There is no greater opportunity in life than to walk through those doors. I thank the Native Studies program and HSU’s College of Extended Education for the kind invitation and remarkable instruction.

Learn more about Extended Ed: https://extended.humboldt.edu/extended-education
February

Feb 10 - IEB: The Klamath River as a Person: Klamath River Issues Panel 9 am - 10 am (Library Printout)
Feb 10 - NAS Speaker Series: Decolonize the Language of Water w/ Ancenia Agustine (Native American Forum) 5:15 PM
Feb 12 - IEB: Sovereign Bodies Panel w/ Annnita Luciaas & Chelsea Miraflores Tribble (Printout) 11:00 am
Feb 12 - NAS Speaker Series: Five Fascinating Natives Impacting Indiue and Tribes, presented by Stephen Payvar (Native American Forum) 3:15 PM
Feb 25 - Artist Tiffany Adams “Ink and Skin and Bone” Popcorn show talk and Meet/Sept (Goodwill Gallery) 6:30pm
Feb 29 b 07 - Artist Tiffany Adams block printing 2 day workshop, (Goodwill Gallery) 10 am - 5 pm, 12:15 pm closed for lunch

March

Mar 2 - Social Justice Summit: Keynote Speaker Judge Abba Abrahant - Yurok Tribe (XBAR) 5:00 pm
Mar 5 - NAS Speaker Series: Salmon and Acorns Feed Us: People authors Cara Norgaard and Ron Reed book talk & signing, Introduction by Charley Reed, (The Native Forum) 5:30 - 7 pm
Mar 8 - Zero Fierre Women’s Festival at Arcata Playhouse featuring: Play Prologue & Discussion - Missing & Murdered Indigenous Women in the United States 8:00 p.m. MeNell & Her Heart (play about MMIW) 8:00 p.m. Tickets available through Arcata Playhouse
Mar 7 - Menil and Her Heart (play about MMIW) 8:00 p.m. Tickets available at Arcata Playhouse

April

- Postponed

May

May 5 - National Day for Missing & Murdered Indigenous Women & Girls
May 5 - NAS Speaker Series: Virginia Hedin (Executive Director, California Collective for Urban Indian Health) (The Native Forum) 5:00 PM
May 8 - NAS Speaker Series: Celebrating Native Artists of the North Coast Other Project. (The Native Forum) Times TBA
May 8-15 - North Coast Other project by Native Artists on display (The Native Forum)

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