INTRODUCTION

Indigenous Knowledge Recovery Is Indigenous Empowerment

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Indigenous knowledge recovery is an anticolonial project.[1] It is a project that gains its momentum from the anguish of the loss of what was and the determined hope for what will be. It springs from the disaster resulting from the centuries of colonialism's efforts to methodically eradicate our ways of seeing, being, and interacting with the world. At the dawn of the twenty-first century the recovery of Indigenous knowledge is a conscious and systematic effort to revalue that which has been denigrated and revive that which has been destroyed. It is about regaining the ways of being that allowed our peoples to live a spiritually balanced, sustainable existence within our ancient homelands for thousands of years.

In privileging writings about current work in Indigenous knowledge recovery, we are challenging the powerful institutions of colonization that have routinely dismissed alternative knowledges and ways of being as irrelevant to the modern world. Because Indigenous Peoples and other advocates of Indigenous knowledge have typically been denied access to the academic power structures that legitimize such knowledge, this special issue of *American Indian Quarterly* offers us a rare scholarly opportunity to validate it. In carving a new space for discussion about Indigenous knowledge, we are testifying to its importance. This special issue provides a forum for sharing the ways in which researchers and writers are engaging Indigenous knowledge in the academy and in communities, both on individual and collective levels. Rather than engaging this issue simply as an intellectual exploit, our goal is to discuss Indigenous knowledge in the broader context of Indigenous empowerment. All the contributors to this collection would agree that Indigenous knowledge is meaningless and actually harmful if its holders and practitioners are not

simultaneously empowered and supported in our efforts to not only survive but also thrive.

In addition to our physical subjugation, the process of colonization required the complete subjugation of our minds and spirits so that our lands and resources could be robbed from underneath our bodies. Ngugi wa Thiong'o describes the largest weapon of imperialism as the "cultural bomb": "The effect of a cultural bomb is to annihilate a people's belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves."[2] Indeed, through the combined efforts of government institutions and Christian workers, Indigenous Peoples in the United States and Canada faced severe persecution for practicing our spirituality, for speaking our languages, and for attempting to live the way our ancestors before us had lived. The federal boarding and residential schools continued this tradition, aiming their most concerted and brutal assaults on our most vulnerable and precious populations—the children.[3] While the devastation wrought from these assaults was not totally complete, it has been thorough enough to severely disrupt our ways of living and to cause us to question the usefulness and importance of the ways of life given to us.

The colonizers taught us that the conquest and "civilizing" of our people was inevitable; that we, too, must give way to "progress." It was hammered into our heads that our Indigenous cultural traditions were inferior to those of Euroamericans and Euro-Canadians, that there was nothing of value in our old ways, and that those ways were incompatible with modernity and civilization. In order for the colonizers to complete their colonizing mission, they were required to make not only themselves believe these ideas, but us as well.

In one way they were correct; within the confines of colonialism our ways were irrelevant and incompatible. Indigenous traditions are of little value in a world based on the oppression of whole nations of people and the destructive exploitation of natural resources. Our values and lifeways are inconsistent with the materialism and militarism characteristic of today's world powers. In this world that colonialism has created, there is no place for Indigenous knowledge. When Indigenous Peoples were taught the worthlessness of our traditions and knowledge, it was designed to perpetuate the colonial machine. If Indigenous cultural traditions had been deemed to be on equal ground with the colonizer's traditions, colonialist practices would have been impossible to rationally sustain. Unless

they were willing to complete a project of complete extermination, their sense of peace required the muting of Indigenous voices, the blinding of Indigenous worldviews, and the repression of Indigenous resistance. To meet their aims, our capacity for producing knowledge had to be diminished into nonexistence.

Within a broader context we now understand that these ideas promoted in the Western world are just one form of knowledge out of many. It was not inevitable that Western knowledge would conquer Indigenous knowledge, or that our ways of life had to end. At any point in history we could have worked jointly toward conditions that would facilitate the return of Indigenous ways of being while appreciating the knowledge that supported those ways. Even now this is not an impossible task. The same human beings who created the conditions of this world also have the capacity to change them. In telling us we must change and adapt, they really meant that the old ways must end because they were unwilling to change their colonizing ways. They were unwilling to end their occupation of our homelands; they were unwilling to foster the restoration of the plants and animals indigenous to our homelands; they were unwilling to discontinue their exploitation and destruction of all that we cherished; and they were unwilling to let us retain the knowledge of alternative ways of being. Because the colonizers wanted to continue colonizing, we had to change and our way of life had to be destroyed. So goes the nasty business of empire building.

The legacy of this colonizing objective is frequently parroted by Indigenous Peoples, even by some academics, who have obediently learned to restrict their own vision according to the parameters set for us by our colonizers.[4] Fortunately there have always been those among us who understood the political motivations behind their thinking, who held fast to the original directions given specifically to our ancestors, and who resisted colonization by carrying that knowledge into the present. There is a growing number of Indigenous people and non-Indigenous allies who have seen the fallacy of Euroamerican and Euro-Canadian self-purported superiority and who have complete faith in the ways of life that sustained us for thousands of years. In fact, many of us even go so far as to suggest that eventually these ways may resolve some of the global crises facing all populations today.[5]

Before knowledge of these ways of being and interacting with the world can be shared, however, as Indigenous Peoples we must first work

on recovering these traditions among our own populations. While academic interest in Indigenous knowledge is growing, even those who agree about its importance may have different reasons for their interest. For example, in the 1999 publication *What Is Indigenous Knowledge: Voices from the Academy,* editors Ladislaus Semali and Joe Kincheloe challenge Western hegemony in academic discourse by arguing that Indigenous knowledge can enrich, engage, and transform the Western scientific project: "Our notion of an indigenously-informed transformative science is not one that simply admits more peoples—'red and yellow, black and white' into the country club of science but challenges the epistemological foundations of the ethnoknowledge known simply as science."[6] While this may be an important aspect of Indigenous knowledge recovery that serves a larger decolonization agenda, it is not the immediate concern for many of the projects discussed in this collection.

Decolonization was an essential component in the original call for papers for this special issue, but I was particularly interested in the recovery of Indigenous knowledge as a decolonization strategy for the solving of contemporary issues facing Indigenous communities. Decolonization ultimately requires the overturning of the colonial structure, but that must be initiated by the colonized. As I have argued elsewhere, "The recovery of Indigenous knowledge is deeply intertwined with the process of decolonization because for many of us it is only through a consciously critical assessment of how the historical process of colonization has systematically devalued our Indigenous ways that we can begin to reverse the damage wrought from those assaults."[7] The revaluing of our traditional knowledge has to begin in our own communities and among our own people, not only because we are the major holders of the knowledge and the major impetus for decolonization begins there, but also so that we can prevent that knowledge from being appropriated by the colonial system.

Leanne R. Simpson addresses this issue in the first article of this collection, "Anticolonial Strategies for the Recovery and Maintenance of Indigenous Knowledge." Having worked in the area of Traditional Ecological Knowledge (TEK), Simpson explains to us the danger of Indigenous Knowledge (IK) being viewed by academics as an "untapped resource for the world's ecologists to tap into in their search for solutions to modern environmental and ecological problems." This is especially important because many of these problems are a direct result of the dominant soci-

ety's worldview, "a worldview that exists in direct opposition to many of the foundations of Indigenous Knowledge." In her critical interrogation of how Western academics threaten to appropriate our knowledge, she warns that this subject cannot be disconnected from the colonial oppression of Indigenous Peoples, for whom the land is central. Pointing out the perverted logic that sanctions continued threats to Indigenous lands while celebrating Indigenous knowledge of that land, Simpson argues that for Indigenous knowledge recovery to occur, Indigenous Peoples "must regain control over their national territories, and they must be self-determining particularly when it comes to the land." This is precisely why Indigenous knowledge recovery becomes a politically charged, anticolonial strategy.

Deborah McGregor also addresses the area of Traditional Ecological Knowledge in her essay, "Coming Full Circle: Indigenous Knowledge, Environment, and Our Future," and helps to clarify the different views held regarding this topic by Aboriginal Peoples and the dominant society. Though warning of the elusive nature of a term that defies easy definition, she explains that Indigenous knowledge to Europeans might be a thing, or a body of knowledge, but to Indigenous Peoples it is far more than that: "The relationship with Creation and its beings was meant to be maintained and enhanced and the knowledge that would ensure this was passed on for generations over thousands of years." For her, IK is that which allows the continuation of Creation, thus it implies a relationship and a way of living. Like Simpson, McGregor argues that Indigenous knowledge cannot be separated from the land, the people, and the rest of Creation: "to protect IK or TEK, the people themselves, their way of life, must be protected."

Indeed, when knowledge or data is extracted from Indigenous communities without permission we experience a continuation of colonialism in its most blatant and raw form; the cultures, knowledges, resources, and bodies of Indigenous Peoples become something to exploit, abuse, and analyze to serve colonial interests. One egregious example first hit the Arizona newspapers in late February 2004 when fifty-two Havasupai Nation members filed a $25 million suit against Arizona State University (ASU), the Board of Regents, and three ASU professors for allegedly using four hundred Havasupai blood samples for studies beyond their stated purpose. Initially believing the blood samples they offered were used only for a diabetes study, they subsequently learned that those

same samples also were used for research on inbreeding, schizophrenia, and ancient migration patterns, which resulted in at least twenty-three scholarly papers, articles, and dissertations. The Havasupai Tribe then joined the battle and filed an additional $50 million lawsuit.[8] Lest we lull ourselves into thinking colonization has ended, this example reminds us that as Indigenous Peoples we have a long way to go before we are liberated from the bondage colonialism has created.

In another recent case, Taos Pueblo in New Mexico banned Tito Naranjo, a Native American studies professor at the University of New Mexico at Taos, for publishing an essay on their sacred deer dance. While there is no lawsuit filed in this case, Naranjo faces arrest if he enters Taos Pueblo.[9] Naranjo apparently understood this would be a possible outcome from publishing such work, but he decided to disregard the wishes of the people of Taos. Indigenous Peoples need to be aware of such exploitation, which may be facilitated under the guise of benevolence.

In spite of this, it is also clear that there is some research conducted that will not only be beneficial to Indigenous Peoples, it will actually assist in decolonization efforts. As a consequence of colonization, health conditions among Indigenous populations have dramatically deteriorated, and we are suffering from an onslaught of diet- and lifestyle-related diseases threatening to destroy us. Loss of land base and destruction of ecosystems, combined with the imposition of the colonizer's diet and lifestyle through government boarding schools and commodities programs, have left Indigenous populations debilitated with what scholars have termed "Western diseases." Referring to the "collection of diet- and lifestyle-related diseases associated with Western and industrialized populations," Michael P. Milburn reports in his essay, "Indigenous Nutrition: Using Traditional Food Knowledge to Solve Contemporary Health Problems," that a recent study suggests when Aboriginal populations return to their traditional diet and lifestyle they can actually begin to reverse the effects of Western problems such as diabetes, high blood pressure, and poor cardiovascular health. The body of evidence demonstrating the soundness and appropriateness of Indigenous diet is growing and simultaneously challenging the wisdom of Western nutrition. For example, Milburn argues that the four food groups dietary pyramid advocated by the U.S. Department of Agriculture (especially the continued insistence on the necessity of milk to lactose intolerant populations) demonstrates that "continued cultural and economic biases still exist in

food policy." For Aboriginal communities, then, he contends "the path of the ancestors represents both a means of cultural renewal and a solution to the problem of diet-related diseases." Fortunately Milburn observes a growing movement in this direction, offering tremendous hope in an area that has wreaked havoc with the quality of life for Indigenous Peoples throughout the twentieth century.

Some of the recent scientific evidence that supports Indigenous knowledge in the area of health and nutrition is also now entering the public domain. For example, a report came out several years ago stating that Plains Peoples were the tallest in the world in the late 1800s, a sign of our exceptional nutritional health.[10] Along with an active lifestyle, the diet of Plains Peoples' was heavily reliant on lean meats (primarily buffalo) and other gathered fruits and vegetables. Another recent newspaper article describes how extracts from evergreen trees and roots of blueberry plants are showing positive signs of controlling Type II diabetes.[11] These provide important support for the recovery of Indigenous knowledge because they offer evidence we can use in the ongoing struggle to protect our ways of life and the environment that supports us.

The maintenance of traditional diet among Indigenous Peoples is not just about physical well-being; it is tied to ways of being that affect all aspects of Indigenous life. For example, as Dennis Wall and Virgil Masayesva eloquently demonstrate in their essay, "People of the Corn: Teachings in Hopi Traditional Agriculture, Spirituality, and Sustainability," corn is far more than a nutritional staple: "For the people of the mesas, corn is sustenance, ceremonial object, prayer offering, symbol, and sentient being unto itself. Corn is the Mother in the truest sense." From the moment of birth, through the breadth of life, and also in death, corn is a constant in Hopi life. In their essay Wall and Masayesva describe this as a relationship formed "between an ancient agricultural practice and the culture that sustains it," clearly establishing the two as interdependent and reciprocal. From this perspective, the viability of corn is also linked to the viability of the Hopi way of life, demonstrating the significance of this traditional knowledge for future generations.

Indigenous communities throughout North America are experiencing a resurgence in interest in traditional knowledge and practices that are associated with health and well-being rather than pain and sorrow. Education remains one of those areas that has been difficult to reconcile. While most Indigenous Peoples would likely concede that some formal-

ized education in the colonizer's system is necessary for us to survive in the modern world while developing strategies of resistance, there still exists tremendous distrust for the educational systems that have treated our children so brutally. Indigenous knowledge has rarely, if at all, impacted educational institutions responsible for teaching our children even today. Thus, rather than facilitating a liberatory educational experience, the schools are designed to indoctrinate new generations of children with the beliefs and values of the colonizing society, and Indigenous ways continue to be denigrated. It is no surprise that our children's success rates in these institutions are not high. Many of our young people drop out of school rather than subject themselves to institutions that implicitly or explicitly denigrate Indigenous Peoples.

Fortunately, there are people and programs attempting to incorporate Indigenous knowledge into educational environments where children will have their Indigenous identity reinforced and celebrated rather than delegitimized and denigrated. Jessica Ball and Maureen Simpkins in the School of Child and Youth Care at the University of British Columbia, along with members of First Nations communities in British Columbia, have wrestled with how Indigenous knowledge might be applied to early childhood care and development programs, as well as training programs for youth workers. In her essay "As If Indigenous Knowledge and Communities Mattered: Transformative Education in First Nations Communities in Canada," Jessica Ball describes how a "generative curriculum model" developed from a partnership between First Nations and postsecondary institutions in Canada "focuses on uncovering new, community-relevant knowledge sources, considering fresh knowledge that resides in communities, and creating fresh understandings from reflection and dialogue." Ball notes that "promoting an anticolonial approach to education" was a major impetus for working with the partnership that was originally initiated by the Meadow Lake Tribal Council (representing five Cree and four Dene First Nations). They were seeking a curricula and form of training grounded in Cree and Dene cultures and sought help from the School of Child and Youth Care and thus created their partnership program. Together they have worked at "co-constructing culturally grounded training curricula that combines two knowledge 'traditions'" while achieving unprecedented positive outcomes.

Ball and Maureen Simpkins continue the discussion Ball provides in the previous article by analyzing the fruits of this collaborative work. In

"The Community within the Child: Integration of Indigenous Knowledge into First Nations Child Care Process and Practice," they detail the results of a research study conducted with First Nations early childhood development graduates and child care administrators, parents, and community Elders from diverse First Nations groups in British Columbia. In this study they analyze the impact of early childhood programs that have to varying degrees incorporated Indigenous knowledge into their First Nations classrooms. The outcomes were again positive, and they found that the mutual learning, sharing, and developing of intergenerational confidence in the traditional knowledge became a cyclical process: "The more knowledge that stays in the community, the more Indigenous or community specific knowledge becomes an evolving, strengthening community process," or as one participant in the study reported, "people contribute to the creation of cultural processes and cultural processes contribute to the creation of people."

Community-driven projects that incorporate Indigenous knowledge are developing in other areas as well. Paul Robertson, Miriam Jorgensen, and Carrie Garrow, in their essay "Indigenizing Evaluation Research: How Lakota Methodologies are Helping 'Raise the Tipi' in the Oglala Sioux Nation," demonstrate how Lakota approaches to research and evaluation were incorporated into the evaluation of the justice system at Pine Ridge. Grounded in the ideas of *wopasi* ("inquiry") and *tokata wasagle tunpi* ("something you set up to go to in the future") as well as participatory action research and empowerment evaluation, this approach has allowed for a "process of creating knowledge in order to accomplish an end that is desired by the people." This decolonizing methodology encourages people to become involved in their own community transformation, and evaluation research becomes "a liberatory process oriented toward the rebuilding of sovereign, self-determined Native nations" rather than an exploitative enterprise.

In her essay, "Decolonizing Conflict Resolution: Addressing the Ontological Violence of Westernization," Polly Walker illustrates why the discipline of conflict resolution, which promotes Western problem-solving models as universal, perpetuates colonization of Indigenous Peoples through ontological violence. To demonstrate her argument, Walker contrasts standard approaches in the field—principled negotiation and conflict resolution—with four models of conflict transformation among Indigenous Peoples: the Tsalagi Talking Circle, Native

Hawaiian Ho'oponopono, Haudenosaunee Great Law of Peace, and the Navajo Justice and Harmony Ceremony. Warning of the potential proselytization of Western conflict resolution among Indigenous Peoples, which only perpetuates colonization, Walker argues that the decolonization process involves creating understanding of and support for Indigenous ways of transforming conflict, which will be beneficial to Indigenous Peoples rather than harmful.

Michael McNally is also interested in transforming the academy and its patrons a little at a time in a way that he, too, hopes will be beneficial to Indigenous Peoples. In his essay, "Indigenous Pedagogy in the Classroom: A Service Learning Model for Discussion," he challenges both Indigenous and non-Indigenous comfort zones by assisting in the struggle for Indigenous liberation and social justice as a non-Indigenous ally. While many Indigenous scholars may dislike the idea of having a non-Native teach about Indigenous religions, McNally clearly and tenaciously struggles with how to proceed ethically while being of service to Indigenous communities. Furthermore, he attempts to impart that dedication to students by employing a service-learning pedagogy in which students engage in projects "at the behest and direction of Native communities and agencies." Incorporating Ojibwe pedagogy in the classroom and encouraging critical reflection among students in their own interaction with Indigenous pedagogy, both in and out of the classroom, McNally hopes to plant the seeds for mutual respect and collaboration.

A recovery of knowledge of Indigenous ways has important implications for all aspects of life. R. Cruz Begay in her essay, "Changes in Childbirth Knowledge," laments the loss of traditional Navajo childbearing practices brought on by the universal hospitalization for childbirth on the Navajo reservation in the 1970s. Beginning in the 1950s boarding schools and the Public Health Service began to influence and pressure Navajo families about labor hospitalization. As a consequence, knowledge of Navajo birth practices began to deteriorate. In this essay Begay describes what she learned of Navajo practices through interviews she conducted with family members and other Navajo women during her graduate school research. She then beautifully recounts her experience recovering these traditions within her own family through the births of two of her children. These, she argues, are important traditions to maintain: "It is impossible to go back in time, but it is not impossible to re-

cover the stories about it and to recover the basic spiritual, cosmological bonds that connect us to our ancestors and to all other women."

Nothing reflects Indigenous worldviews and ways of being more than Indigenous languages. Precisely because language reflects the essence of Indigenous identity, it was beaten out of generations of children in boarding, residential, and day schools. Further attacks on languages have come in recent decades as previously remote Indigenous communities have been inundated with the American media. Today Indigenous languages are in a state of crisis; many languages already have succumbed to extinction and many others are on the edge of extinction. Despite the dreary history of Indigenous language loss, as Bruce Johansen articulates in his article, "Back from the (Nearly) Dead: Reviving Indigenous Languages across North America," there is reason for great optimism. Waves of language revitalization programs are rolling across the continent as Indigenous communities are attempting to reverse the trend in language loss. Recognizing the success of language immersion schools and master-apprentice programs, Indigenous dreams of producing new generations of fluent speakers abound. Johansen provides a tour of language programs and Indigenous insights into the issues of loss, rebirth, and the importance of efforts to save Indigenous languages.

At the same time Indigenous communities are struggling with language loss, they are also addressing loss of other important ways of life such as tribal governance. While traditional forms of governance were eroded or subjugated as part of the colonial mission, they were also supplanted by foreign models imposed through the Indian Reorganization Act in the United States and the Indian Act in Canada. In her essay "Bringing Traditional Teachings to Leadership," Siemthlut Michelle Washington relates the steps the Sliammon Nation is taking to recover and adapt their traditional governance practices to the contemporary world. Her community's efforts are based on their premise that "It is this traditional knowledge and our traditional practices that make us a distinct society with the inherent right to govern ourselves." However, because of the significant disruption, if not obliteration, of precolonization practices, combined with the subsequent years of colonization, Washington honestly discusses the fear held by many community members about their ability to govern themselves. In spite of these fears, there is cause for hope as she contends, "There will be many challenges and mis-

takes along the way, as we find how to retain those values in today's world. Still, we must persevere to rebuild our nation and *sheh gut* (lift) our people's spirit."

Finally, this special edition closes with Michael Doxtater's article, "Indigenous Knowledge in the Decolonial Era." This clever piece offers a piercing critique of the approaches of Western scholars who "seem unconcerned with other knowledge except to validate their own master narrative. . . . Posing as the fiduciary of all knowledge exposes the limits of Western knowledge." Highlighting the works of Immanuel Wallerstein and Eric Hobsbawm, Doxtater demonstrates how a schematic view of history and human development promotes the Western knowledge master narrative. He then turns to recent literature to demonstrate how these evolutionary and progressive perspectives are problematically popularized through such works as Jared Diamond's *Guns, Germs, and Steel* and Shepherd Krech's *The Ecological Indian.* Vine Deloria Jr. has recently stated, "any challenges to anti-Indian articles must come from Indians themselves,"[12] and in this article Doxtater is taking on this task. Doxtater argues that resistance to this form of colonization serves to emancipate or decolonize Indigenous knowledge and allows Indigenous Peoples to shift into a process for enacting Indigenous life systems and thus enter what he refers to as the Decolonial Era.

All of the contributors to this volume are working with Indigenous knowledge recovery in some capacity, though they represent tremendous diversity in terms of their approaches and specialized interests. Reading through the submissions as they came in I was both inspired and invigorated to see that so many others were wrestling with how to transform our world through the recovery of IK. In the process of sharing these struggles we hope that it will inspire some to pursue their own recovery projects and encourage others to articulate their successes so that we can celebrate with them. A significant and powerful realization is that we are not alone. As Indigenous Peoples throughout the world continue to shake off the bindings of colonialism, efforts to reclaim our ways of life, worldviews, and values are a crucial priority, and these efforts are gaining momentum. Within an academic context, the recovery of Indigenous knowledge should be central to the foundation of Indigenous studies programs. As Taiaiake Alfred has stated "the core of our existence as nations is in our traditional cultures."[13] Academics are in a prime position to assist communities in the recovery of knowledge so that Indige-

nous nationhood is strengthened and we remain of service to the people who are depending on us.

As Indigenous knowledge is revalued and revived, our people become stronger and we fuel our capacity for meaningful resistance to colonization. The importance of this work, then, cannot be overstated; the recovery of Indigenous knowledge is Indigenous empowerment. However, nation strengthening also requires a recognition that Indigenous Peoples are in need of protection. Just as the restoration of an Indigenous land base is necessary to the production of Indigenous knowledge, so too are Indigenous Peoples. Thus the struggle for our lives, our lands, and our knowledge is a common struggle.

NOTES

1. A comment about terminology: I prefer the term "Indigenous" over "American Indian," "Indian," and "Native American" because of the implicit notion of coming from the land and being of the land. This is not only an accurate description of our people's origins, it is also a political declaration about our claims to the land. The concept of "Indigenous" also challenges the anthropological explanation of how we came to populate this part of the world and thus is an especially important term in the context of academic writing. I also occasionally use "Aboriginal Peoples" or "First Nations" interchangeably with "Indigenous Peoples."

2. Ngugi wa Thiong'o, *Decolonising the Mind: The Politics of Language in African Literature* (Oxford: James Currey, 1986), 3.

3. For a thorough indictment of the American boarding schools see David Wallace Adams, *Education for Extinction: American Indians and the Boarding School Experience* (Lawrence: University Press of Kansas, 1995). For firsthand accounts and powerful documentary evidence detailing the injustices perpetrated in Canadian residential schools, see Kevin Annett, *Hidden from History: The Canadian Holocaust* (Vancouver BC: The Truth Commission into Genocide in Canada, 2001); call 1-888-265-1007 to order a copy.

4. For example, in a 2003 presentation on the Arizona State University campus, well-known Indigenous scholar Duane Champagne discredited traditional Indigenous forms of governance as irreconcilable with the modern world, advocating instead the "re-making" of tribal constitutions to solve contemporary tribal governance problems. His dismissal of the significance and usefulness of Indigenous notions of governance reflects the extent to which these denigrating attitudes have infiltrated the thinking of Indigenous Peoples.

5. See Winona LaDuke, *All Our Relations: Native Struggles for Land and Life*

(Cambridge: South End Press, 1999) for a discussion of the catastrophe that results when natural laws are violated in favor of "growth" and "progress." As Indigenous peoples have lived in accordance with these natural laws for thousands of years, LaDuke argues that the rest of the population will need to learn and practice these ways if the world is to survive. For another example of the applicability of Indigenous knowledge about respectful coexistence for non-Indigenous populations as well, see Taiaiake Alfred, *Peace, Power, Righteousness: An Indigenous Manifesto* (Don Mills ON: Oxford University Press, 1999).

6. Ladislaus M. Semali and Joe L. Kincheloe, eds., *What Is Indigenous Knowledge: Voices from the Academy* (New York: Falmer Press, 1999), 45.

7. Angela Cavender Wilson, "Reclaiming Our Humanity: Decolonization and the Recovery of Indigenous Knowledge," in *Indigenizing the Academy: Transforming Scholarship and Empowering Communities,* ed. Devon Abbott Mihesuah and Angela Cavender Wilson (Lincoln: University of Nebraska Press, 2004), 72.

8. Larry Hendricks, "Havasupai File $25M Suit vs. ASU," *Arizona Daily Sun,* February 28, 2004; Nicole Saidi, "Havasupai Tribal Members Sue ASU," *State Press,* Monday, March 1, 2004; and Larry Hendricks, "Havasupai Tribe Files $50M Suit against ASU," *Arizona Daily Sun,* March 16, 2004.

9. Associated Press, "Essay Earns Professor Banishment from New Mexico Tribe," sent via email to author on February 6, 2004.

10. See Richard Steckel and Joseph M. Prince, "Tallest in the World: Native Americans of the Great Plains in the Nineteenth Century," *American Economic Review* 91, no. 1 (March 2001): 287–94. Data from Franz Boas's collections were analyzed ("1,123 Indians from eight equestrian Plains tribes, including the Cheyenne, Sioux, Blackfeet and Comanche"). No human remains were used in this collection, but rather these statistics were gathered from living Indigenous Peoples.

11. Eric Floren, "Fight Diabetes with Berries: Scientists Take New Interest in Traditional First Nation Medicines," *Edmonton Sun,* March 19, 2004, 49.

12. Vine Deloria Jr., "Marginal and Submarginal" in *Indigenizing the Academy: Transforming Scholarship and Empowering Communities,* ed. Devon Abbot Mihesuah and Angela Cavender Wilson (Lincoln: University of Nebraska Press, 2004), 23.

13. Taiaiake Alfred, "Warrior Scholarship: Seeing the University as a Ground of Contention," in *Indigenizing the Academy: Transforming Scholarship and Empowering Communities,* ed. Devon Abbott Mihesuah and Angela Cavender Wilson (Lincoln: University of Nebraska Press, 2004), 95.